

ननु आत्मन एकत्वे सुखदुःखादिव्यवस्था न स्यात् तथा हि -- सर्वशरीरेषु यदि एक आत्मा भवेत् तदा एकस्मिन् सुखिनि सर्व एव सुखिनः प्रसज्येन्, सर्वस्य अविशेषात् ; एवमेकस्मिन् दुःखिनि सर्व एव दुःखिनो भवेयुः ; एवमेकस्मिञ्जानति सर्व एव जानीयुः ; तथैव एकस्मिञ्जायमाने म्रियमाणे वा सर्व एव जायेरन् म्रियेरन् ; एवमेकस्मिन्बद्धे मुक्ते वा सर्व एव बद्धयेरन् मुच्येरन् इति । न चैवमस्ति ।

तस्मादेकत्वमात्मनो न भवितुमर्हति इत्यत आह --

*nanu ātmana ekatve sukhaduhkhādivyavasthā na syāt tathā hi --
sarvaśarīreṣu yadi eka ātmā bhavet tadā ekasmin sukhini sarva eva sukhinaḥ
prasajyaren, sarvasya aviśeṣāt; evamekasmin duḥkhini sarva eva duḥkhino
bhaveyuh ; evamekasmiñjānati sarva eva jānīyuh ; tathaiiva
ekasmiñjāyamāne mriyamāṇe vā sarva eva jāyeraṇ mriyeraṇ;
evamekasminbaddhe mukte vā sarva eva baddhyeraṇ mucyeraṇ iti | na
caivamasti | tasmādekatvamātmano na bhavitumarhati ityata āha ---*

Doubt: If the self is one, accounting (*vyavasthā*) for [the experience of pleasure and pain, etc.] would not be possible. Because, for instance--if there is only one Self in all the bodies, then when one is happy, all should be happy, because all of them are the same [one Self]; in the same manner, when one is sorrowful, all should become sorrowful; when one knows, all should know; when one is born or dies, all should be born or die; when one is bound or liberated, all should be bound or liberated. And this is not the case. Therefore, it is not possible for the Self to be one. Therefore, he [the author] says:

मुखाभासको दर्पणे दृश्यमानो

मुखत्वात्पृथक्त्वेन नैवास्ति वस्तु ।

चिदाभासको धीषु जीवोऽपि तद्व -

त्स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ३ ॥

mukhābhāsako darpaṇe drśyamāno

mukhatvātprthaktvena naivāsti vastu ।

cidābhāsako dhīṣu jīvo'pi tadva -

tsa nityopalabdhisvarūpo'hamātmā ॥ 3 ॥

The reflection of a face seen in a mirror is not a real object separate from the face. Similarly, the jīva also, is but a reflection of consciousness seen in the minds and has no reality apart from Self. I am that Self, whose nature is timeless consciousness. (3)

मुखाभासकः मुखप्रतिबिम्बः दर्पणादौ नानाकारेषु दर्पणेषु इति यावत् दृश्यमानः

मुखत्वात् परमार्थतः मुखस्वरूपत्वात् पृथक्त्वेन भेदेन न विद्यते । यद्यपि

मुखाभासको नाम वस्तु नास्त्येव, तथापि उपाधिभेदात् परमार्थसतो मुखात् परस्परं

च ते मुखाभासका भिन्नाः प्रतीयन्ते ।

mukhābhāsakaḥ mukhapratibimbaḥ darpaṇādau nānākāreṣu darpaṇeṣu iti

yāvāt drśyamānaḥ mukhatvāt paramārthataḥ mukhasvarūpatvāt

prthaktvena bhedena na vidyate । yadyapi mukhābhāsako nāma vastu

nāstyeva tathāpi upādhibhedāt paramārthasato mukhāt parasparam ca te

mukhābhāsakā bhinnāḥ pratīyante ।

The reflection of a face being seen in a mirror and in many other types of reflecting surfaces has no separate being apart from the actual face, in reality. Even though the reflection of a face is not a real object, still, the reflections appear to be different from the actual face as well as from each other because of the different conditioning adjuncts.

तथा च उपाधिगतमलिनत्वादिधर्मैः मलिनत्वादिधर्मकाः प्रतीयन्ते । तद्वत्
मुखाभासकवत् चिदाभासकः आत्मनः प्रतिबिम्बो धीषु बुद्धिषु दृश्यमानो जीव
इत्युच्यते यः, सोऽहमात्मा जीवास्ते उपाधिभेदात् भिन्नाः प्रतिभासन्ते ।

*tathā ca upādhigatamalinatvādidharmaiḥ malinatvādidharmakāḥ pratīyante
| tadvat mukhābhāsakavat cidābhāsakah ātmanah pratibimbo dhīṣu
buddhiṣu dṛśyamāno gīva ityucyate yaḥ so'hamātmā jīvāste upādhibhedāt
bhinnāḥ pratibhāsante |*

And, similarly, attributes such as dirtiness appear [to belong to the actual face] because of the attributes such as dirtiness that obtain in the conditioning adjunct [the mirror, etc.]. Like that, like the reflection of the face, the reflection of consciousness, the reflection of the Self who is being seen in each mind, is called the *jīva*. I am that Self. These different *jīvas* appear due to the different conditioning adjuncts.

उपाधिगतसुखदुःखादिभिश्च सुखदुःखादिमन्तश्च प्रतिभासन्ते । उपाध्यश्च
व्यवस्थितरूपा एवेति सुखदुःखादीनामैकात्म्यपक्षे व्यवस्था युक्तैवेति नायमात्मभेदः
शक्यो व्यवस्थापयितुम् । श्रुतिश्चैकात्म्यमेव प्रतिपादयति – ‘एकमेवाद्वितीयं ब्रह्म’
इति ।