

of the nature of the Self, Self knowledge is the means for its cessation;  
thus, the teacher teaches Self knowledge to him —

निमित्तं मनश्चक्षुरादिप्रवृत्तौ

निरस्ताखिलोपाधिराकाशकल्पः ।

रविलोकचेष्टानिमित्तं यथा यः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १ ॥

*nimittam manaścakṣurādipravṛttau*

*nirastākhillopādhirākāśakalpaḥ ।*

*ravilokaceṣṭānimittam yathā yaḥ*

*sa nityopalabdhisvarūpo'hamātmā ॥ 1 ॥*

*Just as in the wake of the sun all activities in the world take place, so too in the presence of the Self, which, like space, is completely free of all conditioning adjuncts, the mind and the senses function. I am that Self whose nature is timeless consciousness. (1)*

ननु सर्वत्र ग्रन्थादौ शिष्टानामिष्टदेवतास्तुतिनमस्कारपूर्विका प्रवृत्तिरुपलब्धा ; अयं  
च विना स्तुतिनमस्कारौ प्रवर्तमानोऽशिष्टत्वात् अनादरणीयवचनः प्रसज्येतेति चेत्  
– न; स्तुतिनमस्कारयोस्त्रैविध्यात् त्रिविधौ हि स्तुतिनमस्कारौ – कायिकौ वाचिकौ  
मानसिकौ चेति । तत्र कायिकवाचिकयोरभावेऽपि परमशिष्टत्वादाचार्यस्य ग्रन्थस्य  
अविघ्नेन परिसमाप्तेश्च मानसिकौ स्तुतिनमस्कारावकरोदयमाचार्य इत्यवगम्यते;  
यत्किंचिदेतत् ।

*nanu sarvatra granthādaḥ śiṣṭānāmiṣṭadevatāstutinamaskārapūrvikā  
pravṛttirupalabdḥā; ayaṁ ca vinā stutinamaskārau pravartamāno' śiṣṭatvāt  
anādarāṇīyavacanāḥ prasajyeteti cet—na; stutinamaskārayostravidhyāt  
trividhau hi stutinamaskārau -- kāyikau vācikai mānasikau ceti | tatra  
kāyikavācikayorabhāve'pi paramaśiṣṭatvādācāryasya granthasya avighnena  
parisamāpteśca mānasikau stutinamaskārāvakarodayamācārya  
ityavagamyate; yatkiñcidetat |*

Doubt: Everywhere [within the tradition] it is seen that among traditional teachers, the commencement of their work is always preceded by praise and salutations to their *iṣṭadevatā*, [the deity whom they worship] at the beginning of the book; and this [book], beginning without praise and salutations leads one to conclude that the text should be considered unworthy of reading because of being disrespectful; if this is the doubt—no, it is not so, because of the threefold nature of praise and salutations; there are, indeed, three types of praise and salutations: physical, verbal, and mental. Here, even though there is an absence of the physical and verbal [praise and salutations], it is understood that this teacher did offer his praise and salutations mentally in as much as the teacher is highly respected in the tradition and because the book was completed without obstacles. This is just a small note.

[If such an invocation does not begin the text, then it may lead to the conclusion that the text should not be taken seriously because it is not written by someone learned in the tradition. Such a conclusion should not be made in this case. Here, even though the physical and verbal forms are missing, because the teacher is an extremely learned and respected person within the tradition, and because the book was completed without obstruction, it can be assumed that he did his praise and salutations mentally.]

प्रकृतमनुसरामः – मनश्च चक्षुश्च मनश्चक्षुषी, ते आदिर्येषां तानि मनश्चक्षुरादीनि;  
 आदिशब्दः प्रत्येकमभिसंबध्यते; ततश्च अयमर्थो भवति – मनआदिनां  
 मनोऽहंकारबुद्धिचित्तानां चतुर्णामन्तःकरणानाम्, तथा चक्षुरादीनां  
 चक्षुस्त्वक्श्रोत्रजिह्वाघ्राणानां पञ्चबुद्धीन्द्रियाणाम्, एवं वाक्पाणिपादपायूपस्थानां  
 पञ्चकर्मेन्द्रियाणाम्, प्रवृत्तौ स्वस्वव्यापारे, निमित्तं हेतुः यः, सोऽहमात्मेति  
 संबन्धः ।

*prakṛtamanusarāmaḥ -- manaśca cakṣuśca manaścakṣuṣī, te ādiryeṣāṁ tāni  
 manaścakṣurādīni; ādiśabdaḥ pratyekamabhisambadhyate ; tataśca  
 ayamartho bhavati – mana-ādinām mano'haṅkārabuddhicittānām  
 caturṇāmantaḥkaraṇānām, tathā cakṣurādīnām  
 cakṣustvakśrotrajihvāghrāṇānām pañcabuddhīndriyāṇām, evaṁ  
 vākpañipādapāyūpasthānām pañcakarmendriyāṇām, pravṛttau  
 svasvaavyāpāre, nimittaṁ hetuḥ yaḥ, so'hamātmeti sambandhaḥ ।*

We will follow the topic under discussion. [In the compound *manaścakṣurādipravṛttau*] *manas* (mind) and *cakṣus* (eye) form a *dvanda* compound, *manaścakṣuṣī*, meaning “the mind and the eyes.” The word *ādi* (first) forms a *bahuvrīhi* compound with *manaścakṣus*—‘for whom they [the mind and the eyes] are the first, they are called *manaścakṣurādīni*--those for whom the mind and the eyes are first; the word *ādi* should be attached to each word, [indicating the group for which it is the first member] And, therefore, this is the meaning: *pravṛttau* for the respective activities, *mana ādhiṇām* of that [group] which begins with the mind—that is, the four forms of the mind (*antaḥkaraṇa*): the mind, ego, intellect, and memory; similarly, of that [group] which begins with the eyes—that is, the five sense organs — eyes, touch, ears, taste, and smell; in the same manner, of the five organs of action--speech, hands, feet, the organ of evacuation, and the

sexual organs, the one who is the *nimittam*, the cause, that Self I am— this is the [syntactical] connection.

स कीदृश इत्याकाङ्क्षायामाह -- नित्योपलब्धिरिति । नित्या च  
असावुपलब्धिश्चेति नित्योपलब्धिः, सा स्वरूपं यस्य स तथोक्तः । रविः आदित्यः  
यथा येन प्रकारेण प्रकाशकत्वेन लोकानां चेष्टायां स्पन्दने निमित्तं हेतुः, तथैव  
अधिष्ठातृत्वेन यो निमित्तं सोऽहमात्मेत्यर्थः -- इति इयं दृष्टिः आत्मज्ञानोपायत्वेन  
दर्शिता । परमार्थतस्तु निरस्ताः निराकृताः अखिलाः निरवशेषाः उपाधयो  
बुद्ध्यादिलक्षणाः यस्य स तथोक्तः । निरस्ताखिलोपाधित्वादेव अयमाकाशकल्पः  
आकाशवद्विशुद्ध इत्यर्थः ॥

*sa kīdrśa ityākāṅkṣāyāmāha nityopalabdhiriti | nityā ca asāvupalabdhiśceti  
nityopalabdhīḥ sāv svarūpaṁ yasya sa tathoktaḥ | raviḥ ādityaḥ yathā yena  
prakāreṇa prakāśakatvena lokānāṁ ceṣṭāyāṁ spandane nimittam hetuḥ  
tathaiiva adhiṣṭhātrtvena yo nimittam so 'hamātmetyarthaḥ iti iyam drṣṭiḥ  
ātmajñānopāyatvena darśitā | paramārthatastu nirastāḥ nirākṛtāḥ akhilāḥ  
niravaśeṣāḥ upādhayo buddhyādilakṣaṇāḥ yasya sa tathoktaḥ |  
nirastākhilopādhitvādeva ayamākāśakalpaḥ ākāśavadviśuddha ityarthāḥ ॥*

Anticipating the question, “What is the nature of the Self ?” he says *nityopaladhiriti*—timeless consciousness. ‘*Nityopaladhi*’ is a *karmadhāraya* compound meaning timeless consciousness. The word *svarūpa* forms another *karmadhāraya* compound with this, and then the entire compound is to be taken as a *bahuvrīhi* meaning ‘the one whose nature is timeless consciousness.’ Just as the sun is the cause for the activity of the world as its source of light; so too, I am the Self whose presence makes all functions possible (*adhiṣṭhātrtvena*) -- this viewpoint is taught as a means for Self-knowledge. But, in reality, that [Self], is the one who is free from all conditioning adjuncts

(*upādhayaḥ*) such as the intellect, etc. Because of being devoid of all conditioning adjuncts, this [Self] is like space, that is, it is pure like space. This is the meaning.

ननु मनश्चक्षुरादिप्रवृत्तौ किमर्थमधिष्ठाता इष्यते ? स्वयमेव कस्मान्न प्रवर्तन्ते ?

कथं च नित्योपलब्धिस्वरूपत्वम् अधिष्ठातुरिष्यते ? इत्यत आह –

*nanu manaścakṣurādipravṛttau kimarthamadhiṣṭhātā iṣyate svayameva kasmānna pravartante katham ca nityopalabdhisvarūpatvam adhiṣṭhāturīṣyate ityata āha --*

Doubt: Why is it necessary to have someone who presides over (*adhiṣṭhātā*) the mind and senses for them to function? Why can't they function on their own? And how can the one who presides over them have the nature of timeless consciousness? Therefore, he says --

यमग्न्युष्णवन्नित्यबोधस्वरूपं

मनश्चक्षुरादीन्यबोधात्मकानि ।

प्रवर्तन्त आश्रित्य निष्कम्पमेकं

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ २ ॥

*yamagnyuṣṇavannityabodhasvarūpaṁ*

*manaścakṣurādīnyabodhātmakāni ।*

*pravartanta āśritya niṣkampamekaṁ*

*sa nityopalabdhisvarūpo'hamātmā ॥ 2 ॥*

*Depending on the one changeless Self whose nature is timeless consciousness, like heat is the nature of fire, the*