

senses, mind and intellect is wiped out.

Knowing Brahma and getting established in Him—both are one and the same.



Link:—A person is naturally established in God. The Lord, in the next verse, describes the means of attaining that state.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

bāhyasparśeṣvasaktātmā vindatyātmani yatsukham
sa brahmayogayuktātmā sukhamakṣayamaśnute

When a person is no longer attached to external sense-objects, he finds happiness in the self. Having completely merged himself with Brahma (God), he enjoys eternal bliss. 21

Comment:—

'Bāhyasparśeṣvasaktātmā—He, who, instead of being attached to the body, senses, mind, intellect, life-breath etc., as well as, to objects of senses, such as sound and touch etc., is attached, only to God, is known as, unattached to external contacts. A striver whose attachment has not been totally wiped out, but whose aim has been to wipe it out, should also be included among those strivers, who have renounced attachment, as they quickly get rid of it because of their firm resolve.

This detachment is necessary, in order to attain the state mentioned in the preceding verse, in which a striver neither rejoices on obtaining, what is pleasant, nor grieves on getting what is unpleasant.

So long as, a man is attached to sense-objects etc., internally or externally, he cannot realize the self. All these objects are transitory and constantly undergo change, but because of attachment to them a man has not an eye on their kaleidoscopic nature and derives pleasure out of them. But in fact they cannot provide

pleasure; it is renunciation of affinity for them, which provides pleasures. Therefore, a man feels pleasure in sound sleep when he forgets his affinity for sense-objects.

A man, has a wrong notion that he cannot live without external contacts, but in fact, he cannot live with constant external contacts. To forget, all external contacts he sleeps. Thus he regains freshness, vitality and health, which he can never get, in the wakeful state. Therefore, he considers sleep very essential. Energy, is gained through dissociation, with objects.

When a man goes to bed, he means to renounce his affinity for external objects, as also, to work after waking from sleep. As he attaches more importance to work, he does not pay attention to the renunciation of his affinity, for objects. He sleeps and awakes having affinity for objects.

It is very surprising that if a person who was our relative dies, our affinity, for him continues. The reason is, that the assumed affinity can be wiped out only, when the person who has assumed it, renounces it. As soon as, he renounces it, he attains salvation, which is natural.

The affinity with external objects is unreal, while our affinity with God is real. A man, assumes his affinity with external objects, in order to derive pleasure out of them. But it results in sufferings (Gītā 5/22). By realizing this fact, attachment to external objects is destroyed.

'Vindatyātmani yatsukham'—When attachment to the external objects is wiped out, a striver finds Sāttvika happiness. Happiness derived out of the affinity, for the external objects, is Rajas (of the mode of passion). A person goes on enjoying this rājasa (of the mode of passion) happiness, so long as he does not gain sāttvika (of the mode of goodness), happiness. When he ceases attachment to the rājasa happiness he gains sāttvika happiness.

'Sa brahmayogayuktātma'—As soon as attachment for the world is lost, a striver identifies himself, with Brahma (God). As

with the disappearance of darkness, light is revealed, so when attachment to the world is erased, the striver is identified with Brahma. Both, happen simultaneously. Yet disappearance of darkness, is prior to illumination of light—it is deemed so. Similar, is the case with effacement of attachment and establishment in God. In the first verse of the thirteenth chapter, it is described, that the knower of the field (the self), is different from the field (body), while in the second verse it is said, that the self has Its identity with the Supreme Self. Similarly, in this verse by the expression 'bāhyasparśeṣvasaktātmā' (with the self unattached to external contact), it is explained that the self is different from the body and the world, this expression 'Brahmayogayuktātmā', elucidates the identity of the self with God.

Having become detached from pleasure and having found sāttvika happiness, a striver may have a subtle egoistic notion, by thinking 'I am happy', 'I am wise', 'I am flawless', 'I have no duty to perform' and so on. In order to get rid of this subtle egoistic notion, it is necessary that a striver, should identify himself with God totally, otherwise he cannot remain totally free, from the sense of individuality.

'Sukhamakṣayamaśnute'—So long as, a striver goes on enjoying sāttvika pleasure, he has egoism (attachment), in subtle form. But, when he ceases to enjoy this sāttvika happiness, his egoism perishes totally and he realizes God, Who is sentient, uniform and imperishable. This is known, as eternal bliss. This is also called infinite bliss (6/21; 6/28), absolute bliss (14/27) and so on. Having attained this eternal bliss, there is natural attraction for God, and this attraction is known as supreme devotion (Gītā 18/54). This devotion ever-increases i.e., the Lord, seems to be revealed in new forms, to such a devotee. In this connection, there is a point which needs attention. If a striver, thinks that his devotion was imperfect in the past, but now it has attained perfection, it means that the striver has not attained perfection,

as he is an aspirant still. But, if in spite of perceiving novelty in the Lord, he feels that his devotion was supreme in the past also, it means that he has attained perfection.



Link:—In the preceding verse, the Lord declared, "When a person is not attached to external contacts, he attains eternal bliss." In the next verse, He explains how to renounce attachment for sense-objects.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

ye hi saṁsparśajā bhogā duḥkhaṇaya eva te
ādyantavantaḥ kaunteya na teṣu ramate budhaḥ

The pleasures that are born of attachment (with objects), are only sources of pain, these have a beginning and an end, O son of Kuntī (Arjuna), no wise man finds happiness in them. 22

Comment:—

'Ye hi saṁsparśajā bhogāḥ'—Pleasure is derived from the contact of senses, with their objects—sound, touch, colour, taste and smell. A man, also derives pleasure out of honour, praise, beings, objects, circumstances etc. Man is not free in acquiring sense-objects. If somebody, eulogizes the doctrines we respect, we feel happy—that is also a sort of enjoyment. It means, to derive pleasure through beings, objects, circumstances and states by body, senses and mind is known, as 'bhoga' (enjoyment).

Not only the forbidden pleasure, but also those which are sanctioned by the scriptures, must also be renounced, because these are obstacles, to God-realization. Pleasure can be derived, only by having affinity for insentient (matter), while it is a must to renounce affinity, for the insentient (matter), to attain God-realization.

'Ādyantavantaḥ'—All the pleasures have a beginning and