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The first Mansollasa, composed by Srimat Sureshwaracharya

May Vinayaka enter into my auspicious feet and may Saraswati bestow auspiciousness upon me. May Maheshwari bestow auspiciousness upon me May Lord Shiva bestow auspiciousness upon me ||1||

The sages know that there is no greater gain than self-realization. To attain that the poet praises himself, the Supreme Lord.

Here Manasollasa recites the first verse of the Śrī Dakṣiṇāmūrti Stotra in the second, third, fourth, fifth, sixth and seventh karikas, the Mangala Marachavya, for the purpose of completing it without interruption in the first karika. Then, with the eighth karika, he explains the first foot of the verse, the nineteenth, eleventh karika, the first half as much as possible, the second half of the twelfth, thirteenth, fourteenth, fifteenth karika and explains the specific meaning of the sentence with the remaining thirty-one karika. There: "May Sadashiva enter into my auspiciousness. This is the auspicious verse.

There, the first stanza prays to Vinayaka for the smooth completion, the second prays to Saraswati for the spread of speech, the third prays for the grace of the other knowledge, Umakhya, as explained by Ken Upanishad, and the fourth prays for the perception of the unique Self. This suggests that self-realization is the main goal of mental joy. That is the realization of the second Self-Element.

To illustrate this meaning, the second factor of mental joy is self-realization.

Since the selfless, eternally attainable and pervasive Self is not the main attainment, its realization is its attainment. There is no pari, since realization itself is the other form of renunciation of ignorance.

The feet of the Supreme Personality of Godhead, who are situated in the fourth position of intelligence and who are situated in the state of waking and dreaming, describe the transcendental form of the Supreme Personality of Godhead, Śrī Dakṣiṇāmūrti, in His own form. Therefore, the Gaudapadakarika concludes the chapter:

"The omkāra is the Lord, dwelling in the heart of everyone.

Mansollasavartikam

He who is situated in the mind, pervades the universe created by His own free will. He is the Supreme Lord who is praised by this hymn.

What is the basis of existence and light?

The behavior of existing and shining is in effect. And in what sense is that existence and light established? What is the use of those things, or of those things, or of the Supreme Soul, the Supreme Soul?

Does the divinity insect into being?

What is it like to be God and to be a living being and to be all-pervading? How can the being know that, and what is the means of that knowledge? What is the fruit of knowledge and how can oneness be attained?

The steadfast does not grieve, considering Omkara to be the all-pervading.

This is the causal meaning recognized. This meaning is also understood by the verse of the Prakrita Dakshinamurti, 'He who realizes the time of interruption is the Self alone. Here, in the section on the Self as the two, the conclusion of the Agama-prakarana as a single sentence of the Vaitathya-prakarana is meant to be present in the manner previously mentioned.

Here, like Gauḍapāda, the feet of the Supreme Personality of Godhead, and like the feet of the Supreme Personality of Godhead, the Ācāryas of Sureśvara, who consider themselves to be the fourth position of the sthitaprajñā, Kamārūṅga, apply this to the purpose of this chapter. .2. ||

What I have said here is that the derivation of the meaning of the Vedas is intended to be true for the secondary dreamers, just as it is for the awakened persons. This is the third cause of mental excitement here, voluntarily.

Knowing that you have created, by your own will and by your own will alone, you have invented and followed yourself, and you have been situated in your mind = I am the Supreme Being who exists in the form of I am the beginning of myself. The Supreme Self appears to be in the form of eternal beginning by the method of being a pot', etc., having entered into the life-self and transformed into a pot, and therefore there is no being other than that being. That is, by the method mentioned above, which is exclusive to the words of the beginning and the like, the absence of all differences, and then the secondness of the Supreme Lord, is proved. and thereby the duality of the Self as duality' by the absence of duality other than that. Beyond Advaita, the unity understood by the common authority of the pot and so on is otherwise assumed.

But the sense of common authority, such as being a pot, etc., does not prescribe the sense of adjective distinction or the giving of consequences, as in the case of clay pot, etc. The latter factor-

"There is a light- began to speak, master. () so far.

They are the characteristics of the pot and other characteristics of the light, which is the behavior of the lighting and the death. II

If existence, light, and the characteristics of the pot and other things, then from the dream of all beings, the one-judgment becomes the omniscience

Explanation of the first verse

How can the Self become omniscient and omnipotent

The teacher began to speak to the disciple who asked him this question. When he saw the universe within himself, like a city that appeared to be spreading out, he saw it as if it had arisen outside him by illusion, as if he had fallen asleep. I offer my obeisances to that form of the goddess of fortune, the spiritual master, who directly realizes himself as one at the time of awakening, to the form of the chest of the goddess of fortune.

This means:-

Prapanvasvaroopam

Within this universe are these worlds, and within this universe.

If that is the characteristic of the Self below, then there is no difference between the Lord of the living entity and the Lord of the living entities. 5-7||

Explanation of the first verse of the Sri Dakshinamurti Stotra, Visvam Darpana

The answer to that question is that the universe is called Varpana.

When these questions arise, the essence of the pot and other things is directly understood by the perception that 'it appears to be a pot', as defined here in the invincibility of the self, what is

the obligation other than that? The duality of the pots and other objects in the universe is not false. If anything else, then, is it the species of being, etc., or the functionality of meaning and action? The second aspect does not apply to the fact that the falsehood is not a cause of meaning and action. Or, in the form of obligation and other things, each of the objects, such as the pot, is different from them, or is it one? Because of the contradiction of the true perception followed by being a pot and being a cloth in that diversity, 'Brahma is true and the universe is false' is the interpretation of the meaning of the scriptures. If it is true like Brahman for the purpose of contradicting it, then how is it that being a pot' is the perception of truth as a pot and other things?

Here, the universe, like a city seen in a mirror, is within itself, and the word universe, which is also used to describe the Lord of the living entities, contradicts the two, since both are true. The fact that it is the middle of both, however, is the opposite of the essence of the illuminating, since it is self-illuminating. Kachan here assumes the cause of the universal self. The absence of God A is omniscient and how can the knowledge of the essence of the living entity not be attained by the scriptures without this answer to the question of seeing the falsity of the universe, realizing the duality of the Self and its duality. Therefore, Visva Darpana is the first plank.

Thus, beyond the illusion of external speech, how can the people see the inner self of the awakened?

The discrimination of the object of the dream, which is the subject of the Vetadhya-prakarana, is here concluded, that in the previous manner, the dream seen in the Vetadhya-prakarana, and the middle-ness of everything that appears outwardly, is known. The tan world is like a mirror-visible city, seeing within itself, and speaking out of itself by illusion, and by sleep, explained the preceding below of the natural mind.

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Mansollasavartikam

It appears outwardly by illusion as if it were its own body in a mirror

'The world

Within himself', the Lord's feet say: "But because of the concealment of emotions from the innermost place and because of the shortness of time he does not go to a place and does not see everything. When he awakens everything is not in that place. The absence of chariots and

other things is heard according to justice The sages say that in the place of dreams and awakenings the differences are equal for the same reason.

This is the meaning of Gauḍapāda, which is pursued with mental joy. By this, the direction mentioned by the first flock is the vision of the universe, as if it were a dream. The joy of the mind explains that the universe within itself, being a mirror-like illusory subject, appears to be situated in a mirror like a face in the neck, and therefore it is like a dream, then the universe is false, and then the one and only Self. Here the universe is within the Supreme Self: 'All this is woven in Me like a gem in a thread' is its perception in the form of a pot shining etc It is explained that the universe is not ultimately true, since it is false, just as a city seen in a mirror is false. This is here only the intermediate position of the particular image, not even the external being, since there is no connection between the mirror, since it is not the cause of distortion like the self, since the image is a subjective illusion, and the universe is an unsubjective illusion. There it is not counted as a fault of the title, and therefore there is no inexplicable knowledge of Maya or the title of Brahman, but the fault itself. Because the Brahman is the source of the Vivon by the mere covering of the Yadha, the renunciation of the title of the reflection there is also the renunciation of the explanation of falsehood. There, the essence of the image is the essence of the image, but the essence of the image is only by the identity of the essence. Similarly, just as in a dream, the awakening universe is interrupted, just as it is said by illusion. This is the distortion of the consciousness of the special dreamers, whose minds are submerged in sleep. The illusion of the awakened is also the cause of the error, and the consciousness is distorted by the illusion of both the error and the object. This, however, is understood to be eternal. But the steady intellect is awake, but awakened by meditation alone, and then by rising. Even the Lord of the gods in the universe explained this dog as if he had ascended to wisdom in the fourth state. This also means that others who are alive in the fourth state can see themselves as dual. ||

Explanation of the first verse

In a dream, one sees the universe within oneself as separate. Similarly, even in the time of waking, let him be considered to have surrendered. The similarity between the two beings in dream and wakefulness is certain that in a dream the existence of meanings is its own being and no other.

It's a dream. What's more? Even in a dream, the chariots and other objects that constitute the living entity appear outside, and it is not reasonable to imagine that the jargikas are not false because they are visible from the outside, even though we are traveling far away from another country. Therefore, if even the state of awakening is considered as a dream, or if there is also self-realization by ascending to the fourth state, even the awakening state of samprajhata-samadhyā, even if it appears outwardly, cannot be for bondage.

Eten-

"The behavior of existing and illuminating is established in what sense is that existence and illumination established? Is it in those senses or in the Supreme Soul of the Supreme Soul?"

These questions have also been explained, which shows that the existence of the self itself is not that of pots and other objects, since even those who are awake like dreams are false. Therefore it follows that the Self is unique

The mental excitement collects this meaning of the result as a dream. The self-being itself is the self-being, since there is no being other than the cause in the object, and since the dreamers are the cause of the self, the being of the dream is the self-being. Thus, the plan is for the unconscious, who are awake and dull as the Self, where is the plan from the destruction of the self? Clear meaning. By this means the essence and the illumination of consciousness are in the Self. Because they are the causes of it, and because they are perceived as followed by it. That is said, 'There is no such belief in the world where existence does not appear. Therefore, existence, the Self-God Himself, is the cause of the transformational elements carried by ignorance, and is the cause of the perception of Sattva in those meanings.

This sense of meaning is that every being, like clay and other objects, must be the result of pots and other objects. There, since the existence of the cause is accepted in the cause itself. There, too, the consequentialist cannot accept the fact that the true Self is a separate cause and effect, since the Self is impermanent. The scripture of creation should be taken as the means of the transformation of the Self. In the initial argument, however, the existence of the previously untrue state of action is perceived with it, but that is not possible. however-

"Some arguers desire the caste of a servant while others are sober arguing with each other about the caste of the servant Thus the nest-footer rejects the good argument of the Saikhyas, the intention of the consequential argument, and the initial argument of the non-functionalists

What is the difference between being awake and being dull and quickly destroyed? The light of the emotions in a dream is nothing but its own light. The wise determine that it is the same even when awake

They establish the theory of good divergence. There, in the doctrine of initiation, there is the combination of the functionality of the untruth, and the futility of the transaction of the cause, and therefore the theory that birth is untruth. The Sāṅkhya, however, argues that the good-cause argument is not justified, but that the good-cause argument is that the cause and effect transaction is meaningful for the purpose of expressing the particular state of action, even though it is true. There, even in the case of expression, the expression is true, and when there is doubt as to whether it is false, again, in the definition of the difference between expressions, it concludes that even there, in the absence of being and non-being, the transaction of causes is useless. Therefore, since both arguments are not combined, the Gauḍapāḍakārikā declares that the Advaita argument is the only one that is appropriate. It is clear that this is the perfection of the Advaita Brahman in the first hammer. Therefore, neither the separate essence of meanings is transcendental, nor by the penetration of the resulting essence, but the binding of the Self alone is 'the essence of form, while the perception of essence is the subject of true perception by its identity. This is what is meant-

"There is no being in the unreal, and there is no being in the real.

The end of both is seen by those who see the truth."

With this in mind, Mansollaso writes 'no other' That is why he argues that the existence of those who are directly dreaming is also the existence of the Self, and in the manner described by Gauḍapāda, he explains that the existence of those who are awake is also the existence of the Self. 'Who is awake, what is the difference between the dull and the destroyers? This well explains 'Atmanamadvyam' This forces the one-being argument, where the self is only based on association, not even on its nature. The argument of the threefold nature of being, however, is in the form of the meaning-action-causality of the false meaning, meaning that it is false by nature, but not by the truth in the form of obligation

This is the same judgment, even when it is revealed, to illustrate that it is a dream. From the self-illumination of the self, from the meditation of the self-illumination-self-association, even the light of the emotions in a dream, but not the light other than the illumination of the self-illumination, and even in waking. Since the True Self is the source of all beings, the illuminating Brahman, even when the Self of Bliss is not awakened by the instinct of that form, the True Self is the object of knowledge that explains the illusion of non-existence. Even the instincts of doing the ends express consciousness through the attack of the covering because they are dull characteristics. And by that as long as the covering is not the light of the emotions of the dreamers or the awakened.

There, the general judgment is that the dream is always the witness of ignorance and uncovered feelings as long as the essence is the light, but the awakening is the instinct, the truth is the light. The subject ascended to the fourth ground, however, is in the dream state in the waking state, not in the aspect of the circle for the purpose of experiencing the cover of Kutrashya. For then, as in Bharata and others, even the behavior of the respective beings is not a bondage. And in the case of the world, seeing himself as a city seen in a mirror, he is not connected with it

Explanation of the first verse

Explanation of 'at the time of provocation'

He doesn't see the meanings rained down by sleep, just as he does when he wakes up. He does not see the universe in that way above perfect depression.

He sees, and it is his self-perception that is attained

He illustrates this meaning by saying that it is unpleasant. This sells the 'at the time of awakening' part of the analysis. This is the excellent meaning here: he thinks that dreamers are false because he dreams, not in the state of dreaming, but he who has ascended the fourth role sees everything as if he were dreaming in the state of waking. For he then experiences the

emotions as false, since he then experiences them as self-realization. The state of perceived trance is the fourth role, since even the objects are reflected there in the middle, but the seer is not then in the state of form as in unrealized trance. Therefore, even when awake, the appearance of feelings is like a dream. For there, like the senses, knowledge of the Self is the most inexperienced, and yet the intellect of the Self's invincibility follows. Therefore, as in the waking state of those who have awakened from sleep, there is no concentration in the world, but in the state of samadhi, as in the case of those who have risen from the fifth and other stages of samadhi. For those who have not risen from the fifth ground, as in the case of those who have not risen from the fifth ground, the appearance of the fourth ground is not a bondage, and thus the vision of the oneness of the self is secondary, not the experience of the stronger oneness of the whole self. Everywhere here

"The self-controlled man awakens in that night of all beings.

O sage that night in which all beings are awake is the night in which one sees.

The night and day presented here should be understood as such. Without seeing the Self, all beings see their emotions during the day, but the opposite is true for those of steady intelligence who are ascended to that Dhamika, just as the sight of their emotions is at night, but Self-seeing is a lamp awake. The same justice is in a dream. When they woke up, Viśvāṣa appeared like a dream. For the Yamis of steady intelligence, however, the emotions of the steady intellect appear as dreams even in waking, but the self appears as awake.

This is the essence here: the first role of the steady intellect is the desire for the eternal and the eternal object, which is preceded by discrimination, called the desire for good. Then approaching the teacher, listening, thinking and thinking is the second role. Then the third role is the otherness of the grasp of subtle objects by the practice of meditation and sitting. Then the fourth role, the realization of the meaning of the Vedanta phrase, the realization of the second self, the other synonym, is called the *nivinshatyakasamadhyavastha*. But that is not the most skillful fourth, but the state of waking dreams, and the state of the accomplisher, from the successive awakening, is the preceding one. The former is the *Siddhavatya*. The fifth and the first role is the awakening and the sleeping voice. There, in the disturbed state of Samadhi, from the begging of Chanu, all the practical meat of Bharata and others, in the manner previously mentioned, is not settled in them. In the case of Chech, the self is unique in the fourth role

The vision of the middle objects in the middle of the sight also means that the vision does not see the non-concentration-

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Mansollasavartikam

When the living entity is asleep by the primordial illusion, he is destroyed. "He who realizes himself at the time of awakening is one and the same.

The fifth state is the state of nirvikatpaka samadhi, in which the emotions appear as if they were asleep with the whole self. Then, having ascended to that state, he sees himself as one and the same. Therefore, by 'at the time of awakening' here, he means only the meditation of the respective roles, and it follows that it is not only the state of awakening

For this reason, Manasollas, indicating that the Gauḍapāda-kārika is the root of all this matter, gives the example of the Gauḍapāda-kārika itself here: Anadimayaye.

Here, at the time of awakening, is the sub-characteristic of the fifth, sixth and seventh roles. There, after the fourth role, the fifth role is the state of realization of the mind without alternative in the practice of it, where the wise man is revealed.

"They are bound by cause and effect, and they are the universal effulgence.

This is the fifth role of the state of dormancy, and the sixth role. The fifth role is ordinary sleep, while the sixth is the most skillful. Then, by the cultivation of that also, the seventh role is the perfection inside and outside, like a pot in the middle of the ocean, always subordinated to the oneness of consciousness and bliss, where the essence itself appears in the fourth dimension. Where there is no wise man, the universal effulgence shines. Another distinction between the two prizes is described in the Gauḍapāḍakarīka. He is as follows:

"Neither the self nor others nor truth nor falsehood Having attained anything he perceives it as the fourfold in all directions The grasp of duality is equal to both the prajñatūryas

The wise man is endowed with seed sleep and he does not exist in Tūye."

"The prize of a dream or sleep is that of a dream sleep They certainly do not see sleep nor do they see you in a dream Otherwise take it as a dream and sleep without knowing the truth

The opposite of the two, depleted, attains the fourth position.

After the explanation of the six states in this state, the Gauḍapāḍakarika was introduced

"When the living entity is asleep by the primordial illusion, he is fighting. so far.

Assuming this, Lari also considered all the above to be concluded by citing the same cause. The passage that yan ya directly in the Kurule at the time of the flow is self-contained and twofold is well explained. Iyascha Gauḍapāḍakarika-

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Explanation of the first verse

Then the unborn, the sleepless, the dreamless, the Advaita is destroyed. By the procreation of the ācārya in the Vedas and by the strength of the practice of yoga Even by the grace of God one can attain self-realization.

"No inside pram, no outside pram, no both sides pram, no wisdom wealth, no pram, no prazham"

Thus, in order to explain the Māṇḍūkya Upanishad, she primarily discusses the nature of the Advaita Self. That is why 'by the eternal illusion

Asleep', after the cause of the mental ecstasy, "If the world were to disappear, it would undoubtedly cease. This duality is only illusion, and it is not duality in the ultimate sense.

The option will be withdrawn. If this argument, such as the precept, is supposed to be reversed by some, it is concluded that there is no duality in Jhate. The chapters of Vaitakhya and others of the Ācāryas of the Blessed Gauḍapāda have been written for the purpose of explaining the same dreams and other injustices. Even the Lord of the gods, who is engaged in exciting the mind, believes that the Dakshinamurti Stotra, considering the Bhagavad Gaudapada Acharya and its causes as the beginning and end of the mind, such as the Lord, attains Himself. Trusted. Bhagavatpada also taught that the study, teaching or preaching of his Dakshina-murti hymn is saintly by relying on the Gaudapadakarika, perceiving Sureshwaracharya as the most beloved Antevasi. 'It is understood that this essence, which is accessible only by instruction, is studied by the Supreme Personality of Godhead.

By the eternal illusion, the eternal knowledge, the power of covering, the sleeping covered self-forms, the living being ascended to the state of awakening, dreaming and sleeping, the distinct soul, when awakened, The plan is to understand. The bound living entity, being born in the state of waking, dreaming and sleeping, thinks himself to be with the second, but in trance, knowing himself to be the fourth, he sees the opposite of it in the form of sleep and other forms.

Here, in the Gauḍapādakarīka, the word precept, after preaching and others, is also a characteristic of the practice of yoga by the grace of the śruti-ācārya, for without the grace of the ācārya there is no success in preaching and no determination of its practice. It is believed that the Gaudapada ācāryas tell the Lord that they are also engaged in the practice of their own teachings, and that Sureśvara Ācārya also believes that the teachings and other essays of all the Tattvas are eternal. There, Gaudapadakarikalyo believes that the use of the word shapada in the verse is characteristic of the life of Shatvacharya grace. Even there, considering that the desire of the male is by the grace of God, he not only gratifies the scriptures but also considers the necessity of the grace of God. There, entering the light or sleeping, he sees himself as I am, and everywhere he sees himself as I am, and everywhere he sees the falsehood of the forest

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He sees the food in his stomach as his own when he has eaten it. The universe is covered with the full destroyer of yours, O Lord of the Yogis. It is like becoming a king in a dream and enjoying pleasures as desired With the strength of four horses, he defeated the enemy on the battlefield

It seems that the search for equivalence' does not occur. Therefore, even in the commentary on meditation, there may be doubt that the meditation of 'I am mine' is supported by the meditation of the consciousness itself Apparently. That is why the teaching of the Self-Element in the fourth stage is concluded by the absence of duality alone, saying, 'There is no duality in the jhate after the precept and the like. Therefore, the similarity of the face seen in the mirror to the fourth ground is everywhere

In other roles, even when he is in a state of detachment, he writes that the Śrī Dakṣiṇāmūrti is praised by the Supreme Personality of Godhead, who is well-known for His duality at the feet of the Supreme Personality of Godhead.

Because of the meditation that this whole universe is mine, like food in the abdomen, the uniqueness of the Self is attained by the renunciation of the Self-realization of the duality alone. This is what is meant here, since everything is self-revolving in the Self, just as in the food and other things eaten within it, the renunciation of that egoism is the fruit of self-realization, and in that renunciation the realization of the One Self is attained

That's it:

"As in the illusion of a dream, as in the city of the Gandharvas.

Thus this universe has been seen by the wise in the Vedanta.

Thus, as in the illusion of a dream, this universe is duality and non-existence, that 'there is nothing here of various kinds' 'Indra is seen in the form of a man by his illusion' Concluding the natural meaning, how can the dreamlikeness of the awakening be prepared for the dreamer -

"But from the end place, because of the envelope of the emotions.

Because of the shortness of time he does not go and see the state.

Thus, in the manner described by Gauḍapāda, the animals who lived in the Kavala and did not last long were the opposite. That is why the Vaiyasika Sutra says that it is not like a dream or anything else (Basu 2-2-21), and the commentary on the Bhagavad-gītā says, Therefore, the theory that the face is the same as the dream and the awakening according to desire is true because it indicates the gain of ascending the king seen in the dream, and another is false because it indicates the fruits of going to the forest.

Explanation of the first verse

After being defeated by the enemy, he went to the forest and practiced austerities. He thinks himself to be alive for a moment. Similarly, even when awake, he rules the mind. He does not see his life diminished by the passage of time and by yoga. Like a garland of sunshine covered by clouds, he was more than bewildered by illusion.

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How can the truth and falsehood seen in a dream be attained? In the Yoga Vasishta, in the Nirvana Prakarana, in the forty-eighth chapter, in the Vyadhamuni Samvada -

"If this is so, O best of ascetics, how can it be true or false? He is standing proud of his dreams. I have great doubts about it. In the doubt of the hunter, the truth stated by the sage there is this:

"That consciousness which is fixedly aroused by place, time, action and matter appears like a crow's clap and is called true dream. It is sometimes invariable to gems, mantras, herbs and other substances. There are no other objects anywhere Know this to be a dream, O great soul, and know that awakening is one and the two unborn.

From the 177th chapter of the Yoga-Vāsiṣṭha to the 148th chapter of the Śrīmad-Bhāgavatam, these and other answers are given.

Similarly, dreams are only long, but longness like waking is the subject of many births. In one dream, the experience of protecting the kingdom of life, sons and grandsons, etc., seems to be achievable for a long time. Clear meaning. This is the injustice of the self-awakening behavior. From the viewpoint of wisdom situated in the fourth stage, where the dreamers, like the awakened, are inward, and their short-livedness is not due to invalidity, nor is it like dreams and other things, and explaining that it is invalidity by obstacles and obstacles, there is no contradiction.

Therefore, in the world is like a mirror-visible city within itself, the doer of the universe is the Lord of the foot. And if the world art

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Mansollasavartikam

God is perceived as doing something and knowing something Whatever he does, he knows that the Supreme Lord is in him.

To resolve the doubt that the living entity is only concerned with dreamlike behavior, and therefore controls the universe, and that it is not external, he says that he is covered by sacrifice.

This sense is that God is the consciousness carried by ignorance, but that being is distinct from ignorance. In both cases, even though ignorance is a subject, it is not a subject because it is a part of the characteristics of the subject. In the second, however, since it is an adjective, it is a partaker of that religion, as between an image and an image, and both are one in nature alone, and the same God is also the living entity. There, from the point of view of the grown-ups, the awakening emotions are created by God and not by living beings, and that distinction is not removed. From the point of view of steady intelligence, however, as stated in the fifteenth chapter on discrimination of duality, there is no contradiction between the entire dull universe and its subject beings, let alone many Gods.

For both the Lord of the living entities, as stated in the Advaita Prakaraṇa of the Gauḍapāda-kārikā, are different in nature, just as the difference between the clouds and the great sky is different in nature. Taduktamadvaitaprakarane-

"The soul is like a living entity arising from the sky like a cloud This is evidence that when the clouds and the sky merge into the sky the living entities in this world merge into the sky There is no difference between the sky and the living beings, nor is there any difference between the sky and the transformational organs. etc.

He also explained the question of what is the nature of the immortality of the living entity and the Supreme Self. The unconscious consciousness is the Supreme Soul, the consciousness consciousness consciousness of ignorance is God, and the living entity is the part of the dharma of ignorance, which is distinct from ignorance. And thus the being who sees the universe in himself is the same creator of the universe, destroyed by ignorance, he is the same field-separate form, known as the unique Supreme Self, perfected. Similarly, the self-realization of Chadhava, the doer of it and the seer of it, are defined and explained here. And by this the knower of the field should explain and fill the field and its distinct Self-form. He is the living entity, the doer and devotee of the physical manifestation, even in the difference between dream and wakefulness

Explanation of the first verse

The king is a learned man and by his own power the Lord crosses this When one is united with Lord Śiva in the activity of knowledge, one is united with all living beings. The divinity of living beings is not proved by the association of that with the scriptures

Knowledge is self-illuminating in various perceptions, such as this is a pot and this is a cloth.

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Thus, by the mere fact that God is the doer and the enjoyer in the form of the whole, even the doubt of the irregularity of dreams and waking is overcome That is what he means by saying, whatever he does. Similarly, the fact that the living entity is a king, a scholar, and an omniscient Lord also establishes a distinction between the living entity and the Lord. This is also manifest in the chapter on the glories of the Bhagavad Gita

"What is My being glorious, prosperous or powerful? Know that it is a part of My splendour. so far .

The divinity of the human incarnations, such as Lord Rāma and Lord Kṛṣṇa, is also attributed to all of them because of their potency.

What's more-

"And whatever beings are Sattvic, Rajasic and Tamasic, know them to be from Me; I am not in them, but they are in Me.

Thus it is logically concluded that the omniscience of the Supreme Self is perceived: 'The world is like a city seen in a mirror'

There, since the illusory is the cause of all, he argues that the power of knowledge and action of the universe is also used as the duality of it.

in the act of knowledge. That is, according to the scriptures, 'natural knowledge and forceful action' This means that even if the living entity is deprived of his inner action, he is automatically the form of knowledge and the doer of the subject. What a lot of it

"There is no such thing as a belief in Lak where the entity does not appear.

We are situated in this form of knowledge of all beliefs.

'From the words, 'After entering into it,' etc., knowledge is only the reflection of consciousness separate from that separate consciousness, which is the action-causing of that purpose. He replied to this by saying that he is God.

Therefore, the mere renunciation of covering by the instinct of the special sign-matter is self-illumination, while the pot and others are self-illuminating because they are different from the witness consciousness expressed by instinct. It was replied to-

"The pervasiveness of the fruits has prevented the greed of the scriptures.

It is said to be the pervasiveness of instinct for the purpose of destroying ignorance of the Brahman. "so far .

The pervasiveness of the instinct is the absence of the covering used by the instinct.

The river replied to all this, "This is it. When the pots and other objects meditate on the true Self, they are illuminated by the light of the sun, which is illuminated by the light of the other entities. There, even in the perception of the pot and other things, even the perception of the Brahman is that by that

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Mansollasavartikam

That knowledge, like the sun, illuminates itself Without knowledge, the self-perfect world-blindness would be darkness. If there is no action of this, how can it be a poisonous behavior?

The fact that it is the object of ignorance in the disconnected consciousness is destroyed only at the time of perception of it, and not even ignorance by the whole self. Bliss, even by the Self, by the absence of the then perception of the Brahman-form, is not then the knowledge of the Brahman of the empty fragment of the division of knowledge and ignorance, nor is it the fall of liberation even in the perception of the Brahman. Similarly, since the eternal Self, or the Self of consciousness, is everywhere invoked in the perceptions of 'being a pot, "being a cloth, etc., and since the pot and others are inverted after perception, it is proved that the Brahman is the supreme meaning, not the pot and others.

"There is no being in the non-existent, and there is no being in the true.

Here, and the hundred ornaments. This meaning is also covered by 'the world is seen in itself by illusion,' and that is the joy of the mind for the purpose of celebrating it. Here, by self-knowledge, we mean consciousness separate from the objects and other objects. Similarly, even in the knowledge of the pot and other things of consciousness, there is direct perception by the renunciation of ignorance, but by the separation of the pot and other things from it. What

is more, even though the circle of the consciousness itself is the direct deterrent of ignorance, knowledge is still the separator of self-detached consciousness, just as the sun's rays are the only effective explanations for pots and other objects. Then, without the identity of the said consciousness, the dullness of the pot and the like does not arise, nor does the conclusion of the instinct

That is what he says, if there is no knowledge.

By this- 'perception is self-illumination, since it is perception, and what is not is not so, as the pot and the like. Nor has the assumption of uselessness, the assumption of dullness like a pot and others in the perceived perceivability, or the case of the perceivedness of pots and others, been explained.

It is therefore said that 'if not blind darkness' would be a pot and other objects, and that in the absence of self-illumination, darkness falls on perceived objects. This is defined as the universe of light under the Self, which is defined as seeing in the Self. The same is true of justice in action. Action is the relationship between the transformation of the self by the pot and other objects in the journey of truth. And thus the universe is transformed into Brahman by illusion, and therefore the beings of the abode are also good. Anan-

"The behavior of existing and shining was introduced.

For what purpose is your existence and light established?

What about those or those things, or what about the Lord of all souls?"

This inference is more than Chityujyada
Explanation of the first verse

The difference between knowledge and action

Action is the result of vibration. When your sister is vibrating, your sprouts will appear.

Action dependent on productive, obtainable, processable, transformational.

It is answered that.

Here action is the vibration or result of the Supreme Soul. There, the term result describes the divergence, as in the chapter 'from the contradiction of nature and promise and illustration', the term result in 'from the result of the self-made. This is evident from the commentary on the Brahma Sutra. This argument is also a sub-characteristic of the existence of being. Because it is the inversion of Brahman, it appears as Brahman, and therefore exists as Brahman. This explains 'as wonderful as outside as in sleep. Then he says that the action is the name.

Here, by the illustration of like a sprout, the meaning of the next verse, 'This world is like a sprout within a seed,' is recognized. And by this it is signified that just as nothing is seen when the seed is pierced, yet it is seen in the form of Kura and others, so the universe that does not exist here is the transformation of the Sad Brahman. Therefore, it is proved from the aforementioned Gauḍapāda-kārika that the theory of good and evil is not the theory of evil and the theory of consequence. Here the good form of Brahman has no relation of being or knowledge to the form of consciousness, therefore it is not productive, attainable, transformable or ritualistic even in the relation of action called instinct-form-evidence-system-knowledge, but of the universe itself. Therefore, when one sees the universe, it is the image itself that lies down, since it is said that it is wonderful. Productivity is here divergence. Therefore, since the divergence is the form of mutual meditation, and since the universe is produced by the meditation of association with the Brahman, even in the meditation of the universe as well as the meditation of the universe, the true form of Brahman is not produced. And this is manifest in the commentary on the Samanya Sutra, Bhagavatya and others. There, however, the proof is that it is the meditation of association of the one who has attained to the meditation of the other

"And whatever beings are Sattvic, Rajasic and Tamasic.

Know them to be in Me, and I am not in them, but you are in Me.

Even the memory

"Fish are all beings, and I am not in them. It is.2.

And by this, in the twisted manner of seeing the world in the Self, it is established that the world is the seat of self-association pride from the meditation of the universe in the Self. The purpose of that, however, is to signify that by the essence of the universe in the Self, the seat of memory that neither Sattva nor beings are in Me is known by Me as the universe is not the Self. Similarly, the universe is the self of the self, and the universe is the self of the self. Keeping all this in mind, he says, "It is produced."

This is the commentary on the coherence with the same meaning, and therefore the knowledgeable Mukya action is not observed here to be followed by even the mere smell. This is not the Brahman in the form of knowledge but also the instinct of doing that destroys ignorance of the subject

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Mansollasavartikam

does go goes unmarty cut it seemed ||25|| Shiva seems to be everywhere in the Brahma marriages. Vevati, which is something in humans, is the star of the universe They are caused by

old age, eggs, sweat and re-emergence. These four types of vehicles are respectively of low instinct. The imagination is like a dream up to the Brahma-vistamba.

It is pointed out that it is not a system of inducement caused by evidence alone. In the beginning of the embellishment of consciousness, the perfection of the Absolute Truth and others are presented, and in the beginning of the description, the perfection of Advaita and others are presented. Then, by saying, 'He who directly acts at the time of awakening,' the duality of the Self as being directly acted is also established here.

The question arises here, is the meaning of the word in who realizes the steady intellect, the teacher, the living being, or God? Aye Nayami, the praise of the right-hand idol of God, says that the act of a being of steady wisdom does not occur in the second. What other praises can you offer to the true spiritual master, who is the right-hand idol? Now, if the praise of the Supreme Personality of Godhead, who is the Supreme Personality of Godhead, is the true form of the Supreme Personality of Godhead, how can one think that He is one with the Supreme Personality of Godhead?

By this, God Himself, in the form of the whole being, is in the form of Brahma and others, and in the form of the Self of all beings, because of the difference between the whole being and the individual. That much? Even being merely a non-specific consciousness, there is a difference only in title, not in form. as-

"I never carried you, nor did you, O lord of the people.

Here, 'The difference caused by the mere metaphor of consciousness by the mere title of the difference between you and me,' is the commentary of the Lord's feet. Similarly, the spiritual master in the form of steady intelligence is also the Lord by acting in the same way, and the two are also in the form of Dakṣiṇāmūrti in the form of Vimalatopadhisavin. Rokayas also explained that the Supreme Personality of Godhead, the Supreme Personality of Godhead, is the spiritual master of the Supreme Personality of Godhead. Brahma and all others are the right-hand idols in the form of Shiva. That is the form of the second self. as in the Bhagavad Gita, Sri Krishna.

It is argued that Lord Śiva manifests Himself not only in the fires beginning with Brahmā or in human beings but also in the four kinds of living entities, namely Jarayuja, Jaṇḍa, Jasya and Ajahida.

Alan Brahma and other pillar mountains are all indicated as cosmic objects created by God. In fact, not only the pillars of Brahma and others are created by God, thus the meaning of the word universe, but even the local ones created by living beings are accepted in both the above-mentioned manners.

Explanation of the first verse

In the directly manifested and inseparable manifestation of the Supreme Soul. The disguise is that the atoms are greater than the greatest.

The difference is that in the case of the resurrection, however, it is only by not concentrating on the decision because it is false, as in Bharata and others.

He discovers this distinction by being directly manifested in the Supreme Soul in the uninterrupted light. That is why it is said, "O Lord, You are the spiritual master and You are the Self. ||28|| First, in order to conclude the meaning of the verse, he collects the meaning of the first verse, which is pressed together, saying, 'Anoraniyāni.

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Here, by the words 'aṇorāṇīya', we mean the uniqueness, the absence of relationship to the universe, the realization of the unbroken form, and by the words 'mahāto mahīya', we mean the giving of the newly disconnectedness of all titles, obstacles, and differences.

There, describing the worthiness of the relationship of the world to 'anoraniyan', he argues that the obstacle of separation used by the obstacle of the title 'mahato mahiyan' is unhindered.

This is the Upanishad of the heart of Rudra "A wise man who chants this mantra 'Sri Rudra Rudra Rudra' is freed from all sins by chanting the name of the Supreme Personality of Godhead I offer my respectful obeisances unto that Supreme Personality of Godhead, who is the source of all knowledge. I offer my respectful obeisances unto You. I offer my respectful obeisances unto that Supreme Personality of Godhead, who is the embodiment of all the demigods.

Thus, proceeding to the all-godly nature, Satyavati, that all that is situated like a rope snake, showed the contradiction of its being like a rope snake, truthfulness, obstruction, and non-subjectiveness. and then the atoms

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Mansollasavartikam

The Rudra Upanishad also thus praises the all-pervading Lord Shiva. The Lord is the teacher and the Self is the division of the idols. O idol of the chest, whose vehicle pervades like the sky, I offer my obeisances to you. This is the explanation of the meaning of the Śrī Dakṣiṇāmūrti Stotra.

Definition of visibility presented by other knowledge. 'Mahato mahiyan', being all-pervasive, and by its intellect, all-obstructing, asserts the greatness of the great, since it is pervasive. There, greatness is defined as all-subjective, and as separate from the greatness of the greatness-mind. That is why the scripture says, 'The nectar of the three feet is in heaven,' and therefore there is not even a trace of interference

That is why the verse 'the world is a city visible in a mirror' determines the divinity, the living entity, the duality, the light of its existence, the dream and awakening, the conclusion of the role of the state of state of wisdom, the self, its duality. Therefore, following the principle that the beginning of auspiciousness is the end of auspiciousness, the Supreme Personality of Godhead extends auspiciousness, which is the object of the act of offering obeisances.

This verse has been explained for the first time, since it is also appropriate that it is auspicious because it is an object-director. Since there is the cause of being covered by the Majhano of divinity, and since gravity is taught by ascending to the state of steady consciousness, there is also the act of being alive. Here the term body is beyond the form alone, because of the interference with the co-body of the one-self.

Here he concludes the explanation of the first verse by saying that it explains the meaning of the verse of Sri Dakshinamurti.

Here the second Self-Element is to be asserted in its direct form.

Here Amaranatha and others describe the Sri Dakshinamurti Stotra and Manasotlasa as not of the Lord's feet or their followers but of Abhinavagupta, the initiator of the philosophy of recognition, or of any of his followers. Again, some of the reasons are collected. There, the first plaque, which says that the philosophy of recognition is the goal of this philosophy, and in its exultation, the principles of the philosophy of recognition are collected. They are, for example, the opportunity to think about the verse 'This is- the world is like a city visible in a mirror', the first world to expand his opinion 'as sleep 'who realizes the time of awakening'

They are like the reflection of a mirror, the image of a snake, a snowflake, and so on.

It appears by division and by mirroring each other.

Here, for instance, the opinion of Mr. C. Markandayavi and Mr. R. P. Amarnath Gaya is not the work of Suratvaracharya Dukaracharya. But both Unthi Pratyabhijnadarsananya are the works of some teacher, named Daksināmūrti Hymn and The Mānasollāsa ini, which are self-discussed by the Madhavas. Atra vipavitrayat vivachomayamayana Sure svava's contribution to Advaita abhidhe vanthe

Explanation of the first verse

In the essay, Manasollasa, the first collection of Ullasa. This is the first joy in the Mr. Sollas.

Similarly, the pure and supremely fearless realization is also free from division. The universe appears to be divided into each other and even then. The universe appears in Me, just as a mirror in a pure pot and other objects appears in Me. Everything spreads from me like the strangeness of a dream from a sleeper I am the universal form, just as the body is the nature of

the hands, feet and so on. I alone shine in all beings as in the form of light. These verses, 'Therefore he is constantly used to distinguish the elements of vibration.

Jabra soon attains his own state. This is the description of the vibration factors.

There is the explanation of the first verse of the essence of the ultimate goal: As in a pure bud, a city, a village, a city, a wall, a place, a river, a river, a fire, a tree, a mountain, an animal, a bird, a woman or a man. By the absence of reflection, the good appears to be indistinguishable from the mirror, or by its difference, it offers various forms. It also appears to be shining by the difference of elements, and by the division itself, and by the characteristics of each other, 'the cloth is minned from the pot' and 'the pot is different from the cloth' are distinctly visible. Only the emotions within it are discussed separately, not that anything separate is perceived leaving that mirror, but that the world is perceived as different from all sides, even as it is situated within the mirror. Similarly, by the parable of the city of mirrors and others, from the light of the pure and perfect bliss, the world, even devoid of cosmic nature, appears in various forms, even though it is not separated from the light. This particular mirror seems to be intended as a different external reflection of the city and others, not of its own making. Therefore, the mirror, which is certainly confused by the certainty that 'this is the man', is again illuminated by that miracle, which voluntarily illuminates the universe by distinguishing itself from its own wall. The illusion of the universe is the creator of light.

This same meaning is also perceived in the two verses, in which the universe is in me. There is another universe, especially a dream illustration. or that the universe appears here in me. There is a perception of me as the appearance of everything in the form of the day, which is tired of seeking us. That is the self-independent greatness of the being of the sign-matter of the Supreme Shiva, the miracle of transcendental bliss, the first I, the state of peace (Malad) and then the light of the form of the I-Mitva and others. Similarly, it appears that even the first bhlaka of the natural Śrī Dakṣiṇāmūrti is recognized by the illustration of the visible city, and by the description of the appearance of the illusion in the Self, as the vision of recognition.

All this does not appear at present, for there the illustration of the city of mirrors of recognition and vision is arranged together as illusion, metaphorical, but proof, not illusion. nope
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Mansollasavartikam

Furthermore, certainty by dream, elsewhere, is said to be the cause of illusion or external appearance, and the equality of words alone is insignificant in the difference of meaning.

Therefore, in the manner mentioned earlier, Vivartavada is the interest of Sri Dakshinamurti Stotra and Manasollasa. The recognition of the meaning of the word Visva as Sadashiva elsewhere is due to the fact that it is not known anywhere. Since the world of action is the only thing that is taken for granted in the natural worlds, there is no need to mention it here. Here, in the philosophy of recognition, the vision of Lord Shiva is based on the arrangement of the essence of light-belief alone, and the acceptance of illusion as the form of true fame. Since the universe is in nature illusory and is the middle of the universe, accepting it as an indescribable reputation has nothing to do with seeing recognition by illusion. For the recognition of I am Shiva and others is a difference in the manner stated in the Māṇḍūkya Upanishad, and not between the recognition of differences and the desire to see them, as is clear elsewhere. Here, too, Amaranath believes that no factor is thrown into the first excitement of the mind. Therefore it is concluded that neither Abhinavagupta is the author of the first verse nor is anyone following him the author of the first Ullasa. Here, the self-explanatory explanation of the Sri Dakshinamurti Stotra is the nectar of the small essence, and the explanation of the Sri Rama Tirtha Kriti-Manisollasa Vrutanta, which is followed by the Apadachuda, is able to completely refute all the objections. What is to be said in the second and other celebrations will be expressed here and there. The time of awakening, however, is also the fifth role of the steady intelligences, shown by the realization of the fragmentary form caused by the great phrase, not the state of awakening of children. Just as the falsehood of the perceived dream chariots and others is established even in the absence of causes such as dreams and chariots, so the falsehood of awakenings is established by the Gaudapadarika by the bad illustration. But seeing recognition is not awakening, nor is it the falsity of dreams But the dream illustration is different from that by mere perception, or by perception in the form of ego. There is no such perception of dreams or waking states, nor is there any similarity here, since the words “Om Gutmritya Śrī Dakṣiṇāmūrti” who, at the time of awakening, realizes the one and only Self, seeing the universe within himself, like a city seen in a mirror, as if in sleep, are running outside in illusion.

. . This is the first enhancement of the mental joy of the explanation of the beautiful mind.

2. It seems impossible to judge by the illustration of the universe whether this text is according to the philosophy of recognition or according to the Advaita teeth.

2 The point here seems to be that different terms are used in different philosophies for different meanings, and therefore nothing more can be accomplished if there is only a word named here.

3. Here, however, since the Visvapada is used to fight for the sake of Sadashiva, it is proper to express the Dakshinamurti stotragya and not the recognition and vision.

The Sri Dakshinamurti Stotra is expressed as being so much that it is inexplicable by the demonstration of the Vivartavada in the Manasollasa

The fact that she is known to have done it does not abandon her recognition of her communalism.

Ganya is Halkh.

2. Kahastha Pathi was disturbed by the fire.

Nabhinavagupta itipathongl
alaj.
I'm

Then the second joy in the mental joy

The combined atoms of the surrendered are the elements that present the atom boat.

The pot is dead, and therefore it shines without the Lord

The qualities of form and taste are those in the atom. They start the same species in the work with a difference in quality

Where the action coincides, the cause is in the coincidence.

At the end of the first Ullasa, it is stated that the atom is also the atom of the cause, 'Anoraniyan', which is evident in the sixth and thirteenth sections of the Chāndogya. For example, he said, 'Let not the Lord announce it again,' and he said, 'This is the fruit of the banyan tree,' and he said, 'This is the fruit of the banyan tree. Addhattva somyeti sa ya esho anima aitadatmyamidam sarva tatsatyam' is called. What is this obtained here? If, from the illustration of clay, 'the beginning of speech, the transformation, the name, the truth,' is the cause of the Absolute Truth, then how can not even the atom be the cause of the universe from the demonstration of grain? Here it is said that the atoms of the universe are the same as the visible atoms. Therefore, it seems that the theory of atomic causality is the only one that is appropriate here, according to the Vaisheshikas and Naiyayikas. He explains this doubt as the cause of mental excitement. There, if the conscious Brahman is the cause of the universe, then the beginning of the action quality is seen as the cause quality, just as a cloth started by white fibers is white, not black. Therefore, by virtue of the properties of atoms, atoms alone can be the cause.

This sense is indeed seen as the origin of the gross from the subtle, as from the fibers, from the rays of the fibers, and from the rays of the fibers, until the causal matter remains a very subtle non-component. There, first, from the combination of the unseen field, the atomic action, then it begins to appear by combining with the inter-atom, but many things combined with atoms do not suddenly begin to gross, because of their abundance in the case of equality. Therefore, not many atoms are compound causes to matter.

Therefore, Brahman is not the cause of the universe. The obvious meaning. Therefore, the argument of Brahman as causality is not justified by Addhelina, for they accept that Brahman is not only the cause but also the cause of cause and effect. No

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The wheel is the means by which the pot is incompatible. It should remain in the compound and in the dependence of the compound. That which is incompatible is assumed to be incompatible with the capacity not taken up in the action. The cause and effect of these things is the Lord's food, just as a potter's food. Whatever work is born from whatever it is that rests in it. A pot is made of clay, a cloth is made of fibers, and a ball is made of gold. This is what the Vaisheshikas say and so do the Naiyayikas.

The cause and effect follows the wheel and the pot and the like.

There, he shows the inversion of the kulala, the horse, the kra, the pot, etc., by both the consequences and the differences, and that is the work. Asamavathi not following. In this case, however, he did not accept the Brahman as the cause and effect of consciousness, since it follows from the pot and the like, nor does the cause follow from the pot and the like. Now if following in actions is accepted for the purpose of maintaining its causality, then the argument of cause and effect separate from Brahman is not justified, since it is a sinful rope on both sides, namely, the combination of cause and effect.

Nor is it the cause of the Brahman-compound, like the wheel, and therefore it can be said that it is not an inversion. Here, only the inversion of the cyclic face is defined by the term non-compound, not as its non-compound cause, since it is impossible for the cycle to be characterized by the non-compound cause: compound. The fiber combination of the fabric, the fiber form is the cause of the incompatibility of the fabric form. Nor is the cause of the occasion accepted even as the cause of the Brahman-combination.

Therefore, it must be accepted that God is the cause of the cause. That is only possible with atomic causality. In this case, whatever is born from it remains there. Nor does the pot and other things remain in the Brahman, since the conscious does not follow the pot, just as the clay pot does not exist in the Brahman. That is what Mansollas summarizes in his own words: whatever is done. This is what the Vaisheshikas say, and so do the Naiyayikas. This doubt is not only of the Vaisheshikas but also of the Naiyayikas, and should not be doubted in a separate Naiyayika manner. This is because the formula 'mahaddirghavadva hasvaparamandalyabhyam'

is rejected and The jurists, however, accept that the qualities of the compound cause are the cause of the origin of the qualities of action. Thus, it is the doctrine of the jurists that the modes of cause begin with the modes of action. Here too there is a difference of opinion by the difference between the Pitharavada and the Pilupakavada. Somewhere, however, it is accepted that the work itself, from the cooking of the earth and others, gives rise to the new form and other things according to the view of the pot and other dough cooks, but according to the yellow cooks, cooking is in the atom. In general, the causal qualities were the twofold causal qualities. The earth generally accepts the properties of the culinary, sometimes even the pre-causal properties of the potatoes. But all the qualities, such as water, are preceded by the qualities of cause, as is expressed in the texts of the cases, such as the Karikavatya and the Tarkasangraha. 2. Here this appears to be the translator of the view of jurisprudence by Ajayashtika, for both the acceptance of causality and the acceptance of cause and effect must be approached. Since the pot and the like are conjoined in the Brahman, it is not possible for the pot to be the cause of the Brahman, because the cause of the world of the question cannot be accepted as the cause or the cause of the combination where the work arises from the relationship of combination. Even the aspect of cause and effect is not rejected by the acceptance of the inference of the Brahman in the form of a pot and other things in the form of a satra, since the cause of cause is that which is not forbidden in the body.

Explanation of the second verse

Sankhyamatopakramah

The three modes of material nature are passion, goodness and darkness. Rajas is red and moving in them and Sattva is white. Darkness, darkness and cover are the causes of creation, existence and destruction. Thus the numbers speak and their answer is given.

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Following the former aspect. This open case is merely an imitation of the second verse. This will become clear when the above verse is explained. This is a characteristic of the unconscious causality theory. That is why the commentary on the Sutra 'Janmayasya' describes the commentary itself as 'And it is not possible to conceive of the world as the above-mentioned attribute without God, otherwise than from the consciousness of the principal and others, from the absence of atoms. And in 'by this all the explained have been explained', where, however, the doctrine of atomic causality, which is especially based on the scriptures, is rejected and dismissed.5-6

That is why, having first presented the atomic causality argument to be understood in the scriptures, 'Anoraniyan', and rejecting the pervasive principal causality argument understood in the scriptures, 'Mahato mahiyan', which he rejects as the former view, he follows the Sāṅkhya view here. There, in the atomic causality theory, God is also accepted as the conscious cause and effect. Therefore, even there, there is no argument of ultimate conscious causality, as in the view of Sankhya. Therefore, here is the second objection to the doctrine of principal causality.

Here, however, the equality with the Advaita view is the acceptance of the form of knowledge as the form of association, the form of the living entity, and the acceptance of the doctrine of consequences predominantly of illusion and other synonyms. There, although according to Mandana and Sureshwara, Maya is not the cause of consequence, but only the transformation of the Brahman, the disappointment of the Sankhya view in the Brahma Sutra is that the Sankhya view is opposed to the Brahma-vivarta theory. It is rejected because it is contrary to the doctrine of Brahman causality. Thus, the Sāṅkhya also believe that the principal is cause and effect, while the Advaitas believe that the Brahman is, but the commentaries on the Sutras tend to reject the doctrine of principal causality, since consciousness does not follow the atomic causality in the actions of the principal itself. The commentary considers Kapila's disappointment in the law of carrying out the principal matter, leaving behind the belief in the future, because of the glory described in the Vedas, that the principalism is the root of the scriptures, and somewhere the root of the memory and the logic. Therefore, he rejects that view here as Raja for the sake of disappointment.

They're the ones. That is, even for those who argue for atomic causality. This too, since it has been taught by good knowledge, is corrupted here by observing the doubt that it is so, O Srita. Similarly, in the formula that the commentary on the Lord's footsteps and the assumption of composition is not inferred, indeed it is proper for the seeker of liberation to merely establish his own side for the purpose of describing Samyagdarsana as the means of attainment. However, considering that the great Sankhya and other bodies adopted by the great masses are engaged in the teaching of Samyagdarsana, it is expected that even some of the slow-minded views will be presented for Samyagdarsana (and therefore it will be used to attain its essence).

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Mansollasavartikam

Nyayasankhyamatmorninrasah

Just as the universe is within the seed, so the universe, which was originally free from duality, is again illustrated by the illusory energy, which is illustrated by the variety of dress, time and fruit. I offer my obeisances to the idol of the Śrī Guru, the idol of the Śrī Vakṣiṇa, who of His own free will, like the great yogi, who even lights up like illusion

Indeed, the rejection of the aspects of Sankhya and others has already been rejected in the past, such as 'Ikshatarnashabdam', 'Kamacca nanumanapeksha', 'Etena sarve vyakhyatah vyakhyatah', and what about the action? That is to say, Sāṅkhya and others, in order to establish their own side, also quote the statements of Vedanta and explain them in accordance

with their own side. Therefore, the implication here is that even the view of Sāṅkhya is disappointing.7-8

The explanation of the second verse of the Śrī Dakṣiṇāmūrti Stotra is that the universe is the sprout within the seed.

This states in the commentary on the Sutra 'because of the beginning of birth' (Brahma Sutra-1-1-2) "This world = transformed by names and forms, composed of many doers and consumers, dependent on action for the cause of fixed place and time, Apart from the above-mentioned adjective, God, it is possible to conceive of origin and other things from the absence of atoms from the principal, from consciousness, etc." The commentary recognizes this.

Some people experience a particular time by calculating a particular place and time, some experience a particular time by calculating a particular time, and by the peculiarity used by the mind, the form of the universe is created by an omniscient doer. There, the eternal Self, some of the reflections of happiness and other things by the Self of the Self alone, appear by the Self of Truth, while others appear by the Self of Truth, but only by the Self of Bliss. It is impossible to imagine how the bliss of the settled intelligences can be enjoyed by the illumination of the future, and how others can enjoy the illumination of the Self alone.

There, the disappointment of atomic causality at the end of the seed understands that even the most subtle essence of Brahman is thus causal, not atom, because Brahman is atomic, and even greater, atom atom, not great Directness. That is why the suffix p arises from the testing of the fruit of a great substance. Therefore, the word śrutavaṇu is not beyond the atom, and everywhere the word prasaṇu, the cause, the form, the thought, the prasaṇu, is thus refuted as the equivalent authority of the Self-being. For example, in the phrase 'anoraniyan', 'the soul of this living being is hidden in the house. Just as the Brahmanavallya knows that the Vedas are hidden in a cave, so in the case of good knowledge, this is the ṇimā, and after that, that is the truth, that is the soul. The same judgment applies to the argument of principal causality. Explanation of the second verse

This means:

Sannivanuvedhah

A is said to exist in the actions at the end of the fruits, such as the kura. Where did those particles come from and are attached to the seeds of the banyan tree

It is also agreed by all that action is within cause.

This is exactly what has been examined and determined in the chapter on the mysticism of the Absolute Truth. This inner world of the seed is expressed as if it were inseparable from it. Again, it is covered up as a manifest form by reason of illusion, and this prevents the theory of atomic causality, since it is impossible according to the Vaisheshika in the theory of the beginning of

the Supreme Being within the universe. That, too, is the personality there, because of the association of the Supreme Soul, which cannot be expressed by the eternal soul or not by the eternal soul', according to the scriptures, 'Then look, I shall beget many children. That this manifestation is sometimes gradual, sometimes simultaneous, and sometimes like a magician means that there is no atomic causality or unconscious-dominant causality.

For this reason, the mental joy is distressed: Akkura and others.

Here, by saying, "Where does the relationship come from?" indicates the disappointment of the atomic causality argument stated in the commentary, that the combination of atoms with each other is not spontaneous, nor is it due to association with the unseen Self, but due to the will of God. By the particles is signified the Chāndogya phrase 'Eat the fruit of this banyan tree. For this has been explained to dispel the doubt that the gross action is the subtle chief cause. And it is evident in this chapter that the statement that the subtle is always here is the form presented. This is not the case with the theory of atomic causality, nor with the theory of pervasive principal causality.

Now, since the consciousness is not followed by the psha, the Brahman is the cause. For the argument of causality of the Brahman is supported by the formula of the theory that 'it is seen but', arguing that the formula 'not because it is distinct and so because it is from sound' There is no rule of similarity between the cause and the effect, and the doctrine of Brahman causality is supported even though the doctrine of atomic causality is understood as mostly due to deviation. The doctrine of good inversion, however, is not based on doubt. In fact, the doctrine of the Brahman-causality thus applies to the actions of following the Brahman-qualities, since the Brahman-going is followed in the action by the illusion of being. For there is no universal entity other than the Brahman entity, since the perception of the truth is inverted by the pot and the like, and since the truth itself follows everywhere, it is clear:

There is no existence of being, and there is no existence of existence.

Both are illustrations by new seers of the truth In this case.

In fact, the doctrine of principal causality is the doctrine of the principal causality, for the principal is composed of the modes of goodness, passion and ignorance, which are in the state of coexistence in actions.

Here, from the instruction of the seed and the curse, not everywhere the causal qualities followed in the actions, but the species apoti

The indefinability of Ahujaya is defined by the Sadasada-atma. Vakyannu duyonn.
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Mansollasavartikam

Therefore, being and vibrancy follow everywhere The flower has become fruitful and the milk has been killed The qualities of form and taste are invoked by the species The cause, the part of the action, the eater, the race, the person, the quality, the quality. The action is the imagination of the light of the action and the infinite || 12 ||

The rejection of the doctrine of principal causality leads to consciousness even of the principal of atoms.

is indicated. When the seed is in the state of sprouting, the characteristics of the seed do not follow the characteristics of the sprout. By the same logic the characteristics of flowers are in the fruit, and so the characteristics of milk are not in the milk, but the qualities of form, taste and others are of the same species, as the universal giver.

The same story is true of the atomic causality theory, and of the discovery of the red form of the blackness of the atoms in the yellow cooking theory. Therefore, because of its distinctiveness, the doubt of the existence of the object and the object does not even have an opportunity, he argues, because it is a flower. Clear meaning. Because sprouts and others are imagined by illusion, there is no law of characteristics between cause and effect

That is the sal characteristic of cause and effect, whether in some form, or in the whole, is that also fixed, or is it extreme? With this alternative in mind, he rejects the first there by the factor 'action within cause', the second by 'when it becomes fruitful in the month of Pushya' and the third by the cause. The assumption of the sense of cause and effect in the extreme homogeneity, what is more, even in the sense of cause and effect, the explanation of caste, action, etc., is not followed by the illumination? 'Sadeva somyedam abra asit', 'sarva khatvidam brahma', etc., the doubt of the nature of cause and effect is contrary to the doctrine of cause and effect, not to the doctrine of cause and effect. This is the inexplicable sense of cause and effect

That is why the Brahman is the cause of the light of being, and the consequence of the principal consciousness is that it is unconscious and not the cause.

there-

Because of the power of knowledge, action and action, the Brahman is inconsequential.

But knowledge of all powers is not possible in the principal.

This is the rope of the Sankhya-aksha. There is a commentary on it: 'What is said that knowledge by the characteristics of the mode of goodness will become the primary in all respects does not hold true, for it is not possible to know the lowest of the modes of goodness because of the equality of the modes of the primary state. Nor did it appear that he would become omniscient by virtue of his omniscience power. If the equality of the modes is said to be the omniscient principal by relying on the power of knowledge, which is dependent on Sattva, then desire, which is dependent on Rajas and Tamas, is said to be somewhat relying on the power of restriction of knowledge. Also, the nose is a witness
Explanation of the second verse

They are seen in the creation of the universe in the act of knowledge in the dependence of consciousness By the power of time, form and action, milk is transformed into yogurt. The world becomes the form of the knower, the knower, the knowable, by the power of knowledge

Knowledge differences

Knowledge is twofold: it is indicative of the object itself and it is devoid of alternative. With the alternative, however, it is in many ways a noun-denoting They are determined by resolution, doubt, delusion, memory and similarity. Worry and indecision and other experiences. 26 || The views on the subject of proof are directly one, and the Cārvākas again agree with Kaṇḍa.

27

The instinct of the mode of goodness is defined by the knower. Nor is there any evidence of the unconscious principal. Therefore, it is inconceivable that the principal is omniscient (Brahma Sutra Shankara Bhashyam-1-1-5). There, the power of action belongs directly to the principal, but the power of illusion, identity, etc., is therefore the same as that of the principal. This is also indicated by two demonstrations, both illusory and yogic

Although the power of action in the form of time can be present even in the unconscious, the power of knowledge, which is possible for the knower and knowledge, belongs to the conscious and does not have the causality of the unconscious principal. He argues that the power of knowledge of the vagina is also of this kind. Clear meaning.

There, omniscience is by the identity of the Brahman with all the worlds, or by the instinct of the results of the illusion of its title. There, the Brahman is nirvikalpaka, and the second is savikatyaka. The power of knowledge of the principal is not merely the quality of Sattva, nor is it co-alternative or devoid of choice, since it is related to the object. That is why the non-witnessing instinct of Sattva is called knowing. The same instinct is expressed by the illusory, the great speaker, who is like the Supreme Absolute Truth, and who is not omniscient. Knowledge is of two kinds: incontrovertible and alternative. The first denotes the object alone, the second denotes the existence of co-typeness and others, and this is the binding. And that is not even one of the Sattva-Nrana alone. Therefore it does not deserve to be known as the principal.

And that knowledge, in the form of Sattva, in the form of results, in the form of resolution, in the form of mind-instinct, is again called sankalpa. Here the confusion is remembered separately from the truth, but the instruction is irregularly confused by the absence of proof. There, although similarity is not in the form of knowledge, it is the grasp of that which indicates that it is the cause of delusion through knowledge.

1. Even the Nayapikas syok the duality of knowledge by the difference of the nirvirutyakramavikaraka. Knowledge of the nirvikalpa is the cause of the subject, but discrimination is the cause of the sayika. In the Savityan, however, it is known by the type-method, but in the non-poetic knowledge, the object is not known by the type-la universally or completely. The objectivity of Nirvikakriya is different from that of Chanuchi Gavata. Find text or tools

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Mansollasavartikam

Inference is not that, and that is also the Sankhya, and they are also the same Some of them are solely inclined to justice and some of them are so insulting. These four, along with the attainment of meaning, are mentioned by Prabhakara. They sang those myths, which were probably freed from the history

The arrangement of the distinctive objects is matter, quality and action, which are general and distinct. The Kaṇavas also call the combination the six meanings of the pava.

There, certainty divides knowledge of evidence into one direct and the other. Here, from the point of view of knowledge, the respective divisions are meant, since all the evidence except possible history in the theory of Vedanta is accepted by Bhatta, since it is arranged as 'bhankanaya in practice' Similarly, as far as possible, the Vedantaists do not argue with any other philosophy. Some of the Vedantaists do not seek analogies as proofs, and the Tattvadvaitaists do not consider them to be good, for whenever you are in the knowledge of equality and difference, whenever you are in the knowledge of equality and difference, you must decide on the nature of the distortion in action. By this distinction of the Brahman world, the determination of the falsity of the universe is proved to be the result. According to Charvaka, there is only possibility by inference and other means, but the characteristic of authenticity is that of the direct. Therefore, it is not the authenticity of the Vedas. According to Kanāda, there is evidence in direct inference, yet there is no contradiction in the authenticity of the Vedas, since all the words of inference, methods, metaphors, etc., are authentic. Therefore, even in the division of evidence, even if there is a contradiction in word, there is no contradiction in result of

any opinion. Therefore, there is a difference between the main authenticity and the authenticity. There, Kanāda and Prabhākāri consider the authenticity of words to be by the method of inference. That is also true of the Vedas, according to Kāṇada. The Prabhakaras, on the other hand, accept the self-authenticity of the Vedas as supremely manly, but the distinction is that the work is in the engagement, not the meaning in the perfection. Some of the speakers, however, accept authenticity with action even in the case of perfection. The Advaitas, however, reject the supreme authenticity of the knowable even for the sake of perfection, according to the arrangement.17-1

There, since the Vaishāṣikas propose to refute the atomic causality theory, he proceeds to the division of matter and others which are proved by that view: matter. Here absence is not a separate matter, since it is the form of authority, but according to the seven-substantive, it is also a matter, but the Advaitas accepted both aspects, since they contradict their own doctrine. According to the first aspect, the falsity of the universe is transcendental, while the second aspect is the falsity of the universe. That is also used for fear of visibility. Therefore, there is no fall from the truth of the universe. The main is the division of matter into two views, the division of matter into sight and appearance. The self-difference of the Vaishashikas and others is also visually-1 To adorn justice, it is believed that the light is all-knowing. For the omniscient of light renews the vbtanvaproof of the metaphor.

The effect is also accepted by the future generations of the additional terms Patrastapadas in the Vaisheshika Kanda Sutra and in the commentary on Patrastapadas of the nature of Nagya

Sankirtana. The Vaijethikas, however, follow the others, saying that it is by following the cause. Explanation of the second verse

The nine elements, the living entities, the directions, the time, the self and the mind. There are only twenty-four qualities in the Sanyavipannaka Quantity and number are two combinations and separators. By nature it is separate and not heavy by liquid again Otherness and otherness are affection and rituals. They strive for intellect, hatred, pleasure, pain, desire, righteousness and irreligion There are three kinds of rituals, namely speed, desire and other causes of movement. Emotion is the cause of sight, hearing, experience, meaning and memory Positioning is the cause of the position as before. The attracted branches are clearly observed in the beginning. Throwing, deflecting, moving and spreading. The wise say that there are five kinds of action called akulcana. The general is said to be of two kinds, the paravvapara. The Supreme Being is everywhere following You. The general and others, such as the quality of matter, are the same. The distinctions will be infinite, and they will be the causes of knowledge of inversion.

It is already entered into the difference category. Even the Self, according to him, is visible, since it is not in the form of sight alone. The doctrine of Tvadvaita is that even darkness is an additional object, not that light is the form of pre-existence. By this, the argument of ignorance of the form of being is proved by the illustration. That is why in the inferences of ignorance the adjective of being separate from pre-existence is given. Similarly, the brightness of gold

penetrates the waist. Even in the similarity of power, it is clear that the Tattvapradipika and others are the doctrine of Advaita, the dispute over the additional objects.

There he divides the qualities into twenty-four. Here the divisions differ from the adjective separation by nature

The disappointment of the difference of opinion was indicated. Even the Advaitas relied on the same view here. The face, however, is a matter distinct from the reflected and other differences, according to the Vedas. And obviously this is the fifteenth. Dhīvaṣa and others are the dharmas of the senses within you, says Advaita, and Kanada and others say that they are the dharmas of the self.²¹⁻²

There, he divided the rituals into rituals. Here the function of the three kinds of Sanrakara is also divided and explained. Clear meaning.²⁷⁻²

Divide the general into general. They assume only the general characteristics of being in the form of a unitary title, in the form of eternity and so on.

Elpa is blind to the case of the Nyayavitpika sect, which is not for the knowledge of taste by matter and other qualities.

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Mansollasavartikam

Like form in a pot, the constant relationship is complementary. They are the souls of time, space and heaven and are eternal and powerful There are four kinds of atoms, which are separate and constant. Thus, according to the Vaisheshika, the six substances are mentioned

30

The division of Sankhya objects

Maya is the primeval, unmanifest, ignorant, and imperishable. And the unmanifest nature is called darkness In illusion, he is attached to the reflection of the Brahman consciousness. They are the men of great time and the ego of the great essence

From ignorance, from egoism, come mines, fire, water and earth.

Even analyzes, according to him, have infinite meanings. 27-28.

Here he shows the form of combination, the form of time, space, etc., and the division therein as far as possible: as of form.

The meaning is clear.29-3

Then, rejecting the principle of Sāṅkhya, he also includes the division of matter into Maya. The meaning is clear.

Here, even in the Sāṅkhya view of the Advaitas, which is based on the three modes of nature, there is no contradiction in the fact that nature is the principal element, but in the inexpressible nature of its covering power. There is a contradiction in the fact that darkness is the indescribable power of its covering and that it is expressed by words, by which even the power of covering is expressed. Here, in order to sacrifice the Sāṅkhya view as much as possible by contradicting its own doctrine, even on the occasion of the translation, he indicates that the mental joy is not a personal hatred of the Sāṅkhya view but only a feature of its process.

There, in the commentary on the Sutra, 'Because it is subordinate to it as meaningful', the pre-existent state of the universe is not independent of the word principal, for that state is under the Supreme Lord. 'Kvachinmayati shabyate' is also spoken of by the Lord's foot, which signifies the terms illusion, the principal, the unmanifest, ignorance, the letter, the unmanifest nature. And by this, there is no contradiction from the Saikhya doctrine to the Advaita doctrine, but it is known that it is subordinate to the Supreme God. Tapeda accepts that nature is disturbed by the mere existence of man, and hence creation. This is translated by Manasollasakara in the manner of the attachment of illusion to the counter-insurance of the perceived. Not in the number of God and in the vision of Yoga, but in the presence of nature alone, rain from the scent of trust in virtue.

Explanation of the second verse

31

Sound, touch, form, taste and smell are in order. 33 || They are not objects of the senses, nor are they the qualities of beings. Vevas, Savashivas, Rudras, Vishnusnarmukhas From the sattvic ego comes the consciousness, the intellect and the senses. The mind is the bubi, the ego is the eat, and the sense is the other. 35 || Doubt, certainty, pride, memory, these are the things. The moon, the creator, Rudra and the knower of the field are the Vevatas. The senses of hearing, skin, eyes, tongue, smell and perception are all involved. Vigvata, Sun and Varuna are not considered to be the gods of truth. From the mode of passion come egoism, and from egoism come the breezes of the senses of action. The senses of action are speech, hands, feet, abdomen and appendages. They are called speech, arrival, excretion and bliss. Their objects are the gods of fire, Indra, Upendra and Death. The two airs, praṇa and apaṇa, are the same as

horse and air. The five living beings and the four senses are under their control. The experts in the science of Sankhya know the twenty-four elements.

Even the mental excitement, which is the proposal of the Sāṅkhya doctrine, refers to the principal by the words maya-vidyā and others. Even the joy of the mind reveals this intention by saying that it is in illusion. Among the twenty-four elements, beings are said to be egoistic, while the Advaitas accept the physical nature of the senses, saying that the gentle mind is made up of food, the life-force is made up of water, and the speech is made up of light. The Taitrīya Upanishad says, "Therefore, or from this self, the sky is created," and so on. It seems to be a characteristic of the Sāṅkhya view that the meaning of the Katha-rudra-upaniṣad-taittirīya-upaniṣad is the same as that of the explanation of the Puchchavahma-upaniṣad. Even in the definition of the essence of the Vedanta, the senses have accepted the aspect of materiality, but there is no contradiction in the movement of objects. This is also the difference between the knowledge and the mind, the transition from that gender, and not from the particular, in the formula, and if the physical senses, yet the order of the origin of beings is not distinguished from the action, etc., the description of the Lord and others-1 For whereas the counting of the elements in the universe which is according to the philosophy of Sankhya, if the counting of the Prasvamaya, Puruyatanmapa and others, is extended, then the authority of the elements becomes twenty-four. That is why it is said in the lecture of Ramatidhicha that according to him Mayavatya and others follow the Tatmachantas as phanas and do not count them separately.

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Mansollasavartikam

Mythological element system

The great time is the chief, not the illusion, nor the man in the universe. ||41 The myths say that there are thirty elements with them.

The arrangement of the Shiva objects is at the beginning of the point and the Shakti and Shiva are beyond the tranquility. It is said to be the thirty-six elements by the experts in the Shiva Vedas. 'In the innermost part of the seed ', all the alternatives preceded the seed as the sprout in itself

Even the aspect of the egoistic Sattva is not accepted by the name of Advaita. and as much as possible, without contradiction, the vision of coherence is the only source of mental joy 32-403/2

The myths, however, accept the thirty elements as the great element, time, the chief in the illusory world, along with the twenty-four elements mentioned above. This is evident in the case of the five nights, where thirty-one Tattva-vadis and Advaitas are forced to do so. There, like

Maya, ignorance does not have the threefold nature of Sattva and others, but Maya is capable of deflection, and the difference between Maya and Vidya is considered to be the power of covering ignorance. so

Even according to the mythological view there is no contradiction in Advaita, he accepts the mythological aspect here as Mahani.413/2 These six elements, together with the twenty-four elements mentioned earlier, are thirty elements in combination. These principles are not contrary to the doctrine of Advaita. The elements represented by the Shaiva Agama are mentioned in the Pashupata Brahmapanishad-

The form in the form of Shiva Shakti is known as the bliss of consciousness.

The three arts of the dot of sound moved the universe so far.

There are six dualities of art, for art is the terrible of Shiva, and another is Shiva, as is understood from Shata Rudrita. And the name of Shiva, 'The fourth Shiva is considered to be the Advaita, is proved by the scriptures and is thus constantly revealed, and therefore the statement that Advaita is Advaita is the Advaita, as the Pashupata Brahmo-Upanishad enlightens. The doctrine of the Advaita of Lord Śiva is also the same as the Advaita doctrine. Clear meaning.

That very same universe, which is the sprout within the seed, gathering together the elements accepted by that philosophy, explains the dream that this universe is pre-existent and free from alternatives, saying that all are alternatives. Just as the seed was previously in an unmanifested state by the Self, the Self, so in the Self * The five-footed description of the senses is presented in the transcendence of the physical and material, and the duality of the physical and the ego is prescribed. Thus, indeed, the Puranas are true "For the transformation of the gentle mind, which is made of food, there is no contradiction in the fact that the senses are only under the control of the harukara for the purpose of transformation (516-17). Published by Research Institute, Find text or tools Q

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Explanation of the second verse

They are bewildered by the illusory energy in the form of desire, knowledge and action. From whom all instincts are preceded by desire, knowledge and action All living beings are therefore convinced that they are gods.

'Like a great yogi' means to us

The seed milk is traditionally grown from the seed of the tree This is the chanting of the illustrations of the yogī for the purpose of reversing this. Vishvamitra and others in the past were mature meditators

This world was devoid of choice. The unmanifest, consisting of name and form, was by the eternal Self, by the Self of good form: 'It was always gentle, this abra. Again, the plan is that the good form in itself was like a sprout in the seed with the alternative, as stated in the scriptures, 'He created that effulgence' The good-form Brahman, illuminated by the unmanifest universal Self, has become with alternative because of the imagination of illusion. The alternative horse, due to the action of place and time, turned out to be a surprise to everyone. In fact, the Supreme Being, who is the true form of the Supreme Being, even though He is free from all duality, creates the universe by His illusory energy.

Here there is doubt as to how the unchanging Brahman became with all alternatives.

This explains the scripture, 'Then look, I shall be many, and I shall be born. Knowledge that desire then looks, action that does not create, all this is the illusion of the Lord: 'They think in creation that the Lord's creation is only desire,' as Gauḍapāda says. Here he means that knowledge of desire is also a characteristic of the power of action, and he says, 'They are expanded by the illusion in the form of desire, knowledge and action. This means that they are expressed in the illusory world by mere conjunction. This explains the part that expands as illusory, for it is not the Supreme Self who throws a magician's thread in the sky, mounts it with a weapon, reaches the sight of the eye, and sees it cut to pieces in battle, fallen and risen again The development of sleep, sleep, dreams and other things, equal to the spreading of threads, is equal to the illusory energy ascended by the Supreme Personality of Godhead. Therefore, the consciousness alone, which is carried by ignorance, is the cause of the universe as if it were illusory, and it is the expression of that, and the consciousness alone, covered by it, is transformed by the title of the Supreme Self. Even God cannot destroy the world without the power of will, knowledge, power and action.

If, however, even living beings are seen to be the performers of their respective functions by the actions of desire and ignorance, he rejects the possibility that they too must be the Lord of the universe. In this case, it is concluded that the Lord creates by His own will, and that the Lord creates by His own will alone.

If, indeed, ignorance is like a seed, and since the seed of a tree is born by tradition, how can there be an external requirement for the cause of the cause of the cause of the God of desire everywhere, otherwise like the God of Kulala and others? 2. Desire is knowledge, that is action, that is singing. The intention seems to be that even by the power of action, the nose of knowledge is perceived as desire.

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Mansollasacharikam

They are devoid of the purpose of means and instruments. They willingly created heaven, full of all pleasures The greatness of the universe is that God is independent of others because God is infinitely powerful and independent of others. He creates, maintains and destroys all things by His own will alone God is not always the doer because of the transaction of the causes. Nor is he self-explanatory, known by the transaction of proof.

Even in the seeds of the sun, the will of God is the cause.||45||

Nor is it the rule of requiring other external means, as in others, since it is seen that the great yogis are the creators of many kinds of worlds without requiring external means. Therefore it is reasonably said that the will alone is the creation of the Lord. The great yogi reduces the promise that the age is voluntary by the example of Vishvamitra and others. Even without this, the hundredth is rejected as to how God has a purpose in the universe. This is expressed in the Brahma Sutra and in its commentary, not because it is purposeful, but because it is relative to the sight of the world, because it is relative to the sight of the unevenness. But the perfection of the Brahman, which is applied to one, does not follow the purpose, even if it is slow. There the purpose of the world of the Supreme Brahman is to be said, not so much the grace of the Supreme, since there is no Brahman above all, and since creation is different from suffering. Not noble games, etc., because they are fulfilled. But the purchased instinct of the fulfilled and the fulfilled desires is raised, but the prayerful minds are purchased by the immortality of the

devoid of passion. Nor is there any fault in bringing about inequality, nor in showing the various worlds of illusion, nor in the division of passion and hatred, nor in picture books and other things, nor in the children playing with clay and other objects. And the teachers say that there is nothing wrong with the peculiarity of the invocation of the desire for action. It is not a fault to be a vaporizer. It is not that service, fat, worship, etc., are the slow-giving fruits of the pramura-prabhu, etc. ||46-77 ||

The creation of the living being is devoid of the purpose of the instruments of the dream-like objects. Therefore, the creation of the same wings, such as the sacrifice of the feet, the fire, etc., is not the same as the creation of the infinitely hundred independent beings by the mere fact of the Chada.

That is why, by asserting that God is independent and infinitely powerful and that He created only by His will, he concludes that God is not once the cause of transaction, nor is He the kingdom of proof and transaction. Here the self-illuminating ityula is indicated as the omniscience of the universe. This is the same omniscience even according to Vachaspati. In the case of Chevam, the principle is one

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Explanation of the second verse

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That which is peculiar to the power of desire is the cause of his free will. Whether she can do it or not, she can do it in another way. Who here is trying to interrupt the free will of God?

According to the Vedic literature, the Supreme Personality of Godhead created the universe because He desired it. Therefore he said that the sky of his own was created. 52 || The denial that God is the only cause, if the cause is the God of the universe. Its transformation and

destruction are like those of a potter. If the nine qualities of intelligence and age are eternal to the Supreme Personality of Godhead,

The words of Sureshya are determined.⁴¹⁻⁵

Now the shadow of the horse proves that it is inseparable, by which. Dhya

The meaning stated is clear from the Scriptures. From the description that the universe is created by goodness, it is explained by its title that illusion, in the form of desire, knowledge and action, is its covering, its dependence on the living entity, and its object of unconscious consciousness. Here, 'he desires,' the masculine self, the self of knowledge and bliss, the unconceived self-essence, which is asserted to be the self of knowledge and bliss, is made the object. That is why the argument of ignorance of the dependence of the living entity is intended as Mandana. In the conclusion, "He desires," he indicates the essence of the Self, and by proposing that the closed cave is the supreme sky, or that this is the sky of the Self, or that this is the sky of the Self. There, the initiation is presented as the cause of the Self, saying that the sky of the Self is formed from it or from this. The conclusion, however, is that he does not desire, and that it is a cause. Hence it is understood that there is a different cause and effect in Brahman. There, if, by virtue of the phrase, "He does not desire," the cause and effect alone are forced into the Absolute Truth, then the cause of the sky, which is the source of the Self, would be the source of the universe. ||52||

It is not only the cause of consciousness that is the cause of the cause, but also the cause of the cause itself, as in the case of Kulala and others. The meaning of the word "cause" and "cause only" is consistent with the fact that it is not done. Like Kulala and others, the transcendental development of impermanence and transformation, even though the Supreme Being is transformed by the autonomy of the impermanent body.

Not by the end of desire, by the desire, by the power of discrimination, by disbelief, by the handhibhoti, all the mind is thus, because of the absence of doing the covering of the wash, and because it is itself unspecific

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Mansollasavartikam

Eternally willing, he is involved in the creation of the universe in every way The world is not destroyed by the absence of the end of instinct. The seating of Mauzho is useless and the coming is useless. Therefore, this is the luxury of illusion, and the Lord is the creator of the universe. Even the behavior of bondage, liberation, instruction and so on is by illusion. 56 ||

This is the meaning of the Śrīvakṣiṇāmūrti stotra in the Pratipāvaka. The essay is a collection of second joys in mental joy. || This is the second of the Mr. Sollas.

He doubts that the Lord of eternal will is the creator, how He can attain the world in His eternal will, and how He can attain liberation. This error would fall upon the truth when it is accepted as the desire of the mind and religion, for the luxury of illusion is indeed the act of the desire for knowledge of God. That is why it is said, 'The calculation of place and time imagined by illusion' In this case, by knowledge of the truth, the merging of illusion is the end of the world, and thereafter liberation, and for that purpose the whole of the Agama, etc., is all very beautiful. 54-55.

That is what he says: Therefore, it is illusion. The world is merely a twist by being the object of illusion. Similarly, there is no contradiction in the fact that the identity of all is the knowledge of all. That is what the first verse has presented as the uniqueness of the Self, and this verse has established that the duality of the Self is with the universe merely by the luxury of illusion. Anan presenting the other knowledge as 'that which is visible, the brahmin, the hand and the foot' without confidence

"He who is omniscient and whose austerities are full of knowledge of all knowledge.

From this Brahman, name, form and food are born.

This specifies and reveals the uniqueness of the universe. Thus, O gentle one, this was before this one and only one,' and the meaning of the scripture, 'I shall beget many, and I shall beget

many, and I shall create that effulgence,' is also compiled, as the collection of the meanings of the second verse

Tadatadaha- is Sri. Clear meaning.

Here, Amaranath and others say, "Here, the illusory energy is as clean as the great yogi." They refute the divergence theory by saying that the will of the Supreme Soul is the cause of the creation of the universe.

For it is distinct from God-

"Sometimes this medicine is self-contained and carries it out of desire.

Like a sacrificer he revealed the meaninglessness of the meaningless. " so far .

Therefore, the illustrations that I have given are contrary to the theory of evolution or the theory of the intermediary of the universe.

Here: True, if it were only an illustration of the sacrificer, the contradiction presented would be somehow possible. There was also an illustration called Mayābī. There, the creation of the illusory Indra-network and its falsity by illusion alone, independent of the famous attainment and others, appeared like a dream. Even the middlelessness of dreams in the manner mentioned above a

2.

Explanation of the second verse

'Because of the unexpressed nature of Katsnyena', from the equality of justice, even the illusory in yogis are grasped by mere desire. What is different from dreams is that dreams are the cause of sleep errors and are hindered only by the withdrawal of sleep. The Gauḍapāda-kārika, however, says that even desire is the illusion of the Supreme Personality of Godhead. The illustration of the yogi, who says that 'I shall be many, I shall be born', is the realization of the Lord with all his soul only by the desire to transcend the resolution, is not equal elsewhere, as in the Vivartavada. 'Mayaviva' is also used to indicate this particularity. Therefore, even this verse seeks to support the principle of seeing recognition here.

37

The indication 'within the seed' etc. also relies on the example of the seed of the bat, which is based on the use of the word seed instead of the word clay in the phrase 'the beginning of speech is transformation and the name is true. So there is no obstacle.

The plan is to offer obeisances to that Sri Gurumurti, the right-hand idol, who, like the great yogi, illuminates the peculiarities of calculation of place and time by the resolution of 'I shall beget many' at the time of creation. Here, by saying that the Brahman is the cause of the universe through illusion, and that the Supreme Soul is the cause of the universe by the use of the term 'he desires', it is understood that the Supreme Soul is the cause of the universe. There, the term desire is only illusory and not lustful, which would lead to doubt that it is only cause and effect from the point of view of the scriptures of yoga.

"If there is a cause for this universe, O Lord,

It becomes transformed and destroyed like a potter If the nine qualities, such as intelligence, are eternal to God. The creation of the universe is always going on with eternal desires

Because of the absence of the end of instinct, the essence is not destroyed.

The preaching of liberation is useless and the commandment is useless." These are the three verses.

For these dispel the doubt that the Supreme Soul is merely cause and effect according to Patanjala and others. This is not the case here. There is no reason to object to these three verses as the establishment of Manasollas.

IIII This is the second enhancement of mental joy in the explanation of Srimansollasa.

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Then the third joy in the mental joy

What is the essence of emotions like?

Where does the being come from when it comes to being associated with the emotions that are vibrating? He is awakened by asking thus from the law of images and mirrors

The first verse asserts the uniqueness of the Self. That is why this is second to none by the luxury of illusion. Therefore, the second verse concludes that there is a contradiction between non-uniqueness and co-uniqueness. This is now to be discussed. If the second unbroken Self is the Self, then it is the Yoga, since it is not established. For while the position is known in some form, it is known in some form by ignorance. How is there a difference in the Self in that piece? Which part is knowledge, which part is ignorance? What is the perception in the world of the unknown of the abode? Or of the unknown fraction? If there is the following of the known part, then what kind of knowledge is it in the state of possession, is it knowledge of instinct, as in 'this is silver,' etc., or is it only the form of self-illumination? There, in the beginning of 'this is silver', the preceding sense-object is the only object, and the accusation is seen only after the knowledge of the object. Not only in this-form. Thus, if it is its own light, how then is it unknown? Because it is contrary to that, other knowledge is not opposed to ignorance and is not applicable to the position. Then, since there are no other causes of knowledge, and since there is no knowledge of the light by the whole soul, the position would be merely a story. How is the imagination of difference in the unbroken in its own light, or by what is the basis of the imagination of difference? Is there only the imagination of difference, or is there also the imagination of competitors? Does the competing applicant behavior also take the perception of the applicant in general, or in both in particular? There, in particular, should both be the position of the Bhani? Whose or what is the accusation? Thus, in the charge of the nature of the particular there, how is it obstructed, how is it unhindered, how is its charge? etc. The shadows blink. With all this in mind, the commentary on meditation says, "How can meditation on the object other than the Pratyagatma be the cause of the object-related dharmas?"

This is the process of the Advaitas here, referring to the state of obstacle time, that the Self-Element is one and the same, not the state of attribution. Then, having gone on to say that the unmanifest Self-Element is the abode of all things, ignorance has hindered the existence of the section, which is the only abode of the Supreme Being. In the case of Chaivamadhistanata, taking something special. And that particularity, known and unknown, is assumed to be the difference between the mind, the knowledge, the acquisition, the various, the various, and the eternal. There is only the imagination of difference, not of the sacrificer of the eternal and other forms, or of both, such as this silver, etc. There is no mutual dependence on the form of truth and bliss, nor is there any falsity of one or the other. There, the Self-Light, the Self-Element, conceived by the non-original knowledge, is sometimes the seat of Self-Light in the form of the Good, and sometimes the Self-Light in the form of Chid is the seat of Self-Light

Explanation of the third verse

He who enlightens those who depend on Him by the words of the Vedas that You are the very essence whose very vibration appears to be all-pervading and meaningless. I offer my

obeisances to that idol of the goddess of fortune, the spiritual master, who by direct action can never return to the ocean of existence.

There is indirect eligibility here.

This is the conclusion here that the one power of ignorance or ignorance is of three kinds, the non-being, the non-perception and the non-bliss. In the process of imposition, one power of ignorance is unhindered, or two powers remain unhindered. There, in the place of indirectly worthy meditation, where the power that produces illusion is destroyed, the power that produces non-being is also destroyed. But where there is no power to produce the value of pleasure, such as purity, etc., in the monthly, there only the power to produce non-being is destroyed, and the position of the value in the form of truth is lost. That is why, everywhere in the matters of creation, it is revealed that the Supreme Soul was the Supreme Soul, or that the Supreme Soul was the Supreme Soul. There is a clear definition of the other in the direct presentation of one. Therefore, even the first mention of the Sadeva, the Sadatmaka, is also an indication that this living entity, the Self, is the truth, that is, the Self, in the form of consciousness. And this judgment, or the soul, or this was not, etc., first of all, the instruction as the source of the consciousness itself, is also to be applied by the inquiry therein of the eternal soul. In this case, there is no mutual dependence of the true but the true Self, the Brahman, the one and the same, but the imposition of the unconscious beyond it. Therefore, it is the same obstacle, not the position. That is why the expressions that being a pot appears to be a cloth. Therefore, just as in being a pot there is no being of the pot, so the perception that the mind is not the being of the mind is not another being, it is in the position, since it is not the position of the true mind. For example, in 'True Knowledge and Infinite Brahman', the illusory imagination of the bound by the illusory imagination of truth knowledge and others is not the supreme position or attribution of the other. Therefore, since the co-secondary is the means of achieving the possession of the co-secondary, there is no objection to the fact that the co-secondary is born of the state of illusion by the movement of objects.

Thus, since it is obstructed by the secondary nature, it is obstructed that the essence and luminosity of the pot and the like are in the Brahman, etc., and the third bhalanka is obstructed by saying that it is the essence. If this being is the dharma of the Brahman before being, then how can it be the dharma of the pot and other things? For it is not possible to be like a counter-image beyond the image. For it is logical that the image bondmon, like the reflection, which is obstructed by a mirror and other objects, takes the characteristics of the image there by the eye and other objects. The third Jhavaka did not interfere with the question that this is not the case here.

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Mansollasavartikam

Ivamatrakutam-

In the unreal kalpas, in the dull emotions that destroy the moment. Existence and lightness transcend from the eternal God. The Self-being is the being of these beings, and nothing more. Similarly, their vibration is no greater than their own vibration. 3. 3. .

The explanation of the third verse of the Śrī Dakṣiṇāmūrti Stotra, which is the vibration of the Supreme Personality of Godhead, is as follows:

Here, in the third verse, it is understood that the form of the abode, which is different from the difference between the bondage of non-original knowledge and eternal bliss, is known only as consciousness in the form of eternal and other forms. This also suggests that the meaning of the second verse is due to illusion. Then, by forbidding the co-duality of the attached, the uniqueness of the self is achieved.

This is the plan here: the vibration of the Self-Element in the form of eternal and other identity, even the duality of the eternal kalpa, is eternal from that identity. Since they are not worthy of perception, and since even pure form and other things are worthy of perception by their essence, the word katya indicates the distinction between good and evil. Here, by the instruction that the vibration of which is eternal, it is signified that even the self-existence of duality does not exist like that of Brahman. Therefore, there is no contradiction in the distinctiveness of the members. The description of whose vibration is eternal indicates that it is the abode of the Self of Truth and Bliss. Because the unknown by the Self of Bliss is the source of the self-illumination of the Self of Truth, it is known by the Self of Truth. The law of the pre-existence of the position is the reflective meditation where the disconnected consciousness is the position. But the poetic logician Nṛsiha Chattopadhyay says that even there, knowledge of the generality of the position is the cause. And this is manifest, for it is not the rule that the pre-existing object should be mediated by another object (in the commentary on the Brahma Sutra). Therefore, the distinction between good and evil is attained by the essence of light.

It is also-

"Dreams are like their own beings, and nothing else is certain.

What is the difference between the dull and the quick-destroying in awakening?"

That is what he says: in the untrue. How many of these are untrue in the beings characterized by the light, in the dreams, in the awakenings, in the dull, in the characteristics of the truth, or in the differences of light. It was pointed out that the tans are distinct from the members and are not self-explanatory. The natural conjunction, that it transcends, was thus explained. The transition is called the transition, which is the object of perception by the eternal Self, and which is worthy of perception without the same authority as a clay pot, etc., used in the sense of the cause and effect.

This is the self-realization of the mind, which is the self-realization of the self. The first verse also rewards this meaning

1 Here the Brahman iya place is the sacrifice that I am not even of the true two.

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Explanation of the third verse

Knowledge takes many forms, and so do their objects. They are attached to the ego like clusters of gems in a thread This world, separate from light, shines to everyone. The waves, the bushes, the bushes and the water do not exist separately. Knowledge that exists by permeating the emotions is called knowing. That which I have known then rests in the inner self The works of pots and other things rest in clay and other things.

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But there the cause is by the method of inference by the illustration of a dream, and here the distinction is that it is direct. This is what is meant by the statement in the definition of Vedanta that the absence of being other than the being of the proof is the directness of the object. This is also characteristic of the light of the new moon in addition to the light of the proof. In the indirect space, however, the essence of object consciousness is the essence of objects, not the essence of proof, and that light is illuminated by self-illumination alone. In both cases, the same is true of the existence of the existence, even if it is attributed to the existence of the existence. With this in mind, the conclusion of the commentary is: I am this is mine, this is the natural behavior of the world.

There, since the Self is the basis of consciousness as the basis of the objects, even though they are the basis of the objects as the basis of the proof. By indirect generality, however, the conclusion is that all beings are in the Self. This is excluded by taking the difference between direct knowledge and indirect knowledge. In the definition of knowledge alone, from the principle that everything of objects, like all knowledge, is perceived only by witnesses, whether known or unknown, all objects are devoid of existence other than self-existence. That is what he calls knowledge. Vibration is here defined as the knowledge of instinct, but it is different from the

illusion of direct and indirect death. There, the instinct sometimes reaches the object country, and sometimes without exit, it becomes the object-shaped object for the state itself. There is the direct, the second indirect, the fruit of renunciation of ignorance in both. There, first, the two powers of knowledge that produce the non-being are destroyed, and thirdly, the power of knowledge that produces the non-being is destroyed. But the object is not direct in nature, yet it is indirect in the object of instinct. Whether known or unknown, the relationship between the witness and the indirect objects there is not possible without the tradition of following the ego.

Here, in the manner of the two in one place, the name of the ego-consciousness of objects, in the doctrine of ignorance of the dependence of the living entity, as in the ignorance of the ego, it appears in the same authority. This is the same answer: in the light. Since the world is everywhere dwelling in the Self, all the subjects of different knowledge, such as direct perception, are junya of light other than the light of the Self. Even in the absence of the direct self-illumination of objects being the subject of many illuminations, the attribute of knowledge that I know is that everything is light subject to self-illumination, since everything is witnessed as known or known.

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Mansollasavartikam

The universe, being different from light, rests in the Supreme Lord Just as a mirror is dirty by the darkness that has passed by itself Knowledge is covered by ignorance, and by it beings are deluded The living entity, the Supreme Soul, is the subject of the universe, just as the great space of the cloud is the subject of the pot.

That is what he says: I know. This is because of the rule that the knowledge of the cause alone is the subject of the threefold.

It has been concluded that not only the known universe is the light-being, but that the light-being is the being of the universe everywhere in its own light, just as the pot and other objects are the being of the universe. That is what he calls the pots and other things. That is, in the cause of ignorance in God, in the Self. This is in reference to the doctrine of knowledge based on the

dependence of the living entity, since the same principle of Mandana is also the principle of the Lord of the gods. But since the argument is a argument, and since it is in the form of thoughts spoken and unsaid, and since it examines all kinds of processes, even the theory of Mandana is not as disappointing as the theory of the Lord's feet.

And since God is also a subject of knowledge like the being of ego-meaning, how can he be worldly as a being distinct from ego-meaning? When asked how the Supreme Personality of Godhead, who is the subject of ignorance, is not the cause of the universe, even though He is distinct from Him, He argues that He is the cause of all knowledge. For the subjectivity of ignorance is the same as that of the living God, as the subjectivity of both image and reflection is the subjectivity of mirror, since the distinction of subjectivity of both is proved. The previously mentioned ignorance of the living entity itself, or of God, means that the living entity itself is the devotee of religion by ignorance of its own attributes, and not of God. Because both the living entity and God are the subjects of ignorance, the living entity as an attribute is the subject of ignorance as an attribute in God. Therefore, even in the case of ignorance, God is present as the cause, and not even ignorance. But as an attribute of that being, all the characteristics of ignorance will follow him as well as the living being.

If not, then, because of the different nature of the living entity and the universe, there is no difference between the two. There, just as the great space is different from the space of the cloud because of the concept of the pot, but the merger of the concept of the pot is different from it, so it is understood that the living entity is different from the Supreme Self. Like the defects of a pot in the space of a pot, the defects of combustion do not actually transmit the defects of living beings.

Nor is the nature of the living entity and the Supreme Self even different, but the preparation is thus proved. Here, the work of the Gauḍapāda work, which is in the Advaita case, should be followed for the purpose of understanding the subject. They are as follows:

"The soul is like the sky, like a living being, like a cloud.
n

Explanation of the third verse

43

Vehopadhikrito bhevah jivatmaparamatmanau ||9||.||9||.||9||.||9||.||9|| The meaning of the great phrase is recognized, but the unity of the two is enforced by the non-expression of the truth. When it is said that this is the Purusha, the Purusha alone is seen.

This is evidenced by the fact that they are formed by aggregates like pots and other objects. For example, clouds and sky are merged in clouds and other things. Just as living beings dissolve in the sky, so do they dissolve in the Self. Just as a single cloud in the sky is filled with dust, smoke and other substances. Not all living beings are thus engaged in pleasures and other

things. The horses of form and function are drunk here and there. There is no difference between the sky and the judgment of living beings As the clouds and the sky are the transformational components of the sky. Nor is the living entity of the Self and the organ of transformation. Just as the sky is dirty with dirt for children Similarly, even the self of the ignorant becomes dirty with dirt. Death is also possible in both movement and arrival. The position is not unique to the sky in all arrows.

This suggests to Chand that just as the dull beings devoid of being other than their own Self-being are inherently middle, so are the two beings who are accused of being and God. Therefore, since there is only the difference of the title, it is the ultimate difference between the dissolved title-being-self and the Supreme Self, which is truth in nature like the eternal and other differences imagined by ignorance, and the light of the true by itself. Having ascended to the fourth state of situated wisdom for this purpose, Sri Dakshinamurti, considering it easy to teach the Mahavakya to teach it, said, "You are the very essence. That is why the mental joy exults: the essence of this is the beginning. Preparation - The renunciation of the form used by the Lord of the living entities. Since it is the form of the authority of the withdrawn, the promise is inferred from the fact that the form alone is indicated by the inversion of the bhanivrutti.

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* Here as in the handwriting of Padgadhi.

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Mansollasavartikam

'Tatvamasi' means the Tattvampavamor

The element that is the cause of the universe is called the substance. The living entity, who is separated from the Vaihavi, is said to have been seen to be in that place and time. Thus it is said that this is the creator in the beginning of time and place

Since the oneness of unity is accepted as one form for the purpose of attaining the suffix chvi, otherwise, since the form alone of unity is eternally invalid, the suffix cchi would be attributed to the non-existent being. In the inquiry of the form alone of what is seen elsewhere in a place or time, the recognition that the answer 'he is' is beyond the form alone is beyond the form alone, and so is the answer to the question 'who is this self'

Here, in the phrase 'tattvamasi', after stating the meaning of the original object, he divides the object into the meaning of the phrase, which is the cause of the universe. 'Read the last answer to the question of the nature of the Brahman, saying, 'Let him know that bliss is Brahman. Because it is so subtle, it is begun to be understood by the law of the gross Arundhati branch and the moon, 'from what or from what these beings are born, by what they are born, they live, and what they strive for they inhabit. This takes the state of behavior of the questioner and explains the characteristics: Why? And after teaching the idea of 'inquire into Brahman by austerities', the tradition of teaching followed up to 'Anando Brahman' and attracted the blissful form of ignorance To describe the ordinary cause of the universe such as food and others, even the uncharacteristic of Brahman by the movement of objects is defined for the purpose of gradual understanding by the characteristics of its objects Door characteristics. The main thing is that the object is distinguished, and the object is expressed, but the cause of the universe is distinct, he argues. Thus, even the meaning of the term you is described here as the meaning of the word, without considering the subjectivity of the main meaning of the determined desirelessness. For this is the state of obstruction of the pre-temporal objects from the understanding of the consequence of the meaning of the sentence, the state of examination of the causes of knowledge of the meaning of the sentence. Consciousness carried by ignorance is that object which is not the main object. but since the consciousness of the same nature of the same abode-form-light-light signified by it is the chief meaning of that object. This also explains the meaning of the term 'you' That too is the meaning of the term false self-contained essence, since the term you is the main meaning of the dissolved end consciousness alone

Therefore, the handwriting text that the phrase Devadatta is the main object, the meaning of the phrase and the meaning of the phrase and the phrase Tattvamati accepts both in the same form, and that seems to be a mistake.

2 This means that the main instinct is to be determined first as to where the two positions are.

2. Because food is separate from the doing of consciousness, the meaning of the words 'you' are the secret of the sachinacha in the water without the doing of food.

+ Create

Explanation of the third verse

The meaning of the phrase

The main thing is that this is the distinctiveness of the two terms, leaving aside. The male alone perceives one as that male is the word. The statement that you are the essence, leaving behind the directness and the otherness. Thus he perceives the unity of the living entity and the Supreme Self.

A

Pavatvartha relationship

The relationship between the terms here is called equal authority. There is a relationship between the adjective and the adjective. The combination of goals and characteristics should also convey the unity of the sentence.

It is divided into: from that place, time and state. Here, since the meaning presented by that term is omniscience and the cause of the world, and since the meaning of the term is separate from body and other things, and since it is used in relation to body and other things, how can there be unity?

This is the same judgment in 'So this is Devadatta. Since there is a difference between that place and time, and since there is no contradiction between the unity of form indicated by its renunciation, and since it is possible to understand it, the meaning of the phrase should not be described by its adjective. Therefore, in the phrase "this is Devadatta" and "this is the truth of that place, time and so on," it is not necessary to describe the meaning of the phrase, since it is directly transcendental. That is the characteristic of the living entity, the Supreme Self, the bondage of hell, and it is possible to be freed from it. ||12-1

What is the characteristic of this paranuyona here, etc., and what is the assumption without it? There, in Tattvamasi, the equality of authority and the representation of the same inflectional term are shown by the Tattvampatya. That relationship is not there, since there is no contradiction between the adjective and the adjective in the case of 'blue pot' Therefore, the sense of the goal and characteristics should be stated here in the sense of the phrase.

There are four kinds of equality authority, exceptions in the study, in the unity of the slow or in the absence of the adjective and the adjective. There is an example of this, such as the mind worships the Brahman, etc., where the Rāmpo fights for the Brahman in the mind. Examples of exceptions are 'this is silver' and so on, and I am this and so on. An example of the sense of the subject of knowledge is the aforementioned blue pot, etc. The difference in unity will be excluded, and the arrangement is that this is the best of the Brahmins, Bhudava, and that is the Vaishvadevyamiksha, etc. There, too, it will be said that there is no adjective-specific behavior and no meditation, nor is there any exception, nor is there any exception, nor is there any exception, nor is there any exception, nor is there any exception.

Nor is it to be said here that the knowledge of the object of that object is bound by the object of the object, but that it is the object of the object. And there it is

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46

Mansollasavartikam

goose

It should not be characterized by ignorance as in the case of Ghosha in the Ganges. There is no sign of Najahal, but white runs like a speech. The characteristic of these inconsistencies is the characteristic of the part She was described as if she were inexplicable, saying, "This is the Puruṣa."

The characteristics of the two elements should be maintained. There are three kinds of characteristics: the characteristics of jahal, the characteristics of ajahal and the characteristics of jahadjahal. An example of the characteristic of ignorance is the word Ganga in 'Ghosha in the Ganges', where the meaning of the word does not enter even in the target crore. Therefore, it is not possible here, he argues, because it is in the Ganges. 'Ghosh in the Ganges' should not be a characteristic of Jahal.||16||

Nor is it here in the characteristic of ignorance, the example of which is 'white runs', where the literal meaning of whiteness is explained as the horse running distinct from it. Nor is there any distinction between knowledge of anything and omniscience, since they are contradictory. That is why he says that even the characteristics of Najah.

In the exception, the equality of authority does not extend here because of the promise of the unity of characteristics of both the living beings and the Lord, since there is no obstacle to the other by the knowledge of one. Therefore, unity is the equal authority to be defined here. Therefore, it should be determined by the third characteristic. There, considering that the characteristics of jahad and jahal are the characteristics of parts and not a difference of

meaning, he argues that it is the beginning of the Tattvatma. The characteristic of perception is the renunciation of the adjective of a specific object by the renunciation of the mere perception of the attribute. This is explained as the characteristic of parts, such as the characteristics of jahad and jahal. For example, there is already the 'so'ya purusha' of the secular. 'Sarva khatvid brahma' 'sadeva soumyedam' etc. are equally authoritative in the exception. There, one or all of the two objects is bound to know the other Brahman. There is no equality in difference, and therefore equality by reason of the actions like 'Sarva Khalvid Brahma' There, since the truth or the Brahman is accepted as the cause of the transformation, the absence of the other than the authority of the distinction of the Brahman and its exclusivity is explained. But the arrangement is that the one part of the cloud sky and the great sky is bound by the inevitability of the subjective dance and the subjective difference.17/2

1. From the case of sentence instinct, the 48th Jhalaf thus obtained this raised.

2. The characteristic is a possible relationship, and the meaning is assumed. This subject has been discussed in many ways by Karikavatya and others. The same characteristic is varied-jaha ajaharkshana, and jihadjahasakshana. There, where this perception is only of the target meaning, leaving the main meaning, that characteristic is called the moment of the hand. For example, the phrase used in the phrase 'cow's bow' is not used for the pursuit of household truth, but for the understanding of the household essence on the banks of the Ganges. The main meaning flow-form meaning is abandoned and the warrior of the shrine is born. The oriental letter is bound to the main meaning of the drink of the target meaning. Jahdjharanaya

Explanation of the third verse

in the same object of the shabs caused by different instincts Instinct, however, is here called equal authority.

Therefore, since all the terms are synonymous as they signify the same meaning, the characteristics of the terms 'pot and urn' may be invalid or invalid. Instinct is the outstanding instinct, that is, the power. There is a difference in power by a difference in possibility. Similarly, the equivalence of the two terms separating the minna expressiveness is stated here in the scripture. There, even in the unity of the form of the target meaning, the terms of essence do not signify a single meaning because of the difference that separates them from possibility. Nor does it mean that the characteristic of being non-perceiving is invalid. The plan is that the instinct is the instinct, the power is the equal authority here in the single object. This doubt has been raised since the beginning of the Ācārya of the Supreme Personality of Godhead, and it has been resolved since then. Even so, it is strange that the same thing is repeated over and over again.

Here, the word 'instinct' reverses the characteristic, indicating that the difference in the meaning of the object does not interfere with the equality of authority.

There, since the living entity is understood to be the ultimate part of the living entity, such as 'My part is the eternal part of the living entity in the world of living beings,' and since the scriptures say, 'All speak of the Self' There is a difference between the sense of peace and the sense of cause and effect. Tattvamasi' etc., there would be equal authority in the exception of the obstacle. The doubt that there is equality in Naikya is avoided by the prohibition of the origin of living beings by the Gaudapada-

"The soul is a living being like the sky, like the clouds rising from the sky.

This is evidenced by the fact that they are produced by aggregates like pots and other objects.

1 Handwritten text as understanding as reading.

2. The text respected by the natural commentators is that of the causes of the original different instincts. The text from Ramatirtha and others is that of the causes of minna instinct. 3. Sankata Lakshana Charya Padavrittiriti Shaktivad Gadadharabhastracharya. Elsewhere in philosophy, the circle is divided into two types as characteristics of power. There is a discussion of the primacy of power, for without the pronouncement of this possible relationship in the characteristics, power can make matter present even by the inversion of the characteristics, and therefore power is denoted by the term instinct.

4 Here the term power is explained by the term use. The use of terms capable of different meanings in an object is almost a common-authority ginyari. For example, the blue term blue pot, etc., is a hundred distinct from blueness, but the term pot is a hundred, and the two readers, in the form of a meet, are said to have the same authority.

Vaishavadigranthebhiti shp.

9. The character of the sign of the being and the Brahman, which is to be seen by Ramanujadri, is in fact accepted by her as the language of cause and effect, since it is understood as the foot of good work

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Mansollasavartikam

The living entity is not a part of the body, nor is it a transformation of the other part, nor is the living being called a transformation by the word Because the living entity has entered into the forms created by his own illusory energy, He is devoid of devotion and without change and is attained by the Vedas in a just manner. 20 || The sky of the clouds is transformed or destroyed, just as it is without space.

The disappointment of the difference in meaning of the great utterances is not indeed the supreme statement of praise, as if Thou art Indra. There is no statement other than similarity, just as there is no statement beyond similarity.

For example, clouds and sky are merged in clouds and other things. Just as living beings dissolve in the sky, so do they dissolve in the Self. Just as a single cloud in the sky is filled with dust, smoke and other substances. Not all living beings are thus engaged in pleasures and other things. The horses of form and function are drunk here and there. There is no difference between the sky and the judgment of living beings As the clouds and the sky are the transformational components of the sky. nor is the living entity always a part of the Self, nor is it a transformational organ." 18/2

Keeping this in mind, Manasollas argued that it was part of the other. Here, in the Gaudapadarika, quoted earlier, "The position of all bodies in the possibility of death and in the movement and arrival is distinct from the sky. Thus, even a particular phrase is investigated by the intellectuals.

It is not understood that the self is a part of the self in scripture, memory, etc., but that it is the subject of the self, not the self-form. With this in mind, the formula "Asha, from various explanations," is spoken of in the footnotes of the Lord as if it were the destruction of hope. The title of being a part of the Self is defined everywhere. and also the accumulation and others.

In fact, like pots and other objects, even from the body, the origin is a distortion because it is created by illusion. And that is the fact that it is false. This explains that Tattvarnasa is not a common authority of the gonas. Then the same authority is perceived as extremely bad by the follower of the counterpart. There is no extreme difference in nature between the living entity and the Lord, but the laws of the clouds, space and great time are the same as those of the footsteps.19-2

For this reason, Marnas said, "It is not the essence of the universe.

+ Chapte

A

Explanation of the third verse

It is not the means of being cause and effect, as is the case with a false pot. It is not a race-personal statement, as in the case of a cow and a piece. This statement of virtues and virtues is not like a blue lotus. No words other than worship are like the intelligence of the Lord of the idols. It is not a formal statement to a king like a king to a royal man. Because the Supreme Personality of Godhead is heard to have entered into the soul of the living entity.

A

soul

They are composed of the senses, mind, intellect and life force

49

Da

Let us then, on the doubt that the bonding of the sense of cause and effect, like that of Mriddhata, etc., and the bonding of the combination of the caste-expressed Dha and others, have equal authority, he argues that it is not of the being of cause and effect. You may have eight senses of cause and effect, like a mṛddhata, or a result seen by the doctrine of good and evil, or neither, since the eternal Self does not arise, since there is no obstacle to the previous being before origination. That is why, by accepting the combination, there is no equal authority like a caste-expressed thief, since there is no quality of the two living beings and God, and since they reject each other. It has been reported below that there is no equality of authority in the sense of adjectives and adjectives, as in the case of adjectives and attributes.22-2

Let there be doubt, then, that it is a statement other than worship. Nor is it in the form of meditation, as in 'the mind worships the Brahman' 'For in the knowledge of the oneness of the Brahman in the form of wealth and other things, the accumulation of terms after the assertion of the Brahman-ness of the phrases 'Tatvamasī' and 'I am Brahman' would torment. Therefore, there is no knowledge of being Brahman beyond wealth and other things, nor is there any prohibition of worship-action-action, saying, Know that Brahman, not this which they worship. Keeping this in mind, he says, "It is not after worship. Here, thus, you are the Brahma-rashti in the living entity, for the royal person is not like the royal intellectual, but worship is more like the growth of the royal personhood in the Brahman, who is intelligent in the living entity

If, indeed, how is it that the living entity is satisfied with the Supreme Self, it is necessary to consider what is the living entity's mind there?

1. Without Parinabai, the objection is how can the origin of the infinite be the cause of action? But the causality of the consequentialism

It is understood here that existence before the origin of the action is not an obstacle, since the husband accepts the equal product.

2 The rest follows the commentary.

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Mansollasavartikam

Self-consciousness is established by the forests of self-compilation. Vahidhi is like the collection of wood and iron.||26| The self, which is made of food, enters into the body and shines. He was fat, childish, thin, black, and had a choice of caste and order

If I am the soul of the living entity, then it is not proper, since the self-consciousness of the self is the main self-form of the non-worldly by the realization of the Tattvacha, and there is no contradiction between the great sky and the sky. Being a living being is the form of consciousness expressed in the consciousness of the Self by the scriptures, 'After entering into the Self by this living being' But in the body and other things, the self-consciousness is there by meditating on the body and other things, and there, just as an iron body burns in the absence of being burnt, so the self-consciousness of the Tajasa and the consciousness is burnt. Since the ego-meaning is false, the main self is that of consciousness alone, and that consciousness alone and consciousness alone are the same authority as the Supreme Self. The fire of the lips is like the pure fire of the cloud sky and the great sky.

The Gaudapadakarika explains that the ego is only the consciousness dissolved in the titles of the main self, consciousness and others, and not the body and others, or whether it is distinct from them, even by the law of food and other treasures mentioned in the Sruti

"For the cells, such as taste, are explained in the Taittiriya.

The soul is their supreme being, as the sky is illuminated.

'The knower of the Brahman attains the Supreme', presenting the knowable Brahman, 'That is the true knowledge, the infinite Brahman, who knows it dwelling in the cave in the supreme sky, he attains all desires with the Brahman, the wise. In this order, the self is the main meaning of the cells consisting of food, life, mind, knowledge and bliss, and the self is the self of all five cells. There He is first described in the form of each cell, then within each cell, then another, then another, and there is no form of that body or other things. Here, too, even though the law of the sword is respected, the law of the pot, the sky and the great sky is the only law that can be applied without the unity of the Supreme Soul. By this it is understood that the world is distinguished by the body and other forms, the treasury or the bracelet, and then, from the relationship of the title, the sunvadbhaka melted all the titles. Therefore, it is the essence of Chassaryahat

1. The handwriting, however, is the text of the worldly of the form.

2. 'The text is in the handwriting, which is taught after the arrival of the treasury.

3. In the Nailiriya Upanishad it is said that the separate is not Brahman, then the life-force is Brahman, then the Gana is Brahman, then the knowledge is attained, and then the infinite bliss is Brahman, Prala, and thus the illustration is shown here.

Explanation of the third verse

I think I am restrained and certain in the treasury of the mind

I live in the cell of my life, I am hungry and thirsty. The cell of knowledge remains, saying, I know. In the treasury of bliss, the Tvahakkara, by those who have done it in the past.||29|| He rejoices that he is happy with his pious deeds and worship. Thus the treasury, which is wrapped in a bracelet, seems to be cut off by five bracelets. Thus the Lord enters into bodies and manifests Himself in many ways. It is not considered to be the chief of the branches, just as the moon is not. The form called Mahaprakasha is characteristic of the Moon.

as the sun shines in many ways when it enters the water

Causality and action are the neutral characteristics of both

It is perceived as the Brahman Tattva

It is expressed in the commentary on 'Entry into the cave' and 'The introduction of the three and the question horse' That is proved by the fact that the causal meaning of 'the soul is the other living being as the sky is illuminated' is thus inferred here. If the Brahman presented as 'Brahmavidapnoti param' is the essence of the living entity, then how is the universal cause of the pure 'because of the beginning of birth' characterized by the meditation of action within the ego-meaning? There, since the living entity itself is the cause of the universe, why is the previous aspect of the living entity in the authorities therein argued that it is the cause? For the Self-Element is distinct in the Brahmanism, the three forms imagined by the non-original knowledge, namely, ignorance-contained, uncontained, and pure consciousness. There, in the characteristic of the uncontained consciousness, the cause of the universe is the bank characteristic of the consciousness contained in ignorance. In the case of ignorance-containing targets, however, the characteristic of the bank is that it is a specific action. In both cases, functionality or causality is an assumed opinion carried by ignorance, or in a specific being. Therefore, in the case of the thought of the cause-Brahman, there is no contradiction in the preceding aspect of the living entity, since the commentary on the study is characteristic of all study, and not only in the state of egoism. Therefore, it is all right that the cause of birth and death is not a contradiction of the characteristics of the Brahman. 'Truth, knowledge, and the infinite Brahman', however, is the arrangement of the characteristics of the pure form understood.

There is a secular example of the characteristics of the bank: in the branch. Clearly, the meaning.

Now, as an example of the characteristics of the form, he gives the great light. And in the case of the same authority of the cause by the action, in the place of the equal authority of the cause, there is no equal authority in the neck, such as always gentle.

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Mansollasavartikam

The characteristic of the two is that they are true and exclusive forms. The unity of the two single characteristics is established by the statement. Therefore it is established that one-lightness is the omniscience. Vaivati is not a separate position from the light of tuberculosis and human beings. Because the living entity is separate from light, he is called the omnipresent Self. Thus confirmed in the test of the form of light. He attains the state of liberation without repetition. Even once attached, it is confirmed in its omniscience. Freed from all sins, he attains the world of Lord Śiva. The great soul whose consciousness of the whole self is ripe. He is the very same God who is the star of the world. This is the explanation of the meaning of the Śrī Dakṣiṇāmūrti Stotra.

But in the unity of the two characteristics of form and characteristics, he concludes that the unity of form and characteristics is the same as in 'tattvamasi' By the phrase 'Truth, Knowledge and Infinite Brahman', by the phrase 'Truth, Knowledge and Infinite Brahman', by the phrase 'Truth, Knowledge and Infinite Brahman', by the phrase 'You are the essence', etc., the unity of the form and the meaning of the phrase is proved. 34 ||

Therefore, the first nature, the omniscience of the Brahman-self, excluded from the phrase 'whose vibration appears to be eternal and not evil-image', is the one-kindness of the Self, and that in the illuminating devas, animals and human beings. What is more, he concludes that it is proved that even in the lowest classes of the dull, therefore. 35 ||

By showing the fruit in the form of attaining Kaivalya without repetition from the knowledge of the omniscience of being different from the light in the essence of the living entity, he concludes the meaning of the natural knower: Jib. That is the third verse, which establishes that everything is self-existent, self-illuminating and illuminating, and therefore all-self, and arranges by the characteristic of renunciation of parts in the great phrase, "You are the essence, even in the case of the living entity, the Supreme Self and the female. The summary of the mystery of the teachings of the Lord's feet is that the end of hearing, thinking, meditating and sitting becomes realized by the practice of which the forest of practice becomes the name of Kanvatyapattna and the eye.36-30/2

He explains this meaning by saying that it is the feeling of the whole self. There, in the seventh role of the former verse, Marudo was buried alive. Here, the discrimination that t is Vidahakti does not contradict the fact that Shivalanka is glorified by it. There, the attainment of Shivalak by his excitement or the use of his own body by his whole soul (there) is another thing called Shivalakva. There's a second

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Explanation of the third verse

The essay is a collection of third joys in the mental joy. II This is the third Ullasa in the Srimansollasa II On the other hand, by explaining that Shiva is the world, the self is the meaning of the term Shivaloka. More elsewhere II3

Beyond this is the conclusion of the third Ullasamanasollasa Here Amaranadha and others say, "I offer my obeisances to that Śrī Guru-murti, the idol of Śrī Dakṣiṇa, whose very vibration appears to be eternal and non-existent, meaning that You are the very essence.

53

Here the three steps are common to the philosophy of recognition and the doctrine of Advaita. However, the first leg does not appear according to Śaṅkara. There, for example, the perception that the universe is eternal and true is explained by the fact that the vibration of the Supreme Soul is eternal and not evil. 'The vibration appears', however, follows the illusory theory of the vision of recognition. In the second stanza, it is said that you are the direct essence, etc., and in the first verse, the description of the Advaitas follows the instruction that 'Atmanamevadvayam' However, in the manner of seeing recognition, it is only appropriate to describe the freedom of worship of the ego. That term is here the supreme Lord.

Here is the doctrine of the Advaitas. There, in the first stanza, 'God is the teacher and the self,' to the division of the differences between idols' By the second, the gravity is perceived from the mention of the instructor. The third teaches self-realization.

There is the illusory argument of seeing recognition, namely, the illusion of seeing Advaita, and therefore the first foot plan is contradicted. The vision of recognition is due to the acceptance of the creator of the universe and the truth of the universe. This is the same judgment in the second stanza, since the phrase, "You are the essence," is obstructed by the planning in the Advaita manner. 'But the duality of the Self as the universal meditation does not arise from the doctrine of Advaita elsewhere, where the argument of worship of the ego and the planet is rejected by the commentary on the Samanya Sutra by the feet of the Lord. Therefore, there is no inference that it should be explained accordingly. The first verse here also explains the opportunity for deception of the meaning of the tenth jhana that the use of the word worship in the realization is not contrary to the view of Advaita. But it is clear that the ultimateness of that object, even the supreme Brahman possessed by illusion, is only beyond the unspecified consciousness, as is evident from the case here in the mental joy. It is accepted by all philosophers that there is no sign of jahal, as in gad naya ghosha, and there is no sign of jahal, as in the phrase śvanta dhavati. The recognition of that as refutable as seeing the support of the characteristics of Jahad Jahal for the maintenance of the Madrata theory

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Mansollasavartikam

It is not accompanied by mental excitement In the dictionary of food and other things, the mere use of the word kanchuka does not tolerate the recognition of recognition and vision, since the use of the word kanchuka means only covering. For by analyzing the form of the living entity as all-pervading as stated in the Taitriya Upanishad, the view of recognition of the Brahman as the only one, the consciousness-only form, the form of the living entity, the ego, which is visible by belief,

What is more, in the first stanza, it is written that 'the eternal appears to be the meaning of the non-eternal', where the eternal is defined as the object of perception of the true by the essence of being. Therefore, he does not believe that the universe is true, and therefore it is false. This also prevents the main non-being, otherwise the eternal Self would be hindered. Therefore, it also describes the difference between the non-real, and therefore it means that the universe is indescribable.

Here, non-being is sometimes unworthy of being perceived by being in the concept of being, and its difference is inconsistent with the fact that it is the eternal Self, since it is the Self of the Self, even if it is inexpressible. Therefore there is not even a trace of contradiction.

II This is the third enhancement of the mental joy in the explanation of the blessed mind.

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Then the fourth joy in the mental joy

The refutation of the existence of objects as being other than the existence of God

The emotions that are self-evident are like pots and pans. The answer is given that it is not because of the inclusion of God

Knowledge is the effulgence of a great lamp situated in the abdomen of a pot with various holes, and it vibrates outwardly through the senses such as the eyes.

In the previous verse, the dullness of the other light as the only light is expressed by all, but it is sometimes indirect, sometimes indirect, and sometimes illuminated by the external. It never shines. There, the outward exit of the mind for the sake of light and light is light because of the breaking of the veil by the instinct of that form, otherwise it is light, but the evidence of the differences is the light of the one illumination. That is, the living entity is bound by the witness of the living entity because he experiences it as disconnected, and not all of them always experience it. Therefore, then He appears in the form of the Supreme Self, for there is no Supreme Self other than the Self of the living entity, since the Supreme Self is the Supreme Self. Therefore, when one is in the state of samadhyā or in the state of awakening, all the gates of the eyes and other senses, what to speak of many other gates, are opened to the inner senses, and all the best of them comes out, and through them all the worldly souls are destroyed. This is the same as the Gita

"The Self is in all beings, and all beings are in Him.

Look with the mind steadfast in yoga, seeing everywhere equally.

She who sees Me everywhere sees everything in Me.

He said to him, I am not destroyed, and he does not love me.

He answered the doubt that pots and pans and others automatically illuminate themselves or thus because they are lights subject to the light of the proof

The fourth is the bhlaka, which automatically descends from the mind. by itself, by itself, or by the living entity itself, not by God.

Explanation of the fourth verse of the Sri Dakshinamurti Stotra, which is situated in the abdomen of the pot with various holes

Nati. The light of the great lamp in the abdomen of the pot with various holes is not the place of the pot, but the place of the end of the pot. The unconscious consciousness illuminated by the interruption of the Mahadeeppadana, the cause concealed by ignorance, or the form of God, will be described. Tan multi-being inversion or the form of stable wisdom that is farlat. Since knowledge, like the light carried by instinct, can be emitted by the eyes and other means, it is

impossible for consciousness alone to be instinctive. The wholeness of the subject of the whole Self contained in the instinct of the wise steadfast in the transcendental conviction of knowledge

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Mansollasavartikam

I know that this entire universe appears to be shining in Him alone.

This is the meaning of this: If the pursuer does not know that he is I, he will vibrate. Whose or whom will it shine and the world will be asleep. Even in the present, the existence of the non-existent is not self-evident. Therefore the Sattva is situated in the Lord, devoid of the pre-eminence. Without the Lord, the dull would manifest themselves. Everything appears to everyone or nothing appears to it.⁴ Therefore the universe, whether omniscient or ignorant, is a single form.

or the relationship of God to the pervasive all-objective instinct. For the belief of the steady intellect that I know is the experience of God in the form of his unenveloped Self, not of the disconnected bound being, since he experiences it as his own disconnectedness in the state of samadhi and in the state of awakening. That is why the Gaudapadarika says, "Their soul is the other being, as the sky is illuminated. The heart is that, like the right-hand idol, God Himself, seeing Himself or even from the form of the state of steady wisdom, indicates other forms as the Self of steady wisdom.

This signifies: 'I know 'that such light of beings under the light of God's steady wisdom is not the light of the living entity in the bound state from the light of the living entity itself. This, however, is contrary to the scripture, 'Everything appears to be shining in Him. That is what he explains by saying, I am. I know, the light of the perceiver, the illuminator, and thus the knowable, such as the pot, is directly bound by experience. This is the same justice, even if you are steady in your intelligence. The distinction, however, always appears to be the wisdom that is present in

everything, but the sense that it is increased by the difference of the Supreme Self or by the omniscience is not so.

This meaning is confirmed by the law of being: Pragudhva. The absence of being light under the light of God is always the assumption of light by the pot and others, otherwise the absence of being under the being of God is the assumption of non-being of all.

Now, the self-illuminating being of the pot and other objects, or the form of God, without light, is like God, and yet there is always the attribution of light. Therefore, it must be accepted as light under the light of God, lest there be always darkness or always light. It just makes it clear: it's self-evident. Everything appears to be everything, which is not characteristic of everything. Being self-luminous, everything always shines everywhere, otherwise everything of everything does not always shine, the plan.

1. The text is Apal Vyuridinatyasthaya.

Explanation of the fourth verse

57

In equal self-illumination between the public and the conscious The same applies to the perceived receptivity and others. From the irregularity of the senses, the eyes are the chemicals After the dirty, dirty rain, the two sides are equal to the front. The power of action and the power of knowledge are the parts of the senses within the body. Intelligence is like a mirror pure from the exaltation of the modes of goodness. He takes the shadow of objects by his own power. Even all the senses from the relationship of the consciousness.

The analysis of the veins is like nails locked in a chariot wheel.

Then he gives the meaning of the result: tasgadi. If everything is self-evident, it is omniscient, and if it is not illuminated, everything is ignorant. Since both are self-explanatory, there may also be an equally perceivable and perceivable sense of perception. Not only is it the sense of perceiving the Brahman in general, but also the perception of the senses by that sense is irregular. Because it is self-illumination, there is no need for the senses to illuminate it. Therefore, even the senses of taste and others are invisible, this means.5-6

If light under the light of God is thus the light of pots and other things, since it is light of itself, and since it is different from it, he always knows and the doer is God. The dirty mirror, or the immaculate mirror, is reflected in the back and front parts of it, and in the equivalent, the consciousness is reflected in the instinct of doing the end in the ideal place, and it is the knower or doer. Since the power of knowledge appears in the always inner sense of the intellect there, it is always the light of the nature of light itself, not of the pots and other objects. The conclusion is that as far as possible the doer and the knower are the chess or the living being. There, whenever the mode of goodness of the inner sense, which is the primacy of the power of knowledge, is manifested, it thus receives the reward of the self, and the self itself is

experienced. This is the same judgment even in the senses, which perceive objects only through action, and by the law of the senses, not everyone has the attainment of all light or the experience of the Self alone. Hence it is proved that the Self itself is its own light, and that the light under it and the light of the pot and others.

Since the end is the self-illumination of the cleansing of the senses, it is always perceived in the state of samadhi. Otherwise, there is no perfect perception even by the self, but even in the state of attraction of objects from the quality of Sattva, there is perception accordingly of the exaltation of the quality of Sattva through the senses

2. by the ten senses' is the text manuscript.

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58. 58

Mansollasavartikam

The snakes are woven into the innermost parts of the body like threads woven into a net. All the actions as per their subject The middle position of the Vaiha is called the root base. From the anus above the fingers and from the liver below the fingers The triangular, downward-facing tip resembles the body of a girl. where the supreme power called Kundalini is established. That Saraswati is the Savitri of the boats of the life-force, fire and drops. The Sushumna, situated at the tip angle of the root base, is the Brahma-hole At the root it resembles a half-cut stem and has six bases. Two ida and pingala are situated at the corners of the sides of the bridge. 15 ||

There is thus a doubt here that if the light of objects comes out of the consciousness through the senses, then it is inconceivable that even the bound, like the established intelligences, attain all perception from the law of the senses; How is it that the eyes are not the source of taste and other things? This means that the wheel of the chariot, as the nails are nailed to the rules of the pot, so all the veins are threaded in the consciousness, like threads in the nets, and the exit of the consciousness is everywhere through various holes through all the veins

That's what he said, let them be. By sewing the various veins into the inner senses and by their relationship to the respective senses, and by the exit of the senses through all the veins, the knowledge of the senses is always as it is. But since the steady intelligences experience the respective objects as false, the only difference is that they do not concentrate on them. This means that taste and other things are not perceived by the senses in all respects. Beyond this, to describe how many veins are locked in which place in the body, he describes the places perfected by the scriptures of yoga, their respective functions, where and how far they are sewn, and so on.

There is the Dhyana Bindu Upanishad-

"The first wheel is the base and the second is the self-situation.

which place is described as the form of desire in the midst of preparation.

The four-petaled Padakaja, the place of the anus called the base.

In the midst of that is the city of Kāma, which is worshiped by the Siddhas.

1 The text of the motion end is handwritten.

Special ini' means pot.
in

Explanation of the fourth verse

Pradu, the navel wheel, and no others were involved. Gandhari and the tongue of an elephant ran to the end of their eyes The end of the nose, connected by the pulse cycle, went to the muzzle. It rests on the navel circle like a chicken egg. The vein of the Pūṣā is situated in the two ears. The vein is rich in white and therefore extends to the middle of the eyebrow The vein of the Sarasvatī is the source of all speech. The vein called Visvavari eats four kinds of food. After drinking the milky water, she puts it in her throat and makes her hungry. The three names arising from the vein chakra are downward facing. Rākā should be white, and Sinīvālī should be urine, and Kuhūr should be dirty. The bird artery again takes the taste of the food.

Lingam situated in the middle of the vagina and facing west. He who knows that the heads are separated like jewels is a knower of yoga. It shone like a lightning bolt in the shape of a hot gold hand. The four-wheeled upper fire is established from Madra below. By its own sound the life-force becomes its own abode and its own dependence. The self-situated wheel is then described as the Medra. Where the body is filled with the wind with eyes like jewels That navel circle is called the chakra, which fills the gem. The twelve great chakras are controlled by pious and sinful deeds. The living entity continues to wander until he attains the Absolute Truth.

Punarid-

"The navel of Mahadadha is situated above the tuber like the tail of a bird There are seventy two thousand veins arising from these veins Among these veins seventy two are described as the chief carriers of life The ten are also mentioned as Ida Pingala Susumna the third Gandharva Harijihva and the illustrious Pṛṣa

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Mansollasavartikam

She goes to the skull pit and collects the nectar on her head. Algbusa Kudutra Shakhini is the tenth. Thus the yogī should always understand the chakra composed of the veins. They are the gods of the moon, sun and fire who are always the life-givers Idā, Pingala and Suṣumna are the three boats mentioned above. Ida is situated on the left side and Pingala on the right In the middle region of the Sushumna are mentioned the three paths of life." Here the Yoga Choodamani Upanishad as in the Dhyana Bindu Upanishad "The principal carriers of life are again mentioned among them ten.

This is the presentation-

"Ida is situated on the left side Pingala is situated on the right Sushumna in the middle Gandhari in the left eye on the right Elephant's tongue Poosha in the right ear Yashasvini in the left ear and Ambusa in the forehead Special that it refers to a particular place by Gandharva and others.

Here the position and function of the veins are determined in terms of the Yoga Shistro and the Upanishads and the mental joy In the Yoga Shikha Upanishad, "The principal life-forces are again mentioned as ten of them.

Considering this, there is another way of considering Ida and Pingala and others: "The twelve-fingered Sushumna is situated in the triangle at the base of the root. It is known as the Brahmanadi. Ida and Pingala are on both sides of it The vein which is exposed in the west is situated there

Explanation of the fourth verse

One hundred and one nails, one of which is on the head 22 The Vedic discipline is that one who rises above the two is liberated. Barley is the path of the senses, inspired by the virtues of the intellect

Pūṣā and Cālamбуṣā reached the two ears. There is a great knot called śūrā, and it is situated in the middle of the drum. The vein called Visvodari enjoys four kinds of food The vein which is Saraswati, however, extends to the end of the tongue.

The specialty of the Yoga Shikho Upanishad is the difference in the names and functions of the veins. For example:

"The vein known as Raka which after drinking water instantly produces hunger and exhales mucus in the stomach The vein known as Shankhinya which originates in the well of the throat is downward facing Then it collects the essence of food and accumulates it in the head The three veins below the navel are downward facing and release dirt Varuni releases urine and the vein called Chitra releases the sperm. so far.

61. 61

Here, instead of ten veins, fifteen veins are counted. Here, the mental joy is almost the same as that of the body, which follows the Yoga Shikha Upanishads. This is the discipline of the Vedas: 'There are a hundred and one veins of the heart, and one of them flows in the head of these veins, and one of them rises above them and becomes immortal, and they become immortal when they transcend the equator' (12-221/2).

That is why the system of the pulse cycle has described many gates and types of exit, and therefore there are many gates for the exit of light in the body, just as there are various holes in the body. Therefore, when it is said that the intellectuals are in what state, and by what means, the emission of light is called the kinb of that state. According to the Advaita view, religion and irreligion are not self-realization, and therefore the intellectual purity is characterized by the sinfulness of the pious and the sinful. The state of awakening when the living entity enjoys the senses is the state in which he goes to the sense objects through the inner senses. This is the intention of the bound being, or of the awakened state of the steady intelligences. For then he is freed from the investment of the fruits of merit. That means not by the pious.

1. Vedantashasanagini textual translation.

2. Sthitaprajna.

3. The generality of pleasure is also a distinction between the goodness of the infinite and the goodness of the bound and established intellect.

4. Here it should be read as ya. Since steady wisdom is the nightmare of pleasure and pain, it can be said that all enjoyment is of the pious.

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62. 62

Mansollasavartikam

When you enjoy the sense objects of Shabyavī, you will become awake. The man is born of awakening rituals only when the senses are concentrated. You may be in a state of dreaming when you are enjoying your mental objects. The conclusion of the mind is also called sleep. Therefore, covered by illusion, the human being is only a good being. He appears to be a fool because of his illusory energy 26 || When a person awakens, he thinks that he is happily dreaming. Being in the form of true bliss he shines perfectly. 27 ||

Even in the self-illumination of the objects of various holes he does not see them all with concentration, yet because of the destruction of the pleasures he has begun, he enjoys the objects without concentration, while another sees everything with concentration.

Furthermore, he notes the state of dreaming: This is also the bound intention, since the steady intellectual, who has ascended to the fourth state, is a conscious relative, even when he goes through the senses to the mind, 'the mind does not touch him, because he does not see even though he sees. Similarly, in 'when he goes to the village he touches the grass', etc., he sees the object as if he were touching the grass. And there is only the creation of His sight, since it is only a body of reflection. He never remembers the moment of his dreams even when he is awake, but he sees everything as disturbed by what he sees. Then, by realizing the Self, there is no doubt that it is false. Even then, even though he sees the exit of actions through all the gates, he does not see, that is, he acts according to justice.

Then he notices sleep, even of the mind. This is from the point of view of those who are bound, not those whose intelligence is steady. Since the word illusion describes ignorance as the initial state of sleep, it is not contradicted that sleep is there because of ignorance of those objects, not of the self, and that I am asleep while awake. This means that the senses do not perceive even the true objects of the senses. When awake, the senses perceive objects, while in dream, the mind perceives them, and when asleep, no one perceives them. The conclusion is that even the self-illumination of the Self is not covered by ignorance. ||253/2

The light-light-light special of waking and sleeping, if there is light of the steady intelligences, if of the objects, then then there is the state of bondage. Samadhi, on the other hand, is the

opposite, and discrimination is then the light of the self and the non-light of objects. The state of waking is first in objects, but sleep in the self, and the opposite is samadhi. This is what I have replied:

"The self-controlled man wakes up in the night of all beings.

O sage, the night in which beings are awake is the night of the watcher.

What is the characteristic of a man bound by the object of being covered with mavalma? This is the expressed intention.

Explanation of the fourth verse

Thus the universe was encompassed by the shining Lord Maheśvara. Even the sun and others shine, what about other things like pots? Therefore, the existence of all beings depends on the Supreme Personality of Godhead. Truth, knowledge and infinity are attained by the hearing of the Brahman Everything that arises from a waking dream is unreal, like a dull blind man. The discrimination of the living entity, the Lord, the Brahman and the Lord thus manifests itself in all living beings. I am devoid of duality, pure and dirty in three ways.

The time of awakening, however, is "the form of truth and bliss, and it shines perfectly. 27 II

That is why he concludes that the whole world is light under the light of God. Not only the pots and other objects but also the sun and other objects are dull by nature, and they too are light under the light of God. and the scriptures-

"The sun does not shine there, nor do the moon and stars, nor do these lightnings shine, where is this fire? Everything appears to be shining in Him, and by His light everything shines. It is II28 II

He reminds us of the meaning stated earlier that the law of light is the same even in being. They are dependent on God, and this means that they are also dependent on God.

Now he explains the difference between the two Supreme Lords of the universe, namely, truth. Here the characteristic of the nature of the Brahman is 'true knowledge and infinity' There, the term truth is beyond the inversion of falsehood, and knowledge is beyond the inversion of dullness. And they are more Brahmanical than waking dreams. There is light of the Self even in the state of sleep, but even its own light shines only when it is covered by sleep, just as a lamp in a pot shines even in the state of sleep, even the unknown, by itself. In the same case, 'the light of a great lamp in a pot with various holes is quick to shine,' which means the being of a waking dream. When the body is asleep, it is not damaged even in the absence of light emission. Then, however, the appearance of food is like a witness, since it is the witness of the self because it is present in it.211/2

Indeed, from the Prayaga of the Supreme Personality of Godhead, I know, the killing of the meaning is seen everywhere, but not in the presence of God, and in the presence of God, everything seems to shine. Mandana's view that the living entity is dependent on ignorance is also followed by the Surasvaraṇa. That is of three kinds: the distinct, the ignorant, and the unconscious. There is a distinct sense of ignorance, knowledge of the end, the meditation on the end of that, the pleasure of religion, and the intoxication of food. The second end is destroyed by ignorance, and in both cases the subjectivity of ignorance is the subjectivity of the adjective in one place and the subjectivity in the other.

Even the use of the word I in the second and third stages of the Tantra did not contradict the past and the future. For example, in the first verse of the incarnation of the nine details, na tvabaha jatu nasam, the word savinmatra 'hashabda.

63. 63

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64. 64

Mansollasavartikam

The Supreme Brahman, devoid of alternative, is the washed away of all imagination The dust and darkness were like a clear sky with a tip of smoke. At the time of discrimination it is pure from the removal of the Vaihavis. Just as space is something that can be seen by the condensed stars. It is dirty and polluted by contact with the body, senses and others. Just as the sky is covered with darkness, it shimmers like no space. When the soul awakens to the divine sense of I am. Your living entity will become omniscient and omnipotent The Lord of knowledge appears to be more confused by illusion. 35 II

There, the use of the pure term in the position or cause of ignorance is with the intention of refraining from all ignorance used by instinct, not by the absence of any particular form of instinct. That is why in the third the term nirvikalpaka is used, but the inversion of the feeling that

consciousness is not possessed is everywhere the abode of the form of truth and others possessed by ignorance, not of the Trinity. Therefore I do not know here' and that it appears to be the same is not inconsistent with the system of division of the field and the knower of the field at the time of discrimination. as-

"Know Me also as the knower of the field in all fields, O Bharatha"

Here the use of the term measure is by discrimination of field, and so here too the use of the best person is know. And this is expressed -

"Their soul is the other being, as the sky is illuminated.

According to the Gaudapadakarika. The conclusion is that the second and third tenses are used in the past tense. Therefore, he does not argue here that it is contrary to the grasp of the form of the Supreme Personality of Godhead. That is why the use of the word I, etc., 'I am Brahman, etc., otherwise the statement 'I shall be many,' would be invalid, since the meaning of I is always beyond a specific being. I am the meaning, and the directness is common even to God, in the other. Therefore the divine form of the living entity is omniscience and omnipotence like the great space of the cloud sky.31-341/2

Then how is it that the living entity knows something? The search for the state of being without alternative is the search for the falsity of the vice, not the knowledge of ignorance based on the vice of the living entity. It is said that the scripture cannot blow the Brahman with this end, since it is beyond the renunciation of the differences imagined by ignorance (Brahma Sutra Shankara Bhashyam-1-1-4). It is also said in the Kalpatara: 'The instinct which makes the object of the fighting Brahman takes the interest of the self as its own object, and the self by the knowledge of the object of the instinct, since it is also titled by the voice

The unimaginable paratha sign I have found in the form of the untitled Brahmati-vishayafuryana instinct is the cause of the renunciation of the healthier title, and the drinking of the title of its own. Prakama bhagatiphatyataruparimatsyute.

Explanation of the fourth verse

In the pursuit of freedom from alternative, the perfect self is revealed. God in the transcendence of ignorance || 36 || He appears as the idol of the chest and shines by himself. This is the meaning of the Śrīvakṣiṇāmūrti stotra in the Pratipāvaka. The essay is a collection of fourth excitement in the mental excitement.

|| This is the fourth Ullasa in the Sriman Sollasa.

It shines when it is dressed in instinct, and becomes a covering withdrawn, that is, 353/2

How is it that God is ignorant of His own light, since it is contrary to His ignorance? Even though it is contrary to its dependence on ignorance, consciousness alone is not contrary to ignorance, and knowledge arising from evidence itself is contrary to it. It has already been said that as long as the instinct is not contradicted by ignorance, it is not contradictory. Therefore, it is not a fault, he argues, because it is called ignorance. In the form of the righteous idol, the Self, in the form of the cause carried by ignorance, self-illuminates itself. Pervasiveness of instinct is the absence of covering used only by instinct. Nor is it the covering by ignorance of the pot and the like, but of the consciousness separate from it, which means that it is the reflection of the self-detached consciousness of the withdrawn covering. Clearly, this is the beginning of the two perfections of the Absolute Truth. Therefore, by the renunciation of ignorance of the intelligences established by the instinct of the consciousness spreading everywhere, the form of the Self without alternative is attained by the meaning.

This is the fourth verse of the conclusion of the Ullasa, Sriti. The meaning is clear.

Here Amaranath says: In the fourth verse, 'knowledge which vibrates outwardly through the eyes and other senses', the use of the word syanda is the family treasure of the philosophy of recognition, for which the management of the vibrators is undertaken. But Shankara, using the term vibration here, forgets his theory. He refers to 'knowledge which vibrates outwards through the senses such as the eyes', and that is not possible in that theory.

There, too, the vibrator and its interpretation define the vibration as established in the general form of the Supreme Self, and the unestablished bow vibration. There is the vibration established there, the supreme cause, the truth, the Self-form, this is I, therefore everything is produced and is dissolved here. They induce self-esteem in bodies and other beings without the Self, by the qualities of I am satisfied, I am suffering, etc., by the objects of the mutually distinct illusory proof

1. Here we found the text in the handwriting that knowledge vibrates outwardly through the eyes and other senses.

2. Now let us fill in the Sutra this statement of the feet of Lord Shankara, and therefore let us be convinced of the Self as the form of eternal consciousness

Brahmasutra Shadakara Bhashyam 2-3-1

2. Here is the text that describes the handwriting.

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66. 66

Mansollasavartikam

There is a division into the flows of belief, the causes of the world, and the special vibrations. Nor is there any two kinds of vibration described in this verse. Nor is the self-characteristic vibration here a vibrating object, since it can be emitted by the eyes and other means when it is established, nor is it a special vibration, since there is no external emission of the perceived virtuous object caused by anger and others.

But the knowledge which is referred to here as vibrating externally through the eyes and other senses is also the established vibration according to it. Nor does it come out through the eyes and other organs. In the Advaita doctrine, there are two kinds of knowledge: causal and eternal. It is the form of the original consciousness instinct, which is merely a treatment of knowledge as a deterrent or as a separator of knowledge in the eternal consciousness. It is always the self-image. That is what is determined in the Brahma Sutra, 'Jno'ta evam' The word jnya, in this sense, is only knowledgeable by the suffix ka. Therefore, since the exit of that by the eyes and other means is not described here, there is no contradiction in the doctrine of Advaita, nor is there any consultation of the vibration proved by the vision of recognition.

|| This is the fourth enhancement of mental joy in the explanation of Srimansollasa.

1. Here 'is the division. There are special vibrations. This is the text in the handwriting.
2. Here the text 'There is no vibration of the self-righteousness here' is in the handwriting.
3. Here the text 'Chaksuradidva' is in the manuscript.
4. This is the subject of the formula 'jno'ta eva'
5. Here, for instance, the commentary seems to have the following meaning: the vision of recognition is accepted as the vibration of the Self-realization, while Bhagavad-gītā Śāṅkara-ācārya, on the occasion of explaining the Sutra 'jno'ta evam', accepts that it is the form of knowledge alone. Amarnath and others have presented the same objection. The solution to that

is given by Mr. Anantha Krishna Shastri as follows: The use of the term knowledge in the circle of the end is formal. External vibration is the outward movement of the name-ending sense through the eyes and other organs. In the end, knowledge of external instincts arises through the eyes and others, and that is what is presented here about the external object. Therefore there is no contradiction in this on the part of the Advaita as accepted by Shankara.

Then the fifth joy in the mind joy

According to Cārvāka, who argues for the body and the self, the four elements are the only direct evidence.

The first verse examines the uniqueness of the Self, the falsity of both dreams and awakenings, the experience of the Self as the second of the steady intelligences, and so on. Secondly, the one-being argument is established that the Self, which is possessed by ignorance, is the cause of the entire universe by the method of divergence. In the third, he determined that the universe is an entity under the Supreme Self and that it is a light under its light. The fourth universe is the light under the light of the Self, and since it is omnipresent, it is the light under the Supreme Lord who is present in it through the consciousness, and therefore the law of meditation is compiled. There, in the commentary on meditation, although it is theorized that meditation on each other is only meditation on association with the attributable to the Supreme Soul, it is also arranged that meditation is not even meditation on its nature. Therefore, by the law of the exception of the accusation, he defined the knowable Self-Element. Therefore, what remains is the form of Brahman presented as "Athato Brahma-jigyasa"? What is the essence of the soul? Or is it the Absolute Truth beyond that? Then the fourth verse:

"I am thus manifested in all living beings as the horse of God I am the horse of the divine I am the horse of the divine I am the horse of the divine and the horse of the dirty

This verse shows that the essence of the living entity is the Brahman, according to the Lord of the gods, which is the principle of Mandana. From this it is therefore understood that Mandana, like the unity of principles, is the Lord of the demigods who accepted the āśrama of renunciation. Therefore, it is necessary to consider what is the essence of the Self here. There, in the conclusion of the Jinnasa Sutra, the feet of the Lord apply, "Whether that Brahman again is known or unknown? If it is known, it should not be inquired. If it is unknown, it is not possible. They present "the contradiction to that particular" and take differences of doctrine: "The worldly say that the soul is distinct from consciousness only, the senses are the consciousness, there is a worldly doer other than body and others, others say that the enjoyer is not the doer. But they rejected, "There is so much Brahman, eternally pure, Buddha-free, omniscient, omnipotent. For the word Brahman is perceived to have eternal purity and other dharmas, since it follows the meaning of the greater death. Mansollaso'pi-

"When the living entity develops the sense of I am God, he will become omniscient and omnipotent.

This is the same meaning as the name Jhalak. It is therefore understood that in the above-mentioned principles, the Lord and others relied on the principle of "the soul is the enjoyer, the other. This is the opportunity to comment on the previous aspect of the commentary on the intention

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68. 68

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Mansollasavartikam

Moksha and death are nothing but lustful and purposeful ||?|

Indeed, God is not the doer of the story of the next world in vain.

Bhamati: 'Then what is undoubted and unnecessary is not visible to the sight, as a pot or a tooth of a knife approached by the senses of the same hell, and if it is a pervasive contradictory perception that it is Brahman (Brahma Sutra Bhashya Bhamati 1-1-1). He rejects the argument that the body is the self of the senses, promising that whatever is doubtful about the body, senses, mind and intelligence by discrimination is proved by indirect experience, and that it is not worthy of inquiry. Therefore, even the mental joy, which is independent of the body and other self-realization, is to be considered as the Absolute Truth, and nothing else.

That the disappointment of that view will be at the opportunity of explaining the verse, he first presents the body-self argument, saying that there is only one proof.

Charvaka speaks beautifully, with a pleasant and all-attractive discourse. The judgment and proof of the fact that all philosophies are the same should be stated. That perfect theorem is the theorem of that philosophy, and that is the essence of that philosophy. And that must be accepted as unhindered unlikely-authentic or direct evidence, where inference and others other than direct are not improbable-authentic. Evidence such as inference takes on indirect objects and finds itself. Nor is there any intelligence of improbability, nor can even those who argue for the authenticity of the Vedas say that intelligence of improbability is impossible in the Vedic sense, since the Vedas themselves demonstrate that selfishness is impossible. For there are many different meanings that are interrupted, and there are hundreds of other Vedas with unlikely meanings. This is the same judgment in inference. For all testing without inference, or words, etc., is not evidence by a direct conversation. Therefore, inference and others cannot be

validated until they are directly disputed. For inferences and other things, which are exhausted by the mere possibility of the subject, cannot be proved. Whatever the story there or in others, no form is seen in the Self other than the Tvajiva body, by any evidence other than direct perception. After death, who knows whether there is another world or the departure of the soul there? Therefore, it is not a story beyond the body. Therefore, it is not a story of the afterlife, or a story of salvation beyond death.

There, death is not appropriate for one who is born or sick as soon as he is born in the process of liberation, but death is a man who desires wealth. The story of right and wrong, however, is considered to be the main one, and even there, the only recourse is to examine the society from time to time and decide. As long as one lives, one should consider the body as the self and drink ghee, but without the control of the life-force, all arrangements become or are determined by the sunset and other things. There the Lord is the leader of the people and not all of Himself. How about the next world, remembering the pleasant diagnosis of the world itself, and not even examining heaven and other things, but judging yourself beyond burning.

Even dreams and other things are memories that are bound only by past desires. They also move like the body, Dharma consciousness burns it directly, therefore there is no fault. Therefore, without burning, there is no soul, otherwise, like the body, it is also separate

Explanation of the fifth verse

I am destroyed and the Self is destroyed before the pot is destroyed The body appears to be tall, young and childish. There is born, transformed, old, depleted, aging and dead. Thus described are the six transformations of the modes of nature. The division of castes and orders is established in the bodies themselves. They use the auspicious blessings of the body for a hundred lives. This is how Charvaka, who is slightly conscious, reads the universe.

Some say that I breathe, I live, I am hungry and thirsty. Because of this unbelief, they believe that the life-force is the soul.

I hear, see, smell and vibrate some of the opinions of Charvaka, who speaks of the senses and the self. 7 || Thus, the senses are perceived as self-realized, and even more so.

61. 61

It will be seen. Without the body, the soul cannot be manifested by anyone other than it. Therefore the body itself is directly called the Self-Element, distinct from the power of consciousness.

This also directly explains that Hasva Dighon is young, childish, born, mature, old, emaciated, old and dead. since it is the subject of only burning, and since it is the same as that which is beyond it and the opposite of it. The division of varna and ashrama This division into Brahmin,

Kshatriya, Vaishya and Sudra is also a proof of the self-identity of the body. Although the rituals of birth, death and other rituals are not authentic from the point of view of Cārvāka, they are also defined as authentic from the point of view of others.

In fact, the scripture says that the Self, which is the food and taste of the other, is the proof of the Self of the body. This is my father, this is my mother, this is my grandfather, by mere knowledge and so on, is self-gain under it, and there is no judgment of authenticity by the leader, since the contradiction of behavior is inactive even in the absence of it. For many untruths are the causes of the action of wealth, what is more, since the doctrine that all the virtuous are the cause of the action of wealth, there is no petty trouble from the point of view of the body-self-advocate. ||2-51/2

This is the same justice as the life-force and the self-argument. Since it is proved by the scriptures that the other inner soul of that also is the life-force and the other inner soul is the mind. Even that, because it is directly proved by the conversationalist, he argues that some. Id manomayasya-

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Mansollasavartikam

Others chanted that by the strength of belief I know the intelligence and the self-consciousness.

The refutation of the opinion of Vehatmavashi Charvaka is said to be their corruption of the minds deluded by illusion.

They considered their body, their life force, their senses to be moving and their intelligence to be empty, and they were like women, children, blind and dull. I offer my obeisances to that Śrī Gurumūrti, the idol of Śrī Dakṣiṇa, who destroys the great illusion imagined by the luxury of illusory powers

This is the meaning of this for the embodied, the dull-minded, the stone-like souls.

Pyupalakshanam. For the dharmas of breathing, mind, intellect, drinking and others are the dharmas of the senses. The life-force and others are the Self, and the life-force and the senses are the poor, according to the division of Charvaka.6-83/2

Explanation of the fifth verse of the Sri Dakshinamurti Stotra, Deham Pranamapi

Considering the illusory doctrine of the body as the self to be refuted, the Lord's feet praise the Śrī Dakṣiṇā-murti, saying that the body is also the life-force. By this the feet of the Supreme Personality of Godhead, beginning with the statement that the body alone is distinct from consciousness, reject the arguments that 'some say that it is knowledge' There, although the self-argument of the mind is not translated separately in the conclusion of the commentary on the inquiry and here as well, its disappointment is also taken as a characteristic of the quota of disappointment, since it is caused by mental joy. Here, like the arguments of food and life-giving knowledge, it too has a rejectable core of directives. It is believed that the argument that the mind is also the senses is also specified by the interpretation of the argument that the mind is the self, and that the argument that the mind is the self is not collected separately. Hence it is known here that he is acceptable to the feet of the Lord. The scriptures do not say that the mind is a separate Self, but that the mind is the sense of perception, since it is not perceived by the sense of perception as the sense of perception. And the entrance of the mind into the mental cell of mental joy and truth, like the senses of power and action, takes only the power of action. That is why the self-excitement of the mind is a distinct disappointment to the argument of the self-knowledge of the mind, even though it is incorporated into the core of previous aspects.

Here, Charvaka reads the world as the opportunity of the former wing, the condemnation of the extremely unconscious, the confusion of the ego, the very speaking, the avakansha marnas, and the phrase of the likeness of the blind and the dull. Although there is a hellish entry of even nihilism into the bath, knowing that there is nothing in growth. However, it has already been reported that disappointment is meant by the fact that Nanan Anankana is also a different argument. Knowledge of the Self of body and others is only an illusion. This means that the self-realization of the Lord and others is not bound by the separation of the body and other things.

Although the very word deluded indicates that disappointment, yet the description of the delusion of the Lord and others in knowing it
Explanation of the fifth verse

How can the ego be the destroyer of inclusion? The body is not the self, but the self, because it is the source of the universe Because of its formlessness, its breath, and its physical nature, it

became a pot. Vaiha is seen even in fainting, sleep and death Because it is separate from the body and other things, it is not perceived as the Self. as the sun is the transformation of the instincts of the universe

It indicates that the body and other things are separately bound by realization. The purpose of the adjective of greatness in delusion, 'destroyer of great delusions', is to express wonder at the pervasiveness of the egoistic attachment to 'I', as a diagnosis of great suffering, as it pervades the entire universe. By saying 'Vyamohasamharine', he signifies that Sri Dakshinamurti is the Guru's idol, proved by her own experience.

Here the joy of the mind is the first cause of the disappointment of the Self in all things, such as the body. The plan is how the ego-being, the directness, is merely light, without the entrance of God, the pursuit of inclusion as a cause of divergence, or by the method of position, without difference. For the absence of light other than the entrance of God is to be traced here as previously described, otherwise the assumption of the ego-being of stones and others is also attributed to the stone-faced souls. This indicates the assumption that liberation is the purpose of man, since liberation is like a stone in liberation for those who accept that the Self is the form of knowledge of the ego and the dependence on eternal knowledge. There is this use of inference, since the body and other things are not meaningful by nature, since they are dull, like stones. This means that he does not know himself as a body, saying that he is a pot.

Then he rejects the argument that the body is the self, which has been ordered, saying that the body is so far away. The plan is that the body is like a pot because it is visible, dull, formless, sustainable and physical. There, the perception of the invisibility of the Self is like a pot, since self-revelation is perceived, as proved by the inference of self-revelation. Dullness in the self, however, is hindered, since it is not unconscious. Dullness and unconsciousness are the difference between four evils. Nor is it form-like by itself, otherwise it would be invisible. Nor is the self visible, since it is perceived even in a dream. And then the eyes were not displeased. and that the Self is devoid of components, not that it is co-component, otherwise it is assumed to be impermanent. Thus it does not have materiality.||103/2

This also explains the experience of I am thin, I am fat, etc. For in relying on that, there would be no counter-argument that 'I experience the same things that I experienced in my childhood as my fathers in old age. For there is no body in childhood, and even the mind has not traced the smell of recognition. Moreover, at the end of her dream, she assumed a divine body and enjoyed various parts there, thus awakening, she attained herself to a human body. The tiger of sacrifice, however, sees himself as separate from the body, not as dependent on the body. That in many moochrdas, sleeps and deaths the body was perceived, but the soul did not then feel the harm. Nor is the body so without Ata, the body is the Self. But the experience of my body is in the body-self argument

2. Aralekhanadasane hi iti text abhyan

2. This means that the body is knotted and the self is raised and the finn is burning in the fire.

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Similarly, the male is the ultimate cause of separation from marriage. The child and the blind think that this is my body No one even knows that I am Beho. Refutation of the views of the senses and the self

The senses are not the self, since they are the instruments, like a lamp. The eye is the means of perceiving form like the threefold light. The sense of smell is like a bunch of flowers. The tongue is receptive to taste like the butter of slaughtered honey. I have no senses, I am dumb, I am deaf. People say this without the senses, are they devoid of self?

This refutes the view of Cārvāka, who argues that the life-force is the self, and that the life-force is not the self when one is asleep because of the absence of knowledge. For the purpose of breaking the fatigue arising from the enjoyment of waking dreams. When a person is asleep, he is able to protect his body.

He argues that the opposite is true. In the body-self argument, even in the case of unconsciousness, there is an instinct as if awake, but in a dream there is no instinct, since there is no experience of one's own body. What's more? But no one has the experience that I am the body as I am the body.21-133/2

This also refutes the argument that the various senses are the self, and he argues that the senses are also the same. The senses are the senses, and they are only the basis of the various qualities, as they are said to be, and they are not the knower. Nor do the senses respond to the Self as I. ||14-1

This is the same judgment in life, intelligence, etc. For the life-force is the power of action, not the power of knowledge, and not the soul. Intelligence is the authority of knowledge, not the knower, for it too is not the self of the cause and effect of knowledge, and because it is unstable, it is also stable in the self, he argues, even the life-force. For sleep is even self-experience. Nor is the life-force the power of experience, since it depends only on the action of breathing. Therefore, he is not the self either. ||17/2||

That is what Vishadaryat- is awake. Here not only the life but all the actions should not be the soul-

He concluded that he deserved it.

There, first, the life-force is not the soul, but the cause is said to be the soul, for the soul was known as the doer. There the life-force is only active
Explanation of the fifth verse

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The life-force moves only for the enjoyment of the remaining actions If there is consciousness of the life force at the end of the action.

But when life is disturbed how can one stop doing it?

Sammaji, for instance, soldiers do not cease when they are engaged in battle.

Therefore, the life-force cannot be the master of the senses When the mind ceases to be in the motivating state, it ceases. Then the man is the master of all the actions.

Intelligence is the refutation of the Self, but intelligence is a transient altar that is accompanied by the movements of the body. But the world should be illuminated by the reflection of the Self.

It cannot be known, since it is unconscious. The contradiction of experience is that I am a dream of happiness, even though I am illuminated not only by the Self of consciousness, but also by the Self of bliss.

In the second case, however, the cause is not the doer, since sleep is not the form of knowledge and desire, but rather the only means of releasing the fatigue arising from the enjoyment of waking dreams. Nor is the end of actions awake in the master. If the life-force is the soul, then how is it that the senses and the mind are awake in it? The life force just moves. Like soldiers to protect the body of their master. Therefore, he is not the master of the actions.

Therefore, it is a clear explanation that neither the life-force nor the mind nor the senses are the masters of all actions.||18-2

Beyond this, the argument of the intellectual self is rejected, saying, "Let there be intelligence. Here this essence is meant by the word intellect only as knowledge, not the mind as the source of knowledge. since the self-being of that action is already disappointed by the law of the eye and others. There knowledge is the result of the mind in its own self-argument in the form of transient instinct. Even so, sleep does not exist in the absence of dependence on the resulting mind. Indeed, only the life-force then follows, but it is only capable of action and not of knowledge, and in the absence of knowledge, it would be a selflessness argument in its being the Self. In waking and dreaming, however, the mind results may be in the form of instincts, but they are transient, wandering, one disappears and the other cries. That which is destroyed is transient and destructive, and there is no story of recognition or memory, since there is no difference between anyone and everything that is being known and engaged in it. No. Bidanagarit Vigyanachadisampradaya. For they seem to accept the fire of mere transitory knowledge so far. Tabane kapal scientific sat ucyan hi tein objects are not perceived without the title of knowledge knowledge is perceivable saheb becomes object perception, not acceptable objects of knowledge. and in the Chochyane, the co-perception is the Nilmadia. This is the Buddhist side of Sri Gadudayanacharya Buddhist Rights Sahanadi Bhavan, neither of the Pinakarasya.

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Mansollasavartikam

Intelligence arises in the Self and dissolves in the Self. Intelligence that is not present before and above is not self-sufficient. Simultaneous multiple intelligences apply every moment. 25 || It should not cause a difference in intelligence, nor should it be destroyed by the non-existent.

The rejection of the consensus of the aggregate self is the self of these if the self is separated in one place. Consciousness cannot be applied to you because you are not a collection. If there is much intention of different movements it is not worshipped.

This may be immediately different or it will become inactive. Relying on the measure of the Self, the denial of the Self-being of the body and others, it is understood that the Self is pervasive even within the body.

For the desire of the intellect is righteousness, since it is transient, since it is absent at the time of desire, and since it depends on desire. That's why it's not a trend, is it much? It would not even be reflective. For its illumination is not self-evident from its own manifestation there through the reflection of consciousness, but it must be said that its origin in itself is its own destruction in its own Self. Nor is transient knowledge the cause of itself, nor is it itself the object of its own, nor can it be in the state of its own destruction at once. That's why it's not even that self.

This is what is meant by the preceding and following. Therefore, the emergence of many knowledges by their transient nature, and the emergence of other knowledges in the same destruction, would not be possible, since all are non-existent. Therefore, the intellect is not the forest soul. 23-251/2

That is why the argument that everything in the body is self-realized is rejected. Even there, the assumption of the experiences of seeing and hearing as the body is the same as the assumption of the eye as the self of hearing and other things. Therefore, in order to avoid the above-mentioned error, he says that all these are contaminated by the fact that they are not self-contained.

This is the same description of the Bhamati- something that should be understood as the self of the body and other things, or of the community of its parts, and each of its parts. Since many consciousnesses are independent of each consciousness and are not a single sentence, the body selling the opposite and so on would apply to the body being mad or inactive. The sacrifice of consciousness of many did not warn that even the members of the Self of consciousness were cut off in one component. Nor has the rule of being without many components been seen. That the same organ, when it is broken, does not move in the absence of it. The verse sacrifice, however, is well-defined. In the special Rat Bhamati, the description of the former half is later and the description of the latter half is earlier. Not worshiped or worshipped. 26-271/2

1. Kilvamini vayavasamudayo ini text bhagatya. p
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Fifth Jhanok Explanation

This is the size of an atom and does not pervade the entire body If the body size is not the oldest of the walls If it results in a behave, it will be destroyed in the same way. As a result of their actions, the worms and elephants are incarnate. 30 || Because it is pervasive, the soul enters into objects such as pots and pans, just as space enters into objects. It appears to the mind even on the scale of an atom In a dream, the universe, moving and nonmoving, is situated in the Self. Thus the illusion that I am in the body is the cause of the world

Now, relying on the measure of the self, he argues that the senses and other senses are the self, and that the body is the self. There, on the side of the body itself, the size of the body, its eternity, and the absence of transmigration are well known. Therefore, there is no concern for the measurement of the self, even if it spreads there. Although there is a story of the transmigration of the senses and others as the Self, and of their being the size of an atom and the size of the body, there is no possibility of the senses going and coming. However, they would not pervade the whole body, they would not see the whole body and other things with the eyes, and they would be selfless when the eyes and other things go out. When the body is the size of the body, all of them die because it is impossible for them to go outside. Even when the body is capable of contracting and developing, there is no difference in the size of the body. The same is true of the mind as the original self. In both cases, the assumption that the self is impermanent is the same as that of the body.

In terms of the size of the body, there is a difference in the result of the body of the doer, such as a worm, an elephant, etc., as a result of the action of the doer. This contamination, however, does not find room for the self-realization of the senses and others, since they are not capable of imagining the consequences of binding action in the absence of action. And there, if the mind were the measure of the Self, the establishment of the moving and non-moving of the universe would not be lost there. Therefore, it is pervasive to accept that the self can be the size of an atom or the size of a body or other object. In the chapter on the movements of the expressed white light, and in the proposal to refute the Jain doctrine, the commentaries on the Sutras. Nor, in this case, would there be a perception that I am everywhere, even if everything is assumed to be omniscient. Doubting that there would be no perception in ten and others, the formula 'because that is the essence of the modes, its explanation is like that of the wise' has been introduced. The meaning of that is that the perception that I am not everywhere, because of the mere cover of the particular title, according to the logic of the cloud, the sky and the great sky, is the perception of that in the body and other things. 28-313/2

* Handwritten text Unkramanyasamavaditi

Boat space is the Harlekh text.

2. Vaishnabhit jiyagatyavad pramukhnan iga apattaya bhavanni jivasyaanaparimannya sampurna sharire badnaya anupapatti anubhuyan khalu sampurn sharir badna. And yet this eternal, omnipresent, stable, immovable, eternal, sky-carrying, coming and going, etc., would not be the good path of the increased food-carriage, nor would any other carriage be attained.

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The scriptures say that he entered within and ruled, and that he sat down for liberation. Thus this great illusion bewilders even the speakers || 33|| Because when realized, it immediately merges into Savashiva. O devoid of the senses, you are the form of a human being. ||34||

He explains that meaning by saying, in the body and other things. Although the Self is like the pervasive sky, the expression of I am is the meditation on it by the separation of the consciousness. Here, the self-consciousness of the body and others, which is bound by the assumption of the instinct of proof, is not the omniscience of everything, nor even the entry into the pot and other things. The relationship between the pervasive Self in its manifest form as the dwelling place and the division of the divergence is the same everywhere. That is why the instinct is accepted for the purpose of expressing the difference of paraga, or for the purpose of experiencing the cover. Because without the separation of the consciousness there is no experience of covering in the beginning of the pot, and in the beginning of the dream there is always perception by the separation of the consciousness from the meditation of the witness.

What, then, is the inference here? The entrance of consciousness everywhere, in the absence of any particularity, is somewhere always the manifestation, somewhere sometimes, and how is it that consciousness of its own light is not light? Truth is consciousness, which is its own light, but it is always its own light. That is why it is the abode of the whole world, and the renunciation of its ignorance is called knowledge by the instinct of living beings caused by the evidence

opposed to it. And even though this situation is awakened, why do the plaintiffs not believe it, and ask, how is it that the covering of consciousness is ignorance by the expression of action? And how is it dependent on it? What is the deterrent? And how can it be withdrawn even by the knowledge of eternity? What is the nature of it? How indecisive? etc.

Oh' wonderful, or not wonderful, if this, with the help of the great illusion, covers even its own pervasive light, then what is to be said that it does not cover even when it is repeatedly announced?

Let us, again, awaken the arguments that the realization of the essence of the abode, which is caused by proof, is the only deterrent to ignorance. Similarly, since Mahini has the power to cover, not only consciousness, but also the arguments, its renunciation is not possible without the realization of the Tattva. But ignorance ceases only for him who has realized the Tattva. Not of any other, he argues, because. Because she has realized Sadaśiva, the Supreme Soul, she merges in Him, and nothing else. There is no story of separation from inference, how can ignorance cover the Brahman, etc.?

The conclusion is that the self-realization of the burning senses, mind and ignorance is the only way to reject the self-realization of the self in its seclusion, and not otherwise to attain the self-form of the piece by the division of the known and the unknown. Similarly, he binds the Self of Bliss as the realization of the piece, as the covering, as the crystallized Sri Dakshinamurti, as the gravity and others, and concludes the fifth paraphatla, indicating that the fourth and seventh ends of the role are given. To the self-realization of the Self, which has attained the Self by its seclusion in the Tara-sense-pranas, by the renunciation of the title of the distant form of the Self,

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Waya

O chest-image, you are the only form of knowledge. This is the explanation of the meaning of the Śrī Dakṣiṇāmūrti Stotra. The essay is a collection of five joys in the mental joy. || This is the fifth mollasa in the Srimansollasa.

The plan is to offer obeisances to the form of knowledge and bliss, to the unbroken soul, free from the division of knowledge and ignorance, to the right-hand idol. Since it is known by the law in the state of possession by the eternal Self and also by the Self of consciousness, and since there is no part to be known from knowledge in the state of wisdom situated in the unknown Self of bliss, knowledge is indicated by the whole Self in the form of knowledge and bliss.

Therefore, although the Self of eternal bliss does not distinguish between knowledge and bliss by eliminating the difference between knowledge and bliss by eliminating the difference

between knowledge and bliss, the word knowledge is used to indicate that the Self of bliss does not follow ignorance in the state of knowledge. The emptiness of the self, body, senses, life-force and intelligence is defined in the body and other things as the truth itself. That is why the scripture says, 'The incorporeal Bavasanta is not touched by the pleasant or the unpleasant. ||341/2||

Then he presents the conclusion of the meaning of the fifth verse of the Vatsara Prapta. ||35||

In the fifth verse, 'Mayashaktivilasakalpitamahavyamohasamharine', the use of the term mayashakti and then the use of the term mahavyamoha is contrary to the Advaita doctrine. It is well known in the philosophy of recognition that illusion is a special power of God. Therefore, says Amara Nath, this verse does not rely on the principle of Advaita.

It should be noted here that in the Satyam Advaita doctrine there is no power of the Lord of Maya or who says so, and here in the verse it is not considered as the power of the Lord of Maya. There, according to the Lord of the gods, illusion or ignorance depends on the living entity, even according to the feet of the Lord. and this is manifest as meaningful because it is subordinate to it' in the Brahma Mimas. Because illusion is the source of consciousness, even if it is desired by the feet of the Supreme Personality of Godhead, it is the power of illusion to cover the Absolute Truth, or delusion, but illusion is thus powerful. The doctrine of Advaita is that illusion is predominant only in the power of covering, and that the power of covering and deflection is predominant. There, too, her power of delusion or her power of covering is not disturbed. Similarly, in the Bhagavad Gita, nothing is cut off that knowledge is covered by ignorance, by which beings are deluded. It is expressed in the commentary that the ego of self-being is covered by ignorance in consciousness alone, even in the body and other seats.

|||| This is the fifth enhancement of the mental joy of the blessed mind. 1. Shanidhya ini seems to be the handwritten text. Instead of up covering and deflecting, the text deflection and deflection in ignorance would be almost appropriate.

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Then the sixth joy in the mental joy

The analysis of the subject of sleep is to be understood as the universe in a dream is the same as it is in waking state. "The body, the life-force, the senses, the moving intellect, sleep empty," in the fifth verse beginning

The sixth verse is intended to refute the argument that the void is the self, since the argument that the void is the self remains at the time of the explanation of that verse. He summarizes that process as a dream. Here it is examined that the meanings exist in the same way as in dream and wakefulness. That parable of the dream indicates the rejection of the scientific theory that there is no separate form of meanings apart from the scientific theory. This is also evident in the commentary on the Sutra, 'from irreligion and not as from dreams and other things. and the difference between the obstacles and the obstacles of the meanings, not between the good and the bad. It has also been explained that that Sattva is the Sattva of the Lord because it is eternal. In the case of obstacles and obstacles, the cause of the transaction is the destruction of the faults. Therefore, considering that the scientific argument of the Saugatas is almost rejected, the mere argument of the Buddhists is rejected here.

Here, at the time of the welcome, there are two types, from the difference of assumption and from the difference of humility. They are of three kinds: those who argue for all existence, those who argue for the Self of knowledge alone, and those who argue for all non-existence. All acknowledge the transience of His objects and the origin of the earth and other bodies of man and others in the aggregate of atoms from the shoulders of science, ritual and pain. There, in the first place, even the meanings are muraried by the distinction of knowledge and form. Scientists, on the other hand, deny the existence of meanings separate from the form of knowledge. The nihilists, on the other hand, believe that all things do not exist in general because of the branches of science. There, the Lord's feet refute the first two aspects in detail, beginning with the community authority. In the case of the all-null argument, however, 'the nihilist side is said to be disrespectful in refuting it, since it is contrary to all evidence,' having almost refuted it by all the two arguments in various ways. That is not only the existence of God, but also the existence of living beings. There is an element called void, according to the secondary cause: there is, there is nothing, there is nothing in common with both void beings. The self-characteristic name follows the generality of being. But even that, which is perceived to exist because of the existence of the first crore truths, is the hidden truth itself, not the ultimate truth. Therefore, even the perception that there is something there is an illusion. Being liberated from the four crores, one does not know one's own characteristics, so long as one follows everything by being directly covered by the truth that there is and so on. That is, there is no being, no absence, no fear of the absence of being. Because of the absence of absolute existence, the system of origin is based on the doctrine of origin, but that is not the case with the movement of the object. According to that view, the argument of ignorance can somehow be in the dream of awakening by the fact that even the Self does not exist. Therefore, even if the

existence of the Self depends on that state, it is not 1 The existence of knowledge in the ultimate sense is rejected by the rejection of the existence of all. Therefore, it is not possible to arrange the essence of knowledge for the sake of the other by the origin of knowledge in the states of waking and non-waking.

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Whose what appears in sleep, who is permanently conscious there ||1 The presentation of the Buddhist intoxication

Everything is transient and empty, and everything is characteristic of itself.

The aggregates of atoms are the breezes of water and fire

The bodies of human beings and others are composed of five shoulders.

The shoulders are the sources of form, knowledge, sense and ritual.

Forms, objects and the senses are called forms.

It is possible. Therefore, taking sleep, its existence is attracted by them. By examining the state of unconsciousness and supporting the existence of the Self, the sixth verse descends to support the existence of the Self, with the intention that the existence of the Self should be rejected. This implies that the existence of the Self in waking and dreaming is somehow concealed. If so, then why does the Self not exist? By the argument that the permanent soul should somehow be accepted in waking and dreaming, or by the judgment that 'let the wicked be pleased', there is no contradiction in all non-existence that even there the permanent soul is accepted by him. There is the absence of all knowledge, such as sleep, and hence the experience of 'I have not known anything' and 'I do not know anyone else' Similarly, there is no knowledge, no knowable, no known, and therefore there is no self, since there is no triplet

From this point onwards the processes of those who argue for the emptiness of all are summarized by the use of the sixth verse to refute them by saying, "Sarvabve."

This is the meaning - everything - the atoms and the five shoulders are all transient voids, freed from the fourfold characteristics of truth, falsehood, goodness and goodness. The self-characteristic is only good, the breezes of water, fire, earth, fire and air, the aggregate of atoms, since there is no community other than the components, are the respective atoms. Those are those beings, that is, those beings.

Thus the five daughters of form, knowledge, sense, rituals and pains are the bodies of the earth and other atoms, and the bodies of man and others.

The tantra forms, the shoulders, the senses of objects, and the forms of the body. The noun branch is of five kinds, from the distinction of noun, quality, action and species. Even that example, however, is not the end of the noun branch by the order of gabam gauri and so on

1. Here, therefore, even they cannot say that the Self exists depending on that state. Therefore, it is impossible to forbid the existence of the dream, which is attracted by them by taking it as a sleep, and because it is the source of the ignorance of the dull. Therefore, in the beginning of sleep, the existence of the Atanasvatushkotivinirmukta is lagshipyate, the meaning of the talents. Therefore, it is impossible to say that it is dependent on that day. Therefore, in the absence of this from the Sushuptigada, we shall make the textual association in this manner.

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Knowledge of the senses of objects is called the branch of knowledge. It is composed of noun, quality, action, species, specific beliefs. The fivefold imagination is said to be the source of the sense-branch. The species of cows is called Gauri, and the cowhood is the cow. His qualities are white and others and his actions are like those of going. The horned four-legged finger is a distinctive feature. Thus the five kinds of clustering are called the noun branches. The branch of samskaras, such as passion, is called the samskaraskanda. Happiness, pain and delusion are the shoulders of the Vedas.⁸ There is no soul other than these five shoulders. No god is the creator of the world beyond his own. It is born from the shoulders, from the atoms, from the transients. From the previous previous moment, the moment will be the latter From the former knowledge arises the latter knowledge. This is the knowledge that this is the same as the flame of the universe The intelligent illusionists imagine that the self exists and appears to be in the self.

defined. Then the branch of ritual and desire is defined. Thus the five branches are composed of four kinds of atoms.

The soul is not separate from the body. The branch of knowledge is also within the body. That, too, is temporarily freed from the four crores. The five-branched four-dimensional atom is transiently empty. There is the appearance of the void from the previous moment to the next moment, and from the previous knowledge to the next knowledge.

This is the same arrangement according to the Yoga-character, but the branch of knowledge is no self, nor is it empty, nor are the atoms and the like beyond knowledge. and the specialty that it is not empty.

Thus science is attachment, but not attachment beyond that form. nor is it in the form of it. This is what is rejected by the Shabbar commentary, that after the end of the scientific argument, let it be empty. The empty terms are devoid of dependence. Not that science is independent

1. The text Asha Nanya is handwritten. But the sun appears to be seven. The difference between the sixth and the sixth mediums of science is that which the scientist drinks and that which is rich. But the Shunyashadis forbid everything. Therefore, this is arranged in the case of Chandradharja Pratidhi-Chindvadri Yoga, Chara Vijnanaya and others, who do not give.

It seems to mean that knowledge is not a trap.

What does the sky shine without harm and sin?||129 Thus the Buddhist theorist is forbidden to speak.

Disappointment of Buddhist views

The man who, like the poisonous moon engulfed by Rahu, became asleep because of the illusory energy, which was only a good thing, because of the withdrawal of his senses. I offer my obeisances to the idol of the Śrī Guru, the idol of the Śrī Dakṣiṇa, who is recognized at the time of awakening as a previous dream.

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That's what it means. According to him, all objects exist in the form of knowledge even in the distinction of eternity and others as emptiness. All the atoms of the earth and others perceive that what exists appears, and that belief is illusion and self-dependence. Therefore, the argument that there is a Self even in the beginning of waking is bound only to the universe, but the sixth verse is to dispel the doubt that the Self exists beyond knowledge, which is transient in name. ||4-121/2

Explanation of the sixth verse of the Sri Dakshinamurti Stotra, which is grasped by Rahu

In deep sleep the soul is only good, not separate from good, which would lead to emptiness. That, however, is self-illumination, and since it is self-illumination, it does not appear to be the renunciation of ignorance of its subject except by anyone else. That which may be questioned as to what appears to whom, that self-illumination is there as permanent as in waking dreams

and not transient. And so all objects, dreams or emotions are like this. Even the soul is neither transient nor empty, nor does the self-illumination, covered by illusion, shine in the form of anything or in the form of bliss other than the sun and moon eclipsed by Rahu. Because of the merger of the consciousness that expresses it. Even in the form of a witness when asleep, it does not appear as if it were awake. For the sun eclipsed by Rahu is not even unlit at the time of eclipse or temporarily empty. Similarly, this Self, then unmanifest, does not exist, but is permanent. How permanent? There is a self-illuminating horse that only illuminates him. Otherwise, it would be doubtful that even a rabbit's horn or the like does not appear, but it itself shines to itself. To prevent that, there is self-illumination from the covering of illusion, not from non-existence. Otherwise this solution would be the same even for a rabbit's horn and so on, and it would not

1. The text in the handwriting is Atyashrayameva.
2. The text in the handwriting is that the name is transient.
3. In its self-revealing name-revealingness, the truth-fairy is the source of non-behavioral objects. For the atya itself is the subject of the behavior of the close examination. But since he is self-illumination, the text in Harala writes that self-illumination does not appear to be the renunciation of ignorance of its subject except to anyone else.
4. The meaning is understood that it is not possible to say that the objects which appear are like rabbits, vultures, etc.

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Mansollasavartikam

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This is what it means:

If the cause of the universe is empty, the universe itself will not be fulfilled Who asserts that the pot is empty and the cloth is empty?

Whatever is covered by ignorance, such as the horns of a rabbit, does not appear. Otherwise, one should assume that the sun, moon and other objects shining east and north are not illuminated at the time of the eclipse of Rahu. The distinction here is that in the illustration Rahu is covered by the army of Rahu, and in the case of Dartha he is covered by the army of Maya. Similarly, before and after sleep, the illuminating soul did not exist, nor was it transient or empty.

Another distinction is that the light of a person eclipsed by Rahu is only covered by grass, and then other behaviors are also light of others, but not so of a person who is asleep. There is doubt as to how the illustration of Rahu eclipsed by the mere illumination of the sleeping state can be considered to be the only mode of goodness. This is an illustration only of the unlightness of the covered, but the difference between it and the illustration is that it is not all-unlight, nor is it all-light This means that the light of others is not perceived by anyone, much less the self, in the form of ego, since the light of others is not perceived by the conclusion of actions, but in sleep it is not perceived by the conclusion of actions. In any case, since the moon and the sun in the face of Rahu refrain from their actions as witnesses to the awakened soul, just as the moon and the sun in the face of Rahu refrain from their actions as witnesses, the sense of illustration and illustration of other souls is also present in both.

There, just as there is the recognition that this same moon is free, so far there is the perception that 'he did not say that he saw it' Thus, when he woke up from his sleep, he recognized that he was the same person. Similarly, 'I have not experienced anything for so long', and that it does not return, means that it is neither non-existent nor emptiness.

and since the self-experience exists as before and after the expansion of the law, 'and what is not in the beginning and in the end is so in the present' By its never being, there is no existence or emptiness, which would lead to the illusion of the Self existing and appearing. This is the same justice in God. Some believe that the rejection of the void doctrine of the Lord's feet does not follow that view that absence is taken by the word void by the Lord's feet, since the Lord's feet and others propose it there. There, the disappointment of the causality of absence is as proved as the possibility of being the cause of being, according to which the causality of being itself is proved to be meaningful. In the argument of emptiness, however, neither being nor non-being, nor both, nor both are empty. The Lord's intention is that there is no cause of emotion, no cause of absence, no cause of fear, and no cause of both, which is contrary to all evidence. For empty cannot be expressed even by the word empty, nor should it be said to be empty:

"It should not be said that it is empty or that it is not empty.

But by that which the intellect of emptiness is called meditations." From the secondary statement.

Anan Slakana primarily defined the threefold Self in God, the Guru, and let him explain all this, Manasallas - Shunyavvedi. For the void, freed from the fourfold, is not the cause of the world. That is the reason why it follows in actions such as a clay pot. Nor did it follow in the case of empty works that the pot is empty and the cloth is empty. Scientism

1. Awana Nirupyan is the text Satana Adan.

1

Sixth Jnok Explanation

It would not appear to be empty if the world were like a human horn. What should a person seeking possessions give up, and what should a burdened person give up? Who can kill or forbid the emptiness of his own self? Therefore, the whole world is like this. If there is no aggregator of the atoms of the shoulders.

Being is the cause, and by the argument of evil action, evil is the cause. And there's no telling what follows and where. Nor is it thus void, since it must be said that its own characteristics follow everywhere. Here, in the emptiness of both, emptiness is also by nature, or emptiness by the invocation of cause, since emptiness is contrary to experience. Thus, nullification is contrary to evidence. The argument of emptiness is unjustified not only by the instinct of following emptiness but also by the assumption of proof. For the void is only being, and not even that which appears in itself or beyond, because of the absence of the light of the void of cause or effect. Therefore there is no assumption of light.||133/2

According to the Advaita view, since both the revealed of being and the light of being are subject to the light of cause and effect, and since the good form and the form of consciousness are the causes of the illuminating mind, there is no null argument that That's what he says, Naibet. For the void is neither true, nor non-true, nor true, and in the absence of truth it cannot be perceived as indirect, like the horn of a man, or as indirectly in truth. Therefore, if Sattva is to be accepted, then it is the object of perception as indirect. What's more? Even being the object of delusion would not be so in the emptiness of the world. Similarly, the assumption of the gift of that gift. This rejects the nihilism by the restriction of nihilism in the absence of knowledge of the knower and the knowable, namely, by the absence of all kinds of perceptions, such as proof, contradiction, etc., even in waking dreams. Thus, even in the absence of the cause of loss.

141/2

Now, according to the Buddhist view, since there is no law or prohibition, and since there is no system of religion or irreligion, there is no use of empty arguments. Similarly, he argues that the assumption of a behavioral system is also true. By this assumption of the initiator, the assumption of instinct, the whole world would be submerged in the ocean of calamity, which is rejected by it. That is the dormant Kalya, understanding what appears and who is permanent, the role of the omniscient and the existentialist of knowledge, in order to refute the view of the transience and stability of that essence, is rejected by the role of the nihilist.||153/2

Beyond this, let the Bodhisattva reject the process of the five shoulders and others of all three, saying, of the shoulders. Here the senses with their objects are the form-skin, and although they deserve to be destroyed by the formed earth and others or by the external bodies of man and others, the spirituality of the earth and others is also opposed because they are functional. This also explains the branch of science. That is the determination of form and other things in the form of 'I' or the objects of the senses and other things in the form of knowledge, but the branch of pain is the object of the experience of pleasant and unpleasant things. The government shoulder is the source of passion and other troubles, the sub-taxes of intoxication and other dharmadhamas. That is the same if the five-shoulder aggregate and the atom aggregate

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The aggregate is not without cause, the dull pots and pans. He thinks he should be a great gentleman and is confused. Why does a Buddhist who talks about himself observe a vow? In accepting the delusion of recognition, how can there be delusion when recognition is food and so on? This is the means of desire, just as food without food is gone. Deciding this, the child also proceeds to eat. The carrier of space is the action of the purpose of space. Similarly, the action of meaning is the knower of the doer of the man. Even during sleep, the self is the source of truth, knowledge and happiness.

The cause of all behavior, how does it find itself, in the absence of stability of the aggregator and in the emptiness of everything? Therefore, by the assumption of community, Buddhism in general and nihilism in particular are assumed. This is also stated in the Brahma Mimamsa in the formula 'community is attained even in both causes. Although this formula is invoked for the purpose of rejecting all existentialism, it is because of the equality of justice, that the rejection of nihilism is also a sub-characteristic of otherness, and that the conclusion of the form of justice in Brahmanical mysticism is implied, since there is no insistence on examples. That is why the formulation of the other system of meaning is the rejection of the nihilism.163/2

Here it is said that even the conscious being in the authority of community does not have the meaning of aggregate. Here, however, it is said that the consciousnesses of pots and pans themselves do not have the meaning of aggregate. That is, in the nihilism, since the emptiness of the conscious is also described, it is described that there is no cause of aggregation of pots and other things, considering that its aggregating nature cannot be rejected separately. That is what he says, great gentleman. This makes it impossible for the nihilists to perform even the special vows of being a great soul, since the soul is non-speaking. This judgment also shows that there is no aggregator. There, however, the idea that I should become a great soul would be confused by the acceptance of the self, since even the transitory nature is empty, and it is considered to be confused that it is not present. This also indicates that even transience is not the subject of the permanent Self, Sam-I. Otherwise, the pursuit of the future being, 'I shall be,' would be inappropriate.^{173/2}

There, as in the statement, 'The flame of a lamp is the flame of a lamp, which is to be recognized,' the essence is meant to be an illusion. There he says: Pratyabhiksheti. Here, since Advaitaism accepts the distinctiveness of good and evil, since the identity of being is not the subject of true perception, and since it is stable, the assumption of instinct is not so, but the nullity is not so, since the means of desire is null. Therefore, by assuming that instinct is otherwise, there is no assumption that it is transient. This means that even from the acceptance of the truth that what is transient in all existence and science is true, the assumption of true instinct is not justified according to the nihilist.

There, if the Buddhist view considers the objectivity of the sky to be the giver of opportunity and not the cause of the action of the self, then the text Chinn Inilkha Happiness is thus recognized as a dream because ||21|| The expression pratyabhijnayata is used in the active participle. The Self, being self-illuminated, knows itself by itself In deep sleep the foolish man is perceived as dull and blind by illusion It appears to be unlit and even self-lit In the dull self, the Vehavī is considered to be the direct master.

85. 85

He concludes that the self-talk is by no means possible, that the self may also be the agent of meaning and action, and that it may be the doer, the knower, etc., and that the self-talk is the giver of space. The meaning is clear.

That is why he rejects the objection of the Buddhists about the existence of the sky and proves the existence of the Self in sleep by saying that it is the time of sleep. Sleep does not illuminate the Self, but it illuminates the Self of Truth, Knowledge and Happiness, it illuminates itself by the Eternal Self, the Self of Knowledge and the Self of Happiness, but not by the Dual Self. In the merger of the pot, the pot and the sky are illuminated by the Self, which is separated from the universe like the great space. In waking, however, by the eternal combination of non-knowledge, the difference of eternal and other things used by it, the Self of bliss, is applied to non-light, and so is the difference of form even in sleep. He argued that the form of everything that is attributed to it, or that it is not the source of all things, is not the source of all things, since

the unmanifest Self is covered by ignorance. It is said to be 'true knowledge and pleasure' with special reference. Therefore, even though I recognize that I am dreaming of happiness there. There, recognition is the part of consciousness. In the ego part, however, it is only remembrance, since the experience during sleep is the only thing that is pursued there, and since there is no experience of the sleeping ego. Therefore, in the absence of the above-mentioned recognitions, it must be accepted that the soul is asleep.

Here, 'it is recognized' raises the doubt that the proof of recognition is the main self. Therefore, there is the use of the verb to do so. Because the soul is self-illuminating, it means that it recognizes itself, and he argues that it is recognized. Similarly, since even the action is not asleep, it is not proper to talk about the self merely by the absence of the perception that I am, since there is no preparation for the involvement of that form.

The non-being applies only to the fact that it does not attain, otherwise the assumption of all talk is always in the absence of perception. This means that even the emptiness of everything is not always perceived. He himself, who is perfect in this sense, says that they are asleep. The description that the soul appears to be asleep is contrary to experience, since no one then experiences it, but the statement is the statement of the blind by birth. Thus the speaker is foolish and blind by illusion, because then the Self, being deprived of knowledge, is then unlit and self-illuminated, just as the sun covered with honey shines and does not shine. What is more, the self-consciousness of the body from the body is not the dull-like appearance of the self-

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86. 86

Mansollasavartikam

The removal of delusion is called the liberation of the proofs.

Ethaiva Mohini is the illusory power of the great Lord Freed from the three states, he is untouched by the Voshavi He was as good as an iron rod and as good as a grain of banyan tree

Since the form can be understood by the discrimination of the knower of the field and the field, for those who do not discriminate between it, the body and other things are the Self, and nothing else besides them, nor does the Self shine. Therefore, just as the illuminated and unilluminated horse-soul cannot be perceived outside the body, so the self-illuminated soul cannot be perceived while asleep. Therefore, in a state of fascination, it is not appropriate to talk about oneself merely because one is not revealed. Similarly, self-illumination and non-illumination are seen even in the perception of the body as the self. Then he argues that the light of the main abode is the light of that illusion itself, and that it is the dull soul. Here the word Isha denotes consciousness possessed by ignorance, and its belonging only by the fact that illusion prevents it, since it is the object of ignorance itself. Here the argument of the transformation of the Brahman alone is understood by Mandana Mishra, who argues that the illusory nature of illusion is merely a covering, not a distraction. 24. .

Indeed, like the revolution of the wheel of living beings, it is always self-illuminating from the experience of the states of waking and others, and since the story of the experience of the Self is only a story. This means that one who has ascended the fifth and other roles is awake, asleep, liberated, free from all evils, consciousness alone, self-illumination, self-realization, and realizes the Self in the form of truth and bliss, even though it is accessible only by hearing. This is what the Gita means:

"Know that by bowing down, inquiring, and serving.

They will teach knowledge, the wise, the truth-seeing "so far .

Therefore it is proper to make an effort only to delude the great delusion and not to perceive the Self as permanent by wandering about in the states of waking and other states. For the soul, like an ishika, is only being and not empty, like a banyan tree, very subtle, cannot be perceived by merely seeing it properly, otherwise 'nyagrodhaphalamat ahara iti, idam bhagava iti mindhiti, minnam bhagava iti, kimtra pashasiti, anvya ivema dhana bhagavati, asamangaka mindhiti, bhinna bhagavati kimatra pashasiti na kincha bhagava In the order of this and so on, the causality of the very subtle cannot be perceived as inconsistent even with the eternal Self. Therefore, the very subtle self-contained Self does not deserve to be talked about merely by not seeing it. There, even if the bound person is asleep and does not talk about the fourth Self, it is not appropriate for the steady-minded person to experience the Self as the direct cause of the unconscious form of the unconscious Self. Therefore, since judgment is possible even in the absence of a subtle object by inference and other means, since the Chāndogya teaches the Self-Essence by the method of inferring cause by action,

That's what I'm going to point out, Ishika. Ishika is a special subtle sprout within Kusha and others, even if it is not illuminated, as if it were only good

Nadhin Prayata Shavan.

The Harpath is Sakshaatkaradharanana.

in

On the outside, he looked like a girl with a loose crown He is devoid of desire and changelessness and is devoid of reflection and devotion.

The Purusha is said to be the only perfect God Where words cease, the mind dissolves. Where all beings and worlds become one. All the elements are in the ocean, just as the oceans are in the ocean.

Just as the particles of a banyan tree are very fine inside and are the root cause of a great banyan tree, just as a banana tree is the root cause of many banana trees Thus, it is certain that even the unmanifest is the Self of the Being. This is the only description of the verse. The cause is the cause of the manifest states, which are present in the unmanifest state.

That is why in the Sad-Vidya it is heard that the Sat-matter, which has attained the identity of the unmanifest state of functionality, is also self-covered and is the cause of the universe. Obviously, light is the gross, transformed part of the breath, which is perfectly perceivable and capable of being related to others. Selfhood, however, is the opposite, and therefore cannot be perceived as being alone. Therefore, the meaning of the words of Vedanta, the Self, which is visible to the mind, cannot be seen without hearing, thinking, meditating, sitting, meditating, etc. In the meantime, even by the Vedanta, the second Self, or knowledge of the second falsehood, etc., deserves to be indiscriminate and indiscriminate. Indirect knowledge by virtue alone makes the object visible only by virtue of the renunciation of knowledge that produces non-being, but does not apply the behavior of appearance by the renunciation of ignorance that produces perception, as indirect knowledge does. They deserve to be ignored, considering that the senses are always indirect, such as directional gravity, and that they are not indirect objects. Even things that are directly worthy of being understood indirectly by inference are not even true. What is more, since it cannot be directed by many words, minds, or Vedanta, nor can the essences of sugarcane, salt, molasses, etc., be perceived as the Self-Essence

That is what he says: Where the word is. For the Self-Element, as long as it is realized in the form of a piece, is not dual, and even if it illuminates itself by pure being alone, it is not invisible, because of the interference. Even the statements of Vedanta indirectly convey the essence of the Self, but the realization of that is the bonding of the mind accompanied by the path of hearing, thinking, meditating and sitting.

'The statement that the mind is invisible to those who turn away from the words means that it is invisible to it without the path of hearing, thinking, meditating and sitting. That is why the scripture says, 'You are seen by this intelligence. Therefore, as long as there is self-realization, even the Vedanta can indirectly interfere with the Self-Element. The answer to the question of what would be its root even in good knowledge is as follows: Somya Annan Shungana Apa Mulmanvichchadri Samya Shungana Tajamulanvicchadra Tejasa Samya Shrungana

Sanmulamanvichcha 1 It seems to be indirectly sensible. That thing is direct, the text is conceivable.

2. From the co-existence of the evening fire function. Therefore, even the statements at the end of the H-center enlighten the Brahman by being defeated, not indirectly by the Vācaspati-śīdhis.

2 According to Evakari Vachaspatitiksha.

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8. 8

Mansollasavartikam

What is the sorrow there, what is the delusion, when one sees the Oneness? Because it is the form of the verbal and the descriptive, I am also with the alternative. By the elimination of the body and others it becomes possible to become devoid of alternative. 30 ||

If it is true that the learned Savbrahma is not present, then it is true.

By the method of inferring cause and effect, the self-realization of the Self is attributed to the Supreme Being. All this is indicated by the term Sanmatra and should be followed here.

Here, the suffix 'chi', which means 'beings become one', indicates that the being is not subject to the difference of titles because of its being. Furthermore, since it is indicated that the renunciation of the differences of the titles is indirect knowledge of the Self, it is clear that in the three states of that state only the Self is the essence of the Self, and not even the indirect knowledge of the renunciation.

This explains the question of 'who sees what in sleep' (6-1). It is proved that nothing appears to anyone, but that the Self-Element itself, which is then indirectly illuminated and unlit, would be only being. The unity of beings in the Self is like the oceans that meet in the ocean and then flow out of the ocean, like the differences used in the relationship of the respective country and other titles

That is what he says: all of them. The meaning is clear. Similarly, as long as the renunciation of difference is knowledge only by virtue of being, the vision of unity is the vision of the Self from sleep and other things, and it is not accessible in that emptiness. Then there is no question, no question, no answer. What's more?

"There is no inhibition, no origin, no bound, no seeker.

This is the supreme truth that neither the seeker of liberation nor the liberated.

This is the meaning he means: What is sorrow? What is the sound here in the objection, not sorrow, or delusion?

This is a sub-characteristic of others then related to it. When a sleeping person ceases to act, even the senses cease to exist, and thus the happiness is only indirect, since it is not directly assumed to be a dream. For there is nothing that is not directly worthy of being directed at the end of the transaction of action

If it is said here that Sanmatra is accessible to indirect proof, then since it is co-second and therefore the expressive and expressive nature of the Vedanta statements, it would be the Self-Essence with alternative. Because it is a verbal and descriptive form, it is called savikalya, and by the renunciation of the title of ten years it is called nirvikalya. Some argue that the first use of the word 'ah', which means that the best person should be used, is used to describe the objective meaning of the word 'ah' There, too, the assumption of Prayaga, "I am Brahman, you are the essence," etc., is difficult to answer, O Nanda, because the essence is the essence of the word, the meaning of the word, and the consciousness of the sword. Therefore, here the term ego, which represents the inflection, should be considered to be beyond the self-essence and not beyond the meaning. Similarly, the sacrifice of the body-life title with the alternative of the state of identity from the body is nirvikatyaka. Therefore, even when asleep, the soul is merely a non-alternative entity. Therefore he will lose his own.

+ Create

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If there is Brahman, then hate this saint, and then he is the enemy This is the explanation of the meaning of the Śrī Dakṣiṇāmūrti Stotra. The essay is the sixth collection of mental excitement. II This is the sixth chapter of the Srimansollasa.

A

There is light and non-light, but the meaning of that is not direct, and not only in the state of sleep, but also in the fourth state, the Self exists, since even for those of steady intelligence, therefore, the scriptures have proved that oneness from the body is perfect.

D

He concludes the meaning of the verse by saying, Asannebe. This statement is not appropriate to be applied to the Taitriya Upanishad, which presents 'Brahma in the tail' and asserts the fourth Self-Element, which is also the inner Self of the Saushapta Anandamaya. This is the fourth stage, which is achievable by many troubles for the common people. What's more? Since it is indirect even to the learned, there is no contradiction in the existence of the Self-Element in sleep, even though it is indirect. Those who believe that this case belongs to the Puchcha Brahmana, even in their opinion, there is nothing wrong with it. This is also appropriate for the subject of the sleeping man. Similarly, not only because of the absence of realization of the unbroken form, but also because of the fact that it is proved by the evidence of the Vedas, it cannot be destroyed. Then even a man who is asleep does not deserve to be abducted. Even in the gross and subtle bodies in particular, the existence of the cause-body unknown self in the perceived dreams is accepted in sleep, and in the fourth state consciousness follows from the merger of that ignorance. It is pointless to chase after one's self until one is asleep, since even there one can talk about oneself.

Therefore, since the consciousness of the Self alone, which is covered by ignorance, is perfect and indirect, it is not proper to talk about the Self-Element in sleep, and when it is proved that the Self-Element is not empty, the Buddhist doctrine is tolerant of alternatives.

Now he follows the conclusion of the sixth verse of the sixth verse, which explains the meaning of the sixth verse, which he has attained, and which is the conclusion of the mind.

Here Amaranath writes, 'The man who became asleep was like the sun and moon eclipsed by Rahu, because of the covering of illusion, and because of the withdrawal of the senses. These two feet are described by Srimati Mahadeva Shastri as follows: The soul is in the ultimate sense only, and is covered with illusion before the conclusion of the actions of food for the sake of sleeping deep sleep, like the sun and moon eclipsed by Rahu. This, however, is not appropriate:

Mansallasa Hi-

Even during sleep, the self is the beauty of truth, knowledge and beauty.

Because he thus realized that he had not dreamed of happiness

Thus, at the time of unconsciousness, he asserts that the form of the Self is composed of truth, knowledge and beauty, and not merely goodness. Even in the essence of the ultimate goal

"Give me the world of waking, from the greatness of dream, light and light.

The wise man is in the sleeping state, because of the density of knowledge.

Thus the state of wisdom of the Brahman, which is dormant by the proof of all, is attained, and the state of wisdom of the Brahman is the proof of all, such as blue pleasure.

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That is the ground of rituals for the radiance of the universal peculiarities, since the enlightened one then sees the behavior as experienced before. Thus it is sung that the dormant state of consciousness is the state of wisdom of the Brahman. Beyond that, the fourth is represented according to the fourth form of the Brahman, which is pure and full of bliss, by the examination of the rituals of desires and desires without remainder. In this verse, 'yaḥ pratyabhijñāyaten' indicates the desired means of seeing recognition for the purpose of dispelling illusion. Therefore, there is no other movement for the above-mentioned verse except the vision of recognition.

Here, from the description of the vibration of the Sanmatra as 'the Sanmatra by the conclusion of the action', it is indicated that the story of the vision of recognition that the Chinmatra is the form of the Brahman is merely a story. According to the Advaita view, the name prajna is derived from the fact that the dormant person is covered by illusion by the appearance of the sleeping person, by the separation of objects, and by the absence of perception at that time. That is why the instruction that it is because of the covering of illusion, and that it is true knowledge and pleasure (6-21) in the mental joy (from the suffix kan in the unknown, or that there is a soul in sleep) appears only not by the eternal soul, the conscious soul, and the blissful soul. That is why it is doubtful whether he behaves in that way, otherwise he attains liberation only by being asleep in knowledge of the Self by the whole soul, and the fourth form would not be distinct here. The characteristics of knowledge, however, cannot be common to the four

states of unconsciousness. Because the very explanation of the essence of the ultimate goal itself explains that 'the dormant land, rich in knowledge, is the idol of light, and Kaiva, being dark by the strong rituals of the universe, does not become purely conscious. Therefore, it should be said that the Self is the Self, but the fact that it is not so called the Self counteracts the position of a single distinct philosophy.

The term recognized, however, is the role of the proof of the world-peculiar radiance of blue pleasure and others, because of the 'exhaustion of the remaining rope-desire ritual like a turya in sleep, the absence of the pure full bliss-consciousness form, and the subsequent absence of the perceiver. Because of the possibility of these and other objects, the recognition of the Self as the only source of happiness and pain leads to the view of Advaita. Remembrance, however, is not the sleep of the knowledge of pleasure and other things that have appeared there, but the story of the recognition of the sign itself is only a story, since the sign itself is covered by ignorance of the light form of the sign itself. Therefore, there is nothing wrong with the description of the Mahadeva scriptures, nor is there any contradiction in the joy of the mind, nor is there any opportunity for the story of recognition and vision. The conclusion is that since the knowledge of all the rituals of blue pleasure, harakara, etc., is only bodily, and since knowledge through the instinct of the senses, as in any state other than awakening and others, is wisdom of the sleeping, not of the light-image because of the density of knowledge. This means that the body of ignorance is the only being that is full of bliss.

|| This is the sixth verse of the Śrīmanasollasavyānya, which increases the joy of the mind.

This means that the light of the self-faced and others is the light of the light.

3. Agashyamyashta text Harnalekh.

Ni rapapatrayagramskara is the text Haranarakh.

Create

Then in Mansollase

The seventh mallas

Even in childhood, when awake, and in all other circumstances, the inner self is always vibrating, following the inverted self.

Explanation of the seventh verse of the Sri Dakshinamurti Stotra, even in children and others

Even in the states of batya and others, when they are reversed in the states of batya and others, youth and adulthood do not follow the state of childhood, thus the state of youth and adulthood reverse in childhood, but the state of adulthood reverses in childhood and youth in the next birth. Here, however, the means of unity of the body and the living entity is recognition.

Thus, even recognition in the state of renunciation in the house of celibacy, dwelling in the forest, and renunciation is proof of the unity of the body. This is for the sake of illustration, but it should not be understood that being one like the Self is Kalya. The philosopher, however, says that in awakening and others. Here the term adi refers to the states of dream, sleep and meditation. It is only the state of dream and sleep, since in the attainment of the living entity and the Brahman, that state is the means of self-recognition. The self is only consciousness, and it is only consciousness, and it is only consciousness, that is, it is sealed with a good seal. The fish yoga accepted by the Chinmudra reveals and fights. In the Question Upanishad, the direction of the sixth question and the answer is not spoken of by the battle, or the direction mentioned by Gaudapadakarika, or in the seventh role or in the fourth stage, the reliance on the sign-mudra alone from the combination of transactions such as karana.

This is the conclusion of the Gaudapadakarika: "The bound of cause and effect will be fulfilled by the effulgence of the universe. The wise man bound by cause and effect cannot attain the two and the four. Neither the self nor the others nor truth nor falsehood.

Swapnanidrayutavadyon prajnavasvapnanidraya." etc.

It has been established that the state of Javatvapnanupujya is involved only in that state, and that the consciousness alone is involved everywhere. This is also a characteristic of childhood, youth, old age and so on. The specialty is that the inversion of childhood and other states is everywhere in the body of that state alone. And this is for the sake of illustration, just as the body of the childish state is understood by the recognition that I am the same as the childhood father, so the body is understood by the recognition that the body is the same as the body of the childhood father. where the recognition of the consciousness alone is not possible in a waking dream, or in a dormant state, but in the state of turiva. and that of the living state

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Mansollasavartikam

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I offer my obeisances to that form of the goddess of fortune, the spiritual master, who reveals Himself to His devotees with the auspicious seal.

It is appropriate to say that it is the form of recognition

By the strength of recognition, the self is determined to be permanent in the barley. What is this recognition and what is the cause of it? Recognition is not read in the evidence of direct perception and others. He is awakened by asking how it is authentic. Someone who has appeared before is now shining. The inquiry that he is this is called recognition'

It is in the state of samadhi of the steady intellect. Whenever there is also the renunciation of sleep, or of ignorance. For a living liberated person who has ceased ignorance, the only thing that follows is the ritual of knowledge, and the completion of the enjoyment of the actions he has not started. Until then, however, by the law of the burnt cloth, the soul of knowledge and rituals is merely following the body. What is more, even the pride of being a brāhmaṇa does not follow him in the body and other things, and he has no right to the actions performed by the brāhmaṇas and others, etc., as expressed in Bhāmati. Thus, from that point of view, it is contrary to the recognition of the fourth everywhere by the self-interest of the fourth, but by the mere consciousness of the past. Then, however, the taughtness of the steady intellect is that I am first in the distinctiveness of the title, and then that I am God in the knowledge-containing, and then, since it is not conceived, there is the experience that I am not all I am even a living being. But it is taught by silence, not by speech, but by the sign-mudra called yoga, with the thumb facing the direction indicating the ego-meaning, the index-finger indicating the other-meaning and that object. By that, too, the realization that I am that I am, the unity of the worldly and the non-worldly is attained, both for the distinct and for the worshiped.

This meaning is pursued by the seventh verse. The sixth verse merely asserts that the self is separate from the body and other things. This, however, then implies that the meaning-perfect and the distinct anupahitas are distinct. Therefore, the element of decision here is primarily the authenticity of recognition. The sixth Jhavakana, who has achieved the self-realization from sleep and has rejected the Buddhist doctrine, considers it to be the source of joy, and the joy of the mind descends this verse in reply.

The Buddhists norari the name of recognition as proof in addition to the two recognitions, and therefore it is said that direct perception and other-

in the evidence.

This, however, is the preceding case of the Manasatlas, not the explanation of the verse elsewhere, the independent authenticity of the recognition of the Nepavikaslavat, the recognition of the Annava directly, for the recognition of the Savikatyaka is a direct specialty.

Create

in

Explanation of the seventh verse

They were accompanying the bride and groom in that place, time and shape. as a single object is a recognition of the self Because of the illusory energy's attachment to the universe, it is somewhat feverish. The ignorance of omniscience is the recognition of the self

The self-means of permanence

The deer cub remembers the meaning he experienced in his previous life.

It should be understood that it is from consideration. Therefore the essence of the meaning of the verse is examined externally.

13

Here he first refers to the form of recognition: of the light. By that mere twofold knowledge it is indicated that there is no dispute here.

Here, to explain the one knowledge of 'so'yam, he says: That is the place and time. The fact that the two knowledges of the past and the future are subject only to the one form of the learned is meant by 'that is this. This, however, is for the purpose of illustration, and the philosophical knowledge of the unity of the Lord of the living entities. There is unity between the two, for by abandoning the concepts of body and other things, just as knowledge of the unity of the cloud space with the great space. That is, the knowledge of the unity of the living entity by the omniscient, the search for the unity of the living entity and the Lord. This is a characteristic of the investigation of the consciousness inherent in living beings, just as in the case of clouds and space.

Therefore, the mere pursuit of the unity of the living entity and the Lord, since the knowledge of the fourth unity followed by both the movement of objects is said to be the mere pursuit of the state of samadhi, is the philosophical form. For there is no doctrine of unity between the Lord of the living entities in the doctrine of Gaudapada and in the doctrine of Bhagavad-gītā, and this is evidently explained by the Gauḍapāda-kārika.

Or, in the case of the description of the nature of the liberated soul, as far as the doctrine of many beings is concerned, all liberation is the nature of God. Therefore, there is no contradiction. And this is clear in the collection of theory traces.

Even there, the main liberation is the unconcealed Brahman-being, and waiting for a particular time is somewhat effective, but it is reasonable to say that the root knowledge is the dependence of God on the root knowledge even in the destruction of the root knowledge alone. Even the view of the Lord of the gods is ignorance of the dependence of the living entity, not even in the argument of poetry, since the root knowledge is the same as the state of the

destruction of the action-adhyasas. Even there, since the knowledge of the object itself, which is only the object of the subject, is the deterrent of ignorance, the fruitfulness is defined as the recognition of the object itself.

Here the consequence of the names of place, time, sky, etc., is not intended to be the target of such writing. Since it is the answer to the question of the form of the gods alone, who is this, the forms of place, time and others are part of the humanity. This involves direct evidence, since recognition is caused by the experience of the immediate senses. Here, the knowledge that she is Devadatta is illusory because the knowledge of unity is only about similarity, just as the knowledge of restraint is the flame of a lamp. The sixth atlas, doubting the view of the Bodhisattvas that there is no knowledge called pratyabhijna. There is enough

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Mansollasavartikam

The mother is self-sufficient in breastfeeding. Therefore it is determined that the self is permanent even in other bodies. Breastfeeding does not happen without memory because it is cold

The establishment of recognition and authenticity is in the past, in the time of experience, in the time of memory, and in the future. The soul remembers in the form of ritualistic ceremonies the objects it has established in itself. How can one who is self-controlled attain proof and memory?

"When there is realization, how can there be confusion about eating and other things? Even a child, having decided that this food is the means of desire, as in the past day and other things, begins to eat and other things.

This is rejected by this, however, since the object perceived in the breast does not exist in the next life, just as recognition by the object perceived in the breast does not exist in the next life. Here, by 'remembering', the best means is the recognition that this is the breast of one's own birth. This is the perfection of recognition. Remembrance is formal only as the cause of the awakening of rituals, while the term deer cub is used to indicate that the term deer cub is used to prevent the doubt that it is the cause of motivation such as matter and others. 4-6

He concludes that by recognizing this very thing, the transient nature of the self is perfected, and that the view of all Buddhists is rejected. The previous reference to the deer cub, for the sake of illustration, is meant to be a term characteristic of the infant itself: infant. There, by similarity as breastfeeding, it is like food previously experienced. In fact, even in the absence of the experience of the unity of form, even when involved in the intellect that 'that is it,' there are various contradictions, such as 'restraint is the flame of a lamp' In the knowledge of 'soyam', however, the unity of form is the means of its stability. Therefore the soul is permanent.

To prevent the memory of recognition beyond this, he says: Experience in the past. To refute the memory of recognition, he says the first elemental form. By the Self at the time of previous experience and at the interval of time, the truth is distinguished only by the purpose of its own desires by the rituals caused by previous experience.

There is this doubtful memory, since it is also in such a form. How is it to be said there that self-stability or its authenticity? There is also a remembrance of the past, for it is not the same as the past and the present, for it is the only evidence of a decisive subject. 2. The text according to the commentator is certain of futility.

2. The language is the subject of recognition of the nourishing means such as breastfeeding. This is the knowledge of the choice, and the insurance of the previously mentioned species is not available.

2. In the recognition that I am, tu' seems to be a more appropriate text.
Explanation of the seventh verse

In memory there is no illumination of meaning nor is there any certainty of meaning Nor can it be as between the fingers of meaning and experience. It is not like a vaṇḍī, which is distinct from perception and from the meaning of pava. Hear that it is so everywhere and so it is in this case. When the experience of the past is lost, it is possible to retain it. From the sense of ritual, from the material, from the man, arises memory.

It awakens the perceiver to the inexhaustible Self. When the object is lost and the experience is lost The god remembers his rest for the sake of being always unmoved The expulsion of the witnesses was done by the illusory energy of darkness. The power of the Lord in the science of illusion is like the shadow of the sun

15

Nor is memory the determinant of meaning, nor is experience the proof by which it can be proved, since knowledge of the unhindered meaning is the only proof, and since the dead are the proof of the hindered meaning.

There is this doubt here: if memory is not authentic because of its relationship with meaning, and if it is not possible for the meaning of experience to be two-fingered, then there is no

evidence to be recognized. If the self-interest of memory is the proof of memory because of the relationship, then the relationship of experience is not possible like the fingers of two. Nor is knowledge and experience without proximity. Otherwise, the acceptance of the meaning-specific of all experience would have fallen apart. Therefore, if there is no law but creation, then he obtained memory, and if it is said that memory is not invalid, then hear, this is the plan

Then, as the discrimination of the object by the recognition of memory, as there is the experience of the past, he argues that memory is knowledge because of the rituals arising from it: it is the experience of the past. Memory is knowledge of the Puruṣa system, not objectivity or the system of proof. The reason for this is the government caused by past experience.12-1

Tantra is the measure of objects, the destruction of experience, and the measure of dogs. The conclusion is that the object is destroyed and the experience is lost, and the knowledge and memory of the destroyed person becomes the object.

There the purpose is the proof by the illusion of the proof, the power of covering it, and the method of covering it. That is what he calls promotion.

Narvahan Kangari Text.

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Mansollasavartikam

The illusory energy should cover all, and the knowledge should be dispersed and rained down. It is also the means of all proofs of the opposite. Remembering that I am the Lord by dispelling the illusion by knowledge. The Lord appeared slightly brighter, surrounded by a garden of illusion. When the perfect covering is removed it will shine like a thousand rays.

Therefore the cause of the destruction of objects and their destruction is ignorance of them and knowledge of them There, knowledge is knowledge, by which the object is not destroyed by the renunciation of covering, but otherwise it results in destruction

There, the power of illusion is to be covered, while the power of knowledge is to be restrained. Its characteristic is that it covers all meanings, but that knowledge prevents them

That is what God explains by the mouth of demonstration. And by this, even in childhood and other things, and in Jabrada and other things, the ignorance of the Self is due to the illusion of the God-Soul. There, ignorance of the inversion of the childhood (d) states is the work of illusion, and by the division of the self into the field and the knower of the field by the discrimination of awakening and others by knowledge, ignorance of the self becomes recognition or memory that God and I are one. Furthermore, if knowledge is withdrawn by illusion, which is the inversion of the self, which is the inversion of awakening and other things, then there is recognition, and that is not memory, since the object is not inverted. Even experience is not lost in the perception of the Supreme Personality of Godhead as an attachment to Him. Therefore, even the recognition that 'I am a dream of happiness' is not memory, since the ego part of the awakened ego is then lost, and only that part of it is remembered, but not even in the self, since it is perceivable in all states such as waking. It is with this in mind that it is said, 'I am always vibrating at the end of all involved. Although sleep is not the experience of the ego, since it is then lost, there is still the experience of consciousness. That is why it is said, 'They always vibrate as I am,' and not as the living entity.

Here, the self that is vibrating as I am is called I by illusion, and the self is called I by knowledge. In the state of following of children and others, knowledge that God is another and I am another, and in the state of inversion, knowledge of difference that I am God, or recognition, is indicated.

How is the illusory covering of God, the Supreme Soul, of His own light here, or how is that light? Because it has been said that even what is covered by illusion is illuminated, it is argued that there is a slight illumination. The covering of the Supreme Personality of Godhead is the illusory energy of the differences between the sun and the moon, which is the source of all knowledge. Therefore, even a slight light, when the covering is removed by knowledge, is filled with clear light, just as the sun fills the covering withdrawn. This means that the khiyo, covered by a curtain, is only visible to others and not even to her own.

Indeed, even if there is another light and a slight light, there can be a trade-off of causes or evidence

1. Padan tya is almost a bad thing.

3. The statement that it is a flagship also results in a footprint.

Croete

Explanation of the seventh verse

Not because of the trade-off between causes and evidence, nor again. Recognition is the ultimate escape from delusion. There are as many values as there are for the behavioral instinct. They have no other business than to escape delusion. The body's duties are separated from dullness and falsehood.

17

What is the use of the discrimination of the knower of the field and the known of the field, and the removal of delusion by knowledge, which is followed by knowledge of the self as involved in *batya* and others? Here the withdrawal from delusion is not the renunciation of ignorance by primary realization alone but with the most skilled realization, otherwise in vain of hearing and other practices. With this in mind, the difference of aspects is presented in the collection of traces of theory on the occasion of considering the use of knowledge of instinct as to whether it is a departure like a servant

This is not only in self-knowledge, but also in knowledge of the pot and other things. This indicates the aspect that as many knowledges as there are knowledges, it indicates that the knowledges of the subjects of the respective times are reversed by the knowledge of the respective subjects. There, if so many knowledges are accepted by the distinction of knowledge as knowledge of the pot and knowledge of the cloth, then only the departure of that knowledge is not defined at the time of that knowledge. Otherwise, the arrangement is that the renunciation of one knowledge and one knowledge is the time of its renunciation and that it is covered by other ignorance.

There, the authenticity of the evidence is that it is knowledge that prevents ignorance of the subject. There, knowledge of the pot and other things is practical proof, as far as knowledge of the Brahman is concerned, because of the obstacle of the pot and other things. Then the evidence refutes the ignorance of that which depends on the consciousness separate from that. There, by indirect knowledge, only the power of ignorance to produce non-being is destroyed, and therefore it is perceived as true. This is the same judgment that even knowledge of the Absolute produces knowledge that there is evidence-based knowledge that is true until the renunciation of ignorance, just as the true equality was this.

The ignorance that produces the illusion is withdrawn by knowledge even by the Self of Bliss, where the purpose of knowledge is only the withdrawal of ignorance, not the revelation of it, since the Self-Element of the section is self-revealing. Commenting on that, it is said that the scripture is not the Brahman by this end, nor is it the teacher, since it is devoted to the renunciation of ignorance.

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The Self of truth, knowledge and happiness is assumed even in the body of delusion

It is thus confused that silver is in the pure, otherwise it is confused.

Satkhyatinirasah

If all appears to be silver, the merger is not accomplished by them. 22 II

There, since even self-illumination is contradicted by ignorance of the Absolute Truth, the behavior of "I am mine" by pairing truth and falsehood follows a natural meditation, which causes the body, senses and others to become mutually exclusive. What's more? Through the appearance of the dull world itself, the living entity is also present. By this ignorance is the discrimination of the self from the body, and by knowledge is the understanding of its inversion. To determine that there is no such discrimination, he points to the cause of such discrimination as dull falsehood. This presents the parable of the dull consciousness of mutual dependence and its discrimination by the illustration of purity and silver. And the dull world is practical truth and falsehood, for illustration purposes, such as purity and silver. What's more? Everything, body, senses and others, is disconnected and false in the dull. The body of the disconnected horse. The body is the sub-characteristic of the false, and its religious principles are studied in the self. Here the term religion is also a sub-characteristic of the religious, or the body, and both religion and body religion are taken together. Without the self-realization of religiousness, there is no possibility of religious reliance, since religious religiousness and religious religiousness are distinguishable. Furthermore, to describe the attachment of the Supreme Soul to the Supreme Personality of Godhead, the Supreme Personality of Godhead is the Supreme Soul of truth, knowledge and happiness. Since the self-realization of truth, knowledge and happiness is also bound by the nature of the self-realization of that religion, the term truth-knowledge-happiness-self is used here to define only association with each other. From the sight of 'red crystals, etc., of the concentration of contact only in the immediate area. Therefore, as the abode of the inverted, the grasp of the invertedness of the body and other nature, even of the inverted nature, as long as there is no knowledge or learning of the obstacle, from the attachment of that identity. Since this mutual dependence does not apply without the obstacle of accusation, it is proved that the body and other things are indefinable, just as silver and other things are

perceived by the essence. By this knowledge, by removing the illusion that the body and other things are involved in the bondage of discrimination, one can determine that they are involved. By this knowledge of the Self is attained. This is what is meant by saying, 'The self that follows the inverted in the states of waking and others is vibrating. Even the knowledge of the ego is the self-knowledge of the unconnected object, and therefore in the separate discrimination of the non-self, its perception of it is possible to vibrate, as in-

"And know Me as the knower of the field among all the Kshatriyas, O Bharatha.

in all the Kshatriyas. The difference between the separate discrimination of the Kshatriyas is that of the knower alone, not that of the field-specific. Thus, even here, the grasp of the sign-matter by the term aha means.||211/2

Therefore, from the context, the rejection of the self-knowledge of the true knowledge, the knowledge of the other knowledge, supports the inexpressible knowledge: it is always. This is the argument of good fame here and the type of disappointment. The arguments for the fame of the truth, which are bound by the vision of Lord Śiva and the vision of recognition, are presented as follows: That is why the leather silver sign was perceived as the transaction of silver, otherwise the transaction of lacquer itself would not have been accomplished by buying and selling. Even today, transactions of purchase and sale were seen in the context of the paper. Because there is no illusion that austerity is silvery. So the confusion shines

30 in

Explanation of the seventh verse

Disappointment of false fame

It should not shine anywhere like the horns of men

Disappointment of fame

The memory of the lover's sword being silver may be in the illusion

Therefore it may be said that this is equivalent to the essence of the universe

There is no equality between yellow branches and honey and bitterness

Otherwise, the disappointment of the narrative

The pearl is shining in the same way as the chevrajata.

That means that one should accept that everything is always there. The type of disappointment is that in the place of rope, snake, etc., or in the place of white silver, etc., rope and other things do not shine by the combination of the properties of iron and other things. or they are illuminated by that Self and by that Dharma, ba, for the deluded one who is not water in the deserts and peppers quenches his thirst by it, and leather and other leaves and other things are merely symbolism of silver, not delusion. For not all pieces of leather, or all leaves, are worth buying and selling, even if they are sealed with the royal seal, as if they were not so marked. Therefore the argument of true fame is not justified.

The argument of false fame, however, is that the understanding that this is not silver is justified by the fact that what is perceived there is not prohibited there. The type of disappointment, however, is justified by the assumption of the preceding relationship of being to silver and the assumption of the perception that silver is also true, and therefore it is not justified by the argument of false fame.

The non-mythological argument, however, is accepted by Prabhakara, as this is silver, and there are two forms of knowledge, memory and experience. There, this is the grasp of the preceding matter alone, and because of the grasp of the general and special nature of its purity because of its fault, the grasp of that alone is similar to the grasp of the twofold transition of silver memory. Although she was in the nature of grasping and grasping, she remained only grasping because of the partial proof of being grasped by the gods. Similarly, the mutual nature of the perception of silver as the only matter that existed in the past, and the perception of difference in objects, and the similarity of the knowledge of the immediate moving objects, even though they are different, introduced the perception of equality and authority. Sometimes the re-grasp is thus mythically taken- as the yellow conch. Whereas the grasp of the newly introduced bile and its yellowness, and the grasp of the mere form of the consonant, are both grasps. There is also the behavior of the evil, only the grasp of the evil. There, the obstructive belief that 'Nanda is silver' is bound only by Vivakabrahma. And that's just a behavioral illusion, not even a story of obstacles like silver. Similarly, in the true sense, all beliefs are beliefs, since they are only entities, as if they were present.

The type of disappointment is that the person who is seeking to go to Tavavraja has the instinct of matter in the proceeding, since he accepts that this is Raja. This instinct towards Chadankara did not appear without the silver identity in the past. If, therefore, the silver is merely a remembrance, then the remembrance of the silver in the place of the free hand would be an instinct toward it, and not an instinct toward the white. There appeared to be a silver barrier. If this is not assumed otherwise, the illusion of hearing should be accepted as silver. There is only similarity in silver

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The universe is unfounded and the obstacle is unlimited The disappointment of self-reputation is perceived as external to the intellectual state of chauvinism. The carriage of the balls applies to the charge of flame.

There is no sign of delusion because it is an irrational means of fame that is indescribable. If there is any symptom, it is not a delusion Like a rope snake in the water and the moon, it is fearless.

Perception, however, is not derived from the mere grasp of the essence. 'Yellow conch', 'bitter jaggery', etc., are not even particles of similarity, and therefore the argument of narrative is not justified.²³⁻²

The otherwise anecdotal argument and its type of disapproval are also accepted by the Advaitas as the prohibition of silver by 'this is not silver', not of the end, but of the silver remembered by its similarity and approached by the rejection of the characteristics of knowledge. Therefore, the only obstacle to association is justified here. And since 'this is silver' is seen as a common authority, and since the identity of common authority is seen as the subject of association, 'blue pot, etc.,' the otherwise-knowledge argument is that 'this is silver' is also the subject of identity association only. That is not justified, since the identity association group is accepted here, and the mere association meditation is accepted in silver. This argument, too, is not with Vikatpa, for it is not justified in the same authority as in 'blue pot, etc., since there is no adjective-specific nature. nor in difference, since it is also hindered. Nor is there anything else, but the equality of authority in the obstacle does not exist without the indefinability of silver, and therefore this argument of otherwise assertion is not justified.

The self-reputation argument is a form of disappointment, just as the self-reputation arguments are the same as those of the self-reputation argument. This is what they mean: although, according to them, external silver is not real, it is external, imposed by the ignorance of non-original desire. The outer ramp of that form of knowledge. The assumption, however, is that whatever is proved by experience must be accepted as such, otherwise again, by virtue of the obstructive belief that this is not silver. The types of disappointment of that, for example, are not justified in the fact that science determines the difference between the self-contained and the prohibition of the teeth. For this is the end of proximity or pre-existence, for the

prohibition of that is not the end of the dryness of the extremely proximity self. But in the form of something very divergent. Therefore, by virtue of the obstacle belief, silver does not have the form of knowledge, otherwise, after knowledge of the obstacle in the form of the self of the vehicle covered with jaggery, the burning of the body occurs. 26 ||

That is why he argues that the above-mentioned things are difficult to understand by fame, and he rejects the possibility of characterization everywhere, since they are illuminating without logic. This is what is to be chosen here - truth is the other side of the self-knowledge wherever it is told

Creator

Explanation of the seventh verse

It appears as if it were gold for a reason like a knife. They were raised like silver and covered in the sky, like the city of the Yakshas. They are in the form of sparkling rays and water in the action of thieves. Thus, out of illusion, the universe is attributed to the self as if it were an unreal kalpa. Self-illuminating in good form free from the obstacles of delusion. When the illusion is dispelled, the object is recognized as before.

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The characteristics of delusion alone are not achieved. But when the characteristic is proved, it is not the illusion that there is even authenticity, but the conclusion is that the aspect of fame is proved.

There, however, the obstructive belief that 'this is not silver' is also obstructed, and the instinct towards this ego is obstructed. Therefore, being the subject of the obstructed meaning should be said to be the characteristic of illusion. That is, since there is no perception of the untruth of purity and others, and since there is no obstacle to the untruth of the world, one does not appear without the assumption of mutuality in the other

"In the dull and falsely separated body, dharma and aśvida-atma.

The Self of truth, knowledge and happiness is destroyed even in the body by delusion.

It is said that it is silver in purity, as it is deluded otherwise.

With much more proof of this, he says, "The water moon." Here, everywhere in water, moon, etc., it is not added to the same type, and the error of possibility is evil. That is why, since there is also a contradiction between the form of good and evil, and the form of good and evil are forbidden. Here the characteristic of delusion is that it is the object planted by the truth-holder, or the object of the meaning obstructed by the truth-holder, and not merely the object of

delusional knowledge, which would also bind the truth-holder. And just as the only obstacle to the position of being the object of the illusion is the mere association of the object of knowledge, and therefore the obstacle to it, so it is clear from below. 28-29.

That is what he calls the untruth. Here, by describing the fact that it is devoid of delusion as being devoid of delusion, it is indicated that it is the source of all knowledge and that it is the source of all knowledge. The assumption of non-existence is bound by the indication that the obstacle is the same as the obstacle of the accused, which is devoid of obstacles. The unattainable is indicated to be the subject of delusion and to be obstructed. Similarly, the Mandana theory is that all knowledge is an illusion of types. The invalidity of alternative knowledge and the authenticity of knowledge of being alone were explained in the form of the Śrībhashya and others, where the objection and the solution are expressed in the Shatabhuṣaṇya and others.

Then the illusion of the illusion of the bondage of the body and the self is not possible because of the grasp of discrimination.

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Mansollasavartikam

When the Vaha and other obstacles are washed away, the Self remains the Supreme Lord Memory, direct history, and others. He spoke of the proofs he had obtained for the purpose of proving the recognition. This is the meaning of the Śrīvakṣiṇāmūrṭi stotra in the Pratipāvaka. The essay is a collection of seven joys in the mental joy. || This is the seventh Mollasa in the Sriman Sollasa.

The belief that I am the author of the essay is an illusion, and the recognition that I am the Lord is the only proof. It is also praised by the words 'in all states of childhood, awakening and so on. Then he says, it is recognized. In knowing the nature of the Self as separate from the body and other things, it is possible to recognize that I am God, just as one recognizes that the clouds are space and the great space. Until then, who can prevent the knowledge of differences in the form of I am another, God is another, we are another, dull is another, etc., not only directly proved but also proved by the Scriptures here and there, as far as knowledge of the Self is concerned. But since knowledge of the Self is hindered, and since everything is the subject of true perception by following it. That is the dual Self-Element, proved by the Scriptures, and authentically established by the obstacle of recognition.

Furthermore, arranging that memory and other factors are also evidence for recognition, he concludes the seventh chapter by saying that memory is the same. 'Kshetrajna chapi ma viddhi sarvakshetreshu bhārata' I am God in the recognition of all these are generous' 'Jani tvatmava me matam etc. Smṛiti, experience of the Self-form of directly situated wisdoms, Aitiḥya = the dialogue of Yajñavalkya, the father of history, The Vishnu Purana and the Mahabharata are the proof.

Then, as before, he concludes the seventh Mollasa: ItiShri. 33 II

This verse does not describe anything in accordance with the Vedānta of Śāṅkara, but it also describes Amaraṇātha as ordinary in the vision of recognition. However, by following the inverted self, light is intended to be the cause of the inversion of the consciousness. Namaranātha knows that the truth of Brahman alone, and the other falsehood of it, which will be explained here, is contrary to the philosophy of recognition, since this being follows the ultimate meaning, since the other ultimate meanings, such as the pot, are inverted. Well, here too, there is no smell of recognition and vision. It has also been expressed earlier that vibration perception is not light under self-light.

II This is the seventh chapter of the explanation of SriManasatlas

here

Om

Then the eighth mollasa in the Mansollasa

The purification of the system of bondage and liberation is when there is no matter except light. How can there be a behavior that ends in the attainment of the ultimate goal?

In the first Jhanonka, the co-secondaryness of the universe attributed to the Self by illusion as imaginary, and in fact uniqueness, is asserted even in dream and wakefulness -'The conclusion of uniqueness has been made. Thereby the self-existence, the absence of being other than that being, and the absence of light beyond that light are excluded. In the fourth verse, it is primarily

explained that the light is subject to the light of the Self. In the fifth, the non-self of the body, life force, senses and intelligence is explained as a whole. The sixth, however, rejects the transience and emptiness of the self. In the seventh, by the discrimination of the knower of the field and the field, by the analysis of the manifest essence, the realization of the Self as 'That I am God' is expressed. That is why in seven verses, by explaining that the second, fourth, self-illuminating, eternal Brahman is the abode of the Supreme Personality of Godhead, and by explaining the falsehood of the second illusory energy, the Advaita Tattva, which is accepted by the feet of the Supreme Personality of Godhead, is explained with great joy.

There, if the Self-Element is false, if it is the basis of self-illumination consciousness, and if duality is the transcendental essence, then it is proved that there is no living entity separate from the self-illumination consciousness. and so on

"There is no inhibition, no origin, no bound, no seeker.

This is the supreme truth that neither the seeker of liberation nor the liberated.

This is the meaning of the Gaudapada-karika, the meaning of Vedanta. That is the same as the Advaita, it turns out. That is why the Gaudapadakarika-

"Advaita is the ultimate goal, and that duality is called Bhada.

"This duality is only illusion, and it is not duality in the ultimate sense.

What's more? It is concluded that the cosmic effulgence is the truth of the differences between both nature and man. In this case, when the Visvataijasi is false, the following questions arise as stated by Gaudapada:

"Who understands these differences, or who is their difference?"

This is the sub-characteristic:

"Whose bondage, whose liberation, for what reason?"

Thus the scripture also tells us this meaning, where all that is in you is yourself, and who can see it, and who can know what?

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Ask A

Mansollasavartikam

Who is bound by bondage and liberation, and for what reason? When asked what would be the characteristics of illusion, the question would be to answer and to answer with pleasure. The meaning stated is again summarized in seven verses. Repeatedly, there is nothing wrong with words or meanings. By practice you are proved to be greater than the meaning. He sees the universe as cause and effect, in relation to his master, as disciple and teacher, and as distinct from his father, son and other souls. I offer my obeisances to the idol of the goddess of fortune, the spiritual master, who is this man who is bewildered by illusion in a dream or in waking state.

so far . If bondage is due to illusion, then what is that illusion, which is dealt with in the first verse, 'Pashyannatmani mayaya', in the second verse, 'Mayakalpitatedeshakalakalna', and in the sixth verse, 'Mayasamachhadanaat' What is the characteristic of that. And what is falsehood in relation to that context? To answer these questions, such as how even a false being is active, he descends to the eighth verse, saying that the joy of the mind is by the distinction of light. This is also a sub-characteristic of the questions mentioned above, such as the characteristic of falsity. From the search for the answer to them here.2-3

Although it seems to be repeated here, it is argued that repetition is not a fault because of the elaboration of the meaning stated and the explanation of what is indicated. By the practice of what is said, the meaning is strengthened, and even the illusory covering of the repeated essence is repeated, and since it is for the purpose of delusion, it is better to repeat it, which makes the meaning greater.

The explanation of the eighth verse of the Sri Dakshinamurti Stotra is that he sees the universe

Here the eighth verse is as follows: He sees the universe.

Gaudapadakarikadih-

"The exclusivity of the living entity and the soul is praised by indifference.

That which is condemned for diversity is indeed reasonable

The separation of the living entity from the soul is described in the previous chapter.

The secondary nature of the future is not appropriate for its primacy." The tension is understood as follows:

"If there is no matter other than light.

How did the behavior end in the teaching of the ultimate goal?"
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Explanation of the eighth verse

Poly

This is the conjunction:

In the one Supreme Being, who is self-illuminating and in the form of goodness.

many kinds of imagination, such as the relationship of cause and effect

The head of Rahu is the Sushi, and My Self is the image of the sky.

In this question, since the assertion of the absence of matter by the distinction of light by the future instinct is not primary in the state of behavior as secondary, the future state is taken in the present state. Why doesn't the assumption of differences in behavior in the past or in the future descend here? The chiefness is in the state of fragmentary realization, in the state of living liberation, or in the state of renunciation of knowledge by the whole soul-

"There is no inhibition, no origin, no bound, no seeker.

This is the supreme truth that neither the seeker of liberation nor the liberated.

By accepting this same principle, the doubt of the attainment of behavior does not arise from the realization of the unbroken form. Since the opportunity for doubts about who is bound, who is liberated, and who is bound is bound by illusion, whether in dream or awake, all behavior is bound by illusion. That is why the commentary on the theory of meditation refers to the state of bondage, not to the state of liberation or the state of renunciation of ignorance. There is the sense of cause and effect, the sense of cause and effect, the sense of objects possessed by illusion, the sense of consciousness as its title, the sense of self-ownership by tradition, and the sense of son and father are false and not contrary to behavior. Therefore, it is concluded that the universe is within itself, as if it were a city seen in a mirror, and that it is not seen in itself, since it is also the dwelling place of the self, and since other emotions are attributed to it.

Here, as the Self, self-illumination is defined only as consciousness, and since its seat is covered by ignorance, the covering of self-illumination is also the commentary supported by 'How again is the meditation on the subject of the Pratyagatman, the object-oriented dharmas, etc.?' Keeping all this in mind, he says, "It is self-illumination." However, since the illusion of something other than action is expanded by the future given, the behavior before realization and then the behavior of cause and effect are not interrupted. Not only the sense of cause and effect but also the sense of self-ownership, such as myself is my body, etc. That is why I am this, this is mine, and this is the natural behavior of the world.

Here, although the sense of cause and effect is determined by the sense of cause and effect, the sense of cause and effect is determined by the absence of cause and effect, and the sense of self-ownership is not possible, since behavior is also identical. However, even if the absence of that head, other than Rahu, is Rāhā nira, as the sixth, or as the consciousness of the man, it is not contradicted, since the perception of that belief is called vikatyakhya, argues Rāhorśita. This is the same justice as the father-son relationship. Here the worshiper is worshiped by the terms father, son, etc., and so on

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Mansollasavartikam

It is not equivalent to the alternative and is not visible to the separate object They are worshiped by the worshiper and by the order of the teacher and the disciple. The Lord of His own will plays in the form of being the master. For the same is conceived of in many ways by sound alone Therefore, light is the only way to define the ultimate goal. The perception of difference is conceived in the illusory self in the middle

The sense, that the sense of the direct doer and the direct sense of the action is also described, is not contradicted even there by the behavior of difference unless it is contradicted up to the realization.

Here, according to Sureshwara, as in Mandana's view, since the expression of worship caused by proof is defined by the term directness, only the indirectness of words is defined, and there is no contradiction in the expression of the worshiper-worshiper behavior. That is what he says, by being a worshiper and a worshipper. The being of one's own master, the being of the teacher and the disciple, are bound by the functionality of that body by the definition of the identity of the functionality of that living being, and not by the functionality of that living being directly.

This also explains the father-son behavior, he argues, by perceiving the father. Even in the case of father and son, as in the case of one's own master, according to the law of the cloud, the sky and the great sky, there is only a difference of title, not a difference of self. The beginning of speech is only a name, and even that is not a restriction on difference by future instinct, whether he is awake in a dream, not asleep, or even in a state of samadhi, expanded only by illusion. This means that he behaves in them like Bharata and others because he is certain that they are false, and therefore it is not contradicted in the Dakṣiṇāmūṛta that 'anyone who is deluded by illusion, for a steady intellectual follows even in the past state, but without concentration, since they are certainly false. Therefore, and subsequently, the uncertainty of falsity is not secondary in terms of prophecy, but primary in terms of identity. That is an expansion of what is said in the first, second and fifth verses by 'being enlarged by illusion', but it is not proved that even there the enlargedness of illusion is false.

Therefore, some may doubt that the expansion of illusion is even without being false. Manasollasa concludes that this is the intention of being false. The perception of difference imagined by illusion when it is situated in its own light is middled, and from the point of view of the state of steady intelligence, the main falsehood is there. And this is the discussion presented at the root of this beginningless and infinite natural meditation that if Advaita is accepted, how will the whole world system of father, son, language, self-ownership, worship, passage, etc. communicate? Ana esha dvetino philosophers accept that the scripture asserted that Jishatanaryadanyadan, by the instinct of tangvishyad gona vichate, that tha is not used on the basis of sahatyaga as the king is said to be rich in wealth and grain and other things. Up commentators have argued that the omnipresence of the system will be maintained by the heat of the system in the manner described by Gulkar.

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The form of middleness is middleness, which is the obligation when perfect knowledge arises. It appears like a dream when the disciple sits down with the teacher. Even though Vedanta is the middle of the behavioral vein, it should enlighten the true meaning.

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The conclusion of the commentary on the form of the middle belief, the initiator of the doer and the enjoyer, and the direct perception of all the worlds, was rejoiced with the joy of the mind, keeping in mind the feet of the Lord.

A

There, the word midhya is an indescribable word, says Bhamati, the servant of the back of Mandana. There, the conclusion of the commentary on the meditation of the mind is the loss of the meditation on the cause of evil, which is the means of attaining the knowledge of the oneness of the Self. From the commentary, it is considered that the inevitableness of knowledge is the chief, since it is the bound of all the characteristics of falsity. Keeping in mind that the description of the instincts of all the branches of the Vedas, which is the only way to eliminate the natural ignorance of the perfection of the Absolute Truth, has shown that obligation is the only falsehood, he argues that it is the midhya. Similarly, from the point of view of the disciple, as far as the teachings of the teacher are practical, the determination of their falsity or their view of the future is secondary to the disciple, but the teacher's primacy is that of the steady intellectual. Therefore, there is no assumption of instruction.

De

What's more? Even the Vedantas are false because they are future, since the realization of the truth is the medium of the disciple and the indirect conclusion is the only truth.

This suggests that the falsehood of everything is preceded by the fact that everything is false, or that it is proven, and not that it is false after it. There is no reason to doubt how truth is produced from untruth. In fact, even untruth, in the state of ignorance of its untruthfulness, is seen by many knowers as the cause of meaning and action. And it is said:

"The solution is to raise children who are learning.

Standing on the path of untruth he then strives for truth. " It is. Much overcome here is the perfection of the Brahman. Thus, no rule is false, nothing is done for the sake of action, for illusion is the cause of pleasure and fear.

It may be that the truth of the bliss of form is not empty, but for the monotheists, even the form is the untruth of the means. It is said

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View Summery

Mansollasavartikam

and as an image of a god, as a picture, as a reflection This whole behavior is an expansion of the illusory energy. The illusion, like sleep, is bound by its own awakening The name of light without logic is called illusion. She is not seen to be bound or to be present

Let them be true in form, but the form by which they are exponents is untrue, and truth of form without use of action is pain. Moreover, even the means of seeing difference are not false in nature, since they are Brahman in nature. Here and there the means of attaining the Brahman are followed by the ignorance of the Brahman, as in the case of the line cow and the like.

In fact, it is the non-distinctiveness that is the purpose of the functionality of meaning, not the good form. That is why, since even the Vedanta, which is self-generated and reversible, is worthy of perception by the essence, there is no contradiction in the fact that even the distinct characteristics of the members are not the cause of meaning and action. Keeping all this in mind, he says, "Even if you are in the middle of it. This sense is 'vyaptesva samanjasam' in the third third (Brahma Sutra 3-3-9) in the Brahma Mimansa, in the equality of the two objects, namely, the meditation of the exception and the adjective of unity. It is obvious. This shows that the intelligence of the image as Vishnu and others is not true. This is the same judgment in pictures and other images. Nor is it true that even a picture is taken as an image or an image of the deity itself, and since the images and incarnations of the deity worshiped in that form are seen to be gracious to the devotees, and since the pictures are also identifying the person of the deity, Therefore, the rule that there is no assumption of true meaning from untruth is not possible. Let them eat the fragments

"If the cause is the inherent being, then it is non-being.

If there is no inherent being, then the cause is non-being.

Thus, nowhere does he explain that the essence is not separate from the cause and the self. Here, on the occasion of the explanation of the doctrine, he commented on the meditation of Bhamatī. Therefore, since it is untrue, or because it is not untrue, the argument of the assumption of truth and meaning is not justified.

Furthermore, noting the characteristics of illusion, he concludes that the behavior is illusory, based on the commentary on the meditation on the feet of the Lord, saying that this is the natural behavior of the world, saying, "This is mine, this is mine."

Sarvopiti. The fact that the face is like a deep sleep forced the falsehood of the self, just as the awakening of the self is bound to be false. Everything else is clear. Now, to the question of what is the characteristic of illusion, he sought to answer the question of irrational light. The first characteristic is that the difference between good and evil is indescribable, and that knowledge is bound by the perception of directness as I am the axis by the rule that truth is not perceived as truth. Even the speculation

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This light is not different from the shadow of the sun, which is dark. Nor is it distinct from dullness, nor is it dual in contradiction. Because there is no component of its own cause, it is not called a co-component.

Nor is it devoid of components, for it is composed of components in its functions. The unthinking perfection is the luxury of a prostitute of illusion. It deceives the man with its false worlds. Some do not wish to be separated from her roots. How can liberation of the mind be possible in their moment || 17 || The three states of the mind are waking, dreaming and sleeping. They revolve like a wheel, the causes of difference and confusion being the same.

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Knowledge of proof, except for the being of its own precedence, is proof there, since there is no difference between the knowledge of the object of knowledge, which is preceded by the difference of the object in its own country, which is covered by its own precedent. Hence it is said that of light without logic.

By this inference, the description that it is only achievable as a being is only assuming that it is a witness, and he argues that it is not a revelation. Because light is distinct from light, it is not minna by light, but by light by the distinction of light, as the shadow of the sun, and therefore by the perception of its witness. Even the difference of light is not because it is dull and it is not justified to be ambivalent because of its contradiction.

The third characteristic is that there is no self-causal component. The difference between the components and the components. It is not organic, since it is caused by the organs, and it is not organic, since it is not organic, since the modes of Sattva, Rajas and Tamas follow their dharmas in their actions.

The fourth characteristic of illusion is that it cannot be tolerated by thought. This unfolding phenomenon of the merely conscious of non-attachment, even of the unspecified, deceives even the man from time immemorial.

Now, in this case, it is not false because it is knowledge-deterrent, and the absence of the falsehood of its causes does not mean that all the falsehood used by it is possible. Therefore, to refute the doubt that even eternity is not possible, Shadka replies, "Not of her. This answers the question of who is salvation and for what reason. There, since he had no beginning, he intended to ask, "I am not to be covered up.

This question is not accepted by the Sankhyas, according to whom, the illusion characterized by the above-mentioned characteristics, nor by the view of the mystics.

1. The text in the article is Sadhyabatmika.

Naturally ini handwriting.

3. Here the handwriting is characterized by light and light, not by light-different light, as in the shadow of the sun. That's why she's

The text reads that the witness thus rose from the light of the light.

Here, instead of nanparacha anaghayachi, there were no ten texts of anyone or anyone else, namely, navayava avayavyajanakatyata.

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Mansollasanartikam

Purification of the absence of bondage

By these he performs his actions, and again his mind is bound by them. The only witness of the mind is the Supreme Being, like the sun Just as the sun is not bound by the actions of living beings, Thus the self is not bound by the actions of the mind as witnesses

Or elsewhere, apart from the view of dualism, yet this same objection of dualism, how does ignorance become a renunciation? According to him, it must be said that the knowledge of the Absolute Truth is the cessation of ignorance, and the only thing that can prevent it is knowledge of the fourth Self-Element in the manner mentioned above. Nor is that possible, he argues, because it is threefold. For the experience of the fourth self does not occur to the being in the three, such as Jamrada, but it must be said that it is the transition from the fourth. Then the living entity would cease to be a living entity, for being in the state of waking and sleeping is a characteristic of the living entity. Therefore, since the obstacle of the living entity is attained in the state of liberation desired by him, liberation characterized by the cessation of ignorance is not possible. Therefore, there is no contradiction in the fact that the mind refers

to the form of subtle cause in sleep. Or, in the state of steady consciousness, the mind is also present, and the meaning of its sleep is that of the mind. 18 ||

Whose bond is it to answer this question? For what reason is it bound? He answers the question by saying, "By them." This will settle the question of the bondage of the mind in the states of waking and giving, either by egoism or by actions performed in that state, and that is the bondage of the living entity in the states of waking and giving

There, if the transformation of the state of waking and others like a horse-drawn carriage, is the bondage of the living entity by the actions performed at that time, then how can he be liberated? As long as he is alive, since he is in the state of waking and others, and since bondage is also revolving like a wheel, what is the Kalya liberation? This question is answered as stated earlier. Truth is that the actions performed by the mind, which are considered to be in the Self, cause bondage to the living entity, but the separation of the false ego-meaning, which is enveloped in the Self, does not become the main Self. Therefore, even though the living entity is supposed to be bound by the ego-meaning itself, the living entity who is freed from association with it is not bound by it, and therefore liberation is by breathing. He does appear to be. This means that the realization of the Absolute Truth is possible in the awakening of a dream, just as in the awakening of a dream, and the cessation of all senses is possible.

Like the sun, the witnessing self is not bound by the actions of the living entity, since he is the only witness of the actions of the living entity. Just as the all-witness, the thousand rays, is merely the seer, not the doer or the cause, so the witness is only a witness of presence. Sarvamid in the Gaudapadarika-

"The Self, O God, by His own illusion, imagines Himself.

That is the conclusion of Vedanta that the differences are understood.

It transforms other emotions, which are situated in infinite wealth.

1. More text on these above

The soul performs actions, is bound by them and is liberated. This is only a formal clutter and an illusion. The sun, though untouched by the clouds of smoke and dust, just as it appears to be hidden, so is the self by illusion. It's like a young boy being wandered around by someone because of his pastimes. He sees the universe moving around the moon in the sky. Similarly, by illusion, the living entity is wandering around because of his desires.

The Lord thus conceives of the fixed external wealth. For the times of the mind which are within, and the times of sight which are without. They are all imaginary and the difference is nothing else. It is uncertain, just as a rope is alternatively placed in the dark. Similarly the self is alternatively affected by snake streams and other emotions. When a rope is fixed, it is like a rope that is untied and turns away. And that Advaita is like a rope, and so is self-confidence.

It is obvious. Similarly, in the state of proof and others imagined by illusion, there is bondage, but in the assurance of the one-fourth Self-form, the living entity himself is liberated by the renunciation of all titles imagined by ignorance. In the same case, the conclusion is that the main self, the object marked by the renunciation of ignorance of the cause-body, is liberated, having realized the fourth self-realization of the fourth self-realization, the living liberated, the steady intellect in dream or awakening

Thus the Self itself, performing action, is bound by distinction. He is the one who is liberated by the knowledge of the Self, and thus he throws down the excellent meaning of the Self. The doership of the self is only a matter of course, not the main thing. In the case of this, the intellect of being the doer is only an illusion

And in witnessing, just as the sun has nothing to do with it even if it is touched by a necklace of smoke and dust, so the self has nothing to do with it, since it is merely an illusion of being the doer and so on. Similarly, after supporting the meditation, the commentary says that in such a case, the fault caused by it is not connected with the virtue, even by the atom. He calls this meaning smoke and fire. Clear meaning.

If, indeed, the living entity, who is confused about the cycle of action, which is revolving like a wheel, such as awakening, is not bound by the cycle of essence, how can it not be bound by even a single atom of cycle? Just as the atom, moving by its pastimes, sees the universe moving there, and the hundred moons and the sky floor, so the living entities, by their illusory powers,

2. Now the text is Harnarakh, which is also worn by Evalana.
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Mansollasavartikam

A

He does not see the universe moving in such a variety of forms After creating the mind, the Lord appears to be moving about. as the sun is perceived as moving by contact with water Yoga is

the means of living liberation, and by the practice of yoga the mind is made devoid of objects. That man who has withdrawn will immediately be liberated alive 26 || Lord Śiva, by His illusory energy, appeared to Dvāsuparṇa. It is said that one who sacrificed one goat lived in different places.

Bewildered by desire, he sees this universe moving in various forms, and when he is created by it, he appears to be moving, just as the sun appears to move when it is in contact with water. Thus it follows the characteristics of water, but it is not the sun itself that is ultimately so. Thus, in the ultimate truth, even the one-form Supreme Self, as if worshiping the characteristics of growth and laughter because of the presence of body and other objects, thereby sees himself in various forms as objects, a fool by illusion.

Here the paradox arises: how is it that even there, by the merger of the body and other titles, the attainment of the form of the transcendental one form, which appears to be the same as the various forms of the deluded by illusion, is attained by the merger of body and other titles? This shows the means of that: by the practice of yoga. The formulas 'yoga-svitta-vrittinirodha' and 'then the seer is in the form' (Yoga Sutra-3-2,3) are the only means of attaining the self-form of the self. At that time he sees himself so far bewildered by illusion, and by this he becomes completely free from all material contamination. Keeping this very meaning in mind, the Supreme Personality of Godhead, who is bewildered by illusory energy, withdraws His attention from the Supreme Personality of Godhead. Since Tan sees himself swallowed up in the right-image yoga, it is known that he was not seeing the past state or the state of falsehood. That is why even the liberation from the title by the practice of yoga is cheered by the joy of the mind. This verse is consistent with that compilation. Therefore, there is no pursuit of the meaning of the mental joy

By hearing the above meaning, Rūḍa Manasollala explains that there are two Suparnas. There are two scriptures as proof:

"Two Suparnas, joined together by Sandra, are born in the same tree.

Another fig tree is ready and tastes good, while another is not eating it. " so far .

"Ajamka Lahit Shukla Krishna Badi Praja Sujmanaam Sanya.

The goat, who is offering sacrifices, leaves these free-spirited goats, and another goat.

There are two forms of the living entity by the illusion of the beginning: the state of bondage and the state of axis, and the state of free form by saying that there is no other

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2.

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This is the meaning of the Śrīvakṣiṇāmūrti stotra in the Pratipāvaka.

The essay is a collection of eight joys in the mental joy. This is the eighth mollasa of Srimansollasa ||

Where there is light, and light is achieved by the covering of the bound form, which is also worn by it, it is indicated that liberation is only after the covering is removed. This is the same judgment in 'Ajamekam. There, too, in the name of the same, the form of the same is the fat, the enjoyer who is offered, and the enjoyer who is not offered. Similarly, the distinction between the self and the self is assumed to be due to the self-realization. The state of income is the state of bondage, and the second is the state of liberation

This verse merely explains the meaning of the first and seventh verses. This is the conclusion of the collection of the meanings of the eighth verse as before: Itisri.

In the eighth verse, the sense of cause and effect of the Supreme Soul of the universe is referred to. Therefore, Amaranath and others say that it is a view of counter-consciousness.

There is this conclusion that even according to Advaita, everything, such as the sense of cause and effect, belongs to the Supreme Soul of the universe. However, since the adjective "bewildered by illusion" means that he is bound by meditation, there is not even the slightest hint of interference. This is explained here by the joy of the mind. He is as follows:

"Therefore, light is the only way to define the ultimate goal.

The perception of difference is falsely imagined in the illusory Self.

Midhya is the state of being bound when perfect knowledge arises.

The instruction of the disciple and the teacher appears like a dream.

Some do not wish to be separated from her roots.

How can liberation of the mind be possible in their favor?

The three states of the mind are known as dream and sleep.

They killed the illusion of difference as it rotated like a wheel.

With these he performs his actions, and again his mind is bound by them.

The lotus of the mind is the witness like the sun on the Purusha.

And here falsehood is indicated by 'bewildered by illusion', since it is not the subject of this verse, since it is too far away. The commentary directly says that this is the natural behavior of the world, that I am this, that I am this, that I am this, and that I am this, by pairing truth and falsehood for the sake of false ignorance of the meaning of Ayv

The secondary sacrifice is the non-existence of the self, since it is obstructed by the body of a son.

How can there be such a bondage work that I am the Sad-Brahma-Atma? This is also expressed through communal factors. II This is the eighth increment of the explanation of Sri Manasanllasa.

2. The text Sarayatiddon ya is in the manuscript.
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Then there is the new joy in the mind

Worship of the Supreme Personality of Godhead is the means of eliminating illusion. When asked how such illusion can be eliminated The means of that in the form of worship of God are described

One should worship the eight kinds of direct forms of the Supreme Personality of Godhead, who are situated in the thirty-six forms of the Supreme Personality of Godhead. The eight forms are directly perceived by all

So far, the bondage of the mind by the expansion of illusion, and the mindlessness by the restraint of the mind by the practice of yoga, have been established. Since it has not been considered by whom the illusion is reversed, Manasollasa invokes the ninth verse to describe the reversal of it: how? Here the word worship of the Lord denotes the system of proof, the system of objects, the system of hearing and other restraints, and the assumption of the stream of memory, which is equivalent to vision. Since that Puruṣa-system is not in the form of knowledge of instincts caused by evidence, and since there is no possibility of realization caused by the mind accompanying it, there can be no renunciation of ignorance. There, since

the word God describes the object of ignorance, and since it is only the object of the form of the title in the place of ignorance of the circle, its self-object is the object of the form alone, and the object of the object is the object of the object of knowledge

This suggests that the indirect speaker of words, like Mandana, is not in favor of the Lord of the gods. That worship of the Supreme Personality of Godhead is the only means of attaining the Supreme Absolute Truth in the entire universe. That is the form of the search for the omnipotence of the Self, which is determined by the absence of all. Not that the pre-existence of the whole world, or everywhere is possible without the transaction of the mind, that all simultaneously for the purpose of the type of inquiry by the whole Self, the thirty-six elements of the whole Since it is possible to investigate the anger within one's own body, he argues that there are thirty-six forms of the elements. The thirty-six elements are explained in the second verse in the manner of the senses of mental excitement.

"Mritastu pancabhi pranasvaradashabhirindriye"

This is the twenty-four elements of Saikhya

"The great time is the principal and the illusory knowledge of the Purusha.
Navagashlokavyakhya

Because the mind does not quickly ascend to the permissible. The teacher who seeks the eight idols tells the whole self-consciousness.

The eightfold form of the Supreme Personality of Godhead is the earth, the water, the fire, the wind, the sky, the sun, the moon, the sun and the moon. There is nothing else beyond the Supreme Lord for those who contemplate it.

The principle of this is as follows:

In the cosmic body, in the universe, in the conflict of living beings. The thirty-six elements follow everywhere

Thus the mythologists describe the thirty elements along with them At the beginning of the dot, Shakti and Shiva are transcendental to peace. The experts in the Shiva Vedas have said that there are thirty-six elements.

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There is also a division between the elements accepted by Sāṅkhya as the eleven senses, which are the twenty-five elements accepted by Sāṅkhya. This is another thing, that it also contains the divine essence of the opinion of the water of the fall.

There are eight idols: the earth, the universe, the fire, the air and the sky, the sun, the moon and the sacrificer. It should be understood that the moon and the sun are involved in the thirty-six elements, while the sacrificer is involved in the Puruṣa. Since there are many indirect and subtle elements in the thirty-six elements, it is impossible to investigate them because they are direct. Sarvatmabhavanam - the feeling of being in the Self by being all-pervasive. 'From the understanding that the feeling of being all-pervasive is the means of meditating on the Self-Element. For the exclusion of the accusation of sin is the gateway here to the pursuit of the whole Self, since the pursuit of the Self without any distinction is the deterrent of ignorance

That is what the verse to be explained by descending refers to, Bhurambhansya. To signify that the pursuit of the whole self is the pursuit of all absence by its own distinction, it is said, 'There is nothing else to be considered.

There, since many of the eight idols in their respective places are inferred, they are not direct or worthy of investigation. Vyashtisamashtayo-1.Mu. Water, fire, air, sky, lord of the day, sun, moon and men, etc., are considered to be the eight idols of the moving and non-moving beings
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Mansollasavartikam

The pervasiveness and the physical body are the two forms of the physical body. Therefore, one should think of this all-pervading in one's body By worshiping the disturbed, the man attains the pervasiveness of the whole. Thus subdued, he sat down, saying that he was approaching. The seven worlds, beginning with the earth, are situated in the abdomen of the universe. They dwell in the bases at the ends of the roots and the holes of the Brahman. The veena staff, the great mountain, the bones of the family mountains. The Ganges is the pingala vein and the Yamuna is the river Saraswati is mentioned in the constellation Sushumna

The islands are the seven elements of sweat and tears and are inexhaustible. This means that, since there is a difference between the self and the parts of the body, the same self exists in the individual body as the whole self. Here the difference between the physical and the whole is that the whole body is included in the physical body in the manner of Vanabado in the Shabara commentary or in the absence of organs other than the physical body

If so, how is it that in the individual body there is a mental pursuit of the organs of the whole body? Here he argues that the coverage. The meaning is clear.

There he argues that the worship of the universe is the gateway to the worship of the whole. In the Taitriya Upanishad the transition to food and other things is heard ten times, where the first is the intention of worshipping the individual and the second is the intention of attaining the whole.

There he argues that the physical body of the seven worlds within the universe, the root, the base and the end of the Brahman-hole, is the place of the universe.

Then where in the body parts should whose gaze be fixed? It is therefore argued that it is the harp staff. This means that one should look at the great mountain on the back of the veena staff and look at the mountains of the family on the bones.

Beyond this, he argues that one should look at which of the veins, such as the Sushumna, and which of the Muladharas, etc., should be looked at: Saraswati. In the body, the hard part is earth, the liquid part is water, the hot part is light, the breathing part is air, the dry part is sky, blood, flesh, fat, muscle, bone, marrow and sperm. There, Bhūrloka is the feet, Bhūvarloka is on the knees, Svarloka is in the region of the waist, Maharloka is in the navel, Janaloka is in the heart, Tapoloka is in the neck, and Satyaloka is between the poles and foreheads. 2. The Mysore edition text is his own body.

2. Just as there is no difference between a forest tree, the same trees that are collected are part of the term forest. The same is true here.

Najamshlokavyakhya

The black fire rests at the root and the badhava in the middle of the bone. Lightning is the fire in the Sushumna and the earth is in the Nami Mandala The sun's fire rests like a moon's orb on its forehead. They say that the stars are other than the eyes and the senses The worlds are sustained by the winds, just as the universe is sustained by the winds. The body is held by the winds under the control of the pranas. The life-force is obtained from the root of the sun in the form of the sun. It goes out of the nostrils and merges into the twenty-sixth finger. With eight fingers, the moon-god entered the space between the two veins. Excrete feces, urine, air, bile and drinks outside.||14||

He became composed of fire and soma and took up residence in the Sushumna hole. From the hole of the Brahman, the gift grows by itself. The exhalation should pervade the body, and the taste of the food should be eaten daily. The same is true of the fire of the body which is the same as the sandhukshana.

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which has covered the earth's surface. Everything else is clear. In this way, one should meditate on another theatrical horse in the form of a river, which is worshiped by the water element.

Therefore the type of search for the essence remains at the root, the fire of time', collected by Jhalankan ||1-1

Then he describes the type of investigation of the elements of air: They are held.

There he says the type of movement of the life-force: attainable. The movement of the breath from the nostrils outwards up to twelve fingers, the outward movement of the nostrils of the ida and pingala, the rhythm of the horse.

The type of movement of the air in the half-breath is as follows: When the nostrils go outwards to twelve fingers from the root base to eight fingers, the prana itself is called apana, and its function is to excrete impurities and other things

Now, in the view of the Chāndogya, since giving is the third, the type of giving movement and its function are called Agnisomamaya. When the life-force, through the hole of the Sushumna, increased as if it were sealing the Brahman, it was called Udana.

Therefore, he says that the type of movement equal to the exhalation should be extended. Having said that the duty of extending the body as long as it extends is the same duty they declare that the same duty is performed in the same manner as in the bed of awakening and not in the sandhukshan.

After distinguishing the types of movement of the five principal life-forces and the various functions of the differences between them, he says:

2 The text of the verse, by flow and others.

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Mansollasavartikam

The snake hiccups and the tortoise makes you smile in a moment. The lizard makes a jhuta and thunders in the fall. Arjuna should become obese and not urinate The sky provides space for the outside and the inside The moon and the sun are the leaders of time and the life-force of the embodied souls. This body is thus the eightfold form of the witness, the Purusha

Ashtanga Yoga

The yogi is thus serving the worshiper with the same mind. Engaged in the eightfold yoga he attains a calm mind ||20||

Definition of Yama?

Peace of mind, contentment, silence, and restraint of the senses. openness, faithfulness, simplicity, gentleness, forgiveness.

It is called a snake. This indicates that Arjuna did not move at the time of the transmigration of the life-force, since he saw the fatness even in the body of the dead, but the other functions of the life-force are not seen in the body of the dead.

The half-space element within the body is called the sky

In the element of the moon and the sun, however, the body takes time for breathing and expiration, and the order of life time is determined by the movements of breathing and expiration, and the order of life by the increase in the number of laughter. Then, in the inhibition of the movement of pranayama by pranayama and others, the age of the yogis increases, and then the life span is also seen to be increased. Therefore, it is argued that the function of the Purusha Tattva, which is within the eight forms, is only to be the seer of that function. That is why the order of the search for the whole self of the earthly and other elements in the form of the whole, seeing the physical body, has been described

After considering the type of worship, which is the deterrent of illusion in the form of worship of the Lord of wealth, during the practice of yoga-

"The mind is de-objectified by the practice of yoga" (8-26).

The means of attaining detachment from the mind, the practice of sacrifice, is divided into: this is the mindfulness. Since the truth of the universe is not accepted in the worship of the whole Self, it does not settle in worshipping it alone, for the mind ceases from external transactions and so on. Nor is it the end of it

2. The Yoga Sutra, however, defines the Yamas there as violence, truth, austerity, celibacy, and marriage (2-30). Here, however, in a different manner, they are collected leaving the truth, and thus some others, such as Gana Prasada, are also taken, which is the difference from the Yoga

Sutra. In the Yoga Sutra, however, the Niyaga is well taken for granted by the fact that Shichasantapatya Svadhyavesvarapranidhanani niyama (2-32). Here is the specialty that even the different Niyagas there, except for the Shochatapa Shradin, are taken up by the Yagadhya, and the characteristics of the Basnuto Gana Saganya are not achievable by the rules of the body.

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Explanation of the ninth verse

Purification of emotions, nonviolence, celibacy and patience in memory. Thus and others are mentioned as the Yamas of the mind

Definition of rules

Bathing, cleanliness, sacrifice, truthfulness, chanting, offering oblations and satisfying the deity Asceticism, charity, patience, salutation and circumambulation Other physical rituals, such as vows and fasting, are also mentioned.

Description of the seat

Swastika, cow-faced, lotus, swan-like, Brahma-seat The Lord Nṛsimha, Garuḍa, Tortoise and Nāga are the Vaiṣṇava seats. The heroic peacock named Vajra and the terrible seat named Siddha. They took the seat of the womb, the Śākta, the Śiva and the Western Tānaka. The seat of the unsupported yoga is the unsupported seat. Meditation is free from dependence, and Lord Śiva is free from dependence.

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Without worshiping only the Self, one attains the Self, which is the source of ignorance. Therefore, it is presented as a part of the practice of yoga, or as a means of achieving it. Therefore, it is necessary to see what are the spiritual yogas that can be used to worship and use the eight idols of the Supreme Soul. There are eight yogas. These are the practices of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. There are eight kinds of laws, namely, the division of Yama into the air, contentment, restraint of the senses, mercy, generosity, uprightness, forgiveness, non-violence, celibacy and patience

He describes the forms of these spiritual practices that are to be practiced as part of worship: the mind is grace. The grace of the mind, silence, generosity, uprightness, forgiveness, non-violence, celibacy and patience are the means of the mind, and without anything other than grace and silence, no worship is perfection

Then the rules are simple to be divided by the mind, and they are physical, and he divides them into baths. During the practice of yoga, one must perform actions until the perfection of worship. This indicates that by the law of combination and separation, one should also worship the actions and perform them until one realizes them. But even the Lord of the gods agrees with the Mandana principle that one should not accept renunciation only at the time of hearing. There is also the indirect argument of words attached to it. Explain this is the perfection of the Brahman, and in our Dhamika. ||233/2

Then he divides the seats into swastikas. Some of these types of postures, such as the lotus and thunderbolt postures, are mentioned in the Yaga Upanishads. Let them feel independently, the pursuit of the Pure Self by abandoning all-selfness. which is the firstlock See Advaitagrahasiddhi Niyogakanda.

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Mansollasavartikam

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The description of the pranayama is the laxative and the supplementary pot and the restraint of the breath

The description of retraction is the restraint of the senses from all objects. It is said to be retraction by the scholars of the meaning of retraction

Definition of retention The placement of the mind somewhere on the basis is called retention.

Description of meditation The thought of Brahma, Vishnu and Shiva is called meditation.

'He who, at the time of awakening, realizes the duality of himself, which is the fruit of the state of mind alone.24-263/2

Pranayama divides the fourth part of yoga into laxatives. There are three types of pranayama: laxative, supplementary and aquatic. Some of them are supplementary, aquatic and laxative. In the case of laxative primacy, however, since the laxative is not possible after the laxative, the pranayama is performed in the order of laxative, supplementary and aquatic. Filling the air and filling it in the stomach. There, the form of laxatives and others is specified in the Yoga Choodamani Upanishad as follows:

"The yogi should move outside with twenty-six fingers. Pranayama is prescribed by the left and right paths. The yogi should sit in a lotus seat and fill the prana with the moon. Hold it as much as possible and sprinkle it with the sun again He should do the sixteenth chandakara pranayama. The lowest twelfth is considered to be the middle.

The order of the supplementary pots and wheels is the lowest, the middle and the best, and the order of the composite supplementary pots. therefore-

1. Jai Lahe Kachan Putirvikal

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Explanation of the ninth verse

Definition of Samadhi The vibration of the intellect from meditation is called samadhi. But mindless meditation is devoid of all anxiety. 30 ||

When the mind becomes still in the sleep of yoga, the life-force becomes still. To keep the mind still, one should practice yoga and meditation. Contraction is the restraint of breathing and breathing. Placing the tongue on the longitudinal is the means of yoga. When the mind becomes

still, the life air moves to the middle path. These signs arise separately from the conquest of the five elements.

"It gets in the best position and then it should hold back the wind." It's been said right here.

Many thoughts on pranayama can be traced to the lamp of mystery in the explanation of the Gita

Then he notes the retraction of the senses. Clear meaning ||28||

Then he notes the hold: the basis. The meaning is clear.281/2

Then he notes the meditation of Brahma, Vishnu, Shiva and others. The meaning is clear.

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Then samadhi marks the vibration from meditation. There are two types of samadhi here, namely, samprajnata samadhi and asamprajnata samadhi. There, Samprajnata Samadhi is the Samadhi within the eightfold yoga, which is the dream state of the steady intellect, or the fourth role, where the other minds of the steady intellect are the fruits of unconsciousness and others. There, nirvikatyakasamadhi is the only means of attaining self-realization, because the yogis call it self-realization.

Because it is only a form of unconsciousness. For that very reason, he considered the mental joy to be good, and said, "It is not the mind." According to this view, the means of ascending to the fifth ground is Samprajnata Samadhi. ||30||

That is what he explains: the mind. That meditation on the Advaita Self is the means of realizing the Self-Essence

The sense is. Clear meaning ||31||

Next, for the practice of enlightened meditation, he describes the yoga posture, Akusana. The contraction of the breath, the restraint of the breath, the movement of the breath and the breath, and the placement of the tongue within the tongue are the means of yoga.

And by that, when the mind, when the soul is still, has gone to the middle path, the first sign is the victory over the five elements, and the other signs are these

2 Pranasvani article.

2. See the explanation of the Gudharthadeepika by Madhusoodana Saraswati in verses 4/21,20 of the Srimad Bhagavad Gita.

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Mansollasavartikam

Fecal matter is less than urine, health is lighter and the body is lighter.

Fragrance and golden color are the first characteristics of yoga Attachment to the tips of thorns and immersion in the mud of water Intolerance of hunger and thirst is the second characteristic of yoga. Increased food and drink consumption and tolerance of heat and fire. Rain and hearing from a distance is the third characteristic of yoga.

You are like a frog floating on the ground like a monkey floating on the ground The fourth characteristic of yoga is that they go to the sky.

Knowledge is the subject of the three worlds, wealth, jewels and other things. Being infinitely powerful is the fifth characteristic of yoga. 38 || When the life air reaches the consciousness, the sound within is heard in eight ways. Like bells, moons, branches, oceans, harps, flutes and other rhythms. The body was like a hundred stars and stars. When the life-force has gone to the Brahmana Nadi it shines in the form of an image.

The breaths move as long as a person's body is concerned. He acknowledges that it is the mind. He conquers the five elements and is free from disturbances such as the earth, the fire, the air and the others.

What other signs are there, he argues, are dirt? That is, these are the signs of the yogi.

He also collects the remaining signs on the tips of the thorns. These Yongsiddhas are fecal, urine and phlegmatic by being fragrant and golden, their attachment to it even in bed in the middle of a thorn, their tolerance of food and thirst, their tolerance of heat after eating and drinking in the sky, It is stated that they are the aṇimādyā-iśvarya, the infinite power, etc. ||35-3

Another special yoga and its fruit is called prana. When the prana is situated in the Sushumna vein, eight kinds of sounds, such as the bell, are produced. 39 ||

He describes the special yoga capable of illuminating the universe as follows: That is, in the life-force in the Brahma-hole, the Supreme Self, the form of the universe of His own light, shines.

Now, to explain the measure of the movement of the sun, it is said that the breaths are moving. By this method the number of breaths taken per day is determined by the measurement of the sun And so many yojanas of the sun

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For so many yojanas the darkness runs breath after breath The oṁkāra-likeness of so' is twenty-one thousand six wounds in the number of breaths. So I am, the self chants the mantra every day in life.

The sakara and ikara should be deleted and used. The sandhi is called the previous form, and then it becomes the oṁkāra. ||43|| The akara and the ukara and the makara are binchunavakas. The learned say that the five syllables are situated in the oṁkāra. They reside in those syllables, composed of thirty-six elements. By giving birth to the spiritual master, one attains the eightfold path of yoga. By the birth of Lord Shiva he attains the eternal perfection of yoga. O truth, you are the new form of the dot, the innermost Self.

The conclusion is that it is moving every day. From this point onwards, in order to increase the life span of a man, he who recites the mantra 'So I am the number of breaths six hundred and twenty-one thousand times' increased his life span by the vagina.

The mantra so-I am is also the same as the sakarabbeti. So'ham, in the case of the manvagata sakarahakarayolop aam am', represents the form om' connected with the preceding form. Thus,

even the chanting of the Omkara is the chanting of the mantra, So I am. The meaning of that is also the meaning of the great utterance 'That I am I am Brahman' by the practice of which everyone is liberated.

In another way, he praises the omkāra as Brahman. By chanting this mantra, which is the self-form of Brahma, the original spiritual master, the gods, the Lord of Sadashiva, the creation, the maintenance and the annihilation of the three doers, for the purpose of glorification, the Adhidaiva attains to the omniscience.

Specifying the characteristics of the eightfold yoga and the special signs of victory over beings, he argues that the eightfold yoga by which self-realization is attained, and other characteristics become false, and that dignity and others are attained by the grace of the Guru. Murumurtaya is the form of explanation of the easy breath, by the grace of the Guru. By understanding that the grace of the spiritual master and the grace of Lord Śiva are also destined, it shows that in terms of the graces of the Supreme Personality of Godhead, God Himself has assumed the form of the spiritual master. That is why the counter-verse says, “Om Tatme Śrī Gurumūrtāya Namah Ida Śrī Dakṣiṇāmūrtāya.” ||46||

Although the text of this mental joy is appropriate only on the occasion of the explanation of the first verse, it is written in the first verse that the gods are not the teachers but the teachers of the idols in the self. But now in the southern form

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Mansollasanartikam

O Guru of the Gurus, empty of the midst of the universe, I offer my obeisances to You. This is the explanation of the meaning of the Śrī Dakṣiṇāmūrti Stotra. The essay is a collection of nine joys in the mental joy. This is the ninth mollasa in the Srimansollasa.

The description of 'Gurumurtaye' is also presented, meaning that the search for the Guru is the means of attaining knowledge and that grace is the means. In the ultimate sense, however, not only is Shiva the right-hand idol, nor is he the Guru, but also the form of the twofold truth and bliss is presented at the end of the first verse. God is the Guru, the Self, the division of the differences of idols', the essence itself should be concluded, by which the same essence is revealed by the law of precedence and conclusion. That which is the palm of the hand of those who dwell at the end of it and who have taken up my story

"No parable has ever been seen in the womb of the three worlds of the good teacher, the giver of knowledge

He establishes his own equality and becomes incomparable to him, even the worldly one."

Here, since the eight idols are included in the thirty-six elements, it is understood that worship of them is based on worship of the whole. To dispel the doubt as to how the worship of the eight idols involved in the worship of the thirty-six elements is determined by the worship of the thirty-six elements, it is said, 'There is nothing else. Here the word idol denotes only the subjects, and thus, in the worship of the unspecified realization, the worship of the eight idols is the worship of the modes of nature. This means that worship of the thirty-six elements, and then gradually renunciation of the title, leads to worship without any particularity or realization without any particularity, which also leads to realization of the whole Self. This is what Kalpatari means-

'Their minds are subdued by the characteristics of the Saguna Brahman. That very thing appeared to be the imagination of the title of the fallen. It's been said.

There, in order to demonstrate that the worship of the Saguna is the use of the eight-fold yoga for unspecified realization, the sexual organs are introduced, considering that the eight-fold self-realization is the use of the eight-fold self-realization and the other synonymous realization. In the sixth chapter of the Guḍhārthadīpikā, it is stated that unconscious meditation is self-realization and not merely the restraint of the mind's instincts. Therefore, the use of let us consider here, and the description of the eightfold yogas in the manner stated by Chamaraṇa, is not in vain. Here there is no contradiction that the eight deaths of Sri Dakṣiṇāmūrti are sometimes the means of prosperity through the worship of the Saguna, sometimes the perfection of divinity alone by the difference of authority, and sometimes the great glory called Sarvatmatva.

II This is the ninth enhancement of the explanation of Sri Manasatlas.

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Vashamollasah

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Stotraphalashrutih

Om

The disconnected ego is abandoned and attached.

The fruit of this stotra is said to be the attainment of the full ego By hearing this hymn, meditating on its true meaning, meditating on it and chanting its name, it is thus clearly explained that the Supreme Soul is the Supreme Soul.

The tenth verse is the scripture of the fruits of the Sri Dakshinamurti Stotra at the end of the first day. There the ninth verses explained that the Self is the omnipotence, in fact in the duality, that the worship of the expressed and the eternal, the destroyer of all worship of the thirty-six abstract elements, is the means of yoga. At present, even for those who are unable to do so, chanting the above-mentioned hymns, hearing the meaning of the hymns, thinking about them and meditating on them, not only attains the eight opulences, but also the attainment of the twofold Self. There, worship of the whole by the whole ego, worship of the whole by the whole ego, or by the experience of being all-pervading. Similarly, the Taitriya Upanishad says, 'One approaches this Self made of food, one approaches this Self made of life, one approaches this Self made of mind, one approaches this Self made of knowledge, one approaches this Self made of bliss. In the mṛguvallī, however, one who transcends the entire Self, who is full of illusory energy and bliss, worships the entire universe by worshiping the Supreme Personality of Godhead.

Therefore, by hearing, meditating on and meditating on the accepted Sri Dakshinamurti Stotra, the Lord's feet, desiring to conquer the world, have determined by the ninth and final verses that the complete destroyer of the form of the whole food and other Self is the perfection of the Self. The tenth verse reveals that the joy of the mind is interrupted, as they affirm that it is accomplished only by effortlessness, such as omnipotence. This means that even though the worship of the whole flower is the goal, the mind should not worship the whole instead of worshipping the individual

Sarvatmatvam is the explanation of the tenth verse of the Sri Dakshinamurti Stotra

Having thus descended, the tenth verse, in the form of the Śrī Dakṣiṇāmūrti Stotra, the fruits and the śrutis, concludes that the Supreme Soul is the Supreme Soul. That which has been crystallized in the former manner as the praise of the self, is the meaning of that without repeatedly avoiding the objection

'Coincidence is in the handwriting.

In the handwriting, it is said that he approaches the other essence in me with clear food.

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Mansollasavartikam

Omniscience with great glory and divinity should be automatically attained That again transformed into eightfold and unspeakable opulence.

This is the source of sons, grandsons, houses, fields, wealth, grain and prosperity. The ancient horses are accomplished in the lands of heaven and hell. It is like avoiding cold and other things when cooking. The relevant things are also accomplished by this stotra or all. Opulence and divinity are not separate from Him For when a man runs, the shadow follows him. They are infinitely powerful and opulent and are the source of all life.

And before the application of the other, it should be explained that therefore, from hearing this, from thinking of that meaning, from the process of thinking of that meaning, from hearing that meaning, from hearing that meaning. Those who are incapable become omniscient even by merely hearing the meaning of it, and those who are able become omniscient by meditating on it, and those who are extremely able become omnipresent by hearing, contemplating and meditating on its meaning. There, chanting of the fruits of omnipotence by hearing alone is for praise, by that incitement to induce hearing, by chanting and other means to cover the extremely powerful from facing objects, by chanting and other traditions, and by hearing and thinking, the direct fruit of meditation is the pursuit of omniscience. The fruits mentioned in the second half are omniscience, great glory, divinity and eight opulence.

There he describes the fruit of worshipping the disconnected ego-being, as follows: My son. That is why, since it is a disconnected fruit, one who abandons egoism in individuals deserves only the egoism of the whole.

From the point of view of the whole, he who has attained egoism in the individuals or in the whole itself, in direct order, attains the fruit of omnipotence and also attains the attendant pleasures-

"As much as there is no harm in drinking water, it is flooded everywhere.

They are the same in all the Vedas for a Brahmin who knows them.

It is argued that it is cooking. For example, it is also a sub-characteristic that one who plants a fruit tree obtains shade and other things. By reciting the stotra, hearing the meaning of the stotra, etc., one also attains the fruit of becoming a lord, and that too is consequential

There is one example of this, and he gives the example of wealth. All is without omnipotence, such as divinity, like a shadow

2. 'Pradeepbadaveshstatha hi darshayati svapyayasampattiyoranyatarapeksamavishkratam hi 'Jagadvadhaparavarja prakaranadasannihita-tyacca (Brahma Sutra 4-4-15,16,17) etc. In various Brahma Sutras it is asserted that the Brahma-knowing person attains the power of bearing various knowledgeable bodies and transcendence.

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Explanation of the tenth verse

When their own divinity is perfected they are perfected by themselves. Brahmā, Viṣṇu, Śiva and others are destroyed by your opulence. They are both opulent and shining, and that is the same Self with Shiva When the flower is brought, the fragrance is felt without desire. The glories are separated by the full ego.

The eight perfections are described as aṇimā, mahīma, garīma and ladhima. Attainment, desire, mastery and submission are the eight perfections. It is the introduction of the very atoms into the living beings as the Self. The opulence of the pervading Supreme Soul called Anima

of a man running. There, since the conclusion is that the Supreme Self is the Supreme Self, and that the point alone is the form of the powers of Brahma, Vishnu, Rudra and others, he argues that it is by your power. This means that Brahma, Vishnu, Rudra and others are the hopes of that liberated person who has attained the Supreme Self-being by hearing and meditating on the Supreme Self-being by hearing the hymn, 'Brahma, Vishnu, Rudra and others are the special powers of the Supreme Self, the abode of all.

In the supreme Self-being of uninterrupted bliss and others, all the glories follow like fragrances when they are carried to a flower without desire, he argues:

Pushyamiti.

The experience of all the separate glories of the Self as the Supreme Soul is the perfection of meaning. This divides the transformed wealth into eight parts. There is the form of Animahimna, the power of atomization of one's own body or of something else external to oneself, the power of atomization of atoms, as Hanuman's body transformed into more than a face when Surasa

was about to cover himself; He watches and keeps the atomization of his body, which is like a bee. Lightness is the lightness of the balance to lift even the great mountain, but glory is the heaviness of the opposite small size, as Hanuman, who was about to lift his wing, made Bhima too heavy to show his inability to lift it. Prakamya is the power of going to the sky and so on, only by one's own will. What's more? The power of being a sacrifice to the world only by cleanliness, as in Vishvamisra's Trishanka. He made the heavens and the kingdom of Saudra, and Anasuya controlled the sun and water for ten nights. Let the subjugation of the guardian of the salak be the subjugation of all the worlds, from Ravana.

There he describes the measure of appearance as extreme. For example, the body of Sabharya and others is described. That is very divine

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Mansollasacharikam

The universe and the universe are composed of thirty-six elements. External pervasiveness, wealth and glory. In the act of lifting the atomic compound. The wise know that dignity is equal to Mairu in dignity In the work of lifting the great mountain. The wise know that lightness is equal to balance The inhabitants of the underworld are the ones who see the Brahmaloaka. Attainment is the greatest opulence which is attained by the yogis. They attained other perfections, such as going to the sky. Perfection by one's own will alone is called prakamya By the light of one's own body one illuminates all meanings Some say that this is the opulence of the light. He is the creator, maintainer and destroyer of the worlds by His own will. The employer of the sun-gods is called the lord. 16 || With the rulers of the worlds, all the

worlds are under their control. Your opulence known as Vashitva is easily attainable by the yogis of Lord Siva.

This is the glory of the omnipresent, the eternal Self, who illuminates all things. Clear meaning.

Then he describes the glory of the universe and other things. This is also the main thing of the Supreme Soul, just as the Trivikrama state of Vamana. Then he notes the dignity of the atom. For example, in the manner described in the Upanishads by someone, the yaksha seen before him showed the wind's attitude when he lifted even a grass.

Then Laghav shows: Mahamerbi. as Sri Krishna is the lifter of Govardhana.

Then he notes the attainment: the underworld. Just as Prahlada, the inhabitant of the underworld, saw the Lord of Vaikuntha.

He says of the desirable form: of going to the sky and so on. That is the case with the Gandharvas, Brahmarshis, Naradas and others.

By the illumination of one's own body, the illumination of all meanings is illuminated. Some argue that it is bright in the place of desire. Following him, he also notices the light: in his own body. The revelation of one's own body is the revelation of all meanings. Just as the light of the sun, moon and others is all light.

Athashitva marks it by saying that it is only by one's own will. as it is said of Viswamitra and others.

'This is the light,' the handwriting.
in

Explanation of the tenth verse

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The demigods are under the control of a brāhmaṇa who knows this. What about the lord of the earth, the tiger, the serpent, the man, and so on? One who recites this stotra should meditate on the Supreme Soul. Giving up desire for the fruit of heaven in the midst of the ancients. They are constantly absorbed in the empire of all self-being. What is not accomplished by mature meditations? 20 ||

The lower submission is marked by the guardians of the world. For example, the devotee of Lord Shiva is characterized by the characteristics of submission to Ravana and others

It is also proved by the Vedas that this is like knowledge of the Absolute Truth and wealth. What is not obtainable at the time of hearing this hymn and so on, that it is not all-self? Therefore, in the petty world of heaven and others, one should hear, meditate and meditate on this stotra, abandoning desires.||18-19||

What's more? Before developing the fruits of the hymn, he concludes that even chanting alone is sufficient.

Eten

"This flowery speech uttered by the ignorant, O Arjuna, who are engaged in the argument of the Vedas and who argue that there is nothing else Know in all the Vedas the evils of a Brahmin who is ever in the mode of goodness and who is capable of renunciation.

This is how the Bhagavad Gita is recognized. For the empire called Sarvatmabhava is not accessible to human beings and others, and therefore it is the goal of all minds and mature samadhis who are constantly embraced by the mind of the whole Self. What is the story of the human empire, of the Gandharvas of human beings, of the Gandharvas of the Karma demigods, of the medicines of Indra, of Jupiter or of the Prajāpatīs?

Etan- Sanshananda's mysticism is young, saintly, young, chaplain, blessed, old, strong, his whole earth is full of wealth, he is one human joy. Those who are the joys of a hundred human beings, that one is the joy of the human Gandharvas, and the joy of the Satriya who is killed by desire, that is the joy of a hundred human beings and the Gandharvas

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Mansollaravartikam

A wise man does not think that the kingdom of heaven is an empire That is His kingdom, which is His own kingdom in Himself. Therefore, with a steady mind, one should establish an empire in oneself He who has supreme devotion to God as to God and to the Guru.

It is the joy of the devas and gandharvas, and of the śrotriya who is destroyed by lust. Those who are the joys of a hundred devas and gandharvas are the joys of one of the forefathers of

the ancient worlds and of the śrotriya who is destroyed by desire Those who are the joys of a hundred ancestors in the eternal worlds, that one is the joy of the gods of the ignorant, and of the Shrotriya who is killed by desire. Those who are the delights of a hundred gods who are not born are the delights of one of the gods of karma, and the delight of the demigods of the śrotriya who is killed by desire. Those who are the delights of a hundred karma-devas are the delights of the demigods, and that one is the delight of the demigods, and of the śrotriya who is destroyed by desire. Those who are the joys of a hundred gods are the joys of one Indra and of the śrotriya who is destroyed by desire Those who are the joys of a hundred Indras are the joys of one Bṛhaspati and of the śrotriya who is destroyed by desire Those who are the joys of one hundred Bṛhaspatis are the joys of one Prajāpati and of the śrotriya who is destroyed by desire The mysticism of bliss recognizes that those who are the joys of a hundred Prajapatis are the joys of the one Brahman and of the Shrotriya who is destroyed by desire. By the term unwillingly killed listener, he is described as self-conscious, feeling the whole self.||20-21||

He concludes by saying that it is the feeling of the whole self. That is the mystery of the meaning of the stotra, the Sri Dakshinamurti of Sanaka and others-

Even what is not told by Sri Dakshinamurti directly to the unsurpassed devotees is manifested by mere presence. Similarly, the feet of Gauḍa, and the feet of Lord Govinda. But the feet of the Lord are directly in the form of Sri Dakshinamurti, even by the grace of the feet of Sri Govinda

But it is manifest to me, a devotee of the feet of Sri Bhagavad-gītā, in samadhi alone. Because the Lord's feet themselves

In the second verse of the hundred verses-

"Just as the Shri Khanda tree is surrounded by the spreading purity of other trees

Even the vessels of fragrance, which are always thin, open up the heat.

Even the understanding gained from the teacher is duly present in the presence of those

They wash away the suffering and sin in three ways with their compassionate hearts with their own words."

Anan-

"By the grace of the Guru one obtains the sacrifice characterized by the eight limbs.

By the grace of Lord Shiva he attained the eternal perfection of yoga.

This is the ninth opportunity to follow the khokti. Tan also signifies that not only the feeling of the whole self, but also the perfection of sacrifice is attained by the grace of the Guru.

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Explanation of the tenth verse

These are the untold meanings of the great man who revealed them He is the light of the lights and is powerful in the spirit of light. May this light which illuminates the universe shine Granthopasamharaḥ, in the explanation of the meaning of the Śrī Dakṣiṇāmūrti Stotra.

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By this not only this Sri Dakshinamurti Stotra but also the heart of the essence of all Vedanta essays was revealed to me even though it was not told by the Guru himself. The Lord of the gods considers Himself to be a great soul by inquiring as to whose sub-Kosala is the Yadhoda, and whose devotion to the Lord is as much as to that of the spiritual master. whose teacher is also God. As stated by the same-

"O Lord, teacher and self, who divides the differences between forms, whose body pervades like the sky, I offer my obeisances to the right-hand form. so far. That is why it is said, 'Even the untold meanings of the great soul are revealed.

Now the light of the meanings not mentioned as devotion to the Guru, and its power of illumination, is not by its own power, as the light of the sun illuminates dull emotions, for there is not the slightest power of illumination for the dull. Thus, even I have not the slightest power to grasp the truth, yet by the grace of my spiritual master and by the grace of Lord Śiva, I have been able to see the truth. The conclusion of the meaning of the first verse is that the light of the lights, Sri Gurumurti or Sri Dakshinamurti, is following Himself

His universal illumination: "The sun does not shine there, nor do the moon and stars. These lightnings do not shine, where is this fire? He alone shines, and everything shines by His light, and all this shines.

This is refuted by the scriptures: 'He is the illuminator of lights. Because it is a subordinate entity to the Self, it is the light-

and all the light of the rice.

Then, as before, he throws in the next verse after the conclusion of the tenth atlas, saying,

The same law as in the ninth verse should be followed in the tenth. There, although the fruit of worship of the eight kinds of wealth, such as aṇimā, is defined as the result of hearing the meaning of the Vedas, thinking and meditating on it, not unspecific realization and its fruit or Brahman-feeling,

With Brahma they all reached the counter-conversion.

The text in the manuscript means that even under the Guru, he became a disciple of Ganya.

The lights kill the passion.

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Mansollasavartikam

Prabandha manasollase vasha mollasasabgrahah ||2

IIIti Srimansollase Vashamollasa II

This is the completion of the Sri Dakshinamurti Stotra Bhavaartha Vartika called Manasollasa by Sri Sureshwara Acharya

*

At the end of the next, the self-satisfied enter the next stage.

In the manner thus stated, the conclusion is to be attained by the fruit of non-specific realization, just as in the chapter on the fruits, so here too by the fruit of non-specific realization, the conclusion of the feeling of the whole Self is to be sought. That is why 'wealth is unhindered', and the conclusion is reached by unhindered wealth. By forbidding the unhinderedness of wealth, the avoidance of worldly transactions, the mere enjoyment of equality and other fruits, it must be considered whether the main Brahman-being is the unbroken Brahman-being.

Here, too, the direction mentioned by Amaranatha is not to be understood as a statement of self-realization and its fruits. Thus, since the verses "He who realizes Himself alone at the time of awakening" "He who by realizing Himself will not be repeated" "He who reveals Himself to the worshipers with a good seal" describe the usefulness of realization as all-self-being The main goal of Sri Dakshinamurti Stotra. For the omniscience is the absence of anything other than the consciousness-matter, the absence of the ego-matter of the living entity, not the state of liberation here (1), nor (2) the truth of all the universes, etc. Therefore, the conclusion is that

whatever is here, by the mere similarity of the terms and other things, is not fixed anywhere except for the duality of recognition and vision.

**II This is the tenth enhancement of the explanation of Srimansollasa in the
Manasollasavardhini. II This is the explanation of the joy of the mind composed by Sri
Madanantha Krishna Shastri and enhances the joy of the mind.**

-Finished tea text

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1 Exclusive text-illegible inscriptio