

A Man of Realisation may have no wealth at all to call his own. Even then, he is ever content and happy, unlike worldly men who, with all their possessions, are yet generally found miserable.

He has nobody to help him; he is all alone in the world. Yet he is very powerful. He fears none and so nothing can threaten him. He is always content, and so never indulges in sense enjoyments. We run after the world of objects because we have the desire to enjoy them. He has none, for, he is ever content. Naturally, the passions and the consequent pantings of sensuous life are not for him, the ever peaceful, the ever joyous Mahātmā.

Therefore, he is incomparable (asama) yet the Man of Realisation, in all circumstances, is a ‘man of equal vision’ (samadarśī). In this wisdom he is an exemplar; yet he is humble enough to maintain an equal vision for all; none is too low for him. Viewed with his eye of wisdom, he recognises all as his own Self.



अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।  
शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥ ५४५ ॥

*api kurvannakurvāṇaścābhoktā phalabhogyapi,  
śariryapyaśarīryesa paricchinno'pi sarvagah. (545)*

545. *Though acting, he is inactive; though he experiences the fruits of past actions, he is untouched by them; though he has a body, he is not identified with it and though limited, he is omnipresent.*

From our standpoint he is performing actions. From his standpoint he is not doing anything. The BMI are doing their work because of their prārabdha. What can ‘I’ do? I am the witness of their activity. In my presence they are all acting. It is immaterial to me whether the matter vestures are acting or not. The Man of Realisation has the attitude, ‘though doing, I am not the doer.’<sup>1</sup>

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<sup>1</sup> ibid. verse – 129