

extinct. Naturally, therefore, one thereby reaches the higher climbs of Truth, where one lives the eternal glory that is the Self.

On the other hand, he who is revelling in the constant reflection upon the untruth, the ‘equipments’ and ‘objects’, comes to destruction. He is pushed into more and more confusions and sorrows, passions and lusts, together creating for himself a painful life of tensions, stresses and strains.

An honest man (acora) and a dishonest cheat (cora) are the examples for both the above cases. An honest man does honest things and, therefore, he is happy. The dishonest fellow who has, no doubt, acquired plenty, but by dishonest means, is constantly afraid of others. He lives a miserable life in the world. Even though both honest and dishonest men live in the same world, or under the same roof, one is happy and the other is miserable, because of each one’s mental identifications and his particular healthy or unhealthy way of life.



यतिरसदनुसन्धिं बन्धहेतुं विहाय
स्वयमयमहमस्मीत्यात्मदृष्ट्यैव तिषेत्।
सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या
हरति परमविद्याकार्यदुःखं प्रतीतम्॥ ३३४ ॥

*yatirasadanusandhim bandhahetum vihāya
svayamayamahamasmityātmadṛṣṭyaiva tiṣṭhet,
sukhayati nanu niṣṭhā brahmaṇi svānubhūtyā
harati paramavidyākāryaduḥkhān pratītam. (334)*

334. *The sādhaka, should give up dwelling on the unreal, which causes bondage, and should always fix his thoughts on the Ātman as ‘This, I myself am’. For, steadfastness in Brahman gained through the realisation of one’s identity with It, gives rise to bliss and thoroughly removes the misery born of nescience, which one experiences in the state of ignorance.*