

Anye, others; *sāṅkhyena yogena*, through Sāṅkhya-Yog: Sāṅkhya means thinking, ‘These qualities, viz. *sattva*, *rajas* and *tamas*, are objects of my perception; I am the Self, distinct from them, a witness of their functions, eternal and different from the qualities.’ This Sāṅkhya is Yog. (121) Through that *they realize the Self with the help of the internal organ*. This is how it is to be construed.

And *anye*, others; *karma-yogena*, through Karma-Yog—action itself being the Yog: Action performed with the idea of dedication to Bhagavān is figuratively called Yog since it leads to Yog. (Others realize) with the help of that (action), through purification of the mind and rise of Knowledge. (122)

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५॥

25. Others, again, who do not know thus, take to thinking after hearing from others; they, too, who are devoted to hearing, certainly overcome death.

Anye tu, others again; *ajānantah*, who do not know the Self as described above; *evam*, thus, even in one of these alternative ways; *upāsate*, take to thinking, take to reflection, being imbued with faith; *śrutvā*, after hearing; *anyebhyah*, from others, from the teachers, having been told, ‘Think only of this.’ *Te api ca*, they, too; *śruti-parāyanāh*, who are devoted to hearing, to whom hearing is the supreme course, the best discipline for starting on the path to Liberation, that is, those who, themselves lacking in discrimination, accept only others’ advice as most authoritative; *eva*, certainly; *atitaranti*, overcome; *mṛtyum*, death, that is the mundane existence which is fraught with death.

The implication is; It goes without saying that those discriminating people who are independent in the application of the valid means of knowledge, cross over death.