

*cintāsūnyamadainyabhaikṣamaśanam pānam saridvāriṣu
svātantryeṇa niraṅkuṣā sthīrabhīrnidrā śmaśāne vane,
vastram kṣālanasoṣaṇādirahitam digvāstu śayyā mahī
sañcāro nigamāntavīthiṣu vidām kṛīḍā pare brahmaṇi. (539)*

539. Without the anxiety and humiliation of begging, Men of Perfection have their food, and drink the waters of the rivers; they live, free and independent, sleeping without fear in cremation grounds or in forest; their clothing is the 'quarters', which need no washing or drying, or some bark and so on, the earth is their bed and they roam in the avenues of Vedānta while they revel in the supreme Brahman.

Food, clothing and shelter are the basic needs of a human being. The company he keeps and the type of activity he delights in indicate his cultural evolution. These conditionings of the Man of Realisation are described in this verse. The man who has awakened to the higher plane of Consciousness lives in perfect independence in this world.

Without worry (cintā-sūnyam) – No thought comes to his mind which will disturb and destroy him. Worry cannot reach him who refuses to worry.

Without any sense of humiliation (adainyam) – He is ready to meet anybody, at any time on any level, without the least hesitation.

Food obtained by begging (bhaikṣyam-aśanam) – He eats whatever anybody gives him.

Drink river water (pānam-saridvāriṣu) – Rivers do not belong to anybody in particular. Anyone can drink as much water as he wants.

Without any fear (abhīḥ) – He is not afraid of anyone or of anything.

Sleeping in a cremation ground or in a forest (nidrāśmaśāne-vane) – He is perfectly at home in both places. It makes no difference to him where he sleeps.

‘**Vastram**’ means cloth. It also means the bark of any tree. A Man of Realisation wears any cloth. If cloth is not available, the bark of any tree suffices.

The clothes which need no washing drying (kśālana śoṣaṇa-ādirahitam) – It is not drip-dry. Nor is it wash and wear. If no cloth is available he clothes himself in the four quarters.

Thus he lives, totally independent of all external conditions, for he is least affected by them.



विमानमालम्ब्य शरीरमेतद्
भुनक्त्यशेषान्विषयानुपस्थितान् ।
परेच्छया बालवदात्मवेत्ता
योऽव्यक्तलिङ्गोऽननुषक्तबाह्यः ॥ ५४० ॥

*vimānamālambya śarīrametad
bhunaktyaśeṣānviṣayānupasthitān,
parecchayā bālavadātmavettā
yo’vyaktaliṅgo’nanuṣaktabāhyaḥ. (540)*

540. *He wears no insignia and is unattached to sense objects; he remains in this body without identifying with it and experiences sense objects as they come, by the wish of others; the knower of Ātman is like a child.*

Holding on to total non-identification with the body, the Man of Realisation enjoys the entire range of objects. Ordinarily, we are all identified with the body. The Perfected Man enjoys the world of objects without identification with his body. He never runs after them but they come to him unasked, by the desire or instrumentation of others (para-icchā).

His relationship with objects is like that of a child. The child does not know how and when to take milk. If you give him an object to play with, he will play. If it falls from his hands he does not know how to pick it up. Somebody has to do that and put it