

internal organ (*ātmā*) is absorbed in (*yukta*), engaged in, that meditation on Brahman is *brahma-Yog-yukta-ātmā*; he *aśnute*, acquires; *aksayam*, undecaying; *sukham*, Bliss.

So, he who cherishes undecaying happiness in the Self should withdraw the organs from the momentary happiness in external objects. This is the meaning.

For this reason also one should withdraw:

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

22. Since enjoyments that result from contact (with objects) are verily the sources of sorrow and have a beginning and an end, (therefore) O son of Kuntī, the wise one does not delight in them.

Hi, since; *bhogāh*, enjoyments; *ye saṁsparśajāh*, that result from contact with objects, that arise from contact between the objects and the organs; are *eva*, verily; *duhkha-yonayah*, sources of sorrow, because they are creations of ignorance. It is certainly a matter of experience that physical and other sorrows are created by that itself. By the use of the word *eva* (verily), it is understood that, as it happens here in this world, so does it even in the other world. Realizing that there is not the least trace of happiness in the world, one should withdraw the organs from the objects which are comparable to a mirage.

Not only are they sources of sorrow, they also *ādi-antavantah*, have a beginning and an end. *Ādi* (beginning) of enjoyments consists in the contact between objects and senses, and their end (*anta*), indeed, is the loss of that contact. Hence, they have a beginning and an end, they are impermanent, being present in the intervening moment. This is the meaning. (Therefore) O son of Kuntī, *budhah*, the wise one, the discriminating person who has realized the Reality which is the supreme Goal; *na ramate*, does not delight; *tesu*, in them, in enjoyments. For delight in objects is seen only in very foolish beings, as for instance in animals etc.