

us. When we form the habit of living without them even in the state of wakefulness then we shall become independent (liberated). The assumption of our affinity with objects, persons and actions does not let us be independent and makes us dependent, though we don't wish so.

In God there are endless powers which are divine. In 'Māyā' (prakṛti) also there are endless powers but they are inert and kaleidoscopic—'mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram' (9/10). In devotion (love) for God, there is the most unique power. But that love is not revealed, as a striver gets satisfied in salvation (independence). There is dependence only by having affinity with matter; and when salvation is attained, that dependence totally perishes and the striver (self) becomes independent. But love (devotion) is more unique than this salvation. In salvation there is 'akhaṇḍa' (constant) bliss but in love there is 'ananta' (infinite) bliss.

A Jñānayogī attains salvation and a devotee attains love. In Bhaktiyoga a devotee is not dependent on God because God is not alien but He is a devotee's own. Submission to one's own is a special type of independence.

God is the most independent. A man (the self) becomes dependent on matter. If he destroys this dependence, he becomes independent. But if he takes refuge in God, he becomes supremely independent. Submission to God is the supreme independence in which even God becomes submissive to the devotee—'aham bhakta parādhīnaḥ' (Śrīmadbhā. 9/4/63).



Link:—After describing the perishable world, the Lord in the next verse, describes the unmanifested Eternal Existence.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

**parastasmāttu bhāvo'nyo'vyakto'vyaktātsanātanah
yah sa sarveṣu bhūteṣu naśyatsu na vinaśyati**

Beyond this unmanifest (Brahmā's subtle body), there is yet another unmanifested Eternal Existence, which does not perish, even though all beings perish. 20

Comment:—

'Parastasmāttu bhāvo'nyo'vyakto'vyaktātsanātanah'—From the sixteenth to the nineteenth verse, it has been said that all the worlds, from the abode of Brahmā downwards, are subject to rebirth. But the Eternal Existence, is different from them—so the term 'Tu' (but), is used.

The word 'Avyaktāt', stands for the subtle body of Brahmā, because in the eighteenth and nineteenth verses, it has been mentioned that all manifest beings, emanate from Brahmā's subtle body, and again they merge in the same. The term 'Tasmāt', also stands for Brahmā's subtle body. The unmanifest Eternal Existence, is beyond Brahmā's subtle body, as well as, his causal body (primordial matter).

Beyond Brahmā's subtle body, there are two existences—primordial matter and God. This context, pertains to God. So unmanifested Eternal Existence, has been used for God, Who does not perish even when all beings, perish.

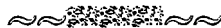
In the Gītā, all beings have been called unmanifest (2/28); Brahmā's subtle body has also been called unmanifest (8/18); Matter or nature, has also been called unmanifest (13/5). Beyond, all of them, the form of the Lord, whether manifest or unmanifest, is ever-existent. He was neither absent nor will be. He, can never be missing as He is eternal. He is Supreme. None can, ever be superior to Him.

'Yah sa sarveṣu bhūteṣu naśyatsu na vinaśyati'—The unmanifested Existence, never perishes, even though, all beings perish. In that Absolute Existence, there is not the least modification, while in the entire universe, there are so many modifications.

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