

therefore ते they ब्रह्मणि in Brahman स्थिताः are established.

(Relative) existence has been conquered by them, even in this world, whose mind rests in even-ness, since Brahman is even and without imperfection: therefore they indeed rest in Brahman.

[ *Relative existence* : All bondage as of birth, death etc. All possibility of bondage is destroyed when the mind attains perfect even-ness, which in other words, means—becoming Brahman. ]

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ॥  
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥२०॥

V. 20.

ब्रह्मविद् Knower of Brahman ब्रह्मणि in Brahman स्थितः established स्थिरबुद्धिः one with intellect steady असंमूढः undeluded प्रियं the pleasant प्राप्य receiving न not प्रहृष्येत् should rejoice अप्रियं the unpleasant च and प्राप्य receiving न not उद्विजेत् should be troubled.

Resting in Brahman, with intellect steady, and without delusion, the knower of Brahman neither rejoiceth in receiving what is pleasant, nor grieveth on receiving what is unpleasant.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ॥  
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥

V. 21.

बाह्यस्पर्शेषु In the contacts (of the senses) with the external objects असक्तात्मा one whose heart is unattached आत्मनि in Self यत् that सुखं joy विन्दति