

to an ideal, the less intelligent and unenthusiastic people around him try to dissuade him. If he yields to this pressure, his enthusiasm will ebb away and consequently, his efforts will weaken miserably.

While at work, if you allow mind to slip into unawareness and inadvertence, your efficiency suffers. Sādhaka should be very alert and should never allow these forces to pollute their sādhanā. Even for a moment (kvacit)<sup>1</sup> do not get distracted. Constantly contemplate upon the nature of the Self in the mind.



मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।  
त्यक्त्वा चाण्डालवद्भूरं ब्रह्मीभूय कृती भव ॥ २८७ ॥

*mātāpitrormalodbhūtam malamāṁsamayam vapuh,  
tyaktvā cāṇḍālavaddūram brahmībhūya kṛtī bhava. (287)*

287. *Shunning to a safe distance, like an outcast, this body which has come from the impurities of the parents and which itself is constituted of flesh and its impurities, assert your divine Brāhma nature and realise the fulfilment of your life.*

This physical body is fashioned from the excretory material of the father and the mother and itself is flesh and impurities only. To the needs of this we cater so much; we soap it, powder it, perfume it and dress it up in the most modern clothes. This unholy packet of filth should be kept far away from our identification. Unfortunately, we have to carry it with us wherever we go. So we must not identify with it to such an extent that we are busy dancing attention to it, being full-time slaves to our own abominable flesh.

All that is asked of us is the giving up of our identification with the body. The moment we accomplish this full detachment, we become of the nature of Brahman (Brahmībhūta). Today we are not able to understand Reality because of our flesh identification and our subsequent slavish catering to its endless demands.

<sup>1</sup> kvacit – *kadācidapi* – never – not even for a moment.