

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 गच्छन्तीति 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 gacchantīti anvak na anvak ananvānugata iti yāvāt | yadvā ananvaktvena vibhāvyaṇi śvarūpaṇi yasya sa tathoktaḥ | evaṇi bahuvrīhisamāsaṇi kṛtvā paścāt naṇsamāsaḥ | tataścāyamārtho bhavati-- na vāriṣu raviraṇugato bhavati | kiṇi tarhi tathaiva nabhasi dedīpyamāno bhrāntya vāriṣu dṛśyata ityārthaḥ | evaṇi eka ātmā calāsu prabhinnāsu nānābhūtāsu dhīsu buddhiṣu anekaḥ san ananvāgvibhāvyaśvarūpo na buddhiraṇugato bhavati | kiṇi 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 (*naṇi*) 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. *evaṇi* In the same manner, the *ekaḥ* one *ātmā* Self, being many *calāsu* in moving and *prabhinnāsu* diverse *dhīsu* 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.