

14. But the contacts of the organs with the objects are the producers of cold and heat, happiness, and sorrow. They have a beginning and an end, (and) are transient. Bear them, O descendant of Bharata.

‘In the case of a man who knows that the Self is eternal, although there is no possibility of delusion concerning the destruction of the Self, still delusion, as of ordinary people, caused by the experience of cold, heat, happiness, and sorrow is noticed in him. Delusion arises from being deprived of happiness, and sorrow arises from contact with pain etc.’. Apprehending this kind of a talk from Arjuna, the Bhagavān said, ‘But the contacts of the organs,’ etc.

Mātrā-sparśāh, the contacts of the organs with objects; are *śīta-usna-sukha-duhkha-dāh*, producers of cold, heat, happiness, and sorrow. *Mātrāh* means those by which are marked off (measured up) sounds etc., that is, the organs of hearing etc. The *sparśāh*, contacts, of the organs with sound etc. are *mātrā-sparśāh*. Or, *sparśāh* means those which are contacted, that is, objects, viz. sound etc. *Mātrā-sparśāh*, the organs *and* objects, are the producers of cold, heat, happiness, and sorrow.

Cold sometimes produces pleasure, and sometimes pain. Similarly the nature of heat, too, is unpredictable. On the other hand, happiness and sorrow have definite natures since they do not change. Hence they are mentioned separately from cold and heat. Since they, the organs, the contacts, etc., *āgama-apāyinah*, have a beginning and an end, are by nature subject to origination and destruction; therefore, they are *anityāh*, transient. Hence, *titikṣasva*, bear; *tān*, them—cold, heat, etc., i.e. do not be happy or sorry with regard to them.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

15. O (Arjuna, who are) foremost among men, verily, the person whom these do not torment, the wise man to whom sorrow and happiness are the same—he is fit for Immortality.