

*dehādisamsaktimato na muktiḥ
muktasya dehādyabhimatyabhāvaḥ,
suptasya no jāgaraṇam na jāgrataḥ
svapnastayorbhinnaguṇāśrayatvāt. (338)*

338. *There is no Liberation for him who is attached to the body and so on, and the liberated man has no identification with his body and so on. The sleeping man is not awake, nor is the waking man asleep, for, these two states are contradictory in nature.*

He – who is completely identified with the flesh, who thinks for certain ‘I am the body’, and caters to it all the time, filling it with some better food, washing it with a better soap, wrapping it with better clothes and so on – cannot gain Liberation at all. He is nothing but a mass of flesh. He, who is liberated from the entanglements of the body, mind and intellect, in him such a total and abject body-identification can never be seen. Those who are identified with the body have no experience of the ‘higher’, and those who have experienced the ‘higher’ are not identified with the body. Thus, they belong to two different worlds of experiences; where the one is, the other cannot be.

The waking and dreaming conditions are not available in deep sleep. The deep sleep is not there in the waking or dream conditions. In one state of Consciousness, the other two are not present. Similarly, when I am conscious of the body, through my body I become conscious only of the outer world and I cannot have the experience of the Infinite. In the state of the supreme Self, while having the experience of the ‘higher’, in the fourth plane of Consciousness – in the state of God Consciousness – there cannot be the experience of the other three states of waking, dream or deep sleep.

When I am working through the gross body, I am the ‘waker’. When I have withdrawn myself from the gross body, and I am functioning through my subtle body, I am the ‘dreamer’. When I rest in my causal body, I become the ‘deep sleeper’. Thus,

these are the three different 'states', forged by the three different identifications, either with the equipments of the 'gross' or the 'subtle' or the 'causal' bodies. When all these three bodies are transcended, then the experience of the Infinitude descends upon us. To a man, who is thus experiencing the peace of Infinitude, how can there be the experience of 'I am the body', which generates and sprouts the vitriol of burning desires for sense objects?

Enjoyment of the sense objects is demanded by the flesh. When one is identified with the flesh, the sense objects can provide some pleasure. But when he is withdrawn, not only from the gross body, but also from the subtle body he can never seek, even come to think of the sense objects. When withdrawn even from the causal body, meaning, when the very causes for the desires are also transcended, then the true experience of the 'Higher' dawns.

Therefore, 'the condition of Liberation' and 'sensuous passions' cannot be expressed at once, in one and the same individual, at one and the same time.

