

Second Chapter

द्वितीय अध्याय

First Step

प्रथम पाद

॥ अविरोधाध्याय ॥

भाष्य

उक्ते अर्थे अविरोधं दर्शयति अनेनाध्यायेन प्रथम पादे युक्त्यविरोधम् ॥

Commentary

In this Chapter the meaning contrary to what was mentioned in First Chapter is shown.

॥ स्मृत्यधिकरण ॥ १ ॥

भाष्य

प्रथमतः स्मृत्यविरोधं दर्शयति ॥

Commentary

In the beginning the contradiction if scriptures is shown.

॥ ॐ स्मृत्यनवकाश दोषप्रसंग इति चेन्नान्यस्मृत्यनवकाश दोषप्रसंगात् ॐ ॥ १॥

भाष्य

सर्वज्ञा हि रुद्रादयः । अंतस्तेषां वचनविरोधे अप्रामाण्यमेव स्यादिति चेन्न । अन्यस्मृतीनां विष्ण्वादिभिर्नितरां सर्वज्ञैरेव कृतत्वात् श्रुतेराधिक्यं च सिद्ध्यति ॥

Commentary

Rudra and others are decidedly all-knowers. But there being contradictory statements there are considered as unreliable as evidence. The other scriptures which propagate the supremacy of Vishnu over all others having been also composed, these become established as more credible.

॥ ॐ इतरेषां चानुपलब्धेः ॐ ॥ २ ॥

भाष्य

इतरेषां तासु स्मृतिपूक्तानां फलादीनां प्रत्यक्षतः अनुपलब्धिप्रामाण्यं तासां युक्तं । च शब्देन भागोपलब्धिरंगीकृता ॥

Commentary

In other scriptures attaining the effect of prayers are directly not seen, therefore they are not considered as credible evidence. Using the word च the denial of effects is admitted.

॥ ॐ एतेन योगः प्रत्युक्तः ॐ ॥ ३ ॥

भाष्य

योगफलं प्रत्यक्षं उपलभ्यते इति न मन्तव्यम् । उक्ताभ्यासे तत्काल एव फलादृष्टेः ॥

Commentary

The effect of Being enjoined is directly visible, thus can not be said. The effects referred therein being unseen.

॥ नवीलक्षणत्वाधिकरण ॥ २ ॥

॥ ॐ विलक्षणत्वादस्य तथात्वं च शब्दात् ॐ ॥ ४ ॥

भाष्य

नैवं श्रुतेस्तदनुसारिस्मृतेश्च तदुक्तानुपलब्धेर प्रामाण्यं वाच्यम् । विलक्षणत्वान्नित्यत्वात्तदनुसारित्वाच्च । न हि नित्ये दोषाः कल्प्याः । स्वकश्च प्रामाण्यम् ॥ अन्तथाऽनवस्थितेः । न चक्षुर्नश्रोत्रं तर्को न स्मृतिर्वेदाग्यैवैनं वेदायन्तीतिभाल्लवेयश्रितेश्च । नित्यत्वं च शब्दादेव प्रतीयते ॥ वाचा विरूप नित्याया इत्यादेः ॥ अनादिनिधना नित्येति च स्मृतिः ॥

Commentary

Revealed and remembered scriptures speak as of the proper fruits received as evidence. In others such evidence being absent. Neither by eyes nor by ears, nor by thinking, not by revealed or remembered scriptures they are to be known, thus in Bhallaveys scriptures. Having used the word च the eternal nature becomes evident. The words having spoken repeatedly, the revealed and remembered scripture being eternal have neither beginning nor end

॥ ॐ दृश्यते तु ॐ ॥ ५ ॥

भाष्य

अधिकारिणां फलम् । भविष्यपुराणे च । ऋग्यजुः स्यामाथर्वाश्च मूलरामायणं तथा । भारतं पंचरात्रं च वेदा इत्येव शब्दिताः । पुराणानि च यानीह वैष्णवानि विदोविदुः । स्वतः पेरामाण्यमेतेषां नात्रकिंचिद्विचार्यते ॥ यत्तेषूक्तं नदृश्यते पूर्वकर्मात्र कारणं ॥ नाप्रामाण्यं भवेतेषां दृश्यते ह्याधिकारतः ॥ इतःप्रामाण्यामन्येषां न स्वतस्तु कथंचन ॥ अदृश्योक्तौ तत्तस्तेषामप्रामाण्यं न संशयः इति ॥

Commentary

Those entitled will surely get the fruits. Bhavishya Purana says that Rig, Yajur, Sama, Atharvavedas, the MulaRamayana, Mahabharat, Panchratra are referred as the authorised words spoken and similarly the Puranas should be known likewise as the Vaishnava scriptures. They are all without credible proofs, not much to think about. In them one sees no instances the effect being the earlier Karmas. The scriptures do not cease to be evidence, when in them one sees the effect according to eligibility. In other scriptures one do not see any evidence at all. In the case of unseen they without doubts could never be evidence, since they contradict scriptures.

॥ अभिमान्यधिकरण ॥ ३ ॥

भाष्य

मृदब्रविदापोऽब्रुवन्त्यादि वचनाद्युक्ति विरुद्धो वेद इति अतोऽब्रवीत् ॥

Commentary

The clod of earth spoke, water said - with these statements would there be contradiction as evidence ? For that, now reply is given.

॥ ॐ अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ॐ ॥ ६ ॥

भाष्य

मृदाद्यभिमानि देवता तत्र व्यपदिश्यते ॥ तासां चेतरेभ्यो विशिष्टं सामर्थ्यमनुगतित्त्वं सर्वत्र ॥ अतः तासां सर्वमुक्तं युज्यते ॥

Commentary

There the deities presiding over them are referred. In them in every case special power having been conceptualised. Therefore for the deities every thing becoming possible.

॥ ॐ दृश्यते च ॐ ॥ ७ ॥

भाष्य

तासां सामर्थ्यं महद्भिः दृश्यते । भविष्यत्पुराणे च ॥ पृथिव्याद्यभिमानिन्यो देवताः प्रथितौजसः । अविन्त्याः शक्तयस्तासां दृश्यन्ते मुनिभिश्च ताः । ताश्च सर्वगता नित्यं वासुदेवैक संश्रयाः इतिः ॥

Commentary

Power of the deities is observed by great seers. The deities presiding over earth etc are well known.

Unimaginable powers can be seen only by great silent meditators. Their refuge is always in the all-pervading Vasudeva.

॥ असदधीकरण ॥ ४ ॥

भाष्य

'असदेवेदमब्र आसीत्' 'असतः सदजायते' इत्यादिनाऽसतः कारणत्वोक्तेर्विरोध इति अतोवक्तिः ॥

Commentary

Non-existence verily was there I beginning. Non-Existence became the Existence. By these words for non-Existence opposition to the cause may arise, having such doubt it is now spoken.

॥ ॐ असदिति चेन्न प्रतिषेधमात्रत्वात् ॐ ॥ ८ ॥

भाष्य

प्रतिषेध मात्रत्वान्नासतः कारणत्वं युक्तम् ॥ असतः कारणत्वाद्युक्तिविरुद्धं वेदवाक्यमित्येतदत्र निषिध्यते ॥ सर्वशब्दानां ब्रह्मणि समन्वयेऽपि तदधीनत्वादर्थवदित्यादिनाऽमुख्यत्वेनान्यस्यापि वाच्यत्वेनांगीकारादसतः प्राप्तिः । तथा श्रुतिप्राप्तमेवाऽसन्मतमत्र निषिध्यते । समयस्योपरि निषेधात् । अर्थाद्युक्तिविरोधोऽपि निराक्रियते ॥

Commentary

It would not be proper to suggest non-Existence as simple absence of Existence. Non-Existence as the cause is clearly rejected by Vedic scriptures. Though all statements become harmonised in Brahman and being controlled thereby, elsewhere by secondary words the non-Existence has been rejected as a valid premise. Even in this Adhikarana it is rejected.

॥ ॐ अपितौ तद्वत् प्रसंगादसमंजसम् ॐ ॥ ९ ॥

भाष्य

असतः उत्पत्तौप्रलयेऽपि सर्वासत्त्वमेव स्यात् ॥

Commentary

If non-Existence is taken to be cause of the creation then even after dissolution there would be the non-Existence

॥ ॐ न तु दृष्टान्तभावात् ॐ ॥ १० ॥

भाष्य

प्रलये सर्वासत्त्वं भावे दृष्टान्तभावादेव न युज्यते । सतः उत्पत्तिः सशेष विनाशश्चहि लोके दृष्टः ॥

Commentary

It would not be proper to say that in dissolution the non-Existence ceases to be because to say that the Existence remains there are many evidences. Therefore from Existence verily the creation comes to be and comes to be destroyed not leaving any remainder, as evidenced in the world.

॥ ॐ स्वपक्षदोषाच्च ॐ ॥ ११ ॥

भाष्य

दृष्टान्त अभावादेव ॥

Commentary

Because of absence of any evidence.

॥ ॐ तर्काप्रतिष्ठानादप्यन्यथाऽनुमेयमिति चेदेवमप्यनिर्मोक्ष प्रसंगः ॐ ॥ १२ ॥

भाष्य

एतावानेव तर्क इति प्रतिष्ठापकप्रमाणाभावात् । उक्तादन्यथाऽप्यनुमेयमिति चेन्न । एवं सति प्रमाणसिद्धे अपि मोक्षेऽन्यथाऽनुमेयत्वादनिर्मोक्षप्रसंगः । अतो यावत् प्रमाणसिद्धं तावदेव अंगीकर्तव्यं नातोऽन्यत् शक्यम् । यावदेव प्रमाणेन सिद्धं तावदहापयन् । स्वीकुर्यान्नैव चान्यत्र शक्यं मानमृते क्वचिदिति वामने ॥

Commentary

It would not be proper to say that in the absence of established evidence, as far as it is appropriate, would become the sign-post for acceptance of the earlier improper evidence need to be accepted. If propriety is primary consideration, then in the case of deliverance also there is possibility of contrary reflection, in which case there may be instances of Moksha, deliverance ceasing to be the desired object in life. Therefore whatever is the well established evidence only that should be are accepted, not others. Whatever is possible to be established by proper evidence only that should be accepted. The others should not be accepted even if it be the minimum, thus in Vamana Purana.

॥ ॐ एतेन शिष्टा अपरिग्रहा अपि व्याख्याताः ॐ ॥ १३ ॥

भाष्य

एतेन दृष्टान्त भावेनाभावेन चावशिष्टा अप्यपरिग्रहा विरुद्ध सिद्धांताः अकर्तृकत्वाचेतन कर्तृकत्वं जीवकर्तृकत्वादयोऽपि ॥ अकस्माद्दीदमाविरासीदकस्मात्तिष्ठत्यकस्माल्लयमभ्युप्येति । प्रधानादिदमुत्पन्नं प्रधानमधितिष्ठति ॥ प्रधानो लयमभ्येति न ह्यन्यत्कारणं मतं । जीवाद्भवन्ति भूतानि

जीवे तिष्ठन्त्यचंचलाः । जीवेतु लयमृच्छन्ति न जीवात्कारणं परं इत्यादि श्रुतिप्राप्ता निराकृताः ॥ यथा दुःखादिषु जीवस्यास्वातन्त्र्यमेव मन्येष्वपीति दृष्टान्तः । श्रुतिगतिस्तु ब्रह्मवाचकत्वेन प्रदर्शिता ॥ यत्रान्यवाचकत्वेऽप्यलिरोधस्तत्रान्यज्जुख्यतयोचत्योचते ॥ यत्र विरोधस्तत्र ब्रह्मैवोच्यत इति वियम ॥

Commentary

By these evidence or by absence of any evidence, or even from whatever evidence that remains, though there be contradictory, the creation being from both the conscious creator and the self-evolved Jiva. The creation came to be suddenly, becomes established and becomes dissolved on its own, as said in some scripture. In other scriptures even the creations come to from प्रधान, the Primary matter and in the Primary matter it becomes established and in the Primary matter it becomes dissolved, not for any other reasons. From Jivas the animate and inanimate creation comes to be, in Jiva it becomes established and in Jiva it becomes dissolved, there being no other reason. With such views many contrary scriptures proposed which are rejected. Even for Jivas, the experience of pleasure and pain is found to be with no independence at all, the scriptures showing the primacy of Brahman in creation. In other cases where no contradiction comes in respect the supremacy, it must be accepted others are spoken as the secondary causes for creation. Where contradictions are seen even there Brahman alone is referred, this is the rule laid down by scriptures.

॥ भोक्त्रधिकरण ॥ ७ ॥

॥ ॐ भोक्त्रपतेरविभागश्चेत्स्यात्लोकवत् ॐ ॥ १४ ॥

भाष्य

'कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्तीति' मुक्त जीवस्य परापतिरुच्यते ॥ अतस्तयोरविभागः ॥ अतः पूर्वमपि स एव ॥ नह्यन्यस्यान्यत्वं युज्यत इति चेन्न स्यात्लोकवत् ॥ यथालोके उदके उदकांतरस्यैकी भावव्यवहारेऽप्यंतर्भेदोऽस्ततेव ॥ एवं स्यादत्रापि ॥ तथाच श्रुतिः ॥ यथोदकं शुद्धे शुद्धमासितं तादृगेव भवतीति ॥ स्कान्दे च । उदकं तूदके सितं मिश्रमेव यथा भवेत् ॥ न चैतदेव भवति यतोवृद्धिः प्रदृश्यते ॥ एवमेव हि जीवोऽपि तादात्म्यं परमात्मना ॥ प्राप्नोऽपिनासौ भवति स्वातन्त्र्यादि विशेषणडादिति ॥ ब्रह्मेशानादिभिर्देवैः यत्प्राप्तुं नैव शक्यते ॥ तद्यत्स्वभावः कैवल्यं स भवाडन्टकेवलो हरे इति च ॥ न ते महित्वमन्वञ्चन्ति ॥ न ते विष्णोजायमानो न जातः इत्यादि च फलत्वेऽपियुक्तिविरोधेऽतर्भावादत्रोक्तं ॥

Commentary

'The actions performed, his Wisdom all these being immutable become united with the Supreme Being. Thus is spoken the supreme state of the liberated one. Even then between them there is distinct difference, even it was earlier. For the other one there is no unity with the one who is distinct and different. Even as in world when water becomes mixed with water, there is appearance of being

united, though difference between the two exists, even so in this case. Even the scriptures say so. As when pure water is mixed with pure water it becomes similar, not the same, but the quantity is seen to be more. Even so Jiva becomes similar to the Supreme Self, but not become, on account of the adjective full freedom applicable (only to the Supreme Being). It is not possible to be attained even by four-faced Brahma or Shiva. The blissful state is possible only in the case of Hari. That state is inaccessible. Your greatness is not known to those who were born earlier or would be born in future, thus the available results and the various ways of acquiring the same hereafter are spoken.

॥ आरंभाधिकरण ॥ ६ ॥

॥ ॐ तदनन्यत्वमारंभणशब्दादिभ्यः ॐ ॥ १५ ॥

भाष्य

स्वतंत्र बहुसाधना सृष्टिलोके दृष्टा । नैवं ब्रह्मणः । किंतु स्वरूपसामर्थ्यादेव तस्य सृष्टिः । किं स्वीदासीदधिष्ठानमारंभणं कतमस्त्विदकथाऽवाऽसीदिति ह्याक्षेपः ॥ अधिष्ठानाद्यनुक्तेः ॥ आदिशब्दाद्युक्तिभिश्च ॥ परतंत्रो ह्यपेक्षेत स्वतंत्रः किमपेक्षते ॥ साधनानां साधनत्वं यतः किं तस्य साधनैरित्यादिभिः ॥

Commentary

With many independent sources the creation of the world are to be seen, not so the world of Brahman. But the reflection of his power is his creation. What indeed is the origin of the creation, how was it established, to resolve these doubts. The establishment of the creation itself shows the needed for a regulator, in addition using the words from the beginning. How can the independent one rely on dependent sources ? The one from the power of the instruments comes from whom, for him what is need to search for instruments ?

॥ ॐ भावे चोपलब्धेः ॐ ॥ १६ ।

भाष्य

स्वतंत्रसाधनभावे प्रमाण्येरुपलभ्येत् । अनुक्तं पंचभिर्वर्देर्न वस्त्वस्ति कुतश्चन ॥ अतो वेदत्वमेतेषां यतस्ते सर्ववेदकाः इति स्कान्दे ॥ अद्भ्यःसंभूतः पृथिव्यैरसा च्चेत्यादिना साधनांतरेण प्रतीतेः कथमनुपलब्धिरित्यत आह ॥

Commentary

The instruments if they are independent should have been visible. For nothing ever exists which is not revealed by those five spoken as the sources. Because the ones referred as Vedas reveal everything to

be known, this in Skanda Purana. Since having been spoken the earth and essence having arisen from the waters as instruments, why they should not be available? For this the resoly is given here.

॥ ॐ सर्वाच्चवरस्य ॐ ॥

भाष्य

अवरस्य तदधीनस्य साधनस्य सत्त्वाच्चावरस्य । काल आसीत्पुरुष आसीत्परम आसीत्तद्यदासीत्तदावृत्तमासीत्तदधीनमासीदथ ह्येक एव परम आसीद्यस्तैतदासीन् ह्येतदासीदिति हि कार्षायणः श्रुतिः ॥

Commentary

The instruments having been subservient to him. Time is the Purusha enveloping all that exists, being subservient to him alone. Therefore the Supreme Being alone exists. All the others also existed, without being independent. Thus in Kashayana scripture.

॥ ॐ असद्व्यपदेशान्नेति चेन्न धर्मातरेण वाक्यशेषात् ॐ ॥ १८ ॥

भाष्य

'नासदासीन्नो सदासीत्' इति सर्वस्यासत्त्वव्य पदेशान्नेति चेन्न । अव्यक्तत्व पारतंत्र्यादि धर्मातरेण हि तदुच्यते । तम आसीत् इति वाक्यशेषात् । न चान्यत्रजग प्रमाणमस्ति । अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः । अनाद्यनंतं जगदेत दीदृक् प्रवर्तते नेत्र विचार्यमस्ति । न चान्यथा क्वापि च कस्य चेतमभूत्पुराणापि तथा भविष्यति ॥ 'असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्' । 'असत्यमाहुर्जगदेतज्ञाः शक्तिं हरेर्येन विदुः परां हि' । 'यत्सत्यरूपं जगदेतदीदृक् सृष्ट्वात्वभूत्सत्यकर्मा महात्मा' । 'अथैनमाहुत्सत्यकर्मेति सत्यं ह्येवेदं विश्वमसौ सृजते । अथैनमाहुर्नित्य कर्मेति नित्यं ह्येवासौ कुरुते' । यत्त्विकेत सत्यमितन्न मोघं इत्यादि श्रुतिस्मृतिभ्यः ॥ 'परस्पर विरोधे तु वाक्यानां यत्र युक्तता तथैवार्थः परिज्ञेयो नावाक्या युक्तिरिष्य' इति बृहत्संहितायाम् । 'विरुद्धवत्प्रतीयंत आगमा यत्र वै मिथः । तत्र दृष्टानुसारेण तेषामर्थोऽन्वेक्ष्यत' इति च । ईशोऽनीशो जगन्मिथ्या न पूज्यो गुरित्यपि । इत्यादिवद्विरुद्धानि वचनात्यथ युक्तयः । प्रमाणैर्बहुभिर्ज्ञेया आभासो वै वैदिकैः । वेदवेदानुसारेषु विरोधेऽन्यार्थकल्पना । अन्येषां तु विरुद्धानां विप्रलंभोऽथवा भ्रमः इति च भागवततंत्रे ॥ शास्त्रार्थयुक्तोऽनुभूतः प्रमाणं तूतमं मतम् । मध्यमं त्वागमो ज्ञेयः प्रत्यक्षमधमं स्मृतम् ॥ प्रत्यक्षयोरगमयोर्विरोधे निश्चयाय तु अनुमाद्या न स्वतंत्राः प्रमाणपदवीम् ययुः इति पुरुषोत्तमतंत्रे ॥

Commentary

The statements like 'Neither non-Existence nor Existence' which speak of absence of any existence whatsoever on the beginning are not proper. The absence of any dependent manifestation is what is spoken here, referring to obscurity that existed then. There was no other evidence then. Unborn alone existed then revelling singularly in his own unborn Self. With no beginning and with no end, he was

alone then living, no one else being conceived. No one else, to no one and never to any one was to be seen earlier or later. It was said that there was Non-existence, unestablished then without any one who was superior. The ignorant ones refer this world as unreal, neither knowing the power of Vishnu nor knowing him to be the supreme. Whose real form is this world, created and fashioned with nature and great deeds to be performed. Therefore, it is said that real is action, real is this world made resurgent. Therefore spoken as the perennial action performing the actions perennially. The scriptures speak of it as the real and not illusory. Where the statements made are contradictory there one should accept only that which is reasonable, not those which are unreasonable. Thus, in Brihat Samhita. Where in the scriptures there exists contradiction within, there one should accept only the direct perception as the conclusive evidence. Shiva is the Lord, the world is but an illusion, even teachers are not worshiped, with such contradictory opinions those who argue thus create confusion about Vedic wisdom. They are contrary to Vedic wisdom and are product of mere imagination. In other cases, those who contradict they end in deceiving through delusion, thus in Bhagavata Tantra. That experience is considered as the best evidence, supported by scriptures, the knowledge from scriptures should be understood as the intermediate evidence and direct perception is the inferior evidence. Where there the direct perception contradicts scriptures there meaningful inference becomes the evidence. Opinion formed without any credibility has never been accepted as evidence, thus in Purushottama Tantra.

॥ ॐ युक्तेः शब्दांतराच्च ॐ ॥ १९ ॥

भाष्य

'साधनानां साधनत्वं यदात्माधीनमिष्यते । तदा साधनसंपत्तिरैश्वर्यद्योतिका भवेत्' इत्यादेः साधनांतरेण सृष्टिर्युक्ता । अद्भ्यः संभूतो हिरण्यगर्भः इत्यष्टौ इत्यादि शब्दांतराच्च ॥

Commentary

When becoming subservient to the Supreme Self, the instruments acquire the attribute of instrumentality, then the instruments become resplendent and known and the creation becomes energised. From water arose the golden womb and the eight (the primary elements - earth, fire, water, wind, the space along with mind, intellect and the ego-sence) as the special instruments.

॥ ॐ पटवच्च ॐ ॥ २० ॥

भाष्य

साधनांतरेण हि पटादिसृष्टिरष्टौ ॥

Commentary

As result of the instruments the creation came to be like woven cloth (with warps and woofs).

॥ ॐ यथा प्राणादिः ॐ ॥ २१ ॥

भाष्य

तच्च साधनजातं तेनानुप्रविष्टमेव यथा शरीरिन्द्रियादिः । 'प्रकृतिं पुरुषंचैव प्रविष्य पुरुषोत्तमः । क्षोभयामास भगवान् सृष्ट्यर्थं जगतो विभुः' इति कौर्मै ॥

Commentary

Once the medium was formed then he entered therein as the sense would enter within a body. Then entering Prakriti and Purusha, he comes to be Purushottama. For the purpose of creation, the Lord changed the worlds.

॥ इतरव्यपदेशाधिकरण ॥ ७ ॥

भाष्य

जीवकर्तृत्वपक्षः श्रुतिप्राप्तो विस्तरान्निराक्रियते ॥

Commentary

The common statement appearing in scriptures regarding capability of Jiva to perform actions is here rejected.

॥ ॐ इतरव्यपदेशाद्विद्विताकरणादिदोषप्रसक्तिः ॐ ॥ २२ ॥

भाष्य

जीवकर्तृत्वपक्षे हितकारिणमहितकारिणं च न स्यात् ॥

Commentary

The capability of the Jiva performing agreeable or non-agreeable actions does not come to be.

॥ ॐ अधिकं तु भेजविदेशात् ॐ ॥ २३ ॥

भाष्य

न च ब्रह्मणः श्रमचिंतादि दोषप्राप्तिः अधिक शक्तित्वात् । 'श्रोता मंता दृष्टाऽदृष्टा घोषा विज्ञाता प्रज्ञाता सर्वेषां भूतानामंतरपुरुषः' 'एष त आत्मा सर्वांतरः' 'योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति' इत्यादि विशेषनिर्देशात् ॥

Commentary

Tiredness or remorse never ever such defects are for Brahman, being more powerful. He is spoken as

the hearer, the thinker, the seer, inconceivable, the teacher, knower of all, wise in Wisdom, indweller in all. He is the Self within all. He is never hungry nor ever thirsty, transcends sorrow, craving, disease and death and such special adjectives.

॥ ॐ अश्मादिवच्च ॐ ॥ २४ ॥

भाष्य

चेतनत्वेऽप्यश्मादिवदस्वतंत्रत्वात् स्वतः कर्तृत्वानुपपत्तिर्जीवस्य । 'यथा दारुमयीं योषां नरः स्थिर समाहितः । इंगयत्यंगमंगानि तथा राजन् इमाः प्रजाः' इति भारते ॥

Commentary

Though possesses consciousness Jiva is not independent therefore incapable to perform actions on his own. Therefore like a wooden doll Jiva is unmoving. Even as the limbs are made to move for performing actions, O King, even as the people here are moved, thus on Mahabharat.

॥ ॐ उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि ॐ ॥ २५ ॥

भाष्य

जीवेन कार्योपसंहारदर्शनात्स्य कर्तृत्वमिति चेन्न । यथा गोषु क्षीरं दृश्यमानपि प्राणादेव ज्ञायते, 'अन्नं रसादिरूपेण प्राणः परियणत्यसौ' इति वचनात् ; एवं जीवे दृश्यमानोऽपि कार्योपसंहारोऽस्वातंत्र्यात्परकृत एव । 'य आत्मानमंतरो यमयति' । 'नाहं कर्ता न कर्ता त्वं कर्ता यस्तु सदा प्रभुः' इत्यादेः ॥

Commentary

It is not proper to say that because the conclusion of the actions performed are not seen by Jiva he has no role in performance of actions, since even in the case of the milk of a cow though not seen comes outeause of the प्राण. Even as food eaten becomes transformed by प्राण as juice, this having been said, even so the conclusion of actions performed by Jiva are not seen having been because he us not the independent performer being performed by the Self within. Therefore I am not the performer nor you are the performer, the performer being verily, the Lord himself, thus having been variously spoken.

॥ ॐ देवादिवदपि लोके ॐ ॥ २६ ॥

भाष्य

न च कर्तृश्वरस्यादृष्टिविरोधः । देवादिवददृश्यत्वशक्तियोगात् । लोकेऽपि पिशाचादीनां तादृशी शक्तिदृष्ट्वाकिमीश्वरस्य । 'न युक्तियोगाद्वाक्यानि निराकार्याण्यपि क्वचित् । विरोध एव वाक्यानां युक्तयो न तु युक्तयः' इति बृहत्संहितायाम् ॥

Commentary

Unwanted opposition to the Supreme Lord also does not arise, as in the case of the divine beings due to the unseen power of the Supreme Being. In the worlds even the power like that of the goblins is seen, then what to speak of the power of the Supreme Lord? By superficial reading no words spoken should be rejected. Only when there appears apparent contradiction they are useful for in depth study, not otherwise, thus in Brihat Samhita.

॥ ॐ कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा ॐ ॥ २७ ॥

भाष्य

अयं च दोषो जीवकर्तृत्वपक्षे । एकेनांगुलिमात्रेण प्रवर्तमानोऽपि पूरणप्रवृत्तिरस्यात् । न च तद्युज्यते सामर्थ्यैकदेशदर्शनात् । न चैकदेशेन निरवयवस्यात् ॥ 'अथ यः स जीवः स नित्यो निरवयवो ज्ञाताऽज्ञाता सुखदुःखी शरीरिन्द्रियस्थः' इति भाल्लवेयश्रुतिः । न चोपाधिकृतः अंशः स एवांश उपहित इति द्वित्वापेक्षत्वात् । न चान्यत्कल्प्यम् । 'यद्वियुक्त्या विरुद्ध्येत तदीशकृतमेव हि' इति गत्यंतरोक्तेः ॥

Commentary

As regards the capability of Jiva in performance of actions, it would not be proper to say that when with one fingere one engages in performing actions, let the same be completed with complete strength. Not would it be proper to say that only with complete strength, because in some instances even small effort would be sufficient. The Jiva spoken here is eternal, with no limbs, the knower as well as the ignorant, the experiencer of pleasure and pain, who dwells in the body, thus in Bhallaveya scriptures. There exist no tainted fragments, the fragment being only a fragments or else and two-fold nature of the fragment will have to be assumed. This cannot even be imagined. Since contradiction is improper one should accept that performance of all actions are entirely having been done by the Supreme Being.

॥ श्रुतिशब्दमूलत्वादिकरण ॥ ८ ॥

॥ ॐ श्रुतेस्तु शब्दमूलत्वात् ॐ ॥ २८ ॥

भाष्य

न चेश्वरपक्षेऽयं विरोधः । 'योऽसौ विरुद्धोऽविरुद्धो मनु रमनु रवाग्निन्द्रोऽनिन्द्रः प्रवृत्तिरप्रवृत्तिः न परः परमात्मा' इति पैंग्यादिश्रुतेरेव । शब्दमूलत्वाच्च न युक्तिविरोधः । 'यद्वाक्योक्तं न तद्युक्तिर्विरोद्धुं शक्नुयात्त्वचित् । विरोधे वाक्ययोः क्वापि किञ्चित्साहाय्यकारणम् ।' इति पुरुषोत्तम तंत्रे ॥

Commentary

In the case of the Supreme Being no such contradiction ever comes. The one who is contradictory and not contradictory, the thinker and not the thinker, superior and not the superior, inclined and not the

inclined, he, verily, is the one who is transcendental, the Supreme Being, thus on Paingi scripture. Being the one spoken in scriptures, not the one spoken in contradictory terms. Whatever is spoken in scriptures that, verily is the appropriate and whatever is spoken contrary to that is not possible to be substantiated, thus in P urushottam tantra.

॥ ॐ आत्मनि चैवं विचित्राश्च ॐ ॥ २९ ॥

भाष्य

परमात्मनो विचित्राश्च शक्तयस्संति नान्येषां विचित्रशक्तिः पुरुषः पुराणो न चान्येषां शक्तयस्तादृषाः स्युः। एकोवशी सर्वभूतांतरात्मा सर्वान् देवान् एक एकानुविष्टः इति श्वेताश्वतरश्रुतिः ॥

Commentary

Energy and power of the ancient Supreme Being is extra-ordinary., which none others possess. He envelopes every thing in creation, dwells in all as their Self within, singularly the sole One among all the divinities entering in them all, thus in Svetasbhavatara scripture.

॥ ॐ स्वपक्षदोषाच्च ॐ ॥ ३० ॥

भाष्य

'ये दोषा इतरत्रापि ते गुणा परमे मताः ॥ न दोष परमे कश्चिद् गुणा एव निरंतराः' इति वचनात् जीवपक्ष एव दोषो न परपक्षे । 'अथ यस्सदोषः सांजनः परमात्मा' इति तदा ाषायण श्रुतिः ॥

Commentary

The defects which are observed in other cases those when seen in Supreme Being, they assume scriptural acceptance. On Supreme Being they are not considered as defects, since whatever attributes exist they are all with no beginning, there being no defects as in the case of Jivas. The defects which become eliminated by performing good deeds is in the case of Jiva, not in the the one who is Supreme Being who is full of auspicious attributes without any defects or taints, thus in Kashayana scripture.

॥ ॐ सर्वोऽपेता च तदर्शनात् ॐ ॥ ३१ ॥

भाष्य

'सर्वैर्युक्ता शक्तिभिर्देवता सा परेति यां प्राहुरजस्रशक्तीम् । वित्यान्दा नित्यरूपा अजरा च या शाश्वताऽत्मेति च यां वदन्ति' इति चतुर्वेदशिखायाम् ॥ अतो न केवलं विचित्रशक्तिः किंतु सर्वशक्तिरेव ॥

Commentary

The divinity endowed with all the powers is the one spoken As one possessing comprehensive powers. Ever blissful, with eternal form, undecaying and perennial Self, thus said in section of the Vedas, who possess not only the strange but all comprehensive powers.

॥ ॐ विकरणत्वान्नेति चेत्तदुक्तम् ॐ ॥ ३२ ॥

भाष्य

न च करणाभावाद्नुपपत्तिरिति युक्तम् ।'अपाणिपादो जवनो गृहीता पश्यत्यश्वभुः स शृणोत्यकर्णः । स वेति वेद्यं न च तस्यास्ति वेत्ता तमाद्गुह्यं पुरुषं महान्तम् । 'न तस्य कार्यं करणे च विद्यते न तत्समश्चाधिकश्च दृश्यते । परास्य शक्तिर्विधैव श्रूयते स्वाभाविकी ज्ञानबलक्रियाच' इत्यादि श्रुतिभ्यः । 'सर्वोपेता च' इति सामान्यपरिहारेऽपि विशेषयुक्त्यर्थं पुनराशंका ॥

Commentary

It is not proper to say that creation cannot be undertaken in the absence of limbs. Because, the Supreme Being has been described as one who has neither hands nor legs, even then he traverses fast, who has neither eyes nor ears, even then sees and even then he sees and hears, he is comprehensive in Wisdom, There is no one wiser than him, He is said to be the Primal, Purusha, the Great. He has no objects to be achieved nor any actions to be performed ; there is no one similar to him then how can there be any who is superior to him? Incomparable is his power which has become manifest variously, thus the scriptures have spoken. His Wisdom, power or actions are naturally effulgent, thus also having been spoken. Having said earlier as full of auspicious attributes, common misconceptions are meant to be eliminated, here again spoken to destroy and misgivings.

॥ न प्रयोजनवत्त्वाधिकरण ॥ ९ ॥

भाष्य

यत्प्रयोजनार्थं सृष्ट्यादिस्तदूनत्वान्न पूर्णतित्यत आह ॥

Commentary

To remove remove the doubts that having created the worlds the question about completeness of the Supreme Being is being spoken here.

॥ ॐ न प्रयोजनवत्त्वात् ॐ ॥ ३३ ॥

भाष्य

'अथैष एव परम आनंदः' इत्यादिना कृतकृत्यत्वात् न प्रयोजनाय सृष्टिः किंतु ॥

Commentary

Now He, verily is the supreme Bliss, in this manner for the actions performed by him, there is no purpose to be fulfilled. But . . .

॥ ॐ लोकवतुलीलाकैवत्यम् ॐ ॥ ३४ ॥

भाष्य

यथा लोके मत्तस्य सुखोद्रेकादेव नृत्यगानादि लीला न तु प्रयोजनापेक्षया एवमेवेश्वर्यस्य ॥ नारायणसंहितायां च - 'सृष्ट्यादिकं हरिर्नैव प्रयोजनमपेक्ष्य तु । कुरुते केवलानंदाद्यथा मत्तस्य नर्तनम् ॥ पूर्णानन्दस्य तस्येह प्रयोजनमिति कुतः । मुक्ता अप्यात्मकामाः स्युः किमु तस्य अखिलात्मनः' इति ॥ देवस्यैष स्वभावोऽयं आप्तकामस्य का स्पृहा' इति च श्रुतिः ॥

Commentary

Even as the one with absence of consciousness sings and dances free and in abundance due to excess of happiness, not for any purpose to be fulfilled, even so is the case of the Supreme Being. Narayana Samhita says : by creating the worlds the Supreme Being has no purpose is desired. Whatever he does is out of sheer Bliss of Beatitude, like the one who sings and dances with absence of consciousness. Or else what purpose could there be to be fulfilled for who is comprehensive with Bliss of Beatitude? For one who is completely liberated of desires what attractions could there be? This is the divine inclination, for one who is satisfied in his Self, what desires could there be?

॥ वैषम्यनैरघृण्याधिकरण ॥ १० ॥

॥ ॐ वैषम्यन्यैर्घृणैः न सापेक्षत्वात्तथा हि दर्शयति ॐ ॥ ३५ ॥

भाष्य

कर्मापेक्षया फलदातृत्वात् न तस्य वैषम्यनैर्घृणैः । 'पुण्येन पुण्यं लोकं नयति पापेन पापम्' इति हि श्रुतिः ॥

Commentary

According to the actions performed does one gets the results, not because of any dislike or disgust. One is led to merits by performing meritorious actions and to demerits by performing demeritorious actions, thus in scriptures.

॥ ॐ न कर्माविभागादिति चेन्नानादित्वात् ॐ ॥ ३६ ॥

भाष्य

यदपेक्षतयाऽसौ फलं ददाति न तत्कर्म । 'एषह्येवैनं साधुकर्म कारयति तं यमेभ्यो लोकेभ्यः उन्ननिषत एष उ एवासाधुकर्म कारयति तं यमधोनिनीषत' इति श्रुतेः कर्मणोऽपि तन्ननिमित्वादिति चेन्न । तस्यापि

पूर्वकर्म कारणामित्यनादित्वात्क्रमणः ॥ भविष्यत् पुराणे च - 'पुण्यपापादिकं विष्णुः कारयेत् पूर्वकर्मणा । अनादित्वात्कर्मणश्च न विरोधः कथंचन' इति ॥

Commentary

Bhavishya Purana also says that merits and demerits are occasioned by Vishnu in terms of the actions performed earlier, because of the performance of actions by the Jiva earlier, no defect can be found in divine action.

॥ ॐ उपपद्यते चाप्युपलभ्यते च ॐ ॥ ३७ ॥

भाष्य

न च कर्मपेक्षत्वेनेश्वरस्यास्वातंत्र्यम् । 'द्रव्यं कर्मच कालश्चस्वभावो जीव एव च । यदनुग्रहतः संति न संति यदुपेक्षया' इत्यादिना कर्मादीनां सत्वस्यापि तदधीनत्वात् । न च पुनर्वैषम्याद्यापातेन दोषः । तादृश वैषम्यादेरुपलभ्यमानत्वात् । 'स कारयेत्पुण्यमथापि पापं न तावता दोषवानीशिताऽपि । ईशो यतो गुणदोषादि सत्त्वे स्वयं परोऽनादिरादिः प्रजानाम्' इति चतुर्वेदशिखायाम् ॥

Commentary

Since the effect of the actions is in accordance of the actions performed, the Supreme Being is never deprived of any independence. Because the elements, actions, Time, inclination and Jive come to be created by his Grace alone and not remaining inactive, by such statements his powers do not become affected. Further defects of dislike etc. coming to be are not on account of partiality, the scriptures having further clarified that the Supreme Self is impartial in discharging merits and demerits. Even when any defects in their attributes are observed he himself as the supreme one without beginnings assists them in mitigating them, thus in the section of the Vedic scripture.

॥ सर्वधर्मोपपत्तेधिकरण ॥ ११ ॥

भाष्य

अवशिष्टैरुपसंहरति ॥

Commentary

His remaining attributes are here concluded.

॥ ॐ सर्वधर्मोपपत्तेश्च ॐ ॥ ३८ ॥

भाष्य

'गुणाः श्रुताः सुविरुद्धाश्च देवे संत्यश्रुता अपि नैवात्र शंका । वित्या अचित्याश्च तथैव दोषाः श्रुताश्चनाज्ञैर्हि तथा प्रतीताः' इति सर्वगुणोपपत्तिश्रुतेश्च ॥

Commentary

The attributes heard or unheard, the thought or unthought shown by the ignorant ones are all in the divine Being, of this there is no doubt.

॥ इति श्रीमत्कृष्णद्वैपायनकृतहल्मसूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये द्वितीय
अध्यायस्य प्रथम पाद संपूर्णः ॥

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द्वितीय अध्याय

Second Chapter

द्वितीय पाद

Second Step

समयपाद

भाष्य

'इतरेषां चानुपलब्धे' इति सामान्यतो निराकारणं समयानां कृतम् । विशेषो निराकारोत्यस्मिन् पादे । अचेतनप्रवृत्तिमतं प्रथमतो निराकारोति ।

Commentary

In (the view of) others the fruits of the actions are generally rejected as improper teachings. Therefore herein same is rejected as being gross and unrewarding.

॥ रचनानुपपत्त्यधिकरण ॥ १ ॥

॥ ॐ रचनानुपपत्तेश्च नानुमानापेक्षा ॐ ॥ १ ॥

Neither being capable of being formatted, not being conceptualise.

भाष्य

अचेतनस्य स्वतः प्रवृत्त्यनुपपत्तेर्नानुमान परिकल्पितं प्रधानं जगत्कर्तृ । चशब्देन प्रमाणाभावं दर्शयति ॥

Commentary

The gross cannot on their own involve in movement, therefore they cannot be considered as the primary cause of creation. Further with च the absence of evidence is also shown.

॥ ॐ प्रवृत्तेश्च ॐ ॥ २ ॥

Nor being inclined.

भाष्य

चेतनस्य स्वतः प्रवृत्तिदर्शनाच्च ।

Commentary

For the conscious one, one's own inclination being seen.

॥ ॐ पयोः म्बुवत् चेतत्रापि ॐ ॥ ३ ॥

Even like water being mixed with milk.

भाष्य

पयोऽम्बुवदं चेतनस्यापि प्रवृत्तिर्युज्यते इति न युक्तम् । 'एतस्य वा अक्षरस्य प्रशासने गार्गी, प्राच्योऽन्या नद्यः स्यन्दते, याश्च श्वेतेभ्यः प्रतीच्योऽन्या नद्यः स्यन्दते, याश्च श्वेतेभ्यः प्रतीच्योऽन्यायां यां च दिशमनु । एतेन ह वाव पयो मंडं भवति' इत्यादिना तत्रापीश्वरनिमित्त प्रवृत्तिश्रुतेः

Commentary

Like water mixed with milk - it would not be proper to say that even Consciousness (the Supreme Being) becomes mixed, enjoined. Speaking to Gargi Yajnyavalkya says that even as some rivers flow towards the east and some flow from the Himalayas (in the north) some to the west and towards whatever direction as per the Will of the immutable Supreme Being even so by his Will the milk becomes buttermilk. In this manner everything comes to be.

॥ ॐ व्यतिरेकानवस्थितेश्वरनपेक्षतयात् ॐ ॥ ४ ॥

Not there being any external agency, nor there being conceptualised.

भाष्य

'न ऋते त्वत्क्रियते किंचनारे' इति तद्व्यतिरेकेण कस्यापि कर्मणोऽनवस्थितेरनपेक्षितमेव अचेतनवादीतमतम् ॥

Commentary

Without your Will assuredly nothing can ever be done, without you no actions can be performed, not expected from the non-conscious beings, this is the opinion.

॥अन्यत्राभावाधिकरण ॥ २ ॥

भाष्य

श्वरसंख्यमतम् निराकारोति । यथा पृथिव्या एव पर्जन्यानुगृहीतं तृणादिकमुत्पद्यते एवं प्रधानादीश्वरानुगृहीतं जगत् इति । अतो ब्रवीति ॥

Commentary

The views of the Sankhya proposing the existence of Supreme Being is here rejected. Even as from the earth with the grace of the rains the grass grows, even so from the gross elements with the grace of the Lord, the worlds comes to be, thus has the commentator says.

॥ ॐ अन्यत्राभावाच्च न तृणादिवत् ॐ ॥ ५ ॥

In the absence of any other (agency), unlike the grass.

भाष्य

'यच्च किंचित् जगत्सर्वं दृश्यते श्रूयतेऽपि वा । अंतर्बहिश्च तत्सर्वं व्याप्यनारायणःस्थितः' 'ब्रह्मण्येवेदमाविरासीद्ब्रह्मणि स्थितिं ब्रह्मणि लयमभ्युपैति । ब्रह्मैवाधस्ताद्ब्रह्मवोपरिष्ठाद्ब्रह्म मध्यतो ब्रह्म सर्वतो' 'ब्रह्मैवेदं सर्वम्' इत्यादि श्रुतिभ्योऽन्यत्र जगतोयऽभावात्तृणादीनां

पर्जन्यवन्नानुग्रहाकत्वमात्रमीश्वरस्य ।
 'अ एव भूयो निजवीर्यवोदितां स्वजीवमायां प्रकृतिं सिसृक्षीम् । अनामरूपात्मनी विधित्समा नोऽनुससार
 शास्तिकृत' इति भागवते । द्रव्यं कर्म च कालश्चेत्यादि च । च शब्देन प्रकृतिसत्तादिप्रदत्तं चांगीकृतम् ॥

Commentary

In the whole world whatever is seen and heard within or without, all that exists as enveloped by Narayana. The world came forth from Brahman, exists in Brahman and dissolves in Brahman. Brahman is in the lower, in the middle and in all the regions. Brahman verily is all this, this in scriptures and He being in all the other regions it would be proper to say that by his assistance alone even the grows, he being the one the only Lord. He verily manifests becoming self-energised formatting the Prakriti to be creative. With no identification or form, but intending to be creative he becomes the sustainer, thus on Bhagavata Purana. The elements, the actions and the Time etc become manifest. The syllable च signifies the process of manifestation having been accepted.

॥ अभ्युपगमाधिकरण ॥ ३ ॥

॥ ॐ अभ्युपगमेऽव्यर्थाभावात् ॐ ॥ ६ ॥

Even if accepted, there being no purpose.

भाष्य

यस्य धर्माधर्मो न सितः तत्सिद्धान्ते किं प्रयोजनम् । अतः स्वव्याहारेवोपेक्ष्यः ॥

Commentary

For whom there is no independent opinion of his own, of what use be of such his opinion ? In that case even such opinion by oneself would be worth rejecting.

॥ पुरुषाऽमाधिकरण ॥ ४ ॥

भाष्य

पुरुषोपसर्जनपकृतिकर्तृत्वादमपाकरोति ।

Commentary

The view of the Sankhyas that Purusha is the supporting entity and the Prakriti is the primary agent of creation is rejected here.

॥ ॐ पुरुषाऽमवदिति चेतथाऽपि ॐ ॥ ७ ॥

Even if Purusha is considered like a magnet, even then for the same reason (mentioned earlier).

भाष्य

यथा चेतनसंबंधादचेतनमेव शरीरमश्मादिकमादाय गच्छति, एवमचेतनाऽपि प्रकृतिः पुरुष संबंधात् इति चेन्न । 'न ऋते त्वत्क्रियते' इति तत्रापि तथात्वे दृष्टान्ताभावात् ॥

Commentary

Even as the inanimate body when comes in contact with the conscious Jiva, becomes capable to lift even a huge stone, to say that even likewise though non-conscious Prakriti with relation established with Purusha, becomes proactive as creator would not be proper. Because in the absence of evidence, it does not cause creation.

॥ ॐ अंगीत्वानुपपत्तेः ॥ ८ ॥

The limb being inapplicable.

भाष्य

शरीरप्रवृत्तौ पुरुषस्यांगित्वात् । 'अंगमंगी समादाय यथाकार्यं करोत्यसौ' इत्यंगीत्वव्यवहारोऽनुपपन्न ॥

Commentary

Because in the case of body becoming proactive the role of the Purusha is the principal one. With the bodies coming together the required action is performed by him. The relationship comes to be established in this manner.

॥ ॐ अन्यथा अनुमित्यधिकरण ॥ ९ ॥

भाष्य

प्रकृत्युपसर्जन पुरुषकर्तृत्ववादमपाकरोति ॥

Commentary

All arguments regarding Prakriti being proactive and Purusha being the creator are rejected.

॥ ॐ अन्यथाऽनुमितौ च ज्ञशक्तिवियोगात् ॐ ॥ ९ ॥

Even otherwise accepted, in the absence of power of intellegence.

भाष्य

शरीरसंबंधात्पुरुषः प्रवर्तत इत्यंगीकारे अपि स्वतस्तस्यामर्थाच्छरीरसंबंध एवायुक्तः ॥

Commentary

If one accepts that relationship makes Purusha energised even then the ability of Prakriti to become proactive by her own energy becomes untenable.

॥ ॐ विप्रतिषेधाच्चासमंजसम् ॐ ॥ १० ॥

Being contradictory (to scriptures) is is not proper.

भाष्य

सकलश्रुतिस्मृतिविरुद्धत्वात्त्वानीश्वरमतं असंमजसम् । श्रुतयः स्मृतयश्चैव युक्तयश्चैव परम् ॥ वदन्ति तद्विरुद्धं यो वदेत्स्मान् चाधमः' इति पात्रे ॥

Commentary

The view which denies the supremacy of Lord being contrary to the view of all revealed and remembered scriptures are ill-conceived. Both revealed and remembered scriptures assert the the Lord as the supreme. Any one who speaks contradicting the same is the despicable one, thus in Padma Purana.

॥ वैशेषिकाधिकरण ॥ ६ ॥

॥ ॐ महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् ॐ ॥ ११ ॥

The great and large may become manifest from the small or infinitely small.

भाष्य

महत्वाधीर्घवत्वाच्च यथा कार्यमुत्पद्यते एवं ह्रस्वत्वात्पारिमाणित्वात्त्वोत्पद्येत । वाशब्दादन्यथैतयोरपि न स्यात् विशेषकारणाभावात् ॥

Commentary

Even as from actions performed, grass grows, even so from smallest of the atoms great things become manifest. Or else, there would be no difference between the both, there being special reasons for the same.

॥ ॐ उभयथाऽपि न कर्मात्स्तदभावः ॐ ॥ १२ ॥

In either case activity is not possible in the absence of that (the Divine Will).

भाष्य

ईश्वरेच्छयाः नित्यत्वे तद्भावेऽपि परमाणु कर्मा भावान्नेदानिमपि तत् स्यात् । अनित्यत्वे तत्कारणभावात् । अतः परमाणुचेष्टाभावात्तत्कार्याभावः । वैदिकेश्वरस्य तु वेदेनैव सर्वशक्तित्वोक्तेःसर्वमुपपद्यते । स्वत एव काले विशेषाकीकृतैश्च ॥

Commentary

If one accepts the will of the Supreme Being as eternal, then in dissolution also one will have to accept even slightest action being performed. If one does not accept will of the Supreme Being as eternal then the absence of of even slightest actions will have to be accepted. In Vedic scriptures the energy of the Supreme Being is conceived, every thing becomes manifest. Therein itself has been mentioned Time as the special attributes.

॥ ॐ समवायाभ्युपगमाच्च साम्यादनव्यवस्थितेः ॐ ॥ १३ ॥

Since aggregation would lead to infinite segregation.

भाष्य

कार्यकारणादीनां समवायसंबंधांगीकारात्स्य च भिन्नत्वसाम्सात्समवायांतरापेक्षयां अनवस्थितिः न च तत् प्रमाणम् । प्रथमसंबंधासिद्ध्यैव तदसिद्धिः स्वविर्वाहकत्वे समवाय एव न स्यात् ॥

Commentary

For actions performed, for reasons and for such others matters, harmonious aggregation as well as distinct segregation having been accepted there will not remain any one credible evidence of aggregation. In fact the former evidence alone is the accepted evidence and not the latter.

॥ ॐ नित्यमेव च भावात् ॐ ॥ १४ ॥

There being eternal acceptance of eternal inclination.

भाष्य

नित्यत्वाच्च परमाणूनां समवायस्य च तस्यैव जनित्वांगीकारान्नित्यमेव कार्यं स्यात् । अन्यथा न कदाचित् ॥

Commentary

If existence of atoms is eternal then the aggregation will likewise be eternal and birth and death too will be eternal as action, (there being no dissolution of the creation). If atoms are eternal then there will neither creation nor dissolution.

॥ ॐ रूपादिमत्वाच्चविपर्ययो दर्शनात् ॐ ॥ १५ ॥

Having observed the creation and modification of forms.

भाष्य

रूपादिमत्वाच्च परमाणूनामनित्यत्वम् । तथा दृष्टत्वाल्लोके ॥

Commentary

Having observed in life the forms and the attributes of the atoms as not eternal.

॥ ॐ उभयथा च दोषात् ॐ ॥ १६ ॥

In either case defects being observed.

भाष्य

नित्यत्वे परमाणूनां तद्वत्सर्वं नित्यत्वं स्यात् । विशेषप्रमाणाभावात् । अनित्यत्वे कारणाभावाद्दुत्वत्यभावः ॥

Commentary

If the atoms are eternal then everything becomes eternal due to its special attributes. If not eternal, then creation becomes manifest on its own with no help from any other agency.

॥ ॐ अपरिब्रह्मत्वात्त्यंतमनपेक्षा ॐ ॥ १७ ॥

Being unacceptable, needs complete rejection.

भाष्य

सकलश्रुतिसमृतिपरिब्रह्मत्वात्त्वितशयेनानपेक्षता । अन्वीक्षर्की तर्कविद्यामनुरक्तो निरर्थकम् । इति चेन्न मोक्षधर्मे ॥

Commentary

Since they are contrary to the revealed and remembered scriptures and being excessive and unexpected views are said to be unnecessary and without any substantive meaning, thus has been said in Mokshadharmā.

॥ समुदायाधिकरण ॥ ७ ॥

॥ ॐ समुदाय उभयहेतुकेऽपि तदप्राप्तिः ॐ ॥ १८ ॥

Aggregation being both being rare, it is not proper.

भाष्य

समुदायस्यैकहेतुकत्वं न युज्यते । उभयहेतुकेऽन्योप्यन्याश्रयात्तदप्राप्तिः । अन्यथा सर्वदा समुदायसत्त्वं स्यात् ॥

Commentary

For harmony one single atom would not be able to contribute. Even with both objectives one would not have proper refuge. Or else it will be construed that there will ever be aggregation in the creation, without there ever being dissolution.

॥ ॐ इतरेतरप्रत्ययत्वादिति चेन्नोत्पत्ति मात्रनिमित्त्वात् ॐ ॥ १९ ॥

If aggregation is accepted, then creation comes to be denied, they being only the incidental instrument.

भाष्य

सर्वदा विद्यमानोऽपि समुदायः परस्परपेक्षया व्यवहीयत इति चेन्न । एकं कार्यमुत्पाद्य तस्य विनष्टत्वात्परस्परप्रत्ययस्तदपेक्षया व्यवहार इति न युज्यते । कारणे सति कार्यं भवत्येति हि तस्य नियमाः ॥

Commentary

Even if aggregation is accepted as eternally existent it may not be possible to accept that the two

(creation and dissolution) will operate in life with no opposition. Because one has creation as the objective and the other dissolution as final consummation. Therefore it would be illogical to say that one having been created it's dissolution as consummation in many forms

॥ ॐ उत्तरोत्वादे च पूर्वनिरोधात् ॐ ॥ २० ॥

On new things becoming created, the old things ceasing to be.

भाष्य

कार्योत्पत्तादेव कारणस्य विनाशाच्च न विशेषः कार्योत्पत्तिः॥

Commentary

The moment the cause becomes manifest, the cause becoming destroyed, there would be no new distinct creation.

॥ ॐ असति प्रतिज्ञोपरोधोयौगपद्यमन्यथा ॐ ॥ २१ ॥

If non-existence of the cause is accepted then it will against the assumption of the earlier proposition. Or else cause will have single purpose.

भाष्य

कारणे विनष्टे कार्यमुत्पद्यते चेतकार्यमिति सिद्धाहानिः । तत्काले कारणमस्ति चेद्विनाशकारणाभावाद्यौगपद्यं सर्वकार्याणाम् ॥

Commentary

Even if the cause ceases the effect becomes manifest, then that effect cause had becomes manifest will also cease to be. Then saying the effect being the destruction of the cause becomes the firm statement. In the effect lies the the cause, it being the reason for destruction then every creation becomes one-time occuracne.

॥ ॐ प्रतिसंख्याऽप्रतिसंख्यानिरोधाप्राप्तिरविच्छेदात् ॐ ॥ २२ ॥

Knowingly or unknowingly destruction would not come to be, there being break in continuity.

भाष्य

कारणे सति कार्यं भवत्येति नियमान्निरसंतानः असंतानश्च विनाशो न युज्यते ॥

Commentary

By the rule that cause becomes the effect, it would not proper to say that the would cease to be or the would end in becoming destroyed.

॥ ॐ उभयथा च दोषात् ॐ ॥ २३ ॥

In either case there being defects.

भाष्य

कारणे सति कार्यं भवत्येति नियमो सर्वदा कार्यभावात् कार्यकारण विशेषः । अनियमे कार्यानुत्पत्ति ॥

Commentary

The rule that where there is cause there exists the effect. Since effects are ally's visible there is no importance as regards cause of the effect. Even in the absence of rule, the effect continues to be manifest.

॥ ॐ आकाशे चाविशेषात् ॐ ॥ २४ ॥

In the expansive space, there being no difference.

भाष्य

दीपादिषु विशेषतर्शनात् क्षणिकत्वेनान्यत्रापि क्षणिकत्वमनुमीयते चेकादिष्वविशेषप्रदर्शनाद् अन्यत्रापि तदनुमीयेत ॥

Commentary

If as in the case of light difference is observed as temporary occurrence, then even in other cases temporary occurrence would have to inferred, as in the case of space abnormal occupancy have been observed in other case also one will be obliged to consider.

॥ ॐ अनुस्मृतेषु ॐ ॥ २५ ॥

Also being recollected.

भाष्य

तदेवेदमिति प्रत्यभिज्ञानाच्च । प्रत्यभिज्ञाया भ्रान्तित्वे विशेषतर्शनस्यापि भ्रान्तत्वम् ॥
That verily is this one, thus having recollected. If recollection is considered illusory then even after special observation, it would termed as illusion.

॥ शून्याधिकरण ॥ ८ ॥

भाष्य

शून्यवादमपाकरोति॥

Proposition about non-Existence is rejected.

॥ ॐ नासतोसदृष्टत्वात् ॐ ॥ २६ ॥

Having observed, not from non-Existence (Existence can come about).

भाष्य

अदृष्टत्वादसतः कारणत्वं नयुज्यते ।

Commentary

Not having observed, (creation coming) from non-Existence.

॥ ॐ उदासीनानामपि चैवं सिद्धिः ॐ ॥२७॥

And from the indifferent even no Accomplishment.

भाष्य

असतः कारणत्वं उदासीनानामपि हेयोपादेयबुद्धिवर्जितानां खपुष्पादीनामपि सकाशात्कार्यं सिद्धिः । च शब्दान्न चेदन्यत्रापि न स्यात् अविशेषात् ॥

Commentary

If non-Existence is to be the cause then for the indifferent ones with absence of intelligence even from the flowers from the space effect will be achieved. The syllable च it is shown specially that it is also not possible in other cases.

॥ ॐ नाभाव उपलब्धेः ॐ ॥ २८ ॥

The unmanifest having become manifest.

भाष्य

न च जगदेव शून्यमिति वाच्यम् । दृष्टत्वात् ॥

Commentary

And the world not being spoken as non-Existence, being capable to be seen.

॥ ॐ वैधर्माच्च न स्वप्नादिवत् ॐ ॥ २९ ॥

I like dreams, being possessed of special qualities.

भाष्य

न च दृष्टस्यापि स्वप्नादिवदभावः । तस्योत्तर काले स्वप्नोऽयं नाऽयं सर्प इत्याद्यनुभवात् । न चात्र तादृशं प्रमाणमस्ति ॥

Commentary

For things perceived experience like dreams being absent.since in later moments, the experience is neither as a dream nor as serpent. Besides here in the world there is no credible evidence.

॥ अनुपलब्ध्याधिकरण ॥ ९ ॥

॥ ॐ न भावोऽनुपलब्धेः ॐ ॥ ३० ॥

भाष्य

न विज्ञानमात्रं जगत् । तथाऽनुभवाभावात् ॥

Commentary

The world is not of the form of Wisdom, there being no experience in like manner.

॥ ॐ क्षणिकत्वाच्च ॐ ॥ ३१ ॥

भाष्य

ज्ञानं क्षणिकम् । अर्थानां च स्थायित्वमुक्तम् । अतश्चन्यैकम् ॥

Commentary

Knowledge is momentary. The things are spoken as firmly established. Therefore Knowledge cannot bring oneness.

॥ ॐ सर्वथाऽनुपपत्तेश्च ॐ ॥ ३२ ॥

Being entirely contrary to experience.

भाष्य

प्रमाणाभावात्सर्वश्रुतिस्मृतियुक्तिविरुद्धत्वाच्चनैते पक्षाः ग्राह्याः ॥

Commentary

In the absence of credible evidence and being contrary to the revealed and remembered scriptures, these opinions are not acceptable.

॥ नैकस्मिन्नधिकरण ॥ १० ॥

Various opinions regarding Existence are rejected.

॥ ॐ नैकस्मिन्नसंभवात् ॐ ॥ ३३ ॥

Not in one, be cause of impossibility.

भाष्य

सत्स्यादसत्या त्सदसत्स्यात्ततोऽन्यच्च स्यादित्येन्यैकस्मिन्न्युज्यते । अदृष्टत्वेनासंभावत् ॥

Commentary

Whether Existence, or non-Existence, or Existence and non-Existence or as mentioned earlier other special Existence, to speak in such diverse manner is not proper since they all are impossible to perception.

॥ ॐ एवञ्जात्कात्स्न्यैर्नै ॐ ॥ ३४ ॥

भाष्य

जीवस्यशरीरपरिमितत्वांगीकारेऽण्वादि शरीरस्थस्य हस्तादिशरीरेऽकार्त्स्न्ये स्यात् ॥

Commentary

If one limits the Jiva to his body, to the infinitely small body when hands and other parts issue forth they too would be onfinitely small.

॥ ॐ न च पर्यायादप्यविरोधोविकारादिभ्यः ॐ ॥ ३७ ॥

There is no contradiction through change since change (in the body-form) is accepted.

भाष्य

तत्तच्छरीरस्थस्य तत्परिमाणत्वमिति न मन्तव्यम् । विकारत्वादनित्यत्वप्सक्ते ॥

Commentary

For every Jjiva dwelling in a body the change in the body should not imagined, because change suggests impermanency.

।ॐअन्त्यावस्थितेश्चोभयनित्यत्वादविशेषात् ॐ ॥ ३६ ॥

If in the end both (the Jiva and the body) are accepted as eternal, then mcontradiction will arise.

भाष्य

परिमाणाभावे स्वरूपाभावप्राप्त्याऽन्त्यपरिमाणस्थितेस्तदर्थत्वेन शरीरस्थतेरुभयनित्यत्वादविशेषेण सर्व शरीर नित्यत्वं स्यात् ॥

Commentary

In the absence of limitation and getting associated with the form, in the state of deliverance, both the body-form and the indweller within the body-form, will be construed as eternal, thereby giving eternal existence to the body-form.

॥ प्रत्युरधिकरण ॥ ११ ॥

भाष्य

पाशुपातपक्षमपकारथि ॥

Pashupata views are rejected.

॥ ॐ प्रत्युरसामंजस्यात् ॐ ॥ ३७ ॥

भाष्य

यं कामये तं तमुग्रं करोमि । तं ब्रह्माणं तमृषिं तं सुमेधाम् । 'अहं रुद्राय धनुरातनोमि ब्रह्मद्विषे श्रवणे हंतवा उ' । 'अस्य देवस्य मीळहुषो वया विष्णोरेषस्य प्रिये हविर्भिः । विदेश हि रुद्रो रुद्रीयं महित्वं यासिष्टं

वर्तिरश्मिनाविरावत् ॥ एको नारायण आसीन्न ब्रह्मा नेशानोनाग्नीषोमौ इत्यादिश्रुतेः
पारतंत्र्येणायमंजस्वान्न पशुपतिरीश्वरो जगत्कर्ता ॥

Commentary

Whomever I desire to him I make him ferocious. Him I make a man of Wisdom, a Seer, an Intellectual. I grant Rudra a bow to strengthen and destroy. To this renowned Lord, Vishnu I offer oblation in worship, who thereby makes Rudra, the great deity presiding over ego-sense and the Ashvins to become the enjoyer of food. Narayana alone was there. Neither the four-faced Brahma nor Rudra, neither fire nor the moon, thus I scriptures. Performing actions as dependent, the lord of the animals was not the Supreme Being, the creator of the worlds.

॥ ॐ संबंधानुपपत्तेश्च ॐ ॥ ३८ ॥

The reLationship not arising thereby.

भाष्य

अशरीरत्वात्तस्य जगता संबन्धो न युज्यते कर्तृत्वेन मृतपुरुषवत् ॥

Commentary

Since Rudra does not have a body-form, to consider relationship with the worlds would be improper, as performer of actions his role would as from a dead person.

॥ ॐ अधिष्ठानानुपपत्तेश्च ॐ ॥ ३९ ॥

His established role not being seen.

भाष्य

पृथिव्याद्यधिष्ठाने स्थितो हि कुलालादिः कार्यं करोति । न चास्य तदस्ति ॥

Commentary

Sheltered by the earth they perform actions akin to a potter. For the. There is no other refuge.

॥ ॐ करणवत्त्वेन्न भोगादिभ्यः ॐ ॥ ४० ॥

Not merely as sense instruments, being also for enjoyment.

भाष्य

इदमेव जगत्स्य करणवदधिष्ठानादि रूपम् । नित्यस्यापिकस्यविद्भावाद्युज्यत इति चेन्न भोगादिप्राप्तेः ।
उत्पत्तिविनाशौ सुखदुःखभोगाश्च प्राप्यन्ते तद्गताः ॥

Commentary

This world verily is the form established for enjoyment. To say that it is the eternal place would not be

proper, if it is merely said to be for enjoyment, because creation and destruction, pleasure and pain are also provided till the body lives.

॥ ॐ अंतवत्वमसर्वज्ञता वा ॐ ॥ ४१ ॥

Surely an end or else sign of ignorance.

भाष्य

देहवत्त्वेऽन्तवत्त्वं । अन्यथा ज्ञानाभावः । शरीरिणि एव हि ज्ञानोत्पत्तिदृष्टा ॥ विष्णोस्तु श्रुत्यैव सर्वे विरोधाः परिहृताः - यदात्मको भगवांस्तदात्मिके व्यक्तिः । किमात्मको भगवान्, ज्ञानात्मकः ऐश्वर्यात्मकः इति । बुद्धिमनोऽंग प्रत्यंगवतां भगवतः लक्षयामहे । बुद्धिमनोऽंगप्रत्यंगवान् इति सदेहः सुखगंधश्च ज्ञानभाः सत्पराक्रमः । ज्ञानज्ञानः सुखसुखः स विष्णुः प्रमोदः इत्यादिकया ॥

Commentary

Since possesses a body-form destruction is inevitable. Or else existence of ignorance. Possessed of body-form is verily the proper Wisdom. As far as Vishnu is concerned by Vedic scriptures are all doubts have been resolved. As the indwelling Self, resplendence of the Self is his form. Of what form is his resplendent Self? - the Self wise in Wisdom, the Self that is resplendent and full pf power, thus having been said. He is known as the Existence-Consciousness-Bliss (Sat-Chit-Anand), of auspicious body, of pleasant smell, of enlightened Wisdom, endowed with noble glory, of excellent Wisdom, of excellent happiness, he is Vishnu, the supreme Immutable Being and such other adjectives.

॥ उत्पत्त्यधिकरण ॥ १२ ॥

Energy as the sole source is denied.

॥ ॐ उत्पत्त्यसंभवात् ॐ ॥ ४२ ॥

Origin (from female energy) being impossible.

भाष्य

न हि पुरुषाननुगृहीतस्त्रीभ्यः उत्पत्तिर्दृश्यते ॥

Commentary

Without recieving from Purusha relation is not seen.

॥ ॐ न च कर्तुः करणम् ॐ ॥ ४३ ॥

(Rudra - as) The concluded one cannot be the cause.

भाष्य

यदि पुरुषोऽंगीक्रियते तस्यापि करणभावादनुपत्तिः ॥

Commentary

If the Purusha accepts the responsibility from him creation is possible.

॥ ॐ विज्ञानादिभावे वा तदप्रतिषेधः ॐ ॥ ४४ ॥

Absence of Wisdom or on it being rejected.

भाष्य

यदि विज्ञानाधिकरणं तस्यांगीक्रियते तदा तत एव सृष्ट्याद्युपपत्तेश्चरवादांतर्भावः ॥

Commentary

Of the instruments of Wisdom are accepted (in Rudra) then by him alone the creation would have been included as the creator.

॥ ॐ विप्रतिषेधाच्च ॐ ॥ ४५ ॥

Having been rejected.

भाष्य

सकलश्रुत्यादिविरुद्धत्वाच्चासमंजसम् ॥

Commentary

Since all the revealed scriptures oppose it cannot be acceptable as well thought.

॥ इति श्रीमत्कृष्णद्वैपायनकृतह्रस्वसूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये द्वितीय अध्यायस्य द्वितीय पाद संपूर्णः ॥

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द्वितीय अध्याय

Second Chapter

तृतीय पाद

Third Step

॥ वियदधिकरण ॥ १ ॥

भाष्य

जीवपरमात्माधिभूताधिदैवेषु श्रुतीनां परस्परं विरोधमराकरोत्यनेनपादेन ॥

Commentary

With this step the contradiction between the mutual relationship of the gross and the psychological stages, between the individual self and the Supreme Self is rejected.

॥ ॐ न वियदश्रुतेः ॐ ॥ १ ॥

The Space was not created, since such reference is not seen in scriptures.

भाष्य

न वियदनुत्पत्तीमत् । तथा अश्रुतेः ॥

Commentary

The space was not created because no reference in scriptures.

॥ ॐ अस्तितु ॐ ॥२ ॥

Being in existence.

भाष्य

अस्त्येव चोत्पत्तिश्रुतिः - 'आत्मन आकाशः संभूतः' इत्यादि ॥

॥ ॐ गौण्यसंभवात् ॐ ॥ ३ ॥

Being improbable, to be understood in secondary sense.

भाष्य

'अनादिर्वा अयमाकाशः शून्योऽलौकिकः' इत्यादिश्रुतिर्गौणी । अन्यथोत्पत्तिबाहुल्या संभवात् ॥

Commentary

The Space with no beginning, the Space non-existent, unlike what is seen, thus spoken in scriptures in secondary sense. Or else various contradicting scriptures possibly gain acceptance.

॥ ॐ शब्दाश्च ॐ ॥ ४ ॥

Even from scriptures.

भाष्य

'अथ ह वाव नित्यानि पुरुषः प्रकृतिरिन्मा काल इति । अथ यान्यनित्यानि प्राणः श्रद्धा भूतानि भौतिकानीति । यानि ह वा उत्पत्तिमंति यान्यनित्यानि । यानि ह वा अनुत्पत्तिमंति तानि नित्यानि । न ह्येतानि कदाचनोत्पद्यन्ते न विलीयन्ते पुरुषः प्रकृतिरिन्मा काल इति । अथैतान्युत्पत्तिमंति चानुत्पत्तिमंति च प्राणः श्रद्धाऽऽकाश इति भागशो ह्युत्पद्यन्ते इति भाल्लवेयश्रुतेः ॥

Commentary

Now therefore, assuredly eternal पुरुषः and प्रकृतिः, the self, Time these words are used. And the others as eternal, Pura Breath, receptivity are used as the gross and temporal. Those which come to be created they are are not eternal. those which are not created are eternal. Those which are not created or dissolved are the Purusha, Prakriti, individual self and the Time. Therefore those which are created and dissolved are Breath, the individual self, receptivity and the Space created as fragments, thus in Bhallaveys scripture.

॥ ॐ स्यात्त्वैकस्य ब्रह्मशब्दात् ॐ ॥ ५ ॥

For Brahman alone it would be a proper.

भाष्य

स्यादेवैकस्योत्पत्तिमत्त्वं मनुत्पत्तिमत्त्वं च गौणमुख्यत्वापेक्षया । यथा ब्रह्मशब्दः । 'अथ कस्मादुच्यते परं ब्रह्मेति बृहति बृहयति च' इति श्रुतेः । परे ब्रह्मणि मुख्योऽपि गौणत्वेन विरिचादिष्वपि वर्तते । अत एव ब्रह्मत्वं च तेषाम् । एवमन्यत्राप्यनुत्पत्तिमच्छब्दः ॥

Commentary

For creation and dissolution there is single source, becoming proactive as the principal or in secondary sense. Even as the word Brahman suggests. Now by whom every thing is created ? The scriptures say it is the Supreme Brahman, who becomes effulgent or makes effulgent in secondary sense. The Supreme Brahman as the principal and through the four-faced Brahma and others in secondary sense. Therefore, the attribute of divine effulgence in them. In the same way, in other cases also the manner of creation.

॥ ॐ प्रतिज्ञाहानिरव्यतिरेकाच्छब्देभ्यः ॐ ॥ ६ ॥

The declaration looses its importance the word being used in contradictory sense.

भाष्य

ब्रह्मणोऽन्यस्य नित्यत्वे 'स इदं सर्वमसृचत' इत्यादि प्रतिज्ञाहानिः । आकाशास्यापि सर्वस्मादव्यतिरेकात् । 'आत्मा वा इदमेक एवात्र आसीत्' 'सदेव सौम्येदमनेर आसीदेकमेवावद्वितीयं ब्रह्म इदं वा अत्रे नैव किंचनाऽसीत्' इत्यादि श्रुतिभ्यः ॥

Commentary

Like Brahman others are spoken as eternal then the scriptural statements - 'All this is created by him' would be contradicted and Space would be like him by way of modification. 'The Self verily was there singularly alone', 'That alone was there in the beginning as Brahman, with no one as the second'. 'This alone existed in the beginning, other than that no one else existed'. Thus the scriptures having said.

॥ ॐ यावद्विकारं तु विभागो लोकवत् ॐ ॥ ७ ॥

Whatever exists as modification those are as seen in the world.

भाष्य

विभक्ताच्च विकारित्वं युक्तम् । विकारिण एव हि विभक्ता लोके दृश्यन्ते ॥ 'एकोऽविभक्तः परमः पुरुषो विष्णुरुच्यते । प्रकृतिः पुरुषः कोलस्त्रय एते विभागतः॥ चतुर्थस्तु महान्प्रोक्तः पंचमाऽहंकृतिर्मता । तद्विभागेन जायन्ते आकाशाद्या पृथक् पृथक् ॥ यो विभागी विकारः स, सोऽविकारः परो हरिः । अविभागात्परानन्दो नित्यो नित्यगुणात्मकः ॥ विभागो ह्यल्पशक्तित्वं स्यात् न तदस्ति जनार्दने । इति ब्रह्मसंहितायाम् ॥

Commentary

Modification by becoming divided is proper. By modification, verily by separation is what is seen in the world. The one undivided is the Supreme Being, spoken as Vishnu. Purusha, Prakriti and Time, thus in three-fold manner division is made. The fourth is the Great Principle and fifth is accepted as the form of अहं - ego sense. By such division come to be the Space and others as separate and distinct. The one which is separated as the distinct form, he verily is formless supreme Hari. Not having been separated, he is supremely blissful, eternal, with eternal attributes. Being separated one becomes diminished in energy, not so is Hari, thus in Brihatsamhita.

॥ मातरिष्वाधिकरण ॥ २ ॥

भाष्य

'अथ ह नित्यानित्याश्च तेजोऽबन्नान्याकाश इति तान्य नित्यानि वायुर्वाव नित्यो वायुना हि सर्वाणि भूतानि नेनीयन्ते' 'अथ ह चेतनाश्चाचेतनाश्च तेजोऽबन्नान्याकाश इति तान्यचेतनानि वायुर्वाव चेतनो वायुना हि सर्वाणि भूतानि विज्ञायन्ते' । 'कुविदंग नमसा ये वृद्धासः पुरा देवा अनवद्यास आपन् । ते वायवे मनवे बाधितायावासयन्नुषसं सूर्येण । 'सा वा एषां देवताऽनादिर्योऽयं पर्वत' इति । 'यस्यानादिर्न मध्यं नान्तो नोदयो न निम्लोचः' इत्यादि श्रुतिभ्यो वायोरनुत्पत्तिरिति अतो ब्रवीति ॥

Commentary

Now therefore, in the case of eternal and non-eternal Fire, Water, Earth, Space these are spoken as non-eternal. By Vayu, Breath are all these creatures restrained. Therefore, as regards animate and inanimate, the Fire, Water, Earth or the Space are the inanimate, Vayu, the Breath being the animate and by Vayu, the Breath alone all the creatures become known. Those, the ancient wise ones were taintless. They the luminous ones along with the Sun became enlightened of the secrets and

qualified to spread the Wisdom, for Vayu there being no beginning nor the intermediate nor any end, neither appearance nor any disappearance, thus Vayu as one not created as been spoken by the scriptures.

॥ ॐ एतेन मातरिष्व व्याख्यातः ॐ ॥ ८ ॥

Thus Vayu has been pronounced.

भाष्य

एतेन मुख्यामुख्यानुत्पत्तिवचनेन विभक्ताश्च वायुनुत्पत्ति श्रुतिरपि व्याख्याता ॥ 'नित्यः परमनित्यश्च तथाऽनित्यः परस्तथा ॥ चतुर्थैतज्जगत्सर्वं परानित्यं तु पार्थिवं ॥ अनित्यानितु भूतानि नित्यो वायुरुदाहृतः ॥ परस्तु नित्यः पुरुषः प्रकृतिः काल एव च ॥ एतच्चतुष्टयं विष्णुः स्वयं नित्यः परात्परः । प्रतिव्यूह व्यूह चासावतीत्य वज्रनादनः । धारयत्यनिशं देवो वित्यानन्दैकलक्षणः' इति कौर्म ॥

Commentary

By these primary and subsidiary statements, by such separate statements Vayu being the uncreated the scriptures too have pronounced. Eternal and supremely eternal and similarly as the non-eternal and superior they dwell in the world in four gross forms. Non-eternal are all the creatures and Vayu as the eternal, thus has been explained and the Supreme Ones being the Purusha, the Prakriti and the Time. Vishnu himself compared to others is himself ever eternal, supreme over all the superior ones. Separating and giving them distinct existence Janardana transcends them all. Upholding them all, the luminous one displays his eternal blissful attributes, thus in Kurma Purana.

॥ असंभवाधिकरण ॥ ३ ॥

॥ ॐ असंभवस्तु सतोऽनुपपत्तेः ॐ ॥ ९ ॥

भाष्य

असद्वा इदमब्र आसीत् । ततो वै सदजायत 'असतः सदजायत' इत्यादि श्रुतिभ्यः सतोऽप्युत्पत्तिरिति चेन्न । अनुत्पत्तिरेव सतः । तु शब्देनोक्तव्यवस्थामपाकरोति ॥ न ह्यस्यतः सदुत्पद्यते । अदृष्टत्वादनुपपत्तेः । 'तद्वा एतद्ब्रह्मादुत्पद्यते बृहन्ति चेति । तद्वा एतदसदाहुः न ह्यासाजयति कश्चन । तद्वा एतत्परमाहुः परतोऽहि तदुदीक्षयत' श्रुतेरसच्छब्दो ब्रह्मवाची । 'देवानां पूर्वं युगेऽसत सदजायतेति ब्रह्म वा असत् सद्भाव प्राणः प्राणोवाव महान् सह ओजो बलमित्याचक्षते' इति पैंगिश्रुतिः ॥

Commentary

Earlier than this non-Existence alone was there, and the Existence, verily became manifest thereafter. The non-Existence became Existence, all these scriptural statements were not speaks of the Existence becoming manifest in this manner. For Existence verily was unborn. By using the. Syllable तु as said earlier the state of being born as Existence is rejected. Not that Existence is born of the non-Existence. Being born has not been observed. Therefore it is said Brahman becomes effulgent and makes other s effulgent. Therefore the others are spoken as non-existence, never the Existence itself. For that reason this one is referred as transcendental, being transcendental to be known only by the Seers see, thus the

scriptural having stated. In earlier ages before the luminous ones were born, it was said that from non-Existence, Existence is born, non-Existence verily being the effulgent Brahman, and Brahman is inclined towards प्राण, the Breath, saying प्राण, the Breath is supreme, resplendent, all-powerful. Thus in Paingi scripture.

त्वं देव शक्त्यां दुणकर्मयोर्नौ रेतस्वजायां कविरादधेऽज । ततो वयं सत्प्रमुखा यदर्थे बभूविमात्मन् कश्चाई
किं ते, इति भागवते ॥ 'अजायमानो बहुधा ल्यजायत' इति च । 'प्रत्यक्षं हरेर्जन्म न विकारः कथंचन । पुरुषः
प्रकृतिः कालो महानित्यादिषु क्रमात् ॥ विकार एव जननं पुरुषे तद्विशेषणम् । परतंत्रविशेषो हि विकार इति
कीर्तितः' इति च पाद्मे ॥ 'अविकारोऽपि भगवान् सर्वशक्तित्व हेतुतः । विकारहेतुकं सर्वं कुरुते निर्विकारवान्
॥ शक्तिशक्तिमतोश्चापि न विभेदः कथंचन । अविभिन्नाऽपि स्वेच्छादिर्भेदैरपि विभाष्यते ॥ इति भागवत तंत्रे
॥

Commentary

You , O Lord, you the unborn Seer, who by your strength, attributes and actions are the one who sprinkles the essence within the manifest Prakriti, becoming the source of creatures being born. Therefore we the seven principal Rishis were born, for which reason, O Self, what shall be Purana tignons to be performed, thus has been mentioned in Bhagavata Purana. The unborn has become manifest in many forms (descents), thus further spoken. Hari is born in truth, never ever as modification. Purusha, Prakriti and Time, in that eternal order. Birth as modification, verily being the special dispensation of the Purusha. Becoming subject to others verily is known as his distinct attributes, thus in Padma Purana. Though seemingly modification, the Resplendent One is possessed of comprehensive energy. For the purpose of modification he modifies the entire worlds, himself remaining without modifications. In his energy or his special powers there is never ever any separation. If of any sea parathion is perceived the same by his own Will makes them spoken. Thus in Bhagavata Purana.

॥ तेजोधिकरण ॥ ४ ॥

॥ ॐ तेजोऽतस्तथा ह्याह ॐ ॥ १० ॥

Fire, verily, are from him, thus is spoken.

भाष्य

'वायोरग्निः' इत्यादेर्नान्यात् उत्पत्तिग्राह्या । अत एव परात्तदपि ज्ञायते । 'ततेजोऽसृजत' इति ह्याह । कारणत्वेवेत्युक्तेऽप्यमुख्यतयाऽन्येषाम् अपि शब्दोक्तत्वात्पुनरुक्ति भयकारणात् नित्यर्थम् ॥

Commentary

Having said 'Vayu and Agni', it would not be proper to accept any other the source. Therefore they were born of the Supreme One. from him verily the splendour became manifest. Having earlier mentioned primarily as the cause here again by way of subsidiary reiteration and to dispel any delusion it is spoken.

॥ अबधिकरण ॥ ७ ॥

॥ ॐ अप; ॐ ॥ ११ ॥

Waters also.

भाष्य

'ब्रह्मैवेदमग्र आसीत्तदपोऽसृजत यदिदं सर्वम्' इति श्रुतेः 'अग्नेरापः' इत्युक्तेऽपि ब्रह्मण एवाबादिसृष्टिः ॥ एतस्माज्जायते प्राणोमनः सर्वेन्द्रियाणि च । खं वायु ज्योतिरापः पृथिवी विश्वस्यधारिणी ॥ इत्यादि च । 'कर्ता सर्वस्य वै विष्णुः एक एव न संशयः । इतरेषां तु सत्ताद्या यत एव तदाज्ञया' इति भविष्यपुराणे । वामने च तत्र तत्र स्थितो विष्णुः तच्छक्ति प्रबोधयन् । एक एव महाशक्तिः कुरुते सर्वमंजसा' इति । घर्मात्स्वेदादिदृष्टेः पुनः प्रतिषेधः ॥

Commentary

Brahman alone was there in the beginning, he created waters and from him verily all this, this having been said in scriptures. From fire came the waters, saying even thus Brahman was there earlier. From him were born Breath, mind and all the organs of sense. Space, Vayu, Agni, Waters and the Earth which upholds the creation, thus among other things. The creator of all verily is Vishnu, the one and in that there is no doubt. All others are established by his command alone. Thus in Bhavishya Purana. In Vaman Purana also having spoken about his positing in different his energising power in them. He verily being singularly all powerful instills his power in them all. Gaining the example of sweat oozing out heat, the statement is again rejected.

॥ पृथिव्याधिकरण ॥ ६ ॥

भाष्य

'ता आप ऐक्षन्त ब्रह्मयः स्यामः प्रजायेमहीति । ता अन्नमसृजन्त' इत्यदोऽन्नसृष्टिः श्रूयते । 'अद्भ्यः पृथिवी' इति कुत्रचित् पृथिवीसृष्टिः । अतो विरुद्धत्वादप्रामाण्यमिति । अतो वक्ति -

Then the waters spoke, let us spread in many forms. In that manner they created nourishment, if one says thus then it would be construed that nourishment came to be created by waters. From waters the earth, thus in other places has been said. Therefore one may in mutual contradiction say that earth came to be from waters and that earth came to be from nourishment. Therefore here it is said -

॥ ॐ पृथिव्याधिकाररूपशब्दांतरादिभ्यः ॐ ॥ १२ ॥

भाष्य

पृथिवी तत्रान्नशब्देन्नोच्यते भूताधिकारत्वात् । काष्ण्यप्रचुराच्च पृथिवी । नान्यस्य तथा विशेषः । 'आपश्च पृथिवीचान्नम्' । 'ता आपोऽन्नमसृजन्त पृथिवी वा अन्नम्' इत्यादि शब्दांतराच्च । आदिशब्दाद्युक्तिः अपरिषेयत्वेनादोषस्य वाक्यस्य नाप्रामाण्यमित्यादि ॥ कौर्म्यं च - 'विरोधो वाक्ययोर्त्र नाप्रामाण्यं तदेष्यते । यथा विरुद्धता न स्यात्तथार्थः कल्प्य एतयोः इति ॥ 'रक्तोऽग्निरुदकं शुक्लं कृष्णैव पृथिवी स्वतः । नाभिपन्नाभिसंबंधात् पीता सेत्यभिधीयते । क्षत्ररक्ताभिसंबंधात् रक्तोदकबहुत्वतः । शुक्लमेत्येव मेव वर्णांतर

गतिर्भवेत् ॥ विष्णुवीर्याभियोगाच्च पीतत्वं भुव ईष्यते । स्वर्णवीर्यो हि भगवाननादिः परमेश्वरः । इति व्योमसंहितायाम् ॥

Commentary

Kurma Purana says that where there appears contradiction in a (Vedic) statement one should not treat that statement as lacking credible evidence. One should consider both the statements eschewing the contradiction. Fire is red and water is white, earth is black associated with the navel, the cloud is spoken as yellow. Associated with warrior class, Blood looks red and when diluted with water it appears white, thus with slight variation the colours come to be. As far as Vishnu's energy is concerned associated with earth, it appears as yellow. Verily Vishnu having been unborn has being resplendent and Supreme Lord as golden energy. His in Vyoma Samhita.

॥ तदभिध्याधिकरण ॥ ७ ॥

भाष्य

'प्राणानां ग्रंथिरपि रुद्रो ना विशांतक स्तेनान्ने नाप्यायस्व' इत्यादिनाऽन्यः संहर्ता प्रतीयत इत्यतो ब्रूते –

Commentary

O Ridra, you are one who dwell in the veins within, who are the destroyer as well, being satisfied with the nourishment given do not harm us, with such scriptural statements, the destroyer is other (than Vishnu) has been shown.

॥ ॐ तदभिध्यानादेव तु तल्लिंगात्सः ॐ ॥ १३ ॥

By his command and by indicating the mark.

भाष्य

'तस्याभिध्यानाद्योजनात्त्वभावाद्भूयश्चांते विश्वमायानिवृत्तिः' इति बंधलयस्य तदभिध्यान निमित्तत्वं लिंगात्कर्तृत्वं प्रतीयते, किमु सादेर्जगतः । इत्येतस्मादेवसर्वसंहारकर्ता विष्णुरेवेति प्रतीयते ॥ किमु 'यमप्येति भुवनं सांपराये स नो हरिर्घृतमिहायुषेऽस्तु देवः' । 'य इदं सर्वं विलापयति स हरिः परं परात्मा' इत्यादि श्रुतिभ्यः इति एव शब्दः । 'अष्टा पाता च संहर्ता स एको हरिरीश्वरः । अष्ट्यादिकमव्येषां दारुयोषावदुच्यते ॥ एकदेशक्रिया चात्र न तु सर्वात्मनेरितम् । अष्ट्यादिकं समस्तं तु विष्णोरेव पराद्भवेत्' इति च स्कान्दे ॥ 'निमित्तमात्रमीशस्य विश्वसर्गनिरोधयोः । हिरण्यगर्भः शर्वश्च कालाख्यारूपिणस्तव' इतिवेन्न भागवते ॥ 'स ब्रह्मणा विसृजति स रुद्रेण विलापयति सोऽनुत्पतिरलय एक एव हरिः परः परानंदः' इति च महोपनिषदि ॥

Commentary

Through the Supreme Being and born out of his primary meditation and desire in course of time there comes end to the universal illusion. Thus for the deliverance from the shackles his desire and his own efforts alone become the mark of clarity. Thus by Vishnu alone is the dissolution thus has been clarified. At the time of dissolution the worlds by attaining whom becomes dissolved, he the luminous Hari for increasing our life-span accept the well formed oblations and he who dissolves these worlds, Hari, spoken in scriptures as the supreme, transcendental and by such other words. As the creator,

protector and destroyer, verily he alone is Hari, the Lord, who moves others like wooden dolls. No one of the defies presiding over sectors could fathom him, the all pervading one, all by the supreme Vishnu alone being created. Thus has been said in Skanda Purana. In the Lord's actions in creating the worlds four-faced Brahma and Rudra had limited role as the instruments in accordance to the time frame proposed, thus on Bhagavata Purana. He makes the four-faced to arrange the creation to become resurgent and Rudra to arrange the creation to be dissolved, Hari, who is transcendental and full of supreme Bliss being the primary source of the creation and the dissolution, thus in Mahopanishad.

॥ विपर्ययाधिकरण ॥ ८ ॥

भाष्य

'अत एव हीदं परात्क्रमादुत्पद्यते क्रमाद्विलीयते नासावुदेति नास्तमेति' इति भाल्लवेयश्रुतौ क्रमाल्लयः प्रतीयते । 'अक्षरात्परमादेव सर्वमुत्पद्यते क्रमात् । व्युत्क्रमाद्विलयश्चैव तस्मिन्नेव परात्मनि ॥ इत चतुर्वेदशिखायाम् व्युत्क्रमाल्लयः प्रतीयते ॥ अत आह -

Commentary

All this verily becomes created according to the order becomes dissolved by the Supreme Being alone, himself not being created or dissolved, thus in Bhallaveya scripture having spoken of the process of the creation according to the proper order. The luminous one, spelt by the word अक्षर, the immutable every thing comes to created according to the proper order and the dissolution also according to the proper order. Thus on the section of the Vedas the orderly process has been clarified.

॥ ॐ विपर्येण तु क्रमोऽत उपपद्यते ॐ ॥ १४ ॥

Creation through orderly transformation.

भाष्य

क्रमवचनमपि विपरीतक्रमपेक्षया । 'कर्ताप्राणादिकस्यास्य हंता भूम्यादिकस्य च । यः क्रमात् व्युत्क्रमात्त्वैव स हरिः पर उच्यते । इत्यत एव भाल्लवेयश्रुतिवचनात् ॥ 'अनुरूपः क्रमः सृष्टौप्रतिरूपो लिये क्रमः । इतिक्रमेण भगवान् सृष्टिसंहारकृद्हरिः' इति च पाद्रे ॥ पूर्वेषां पूर्वेषां सामर्थ्याधिवत्यादुपपद्यते च । वामनेव - पूर्वे पूर्वे यतो विष्णोः सन्निधानं क्रमाधिकम् । सामर्थ्याधिवत्यमेतेषां पश्चादेव लयस्थता ॥ व्याप्तिश्चाभ्याधिका तेषामत एव न संशयः । इति ॥

Commentary

The word क्रम - order suggests modification. And evolving. The creator of प्राण, the Prime Breath and others, their destroyer, as well of the earth and the rest, the one who in orderly fashion causes the creation to evolve is spoken as Hari, the supreme. This is in accordance of the Bhallaveya scripture. 'Properly and in orderly fashion creation as been replicated and also it's dissolution as per order. In this manner Resplendent Lord arranges the dissolution of the created worlds. In the earlier stages the creation come to be evolved with increased strength. Vamana Purana says that the return to Vishnu's dwelling is also according to an orderly fashion. The increased strength in the beginning becomes

decreased in dissolution. Among them those who becomes enveloped are more, of this there are no doubts, thus having been said.

॥ अंतराधिकरण ॥ ९ ॥

॥ ॐ अंतरा विज्ञानमनसी क्रमेण तल्लिंगादिति तेन्नाविशेषात् ॐ ॥ १५ ॥

The separation between Wisdom and Mind is gradual, it having indicated - is not proper because of the absence of special indication.

भाष्य

'प्राणन्मनो मनसश्च विज्ञानम् । यच्छेद्वाङ्मनसीप्राज्ञस्तद्यच्छेत् ज्ञान आत्मनि' इति लिंगाद्विज्ञानमनसी अंतरा विपरीतक्रम इति चेति न। विशेषप्रमाणाभावात् ॥

Commentary

From प्राण, the Prime Breath comes forth the Mind, from Mind comes forth the Wisdom. In Mind does the wise one thinks. Having thus indicated, the separation of Wisdom from Mind referring contrary order would not be proper, in the absence of any credible evidence.

॥ ॐ चराचरव्यपाश्रयस्तु स्यात्तद्व्यपदेशो भाक्तस्तद्भावभावित्वात् ॐ ॥ १६ ॥

(The Mind) being inclined to be unsteady the Wisdom arrived indicates being unsteady, since one part deals with temporal Knowledge and not entirely Wisdom, Mind having been the result of thinking.

भाष्य

'मनसश्च विज्ञानं' इतिव्यपदेशश्चराचरे प्वालोचनाद्विज्ञानं भवतीति भागपेक्षया स्यात् । न विज्ञान तत्वापेक्षया ॥ स्कान्दे च 'परादव्यक्तमुत्पन्नमद्यत्तातु महंस्तथा । विज्ञानतत्वं महत्समुत्पन्नं चतुर्मुखात् ॥ विज्ञानतत्वात् मनो मनस्तत्वाच्च खादिकम् । एवं बाह्या परासृष्टिरंतस्तद्व्यक्तपेक्षया । विपरीतक्रमो ज्ञेयः यस्मादन्ते हरेर्हृदिः ॥ इति ॥

Commentary

From Mind the Wisdom, thus having been spoken, the animate one having empirical thoughts thereby Wisdom comes to be from one part. Wisdom has not be proposed as the communication desired. In Skanda Prana also says that from the Supreme Being the unspoken came to be, from the unspoken came the great Principles, the Wisdom of the great Principles came to be communicated by the four-faced Brahma. From the Wisdom of the great Principles the Mind, from Mind the Space and the others. Thus came out the transcendental creation being the unmanifest from reflection. The reversal of the creation is said to be known as culminating with experiencing Hari.

॥ आत्माधिकरण ॥ १० ॥

॥ ॐ नात्वाऽश्रुतेर्नित्वाच्च चाभ्यः ॐ ॥ १७ ॥

Scriptures having said the the self is eternal.

भाष्य

'स इदं सर्वं विलाप्यांतरमसि निलीनस्ताद्विलाप्यव्युत्तिष्ठते स इदं सर्वं विसृजति विलापयति विस्थापयति प्रस्थापयत्याच्छादयति प्रकाशयति विमोचयत्येक एव' इति श्रुतेः परमात्माऽपि न लीयते । अश्रुतत्वाद्ब्रह्मसयस्य ॥ निलीनशब्देनापिहितत्वमुच्यते । तुच्छेनाऽभ्यपिहितं यदासीत् इति श्रुतेः । 'स एतस्मिंस्तमसि विलीन प्रकृतिं पुरुषं कालं चानुपश्यति नैनं पश्यति कश्चन' इति पैंगिश्रुतिः । 'नित्यो नित्यानां चेतनश्चेतनानाम्' । 'स नित्यो निर्गुणो विभुः परः परमात्मा' । नित्योविभुः कारणो लोकसाक्षी परो गुणैः सर्वदृक् शाश्वतश्च' इत्यादि श्रुतिभ्योनित्यत्वाच्च ॥

Commentary

He dissolves all this in the obscure incomprehensible darkness and creates again from that obscure darkness creates, dissolves, protects, energises, obscures, Illumines and liberates singularly, thus scriptures having declared the Supreme Self himself does not cease to be, his dissolution not being mentioned anywhere. His ceasing is spoken as his being obscure. When the Universe becomes dissolved, he, the Supreme Self remains obscured from being incomprehensible, thus in scriptures. He becoming incomprehensible in obscurity perceives Prakriti, Purusha and the Time but no one else ever sees, thus on Paingi scripture. Eternal among the externals, conscious among the non-conscious, he verily is the eternal, without attributes, the Lord, transcendental, the Supreme Self, ever supreme, the Cause, the Witness in the worlds, with supreme attributes sees all the directions, perennial, thus variously spoken as the Eternal One.

॥ ज्ञाधिकरण ॥ ११ ॥

भाष्य

नित्यो नित्यानां इति जीवस्यापि नित्यक्तमुक्तम् । 'सर्व एते विदात्मनो व्युत्त्वरन्ति' इत्युत्पत्तिरुच्यते । अतो विरोध इत्यत आह ॥

Commentary

Among the eternal he is the Eternal, thus even in relation to the Jiva it has been spoken. All are born as blissful self, thus the the birth is explained. Any contradiction perceived is clarified here.

॥ ॐ ज्ञोऽत एव ॐ ॥ १८ ॥

भाष्य

जीवोऽप्यत एव परमेश्वरादुत्पद्यते । शब्दादेव । 'ते वा एते विदात्मनोऽविनष्टाः परं ज्योतिर्नि विशंत्यविनष्टा एवोपद्यन्ते न विनश्यन्ति कदाचन' इति च कार्षायणश्रुतिः ॥

Commentary

Even the Jivas were created by the Supreme Lord, the word एव having been used. These conscious

beings on dissolution enter the great luminous being and having been dissolved are recreated, but never ever be destroyed, thus in Kashayan scripture.

॥ ॐ युक्तेश्च ॥ १९ ॥

भाष्य

नित्यस्यापि हि जीवस्योपाध्यपेक्षयोत्पत्तिर्युज्यते ॥ 'उत्पद्यन्ते विदात्मनो नित्यान्नित्याः परात्मनः । उपाध्यपे क्षयातेषामुत्पत्तिरपि गीयत' इति च व्योम संहितायाम् ॥

Commentary

Even though eternal in essence the Jiva being conditioned (by bodily constraint) come to be created. By the eternal Supreme Self becomes created again. For them being created they come to lauded their body.

॥ उत्क्रान्त्याधिकरण ॥ १२ ॥

भाष्य

'व्याख्या ह्यात्मानश्चेतना निर्गुणीश्च सर्वात्मानः यद्वरूपा अनन्ताः इति ताशायणश्रितौ व्याप्तत्वं प्रतीयते ।अणुर्ह्येष आत्मा यं वा एते सुनीतः पुण्यं पापं च' इति गौपवनश्रुतावणुत्वमित्यतो विरोध इति । अतोब्रवीति -

Commentary

The individual self even though enveloped by the one who is consciousness, without attributes, Pervading all selves, fully formed, and endless, as said in Kashayana scriptures comes to perceived as fully integrated one. Through atomistic in size the self come to be shackled by merits and demerits, thus in Gaupavana scripture, even then there spears contradiction. There he clarifies -

॥ ॐ उत्क्रान्तिगत्वागतीनाम् ॐ ॥ २० ॥

भाष्य

हेतूनां सकाशादणुरेव । 'सोऽस्माच्चरीरा दुत्क्रम्यामुं लोकमभिगच्छत्यमुष्मादिमं लोकमागच्छति स गर्भो भवति स प्रसूयते स कर्म कुरुत' इति पौषायण श्रुतेः ॥ तत्र स्वातंत्र्यप्रतीतेः - 'एकः प्रसूयते जंतुरेक एव प्रतीयते । एकोऽनुभुंक्ते सुकृतमटेक एव च दुष्कृतम्' इत्यादेश्च स्वयमेववेत्यतो वक्ति -

Commentary

For all purposes, the Jiva is but atomistic, who became created in a body-form traverses to the worlds, enters womb, takes birth, performs actions etc says Paushyaysna scripture. There he experiences freedom. The one becomes born, the Jiva alone becomes destroyed. The one, verily revels in his merits Suffers from his demerits, thus the one alone is spoken.

॥ ॐ स्वात्मना चोत्तस्योः ॐ ॥ २१ ॥

भाष्य

'स एतेनैव स्वात्मना परेणेमं गर्भमनुप्रविशतिपरेण ज्ञायते परेण कर्म कुरुते परेण नीयते परेणोन्नीयते । तं वा एतमभिवदन्ति स्वात्मा' इति । 'एष ह्यानंदमादते एष ह्येनं जीवमभिजीवयत्येष उद्गम यत्येष आगमयति' इत्युत्तरयोः वाक्ययोः परमात्म नैवोत्क्रान्त्यादयः ॥

Commentary

Energised by the Supreme Being he enters the womb, is born, performs actions, becomes initiated and finally becomes elevated. That one the self-resurgent one alone is referred as स्वात्मा. He grants pleasures, he enable to live his life, he raises him and he verily brings him back. Thus by the subsequent sentences it is shown that by the Supreme Being alone he is raised and destroyed.

॥ ॐ नाणुरतच्छुभ्रतेरिति चेन्नेतराधिकरणात् ॐ ॥ २२ ॥

भाष्य

'व्याप्ता ह्यात्मानश्चेतना निर्गुणाश्च' इति व्याप्तिश्रुतेर्नाणुर्जीव इति चेन्न । 'स आत्मेदं सृजति स द्विधेदं विभर्ति अंतर्बहिश्च । स बहुधेदमनुप्रविश्यात्मनोऽभिनयति । स आत्मा स आत्मनः स ईश स विष्णुः स परः परोवरीयान्' इति परमात्माधिकारत्वात् ॥ 'एकशब्दैर्द्विश्च बहुशब्दैश्च केशवः । एक एवोच्यते वेदै स्तावता नास्य भिन्नता' इति च भविष्यत्पुराणे । 'तदयं प्राणोऽधितिष्ठति । तदुक्तमृषीणा - आ तेन यातम्' इत्यादि च ॥

Commentary

The fact that the Self envelopes, is consciousness, without attributes, thus it all-enveloping character has been spoken, does not make the atomistic Jiva likewise. That Self makes resurgent, energises internally and externally, providing various avenues to change oneself suitably. That Self which becomes manifold is spoken differentially, he verily is the Lord, Vishnu, the transcendental, Supreme among all supreme ones, thus having been spoken about the Supreme Principle. The one and the only one, Keshava is referred by one word, two words and many words and even variously there no difference or contradiction in him, thus has been spoken in Bhavishya Purana. He together with प्राण, the Prime Breath becomes established, thus having been spoken by the Seer, he leads the creatures.

॥ ॐ स्वशब्दोन्याभ्यां च ॐ ॥ २३ ॥

भाष्य

'एषो ह्यात्माऽध्युद्यद्गतो मानशक्तेस्तथाऽप्यसौ प्रमितिं याति वेदैः । रूर्णोऽचित्यः सर्ववेदैकयोनिः सर्वाधिषः सर्ववित्सर्वकर्ता' इति वाक्यशेषे आत्मशब्दोन्माभ्यां च । 'आत्माऽमेयं परं ब्रह्म परानंदादिकाभिधाः वदन्ति विष्णुमेवैकं नान्यत्रासां गति ववचित्' इति च कौर्म ॥

Commentary

He verily is the Self, though endowed with far reaching energy, becomes limited in the Vedic hymns. Complete, inconceivable, source of all Vedic Wisdom, Lord over all, wise in all Wisdom and performer of all actions, by these words he is conclusively indicated. He is spoken as indescribable

Self, transcendental, supremely blissful, Vishnu, the singular one, there being never ever any other way, thus being mentioned in Kurma Purana.

॥ ॐ अविरोधश्चंदनवत् ॐ ॥ २४ ॥

No contradiction as the case of sandal paste.

भाष्य

अणोरपि जीवस्य सर्वशरीरव्याप्तिर्युज्यते । यथा हरिचंदनविप्लुष एकदेशपतितायाः सर्वशरीरव्याप्तिः ॥ अणुमात्रोऽप्ययं जीवः स्वदेहं व्याप्यतिष्ठति । यथा व्याप्य शरीराणि हरिविप्लुषचंदनः ॥ इति च ब्रह्माण्ड पुराणे ॥

Commentary

Even though atomistic Jiva it is proper that his body is fully enveloped, like the sandalwood paste which spreads out the entire body. Even though atomistic the Jive stands fully smeared just as the body is smeared with sandalwood paste, thus in Brahmmand Purana.

॥ अवस्तिथिवैशेष्यादिति चेन्नाभ्युपगमाद्दृढि हि ॐ ॥ २५ ॥

Not due to the existence of special aggregation, but because of his being in the heart.

भाष्य

सम्यगसम्यगस्थानविशेषाद्युज्यते हरिचंदनस्येति चेन्न । 'हृदि ह्येष आत्मा' इति जीवस्यापि तथा अभ्युपगमात् ॥

Commentary

To say that differences in different place is normal like the difference in sandalwood paste smeared would not proper. Since having said 'in the heart is the self, it would have be accepted even in the case of Jiva.

॥ ॐ गुणाद्वास्तोकवत् ॐ ॥ २६ ॥

The attributes being as in the world.

भाष्य

यथाऽऽलोकस्य प्रकाशगुणेनव्याप्तिः ज्योतीं रूपेणव्याप्ति एवं चिद्रूपेण व्याप्तिर्जीवरूपेणव्याप्तिरिति वा । स्कान्देच - 'असम्यक्सम्यगिति च ह्यव्यवस्थाभेदतः सुराः । व्याप्यव्याप्तिर्युत्स्वन्नये चिद्रूपेणैव नान्यथा ॥ चिद्रूपस्यस्वरूपत्वात्तद्व्याप्तिश्चेति युज्यते । शक्तियोगोत्सुराणां तु विविधा च व्यवस्थितिः इति ॥

Commentary

Even as in the world the attribute of the light the whole place becomes luminous, even so by the light in the form of Jiva envelops the whole. Again in Skanda Purana it is said that by similar and not similar are differences among the luminous ones. By the form of awareness of the attributes and not otherwise. By differences in the power are the luminous ones variously established.

॥ व्यतिरेकाधिकरण ॥ १३ ॥

भाष्य

स नित्यो निरवयवः पुण्ययुक् पापयुक् च स इमं लोकममुं चावर्तते स विमुच्यते स एकधा न सप्तधा न दशधा इति गौपवनश्रुतावेकस्याबहुत्वं प्रतीयते । 'स पंचधा स सप्तधा स दशधा भवति स शतधा च सहस्रधा स गच्छति स मुच्यते' इति पाराशर्यायण श्रुतौ बहुरूपत्वं प्रतीयते । अतो विरोधं परिहरति ॥

Commentary

He (the Jiva) is eternal, with no limbs, endowed with merits, burdened with demerits, he wanders and becomes unshackled in these worlds once, seven times, ten times, thus in Gaupavana scriptures for one Jiva many transformations have been shown. Parashara scripture also says that he becomes transformed five times, seven times, ten times, and hundred times, thousand times goes and unshackled on many forms shown. Thus if any contradiction is seen the same is being resolved.

॥ ॐ व्यतिरेको गंधवत्तथा च दर्शयति ॐ ॥ २७ ॥

He shows difference in character as in the case of sandalwood.

भाष्य

यथा पुष्पाद्गंधः गच्छति एवमंशिनो जीवा दंशाः पृथग्गच्छन्ति । 'अथैक एव सन् गंधवत् व्यतिरिच्यते । अथैकी भवति । अथबह्वीभवति । तं यथा यथेश्वरः प्रकुरुते तथा तथा भवति । सोऽचिंत्यः परमो गरियान्' इति शांडिल्य श्रुतिः । 'अचिंत्ययेशशक्तैव ह्येकोऽविवर्जितः । आत्मानं बहुधाकृत्वा क्रीडते योगसंपदा' इति च पात्रे ॥

Commentary

Like the fragrance becomes separated from the flower even so from Jiva who himself a fragment becomes separated in fragments. On the same manner he also becomes separated like fragrance from his form, becoming lone. He becomes variously. He becomes in the manner in which the Supreme Being makes him to be. The Supreme Being is unfathomable and supremely the great one, says Shadilya scripture. Unfathomable is the power of this Supreme Being, one with no limbs making the self variously revels in his enjoined accomplishments.

॥ पृथगुपदेशाधिकरण ॥ १४ ॥

भाष्य

'तत्त्वमसि' 'अहं ब्रह्मास्मि' इत्यादिषु जीवस्य परेणा भेदः प्रतीयते । 'नित्यो नित्यानां चेतनश्चेतनानाम्' । 'द्वासुपर्णा' इत्यादिषु भेदः । अत उच्यते ॥

Commentary

The statements like 'You verily are That', 'I am Brahman', demonstrate the distinct difference of the Jiva from the supreme Being. Similarly 'the Eternal among the eternal, The Consciousness among the conscious ones', 'the two birds' all these show the difference alone, this is now spoken.

॥ ॐ पृथगुपदेशात् ॐ ॥ २८ ॥

भाष्य

'भिन्नोऽचित्यः परमो जीवसंघात्पूर्णः परोजीवसंघो ह्यपूर्णः । यतस्त्वसौनितयमुक्तौ ह्ययं च बन्धान्मोक्षं तत एवाभिवाञ्छेत् इति सोपपत्तिककौशिकश्रुतेर्भिन्न एव जीवः ॥

Commentary

Distinct and unfathomable is the Supreme Being, incomplete is the aggregation of the Jivas. Superior than the aggregated Jivas, who are indeed incomplete. Whereas he is eternally liberated, these have to seek deliverance from bondage, thus in Sopapattik scripture, Jiva being different.

॥ ॐ तद्गुणसारत्वात् तद्व्यपदेशः प्राज्ञवत् ॐ ॥ २९ ॥

भाष्य

ज्ञानानंदादि ब्रह्मगुणा एवास्य यतः सारः स्वरूप मतोभेदव्यपदेशः । यथा सर्वगुणात्मकत्वात्सर्वात्मकत्वं ब्रह्मणः उच्यते । 'सर्वस्वत्विदं ब्रह्म' इति । भविष्यत् पर्वणि च 'भिन्नाः जीवाः परो भिन्न स्तथापि ज्ञानरूपतः । प्रोच्यन्ते ब्रह्मरूपेण वेदवादिषु सर्वशः' इति ॥

Commentary

The Brahmic attributes which have been ordained for the Jiva in the form of essence the same been ordained with difference. Even as by virtue of comprehensive attributes, the Brahman is referred as 'All this verily is Brahman' and in Bhavishya section that he is different than Jiva and distinctly superior. Spoken in Vedas of both as having similarity.

॥यावतदधिकरण ॥ १७ ॥

भाष्य

जीवस्याप्युत्पत्तिरुक्ता । in अतस्तस्य 'सोऽनादिना पुण्येन पापेन चानुबद्धः । परेण निर्मुक्त अनंत्यायकल्पते' इत्यादि कर्मसंबंध अनंत्याप्तिश्च न युज्यते इत्यहम् आह ॥

Commentary

The creation of the Jiva having spoken earlier, it would not be proper to say that now his being bound by the merits and demerits and delivered after many ages is shown. To this the reply is here given.

॥ ॐ यावदात्मभाविताच्च न दोषस्तदर्शनात् ॐ ॥ ३० ॥

भाष्य

यावत्परमात्मा तिष्ठत्यनाद्यनंतत्वेनैवं जीवोऽपि । 'नित्यः परो नित्यो जीवोऽनित्यास्तस्य धातवः । अतः उत्पद्यते च म्रियते च विमुच्यते च इति च अग्निवेश्यश्रुतिः । 'आत्मा नित्यः सुखदुःखेत्वनित्ये जीवो नित्यो नित्यो धातुरस्य त्वमित्यः ॥

Commentary

Even as long as the Supreme Self exists till end of the Time, even so does Jiva. Eternal is the Supreme Being, eternal is the Jiva but not his elements. Hence created, destroyed and liberated, thus in Agniveshya scripture. The Self is eternal, not the the pleasure and pain, Jiva is eternal, not the elements, thus in Mahabharata.

॥ पुंस्त्वाधिकरण ॥ १६ ॥

भाष्य

'विज्ञातात्मा सह देवैश्च सर्वैः । 'स आनंदः स बलः स ओजः सपरेणामुं लोकं नीयते स विमुच्यते' इति जीवस्य ज्ञानानंदादिरूपत्वमुच्यते । 'स दुःखाद्धिमुक्तो आनंदी भवति । सोऽज्ञानाद्धिमुक्तो ज्ञानी भवति । सोऽबलाद्धिमुक्तो बली भवति । स नित्योनिरांतकोऽतिष्ठत' इति पौंश्रुतावनानंदादिरूपत्वं प्रतीयते । अत आह -

Commentary

Endowed with Wisdom Jiva along with divine beings revels in bliss, in strength, in energy is led by the Supreme Being to the other worlds, becoming delivered. Thus his form of Wisdom and Bliss is spoken. Delivered from sorrows he becomes happy. Delivered from ignorance he becomes wise on Wisfom. Delivered from weakness he becomes strong. Becoming eternal he sits without any danger, thus in Paingi scripture his state of bliss etc is demonstrated. Therefore it is said -

॥ ॐ पुंस्त्वादिवत्यस्य सतोऽभिव्यक्तियोगात् ॐ ॥ ३१ ॥

भाष्य

यथा बालस्य सदेव पुंस्त्वं यौवनेऽभिव्यज्यत एवं सतामेवानंदादीनां व्यक्तपेक्षया तद्भक्तिः । 'बलमानंद ओजश्च सहो ज्ञानमनाकुलम् । स्वरूपाणैव जीवस्य व्यज्यन्ते परमाद्भिः' इति गौपवनश्रुतिः ॥

Commentary

Even as for childhood youth is inevitable and from youth manhood becomes manifest, even so for those endowed with Wisdom and Bliss further course is spoken. Strength, bliss, energy, together with capacity to bear adversity all these become the forms of a Jiva by the grace of the Supreme Lord, thus in Gaupavana scripture.

॥ ॐ नित्योऽपलभिर्धरसंगोऽन्यतरनियमो वान्यथा ॐ ॥ ३२ ॥

भाष्य

व्यक्त्यनंगीकारे देवानां च नित्योपलब्धिरनंदादीनामसुराणां नित्यानुपलब्धिर्मनुष्याणां च नित्योनुपलब्धी च प्रसजियते ॥ 'नित्यानंदो नित्यज्ञानो नित्यबलः परमात्मा नैवमसुराः एवमनेवं च मनुष्याः' इति ह्याग्निवेश्यश्रुतिः ॥ भविष्यपर्वणि च 'नित्यान्दज्ञानबलाः देवानैवं तु दानवाः दुःखोपलब्धिमात्रास्ते मानुषास्तूभयात्मकाः ॥ तेषां यदन्यथा दृश्यं तदुपाधिकृतं मतम् ॥ विज्ञाननेनात्मयोगेन निजरूपे व्यवस्थतः । सम्यक् ज्ञानं तु देवानां मनुष्याणां विमिश्रितम् । विपरीतं च दैत्यानां ज्ञानस्यैवं व्यवस्थितः' इति ॥

Commentary

In case the characteristics of Jiva are accepted then for the divine beings eternal bliss, for the unenlightened ones eternal misery and for human beings mixture of pleasure and pain would be their lot. Eternal bliss, eternal Wisdom, eternal strength for the enlightened divinities, not for the unenlightened ones and pain and pleasure only for the human beings, thus in Agniveshya scripture. Similarly in Bhavishya section, eternal Bliss and eternal strength only for the divinities, not for the demons. For human beings in any event pain and pleasure both in small measures. For all the three whatever is seen as extreme, the same is due to their distinct characteristics. By strength of consciousness of their self, they respond according to their inclination. Comprehensive peace Wisdom for the divinities, for the human beings the mixed one, the demons having been established in antithesis of Wisdom.

॥ कर्तृत्वाधिकरण ॥ १७ ॥

॥ ॐ कर्ता शास्त्रार्थवत्त्वात् ॐ ॥ ३३ ॥

भाष्य

जीवस्य कर्तृत्वभावे शास्त्रस्याप्रयोजकत्व प्राप्तेर्जीवोऽपि कर्तार ॥

Commentary

(It may be argued that) in the absence of natural inclination for performance of actions, scriptural knowledge would not have been of no use for human beings, but Jiva has capacity to perform actions.

॥ ॐ विहारोपदेशात् ॐ ॥ ३४ ॥

भाष्य

'स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वाऽज्ञातिभिर्वा' इत्यादि मोक्षेऽपि ॥

Commentary

With or without women, with or without relative, one can perform naturally inclined actions for deliverance.

॥ ॐ उपादानात् ॐ ॥ ३५ ॥

भाष्य

साधनाद्युपादानप्रतीतेश्च ॥

Commentary

Since instruments for performance of actions having been seen.

॥ ॐ व्यपदेशाच्च क्रियायां न चेन्निरदेश्य विपर्ययः ॐ ॥ ३६ ॥

भाष्य

'आत्मानमेव लोकमुपासीत' इति क्रियायां व्यपदेशाच्च । अन्यथाऽऽत्मैव लोकमिति निर्देशः स्यात् ॥ तर्हि कथमीश्वरस्य कर्तृत्वमित्यतो वक्ति -

Commentary

For the sake of the Self verily all the actions are performed in the world, thus having been mentioned. Or else it should been mentioned that the Self alone performs the actions. If perform actions is attributed to Jiva, then what would be the role of the Supreme Being ? That is explained now -

॥ ॐ उपलब्धिवदनियमः ॐ ॥

भाष्य

यथा ज्ञाने इदं ज्ञास्यामीत्यवियमः प्रतीयते एवं कर्मण्यपि जीवस्य ॥ 'य आत्मानमन्तरो यमयति' इति श्रुतिः ॥ कुतः -

Commentary

Even as in knowing one comes to realise the limitation to Knowledge, even so is in performance of actions by Jiva, thus scriptures have spoken. How ?

॥ ॐ शक्तिविपर्ययात् ॐ ॥ ३८ ॥

भाष्य

अल्पशक्तित्वाज्जीवस्य ॥

Commentary

(The difference between Supreme Being and human beings) due to less strength of the Jiva,

॥ ॐ समाध्यभावाच्च ॐ ॥ ३९ ॥

भाष्य

समाध्यभावाच्चास्वातंत्र्य प्रतीयते ॥अतः -

Commentary

Due to the absence of equanimity of intellect, lack of independence becomes seen. Therefore -

॥ ॐ यथा च तक्षोभयथा ॐ ॥ ४० ॥

भाष्य

यथा तक्षणः कारयितृनियतत्वं कर्तृत्वं च विद्यते एवं जीवस्यापि ॥

Commentary

Even as performance by a carpenter with his limited knowledge is seen in his performed work, even so on the case of a Jiva.

॥ ॐ परात्तु तच्छृतेः ॐ ॥ ४१ ॥

भाष्य

सा च कर्तृत्वशक्ति परादेव ॥ 'कर्तृत्वं करणत्वं च स्वभावश्चेतना धृतिः । यत्प्रसादादिमे संति न संति यदुपेक्षया' इति हि पौंगिश्रुतिः ॥

Commentary

That is the power of performing actions, ordained, verily, by the Supreme Being. Performed action and the skill to perform are founded on one's conscious determination. By his inclination things happen and by lack of his inclination, things do not happen, thus in Paingi scripture.

॥ ॐ कृतप्रयत्नापेक्षस्तु विहितप्रतिषेधावैयर्थ्यादिभ्यः ॐ ॥ ४२ ॥

भाष्य

ततोऽप्रयोजकत्वं शास्त्रस्य नापद्यते ॥ कृतप्रयत्नापेक्षत्वात्तत्रेकत्वस्य । आदिशब्देनावैषम्यादि ॥ पूर्वकर्म प्रयत्नं च संस्कारं चाप्यपेक्ष्य तु ॥ ईश्वरः कार्येत्सर्वं तच्छेत्स्वरकृतं स्वयम् । अनादित्वाददोषश्च पूर्णशक्तित्वतो हरेः इति भविष्यत्पर्वणि ॥ 'एतदेवं न चाप्येवमेतदस्ति च नास्ति च' इति च मोक्षधर्मे ॥

Commentary

Therefore, the question of the absence of the necessity of scriptures does not arise. Because the energising divinity expecting the person's inclination to perform.

Based on the actions performed earlier and on the influences since birth the Supreme Self enables one to perform all the desired actions, which otherwise be his own actions, Hari being eternal and the all-powerful one, thus in Bhavishya Parva. But the performance of such actions by Jiva may or may not be as willed by the Supreme Being.

॥ अंशाधिकरण ॥ १८ ॥

भाष्य

'अंशा एव हीमे जीवा अंशी हि परमेश्वरः । स्वयमंशैरिदं सर्वं कारयत्यचलो हरिः ॥ इति गौपवनश्रुतौ अंशत्वं जीवस्योपलब्धते ॥ 'नैवांशो न संबन्धो नापेक्ष्यो जीव परस्य । तथाऽपि तु यथायोगं फलदः प्रभुरेकराट् । न नियम्यः स तस्यापि स सर्वस्य नियामकः इति च भाल्लवेयश्रुतौ ॥ अतोब्रवीति -

Commentary

The Jivas are but the fragments of the Supreme Lord. From his fragments verily the immutable Hari himself gets the actions performed, thus in Gaupavana scripture, thus the Jivas' being fragments having been spoken. Not as fragment, not as one related, not as one from whom there could be expectations from thr Jiva, appropriate fruits are granted by the great Lord, though not subservient to none, but all others being subservient to him, thus in Bhallaveya scripture. The same is here clarified -

॥ ॐ अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके ॐ ॥ ४३ ॥

भाष्य

'मां रक्षतु विभुर्नित्यं पुत्रोऽहं परमात्मनः' 'अवः परेण पितरं यो अस्यानुवेद पर विजानरेण' 'यस्तद्वेद स पितुष्पिताऽसत्' 'यस्ता विजानत् स पितुष्पिताऽसत्' । 'दासुपर्णा सयुजा सखया समानं वृक्षं परिषस्वजाते । तयोरन्यःपिप्लवं स्वादृत्यनश्नन्नन्यो अभिवाकशीति' इत्यादिना नानाव्यपदेशादंशो जीवे ॥ तथा च पाराशर्यायण श्रुतिः - 'अंशोह्येष परस्य योऽयं पुमानुत्पद्यते च म्रियते च नाना ह्येनं व्यपदिषन्ति पितेति पुत्रेति भ्रातेति च सखेति च इति ॥ 'अन्यः परोऽन्योता जीवो नासावस्य कुतश्चन । नायंतस्यापि कश्चन इत्यन्यथा च काशायणश्रुतिः ॥ 'ब्रह्मदाशा ब्रह्मकितवाः ब्रह्मेमे दाशाः इत्यभेदेनाप्येकेऽधीयते ॥ तथा चाग्निवेश्यश्रुतिः । 'अंशो ह्येषः परस्य भिन्नं ह्येनमधीयिरेऽभिन्नं ह्येनमधीयिर' इति, वाराहेच - 'पुत्रभ्रातृसखित्वेन स्वामित्वेन यतो हरिः । बहुधा गीयते वेदैर्जीवोऽशस्तस्यतेन तु । यतो भेदेनैतं तस्यायमभेदेन च गीयते । अतश्चांशत्वमुद्दिष्टं भेदाभेदौ न मुख्यतः इति ॥

Commentary

Protect me O, eternal Lord, the Supreme Self, I am your son. You, who is considered as the superior father to this world, who is known as the father of the father, the one who him as such also become like father to the father. Two birds, companions ever united, cling to the same tree, of them one eats the pleasant fruit while other looks on without eating, having thus variously spoken Supreme Self and the individual self are different and distinct. Even in Prasharyayana scripture. Fragment of the Supreme Person, verily is this Person who is born and dies and who is referred to as father. Son, brother and friend. Separate is the Supreme and ever distinct is the Jiva, there is no similarity between the two, thus repeatedly has been said in Kashayana scripture. Brahman is the fisherman, Brahman is the rogue, every one is Brhahman why do some speak like this ? Agniveshya scripture also says the same. Jiva is a fragment of the Supreme Being. But some says that Jiva is separate and others that he inseparable from the Supreme Being. Varaha Purana also says that even in Vedic scriptures also Jiva is refered as

the son, brother, relative and Hari as the Supreme Lord. Both as the separate and also as inseparable has been lauded. Primarily the purpose is to indicate the difference and absence of difference.

॥ ॐ मंत्रवर्णात् ॐ ॥ ४४ ॥

भाष्य

'पादोऽस्य विश्वा भूतानि' इति च ॥

Commentary

His feet having enveloped the entire creatures, thus having been said.

॥ ॐ अपि स्मर्यते ॐ ॥ ४५ ॥

भाष्य

'ममैवांशो जीवलोके जीवभूतः सनातनः ॥ अनंशत्वश्रुतेर्गतीं चाह ॥

Commentary

A fragment of mine having become Jiva, the eternal. What is the purpose of saying that Jiva is not a fragment, this also has been clarified.

॥ ॐ प्रकाशादिवन्यैवं परः ॐ ॥ ४६ ॥

भाष्य

अंशत्वेऽपि न मत्स्यादिरूपी परः एवं विधः । यथा तेजोऽंशस्यैव कालाग्नेः स्वद्योतस्य च नैकप्रकारता । यथा जलांशस्यामृतसमुद्रस्य मूत्रादेश्च । यथा च पृथिवीव्यंशस्य मेरोर्विष्टादेश्च । अभिमानीदेवतापेक्षयैतत् ॥

Commentary

Even though as fragment in the form of fish the Supreme is not separate, even though as fragment in the form of light of the firefly is not separate from the universal fire, even though as fragment of the sea water, the urine and the rest is not separate, even though fragment of the earth, the mountain Meru is not separate, even so the presiding divinities.

॥ ॐ स्मरंति च ॐ ॥ ४७ ॥

भाष्य

'एते श्वांशकलाः पुंसः कृष्णस्तु भगवान् स्वयं' । इन्द्रादि व्याकुलं लोकं मृडयन्ति युगे युगे । 'अतः परं यदव्यक्तमव्यूढगुणबृंहितम् । अष्टाश्रुतवस्तुत्वात् स जीवो यः पुनर्भवः ॥ स्वांशश्चाथो विभिन्नांशः इति द्वेषांश ईष्यते । अंशिनो तत्तु सामर्थ्यं यत्स्वरूपं यथास्थितिः । तदेव नाणुमात्रोऽपि भेदः स्वांशांशिनोः

ववचित् । विभिन्नांशोऽल्पशक्तिः स्यात् किंचित्सादृश्यमात्रयुक् न त्वत्समोऽस्त्यभ्याधिकः कुतोऽन्यः इति ॥

Commentary

Of all the descents (of Srīman Narayana) the form as Krishna is the descent of the Resplendent Lord himself. The descents as Indra and others have been from age to age to save the suffering worlds. Now the Supreme Being who is unmanifest, endowed from time immemorial with noble attributes, becomes effulgent, descends in forms unseen and unheard whereas Jiva is born again and again. In his own form or in different forms, thus in two fold manner, the fragments acquiring form as suited to the energy within, with not slightest of difference in the descended forms. In different forms the minimum energy is observed is according to the need. Thus when there are none similar to him how could there ever be superior to him, thus having been said.

॥ ॐ अनुज्ञापरिहारौ देहसंबंधाज्योतिरादिवत् ॐ ॥ ४८ ॥

भाष्य

परानुज्ञया प्रवृत्तिः परतो बंधनिवृत्तिश्च जीवस्य प्रतीयते । अंशत्वेऽपि देहसंबंधात् । 'य आत्मानमंतरोयमयति' 'तमेवं विद्वान्' इत्यादिना । न तु परस्य ॥ 'वासुदेवः संकर्षणः प्रद्युम्नोऽनिरुद्धोऽहं मत्स्य कूर्मो वराहो नारसिंहो वामनो रामो यमः कृष्णो बुद्धः कल्किरहं शतधाऽहं सहस्रधाऽहममितोऽहं अनंतोऽहं नैवैते जायन्ते न म्रियन्ते नैषामनुज्ञा न बंधो न मुक्तिः सर्व एव ह्येते पूर्णाः अजरा अमृताः परमाः परानंदादिकाभिधाः इति हि चतुर्वेदशिखायाम् ॥ युज्यते च ज्योतिरादिवत् यथाऽऽदित्यो वियद्गतस्तत्रकाशचैकप्रकारः । शुक्लं कृष्णं कनीनिका इति तदंशस्याप्यक्षो देहसंबंधान् तादृशी शक्तिः । तदनुग्राह्यत्वं तेनैवाऽवृत्तिपरिहारश्च । यथाबाह्यामृतजलस्यामृतसमुद्रस्य चैकत्वं तदंशस्यापि श्लेष्मणस्तदनुग्राह्यत्वं तेनैव विरोधिनिवृत्तिश्च ॥ मोक्षधर्मं च । 'यत्किंचिदिह लोकेऽस्मिन् देहबद्धं विशांपते । सर्वं पंचभिराविष्टं भूतेरीश्वरबुद्धिज्ञैः ॥ ईश्वरो ही महद्भूतं प्रभुर्नारायणो विराट् । भूतांतरात्मा वरदः सगुणो निर्गुणोऽपि च । भूतप्रलयमव्यक्तं सुश्रुषुर्नृपसत्त्वमम्' इति ॥ वाराहेच - 'अंशाश्च देहयोग्यत्वाज्जीवाः बंधादि संयुताः । अनुग्राह्याश्चेश्वरेण न तु मत्वादि को हरिः ॥ अदेहसंबंधयोग्यत्वाद्यथा सूर्यप्रभाऽक्षिणी । यथाऽमृत समुद्रस्य श्लेष्मादेश्च द्विरूपता । अनुग्राह्यत्व मन्यस्य तनैवावृत्तिरोधनम् इति ॥

Commentary

For a Jiva from the Supreme Being, verily, is the inclination. From the Supreme Being, verily is the bondage and deliverance comes to be. Even though a fragment, due to the possession of a body, the Supreme Being disciplining from inside, he verily is the Wise one, thus having variously spoken, disciplining not for the Supreme One. I am Vasudeva, Sankarshna, Pradyumna and Aniruddha. I am the Matsya, Kurma, Varaha, Narasimha, Vamaba, Parshurama Rama, Krishna, Buddha, Kalki. Hundred-fold, thousand-fold, countless I am, with no end, never am I born nor I die, without my permission neither bondage nor deliverance. All my forms are undecaying, immortal, supreme, full of Bliss, thus has been mentioned in the section of the four Vedas. The descents are enjoined with the rays like those of the Sun, who traverses in the sky, spreading the light which is uniquely luminous, white, dark and other colours giving the forms, commensurate energy. By his grace, the obscure ignorance is

destroyed, like the waters outside are purified by the immortal waters of the sea, whose rising vapour therefrom bring deliverance. In Mokshadharmas scripture too it is said, whatever exists in the worlds, all enveloped five elements, granted by the divine Will, is verily the all-enveloping mightly Lord Sri Narayana, who dwells within the self of all, whether endowed with attributes or devoid of attributes, becoming unmanifest on dissolution of the worlds. Varaha Purans also reiterates - Jiva, as the distinct fragment, being associated with the body, is entitled for the grace of the Supreme Lord, in the form Matsya and not otherwise. Like the Sun devoid of the association of the body-form spreads his splendrous rays, like the sea devoid of the association with froth rises to be the nectar, with divine grace verily thereupon comes the destruction of the opposite inclinations.

॥ ॐ असंततेश्चाव्यतिकरः ॐ ॥ ४९ ॥

भाष्य

अपूर्णशक्तित्वाच्च जीवस्य न मत्स्यादिसाम्यम् । तथा च चतुर्वेदशिखायाम् - तस्य ह वा एतस्य परमस्य त्रीणि रूपाणि कृष्णो रामः कपिल इति । तस्य ह वा एतस्य परमस्य पंचरूपाणि दशरूपाणि शतरूपाणि सहस्ररूपाण्यमित सर्वाण्यसम्मितानि । अथावराः सर्व एवापूर्णाः सर्व एव बध्यन्त्येसथ मुच्यन्ते च केचन । इति ॥

Commentary

Being possessed incomplete energy, there is similarity between Jiva and the descents like Matsya and others. It is also spoken the section of the Vedas that the Supreme Being has three forms : Krishna, Rama and Kapil. The Supreme Being has five forms, ten forms, hundred forms and thousand forms, unlimited forms, which are all complete, all are with no end, all different and distinct, while the others are incomplete in form, in bondage and among them some even delivered.

॥ ॐ आभास एव च ॐ ॥ ५० ॥

भाष्य

'रूपं रूपं प्रतिरूपो बभूव' इति प्रतिबिंबित्वाच्च न साम्यम् । वाराहे च - द्विरूपावंशकौ तस्य परमस्य हरेर्विभोः । प्रतिबिंबांशकश्चाथ स्वरूपांशक एव च ॥ प्रतिबिंबांशका जीवाः प्रादुर्भावाः हरेः स्मृताः । प्रतिबिंबेष्यल्पसाम्यं स्वरूपाणीतराणि तु इति । 'सोपाधिरनुपाधिश्च प्रतिबिंबो द्विधीयते । जीवः परस्यानुपाधिरिन्द्रचापो यथा रवेः' इति पैंगिश्रुतिः ॥ यथैषा पुरुषेच्छया एतस्मिन्नेतदाततम् । इति च श्रुति ॥

Commentary

Since every (later) forms are the reflection of the (earlier) Form, thus having been said, there would be similarity (between them). Varaha Purana says that both are the forms of Hari, the Supreme Being, as the Primary and the Secondary fragments. The fragments which became manifest are verily the reflections. Therefore the fragments manifest as Jiva should be known are the expressions of Hari.

There is little similarity in manifest reflections though greater in Matsya and the other forms. Because of deficiency the reflection are known as secontrary. As in the case of Indra, Waters and the Sun, thus in Paingi scripture. Even as Purusha, so his reflection becomes sheltered, thus also having been said.

॥ अष्टाधिकरण ॥ १९ ॥

भाष्य

प्रतिबिंबानां मिथो वैचित्रे कानणज्ञाह -

Commentary

Through Jivasa are reflections the difference in the is explained.

॥ ॐ अष्टानियमात् ॐ ॥ ११ ॥

भाष्य

अनादिविद्या कर्मादि वैचित्र्यावैचित्रम् ॥

Commentary

Due to tradition and to the. Performance of action, in many forms the various things are seen.

॥ ॐ अभिसंध्यादिष्वपि ॐ ॥ १२ ॥

भाष्य

इच्छाद्वेषसुखदुःखादि वैचित्रं चाष्टादेव । च शब्देन प्रतिक्षणवैचित्रम् ॥

Commentary

Desire, hatred, pleasure and suffering and such influences and primarily due to fate. By using the word च every moment is suggested.

॥ ॐ प्रदेशादिति चेन्नांतर्भावात् ॐ ॥ १३ ॥

भाष्य

न स्वर्गभूम्यादि प्रदेश विशेषज्ञावैचित्रम् । चत्प्राप्तेरप्यष्ट्वापेक्षत्वात् । एकदेशस्थितामेव वैचित्रदर्शनात् ॥

Commentary

The variety in disposition is not because of the heavenly or the earthly regions. Because of fate even among those who are resident of one place the variety of disposition is to be seen.

॥ इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये द्वितीय
अध्यायस्य तृतीय पाद संपूर्णः ॥

द्वितीय अध्याय

Second Chapter

चतुर्थ पाद

Fourth Step

न्यायोपेतश्रुत्यविरोधपाद

॥प्राणाधिकरण ॥ १ ॥

भाष्य

'प्राणा एवदमब्र असुस्तेभ्यो भूतानि जज्ञिरे । भूतेभ्योऽमण्डमण्डस्यांतस्त्रिमे लोकाः । अथ प्राणा एवानादयः प्राणा नित्याः' इति काशायणश्रुतौ प्राणानामनुत्पत्तिः प्रतीयते ॥ 'नोपादनं हिन्द्रियाणामतोऽनुत्पत्तिरिष्यते ॥ उपादनकृता सृष्टिः सर्वलोकेषु दृश्यते दृश्यते' इति भविष्यत्पर्वणि । 'एतस्माज्जायते प्राणो मनस्सर्वेन्द्रियाणि च' इति च । अत उच्यते ॥

Commentary

In the beginning Prana and others were there, of them the elements were created. In the elements was the effulgent world, within that effulgent world were these various worlds. Prana and the others were the eternal ones, thus in Kashayana scripture the non-creation of Prana and others has been narrated. For Prana and others there is no conclusion, whereas for manifestation the entire created worlds are seen, thus in the section of the Bhavishya Purana. From Supreme ring come to be created Praba, Mind and the others senses, thus also here it is spoken –

॥ ॐ तथाः प्राणाः ॐ ॥ १ ॥

भाष्य

यथाऽऽकाशादयः परमात्मनः उत्पद्यन्ते तथा प्राणाः अपि ॥

Commentary

Even as the Space and others were created by the Supreme Self even so were Prana and the others.

॥ ॐ गौण्यसंभवात् ॐ ॥ २ ॥

भाष्य

अनादित्वश्रुतिर्गौणानादित्वापेक्षया । मुख्यासंभवात् । 'नित्यान्येत्यानि सौक्ष्मेण हिन्द्रियाणि तु सर्वशः । तेषां भूतरूपचयः सृष्टिकाले विधीयते । परेण साम्यसंप्राप्तेः कस्य स्यान्मुखनित्यता' इति हि भविष्यत्पर्वणि ॥

Commentary

Having spoken as eternal they also having been referred in the section of the Bhavishya Purana. as not the primary and not possible to be the primary they are said to be eternal and subtle becoming at

the time creation to become recognised along with the elements. But how can there be for them similarity with the Supreme Being?

॥ ॐ प्रतिज्ञानुपरोधाच्च ॐ ॥ ३ ॥

भाष्य

'स इदं सर्वमसृजत' इति ॥

Commentary

All this become resurgent, thus having been said.

॥ तत्प्रागधिकरण ॥ २ ॥

भाष्य

'द्विधा ह्येवेन्द्रियाणि नित्यानि चानित्यानि च । तत्र नित्यं मनोऽनादित्वात् न ह्यमनाः पुमांसित्थत्यनित्यान्ययानि' इति गौपवनश्रुतौ मनसोऽव्युत्पत्तिः सयुक्तिका श्रूयते । अत आह –

Commentary

The sense organs are of two forms - the eternal and not eternal. Of them. The Mind being unborn is eternal. Because if Mind does not exist then even Purusha ceases to exist, therefore like Purusha the Mind too is eternal. The other sense organs are not eternal, thus Gaupavana scripture the Mind is spoken as eternal. Therefore it is now here said –

॥ ॐ तत्प्राक् श्रुतेश्च ॐ ॥ ४ ॥

भाष्य

'मनः सर्वेन्द्रियाणि च' इति पूर्वोक्तत्वान्नानुत्पत्तिर्मनसो युज्यते । 'पूर्वं मनः समुत्पन्नं ततोऽन्येषां समुद्भवः । तदनुत्पत्तिवचनमत्पोपचयकारणात्' इति वायुप्रेतवचनं च शब्देन गृहीतम् ॥

Commentary

Mind and thereafter the senses, thus having said to propose that they are not created would be not proper. First having created Mind thereafter the other senses were created, in this manner their complimentary role has been explained, thus using the word च the important role of Vayu has been affirmed.

॥ तत्पूर्वकत्वाधिकरण ॥ ३ ॥

भाष्य

नित्ययाऽनित्यया स्तौमिपरमात्मानमुच्यतम्' इति । 'वाग्वाव नित्या न ह्येषोत्पद्यतेऽस्यां हि श्रुतिरवच्छिन्न' इति सयुक्तिकं पौष्यायणश्रुतौ वाचोऽनुत्पत्तिरुच्यते । अतो ब्रवीति –

Commentary

As the eternal and as transient the immutable one is eulogised, thus having said. What is spoken - वाक्, the WORD is the eternal, which is not born but in which the , वेद, the Wisdom takes shelter,

thus has been logically spoken in Paushyayayana scripture, pointing out the origin of वाक्. To avoid any doubts, it is now said –

॥ ॐ तत्पूर्वकत्वात् ॐ ॥ ७ ॥

भाष्य

'तस्मान्मन एव पूर्वरूपं वागुत्तररूपं' इति मनपूर्वकत्वाद्वाचो नानुत्पत्तिः ॥ 'वागीन्द्रयस्य नित्यत्वं श्रुतिसन्निधियोग्यता । उत्पत्तिर्मनसो यस्मान्न नित्यत्वं कुतश्चन' इति वायुप्रोक्ते ॥

Commentary

Therefore Mind verily is the prior form and Vak is the later form, thus the Mind being the earlier to speak of वाक् as earlier born would not be proper. The वाक् as eternal is spoken because it being associated with Veda, the Wisdom. The origin of Mind having been spoken as earlier how can there be eternality for वाक्, thus in Vayu Purana.

॥ सप्तगद्यधिकरण ॥ ४ ॥

भाष्य

'सप्तप्राणाः प्रभवन्ति तस्मात्' इति श्रुतिः । 'सप्तैव मारुता बाह्ये प्राणाः सप्त तथाऽऽत्मनि । अधिदैवे तथाऽध्यात्मे संख्यासाम्यं विदो विदुः' इति च स्कान्दे । 'द्वादश वा एते प्राणा द्वादशमासा द्वादशादित्या द्वादशराशयो द्वादशग्रहाः' इति कौण्डिन्यश्रुतौ द्वादश प्राणाः दृश्यन्ते । अतो वक्ति –

Commentary

From the Supreme Being seven Breaths became resurgent, thus in scriptures. Seven winds issued forth outward arms seven breaths from the Self, seven psychological and seven spiritual as equals which wise ones know, thus in Skanda Purana. Further these twelve Breaths represent twelve months and twelve solar orbs, twelve figures and twelve planets, thus in Kaundinya scripture the twelves Breaths became explained. The is further explained –

॥ ॐ सप्तगतेर्विशेषाच्च ॐ ॥ ६ ॥

भाष्य

ज्ञानेन्द्रियापेक्षया सप्तत्वम् । 'गुहाशयां निहिताः सप्त सप्त' इति विशेषणात् ॥ 'सप्तप्राणास्त्ववगते पंचप्राणाश्चकर्मणः । एवं प्राणाद्वादशकं शरीरे नित्यसंस्थितम्' इति भविष्यत्पर्ववचनं च शब्दात् ॥

Commentary

As organs of sense are the seven indicated. Within the heart as special ones are spread seven and the seven. Of the seven Breaths, five represent the organs of action. Thus in all twelve Breaths are ever established in the body, thus in Bhavishya Purana with the addition of the word च.

॥ ॐ हस्तादयस्तु स्थितेऽतो नैवम् ॐ ॥ ७ ॥

भाष्य

हस्तादीनां कर्मविषमत्वान् सहपाठः । 'संसारस्थिति हेतुत्वात् स्थिते कर्म विदो विदुः तस्मादुद्गतिहेतुत्वा ज्ञानं गतिरिहोच्यते' इति वायुप्रोक्ते ॥

Commentary

Hand and other organs of action being the organs of actions are not spoken associated with the organs of senses. The organs of action are limited to the area of the primordial life, thus the men of Wisdom know. Therefore for the sake of evolution, only the organs of sense are commended, thus in Vayu Purana.

॥ अणुत्वाधिकरण ॥ ५ ॥

भाष्य

'दिविव चक्षुराततम् इति व्याप्तिः प्रतीयते । दूरश्रवणदर्शनादियुक्तिश्च । अणुभिः पश्यतणुभिः कृणोति प्राणाः वा अणवः प्राणैर्ह्येतद्भवति इति कौण्डिन्यश्रुतिः ॥ अतो वक्ति -

Commentary

Like the space are the eyes and the rest are enveloped, their reach is pointed out. Endowed with eyes to see and the ears to hear the distant, thus their aptitude is indicated. With minute organ sees, with monte organ acts, the Breaths are minute with organs of sense alone it becomes possible. Thus in Kaundinya scripture.

॥ ॐ अणवश्च ॐ ॥ ८ ॥

भाष्य

'तद्यथा ह्यणुनश्चक्षु प्रकाशो व्याप्त एवमेवास्य पुरुषस्य प्रकाशो व्याततोऽणुरिह्येवैष पुरुषो भवति' इति शांडिल्यश्रुतिः ॥

Commentary

Even as by the small eye one sees the light even so the luminosity of the Purusha spreads towards the small, whereupon the Purusha envelops the same.

॥ श्रेष्ठाधिकरण ॥ ६ ॥

भाष्य

'नैष प्राण उदेति नास्तमेत्येकल एव मध्ये स्थाता । अथैनमाहुर्मध्यम' इति मुख्यप्राणस्य अनुत्पत्तिः श्रूयते । 'यत्प्राप्तिर्यत्परित्याग उत्पत्तिर्मरणं तथा । तस्योत्पत्तिर्मृतिश्चैव कथं प्राणस्य युज्यते' इति च युक्तिर्वायुप्रोक्ते ॥ 'आत्मतएष प्राणो ज्ञायते इति च ॥ अत आह -

Commentary

The Prime Breath news dawns nor does it set but becoming the lone one abides in the centre" referring him as the inter mediate one. Thus for the Prime Breath birth is not spoken, surcharged of and discharged of him being referred Sbirth and death respectively. Therefore how would it proper to assume birth and death for Prime Breath, thus the Vayu Purana queries. But Prime Breath is said to be born, therefore this is further explained.

॥ ॐ श्रेष्ठश्च ॐ ॥ ९ ॥

भाष्य

'सौक्ष्मेण ह वा एषोऽवतिष्ठते स्थूलत्वेनोदेति सूक्ष्मश्चाथो स्थूलश्च प्रकृतितः सूक्ष्मोऽनियतः स्थूलोऽथैनमाहुः सादिरनादिरिति इति गौपवनश्रुतेः ॥

Commentary

The Prime Breath ever abides in subtle form, dawns in gross form. By natural inclination in subtle form in some and in gross form in others, thus he his referred as with no beginning. Thus in Gaupavana scripture.

॥ ॐ न वायुक्रिये पृथगुपदेशात् ॐ ॥ १० ॥

भाष्य

'चेष्टायां बाह्यवायौ च मुख्यप्राणे च गीयते । प्राणशब्दस्त्रिषु मुख्ये मुख्यः प्रकीर्तितः' इति वायुक्रिययोरपि व्यपदेशादुत्पत्तिश्रुतिस्तयोऽर्नस्यात् । 'स प्राणमसृजत . . . खं वायुर्ज्योतिरापः . . . तपो मन्त्राः कर्म . . . ' इति पृथगुपदेशात् । 'भूतानि चेष्टा मन्त्राश्च मुख्यप्राणादिदं जगत् । मुख्यप्राणः परस्माच्च न परः कार्यान्वितः ' इति वायुप्रोक्ते ॥

Commentary

The behaviour of the external wind and of the Prime Breath alone is eulogised. The Prime Breath is also praised in three distinct primary forms. In this manner the behaviour of the external wind having been spoken the creation in threefold manner does not become evident in scriptures. He makes the Prime Breath resurgent as Space, Wind, water . . . Austerity, the meditated thoughts and the actions performed as distinctly elaborated. The elements, the activities and the meditations are the world, verily all from the Prime Breath. Prime Breath was born of the Supreme Being, but not the supreme as the Cause of creation, thus in Vayu Purana.

॥ चक्षुराद्यधिकरण ॥ ७ ॥

भाष्य

'प्राणादिदमाविरासीत्प्राणो धत्ते प्राणे लयमभ्युपैति न प्राणः किञ्चिदाश्रितः' इत्याग्निवेशशिरतौ ॥ 'यदा श्रयादस्य चेष्टा सोऽन्यं कथमुपाश्रयेत् यथा प्राणस्तथा राजा सर्वस्वैकाश्रयो भवेत्' इति च युक्तिर्भारते ॥ 'प्राणसत्यैतदृशे सर्व प्राण परवशे स्थितः । न परः किञ्चिदाश्रित्य वर्तते परमो यत' इति पैगिश्रुतिः ॥ अत आह

Commentary

The world was born from the the Prime Breath. The Prime Breath sustains the world. The world dissolves in the Prime Breath. No one else is refuge to the Prime Breath, thus in Agniveshya scripture. The one who is refuge to the entire world how can be any one. Else be refuge to the prime Breath? The Prime Breath is like a King, the refuge to all. Thus has bee explained in Mahabharata. The whole world takes refuge in the Prime Bresth, the Prime Breath is established in the Supreme Being, there is no one existing who is the refuge to the Supreme Being, thus in Paingi scripture.

॥ ॐ चक्षुरादित्व तत्सहशिष्ट्यादिभ्यः ॐ ॥ ११ ॥

भाष्य

चक्षुरादिवन्मुख्यप्राणोऽपि परमात्मवश एव । 'सर्वं ह्येवैतत्परमेऽवतिष्ठते प्राणश्च प्राणाश्च प्रणिनश्च सद्येकः एवैतान्नयत्युन्नयति वशीकरोति' इतिगौपवनश्रुतौ चक्षुरादिभिः सह तद्गत्वेनैव शासनात् ॥ 'सर्वकर्ताऽपि सर्वप्राणः परमाधारतः स्थितः । कथमेवान्यथा स स्याद्यतोऽन्येष्वरद्वयम् ॥ 'अवांतरेऽश्वरत्वेन तस्येश्वरवचो भवेत् । अतो मध्यमतामाहुस्तस्य वेदेषु वेदिनः ॥ अनन्येश्वरता प्राणे तदन्येश्वरवर्जनात् । यतो निशेषवाक्येन हीयते समयावचः' ॥ 'नान्योऽतोऽस्ति द्रष्टा नान्यदतोऽस्ति द्रष्टृ' इत्यादिवचनयुक्तयश्चादि शब्दोक्ताः ॥

Commentary

Even the Prime Breath like the eye and other sense organs are under the shelter of the Supreme Self. All this world verily has taken shelter in the Supreme Being. The organs of the senses and those born breathing are singularly energised and raised superior state of being, takes them under his supervision, thus in Gaupavana scripture. They being under his control for being disciplined. Though all doer, Prime Breath exists being under the supervision of the Supreme Being. Or how else these two would have been capable? By being subsidiary the Prime Breath becomes the spokesman for the Supreme Lord. The Vedic scriptures too speak of the Prime Breath as the intermediate medium. There being no other superior the Prime Breath attains the superiority. By special words spoken the likeness between the two, saying that there exists neither any other seer nor any one to be seen, having spoken such appropriate words.

॥ ॐ अकरणत्वाच्च न दोषस्तथा हि दर्शयति ॐ ॥ १२ ॥

भाष्य

इतरेषां प्राणानां करणत्वान्मुख्यस्याकरणात्वात् तस्यान्येभ्यः उत्तमत्वं युज्यते । मांडव्यश्रुतिश्च तानि ह वा एतानि सर्वाणि करणान्याथ प्राण एवाकरणस्तन्मान्मुख्य इत्याचक्षते' इति ॥

Commentary

Among the eye and other organs of sense who had the capability of performing actions, the primacy given to the Prime Breath becomes appropriate. According to the Mandavya scriptures, all these popularly known as instruments for action to be performed. However, the Prime Breath is not an instrument for actions to be performed even them is considered as leader among them.

॥ पंचवृत्यधिकरण ॥ ८ ॥

भाष्य

'सर्वे वा एते मुख्यदासाः प्राणोऽपानोऽन्यान उदानः समान इति । अथ प्राणो वाव साम्राट् इति कौण्डिन्यश्रुतिः । 'प्राणापनादयः सर्वे मुख्यदासा यतोऽनिशम् । अतस्तदाज्ञया नित्यं स्वानि कर्माणिकुर्वते' इति युक्तिः वायुप्रोक्ते ॥ मुख्यस्यैव स्वरूपाणि प्राणाद्याः पंच वायुवः । स एव प्राणानां देहे पंचधा वर्ततेऽनिशम् इति च गौपवनश्रुतिः ॥ अतो वक्ति -

Commentary

All these are primary attendants - Prana, Apana, Vyana, Udana and Samana. Prana, the Prime

Breath is the Emperor, thus in Kaundinya scripture. Prana, Apana and all the others are the attendants of the Prime Breath performing their respective action as commanded by the Prime Breath, thus has been clarified in Vayu Purana. The five forms of Prana and others are the primary forms, who verily abiding in the body of creatures are active in five manner, thus in Gaupavana scripture as well.

॥ ॐ पंचवृत्तिर्मनोवद्यपदिश्यते ॐ ॥ १३ ॥

भाष्य

'अथ पंचवृत्तयैतत्प्रवर्तते प्राणो वाव पंचवृत्तिः प्राणोऽपानो व्यान उदानः समान इति । तेभ्यो वा एतेभ्यः पंच दासाः प्रजायन्ते । प्राणाद्वाव प्राणोऽपानादपानो व्यानाद्व्यान उदानादुदानः समानादेव समानो यथा ह वै मनः पंचधा व्यपदिश्यते मनो बुद्धेर्बुद्धिरहंकारादहंकारश्चित्तात्त्वितं चेतनाया एव चेतनै मिति' इति ॥

Commentary

This world manifests in five forms. The Prime Breath verily operates as प्राण, the Breath that breathes within and without, अपान, the downward breath, व्यान, the breath that unites the two, समान, the breath which is common to both, उदान, the breath that conducts to the centre when in sleep. Similarly the Mind operates in five forms - the Mind, the intellect, ego-sense, the understanding, and the consciousness. Of these five are the five attendants created. The gross mind from the subtle Mind, the gross intellect from the subtle Intellect, the gross ego from subtle Ego-sense, the gross understanding from the subtle Intelligence, the gross awareness from the subtle Consciousness, thus having been spoken.

॥ प्राणाणुत्वाधिकरणश्रुतिविरोध परिहारवैब ॥ ९ ॥

भाष्य

'प्राण एवाधस्तात्प्राण उपरिष्ठत्प्राणो मध्यतः प्राण सर्वतः प्राण एवेदं सर्वम्' इति प्राणस्य व्याप्तिः प्रतीयते ॥ 'यतः सर्वं जगद्वाप्य तिष्ठति प्राण एव तु । अतो धृतं जगत्सर्वमन्यथा केन धार्यत' इति च युक्तिर्वायुप्रोक्ते ॥ 'अणुनैतत्सृज्यतेऽणुनैतद्धार्यते अणौ लयमभ्युपैति प्राणो वा अणुः प्राणो ह्येतद्भवति' इति सौत्रायणश्रुतिः ॥ अत आह -

Commentary

The Breath that is lower, higher or in the middle, all these are verily the Prime Breath, thus the all pervading character of the Prime Breath is indicated. Even pervading everything the Prime Breath comes to be established and upheld, or else by whom all this come to be upheld, thus in Vayu Purana asked. By the infinitely small one it has become resurgent, by the infinitely small one it has been upheld, and into the infinitely small one it finally becomes dissolved or it becomes similar to the infinitely small one, as it were, thus in Sautrayani scripture. The same is further clarified -

॥ ॐ अणुश्च ॐ ॥ १४ ॥

भाष्य

स वा एष प्राणोऽक्वणुर्महान्नामांस्तर्वाऽणुर्बहिर्महान् प्राणो वा ईशितव्येष ईशो ह्यसौ सर्वस्येशितव्यश्च परस्य' इति हि कौण्डिन्यश्रुतिः ॥

Commentary

The Prime Breath is infinitely small as well as great, being infinitely small within the body and great enveloping everything in the external world, thus becoming the disciplinarian of the whole world as well as becoming disciplined by the Supreme Being, thus has been said in Kaundinya scripture.

॥ ज्योतिरधिकरण ॥ १० ॥

भाष्य

करणत्वं प्राणानामुक्तम् । 'जीवस्य करणान्याहुः प्राणानेतांस्तु सर्वशः । यस्मात्तद्दशगा एते दृश्यन्ते सर्व देहिषु' इति सौत्रायणश्रुतौ सयुक्तिकं जीवकरणत्वं प्रतीयते ॥ ब्रह्मणो वा एतानि करणानि चक्षुः श्रोत्रं मनोवागिति तद्देवैः कारयति' इति च काशायणश्रुतौ ॥ अत आह –

Commentary

Performance of actions has been spoken for the organs of sense. The performance of actions by the Jivas is entirely due to the organs of sense. Because of this all the I dwellers of the body are said to be under the influence of senses. Thus in Sautrayana scriptures the performance of actions by the Jivas has been shown. In fact Brahman himself makes the eyes, the ears, mind and the rest subject to the influence of senses., thus has been clarified properly in Kashayana scripture.

॥ ॐ ज्योतिराद्यधिष्ठानं तु तदामननात् ॐ ॥ ११ ॥

भाष्य

यज्ज्योतिराध्यधिष्ठानं ब्रह्म तदेवैतैः करणैः प्रवर्तयति । 'यः प्राणे तिष्ठन्' इत्यादि तदामननात् ॥ कथं जीवकरणत्वश्रुतिरित्यतो वक्ति –

Commentary

The light which is established those Brahman causes them to be resurgent. That which is established in the senses, thus having been reflected upon. How the organs of senses of the Jiva is made resurgent, that is now spoken.

॥ ॐ प्राणवता शब्दात् ॐ ॥ १२ ॥

भाष्य

जीवेनैव करणैः कारयति परमात्मा । अतो न विरोधः । 'एष ह्यनेनात्मना चक्षुषा दर्शयति श्रोत्रेण श्रावयति मनसा मनयति बुद्ध्या बोधयति तस्मादेतावाहुः सृतिरसृतिरित' इति भाल्लवेयश्रुतेः ॥ 'करणैः कारणं ब्रह्म पुरुषापेक्षयाऽखिलम् । श्रोत्रादिभिः कारयति करणानित्यतो विदुः ॥ न जीवापेक्षया मुख्यं कारयेत्परमेश्वरः । केवलात्मेच्छया तस्मान्मुख्यत्वं तस्य निश्चितम्' इति च वाराहे ॥

Commentary

The Supreme Self making Jiva as the instrument causes the actions to be performed. For this there is no contradiction. With Jiva he makes the eyes to see, the ears to hear, mind to think, the intellect to be intelligent, thereupon the Jivas perform actions again and again, thus in Bhallaveya scripture. For performance of all action the Cause is Brahman, referred as Purusha. It is well established that he gets all the actions performed through ear and the other organs of sense. Therefore it is the

Supreme Being and not Jiva who is the Cause for the actions. It is his free-Will that is decidedly the prime source, thus in Varaha Purana.

॥ ॐ तस्य च नित्यत्वात् ॐ ॥ १७ ॥

भाष्य

अनादिनित्यत्वात् जीवकरणसंबंधस्य युज्यते तत्करणत्वश्रुतिः । 'अथ वियोगिनी करणैर्वाव न वियुज्यते देहे नैव वियुज्यते इत्येतद्वाव करणानां करणत्वं यद्वाव न वियुज्यते' इति गौपवनश्रुतिः । च शब्दः करणसंबंधग्राही ॥

Commentary

Eternal is the relationship between Jiva and the organs of sense and the scriptural statement indicating dependence on the Supreme Being is proper. The organs of sense can never be separated from the Jiva and the Jiva can never be separated from the organs of sense; only on death of the body, the organs of sense become separated. Because of such inseparable relation there comes about knowledge from organs of senses, thus in Gaupvana scripture. The word च indicates the relationship between the two.

॥ इन्द्रयाधिकरण ॥ ११ ॥

भाष्य

'अथेन्द्रियाणि प्राणा वा इन्द्रियाणि प्राणाहीदं द्रवन्ति' इति युक्तिक पौत्रायणश्रुतिः सामान्येन प्राणानामिन्द्रियत्वं वक्ति । 'द्वादशैवेन्द्रियाण्याहुः मनोबुद्धी तु द्वादश' इति च काशायाणश्रुतिः । अतः कस्य इन्द्रियत्वं निवर्तयत इत्यतो वक्ति -

Commentary

Therefore, the breaths are the sense-organs or the organs of senses, verily are the breaths, thus Pautrayana scriptures ordinarily clarify the relationship between the breaths and sense-organs. Twelve are said to be the sense-organs, Mind, intellect and the others being the twelve, thus in Kadhayana scripture. In that case which one is to be eliminated ? This is now clarified.

॥ ॐ त इन्द्रियाणि तद्व्यपदेशादव्यत्र श्रेष्ठात् ॐ ॥ १८ ॥

भाष्य

मुख्यप्राणमृते त एवेन्द्रियाणि । 'द्वादशैवेन्द्रियाण्याहुः प्राणो मुख्यस्त्वविन्द्रियम् । द्रवतां हिन्द्रियाणां तु नियन्ता प्राण एकराट्' इति पौत्रायण श्रुतिः ॥ 'श्रोतादीनि तु पंचैव तथा वागादि पंचकम् । मनोबुद्धिसहायानि द्वादशैवेन्द्रियाणि तु । विषयद्रवणातेषामिन्द्रियत्वं उदाहृतम् । तेषां नियामकः प्राणः स्थित एवाखिलप्रभुः' इति बृहत्संहितायाम् ॥

Commentary

Like the immortal Prime Breath are these organs of sense. The wise ones speak of the twelve organs of sense and Prime Breath as the principal one. In the flow of the senses the Prime Breath is the sole ruler, thus in Pautrayana scripture. Five are hearing and the rest, similar are the speech and the others, with Mind and intellect they become twelve in number. Since they flow freely they are

referred as senses. The one who regulates is the Prime Breath, comprehensively as the Lord, thus in Brihat Samhita scripture.

॥ ॐ भेदश्रुतेः ॐ ॥ १९ ॥

भाष्य

'स्थित एव हीदं मुख्यप्राणः करोति कारयति बलति बालयति धत्ते न धारयति प्रभुं वा एन माहुरथेन्द्रियाणि न स्थितानि न कुर्वन्ति न कारयन्ति न बलन्ति न बालयन्ति न दधते धारयन्ति तानि ह वा एतान्यबलानि तस्मदाहुरिन्द्रियाणि करणानि' इति पौत्रायण श्रुतेः ॥

Commentary

Abiding in his own place the Prime Breath performs, makes others perform, empowered, makes others empowered, upholds, makes others to uphold, therefore is known as the Lord. As regards the other senses, they neither abide in one place, neither nor they are empowered nor do they empower others, neither do they uphold nor they make others uphold, therefore they are not strong, hence referred as unstable senses, thus in Pautrayana scripture.

॥ ॐ वैलक्षण्याच्च ॐ ॥ २० ॥

भाष्य

पुरुषापेक्षया प्रवृत्तिरिन्द्रियाणां दृश्यते न मुख्यस्य । 'प्राणाग्नय एवस्मिन् पुरे जाग्रति' इति च श्रुतिः ॥

Commentary

In the case of the Jiva the senses are observed being resurgent, not primarily of the Prime Breath. But the Vedic word is that in body it is the energy of the Prime Breath which becomes energised, thus in scriptures.

॥ संज्ञाधिकरण ॥ १२ ॥

भाष्य

'विरिचो वा इदं सर्वं विरेचयति विदधाति ब्रह्मा वाव विरिच एतस्माद्दिमे रूपानामनी' इति गौपवन श्रुतिः । 'यस्माद्दिरेचयेत्सर्वं विरिचस्तेन भण्यते । को हि कर्ता जगतो ब्रह्मैव च चतुर्मुखः इति च युक्ति ब्राह्मे । अथ कस्मादुच्यते परम इति परमाद्देते नामरूपे व्याक्रीयते तस्मादेनमाहुः परम इति । अथ कस्मादुच्यते ब्रह्मेति ब्रह्मत्वात् बृंहणत्वाच्च' इत्याग्निवेश्यश्रुतिः । अत आह –

Commentary

The four-faced Bragma verily created all this, upholds. Therefore the four-faced Brahma alone is by known that name and form- Virinchi, thus in Gaupvana scripture. Whatever was created all that came to be caused by Virinchi. Who else is the creator of the manifold world? He verily is four-faced Brahma, thus also having been mentioned in Brahma Purana. Why is one called superior? Because he is superior became all these in essence and form were created by him. That is why he is referred as superior. Why is designated as Brahma? Because he is effulgent and makes every thing as his effulgence, thus on Agniveshyascripture.

॥ ॐ संज्ञामूर्तिवत्प्रिस्तु त्रिवृत्युर्वत उपदेशात् ॐ ॥ २१ ॥

भाष्य

नामरूपवत्सृष्टिः परादेव । 'सर्वाणि रूपाणि विचित्य धीरो नामानि कृत्वाऽभिवदन् यत् आस्ते' इति हेतुगर्भः । त्रिवृत्करणापेक्षत्वाब्जनाम रूपयोः ॥ 'सर्वनाम्नां च रूपाणां व्यवहारेषु केशवः । एक एव यतः स्रष्टा ब्रह्माद्यास्तदवांतराः' इति च पाद्मे ॥ त्रिवृत्क्रिया यतो विष्णो रूपं च तदपेक्षया रूपापेक्षं तथा नाम व्यवहारस्तदात्मकः ॥ अतो नाम्नश्च रूपस्य व्यवहारस्य चैकराट् । हरिरेव यतः कर्ता पिताऽतो भगवान्प्रभुः इति च ब्रह्माण्डे ॥

Commentary

From Supreme Being verily the essence and forms became manifest. By the most intelligent, verily all these essences and forms were created out of reflection and thereafter placed in operation, thus in scriptures. In practice however the credit for the creation of the worlds with essence and form goes to Keshava. He alone is the creator, the four-faced Brahma and others having come later, thus in Padma Purana. Even as the form of Vishnu represents the combination of the three attributes, even so does his creation reflects as the form of the three attributes. For the essence and the forms he is the sole discipliner. Verily Hari alone is the creator, father and the resplendent Lord, thus in Brahmand Purana.

॥ मांसाधिकरण ॥ १३ ॥

भाष्य

अद्भ्यो हीदमुत्पद्यते आपो वाव मांसमस्थि च भवंत्यापः शरीरमाप एवेदं सर्वम् इति कौण्डिन्यश्रुतिः ॥ 'अम्मयं तु यतो मांसमतस्तृप्तिश्च मांसतः' इति च भारते । 'पृथिवी शरीरमाकाशमात्मा' इति च अतो ब्रवीति

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Commentary

This came to be from the waters, water verily is similar to flesh and the bones. The body is all what the water has made it to be, thus on Kaundinya scripture. The flesh become similar to the water satisfying the need like the flesh, this on Mahabharat. The earth is the body and the space the self within, this is how the same is now clarified.

॥ ॐ मांसादि भौमं यथाशब्दमितरयोश्च ॐ ॥ २२ ॥

भाष्य

'यत्कठिनं सा पृथिवी यद्द्रवं तदापो यदुष्णं तत्तेजः' इति श्रुतेर्मांसाद्येव भौमं न सर्वशरीरम् । आप्तेजसोश्च कार्यं यथाशब्दमंगीकर्तव्यम् ॥ 'यद्वावाऽथो विमिश्राणि मिश्राद्ध्येतद्भवति मिश्राणि हि भूतानि तस्मादेवैवमाचक्षते भूतानि' इति हि काशायाणश्रुतिः ॥ 'पंचभूतात्मकं सर्वं तथापेक्षयविवक्षया । एक भूतात्मकत्वेन व्यवहारस्तु वैदिके । भौमित्येव काठिन्याच्छौवत्यादुदकमित्यपि । तेजिष्ठत्वात्तैजसं च यथाऽस्थनां वचनं श्रुतौ' इति वायुप्रोक्ते ॥ कथं तर्हि लिशेषवचनमित्यत आह -

Commentary

Though the whole is formed by five elements, it has become one. Being one it is seen by association like the marrow of the bones hardened like earth, as the white water, bright with luminosity as spoken in the Vedic scriptures. How are these special attributes? That is now explained.

॥ ॐ वैशेषात् तद्वादस्तद्वाद : ॐ ॥ २३ ॥

भाष्य

भूतानां विशेषसंयोगात् एव विशेषव्यवहारः । 'पार्थिवानां शरीरीणामर्धेन पृथिवी स्मृता । इतरेर्धे त्रिभागिन्य आपस्तेजस्तु भागतः । इति सामान्यतो ज्ञेयंभेदश्च प्रतिपूरुषम् । स्वर्गस्थानां शरीराणामर्धं तेज उदाहृतम् इति बृहत्संहितायाम् ॥ सर्वाध्यायार्थावधारणार्था अध्यायान्ते द्विरुक्तिः । गारुडे च - 'अध्यायान्ते द्विरुक्तिः स्याद्देवे वा वैदिकेऽपि वा विचारो यत्र सज्येत पूर्वोक्तस्यावधारणे ॥ अनुक्तानां प्रामाणानां स्वीकारश्च कृतोभवेत् विनिन्द्य चेतयन्मार्गान्संपूर्णफलता तथा' इति ॥

Commentary

For the elements, in view of special relationship special activities are commended. For the gross elements half of the relation with earth has been indicated. The other half is in relation to earth, water and energy has indicated in equal measure. Therefore in every person these mutual relationship generally exists.. As far as the dwellers in heavens are concerned the half portion consists of energy, thus in Brihat Samhita. In the end for the purpose of assimilation of the entire purport the repeating is offered. Garuda Purana also says that at the I conclusion in Vedas and in Puranas summarising what has been said is quite appropriate. Some thing left unsaid earlier can now be stated. Rejecting other views and affirming one's views is commended.

॥ इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये द्वितीय
अध्यायस्य चतुर्थ पाद संपूर्णः ॥

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