

21. When one experiences that absolute Bliss which can be intuited by the intellect and which is beyond the senses, and being established (thus) this person surely does not swerve from Reality;

Yatra, when, at the time when; *vetti*, one experiences; *tat*, that; *ātyantikam*, absolute—which is verily limitless, that is infinite; *sukham*, Bliss; *yat*, which; *buddhi-grāhyam*, can be intuited by the intellect, intuited by the intellect alone, without the help of the senses; and which is *atīndriyam*, beyond the senses, that is not objective; (—when one experiences this kind of Bliss) and *sthitah*, being established in the nature of the Self; *ayam*, this person, the illumined one; *eva*, surely; *na calati*, does not swerve; *tattvatah*, from that Reality—that is does not deviate from the nature of Reality—.

Further,

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥

22. Obtaining which one does not think of any other acquisition to be superior to that, and being established in which one is not perturbed even by great sorrow;

Labdhvā, obtaining; *yam*, which—by acquiring which Self-attainment; *na manyate*, one does not think; that there is *aparam*, any other; *lābham*, acquisition; *tatah adhikam*, superior to that; and also, *sthitah*, being established; *yasmin*, in which Reality of the Self; *na vicālyate*, one is not perturbed; *api*, even; *gurunā*, by great; *duhkkena*, sorrow, as may be caused by being struck with weapons, etc.—.

The Yog that has been spoken of as a particular state of the Self, distinguished by its characteristics in the verses beginning with ‘At the time when the mind gets withdrawn,’ (20) etc.—

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥