

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

*karṭṛtvabhokṭṛtvakhalatvamattatā-
jaḍatvabaddhatvavimuktatādayaḥ,
buddhervikalpā na tu santi vastutaḥ
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 प्रकृतेर्दशधा शतधा सहस्रधा वापि ।
किं मेऽसङ्गचितस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥ ५१२ ॥

*santu vikārāḥ prakṛterdaśadhā śatadhā sahastradhā vāpi,
kiṁ me'saṅgacitastairna ghaṇaḥ kvacidambaram 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.