

Similarly, when into the unfathomable depths of the Perfected Man's wisdom, objects are thrust by the virtuous and the wicked, his mind never emerges into the world to hug them.<sup>1</sup>

When the objects and experiences reach him, what happens to them?

Threats, punishments, persecutions, censures and worships, commendations, adorations and praises – they all merge into his bosom and disappear. Infinite Consciousness alone remains. They cannot create any activity, for, his mind never jumps out. Such an individual is totally liberated from the thraldom of matter. Whatever comes within his knowledge only strengthens his identity with Brahman.

The following verse re-emphasises the thoughts in the previous verse by negative argument –



विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।  
अस्ति चेन्न स विज्ञातब्रह्माभावो बहिर्मुखः ॥ ४४३ ॥

*vijñātabrahmatattvasya yathāpūrvam na saṁsṛtiḥ,  
asti cenna sa vijñātabrahmabhāvo bahirmukhaḥ.* (443)

443. For him who has realised the essence of Brahman, there is no reaching out for sense objects as before. If there is, then he has not realised Brahman. His senses still have an outgoing tendency.

For one who has experienced the Reality, there is no saṁsāra. Saṁsāra is the phenomenon of going and coming<sup>2</sup> of repeated births and deaths. If any avenues for egocentric activity have opened up, then the man has not experienced Brahman. Entering saṁsāra is

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<sup>1</sup> āpūryamāṇamacaṁcalapratīṣṭham samudramāpaḥ praviśantiḥ yadvat,  
tadvatkāmā yaṁ praviśanti sarve sa sāntimāpnoti na kāmakāmī

– Bhagavad-gītā-2.70

<sup>2</sup> saṁsarati iti saṁsāraḥ

possible only when the mind is turned outward. When the mind is turned outward, Reality cannot be experienced.

Mind and intellect turn towards objects, emotions and thoughts only when there are vāsanās. One who has realised Brahman has no vāsanās. When the mind and intellect are completely turned inward and they discover therein the greatest of all happiness, then there is no samsāra for the individual. But in case the seeker is tempted to run after the ever-changing sense fields of experiences, it is a clear indication that he has not realised the Self fully. Extrovertedness is the sign of ignorance.



प्राचीनवासनावेगादसौ संसरतीति चेत् ।  
न सदेकत्वविज्ञानान्मन्दी भवति वासना ॥ ४४४ ॥

*prācīnavāsanāvegādasau samsaratīti cet,  
na sadekatvavijñānānmandī bhavati vāsanā. (444)*

444. If it is asserted that still there is attachment for sense objects because of the momentum of past vāsanās, the reply is, 'NO'. For the vāsanās get weakened when there is realisation of oneness with Brahman.

On Realisation, the vāsanās become weak and are not able to manifest and produce any activity. They become like roasted seeds. Roasted seeds look like seeds, but they will not sprout even under extremely favourable conditions.

The opponent to the thoughts of Vedānta who is against the theory of Vedānta, that a Man of Perfection will have no more vāsanās is now raising his cudgel against Ācārya Śaṅkara. Śaṅkara answers in this verse. 'If your argument is that a Man of Perfection also will fall into the clutches of sense objects due to the momentum of his old ways of living, we reply that this is impossible. The moment of enlightenment reduces the old vāsanās to impotency. Even one who had been the greatest sinner before will not continue sinning after the extraordinary and unique experience of the one Self everywhere.'