

*upādhirāyāti sa eva gacchati
sa eva karmāṇi karoti bhuṅkte,
sa eva jīryan mriyate sadāham
kulādrivanniścala eva saṁsthitaḥ.* (502)

502. *It is the conditioning which comes and that alone which goes. It performs actions and experiences (their results); it alone decays and dies. I remain immovable like the Kula mountain.*

The coming into the body and going out of it is done by the mind and the intellect. It is the function of the subtle body. This coming and going happens in me, the pure Consciousness. The upādhi, the BMI alone performs all actions, good, bad or indifferent. It is the BMI which enjoy the fruits of actions. All these things happen in me. But I am like the Merū mountain¹ without movement or change.



न मे प्रवृत्तिर्न च मे निवृत्तिः
सदैकरूपस्य निरंशकस्य ।
एकात्मको यो निबिडो निरन्तरो
व्योमेव पूर्णः स कथं नु चेष्टते ॥ ५०३ ॥

*na me pravṛttirna ca me nivṛttiḥ
sadaikarūpasya niramśakasya,
ekātmako yo nibiḍo nirantaro
vyomēva pūrnah sa kathām nu ceṣṭate.* (503)

503. *There is neither 'engaging in work' nor 'abstaining from it' for me who am always the same and without parts. How can that which is one, unbroken and infinite like the sky, ever strive?*

Engaging in work and cessation from it are both egocentric ideas. They are the engagements of the equipments. Since

¹ It is a mythological concept repeatedly endorsed in the Vedas that the Merū mountain is the centre of the universe around which all the solar systems revolve rhythmically. Thus Merū is the motionless centre around which all movements take place.