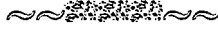


return. Why are they subject to return? The Lord answers the question in the seventeenth and eighteenth verses that the highest plane of existence, the abode of Brahmā, is within the limits of time. Describing that period the Lord mentions that however long that period may look but that is within the limits of time. But God is beyond the limits of time.

As when we are asleep at night, we forget the world and when we awake in the morning, the world is again thought of, similarly the entire creation merges when Brahmājī retires to sleep and in Brahmā's day the creation is manifest again. This is the last limit of night and day.

Brahmā's day and night are not determined by the sun but they are determined by Prakṛti.



**भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।**

**रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥**

**bhūtagrāmaḥ sa evāyaṁ bhūtvā bhūtvā praliyate  
rātryāgame'vaśaḥ pārtha prabhavatyaharāgame**

This multitude of beings, born again and again, under compulsion from prakṛti, merges at the commencement of Brahmā's night and rises again at the start of his day. 19

*Comment:—*

'Bhūtagrāmaḥ sa evāyaṁ'—This multitude of beings, which is subject to birth and death, from time immemorial, being a fraction of the Lord, is eternal and imperishable. It remains the same, at the time of creation and dissolution, as also on new creation and final dissolution. But by an error, beings assume their affinity with nature and its evolutes—body and worldly objects etc., which are kaleidoscopic and perishable. They do not want to leave, the bodies but these get discarded. Thus man (soul) has to be born and then, decay again and again. The wheel of birth

will continue, as long as, he continues his affinity with the body and the world, which he assumed himself. He is free and capable of snapping this tie. Actually, he cannot keep this association permanently, because objects are ephemeral and perishable.

The Lord, created the multitude of beings, for His recreation, with a lot of material for sport. It is a rule of a game, (sport), that its materials, are only for the game's sake, not for laying personal claim on them. The beings, instead of taking part in the sport, attach themselves to the material, accepting it as their own, and thus getting entangled in it. So they have a disinclination, for God.

**'Bhūtvā bhūtvā praliyate'**—Bodies are born and they die again. There is a constant change, in them. But the changeless soul, by having its affinity with the bodies, accepts their change, their birth and death, as its own. To be born and to die is 'Paradharma', and to realize God is, 'Svadharmā'.

**'Rātryāgame'vaśaḥ pārtha prabhavatyaharāgame'**—Man by assuming the things, as his own, thinks that he is their master, but actually he becomes a slave to them. The more things, he possesses, the more dependent he becomes. He can never be liberated, from this dependence, unless he attains, God. So long as, he continues his affinity with nature, he will have to follow, the wheel of birth and death. By performing actions, and reaping their fruits, even at the time when Brahmā wakes up (creation), and when he retires to sleep (dissolution) (8/18), at the time when Brahmā manifests himself (new creation), and when he merges in the Lord (final dissolution) (9/7-8) and when he is made to act helplessly, by the modes of nature (3/5). It means, that he cannot be free from the painful cycle of birth and death, unless he realizes the self or God, and unless he renounces his affinity with nature. But when he is not swayed by Nature and objects born of Nature viz., he realizes the pure self, by totally renouncing affinity with nature, he is not reborn, even at the

time of new creation and is not tormented at the time of final dissolution (Gītā 14/2).

He is subject to birth and death, only because he attaches importance to material objects. The helplessness of his birth and death is known as such, because of time, nature, action or modes. This helplessness continues, so long as, he derives pleasure which are born of sense-contacts. He, does not want to renounce this desire, and so he remains helpless. He thinks, that he is unable to be liberated from it, but actually this desire is self-made, and so it is his responsibility to renounce it. He can renounce it, if and when, he has a firm determination.

**Appendix**—There are two divisions—one division is of the kaleidoscopic world, the other division is of the unchanging divine entity. The multitude of beings, which is subject to birth and death from time immemorial, is born and merges again and again. The being, during the day and night of Brahmā, is born and dies again and again, It means that the unreal, which is born and merges is the world and that (the real), which remains the same (which was at the time of creation) is the self viz., the divine entity which is a fragment of God. Brahmājī's numberless nights and days may pass, but the self ever remains the same.

In the divine entity viz., in the self there is power to be attached to someone or something or to remain detached. By misusing the power viz., by being attached to matter, he is born and he dies—'kāraṇaṁ guṇasaṅgo'sya sadasadyonijanmasu' (Gītā 13/21). If he does not misuse this power, he cannot pave the way to birth and death. Therefore the main valour or objective of a man is not to be attached to matter but it is to be established in the self or take refuge in God, Whose fragment he (the self) is. In matter viz., in space, time, thing, person, action, state, circumstance, a change occurs, while in the self a change never occurs—this is every man's experience. But in spite of this experience a man

remains bound by matter because of his attachment to pleasure and so he does not realize the self but remains forgetful of the self just like beasts and birds.

‘Avaśaḥ’—By being attached to the lower nature, a man (the self) becomes helpless—‘bhūtagrāmamimam kṛtsnamavaśam prakṛtervaśāt’ (Gītā 9/8).<sup>\*</sup> Therefore when the assumed attachment to Prakṛti is renounced, he is liberated.

Our existence does not depend on the lower nature viz., on objects, persons and actions. Everything is born and perishes, every man is born (union) and dies (disunion) and every action begins and ends. But entity (self) which knows these three (objects, persons and actions) does not undergo any origin and destruction, birth and death (union and disunion), beginning and end. That existence (entity) ever remains the same—‘bhūtagrāmaḥ sa evāyam’.<sup>\*</sup> This entity never ceases to be—‘nābhāvo vidyate sataḥ’ (Gītā 2/16). The realization of the natural establishment in this entity (self) is liberation or salvation (independence).

A man cherishes a false notion that having acquired a particular object, having met a particular person and having done a particular action, he will be free (liberated). But there is no such object or person or action which may lead him to liberation. The objects, persons and actions of Prakṛti make a man a slave. By becoming totally detached from them, a man can become free. Therefore a striver should form the habit of realizing that he is alone having no connection to objects, persons and actions, he should attach importance to this realization and remain established in it as much as he can. This is every one’s experience that in sound sleep we live without objects, persons and actions but objects, persons and actions don’t live without

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<sup>\*</sup> Here in (8/19) and in (9/8)—in both the verses ‘bhūtagrāma’ and ‘avaśa’ words have been used. The difference is that here is the description of creation and dissolution and in 9/8 there is description of new creation and final dissolution.

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 ॥