

## Progress in Yoga — 21-28

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१

सुखम् आत्यन्तिकम् यत् तत् बुद्धि-ग्राह्यम् अति-इन्द्रियम् ।

वेत्ति यत्र न च एव अयम् स्थितः चलति तत्त्वतः ॥

*sukham ātyantikam yat tad buddhigrāhyam atindriyam  
veti yatra na cai 'vā 'yam sthitas calati tattvataḥ ॥*

सुखम् *sukham* bliss आत्यन्तिकम् *ātyantikam* infinite  
यत् *yat* which तत् *tat* that बुद्धिग्राह्यम् *buddhi grāhyam*  
that which can be grasped by reason अतीन्द्रियम् *atindri-*  
*yam* transcending the senses वेत्ति *veti* knows यत्र *yatra*  
where न *na* not च *ca* and एव *eva* even अयम् *ayam* this  
स्थित *sthitas* established चलति *calati* moves तत्त्वतः *tatt-*  
*vataḥ* from the Reality

When he feels that supreme bliss which is  
perceived by the intelligence and which transcends the  
senses, and wherein established he never moves from  
the Reality ; 21

Bliss is the characteristic of the Atman; therefore  
the extroverted senses cannot have access to it.  
Purified intellect grasps it to some extent. Bliss is  
everlasting because of its belonging to the Atman.  
The yogi does not want to divert himself from this  
bliss to the impermanent pleasures of the senses any  
more than the fish wants to get to land abandoning  
its watery abode.

While in Samadhi the yogi dives deep into the ocean of  
*sat-chit-ananda* In that state his senses become defunct.

— Sri Ramakrishna