

with it any more, nor cater to its sense gratification urges. Thereafter, do not ever remember the existence of this body. If at all, at a certain moment due to the pressure of your past vāsanās, the body comes back to your cognition, with its satisfactions or passions, Śaṅkara details what should be the attitude of a Man of Perfection towards these flashes of recognition of the physical body. He says, 'Like something you have vomited out (vānta-vastu).' Let this remembrance bring but revulsion to the mind. Nobody likes to see what he has vomited. Similarly, once the body, mind and intellect have been rejected, do not ever remember them again. If at all the remembrance comes to you, let it be accompanied by a feeling of extreme revulsion.

In the last two verses, Śaṅkara was emphasising the idea that the Man of Perfection never cares for his body. He has nothing but abhorrence for the body-concept whenever it appears in his cognition. The same idea is extended in the next two verses, and Śaṅkara tries to give the logic behind it. Why a Man of Perfection develops an attitude of utter negligence and supreme indifference towards his physical existence has been explained in this verse –



समूलमेतत्परिदह्य वह्नौ  
सदात्मनि ब्रह्मणि निर्विकल्पे ।  
ततः स्वयं नित्यविशुद्धबोधा -  
नन्दात्मना तिष्ठति विद्वरिष्ठः ॥ ४१६ ॥

*samūlametatparidahya vahnau  
sadātmani brahmaṇi nirvikalpe,  
tataḥ svayaṁ nityaviśuddhabodhā-  
nandātmanā tiṣṭhati vidvārīṣṭhaḥ. (416)*

416. Burning all this, root and all, in the fire of Brahman, the eternal, absolute Self, he who is truly wise remains alone, established as the pure Ātman, eternal Knowledge-Bliss.