

चतुर्थ अध्याय
Fourth Chapter
प्रथम पाद
First Step

कर्मक्षयपाद

फलं निगद्यतेऽस्मिन्धायये । कर्मानाशाख्यं फलमस्मिन्पादे । नित्यशः कार्यं सर्वथा भाव्यं साधनं प्रथमतः
उच्यते । प्रथिकत्वाच्चाध्यायानां पापानां च न विरोधः ॥

Commentary

In this Chapter the fruits for performance of actions is spoken. The branch referring the fruits of action performed is to be found in this step. The instruments by which one would be inclined are spoken first. The primacy given to the the Steps in the Chapter is appropriate, therefore no contradiction envisaged.

आवृत्याधिकरण ॥ १ ॥

॥ ॐ आवृत्तिरसक्तदुपदेशात् ॐ ॥ १ ॥

भाष्य

'आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः' । इत्यादिना नाग्निष्टोमादिवदेकवारेणैव
फलप्राप्तिः । किंत्वावृत्तिः कर्तव्या । 'स एषोऽग्निमैतदात्म्यमिदं सर्वम्' इत्याद्यसकृदुपदेशात् ॥

Commentary

Perhaps by performing Agnishtoma and such other sacrifice the fruits may not perhaps be available but by repeated actions performed with full awareness that the Self is to be seen, heard, reflected and meditated the fruits are sure to be obtained.

॥ ॐ लिंगाश्च ॐ ॥ २ ॥

भाष्य

'स तपोऽतप्यत ... पुनर्भव वरुणं पितरमुससार' इत्याद्यावर्तनलिङ्गाच्च । 'नित्यशः श्रवणं चैव मननं ध्यानमेव
च । कर्तव्यमेवेति पुरुषैर्ब्रह्मदर्शन मिच्छुभिः' इति बृहत्तन्त्रे ॥

Commentary

He performed austerities Approaching again Varuna, the father he inquired and saw the marks relating the repeated action to be performed. On performing continuous actions being receptive, reflective and meditative there comes the experience of Brahman as natural corollary, thus in Brahmatantra.

॥ आत्मोपगमाधिकरण ॥ २ ॥

॥ ॐ आत्मेति तूपगच्छन्ति ग्राहयन्ति च ॐ ॥ ३ ॥

भाष्य

आत्म्येतुपदेशः उपासनं च मोक्षार्थिभिः सर्वदा कार्यमेव । 'नान्यं विचिंतय आत्मानमेवाहं विजानीया मात्मानुपास आत्मा हि ममैष भवति' इति ह्युपगच्छन्ति ॥ 'आत्मेत्येवोपास्व आत्मेत्येवं विजानीहि नान्यं किंचन विजानथ आत्मा ह्येवेश भवति' इति ग्राहयन्ति च ॥ 'आत्मेत्युपासनं कार्यं सर्वथैव मुमुक्षुभिः । नानावतेशसमायुक्तोऽप्येतावन्नैव विस्मरेत्' इति भविष्यत्पर्वणि ॥ 'आत्मा विष्णुरिति ध्यानं विशेषेणविशेष्यतः । सर्वेषां च मुमुक्षूणामुपदेशश्चतादृशः । करतव्यो नास्य ह्येनसांग कस्यचिन्मोक्ष ईष्यते' इति ब्राह्मे ॥

Commentary

For the one desirous of deliverance instructions about the Self and propitiation are ever the actions to be performed. Thinking nothing else the Self alone should be considered whereupon the Self alone becomes accessible, thus the wise ones propitiate. The Self alone propitiated, the Self alone becomes known, thinking nothing else the Self alone becomes known. For those seeking deliverance propitiation of rage Self alone is the action to be performed. Even when in the situation of extreme suffer wrings he should never be forgotten, thus in Bhavishya Parva. As special among the special ones, the Self should be propitiated as Vishnu alone. For all the seekers the Self verily should be instructed as similar to Vishnu. There is nothing else from whom deliverance can be expected.

॥ नप्रतिकाधिकरण ॥ ३ ॥

॥ ॐ न प्रतीके न हि सः ॐ ॥ ४ ॥

भाष्य

'नाम ब्रह्मेत्युपासीत' इत्यादिना शब्दभ्रान्त्या न प्रतीके ब्रह्मदृष्टि कार्याः । किंतु तत्स्थत्वेनैवोपासनं कार्यं ॥ ब्रह्मतर्के च- 'नामानि प्राणपर्यन्तं उभयोः प्रथमात्वतः । ऐक्षजृष्टिरिति भ्रान्तिरबुधानां भविष्यति ॥ नामादि स्थितिरेवात्र ब्रह्मणो हि विधीयते । सर्वार्था प्रथमा यस्मात्सप्तम्यर्था ततो मता' इति ॥

Commentary

नाम (the divine essence) should be propitiated as Brahman, by such illusory statements the sign does not result in experiencing Brahman. But using नाम, the divine essence can be principle by which action can be performed. Brahmatarka says, beginning from नाम, the divine essence to the stage where the Prime Breath becomes resurgent, both can lead to create an illusion of unity between the two. In नाम, the divine essence once established then Brahman becomes experienced. Once one becomes for the first time fully convinced it becomes sevenfold experience, thus having been accepted.

॥ ब्रह्मदृष्ट्याधिकरण ॥ ४ ॥

॥ ॐ ब्रह्मदृष्टिकुत्कर्षात् ॐ ॥ ७ ॥

भाष्य

ब्रह्मदृष्टिश्च सर्वथा कार्यैव परमेश्वरे । उत्कृष्टतावात् ॥ 'ब्रह्मदृष्ट्या सदोपास्यो विष्णुः सर्वैरपि धृतम् । महत्वावाची शब्दोऽयं महत्त्वज्ञानमेव हि । सर्वतः प्रीतिजनकमतस्तत्सर्वथा भवेत् ॥ आत्मेत्येव यदोपासा तदा ब्रह्मत्वसंयुता । कार्यैव सर्वथा विष्णोर्ब्रह्मत्वं न परित्यजेत्' इति ब्रह्मतर्कः ॥

Commentary

The experience of Brahman always is the purpose of propitiating the Supreme Lord. When one propitiates for experiencing Brahman then Vishnu on all respects becomes firmly established. Great is this statement which verily is great Wisdom itself. Pleasing in all effects it becomes pleasing in all respects. When Self is propitiated it becomes enjoined verily with the Brahman. Therefore one should never cease performing action for Vishnu verily is Brahman., thus in Brahmatarka.

॥ आदित्याधिकरण ॥ ५ ॥

॥ ॐ आदित्यादिमतयश्चांग उपपत्तेः ॐ ॥ ६ ॥

भाष्य

'चक्षो सूर्यो अजायत' इत्याद्युपासनं च देवानां कार्यमेव । स्वोत्पत्तिस्थानत्वात्स्वाश्रयात्वात् मुक्तौ तत्र लयस्यापेक्षितत्वाच्चपपन्नं तथोपासनम् ॥ नारायण तंत्रे च - 'अधिव्याधिनिमित्तेन विक्षिप्तमन सोऽपि तु । गुणानां स्मरणाशक्तौ विष्णोर्ब्रह्मत्वमेव तु । स्मर्तव्यं सततं तत्तु न कदाचित्परित्यजेत् । अत्र सर्वगुणानां च यतन्तोर्भाव ईष्यते ॥ स्वोत्वत्यंगं च देवानां विष्णोश्चित्य सदैव तु । तेषां तत्र प्लेटो हि मुक्तिरित्युच्यते बुधैः तदाश्रिताश्चते नित्यं ततश्चित्यं विशेषतः' इति ॥

Commentary

The eye became the Sun, with such statement the propitious of the divinities becomes well performed, thus by seeking the source, it is proper that one should propitiate the source. In Narayan Tantra also it is stated if the mind is affected by physical sufferings, then one should recollect the effulgent attributes of Vishnu and should never be forgotten. All the attributes here will be seen as having been concentrated. The divinities should always be propitiated considering them as the limbs of Vishnu. Thus being in communion with the Supreme Being itself is referred by wise ones as the deliverance. Being under his refuge itself is therefore said to being special communion.

॥ आसनाधिकरण ॥ ६ ॥

॥ ॐ आसीनसंभवात् ॐ ॥ ७ ॥

भाष्य

सर्वदोषासनं कुर्वन्नप्यासीनो विशेषतः कुर्यात् । तदा विक्षेपाल्पत्वेन संभवात् ॥

Commentary

One should always propitiate specially in sitting position or else there is possibility of mind becoming unsteady.

॥ ॐ ध्यानाच्च ॐ ॥ ८ ॥

भाष्य

'स्मरणोपासनं चैव ध्यानात्मकमिति द्विधा । स्मरणं सर्वदा योग्यं ध्यानोपासनामासने ॥ नैरंतर्यं मनोवृत्तेरध्यानमित्युच्यते बुधैः । आसीनस्य भवेत्तु न शयानस्य निद्रा ॥ स्थितस्य गच्छति वाऽपि विक्षेपस्यैव संभवात् । स्मरणात्परमं ज्ञेयं ध्यानं नास्तत्र संशयः । इति नारायण तंत्रे ॥ अतो ध्यानत्वाच्च ॥

Commentary

Remembering and meditation are the two-fold propitiation. Unbroken remembering, regulated reflection and continuous inclination of the mind are said to be the proper meditation by wise men. In sitting position because in reclining position there is possibility of falling asleep. In standing position or while walking the mind is possible to be unsteady. Remembering the Supreme Being is undoubtedly the meditation, thus in Narayana scripture. Therefore for meditation proper position is indicated.

॥ ॐ अचलत्वं चापेक्ष्य ॐ ॥

भाष्य

'अचलं चेत्त्वरीरं स्यान्मनसश्चाप्यचालनम् । चलने तु शरीरस्य चंचलं तु मनो भवेत्' इति ब्रह्माण्डे ॥

Commentary

If the body stands then the mind also can be made to be still, thus in Brshmand Purana.

॥ ॐ स्मरन्ति च ॐ ॥ १० ॥

भाष्य

'समं कायशिरोब्रीवं धारयन्नचलं स्थिरः । संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्' इत्यादि ॥

Commentary

Holding the body, head and the neck steady, with with eyes centred on the tip pf the nose, with the sight not going in different directions, thus etc. are said to be procedure for meditation.

॥ ॐ यतैकाग्रता तत्राविशेषात् ॐ ॥ ११ ॥

भाष्य

देशकालावस्थादिषु यतैकाग्रता भवति ततैव स्थातव्यम् ॥ तमेव देशं सेवेत तं कालं तावमस्थितिम् । यानेवाहुरिज्यया भोगान् समेत मनो यत्र प्रसीदति ॥ न हि देशादिभिः कश्चिद्विशेषः समुदीरितः । मनः प्रसादनार्थं हि देशकालदिविंतना इति वाराहे ॥

Commentary

In whichever place, time and situation the mind becomes steady there one should meditate. That place, the time and situation should be accepted where the mind remains pleasant, not any particular place has been suggested. The question of the place and time, is only for the purpose of keeping the mind pleasant, thus in Varaha Purana.

॥ आ प्रायणाधिकरण ॥ ७ ॥

॥ ॐ आ प्रायणात्त्रापि हि दृष्टम् ॐ ॥ १२ ।

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भाष्य

यावन्मोक्षस्तावदुपासनादि कार्यम् । स यो ह वै तद्भगवन्मनुष्येषु प्रायणांतमोकारमभिध्यायीत इति हि श्रुतिः ॥ सर्वदैवमुपासीत यावद्विमुक्तिर्मुक्ताः अपि ह्येनमुपासते इति सौपर्णश्रुतिः ॥ श्रुणुयाद्यावदज्ञानं मतिर्यावदयुक्तता । यदा दृष्टिर्न विद्यते । भक्तिश्चानंतकालीना परमे ब्रह्मणि स्फुटा ॥ आविमुक्तिर्विधिर्नित्यं स्वत एव ततः परम् इति ब्रह्माण्डे ॥

Commentary

Till one is delivered till then one needs to engage in propitiation. One who is seeking communion with the resplendent Lord should meditate on AUM till he is delivered, thus speak the scriptures. Even as one has to meditate till he is delivered, the one who is delivered should meditate even thereafter ,thus in Sauparna scripture. One should be receptive till ignorance is not terminated and all doubts are resolved from mind. Meditation should be continued so that wisdom may not become destroyed. So long as one does not experience the Resplendent Lord, he should engage in meditation continuously till the end of Time, whereupon he will permanent try established in the Supreme Being, thus in Brahmand Purana.

॥ तदधिगमाधिकरण ॥ ८ ॥

॥ ॐ तदधिगमउत्तरपूर्वाघयोश्श्लेषविनाशौ तद्व्यपदेशात् ॐ ॥ १३ ॥

भाष्य

ब्रह्मदर्शनउत्तराद्यस्याश्लेषः पूर्वस्य विनाशश्च । 'तद्यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविधि पापं क्रिस न श्लिष्यते' । 'तद्यथैषीकातूलमग्नौ प्रोतं प्रदूयेत एवं हैवास्य सर्वे पाप्मानः प्रदूयन्ते इति तद्व्यपदेशात् ॥

Commentary

On experiencing Brahman future demerits will have no effect even earlier demerits would be terminated. Even as water does not touch the lotus leaf, even so the demerits will not touch him. Even as a small spark of the fire destroys the cotton even so entire demerits of wise one will be destroyed, thus having been spoken.

॥ ॐ इतरस्याप्येवमसंश्लेषः पाते तु ॐ ॥ १४ ॥

भाष्य

पुण्यस्याप्येवमसंश्लेषः पाते । तु शब्दोऽनुत्थानवाची ॥ यथाऽश्लेषो विनाशश्च मुक्तस्य तु विकर्मणः । एवं सुकर्मणश्चापि पततस्तमसि ध्रुवम् । इति चाग्नेये ॥

Commentary

On the termination of ignorance even the effect of the consolidated remainder would have no effect. तु indicates even the future emergence. Therefore with the destruction of the effect of the consolidated remainder, his every performance become non-performance of actions. Then the auspicious merits being eternally in ascendance there would be destruction of obscurity caused by demerits, thus in Agni Purana.

॥ ॐ अनारब्धकार्ये एव तु पूर्वे तदवधेः ॐ ॥ १५ ॥

भाष्य

अनारब्धकार्ये एव पूर्वे पुण्यपापे विनश्यतः । 'तस्य तावदेव चिरं यावन्नविमोक्षेऽथ संपत्स्यतेच' इति तदवधेः । तु शब्दः स्मृतिद्योतक ॥ 'यदनारब्धपापं स्यात्तद्दिनश्यति निश्चयात् । पश्यतो ब्रह्म निर्द्वन्दं हीनं च ब्रह्म पश्यतः । द्विषंतो वा भवेत्पुण्यनाशो नास्त्यत्र संशयः ॥ तस्याप्यारब्धकार्यस्य न विक्षाशोऽस्ति कुत्रचित् । आरब्धयोश्च नाशः स्यादल्पयोः पुण्यपापयोः इति च नारायण तंत्रे ॥

Commentary

Even prior to the Performance of actions were begun the merits and demerits become destroyed. As along as they exist, no deliverance comes about, that being the time span of the consequential effect of the actions performed, thus having been said. तु is used only as reminder. The demerits which have not yet shown their effect, become destroyed without doubt. The one who sees Brahman as the unitary principle (and not in as dual manifestation) he sees the inferior aspect of Brahman. For him is obscurity and destruction of the merits earned, of this there is no doubt. For such

one there is no end of the effect of the consolidated performed actions. Minimal decrease in the merits and demerits of the effect of the consolidated performed actions comes about, thus in Narayana Tantra.

॥ ॐ अग्निहोत्रादि तु तत्कार्यैव दर्शनात् ॐ ॥ १६ ॥

भाष्य

अग्निहोत्राद्यपि मोक्षेऽनुभवार्थैव । तु शब्दात् ब्रह्मदर्शनत् । 'स एनमविदितो न भुनक्ति यथा वेदो वाऽननूक्तोऽन्यद्वा कर्माकृतम् । यदि ह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति तद्दास्यांततः क्षीयत एवात्मनमेव लोकमुपास्ते न ह्यास्य कर्म क्षीयतेऽस्माद्देवात्मवो यद्यत्यामयतेतत्सृजते । इति तद्दर्शनात् ॥

Commentary

Agnihotra and other sacrifices are, verily, for the purpose of deliverance. तु suggests for realisation of the Brahman. Even as one would not revel in deliverance who is not aware of Brahman, even as actions performed becomes unproductive who knows not the Vedas. If one knowing Brahman performs meritorious actions once his actions give him benefit and then cease to be effective. But one who performs action for the Self performs them for the people and what is performed for people becomes for the Self. Such actions never ceases to be effective and whatever he desires those desires become fulfilled, thus by realisation.

॥ ॐ अतोऽन्यदपीत्येकेषामुभयोः ॐ ॥ १७ ॥

भाष्य

मुक्तावनुभवकारणाद्यदन्यत् यत्पुण्यमपि विनश्यति अपारब्धमनभीष्टं च । तथा ह्येकेषां पाठः उभयोत्यागेन - 'तस्य पुत्रा दायमुपयन्ति सुहृदः साधुकृत्यां द्विषंतः पिपकृत्याम् इति ॥ 'अनभीष्टमवारब्धं पुण्यमुपस्य नश्यन्तु । किमु पापंपहब्रह्मज्ञानिनो नात्र संशयः' इति पात्रे ॥

Commentary

Having experienced deliverance even those other merits become destroyed, even those desires which are consequential to earlier performed actions. Similarly in some other texts it is said by renunciation of both the demerits and inauspicious desires his sons gain prosperity, the pure minded performing pure actions and wicked minded ones performing impure actions. Of the consequential effects the impure desires become destroyed. In that case do the demerits of those wise in Wisdom of Brahman also get destroyed ? Yes there is no doubt, thus in Padma Purana.

॥ ॐ यदेव विद्ययेति हि ॐ ॥ १८ ॥

भाष्य

ब्रह्मदर्शीकृतमस्पमपि पुण्यं महत्तममनंतरं च भवति । 'यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं

भवति' इति श्रुतेः ॥ 'न ह्यास्य कर्म क्षीयत' इति च ॥ 'अल्पमात्रकृतो धर्मो भवेत् ज्ञानवतो महान् । महानपि कृतो धर्मो ह्यज्ञानां निष्फलो भवेत्' इति च भारते ॥

Commentary

The actions performed by men wise in Wisdom of Brahman even though small they become important and eternal. The actions performed wisely and in accordance with Upanishads become full of energy, thus in scriptures. The actions performed by such ones never becomes destroyed. Even little action performed with righteousness becomes enlightened. Actions performed by ignorant ones though great end up being fruitless, thus in Mahabharata.

॥ ॐ भोगेन त्वितरे क्षयित्वाऽथ संपत्स्यते ॐ ॥ १९ ॥

भाष्य

अरब्धपुण्यपापे भोगेन क्षयित्वा ब्रह्मसंपत्स्यते । अथेति नियमसूचकः । 'अरब्ध पुण्यपापस्य भोगेन क्षयित्वा । प्राप्नोत्येव तमो घोरं ब्रह्म वा नात्र संशयः ॥ ब्रह्मणां शतकलात्तु पूर्वमारब्ध संक्षयः । नियमेन भवेन्नान्य कार्या काचिद्विचारणा' इति च नारायण तंत्रे ॥

Commentary

The wise ones after experiencing the merits and demerits as the consequential effect attain the Brahman. Thus it is. That is how the course is indicated. On the other hand after experiencing the merits and demerits as the consequential effect, the evil ones obtain the horrible obscure worlds, of this there are no doubts. For those who are in communion with the Brahman the consequential effect of actions will be completely destroyed in hundred fragments as regular event, there being no reason for any thinking about, thus in Narayana Tantra.

॥ इति श्रीमत्कृष्णद्वैपायनकृतह्रस्वसूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये चतुर्थ अध्यायस्य प्रथम पाद संपूर्णः ॥

०००००

चतुर्थ अध्याय
Fourth Chapter
द्वितीय पाद
Second Step

उत्क्रान्ति पाद

भाष्य

देवानां मोक्ष उत्क्रान्तिश्चास्मिन्पादे उच्यते ॥

Commentary

For the divinities the deliverance is from being resurgent, thus has been said on this Step.

॥ वाङ्मनाधिकरण ॥ १ ॥

॥ ॐ वाङ्मनसि दर्शनाच्छब्दात् ॐ ॥ १ ॥

भाष्य

वाङ्मनान्युमा मनोऽभिमानिनि रुद्रे विलीयते । वाचोमनोवसत्वदर्शनात् ॥ 'तस्ययावन्न ताङ्मनसि संपत्संतो' इति शब्दाश्च ॥ 'उमा वै वाक् समुद्दिष्टा मनो रुद्र उदाहृतः । तदेतं मिथुनं ज्ञात्वा न दांपत्याद्विहीयते' इति स्कान्दे ॥

Commentary

Uma is the presiding deity over Speech is enjoined together with Rudra, the presiding deity over mind, the Speech appearing to have brought the Mind under control. As long as the speech becomes united with the mind, thus having spoken. Uma having said to be the Speech, Mind comes to be referred as Rudra. These two having been enjoined marriage is not seen as some thing demeaning.

॥ ॐ अत एव च सर्वाण्यैवाविशेषत ॐ ॥ २ ॥

भाष्य

अत एव च शब्दात्सर्वाणि देवतानि यथानुकूलं विलीयन्ते । 'अन्नौ सर्वे देवा विलीयन्वेऽग्निरिन्द्रे इन्द्रः उमायामुमारुद्रे विलीयते एवमन्यानि देवतानि यथाऽनुकूलम्' इति हि गौपवनश्रुतिः ॥

Commentary

Now by the word च the divinities are all enjoined together as far as it is convenient. Agni with all the divinities are enjoined, Agni with Indra, Indra with Uma, Uma with Rudra are enjoined, even as other divinities with other ones as it is convenient, thus in Gaupavana scripture.

॥ मनः प्राणाधिकरण ॥ २ ॥

ॐ तन्मनः प्राण उत्तरात् ॐ ॥ ३ ॥

भाष्य

'मनः प्राणः' इत्युत्तराद्दचनात्मनोऽभिमानि रुद्रः प्राणे वायौ विलीयते । 'वायोर्वावरुद्र उदेति वायौ विलीयतेतस्मादहुर्वायुर्देवानां श्रेष्ठः' इति च कौण्डिन्यश्रुतिः ॥ अग्निरिन्द्रं तथेन्द्रश्च वायुमाविश्य सोऽपि तु । आविश्य परमात्मानं भुंक्ते भोगांस्तु बाह्यकान् ॥ न ह्यानन्दो निजस्तेषां परैर्लभ्यः कदाचन । किमु विष्णोः परानन्दो न ते विष्णवाविति श्रुतेः ॥ प्राणस्य तेजसि लयो मार्गमात्रमुदाहृतम् । सर्वेशितुश्चसर्वादेस्तस्यान्यत्र लयः कथम् इत्यादि श्रुतिस्मृतिभ्यः ॥

Commentary

Having said that Mind is the Prime Breath then Rudra, the deity presiding over Mind becomes enjoined with प्राण, the Prime Breath. Impelled by the Prime Breath Rudra becomes resurgent. Therefore, प्राणवायु, the Prime Breath is supreme among the divinities, thus in Kaundinya scripture. Agni enjoins Indra, similarly Indra enjoins with Vayu. Enjoining with the Supreme Self revels in the external objects of happiness. For divinities there is no other happiness at all to be enjoyed other than the happiness of the Supreme Being. What is the reach of Vishnu's transcendental happiness, no one else can even conceptualise. Only splendour of the Prime Breath as the path on which one traverses has been clarified. Where else than with प्राण, the Prime Breath the indwelling spirit within the divinities, could there be enjoining, thus having spoken in scriptures?

॥ भूताधिकारत्वात् ॥ ४ ॥

॥ ॐ भूतेषु तच्चभूतेः ॐ ॥ ५ ॥

भाष्य

भूतेष्वन्येषां देवानां लयः । 'भूतेषु देवा विलीयन्ते भूतानि परे न पर उदेति नास्तमेत्येकलः एव मध्ये स्थाता' इति बृहच्छ्रुतेः ॥

Commentary

All the other divinities come to be enjoined with the elements. With the elements the divinities become enjoined, higher than the elements there nothing that comes to be nor ceases to be, he verily being established as the sole one within.

॥ नैकस्मिन्नधिकरणे ॥ ५ ॥

॥ ॐ नैकस्मिन् दर्शयतो हि ॐ ॥ ६ ॥

भाष्य

नैकस्मिन्भूते सर्वेषां देवानां लयः ॥ पृथिव्यामृभवो विलीयन्ते । वरुणेऽश्विनावग्नावग्नयो वायाविन्द्रः सोम आदित्यो बृहस्पतिरित्याकाश एव साध्या विलीयन्ते । मृत्यवः पृथिव्यां वरुणआपोऽग्नयस्तेजसि मर्तो मारुत

आकाशे विनायकौ विलीयन्ते इति महोपनिषच्चतुर्वेदशिखा च दर्शयतः । अतोऽग्नौ देवा विलीयन्ते इति निर्दिष्टानामेव ॥

Commentary

All divinities do not become enjoined with one Source. Ribhus become enjoined with the Earth, Ashvins with Varuna, subsidiary fires with The primary Agni, Indra with Vayu, Moon with Sun, Space with Brihaspati, thus all become similarly enjoined. Death with Earth, Varuna with Waters, Agni with splendour, the winds with Vayu, the Space with Vinayaka (the deity presiding over pride) become enjoined, thus in Mahotpanisha and the sections of the Vedas. Thus, that all the divinities be come enjoined with Agni is substantiated.

॥ समानाधिकरण ॥ ६ ॥

॥ ॐ समना चास्वत्युपक्रमादमृतत्वं चानुपोष्य ॐ ॥ ७ ॥

भाष्य

देशतः कालश्च व्याप्त्या समो ना परमपुरुषो यस्याः स समना । संहारानुपक्रमात्स्वत एवामृतत्वं तस्याः । बृहच्छ्रुतिश्च - 'द्वौ वाव सत्यनुपक्रमौ प्रकृतिश्च परमश्च द्वावेतौ वइत्यमुक्तौ नित्यौ च सर्वगतौ चैतौ ज्ञात्वा विमुच्यते' इति नैतावता साम्यम् ॥

Commentary

Not bound by territory and time is the Supreme Being, neither same or similar and is immortal, not under the bondage of the primordial life. Brahma scriptures speaks of him as one with dual personality becoming existential as Prakriti and Purusha, both being eternally liberated, eternal and all-pervading; those who know thus become delivered. There is one same or similar to him.

॥ ॐ तदपीतेः संसारव्यपदेशात् ॐ ॥ ८ ॥

भाष्य

'समावेतौ प्रकृतिश्च नित्यौ सर्वगतौ नित्यमुक्तत्वं समावेतौ प्रकृतिश्च परमश्च विलीनो हि प्रकृतौ संसारमेति विलीनः परमे ह्यमृतत्वमेति' इति सौपर्णश्रुतेः ॥

Commentary

Prakriti though eternal, all-pervading and eternally liberated, when Prakriti and Purusha - these two become enjoined together, the communion is referred as Samsara, transcendental and immortal, thus in Sauparna scripture.

॥ ॐ सूक्ष्मं प्रमाणश्च तथोपलब्धे प्रमाणश्च ॐ ॥ ९ ॥

भाष्य

सूक्ष्मत्वं चाधिकं ब्रह्मणः प्रकृतेः । ज्ञानानां दैश्वर्यादि प्रमाणाधिक्यं च । 'सर्वतः प्रकृति सूक्ष्मा प्रकृतेः परमेश्वरः । ज्ञानानन्दौ तथैश्वर्यं गुणाश्चान्ये अधिकाः प्रभोः' इति च तुरुश्रुतिः ॥

Commentary

Purusha is more subtle than Prakriti in Wisdom, Resplendence and in comparison. In all respect Prakriti is subtle but subtler than Prakriti is the Supreme Lord, being additionally in Wisdom, Bliss and in attributes, thus in Tura scripture.

॥ ॐ नोपमर्देनातः ॐ ॥ १० ॥

भाष्य

अतस्तस्य ये विशेषगुणास्तेषामनुपमर्देनेनैव साम्यम् । 'देशतः कालतश्चैव समा प्रकृतीश्वरे । उभयोरप्यबद्धत्वं तदबंधः परात्मनः । स्वत एव परेशस्य सा चोपास्ते सदा हरीम् ॥ प्रकृतेः प्राकृतस्यापि ये गुणास्ते तु विष्णुना । नियतानैव केनापि नियताः हि हरेर्गुणाः' इति भविष्यत्पूर्वाणि ॥

Commentary

Now, without being any hindrance to his special attributes there are some attributes which due to the territory and time appear similar. Though there are limitations, those limitations are under the control of the Supreme Self. Self-established is Hari, the Supreme Being and Prakriti always propitiates him. The natural attributes which Prakriti possesses they are all controlled by Vishnu. Never controlled by none other, controlled by Hari alone.

॥ ॐ अस्यैव चोपपत्तेरुष्मा ॐ ॥ ११ ॥

भाष्य

'द्विधा हीदमवदृश्यते उष्मावदनूष्मावच्च । तत्रोष्मावत्परं ब्रह्म सन्न जिघ्रन्ति न पश्यन्ति न श्रुण्वन्ति न विजानन्ति । अथानूष्मावत्प्रकृतिश्च प्राकृतं च यन्न जिघ्रन्ति जिघ्रन्ति च यन्न पश्यन्ति पश्यन्ति च यन्न श्रुण्वन्ति श्रुण्वन्ति च यन्न जानन्ति जानन्ति च' इति सौपर्णश्रुतेः किञ्चित् साम्योपपत्तेः ॥

Commentary

This is explained in two ways - as seen and as unseen. The Supreme Brahman being beyond sensory instruments is neither smelt, nor seen, nor heard nor known. But Prakriti being within the scope of the sense instruments one smells what was smelt, sees what was not seen, hears what was heard and knows what was not known, thus on Sauparna scripture.

॥ ॐ प्रतिषेधादिति चेन्न शारीरात् ॐ ॥ १२ ॥

भाष्य

असमो वा एष परो न हि कश्चिदेवं दृश्यते सर्वे ह्येतेऽणवो जायन्ते च म्रियन्ते च छिद्रा ह्येते भवन्ति । अथ परो न जायन्ते न म्रियन्ते पूर्णश्चै भवति । इति चतुर्वेदशिखायाम् साम्य प्रतिषेधान्नेति चेन्न । शारीराद्दिसाम्यं प्रतिषिध्यते ॥ कुतः ?

Commentary

Not similar is the Supreme One, no one is seen who is similar. All these are mere atoms, who are born and die, and also become fragments. Now the Supreme One is not born, does die but remains as the

Complete One. Thus in the sections of the four Vedas, having rejected there being any similarity, even rejecting similarity between the forms of the bodies. Because . . .

॥ ॐ स्पष्टो ह्येकेषां ॐ ॥ १३ ॥

भाष्य

'अथातः समाश्वासमाश्वाभिधीयन्ते समासमाश्वाथ समानि ब्रह्मणो रूपाणिरैरुत्पत्तिश्चैकं ह्येवेतद्भवत्यथासमा ब्रह्मेन्द्रो रुद्रः प्रजापतिर्बृहस्पतिर्ये के च देवा गन्धर्वा मनुष्याः पितरोऽसुरा यत्किंचेदं चरमचरंवाथ समाऽसमा एषा हि नित्याऽजरा तद्गशा च' इति स्पष्टो हि माध्यंदिनायनानां समादिवादः ॥

Commentary

Now similar, as similar and not similar and as not similar, thus the manifestations of Brahman as creation, sustenance and destruction, all depend on नियति the Divine Will has been spoken. Not similar are the four-faced Brahma, Indra, Rudra, Prajapatis like Marichi, Brihaspati and other enlightened divinities, Gandhrvas, human beings, ancestors and the unenlightened Asuras, the moving and unmoving, animate and inanimate nature, the similar and not similar, eternal, indestructible, all being under the control of the Supreme Being, thus having spoken of the manifest forms in section of Madhyandinayan scripture.

॥ ॐ मत्स्यकूर्मवराहाद्याः समाः विष्णोरभेदतः। ब्रह्माद्यास्त्वसमाः प्रोक्ता प्रकृतिश्च समासमा' इति वाराहे ॥

Commentary

Matsya, Kurma, Varaha and others are manifestations of Vishnu with difference. Four-faced Brahma and others are spoken as not similar, Prakriti being both similar and not similar, thus in Varaha Purana.

॥ प्राधिकरण ॥ ७ ॥

॥ ॐ तानि परे तथा ह्याह ॐ ॥ १५ ॥

भाष्य

प्राणद्वारेण सर्वाणि दैवतानि परमात्मनि विलीयन्ते । 'सर्वे देवाः प्राणमाविश्य देवे मुक्ता लयं परमे यान्त्य चिन्त्ये' इति कौषारवश्रुतिः ॥

Commentary

Through प्राण, the prime Breath all the divinities become enjoined with the Supreme Self. All the divinities taking refuge is प्राण, the Prime Breath and being delivered from the divine attributes enter the inconceivable state of the supreme Being.

॥ अविभागाधिकरण ॥ ८ ॥

॥ ॐ अविभागो वचनात् ॐ ॥ १६ ॥

भाष्य

'एते देवाः एतमात्मानमनुविश्य सत्याः सत्यकामाः सत्यसंकल्पा यथाविकाममंतर्बहिः पकिचरन्ति' इति गौपवन्श्रुतिः । तत्परमेश्वर कामाद्यविभागेनैव तेषां सत्यकामत्वम् । 'कामेनमे कामअगाद्ध्यदयाद्दृढयं मृत्योः' इति वचनात् । 'मुक्तानां सत्यकामत्वं सामर्थ्यं च परस्य तु । कामानुकूलकामत्वं नान्यतोषां विधीयते' इति ब्राह्मे ॥

Commentary

These divinities having enjoined with the Supreme Self truly, with true desires, with true intention move freely within and without, thus in zgaupvzna scriptures. Then the desire of the Supreme Being becoming segregated their desire would likewise will accordingly be true desires. By the desire of the Supreme Being will be our death, thus having been said. For the delivered one the true desires and strength will be verily from the Supreme Being. Conducive nclination for desires would not from other sources, thus in Brahma Purana.

॥ चदोकोऽधिकरण ॥ ९ ॥

॥ ॐ चदोकोऽद्रज्वलनं तत्प्रकाशितद्दारोविद्या सामर्थ्यात्तच्छेषगत्यनुस्मृतियोगाच्च हार्दानुद्वीतः शताधिक्या ॐ ॥ १७ ॥

भाष्य

उत्क्रान्तिकाले हृदयस्याग्रे ज्वलनं भवति । 'तस्य ह्येतस्य हृदयस्याग्रं प्रद्योतते' इति श्रुतेः ॥ तत्प्रकाशी तद्दारो निष्क्राम्यति विद्यासामर्थ्यात् ॥ 'यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम् । तं तमेवैति कौन्तेय सदा तद्भावभावितः' इति स्मृतेर्विद्या शेषगत्यनुस्मरणयोगाच्च ॥ 'आचार्यस्तुतेगतिं वक्ता' इति हि लिंगं ॥ हृदिस्थेनैव हरिणा तस्यैवानुग्रहेण तु । उत्क्रान्ति ब्रह्मरंध्रेण तमेवोपासतो भवेत् इतिचाध्यात्मे ॥ 'शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वगन्या उत्क्रमणे भवन्ति' इति च ॥

Commentary

At the time when प्राण, the Prime Breath leaves the wise one, then there is burning sensation in front of the heart, the front side of heart becomes bright. In that light through that door goes out along strengthened by the Wisdom attained. As said in Gita whatever inclination he remembers at the time of leaving the body, with that inclination he goes, thus in terms of the thoughts remembered, the preceptor guiding you the Path you will thereafter traversing, this being the sign. With the grace of Hari, the indweller in the heart, he rises from the breach of the head at the top, for the one who has propitiated, thus in Adhyatma scripture. Of the hundreds of veins in the heart, of them is the main one -Sushumna which envelops through that vein of he rises through Brahmarandhra, then he reaches the immortal state of deliverance, if he rises through other veins then he reaches the other worlds, thus having been mentioned. Yes, through Sushumns and through Brahmarandhra he has deliverance.

॥ ॐ रश्म्यनुसारी ॐ ॥ १८ ॥

भाष्य

निष्क्रामति । 'सहस्रं वा आदित्यस्य रश्मयः असु नाडिष्वात तारुतत्र श्वेतः सुषुम्नो ब्रह्मयानः सुषुम्नायामात तत्प्रकाशेनैष निर्गच्छति' इति पौत्रायणश्रुतिः ॥

Commentary

Departs. Thousands are the rays of the Sun and all the veins are sheltered as the pure Sushumna, which is the passage through which the luminous Sushumna departs forth the wise one, thus in Pautrayana scripture.

॥ ॐ निशि नेति चेन्न संबन्धात् ॐ ॥ १९ ॥

भाष्य

रश्मिभावाग्निशि ज्ञानिनः उत्क्रमणं न युक्तमिति चेन्न । सर्वदा संबन्धाद्रश्मीनाम् । तियत् कालम् ?

Commentary

It would be proper to say that in the absence of the Sun's rays the wise one does not depart, there being eternal association of the Sun's rays. But then how long the association continues ?

॥ ॐ यावद्देहभावित्वाज्दर्शयति च ॐ ॥ २० ॥

भाष्य

यावद्देहो विद्यते तावद्रश्मिसंबन्धोऽस्त्येव । 'संसृष्टा वा एते रश्मयश्च नाह्यश्च नैषां वियोगो यावदिदं शरीरमत एत्यैः पश्यत्येत्येत्यै कुत्क्राम्यत्यैत्यैः प्रवर्तते इति हि माध्यादिनायनश्रुतिः ॥

Commentary

So long as the gross body exists that long is the association with the Sun's rays and the veins. The Sun's rays and the veins having been created there is no separation of the association with the body, seeing through the rays and the veins, becoming resurgent through the rays and the veins, rises through the rays and the veins, thus in Madhyandin scripture.

॥ ॐ अतश्चायनेऽपि हि दक्षिणे ॐ ॥ २१ ॥

भाष्य

'दक्षिणे मरणाद्याति स्वर्गं ब्रह्मोत्तरायणे इत्युक्तेऽपि ज्ञानिनो दक्षिणायनोत्क्रांतिर्युज्यते । 'शतं पंचैव सूर्यस्य दक्षिणायनरश्मयः । तावन्त एव निर्दिष्टा उत्तरायण रश्मयः ॥ ते सर्वे देहसंबद्धाः सर्वदा सर्वदेहिनाम् ॥ महर्लोकादिगन्तार उत्तरायणरश्मिभिः । निगच्छन्तीतरैश्चापि यैरेष्टव्येतस्य गतिः ॥ उत्तरं दक्षिणमिति एव तु निगद्यते । न तु कालविशेषोऽस्ति ज्ञानिनां नियमात्फलम् । ददाति कालेऽनुगुणे फलं किंचिद्विशिष्यते । अत्युत्तमानां केषांचिन्मोक्ष विशेषोऽस्ति कालतः' इति नारायणाध्यात्मे ॥

Commentary

If one dies during Dakshinayana, one goes to the heavens; if one dies during Uttarayan, one attains the world of Brahman. Even then wise ones prefer to die during Dakshinayana. Five hundreds of rays of Sun shine during Daksnayan even the same number rays shine during Uttarayana. For those who are

embodied, they always establish relationship. Illumined by Sun's rays during Uttarayan some depart to the higher worlds while some others depart to other worlds. These paths are referred as northern or southern paths. There is no exact time when one will receive their fruits. But depending on the attributes of time the reward will surely be given some special reward, but for better ones there would not be any special gift when the time comes, thus having been says in Narayana Adhyatma scripture.

॥ योग्यधिकरण ॥ १० ॥

॥ ॐ योगिनः प्रति स्मर्यते स्यार्ते चैते ॐ ॥ २२ ॥

भाष्य

न केवलं कालादिकृते प्र ह्यचंद्रगती स्मर्यते । किंतु ज्ञानयोगिनः कर्मयोगीनश्च । 'अग्निज्योतिरहः शुक्लः षण्मासा उत्तरायणम् । तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः । धूमो रत्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् । तत्र चन्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते' इत्यत्र योगिति विशेषणात् स्मरणनिमित्ते चैते गती ॥ गत्यनुस्मरणात् ब्रह्म चन्द्रं वा गच्छति धृवम् । अनुस्मरतः काले स्मरणं प्राप्य वै गतिः' इतियध्यात्मे ॥

Commentary

One should not think that by mentioning the time, only the the world of Brahman (Uttarayan) or the world of the Moon (Dakshinayan) the six months when is referred, but to those who are inclined to Wisdom and those who are inclined to perform actions. Fire, light and day are the six months of Uttarayan. Mist, night and dark are the days are the six months of Dakshinayan. Then obtaining the world of moon and the world of light having been obtained returns back (to the world). Thus having been specially heard (of the world of light and the world of moon) that memory itself becomes their goal. Having remembered the world of Brshman and the world of Moon, they decidedly obtain those worlds. Remembering at the of departure they surely obtain the worlds.

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

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चतुर्थ अध्याय
Fourth Chapter
तृतीय पाद
Third Step

मार्ग पाद

भाष्य

मार्गोगम्यं चास्मिन्पादे उच्यते ॥

Commentary

In this step the (different) paths to be traversed is spoken.

॥ अर्चिराद्यधिकरण ॥ १ ॥

॥ ॐ अर्चिरादिना तत्प्रथितेः ॐ ॥ १ ॥

भाष्य

'तेऽर्चिषमभिसंभवंत्यर्चिषोऽहरणह आपूर्यमाणपक्षम् इत्यर्चिषः प्राथम्यं श्रूयते । 'यदा ह वै पुरुषोऽस्माल्लोकात् प्रैति स वायुमार्गच्छति' इति वायोः । तत्रार्चिषः प्राप्तिरेव प्रथमा । 'द्वावेव मार्गौ प्रथितावर्चिरादिर्विपश्चताम् । धूमादिः कर्मिणां वैव सर्ववेदविनिर्णयात् ॥ अग्निज्योतिरिति द्वैधैवार्चिषः संप्रतिष्ठितिः । अग्निं गत्वा ज्योतिरेति प्रथमं ब्रह्म संत्रजन् एकस्मिंस्तुपुरे संस्थो द्विरूपोऽग्निः सुतो महान् इति ब्रह्मतर्क ॥

Commentary

'They (the wise ones) traverse the path of अर्चि, the flame, the bright side', thus some say thus giving primacy to अर्चि. 'When the Person becomes separated from this world he traverses the path of वायु', thus in Vayu Purana, there having first reached अर्चि, the flame, the bright side. 'Two verily are the well established paths, for the men of Wisdom, the path Illumined by अर्चि, the flame or the bright side for the performers of action, the path end eloped by smoke, this as concluded by Vedas. Agni and Light are the two Well established dual forms of अर्चि, flame or the bright side. On reaching अग्नि the fire, Brahman becomes manifest first as the lustrous one, established in the same place in dual form of Agni, abiding therein as the great one, thus in Brahmataark.

॥ वायुशब्दादिकरण ॥ २ ॥

॥ ॐ वायुशब्दादविशेषविशेषाभ्याम् ॐ ॥ २ ॥

भाष्य

अर्चिषो वायुं गच्छति । 'स वायुमार्गच्छति' इति सामान्यवचनात् । 'स इतो गतो द्वितीयां गतिं वायुमार्गच्छति स्रवायोरहरणह आपूर्यमाणपक्षम्' इति विशेषवचनात् ॥

Commentary

From अर्चि, flame of the bright side he goes to वायु. 'He goes to Vayu' thus having generally spoken. Thus having gone to Vayu, the second stage, he comes to the bright world of the divinities, thus with special references.

॥ तटितधिकरण ॥

॥ ॐ तटितोऽधि वरुणः संबन्धात् ॐ ॥

भाष्य

'मासेभ्यस्संवत्सरं संवत्सराद्दरुणलोकं वरुणलोकात्प्रजापतिलोकम्' इति कौण्डिन्यश्रुतिः ॥ 'संवत्सरात्तटितमागच्छति तटितः प्रजापतिलोकम्' इति गौपवन श्रुतिः । 'तत्र तटितो वरुणं गच्छति । तटितो ह्यह्यते वरुणलोकस्तटिदुपरि मुक्तामयो राजते तत्रासौ वरुणो राजा सत्यानृते विविचति' इत्युपरिसंबन्ध श्रुतेः ॥

Commentary

From months to the year, from the year to the world of Varuna, from the world of Varuna to the world of the four-faced Brahma, thus is spoken in Kaundinya scripture. At the end of the year he arrives at Tati, which is the world of Prajapati, thus in Gaupavana scripture. From Tati he goes to Varuna, since the Tati being superior upholds the world of Varuna, where free from any taints as the King, separates the true merits from the untrue demerits, thus the higher relationship having been indicated in scriptures.

॥ अतिवाहिकाधिकरण ॥ ४ ॥

॥ ॐ अतिवाहिकस्तल्लिंगात् ॐ ॥ ४ ॥

भाष्य

पूर्वोक्तस्त्वातिवाहिको वायुः । पूर्व गमनलिंगात् ॥ कुतः ? -

Commentary

The course of Vayu having been spoken earlier. Having indicated by earlier signs.

॥ उभयव्यामोहात्सिद्धेः ॥ ५ ॥

भाष्य

'स वायुमार्गच्छति' इति प्रथममुच्यते । 'उत्क्रान्तो विद्मन्परमभिगच्छन्निद्युतमेवांततः उपगच्छति द्यौर्वावविद्युतत्वातिं वायुमुपगम्य तेनैव ब्रह्म गच्छति' इत्यन्तेऽपि वायुकमनश्रुतेः पूर्वोक्त अतिवाहिकः परोवेति व्यामोहे उत्तरे दिवस्पतिरिति विशेषणात्पूर्वत्रातिवाहिकस्यैव सिद्धेः ॥ ब्रह्मतर्के च - उत्क्रान्तस्तु शरीरत्स्वादृत्तच्छत्यर्चिषमेव तु । ततो हि वायोः PAN पुत्रं च योऽसौ नाम्नाऽऽतिवाहिकः ॥ ततोऽहः पूरवपक्षं चाप्युदवसंवत्सरं तथा । तटितं वरुणं चैव प्रजापं सूर्यदेव च ॥ सोमं वैश्वानरं चोन्द्रं धृवं देवीं दिवं तथा । ततो वायुं परं प्राप्य तेनैति पुरुषोत्तमम् इति ॥

Commentary

He (the man of Wisdom) goes to Vayu, thus having been said earlier. 'On departure, the Man of Wisdom for reaching the Supreme Being, goes in the intermediate state to विद्युत्, the Lightning. Thereafter after going to Vayu, he finally reaches Brahman', thus the passage to Vayu having been delineated, reply earlier query whether Vayu referred here is प्राण, the Prime Breath ? To resolve the doubt, earlier clarification and the use of the adjective दिवस्पति, the luminous Lord, प्राण, the Prime Breath alone is conclusively established. Thus when one departs from one's gross body, verily, he departs to अर्चि, flame, the bright side, from where he traverses on the passage provided by Vayu for a period of the year, as the stream towards Varuna, the ruler over the waters, then to Sun, as nourisher of people, then to the Moon, Agni, Indra, the eternal, the divine and the luminous one. There finding प्राण, the Prime Breath he reaches पुरुषोत्तम, the supreme among persons.

॥ वैद्युतीधिकरण ॥ ७ ॥

॥ ॐ वैद्युतेनैव ततस्तच्छृते ॐ ॥ ६ ॥

भाष्य

प्रकाशंतेरेण तत्र तत्रोच्यमानत्वाद्वायोरपि परतो ब्रह्मणोऽर्वाङ्गन्तव्योऽस्तीति नाशंकनीयम् । विद्युत्पतिना वायु नैव 'स एनान्ब्रह्मगमयति' इति ब्रह्मगमन श्रुतेः ॥ 'विद्युत्पतिर्वायुरेव नयेद्ब्रह्म न चापरेः । कुतोऽन्यस्य भवेच्छक्तिस्तमृते प्राण नायकम्' इति बृहत्तंत्रे ॥

Commentary

One should not doubt that there exists difference as higher and lower between the two - Vayu and Brahman in every instance. Because by enlightenment Vayu goes to Brahman - 'in this way he goes to Brahman' thus having been spoken. 'Being enlightened he goes to Brahman' as the scripture speaks of his going to Brahman and 'Vayu leads him Brahman through his being enlightened, not in any other way, because who else would have such such power ? Verily प्राण is the one who leads.

॥ कार्याधिकरण ॥ ६ ॥

॥ ॐ कार्यं बादरिरस्य गत्युपपत्तेः ॐ ॥ ७ ॥

भाष्य

'स एनान्ब्रह्मगमयति' इति कार्या ब्रह्म रमयतीति बादरिर्मन्यते ॥ 'ऋतेजेवान्परं ह्रस्व कः पुंमान्प्राप्नुयात्त्वचित् । यद्यपि ब्रह्मदृष्टिः स्याद्ब्रह्मलोकमवाप्नुयात्' इत्यध्यात्मवचनात्स्यैवगत्युपपत्तेः ॥

Commentary

'Verily he leads him to the four-faced Brahma' thus has been the action, thus is also the opinion of Badari. 'Which person else would ever attain the supreme Brahman if four-faced Brahma did not have showered grace to attain the world of Brahman?' Thus having been spoken to प्राण, the Prime Breath alone is the one who leads the person.

॥ ॐ लिशेषितत्वाच्च ॐ ॥ ८ ॥

भाष्य

'यदि ह वाव परमभिपश्यति प्राप्नोति ब्रह्माणं चतुर्मुखं प्राप्नोति ब्रह्माणं चतुर्मुखम् इति कौषारवश्रुतौ ॥

Commentary

If he realises the Supreme Being, he first attains Brahma, the four-faced one, Brahma, the four-faced one, thus in Kausharava scripture.

॥ ॐ सामीप्यात् तद्युपदेशः ॐ ॥ ९ ॥

भाष्य

'ब्रह्मविदाप्नोति परम् इति तद्व्यपदेशस्तु समीपत एव परमपि प्राप्नोतीत्येतदर्थमेव ॥ कदा ?

Commentary

One wise in Wisfom of Brahman attain the Supreme Being, thus having been spoken because of (four-faced Brahma) being closer, therefore attains the Supreme Being, thus is verily the meaning. If a query is raised When, that is hereafter clarified.

॥ ॐ कार्यात्यये तदध्यक्षेण सहातः परमभिधानात् ॐ ॥ १० ॥

भाष्य

'ते ह ब्रह्माणमभिसंपद्य यद्वैतद्विलीयतेऽथ सह ब्रह्मणा परमभिगच्छन्ति' इति सौपर्णश्रुतेर्महाप्रलये तदध्यक्षेणब्रह्मणा सह गच्छति ॥

Commentary

Having attained the four-faced Brahma, he becomes enjoined with him and along with four-faced Brahma reaches the Supreme Brahman, and as said in Sauparna scripture. Under the supervision of the Supreme Brahman goes along with four-faced Brahma when every becomes dissolved.

॥ ॐ स्मृतेश्च ॐ ॥ ११ ॥

भाष्य

'ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसंचरे । परस्यान्ते परात्मानः प्रविशन्ति परं पदम्' इति ॥

Commentary

When the time for dissolution comes they all Along with the four-faced Brahma they all in the end re-enter the supreme abode of the Supreme Being.

॥ ॐ परं जैमिनिर्मुख्यत्वात् ॐ ॥ १२ ॥

भाष्य

ब्रह्मशब्दस्य तत्रैव मुख्यत्वात्परमेव ब्रह्म गमयतीति जैमिनिर्मन्यते ॥

Commentary

Here by the word Brahma (in स एनान् ब्रह्म गमयति) primarily the Supreme Brahman is referred (not the four-faced Brahma), this is Jaimini Opinion.

॥ ॐ दर्शनाच्च ॐ ॥ १३ ॥

भाष्य

दृष्टत्वाच्च परब्रह्मणः ॥

Commentary

Because by seeing etc. the Supreme Brahman is to be realised.

॥ ॐ न च कार्ये प्रतिपत्यभिसंधिः ॥ १४ ॥

भाष्य

न हि कार्येप्रतिपत्तिः प्राप्नुवानीत्यभिसंधिश्च 'यदुपास्ते पुंमान् जीवन् यत्प्राप्तुमभिवांछति । यच्च पश्यति तृप्तः सन् तत्प्राप्नोति मृतैरेणु' इति पाद्मे ॥

Commentary

(For Jiva) in actions performed by way of propitiation there exists no desire to attain communion (with the four-faced Brahma) but as said in Padma Purana the person while alive desires that which he can experience, be satisfied on attaining after his death. (Thus Jaimini opines).

॥ ॐ अप्रतीकालंबनान्नयतीती बादरायण उभयथा च दोषात्तत्क्रतुश्च ॐ ॥ १५ ॥

भाष्य

'प्रतीकं देह उद्दिष्टो येषां तत्रैवदर्शनम् । न तु प्राप्ततया क्वापि प्रतिकालंबनास्तु ते ॥ अप्रतीकादेवतास्तु ऋषीणां शतमेव च । राज्ञां च शतमुद्दिष्टं गन्धर्वाणपि शतं तथा । एतेऽधिकारिणो व्याप्तदर्शनोऽन्ये न तु ववचित् अयोग्यजर्शने यत्नात् श्रंतपूर्वस्य चापि तु ॥ अप्रतिकाश्रया ये हि ते यांति प्रमेय तु । स्वदेहे ब्रह्मदृष्टैव गच्छेद्ब्रह्म सलोकताम् । ब्रह्मणा सह संप्राप्ते संहारे परमं पदम् इति गरुड वचनात् उभयत्रप्रमाणभावात्तत्प्रसादादेव उक्तदोषाच्चाप्रतिकालंबनान्परं नयति । 'स यथा कामो भवति तत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते' इति श्रुतेश्च ॥ अत्र कर्मोपासनमेव । अन्यान्कार्यं नयतेति भगवन्मतम् ॥

Commentary

प्रतीक the proto-type is the body because on the body can have realisation, never of the all-persuading space, which is not a prototype of any thing. अप्रतीक, those who are not prototype are all the divine beings, hundreds among Seers, hundreds among royals, even so are hundreds among Gandharvas who are the authorised ones to experience the Supreme Being, but others very rarely. If one tries to experience the Supreme Being without being entitled, then even the previous good merits earned will be destroyed. Those who are not the proto-type they come to the Supreme Being in their own body to the abode of the four-faced Brahma, where along with him they enter on final dissolution the Abode of

the Supreme Being, thus in Garuda Purana. Thus there being contradiction between the two opinions it is concluded that it is Vayu, being अप्रतीक, not proto-type, leads one to the Supreme Being. Even as one desires even so one's sacrifice come to be, even as one sacrifices even so one's actions come to be performed, even as one performs actions, even so one's realisation would be, thus scriptures having said. Here verily is the course of the actions performed such actions performed alone lead, thus Bhagavan Vyasa opines.

॥ विशेषं च दर्शयति ॐ ॥

भाष्य

अंतःप्रकाशाः बहिःप्रकाशाः सर्वप्रकाशाः । देवा वाव सर्व प्रकाशाः ऋषयोन्तः प्रकाशाः मानुषा एव बहिःप्रकाशाः इति चतुर्वेदशिखायाम् ॥

Commentary

Internal luminosity, external luminosity and comprehensive luminosity. Comprehensive luminosity verily for divine beings, internal luminosity for the Seers and external luminosity for human beings, thus has been said in section of the Vedas.

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

ooooo

चतुर्थ अध्याय

Fourth Chapter

चतुर्थ पाद

Fourth Step

भोगपाद

॥ संपदद्याधिकरण ॥ १ ॥

॥ ॐ संपदविहाय स्वेन शब्दात् ॐ ॥ १ ॥

भाष्य

'स य एवंविदेवं मन्वान एवं पश्यन्नात्मानमभियंपद्येतेनात्मना यथाकामं सर्वांसामानुभवति' इति औपर्णश्रुतिः । 'परंज्योतिरुपसंपद्य स्वेन रूपेणाभि निष्पद्यते' इति च । 'एतं सेतुं तीर्त्वाऽधस्सन्ननंधो भवति' इति च । तत्र तरणं नाम तत्प्राप्तये अन्यतरणमेव । 'इमां घोशमशिवां नदीं तीर्त्वेतं सेतुना मोदते प्रमोदतआनंदी भवति' इति मौद्गलश्रुतेः ॥

Commentary

In this manner being wise in scriptural prescriptions and acceding to the requirements, seeing the Self within and accessing the Supreme Self for fulfilment of one's desires one should happily enjoy, thus in Sauparna scripture. Attaining the Supreme Brilliance one should revel in one's own personality, thus also having spoken. Crossing over the bridge of ignorance he will become wise one. Obtaining spiritual strength he will cross the temporal world. Crossing over the terrible and impure stream with the bridge in the form of the Supreme Being one will revel in Supreme Being becoming pleased and happy, thus on Maudgala scripture.

॥ मुक्ताधिकरण ॥

॥ ॐ मुक्तः प्रतिज्ञानात् ॐ ॥ २ ॥

भाष्य

मुक्त एव चात्रोच्यते । 'अहरहरेण मनु प्रविशत्युपसंक्रमते च न तत्र मोदते न प्रमोदते न कामाननुभवति बद्धो ह्येष तदा भवत्यथ यदेतं मुक्तोऽनुप्रविशति मोदते च प्रमोदते च कामांश्चैवानुभवति' इति ब्रह्मच्छ्रुतौ प्रतिज्ञानात् ॥

Commentary

There one is spoken as delivered, as it were. Every moment of day or night he becomes one with the divine, draws near him, where he neither is pleased nor happy, nor desires, being bound as it were. But being delivered he is pleased and happy, revels in his desires, thus having assuredly said in Nrihat scripture.

॥ आत्माधिकरण ॥ ३ ॥

॥ ॐ आत्मा प्रकरणात् ॐ ॥

भाष्य

परंज्योतिः शब्देन परमात्मैवोच्यते। तत्रकरणत्वात् । 'परंज्योतिः परंब्रह्म परमात्मादिका गिरः । सर्वत्र हरिमेवैकं ब्रूयुर्नान्यं कथंचन' इति ब्रह्माण्डे ॥

Commentary

The word परंज्योतिः means the Supreme Self, it having mentioned in one place. परंज्योतिः, the Supreme Brahman, the Supreme Self all these words, verily Hari alone is spoken, no one other, thus in Brahmand Purana,

॥ अविभागाधिकरण ॥ ४ ॥

॥ ॐ अविभागेन दृष्टत्त् ॐ ॥ ४ ॥

भाष्य

ये भोगाः परमात्मना भुज्यन्ते त एवमुक्तैरभुज्यन्ते । 'यानेवहं श्रुणोमि यानि पश्यामि यानि जिघ्रन्ति तनेवैत इदं शरीरं विमुच्यानुभवन्ति' इति दृष्टत्वाच्चतुर्वेदशिखायाम् ॥ भविष्यत्पुराणे च - मुक्ताः प्राप्य परं विष्णुं तद्योगान् लेशतः क्वचित् । बहिष्ठां भुज्यते नित्यं नानंदादीन् कथंचन' इति ॥

Commentary

Whatever the Supreme Self experiences the same Would the delivered self experiences, having it been expressed in section of the Vedas that 'Whatever I hear, see, smell, all that one delivered from the body will experience'. But in Bhavishya Purana also it having mentioned that the delivered one having attained the Supreme Vishnu will experience similar to rarely in small measure and other always, but never ever the Bliss of Beatitude.

॥ ॐ चितिमात्रेण तदात्मकत्वादित्युयोमिः ॐ ॥ ६ ॥

भाष्य

चितिमात्रो देहो मुक्तानां पृथग्विद्यते तेन भुंजते । ' सर्वं वा एतदचित्परित्यज्य चिन्मात्र एवैष भवति चीन्मात्र एवावतिष्ठते तामेतां । मुक्तिरित्याचक्षते' इत्युद्दालकश्रुतोश्चिदात्मकत्वादित्युलोमिरमन्यते ॥

Commentary

For the delivered ones only the body with consciousness distinctly remains by which he experiences. Audulomi says that the delivered one giving up every other thing becomes one with a subtle body which is with consciousness and verily that is spoken as deliverance.

॥ ॐ एवमप्युपन्यासात्पूर्वभावादविरोधं बादरायणः ॐ ॥७॥

भाष्य

'स वा एष एतस्मान्मर्त्यादिमुक्तश्चिन्मात्रीभवत्यथ तेनैव रूपेणाभिपश्यत्यभिश्रुणोत्यभिमनुतेऽभिविजानाति तामाहुर्मुक्तिः' इति सौपर्णश्रुतौ चिन्मात्रेणाप्युपन्यासाज्जैमिन्युक्तस्य च भावादुभयत्रापि अविरोधं बादरायणो मन्यते ॥

Commentary

The delivered one delivered from the gross mortal body becomes one with only the subtle consciousness. Only thereafter in that subtle consciousness he sees, hears, thinks of everything, knows everything, which verily is referred as deliverance. Thus Sauparna scripture having said that by consciousness verily he experiences and further considering the view of Jaimini, Badarayana considers both views are not contradictory to one another.

॥ संकल्पाधितरण ॥ ६ ॥

॥ ॐ संकल्पादेव च तच्छ्रुतेः ॐ ॥ ८ ॥

भाष्य

न तेषां भोगादिषु प्रयत्नापेक्षा । 'स यदि पितृलोक कामो भवति संकल्पादेवास्य पितरः समुत्तिष्ठन्ति इत्यादि श्रुतेः ॥

Commentary

For the delivered ones experience is without any efforts. If he desires to see to see his ancestors then his ancestors will present before him by only mere expression of the intent, thus scriptures having said.

॥ अनन्याधिपत्यधिकरण ॥ ७ ॥

॥ ॐ अत एव चानन्याधिपतिः ॐ ॥ ९ ॥

भाष्य

सत्यसतंकल्पादेव । 'परमोऽधिपतिस्तेषां विष्णुरेव न संशयः । ब्रह्मादिमानुषांतानां सर्वेषामविशेषतः ॥

ततः प्राणादिनामांता सर्वेऽपि पतयः क्रमात् । आचार्याश्चैव सर्वेऽपियैर्ज्ञानं सुप्रतिष्ठितम् । एतेभ्योऽन्यः पतिरनैव मुक्तानां नात्र संशयः' इति वाराहे ॥

Commentary

By being of true intentions, for them Vishnu, verily, is the Lord, none other, of this there are no doubts. From four-faced Brahma to human being for them all specially. Then for प्राण, the Prime Breath and all till the end to the all the rest in gradation. Preceptor's, and all the rest in whom Wisdom is well established. For them and for all the delivered one he alone and no one else is the Lord, thus in Varaha Purana.

॥ भावाधिकरण ॥

॥ ॐ अभावं बादरीराह ह्यैवम् ॐ ॥ १० ॥

भाष्य

चिन्मात्रं विनाऽन्यो देहस्तेषां न विद्यत इति बादरिः । 'अशरीरो वाव तदा भवत्यशरीरं वाव संतं न प्रियाप्रिये स्मृशतो याभ्यां ह्येष उन्मथ्यते' इत्येवं कौठरव्य श्रुतत्वाच्च हि ॥

Commentary

Except the subtle body of consciousness the delivered on have nothing else is found, says Badarayana. Without body then they become, transcending both likes and dislikes, thus Kaitharavya scripture having spoken.

॥ ॐ भावं जैमिर्विकल्पामनानात् ॐ ॥ ११ ॥

भाष्य

'स वा एष एवंवित्परमभिपश्यत्यभिश्चुणोति ज्योतिश्चैव रूपेण चित्ता वाऽचिता वा नित्येनवाऽनित्ये वाऽस्थानन्दीग्येषैव भवति नानानंदं कचिदुपर्यवृति' इत्यौद्दालकश्रुतौ विकल्पामनानादन्यदेहस्यापि भावं जैमिनिर्मन्यते ॥

Commentary

The delivered being enlightened of the special attributes of the Supreme Being, listens as one who is luminous, with conscious awareness or with absence of conscious awareness, daily or rarely, full of bliss without being touched by suffering, thus having said in Auddalaka scripture as alternative propositions, or Jaimini saying that feelings exist even in the absence of consciousness.

॥ ॐ द्वादशाहवदुभयवीदं बादरायणोऽतः ॐ ॥

भाष्य

'यथा द्वादशाहः क्रत्वात्मकः सत्रात्मकः भवति । एवं मुक्तभोगो बाह्यशरीरकृतश्चिन्मात्रश्च भवति' इति

बादरायणो मन्यते उपपत्तिश्च –

Commentary

Even as the form of the twelve day's sacrifice becomes experience internally as well performed sacrifice even so the experience of the delivered one become externally the well-endowed experience in his subtle form, thus is Badarayan's opinion. It comes to be –

॥ ॐ तन्भावे संध्यवदुपपत्तेः ॥ १३ ॥

भाष्य

संध्यं स्वप्नः । 'संध्यं तृतीयं स्वप्नस्थानम्' इतिश्रुतेः ॥

Commentary

संध्यः (the intermediate state) means the dream stage. Therefore, संध्यं is spoken by scriptures as the third stage.

॥ ॐ भावे जाग्रदुत् ॐ ॥ १४ ॥

भाष्य

ब्रह्मवैवर्ते च - 'स्वप्नस्थानां यथा भोगो विना देहेन युज्यते । एवं मुक्तावपि भवेत् विना देहेन भोजनम् ॥ स्वेच्छया वा शरीराणि तेजोरूपाणि कानिचित् । स्वीकृत्य जागरतिवद् भुक्त्वा त्यागः कदाचन' इति ॥

Commentary

As said in Brahatarka, in dream state even as one experiences without the body, even so in the state of deliverance one experience food without the body. Impelled by desire or by energy, some in their gross body experience as in the waking state or renounce in some cases, thus has been mentioned in scriptures.

॥ ॐ प्रदीपवदावेशस्तथा हि दर्शयति ॐ ॥ १५ ॥

भाष्य

शरीरमनुप्रविश्यापि तत्प्रकाशयंतः पुण्यानेव भोगाननुभवन्ति न तु दुःखादीन् । यथा प्रदीपो दीपिकादिषु प्रविष्टस्तत्स्थं चैलाद्येव भुङ्क्ते न तु तत्काण्यर्थादि 'तीर्णो हि तदा सर्वाच्छोकानहृदयस्य भवति' इति हि दर्शयति ॥ 'न च स्वर्ग लोके न भयं किंचनास्ति' इत्यादिना स्वर्गादिस्थस्यैतदिति वाच्यम् । यतः -

Commentary

(In certain cases) entering the gross body making the same luminous they revel in the pure experiences, not the sad experiences, even as light entering the lamp experiences the oil but not that muck that comes about. Because in the state of deliverance, he had renounced all sufferings from his heart, thus having shown in scriptures.

॥ ॐ स्वाप्ययसंपत्वोन्यतरापेक्षमाविष्कृतं हि ॐ ॥ १६ ॥

भाष्य

सुप्तौ मोक्षे वा तदुच्यते । 'अत्र पिताऽपिता भवत्य नन्वागतं पुण्येनानन्वागतं पापेन' इत्याद्याविष्कृतत्वात् ॥ ब्रह्मवैवर्ते च - 'ज्योतिर्मयेषु देहेषु स्वेच्छया विश्वमोक्षिणः । भुंज्यते सुसुखानैव न दुःखादीन् कदाचन ॥ तीर्णो हि सर्वशोकांस्ते पुण्यपापादिकं वर्जिताः । सर्वदोष निवृत्तास्ते दुणमात्रस्वरूपिणः' इति ॥

Commentary

Sleep is said to be like deliverance, where the father is not father, since sleep has not come by birth, the merits and the demerits too not by birth. In the luminous body, all the delivered ones as desired experience only the happy one, never the unhappy ones. Having transcended all the sufferings, devoid of merits and demerits, they revel in their pure attributes, thus in Brahma Vi aivarta Purana.

॥ जगद्व्यापाराधिकरण ॥ १ ॥

॥ ॐ जगद्व्यापारवर्जनम् ॥ १७ ॥

भाष्य

'सर्वान्कामान्नाप्त्याऽमृतः समभवत् इत्युच्यते । तत्र सृष्ट्यादिभ्योऽन्यान्व्यापारावाप्नोति ॥ कुतः ?

Commentary

Having attained all desires, he the delivered one becomes equanimous, thus has been spoken. He comes to acquire the Wisdom related to creation and other activities.

॥ ॐ प्रकरणाजसन्निहितत्वाच्च ॐ ॥ १८ ॥

भाष्य

जीवत्करणत्वाज्जीवानां तादृक्सामर्थ्यविदूरत्वाच्च । वाराहे च 'स्वाधिकानन्दसंप्राप्तौ सृष्ट्यादिव्यापृतिष्वपि । मुक्तानां नैव कामः स्यादन्यान्कामांस्तु भुंजते । तद्योग्यता नैव तेषां कदाचित्पि विद्यते । न चायोग्यं विमोक्तोऽपि प्राप्नुयान् च कामयेत्' इति ॥

Commentary

For the beings appropriate energy being available from knowledge of the temporal events in life, the Bliss experienced by the delivered ones is far superior. The delivered ones have no desires to be fulfilled, revelling in those which are appropriate for them. What is not appropriate for them that is not be found in them. Though delivered they do not acquire not do they desire.

॥ प्रत्यक्षोपदेशादिति चेन्नाधिकारिक मण्डलस्थोक्तेः ॐ ॥ १९ ॥

भाष्य

'ता यो वेद स वेद ब्रह्म सर्वैस्मैदेवा बलिमावहन्ति' इति प्रत्यक्षोपदेशाज्जगद्वैश्वर्यमप्यस्तीति चेन्न । अधिकारिकमण्डलाधिपतिर्ब्रह्मास्मिन्नत्रोच्यते ॥ गारुडे च 'आत्मेत्येव परं देवमुपास्य हरिमव्ययम् । केचिदत्रैव मुच्यन्ते नोत्क्रामयन्ति कदाचन ॥ अत्रैव च स्थितितेषामन्तरिक्षे तु केचन । केचित्स्वर्गे महर्लोके चने तपसि चापरे ॥ केचित्सत्ये महाज्ञाना गच्छन्ति क्षीरसागरम् । तत्रापि क्रमयोगेन ज्ञानाधिक्यात्समीपगाः ॥ सालोक्यं च सरूपत्वं सामिप्यं योगमेव च । इमामारभ्य सर्वत्र यावत्सुक्षीरसागरे ॥ पुरुषो अनन्त यनः श्रीमन्नारायणाभिदः । मनुषाः वर्णभेदेन तथैवाश्रमभेदतः ॥ क्षितिपा मनुष्यगन्धर्वा देवाश्चपितरश्चिराः । अंजानाः कर्मजाश्च,ात् िकाश्च श्रीपतिः । रुद्रोब्रह्मेति क्रमशस्तेषु चैवोत्तमोत्तमाः । नित्यानन्दे च भोगे च ज्ञानैश्वर्य गुणेषु च । सर्वे शतगणोद्विक्ताः पूर्वस्यादुत्तरोत्तरम् पूज्यन्ते चामरैस्ते तु सर्वपूज्यश्चतुर्मुखः । स्वजगाद्व्याप्यपृथिस्तेषां पूर्ववत्समुदीरिता ॥ सयुजः परमात्मानं प्रविश्य च बहिर्गताः । चिद्रूपान्प्राकृतांश्चापि विना भोगांस्तु कांश्चन । भुञ्जते मुक्तिरेवं ते विसृष्टं समुदाहता' इति ॥

Commentary

He who knows the Vedas he is wise in Wisdom of Brahman, to him all the divine beings extend the gifts, thus having been clearly told, it would be improper to assume that all the universal splendence is available with him. That right has been said to be only that of the Supreme Brahman. Propitiating Hari, the immutable, supreme divinity as the Self some are liberated here in this world but do are never delivered. Some continue to be here in life, some in the Space, some in heavens or in the higher worlds, some others to austere worlds. some go to the Satya loka and the men of great Wisdom go to the Ocean of Milk. Even there they will be according to gradation, being close by maturity of Wisdom, having similarity, having similar form or being similar in essence reaching out to ,illy Ocean, where Sriman Narayan rests eternal.

॥ ॐ विकारावर्ति च तथा हि दर्शयति ॐ ॥ २० ॥

भाष्य

विकारावर्तिव्यापारो मुक्तानां न विद्यते । 'इमं मानवमावर्तं नावर्तन्ते' इति हि श्रुतिः । वाराहे च - 'स्वाधिकारेण वर्तन्ते देवा मुक्तावपि स्फुटम् । बलिं हरन्ति मुक्तामय विरिचाय तु पूर्ववत् ॥ सब्रह्मकास्तु देवा विष्णवे च विशेषतः । न विकाराधिकारस्तु मुक्तानामन्य एव तु । विकाराधिकृता ज्ञेया ये नियुक्तास्तु विष्णुना' इति ॥

Commentary

For the delivered ones there is no reversal of the earlier life. Though he is surrounded by human life it has no effect on him, thus the scriptures say. Even among the delivered divinities they remain within the bounds laid for them. To the four-faced Brahma on deliverance worship will be offered as previously done. Along with him the other divinities offer special propitiation to Vishnu. For the

delivered ones there is no modification in their rights, only for the others. Those who are subject to modification should know that the modification have been done by Vishnu, thus in Varaha Purana.

॥ स्थित्यधिकरण ॥ १९ ॥

॥ ॐ स्थितिमाह दर्शयतश्चैवं प्रत्यक्षानुमाने ॐ ॥ २१ ॥

भाष्य

'एतत्सामगायन्नास्ते' इत्युच्यते । तत्रानंदादीनां वृद्धीन्कासश्च न विद्यते । एकप्रकारेणैव सर्वदा स्थितिः । 'स एष एतस्मिन्ब्रह्मणि संपन्नो न जायते न म्रियते न हीयते न वर्धते स्थित एव सर्वदा भवति दर्शन्नेव ब्रह्मदर्शन्नेवात्मानं तस्यैवं दर्शयतो नापतिर्न विपतिः' इत्याग्निवेशशिरतौ जाबालश्रुतौ ॥ 'यत्र गत्वा न म्रियते यत्र गत्वा न जायते । न हीयते यत्र गत्वा यत्र गत्वा न वर्धते' इति मोक्षधर्मे ॥ विद्वत्प्रत्यक्षात्कारणाभावलिङ्गाच्च । ब्रह्मवैवर्ते च - 'न ह्यसौ न च वृद्धिर्वा मुक्तानां विद्यते क्वचित् । विदिवत्प्रत्यक्षयिद्वत्वात्कारणाभाव तोऽनुमा ॥ हरेरुपासना चात्र सदैव सुखरूपिणी । न तु साधनभूता सा सिद्धिरेवात्र सा यतः' इति ॥

Commentary

The delivered are engaged in study and other things, thus has been spoken. In that position there is neither increase nor decrease in their being blissful. They remain being equipoise. They endowed with being Brahman, neither are born nor do they die. neither do they decay nor do they grow, remaining ever they become enlightened by experiencing Brahman, by experiencing the Self within. Having experienced Brahman they neither encounter hindrances nor sorrow, thus in Narayana Tantra.

॥ अनावृत्यधिकरण ॥ ११ ॥

॥ ॐ अनावृत्तिशब्दादनावृत्तिशब्दात् ॐ ॥ २३ ॥

भाष्य

'न च पुनरावर्तते न च पुनरावर्तते' 'सर्वान्कामानाप्त्वाऽमृतः समभवत्समभवत्' इत्यादि श्रुतिभ्यः ॥

Commentary

There no coming back, no coming back. All the desires having drawn within, he becomes equanimous, yes equanimous.

॥ इति श्रीमत्कृष्णद्वैपायनकृतहल्ससूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये चतुर्थ अध्यायस्य चतुर्थ पाद संपूर्णः ॥

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