

non-moving;—he who sees Him existing equally in all living things. The Bhagavān specifies them by the word *vinaśyatsu*, among the perishable; and He also specifies Him, the supreme Bhagavān, by the word *avinaśyantam*, the Imperishable. This is meant for showing the absolute difference between the living things and Bhagavān.

How?

For, all the modifications (123) of an existing thing have as their root that modification of an existing thing described as birth. All other modifications of existing things that follow birth end with destruction. After destruction there is no modification of an existing thing, because the object itself becomes non-existent. Indeed, qualities can exist so long as the thing qualified exists. Therefore, by the reiteration of the absence of the last modification of an existing thing, all its preceding modifications become negated along with their effects. Hence it is established that the supreme Bhagavān is very greatly different from all beings, and is also Unconditioned (124) and One.

He sees who thus sees the supreme Bhagavān as described.

*Objection:* Is it not that all people see? What is the need of specification?

*Reply:* True, they see; but they see contrarily! Hence the Bhagavān specifies, ‘He alone sees’. As in comparison with one who, suffering from the (eye) disease called Timira, sees many moons, the person who sees one moon is distinguished by saying, ‘He alone sees,’ similarly, here as well, the man who sees the one undivided Self as described above is distinguished from those who contrarily see many and differentiated selves, by saying ‘He alone sees’. Others, though seeing, do not see because they see contrarily like the person who sees many moons. This is the meaning.

The above-described true knowledge has to be praised by stating its result. Hence the verse begins:

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।