

नास्ति निर्वासनान्मौनात्परं सुखकृदुत्तमम् ।
विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिनः ॥ ५२८ ॥

*nāsti nirvāsanānmaunātparam sukha kṛduttamam,
vijñātātmasvarūpasya svānandarasapāyinah.* (528)

528. *There is nothing more exhilarating than the quiescence which comes from being free of vāsanās, to him who has known his own nature and who drinks the bliss of the Self.*

The joy that we are familiar with is the joy arising from sense enjoyments. This temporary quietude arising from the fulfilment of a desire is accompanied by intense agitation for the repetition of the sense fulfilment in order to relieve the moment of happiness. Compared with the bliss of the Self, this ephemeral happiness is nothing but sorrow. The bliss of the Self is an unbroken experience arising out of desirelessness. The state of desirelessness itself is supreme Bliss (nirvāsanāt-maunāt-param-sukham nāsti).

He who has known the Self, and has drunk the essence of Its Bliss, can never be satisfied with the happiness arising from sense indulgences.



गच्छस्तिष्ठनुपविशज्जयानो वाऽन्यथापि वा ।
यथेच्छया वसेद्विद्वानात्मारामः सदा मुनिः ॥ ५२९ ॥

*gaccha nstiṣṭhanu paviśañchayāno vā'nyathāpi vā,
yathecchayā vasedvidvānātmarāmāḥ sadā munih.* (529)

529. *Whether going or staying, sitting or lying down, or in any other state, the enlightened sage whose sole pleasure is in the Ātman, lives ever at ease.*

A Man of Realisation always lives in absolute freedom, as he desires (sva-icchā). He does nothing prompted by the dictates of others (anya-icchā). ‘Anyā’ includes everything which is the not-Self. The