

ज्ञानेन *jñānena* by wisdom तु *tu* but तत् *tat* that अज्ञानम् *ajñānam* ignorance येषाम् *yeṣām* whose नाशितम् *nāśitam* is destroyed आत्मन *ātmanah* of the self तेषाम् *teṣām* their आदित्यवत् *ādityavat* like the sun ज्ञानम् *jñānam* knowledge प्रकाशयति *prakāśayati* reveals तत्परम् *tatparam* that highest

Shining like the sun, knowledge reveals the Supreme in them, in whom ignorance is destroyed by Self-knowledge. 16

Darkness vanishes when the sun rises, ignorance ceases to be with the dawn of knowledge As the sunlight reveals things in their true perspective, Self-knowledge or *Brahma-jñānam* posits the Reality of Brahman and the evanescence of *Prakṛiti* The knower of Brahman knows he is Brahman and none else.

The process of getting at Self-knowledge is now explained —

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्मुक्तकल्मषाः ॥ १७

तद्-बुद्धयः तद्-आत्मानः तद्-निष्ठा तद्-परायणा ।

गच्छन्ति अ पुनः-आ वृत्तिम् ज्ञान-निर्-मुक्त कल्मषा ॥

tadbuddhayas tadātmānas tannisthās tatparāyanāḥ ।
gacchanty apunarāvṛttim jñānanirdhūtakalmaṣāḥ ॥

तद्बुद्धयः *tad buddhayah* intellect absorbed in that तदात्मान *tad ātmānah* their self being that तन्निष्ठा *tannisthāḥ* established in that तत्परायणा *tat parāyanāḥ* with that for their supreme goal गच्छन्ति *gacchanti* go अपुनरावृत्तिम् *apunarāvṛttim* not again returning ज्ञाननिर्मुक्त