

What the knowers of the Veda speak of as imperishable, what the self-controlled (Sannyasins), freed from attachment enter, to gain which goal, they live the life of a Brahmacharin, that I shall declare unto thee in brief.

[*Brahmachārin*—a religious student who takes the vow of continence etc.; every moment of this stage is one of hard discipline and asceticism.]

Cf. Kathopanishad. II. 14.

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ॥
मूर्धन्याध्यायात्मनः प्राणमास्थितो योगधारणाम् १२
ॐमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ॥
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

VIII. 12. 13.

सर्वद्वाराणि All inlets (senses) संयम्य having controlled मनः mind हृदि in heart निरुद्ध्य having confined च and प्राणं Prana मूर्धनि in the head आधाय having placed आत्मनः of one's self योगधारणाम् practice of concentration आस्थितः established (in) ॐ Om इति this एकाक्षरं one-syllable ब्रह्म Brahman व्याहरन् uttering मां me अनुस्मरन् remembering देहं body त्यजन् leaving यः who प्रयाति departs सः he परमां supreme गतिं goal याति goes.

Controlling all the senses, confining the mind in the heart, drawing the Prana into the head, occupied in the practice of concentration, uttering the one-syllable "Om"—the Brahman, and meditating on Me;—he who departs, leaving the body, attains the Supreme goal,

[*Supreme goal*: the lower Brahman is meant here, not the Absolute, for, at death, according to