

Lest it be doubted that what was said in, ‘seeing equally Bhagavān who is present in all beings, he does not injure the Self by the Self’, is improper with regard to the selves which are diverse according to the differences created by the variety in their own qualities and actions, the Bhagavān says:

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥

29. And he who sees actions as being done in various ways by Nature itself, and also the Self as the non-agent,—he sees.

And *yah*, he who; *paśyati*, sees, realizes; *karmāni*, actions, those performed through speech, mind and body; as *kriyamānāni*, being done, being accomplished; *sarvaśah*, in various ways; *prakṛtyā*, by Nature—Nature is Bhagavān’s Māyā consisting of the three qualities, as is said in the Upanisadic text, ‘However, know Māyā as Nature’ (Śv. 4.10); by that Nature; *eva*, itself—not by the other (126) which transforms itself in the form of cause and effects such as Mahat etc.; *tathā*, and also; *ātmānam*, the Self, the Knower of the field; as *akartāram*, the non-agent, devoid of all adjuncts; *sah*, he; *paśyati*, sees—he is the one who has realized the supreme Reality. This is the idea. What is implied is that there is no valid proof about differences in the Non-agent who is devoid of qualities and is unconditioned like space.

The Bhagavān elaborates again in other words that very true knowledge:

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥३०॥

30. When one realizes that the state of diversity of living things is rooted in the One, and that their manifestation is also from That, then one becomes identified with Brahman.

Yadā, when, at the time when; *anupaśyati*, one realizes—having reflected in accordance with the instructions of the scriptures and the