

knowledge and modesty; *gavi*, on a cow; *hastini*, on an elephant; *ca eva*, and even; *śuni*, on a dog; *ca*, as well as; *śvapāke*, on an eater of dog's meat.

Those learned ones who are habituated to see (equally) the unchanging, same and one Brahman, absolutely untouched by the qualities of *sattva* etc. and the tendencies created by it, as also by the tendencies born of *rajas* and *tamas*, in a Brāhmaṇa, who is endowed with Knowledge and tranquillity, who is possessed of good tendencies and the quality of *sattva*; in a cow, which is possessed of the middling quality of *rajas* and is not spiritually refined; and in an elephant etc., which are wholly and absolutely imbued with the quality of *tamas*—they are seers of equality.

Objection: On the strength of the text, 'A sacrificer incurs sin by not adoring equally one who is an equal, and by adoring equally one who is an equal to himself' (Gau. Sm. 17.20), are not they sinful, whose food should not be eaten?

Reply: They are not open to the charge.

Objection: How?

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥

19. Here (60) itself is rebirth conquered by them whose minds are established on sameness. Since Brahman is the same (in all) and free from defects, therefore they are established in Brahman.

Iha eva, here itself, even while they are living; is *sargah*, rebirth; *jitah*, conquered, overcome; *taih*, by them, by the learned ones who see with equanimity; *yesām*, whose; *manah*, minds, the internal organs; are *sthitam*, established, made steadfast; *sāmye*, on sameness, in Brahman that exists as the same in all beings. It is *nirdosam*, free from defects. Because of Its existence in such mean objects as an eater of dog's meat, etc., though It is supposed by fools to be affected by the defects of those (objects), still It remains untouched by those blemishes, *hi*, because It is free from defects.