

24. One who is happy within, whose pleasure is within, and who has his light only within, that yogī, having become Brahman, attains absorption in Brahman.

Yah antah-sukhah, one who is happy within, in the indwelling Self; and so also *antar-ārāmah*, has pleasure within—he disports only in the Self within; similarly, *antar-jyotih eva*, has his light only within, has the indwelling Self alone as his light; (64) *sah yogī*, that yogī; *yah*, who is of this kind; *brahma-bhūtah*, having become Brahman, even while he is still living; *adhigacchati*, attains; *brahma-nirvānam*, absorption in Brahman—gets Liberation.

Besides,

लभन्ते ब्रह्मनिर्वाणमुषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

25. The seers whose sins have been attenuated, who are freed from doubt, whose organs are under control, who are engaged in doing good to all beings, attain absorption in Brahman.

rsayah, the seers, those who have full realization, the monks; *ksīṇa-kalmasāh*, whose sins, defects like sin etc., have been attenuated; *chinna-dvaidhāh*, who are freed from doubt; *yata-ātmānah*, whose organs are under control; *ratāh*, who are engaged; *sarva-bhūtahite*, in doing good to all beings—favourably disposed towards all, that is harmless; *labhante*, attain; *brahma-nirvānam*, absorption in Brahman, Liberation.

Further,

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

26. To the monks who have control over their internal organ, who are free from desire and anger, who have known the Self, there is absorption in Brahman either way.