

and cold may be cited as examples. The food that is delicious and inviting while one is in health turns loathsome when in sickness. Pleasure and pain are therefore transitory. He who remains unaffected by them becomes firm in life. Practice of *Titiksha* or forbearance is a sure means to healthy-mindedness. The practiser thereof is not affected by pleasure and pain, he becomes competent for enlightenment.

But then, how does such a one become fit for enlightenment? The answer comes —

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखधीरममृतत्वाय कल्पते ॥ १५

यम् हि न व्यथयन्ति एते पुरुषम् पुरुष-ऋषभ ।

सम-दुःख सुखम् धीरम् स अ-मृत-त्वाय कल्पते ॥

*yam hi na vyathayanty ete purusam purusarsabha ।*  
*sama duhkha sukham dhīram so 'mrta tvāya kalpate ॥*

यम् *yam* whom हि *hi* surely न व्यथयन्ति *na vyathayanti* afflict not एते *ete* these पुरुषम् *purusam* man पुरुष ऋषभ *purusa rsabha* chief among men समदुःखसुखम् *sama duhkha sukham* same in pleasure and pain धीरम् *dhīram* firm स *sah* he अमृतत्वाय *amṛtatvāya* for immortality कल्पते *kalpate* is fit

That man, O the best of men, is fitted for immortality, whom these do not torment, who is balanced in pain and pleasure and steadfast. 15

The indweller in the Purī—in the body looked upon as a city—is called Purusha. Pleasure and pain occur inevitably in the body because of the contact of the senses with their objects. He who identifies