

परः तस्मात् तु भावः अन्यः अव्यक्तः अव्यक्तात् सनातनः ।

यः सः सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥

*paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ |
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati ||*

परः *paraḥ* higher तस्मात् *tasmāt* than that तु *tu* but
भावः *bhāvaḥ* existence अन्यः *anyaḥ* another अव्यक्तः
avyaktaḥ unmanifested अव्यक्तात् *avyaktāt* than the
unmanifested सनातनः *sanātanaḥ* eternal यः *yaḥ* who
सः *saḥ* that सर्वेषु *sarveṣu* in all भूतेषु *bhūteṣu* in beings
नश्यत्सु *naśyatsu* in being destroyed न *na* not विनश्यति
vinaśyati is destroyed

But beyond this unmanifested, there is yet another
Unmanifested Eternal Existence which does not perish
even when all existences perish. 20

In the existence of things there are two phases—the relative and the absolute. Water exists as vapour, steam, mist, fog, snow and in several other states which are all perishing and perishable. These varying states, therefore, of water are all relative existences. But this substance as such persists in the midst of its modifications. Its persistence is its absolute existence and its perishing forms and modifications, its relative existence. Similar to this, Brahma, the Creator and his Creation have their relative existence and absolute existence too. Their perishing nature is their relative existence. To enter into the unmanifested state even as the vapour does, is one phase of the phenomenal universe; to become manifest to the senses and intellect is its other phase. The manifest state and the unmanifest state of the universe and its beings come within relative exist-