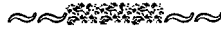


Here the Self-realization which is attained by the Discipline of meditation, the same is attained by Karmayoga (path of action) (Gītā 2/55). The difference is that 'Dhyānayoga' (Discipline of Meditation) is dependent on instruments (Karaṇasāpekṣa) while Karmayoga is a 'Karaṇanirapekṣa' (independent of instruments) discipline. In 'Karaṇasāpekṣa' discipline, renunciation of affinity for Matter (non-self) is delayed and there is possibility of a striver's deviation or downfall from Yoga.



*Link:—What happens, after the Yogī is satisfied in the self by the self, is described in the next verse.*

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

sukhamātyantikam yattadbuddhigrāhyamatīndriyam  
vetti yatra na caivāyam sthitaścalati tattvataḥ

When he feels that supreme and transcendental bliss while his discrimination remains fully awakened, and wherein established, the said Yogī, never moves away from reality (tattva). 21

*Comment:—*

'Sukhamātyantikam yat'—The bliss which a Yogī feels, is infinite and there cannot be any bliss greater than this because it transcends the three attributes (modes) and is axiomatic. This bliss, has been called an imperishable bliss (5/21), infinite bliss (6/28) and absolute bliss (14/27).

This bliss, has been called infinite here, because, it is superior to Sāttvika joy, which is born of placidity of mind by meditation, on God. This infinite bliss, is not born, but it is unborn and axiomatic.

'Atīndriyam'—This supreme bliss, transcends sensual pleasures. It means, that it is superior to rājasika joy, which is derived from the contact of senses with their objects. It is beyond our

power, to obtain rājasika joy because it is beyond our power to obtain individual's desired sense-objects. So, we are dependent to obtain these, while there is no such dependence in attaining infinite bliss. That can be felt in the self by one's own self. In attaining it you don't require any individual, any sense-object and even your mind and senses. You are quite free in having it by your own self.

**'Buddhigrāhyam'**—It means, that it is superior to the tāmasika joy, which arises from sleep, indolence and carelessness. A man derives joy from sound sleep, but in sound sleep, his mind is merged. Joy is also derived from indolence and heedlessness but at that time mind is not awake and discrimination is lost. But in infinite bliss, the mind is not merged, nor is discrimination lost. It is beyond the access of intellect, being an evolute of matter, while bliss, is the characteristic of the Self, which is beyond matter.

Thus in this verse, it has been explained that the supreme bliss, is far superior to the sāttvika, rājasika and tāmasika joy, and it transcends all the three modes.

**'Vetti yatra na caivāyam sthitaścalati tattvataḥ'**—A Yogī feels bliss in his own self, and established there, he does not move from reality viz., this bliss continues endlessly and spontaneously. When, the muslims imprisoned Śivājī's son, Sambhājī, made him blind and removed his skin off, to force him to embrace their religion, but he did not do so and thus he did not go astray and discard his religion. It means, that nothing can force a person to move away from his beliefs. When no force, makes a person to change his beliefs, how can anyone force a Yogī to deviate from supreme bliss, or how can he himself abandon that supreme bliss? He cannot.

It means, that a man never moves from Supreme Bliss, because it is a characteristic of the Self (Soul). He changes only, when there is the least affinity with matter. Thus, by affinity for

matter, a man may have a fall, even from a trance. So long as, he has affinity for matter, his self cannot merge, in the Cosmic Self, because matter is always active.

**Appendix**—Having realized the self, a Dhyānayogī feels imperishable and integral bliss which is ātyantika (infinite) (supreme) viz., it is superior to Sāttvika joy; ‘atīndriyam’ viz., it is superior to Rājasika joy and ‘buddhigrāhya’ viz., it is superior to Tāmasika joy.

When the Lord declares the imperishable bliss as ‘buddhigrāhya’ He does not mean that it can be intuited (attained) by intellect. The reason is that intellect is the evolute of Prakṛti, then how can it have an access to the bliss which transcends Prakṛti? Therefore the purpose in declaring it as ‘buddhigrāhya’ is that it is superior to Tāmasa joy. The joy, which is derived from sleep, indolence and carelessness, is Tāmasa (Gītā 18/39). In sound sleep intellect merges in ignorance; and in indolence and heedlessness, intellect does not remain fully awake. But in self-evident imperishable bliss, intellect does not merge in ignorance but remains fully awake—jñānadīpita’ (Gītā 4/27). Therefore it has been called ‘buddhigrāhya’ because intellect remains awake but intellect has no access to it.

As in a mirror there is reflection of the sun, the sun is not there, similarly in the intellect there is reflection of that bliss, the bliss is not there; therefore it is called ‘buddhigrāhya’.

It means that the integral bliss is far superior to Sāttvika, Rājasa and Tāmasa joy, it transcends them. In spite of being called as ‘buddhigrāhya’, it totally transcends intellect.

The self associated with the intellect (Prakṛti) is ‘buddhigrāhya’, not the pure Self. In fact the self cannot be attached to Prakṛti but he (self) assumes his attachment to Prakṛti—‘yayedam dhāryate jagat’ (Gītā 7/5).

