

other than me and it is as much related to me as the shadow is to my body. No doubt, the shadow arises from the body. If there is no body there cannot be a shadow. We can safely say that the shadow is caused by the body. Similarly, we can say that this body is caused by the Self, the Ātman. But the relationship between the Ātman and the body is only as intimate as that between the human body and its shadow. So, to a good meditator who contemplates deeply and who has learnt the art of withdrawing his Consciousness totally from his physical body, his physical body is, as it were, a shadow of the Self. It is nothing but a dream form, an illusion which has arisen in his Consciousness that he may experience the reactions of his past actions, including his state of samādhi.

Such a Man of Realisation considers his body as a disgusting corpse. Like a dead body he rejects it as something unholy, to be discarded and destroyed. Having rejected the body which is an illusion, as disgusting, awful and unholy, the Mahātmā who has realised the Self, no more comes back to identify with it.



सततविमलबोधानन्दरूपं समेत्य
त्यज जडमलरूपोपाधिमेतं सुदूरे ।
अथ पुनरपि नैष स्मर्यतां वान्तवस्तु
स्मरणविषयभूतं कल्पते कुत्सनाय ॥ ४१५ ॥

*satatavimalabodhānandarūpaṁ sametya
tyaja jaḍamalarūpopādhimetaṁ sudūre,
atha punarapi naiṣa smaryatām vāntavastu
smaraṇaviṣayabhūtaṁ kalpate kutsanāya. (415)*

415. *Eternal, unsullied, Knowledge-Bliss thus realising the Ātman, fling far away this body which is inert and filthy. Then think of it no more, for a thing vomited brings disgust to the mind when remembered.*

Having reached this ever pure Knowledge, this Bliss nature of yours, throw far away this inert and filthy body. Do not identify