

in nor responsible for any of the activities of the world, the verse under commentary is given by Śaṅkara.

I perform no action, nor do I enjoy nor do I see. Not only do these functions of the ego not belong to me, but I, the Self, do not prompt others to act, enjoy or see either.

Denying any direct involvement in the activities of the little ego, Śaṅkara asserts the positive nature of the Self and cries out, 'I am the self-effulgent, the transcendental Self.'

**Self-effulgent (svayaṁ-jyoti)** – The Self illumines everything alike – the objects, the sense organs, the mind and the intellect. The question does not arise. 'Who illumines the Self?' Because as pure Consciousness It is the source of all light. It is unborrowed Light!

**Transcendental (anīḍṛgātmā)** – Something which cannot be explained by comparison with things known, that is Transcendental.



चलत्युपाधौ प्रतिबिम्बलौल्यम्  
 औपाधिकं मूढधियो नयन्ति ।  
 स्वबिम्बभूतं रविवद्विनिष्क्रियं  
 कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥ ५०९ ॥

*calatyupādhau pratibimbalaulyam  
 aupādhikaṁ mūḍhadhiyo nayanti,  
 svabimbabhūtaṁ ravivadvinīṣkriyaṁ  
 kartāsmi bhoktāsmi hato'smi hetī. (509)*

509. When the conditioning moves, fools attribute the resulting movement of the reflection to the object reflected, like the sun which is devoid of activity and they cry out, 'I am the doer. I am the enjoyer, I am being killed, Alas!'

When the reflecting medium is disturbed, the reflection gets disturbed. If the sun is reflected in a bucket of water and the water