

the outer world. It is not. Happiness is within and solely depends upon the mental condition of the experiencer.

If a person knows the secret of finding his balance in whatever conditions that arise, he becomes totally independent of the outer world for his inner happiness.

Thus happiness and sorrow are conditions of the ego. When the ego is in a conducive atmosphere, it is happy, when it is not, it is sorrowful. I am the illuminator of these joys and sorrows at all times as I am not the ego. But when 'I', the Self, function through my mind, I apparently appear as an ego (*ābhāsa mātram*). My reflection in the mirror depends upon the curvature of the reflecting surface. If it is concave, my reflection is short; if it is convex, it is long and if it is plain, it is my normal, natural shape and size. The reflected image in a pond is steady, when the waters are undisturbed. When they are disturbed, the image becomes distorted but I myself am unchanged. The shortness or the longness, the clarity or the crookedness are of the image, not mine at all. Similarly, happiness and sorrow do not belong to the Ātman, the Self. The nature of the Self is ever blissful (*sadānanda*) so happiness and sorrow belong to the 'reflection' – the ego alone.

Thus, when you identify with matter, the ego arises, and then you, as the ego, feel happy or unhappy. The Spirit, the Self, is ever blissful, joyous. Indeed, perfection is your real nature but as an ego, you delude yourself that you are imperfect and unhappy.

