

तृतीय अध्याय
Third Chapter
प्रथम पाद
First Step

वैराग्य पाद

भाष्य

साधनाविचारोऽयमध्यायः । वैराग्यार्थेऽगत्यादि निरूपण प्रथमपादे ॥

Commentary

This Chapter is for reflecting the procedure and the first step deals with the subject of renunciation.

॥ तदंतराधिकरण ॥ १ ॥

भाष्य

भूतबंधो हि बंधनः । 'भूतबंधस्तु संसारो मुक्तिस्तेभ्यो विमोचनम्' इति च वाराहे । तच्च मरणे भवति । भूतानां विनिवृत्तिस्तु मरणं समुदाहृतम् । भूतानां संप्रयोगश्च जनिरित्येव पण्डितैः' इति च भारते अतः किं साधनैरित्यत आह –

Commentary

For the creatures the companion is the bondage. In the primordial life the companion for the creatures is the bondage and deliverance is the release, thus having been said in Varaha Purana. That comes about only by death. The creatures being released is referred as death. The consequent result for the creatures is being born in good surroundings, thus has been spoken by men wise in Wisfom.

॥ ॐ तदंतरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ॐ ॥ १ ॥

भाष्य

शरीरांतरप्रतिपत्तौ भूतपरिष्वक्त एव गच्छति । 'वेत्थ यथा पंचम्याहुतावापः पुरुषवचसो भवन्ति' इति तु पंचम्यामाहुवापः पुरुषवचसो भवन्ति' इति प्रश्नपरिहाराभ्याम् ॥

Commentary

For attaining another body one has to traverse on being released from earlier body. (In Chhandogya Up. as King Pravahana asked Shvetaketu) whether he knows how on offering water five times as oblation does one become qualified to be the Purusha, and being told by way of clarification how one becomes qualified as Purusha by offering water five time as oblation by way of clarification -

॥ त्र्यात्मकत्वाधिकरण ॥ २ ॥

॥ ॐ त्रात्यकत्वात् भूयस्त्वात् ॐ ॥ २ ॥

भाष्य

अप् शब्दस्तु त्रात्यकत्वात्युज्यते । भूयस्त्वाच्चापाम् । 'तापापनोदोभूयस्त्वमंभसो वृतयस्विमा' इति च भागवते ॥

Commentary

The word आप - water having been the mixture of the three - earth, water and fire becomes the proper to be the offering. Why the importance of water? Because water has the quality of lessening pain, thus in Bhagavata Purana.

॥ प्राणगत्याधिकरण ॥ ३ ॥

॥ ॐ प्राणगतेश्च ॐ ॥ ३ ॥

भाष्य

'यत्र वाव भूतानि च तत्र करणानि नित्यानित्याश्च एतानि भूतानि च कतराने च नितान्त कद्विद्वियुज्यन्ते न च विलीयन्ते' इति भास्त्वेष्य श्रुतेः 'प्राणगतेर्भूतान्यपि सह गच्छन्ति' इति सिद्धम् ॥

Commentary

Wherever there are creatures there are the sense organs, either influenced eternally or influenced occasionally but the creatures never becoming eliminated, thus in Bhallaveya scriptures. It is established therefore with the death of the creatures the senses also accompany the Jiva.

॥ ॐ अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात् ॐ ॥ ४ ॥

भाष्य

'यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वाचं प्राणः' इत्यादिश्रुतेर्न प्राणानां जीवेन सह गतिरिति चेन्न - भागवतोऽग्न्यादिपाराश्रेः ॥ 'पुरुषस्य मृतौ ब्रह्मन् प्राणा भागत एव तु । अधिदैवं प्राप्नुवन्ति भागतोऽनुव्रजन्ति तम् ॥ पुनः शरीरसंप्राप्तौ तमेवानुविशन्ति च' इति ब्राह्मे ॥ ब्रह्माण्डे च - 'मृतिकाले जहात्येनं प्राणा भूतानि पंच च भागतो भागतस्त्वेनमनुगच्छन्ति सर्वशः' इति ॥

Commentary

On death of the person Speech, breath and the senses, becomes merged in fire - such scriptural statements do not reject the fact that o death the senses do not go along with the Jiva, some parts becoming merged with fire. When the person dies part of the senses attain the The deities presiding over them and part of the senses follow the Jiva and on attaining another body

enter thereinto, thus in Brahma Purana, Brahmand Purana says that at the time of death part of the elements too accompany the five elements in entirety.

॥ प्रथमश्रवणाधिकरण ॥ ५ ॥

। ॐ प्रथमेऽश्रवणादिति चेन्न ताएव ह्युपपत्तेः ॐ ॥ ५ ॥

भाष्य

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुहति' इति प्रथमाग्नौ श्रूयते न भूतानि जुहतीति । अतो नेति चेन्न । ता एव प्रसूता आपः श्रद्धारूपेण हूयन्ते ॥ 'इति तु पंचम्या माहुतावापः पुरुषवचसो भवन्ति' इत्युपसंहारोपपत्तेः ॥

Commentary

There and here the divinities perform sacrifice in fire, in thus manner the first of the fire sacrifice is heard, not that the elements are offered in sacrifice. The elements do not accompany the Jiva, would not be proper statement. Those also are offered in sacrifice being fully receptive. It would therefore be proper to conclude that the five (senses) are offered as oblations whereupon the Person comes to be.

॥ अश्रुतत्वाधिकरण ॥ ६ ॥

॥ अश्रुतत्वादिति चेन्नेष्टाधिकारिणां प्रतीतेः ॐ ॥ ६ ॥

भाष्य

अग्न्यादिगतिः प्रत्यक्षतः श्रूयते । अतः प्रत्यक्षा श्रवणाग्नयुक्तमिति चेन्न । 'अथैनं यजमानं किं न जहाति भूतान्येव भूतैरेव गच्छति भूतैर्भूक्ते भूतैरुत्पद्यते भूतैश्चरति भूतैर्विचरति' इति कौण्ठरव्यश्रुतौ प्रतीतेः ॥

Commentary

Entering fire has been clearly spoken in scriptures. But by such clear statements it would not be proper to say that the elements go along with Jiva. Why do the elements do not follow their master? The reply would be that the elements do not seem to follow Jiva even though they traverse, eat meals, born with, move with or contradict the Jiva, thus in Kauntharavya scripture.

॥ भाक्ताधिकरण ॥ ७ ॥

भाष्य

भागवतस्तदमृतत्वम् । 'नान्यः पन्था अयनाय विद्यते' इति श्रुतेरात्मविद एव हि मुख्यम् । वा शब्दात्पारं पर्येणात्मविदपेक्षया वा । तथा हि श्रुतिः - 'स एनमविदितो न भुनक्ति यथा वेदो वाऽननूक्तो अन्यद्वा कर्माकृतं यदि ह वा आप्यनेवं निम्नहत्पुण्यं कर्मकरोति तद्दास्यांततः क्षीयते एव ॥ आत्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयतेऽस्माद्ध्येवात्मनो यद्यत्यामयतेतत्सृजते ॥ 'अमृतो वाव सोमपो भवति यावदिन्द्रो यावन्मनुर्यावदादित्यः' । 'कर्मणा ज्ञानमातनोति ज्ञानेनामृती भवति अथामृतानि कर्माणि यत एनमेतत्वं नयन्ति' इति च ॥

Commentary

In Bhagavata Prana having spoken about immortality. There is no other Path than the Path of Wisfom, thus the main Path for the enlightened persons has been spoken in scriptures. Using the word वा for the others Path by performance of actions has been recommended. On the same manner the scriptures say that the Supreme Being remaining unseen does not reveal to the ordinary people. Even as the one not having received wisdom from the Teacher performs actions which end in being waste even so the actions of one inclined to Wisdom performs highly propitious actions become finally weak and unproductive. One propitiates the Self in the worlds, and propitiates the worlds as the Self the actions performed by him do not become weak and unproductive. By the grace bestowed pf the Self, verily one receives what one desires. He becomes immortal and well nourished, like Indra, Manu or the Sun. He becomes man of Wisdom by performing actions, becomes immortal by being wise in Wisdom. By such actions and Wisdom he is led to the state of deliverance, thus having Ben said.

॥ कृत्कृत्याधिकरण ॥ ८ ॥

भाष्य

'ततः शेषेणं लोकमायाति पुनः कर्म कुरुते पुनर्गच्छति पुनरागच्छति' इति श्रुतेः - भुक्तेशेषानु शयवानिमां प्राप्य भुवं पुनः । कर्म कृत्वा पुनर्गच्छेत्पुन वयातन्मति नित्यशः ॥ 'आचतुर्दशमादृषात्कर्माणि नियमेन तु । दशावराणां देहानां कारणानि करोत्ययम् । अतः कर्मक्षयान्मुक्तिः कुत एव भविष्यति' इत्यादि स्मृतेश्च शेषवान् एव आयाति ॥

Commentary

The Jiva having the fruits his actions, with the remainder he returns to this world, performs actions again, goes again. Returns again. Thus the scriptures say. From his fourteenth year Jiva begins performing his actions and makes the bodies of those who have reached the age of ten above as instruments, therefore how could there occasion for him to be delivered with elimination of the fruits of his actions? Thus having said by scriptures he comes again in this world with remainder of his demerits.

॥ यथेताधिकरण ॥ ९ ॥

भाष्य

'यथेतमेव गच्छति यथेतमागच्छति स भुंक्ते स कर्म कुरुते स परिवर्तित' इति गतिप्रकारेणागतिः प्रतीयते । अतो ब्रूते -

Cpmmentary

Even as he goes even so returns. He experiences, he performs actions. Thus in the manner he goes in the same manner his coming back is seen. Therefore it is said -

॥ ॐ यथेतमनेवं च ॐ ॥ ९ ॥

भाष्य

'धूमादभ्रमभ्रादाकाशाच्चन्द्रलोकं यथेतमाकाशादायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाऽभ्रं भवति अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति' इति क्षायणश्रुतेः यथागत मान्यता च ।

Commentary

Traversing from mist to the clouds, from clouds to the space, from space to the lunar region he returns back even so reaching the space, he traversing from the space to the wind, wind becoming mist, mist becoming the atmosphere, the atmosphere becoming cloud, becoming clouds it rains, thus in Kashayana scriptures, the way it went it returned with slight difference .

॥ चरणाधिककण ॥ १० ॥

॥ ॐ चरणादिति चेन्न तदपलक्षणार्थेति कार्ष्णाजिनिः ॐ ॥ १० ॥

भाष्य

'तद्य इह रमणीयचरणा रमणीयां योनिमापद्यन्ते कपूयचरणाः कपूयाम् इति श्रुतेश्चरण फलमेव गमनागमने न यज्ञादि कृतः । 'आचार इति संप्रोक्तः कर्माणत्वेन शुद्धिदः । 'अशुद्धिस्त्व नाचारश्चरणं तूभयं मतम् इति स्मृतिरिति चेन्न । यज्ञाद्युपलक्षणार्था चरणादि श्रुतिरिति कार्ष्णाजिनिर्मन्यते ॥

Commentary

Those who perform sacrifices and such other scriptural performance they having performed salutary deeds attain birth in proper wombs in the enlightened family of those wise in Wisdom. Those who perform ignoble deeds attain birth in the unenlightened family with obscured mind, thus scriptures declare. Therefore performance of well prescribed disciplines alone determine the birth and death, not performance of sacrifices alone. Following scriptural disciplines as prescribed, thus having spoken, then performing actions becoming earlier pure. By using the word च it is clarified that being pure in body and performing both noble or ignoble deeds has not been recommended. Performance of actions according the scriptural disciplines and performance of sacrificial acts, thus has been spoken in Karshnajini scripture.

॥ ॐ अनर्थक्यमिति चेन्न तदपेक्षत्वात् ॐ ॥ ११ ॥

भाष्य

तर्हि रमणीयाः कपूया इत्येव स्यात् । चरण शब्द स्यानर्थक्यमितिचेन्न । चरणापेक्षत्वाद्गमणीयत्वादेस्त ज्ञापनार्थत्वे नोपपत्तेः ॥

Commentary

Therefore noble and ignoble as the meaning, thus has been indicated. The word च is used in vedic scriptures to indicate improper actions would be not correct interpretation. The word च is useful only as

reminder that before one undertakes the performance of sacrifices functions, prior purity is necessary as pre-requisite.

॥ ॐ सुकृतदुष्कृते एवेति तु बादरिः ॐ ॥ १२ ॥

भाष्य

'धर्मं चरत माऽधर्मं' इत्यादि प्रयोगात्सुकृत दुष्कृतम् एव चरणशब्दोक्ते इति बादरिर्मन्यते । तु शब्दात्स्वसिद्धांतेऽपि स एवेति सूचयति । 'तु शब्दस्तु विशेषे स्यात्स्वसिद्धांतेऽवारण' इति नाममहोदधौ ॥

Commentary

Righteousness should be followed, not unrighteousness, thus having mentioned, the noble and the ignorable deeds zone have indicated by the word च, this is the view of Badarayana himself. Using the word तु the opinion of the Prime principles has been shown. The word तु is generally indicated to draw special attention to the subject, thus in the scripture names Namamahodadh.

॥ अविष्टाधिकरण ॥ ११ ॥

भाष्य

पुण्यकृतामेव गमनागमने नेतरेषामित्यत आह –

Commentary

The Gobind and returning is only for those who have performed meritorious actions, not for the others, thus is spoken here.

॥ ॐ अनिष्टादिकारिणामपि च श्रुतं ॐ ॥ १३ ॥

भाष्य

'तस्य इह शुभाकृतो ये वाऽशुभाकृतस्तेऽशुभमनुभूतया अवर्तन्ते पुनः कर्म कुर्वन्ति पुनर्गच्छन्ति' इति भाल्लवेय श्रुतौ ॥

Commentary

Here in whatever manner meritorious actions are performed and on whatever manner demeritorious actions are performed, experiencing them in the same manner in the other worlds they come back in this world and perform actions and again go back to and from in the same manner, thus in Bhallaveya scripture.

॥ ॐ संयमनेः त्वनुभूयेतरेषामारोहावरोहौ तदिति दर्शनात् ॐ ॥ १४ ॥

भाष्य

समयमनमनुभूय केषांविदारोहः केषांविदवरोहः । तु शब्दोऽवारणे । सर्वे वा एतेऽशुभाकृतः संयमने प्रपतन्ति तत्र ये परद्विषो गुरुद्विषः श्रुतिद्विषस्तदवमन्तारः शंका मूर्खा इति ते वै ततोऽवरुह्य तमसि प्रपतन्ति नैवैते उत्तिष्ठन्तेऽपि कर्हिचित् वरं वा एतदित्याहुरथ येऽन्ये ब्रह्मद्विषः स्तेनाः सुरापाः इति वै तदनुभूयेमं लोकमनुव्रजन्ति' इति कौठरव्य श्रुतेः ॥

Commentary

Having experienced the pains of hell for some opportunity to reach upwards and for others to suffer downward in hell, since was suggested earlier the word त्रु word has been properly used.all those who performs ignoble deeds fall down to the hell. In the hell those who hate the Supreme Being, hate their Teachers, hate the scriptures, the obstinate haters, the senseless and all these falling to the depth of the hell live in complete obscurity. They neither ever rise above nor are there any one who will help them to rise, thus speak the scriptures. Some others like haters of the men of Wisdom, robbers and drunkards also experience experiencing the life in hell come back to this world. Thus Kauntharavya scriptures says.

॥ ॐ स्मरंति च ॐ ॥ १७ ॥

भाष्य

'गच्छंति पापेनः सर्वे नरकं नात्र संशयः । तत्र भुक्त्वा पतंत्येव ये द्विषंति जनार्दनम् ॥ महा तमसि मग्नानां न तेषां उत्थितिः क्वचित् । इतरेषां तु पापानां व्युत्थानं विद्यतेऽपि च ॥ सुखस्यानंतरं दुःख दुःखस्यानंतरं सुखम् ॥ इति सर्वत्र नियमः पंचकष्टे तु तत्सदा' इत्यादि ॥

Commentary

All those who perform demeritorious action will go to hell, of this there are no doubts. Even after experiencing the pains in hell, those who continue to hate Janardana will fall the deeper worlds of obscurity. For the few there is rarely any opportunity of being raised. By natural law generally after happiness there comes the suffering and after suffering there comes happiness. In hell however there is ever sufferings, other than there no other respite. Thus the scriptures having said.

॥ ॐ अपि प्राधिकरण ॥ १२ ॥

भाष्य

'शैरवोऽथ महांश्चैव वन्हिवैतरणि तथा । कुंभीपाक इति प्रोक्तान्यनित्यनरकाणि तु । तामिस्रश्चांधता मिस्रौ द्वौ नित्यौ संप्रकीर्तितौ ॥ इति सप्तप्रधानानि बलीयस्तूतरोत्तरम् । एतानि क्रमशो दत्ववारोहोऽथाव रोहणम् इति च भारते ॥

Commentary

Now the hell having been described as burning extreme hot, extreme, fire, river Vaitarani similarly, blazing hot pit, the bottomless hells and as doubly mixed hells are well known. Thus these seven one after the other worst hells have been indicated. While for the meritorious transcending these seven the heavens are assured for those who are demeritorious one eternal living is in heels is spoken, thus in Mahabharata.

॥ तत्राप्याधिकरण ॥ १३ ॥

भाष्य

ईश्वरस्य नरकायुक्तेः 'सर्वं विसृजति सर्वं विलापयति सर्वं रमयति सर्वं नरमयति सर्वं प्रवर्तयत्यंतरस्मन्निविष्टः' इति कौषारवश्रुतिविरोध इत्यतो वक्ति -

Commentary

To consider for the Supreme Lord experiences of hell are not appropriate, because he dissolves every thing, causes lamentation to all, delights all, subjugates all, energises all, dwells within all, results in contradiction of Kausharava scripture, therefore now the clarification -

॥ ॐ तत्रापि च तद्व्यापारादविरोधः ॐ ॥ १७ ॥

भाष्य

च शब्दाददुःखानुभवेन । 'स स्वर्गे स भूमौ स नरके सोऽन्धे तमसि प्रवृत्तिकृदेक एवानुविष्णोनासौ दुःखभुक् य एवं वेद' इति पौत्रायणश्रुतेरविरोधः ॥ नरकेऽपि वसन्नीशो नासौ दुःखभुगुच्यते । नीचोच्चतैव दुःखादेर्भोग इत्यभिधीयते । नासौ वीचोच्चतां याति पश्यत्यैव प्रभुत्वत' इति भागवत तंत्रे ॥

Commentary

Using the word च, his experiencing the miseries oh hell is rejected. In heaven, on earth, in hell, even in blinding obscurity! Verily He alone entering within makes them all resurgent, therefore, he cannot be said to differ miseries. Being all powerful and the Lord of all he sees everythin, causes others to do every thing, never sufferring sorrow - the one who knows thus he is verily blessed one, thus in Pautrayana scripture. The Lord even when dwelling on the hell does never ever suffer, but points out that the superior and inferior status, sufferings and the rest are the things required to be experienced. The Supreme Being never seen sinking to low levels, having seen his supreme sovereignty.

॥ विद्याधिकरण ॥ १४ ॥

भाष्य

'अथैतयोः पथोर्नैकतरेण गच्छन्ति तानिमानि क्षुद्रिमिश्राण्यसकृदावर्तीनि भूतानि भवंति जायस्वम्रियस्तेत्ये तत्तृतीयं स्थानं' इति गतिस्वातंत्र्यम् भूतानां प्रतीयते इत्यहम् आह -

Commentary

Among the two Paths (the bright and the dark) the Jiva traverse one Path. These two Paths are mixture of the inferior and those who have performed ignorable actions. For those who are born and die on natural cycle the third state of being is provided. If one arrives to the conclusion that there is freedom to choose, the following clarification is give.

॥ ॐ विद्यातर्मणोरिति तु प्कृतत्वात् ॐ ॥ १८ ॥

भाष्य

विद्याकर्मपेक्षयैतद्वचनम् तयोरपि प्रकृतत्वात् 'विद्यापथः कर्मपथो द्वौपंथानौप्रकीर्तितौ ॥ तद्वर्जितस्त्रीधायातिर्यग्वा नरके तमः' इति च भारते ॥

Commentary

Learning and performance of actions are the natural Paths, with such statement the Path of Wisdom and the Path of Action have been primarily commended. The one who rejects these two Paths walks on the third Path that leads to lowest of the regions, thus in Mahabharat.

॥ नतृतीयाधिकरण ॥ १७ ॥

भाष्य

'यत्र दुःखं सुखं तत्र सर्वत्रापि प्रतीयते । अपि नित्यगतौ किंचित्किमु मानुषदेहिनः' इति वचनान्महातमस्यपि सुखप्राप्तिरिति अत आह –

Commentary

Wherever there is sorrow there happiness is to be seen. When one points out that even in lower regions there is some happiness for human body then the same is replied here –

,॥ ॐ न तृतीये तथोपलब्धेः ॐ ॥ १९ ॥

भाष्य

'अथाविद्वानकर्माऽवाग्गच्छति त्रीधा ह वाऽवाग्गच्छतिस्तीर्य ग्यातनातम इति । द्वे वाव सुखानुवृत्तेन तमः सुखानुवृत्तं केवलं ह्येवात्र दुःखं भवति' इति श्रुतेर्नतृतीयावाग्गतौ सुखम् ॥

Commentary

Therefore the unwise one who performing improper actions traverses the third Path reaches the lower world experiencing the triple obscure sufferings. There are verily two Paths which assure experiences of happiness, the third Path surely leading one to experience sorrow. Thus thr third Path never ever brings happiness.

॥ ॐ स्मर्यतेऽपि च लोके ॐ ॥ २० ॥

भाष्य

'तिर्यक्षु नरके चैव सुखलेशो विधीयते । नांधेतमसि मग्नानां सुखलेशोऽपि कश्चन' इति भविष्यत्पर्वणि ॥ लोकसिद्धं चैतत् । च शब्दाल्लोकसिद्धिरपि स्मार्तेत्याह ॥ ' अतिप्रिये यथा राजा न दुःखं सहते ववचित् । अत्यप्रिये सुखमपि तथैव परमेश्वरः' इति ब्राह्मे ॥

Commentary

Following the third Path he experiences absence of happiness and for those who enveloped in dark obscurity Where would there be even little happiness, thus in Bhavishya Parva. This is also well-established in life. Using the word च both well known in life and as spoken in scriptures becomes firmly estBlished. Even as a King cannot bear sufferings in dearest one even so the Supreme Lord cannot bear sufferings of those who are dear to him, thus in Brahma Purana.

॥ ॐ दर्शनाच्च ॐ ॥

भाष्य

'नारायणप्रसादेन समिद्धज्ञानचक्षुषा । अत्यंत दुःखसलिलनान्निःशेषसुखवर्जितान् ॥ नित्यमेव तथाभूतान्नि मिश्रांश्च गणान्वहून् । निरस्ताशेषदुःखांश्च नित्यानंदैक भागिनः ॥ अपश्यत्रीविधान् ब्रह्मा साक्षादेव चतुर्मुखः' इतिदर्शनवचनाच्च पान्ने ॥

Commentary

Graced by Narayana, the four-faced Brahma, as Prajapati, endowed with comprehensive Wisdom and by personal perception saw persons experiencing in three- fold manner - those who were sunk in deep sorrows, devoid of all happiness, groups always experiencing happiness missed with sorrows, and those who were primarily revelling in happiness that eliminates sorrows as well as those who were sharing eternal bliss of being, thus has been mentioned in Padma Purana.

॥ ॐ तृतीयेः शब्दावरेधः संशोकजन्यः ॐ ॥ २२ ॥

भाष्य

तृतीये तृतीयतमसः श्रवणादेव शब्दानुसारेण संशोधकजमोहप्राप्तिः ।

Commentary

The third Path is the path of obscurity By hearing which one becomes highly disturbed even as the word suggests.

॥ ॐ स्मरणाच्च ॐ ॥ २३ ॥

भाष्य

'महातमस्त्रीधा प्रोक्तमूर्ध्वं मध्यं तथाऽधरम् । श्रवणादेव मूर्छादिऋधरस्य यतो भवेत् । तस्मान्न विस्तरेण्यैतत्कथ्यते राजसतम' उति कौर्मै ॥

Commentary

Extreme obscurity is spoken as three-fold, the highest, the intermediate and the lowest. By hearing of the same itself, one becomes unconscious, but the reason for such event, O King no one has spoken.

॥ तत्स्वाभाव्याधिकरण ॥ १६ ॥

भाष्य

'धूमो भूतत्वाऽभ्रं भवति इत्याद्यान्यभावः श्रूयते । स कथमुत्तमता ब्रवीति ॥

Commentary

Becoming mist it turns out to be cloud all such transformation are heard, how all these transformations come to be is now here spoken.

॥ ॐ तत्स्वाव्यागतिरुपपत्तेः ॐ ॥ २४ ॥

भाष्य

धूमादिषु प्रविष्य तद्गतौ गतिः स्थितौ स्थितिरित्यारेव तद्भावापत्तिः । न ह्यन्यस्यभावः युज्यते । न च तत्पदप्राप्तिः ॥ गारुडे च धूमादिभावप्राप्तिश्च तद्गतौ गतिरेव तु । स्थितौ स्थितिः प्रवेशश्चलद्युत्वादिस्तथैव च । न ह्यन्यस्यान्यथाभावो न च तत्पदमिष्यते । विद्यागम्यं पदं यस्मान्न तत्प्राप्यं हि कर्मणा ॥ एकदेशस्वभावेन वागभेदाऽपि युज्यते । यथा जीवः परं ब्रह्म ब्रह्मेदं जगदिष्यति इति ॥

Commentary

Entering the state of mist (of delusion) and such other states, one becomes transformed and settled in that state (of obscurity and ignorance) and not any other inclination comes to be. No other state (of mind) comes to be. In Garuda Purana it is pointed out that after reaching out to mist (the state of delusion) if he traverses further then he proceeds but if not he stays in that state (of delusion) and with little improvement if any. Then he would be inclined further to be in any other state. Only going through learning the status which he attains only by performing actions. With inclination firmed up there comes change in speech. Even as Jiva becomes inclined to the Supreme Brahman even so his life becomes enveloped by Brahman, thus having been said.

॥ नातिचिरेणाधिकरण ॥ १७ ॥

भाष्य

बहुस्थानगमनात्कल्पांतमप्येवं स्यात् इत्यह आह –

Commentary

Having traversed on different Paths at the end of the Kalpa, one will reach the goal, to remove any such doubts it is here clarified –

॥ ॐ नातिचिरेण विशेषणात् ॐ ॥ २७ ॥

भाष्य

'तद्य इह रमणीयचरणा अभ्याशो ह यते रमणीयां योनिमापद्यन्ते' इति विशेषण्णाचिरेण ॥ स्वर्गाल्लोकादवाक् प्राप्तो वत्सरात्पूर्वमेव तु । मातुः शरीरमाप्नोति पर्यटन् यत्र तत्र च' इति नारदीये ॥

Commentary

Even as here the performance of propitious actions even so would there be accessibility in a propitious womb, thus the result of propitious actions having been specially spoken. Before he returns from the heavenly regions he will freely traverse wherever he chooses, thus having been mentioned in Narada Purana.

॥ अन्याधिकरण ॥ १८ ॥

भाष्य

'त इह त्रिहियवा औषधिवनस्पतयः तिलमाषा इति जायन्ते' इति श्रवणादनर्थफलं यज्ञादेरित्यतो वक्ति -

Commentary

Those who do not perform prescribed propitious actions are reborn as tress and plants (who do not have to perform actions but grow instinctively), thus having mentioned in scriptures any contrary doubts are now clarified.

॥ ॐ अन्याधिष्ठिते पूर्ववदभिलापात् ॐ ॥ २६ ॥

भाष्य

अन्याधिष्ठिते त्रिह्यादिशरीरे प्रवेशः । न तु भोगोऽस्य । 'धूमो भूत्वा अभ्रं भवति' इत्यादि पूर्वोक्तवत् ॥ 'सोऽवाग्गतः स्थावरान्प्रविश्यभोगे नैव व्रजन् स्थूलं शरीरमेति सथूलात्शरीरात् भोगा ननुभुङ्क्ते' इत्यभिलापत् कौषारवश्रुतौ ॥ 'स्वर्गादवाग्गतो देही विह्यादीतरदेहगः । अभुञ्जंस्तुक्रमेणैव देहमाप्नोति कालतः' इति वाराहे ॥

Commentary

Entering and becoming established in plants and trees there is no enjoyment for such one. Being mist (deluded) he later becomes obscured (cloud) in mind as said earlier. Entering the unmoving gross on their return they remain without enjoyment in their gross forms and remains without enjoying in those gross forms. Thus having been spoken Kausharava scripture. Returning from the heavenly worlds entering the the forms of plants and trees, experiencing whatever joys possible after lapse of time attains the gross (human) form, thus in Varaha Purana.

॥ ॐ अशुद्धमिति चेन्न शब्दात् ॐ ॥ २७ ॥

भाष्य

हिंसारूपत्वात्त्वात्त्वापस्यापि संभवादुःखं च भवत्विति चेन्न । शब्दविहित्वात् । 'हिंसा त्ववैदिका या तु तयाऽनर्थो धृवं भवेत् । वेदोक्त्या हिंसया तु नैवार्नथा कथंचन' इति वाराहे ॥

Commentary.

It would not be proper to say that being the form of violence, demerits being the result unhappiness becomes the consequence, being contradictory to scriptures. Violence being contrary to the Vedas and being entirely meaningless, thus having been thus said in Vraha Purana.

॥ रेतोऽधमकके ॥ १९ ॥

भाष्य

'स्वर्गादवाग्गतश्चापि मातुरेवोदरं व्रजेत्' इति वचनात् । 'य एव गृही भवति यो वा रेतः सिंचति तमेवानुविशति' इति श्रुतिः कथमित्यथ आह -

Commentary

Though returning from the heavenly worlds he enters the mother's womb, thus having been said. The one who sprinkles the semen to his Home he becomes the member, thus also has been spoken. If any one speaks of contradiction in this the same is now clarified –

॥ ॐ रेतः सिन्धोऽथ ॐ ॥ २८ ॥

भाष्य

'ततो रेतसिऽत्त्वनेवानुप्रविश्यत मातरमथ प्रसूयते स कर्म कुरुते' इति कौठरव्यश्रुतेः पितरमेव प्रथमतः प्रविशति । मातृप्राप्तेः पश्चादपि भाव्यत्वात् ॥

Commentary

The Jiva thereafter becoming semen enters the mother's womb and begins performing his actions, thus in Kauntharava scripture. First entering the father and thereafter the father by inclination.

॥ योन्यधिकरण ॥ २० ॥

भाष्य

'देहं गर्भस्थितं क्वापि प्रविशेत्स्वर्गतोऽगतिः' इति वचनात्पश्चादेव प्रविश्यतीत्येत आह –

Commentary

He enters some womb within the body having returned from the heavenly regions, thus having said if some one says that no particular womb has been referred, the following clarification is offered.

॥ ॐ योऽनेः शरीरं ॐ ॥ २९ ॥

भाष्य

पितृ शरीरान्मातृयोनिमनुप्रविश्य तत एव शरीरं आप्नोति ॥ 'दिवः स्थास्नुन्गच्छति स्थानूभ्यः पितरं रितुः मातरं मातुः शरीरं शरीरेण जायत इति सम्मितम् ॥ अथासम्मितं स्थास्नुभ्यो ज्ञायते पितुर्मातुरंतरे वा गर्भे वा बहिर्वा इति पौषायणश्रुतेः ॥ 'स्थावराणि दिवः प्राप्तः स्थावरेभ्यश्च पूरुषम् । पुरुषात्स्त्रियमापसन्नस्ततो देहं यथाक्रमम् ॥ देहेन ज्ञायते जंतुरिति सामान्यतो जनिः । विशेषजननं चापि प्रोच्यमानं निबन्ध मे ॥ स्थास्नुष्वथापि पुरुषे श्रम दायामथापि वा । गर्भे वा बहिरेवाथ क्वचित् स्थानांतरेषु च' इति ब्राह्मे ॥

Commentary

Entering from Father's body into mother's womb in that manner the body is acquired. Returning from the heavenly word he enters the gross form, from the gross form to the gross body of the father, from the body of the father in to the body of the mother, in this manner from the body alone he is born, as the marital cyclical manner. Contrary to the natural course some are born and some others from father and mother. In the womb or outse side of the womb, thus having been said in Paushayana scripture. On return from the heavenly worlds and having attained human essence through male as the primary instrument and the female foundation acquires in due course of time the gross body as living being among ordinary human beings. Now I will speak about special births, which therefore listen. In some

cases (that of Shukracharya) the birth was singularly in gross form, in some cases (that of Mandhata) singularly from mother, in some cases (that of Jaratkaru) singularly in womb, in some cases within association of the male and the female, in some other cases (that of Dhtrishthdhymna) from external source like sacrificial fire, thus birth is seen to have been from many sources, thus in Brahma Purana

॥ इति श्रीमत्कृष्णद्वैपायनकृतहृत्सूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये तृतीय अध्यायस्य प्रथम पाद संपूर्णः ॥

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तृतीय अध्याय

Third Chapet

द्वितीय पाद

Second Step

साधनाध्याय

भाष्य

भक्तिरस्मिन् पाद उच्यते । भक्त्यर्थं भगवन्महिमोक्तिः ॥

Commentary

In this Step Devotion is spoken. For the sake of devotion the supremacy of the Resplendent One is spoken.

॥ संध्याधिकरण ॥ १ ॥

॥ ॐ संध्ये सृष्टिराह हि ॐ ॥ १ ॥

भाष्य

न स्वप्नोऽपि तं विना प्रतीयते । 'न तत्र रथा न रथयोगाः न पंथानो भवन्त्यथ रथान् रथयोगान् पथः सृजते' इत्यादि श्रुतेः ॥

Commentary

Not even dreams come to be without him. It having said in scripture - neither chariots or saddled horses, neither any Path come to be. It is only the dreams that give horses, saddled horses and the Path to become resurgent.

॥ ॐ न निर्मातरं वैके पुत्रादयश्च ॐ ॥ २ ॥

भाष्य

य एषु युष्मेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः' इति च । 'एतस्माद्धेव पुत्रो जायत एतस्माद् भ्रातैतस्माद्भार्या यदेनं पुरुषमेष स्वप्नेनाभिहंति' इति गौपवनश्रुतिश्च ॥ केन साधनेन ॥

Commentary

He who wakes up one who is asleep, the Purusha who creates desires as and when he desires, thus having said. From him are the sons born, from him also the brother and the wife on dreams come to be, thus in addition having been spoken in Gaupvana scripture. By which medium ?

॥ ॐ मायामात्रं तु कात्स्न्येनानभिव्यक्तस्वरूपत्वात् ॐ ॥ ३ ॥

भाष्य

अनादिमनोगतान्संस्कारास्वेच्छामात्रेण प्रदर्शयति नान्येन साधनेन सम्यगनभिव्यक्तत्वात् ॥ ब्रह्माण्डे च - 'मनोगतांस्तु संस्कारान् स्वेच्छया परमेश्वरः । प्रदर्शयति जीवस्य स स्वप्न इति गीयते ॥ यदन्यथात्वं जाग्रत्वं सा भ्रान्तिस्तत्र तत्कृता । अनभिव्यक्तरूपत्वा अन्नान्ययाधनजं भवेत् इति ॥

Commentary

From time immemorial (The Lord) by his Own Will shows in mind modification of the traditional influences and with no other medium, though not in comprehensive manner. In Brahmand Purana also it is stated that the Supreme Lord by his own Will creates the modification of the traditional influences in mind. He shows to the Jivas which is referred as dreams. What is seen in waking state that is created as delusion, not clearly nor created through any other medium.

॥ ॐ सूचकश्च हि श्रुतेरावक्षते च तद्धिदः ॐ ॥ ४ ॥

भाष्य

साधनांतराभावेऽपि भावाभावसूचकत्वेन चेश्वरो दर्शयति ॥ 'यदा कर्मसु काम्येषु स्त्रीयं स्वप्नेऽभिपश्यति । समृद्धिं तत्र जानीयात्स्मिन्स्वप्न निदर्शने' इत्यादिश्रुतेः । हि शब्दादर्शनाच्च ॥ 'यदाऽपि ब्राह्मणो ब्रूयाद्देवता वृषभोऽपि वा ॥ स्वप्नस्थमथवा राजा तत्तथैव भविष्यति' इत्याद्यावक्षते च स्वप्नविदो व्यासादयः ॥

Commentary

Even though in the absence of medium, the Lord shows by way of inclination or disinclination. When during the sacrificial performance one desires those desires are fulfilled by showing a woman in the dream and also prosperity is shown there in the dreams. The use of the word हि is also to conform such seeing. Whether spoken by a man of Wisdom or a divine being, or an animal or even by King, that comes to be as expected, thus has been spoken by Vyasa and others who know about dreams.

॥ पराभिध्यानाधिकरण ॥ २ ॥

॥ ॐ पराभिध्यानास्तु तिरोहितं ततो ह्यस्य बंधविपर्ययौ ॐ ॥ ५ ॥

भाष्य

बंधनोक्षप्रदत्वात्स एव स्वप्नतिरस्कर्ता । 'स्वप्नादि बुद्धिकर्ता च तिरस्कर्ता स एवम् । तदिच्छया यतोह्यस्य बंध मोक्षौ प्रतिष्ठतौ' इति कूर्मे ॥

Commentary

He, verily is the one who creates bondage and deliverance in dream state. In Kurma Purana it is said that He alone is one who creates and delivers from dreams. In his desire alone the bondage and deliverance are established.

॥ देहयोगाधिकरण ॥ ३ ॥

॥ ॐ देहयोगाद्वासोऽपि ॐ ॥ ६ ॥

भाष्य

'देहयोगेन वासो जाग्रदपि तत एव । स एव जागरिते स्थापयति स स्वप्ने स प्रभुः सुराषाट् स एको बहुधा भवति । इति कौठरव्यश्रुतेः ॥

Commentary

With the body He alone dwells in the waking state. Verily it is He who become six established in waking state, in dream state as the Lord, the sustainer as well. He verily manifests as many, thus in Kauntharavya scripture.

॥ तदभावाधिकरण ॥ ४ ॥

॥ ॐ तदभावो नाडिषु तच्छृतेरात्मनि ह ॐ ॥७ ॥

भाष्य

'जाग्रत्स्वप्नाभावः सुप्तिः नाडिस्ते परमात्मनि । असु तदा नाडिषु सुप्ति भवति । ' सता यौम्य तदा संपन्नो भवति' इति श्रुतेः ॥

Commentary

Absence of the state of waking and of dreams is सुप्ति, the state with no dreams, when the Sushumna being the vein wherein dwells the Supreme Self. Then Jiva is in deep sleep. Then he becomes enriched, thus having been spoken in scriptures.

॥ प्रहोधाधिकरण ॥ ५ ॥

॥ ॐ अतः प्रबोधोऽस्यात् ॐ ॥ ८ ॥

भाष्य

यतस्तस्मिन्सुप्तिः ॥ 'एष एव सुप्तं प्रबोधयत्येत स्माज्जीव उतिष्ठत्येष प्रमात्यैष परमः' इति हि कौण्डिन्यश्रुतिः ॥

Commentary

The One by whom one comes to be in deep sleep, by him verily he is awakened. The one who wakes the Jiva is the Supreme Being, thus in Kaudinya scripture.

॥ कर्मानुस्मृत्याधिकरण ॥ ६ ॥

॥ ॐ स एव च कर्मानुस्मृतिशब्दविदिभ्यः ॐ ॥ ९ ॥

भाष्य

न च केशांचित्स्वप्नादिकर्ता न तु सर्वेषाम्नि । 'एष ह्येव साधु कर्म कारयति' इति कर्मण्यवधारणात् ॥ 'प्रदर्शकस्तुसर्वेषां स्वप्नादेरेक एव तु । परमः पुरुषो विष्णुस्ततोऽन्योन्यास्ति कश्चन' इत्यनुसारिस्मृतेश्च ॥ 'एष स्वप्नान् दर्शयत्येष प्रबोधयत्येष एव परम आनंदः' इति च विधिः ॥

Commentary

Neither some one should be referred as the creator of dreams nor as the the energiser of all. Because only He is referred as the one who gets noble deeds performed, thus being the sole doer. Verily he alone is the one who shows the dreams. The Supreme Being is Vishnu and no one else, thus having been spoken in scriptures. He verily is the one shows the dreams, initiates, the one is supremely blissful. (Therefore) him alone the world propitiates.

॥ संपत्यधिकरण ॥ ७ ॥

॥ ॐ मुग्धेऽर्थसंपत्तिः परिशेषात् ॐ ॥ १० ॥

भाष्य

मोहावस्थायां परमेश्वरेऽर्धप्राप्तिर्जीवस्य । 'हृदयस्थात्पराज्जीवो दूरस्थो जाग्रदेष्यति । समीपत्थस्तथा स्वप्ने स्वपीत्यस्मिन्लयां व्रजन् ॥ यत एवं त्रयोऽवस्था मोहस्तु परिशेषतः । अर्धप्राप्तिरिति ज्ञेयो दुःखमात्रप्रिस्मृतेः' इति वाराहे ॥ सोऽपि तत एवेति सिद्धम् ॥ 'मूर्च्छा प्रबोधनं चैव यत एव प्रवर्तते ॥ स ईशः परमोज्ञेयः परमानन्दलक्षणः' इति हि कूर्मे ॥

Commentary

In the state of unconsciousness the Supreme Being becomes accessible half-way to Jiva. In the state of waking Jiva goes far away from the indwelling Supreme Being. In sleep being close Jiva experiencing dreams becomes dissolved in the Supreme Being. Thus becoming enveloped in the three-fold confused feeling he experiences intermediate association with the Supreme Being because of remainder of the sorrows suffered in life, thus has been said in Varaha Purana. Therefore even the unconscious state also becomes established as that is due to the Supreme Being. The one who gives both the unconscious and the conscious state are due to the Supreme Being, who is the Lord, supremely wise in Wisdom and endowed with Bliss of Bestitude.

॥ न स्थानतोऽप्याधिकरण ॥ ८ ॥

भाष्य

स्थानापेक्षया परमात्मनोऽपि भेदाभेदनु ग्राह्यानुग्राहक भाव इत्यत आह –

Commentary

There being difference in the forms (of divinities and human beings) there should be difference in Supreme Being and his manifest forms, if such thought comes then to remove the doubts it is now being clarified –

॥ ॐ न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि ॐ ॥ ११ ॥

भाष्य

स्थानापेक्षयाऽपि परमात्मनो न भिन्नं रूपम् ॥ 'सर्वेषु भूतेष्वेतमेव ब्रह्मेत्याचक्षते' इति श्रुतिः ॥ 'एक रूपः परो

विष्णुः सर्वत्रापि न संशयः । ऐश्वर्याद्रूपमेकं सूर्यवद्बहुधेयत' इति मात्वे ॥ 'प्रतिदृश्यमिव नेकधाऽर्कमेकं समधीगतोऽस्मि विधूतभेद मोहः' इति च भागवते ॥

Commentary

Vent on different situations there is no difference in the forms of the Supreme Self. In all the effulgent forms He alone is perceived, thus having been said in scriptures. In one singular form is the supreme Vishnu in all aspects, of this there are no doubts. In many resplendent forms he shines like the Sun, thus in Matsya Purana. Like many forms of reflection of the singular Sun he deludes in many forms, thus in Bhagavata Purana.

॥ ॐ न भेदादिति चेन्न प्रत्येकमतद्वचनात् ॐ ॥ १२ ॥

भाष्य

'कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ प्राज्ञः कारणबद्धस्तु द्वौ तु तुर्ये न सिध्यतः' इति भेदवचनान्नेति चेन्न । 'एष त आत्माऽन्तर्याम्यमृतः । अयमेव सः ॥ योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् । अयं वै हरयोऽयं वै दश च सहस्राणि च बहूनि चानंतानि तदेतद्ब्रह्मापूर्वमनपरमन्तरमबाह्यमयमात्मा ब्रह्मसर्वानुभूतित्यनुशासनम्' इति प्रत्येकभेद वचनात् ॥

Commentary

Bound by cause and effect are said to be the विश्व (the temporal world) and तैजस् (the psychological world). प्राज्ञ is bound by both, तुरीय not being bound by them all. To say that in this manner, the difference in between them is indicated would not be proper. Because he is said to be the indwelling immortal one, verily the Supreme Self. The one referred as the Self, the all pervading immortal Brahman, identified as Hari and by ten, hundreds and thousands and innumerable names. He is that Brahman, with no one earlier, with no one outside or within, the Self, the effulgent pervading all and disciplining them, thus showing no difference in them all.

॥ ॐ अपि चैवमेके ॐ ॥ १३ ॥

भाष्य

एवमभेदेनैव । चशब्दादनंतरूपत्वात्वं चैके शाखिनः पठन्ति । 'अमात्रोऽन्तमात्रश्चद्वैतस्योपशमः शिवः । ओंकारो विदितो येन समुनिर्नेतरो जनः' इति अभेदेऽपि भेदव्यपदेशः स्थानभेदादैश्वर्ययोदाच्चयुज्यते ॥ ब्रह्मतर्के च - 'बद्धो बंधादि साक्षित्वाद्भिन्नो भिन्नेषु संस्थितः । निर्दोषादयरूपोऽपि कथ्यते परमेश्वरः' इति ॥

Commentary

Thus difference alone has been indicated. Using च the many sided form has been shown as is instructed. Without measure, with no end the measure, destroyer of illusory knowledge, auspicious, of the form of ॐ, being wise of whom all the rest of the persons become known, thus though appearing different being singularly not different, with different manifestation resplendence becomes properly enjoined. Also in Brahmataarka, though bound with bondage is seen established distinct in distinct forms. Though referred as immaculate in different forms, he is spoken as the Supreme Lord.

॥ अरूपाधिकरण ॥ ९ ॥

भाष्य

रूपत्वात्त्वादनित्यत्वमित्यतो वक्ति –

Commentary

In different forms, there is temporary existence, such statement is being clarified here –

॥ ॐ अरूपवदेव हि तत्प्रधानात्वात् ॐ ॥ १४ ॥

भाष्य

प्रकृत्यादि प्रवर्तकत्वेन तदुत्तमत्वान्नैव रूपवत् ब्रह्म । हि शब्दात् 'अस्थूलमनणु' इत्यादि श्रुतेश्च ॥ 'भौतिकानि हि रूपाणि भूतेभ्योऽसौ परो यतः । अरूपवानतः प्रोक्तः त्व यदव्यक्तः परे' इति मात्रस्ये ॥

Commentary

Since the gross forms of Nature are energised by Brahman, even the best of the gross forms cannot be like his form. By using हि, it is indicated that he is neither gross nor the small, thus in scriptures. Being superior to the gross forms of the temporal world he is known as one without any form, then how can there be form of him, thus in Matsya Purana.

॥ ॐ प्रकाशवत्त्वावैयर्थ्यम् ॐ ॥ १५ ॥

भाष्य

'यदा पश्यः पश्यते रूढमवर्णं श्यामाच्छलबलं प्रपद्ये' 'सुवर्णज्योतिः' इत्यादि श्रुतीनां च न वैयर्थ्यम् । विलक्षण रूपत्वात् । यथा चक्षुरादि प्रकाशे विद्यमानेऽपि वैलक्षण्यादपकाशादिव्यव्यवहारः ॥

Commentary

When the seer sees the golden- coloured one, the dark-coloured one is propitiated, golden brightness - all such scriptural descriptions would not be useless, they being unusual and unlike factual representation. It is because even though things are perceived factually, in practice unusual expressions are being used for clarification.

॥ ॐ आह च तन्मात्रम् ॐ ॥ १६ ॥

भाष्य

वैलक्षणं वोच्यते रूपस्य विज्ञानानन्द मात्रत्वं एकात्म्यप्रत्ययसारम् इति । 'आनन्दमात्रमजरं पुराणमेकं संतं बहुधा दृश्यमानम्' । तन्मात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् इति चतुर्वेदशिखायाम् ॥

Commentary

Spoken with unusual description of his form as Wisdom and Bliss, as the concentrated essence of the unity of His Being, blissful, undecaying, ancient, singular, pure, perceived as being formed in various ways, the indwelling one, in whom the seers see eternal happiness and not the others, thus in section of the Vedic scriptures.

॥ उपमाधिकरण ॥ १० ॥

भाष्य

यस्मादेवं परमेश्वररूपाणां मिथोनकश्चिद् भेदोऽत एव सादृश्यात् जीवस्यापि तथा स्यात् । इति ॥

Commentary

Having described earlier that there is no difference in the forms of the Supreme Being, would it be the same in the case of Jiva, the clarification is hereafter offered.

॥ ॐ अत एव चोपमा सूर्यकादिवत् ॐ ॥

भाष्य

तस्य प्रतिबिंबत्वमुक्त्वा च शब्देन भेदं दर्शयति ॥ 'रूपं रूपं प्रतिरूपो बभूव' 'बहवः सूर्यकायद्वत्सूर्यस्य सदृशा जले । एवमेवाऽऽत्मका लोकेपरात्म सदृशामतः' इत्यादि । अत एव भिन्नत्व तदधीनत्व सादृश्यैव सूर्यकाद्युपमा, नोपाध्यधीनत्वादिना ॥

Commentary

His prototype having been spoken, now with the word च thr difference is shown. Form by form the prototype comes to be, innumerable forms of the Sun are seen in water in similar form, even so I'm the temporal world there being similar forms, the example of the Sun is provided, not as the two (the Supreme Self and the individual self) are comparable.

॥ अंबुवदधिकरण ॥ ११ ॥

भाष्य

नित्यासिद्धत्वात् सादृश्यस्य नित्यानंदज्ञानादेर्न भक्तिज्ञानादिना प्रयोजनमिति । अतो ब्रवीति –

Commentary

For eternal accomplishment of bliss of Wisdom devotion together with knowledge is the appropriate medium, thus it is spoken. Therefore it is now clarified –

॥ ॐ अंबुवदग्रहणात् न तथात्वम् ॐ ॥ ११ ॥

भाष्य

अंबुवत्स्नेहेन । ग्रहणं ज्ञानं भक्तिविना तत्सादृश्यं सम्यगभिव्यज्यते ॥ 'यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तन्नूँ स्वाम्' इति च श्रुतिः । महत्त्वबुद्धिर्भक्तिस्तु स्नेहपूर्वाऽभिधीयते तथैव व्यज्यते सम्यक् जीवरूपं सुखादिकम् । इति पात्रे ॥

Commentary

Without being moist companionship, without being receptive to Wisdom, without being devoted one cannot be comprehensively similar to the Supreme Being. It having been said that one whom He chooses, tohim alone he reveals his true form. The highest Wisdom and devotion with moist

companionship, happiness become manifest to the Jiva, thus in Padma Purana.

॥ वृद्धिहासाधिकरण ॥ १२ ॥

॥ ॐ वृद्धिहासभावत्वमंतर्भावाद्भय सामंजस्यादेवम् ॐ ॥ २० ॥

भाष्य

तस्यभक्तिज्ञानादेवैर्द्वहासभावत्वंविद्यते । ब्रह्मादीनां उत्तमानां सर्वेषां भक्तत्वेऽतर्भावात् एवं भक्त्यादि विशेषांगीकारादेवेश्वरस्य ब्रह्मादीनन्यान् प्रति च सामंजस्यं भवति ॥ साधनस्योत्तमत्वेन साध्यं चोत्तममाप्नुयुः । ब्रह्मादयः क्रमेणैव यथाऽऽनंदशश्रुतौ श्रुताः इति च ब्राह्मे ॥ कुतः ? –

Commentary

It is seen that Jiva's devotion and Wisdom becoming increased or decreased. For the four-faced Brahma and other superiors being included among the devotees the difference in their devotion the Supreme Lord in respect of them and others becomes harmonious. With superiority of the medium it is possible to receive superior fruits, even as those receptive to Bliss are known as the receptive ones, thus in Brahma Purana. How that is now clarified.

॥ ॐ दर्शनाच्च ॐ ॥ २१ ॥

भाष्य

'अथातः आनंदस्य मीमांसा भवति' इत्यारभ्य ब्रह्मपर्यन्तेषु सिखे विशेषदर्शनात् ॥ च शब्दात् स्मृतिः - 'यथा भक्तिविशेषोऽत्र दृश्यते पुरुषोत्तमे तथा मुक्तिविशेषोऽपि ज्ञानिनां लिंगभेदन' इति ॥

Commentary

Beginning with 'Now therefore the clarification of Bliss comes to be' till one reaches the Bliss of Brahman the joy having been with distinction narrated, the word च denotes even as increasing devotion is seen in Purushottama, even so the difference in the identity of the Wisdom attained.

॥ प्रकृत्यधिकरण ॥

भाष्य

सृष्टिसंहारकर्तृत्वमेवास्य न पालकत्वं स्वतः सिद्धेः इति । अत आह –

Commentary

The statement that performance of actions becomes unsubstantiated, to this claim it is now clarified -

॥ ॐ प्रकृतेतावत्वं हि प्रतिषेधति ततो ब्रवीति च भूयाः ॐ ॥

भाष्य

उक्तं सृष्टिसंहारकर्तृत्वमात्रं प्रतिषिध्यततोऽधिकं ब्रवीति । 'नैतावदेना परोऽन्यदस्त्युक्ता द्यावापृथिवी

विभर्ति' इति । च शब्दात् स्मृतेश्च ॥'सृष्टिं च पालनं चैव संहारं नियमं तथा । एक एव करोतीशः सर्वस्य जगतो हरिः' इति ब्रह्माण्डे ॥

Commentary

Denying the creation and destruction alone as the divine function, additional functions are also spoken. He makes the space and the earth resurgent, thus having been spoken. The word च suggests reference to remembered scriptures. Creating, sustaining and destroying being the rule. He does it alone, Hari the Lord of all, thus in Brahmand Purana.

॥ अव्यक्ताधिकरण ॥ १४ ॥

भाष्य

परमात्मापरोक्षं च तत्प्रसादादेव न जीवशक्तेति वक्तुमुच्यते ॥

Commentary

His direct experience is by way of his grace and not by the power of the Jiva, thus has been clarified.

॥ ॐ अपि संसाधने प्रत्यक्षानुमानाभ्याम् ॐ ॥ २४ ॥

भाष्य

आराधनेऽप्यव्यक्तमेव । ज्ञानिनां प्रत्यक्षेणेतरेषामिति सूक्ष्मत्वलिङ्गादनुमानेन ॥ 'न तमाराधयित्वाऽपि कश्चित् व्यक्ति करिष्यन्ति । नित्याव्यक्तो यतो देवः परमात्मा सनातनः' इति ब्रह्मवैवर्ते ॥ नित्याव्यक्तेन रूपेण तथैव तिष्ठति । व्यक्तं किंचिद्रूपं गृहित्वा दृश्यते । यथाऽग्नादयास्तन्मात्रारूपेणाऽद्यस्या अपि स्थूलरूपेण दृश्यन्ते । एवमिति चेत् न ॥

Commentary

Propitiation also is like the unmanifest. For the men of Wisdom by direct perception, for others through subtle symbolic inference. Even after proper propitiation one cannot say with confidence that he can speak. The divine being who is ever eternal and immutable is the perennial Supreme Self, thus in Brahmavaivarta Purana. Ever in manifest forms he exists in that manner. Accessing some manifest forms he comes to be seen. Even as अग्नि the fire and the rest though subtle in essence come to be seen in their gross forms. Certainly not in the same manner.

॥ ॐ प्रकाशवच्चावैशष्यम् ॐ ॥

भाष्य

अग्न्यादिवत् स्थूलसूक्ष्मत्व विशेषाभावात् ॥ 'नासौ सूक्ष्मो न स्थूलः पर एव स भवति तस्मादाहुः परम इति' इति माण्डव्य श्रुतेः ॥ 'स्थूलसूक्ष्मविशेषोऽत्र न क्वचित्परमेश्वरे ॥ सर्वत्रैकप्रकारोऽसौ सर्वरूपेष्वजो यतः' इति च गारुडे ॥ 'अव्यक्तव्यक्तभावौ च न क्वचित्परमेश्वरे । सर्वत्राव्यक्तरूपोऽयं यत एव जनार्दनः' इति कौर्मे ॥ तर्हि किं यत्नेनेति । अत आह ॥

Commentary

As in the case of अग्नि being both gross and subtle by special inclination. Neither

as subtle nor as gross, as he becomes transcendent therefore know him to be supreriot, thus in Mandavya scripture. Whereas here in this Supreme Lord there nothing like gross or subtle. He is same in all forms the unborn, thus in Garuda Purana. There is rarely any thing like unmanifest and manifest form for the Supreme Lord. Everywhere he is only in his unmanifest form, being destroyer of all identities of the Jivas, thus in Kurma Purana. If that is how is to be accessible? This is replied here.

॥ ॐ प्रकाशश्च कर्मण्यभ्यासात् ॐ ॥ २६ ॥

भाष्य

विषयभूते तस्मिन्नैव श्रवणाद्यभ्यास्यत्प्रकाशश्च भवति । 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मंतव्यो नितिध्यासितव्यः' इति श्रुतेः ॥ नित्याव्यक्तस्स कथं प्रकाश इति । अत उच्यते –

Commentary

Being the purpose of all inquiry, by being receptive and reflective one becomes enlightened. The Self should be listened, reflective and meditated, thus in scriptures having been mentioned. For one who is unmanifest how could there be light ? For this query replay is hereafter given

॥ ॐ अतोऽनन्तेन तथा हि अंगं ॐ ॥ २७ ॥

भाष्य

उभयत्रप्रमाणभावात्तत्प्रसादादेव प्रकाशो भवति । 'तस्याभिध्यानाद्योजनात्त्वभावाद्भयश्चान्ते विश्वमायानिवृत्तिः' इति लिंगात् । युज्यते च तस्यानन्तशक्तित्वात् । 'नित्याव्यकेतोऽपि भगवान् ईक्षते निजशक्तिः । तमृते परमात्मानं कः पश्येतामितं प्रभूम्' इति नारायणाध्यात्मे ॥

Commentary

In respect of both the unmanifest and manifest forms there being evidence, the enlightenment comes about. By reflection and constant meditation in the end there is deliverance from universal illusion, thus having been indicated. Becomes possible due to unlimited power. Even though unmanifest sees through his own power. How can the perennial Supreme Self can be seen, the all pervading Lord, thus is mentioned in Narayana scripture.

॥ अहिकुण्डलाधिकरण ॥ १५ ॥

भाष्य

स्वरूपेण आनंदादिना कथमानंदित्वादिशक्ति । अत्र उच्यते ।

Commentary

If from his form of Bliss etc, then question arises how from his form of Bliss? The same is clarified hereafter.

॥ ॐ उभयव्यपदेशात्त्वहिकुण्डलवत् ॐ ॥ २८ ॥

भाष्य

'आनंदं ब्रह्मणो विद्वान्' 'अथैष एव परम आनंदः' इत्युभयव्यपदेशादहिकुण्डलदेव युज्यते । यथाऽहि कुण्डली कुण्डलं च । तु शब्दात्केवल श्रुतिगम्यत्वं दर्शयति ॥

Commentary

Bliss indeed is to be known as Brahman, this verily is supreme Bliss, with these two statements it Walid be proper that they are like two serpent shaped ear-rings. Ear rings like coiled ring. using तु the scriptural evidence is shown.

॥ ॐ प्रकाशाश्रयद्वा तेजस्तात् ॐ ॥ २९ ॥

भाष्य

यथाऽऽदित्यस्य प्रकाशत्वं प्रकाशित्वं च एवं वा दृष्टान्तः । तेजोरूपत्वाद्ब्रह्म ॥

Commentary

Even as Sun shines with luminosity even so is the example, Brahman with luminous form.

॥ ॐ पूर्ववद्वा ॐ ॥ ३० ॥

भाष्य

यथैक एव कालः पूर्व इत्यवेच्छेदकोऽवच्छेद्यश्च भवति ॥ अतिसूक्ष्मत्वापेक्षयैष दृष्टान्तः । स्थूलमतिनां च प्रदर्शनार्थं महिकुण्डलदृष्टान्तः ॥ 'प्रकाशवत्कालवद्वा यथांगे शयनादिकम् । ब्रह्मणैश्च मुक्तामानंदोऽभिन्न एव तु' नारायणाध्यात्मे । 'आनंदेन त्वभिन्नेन व्यवहारः प्रकाशवत् । कालवद्वा यथा कालः स्वावच्छेदकतां व्रजेत् । इति ब्राह्मे ॥

Commentary

Even as Time as it was earlier continues to be as unbroken even now, even so is the example. Therefore for the people with gross mind the example of ear-rings shaped round as serpent. Even as the enveloped light (around the Sun) or even as the blanket enveloping the body, even so Brahman envelops the liberated with Bliss, thus in Narayan scripture. Even as Time though undivided appears as divided even so though undivided Brahman appears divided by enveloping with his bliss.

॥ ॐ प्रतिशेत्धात्त्व ॐ ॥ ३१ ॥

भाष्य

'एकमेवाद्वितीयम्' 'नेहवानास्ति किंचन' इति भेदस्य ।

Commentary

One without the second, no one is there present, thus having shown the difference (between the Supreme Self and the Individual self).

॥ परमताधिकरण ॥ १६ ॥

॥ ॐ परमतः सेतून्यानसंबंधभेदवेद्यपदेशेभ्यः ॐ ॥ ३२ ॥

भाष्य

न चानंदादित्वात्लोकानंदादिवत् । 'एष नित्यो महिमा ब्राह्मणस्य' इति सेतुत्वं ह्युच्यते । 'यतो वाचो निर्वर्तन्ते' इत्युन्मानत्वम् । 'एतस्यैवानंदस्यान्यानि भूतानि मात्रामुपजीवन्ति' इति संबंधः । 'अन्यत् ज्ञानं तु जीवानामन्यत् ज्ञानं परस्य च । नित्यानंदाव्ययं पूर्णं परज्ञानं विधीयते' इति भेदः ॥ अतोऽलौकिकत्वात्परमेव ब्रह्मानंदिकम् ॥

Commentary

Being the Bliss of Beatitude, and reflected as the bliss among in the worlds, as the bridge between the two being the Bliss of the Supreme One, He verily is the eternal excellence and the men of Wisdom, thus his being the bridge is lauded. From whom the speech returns, thus being unlimited one. By smallest fragment of his Bliss the creatures of the world are sustained, thus establishing the relationship, different is the knowledge of the creatures and different is the Wisdom of the Brahman, having further said that He is eternally Blissful, immutable, complete and supreme wise in Wisdom, thus the difference having been pointed out. Therefore, otherworldly, superior, supremely blissful indeed is the Bliss of Brahman.

॥ ॐ दर्शनात् ॐ ॥ ३३ ॥

भाष्य

दर्शनादेव चान्यानंदादीनाम् । 'अष्टमव्यवहार्यमव्यपदेश्यं सुखं ज्ञानमोजो बलमिति ब्रह्मणस्तस्माद्ब्रह्मेत्या चक्षते तस्याद्ब्रह्मेत्याचक्षते' इति कौण्डिन्यश्रुतिः ॥ अप्रसिद्धस्य कथमानंदित्वादिरिति इत्यादि व्यपदेशः इति । अतो वक्ति -

Commentary

Being receptive to the bliss of all the others, the joy, the Wisdom, the energy, the strength will be seen as unseen, uncommon and uncommunicative, therefore being spoken as effulgence, as Brahman, indeed as Brahman, thus in Kaundinya scripture. If questioned how for the unexpressed there could be bliss, the reply is given hereinafter -

॥ ॐ बुद्ध्यर्थः पादवत् ॐ ॥ ३४ ॥

भाष्य

जीवेश्वरसंबंधज्ञापनार्थमप्रसिद्धोऽपि पादो यथा पादशब्देन व्यपदिश्यते 'पादोऽस्य विश्वाभूतानि' इति तथा 'अलौकिकोऽपि ज्ञानादिस्तच्छब्दैरेव भण्यते । ज्ञापनार्थाय लोकस्य यथा राजीव देवराट्' इति पात्रे ॥

Commentary

For the purpose of recollection of the relationship (between the divine and the temporal) the word पाद, the feet is used as in "His feet became the creatures in universe, thus the word though not common in used Even as the word King is used for Indra, thus in Padma Purana.

॥ स्थानविशेषाधिकरण ॥ १७ ॥

भाष्य

परानंदमात्रत्वे कथं ब्रह्माद्यानंदानां विशेषः इत्यत उच्यते ॥

Commentary

To clarify how the Supreme Bliss became fragmented in four-faced Brahma and others is hereafter explained

॥ ॐ स्थानविशेषात् प्रकाशादिवत् ॐ ॥ ३७ ॥

भाष्य

यथाऽऽदित्यस्य दर्पणादिस्थानविशेषत्प्रतिबिंबविशेषः एवमानंदादेरपि ॥ 'ब्रह्मादिगुणवैशेष्यादानंदादिः परस्य च प्रतिबिंबत्वमायाति मध्योच्छादिविशेषतः' इति वाराहे ॥

Commentary

Even as the Sun takes the place of the mirror for the reflection to become special even so is the case of Bliss. The bliss of the four-faced and others is likewise the reflection of the Supreme Being, thus in Varah Purana.

॥ ॐ उपपत्तेश्च ॐ ॥ ३६ ॥

भाष्य

ऐश्वर्यात्परमादिष्णोर्भक्त्यादीनामनादितः । ब्रह्मादीनां सूपपन्नाह्यानंदादेर्वीचित्रता इति पान्ने ॥

Commentary

By resplendence Vishnu is supreme, for the devotees since beginning, for four-faced Brahma and others with wonderous bliss, thus has been said in Padma Purana.

॥ तथान्यत्वाधिकरण ॥

भाष्य

ध्यानकाले यच्चित्ते प्रदृश्यते तदेव हि ब्रह्मरूपम् । अतः कथमव्यक्तता इति । अतः आह –

Commentary

At the time of meditation whatever form appears in mind, that is the form of Brahman, for such query the reply is now given –

॥ ॐ तथाऽन्यत्प्रतिषेधात् ॐ ॥ ३७ ॥

भाष्य

यदा जीवानंदादेरन्यद्ब्रह्मतथोपासाकृतादपि । 'यन्मनसा न मनुते येवाहुर्मनो मतं । तदेव ब्रह्म त्वं विद्धि

वेदं यदिमुपासत' इति प्रतिषेधात् ॥ पश्यन्ति परमं ब्रह्म चित्ते यत्प्रतिबिंबितम् । ब्रह्मैव प्रतिबिंबे यदतस्तेषां फलप्रदम् ॥ तदुपासनं च भवति प्रतिमोपासनं यथा । दृश्यते त्वपरोक्षेण ज्ञानेनैव परं पदम् । उपासना त्वपरोक्षं गमयेतत्सादतः' इति ब्रह्मतर्के ॥

Commentary

The form of the Supreme Being which one sees in mind is the reflection. Brahman, verily dwells in the reflection, therefore, for him it is by way of grace. Propitiation of that form is like the propitiation of the idol. That is seen by way of supra-sensory experience as the Supreme Being when coupled with Wisdom. Though meditation and by his grace one has the supra-sensory experience, thus in Brahmatarka scripture.

॥ सर्वगतत्वाधिकरण ॥ १९ ॥

भाष्य

देशकालान्तरेऽन्यतोऽपि सृष्ट्यादिर्युक्ता इति अतो ब्रूते –

Commentary

Be place and period and with others the creation comes to be in order, if this be the view, them doubt is clarified hereafter –

॥ ॐ अनेन सर्वगतत्वमायामय शब्दादिभ्यः ॐ ॥ ३८ ॥

भाष्य

सर्वदेशकालवस्तुष्वनेनैव सृष्ट्यादिकं प्रवर्तते । 'एष सर्वः एष सर्वगतः एष सर्वेश्वरः एषोर्विन्त्यः एष परमः इति भ्रातृवेयश्रुतिः ॥ सर्वत्र सर्वमेतस्मात् सर्वदा सर्ववस्तुषु । स्वरूपभूतया नित्यशक्त्या मायाख्यया यतः । अतो मायामयं विष्णुं प्रवदन्ति सनातनम्' इति चतुर्वेदशिखायाम् ॥ आदि शब्दान्यत्र प्रमाणाभावाच्च ॥

Commentary

In all places, periods and things creation and rest of the the events that follow do so as energised by him alone. He (the Supreme Being) is all, all-pervading, Lord of all, the one unthinkable, the supreme one, thus having been said in Bhallaveya scripture. Everywhere everything being by his own Self, and everywhere in every thing by his own Self, in every creature being eternal energy by his formatting power, he verily is the mysterious one, eternally known as Vishnu, thus in a section of the Vedic scriptures. With the word आदि, he becomes the evidence everywhere.

॥ फलाधिकरण ॥ २१ ॥

भाष्य

कर्मापेक्षत्वात्फलदानस्य तदेव ददातीति न वाच्यम् ॥ कुतः

Commentary

One should not say that the Lord gives the desired fruits for the actions performed. why? (This is hereafter clarified).

॥ ॐ फलमत उपपत्तेः ॐ ॥ ३९ ॥

भाष्य

अत एवेश्वरात्फलं भवति । न ह्यचेतनस्य स्वतः प्रवृत्तिर्युज्यते ॥

Commentary

Now the fruits become manifest from the Lord, not due to one's conscious inclination.

॥ ॐ श्रुतत्वाच्च ॐ ॥ ४० ॥

भाष्य

'विज्ञानमानन्दं ब्रह्म यतिर्दातुः परायणम् ॥

Commentary

Wisdom and bliss is given willingly by Brahman as the supreme refuge.

॥ ॐ धर्मं जैमिनिरत एव ॐ ॥ ४१ ॥

भाष्य

यतः फलं तदेव कर्मेश्वराद्भवती । 'एष ह्येव साधु कर्मकारयति' इति श्रुतेरिति जैमिनिः ॥

Commentary

The fruits accrue those from divine will alone become manifest. Verily he himself impels one to perform noble deeds, thus in scriptures and this is Jaimini's view.

॥ ॐ पूर्वं तु बादरायणो हेतुव्यपदेशात् ॐ ॥ ४२ ॥

भाष्य

परस्य कर्मणश्चोभयोः फलकतारणत्वे अपि न कर्म परप्रवर्तकम् । पर एव कर्मप्रवर्तकः । 'पुण्येन पुण्यं लोकं नयति, पापेन पापम्' इति हेतुव्यपदेशात् । 'द्रव्यं कर्म च कालश्च' इति च ॥

Commentary

Though for the Supreme Being and for the actions performed, the fruits are the reason. The fruits are not the divine desire. By meritorious actions the merits and demeritorious actions the demerits, thus having been reasoned. The fruits as the reward, the actions to be performed, and the time when to perform (all these as energised by the Supreme Being).

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

तृतीय अध्याय
Third Chapter
तृतीय पाद
Third Step

उपासना पाद

॥ सर्ववेदाधिकरण ॥ १ ॥

॥ ॐ सर्ववेदांतप्रत्ययं चोदनाद्यविशेषात् ॐ ॥ १ ॥

भाष्य

अंतो निर्णयः । 'उभयोरपि दृष्टोऽन्तः' इति वाचनात् ॥ सर्ववेदनिर्णयोत्पाद्यज्ञानं ब्रह्म । 'आत्मेत्येवापासीत' इत्यादि विधीनां तदुक्तयुक्तीनां चाविशिष्टत्वात् ॥

Commentary

On the end the conclusion, by both the examples, thus having been said. The conclusion arrived by Vedic scriptures is - Brahman. The Self alone is to be propitiated by such and other means there being not diversion.

॥ ॐ भेदान्नेति भेदेकस्यामपि ॐ ॥ २ ॥

भाष्य

विज्ञानमानंदं ब्रह्म । 'सत्यं ज्ञानमनन्तं ब्रह्म' इत्यादि प्रातिशाख्य मुक्तभेदानन्यैकाधिकरिविषयाः सर्वास्वातिर इति चेन्ना एकस्यामपि शाखायां 'आत्मेत्येवोपासीत' खं ब्रह्म' इत्यादि भेददर्शनात् ॥

Commentary

Brahman is Wisdom and Bliss, सत्यं, the Prime Existence is Wisdom and Eternal, such statements having been made, all texts need not be authoritative because in the same text but in other section it is mentioned that the Self alone should be propitiated, Space verily is Brahman, showing difference in explanations.

॥ ॐ स्वाध्यायस्य तथा त्वेन हि समाचारेऽधिकाराच्च ॐ ॥ ३ ॥

भाष्य

'स्वाध्यायोऽध्येतव्यः' इति सामान्यविधेः । हि शब्दात् 'वेदः कृत्स्नोऽधिगंतव्यः सरहस्यो द्विजन्मना' इति स्मृतेः ॥ सर्ववेदोक्तमार्गेण कर्म कुर्वीत नित्यशः । आनंदो हि फलं यस्मात् शाखाभेदो ह्य शक्तिजः ॥ सर्वकर्मकृतौ यस्मात् अशक्ताः सर्वजन्तवः । शाखाभेदं कर्मभेदं व्यासः तस्मादचेत्कृत् इति समाचारे सर्वेषाधिकाराच्च ॥

Commentary

One should engage in one's study, this is common form. Using हि suggestion is made that for knowing from the ones wise in Wisfom, the secret mystery contained in the Vedas, thus in scriptures. One should always perform one's actions following the path laid down by Vedas, whereupon bliss will ever be his, reducing all the differences in different sections. Seeing that performing actions, people being weak, Veda Vyas created sections and division of the actions to be performed, providing equal right to performance actions as per capability.

॥ ॐ सलिलवच्च तन्नियमः ॐ ॥ ४ ॥

भाष्य

यथा सर्वं सलिलं समुद्रं गच्छत्येव सर्वाणि वचनानि ब्रह्मज्ञानार्थानीति नियमः । अग्नेये च 'यथा नदीनां सलिलं शक्ये सागरं भवेत् । एवं वाक्यानि सर्वाणि पुंशक्त्या ब्रह्मवित्तये' इति ॥

Commentary

Even as all the waters finally reach the sea, even so all (Vedic) statements reach for making one wise in Wisdom, this is the rule. In Agni Purana also has been said that even as water of the rivers enters without hindrance the sea even so the wisdom of the human beings enters being wise of Brahman.

॥ ॐ दर्शयति च ॐ ॥ ५ ॥

भाष्य

'सर्वेश्व' वेदैः परमो हि देवो जिज्ञास्योऽसौ नात्ववेदैः प्रसिद्ध्येत् । तस्मादेनं सर्ववेदानधीत्य विचार्य च ज्ञातुमिच्छेन्मुक्तिकान् । स पंचरात्रान्विज्ञाय विष्णुर्जीयो न चान्यथा' इति ब्रह्मतर्क ॥

Commentary

From sincere inquiry in the wisdom of the entire Vedic scriptures one should be experience the Supreme Being, not from sectional study of the scriptures. Therefore the sincere seeker should desires to be wise in Wisdom after studying the entire Vedas, reflecting on them, thus in the sections of the Vedic scriptures it self has been mentioned. Brahmatarka says that one should study along with the Vedas, the itihās (Ramayana and Mahabharat) Puranas and the Pancharatra, only then one will be wise in Wisfom of Vishnu, not otherwise.

॥ उपसंहाराधिकरण ॥ २ ॥

भाष्य

सर्ववेदैर्ज्ञेयो नोपास्योऽशक्यत्वादित्यत आह –

Commentary

One should wise in Wisdom knowing all the Vedas, not otherwise, if such doubt arises then it is hereafter clarified.

॥ ॐ उपसंहारोऽर्थाभेदाद्धिधिशेषत्समाने च ॐ ॥ ६ ॥

भाष्य

सर्ववेदोक्तान् गुणान् दोषाभावांश्चोपसंहृत्यैव परमात्मोपास्य । 'उपास्य एक परतः परो यो वेदश्चसर्वैः सह वेतिहास्यैः । अपंचरात्रैः सपुराणैश्च देवः सर्वगुणैस्तत्र तत्र प्रतीत्यै' इति भाल्लवेयश्रुतिः ॥ अग्नेय च - 'विधिशेषाणि कर्माणि सर्ववेदोदितान्यपि । यथा कार्याणि सर्वैश्च सर्वाण्यैवाविशेषतः ॥ एवं सर्वगुणान्सर्वदोषाभावांश्च यत्नतः । योजयित्यैव भगवानुपास्यो नान्यथा ववचित्' इत्यादिनां । 'गुणैरेव स तूपास्यो नैव दोषैः कथंचन । दुर्गैरपि न तूपास्यो ये पूर्णत्वविरोधिनः' इति बृहत्तंत्रे ॥

Commentary

The Supreme Self should be propitiated with all the attributes mentioned in the Vedic scriptures, discarding the errors found therein. One should worship the singular, greater than the great, lauded in histories, in Pancharatra and also in Puranas, the divine being, found therein endowed with all attributes, thus in Bhallaveya scripture. In Agni Purana are mentioned the actions to be performed in accordance with the injunctions prescribed in Vedas, which are to be complied by specially every one. In this manner for the purpose to increasing good attributes and for removing bad attributes are narrated. Following those only the Resplendent One should be propitiated, not otherwise. Similar subjects have mentioned by way of conclusion, not by way of dejection. Therefore only the good attributes should be followed, the bad attributes should never ever be assimilated. With the bad attributes one should never propitiate, having been completely rejected, thus in Brihat Tantra.

॥ ॐ अन्यथात्वं शब्दादिति तेन्नाविशेषात् ॐ ॥ ७ ॥

भाष्य

'आत्मेत्येवोपासीत' इति शब्दादुपसारास्यान्यथातत्वमिति चेन्न । एते गुणानुपास्य इत विशेष वचनाभावात् ॥ 'सर्वगुणैक एवेशिताऽसावुपासितव्यो न तु दोषैः कदाचित्' इति विशेषवचनाच्च । आत्मेत्येवावधारणमवात्मत्वनिवृत्त्यर्थम् ॥

Commentary

By Self alone one should propitiate, these words should not be construed as having said some thing contrary, because of the absence of special statement to this effect. He should be propitiated with all the attributes, however never by tainted attributes, thus having been specially mentioned. Having mention him as the ultimate upholder, that he is not the the Lord having been rejected.

॥ ॐ न वा प्रकरणभेदात्परोवरीयस्त्वादिवत् ॥ ८ ॥

प्रकरणभेदान्नपसंहारः कार्यः । परोवरीयस्त्वादिषु तावदेव ह्युक्तम् ॥

Commentary

By division of the sections the conclusion need not have been necessary, the higher and lower having been earlier spoken.

॥ ॐ संज्ञातश्चेत्तदुक्तमस्ति तु तदपि ॐ ॥ ९ ॥

भाष्य

सर्वविद्या उक्त्वा 'सोऽहं नामविदेवास्मि नात्यवित्' इति वचनात्सर्वस्य ब्रह्मनामत्वात्तदुपसंगारः कार्यः । 'नामत्वात्सर्व विद्यानां गुणानामुपसंहतिः । कार्यैव ब्रह्मणि परे नात्र कार्या विचारणा' इति च ब्रह्मतर्के इति चेत्सत्म् । उक्तो ह्युपसंहारः । तत्प्रमाणमप्यत्स्यैव । 'नाम वा एता ब्रह्मणः सर्वविद्यास्तस्मादेकः । सर्वगुणैर्विविन्त्यः' इति कौण्डिन्यश्रुतौ ॥

Commentary

Having spoken entire Wisdom, (Sanatkumar told Narada) that if one thinks that he has known Him, then he is not known. Saying thus he conveyed that all the essences are conclusively of the Brahman alone. By the essence of Brahman all the Wisdom and the attributes becomes accessible. Brahman alone is the supreme one to be propitiated, nothing else need be considered, on Brahatarka it having been told conclusively. Having thus told as the conclusion, therefore that verily is the evidence. The essence is verily of the Brahman all knowledge flows therefrom after much deliberation, thus in Kaundinya scripture.

॥ प्राप्यधिकरण ॥ ३ ॥

॥ ॐ प्राप्तेश्च समंजसम् ॐ ॥ १० ॥

भाष्य

युज्यते चोपसंहारोऽनुपसंहारश्च योग्यता विशेषात् । 'दुर्गैस्सर्वैरूपास्योऽसौ ब्रह्मणापरमेश्वरः । अन्यैर्यथाक्रमं चैव मानुष्यैः केशिदेव तु' इति भविष्यत्पर्वणि ॥

Commentary

Propitiating the Lord as one with attributes as well as one without attributes both are appropriate means. By all the attributes the Supreme Lord is propitiated by four-faced Brahma and by others as there graded status and by men only with few of the arrivistes, thus Bhavishya Purana.

॥ सर्वाभेदाधिकरण ॥ ४ ॥

॥ ॐ सर्वाभेदादन्यत्रेमे : ॐ ॥ ११ ॥

भाष्य

सर्वगुणयुक्तत्वेनोपासनादन्यत्रैव फले ब्रह्मादयो भवन्ति । 'संपूर्णोपासनाद्ब्रह्मा संपूर्णानंदभाग्भवेत् । इतरेतु यथायोग्यं सम्यंग्मुक्ता भवन्ति हि' इति पाद्मे ॥

Commentary

By propitiating all the attributes Brahma and the rest get the fruits. By propitiating all the attributes the four-faced Brahma becomes enriched by fullness of the Bliss of Beatitude, the rest become delivered according to their devition, thus in Padma Purana.

॥ आनंदाधिकरण ॥ ७ ॥

भाष्यसर्वेषां मुमूक्षाणां कियन्नियमेनोपास्यमित्यत आह ॥

Commentary

If a question arises how much should a seeker propitiate the reply is given hereafter.

॥ ॐ आनंददायः प्रधानस्य ॐ ॥ १२ ॥

भाष्य

प्रधानफलस्य मोक्षयस्यार्थे आनंदो ज्ञानं सदात्मेत्युपास्य एव । 'सच्चिदानंद आत्मेति ब्रह्मोपासाविनिश्चिता । सर्वेषां च मुमूक्षाणां फलसाम्यादपेक्षिता' इति ब्रह्मतर्के ॥

Commentary

The primary fruit of propitiation being deliverance from Samsara, the Lord should be propitiated as Bliss, Wisdom, the Prime Existence, the Supreme Self by all the seekers says Brahmatarka scripture.

॥ प्रियशिरस्त्वाधिकरण ॥ ६ ॥

॥ प्रियशिरस्त्वाद्यप्राप्तिरूपचयापचया हि भेदे ॐ ॥ १३ ॥

भाष्य

फलभेदार्थमुपचयपचययोर्भावान् सर्वेषां प्रियशिरस्त्वादि गुणोपासाप्रप्तिः । 'नैव सर्व गुणाः सर्वैरुपास्या मुक्तिभेदतः । विरिचस्यैव यन्मुक्तावानंदस्य सुपर्णता' इति वाराहे ॥

Commentary

Since the purpose of all propitiation is not ordinarily attaining the height of spiritual experience and there being differences in the state of deliverance, different practices are commended, there being complete state of bliss being only in the case of four-faced Brahma, thus in Varah Purana.

॥ अंतराधिकरण ॥ ७ ॥

॥ ॐ इतरे त्वर्थसामान्यात् ॐ ॥ १४ ॥

भाष्य

इतरे गुणाः फलसाम्यादपेक्षयोपरहर्तव्याः ॥

Commentary

For others it should be concluded that the fruits will be in accordance of their attributes.

॥ अधान्याधिकरण ॥ ८ ॥

भाष्य

उपसंहारानुपसंहारप्रमाणमाह ॥

Commentary

For the conclusive propitiation of the Supreme Being the required premises are now been narrated.

॥ ॐ अध्यानाय प्रयोजनभावात् ॐ ॥ १५ ॥

भाष्य

अध्यानार्थं हि सर्वे गुणा उच्यन्ते प्रयोजनांतराभावात् ॥ ज्ञानार्थमथ ध्यानार्थं गुणानां समुदीरणा । 'ज्ञातव्याश्चैव ध्यातव्या दुणारसर्वेऽप्यतो हरेः ॥ नान्यत्प्रयोजनं ज्ञानात् ध्यानात्कर्मकृतेरपि । श्रवणाश्चाथ पाठाद्वा विद्याधिकरणः किंचिदिष्यते ॥ इत परमसंहितायाम् ॥ 'गुणाः सर्वेपि वेत्तव्या ध्यातव्याश्च न संशयः नान्यत्प्रयोजनं मुख्यं गुणानां कथने भवेत् ॥ ज्ञानध्यानसमायोगाद्गुणानां सर्वशः फलम् । मुख्यं भवेन्न चान्येन फलं मुख्यं क्वचिद्भवेत्' इति ब्रह्मचंत्रे ॥

Commentary

For the purpose of propitiation verily are the divine attributes are spoken, since other than for propitiation they are of no use. For the purpose of Wisdom and for propitiation alone have been narrated in scriptures. For being wise in Wisdom and for propitiation are the names of Hari, there being no other purpose by other Wisfom, propitiation and performance of actions by listening, by studies and instruction, thus in Param Samhita. All the attributes undoubtedly deserve to be known, to me meditated upon. They are not of primary importance for any other purpose. Only by using the attributes for the purpose of Wisdom and meditation one attains the fruits. By other instruments the desired purpose may seldom be fulfilled, thus in Braha Tantra.

॥ ॐ आत्मशब्दात् ॐ ॥ १६ ॥

आत्मैत्येवोपासीत' इत्यनुपसंहार प्रमाणम्॥

Commentary

One should propitiate as the Self thus is conclusion of the scriptures.

॥ आत्मगृहीत्यधिकरण ॥ ९ ॥

॥ ॐ आत्मगृहीतिरितरवदुत्तरात् ॥ १७ ॥

भाष्य

'न च आनंदादयः प्रधानस्य' इत्युक्तिवियोधः । यतः 'सत्यं ज्ञानमनन्तं ब्रह्म' इतिवदेव आत्मशब्दगृहीतिः । 'आत्मह्येते सर्व एकी भवन्ति' इत्युत्तरात् । ' आनंदानुभवत्वाच्च निर्दोषत्वाच्च भण्यते । नित्यत्वाच्च तथाऽऽत्मेति वेदवादिभिरीश्वरः' इति ब्रह्मचंत्रे ॥

Commentary

For bliss and the rest are not the primary purpose, such statement appears contradictory whereas the statements - Satya, the Prime Existence is Bliss and Wisdom, Brahman is Bliss and Wisdom appear more akin to the word Self. In the Self, verily all becomes united, thus having said. Experience of Bliss,

being taintless, eternal, also the Self and as the Supreme One in Vedic scriptures. Thus having been spoken in Brahmataarka.

॥ अन्याधिकरण ॥ १० ॥

॥ ॐ अन्वयादितिचेत्स्याधवधारणात् ॐ ॥

भाष्य

सर्वगुणानामन्वय आत्मशब्दे भवति । 'आप्तव्याप्तेरात्मशब्दः परमस्य प्रयुज्यते' इति वचनादिति चेत्सत्यम् । स्याच्चैवम् । आत्मैतैवेत्यैवधारणात् । अन्यथा सर्वोपसंहारवचनविरोधः ॥

Commentary

The conclusion of all become spoken as The Self. The word self enveloped by the Self becomes the attributes of the Supreme Being, thus by these words the Prime Existence. That indeed is the proper, the Self verily being the upholder. Otherwise all the conclusions being contradictory.

॥ कार्याधिकरण ॥ ११ ॥

॥ ॐ कार्याख्यानादपूर्वम् ॐ ॥ ११ ॥

भाष्य

'अलौकिकस्तस्य गुणा ह्युपास्या अलौकिकं मुक्तिकार्यं यतोऽस्य' इति कार्याख्यानादन्यत्राहृष्ट्वा एव गुणा उपास्याः ॥

Commentary

Wonderous and uncommon are his attributes which deserve to be propitiated since Wonderous and uncommon is the purpose of the seeker to be delivered. Since the action to be performed is uncommon it not found mentioned anywhere else.

॥ समानाधिकरण ॥ १२ ॥

॥ ॐ समान एवं चाभेदात् ॐ ॥ २० ॥

भाष्य

अपूर्वत्वेऽपि समानामेवोपसंहारः । न तु त्रिविक्रमत्वादीनां कादाचित्कानां पृथक्त्वेन । नित्यविक्रान्त्यादिष्विन्तर्भावात् ॥

Commentary

Unseen since earlier times, his actions performed though common and seen separately in rare times, to be considered separately in cases like glory by his three-step would not be proper, since his glory is evident even in performance of his common actions.

॥ ॐ संबन्धादेवमव्यत्रापि ॐ ॥ २१ ॥

भाष्य

परमात्मसंबंधित्वेन नित्यत्वात् त्रिविक्रमत्वादिष्वप्युपसंहार्यत्वं युज्यते । 'गुणास्त्रैविक्रमाद्याश्च संहर्तव्या न संशयः । विरिचस्यैव नान्येषां स हि सर्व गुणाधिकः' इति ब्रह्मतन्त्रे ॥

Commentary

As regards the Supreme Self being eternal propitiation as in the case of descents like Trivikram would be appropriate. Because related with the attributes of Trivikram there would be no doubts about the conclusion, thus in Brahma Tantra.

॥ नवाविशेषाधिकरण ॥ १३ ॥

॥ ॐ न वा विशेषात् ॐ ॥

भाष्य

न वाऽऽत्मशब्देन सर्वगुणगृहीतिः । अधिकारि विशेषात् ॥

Commentary

The word आत्म - the Self having been used accessing all the attributes would not be possible, specially having spoken of special qualification.

॥ ॐ दर्शयति ॐ ॥ २३ ॥

भाष्य

'सर्वाङ्गुणानात्मशब्दो ब्रवीति ब्रह्मादीनामितरेषां न चैव' इति भाल्लवेयश्रुतिः' ॥

Commentary

The word आत्म, the Self refers the entirety of the attributes, not in relation to four-faced Brahma or the rest, thus in Bhallaveya scripture.

॥ संभृत्याधिकरण ॥ १४ ॥

॥ ॐ संभृतिद्युव्याप्त्यपि जातः ॐ ॥ २४ ॥

भाष्य

संभृतिद्युव्याप्त्यपि अपि देवादिनामुपसंहर्तव्ये नान्येषाम् । अत एव योग्यताविशेषात् ॥ 'देवादिना मुपस्यास्तुभृतिव्याप्त्यादयो गुणाः । आनंदाद्यास्तु सर्वेषामन्यथाऽनर्थकृद्भवतेत्' इति च तर्कः ॥

Commentary

One should expect the divinities and none others being capable to uphold the worlds and envelope the space. This is because of their special competence. In Brahmataarks it is pointed out that the divinities possess the Bliss and the rest are possible to be conceived, such thoughts in respect of others are sure to cause bad effects.

॥ पुरुषविद्याधिकरण ॥ १७ ॥

भाष्य

यस्यां विद्यायां महागुणा उत्पन्ते सोत्तमानामितरा अन्येषामित चेन्न ॥

Commentary

In divinities's wisdom whatever superior attributes are spoken, those attributes are not expected in others.

॥ ॐ पुरुषविद्यायामपि चेतरेषामनाम्नानात् ॐ ॥ २७ ॥

भाष्य

पुरुषसूक्तोक्तविद्यायामपि केषांचिद्गुणानामनाम्नानात् ॥ 'सर्वतः पौरुषे सूक्ष्मेगुणाः विष्णोरुदीरताः । तत्रापि नैव सर्वेऽपि तस्मात्कार्योपसंहतिः' इति ब्रह्मतर्के ॥

Commentary

In Purusha Sukta some attributes not been mentioned and as said in Brahmatarka - even though in Purusha Sukta all the attributes are not mentioned, even then they should be considered as having been conclusively indicated.

॥ वेदादिकरण ॥ १६ ॥

॥ ॐ वेदाद्यर्थभेदात् ॐ ॥ २६ ॥

भाष्य

'भिन्दि विद्धि श्रुणीहीति फलभेदेन सर्वशः । यत्यादीनां तेष्वयोगान्नाधिकारैकता भवेत् । अयोग्योपासनादीयुरनर्थं चार्थनाशनम् इति बृहत्तरे ॥

Commentary

Since propitiation by violent means gives entirely unwholesome results, such actions become entirely unproductive. Improper propitiation gives not only unwholesome results but also cause destruction of one's wellbeing, thus in Brahmatantra.

॥ हान्याधिकरण ॥ १७ ॥

भाष्य

मुक्तस्योपासना कर्तव्या न वा इत्यतो ब्रवीति -

Commentary

Is it necessary for one desiring deliverance perform propitiation or it is not required. To alleviate such doubts is spoken hereafter-

॥ ॐ गानो तूपायनुशब्दशेषत्वात् कुशाछंदस्तुत्युपगानवत्तदुक्तम् ॥ २७ ॥

भाष्य

वित्यतस्वाध्यायनंतरं स्वेच्छया कुशाग्रहणं स्तुत्युपगानवदेव मोक्षे उपासनादिः । 'ब्रह्मविदाप्नोति परम्' इति मोक्षावाक्येषात्वादितरेषाम् ॥ तच्चोक्तम् - 'एतत्सामगायन्नास्ते' इत्यादि । ब्रह्मतर्के च - 'मुक्ता अपि कुर्वन्ति स्वेच्छयोपासनं हरेः । नियमानंतरं विप्राः कुशाद्यैरप्यधीयत' इति ' ॥ 'कृष्णो मुक्तैरिज्यते वीतमोहैः' इति च भारते ॥ड

Commentary

Willingly with regular meditation and other self-disciplines, with one pointed attention, and adoration by way of recitation one attains the Wisdom of Brahman, this is about actions to be performed for deliverance, it also having been emphasised in scriptures - by way of recitation etc. Brahmatarka also reiterates that even the one who are delivered willingly propitiate Hari. Men of wisdom perform regular actions as required using Kusha grass etc. Even in Mahabharata we find entailment that Krishna is being propitiated by those who are liberated with their mind completely free from sorrow.

॥ॐ सांपराये तर्तव्यापाभावात्तथाह्यन्ये ॐ ॥ २८ ॥

भाष्य

स्वेच्छयैवेत्यंगीकर्तव्यम् । मुक्तस्य तीर्णत्वात् । 'तीर्णो हि तदा सर्वान् शोकान् हृदयस्य भवति' इति ह्यन्योपासको पठति । वायुप्रोक्ते च 'स्थितिप्रज्ञमाप्तेये ज्ञानेन परमात्मनः ब्रह्मलोकं गतास्सर्वे ब्रह्मणा च परं गताः । तीर्णतर्तव्यभावाश्च स्वेच्छयोपासते परम्' इति ॥

Commentary

The liberated ones willingly engage in propitiation having become delivered. Others say that having been liberated become delivered of all sorrows from their heart. Vayu Purana says that by wisdom of the Supreme Self others obtain the state of equanimity of consciousness and all go to the world of Brahman reach out to the supreme Brahman and with complete freedom propitiate the transcendental one.

॥ छंदाधिकरण ॥ १८ ॥

भाष्यं

कर्म अपि कुर्वन्ति न वा इति अत आह -

Commentary

Do they perform the prescribed actions or not? To this the answer is given -

॥ ॐ छंदत उभयाविरोधात् ॐ ॥ २९ ॥

भाष्य

स्वेच्छया कुर्वन्ति न वा । बंधप्रत्यवाययोः अभावात् ॥

Commentary

Willingly they perform or not, there being absence of bondage or impediment.

॥ ॐ गतेरर्थवत्वमुभयथाऽन्यथा हि विरोधः ॐ ॥ ३० ॥

भाष्य

बंधप्रत्यवायाभावे हि मोक्षस्यार्थवत्वम् । अन्यथा मोक्षत्वमेव न स्यात् ॥ 'कदाचित्कर्म कुर्वन्ति कदाचित्कनैव कुर्वन्ते । नित्यं ज्ञान स्वरूपत्वान्नित्यं ध्यायन्ति। केशवम् ॥ तीर्णतर्तव्यभागा ये प्राप्तानंदाः परात्मनः । प्रत्यवायस्य बंधस्याप्यक्रावात् स्वेच्छया भवेत्' इति ब्रह्माण्डे ॥

Commentary

Absence of bondage and impediment, verily, is deliverance. Or else there would be no deliverance at all. Some time they perform actions, some time they do not perform, but they being eternal in essence propitiate Keshava continuously. Having crossed over all impediments they revel in the bliss of the Supreme Self. Detached from performance or non-performance of actions they remain free in their choice, thus in Brahmand Purana.

॥ ॐ उपपन्नस्तत्तलक्षणार्थोपलब्धेर्लोकवत् ॐ ॥ ३१ ॥

भाष्य

उपपन्नेश्वैवंभावः प्राप्रत्वात्तलक्षणस्य फलस्य । यथा लोके व्दर्थत्वेन विष्णुक्रमणादिकं कृत्वा समाप्तकर्मच्छेया करोति न करोति च ॥

Commentary

Becoming harmonious in one's inclination is proper, since it becomes manifest as the fruit of Bliss thereof, even as in primordial world the actions performed in relation to Vishnu being the instruments, they remain free with self-will to perform action or refrain from doing any actions.

॥ अनियमाधिकरण ॥ १९ ॥

॥ ॐ अनियमः सर्वेषामविरोधाच्छब्दानुमानाभ्याम् ॐ ॥ ३२ ॥

भाष्य

प्राप्तज्ञानानामपि केषांचित् मुक्तिप्राप्तिः केषांचित् न, यथोपसंहारनियम इति न मन्तव्यम् ॥ 'सर्वे गुणा ब्रह्मणैव ह्युपास्या नान्यैर्देवैः किमु सर्वमनुष्यैः' इत्युपसंहारविरोधादन्यत्रा विरोधात्मक ॥ 'न कश्चिद्ब्रह्मवित् सृतिनुभवति मुक्तो ह्येव भवति तस्मादाहुः सृतिहेति' इति कौण्डिन्यश्रुतेश्च । यथा केषांचिन्मोक्ष एवमन्येषामित्यनुमानाच्च ॥

Commentary

Even after being enlightened to Wisdom some become delivered and some do not, this one should conclude as the rule. All attributes are to be used in propitiation of Brahman and not in reference to any

other divinities or human beings, such conclusion having been contradicted, there is prohibition at all for all the rest. The one who is aware of Brahman scarcely revels in temporal world but becomes delivered, therefore, Brahman is said to be destroyer of the temporal world, thus in Kandinya scripture. Therefore even as deliverance is assured for some even so it is assured for all, this alone is conclusion.

॥ यावदधिकाराधिकरण ॥ २० ॥

॥ ॐ यावदधिकारमवस्थितिराधिकारिकाणाम् ॐ ॥ ३३ ॥

भाष्य

'यथा यथाधिकारो विशिष्यते एवं मुक्तामानंदो विशिष्यते । मनुष्येभ्यो गन्धर्वाणामां गन्धर्वेभ्य ऋषीणामृषिभ्यो देवानां देवेभ्य इन्द्रस्य इन्द्रारुद्रस्य रुद्राब्रह्मण एष ह्येव शतानन्दः' इति चतुर्वेदशिखायाम् ॥ अध्यात्मे च - 'ज्ञानं चोपासनं चैव मुक्तामानंद एव च । यथाधिकारं देवानां भवन्त्येवोत्तरोत्तरम्' इति ॥

Commentary

Even as one becomes qualified even so does the delivered one revels in Bliss. More than the human beings, the Gandharvas, more than the Gandharvas, the Seers, more than the Seers, the divine ones, more than the divine ones, Indra, more than Indra, Rudra, more than Rudra, Brahman revel by hundred-fold., thus in section of the Vedas. Even in spiritual sense, Wisdom, propitiation and the Bliss in deliverance also, qualification for the divine beings becomes increasingly more and more.

॥ ॐ अक्षरधीयां त्व विरोधः सामान्यतद्वावाभ्यनौपसदवतदुक्तम् ॐ ॥ ३४ ॥

भाष्य

न चासमत्वेन विरोधो भवति । ब्रह्मधीत्वात् दोषाभावसाम्यादुत्तमेभ्योऽन्येषां भावाच्च । औपसदवत्तिष्यवत् । उक्तं च तुरुश्रुतौ - 'नानाविधा जीवसंघा विमुक्तौ न चैव तेषां ब्रह्मधीयां विरोधः । दोषाभावाद्गुरुशिष्यादिभावाल्लोकेऽपि नासौ किमु तेषां विमुक्ततेः' इति ॥

Commentary

If there is no similarity, there is no contradiction because being wise in Wisdom of Brahman and being devoid of empirical taints they are like a good learner better than the best. It has also Ben mentioned in Tura scripture that in respect of many who are delivered no contradiction ever results, being wise in Wisdom. In primordial world there is no contradiction due to the presence of good learners, then how can there be any taint in deliverance?

॥ इयदामननाधिकरण ॥ २१ ॥

॥ ॐ इयदामनानात् ॐ ॥ ३५ ॥

भाष्य

नामादारभ्य प्राणांतमुत्तरोत्तरोत्तमत्वमुक्तम् । न प्राणात्किंचित्भूय उक्तम् । तथाऽपि पूर्ववत्स्यादिति न वाच्यम् । 'प्राणो वाव सर्वेभ्यो भूतान् हि प्राणाद्भूयान् प्राणो ह्येव भूयांस्तस्माद्भूयान्नाम' इति कौठरव्यश्रुतेः ॥

Commentary

Beginning with essences reaching gradually to प्राण, the Prime Breath better things are spoken. There is nothing greater than प्राण, the Prime Breath. Even then one should speak as done earlier. Among all, प्राण, the Prime Breath, verily is the greatest. greater than प्राण, the Prime Breath there none other. Therefore, प्राण, the Prime Breath is known as the final goal, thus in Kauntharavya scripture.

॥ ॐ अंतरा भूतग्रामवजिति ॐ ॥ ३६ ॥

भाष्य

यथा भूतग्राम एकस्मादेक उत्तमोऽस्त्येव एवं प्राणादपि परमात्मनमन्तरा विद्यते इति चेन्न । प्राणादुत्तमभावे प्रमाणमुक्तम् । अन्यत्रोत्तमभावे न प्रमाणम् दृश्यते चान्यत्रोत्तमत्वम् ।

Commentary

Even as among the Jivas there exists one better than the other, even so between the प्राण and the Supreme Being there exists, thus no one should say. Because it is already been said earlier by evidence that there is no one greater than प्राण, in other cases due to the absence of any evidence, thus having said in many good scriptures.

॥ ॐ अन्यथा भेदानुपपत्तिरिति चेन्नोपदेशवत् ॐ ॥

भाष्य

प्राणस्य सर्वोत्तमत्वे परमात्मना भेदानुपपत्तिरिति चेन्न । श्रुत्युपदिष्टवदुपपत्तेः । अन्येभ्यः प्राणस्योत्तमत्वं तस्मात्परमात्मनो ह्युपदिष्टम् ॥

Commentary

Since प्राण, the Prime Breath is spoken about his being best there is reason for considering to be distinct from the Supreme Self. It would be more as mentioned in scripture. The Prime Breath is superior than all the rest and Supreme Being is superior to the Prime Breath, thus has been said.

॥ व्यतिरेकाधिकरण ॥ २२ ॥

भाष्य

न इति चेन्न ॥

Commentary

It would not be proper to say that no one is superior to the Prime Breath.

॥ ॐ व्यतिहारो विशिषंति हीतरवत् ॐ ॥ ३८ ॥

भाष्य

उक्तं प्राणात्परमात्मनः उत्तमत्वं पूर्वोक्ताध्याहाहरेण 'एष तु वा अतिवदति' इति विशिषंतिहि । यथेतेषु विशेषणम् ॥ 'उत्तमत्वं हि देवानां मुक्तावपि हि मानवजाति ॥ तेभ्यः प्राणस्य तस्माच्च नित्यमुक्तस्य वै हरेः' इति च ब्रह्मतन्त्रे ॥

Commentary

The Supreme Self is spoken as superior to प्राण, the Prime Breath in the previous references. With the words एष तु अतिवदति with this description, even as he is different, thus having been described. Even in deliverance the Supreme Self is superior than the human beings. Superior to the others is the Prime Breath and compared to the Prime Breath Hari is eternal free, thus in Brahmatantra.

॥ सत्याद्यधिकरण ॥ २३ ॥

भाष्य

कृतिर्निष्ठा विज्ञानमित्यादीनां भेदाद्ब्रह्मवः उत्तमानां इति चेन्न ॥

Commentary

Having spoken of the differences in action, faith and wisdom of one says that there are many who are superior to Prime Breath then it would not be proper.

। ॐ सैव हि सत्याद्यधिकरणः ॐ ॥ ३९ ॥

भाष्य

सत्यादिगुणास्तस्याएव परदेवतायाः स्वरूप भूताः । ब्रह्मतर्के च - 'नामादि प्राणपर्यन्ताद्यो हि सत्यादिरूपवान् । तस्मै नमो भगवते विष्णवे सर्वजिष्णवे' इति ॥ 'सत्याद्या अहमात्मांता यद्गुणारसमुदारिताः । तस्यै नमो भगवते यस्मादेवविमुच्यते ॥

Commentary

The attributes like Satya, the Prime Existence became the identity of the Supreme Godhead. नाम, the essence reaching out till प्राण, the Prime Breath - all these are verily the form of सत्य, the Prime Existence. To him be our obeisance, to the Resplendent Vishnu who verily is the ever winner. Whose attributes from सत्य, the Prime Existence to I am the Self are all delineated extensively and who delivers from the primordial world is - to the resplendent one be our obeisance.

॥ कामाधिकरण ॥ २४ ॥

भाष्य

प्रकृतेरपि जन्मादेः संसारप्राप्तेः किमिति नामादिष्वपाठ इत्यत्रोच्यते -

Commentary

If from Nature one acquires birth and the primordial life, why then all these various designations? This has been clarified hereafter.

॥ ॐ कामादितस्त्र तत्र चाऽयतनादिभ्यः ॐ ॥ ४० ॥

भाष्य

स्वेच्छस्यैव मूलस्थाने स्थिताऽन्यत्रावतारान् करेतीश्वरेच्छानुसरेण । 'सर्वायतना सर्वकाला सर्वेच्छा नबद्धाबंधिका सैया प्रकृतिरविकृति' इति वत्स श्रुतेः ॥ ' नामादयस्तु बद्धत्वान्मोचकत्वात्परोऽपि च ।

उभयोरप्यभावेन यथाऽव्यक्तं न तूदितम् । य श्रुतौ तथा जीवपरावुच्येते किंचनेतरत् । नोच्यते च तदा तत्त्वदयं वै समुदाहृतम् ॥ इति ब्रह्मतर्क ॥

Commentary

Abiding within one's own place performing actions in many diverse forms in accordance with the desires of the Supreme Lord, in all places, in all the periods within the bounds of one's desires, in limited and unlimited forms, the Prakriti becomes modified, thus in Vatsa Scripture. Since the manifest forms are bound on becoming modified the Supreme Being becomes the liberator from their bondage. Both Prakriti and Purusha do not become manifest as they exist in unmanifest forms. As explained in scriptures so do they come to be explained as Jiva and the Supreme one different from the other but the both are not spoken in that manner when they are united with each other.

॥ ॐ अदरादलोपः ॐ ॥ ४१ ॥

भाष्य

अबद्धत्वेऽपि भक्तिविशेषादेवोपासनाद्यलोपस्तस्या भवति ॥ 'यथा श्रीनित्यमुक्तामाऽपि प्राप्तकामाऽपि सर्वदा । उपास्ते नित्यशो विष्णुमेवं भक्तो हरेर्भवत्' इति ब्रह्मतन्त्रे ॥

Commentary

Prakriti though not bound (by the primordial world) due to special devotion to the luminous Lord, the bondage becomes dissolved. Though eternally unbound and ever endowed with all desires Prakriti propitiates singularly Vishnu alone, become united with Hari, thus in Brahatarka.

॥ ॐ उपस्थितेस्तद्धवनात् ॐ ॥ ४२ ॥

भाष्य

अनादिकाले भगवत्संबंधित्वाद्युज्यते च नित्यमुक्तत्वं तस्याः । 'द्वावेतावनादिनित्यावनादियुक्तौ नित्य मुक्तावनादिकृतौ नित्य कृतौ योऽयं परमो या च प्रकृतिरिति ह्यस्यां परमो रमते ह्यस्मिन्प्रकृति स्वस्मिन्ह रमते परमो न स्वस्मिन्कृतिरत एनमाहुः परम' इति गौपवनश्रुतिवचनात् ॥

Commentary

Since the relation with the Resplendent One is from the time immemorial, eternal deliverance also comes to be in existence. These two, eternal from the beginning and eternally together, eternally unbound and eternally resurgent and ever resurgent, both as the Supreme Being or as the Prakriti, the Supreme Being revelling in Prakriti and Prakriti revelling in the Supreme Being, the Supreme Being revelling in his own form but Prakriti does not revelling in her form, therefore He the Supreme Being alone is said to be revelling in his own Creation, thus in Gaupavana scripture.

॥ विधार्णनाधिकरण ॥ २७ ॥

भाष्य

दर्शनार्थं ह्युपासनम् । तच्चश्रवणादेरेव भवति । अतः किमर्थमित्यत्रोच्यते ॥

Commentary

Propitiation verily is through drily direct perception. If so then for what purpose being receptive (reflective and meditative) fulfil? That is replied here.

॥ ॐ तन्निरधारणार्थनियमस्तदृष्टेः पृथग्ध्यप्रतिबंधः फलम् ॐ ॥ ४३ ॥

भाष्य

तत्त्वनिश्चयो वेदार्थनियमश्च ब्रह्मदृष्टेः पृथगेव । हि शब्देन 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः' इति श्रुति सूचयति । श्रवणादिफलं चाज्ञान विपर्ययादिदर्शन प्रतिबंधनिवृत्तिः ॥ ब्रह्मतर्के च - श्रुत्वा मत्वा तथा ध्यात्वा तदानीम् विपर्ययौ । संशय च पराणुद्य लभते ब्रह्मदर्शनम् इति ॥

Commentary

Ascertaining the principles as well meaning of the Vedic Wisdom is different than direct seeing of the Brahman. Therefore the scripture suggests one should be receptive, reflective and meditative. The fruits of being receptive are being wise of the contradiction and termination of the obstacles. Being receptive, reflective and meditative of the contradictions and all doubts being resolved one experiences the Brahman, thus says Brahmataarks.

॥ ॐ प्रधानवदेव हि तदुक्तम् ॐ ॥ ४४ ॥

भाष्य

'न च श्रवणादिमात्रेण ब्रह्मदृष्टिर्भवति, किंतु सेतिकर्तव्येन । यथा गुरुदत्तं तथैव भवति । 'आचार्यवान् पुरुषो वेद' इति ह्युक्तम् ॥

Commentary

it is clarified that one does not experience Brahman only by being receptive etc along with performing one's prescribed actions.As one becomes as the Preceptor provides. The Preceptor should be consider veritable Supreme Person, thus having been said.

लिंगभूयस्त्वाधिकरण ॥ २७ ॥

भाष्य

गुरुप्रसादः स्वप्रयत्नो वा बलवानिति निगद्यते ॥

Commentary

Preceptor's grace, one's own efforts or being qualitatively strengthened, thus having been emphasised.

॥ ॐ लिंगभूयस्त्वात्तधि बलीयस्तदपि ॐ ॥ ४५ ॥

भाष्य

ऋषादिभ्यो विद्यां ज्ञात्वाऽपि सत्यकामत्वमन्येषां 'भगवांस्त्वेव मे कामं ब्रूयात्' , 'श्रुतं ह्येव मे भगवद्दृश्य आचार्यहैव विद्यां विदिता साधिष्ठं प्रापयति' इति वचनात् । 'अत्र ह न किंचन वीयाय' इत्यनुज्ञानादुप कोसल वचनाच्च लिंगभूयस्त्वादुरु प्रसाद एव बलवान् । तर्हि तावताऽलमिति न मन्तव्यम् । 'श्रोतव्योमन्तव्यः'

इत्यादेस्तदपि कर्तव्यम् । वराहे च गुरुप्रसादो बलवान् तस्मादबलवत्तरम् । तथापि श्रवणादिश्चकर्तव्यो मोक्षसिद्धये इति ॥

Commentary

Even Seers having been wise in Wisdom Satyakama said, O Resplendent One, instruct me what're desirable, I have heard that when instructed by a Preceptor does one becomes qualified, whereupon I will face no hindrances. Having thus instructed further to Upakosala, it came to be identified that Grace of the Preceptor is verily all powerful. Even then one should not consider that the grace of the Preceptor is satisfying all by itself. Becoming receptivity, reflectiopl and meditation is required to performed. Preceptor's instruction is powerful other than there is nothing else more powerful, thus having said in Varaha Purana. Therefore, being receptive etc are absolutely necessary for becoming delivered.

॥ पूर्वविकल्पाधिकरण ॥ २८ ॥

॥ ॐ पूर्वविकल्पः प्रकरणास्यात्क्रियामानसनत् ॐ ॥ ४६ ॥

भाष्य

न च पूर्वप्राप्त एव गुरुरिचि नियमः । समग्रानुग्रहंवेत्पश्चतनः करोति स्वयमेव तदा विकल्पः स्यात् । मानसक्रियावत् यथोभयोर्ध्यानयोः समयोः । 'पूर्वमाजुतमो लब्धः स्वयमेव गुरुर्यदि । गृणहीयादविचारेण विकल्पः समयोर्भवेत् ॥ 'समग्रानुग्रहाभावात्सत्यकामः स्वकं गुरुम् । ऋषभाद्यनुज्ञया चैव प्राप्ततस्माद्धि युज्यते' इति बृहत्तन्त्रे ॥ 'सम्यग्रानुग्रहं कश्चित्स्वयमटेव समो यदि । कुर्यात्पुनश्च ब्रणहीयादविरोधेन कामतः ॥ ध्यानयोः समयोयः द्वद्विकल्पः सामंतो भवेत् । एवं गुरोर्द्वितीयस्य विकल्पो ब्रह्मणेपि च इति महासंहितायाम् ॥

Commentary

The Preceptor provided earlier, there is no such rule, if a Preceptor provided later bestows grace, then he becomes on his own an alternative. Then both becomes equally the source leading to meditation. If one obtains a Preceptor superior than the prior one and himself removes ignorance one should accept without much thought. If there is any differences between them then one may accept either of them? Since Satyakama was not satisfied with the prior Preceptor, taking the permission from the Bull and other Preceptors accepted from Gautam the instructions, thus on Brihat Tantra. If one obtains a Preceptor who was equal with the prior Preceptor and agrees to impart then if there is no opposition then he should willingly approach the later Preceptor. For meditation whichever is more conducive, accepting the same would be proper. In which case the latter Preceptor become acceptable, thus in Mahasamhita.

॥ ॐ अतिदेशाश्च ॐ ॥ ४७ ॥

भाष्य

'ब्रह्मोपास्व ब्रह्मोपचरस्व चच्छृणु हितत्वाम व तु । यथा ब्रह्मोपरचेर्यथा मामुपचरेर्ये चान्येऽस्मद्धिधाः श्रेयसश्चतानुपास्व तानुपरस्व तेभ्यः श्रुणु ही ते त्वामवंतु' इति पौष्यायणश्रुतावतिदेशाच्च ॥

Commentary

Brahman should be propitiated, Brahman should be meditated, one should be receptive to him, may He protect you. (The Preceptor says) even as you serve Brahman even so serve me as well. Even as you serve me well even so serve others like me as well, so that you will be graced by them as well. Be receptive to them so that you be protected. Thus Paushyayan scriptures says.

॥ विद्याधिकरण ॥ २९ ॥

भाष्य

न च 'कर्मण्यैव हि संसिद्धिमास्थिता जनकार्यः' इत्यादिनाऽन्यन्मोक्षसाधनम् ।

Commentary

Janaka and others attained excellence, verily ,by performing the prescribed actions, thus other mediums for deliverance having been spoken.

॥ ॐ विद्यैव तु विधारणाधिकरण ॐ ॥ ४८ ॥

भाष्य

'तमेवं विदित्वाऽतिमृत्युमेति नान्यः पंथा विद्यते अयनाय' इतिनिर्धारणाद्विद्यैव मोक्षः ॥

Commentary

Being wise of Him in this manner transcend death for this purpose (the deliverance), for no other Path is found for this purpose. Thus having been decidedly spoken, only being wise in Wisdom deliverance is assured.

॥ ॐ दर्शनाच्च ॐ ॥ ४९ ॥

भाष्य

न केवलं विद्यया किंत्वपरेक्षज्ञानेनैव च । 'सर्वान्परो मायया यं सीनीते दृष्ट्वेव तं मुच्यते नापरेण' इति कौशिकश्रुतेः ॥

Commentary

Not only from Wisfom but through supra-sensory perception does one experience the transcendental Supreme Being, who has bound the all by Maya, his power of formatting. Only then he becomes delivered, thus in Kaushik scripture.

॥ श्रुत्याधिकरण ॥ ३० ॥

॥ॐ श्रुत्यादिबलीयस्त्वाच्च न बाधः ॐ ॥ ५० ॥

भाष्य

सावधारणा बलवती श्रुतिः । 'इन्द्रोऽश्वमेधांशुभतमिष्टाऽपि राजा हह्माणमीढ्यं समुवाचोपसन्नः । न कर्मभिर्नधनैर्नैव चान्येः । पश्येत्सुखं तेन तत्त्वं ब्रवीति' इति बलवत्लिङ्गम् 'नसत्यकृतः कृतेन' इत्युपपत्तिश्च । 'कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः' इतियुक्ति मद्भगवद्भवनम् ॥ अतो न प्रमाणांतरबाधः । 'कर्मण्यैव' इत्ययोग व्यवच्छेद ॥

Commentary

Well-endowed and powerful is the scripture. Though Indra having performed hundred Ashva Edgar sacrifices became King (of the gods) took refuge in Brahman by propitiating him - not by performing actions, not by offering wealth nor by any other methods. Thus seeing wellbeing he sought the foundational principle, which is powerful indication of the actions to be performed and the actions not to be performed, thus became eligible. The Jiva is bound by performing actions and becomes delivered by being wise in Wisdom. Therefore the enlightened ascetics do not perform actions, thus the Resplendent Lord having spoken. Therefore there is no contradiction in the conclusive evidence that performance of actions being wise in Wisdom is assured path that leads to deliverance.

॥ अनुबंधाद्यधिकरण ॥ ३१ ॥

॥ ॐ अतुबंधादिभ्यः ॐ ॥ ५१ ॥

भाष्य

न केवल श्रवणादिभिर्गुरुप्रसादेन च ब्रह्मदर्शनम् । किंतु भक्त्यादिभिश्च । 'सर्वलक्षणसंपन्नःसर्वज्ञोविष्णु तत्परः । यद्गुरुः सुप्रसन्नः सन् दद्यात्तन्नान्यथा भवेत् ॥ तथाऽप्यनादिसंसिद्धो भक्त्यादि गुणपूर्णतः । लभेद् गुरु प्रसादं च तस्मादेवैवमाचक्षते तद्भवेत्' इति ॥ भक्तिर्विष्णौ गुरौ चैव गुरोर्नित्यप्रसन्नताम् । दद्यात्तच्छमदमार्दी च तेन चैते गुणाः पुनः ॥ तैसर्वैः दर्शनं विष्णोः श्रवणादिकृतं भवेत्' इति च नारायण तंत्रे ॥

Commentary

Not by listening, not by the grace of the Preceptor alone is the experience of Brahman, but also being in communion with. Endowed with all auspicious attributes, all wise in Wisdom, Vishnu is transcendental. The Preceptor who being pleased gives that would not become of no use. Even then one who continuously in communion with restraint on mond senses, receives grace from the Preceptor whereupon he becomes devoted and becomes in communion, thus having been said. Communion with Vishnu and with the Preceptor as well, keeping the Preceptor ever pleased, restraint and control give one again greater access to enlightened Wisdom. By all these action one become increasingly qualified to observe Vishnu directly. the listening etc becoming worthwhile, thus in Narayana Tantra.

॥ प्रज्ञांतराधिकरण ॥ ३२ ॥

॥ ॐ प्रज्ञांतरपृथक्त्वत् दृष्टिश्च तदुक्तम् ॐ ॥ ५२ ॥

भाष्य

उपासनाभेदवत्तदर्शनभेदः । तच्चोक्तं कमठश्रुतौ - 'अंतर्दृष्टयोर्बहिर्दृष्टयो अवतारदृष्टयः सर्व दृष्टय इति । देवावाव सर्वदृष्टयस्तेषु चोत्तरोत्तर माब्रह्मणो अन्येषु यथायोगं यथा ह्याचार्याः आचक्षते' इति ॥ अध्यात्मे च - दृष्टैव ह्यवतारणां मुच्यन्ते किचिदंजसा । दर्शनेनांतरेणान्ये देवास्सर्वत्र दर्शनात् । तेषां विशेषमाचार्यो वेति सर्वज्ञतांगतः' इति॥

Commentary

With difference in propitiation comes different experience. Therefore it is said from internal perception and external perception, perception of the descents and perception everywhere - all these are verily perceptions beginning from luminous divinities progressively to Brahman himself, whatever capacity one has accordingly does the Preceptor communicates. On reaching the spiritual level experiencing the descents some become delivered, experiencing the luminous divinities in all directions some others become delivered. For those who are specially distinguished Preceptors come to be known as wise in entirety of Wisdom, thus has it been said.

॥ न सामान्याधिकरण ॥ ३३ ॥

॥ ॐ सामान्यातप्युपलब्धेर्मृत्युवन्नहिलोकापतिः ॐ ॥ ५३ ॥

भाष्य

न सामान्यदर्शनमात्रेण मुक्तिः । यथा मृत्युमात्रात् । न हि लोकापतिमात्रं मुक्तिः । 'सामान्य दर्शनाल्लोका मुक्तिर्योग्यात्मदर्शनात्' इति हि नारायणतंत्रे ॥ 'मुच्यते नात्र संदेहो दृष्टव्यातुस्वात्मयोग्यया' इति च ॥ 'दर्शनेनात्मयोग्येन मुक्तिर्नान्येनकेनचित्' इति चाध्यात्मे ॥

Commentary

Even as on death one is not delivered even so by ordinary perception (of the The Supreme Being) there is no deliverance. After ordinary perception the world becomes qualified for deliverance having perception of the Supreme Self, thus in Narayan Tantra. Will assuredly delivered by the perception of the Supreme Self, thus also having said. With perception of the Supreme Supreme Self deliverance is sure, not from any other manner, thus also in Adyatma scripture.

॥ प्राणाधिकरण ॥ ३४ ॥

भाष्य

भक्तिरेवैनं नयति भक्तिरेवैनं दर्शयति भक्तिवः पुरुषो भक्तिरेवैनं भूयसि' इति माठर श्रुतेः न परमात्मना दर्शनमिति चेन्न । 'तस्यैष आत्मा विश्वे ब्रह्मधाम' इति श्रुतेः । कथं तहायेना श्रुतिः ॥

Commentary

Communion leads him life, communion shows him the way, communion is his refuge, communion verily is Supreme goal for him, thus is said in Mathara scripture. Not that it is direct perception of the Supreme Self. In this manner alone he is lead by the Supreme Self to the Abode of Brahman, thus in scripture. Then what about the scripture?

॥ ॐ परेण च शब्दस्य तादृद्ध्यं भूयस्त्वात्वनुबंधः ॐ ॥ ५४ ॥

भाष्य

परमात्मैव भक्त्यादर्शनं प्राप्य मुक्तिं ददातीति प्रधानसाधनत्वाद्भक्तिः करणत्वेनोच्यते ॥ मायावैभवे च -
'भक्तिस्थः परमो विष्णुस्तयैवैनं वशं न्येतेभ्यो । तयैव दर्शनं यातः प्रदद्यान्मुक्तिमेतया ॥ स्नेहानुबंधो
यस्तरिमन्बहु मानपुरस्सरः । भक्तिरुच्यते सैव कारणं परमेशिशुः इति ॥ सर्वशब्दानां ब्रह्मणि प्रवृत्तेश्च ॥

Commentary

Having attained the enlightened perception through communion with the Supreme Being deliverance is given as the principal result, the communion being spoken as the cause. Mayavaibhava scripture says further that dwelling in the state of communion by the power of Maya Vishnu takes him under his refuge. Being graced by direct perception he is lead to deliverance. Being wise in Wisdom of Brahman and having close companionship is communion. Communion is the principal reason for establishing relationship w oth Supreme Being, all that is spoken having been energised verily by Brahman alone.

॥ एकाधिकार ॥ ३७ ॥

भाष्य

जीवानां पृथगुत्पत्तेर्नादि योग्यतापेक्षेति न मन्तव्यम् । कुतः -

Commentary

Because Jivas do not have separate distinct births one should not think that they do not have separate distinct competence. Because –

॥ ॐ एक आत्मनश्यरीर भावात् ॐ ॥ ५५ ॥

भाष्य

अंशांशिनोरैकत्वमेव । अंशिकर्मविनिर्मितशरीर एवांशस्यभावात् ॥

Commentary

There exists similar essence in different fragments, though their actions come to be performed as per inclination of the bodies differently created.

॥ ॐ वृत्तिरेकस्तद्भावभावित्वान्न तूपलबधिवत् ॐ ॥ ५६ ॥

भाष्य

ज्ञानादि भावे लिद्यमानेऽपि नांशांशिनोः पृथग्भाव एव । तदुपासनादिभोगादंशस्य । परमसंहितायां च -
'अंशिनस्तुपृथग्जाता अंशास्तस्यैव कर्मणा । पुनरैक्यं प्रपद्यन्ते नात्र कार्या विचारणा' इति ॥

Commentary

On account of inclination of Wisdom and the rest there exists difference among them, but there is no

difference of the essence within them, though there is difference in the experience of the fragments. The fragments are born separately, the actions performed by the fragments also being different, but there manifests one common thread, for this there need no much thinking, thus in Paramasamhita.

॥ अंगावबद्धाधिकरण ॥ ३६ ॥

। ॐ अंगावबद्धास्तु न शाखासु हि प्रतिवेदम् ॐ ॥ ५७ ॥

भाष्य

ब्रह्माद्यंगजेवताबद्धोपासनादि प्रातिशाखं प्रतिवेदं च नोपयंहीयते । हिशब्दात् - समत्वाद्गोतमत्वाद्वा नांगदेवाद्युपासनम् । उपसंहार्यमित्याहुर्वेद सिद्धांतवेदिनः' इति ब्रह्मतर्कवचनात् ॥

Commentary

The deities presiding over limbs being bound by Brahman their propitious also becomes different but their Wisdom should not be considered as different. Being similar and all as superior they should not propitiated as being different from the others. The wise ones conclude expounding as Wisdom spoken, thus in Brahmatarka.

॥ ॐ मन्त्रादिवद्वाऽविरोधः ॐ ॥ ५८ ॥

भाष्य

सर्वदेवतामन्त्राः यथाऽधीयंत एवम विरोधो वा 'उपासनांगदेवानां परमांगतया भवेत् । उपसंहतिर्विशेषे तु फलानामन्यथा न तु । पुरुषाणां विशेषद्वा यथायोगं भविष्यति' इति ब्रह्मतंत्रे ॥

Commentary

Even as the mantras of the divinities are studied leven so their contradictions are studied, the propitiation of these subsidiary divinities become part of propitiation of the Supreme Being. Then the conclusions being special the fruits do not become contradictory. They become appropriate for the Persons as required, thus in Brshmatantra.

॥ भूमाधिकरण ॥ ३७ ॥

॥ ॐ भूमनः क्रतुवज्यायस्त्वं तथा च दर्शयति ॐ ॥ ५९ ॥

भाष्य

सर्वगुणेषु भूमगुणस्य ज्यायस्त्वं क्रतुवत्सर्वत्रसहभावात् ॥ दीक्षा प्रायणीयोदयनीयसवनत्रयाव भृथात्मकः क्रतुः ॥ 'भूमैव देवः परमोह्युपास्यो नैवाभूमा फलमेषां विधत्ते । तस्माद्भूमा गुणो वै विशिष्टो यथा क्रतुः कर्ममध्ये विशिष्टः इति गौपवनश्रुतिः ॥

Commentary

In all the attributes the prominent ones are those of the Supreme Being because during sacrificial performances they are used with equal prominence in all the cases. Performance of all those actions which make the instructions resurgent are those which are referred as sacrifices. As one full of

auspicious attributes becomes the reason for supreme propitiation and if propitiated as one not endowed with full attributes, then the fruits thereof will not be granted. Therefore the one who is endowed with all auspicious attributes becomes special even as in all performances of action sacrificial act becomes special, thus in Gaupvana scripture.

॥ नानाशब्दिकरण ॥ ३८ ॥

॥ ॐ नाना ब्दादिभेदात् ॐ ॥ ६० ॥

भाष्य

'शब्दोऽनुमा तथैवाक्षो योग्यताभेदतस्सदा । ब्रह्मेदीनामेकमर्थं बहुधा दर्शयन्ति हि अतः पूर्णत्वमीशस्यनानैवैषां प्रदृश्यते । अतः फलस्य नानात्वं नानैवोपासनं यतः इति ब्रह्मतर्के । अतो भूमत्वमपि नानैवोपास्यते ॥

Commentary

Scriptural word, inference and direct perception are in themselves are credible premises, showing many meanings in one Brahman and others. Therefore the complete and comprehensive entirety of the Supreme Lord is perceived by seekers in many forms. In view of the same proportion of the different forms seem to bring different fruits, thus Brahmataarks points out. Therefore Re the comprehensive attributes of the Supreme Lord are propitiated in various ways.

॥ विकल्पाधिकरण ॥ ३९ ॥

॥ ॐ विकल्पोविशिष्टफलत्वात् ॐ ॥ ६१ ॥

भाष्य

स्त्वयोग्योपासनानंतरं सामान्यस्यापि कस्यचिदुप्सनां विकल्पेन भवति विशिष्टफलपेक्षया ॥ 'मुक्त्यर्थमात्म योग्यं हि कार्यमेव ह्युपासनम् । नृसिंहादिकमन्यच्च दुरितादि निवृत्तये । उपास्यते यथायोगं न वा फलविभेदतः । इति च ब्रह्मतर्के ॥

Commentary

On propitiating the Supreme Being I according to one's capability for others normally whatever alternate forms found to be appropriate according to the expectation of desired fruits, come to be accepted. For the sake of deliverance appropriate for propitiation should be undertaken, leaving propitiation of other forms like Narasimha and others to avoid impediments or according the result desired, thus has been spoken in Brahmataark.

॥ काम्याधिकरण ॥ ४० ॥

॥ ॐ काम्यास्तु यथाकामं समुच्चीयेरन्न वा पूर्वहेत्वभावात् ॐ ॥ ६२ ॥

भाष्य

'यस्य यस्य हि यः कामस्तस्य तस्य ह्युपासनम् । तादृशानां गुणानां च समाहारं प्रकल्पयेत् ॥
अकामात्वान्मुमुक्षाणां न वा तेषामुपासनम् । तुष्ट्यर्थमीश्वरस्यैव नवोपासा विदुष्यति' इति ब्रह्मतन्त्रे ॥

Commentary

Whichever thing is desired by whichever person in accordance becomes his propitiation. Even as his attributes prompt him even so should be consider the manner of his propitiation. For those seeking deliverance actions are performed with desire in mind then those should such would please the Supreme Lord. Such propitiation would not go waste.

॥ अंगाधिकरण ॥ ४१ ॥

॥ ॐ अंगेषु यथाऽऽश्रयाभावः ॐ ॥ ६३ ॥

भाष्य

अंगदेवतानां यथा यथा परमेश्वरांगात्र तत्त्वं 'चक्षोः सूर्यो अजायत' इत्यादि तथा भावना कर्तव्या ॥

Commentary

As regards the divinities presiding over different limbs even as they have refuge even so will be their performance needs to be considered, the Sun became the eye, thus having been said.

॥ ॐ शिष्टेश्च ॐ ॥ ६४ ॥

भाष्य

'यस्मिन्न्यस्मिन्यो हि वांगे निविष्टः परस्य चिंत्यः सः तथा तथैव' इति पौत्रायणश्रुतेः ॥

Commentary

In whichever limb of the Supreme Being one has taken refuge in that role the particular divinity should be propitiated.

॥ ॐ समाहारात् ॐ ॥ ६५ ॥

भाष्य

'अंगैः पराद्ये हि देवा विसृष्ट्वास्तद्गुणान्परमे संहकेत । तांश्चापि तत्रैव विचिंत्य देवान् स्थानं मुमुक्षुः परमं व्रजेत' इति काशायणश्रुतौ समाहारं वचनात् ॥

Commentary

From whichever limb of the Supreme Being the divinities have been created in those limbs they should be propitiated. Thinking the divinities in the limb conceptualised the seekers traverse to deliverance, thus in Kashayana scripture.

॥ ॐ गुणसाधारण्यश्रुतेश्च ॐ ॥ ६६ ॥

भाष्य

'साधारण्यात्सर्वगुणाः परस्य समाहार्या स्तत्त्वदृशो मुमुक्षोः' इति माण्डव्य श्रुतेश्च ॥

Commentary

Since in Mandava scripture it having said further about the manner how the attributes of the Supreme Being should be propitiated –

॥ नवाधिकरण ॥ ४२ ॥

॥ ॐ न वाऽतत्सहभावश्रुतेः ॐ ॥ ६७ ॥

भाष्य

न वाऽनंदेवतोपसंहारः कार्यः । उपसंहारस्य सहश्रवणात् ॥

Commentary

Since all the different paths have been spoken about propitiation together with listening there no objection then whether one performs actions or not.

॥ ॐ दर्शनाच्च ॐ ॥ ६८ ॥

भाष्य

'सत्यो ज्ञानः परमानंदरूप आत्मेत्येवं नित्यदोपासनं स्यात् । नान्यत् किञ्चित् समुपासीत धीरः सर्वगुणैर्देवगणा उपासते' इति कमठश्रुतौ ॥

Commentary

The Wisdom of the Prime Existence having been received the form of the Bliss of Bestitude and considering that the Supreme Self verily is eternal. Those well-established in their intelligence propitiate the others not even in small measure worshipping the divine beings endowed with all attributes. Thus in Kamatha scripture.

॥ इति श्रीमत्कृष्णद्वैपायनकृतहृदयसूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये तृतीय अध्यायस्य तृतीय पाद संपूर्णः ॥

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तृतीय अध्याय

Third Chapter

चतुर्थ पाद

Fourth step

ज्ञानपाद

ज्ञानसामर्थ्यमस्मिन् पादे उच्यते ॥

Commentary

The power of Wisdom is spoken in this Chapter.

॥ पुरुषार्थाधिकरण ॥ १ ॥

॥ ॐ पुरुषार्थोऽतः शब्दादिति बादरायणः ॐ ॥ १ ॥

भाष्य

यद्दर्शनार्थमुपासनोक्तात्स्माद्दर्शनात्सर्वं पुरुषार्थं प्राप्तिरिति बादरायणो मन्यते । 'यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्चकामान् । तं तं लोकं जयते तांश्चकामांस्तस्मादातामजं ह्यर्चयेद्भूतिकामः' इति शब्दात् ॥

Commentary

For whose experience propitiation has been spoken by experiencing him one becomes well founded in being Purusha, thus is the opinion of Badarayana. Whatever one desires thinking in one's mind to be the propitious deed those desires becomes satisfied and those worlds he wins over. Therefore, the one who desires well being should worship the men wise in Wisdom of Brahma, thus having been spoken.

॥ ॐ शेषत्वात्पुरुषार्थवादो यथाऽन्येष्विति जैमिनिः ॐ ॥ २ ॥

भाष्य

अस्त्येव मोक्षसाधनत्वं ज्ञानस्य । स्वर्गादापु तत्साधनकर्मशेषत्वेन ॥ 'स्वर्गं धनाद्देहतो वै गृहात्त्वप्राप्स्यंति धीरा न त्वधीराः कुतश्चित्' इति वदति जैमिनिः ॥

Commentary

For being wise on Wisdom there do exist the mediums. For heavenly worlds by performing one's actions. With wealth or through performance of actions or through one's temporal life, the wise ones attain the heavenly worlds, ever those Not who are not wise in Wisdom, thus says Jaimini.

॥ ॐ आचारजर्णनाच्च ॐ ॥ ३ ॥

भाष्य

'यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवतरं भवति' इति शेषत्वश्रुतेः ॥

Commentary

He who performs actions through learning and being receptive sitting near the teacher he becomes strong in energy, thus in rest of the remaining scripture.

॥ ॐ समन्वारंभणात् ॐ ॥ ७ ॥

भाष्य

'कर्मेव देहं दैविकं मानुषं वाऽप्यन्वारभेन्नापरस्तत्र हेतुः । भोगांस्त्वदीयांश्च यथा विभागं ददाति कर्मेव शुभाशुभं यत् । इति माठर श्रुतेश्च । संशब्धः प्राधान्यं दर्शयति ॥

Commentary

Performance of action is there both in Divine or temporal life, there being no other reason for performance of actions. Enjoyment being provided to them separated as proper or improper, thus has been said in Mathar scripture. The word सं shows the primacy for performing actions in totality.

॥ ॐ तद्धतो विधानात् ॐ ॥ ६ ॥

भाष्य

'ज्ञानी च कर्माणि सदोदितानि कुर्यादकामः सततं भवेत्' इति कमठश्रुतौ श्रुतौ ज्ञानवतोऽपि विधानात् ॥

Commentary

The man of Wisdom performs actions which are proper ones to performed and being ever detached from the improper actions, thus the principal actions to be followed by wise one having been mentioned in Kamatha scripture.

॥ ॐ नियमाच्च ॐ ॥ ७ ॥

भाष्य

'कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः । एवं त्वयी नान्यथोऽस्ति न कर्म लिप्यते नरे ॥' इति ॥

Commentary

One should live here hundred years performing actions, whereupon the actions performed will not attached to the human being, thus having been said.

॥ ॐ अधिकोपदेशात् बादरायण स्यैवं तद्वरुशनात् ॐ ॥ ८ ॥

भाष्य

ज्ञानादेव स्वर्गो ज्ञानादेवापवर्गो ज्ञानादेव सर्वेकामाः संपत्स्यंते । 'तथापि यथा यथा कर्म कुरुते तथा तथाऽधिको भवति' इति कौठरव्यश्रुतेः ॥ युधिष्ठिरानां राजसूयादिना फलाधिक्यदर्शनाच्चेति बादरायणस्य वचनम् ॥

Commentary

With Wisdom alone one reaches the heavens, by Wisdom alone one becomes delivered, by Wisdom alone all desires become fulfilled. Even then even as one continues performing actions even so one reaps increasing Wisdom, thus in Kauntharava scripture. Yudhishtira and others saw the increasing results on performance of Rajasuya sacrifice, thus Badarayana also opines.

॥ ॐ तुल्यं तु दर्शनम् ॐ ॥ ९ ॥

भाष्य

राजसूयादि कृतावकृतौ च सममेव तेषां विज्ञानम् । विज्ञानमेतत्सर्वेषां मुनीनां ब्रह्मदर्शनात् । स्यादेवचैकस्योत्पत्तिमत्त्व मोक्षो नान्यस्मादिति तत्रापि चिन्ता ॥ स्वर्गादयः कर्मणैव नान्येनेत्यपरेवटिदुः । ज्ञानेनाधिक्यमित्याहुः जैमिन्याद्यास्तु केचन ॥ अष्टमेव ज्ञानेन दृष्टं नैवोपलभ्यते । इति केचिद्विदुः प्रहुर्यासशिष्य इमेखिला ॥ यस्माद्व्यासमतं सर्वं सत्यमेव ततोऽखिलम् । यथाऽऽकाशयत्वनंतोऽपि व्यामो हस्तावधिस्तथा । प्रादेशोऽपि हि सत्येन तथैतेषां मतानां तु । स्वयं तु भगवान्व्यासो व्यापज्ञानमहांशुमान् । अनंताकाशवत्पश्यन्निखिलं पुरुषोत्तमः ॥ ज्ञानेनैवाप्यते सर्वं कर्मणा त्वधिकं भवेत् । इति प्राह महायोगी पुमर्थानां विनिर्णयम् इति भविष्यत्पर्वणि ॥ ज्ञानिनामपि देवानां विशेषः कर्मभिर्भवेत् । चीर्णेऽकृते वा ज्ञानस्य न विशेषोऽस्ति कर्मणि इति ब्रह्मतर्के ॥

Commentary

Having performed Rajasuya sacrifice they became became satisfied and attained singular Wisdom. By experiencing the presence of the Brahman, there was nothing that was not known to the seers. Deliverance is natural consequence after the experience of Brahman, though be difference in opinions. Heavenly worlds are due to performance of one's actions, not from other means, only few ones becoming eligible. With wisdom the fruits of actions become more, someone like Jaimini and the others. By wisdom the unseen heavens become available, not the things seen , thus is being said but all these disciples. Why does Vyasa's opinion like the endless Space that envelops, seems to be substantive as the truth for all? That is because though regional they all being disciples of Vyasa are conforming with each other. In truth Vyasa being resplendent as the fragment that is comprehensively wise in Wisdom, vastly encompasses like the endless sky, as the best among the people, Enveloping with his Wisdom all the actions performed he becomes exceedingly great. He is therefore declared as great ascetic, the final goal for conclusive human aspiration, thus on Bhavisya Parva. Even for the wise ones and the divine beings he becomes the reason for performing special actions, whether done or not done, without diminishing their Wisdom, thus in Brahmatarka.

॥ असर्वत्रीकाधिकरण ॥

भाष्य

सर्वेषां पुरुषार्थापेक्षित्वाज्ञानाधिकारतेत्यताह ॥

Commentary

Some may feel that since every one has expectation to fulfil their human aspirations, they should have competence to be wise in Wisdom, the clarification is hereafter given.

॥ ॐ असर्वत्रीकीः ॐ ॥ १० ॥

भाष्य

न सर्वेषामधिकारः ॥

Commentary

No, every one does not have the competence.

॥ ॐ विभागः शतवत् ॐ ॥ ११ ॥

भाष्य

नवकोट्यो हि देवानां तेषां मध्ये शक्तस्य तु । सोमाधिकारो वेदोक्तो ब्रह्मणी द्वे शताधिके ॥ यथा तथैवा संख्येयाः प्रजास्तासु क्रियांजनः । ज्ञानाधिकारी संप्रोक्तो विष्णुपादैकसंश्रयः इति वचनात्सुखापेक्षा । साम्येपिविभाग ईष्यतेऽधिकारार्थम् ॥ कस्याधिकारः॥

Commentary

Divinities are none crore in number, and Vedas say that only hundred of them are qualified to revel in bliss. Two of them became effulgent. While it was possible to identify hundred and two who were qualified to revel in bliss, it was impossible to estimate among the innumerable Jivas born. Out of them only few were qualified to take refuge at the feet of Sri Vishnu, they having attained their right by being wise in Wisdom. Thus has been said in view of their desire to revel in happiness. Though all are equal in their desire, only few are qualified to be delivered. How does one become qualified ?

॥ ॐ अध्ययनमात्रवतः ॐ ॥ १२ ॥

भाष्य

अवैष्णवस्य वेदेऽपि ह्यधिकारत न विद्यते । गुरु भक्ति विहीनस्य शमादिरहितस्य च । न च वर्णावरस्याऽपि तस्मादध्ययनान्वितः । ब्रह्मज्ञाने तु वेदोक्तेऽप्यधिकारी सतां मतः इति ब्रह्मतर्के ॥ 'परेद्वेदानथार्थानधीयीताथ विचार्य ब्रह्म विंदेत्' इति कौषारवश्रुतिः ॥

Commentary

For the non-believers of Vishnu there is no right to the Vedic Wisdom, even as to those who lack devotion to the Preceptor and are neither restrained nor controlled, nor to their classification (in terms of attributes and inclination), becoming unqualified for Instruction, Vedic Wisdom being accessible only to those who for the pure and the pious ones, thus in Kausharava scripture.

॥ अविशेषाधिकरण ॥ ३ ॥

॥ ॐ नाविशेषात् ॐ ॥ ११ ॥

भाष्य

न सामान्येनाधिकारो देवादीनाम् । अथ पुमर्थसाधनान्यर्थो धर्मो ज्ञानमित्युत्तरोत्तरम् । तत्राधिकारिणो मनुष्या ऋषियो देवा इत्युत्तरोत्तरम् इति कौण्डिन्यश्रुतिः ॥

Commentary

There is no similar qualification for the divinities. Now the natural mediums for enterprise, righteous principles and Wisdom assume progressive importance, in acquiring which the human beings seers and divinities become progressively more than the prior ones, thus has been said in Kaṇḍinya scripture.

॥ स्तुत्याधिकरण ॥ ४ ॥

भाष्य

'अथ मुनिरमौनं च मौनं च निर्विघ्नाथ ब्राह्मणः । स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश्य एव' इति 'ज्ञानिनो यथेष्टा चरणं विधीयत' इत्य आह –

Commentary

The ascetic transcending both the states of absence of silence and silence become man wise in Wisdom, who are seen performing actions and refrain from actions as per their desire. Therefore it has been spoken thus –

॥ ॐ स्तुतयेऽनुमतिर्वा ॐ ॥ १४ ॥

भाष्य

न विधिः । ज्ञानिनः स्तुतये अनुमतिमात्रं वा ॥ युज्यते ॥

Commentary

No regulation. For the men of Wisdom either by learning scriptures or teaching being the proper course.

॥ ॐ कामकारेण चैके ॐ ॥ १५ ॥

भाष्य

'कामचाराः कामभक्षाः कामवादाः कामेनैवेमं देहमुत्सर्ज्याथपरात्परमीयुरनारंभणम्' इति चैकेपठंति ॥

Commentary

The men wise in Wisdom perform as they desire, eat as they desire, speak as they desire, by desire alone making the body to be energised reach the one who is superior than the superior ones, thus some scriptural statements aver.

॥ ॐ उपमर्दं च ॐ ॥ १६ ॥

भाष्य

'समित् युच्चार्यातरिमात्मानमभिपशमोमृद्य पुण्यं च पापं च काममाचरंतो ब्रह्मानुव्रजंति' इति च तुरुश्रुतौ ॥

Commentary

Reciting AUM, seeing the Supreme Self within, minimising the effect of the merits and demerits, performing their action as desired they enter the abode of Brahman, thus in Taru scripture.

| ॐ ऊर्ध्वरेतस्सु न शब्दे हि ॐ ॥ १७ ॥

भाष्य

न तावता कामचाराणां ज्ञानेऽधमकारः । 'य इमं परमं गुह्यमूर्ध्वरेतस्सु भाषयेत् । न तथा विद्यते भूयान् यं प्राप्यान्येऽपि भूयसः' इति माठरश्रुतेः ॥

Commentary

Though they perform action with free-will, that does minimise their Wisdom. The Preceptor should instruct the Wisdom of Brahman to the student who is celibate. They becomes great in esteem not the others become great, thus in Mathar scripture.

॥ ॐ परामर्शं जैमिनिरचोदना चापवदति हि ॐ ॥ १८ ॥

भाष्य

'प्राथरुथायाथ संध्यामुपासीत यत्संध्यामुपासते ब्रह्मैव तदुपासते अथदेवान्नमेज्जुहुयाद्देदानावर्तयीत नान्यत्किंचिदाचरेन्न सुरां पिबेन्नपलांडुं भक्षयीत न भृशं वदेन्न विस्मरेतात्मानं सोमं पिबेद्भुतशेषेण वर्तयेत्' इत्युक्ताचार परामर्शेन विधिबंध वर्जितत्वेन कामत एव तस्य चरणं कामचार इति जैमिनिर्मन्यते ॥ न च निषिद्धं कर्म कर्तव्यमेवेति चोदना ॥ 'ब्राह्मणो न हन्तव्यः' इत्याद्यपवादश्च ॥

Commentary

Waking up in the morning when one performs the Sandhya rituals then he verily propitiates Brahman. Thereafter offering obeisance to the divinities, perform fire sacrifice, Vedic hymns should be recited, other than these one should engage in any other activities. Should not drink alcohol, eat onions or garlic, should not talk irrelevant words, should never forget the Self within, Soma juice should be taken, performing sacrifice thereafter eat the remainder. Thus adhering willing to these good observances and rejecting the bad activities means following one's pure desires, thus Jaimini considers. The prohibited actions are not be adhered thus having been told, the men of Wisdom should not be harmed, these are verily the prohibitions.

॥ ॐ अनुष्ठेयं बादरायणः साम्यश्रुतेः ॐ ॥ १९ ॥

भाष्य

अनुष्ठेयानां मध्य एव कामतश्चरणं कामतो निवृत्तिरिति बादरायणो मन्यते । 'केन स्याद्येन स्यात्तेनेदृश एव' इति साम्यश्रुतेः ॥ 'यस्त्वात्मपतिरेव स्यादात्मतृप्तश्च मानवः । आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते' इति भगवद्वचनात् ॥

Commentary

Having recommended the actions to be performed willingly Badarayana communicates the actions to

be renounced. Which are to accepted and which are to be renounced having been spoken in Samya scripture, that which gives satisfaction to the self within is that which becomes acceptable to the people, there being no other performance which gives no satisfaction to the self , thus has the resplendent one having spoken.

॥ ॐ विधिर्वा धारणात् ॐ ॥ २० ॥

भाष्य

'केन स्याद्येन स्यात्' इति विधिर्वा । यथा वेदधारणं त्रैवर्णिकानां विहितं नान्येषाम् । एवं स्वमतानुसारिणी प्रवृत्तिर्ज्ञानिनां विहिता । न तत्राधर्मशंका कार्या । नान्येषामिति वा । 'स्वेच्छयैव प्रवृत्तिस्तु ब्रह्मणो विधिवोदिता ॥ नाशंक्यं तन्मतं क्वापि विष्णोः प्रत्यक्षचोदना । इतरेषां न विहिता स्वेच्छावृत्तिः कथंचन' इति हि ब्राह्मे ॥

Commentary

When does a thing becomes appropriate ? A thing becomes appropriate as the Vedic Wisdom is for three classes (the luminous, the energetic and the industrious) and but not for others (the obscure). Even so self-desire is proper for the men of Wisdom. In their case unrighteousness is not needed to considered, but the same is improper in the case of others. Performing one's action as one desires is as provided by Brahman. It should never to be doubted since it is so provided with Vishnu's encouragement. For others such self-desires is not proper, thus in Brahma Purana.

॥ ॐ स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् ॐ ॥ २१ ॥

भाष्य

स्तुतिमात्रमेव स्वेच्छाचारणं न विधिः । तैरपि सामान्यविधि स्वीकारादिति चेन्न । अपूर्वत्वात् परवशत्वात् । सर्वविध्यतिक्रमेण स्तुतिमात्रविषयत्वं परब्रह्म एव हि । 'विधीनां विषयास्त्वान्ये ब्रह्मणः स्वेच्छया कृतौ । परस्य ब्रह्मणो ह्येव सर्वविध्यति दूरता' इति ब्रह्मतर्के ॥

Commentary

Learning scriptures freely as and when desired is not the proper course. Since even common people are inclined to follow their general tendency it would be not proper, since scriptures are rare and under the purview of Brahman. Since they transcend all rituals the scriptures are verily the Supreme Brahman. Every act of propitiation freely done as one desires becomes the subject matter of other ritual leading one far away from Brahman.

॥ ॐ भावशब्दाश्च ॐ ॥ २२ ॥

भाष्य

'यथा विधानमपरे विधिभवे प्रजापतेः । ब्रह्मणः परमस्यैव सर्वविध्यतिदूरता' इति च तुरुश्रुतौ ॥

Commentary

Beyond the rituals is four-faced Brahma, Lord of the Jivas, for rituals transcendental beyond all reach is Brahman, thus in Taru scripture.

॥ ॐ पारिप्लवाथाः इति चेन्न विशेषितत्वात् ॐ ॥ २३ ॥

भाष्य

'केन स्याद्येन स्यात् इत्यादयः स्थिरत्व निर्वृत्यर्थाः इति चेन्न । त्रेधा ह ज्ञानिनो विधिनियता अनियता हि देवा ब्रह्मैव स्वेच्छानियतः इति गौपवनश्रुतौ विशेषितत्वात् ॥

Commentary

It would be proper to say that who can perform and who cannot perform actions etc stand for unsteady of one's mind. Men wise in Wisdom are inclined to be of three-fold nature - like those who are bound by rituals, like the divinities who are not bound by rituals and like Brahman who being free transcends the rituals, thus in Gaupavana scripture.

॥ ॐ तथा चैकवाक्योपबंधात् ॐ ॥ २४ ॥

भाष्य

'एवं सति विधिवाक्यानां स्वेच्छावृत्तिवाक्यानां च संबन्धो भवति ॥

Commentary

In this manner the relationship between the words which commend rituals and the words which give freedom to have choice as desired.

॥ ॐ अत एव चाग्नीधनाद्यनपेक्षा ॐ ॥

भाष्य

अत एव ज्ञानस्य मोक्षदानेनाग्निहोत्राद्यपेक्षा । ब्रह्मतर्के च - 'येषां छद्मानं समुत्पन्नं तेषां मोक्षो विनिश्चितः । शुभकर्मभिराधिक्यं विपरीतैर्विपर्ययः ॥ स्वेच्छानुवृत्यैव भवेद्ब्रह्मणः प्रायशस्तदा । देवानामपि सर्वेषां विशेषादुत्तरोत्तरम्' इति ॥

Commentary

Since Wisdom has the power to grant deliverance there is no expectation of Agnihotra and such other sacrifices. Brahmataka scriptures that the one in whom Wisdom has dawned for him deliverance is sure to come. Performance of good deeds assure him additional happiness and performing bad deeds brings decline in happiness. Performing actions as desired the man wise in Wisdom invariably becomes satisfied. Even for the divinities there comes gradual ascendance.

॥ ॐ सर्वापेक्षा च यज्ञादिश्रुकेरश्वत् ॐ ॥ २६ ॥

भाष्य

सर्वधर्मपिक्षा च ज्ञानस्योत्वतौ । 'विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन' इति श्रुतेः ॥ यथा गतिनिष्पत्त्यर्थमश्वादयोऽपेक्षन्ते न विनिष्पन्नगतेर्गामादि प्राप्ताँ ॥

Commentary

From all the righteous principle the Wisdom is what becomes expected, through performance of sacrifice, charity and austerities, thus in scriptures. Even as for one going on journey the expectation is of a horse, even so for one who reaches his destination, there remain no further expectation.

॥ ॐ श्रमदमाद्युपेतः स्यात्तथाऽपि तु तद्विधेस्तदंगतया तेषामवश्यानुष्ठेयत्वात् ॐ ॥ २७ ॥

भाष्य

यद्यपि ज्ञानेनैव मोक्षो नियतस्तथाऽपि ज्ञानी श्रमदमाद्युपेतः स्यात् ॥ 'आचार्याद्विज्यामवाप्यै एतं आत्मानमभिपश्यन् शान्तो भवेद्दान्तो भवेदनुकूलो भवेदाचार्यं परिचरेत्परिचरेदाचार्यम्' इति माठश्रुतौ ज्ञान्णोऽपि तद्विधेः ॥ 'ब्राह्मीं वां वता उपनिषदमब्रूम' इति तस्यैतपो दमः कर्मेतिप्पतिष्ठा वेदाः लर्वागानि सत्यमायतनम् । यो वा एतामुपनिषदमेवं वेद' इति ज्ञानांगतया तेषामवश्यानुष्ठेयत्वात् ॥ 'यस्य ज्ञानं तस्य मोक्षं' इति नात्र विचारणा । तस्यशांत्यादयोऽगानि तस्मात्तेषामनुष्ठितिः । अवश्यकरणीयास्यादन्यथा अल्पफलं भवेत्' इति आग्नेये ॥ तु शब्दः पूर्णफलार्थत्वं सूचयति ॥

Commentary

Even though as normal course deliverance is from Wisdom, even then control and restraint over is necessary. Having received Wisdom from the Preceptor and having realised the Self within, one being peaceful and with senses restrained become agreeable to all, should serve the Preceptor, yes should serve the Preceptor, thus in Mathar scripture, thus even for the man of Wisdom rules having been instructed. Upanishads verily instruct the Brshman saying that austerities, restraint and performance of actions abide in all the limbs of the Vedas, Satya, the Prime Existence having ultimate abode therein. The one who is wise in Wisdom of the Upanishads for him as the limbs of Wisdom they should be studied fully. For him is the Wisdom for him is the deliverance, this need here no second thought. Nor him are peace and other mediums are available, therefore, them he becomes established. They are the necessary tools, or else they becomes without any result, thus in Agni Purana. The word तु suggests the fullness of the fruits gained.

॥ ॐ सर्वान्नानुमतिश्चप्राणात्यये तद्वशनात् ॐ ॥ २८ ॥

भाष्य

'यदि ह वा अप्येवंविन्निखिलं भक्षयीत्यैवमेव स भवति' इति सर्वान्नानुमतिः प्राणात्ययविषया । 'न वा अजीविष्यमिमानश्वादन्निति होवाच कामो मे उदपानम्' इति दर्शनात् ॥

Commentary

In case one consumes prohibited food then likewise he becomes, thus having been spoken as

acceptable in the event of life and death, it is also said that in the event not consuming the food he would not have lived, self-desire itself having made him drink the water, thus having been shown.

॥ ॐ अबाधाच्य ॐ ॥ २९ ॥

भाष्य

'अन्यायचरणाभावे न हि ज्ञानस्य बाधनम् । अतो विद्वानपि न्यायं वर्तेतोत्कर्षसिद्धये' इति ब्रह्मतर्के ॥

Commentary

Injudicious action does not necessarily harm Wisdom acquired but even a wise man should perform actions that would help him in his development.

॥ ॐ अपि स्मर्यते ॐ ॥ ३० ॥

भाष्य

'अतीतानागतज्ञानी त्रैलोक्योद्धारणक्षमः । एतादृशोऽपि नाचारं श्रौतं स्मार्तं परित्यज्येत' इति हरिवंशेषु ॥

Commentary

Men of Wisdom conscious of the three - past, present and future are capable of protecting the future of the three worlds. Therefore they should never ever renounce the revealed and remembered scriptures, thus in Harivamsha.

॥ ॐ शब्दश्चातोऽकामचारे ॐ ॥ ३१ ॥

भाष्य

'स य एतदेवं विदेवं मन्वान एनं पश्यन् न कामचरितं त्रेणआनि कामं भक्षयीत काममनुवर्तते' इति कौण्डिन्यश्रुतौ ॥ अतः इत्यल्पफलत्वं सूचयति । 'न निषिद्धानि वर्तेत पूर्णज्ञानफलेच्छया' इति पाद्मे ॥

Commentary

He who having been wise in the prescribed course and having seen the same, does not perform, does not consume, does not behave prompted solely by his self-desire, thus in Kaundinya scripture. The word अतः suggests the insignificant reward received from performing prohibited actions. One who desires complete Wisdom should not perform prohibited actions, thus in Padma Purana.

॥ ॐ विहितत्वाच्चाश्रमकर्मापि ॐ ॥ ३२ ॥

भाष्य

न केवलं निषिद्धकरणेन पूर्यते । कर्तव्यं च त्रणाश्रम विहितं कर्म । 'पश्यन्नपीममात्मानं कुर्यात्कर्म अविचारयन् यदात्मनः सुनियतमानन्दोत्कर्षमाप्नुयात्' इति कौषारवश्रुतौ विहितत्वाच्च ॥ अपि शब्दो वर्णधर्म समुच्चयार्थः ॥

Commentary

It is not sufficient renouncing merely the prohibited actions. It is necessary to performs actions

according to the classification of the one's nature (according to attributes and inclination). Even though one is consciously aware of the Self within, one should perform prescribed action without second thought, whereby the self within experiences increasing happiness, thus in Kausharava scripture. The word अपि is to suggest performance of actions according to the classification of the natural attributes and inclination.

॥ ॐ सहकारित्वेन ॐ ॥ ३३ ॥

भाष्

'यथा राज्ञः सहकार्येव मन्त्री तथापि ऋते तं क्षितिपः कार्यमृच्छेत् । एवं ज्ञानं कर्मविनाऽपि कार्यं सहायभूतं न विचारः कुतश्चित्' इति कमठश्रुतौ सहारित्वोक्तेश्च ॥ 'ज्ञानान्मोक्ष भवन्त्येव सर्वकार्यकृतोऽपि तु । आनन्दो ह्यसतेऽकार्याच्छुभं कृत्वा तु वर्धते' इति च ब्रह्माण्डे ॥ 'सर्वदुःखनिवृत्तिश्च ज्ञानिनो निश्चितैव हि । उपासया कर्मभिश्च भवत्याचानन्दचिन्त्रिता' इति ब्रह्मत्रये ॥ 'धर्मस्वरूपचित्रत्वाद्यो यो देवमनोगतः । स एवोच्यत धर्मो विज्ञेयो न ह्येते लोकसम्मिताः इति च पाद्मे ॥

Commentary

Even though a Minister assists the King even then without his assistance King can perform actions independently, even so performance of actions assist Wisdom to be luminous even without actions being performed Wisdom can be luminous on its own. In this there is no doubt at all, thus in Kamatha scriptures. Even after performing all actions deliverance is assured only on being wise in Wisdom. By performance of improper actions there comes decline in happiness and by performance of propitious action there comes about increase in happiness, thus on Brahmānd Purana. For the men of Wisdom there is ever extinction of all sufferings. By propitiation, performance of actions and communion assuredly brings specially the happiness. With special attention to righteous principles one becomes inclined to the Divine intent. That should be understood as the right one which receives general acceptance, thus in Padma Purana.

॥ उभयिकाधिकरण ॥ ७ ॥

॥ ॐ सर्वथाऽपि तु त एवोभयलिङ्गात् ॐ ॥ ३४ ॥

भाष्य

सर्वप्रकारेणोत्साहेऽपि ये ज्ञानयोग्यास्त एव ज्ञानं प्राप्नुवन्ति नान्ये । 'य आत्माहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासित्व्य' इति श्रुत्याऽऽचार्योपदेश साम्येऽपि विरोचनो विपरीतज्ञानमापेन्द्रः सम्यक् ज्ञानमित्युभयविधलिङ्गात् ॥

Commentary

Though one is enthusiastic in all respects only the one who is proper for being wise, becomes wise in Wisdom, not the others. The one who is free from taints of demerits, free from decay, free from destruction, free from sorrows, free from hunger, free from thirst, desires the Prime Existence, ever thinks of the Prime Existence, the one to be sought, him one should seek to be wise in Wisdom, thus the Preceptors

have taught as the equanimous one. Though taught as equanimous Virochana understood it contrarily while Indra understood properly, thus the mark of Wisdom has been shown in its dual manifestation.

॥ॐ अतस्त्विदं राजा यो लिंगाश्च ॐ ॥ ३९ ॥

भाष्य

देवभागादसुरभागा एवं बहुलः । तस्मान्नजनतामियात् इति लिंगात् ॥ च शब्दात् ततः कनीयसा एव देवाः ज्यायसा असुराः' इति श्रुतेश्च ॥ 'असुरा बहुला यस्मात्तस्मान्न जनतामियात्' इति च ब्राह्मे ॥

Commentary

More than the enlightened ones were the in-enlightened ones. Therefore one should not follow the many un-enlightened common persons as identified. By using the word च the divinities are shown be small and the Asuras as more in number, as mentioned in scriptures. In Brahma Purana also it is said that since the Asuras are more in number one should join the masses.

॥ ॐ चद्रूतस्य तु तद्भावो जैमिनेरपि नियमात्तद्रूपाभावेभ्यः ॐ ॥ ४० ॥

भाष्य

असुरजातेरेवासुरत्वं देवजातेरेव देवत्वं जैमिनेरेव सिद्धमेव । 'वासुरां देवीं न देवा असूरीं न मनुष्या देवीमासुरीं च गतिमीयुरात्मीयानेव जातिमनुभवन्ति' इति नियम श्रुतेः ॥ 'नासुराणां देवं रूपं न देवानामासुरं न चोभयं मनुष्याणां यो यद्रूपः स तद्रूपो निसर्गो ह्येष भवति' इत्यतद्रूपत्व श्रुतेः ॥ 'तं भूतिरिति देवा उपासां चक्रिरे ते बभूवुस्तस्माद्भास्येतर्ही सुप्तो भूर्भूतित्येव प्रश्वसित्य भूतिरित्ययुरास्ते हपराबभूवुः' इति देवासुराणां भावाभावश्रुतेश्च ॥ 'देवानां भूतिरित्येव मनो विष्णौस्वभावतः । असुराणामभूतित्वेनैतन्नेयमतोसन्त्यथा ॥ देवाः शापाभिभूतत्वात्त्रहादाद्या बभूवुरे । अतः सुगतिरेषां नान्यथा व्यत्ययो भवेत्' इति चाध्यात्मे ॥

Commentary

Those born as obscure ones their attribute is unenlightened. Those born as luminous ones their attribute is enlightened one, thus Jaimini has established. The obscure ones are not luminous not the luminous ones are obscure. The human beings are neither luminous nor obscure, their status being not independent of the two, thus in Nirbandh scripture. The unenlightened do not have the luminous form not the luminous ones have the unenlightened form. The human beings would have that form as they would naturally be inclined to have the type of form, thus in scriptures. The luminous ones having propitiated Vishnu as of the resplendent form therefore they became resplendent ones. Therefore even to this day the divine ones breathe out their Breath with the words Bhuh. Which till then was not uttered. The unenlightened Asuras utter the same as Abhu therefore they faced defeat. Thus the inclination of the enlightened divinities and the unenlightened Asuras was shown by scriptures. The divinities responded as Bhuh since their mind was by nature inclined to propitiate Vishnu. If any one says that Asuras though responded contrarily, they were nevertheless were prosperous, then it should be understood that some having performed some demerits in earlier life were born in Asura wombs.

Therefore for those who recite Bhu for them the pure and propitious world and for others the contrary worlds, thus in Adhyatma scripture.

॥ अधिकारिकाधिकरण ॥ ६ ॥

॥ ॐ न चाधिकारिकमपि पतनानुमानात्तदयोगात् ॐ ॥ ४१ ॥

भाष्य

न च परमात्मैश्वर्यादिकांक्षां । ब्रह्मादिनामपिनाकांक्षां किमु परस्येति सूचयितमपि शब्दः । च शब्दस्तु ज्ञानार्थिनां पूर्वोक्तादित्थं भावांतर सूचकः । अयोग्यमारूढं प्रयतन् प्रपतन् हि दृश्यते ॥ एवमयोग्यस्य परमात्मैश्वर्यस्य ब्रह्मादि पदस्य चाकांक्षायां पतनमनुमीयते ॥ 'नदेवपदवमन्विच्छत्कुतः एव गेरेर्गुणान् ॥ इच्छन्पतति पूर्वस्मादधस्ताद्यत्र नोत्थितिः' इति ब्रह्माण्डे ॥ 'स्वकीयमिच्छमानं तु राजाद्याः पातयन्ति हि । एवमेव सुराद्याश्च हरिश्च स्वपदेच्छुकम्' इत्याद्यनुमानरूप वाक्याच्च ॥ 'मायाभिरुत्सिसुप्त इन्द्र द्यामारुरुक्षतः । अवदस्यूरधूनुतथाः' इति श्रुतेश्च ॥

Commentary

One should never hanker for the resplendence of the Supreme Self. Even the four-faced Brahma and others should desire, then what to speak of others, thus it is indicated. Using the word च it is shown to the wise ones as earlier that the differences of inclination. Every effort to obtain the undeserved honour is shown by pointing out those who have failed. Therefore desiring the status of divine resplendence of the Supreme Self or the status of four-faced Brahma is bound to lead to failure. One should not desire the status of Indra or the divine beings, then what to speak about the attributes of Hari? Desiring then one falls down in the lowest world from where return is not possible, thus in Brahmand Purana. Even the Kings pull down those who desire their position even so Hari throws down those divinities who desire his place, such words having been spoken.

॥ ॐ उपपूर्वमपीत्येके भावशमनवत्तदुक्तम् ॐ ॥ ४२ ॥

भाष्य

उपदेवपदं चनापेक्षमित्येके । भावशमन दृष्टिपदवदेव । तच्चेत्तमिन्द्रद्युम्नश्रुतौ - 'अथ यदर्षीन्प्रजापतिनाकांक्षे देवं न गन्धर्वान्न विद्याधरान्नसिद्धान्' इति । बृहत्संहितायाम् च - 'न देवानभिकांक्षेत कुत एव हरेः गुणान् । प्रजापत्यान्न चार्षाश्च गन्धर्वाणपि क्वचित् । ऋष्यादिषु विशेषे तु दोषो नैवाविशेषतः इति विशेषदर्शनार्थमेक इत्युक्तम् ॥

Commentary

Some do not desire even the role of subsidiary divinity even as seers having restraint and control over senses. Therefore it is said in Indradumna scripture that even as the status of seers or Prajapati is not desired even so the status of Gandharvas, of Vidyadhat or Adepts is not desired, thus has been said in Brihat Samhita. When it is said that divine status should not be desired how can one desire the attributes of Hari? Similarly the attributes of Prajapati, the seers, the Gandharvas should never ever be

desired. Even desiring similarity with some special seers is taint, thus to clarify the same special reference has been made.

॥ ॐ बहिस्तूभयथाऽपि स्मृतेराचाराच्च ॐ ॥ ४३ ॥

भाष्य

देवर्षीगन्धर्वादि पदेभ्योऽन्यत्र शुभविषय आकांक्षायामनाकांक्षायां च न पतनम् । देवर्षीगन्धर्वाणां पदाकांक्षी पतेद्भवम् । अन्यत्र शुभमाकांक्षन् पतेदत्रोधतः इति स्मृतेः । 'वानात्वमेव कामानां नाकामः त्व च दृश्यते । अतोऽविरुद्धः कामः स्यादकामस्तेन भण्यते' इति आचाराच्च ॥

Commentary

For the divinities, seers and Gandharvas auspicious desires whether accomplished with pure intent or not, there would be no failure. But for the divinities, seers or Gandharvas who desire status then for then failure is certain. Even in other cases for those desiring auspicious things since there would be no opposition, there would be no failure. There being different forms of desires one with no desires is rarely to be seen. Therefore the desires which are not contrary are spoken as one which are one with no desire, thus from one's conduct.

॥ फलश्रुत्याधिकरण ॥ ७ ॥

॥ ॐ स्वामिनः फलश्रुतेरित्यात्रेयः ॐ ॥ ४४ ॥

भाष्य

'ब्रह्मविदाप्नोति परम्' इत्यादि फलं स्वामिनां देवानामेव भवति । 'यदु किंचिमाः प्रजाः शुभमाचरन्ति देवा एव तदाचरन्ति यदु किं चेमाः प्रजा विजानते देवा एव तद्विजानते देवानां ह्येतद्भवति स्वामी हि फलमश्रुवे नास्वामीकर्म कुर्वाणः' इति माध्यंदिनायनश्रुतेरित्यात्रेयो मन्यते ॥

Commentary

The knower Brahman attains the Supreme Being, by such statements made in scriptures the fruits of such experience becomes available even to the presiding deities. Even those people who perform even little of auspicious deeds then like divinities they conduct themselves. If they know even little of that which the divinities know then the fruits of all that one knows is verily belongs to the presiding divinities, though no one of them perform the actions, thus Atreya seer accepts as having been spoken in Madhyandinayan scripture.

॥ ॐ अर्त्विज्यमित्युलोमिस्तस्मै हिनपरिश्रियते ॐ ॥ ४५ ॥

भाष्य

सत्रयागेष्वृत्विजामपि फलदर्शनादल्पं फलं प्रजानामपि भवतीत्ुलोमिर्मन्यते । तदर्थं देवाः क्रियमाणत्वात् ॥

Commentary

During the Satra sacrifice even the Ritvij seeing the fruits of sacrifice a portion of the same also becomes due for people, thus Auddaloma feels, therefore the fruits received are as divine intent and not the actions performed by people.

॥ ॐ सहकार्यांतरविधिः पक्षेण तृतीयं तद्धतो विद्यादिवत् ॐ ॥ ४६ ॥

भाष्य

The third choice is one's own choice. The people as associate in performance of actions people offer Wisdom and performance of actions to the divinities, even as people as associates offer to the King or the student to the Preceptor. Varaha Purana says that for the Supreme Being the offering Of Wisdom by people is said to be the best, well-endowed because in Vedic scripture comprehensive Wisdom is established, where the role of the Preceptor is important and that which contained in Vedic scriptures is best for them. In that act the Preceptor's role is paramount. The people by associating on the actions becomes important as their association to the King becomes important in protection of the country, as their association of the students to the Preceptor whereby the fruits of cooperation becomes available for all, thus is established. The benefit to Preceptor is more, more than that the benefit to the divinities is more, thus the progressive increase is spoken in scriptures.

॥ कृत्स्नभावाधिकरण ॥ ८ ॥

॥ ॐ कृत्स्नभावात् गृहिणोपसंहारः ॐ ॥ ४७ ॥

भाष्य

'कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान् विदधत् इत्युक्त्वा 'न च पुनरावर्तते न च पुनरावर्तते' इति गृहिणोपसंहारः क्रियते तस्मात् गृहस्थस्योत्तरमिति न वाच्यम् । यतः कृत्स्नगृहस्थान् देवानपेक्ष्यैलोपसंहारः क्रियते ॥ कृत्स्नाह्येते गृहिणो देवाः कृत्स्नाह्येते यतयोऽत एतेषां न पुत्राः दायनुपयन्ति न चैते गृहान्विसृजन्त्यरागा अन्वेषण अलोनाः सर्वभोगाः सर्वज्ञाः सर्वकर्तारः' इति पौत्रायणश्रुतिः ॥

Commentary

In family situated in a clean place religious ones perform propitiation saying no coming back again, no coming back again detachment from the family is affirmed, thereby family life is better thus not spoken. Thereafter renouncing the family life is offered for the sake of the divinities. Having renounced the family life in this manner, having renounced the divinities in them attachments to sons do not arise at all. Without having to renounce one's abode they become detached from love, hate and greed they enjoy all the pleasures become knower of all, performer of every action, thus has been said in Gaupavana scripture.

॥ ॐ मौनवदितरेषामप्युपदेशात् ॐ ॥ ४८ ॥

भाष्य

न चाश्रमद्वयमेव देवानाम् । देवा एव ब्रह्मचारिणो देवा एव गृहस्थी देवा एव वनस्था देवा एव मुनयः एवं सर्ववर्णाः सर्वाश्रमाः सर्वं ह्येते कर्म कुर्वन्ति इति कौठरव्यश्रुतौ यतस्त्वसौनितयमुक्तौ दृष्टान्तेनान्येषामप्युपदेशात् ॥

Commentary

The divine beings do not have only two stages in life. Even as Divine being is the seeker of Brahman, the householder, one who lives in forest and the recluse, even so he is the wise one, the valorous one, the enterprising one and the one who serves. He belongs to all the classes in life as well as to all the stages in life performing righteous actions of all the four classes and stages in life, thus in Kauntharavya scripture. Providing him the role as Yati, the detached Witness he is shown as the protector of all.

॥ अनाविष्काराधिकरण ॥ ९ ॥

॥ ॐ अनादिविष्कुर्वन्नन्वयात् ॐ ॥ ४९ ॥

भाष्य

'एतां विद्यामधीत्य ब्रह्मदर्शीवाव भवति । स एतां मनुष्येषु विब्रूयात् । यथा यथा ह वैभ्रूयात्तथा तथाऽधिको भवति' इति माठरश्रुतौ विद्यादेवंयुक्तो श्रूयते । तत्त्वबहूनां स्वीकरणार्थमाविष्कारेणेति न मन्तव्यम् । अन्वयात् युक्तेः । अविष्कारेऽयोग्यानामपि स्वीकारप्राप्तिः । तत्त्वनिषिद्धम् ॥ मा स्तेनोभ्यो ये अभि द्रुहस्पदे निरामिणोरिपोऽन्नेषु जागृधुः । येषां नैतन्नापरं किं च नैकं ब्रह्मणस्पते ब्रूहि तेभ्यः कदाचित् ॥ 'अथोपशमेनो परता मनुष्याः ये धर्मिणो ब्रूहि तेभ्यः सदा नः आदेवानामोहते वि त्रयो हृदि बृहस्पते न परः साम्नोविदुः' इति ॥ 'विद्या ह वै ब्राह्मण माजगाम गोपाल मां शेवधिष्टेऽहमस्मि । अनार्यकाया नृजवे शठाय न मा अस्यब्रूया ऋजवे ब्रूहि नित्यम्' इति च ॥

Commentary

Having acquired Wisdom one becomes like an experiencer of Brahman. He then communicates this Wisdom to the people. Even as he continues to communicate Wisdom even so the Wisdom becomes more and more widely spread, thus the offering Wisdom has been clarified. On that account one must not think that the Wisdom thereby becomes freely accessible to every one. If the communication is made explicit then it would be available to even to unqualified ones and even the unqualified ones will be benefitted thereby. Which is not proper. Because it is said that O Brihaspati, reveal not, never ever to those ones, the robbers, the deceivers, the despicable, the enemies, the sensual, who think this world to be unreal and that there exists nothing better, thus a hymn having recorded in the Vedas. Further in another place it having been said that to those human beings, who with receptive mind are attuned to the Supreme Being, who are righteous ones, reveal to them always

॥ ऐहिकाधिकरण ॥ १० ॥

॥ ॐ ऐहिकमप्रस्तुत प्रतिबंधे तद्दर्शनात् ॐ ॥ ५० ॥

भाष्य

'आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः इति दर्शनाथं श्रवणादि विधीयते । तच्च दर्शनमैहिकमेव प्रारब्ध प्रतिबंधाभावे । श्रुत्वासेत्मानं मतिपूर्वं ह्युपास्या इहैव दृष्टिं परमस्य विन्देत् । यद्यारब्धं कर्म निबंधो स्यात् प्रेत्यैव पश्येद्यागमेवान्वेक्ष्य' इति सौपर्णश्रुतौ तद्दर्शनात् ॥ अनादिजन्मसंबंधं निर्भेतु पापपंजरम् । सेवया शंक्यं तावत्कार्यं न संशयः ॥ तावद्दूरे स्थितो गम्यातावद्गतव्यमेव हि । इह जन्मान्तरे वाऽपि तावत्यैव तु दर्शनम् । श्रवणं मननं चैव निदिध्यासनमेव च । परे गुरौ च या भक्तिः परिचर्यादिकं हरेः एषा सेवतियो संप्रोक्ता यथा तद्दर्शनं भवेत् इति बृहत्संहितायाम् ॥

Commentary

The Self is to be seen, heard, reflected and meditated, thus for experiencing the Supreme Being having been elaborated. This experience becomes possible here and now only if not affected by the consequential effect of the actions performed. Having been receptive to the Self with fully attentive mind one can here itself experience the supreme Being. It is possible that the consequential effect of the actions performed earlier may be obstacle. Therefore only after death one expect through being receptive etc.one can hope to experience the Supreme Being. After breaking the shackles of demerits from the time immemorial one should as far as possible perform service to the divinities, of this this there are no two opinions. Even as it is by knowing how far is the destination that one reaches the destination even so after the end of the effect of the actions performed one can hope to experience the Supreme Being, through listening, reflecting and meditating. Only after the service comes the experience, thus having been said in Brihatsamhita.

॥ मुक्तिफलाधिकरण ॥ ११ ॥

॥ ॐ एवं मुक्तिफलानियमस्तदवस्थावध्वतेस्तदवस्थावधृते ॐ ॥ ५१ ॥

भाष्य

एवमेव प्रारब्धभावे शरीरपातानंतरमेव मोक्षः तद्भावेजन्मांतराणीत्यनियमः । 'धर्मी स्वर्गं विधर्मी निरयमेत्येवब्रह्मसंस्थोऽमृतमेत्येव ब्रह्मसंस्थोऽमृतमिति ब्रह्मसंस्थस्य मोक्षस्यैवावधारणात् । 'विद्वानमृतमाप्नोति नात्र कार्या विचारणा । अवसन्नं यदारब्धं कर्म तत्रैव गच्छति । न चेति बहूनि जन्मानि प्राप्तेवांते न संशयः' इतिनारायणाध्यात्मम् ॥

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

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