

*ihai 'va tair jitaḥ sargo yeṣāṁ sāmye sthitam manaḥ |
nir-doṣaṁ hi samam brahma tasmād brahmaṇi te
sthitāḥ ||*

इह *iha* here एव *eva* even तैः *taiḥ* by them जितः *jitaḥ* is conquered सर्गः *sargaḥ* creation येषाम् *yeṣāṁ* of whom साम्ये *sāmye* in equality स्थितम् *sthitam* established मन्तः *manaḥ* mind निर्दोषम् *nir doṣaṁ* spotless हि *hi* indeed समम् *samam* equal ब्रह्म *brahma* Brahman तस्मात् *tasmāt* therefore ब्रह्मणि *brahmaṇi* in Brahman ते *te* they स्थिताः *sthitāḥ* are established

Transitory existence is overcome even here by them whose mind rests on equality. Brahman is flawless and the same in all ; therefore they are established in Brahman. 19

Objects appear distorted when seen through a heterogeneous glass ; but they present themselves just as they are when seen through a homogeneous glass. A clean and even glass causes no hindrance to right apperception. Mind in man occupies the position of the spectacles. A vibrant mind cognizes phenomenon outside ; a mind in equilibrium cognizes noumenon or the Thing-in-Itself which is Brahman. As there is no vibration in Brahman It is the same in all. It is Pure Consciousness and therefore there is no modification in It. Changes such as increase, decrease and transformation do not take place in It; and for this reason It is said to be flawless. Those who have gained equanimity of mind are able to cognize Brahman. Once obtained, this intuition becomes permanent. No interruption whatsoever takes place in it. They that remain in *Brahmāvastha*