

Sanskrit is a language known for the subtlety of its expression. The term 'Brahmānandarasa', is an example. The Man of Perfection is extremely addicted to Brahmānandarasa. The Infinite – Brahma. Infinite Bliss – Brahmānanda. The essence of infinite Bliss – Brahmānandarasa. The Liberated one is addicted to the experience of this essence. He strives to get that experience always. One who is striving to realise is a 'Yati'.

At such moments of experience of the essence of infinite Bliss which is homogeneous and whole, one knows no inside nor outside. He does not know the outer world of objects nor does he know the inner world of emotions and thoughts.



देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।
औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ॥ ४३७ ॥

*dehendriyādaū kartavye mamāhambhāvavarjitah,
audāsīnyena yastiṣṭhetsyā jīvanmuktalakṣaṇaḥ. (437)*

437. Having no idea of 'I' and 'mine' with regard to the body, sense organs and so on, nor to duties, living with an attitude of indifference – this is the indication of a Jīvanmukta.

The Jīvanmukta is rid of the ideas of 'I' and 'mine' in the equipments. With regard to the body, mind and intellect he does not feel, 'I am these'. Nor has he the idea that they belong to him. Just as the waker does not have the egocentric feeling, 'I am the dream body and the dream objects are all mine.' In the dream, of course, the dream body is 'me', and the dream wife and children are 'mine'. After waking up, the 'I-ness' of the dream body and the 'my-ness' of the dream objects vanish. Similarly, the individuality and its possessiveness vanish when one has awakened to the higher plane of Consciousness.