

*Union.....Kshetrajna*: The union of Kshetra and Kshetrajna, of the object and the subject, is of the nature of mutual Adhyāsa which consists in confounding them as well as their attributes with each other, owing to the absence of discrimination of their real nature. This false knowledge vanishes when one is able to separate Kshetra from Kshetrajna. ]

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ॥

विनश्यत्स्वविनश्यंतं यः पश्यति स पश्यति ॥२७॥

XIII. 27.

सर्वेषु In all भूतेषु (in) beings समं equally तिष्ठन्तम् existing विनश्यत्सु in the dying अविनश्यंतम् deathless परमेश्वरम् the Lord Supreme यः who पश्यति sees सः he पश्यति sees.

He sees, who sees the Lord Supreme, existing equally in all beings, deathless in the dying.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम्

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥२८॥

XIII. 28.

सर्वत्र Everywhere समम् equally समवस्थितम् existent ईश्वरम् the Lord पश्यन् seeing आत्मना by self आत्मानम् self न not हिनस्ति injures ततः so परां highest गतिम् to the goal याति (he) goes.

Since seeing the Lord equally existent everywhere, he injures not self by self, and so goes to the highest Goal.

[ *He injures.....by self*—like the ignorant man either by ignoring the Self in others (Avidyā or nescience), or regarding the non-self (physical body, &c.) as himself (Mithyâ-jnana or false