

Brahman,' etc. (13). Now, with a view to indicating the real nature of that very Immutable, this is being said—that It is to be reached through this path of Yog:

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

20. But distinct from that Unmanifested is the other eternal unmanifest Reality, who does not get destroyed when all beings get destroyed.

He is *parah*, distinct, different;—from what?—*tasmāt*, from that aforesaid (Unmanifested).

The word *tu*, but, is meant for showing the distinction of the Immutable that is going to be spoken of from the Unmanifested.

He is *bhāvah*, the Reality, the supreme Brahman called the Immutable.

Even though different, there is the possibility of similarity of characteristics. Hence, for obviating this the Bhagavān says: *anyah*, the other, of a different characteristic, and He is the Immutable which is beyond the range of the organs. It has been said that He is distinct from that. From what, again, is He distinct? *Avyaktāt*, from the Unmanifested spoken of earlier, which is the seed of the multitude of beings, and which is characterized as ignorance (*avidyā*). (121) He is *sanatanah*, eternal.

Bhāvah, the Reality; *yah sah*, who is such; *na*, does not; *vinaśyati*, get destroyed; when *sarvesu bhūtesu*, all beings, beginning from *Brahmā*; *naśyatsu*, get destroyed.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥२१॥

21. He who has been mentioned as the Unmanifested, the Immutable, they call Him the supreme Goal. That is the supreme abode of Mine, reaching which they do not return.