

*Objection:* May it not be said that, when nouns like pot etc. are absent, (the awareness of existence has no noun to qualify and therefore) it becomes impossible for it to exist in the same substratum? (39)

*Vedāntin:* No, because in such experiences as, 'This water exists', (which arises on seeing a mirage etc.) it is observed that there is a coexistence of two objects though one of them is non-existent.

Therefore, *asatah*, of the unreal, viz. body etc. and the dualities (heat, cold, etc.), together with their causes; *na vidyate*, there is no; *bhāvah*, being. And similarly, *satah*, of the real, of the Self; *na vidyate*, there is no; *abhāvah*, non-existence, because It is constant everywhere. This is what we have said.

*Tu*, but; *antah*, the nature, the conclusion (regarding the nature of the real and the unreal) that the Real is verily real, and the unreal is verily unreal; *ubhayoh api*, of both these indeed, of the Self and the non-Self, of the Real and the unreal, as explained above; *drṣṭah*, has been realized thus; *tattva-darśibhih*, by the seers of Truth. *Tat* is a pronoun (*sarvanāma*, lit. name of all) which can be used with regard to all. And all is Brahman. And Its name is *tat*. The abstraction of *tat* is *tattva*, the true nature of Brahman. Those who are apt to realize this are *tattva-darśinah*, seers of Truth.

Therefore, you too, by adopting the vision of the men of realization and giving up sorrow and delusion, forbear the dualities, heat, cold, etc.—some of which are definite in their nature, and others inconstant—, mentally being convinced that this (phenomenal world) is changeful, verily unreal and appears falsely like water in a mirage. This is the idea.

What, again, is that reality which remains verily as the Real and surely for ever? This is being answered in, 'But know That', etc.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥