

eliminated, who has become identified with Brahman, and is taintless.

*Uttamam*, supreme, unsurpassable; *sukham*, Bliss; *upaiti*, comes; *hi enam yoginam*, to this yogī alone; *praśānta-manasam*, whose mind has become perfectly tranquil; *śānta-rajasaṃ*, whose (quality of) *rajas* has been eliminated, that is whose *rajas*, namely defects such as delusion etc. (81) have been destroyed; *brahma-bhūtaṃ*, who has become identified with Brahman, who is free even while living, who has got the certitude that Brahman is all; and *akalmaṣaṃ*, who is taintless, free from vice etc.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।  
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

28. By concentrating his mind constantly thus, the taintless yogī easily attains the absolute Bliss of contact with Brahman.

*Sadā yuñjan*, by constantly concentrating; *ātmānam*, his mind; *evam*, thus, in the process stated; *vigata-kalmaṣaḥ*, the taintless, sinless yogī, free from the obstacles to Yog; *sukhena*, easily; *aśnute*, attains; *atyantam*, absolute—that which exists by transcending limits —, supreme, unsurpassable; *sukham*, Bliss; of *brahma-saṃsparśam*, contact with Brahman—the Bliss that is in touch (82) with the supreme Brahman.

Now is being shown that result of Yog which is the realization of identity with Brahman and which is the cause of the extinction of the whole mundane existence. (83)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

29. One who has his mind Self-absorbed through Yog, and who has the vision of sameness everywhere, sees his Self existing in everything, and everything in his Self.

*Yog-yukta-ātmā*, one who has his mind Self-absorbed through Yog, whose mind is merged in *samādhi*; and *sarvatra-sama-*