

547. Only he who has connections with the gross body and so on, and is identified with them is affected by happiness and sorrow, good and evil. How can any good or evil or their effects affect the sage who has severed his bondage and is identified with Reality?

This verse is an elaboration of the previous one. In the previous verse we were told that no circumstances, whether subjective or objective, can affect the Man of Realisation. Here it is explained why they do not affect him.

When you are attached to the body (gross, subtle and causal), you contact the world outside and derive joys and sorrows from it. Those set of circumstances which give you joy are considered auspicious by you and those which give you sorrow, inauspicious. It may be otherwise for others.

If you are attached to the three bodies and also have the vanity, 'I am the body' you become the waker, the dreamer and the deep sleeper in accordance with your vain identification to enjoy the waking, the dream or the deep sleep world. All the experiences of the three worlds are put under two heads, auspicious and inauspicious, depending upon your feelings of joy and sorrow.

Thus, whenever there is identification, it gives rise to the PFT, and the PFT alone experiences joys and sorrows.

To the individual who has done sufficient reflection, and as a result of his awakening to the higher plane of Consciousness where he has realised the eternal Self (sadātmā); how can there be anything 'auspicious' (śubha), or 'inauspicious' (aśubha),¹ as we label it to be? From the standpoint of the Self there are no environments at all. After waking from the dream, how can the conditionings of the dream affect the waker?



¹ There cannot be aśubha for him because in his continuous experience of the infinite Divine there is no trace of aśubha and without comparing with inauspiciousness how can there be auspiciousness? Auspiciousness and inauspiciousness are relative terms and Brahman, the Absolute is beyond both.