

*yo 'ntahsukho 'ntarārāmas tathā 'ntarjyotir eva yah |
sa yogi brahmanirvāṇam brahmabhūto 'dhigacchati ||*

यः *yah* who अन्तःसुखः *antah sukhaḥ* one whose happiness is within अन्तरारामः *antarārāmaḥ* one who rejoices within तथा *tathā* also अन्तर्ज्योतिः *antarjyotiḥ* one who is illuminated within एव *eva* even यः *yah* who सः *saḥ* that योगी *yogi* योगि ब्रह्मनिर्वाणम् *brahma nirvāṇam* absolute freedom ब्रह्मभूतः *brahma bhūtaḥ* becoming Brahman अधिगच्छति *adhigacchati* attains

He whose happiness is within, whose delight is within, whose illumination is within only, that yogi becomes Brahman and gains the Beatitude of Brahman.

The ignorant man hunts for happiness in the external world. He fancies he is obtaining it there; but no sooner he clutches at it, than it vanishes. This is due to happiness not being inherent in things external. The projected happiness is actually in the Self. Similarly, repose and joy are in the Self and nowhere else. In search of enjoyment the senses get extroverted, only to be foiled. Atman is Bliss; therefore, real happiness is in Itself. In short, whatever is sought after externally, is actually in oneself. The core of one's being is Brahman, realizing which, everlasting Beatitude is gained.

Knowledge is not for him who is attached to the world. Enlightenment and bliss ensue in direct proportion to disentanglement with the sense-objects.

— Sri Ramakrishna

Furthermore :—

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५