

नैवेन्द्रियाणि विषयेषु नियङ्क्त एष
नैवापयुङ्क्त उपदर्शनलक्षणस्थः ।
नैव क्रियाफलमपीषदवेक्षते स
स्वानन्दसान्द्ररसपानसुमत्तचित्तः ॥ ५५३ ॥

*naivendriyāṇi viṣayeṣu niyaṅkta eṣa
naivāpayuṅkta upadarśanalakṣaṇasthaḥ,
naiva kriyāphalamapīṣadavekṣate sa
svānandasāndrarasapānasumattacittaḥ. (553)*

553. He does not direct the sense organs to their objects, nor does he detach them from these, but he remains like an indifferent onlooker. His mind being drunk with 'wine' of bliss of the Self, he holds not the least regard for the fruits of action.

The attitude of the Man of Perfection in his transactions with the world is indicated in this verse.

He is never at pains to guide his sense organs into sense indulgences. Ordinarily, you and I run after sense objects. Objects are around the Man of Perfection also. Neither does he run after them, nor does he deliberately take himself away from them. He is not affected either way.

If you are sleeping, you are not consciously responsible for kicking or not kicking the fellow by your side, because when asleep, you are not in the equipment at all. You are on a different plane of consciousness altogether. The man who has gone into a higher plane of Consciousness has no body at all, yet you and I see the body of the Master moving about.

He stays in the body as an unconcerned onlooker (upadarśana-lakṣaṇasthaḥ).

The Man of Perfection has least concern for fruits of action. We generally act because we want something, or that we may get some joy out of the act. His dispassion towards joys arising from