

This extremely painful evil, which is opposed to the path of Bliss and is the source of getting all miseries, is difficult to resist. Therefore one must make the utmost effort to avoid it. Hence the Bhagavān says:

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥२३॥

23. One who can withstand here itself—before departing from the body—the impulse arising from desire and anger, that man is a yogī; he is happy.

Yah śaknoti, one who can, is able to; *soḍhum*, withstand; *iha eva*, here itself, while alive; *prāk*, before; *śarīra-vimoksanāt*, departing from the body, till death—. Death is put as a limit because the impulse of desire and anger is certainly inevitable for a living person. For this impulse has got infinite sources. One should not relax until his death. This is the idea.

Kāma, desire, is the hankering, thirst, with regard to a coveted object—of an earlier experience, and which is a source of pleasure—when it comes within the range of the senses, or is heard of or remembered. And *krodha*, anger, is that repulsion one has against what are adverse to oneself and are sources of sorrow, when they are seen, heard of or remembered. That impulse (*vega*) which has those desire and anger as its source (*udbhava*) is *kāma-krodha-udbhava-vegah*. The impulse arising from desire is a kind of mental agitation, and has the signs of horripilation, joyful eyes, face, etc. The impulse of anger has the signs of trembling of body, perspiration, biting of lips, red eyes, etc. He who is able to withstand that impulse arising from desire and anger, *sah narah*, that man; is *yuktah*, a yogī; and *sukhi*, is happy, in this world.

What kind of a person, being established in Brahman, attains Brahman? The Bhagavān says:

योऽन्तःसुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥