

in Brahma (God).' So long as this egoistic notion prevails, it means, that he is not a God-realized soul i.e., he has not attained perfection. So, such a striver should not be satisfied, with this state.

The expression 'Brahmanirvāṇam', means the attainment of Eternal Peace, without the least disquietude.

When a Sāṅkhyayogī, identifies himself with God, only God remains, he does not retain his separate entity, in the least, he attains perfection, or God-realization. In 'Brahma bhūta' state, a striver realizes that he is identified with Brahma. But, when his egoistic notion (individuality) perishes, none remains to realize this identification. He himself becoming Brahma (God), attains to Brahma (God).

**Appendix**—Here the term 'antaḥ' should mean God rather than 'antaḥ karaṇa' (internal organ). The reason is that he who is happy within the internal organ, who rejoices within the internal organ and who is tranquilly illumined within the internal organ, can't attain Brahma (God). Brahma is attained having renounced affinity for the internal organ.



*Link:—In the preceding verse, the Lord explained the glory of a Sāṅkhyayogī who remains happy within himself. In the next verse, He explains the state of the Sāṅkhyayogīs, who are actively engaged in the welfare of all beings.*

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

labhante brahmanirvāṇamṛṣayaḥ kṣīṇakalmaṣāḥ  
chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ

Those holy men whose sins are destroyed, whose doubts (dualities) are annihilated, whose minds are disciplined and who are devoted to the welfare of all beings, attain the beatitude of God. 25

*Comment:—*

'Yatātmānaḥ'—The strivers, whose aim is God-realization, have not to control their minds, bodies, senses and intellects, but they are instinctively and easily controlled. When, they are controlled, strivers become free from evils, such as attachment and aversion, and all their activities are for the welfare of others.

So long as, a striver regards the body, senses, mind and intellect as his, and for him, these are not controlled by him; and they have such evils as attachment, aversion, desire and anger etc. So a striver is controlled by them. Therefore, a striver should not regard these as his, and for him. By doing so, they come under his control. Here the expression 'Yatātmānaḥ', has been used, for those cautious and alert strivers, who do not regard the body, senses, mind and intellect as theirs, and who consider these as different from the self.

'Sarvabhūtahite ratāḥ'—Egoistic ideas are the main stumbling block for a striver following Sāṅkhyayoga, in the way of God-realization. By effacing egoism, in order to realize the automatic identity with God, it is necessary to have sentiments of the welfare, of all beings. Those, who rejoice in the welfare of all beings, can easily wipe out their egoistic thoughts.

He, who wants to identify himself with the all-pervading Lord, must remain careful about the welfare of all beings. As a person, is careful about the welfare of all the parts of his body, which have different shapes, names and functions, so does a striver, think and work for the welfare of all beings, without any distinction of caste, creed, colour, order of life and spiritual practice etc. He beholds the Lord, pervading every being, equally. Therefore, when a person gets engrossed in the welfare of all beings, his selfishness easily comes to an end, and he realizes his identity with God.

'Chinnadvaidhā'—So long as, a striver does not have a firm resolve to realize God, he has duality, in his mind. But when

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*