

ज्ञेयम् *jñeyam* has to be known यत् *yat* which तत् *tat* that प्रवक्ष्यामि *pravakṣyāmi* (I) will declare यत् *yat* which ज्ञात्वा *jñātvā* knowing अमृतम् *amṛtam* immortality अश्नुते *asnuṭe* (one) attains to अनादिमत् *anādimat* the beginningless परम् *param* supreme ब्रह्म *brahma* Brahman न *na* not सत् *sat* being तत् *tat* that न *na* not असत् *asat* non-being उच्यते *ucyate* is called

I shall describe that which has to be known, knowing which one attains to immortality. Beginningless is the Supreme Brahman. It is not said to be 'sat' or 'asat.' 12

In chapter nine stanza nineteen the Lord defined Himself as immortality and death. He also spoke of Himself as 'sat' and 'asat'—being and non-being. Saguna Brahman is immanent in Prakriti. In that state all contradictions and conflicts meet in Him. In the relative existence the immortality of the Devas and the death of the human beings emanated from Saguna Brahman. His manifest aspects with variation in the three Gunas is 'sat' and His unmanifest aspect in which the three Gunas disappear in equilibrium, is 'asat.'

But in the Nirguna Brahman there is no modification of any kind. The manifest state and the unmanifest state do not apply to Him. He is Pure Consciousness, having neither a beginning nor an end. While the Devas have a relative immortality, Nirguna Brahman is the Absolute Immortality. This Supreme State is to be realized in intuition or *Nirvikalpa samādhi*. That *Jivatman* who intuits this *Brahma nirvāna* gets merged in Brahman. Absolute