

but not apprehending any object. Therefore, this state is called objectless awareness.

Waking to the Reality is the state of waking without its properties. Properties of the waking condition are perceptions and actions. These are not there in Realisation. It is waking unlike the waking condition. It is pure Awareness alone. It is knowledge, but not the knowledge of things. It is knowledge without any vāsanā, any urge or passion.

He who is alive to this state, he is called a Jīvanmukta.



शान्तसंसारकलनः कलावानपि निष्कलः ।
यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते ॥ ४३१ ॥

*sāntasaṁsārakalanah kalāvānapi niṣkalah,
yasya cittam viniścintam sa jīvanmukta iṣyate. (431)*

431. *He whose concern about the world has been stilled, who has a body consisting of parts, yet is without parts, whose mind is free from anxiety, he is considered a Jīvanmukta.*

Thought disturbances create the perception of plurality. Cares, sorrows, worries and anxieties of the pluralistic phenomenal world are perceived by an agitated mind. When the mind is quietened, all these sorrows are also quietened.

When we look at a Jīvanmukta, we see his body as made up of parts – head, limbs, trunk and so on, but he is at all times, in the experience of the one homogeneous Infinite. Though he is living with his equipments, in and through their experiences, he is constantly living the oneness.

His thoughts are without any worry (cintā). He is never persecuted by uncontrollable agitations and sorrows. Such an individual is a Jīvanmukta.

