

incessantly passing over you. Your head is sometimes in the filthy, wayside gutter. You refuse to move because you are being dragged. Thus, all the sufferings of the shadow become your sufferings. A simple misunderstanding that you are your shadow becomes the source of a chain of terrible sufferings.

Similarly, the misunderstanding, 'I am the anātman', is the springboard for all bondages and limitations that are suffered in voiceless agony by our personality. To end this misunderstanding would be redeeming at once our personality from the encrustations of matter and its tyranny. One who is released from the tyrannies of matter is God-man on earth, perfect, free and liberated totally from the weaknesses which characterise a mortal.

God, apparently suffering the sorrows of persecuting matter is man.

In the dream when I forget my real nature, I identify with the things projected by me in the dream and suffer the consequences. The sufferings of the dream last only till I wake up. The moment I wake up and realise my real nature, all the sorrows of the dream end. When in a drunken state, I forget my real nature, I keep the wrong relationship with the world around me and consequently, I come to suffer. A mad man because of some psychological changes in him, forgets himself and starts behaving wrongly in the world around him. In the same manner 'I', who am God, the Paramātman, the pure Self, not understanding myself in the non-apprehension of my real nature start creating misapprehensions. Then, identifying myself with the not-Self which I am not, I come to suffer the pains of existence created by myself for myself.

This identification with the not-Self in each one of us is the cause of our life's sufferings. In a cinema hall, we identify ourselves with the hero or the heroine on the screen. We feel happy at their happiness and agony at their sorrows.

As a result of this bondage, which is nothing other than our identification with the not-Self, the Ātman, which is never

born nor ever dies, which is ever the same, eternal, pure seems to suffer the pangs of an apparent birth and death. Such a fall to the ever-changing ephemeral state of imperfection is caused by this identification alone.

The 'unreal' is that which was not and that which shall never be, but only apparently exists, this is otherwise called an 'illusion'. The body which was not there before birth and shall not be there after death but is only temporarily existent must fall under the category of the 'unreal'. But because of man's spiritual ignorance and his consequent bondages, this body which is mortal, is considered by him as his real nature.

When this body is not only considered real but in total identification with it, when a man asserts that the body alone is real then there can be only one duty in life for him. That duty is to fatten, to nourish, to feed it and to enjoy himself thoroughly. Here, we have the true to life picture of what we are. Think of the tragedy. You must attend to this body constantly, all the twenty-four hours of all the three hundred and sixty-five days of a year and one day more in a leap year. There is no escape. You must be with it all the time without any holiday. An all time servant you become of your own body. You can have a release from your office, home, friends, society from everything but not from this body catering mission in life.

Because of this identification you must preserve this body, feed it, clothe it, treat it when ill and when necessary it must also get a blood transfusion or a heart transplant.

It is not sufficient that we look after and preserve the body but we must also run after all the objects desired by it – house, car, radio, air-conditioner, television and what not! Why am I living so contentedly in this slavery? Because this body is me. My body's happiness is my happiness.

Once we are under the hallucination that we are worms, we certainly become afraid of all insectivorous birds. This fear will