

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८

समम् पश्यन् हि सर्वत्र सम-भव-स्थितम् ईश्वरम् ।

न हिनस्ति आत्मना आत्मानम् ततः या-ति पराम् गतिम् ॥

*samam pasyan hi sarvatra samavasthitam īśvaram ।*

*na hinasty ātmanā 'tmānaṁ tato yāti parāṁ gatim ॥*

समम् *samam* equally पश्यन् *pasyan* seeing हि *hi* indeed सर्वत्र *sarvatra* everywhere समवस्थितम् *samavasthitam* equally dwelling ईश्वरम् *īśvaram* the Lord न *na* not हिनस्ति *hinasti* destroys आत्मना *ātmanā* by the self आत्मानम् *ātmānaṁ* the self ततः *tataḥ* then याति *yāti* goes पराम् *parāṁ* the highest गतिम् *gatim* the goal

Because he who sees the Lord, seated the same everywhere, destroys not the self by the self, therefore he reaches the Supreme Goal. 28

Ignorance is the cause of all the evils committed by man. And the worst of all evils is the belief that man is the body and not the Atman. For, the continuity of the births is kept up by this belief. As long as he wallows in this delusion, he cannot help meeting with death repeatedly. The indestructible Atman is held by him as being destroyed by death. Due to ignorance man further believes that beings are separate, one from another. That they are all mere modifications of the one Cosmic Entity remains denied by him. Injury is done to the others because of the belief that they are separate. Whereas the knower of Brahman cognizes nothing alien to Brahman. His beholding Brahman in and through all