

Though Atman is imperishable, does he not subject himself to heat and cold, pleasure and pain and such like experiences? The explanation comes :—

Feelings Pertain to Body — 14-15

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्याः तांस्तितिक्षस्व भारत ॥ १४

मात्रा-स्पर्शाः तु कौन्तेय शीत-उष्ण-सुख-दुःख-दाः ।

आगम-आपयिनः अ-नित्याः तान् तितिक्षस्व भारत ॥

mātrāsparsās tu kaunteya śītoṣṇa sukha duḥkhadāḥ ।
āgamāpāyino 'nityāḥ tāms titikṣasva bhārata ॥

मात्रास्पर्शाः *mātrāsparsāḥ* contacts of senses with objects तु *tu* indeed कौन्तेय *kaunteya* O Kaunteya शीतोष्ण सुख दुःखदाः *śītoṣṇa sukha duḥkhadāḥ* producers of cold and heat, pleasure and pain आगमापायिनः *āgamāpāyinaḥ* with beginning and end अनित्याः *anityāḥ* impermanent तान् *tān* them तितिक्षस्व *titikṣasva* bear (thou) भारत *bhārata* O Bharata

The contacts of the senses with their objects create, O son of Kunti, feelings of heat and cold, of pain and pleasure. They come and go and are impermanent. Bear them patiently, O Bharata. 14

The sense organs such as the eye and the ear contact their objects which are form, sound etc. The sensations caused this way are both favourable and unfavourable. The former feelings lead to pleasure and the latter to pain. These feelings come along with sense contacts and disappear when the senses do not function. A sense object that gives pleasure at one time gives pain at another time. Heat