

*Resort...places*—favourable to equanimity of mind, so that uninterrupted meditation on the Self, and the like, may be possible.

*Society of men*: of the unenlightened and undisciplined people, not of the pure and holy, because association with the latter leads to Jnana.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ॥

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥११॥

XIII. 11.

अध्यात्मज्ञाननित्यत्वं Constant application to spiritual knowledge तत्त्वज्ञानार्थदर्शनम् understanding the end of the knowledge of truth एतत् this ज्ञानम् knowledge इति thus प्रोक्तं is declared यत् what अतः to it अन्यथा opposed अज्ञानं ignorance.

Constant application to spiritual knowledge, understanding the end of the knowledge of Truth; this is declared to be knowledge, and what is opposed to it is ignorance.

[ These attributes—from ‘ Humility ’ to ‘ Understanding the end of the knowledge of Truth ’—are declared to be knowledge, because they are the means conducive to knowledge. ]

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ॥

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१२॥

XIII. 12.

यत् Which ज्ञेयं has to be known तत् that प्रवक्ष्यामि I shall describe यत् which ज्ञात्वा knowing अमृतं immortality अश्नुते (one) attains to तत् it अनादिमत् the beginningless परं supreme ब्रह्म Brahman न neither सत् being न nor असत् non-being उच्यते is called.

I shall describe that which has to be known; knowing which one attains to