

ननु कथम् एक एव आत्मा युगपत् अनेकां बुद्धिम् अधितिष्ठति ? न ह्येक एव अश्वसादी  
युगपदनेकानश्वानधितिष्ठन्नुपलभ्यते । क्रमेण त्वधिष्ठानं युक्तम् । तच्चेह नास्ति ; युगपदेव  
सर्वबुद्धीनां स्वव्यापारे प्रवृत्तिदर्शनात् । अनधिष्ठितानां च प्रवृत्त्यसंभवाच्च । अतः नैक आत्मा  
इत्यत आह --

*nanu katham eka eva ātmā yugapat anekāṃ buddhim adhiṣṭhati | na hyeka eva  
aśvasādī yugapadanekānaśvānadhitiṣṭhannupalabhyate | krameṇa tvadhiṣṭhānaṃ  
yuktam | tacceha nāsti yugapadeva sarvabuddhīnāṃ svavyāpāre pravṛttidarśanāt |  
anadhiṣṭhitānāṃ ca pravṛtṭyasambhavācca | ataḥ naika ātmā ityata āha --*

How can one Self, alone, simultaneously preside over many minds? Because a single horseman is not seen riding many horses simultaneously though riding them one at a time is possible. Here, that is not case, because of seeing the simultaneous engagement of all minds in their respective activities; and, also, because of the impossibility of their activities without a presiding Self [which enlivens them] . Therefore, the Self is not one. So, he says--

यथानेकचक्षुःप्रकाशो रविर्न

क्रमेण प्रकाशीकरोति प्रकाश्यम् ।

अनेका धियो यस्तथैकप्रबोधः

स नित्योपलब्धिस्वरूपोऽहमात्मा । ॥ ७ ॥

*yathānekacakṣuḥprakāśo ravirna  
krameṇa prakāśīkaroti prakāśyam |  
anekā dhiyo yastathaikaprabodhaḥ  
sa nityopalabdhisvarūpo'hamātmā || 7 ||*

*Just as the sun, which is the light for many eyes, does not light up  
the objects to be illumined one by one; so too, the one  
consciousness does not light up one by one many minds. I am that  
Self, whose nature is timeless consciousness. (7)*

यथा येन प्रकाशकत्वप्रकारेण रविः आदित्यः एक एव अनेकेषां चक्षुषां प्रकाशको युगपदेव  
अनेकानि चक्षुषि अधितिष्ठति न च क्रमेण एकैकस्मै चक्षुषे प्रकाश्यं प्रकाशीकरोति तथा तेनैव  
प्रकारेण एकश्चासौ प्रबोधश्च एकप्रबोधः सः अधिष्ठाता अनेका धियो बुद्धीः युगपदधितिष्ठति न  
क्रमेणैकैकस्यै धियै प्रकाश्यं प्रकाशीकरोति यः सोऽहमात्मेति संबन्धः ॥

*yathā yena prakāśakatvaprakāreṇa raviḥ ādityaḥ eka eva anekeṣāṃ cakṣuṣāṃ prakāśako  
yugapadeva anekāni cakṣūṃṣi adhiṭiṣṭhati na ca krameṇa ekaikasmai cakṣuṣe prakāśyaṃ  
prakāśīkaroti tathā tenaiiva prakāreṇa ekaścāsau prabodhaśca ekaprabodhaḥ saḥ  
adhiṣṭhātā anekā dhiyo buddhīḥ yugapadadhiṣṭhati na krameṇaikaikasyai dhiyai  
prakāśyaṃ prakāśīkaroti yaḥ so'hamātmēti sambandhaḥ ॥*

*yathā* Just as—in which way it is an illuminator by nature, *raviḥ* the sun, which is one alone, is the illuminator for many eyes, that is, it simultaneously presides over many eyes and *na prakāśyaṃ prakāśīkaroti* does not illumine objects for each eye *krameṇa* consecutively--one by one; *tathā* similarly, in the same way, *ekaprabodhaḥ* one consciousness enlivens *anekā dhiyaḥ* many minds simultaneously, and does not illumine objects for each mind consecutively, one by one. I am that Self who -- thus the [syntactical] connection.

नन्वस्तु तर्हि रविरेव बुद्धीनां प्रेरकः अधिष्ठाता किमात्माभ्युपगमेन । तथा च श्रुतिः धियो यो  
नः प्रचोदयात् इति अत आह --

*nanvastu tarhi ravireva buddhīnām prerakaḥ adhiṣṭhātā kimātmābhyupagamena | tathā  
ca śrutiḥ dhiyo yo naḥ pracodayāt iti ata āha –*

Doubt: Then, let the sun be the presiding deity who directs the mind. Why bring in the Self? Supporting this, there is the *śruti* "The one who directs our minds." [*Gāyatrī mantra*] Therefore, he says --

विवस्वत्प्रभातं यथा रूपमक्षं

प्रगृह्णाति नाभातमेवं विवस्वान् ।

यदाभात आभासयत्यक्षमेकः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥८॥

*vivasvatprabhātam yathā rūpamakṣam  
pragṛhṇāti nābhātamevaṁ vivasvān |  
yadābhāta ābhāsayatyakṣamekaḥ  
sa nityopalabdhisvarūpo'hamātmā ॥8॥*

*Just as the eye clearly perceives form which is illumined by the sun,  
not unillumined form; in the same manner, Vivasvān (the ruling  
deity of the eyes) who is one, illumined by the Self, enables the eyes  
to see. I am that Self, whose nature is timeless consciousness. (8)*

विवस्वता सूर्येण प्रभातं प्रकाशितं रूपं यथा येन प्रकारेण अक्षं चक्षुः प्रगृह्णाति प्रकर्षेण  
जानाति, नाभातं न अप्रकाशितम्, अन्धकारे घटाद्यनुपलम्भात् एवं विवस्वानपि एकः तथा  
तेनैव प्रकारेण यदाभातः येनाधितिष्ठितः सन् आभासयति अधितिष्ठति अक्षं यथा विवस्वान्  
अधिष्ठाता, तथा विवस्वतोऽप्यधिष्ठाता यः, सोऽहमात्मेति संबन्धः । स चाहं बुद्धीनामधिष्ठाता;  
श्रुत्या तु चक्षुरधिष्ठातृत्वमभिप्रेत्य विवस्वतो बुद्धिप्रेरकत्वमभिहितम् । यस्माद्विवस्वदधिष्ठितं

चक्षुः बुद्धिवृत्तिमुत्पादयति; अधिष्ठातुरात्मनो वा स्वरूपमभिप्रेत्योक्तः ; तथा च 'सूर्य आत्मा जगतस्तस्थुषश्च' इति । नन्वपि तर्हि प्रकाशान्तरेणैव अधिष्ठातव्यम्, न, तस्य स्वप्रकाशत्वात् । 'नान्यदतोऽस्ति द्रष्टा' इति च श्रुत्या तदितरप्रतिषेधाच्च ॥

*vivasvatā sūryeṇa prabhātaṁ prakāśitaṁ rūpaṁ yathā yena prakāreṇaakṣaṁ cakṣuḥ pragṛhṇāti prakarṣeṇa jānāti, nābhātaṁ na aprakāśitam, andhakāre ghaṭādyanupalambhāt evaṁ vivasvānapi ekaḥ tathā tenaiva prakāreṇa yadābhātaḥ yenādhiṣṭhitaḥ san ābhāsayati adhiṣṭhatai akṣaṁ yathā vivasvān adhiṣṭhātā, tathā vivasvato 'pyadhiṣṭhātā yaḥ, so 'hamāmeti sambandhaḥ | sa cāham buddhīnām adhiṣṭhātā śrutyā tu cakṣuradhiṣṭhātṛtoamabhipretya vivasvato buddhiprerakatvamabhihitam | yasmādvivasvadadhiṣṭhitaṁ cakṣuḥ buddhivṛttimutpādayati adhiṣṭhāturātmano vā svarūpamabhipretyoktaḥ; tathā ca' sūrya ātmā jagatastasthuṣaśca' iti | nanvapi tarhi prakāśāntareṇaiva adhiṣṭhātavyam, na, tasya svaprakāśatvāt | 'nānyadato' sti draṣṭā' iti ca śrutyā taditarapraṭiṣedhācca ||*

*yathā* Just as *akṣam* the eye *pragṛhṇāti* clearly perceives *rūpam* form *vivasvatprabhātam* which is illumined by the sun, *na ābhātaṁ* not that which is not illumined, for it cannot perceive a pot, etc. in darkness; *evaṁ* in the same manner, *vivasvān* sun, also, *ekaḥ* which is one, *yadābhātaḥ* illumined by whom, being presided over by whom, *ābhāsayati akṣam* causes the eyes to see, presides over the eyes; just as the sun is the presiding deity [of the eyes], similar, I am the Self who is the presiding deity of even the sun—this is the [syntactical] connection. And I am that [Self], who presides over all minds. *Vivasvān*, the sun, is said by the *śruti* to be the one who impels the mind, from the standpoint of being the presiding deity of the eyes; because the eyes, presided over by *Vivasvān*, the sun, create cognitions in the mind; or it is said based upon the nature of the Self as the presiding deity, as “the sun is the Self of moving and stationary things.” Doubt: Then it [the Self] must be presided over (illumined) by another luminary. No, because it is Self-luminous. And, also, because of the negation of any other luminary by the *śruti* “There is no seer other than this.”