

renunciation has transcended the world of plurality – has already rejected the perceptions, emotions and thoughts – and when he has entered this unique experience, what is there for him to talk about? Such a wise man thereafter lives, becoming one with Brahman, (Brahmībhūya). Awakened to the plane of supreme Consciousness, indeed, he remains ever steadfast in this great Truth. He has awakened and understood that he himself is Brahman.



जहि मलमयकोशेऽहंधियोत्थापिताशां
प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।
निगमगदितकीर्तिं नित्यमानन्दमूर्तिं
स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥ ३९६ ॥

*jahi malamayakoṣe'hamdhiyotthāpitāsāṃ
prasabhamanilakalpe liṅgadehe'pi paścāt,
nigamagaditakīrtiṃ nityamānandamūrtiṃ
svayamiti paricīya brahmarūpeṇa tiṣṭha. (396)*

396. Annihilate the hopes raised by the ego in the gross body, a bundle of filth; then, with force, do the same with the airlike subtle body. Realising Brahman – the personification of eternal Bliss – which the scriptures eulogise as your own Self, live as Brahman.

Leave the idea of 'I am...' in this body which is a bundle of faecal matter, so beautifully and enchantingly packed¹. Leave the vulgar sensuous desires arising from this bundle of filth. Then go beyond the airlike subtle body. The mind and intellect are said to be airlike because the thoughts are ever flying all over. Transcend the mind and the intellect. Realise that your nature is that of the eternal Bliss which has been glorified in the scriptures. Understand that you are nothing but Brahman. Come to the study of Vedānta, determined to experience that you are That. Thus remain and revel in the world

¹ ibid. verse – 289, Śaṅkara has already said, “piṇḍāṇḍam tyajyatām malabhāṇḍavat”.