

The Man of Perfection, even while living in the physical body attains the Infinitude, though he maybe a PFT from the standpoint of others. He who attains thus is said to be fulfilled (kṛtārtha), having gained what is to be gained.

In our bosoms there is always the sense of unfulfilment or discontent. But he is always content, ever fulfilled. There is nothing more to be gained by him at any level of personality. When the equipments are transcended he becomes the non-dual Brahman. He does not experience the pluralistic phenomenal world. He does not find himself separate from Brahman. He experiences the entire significance of 'tvamevatad' and so on, (tvamevatad tadvameva).



शैलूषो वेषसद्भावाभावयोश्च यथा पुमान् ।  
तथैव ब्रह्मविच्छ्रेष्ठः सदा ब्रह्मैव नापरः ॥ ५५६ ॥

*śailūṣo veśasadbhāvābhāvayośca yathā pumān,  
tathaiva brahmavicchreṣṭhaḥ sadā brahmaiva nāparaḥ. (556)*

556. Just as an actor, whether he wears the dress of his role or not, is always a man, so too, the perfect knower of Brahman is always Brahman and nothing else.

The actor, when on stage, is called king, soldier, hero and so on, according to the part he plays. When the make-up is removed he is just an ordinary man, Mr. so-and-so. He was Mr. so-and-so even while he was playing his part on the stage. In both cases, with or without make-up, he is Mr. so-and-so.

If a husband is playing the part of Duryodhana, and mace in hand, meets his wife near the green room, will his attitude towards her be that of Duryodhana? He will only be her husband. When the play is over, the make-up removed, and the mace changes hands, he is still her husband. Similarly, the best among the knowers of