

Like the mountain, immovable am I and limitless like the ocean. All these terms extol the infinite Reality, which is beyond them all. These ‘pointers to Truth’ are to be used in one’s contemplation and deep meditations.



न मे देहेन सम्बन्धो मेघेनेव विहायसः ।  
अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥ ५०१ ॥

*na me dehena sambandho megheneva vihāyasah,  
ataḥ kuto me taddharmā jāgratsvapnasuṣuptayāḥ. (501)*

501. *I have no relationship with the body just as the clouds (have no connection) with the sky, so how can the waking, dream and deep sleep states – attributes of the body – ever affect me?*

I am not in the body, nor, am I the body. The body is in me. I am other than the body, the relationship between it and me is similar to that between the sky and the clouds. The sky has nothing to do with the clouds. In its vast accommodation, it allows the clouds to remain. The properties of the clouds are not in the sky. When the clouds move, we do not say, ‘The sky is moving’.

Similarly, the nature and dharmas of the body can never affect me. I am Consciousness. I am not the gross, subtle and causal bodies whose dharmas are the waking, dream and deep sleep states. Since they are not me, how can their dharmas be mine? In short, in the idiom of Vedānta the last line indicates that in me there is neither non-apprehension of Reality (sleep) nor misapprehensions (dream and waking).



उपाधिरायाति स एव गच्छति  
स एव कर्माणि करोति भुञ्जे ।  
स एव जीर्यन् श्रियते सदाहं  
कुलाद्रिवन्निश्वल एव संस्थितः ॥ ५०२ ॥