

In fact, when we read the biographies of perfected-ones, in the entire history of man, we find in almost all of them an antithesis of the ordinary man. The hundred emotions common to the ordinary man are not at all seen in a Perfect-one, and therefore, we feel surprised, when the absence of only these three qualities is asserted so emphatically here. Naturally a careful student gets suspicious. Has Vyasa overlooked all other features? Can this be a complete statement? But on a closer study we shall discover that, he has not committed "the crime of inappropriate emphasis upon the non-essentials," as critics have been tempted to point out.

In the previous stanza we were told that "he is Perfect who has forsaken all cravings that bubble up in his mind," and this stanza asserts the mental stability of such a one. In the world outside, in our intercourse with the sense-objects, we can very easily realise that our attachments with things create in us the pains of the perplexing fear-phobia. When an individual develops a desire strong enough to make a deep attachment, instinctively, he starts entertaining a sense-of-fear for the non-winning of the object so deeply desired; and, if it has been secured, then again he fears for the security of the same acquired object.

Similarly, when an object has charmed one to a point of deep attachment, and when fear itself has started coming up in waves to disturb the individual, then, such an individual's attitude towards those that come between him and the object of his attachment, is called ANGER.