

*dehasya mokṣo no mokṣo na daṇḍasya kamaṇḍaloh,  
avidyāhṛdayagranthimokṣo mokṣo yatastataḥ.* (559)

559. *For, giving up the body or the staff or the water bowl is not Liberation; Liberation is the asundering of the heart's knots which are constituted of ignorance.*

Liberation from the body is no Liberation. If the destruction of the body is Liberation, it would be easiest to employ a length of rope, or to fling it into a river or under an oncoming train. Why struggle at all? Nature will one day take it away. To free oneself from the physical body is not Liberation, for, one will continue to exist in the subtle and causal bodies.

The staff (*daṇḍa*), and the water bowl (*kamaṇḍalu*), are a sannyāsin's accoutrements. These he throws away when he becomes a *parivrājaka* sannyāsin. A 'parivrājaka' is one who moves about from place to place. Liberation from the *daṇḍa* and the *kamaṇḍalu* is not Liberation, just as by throwing away the physical body one does not become spiritual.

True Liberation consists of freedom from the knots of the heart (*hṛdaya-granthih*), that is, ignorance (*avidyā*), desire (*kāma*) and action (*karma*). These three knots must be cut asunder. Then it matters not whether one has a body and possession or not.



कुल्यायामथ नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।  
पर्णं पतति चेत्तेन तरोः किं नु शुभाशुभम् ॥ ५६० ॥

*kulyāyamatha nadyām vā śivakṣetre'pi catvare,  
parṇam patati cettena taroḥ kim nu śubhāśubham.* (560)

560. *If a leaf falls in a stream or a river, in a place consecrated to Śiva or at a crossroad, what good or evil will it bestow upon the tree?*

The leaves of a tree fall off in autumn. One leaf may fall into a gutter, one into a river, one at a crossroad, a fourth into the Ganga