

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

mind and senses, insentient by nature, function. I am that Self whose nature is timeless consciousness. (2)

यं नित्यबोधस्वरूपमात्मानम् आश्रित्य मनश्चक्षुरादीनि प्रवर्तन्ते, सोऽहमात्मेति सम्बन्धः । ननु कथं बोधस्य नित्यत्वम् ? बोधो हि नाम ज्ञानम् ; तच्च इन्द्रियार्थसंनिकर्षादिना जायते समुत्पद्यते; उत्पन्नं च ज्ञानं स्वकार्येण संस्कारेण विरोधिना ज्ञानान्तरेण वा विनश्यति; अतः उत्पत्तिनाशधर्मवत्त्वात् न नित्यं भवितुमर्हति; नापि बोधस्वरूपत्वमात्मन उपपद्यते, नित्यत्वादात्मनः; अनित्यत्वाच्च बोधस्य; न हि नित्यानित्ययोरेकस्वभावत्वम्, विरोधात् इति ।

yaṁ nityabodhasvarūpamātmānam āśritya manaścakṣurādīni pravartante so'hamātmēti sambandah | nanu katham bodhasya nityatvam bodho hi nāma jñānam tacca indriyārthasannikarṣādīnā jāyate samutpadyate utpannam ca jñānam svakāryeṇa saṁskāreṇa virodhinā jñānāntareṇa vā vinaśyati atah utpattināśadharmavattoāt na nityam bhavitumarhati nāpi bodhasvarūpatvamātmāna upapadyate nityatvādātmanaḥ anityatvācca bodhasya na hi nityānityayorekasvabhāvatvam virodhāt iti |

“Depending on whom--the Self whose nature is timeless consciousness (*nityabodha*)--the mind, eyes, etc. function, I am that Self” – this is the [syntactical] connection. Doubt: How can *bodha* be timeless (*nitya*)? Because the word *bodha* means *jñānam* (a cognition.) [Note: the argument here concerns the use of the word ‘*bodha*’ which has different meanings. In this argument it is being defined as knowledge in the form of a cognition. If that is the meaning of the word *bodha* here, then how can it be timeless, as in the compound *nityabodha*?] And a cognition is produced by the contact of sense organs with sense objects, etc. [that is, other *pramāṇas* such as *anumāna*]; And the cognition which is produced is destroyed by an

impression which is an effect of it or by another cognition which is opposed to it. Therefore, because of having the quality of being produced and destroyed, a cognition cannot be timeless. Nor can the Self be a cognition, because the Self is timeless and a cognition is timebound. The timeless and the timebound do not have the same nature, because they are opposed to each other.

अत्रोच्यते -- बोधो हि नाम चैतन्यमभिप्रेतम् ; न च ज्ञानं चैतन्यम्, जन्यज्ञानस्य ज्ञेयत्वेन घटादिवज्जडत्वात् । ज्ञेयं हि ज्ञानम्, घटज्ञानं मे जातं पटज्ञानं मे जातमिति साक्षादनुभूयमानत्वात् । अतः तस्य अनित्यत्वेन अनात्मस्वरूपत्वेऽपि, नित्यबोधस्वरूपत्वम् आत्मन उपपद्यते ।

atrocyate bodho hi nāma caitanyamabhipretam na ca jñānaṁ caitanyam janyajñānasya jñeyatvena ghaṭādivajjadatvāt | jñeyaṁ hi jñānam ghaṭajñānaṁ me jātaṁ paṭajñānaṁ me jātamiti sāksādanubhūyamānatvāt | ataḥ tasya anityatvena anātmasvarūpatve'pi nityabodhasvarūpatvam ātmana upapadyate |

Here it is said: The word “*bodha*,” is meant to convey consciousness; and consciousness is not a cognition; because a cognition, which is produced, is an object of consciousness, and is thus insentient, like a pot, etc. A cognition is an object of consciousness because it is directly experienced by me: “I have a cognition of a pot; I have a cognition of a cloth.” Therefore, even though a cognition is not the Self because it is time-bound, the nature of the Self as timeless consciousness [*nityabodhasvarūpam*] is possible.

ननु आत्मनः चेतनत्वे किं प्रमाणमिति चेत्, जगत्प्रकाश इति ब्रूमः । जगत् प्रकाशत इति सर्वजनसिद्धम्; तत्र ज्ञानादीनां ज्ञेयत्वेन जडत्वात्, आत्मप्रकाशेनैव