

किंच

kiñca—

Further--

यथा सूर्य एकोऽप्स्वनेकश्चलासु

स्थिरास्वप्यनन्वग्विभाव्यस्वरूपः ।

चलासु प्रभिन्नासु धीष्वेवमेकः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ९ ॥

yathā sūrya eko'psvanekaścalāsu

sthirāsvapyananvāgvibhāvyaśvarūpaḥ ।

calāsu prabhinnāsu dhīṣvevamekaḥ

sa nityopalabdhisvarūpo'hamātmā ॥ 9 ॥

Just as the one sun, even though many and diverse in moving and still waters, does not have a nature which is in accordance with that; similarly I am that one Self in the moving and diverse minds, whose nature is timeless consciousness. (9)

यथा येन प्रकारेण आदित्यः एकः अप्सु वारिषु चलासु स्थिरासु च अनेकोऽपि नानापि एकः सन् प्रतिभासते अनन्वग्विभाव्यस्वरूपः अनु पश्चात् अञ्चति गच्छतीति अन्वक् न अन्वक् अनन्वक् अननुगत इति यावत् । यद्वा अनन्वत्त्वेन विभाव्यं स्वरूपं यस्य स तथोक्तः । एवं बहुव्रीहिसमासं कृत्वा पश्चात् नञ्समासः । ततश्चायमर्थो भवति--न वारिषु रविरनुगतो भवति । किं तर्हि तथैव नभसि देदीप्यमानो भ्रान्त्या वारिषु दृश्यत इत्यर्थः । एवं एक आत्मा चलासु प्रभिन्नासु नानाभूतासु धीषु बुद्धिषु अनेकः सन् अनन्वग्विभाव्यस्वरूपो न बुद्धीरनुगतो भवति । किं तर्हि, पृथगेव देदीप्यते यः सोऽहमात्मेत्यर्थः ॥

yathā yena prakāreṇa ādityaḥ ekaḥ apsu vāriṣu calāsu sthirāsu ca aneko’pi nānāpi ekaḥ san pratibhāsate ananvāgvibhāvyaśvarūpaḥ anu paścāt añcati gacchatīti anvak na anvak ananvak ananugata iti yāvāt | yadvā ananvaktvena vibhāvyaṁ svarūpaṁ yasya sa tathoktaḥ | evaṁ bahuvrīhisamāsaṁ kṛtvā paścāt nañsamāsaḥ | tataścāyamārtho bhavati-- na vāriṣu ravīranugato bhavati | kiṁ tarhi tathaiiva nabhasi dedīpyamāno bhrāntya vāriṣu dṛśyata ityārthaḥ | evam eka ātmā calāsu prabhinnāsu nānābhūtāsu dhīṣu buddhiṣu anekaḥ san ananvāgvibhāvyaśvarūpo na buddhīranugato bhavati | kiṁ tarhi, pṛthageva dedīpyate yaḥ so’hamātmetyārthaḥ ||

yathā Just as the sun, *ekaḥ* being one, appears to be *anekaḥ* many *calāsu* in moving and *sthirāsu* still *apsu* waters; it is *ananvāgvibhāvyaśvarūpaḥ*, it does not change its nature in accordance with that [its reflection]. Or, the one whose nature has not changed in accordance with that [its reflection] . In this manner, having [first] made a *bahuvrīhi* compound, the negative (*nañ*) is added after that. And from that, the meaning is that the sun doesn’t inhere in the waters. What then? Still shining brightly in the sky alone, the sun is mistakenly seen to be in the waters. *evam* In the same manner, the *ekaḥ* one *ātmā* Self, being many *calāsu* in moving and *prabhinnāsu* diverse *dhīṣu* minds is *ananvāgvibhāvyaśvarūpaḥ*, that is, its nature does not change in accordance with them [the minds], it doesn’t inhere in the minds. What then? I am that Self who shines independently, [apart from the reflection, distinct from the mind], thus, this is the meaning.

किं च

kim ca

Further,

घनच्छन्नदृष्टिर्घनच्छन्नमर्कं

यथा निष्प्रभं मन्यते चातिमूढः ।

तथा बद्धवद्भाति यो मूढदृष्टेः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १० ॥

*ghanacchannadr̥ṣṭirghanacchannamarkam
yathā niṣprabham manyate cātimūḍhaḥ ।
tathā baddhavadbhāti yo mūḍhadṛṣṭeḥ
sa nityopalabdhisvarūpo'hamātmā ॥ 10 ॥*

Just as the highly deluded person, whose eyes are covered by clouds, thinks that the sun, covered by clouds, has lost its light; similarly, the Self appears as though bound to the one whose vision is deluded. I am that Self, whose nature is timeless consciousness. (10)

घनेन मेघेन छन्ना तिरोहिता दृष्टिः दर्शनं यस्य सः घनच्छन्नदृष्टिः पुरुषः घनछन्नम् अर्कम्
आदित्यं यथा येन घनच्छन्नत्वप्रकारेण मन्यते जानाति निष्प्रभं प्रभारहितम्
अप्रकाशस्वभावमिति यावत् । मूढो मन्यते घनच्छन्नदृष्टित्वात् प्रकाशस्वभावमपि रविम्
अप्रकाशम् पश्यतीत्याह अतिमूढ इति । अतिमूर्खत्वात् स्वात्मनो दृष्टिविघातमगणयन् सूर्यमेव
अप्रकाशं मन्यते । पादपूरणे चकारः । तथा तेन प्रकारेण अविद्याच्छन्नदृष्टिः बुद्धिमात्मत्वेन
गृहीत्वा तद्गतदुःखादिकम् आत्मन्यध्यारोप्य बद्ध इव आभाति यः मूढदृष्टेः सोऽहमात्मेति
संबन्धः ॥

*ghanena meghena channā tirohitā dṛṣṭiḥ darśanam yasya saḥ ghanacchannadrṣṭiḥ
puruṣaḥ ghanachannam arkam ādityam yathā yena ghanacchannatvaprakāreṇa manyate
jānāti niṣprabham prabhārahitam aprakāśasvabhāvamiti yāvāt | mūḍho manyate
ghanacchannadrṣṭitvāt prakāśasvabhāvamapi ravim aprakāśam paśyatītyāha atimūḍha iti
| atimūrkhatoāt svātmano dṛṣṭivoighātamaṅgayan sūryameva aprakāśam manyate |
pādapūraṇe cakāraḥ | tathā tena prakāreṇa avidyācchannadrṣṭiḥ buddhimātmatvena
gṛhītṛvā tadgataduḥkhādikam ātmanyadhyāropya baddha iva ābhāti yaḥ mūḍhadṛṣṭeḥ
so'hamātmeti sambandhaḥ ||*

A person whose vision is covered by a cloud is called a **ghanacchannadrṣṭiḥ**; **yathā** just as, in the way that [a person whose vision is] being covered by a cloud, **manyate** thinks that the sun is **niṣprabham** without light, that is, that its nature is nonluminous, this is the meaning. One who is deluded **manyate** sees the sun, even though luminous by nature, as devoid of light, because of his vision being covered by clouds, thus he [the author] says he is **atimūḍha**, highly deluded. Because of being highly foolish, not considering the obstruction to his own vision, he thinks that the sun, itself, is without light. The word **ca**, and, is added to complete the metre. **tathā** similarly, in that manner, the one whose vision is covered by ignorance, having taken the mind to be the Self, having superimposed attributes such as sorrow that belong to the mind onto the Self, the Self **bhāti** appears **baddhavat** as though bound. I am that Self who appears to be bound **mūḍhadṛṣṭeḥ** to the one whose vision is deluded, thus the [syntactical] connection.