

Likes and dislikes, happiness and misery—feelings of this kind are all associated with one's entanglement in the body. He who thinks of himself as the body gets deluded. But he who is established in Brahman is completely free from mentation.

What remains in the man from whose mind lust and greed are entirely eliminated? The Bliss of Brahman beams in him.

— Sri Ramakrishna

The characteristics of one who is established in Brahman are as follows:—

ब्राह्मस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१

ब्राह्म-स्पर्शेषु अ-सक्त-आत्मा विन्दति आत्मनि यत् सुखम् ।

सः ब्रह्म-योग-युक्त-आत्मा सुखम् अ-क्षयम् अश्नुते ॥

*bāhyasparśeṣv asaktātmā vindaty ātmani yat sukham ।  
sa brahmayoga yuktātmā sukham akṣayam aśnute ॥*

ब्राह्मस्पर्शेषु *bāhya sparśeṣu* in external contacts असक्तात्मा *asaktātmā* one whose mind is unattached विन्दति *vindati* finds आत्मनि *ātmani* in the Self यत् *yat* (that) which सुखम् *sukham* happiness सः *saḥ* he ब्रह्मयोगयुक्तात्मा *brahma yoga yuktātmā* with the self engaged in the meditation of Brahman सुखम् *sukham* happiness अक्षयम् *akṣayam* endless अश्नुते *aśnute* enjoys

With the self detached from the external contacts he realizes the bliss in the Self. Devoted as he is to the meditation of Brahman, he enjoys imperishable Bliss.

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Those pleasures are perishable which are born of contact with the objects outside. They are styled