

न हिनस्त्यात्मनात्मानं ततो याति परं गतिम्॥२८॥

28. Since by seeing equally Bhagavān who is present alike everywhere he does not injure the Self by the Self, therefore he attains the supreme Goal.

Hi, since; *paśyan*, by seeing, by realizing; *samam*, equally; *īśvaram*, Bhagavān, that is, (by realizing Him) as described in the immediately preceding verse; who is *samavasthitam*, present alike; *sarvatra*, everywhere, in all beings;—what follows from seeing equally?—he *na*, does not; *hinasti*, injure; his own *ātmānam*, Self; *ātmanā*, by the Self, by his own Self; *tatah*, therefore, as a result of that non-injuring; *yāti*, he attains; the *parām*, supreme; *gatim*, Goal, called Liberation.

Objection: Is it not that no creature whatsoever injures himself by himself? Why do you refer to an irrelevant thing by saying, ‘He does not injure ...’, which is like saying, ‘Fire should neither be lit on the earth nor in the sky,’ etc.?

Reply: This defect does not arise, because it is logical with reference to an unenlightened person’s ignoring the Self. For, all unillumined people ignore the very well-known Self which is manifest and directly perceptible, and regard the non-Self as the Self. By performing righteous and unrighteous acts they destroy even that self which has been accepted, and adopt another new self. And destroying even that, they take up another. Similarly, destroying even that, they adopt another. In this way they destroy the self that had been accepted successively. Thus, all unillumined persons are destroyers of the Self. But that which is the Self in reality, even that remains as though destroyed for ever by ignorance, because of the absence of any benefit from its presence. So, all unenlightened persons are, verily, destroyers of the Self.

On the contrary, the other person who has realized the Self as described does not injure in either way (125) the Self by his own Self. Therefore he attains the supreme Goal, that is, the result stated above comes to him.