

439. *He who has no ego with regard to body, sense organs and so on, nor the concept of 'this' with regard to other things, he is considered a Jīvanmukta.*

All these verses indicating the Jīvanmukta are not for judging others. Others can never be judged by you, for you will judge them with your mind and intellect and so you will see things which are not there. All these verses are for self-observation.

Ordinarily, the common experience of each of us is that we consider ourselves to be the body, the sense organs, the mind and the intellect. Our individuality concept and 'I-ness' are conditioned by our body, our mind and our intellect. 'My body convulsions are my convulsions. I am not separate from them.' This is our attitude.

Our attitude towards things outside the skin is that they are either 'this' or 'that'. Things other than our body, mind and intellect are all 'others'.

He in whom the idea, 'I' – the subject, and 'this' – the object, never comes is a Jīvanmukta. Instead of the distinctions of 'I' and 'this' he who sees the play of the one Consciousness everywhere, is the Man of Realisation.



न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।

प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥ ४४० ॥

*na pratyagbrahmaṇorbhedaṁ kadāpi brahmasargayoḥ,  
prajñayā yo vijānāti sa jīvanmuktalakṣaṇaḥ. (440)*

440. *Through knowledge, he who never distinguishes between the jīva and Brahman and between the universe and Brahman, is indicated as a Jīvanmukta.*

He never recognises any distinction between his subjective personality and the essential 'substance' behind the objective world. Not only that, but within himself too, he sees no distinction whatsoever.