

the Sruti, the Pranas of him who passes to the Absolute, do not depart; being Brahman he goes to Brahman. No movement can be predicated of him, because he has already become the Infinite. (Bri. Up. IV. 4 and 5.).]

—*Cf. Vedanta Sutas, Ch. IV. Pt. II. 12 to 14.*

अनन्यचेताः सततं यो मां स्मरति नित्यशः ॥

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

VIII. 14.

अनन्यचेताः With the mind not thinking of any other object यः who मां me नित्यशः daily सततं constantly स्मरति remembers पार्थ O son of Prithâ अहं I तस्य नित्ययुक्तस्य of that ever-steadfast योगिनः of the Yogi सुलभः easily attainable.

I am easily attainable by that ever-steadfast Yogin who remembers Me constantly and daily, with a single mind, O son of Prithâ.

[*Daily*—all through life.]

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ॥

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

VIII. 15.

परमां Highest संसिद्धिं perfection गताः reaching महात्मानः the great-souled ones मां me उपेत्य having attained दुःखालये home of pain अशाश्वतं ephemeral (च and) पुनर्जन्म re-birth न not आप्नुवन्ति get.

Reaching the highest perfection, and having attained Me, the great-souled ones, are no more subject to re-birth—the home of pain and ephemeral.

[*Ephemeral*: non-eternal, of an ever-changing nature.]