

568. *He does not suffer transmigration having experienced seclusion as a result of being disembodied, and becoming ever identified with the one Reality, Brahman.*

The state of oneness (kevalaḥ) is called 'Kaivalya'. It is the state in which there are no distinctions of time, space and so on.

Disembodiedness, some say, is phenomenal death. But according to Śaṅkara, it is non-attachment with the body (gross, subtle or causal). The non-dual condition (Kaivalya) is pure unbroken Existence alone (sanmātratvam-akhaṇḍitam).

Experience of Kaivalya is Brahmbhāva. Having attained this, the seeker never comes back into the realm of change. The individual who has lifted himself from his identification with the BMI and has realised Om, never returns to the realm of bondage.



सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्ष्मणः ।

अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः ॥ ५६९ ॥

*sadātmaikatvavijñānadagdhāvidyādivarṣmaṇaḥ,
amuṣya brahmbhūtadvād brahmaṇaḥ kuta udbhavaḥ. (569)*

569. *By realising the oneness of the jīva and Brahman, his bodies (gross, subtle and causal), consisting of ignorance and so on, are burnt and he becomes Brahman Itself; how can Brahman (the unborn), ever have rebirth?*

The apprehension of Reality burns down the entire series of complications from avidyā upto the gross body. The individual who has apprehended Reality becomes Brahman. Having become Brahman, how can there be any more becoming for him? The birth of a thing is the destruction of its previous condition. Brahman is indestructible. How can It have birth?

Now you may ask, "But Swamiji, how was It first born?"

"It never was!"¹

¹ *na cotpatti na ca sādhaḥ – Māṇḍūkya Kārikā-4.75*

ibid. verse-575 and translation