

as Brahman. Thereafter, let the body act and fulfil its own destiny scheme, prārabdha.



शवाकारं यावद्भजति मनुजस्तावदशुचिः
परेभ्यः स्यात्क्लेशो जननमरणव्याधिनिलयः ।
यदात्मानं शुद्धं कलयति शिवाकारमचलं
तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ ३९७ ॥

*śavākāraṁ yāvadbhajati manujastāvadaśuciḥ
parebhyaḥ syātkleśo jananamaraṇavyādhinilayaḥ,
yadātmānaṁ śuddhaṁ kalayati śivākāramacalaṁ
tadā tebhyo mukto bhavati hi tadāha śrutirapi. (397)*

397. As long as man worships his corpse like body, he is impure and suffers from 'others' and from birth, death and disease. But when he thinks of himself as the pure, the auspicious, the immovable, certainly he becomes free from them, the Śrutis also testify to this.

As long as man identifies with his physical body, composed entirely of matter and so, lifeless in itself (śavākāra), he is impure. Even after taking a bath and applying powder and perfume to the body it remains impure. As long as you identify with it by doing its 'pūjā' – washing it, powdering it, dressing it – you too, are impure. A scavenger you are, as long as you carry this filth and polish this body bucket¹. Naturally, therefore, when you identify with it, you will suffer a thousand clashes from 'others', and you suffer from yourself too. Objectively, you suffer because of the clashes with other objects and subjectively you suffer from the sequence of the sorrows produced by birth, growth, disease, decay and death. These five pain ridden stages of unavoidable modifications must come to every physical body.

¹ This does not mean that one should not keep the body clean. Regular cleanliness is a must. But let not its beautification be your sole preoccupation – do not, ever equate yourself with this contemptible, dross, producer of foul matter.