

*darśanah*, who has the vision of sameness everywhere—who has the vision (*darśana*) of sameness (*sama-tva*), the knowledge of identity of the Self and Brahman everywhere (*sarvatra*) without exception, in all divergent objects beginning from Brahmā to immovable things; *īksate*, sees; *ātmānam*, the Self, his own Self; *sarva-bhūta-stham*, existing in everything; and *sarva-bhūtāni*, everything from Brahma to a clump of grass; unified *ātmani*, in his Self.

The fruit of this realization of the unity of the Self is being stated:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

30. One who sees Me in everything, and sees all things in Me—I do not go out of his vision, and he also is not lost to My vision.

*Yah*, one who; *paśyati*, sees; *mām*, Me, Vāsudeva, who am the Self of all; *sarvatra*, in all things; *ca*, and; sees *sarvam*, all things, all created things, beginning from Brahmā; *mayi*, in Me who am the Self of all;—*aham*, I who am Bhagavān; *na pranaśyāmi*, do not go out; *tasya*, of his vision—of one who has thus realized the unity of the Self; *ca sah*, and he also; *na pranaśyati*, is not lost; *me*, to My vision. That man of realization does not get lost to Me, to Vāsudeva, because of the identity between him and Me, for that which is called one's own Self is surely dear to one, and since it is I alone who am the seer of the unity of the Self in all.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

31. That yogī who, being established in unity, adores Me as existing in all things, he exists in Me in whatever condition he may be.

This being so, that is after reiterating (in the first line of the present verse) the idea of full realization contained in the previous verse, the result of that (realization), namely Liberation, is being