

There is no peace as long as we identify with the body, which is the cause for all our sorrows.



देहेन्द्रियादावसति भ्रमोदितां
विद्वानहन्तां न जहाति यावत् ।
तावन्न तस्यास्ति विमुक्तिवार्ताप्यस्त्वेष
वेदान्तनयान्तदर्शी ॥ १६२ ॥

*dehendriyādāvasati bhramoditām
vidvānahantām na jahāti yāvat,
tāvanna tasyāsti vimuktivārtāpyastveṣa
vedāntanayāntadarśī. (162)*

162. There is no Liberation for a man of mere book knowledge, even if he be very well-read in the philosophy of Vedānta, so long as he does not give up his false identification with the body, sense organs and so on, which are unreal.

Avidyā or spiritual ignorance, is the cause for one's delusory identification with the matter vestures and the effect of this identification is bondage. Unless the cause is removed, the effect cannot be removed.

To see a thing as something other than what it actually is, is called delusion (bhrama). From the standpoint of Brahman, the body and the sense organs do not exist at all. It is possible to gather from the study of Vedānta that there is Ātman, which is the absolute and ultimate Reality, which is something other than the body, the sense organs and so on. But it is not possible to have the experience of Truth unless one completely, subjectively ends the identification with the body. Here, neither can there be any help from the sacred scriptures nor from the Teacher.

At this point, it is to be carefully noted that what is to be given up is the identification with the body, and not the body

itself. As long as this identification remains, there will not only be no experience of the Supreme, but there cannot even be a talk of Liberation. One will be nowhere near the Self if this body-identification persists.



छायाशरीरे प्रतिबिम्बगात्रे
यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।
यथात्मबुद्धिस्तव नास्ति काचि-
जीवच्छरीरे च तथैव माऽस्तु ॥ १६३ ॥

*chāyāśarīre pratibimbagātre
yatsvapnadehe hṛdi kalpitāṅge,
yathātmabuddhistava nāsti kācij-
jīvaccharīre ca tathaiṣa mā'stu. (163)*

163. Just as you would not identify yourself with your shadow, your reflection, your dream body or the body in your heart's imagination, so too, you should not identify yourself with your living body.

Giving up identification with your body does not mean neglecting it. If it is neglected and not kept clean and healthy, it becomes a problem for you and for the people around you. You will ask, 'Then in what way should I keep my body without identifying with it? What should be my relationship with it?'

What is your relationship with your shadow? How much do you identify with your reflected image? How do you keep up your dream body and look after it? Such should be your relationship with your living body too.

In the shadow body, the reflected body, the dream body and the imagined body, you do not have the idea, 'I am this.' While working in the world with this body, let there always be an idea in your mind that, 'This body is only an instrument of mine, with which I contact the world outside in order to serve it as much as I can. But I am always something other than the body.'