

119. *The characteristics of pure sattva are cheerfulness, the experience of one's own Self, supreme peace, contentment, bliss and constant devotion to the supreme Self, by which the aspirant comes to enjoy everlasting bliss.*

When the last traces of dirt (rajas and tamas) are removed, the personality becomes completely pure. Such an inner equipment is full of uncontaminated sattva. When such a state is attained, the aspirant realises the supreme Self and gains everlasting bliss. It is everlasting because having gained this state, no sorrow can ever affect a person¹. Some of the traits of this transcendental state of experience are indicated by some very choice expressions in this verse.

Experience of one's own Self (svātma-anubhūtiḥ) – Rajas, the cause for all misapprehensions and tamas, the cause for non-apprehensions are totally absent in pure sattva. Therefore, the Self is apprehended when the intellect becomes immaculately pure.

Supreme peace (paramā praśāntiḥ) – There is no rajas, the cause for agitations in that spiritual state of divine experience. When the Self is apprehended all agitations end, hence there can only be perfect peace.

Contentment (tr̥ptiḥ) – Because of the absence of all desires, the seeker feels a sense of supreme contentment. Presence of desire is the indication of a sense of incompleteness. Attainment of perfect peace must end all sense of incompleteness. This is the state of desirelessness, the state of perfection or godhood.

Bliss (praharṣaḥ) – This is not the bliss of ignorance, but the dynamic bliss of Realisation. This bliss springs from a source transcending all our known concepts of joys and sorrows which ooze out from the filthy marshlands of our minds.

¹ Nor does the sun shine there, nor the moon, nor fire, to which having gone they return not, that is My supreme abode. – *Bhagavad-gītā*-15.6

That which has been called Unmanifest and Imperishable, has been described as the supreme goal. That is My highest state, having attained which, there is no return. – *Bhagavad-gītā*-8.21

Firm devotion to the supreme Self (Paramātmā-niṣṭhā)-Because of non-apprehension of Reality, our individuality (perceiver-feeler-thinker entity in us) is entirely engaged in seeking its joys among the objects, emotions and thoughts, through the equipments of the body, mind and intellect. When these equipments are transcended, the objective and subjective worlds are no more. When the vāsanās of rajas and tamas are removed, the ego rediscovers itself as the supreme Reality and becomes one with It. Thereafter, there is no slipping back into the state of body identification. Unwavering, steady and deep devotion to the Supreme becomes natural to such a seeker. Thus, by making the intellect completely pure, the aspirant enjoys the essence of everlasting bliss.

