

छायया स्पृष्टमुष्णं वा शीतं वा सुष्ठु दुःष्ठु वा ।
न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम् ॥ ५०५ ॥

*chāyayā spr̥ṣṭamuṣṇam vā śītaṁ vā suṣṭhu duḥṣṭhu vā,
na spr̥ṣatyeva yatkiñcitpuruṣaṁ tadvilakṣaṇam. (505)*

505. *If the shadow of a man is touched by heat or cold, good or evil, it does not in the least affect the man who is other than his shadow.*

Heat or cold touching my shadow will not give me any sensation. When the shadow was being dragged along the road it fell into the gutter, then it came on to the road and was run over by a car. The fate of my shadow is not my fate. Let the shadow be run over, crushed, bruised and distorted. How shall it ever affect me? Not an iota of its tragedies and destinies will even touch me, for I am totally different from my shadow.

Thus the Man of Realisation is untouched in his awakened Consciousness by the experiences of the world that he apparently gathers during his waking, dream and deep sleep states.



न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम् ।
अविकारमुदासीनं गृहधर्माः प्रदीपवत् ॥ ५०६ ॥

*na sāksīṇaṁ sāksyadharmāḥ saṁspr̥śanti vilakṣaṇam,
avikāramudāsīnaṁ gṛhadharmāḥ pradīpavat. (506)*

506. *The witness is not affected by the properties of things observed, for, it is distinct from them; it is without modification and indifferent just as the properties of a room (do not affect) the lamp (that illumines it).*

The properties of objects observed cannot affect the observer. If I observe a waterfall, I need not have a backache. The observer is other than the observed.