

mental regrets, he who has misunderstood the essence of life and has come to identify with the world of plurality, suffers hundreds of sorrows, consisting of both the physical pains and the mental agonies.



सत्याभिसन्धानरतो विमुक्तो
महत्त्वमात्मीयमुपैति नित्यम् ।
मिथ्याभिसन्धानरतस्तु नश्येद्
दृष्टं तदेतद्यदचोरचोरयोः ॥ ३३३ ॥

*satyābhisandhānarato vimukto
mahattvamātmīyamupaiti nityam,
mithyābhisandhānaratastu naśyed
dr̥ṣṭam tadetadyadacora corayoḥ. (333)*

333. He who devotes himself to meditation on the Reality, and is free from nescience, attains to the eternal glory of the Ātman. But he who dwells on the 'unreal' is destroyed. That this is so is illustrated in the case of one who is not a thief and one who is a thief.

Contrasting pictures of two individuals, both devoted to constant reflection but one on the 'Real' and the other on the 'unreal' are given in this verse.

Truth is that which remains unchanged in all the three periods of time. One who revels in the constant reflection upon Truth, naturally, withdraws his attention from the ever-changing phenomenal world, comprising the body-mind-intellect equipments and their world of objects-emotions-thoughts. One who has withdrawn from all his identifications with the equipments is 'liberated' from the persecutions of the world of objects. Such an individual comes to experience the eternal glory of the Self.

When one gets liberated from the thralldom of the 'equipments', the ego – Perceiver-Feeler-Thinker – 'I', becomes