

and hate, likes and dislikes, this unhappy sense-on-individuality suffers its shattering agitations and endless sorrows.

To withdraw, therefore, from this chaotic field of desires and attachments into the shelter of the Self, is to release the diviner possibilities in ourselves. The dreamer dies to be reborn as the waker; the individual sense of the ego dies to release the infinite glories of the Self.

Having awakened from the dream, what would be the waker's relationship with his dream-world, is the question that Arjuna asks Krishna! One who has gone beyond the shackles of the three *gunas*, has awakened from all the misconceptions of the world, fed by one's 'I'-ness and 'my'-ness. In that state of godly awakening, there cannot be any deep and sincere relationship with the experiences of the lower world, whether it be joy or sorrow, things dear or not-dear, blame or praise. In all the experiences, he is a balanced, unattached witness.

WHO DWELLS IN THE SELF (*Svasthan*) --- One who has transcended the *gunas* that rule the tendencies of the mind, becomes the Self, just as one who has crossed the frontiers of a dream, discovers himself to be waker. What would be the relationship of one who dwells in the Self, with the things around him, and what would be his attitude to things happening around him, is being answered here. Established as he is in Supreme Wisdom, the world that is contacted from the levels of the body, the