

knowledge is veiled by ignorance. Here, He has called a person, who controls the impulses of desire and anger, 'narah' (a man). It means, that only he who has controlled these urges, deserves to be called, a man, otherwise, he is just like an animal.

He, who remains established in equanimity, is called a Yogī. He, who by attaching importance to discrimination is not swayed by desire and anger, is established in equanimity (even-mindedness).

'Sa sukhī'—Not to talk of men, even birds and beasts cannot lead a happy and peaceful life, if they are swayed by desire and anger. So, only a man, who has controlled these impulses is happy, otherwise evils such as disquietude, volatility and struggles are born and a man cannot be happy. A person, who depends on perishable persons and objects etc., and who, wants to derive pleasure, out of them by having affinity for them, can never be happy—this is a rule.

**Appendix**—In the mind first 'sphuraṇā' an idea (a thought which flashes on the mind) flashes. If a thought is accompanied with the feeling of reality for it, attachment to it and insistence on it, it is linked to us and it is transformed into a Saṅkalpa. This Saṅkalpa gives birth to contemplation which in its turn gives an impetus to evil propensities such as desire and anger etc., (Gītā 2/62-63). The topmost priority of a striver should be not to let the impetus (impulse) be born viz., he should not allow it to develop into a Saṅkalpa. Secondly if the impetus however is born, he should not act according to it.



*Link:—Having described the sad plight of a person, who is swayed by desire and anger, the Lord, in the next verse, explains the glory of a person, who is happy within himself.*

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

**yo'ntaḥsukho'ntarārāmastathāntarjyotireva yaḥ  
sa yogī brahmanirvāṇaṁ brahmabhūto'dhigacchati**

One who is happy in God, rejoices in God and is illumined in God, that Yogī (Sāṅkhyayogī) identified with Brahma, attains to the beatitude of God (Brahma nirvāṇa). 24

*Comment:—*

'Yo'ntaḥsukho'ntarārāmastathāntarjyotireva yaḥ'—'Antaḥ sukhaḥ' (one who is happy within himself), is he, who instead of being happy in possessing the worldly objects, is happy only in God. Besides God, none is his object of happiness. He constantly enjoys God.

He, constantly remains happy within himself and so he needs no outward (external) objects etc. He remains happy within himself, because the self cannot inflict pain upon the self, and the self, cannot have disinclination, for the self.

The outwardly or external objects etc., cannot be acquired, by everyone forever, while the internal self can be attained by everyone forever.

'Antarārāmaḥ'—(One who rejoices within himself), is he who instead of rejoicing in external pleasure, rejoices in the self or in God, during spiritual practice, as well as in practical life.

The Lord, is the illuminator and base of all the mundane knowledge of senses and intellect etc., 'antarjyotiḥ' is a striver who ever remains illumined.

Mundane knowledge, has a beginning and an end, while the knowledge of God constantly, remains the same without undergoing any change at all. A Sāṅkhyayogī, naturally possesses knowledge, that only God pervades everywhere.

'Sa yogī brahmanirvāṇaṁ brahmabhūto'dhigacchati'—A striver, following the path of Sāṅkhya (knowledge), realizes that he is established in Brahma (God), which shows his egoistic thinking as he believes 'I am liberated', 'I am established

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