

*sadātmani brahmaṇi tiṣṭhato muneḥ  
pūrṇādvayānandamayātmanā sadā,  
na deśakālādyucitapratīkṣā  
tvañmāṁsaviṭpiṇḍavisarjanāya. (558)*

558. *The sage who is firmly established in the eternal Reality, Brahman, as Infinite, non-dual Bliss, depends not on the usual consideration of place, time and so on, for giving up this bundle of skin, flesh and filth.*

An individual who has a reflective mind and who remains in the experience of Brahman, the Self everywhere, enjoys unbroken Bliss. Such an individual, who has become one with Brahman even while living, will not wait for an appropriate time and place for dying (leaving the body). He does not anticipate (pratīkṣā) all these things.<sup>1</sup>

He does not depend upon the time, place, circumstances and so on, he has no problem like ‘This bundle of flesh and faecal matter, packed in a sack of skin, where should I throw? At what time should I throw it? Who should be the witness when I throw it? and so on’. Really speaking, the decent thing to do is, to throw away the filthy thing when nobody is looking your way.



देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः ।  
अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस्ततः ॥ ५५९ ॥

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<sup>1</sup> A devotee cries...

*kṛṣṇa tvadiyapadapaṅkajapiñjarānte adyaiva me viṣṭu mānasarājahaṁsaḥ,  
prāṇaprayāṇa samaye kaphavātāpitaiḥ kaṇṭhāvarodhanavidhau smaraṇāṁ  
kutaste.*

O Lord! Let me enter the presence of Thy lotus feet right now because at the time of death when phlegm has come into the mouth and breathing itself is difficult, where can I get the remembrance of Thee ?

Also *Vivekacūḍāmaṇi* – 510.

The Realised man attitude is *jale vāpi sthele vāpi* – 510.

“This unnecessary bucket of filth that I have carried all the while has been taken off. Thank you God.”