

back into his hand. Like a child, a Man of Realisation, by the desire of others ‘enjoys’ the objects around.

With no outward mark (avyaktaliṅgam) – He lives with no external symbols to set him apart from others yet he outshines all in a crowd by his mere presence.



दिगम्बरो वापि च साम्बरो वा
त्वगम्बरो वापि चिदम्बरस्थः ।
उन्मत्तवद्वापि च बालवद्वा
पिशाचवद्वापि चरत्यवन्याम् ॥ ५४१ ।

*digambaro vāpi ca sāmbaro vā
tvagambaro vāpi cidambarasthah,
unmattavadvāpi ca bālavadvā
piśācavadvāpi caratyavanyām.* (541)

541. *Sometimes wearing no clothes except the quarters, sometimes with clothes, sometimes wearing skins, established in the ethereal plane of Knowledge Absolute, he roams about in the world, sometimes like one insane, sometimes like a child and sometimes like a ghost.*

Irrespective of what he wears, he always remains in an atmosphere of pure Consciousness. His behaviour in the world is also indeterminable.

He may act like a drunk who sees not the world as it is. A Man of Perfection sees in and through the varieties of objects of the world, the common presence of the one Reality and hence his attitude towards the world is peculiar when compared with our norms.

He may behave like a child, yet without being childish. A child never drags his past into the present, nor does he live in the future. Anxieties of the past and worries of the future never affect him. He just lives in the present. But the child lives in ignorance while the Man of Perfection lives in his knowledge of Reality.

A Man of Realisation may live like a ghost. Renouncing society he may live all alone in a dark cave. If anyone happens to enter the cave he will suddenly come out and disappear behind the tress in the jungle. Everybody is afraid of a ghost but no ghost is known to have been afraid of anyone. He thus moves about in the world unaffected by anything around.



कामान्निकामरूपी¹ संश्वरत्येकचरो मुनिः ।
स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः ॥ ५४२ ॥

*kāmānnikāmarūpī saṁścaratyekacaro munih,
svātmanaiva sadā tuṣṭah svayam̄ sarvātmanā sthitah.* (542)

542. *Being of the nature of desirelessness, the sage 'enjoys' sense objects but lives alone. He is ever satisfied with his own Self, and exists as everything everywhere.*

A Man of Perfection also entertains desire but with a difference. He entertains 'desireless desires'. From our standpoint he may be working with a goal, a purpose but from his standpoint there is no desire prompted activity. It is only we who superimpose upon him the desires, for, the work undertaken by him is done as sincerely, exhaustively and completely as though prompted by desires. All his actions are spontaneous.

He moves about alone, with no companions. Though he lives in our midst, we can never share his thoughts and emotions. He is all alone in his unique experience. Ever revelling in the Self as the Self of the whole universe, he entertains desires which are desireless. This way of life he cannot share with us since he has neither the vocabulary to explain nor we the wisdom to understand the plane of Consciousness in which he revels.



¹ पाठभेद – निष्कामरूपी (*niṣkāmarūpī*)