

On Sage: will act as Overself bids!:

The sage will not be primarily concerned with his own personal welfare, but then he will also not be primarily concerned with mankind's welfare. Both these duties find a place in his outlook, but they do not find a primary place. This is always filled by a single motive: to do the will, to express the inspiration of that greater self of which he is sublimely aware and to which he has utterly surrendered himself. This is a point whereon many students get confused or go astray.

The sage does not stress altruism as the supreme value of life, nor does he reject egoism as the lowest value of life. He will act as the Overself bids him in each case, egotistically if it so wishes or altruistically if it so declares, but he will always act for its sake as the principal aim and by its light as the principal means. 25.5.15. see also 25.5. 17-22:

The mystic who talks of giving love to all mankind has still not realized Truth. What he really means is that he, the ego, is giving the love. The Gnani, on the contrary, knows all men as himself and therefore the idea of giving them love does not arise; he accepts his identity of interest with them completely. 25.5.19

*Sage does not even intend good deeds... but seems to follow the model of the One, which applies to anyone who is a One: "seeking nothing, lacking nothing, possessing nothing, the Sage is perfect... and overflows." PB spent years expressing his inner access to reality through 35,000 paras... needed a ripe ego, able to write. Plotinus 3.8.6: "sage is all vision with respect to inner, but expresses their vision through Reason."
... let yourself be moved by Ov Love: in love there is not even one*

On the Sage: Nonduality, sahaja, insight: see 25.2.115-123

The illuminate is conscious both of the ultimate unity and immediate multiplicity of the world. This is a paradox. But his permanent resting place while he is dealing with others is at the junction-point of duality and unity so that he is ready at any moment to absorb his attention in either phase. 25.2.115

Worth a discussion on duality and nonduality. Certainly there are different views of nonduality. There is reality as ultimate, and intimate. There is Mind... and World-Mind. Not two realities. Sage very well sees the world, and has never not there recognition of the primordial ground of Being... Sahaja, in the world not of it. Gold and the Lion.

There is a complementarity, and the double viewpoint. Nonduality accepts, unites, the complementarities of Passive and Active, of transcendent and immanent, of inviolable and becoming, of timeless and time... of sunya and form.

We point to Reality in itself as ineffable, ungraspable, transcendent as the Godhead, or the one or mind itself.

And Reality also expresses itself or exhibits itself. Nisargadatta: the entire unfolding knowability of reality, PB as the divine mind or world-mind or Plotinus intellectual principle: seeking nothing... One "overflows" or expresses itself. It is infinite, void, and also "fathomless depths of power"... at once act and repose.