

Brahman, who has realised the Infinitude, is always Brahman, even while living in the world and playing his part on the stage of life. Never does he identify with the role of the flesh.



यत्र क्वापि विशीर्णं सत्पर्णमिव तरोर्वपुः पततात् ।
ब्रह्मीभूतस्य यतेः प्रागेव हि तच्चिदग्निना दग्धम् ॥ ५५७ ॥

*yatra kvāpi viśīrṇaṁ satparṇamiva tarorvapuḥ patatāt,
brahmībhūtasya yateḥ prāgeva hi taccidagninā dagdham. (557)*

557. The body of a sannyāsin who has realised Brahman may wither and fall anywhere like the leaf of a tree; (it matters not) for it has already been burnt in the fire of Knowledge.

The tree is found to have no identification with the leaves that have fallen off. The Man of Perfection has as much identification with his body as a tree has with a fallen leaf.

Even before a leaf falls off it becomes useless to the tree, for it has already yellowed and dried up, it still clings to the tree because it has no energy to fall off. When the strong autumn breeze carries it away, the tree is not worried about it or its destiny, for long ago it had ceased to be of any use to it.

Similarly, the Man of Perfection, even before Realisation, has burnt down his identification with the body in the fire kindled by Knowledge. It is of no consequence if such a body which no more serves any useful purpose falls off. Good riddance of bad rubbish.



सदात्मनि ब्रह्मणि तिष्ठतो मुनेः
पूर्णाऽद्वयानन्दमयात्मना सदा ।
न देशकालाद्युचितप्रतीक्षा
त्वङ्मांसविद्विषण्डविसर्जनाय ॥ ५५८ ॥