

Those who have their intellect absorbed in That, whose Self is That, whose steadfastness is in That, whose consummation is That, their impurities cleansed by knowledge, they attain to Non-return (Moksha).

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ॥

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

V. 18.

पण्डिताः The knowers of the Self एव verily विद्याविनयसंपन्ने in one endowed with learning and humility ब्राह्मणे in a Bráhmāna गवि in a cow हस्तिनि in an elephant शुनि in a dog च and श्वपाके in a pariah (lit. one who cooks or eats a dog) च and समदर्शिनः lookers with an equal eye (भवन्ति become).

The knowers of the Self look with an equal eye on a Bráhmāna endowed with learning and humility, a cow, an elephant, a dog, and a pariah.

[Because they can see nothing but the Self. It makes no difference to the sun whether it be reflected in the Ganges, in wine, in a small pool, or in any unclean liquid: the same is the case with the Self. No Upādhi (or limiting adjunct) can attach to it.]

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ॥

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥

V. 19.

येषां Whose मनः mind साम्ये in even-ness स्थितं fixed इह in this world एव verily तैः by them सर्गः (relative) existence जितः is conquered हि indeed ब्रह्म Brahman समं even निर्दोषं without imperfection तस्मात्