

The Man of Realisation does not react either positively or negatively to the external world. If the waking man with his waking consciousness enters the dream, he surely will not react to the dream experiences. He simply will enjoy it whether it be pleasurable or painful in the dream. He knows that it is all himself, so does the Man of Realisation when he lives in the world.

Good people worship him with flowers and adore him with prostrations. The wicked persecute him. Under both circumstances, the Man of Realisation maintains the same attitude (*sama-bhāva*). He knows that the world outside is but he himself.

The glories of the Liberated man are endless, how can we enumerate them all? Here Śaṅkara concludes the theme.



यत्र प्रविष्टा विषयाः परेरिता  
नदीप्रवाहा इव वारिराशौ ।  
लिनन्ति सन्मात्रतया न विक्रियाम्  
उत्पादयन्त्येष यतिर्विमुक्तः ॥ ४४२ ॥

*yatra praviṣṭā viṣayāḥ pareritā  
nadīpravāhā iva vārirāśau,  
linanti sanmātratayā na vikriyām  
utpādayantyeṣa yatirvimuktah.* (442)

442. *The sannyāsin in whom the sense objects channelled by others are received like rivers flowing into the ocean producing no change because of his absorption in Existence Absolute, is truly liberated.*

A Realised man never courts the objects of pleasure. However, when they are thrust upon him by others, they enter and merge into him. They do not add even an iota of happiness, nor do they cause him the least sorrow.

Thousands of rivers bring millions and millions of gallons of water to the ocean, day in and day out. Yet the ocean does not rise even a centimeter. It swallows them all.