

is disturbed, the image is also disturbed. The sun is not disturbed. If anyone thinks the sun is moving, he is indeed a fool. If a child sees the image broken he cries out, 'The sun is broken'.

When the child cries out for the moon, the mother generally gives him a mirror. He sees the moon reflected in it and is happy because he thinks he has the moon. He plays awhile with the mirror and then drops it. It breaks, and the child cries thinking the moon has broken.

This is exactly our condition. When the body is ill, we say, 'I am ill.' When the mind is a little agitated, we say, 'I am agitated'. When the intellect is worried, we say, 'I am worried'. I, the Ātman, like the sun, am never involved in any of these activities. Fools, not knowing that all these are the play of the equipments, cry out, 'I am the doer, I am the enjoyer, I am the sufferer, I am dying. Oh! Alas.'



जले वापि स्थले वापि लुठत्वेष जडात्मकः ।  
नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥ ५१० ॥

*jale vāpi sthale vāpi luṭhatveṣa jaḍātmakah,  
nāhaṁ vilipye taddharmairghaṭadharmairnabho yathā. (510)*

510. Whether in water or on land, let this inert body drop down; I am untouched by its properties like the sky (is untouched) by the properties of the jar.

This unnecessary weight of 75 kilos that I am carrying around with me, let it drop down anywhere. I am not involved or contaminated by its dharmas. Let it fall wherever or whenever it likes. The quicker the better.

Just as the space is not contaminated by the properties of the pot, I am not conditioned by the dharmas of the physical body, I am the infinite Reality.

