

Appendix—One is unchanging (permanent) entity—parā and the other is kaleidoscopic (temporary) entity—aparā. Parā never undergoes any change and Aparā is ever kaleidoscopic. Aparā never persists without change, cannot persist at all. It undergoes change in Brahmā's day and Brahmā's night and even in new creation and final dissolution.

If parā and aparā—both entities are unchanging, the wheel of birth and death may end, and if both are kaleidoscopic, then also the wheel of birth and death may end. But the parā in spite of being immutable, has assumed its affinity with changeful aparā and so it is ensnared in the wheel of birth and death. The soul by having affinity with jagat (world) has become jagat (Gītā 7/13). As a man by boarding a moving train, moves himself, similarly a man (the self) by seizing the kaleidoscopic world has become mutable (kaleidoscopic) and has started going astray in numerous wombs.

The purpose of calling God as 'parā' viz., the supreme is that the primordial matter (causal body) is superior to the subtle body of Brahmā and God is even superior to the primordial matter.



Link:—In the next verse, Lord Kṛṣṇa explains that perishable beings, after attaining Imperishable do not return.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

avyakto'kṣara ityuktastamāhuḥ paramāṁ gatim
yaṁ prāpya na nivartante taddhāma paramaṁ mama

This Unmanifest, spoken of as the Imperishable, is said to be the Supreme Goal; that is My Supreme Abode on attaining which, there is no return. 21

Comment:—

'Avyakto'kṣara ityuktastamāhuḥ paramāṁ gatim yaṁ prāpya

na nivartante taddhāma paramam mama'—The Lord Who has been called 'Mām' (Me), in the twenty-eighth, twenty-ninth and thirtieth verses of the seventh chapter, 'Imperishable Brahma', in the third verse of the eighth chapter, 'Adhiyajña' (God); in the fourth verse 'Mām' (Me), in the fifth and seventh verses, 'Supreme Divine Puruṣa' (God), in the eighth verse, 'the Omniscient, the Ancient, the Ruler' etc., in the ninth verse, 'Mām' (Me) in the thirteenth, fourteenth, fifteenth and sixteenth verses, 'Unmanifest' and 'Eternal', in the twentieth verse, has been called here 'Unmanifest', 'Imperishable', 'the Supreme Goal' and 'the Supreme Abode', attaining Which, beings do not return. Similarly, in the twenty-seventh verse of the fourteenth chapter, He has declared, "I am the Abode of Brahma, the Immortal and the Immutable, the eternal Dharma (virtue), and Absolute Bliss." Thus, the Lord has explained here that He, Who has been described in different verses by different names, is One and the same.

Some people, think that the fruit of adoration of the Lord, Who is endowed with attributes, and He, Who is attributeless, is different. To remove this misconception, Lord Kṛṣṇa, in this verse, has made it clear that the Lord is one, and the same, and devotees according to their tastes and beliefs worshipping Him, in different ways and His different forms, attain the same Lord.

The other worlds, including that of Brahmā are subject to return i.e., beings after going there, have to return and thus they have to follow the wheel of birth and death, because they all, are within the domain of nature (matter) and are perishable, while the Abode of the Lord, is beyond Nature and is Imperishable. The beings, after going there, have no return, no birth. But, just like the Lord, Who incarnates by His own will, to enable the people to attain salvation the liberated souls by the Lord's will, can come to this earth as representatives of the Lord, in order to enable the people of this mortal world, to attain salvation.

Appendix—The terms unmanifest and imperishable etc., have

no access to the Supreme, Who is to be attained. The reason is that the supreme is the independent entity which is free from unmanifest and manifest, imperishable and perishable, motion and rest. Having attained Him there is no return to this mortal world because He transcends all limits (of time etc.).



Link:—In the next verse, He explains that the Imperishable, can be attained by exclusive devotion.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

**puruṣaḥ sa paraḥ pārtha bhaktyā labhyaṣṭvananyayā
yasyāntaḥsthāni bhūtāni yena sarvamidam tatam**

That Supreme Puruṣa, O Pārtha, in Whom all beings vest and by Whom all this is pervaded, is attainable only by His exclusive devotion. 22

Comment:—

'Yasyāntaḥsthāni bhūtāni yena sarvamidam tatam'—Lord Kṛṣṇa, in the twelfth verse of the seventh chapter, said in the negative, "Whatever, entities there are born of sattva (quality of goodness), of rajas (principle of activity) (mode of passion), of tamas (principle of inertia) (mode of ignorance), know them all as evolved from Me alone. In reality, however, neither I exist in them, nor do they exist in Me." Here, He says in the affirmative, "All beings reside in Me and I pervade the whole world." This fact has been explained, both in the affirmative and in the negative, in the fourth, fifth and sixth verses of the ninth chapter. It means, that beings have no existence, apart from the Lord. They emanate from Him, reside in Him and merge into Him.

The Supreme Lord, pervades everywhere, every time, in