

17. Those who have their intellect absorbed in That, whose Self is That, who are steadfast in That, who have That as their supreme Goal—they attain the state of non-returning, their dirt having been removed by Knowledge.

Tat-buddhayah, those who have their intellect absorbed in That, (59) in the supreme Knowledge which has been revealed; *tat-ātmānah*, whose Self is That, who have That (*tat*) supreme Brahman Itself as their Self (*ātmā*); *tat-niṣṭhāh*, who are steadfast in That—*niṣṭhā* is intentness, exclusive devotion; they are called *tat-niṣṭhāh* who become steadfast only in Brahman by renouncing all actions; and *tat-parāyanāh*, who have That as their supreme (*para*) Goal (*ayana*), who have That alone as their supreme Resort, i.e. who are devoted only to the Self; those who have got their ignorance destroyed by Knowledge—those who are of this kind—, they *gacchanti*, attain; *apunarāvṛttim*, the state of non-returning, non-association again with a body; *jñāna-nirdhūta-kalmasāh*, their dirt having been removed, destroyed, by Knowledge. Those whose dirt (*kalmasa*), the defect in the form of sin etc., which are the cause of transmigration, have been removed, destroyed (*nirdhūta*), by the aforesaid Knowledge (*jñāna*) are *jñāna-nirdhūta-kalmasāh*, that is the monks.

How do those learned ones, whose ignorance regarding the Self has been destroyed by Knowledge, look upon Reality? That is being stated:

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥१८॥

18. The learned ones look with equanimity on a Brāhmana endowed with learning and humility, a cow, an elephant and even a dog as well as an eater of dog's meat.

Panḍitāh, the learned ones; *sama-darśinah*, look with equanimity; *brāhmane*, on a Brāhmana; *vidyā-vinayasampanne*, endowed with learning and humility—*vidyā* means knowledge of the Self, and *vinaya* means pridelessness—, on a Brāhmana who has Self-