

Having destroyed in the fire of Knowledge the entire body concept along with its very roots (vāsanās), the Man of Perfection remains alone, as the very Self. He destroys his gross body identification in the ecstatic and inspiring experience of awakening to the spotless state of the infinite Reality.

Thereafter, the best among the Men of Perfection (vidvariṣṭhaḥ),¹ himself remains as the very essence of the Self. He becomes one with the Infinite which is ever pure Knowledge-Bliss. The knower of the Self becomes the Self. From the peaks of pure Bliss, he is no more aware of his physical body and if at all the body comes to his cognition, he has nothing but a sense of revulsion towards it, as one would naturally have towards a disgorged thing.



प्रारब्धसूत्रग्रथितं शरीरं
प्रयातु वा तिष्ठतु गोरिव स्रक् ।
न तत्पुनः पश्यति तत्त्ववेत्ता-
ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥ ४१७ ॥

*prārabdhasūtragrathitam śarīram
prayātu vā tiṣṭhatu goriva sraḥ,
na tatpunaḥ paśyati tattvavettā-
''nandātmani brahmaṇi līnavṛttiḥ. (417)*

417. This body is woven from the fibre of prārabdha, and the knower of Truth is not concerned whether it drops off or remains, as the garland around the cow's neck, for his thoughts are reposed in Brahman, the quintessence of Bliss.

The Man of Perfection considers his physical body only as something woven out of its prārabdha.

The body and its experiences are according to its existing vāsanās. Vāsanās are the footprints of past actions and thoughts.

¹ vidanti iti vidāḥ, teṣāṃ variṣṭhaḥ vidvariṣṭhaḥ.