

him alone, there is total liberation from all the bondages of saṁsāra. The persecutions of a dream end only when the dreamer wakes up. The Liberated one alone can have eternal Bliss. This bliss experienced by a Man of Realisation is not dependent upon the objects around. He revels in his own Self.¹



वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मनः
तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्ययुक् ।
एतदद्वारमजस्रमुक्तियुवतेर्यस्मात्त्वमस्मात्परं
सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥ ३७७ ॥

*vairāgyānna param sukhasya janakam paśyāmi vaśyātmanah
taccicchuddhatarātmabodhasahitam svārājyasāmrajyadhuk,
etaddvāramajastramuktiyuvateryasmāttvamasmatparam
sarvatrāspṛhayā sadātmani sadā prajñāṁ kuru śreyase. (377)*

377. For a self-controlled man, I find no better generator of happiness than dispassion and if that is coupled with a clear realisation of the Self, it brings about absolute sovereignty, within and without. And since this is the gateway to the damsel of permanent Liberation, so for your own well-being be dispassionate both within and without, always fixing your mind on the eternal Self.

Complete self-control is the stage when the mind is not running after sense objects, though they may be crowding around and grinning at us all the time. When such a state of balance is attained, 'I do not see', says Śrī Śaṅkara, 'any other method by which the highest happiness can be gained, other than dispassion.' One may develop in oneself a temporary capacity to resist the temptation to indulge in the objects around. But unless a person changes his entire mental constitution, his entire values of life within, sufficiently, so as not to be tantalised any more by any new arrangement of objects, no enduring spiritual growth is ever possible. This changed attitude

¹ *nandati nandati nandatyeva – Bhaja Govindam-19*