

following the instructions of the scriptures and teachers; through that eye of wisdom; *antaram*, the distinction, the particular mutual distinction; *ksetra-ksetrajñayoh*, between the field and the Knower of the field as they have been explained; and *bhūta-prakṛti-mokṣam*, the annihilation of the Matrix of beings—the Matrix of beings is that which is described as ignorance and is called the Unmanifest; (those who know) the annihilation (*mokṣanam*) of that Matrix of beings; *te*, they; *yānti*, reach, go to; *param*, the Supreme, to Brahman, the Reality which is the supreme Goal. The idea is that they do not take up a body again.

FOOTNOTES AND REFERENCES

- [80] In the first six and the following six chapters the meaning of the words ‘thou’ and ‘That’, respectively, have been spoken of. The last six chapters are concerned with determining the meaning of the sentence (‘Thou art That’) as a whole.
- [81] See footnote on p.20, and p.141.
- [82] If it be held that objects of experience may be superimposed on one another, but they cannot be superimposed on the experiencer, the answer is that this cannot be a universal proposition. For decrepitude and death, which are matters of experience, are superimposed on the Self, the experiencer.
- [83] *Etc*: false perception and doubt.
- [84] It is known through the process of agreement and difference that false perception etc. arise from some defects, and they are not the qualities of the Self.
- [85] *Natural relationship*—Self-identification with the body through ignorance.
- [86] In the Br. (1.5.17) we read, ‘Now therefore the entrusting: When a man thinks he will die, he says to his son, “You are Brahman, you are the sacrifice, and you are the world,”’ etc. It