

param, supreme; *purusam*, Person, described as ‘the Omniscient, the Ancient,’ etc.

The Bhagavān again speaks of Brahman which is sought to be attained by the process going to be stated, and which is described through such characteristics as, ‘what is declared by the knowers of the Vedas,’ etc.:

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये॥११॥

11. I shall speak to you briefly of that immutable Goal which the knowers of the Vedas declare, into which enter the diligent ones free from attachment, and aspiring for which people practise celibacy.

Pravaksye, I shall speak; *te*, to you; *saṁgrahena*, briefly; *tat*, of that; which is called the *aksaram*, immutable—that which does not get exhausted, which is indestructible; *padam*, Goal to be reached; *yat*, which; *veda-vidah*, the knowers of the Vedas, the knowers of the purport of the Vedas; *vadanti*, declare, speak of It as opposed to all qualifications—‘It is neither gross nor minute’ (Br. 3.8.8) etc.—, in accordance with the Upanisadic text, ‘O Gārgī, the knowers of Brahman say this Immutable (Brahman) is that’ (ibid); and further, *yat*, into which, after the attainment of complete realization; *viśanti*, enter; *yatayah*, the diligent ones, the monks; who have become *vīta-rāgāh*, free from attachment; and *icchantah*, aspiring to know (—*to know* being supplied to complete the sense—); *yat*, which Immutable; people *caranti*, practise; *brahmacaryam*, celibacy—at the teacher’s house.

Commencing with, “O venerable sir, which world does he really win thereby who, among men, intently meditates on *Om* in that wonderful way till death?” To him he said, “O Satyakāma, this very Brahman that is (known as) the inferior and superior is but this *Om*” (Pr.5.1–2), it has been stated, ‘Again, anyone who meditates on the