

*kṣudhāṁ dehavyathāṁ tyaktvā bālaḥ krīdati vastuni,  
tathaiva vidvān ramate nirmamo nirahaṁ sukhī.* (538)

538. *Forgetting his hunger and physical pains a child plays with toys. In the same way the wise man is happy and revels without the ideas of 'I' and 'mine'.*

Without recognising hunger and pain, forgetting exhaustion and fatigue, a child plays with the objects of his liking. Similarly, the wise man revels, forgetting his exhaustion and hunger at all levels of his personality. Without the ideas 'I' and 'mine', very happily he revels, just like a child.

The analogy is very important here. Exhaustion and hunger are present in the child. Because of the joy of the play, the child refuses to recognise them. Similarly, in a Man of Perfection, the 'I' and 'mine' are there. But because he is constantly revelling in the bliss of the Self, he does not recognise them, and his ahaṅkāra and mamatā rest unnoticed. Whether you do not have a thing or have quite forgotten its existence, it matters not, for you are oblivious to it.

It is interesting to note the careful and masterly technique of Śaṅkara's poetry. The words 'hunger' and 'pain' are balanced against the terms 'my' and 'I' in the second line. The 'my-ness' (mamatā), creates hunger for more and more objects, while 'I-ness' is equated here with the endless pains. One who has eliminated both the sense of 'I-ness' and 'my-ness' is one in whom there are no more 'hungers' for sense objects nor egocentric pains. Such an individual alone is happy (sukhī) in the world.



चिन्ताशून्यमदैन्यमैक्षमशनं पानं सरिद्वारिषु  
स्वातन्त्र्येण निरङ्कुशा स्थितिरभीर्निंद्रा श्मशाने वने ।  
वस्त्रं क्षालनशोषणादिरहितं दिग्वास्तु शय्या मही  
सञ्चारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि ॥ ५३९ ॥