

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

an end, these are impermanent, kaleidoscopic (Gītā 2/14) and insentient, while the self is permanent, unchanging and sentient. The sense-objects never identify with the self, therefore, the self cannot gain happiness from pleasure. The self, is a fragment of God (Gītā 15/7), therefore, it can attain eternal bliss from God (Gītā 5/21) alone.

As soon as, a person realizes, that these pleasures have a beginning and an end, are transitory, and fleeting, the effect of pleasure and pain, is lessened for him. Therefore, the expression 'ādyantavantah', is a panacea, to root out the effect of pleasure.

'Duhkhayonaya eva te'—All the pleasures born of contacts, are only sources of pain. Pleasure is born of pain and ends in pain. A man feels happy having acquired a thing, in the same proportion as its lacking was causing pain to him, and again feels sad having lost it.

A libertine cannot escape pains or sorrows, because sensual pleasures can be enjoyed by having affinity for the insentient (matter); and this affinity, for the insentient is the cause of great suffering, in the form of birth and death.

In the 'Pātāñjalayogadarśana', it is stated, "A wise man does not indulge in pleasures, because these result in three kinds of pains. These pains are called 'pariṇāmaduḥkha' (pain as a result), 'tāpaduḥkha' (affliction) and 'saṁskāraduḥkha'. Moreover, contradictions in the modes of nature, also result in pain.

Sensual pleasures, which appear like nectar at first, are like poison in the end (Gītā 18/38), because in enjoying these, energy and objects are lost. So the result is pain. This is 'pariṇāmaduḥkha.'

When a person, beholds others enjoying those pleasures which he cannot enjoy, because he does not possess those objects, or when he is afraid to lose them or when he is incapable of enjoying these in spite of his attachment for them, he is filled with grief, in spite of the fact, that the objects are available to him. This is 'tāpaduḥkha'. He remembers the lost pleasures—this is pain, in the

form of latent impressions. This is called 'saṁskāraduḥkha'.

A person, wants to enjoy pleasure because of his inclination to them, but his discrimination checks him from enjoying them. Similarly, while listening to divine discourses, because of the mode of ignorance, he feels sleepy he wants to derive pleasure, from sleep. But because of the mode of goodness, he thinks that he should avail himself of such golden opportunities, which are very rare. Thus there is a contradiction or say tussel in the modes of nature and this internal fight is very painful for strivers.

In the enjoyment of pleasure, a person is dependent because these can be enjoyed according to one's fate, while he is independent in God-realization, as this human body has been bestowed upon him, only to attain Him. Pleasure cannot be enjoyed equally, even by two persons, while God can be realized by everyone, even in this Kali-age, as He was realized in the Satya-age, by great sages. Pleasures cannot be enjoyed forever, by all persons, while God can be realized forever, by everybody. It means, that there is a difference in acquiring pleasure i.e., all people cannot acquire these. But, there is no difference, as for as renunciation of pleasures is concerned, all can renounce pleasure.

The word 'eva' means that pleasure is, doubtlessly and certainly, a source of pain. There seems to be happiness, in them but in reality, there is none in the least.

'Na teṣu ramate budhaḥ'—A wise man, unlike a common man does not delight in pleasure, because he regards these as sources of pain. He, does not become a slave to them.

A wise man, knows that all the sorrow, suffering, sin and hell etc., depend, on a desire for pleasure. Therefore, he who attaches importance, to this knowledge, is wise. He, who knows that pleasures are sources of pain, yet, desire them and delight in them, does not deserve to be called, wise as a wise man, neither desire nor takes delight in them.

Appendix—The pleasure derived from contact with objects,

persons and actions, is the root of sorrows. He, who enjoys pleasures, has to suffer pain—it is the rule. In fact the hope, the desire for pleasures and taking enjoyments, don't provide happiness but they provide sadness. The union of pleasures is transient and their disunion is eternal. A man by attaching importance to the transient feels sad. He should think whether the desire for pleasure will provide pleasure and end his sufferings. The desire for pleasure neither provides pleasure nor ends sufferings. The desire for pleasure in order to wipe out pain, is the root of pain.

One is—'suffering pain' and one is—'effect of the pain'. When a man suffers pain, then he has a desire for pleasure; and when he has the effect of pain, then the desire for pleasure is wiped out and he has a distaste for pleasure. By suffering pain, a man feels sad and by the effect of pain, he rises above pain. Because of the effect of pain, instead of being engrossed in pain, he thinks of its reason why he has to suffer pain. By reflecting upon it, he comes to know that except attachment to pleasure, there neither is, nor was, nor will be, nor can be any other reason. Any circumstances are also not the reason because the circumstances do not stay even for a moment. No person can cause us pain because he destroys our old sins and enables us to progress further. The world is also not the cause of pain because whatever change takes place, is not to provide us pain but it is to enable us to progress. If there is no change, how will development take place? Without change how will a seed grow into a tree? How will Ovum-Semen make a body? How will a baby become a youth? How will a fool become learned? How will a patient become healthy? It means that natural change leads to development. In the world, change is the quintessence of progress. Without change, the world would have become static and motionless like picture. Therefore change is not to be blamed but the desire to derive pleasure from this change is to be blamed. God is also not the cause of pain because He is the abode of

bliss, in Him there is not even an iota (trace) of pain.

‘Na teṣu ramate budhaḥ’—A wise (discriminating) man does not delight in pleasures because the desire for pleasure is the constant enemy of the wise ‘jñānino nityavairiṇā’ (Gītā 3/39). An ignorant person likes pleasures because vices appear as virtues because of indiscrimination. All pleasures are born of evils. If there is no blemish in the inner sense, there cannot be any pleasure taking. Only a wise person can perceive his flaws. Therefore he does not take delight in pleasures viz., does not enjoy pleasures.

A wise (discriminating) man has no desire for the thing which does not stay with him forever. By using his discrimination he accepts the truth, “Anything, person, ability and power which acquired, are neither mine nor for me. Not only this but in infinite universes, there is not anything which is mine and which is for me. Even the most loving thing is not mine forever and will not stay with me forever.” Therefore a wise man determines that he can live happily forever without the objects and persons that are not likely to stay with him forever.



Link:—In the preceding verse, the Lord declared, "pleasures born of contacts, are only sources of pain." Then the question arises, who is happy? The Lord, answers the question, in the next verse.

शक्रोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

śaknotihaiva yaḥ soḍhum prākśarīravimokṣaṇāt
kāmakrodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ

He, who is able to resist the impulses born out of desire and anger, and overcomes these before he gives up his body, is a Yogī (liberated person) and he is indeed a happy man. 23