

This world is full of properties – good and bad, merit and demerit, happiness and sorrow. It is, by its very nature, different from Brahman. In the Infinitude there is no pluralistic world. It is the state where the mind and intellect are transcended. Those who experience this Reality look upon the world with an equal eye (samadarśitvam).

Naturally, when one has experienced the Absolute, in which the entire pluralistic world has merged, and when one looks back at the world, one must necessarily become a samadarśī – a man of equal vision in all situations.

The dreamer while dreaming experiences the dream-world. On waking up, he understands that the dream has merged in the waking knowledge. Supposing, with that knowledge he is introduced into that dream, how will he react to the dream-world?

In a similar fashion, a man who has realised the Highest lives in the world. With his equipments he also suffers his joys and sorrows. But he has an extra smile on his face seeing which the world is tempted to put him on the cross. He understands the trick of the mind which gives him hallucinations, so glorious in their beauty and ugliness. His equanimity cannot be broken by any happenings around.



इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयात्मनि ।
उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३५ ॥

*iṣṭāniṣṭārthaśamprāptau samadarśitayātmani,
ubhayatrāvikāritvaṁ jīvanmuktasya lakṣaṇam.* (435)

435. When confronted with things pleasing or painful, to be unperturbed in both cases, by maintaining an equal attitude – this is the indication of a Jīvanmukta.