

Rare indeed, are such Men of Realisation. Such a rare one sits ever merged in the Self, extremely relaxed and completely happy as a result of the infinite merits acquired in many lives in the past (ananta puṇya phala bhuk). When he thus lives established in his divine Self, he is most revered one on the surface of the earth.

The last two lines reminds of Śaṅkara's own verse elsewhere, where he says, 'By such an individual whose mind has melted into the supreme Brahman which is the ocean of limitless Consciousness, by the very existence of the individual, his tribe has become blessed, his family purified, his mother fulfilled and the entire world rendered blessed.'¹

From the next verse onwards for about sixteen verses, Śaṅkara attempts to give us the hallmarks of a Man of Perfection –



स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।
ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥ ४२७ ॥

*sthitaprajño yatirayaṁ yaḥ sadānandamaśnute,
brahmaṇyeva vilīnātmā nirvikāro viniṣkriyaḥ. (427)*

427. That Man of steady Wisdom, having merged himself in Brahman enjoys everlasting Bliss, without modification or activity.

Śaṅkara imitates the literary technique adopted by Vyāsa in the *Bhagavad-gītā*-chapter 2, where the last eighteen verses give us the picture of a Man of Perfection. He even uses the same term as Vyāsa – 'sthitaprajña' – the Man of steady Wisdom.

That great one who has got steady illumination of knowledge and who has merged his entire inner equipment in the infinite Brahman enjoys eternal Bliss. Such a one is ever changeless and free from all ego prompted selfish activities.

¹ *kolaṁ pavitrāṁ janānī kṛtārthī viśvambharā puṇyavatī ca tena,
apāra saṁvīt sukhasāgarosmin līnaḥ pare brahmaṇī brahmaṇīyasya cetasah.*