

नन्वेवं सति आत्मनः सुखदुःखादिसंबन्धाभावात् बन्धो नास्ति ; बन्धाभावाच्च
मोक्षाभावः ; बद्धो हि मुच्यते नाबद्ध इति ; तथा चिदाभासस्यापि बन्धमोक्षौ न
विद्येते , अवस्तुत्वात् ; तस्य बुद्धेरपि विनाशित्वात् बन्धमोक्षयोरभावः ; ततश्च
मोक्षशास्त्रमनर्थकमापन्नम् इत्यत आह --

*nanvevaṁ sati ātmanah sukhaduḥkhādisambandhābhāvāt bandho nāsti;
bandhābhāvācca mokṣābhāvaḥ; baddho hi mucyate nābaddha iti; tathā
cidābhāsasyāpi bandhamokṣau na vidyete avastutoāt; tasya buddherapi
vināśitoāt bandhamokṣayorabhāvah; tataśca
mokṣaśāstramanarthakamāpannam ityata āha --*

Doubt: If this is so, there can be no bondage because the Self has no connection with pleasure and pain, etc.; and since there is no bondage, there is no liberation either, for the bound person is liberated, not the unbound. So too, bondage and liberation cannot be for the reflected consciousness (*cidābhāsa*) because it is unreal (*avastu*). Nor can there be bondage and liberation for his mind (*buddhi*), because it is perishable by nature. [because the thought-modifications that make up the *buddhi* are constantly changing, bondage and liberation are not an issue for the *buddhi*.] And therefore, the *śāstra* for liberation (*mokṣa-śāstra*), itself, becomes meaningless. Keeping all this in mind, he says:

यथा दर्पणाभाव आभासहानौ

मुखं विद्यते कल्पनाहीनमेकम् ।

तथा धीवियोगे निराभासको यः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ४ ॥

*yathā darpaṇābhāva ābhāsahānau
mukhaṁ vidyate kalpanāhīnamekam |
tathā dhīviyoge nirābhāsako yaḥ
sa nityopalabdhisvarūpo'hamātmā || 4||*

Just as a face reflected in a mirror continues to exist when its reflection ceases to be in the absence of the mirror; similarly, the Self exists without its reflection in the absence of thoughts. I am that Self whose nature is timeless consciousness. (4)

यथा दर्पणाभावे सति आभासस्य मुखप्रतिबिम्बस्य हानौ सत्यां मुखं परमार्थसत् कल्पनाहीनं मिथ्याज्ञानरहितम् एकमेव परं नापरं विद्यते , तथा तेनैव प्रकारेण धीवियोगे बुद्धेरभावे निराभासको अप्रतिबिम्बः परमार्थतः सन् एक एव यः , सोऽहमात्मेति योजना । अयमभिप्रायः आत्माज्ञानकृतोऽयं बुद्ध्यादिप्रपञ्चः । तत्र बुद्ध्यादौ प्रतिबिम्बरूपेण आत्मानमध्यस्य तद्गतसुखदुःखादिकम् आत्मन्यध्यस्यति । सोऽयमध्यासो बन्धः । आत्मज्ञानेन अज्ञाननिवृत्त्या बुद्ध्यादिप्रपञ्चनिवृत्तौ अध्यासनिवृत्तिर्मोक्षः । न पुनः पारमार्थिकौ बन्धमोक्षौ अस्य विद्येते इति सर्वं समञ्जसमिति ॥

*yathā darpaṇābhāve sati ābhāsasya mukhapratibimbasya hānau satyāṁ
mukhaṁ paramārthasat kalpanāhīnani mithyājñānarahitam ekameva param
nāparam vidyate tathā tenaiiva prakāreṇa dhīviyoge buddherabhāve
nirābhāsako apratibimbaḥ paramārthataḥ san eka eva yaḥ so'hamātmēti
yohanā | ayamabhiprāyaḥ ātmājñānakṛto'yaṁ buddhyādiprapañcaḥ | tatra
buddhyādau pratibimbarūpeṇa ātmānamadhyasya
tadgatasukhaduḥkhādikam ātmanyadhyasyati | so'yamadhyāso bandhaḥ |*

*ātmaññānena ajñānaniṅṛṭṭyā buddhyādiprapañcaniṅṛṭṭau
adhyāsaninṅṛṭṭirmokṣaḥ | na punaḥ pāramārthikau bandhamokṣau asya
vidyete iti sarvaṁ samaññjasamiti ||*

Just as when the reflected face is lost when the mirror is not there, the real face without the reflection remains without the other; similarly, in the absence of the mind, the one who exists without its reflection, that Self I am—this is the [syntactical] connection. The intended meaning is that the world of duality beginning with the mind (*buddhyādiprapañcaḥ*) is a product of self-ignorance. Having superimposed the Self on the mind, etc., in the form of a reflection, pleasure and pain, etc. which belong to that [mind] are superimposed on the Self. It is this superimposition that is bondage. Upon negation of the [reality] of duality, beginning with the mind, by the elimination of ignorance through Self knowledge, there is the negation of the superimposition which is liberation. In actuality, there is no bondage or liberation for it [Self], thus all is proper.

केचित् बुद्ध्यादीनामात्मत्वं मन्यन्ते ; तान्प्रत्याह --

kecit buddhyādīnāmātmatvaṁ manyante tānpratyāha

Some think that the intellect, etc. is the Self. To them he says--

मनश्चक्षुरादेर्वियुक्तः स्वयं यो

मनश्चक्षुरादेर्मनश्चक्षुरादिः ।

मनश्चक्षुरादेरगम्यस्वरूपः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ५ ॥

*manaścakṣurāderviyuktaḥ svayaṁ yo
manaścakṣurādermanaścakṣurādiḥ |
manaścakṣurāderagamyasvarūpaḥ
sa nityopalabdhisvarūpo'hamātmā || 5 ||*

*Itself free from the mind and senses, the one who is the
mind of the mind and eye of the eye, etc., whose nature
cannot be objectified by (is not accessible to) the mind
and the senses, I am that Self whose nature is timeless
consciousness. (5)*

मनश्चक्षुरादेः मनआदेः चक्षुरादेश्च वियुक्तः पृथग्भूतः यः सोऽहमात्मेति संबन्धः ।
मनश्चक्षुराद्युपादानेन तदन्तर्गतत्वात् शरीरमपि उपात्तं द्रष्टव्यम् । एतेन शरीरादपि
वियुक्त इति लक्ष्यते । तथा च गुरुः -- 'बुद्धीन्द्रियशरीरेभ्यो भिन्न आत्मा विभुर्ध्रुवः ।
नानारूपः प्रतिक्शेत्रमात्मा वृत्तिषु भासते' इति ।

*manaścakṣurādeḥ manaādeḥ cakṣurādeśca viyuktaḥ pṛthagbhūtaḥ yaḥ
so'hamātmēti sambandhaḥ | manaścakṣurādyupādānena tadantargatatoāt
śarīramapi upāttam draṣṭavyam | etena śarīrādapi viyukta iti lakṣyate |
tathā ca guruḥ buddhīndriyaśarīrebhyo bhinna ātmā vibhurdhruvaḥ |
nānārūpaḥ pratikṣetramātmā vṛttiṣu bhāsate iti |*