

Let there be changes in prakṛti in tens, hundreds and thousands; I have nothing to do with them. I, the Self, am unattached to the matter envelopments, so their changes do not affect me. As long as I am attached to the body, its changes are my changes, and so I suffer the consequent sorrows. When I am unattached, I am not affected by the changes taking place in that realm. For instance, as long as I am attached to the Bombay office, the worries of the Bombay office are my worries. The moment I am transferred to Poona and I hand over charge at Bombay, then the Bombay problems are no longer my problems.

Similarly, before Realisation I was attached to the body and so I suffered the persecutions of the body. When I detach from it, its sorrows no longer affect me. Just as clouds come and go but space is never affected by them.

The pure Consciousness in which, among other things, this body also exists, that Consciousness am I, so I have nothing to do with the body.

This is the sort of complete detachment and positive experience of the infinite eternal Consciousness, the state of Perfection to which the student has risen.



अव्यक्तादिस्थूलपर्यन्तमेतद्  
विश्वं यत्राभासमात्रं प्रतीतम् ।  
व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं  
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१३ ॥

*avyaktādisthūlaparyantametad  
viśvam yatrābhāsamātraṁ pratītam,  
vyomaprakhyam sūkṣmamādyantahīnam  
brahmādvaitam yattadevāhamasmi. (513)*