

he has a firm resolve, his doubt or duality disappears, and he is promptly engaged in spiritual practice.

'Kṣīnakalmaṣāḥ'—Affinity for nature (prakṛti) is the root, of all sins and evils. When a striver realizes, that he (the self) is different from nature and its evolutes, such as body, senses, mind and intellect etc., he accordingly becomes free from all sins and evils.

'Rṣayah'—The term 'Rṣ', means knowledge. He who attaches importance to knowledge (discrimination), is a 'Rṣi' (sage or holy man). In the olden days, sages attained God-realization, by leading a householder's life. In this verse also, there is a description of those strivers, who practise spiritual discipline with discrimination, in order to realize God while performing mundane duties. Therefore, strivers who attach importance to their discrimination, are also sages (holy men).

'Labhante brahmanirvāṇam'—In fact, Brahma (God) is attainable by all human beings. But having identified himself with the kaleidoscopic body etc., a person has a disinclination for God. When his affinity for the perishable objects, such as the body etc., is renounced, all sins, evils and doubts are destroyed, and he attains Brahma (God), Who pervades everywhere.

The Lord, explains by the word 'Labhante' (attains), that a Sāṅkhyayogī merges in Brahma (God), in the same way as waves merge in sea. As waves, are not different from the sea, as both of them are one and the same, in the same way, the soul and the supreme soul, are one and the same.

Appendix—From the view-point of the people a Jñānayogī is seen to be devoted to the welfare of others (sarvabhūtahite ratāḥ) but in fact he does not do good to others but good (welfare) to others is naturally done by him.



Link:—In the twenty-fourth and twenty-fifth verses, the

Lord explained, how a striver following the path of Sāṅkhya (knowledge), can attain God. The Lord, in the next verse, explains the excellence of such God-realized souls.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम्।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

**kāmakrodhaviyuktānām yatīnām yatacetasām
abhito brahmanirvāṇam vartate viditātmanām**

To those wise, who are freed from desire and anger, who have subdued their minds and who have realized the self for them the beatitude of God (Brahmic bliss) pervades on all sides. 26

Comment:—

'Kāmakrodhaviyuktānām yatīnām'—The Lord declares, that in the God-realized souls, there remains no trace of evil propensities, such as desire and anger etc. Those evil propensities are born, when man has affinity for the unreal perishable objects (body, senses, mind and intellect etc.). But when he realizes his identity with God, he has no attraction at all for the entire world, including his body and mind etc. So, there is no question of the birth of evils, such as desire and anger, in him. If a striver has desire and anger even in subtle forms, he should not consider himself, a liberated soul.

Desire for perishable objects, is 'Kāma'. A man, has a desire only when he lacks something. In Asat (unreal) always there is deficiency or lacking, while the real self is not wanting in anything. But, when he (the self) identifies himself with the unreal, he feels something lacking in him. This want, gives birth to desire. If desire is not satisfied, anger is born. Thus, there is no desire in the self, but when It identifies Itself with the unreal, It seems to have a desire. So how can those, who have no identity with the unreal and who have realized the self, experience privation?

Strivers, feel that they are not swayed so much by desire

and anger now, because of their spiritual practice as they were influenced in the past, without spiritual practice. It shows, that these feelings have lessened through spiritual practice. It means, that they can be wiped out also, by spiritual practices.

Strivers realize (i) desire and anger are not so frequent as they were in the past, (ii) they are not so strong as they were, in the past, (iii) their duration is not so long as, it was in the past. But, sometimes a striver feels otherwise i.e., he feels that they are more forceful now, than they were in the past. The reasons for that are (i) through spiritual practice, attachment for pleasures is perishing, but perfection is not attained, (ii) because of the purity of heart and mind, a little desire or anger, seems too much to a striver, (iii) a striver, feels bad, if anything goes against his wish but he does not care about it. But this feeling accumulates. At last, the accumulated feelings blow up, even at the slightest provocation. Other people, are also surprised why he lost his temper, so easily.

Sometimes, a striver judges himself by his inclinations, and holds that he has attained perfection. But, in fact so long as, he realizes that he has attained perfection, it means that still he has some trace of egoism left (individuality) and he has not attained perfection.

'Yatacetasām'—The mind, is not subdued, so long as, a man is attached to the unreal. But when great souls renounce this attachment to the unreal, their minds are subdued.

'Abhito brahmanirvāṇaṁ vartate viditātmanām'—Those great souls, who have realized the self, which is the aim of human life, are called **'Viditātmanām'**.

Such great souls, here as well as hereafter, remain established, in Brahma (God), the abode of eternal peace. As a common man, while performing different activities, remains established in his body constantly, so does a great soul remain established in Brahma constantly, while undertaking different activities, because

he has nothing to do with that non-Self (Asat).



*Link:—The Lord, in the next two verses, explains that God, Who can be realized through the paths of Action and Knowledge, can also be realized through the path of meditation.**

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
 प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥
 यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
 विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

sparsāṅkṛtvā bahirbāhyānścakṣuścaivāntare bhruvoh
 prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau
 yatendriyamanobuddhirmunirmokṣaparāyaṇaḥ
 vigatecchābhayakrodho yaḥ sadā mukta eva saḥ

Shutting out all external objects, fixing the vision between the eyebrows, making the inward and the outward breaths move within the nostrils evenly the sage, who has controlled the senses, mind and intellect, who is bent on liberation, who has cast away desire, fear and anger, is ever liberated. 27-28

Comment:—

'Sparsāṅkṛtvā bahirbāhyān'—All objects, except God are external. 'Shutting out external object' means, that external objects should not be thought of.

The affinity for the external objects, is renounced in the path of Action, through service, while in the path of knowledge through discrimination. Here, the Lord declares that this affinity can be renounced, through meditation. In meditation, when a striver meditates only on God, he has a disinclination for external

*The path of meditation is an independent means for a striver to realize God and it can also be used by the strivers following the paths of Action, Knowledge and Devotion. Chanting the Lord's names, meditation, good company and study of the scriptures are useful and necessary for every striver.