

By *satatam*, uninterruptedly, is meant ‘without any break’. By *nityaśah*, is meant long duration. Not six months, nor even a year! What then? The meaning is: He who remembers Me for his whole life, continuously.

To that yogī *aham*, I; am *sulabhah*, easy of attainment. Since this is so, therefore one should remain ever absorbed in Me, with mind given to nothing else.

‘What follows from Your being easy of attainment?’ This is being answered: ‘Hear what follows from My being easy of attainment.’

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।  
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

15. As a result of reaching Me, the exalted ones who have attained the highest perfection do not get rebirth which is an abode of sorrows and which is impermanent.

*Upetya mām*, as a result of reaching Me who am Bhagavān—as a result of realizing My nature; *mahātmānah*, the exalted ones, the monks; *gatāh*, who have attained; the *paramām*, highest; *samsiddhim*, perfection, called Liberation; *na*, do not; *āpnuvanti*, get; this kind of *punarjanma*, rebirth. As to what kind of rebirth they do not get, the Bhagavān states its characteristics—*duhkhālayam*, which is an abode of sorrows, a resort of physical and other sorrows, that is a birth to which sorrows adhere. It is not merely an abode of sorrows, but also *aśāśvatam*, impermanent, having no fixity of nature.

On the other hand, those who do not reach Me, they come again.

Again, ‘Is it that those who attain someone other than You return?’ This is being answered:

आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

16. O Arjuna, all the worlds together with the world of Brahmā are subject to return. But, O son of Kuntī, there is no rebirth after