

कर्तृत्वभोक्तृत्वखलत्वमत्तता-
जडत्वबद्धत्वविमुक्ततादयः ।
बुद्धेर्विकल्पा न तु सन्ति वस्तुतः
स्वस्मिनपरे ब्रह्मणि केवलेऽद्वये ॥ ५११ ॥

*kartṛtvabhoktṛtvakhalatvamattata-
jaḍatvabaddhatvatvavimuktatādayaḥ,
buddherovikalpā na tu santi vastutah
svasminpare brahmaṇi kevale'dvaye. (511)*

511. *Doership, enjoyership, cunning, drunkenness, dullness, bondage and freedom – these passing states of the intellect are, in reality, never in the Self, which is the supreme Brahman, absolute and non-dual.*

I am the Illuminator of all intellectual concepts which are nothing but thought waves in Me. Intellectual judgements, wise or otherwise, are all in Me; I am but their Illuminator. As a matter of fact, none of them really exist, for the nature of Reality is pure infinite Consciousness. Awake as I am to that Reality, no intellectual concepts and judgements have any significance at all.



सन्तु विकाराः प्रकृतेर्दशाधा शतधा सहस्रधा वापि ।
किं मेऽसङ्गचितस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥ ५१२ ॥

*santu vikārāḥ prakṛterdaśadhā śatadhā sahastradhā vāpi,
kim me'saṅgacitastairna ghanaḥ kvacidambaraṁ sprśati. (512)*

512. *Let there be modifications in prakṛti in ten, hundred or thousand ways. What have I – unattached, Knowledge Absolute – got to do with them? The clouds can never touch the sky!*

Prakṛti is the realm of matter which undergoes modifications at every moment. There are modifications at the physical, mental and intellectual levels which do not affect me, for I am the substratum of all of them.