

like one subject to transmigration. He, however, lives unmoved in the body, like a witness, free from mental agitations, like the pivot of a potter's wheel.

A Liberated man also lives amongst sense objects like any other man in the world. As long as the body is living, it moves about in the same world. The world is created by the sum total of fructifying vāsanās (total prārabdha-karma).¹ The ordinary man gets involved in the activity of this world, but not the Man of Perfection. He is the one who has gained (siddha) that which was to be gained, (sāddhya). He has awakened to the higher plane of Consciousness where he lives as the Self. In the body he lives as a witness. The BMI function according to the unexhausted vāsanās to exhaust which he has taken the gross, subtle and causal equipments. In their midst, the Realised one identifies himself with the Consciousness which is the witness of all their activities. Uninvolved, he maintains the tūṣṇībhāva, the quietude.

Śaṅkara, true to his style, gives an example here. Just as the pivot on which the potter's wheel rotates – though all the movements of the wheel are conducted on the pivot – the pointed base which in itself does not move at all, the attitude of the Man of Perfection is of non-involvement in all movements that may be taking place around him.

Whatever be the shape and size of the pots made on the wheel, the pivot of the wheel is unaffected. The finished product may be round or crooked, tall or short, symmetrical or otherwise; yet, neither the nature nor the shape nor the use of the pots spun on that wheel have anything to do with the motionless pivot on which the wheel is continuously rotating.

Similarly, the Man of Perfection remains unaffected with all that happens to his body, mind and intellect, ever established in the experience of the Self. In short, he too has prārabdha but he is not involved in it.



¹ ibid. verse – 454 to 464.