

himself with the body is bound to be grieved. But his mind does not waver who gets fixed in the Self; he is all calmness. Remaining unruffled by the evanescent events, reveals the clarity of his understanding. He therefore becomes the man of steady wisdom. He is thus fit for immortality.

We have come into this world to avail ourselves of all the happenings here and thereby discipline ourselves for enlightenment. Cessation of misery corresponds to the removal of ignorance.

An inquiry into the nature of the Real and the Unreal ensues now:—

The Real and the Unreal — 16-20

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६

न अ-सतः विद्यते भावः न अ-भावः विद्यते सतः ।

उभयोः अपि दृष्टः अन्तः तु अनयोः तत्त्व-दर्शिभिः ॥

*nā 'sato vidyate bhāvo nā 'bhāvo vidyate sataḥ ।*

*ubhayor api dr̥ṣṭo 'ntas tv anayos tattvadarśibhiḥ ॥*

न *na* not असतः *asataḥ* of the unreal विद्यते *vidyate* is भावः *bhāvaḥ* being न *na* not अभावः *abhāvaḥ* non-being विद्यते *vidyate* is सतः *sataḥ* of the real उभयोः *ubhayoḥ* of the two अपि *api* also दृष्टः *dr̥ṣṭaḥ* (has been) seen अन्तः *antaḥ* the final truth तु *tu* indeed अनयोः *anayoḥ* of these तत्त्वदर्शिभिः *tattvadarśibhiḥ* by the knowers of the truth

The unreal has no existence; the real never ceases to be. The truth about both has been realized by the seers.