

refused to respond to the summons. They suggested instead that the Raja might go to them. Subsequently the priests got married and became familymen each with a few children. Then they would repair to the Raja every now and then on one plea or another. For, the favour and patronage of the Raja was required for their family affairs. Poor priests, what else could they do with their wives and children to look after! When a man becomes a slave to lust, he falls and becomes a slave to man also, losing his happiness thereby.

— Sri Ramakrishna

It is the sense-control that, like the waxing moon, fosters steady happiness. The man who masters his senses is slave to none in any region. He blooms in immortal bliss.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८

विषय-इन्द्रिय-सं-योगात् यत् तत् अग्रे अ-मृत-उपमम् ।

परिणामे विषम् इव तत् सुखम् राजसम् स्मृतम् ॥

*viṣayendriyasamyogād yat tad agre 'mṛtopamam ।  
parināme viṣam iva tat sukham rājasam smṛtam ॥*

विषय इन्द्रिय संयोगात् *viṣaya indriya samyogāt* from the contact of the sense-organ with the object यत् *yat* which तत् *tat* that अग्रे *agre* at first अमृत उपमम् *amṛta upamam* like nectar परिणामे *pariṇāme* in the end विषम् *viṣam* poison इव *iva* like तत् *tat* that सुखम् *sukham* pleasure राजसम् *rājasam* Rajasika स्मृतम् *smṛtam* is declared

That happiness which arises from the contact of the senses and their objects and which like nectar at first but like poison at the end—it is held to be Rajasika.