

ब्रह्मसूत्र भाष्य
Brahmasutra Bhashya

प्रथम अध्याय
First Chapter

प्रथम पाद
Step First

समन्वय अध्याय
Samanvaya Adhyaya

मंगलाचरण

नारायणं गुणैः सर्वरुदीर्णैः दोषवर्जितम् ।
ज्ञेयं गम्यं गुरुश्चापि नत्वा सूत्रार्थ उच्यते ॥

Benedictory verses

Offering obeisance to Narayana, who is faultless, in all his attributes, the one who alone is to be experienced comprehensively, and offering obeisance to my Teacher as well, the meaning of the Sutras are clarified here.

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द्वापरे सर्वत्र ज्ञान अाकुलिभूते तन्निर्णाय ब्रह्मरुद्रादिभिरर्थितो भगवान् नारायणो व्यासत्वेनवतार ।
अष्टेष्टनिष्टप्राप्तिपरिहारेच्छूनां तद्योगमलिजानतां तज्ज्ञापनार्थं वेदमुत्सन्नं व्यंजयंचतुर्धा व्यभजत् ।
चतुर्विंशतिर्धैकशतधा सहस्रधा द्वादशधा च । तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार ॥

Commentary

During the Dvapara Yuga, the Wisdom having become obscured, Narayan himself took descent in the form of Vyasa, to resolve the Ignorance. Therefore, for the benefit of those who wanted to obtain the desirable and reject the undesirable, he divided Wisdom to become known in four (Rig, Sama, Yajur and Atharva) each having twenty four, hundred and one, hundred and twelve sections, to clarify the meaning of the Brahmasutra. Thus has been spoken in Skanda Purana.

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तत्त्वोक्तं स्कान्दे । नारायणाद्विष्वन्म ज्ञानं कृतयुगे स्थितम् । किञ्चित् तदन्यथा जाते त्रेतायां
 द्वापरेऽखिलम् ॥ गौतमस्य ऋषेः शापाज्जाने त्वज्ञानतां गते । संकिर्णबुद्ध्यो देवा ब्रह्मरुद्रपुरस्सराः ॥ शरण्यं
 शरणं जग्मुर्नारायणमवायम् । तैर्विज्ञापित कार्यस्तु भगवान् पुरुषोत्तमः ॥ अवतीर्णो महायोगी सत्यवत्यां
 पराशरात् । उत्सन्नान् भगवान् वेदानुज्जहार हरिः स्वयम् ॥ चतुर्धा व्यभजत् तांश्च चतुर्विंशतिधा पुनः ।
 शतधा चैकधा चैव तथैव च सहस्रधा ॥ कृष्णो द्वादशधा चैव पुनस्तस्तस्यार्थवितये । चकार ब्रह्मसूत्राणि येषां
 सूत्रत्वमंजसा ॥ अल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखम् । अस्तोभमनवद्यं च सूत्रं सूत्र विदो विदुः ॥
 निर्विशेषितसूत्रार्थं ब्रह्मसूत्रस्य चाप्यतः । यथा व्यसस्यमेकस्य कृष्णस्यान्ये विश्लेषणात्मक ॥
 सविशेषेणसूत्राणि ह्यपराणि विदो विदुः । मुख्यस्य निर्विशेषेण शब्धोऽन्येषां विशेषतः ॥ एवं वेदविदः प्राहुः
 शब्धतत्त्वार्थवेदिनः । सूत्रेषु येषु सर्वेऽपि निर्णयाः समुदीरिताः ॥ शब्दजातस्य सर्वस्य यत्प्रमाणश्च निर्णयः । एवं
 विधानि सूत्राणि कृत्वा व्यासो महायशः ॥ ब्रह्मरुद्रादिदेवेषु मनुष्यपितृपक्षिषु । ज्ञानं संस्थाप्य भगवान्
 क्रीडते पुरुषोत्तमः ॥ इत्यादि . . .

Commentary

During the Dvapara Yuga, the Wisdom having become obscured, Narayan himself took descent in the form of Vyasa, to resolve the Ignorance. Therefore, for the benefit of those who wanted to obtain the desirable and reject the undesirable, he divided Wisdom to become known in four (Rig, Sama, Yajur and Atharva) each having twenty four, hundred and one, hundred and twelve sections, to clarify the meaning of the Brahmasutra. Thus has been spoken in Skandagupta Purana.

The Wisdom relating Narayan was well-established in Krita Yuga. In Treta Yuga it became slightly distorted and in Dvapara Yuga totally distorted. due to the curse of Sser Gautam the Wisdom became Wisdom became obscured. Therefore, Brahma, Rudra, Indra and other divine beings who were comprehensively wise in Wisdom desiring refuge took shelter in Narayana. For the purpose of elucidation the Resplendent Narayan descended within Satyavati, who was wife of the great Yogi Parashara. The the Wisdom contained in Vedas was made resurgent by Hari himself. Krishna again singularly divided the same in four, hundred and one, thousand and in twelve ways to reestablish the truth. To make it more clear he narrated the Brahmasut, wherein further the Sutras have been clarified.

What has been stated in few words to understand with certainty without use of unsubstantiated words and supported by evidence is considered by those wise knowers of the Sutras as the proper manner. Brahmasutra, composed by Vyasa, with no special adjectives is the true to what is spoken primarily by Krishna, while all others are not special, thus the knowers know. Primarily what is spoken is without any distinctive qualification where what is clarified acquires some distinctive qualification, thus the knowers of the Vedic Wisdom say. Those Sutras wherein the words spoken as conclusive are those which clarify with clarity. Because they further supported by evidence, they are conclusive. Vyasa, the great one having this created the Suutras with proper elucidation has given Wisdom to divinities like Brahma, Rudra, Indra and similarly to human beings, ancestors and the birds. Having established Wisdom comprehensively the Resplendent Purushottam revels in himself. Thus having been spoken.

॥ जिज्ञासाधिकरणम् ॥

॥ ॐ अथातो ब्रह्मजिज्ञासा ॐ ॥ १ ॥

भाष्य

अथ शब्दो मंगलार्थोऽधिकारानन्तर्याश्च । अथ शब्दो हेत्वर्थः । उक्तं गारुडे । अथातः शब्दपूर्वाणिसूत्राणि निखिलान्यपि । प्रारम्भन्ते नियत्यैव तत् किमत्र नियामकम् ॥ कश्चादर्थश्च तयोर्विद्वन्कथमुत्तमता त्योंः । ए तदारख्याहि मे ब्रह्मन् यथा ज्ञास्यमि तत्वः ॥ एवमुक्तो नारदेन ब्रह्मा प्रोवाच सतमः । अनन्तर्येऽधिकारस्य मंगलार्थं तथैव च ॥ अतशब्दस्त्वतः शब्दो हेत्वर्थे समुदीरिताः । परस्स्यब्रह्मणे विष्णोः प्रसादादिति वा भवेत् ॥ स हि सर्वमनोवृत्तिप्रेरकः समुदाहृतः । सिसृक्षोः परमाद्विष्णोः प्रथमं द्वौ विनिसृतौ ॥ ॐकारश्चाथशब्दश्च तस्मात् प्राथिककौ क्रमात् । तद्देतुत्वं वदंश्चापितृतीयोऽत उदाहृतः ॥ अकारः सर्ववागा त्मा परब्रह्माभिधायकः । तथौ प्राणात्मकौ प्रोक्तौव्याप्तिस्थतिविधायकौ ॥ अंतश्चर पूर्वमुच्चार्याः सर्व एते सतां मताः । अथातःशब्दयोरेवं वीर्यमाज्ञायतत्वतः ॥ सूत्रेषु तु महाप्राज्ञास्तावेवादौ प्रयुंजते इति ॥

अधिकारश्चेत्को भगवत् तन्त्रे मन्दोमध्यमोत्तमत्वेन त्रिविधा ह्यधिकारिणः । तन्नामन्दा मनुष्येषु यत्तमगणा मताः ॥ मध्यमा ऋषिगन्धर्वा य देवास्ततोमा मताः । इति जातिकृतो भेदास्तथाऽन्यागुणपूर्वकः ॥ भक्तिमान् परमे विष्णौ यस्त्वध्ययनवान् नरः । अधमः शमादिसंयुक्तो मध्यमः समुदाहृतः ॥ आब्रह्मम्बपर्यन्तसारं चाप्य नित्यकम् । विज्ञाय जातवैराग्ये विष्णुपादैक संश्रयः ॥ सउत्तमोऽधिकारी स्यात् सन्न्यस्ताखिलकर्वाण् इति ॥ अध्ययनमात्रवतः नाविशेषात् इति चोपरि ।

'शान्तो दान्त उपरतरितिक्षुः समाहितम् भूत्वाऽऽत्मन्येवाऽत्मानं पश्येत्'

परीक्ष्य लोकान् कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्यकृत । नास्त्यकृतः कृतानुज्ञ । तद्विज्ञानार्थं स गुरुमे वाभिगच्छेत्समित्पाणिवाभिगच्छेत् समित्पाणिः श्रोत्रीयं ब्रह्मनिष्ठम् । यमेवैष वृणुते तेन लभ्यस्तस्यैष आ त्मा विवृणते तन्नूस्याम् ॥ यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ । तस्यैते कथिता ह्यार्थाः प्रकाशान्ते महा त्मनः ॥ इत्यादि श्रुतिभ्यश्च ॥

व्योमसंहितायां च । अन्त्यजा अपि ये भक्ता नामज्ञानाधिकारिणः । स्त्रीशूद्रब्रह्मबन्धूनांतन्त्रज्ञानेऽधिकारिता ॥ एकदेशे परोक्ते तु न तु ग्रन्थपुरस्सरे । त्रैवर्णिकानां वेदोक्ते सम्यग्भक्तिमतांहरि ॥ आहुरप्युत्तमस्त्रीणामधि कारं तु वैदिके । यथोर्वशी यही चैव शच्याद्याश्च तथाऽपरा ॥ इति ॥ यतो नारायणप्रसादमृते न मोक्षः न च ज्ञानं । विनाऽत्यर्थप्रसादः अंतो ब्रह्मजिज्ञासाकर्तव्या । यत्रानवसरोऽन्यत्र पदे तत्र प्रतिष्ठतम् । वाक्यं नेति सतां नी तिः सावकाशे न तद्भवेत् ॥ इतिब्रह्मसंहितायां ॥ तमेवं विद्वानमृत इह भवति नान्यः पन्था अयनाय विद्यते ॥ 'प्रियो हिज्ञानिनोऽत्यर्थमहं स च मम प्रियः ।' 'यमेवैष वृणुते तेन लभ्यः ।'

'आत्मावाऽरे द्रष्टव्यः श्रोतव्योमन्तव्यो निदिध्यासितव्यः ।' इत्याद श्रुतिस्मृतिभ्यः । कर्मणात्वधमः प्रोक्तः प्र सादः श्रवणादिभिः । मध्यमे ज्ञानसंपत्त्या प्रसादस्तूतमो मतः ॥ प्रसादातवधमाद्विष्णोः स्वर्गलोकः प्रकीर्तितः । मध्यमाज्जनलोकादिरुतमस्त्वेव मुक्तिधः ॥ श्रवणं मननं चैव ध्यानं भक्तिस्तथैव च । साधनंज्ञानसंपत्तौ प्रधा नं नान्यदिष्यते ॥ न चेतानि विना कश्चिज्ज्ञानमाप कुतश्चन । इति नारदीये । ब्रह्मशब्दश्च विष्णवावेव - 'यमनियम समुद्रे कवयोऽवसन्ति तदक्षरे परमे प्रजाः । यतः प्रसूता जगतः प्रसूती तोयेन जीवान्व्यससर्ज भू म्याम् - इत्युक्ता'

'तदेवर्तं तदु सत्यमाहुरस्तदेव ब्रह्म परमं कवीनाम् इति हि श्रुतिः ॥ तन्नो विष्णुः' इति वचनाद्विष्णुरेव हि तत्रो च्यते ॥ न चैतरशब्दात् तत्प्राप्तिः

'नामानि विश्वासान न सन्तु लोके यदाविरासीदनुतस्य सर्वम् । नामानि सर्वाणि यमाविशन्ति तं वैविष्णुं पर

ममुदाहरन्ति ' इति भाल्लवेयश्रुतिः । 'यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या' इत्येवशब्दान्ना न्येषां सर्वनामता । 'अजस्य नाभावध्येकमर्पितं यस्मिन्निश्वानि भुवनानितस्थिमेन्द्रायेन्दोः ॥ इति विष्णोर्हि लिंगम् । न च प्रसिद्धार्थं विनान्येन्योऽर्थो युज्यते॥

'अजस्य नाभाविति यस्य नाभेरभूच्छ्रुतेः पुष्करे लोकसारम् ॥ तस्मै नमो व्यस्तसमस्तविश्वविभूतयेविष्णवे लोककर्ते ' इति स्कान्दे । 'परो दिवा पर अना पृथिव्या ' इति समाख्याश्रुतौ ॥ 'यं कामये तंतमुब्रं कृणोमि तं ब्र ह्माण्ड तमृषिं तं सुमेधाम्' इत्युक्त्वा 'मम योनिरप्स्वन्तः समुद्रे ' इत्याद । 'उग्रो रुद्रः । समुद्रेऽन्तरर्नाशयणः । प्र सिद्धत्वात् सूचितत्वाच्चेत्यर्थस्य । न चाविरोधे प्रसिद्धः परित्यज्यते । उक्तान्यायेन च श्रुति एकमेकांक वद न्ति । 'वेदे रामायणे चैव पुराणे भारते तथा । आदावन्ते च मध्येच विष्णुः सर्वत्र गीयते' इति हरिवंशेषु ॥ न चेत् खन्थविरोधः एषं मोहं सृजाम्याशु यो जनान्मोहयिष्यति । त्वं च रुद्रं महाबाहो मोहशास्त्राणि कारय ॥

'अत्यावश्यक वितथ्याति दर्शयस्व महाभोज । प्रकाशं कुरु चात्मानंमप्रकाशं च मा कुरु इति वाराहवचनात् । शैव च स्कान्दे । 'श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः । तदैवाच्युत यान्त्येव यदैव त्वंपरांगमस्वः इति ॥ ब्राह्मण च ब्रह्मवैवर्ते 'नाहं न च शिवोऽन्ये च तच्छक्त्येभिरच्युतः इति ॥ न चवैष्णवेषु तथा । तच्च एष मोहम् इ त्युक्तम् ॥

Commentary

The word अथ is used as the auspicious as well as the authoritative one. The word अत is used to indicate the intent, purpose, the objective. It is further mentioned in Garuda Purana. अथातः are the words spoken by all before the Sutra are commenced. Every one begins without any break as a rule. For what purpose does one uses those words ? To show that as one knows Brahman in principle, in that manner he explains. Thus asked by the noble one, Brahma Narada replied in this manner.

अनन्तर्येऽधिकरस्य means that after being qualified to know and similarly as the auspicious word, the अथ is spoken to indicate the Intent. Then with the grace of the Supreme Brahman , Vishnu every becomes manifest. Verily he is the energisor of the Mind and accomplisher. Verily He is spoken as the one who energises the consciousness of all. With the intention of creating the worlds, these two ॐ and the word अथ respectively one after the other became effulgent in the beginning. Therefore in that order these two should be spoken. The should, the essence of the अकार - the form of the syllable अ is the Supreme Brahman. त and थौ indicate the Breath, the element Wind enveloping the entire Creation. Therefore, pronouncing these earlier becomes every else becomes revealed as the prime truth. अथातspoken together become create in principle the energy to manifest. The ones become fully aware become enlightened thereby on that account.

The Bhagavata Tantra speaks of one being qualified. The dull, the mediocre and the best in this manner are the qualified ones. Among the dull those who are best are spoken as the ones with best attributes. Seers and the Gandharvas are mediocre ones and the divinities are the best ones. Thus distraction has been according the natural in-born attributes. Those mediocre ones who are inclined to be in communion with Vishnu, becoming qualified through instruction and through restraint and control of the lower attributes reach out till they reach to Brahma and being enlightened of thenon-

eternal things and through detachment takes refuge in the feet of the Lord Vishnu. He having renounced the performance of actions come to be known as the supremely qualified one.

For the one engaged in studies there are special needs. Having become calm, self-restrained, withdrawn within, patient, and collected perceives the Self within his own self. Having scrutinised the worlds won by performing actions let the man seeking Wisdom arrive at non-attachment. That which is not made by performing actions is not to be attained by performing actions. For knowing that let one approach with sacrificial fire in hand a Teacher who is well read the scriptures and has established himself in Brahman.

Verily for him alone whom He chooses, for him alone He reveals his form. For him the devotion to the God is similar to the devotion to his Teacher. Only the Clarification given by such great souls (the teacher) alone enlightens the true meaning. Vyoma scripture says that the devotees even the lowest born ones are qualified to the Wisdom of the divine essence (ब्रह्म) whereas women and fallen knowledgeable ones are qualified for the knowledge contained in the temporal histories and Puranas. Not about those who are superior or those who dwell in one place or devoted to single scripture. The ones belonging to the first three classes Veda is available for listening or becoming devoted to Hari. Superior women like Urvashi, Yami, Shachi and others are said to be qualified to listen Veda. Even as without grace from Narayana, deliverance is not possible even so without his grace the Wisdom to know the meaning is possible. Therefore inquiry to be wise in Wisdom of Brahman is essential.

If in any sentence the meaning is not clear then the same should be established with the help of the premises available elsewhere. Then the meaning of the sentence will be slowly understood, this has been said in Brahmasamhita. In that manner alone the eternal Wisdom becomes available, there is no other Pathah than this one. Those wise in Wisdom are dear to me, to them I do reveal my form. The supreme Self is to be seen, to be listened, to be reflected and meditated, thus has been said in both the scriptures heard and recollected. Performance of action by listening has been spoke as the grace showered. For the mediocre ones the best is to be wise in Wisdom, through grace the mediocre ones becomes qualified for the abode of Vishnu, known as the heavenly world. Among the mediocre ones the superior ones becomes qualified for deliverance, with constant listening, reflecting and meditating together being devoted to him. These methods are primary ones for being wise in Wisdom, no other method is seen. Without adopting these no other wise one is spoken here. Thus in Narada Purana.

The word Brahma is here verily Sri Vishnu. One whom the Seers see in the midst of the Ocean, from that immutable one alone is all the creation, from all the worlds emerge, from that stream alone all the beings become resurgent on this land. Having thus said it is further declared that from him alone are Cosmic Law, the Truth. For the Seers he alone is the Supreme One, spoken as Brahman, thus in the scriptures. 'He, verily is Vishnu', with such statement Vishnu alone is there declared. Adhering some other statements deliverance is not attainable. Any other divine essence do not become helpful in the

world, all of them finally becoming dissipated in the end. On the other hand all the words expressed in relation to the indestructible Essence of that Supreme Being alone primarily statements are made. Thus has been spoken in Bhallaveya scripture . He who among all the divinities is referred essentially as the singular One he alone is the One Essence referred in the worlds, not the others. In the unborn centre is the lotus wherein the created worlds exist firmly established. This, verily is the identity of Vishnu. No other is spoken widely, therefore drawing any other meaning would be improper.

The unborn centre thus whose source is referred in that lotus like place do all the divine essence are sheltered. Wherein as the undivided place the entire worlds become manifest to Vishnu the creator of the worlds are my obeisance, thus is spoken in Skanda Purana. Transcendent is He, transcendent is the creation of the worlds, thus has been spoken in Sama scripture. Whomever I desire to him, to Rudra I make ferocious, to the four-faced Brahma, I make a Seer, the Intellectual. Having thus proclaimed, for me the origin is amidst the surging waters of the ocean, thus having spoken. ॐ - ferocious means Rudra and in the midst of the ocean means Narayana being the well established indication is the proper meaning. All the contrary established indications are to be rejected. Other scriptures likewise speak in the same manner. In Veda, Ramayana, Puranas and also in Mahabharat, in the beginning and in the end Vishnu alone is lauded, thus in Harivamsha. there is no contradiction is any other scriptures.

'You create delusion whereupon people will be deluded. O Rudra you the powerful one create philosophies which shall delude the mind s of the people. Let thereby illusion be created. Illumine my greatness, do not illumine your own self' - thus having been mentioned in Varaha Purana and even so in Shaiva and Skanda Purana. 'Great calamities will fall on Brahma, Indra and others the moment they become opposed to your Will O Achyuta ', thus having been said in Brahma and Vaivarta Puranas. 'Neither I, the four-faced Brahma nor Shiva or any other ones are equal to a fraction of that essence (which is within Vishnu). Like a Child revelling in playthings Achuta revels in all of us', thus having also been said. In Vaishnava scriptures no contradictory statements will be observed.

॥ जन्माधिकरण ॥२॥

भाष्य

ब्राह्मणो लक्ष्मणाह ।

Commentary

The identity of Brahman is spoken,

॥ ॐ जन्मात्यस्य यतः ॐ ॥ २ ॥

भाष्य

सृष्टिस्थितिसंहारनियमनज्ञानाज्ञानबंधमोक्ष यतः । उत्पत्तिस्थितिसंहारा नियन्त्रणानमावृतिः । 'बन्धमोक्षौ च पुरुषाद्यस्मात् स हरिरेकराट' इति स्कान्दे । 'यतो वा इमानि भूतानि जायन्ते । येनजातानि जीवन्ति । यत्सप्र यन्त्याभिसंविशन्ति । तद् विजिज्ञासितस्य । तद्ब्रह्म इति ॥ य उ त्रिधातुपृथिवीमुत द्यामेको दाधार भुवनानि विश्वा । चतुर्भिस्साकं नवतिं च नाममिश्रक्रं न वृत्तिं व्यतीरेवीविपत् । परो मात्रया तन्वी वृधान न ते महित्वम न्वश्रुवन्ति । न ते विष्णो जायमानो न जातो देवमहिम्नः परमन्तमाप । यो नः पिता जनिता यो विधाता धा मानि वेद भुवनानि विश्वा । इत्यादि च ॥

Commentary

The identity of Brahman is here spoke. The principles how Creation, Sustenance and Destruction, Wisdom and Ignorance, being shackled and being delivered comes to be, how the Creation, Sustenance and Destruction, the Energy,, the Wisdom, being shackled and being delivered are primarily on account of Hari, the one known as Purusha, thus in Skanda Purana. How these Even elements come to become manifest and once becoming manifest by whom they come to be sustained, and in whom they return in the end, be wise of Him, He is Brahman. Who, as the sole powerful one supports the three elements the (Prakriti, Purusha and the Time) earth, the sky above and the entire worlds, who in four forms (Vasudeva, Sankarshana, Aniruddha and Pradyumna) the one who disciplines the divine forces (Vasudev, Aditya, Rudra, Prajapati and the others) ninety in numbers like a wheel turning, who transcends in extent the entire creation, that ones greatness no one. Can measure by experience. You O Vishnu you were not born nor will you ever be born, your greatness O Lord is without any limits. He who as our father, the creator, the upholder, knows the stages as well the entire worlds.

॥ शास्त्रयोनित्वाधिकरण ॥ ३ ॥

॥ॐ शास्त्रयोनित्वात् ॐ ॥ ३ ॥

भाष्य

अनुमानतोऽन्ये न कल्पनीयाः

नवेदविन्मनुते तं बृहन्तं सर्वानुभूमात्मानं साम्पराये ॥ औपनिवेशिकः पुरुषः इत्यादिश्रुतिभ्यः ॥

न चानुमामस्य नियतप्रामाण्यम् ॥

श्रुतिसाहाय्यरहितमनुमानं न कुत्रचित् । निश्चयात् साधयेदर्थं प्रमाणमन्तरमेव च ॥

श्रुतिस्मृतिसहायं यत् प्रमाणान्तरमुत्तमम् । प्रमाणपदवीं गच्छेन्नावत्र कार्यविचारणा ॥

पूर्वोत्तराविरोधेन कोऽत्रार्थोऽभिमतो भवेत् । इत्याद्यमूहनं तर्कः शुष्कतर्कं तु वज्रयेत् इत्यादि कौर्मे ॥

शक्यत्वाच्चानुमानानां सर्वत्र । सर्वत्र शक्यते कर्तुमागमं हि विनाऽनुमा । तस्मान्नु सा शक्तिमतिविनागममु दीक्षितुम् । इति वाराहे ।

रतो धातुर्वटकणिका घृतधूमाधिवासनम् । जातिस्मृतिरयस्कान्तः सूर्यकान्तोऽम्बुभक्षणम् ॥

प्रेत्यभूताप्ययश्चैव देवताभ्युपयाचनम् । मृतक कर्मनिवृत्तिश्च प्रमाणमन्तरमेव निश्चयः ॥ -

इतिमोक्षधर्मवचनान्न नास्तिव्यवादो युज्यते ? दर्शनाच्च तप अधिकफलस्वय ॥

ऋग्यजुः सामथर्वाश्चभारतं पंचरात्रकम् । मूलरामायणं चैव शास्त्रमित्याभिधीयते ॥

यत्त्वानुकूलमेतस्य तच्च शास्त्रंप्रकीर्तितम् । अतोऽन्योऽन्यथविस्तारो नैव शास्त्रं कुर्वन्म तत् ॥
इति स्कान्दे ॥ सांख्यं योगंपाशुपतंवेदारण्यकं च । इत्यारभ्य वेदपंचरात्रयोरैक्याभिप्रायेण पंचरात्रस्यैव प्रमा
ण्ययुक्तम् मोक्षधर्मेष्वपि ।शास्त्रं योनिः प्रमाणमस्येति शास्त्रयोनित्वात् ॥

Commentary

By inference, others cannot be considered. To the one whom Vedic Wisdom is not accessible for him the comprehensive effulgence of the all pervading Supreme Being is not available as the object of deliverance. The one spoken in Upanishads is Purusha, similarly in other scriptures. By inference alone the evidence cannot be accepted. Without assistance of the scriptures inference would in no case be valid. But evidence through inference should be understood only with the help of the scriptures. Undoubtedly श्रुति and स्मृति become valid as the superior assistance. For becoming reliable evidence one need not go anywhere else. In deciding the pro and the opposing evidence even contradiction is seen even then conclusive evidence will be available for the men wise in Wisdom. Without synthesising the contradiction dry unproductive arguments should be rejected. Thus variously spoken in Kurma Purana.

Ordinarily inference in all instances is not possible and inference based on scriptures become helpful. Therefore inference without the help of the scriptures and based on empirical evidence become without any valid force. Thus has been spoken in Varaha Purana. Even as the semen, the ele Mentos, the the essence within the seed memory on birth, the essence with the Sun. The energy within the magnet, the consuming the water, the satisfaction of the dead one on death are unseen and remain obscure, even so the effect of the actions from the Gods are unseen and remain obscure. But on death there remains no further effect, this is certain. These statements from the Mokshadharm scriptre clarify the unorthodox arguments (that what is seen is the only thing that is real). Rig, Sama, Yajus and Atharvaveda, Mahabharata, Pancharatra and MulaRamayana alone the said the scriptures.whatever is agreeable to them alone is to be known as Wisdom. All other extensive statements in books do not subscribe to Wisdom, thus has been mentioned in Skanda Purana. Beginning with Sankhya, Yoga, Pashupata, Veda and Aranyaka, Veda and Pancharatra alone are unanimously accepted as scripture and more so Pancharatra primarily as the evidence. All others statements having been shown as contradictory, Mokshadharm scriptures alone is valid source as evidence of Wisdom.

॥ समन्वयाधिकरण ॥४ ॥

॥ ॐ तत् समन्वयात् ॐ ॥ ४ ॥

भाष्य

अज्ञानां प्रतीयमानमपि नेतरेषां शास्त्रयोनित्वं कुतः ? ॥

अन्वय उपपत्त्यादि लिंगम् । उक्तं चबृहत्संहितायाम् –

उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम् अचर्वादोपपत्ती च लिंगं तात्पर्यनिर्णयेइति ॥

उपक्रमादितात्पर्यलिङ्गैः सम्यक् निरूप्यमाणे तदेवर्तं शास्त्रगम्यम् । माँ विधत्तेसभिधत्ते माँविकल्पप्योसपोह्य
इत्यहम् । इत्यस्या हृदयंसाक्षान्नान्यो मद्देद कश्चन' इति भागवते ॥

Commentary

When for the ignorant ones, the others are the creators how could those be the source ? Clarification of the origin and the identity has already been done in Brahmasamhita. The creation and the dissolution has been spoken variously in distinct manner with the results the of meaningfully spoken with proper identification and conclusive summation. In this manner through identification and conclusive summation what come to be is the Wisdom to be known through scriptures. Every scripture speaks of Me (the Lord) alone and of the others as the alternative means to refer to Me, this event state Rogers to Me alone. Thus I a lone abide in the heart and no one else to be known to exist. Thus in Bhagavata Purana.

॥ ईक्षत्यधिकरण ॥ ७ ॥

भाष्य

ननु 'यतो वाचो निवर्तन्ते अप्राप्य मनसा सह' ॥ 'अशब्दमस्पर्शमरूपमव्ययं तथासरसंनित्यमगन्धवच्च यत्
॥ 'अवचनेनैव प्रोवाडिङ्ग ॥ ' यद्वाचासनभ्युदितम् । येन वागभ्युद्यते ॥यच्छोत्रेण न श्रुणोमि येन श्रेतमिदं श्रि
तम् । इत्यादिभिर्न तच्छब्दगोचरम् । नेत्याह ॥

Commentary

'Whence words return along with mind, not attaining It' 'without sound, without touch and without form, undecaying is likewise without taste, perennial, without smell ...', 'speaks without using speech', 'Because of Speech he is not experienced, But because of Him Speech becomes expressed. Because of ears he is not heard but because of Him every thing becomes heard', by such and statements having been made ? Not any thing contrary

॥ ॐ ईक्षतेर्नाशब्दम् ॐ ॥ ७ ॥

भाष्य

स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते ॥ आत्मानन्यवात्मानं पश्येत् -
विज्ञाय प्रज्ञाकुर्वीत । इत्यादिवचनैरिक्षणीयत्वाद्वाच्यमेव । औपनिषदत्वान्नावचनेनेक्षणम् ॥
सर्वे वेदायत्पदमामनन्ति तपांसि सर्वाणि च यद्ददन्ति ॥ 'वेदान्त सर्वैरहमेव वेद्यो वेदान्तकृद्देवविदेतेव चाहम्
' इत्यादि श्रुतिस्मृतिभ्यश्च ॥ अवाच्यत्वादिकं त्वप्रसिद्धत्वात् ॥ न तदीहगति ज्ञेयो न वाच्यं न चतर्क्यते । प
श्यन्तोऽपि न पश्यन्ति मेरे रूपं विपश्चितः । इतिवत् ॥ अप्रसिद्धेस्वाच्यं तद्वाच्यंसर्वागमोक्तितः । अतर्क्य तर्क्य
मज्ञेयं ज्ञेयमेवं परं स्मृतम् । इति गारुडे ॥ न वाशब्दत्वमितरसिद्धम् ॥

Commentary

He as the aggregation of all beings, greater than all others, dwelling within all as Purusha perceives. He sees his own Self in all the selves. With Wisdom he energises the consciousness in all. Having spoken variously thus, his extensive vision is made known. One must know him through what has been spoken in Upanishads. 'The state which all the Vedas declare, for which all perform penances, which all speak about', 'From all the Vedas I am verily known, and the one to be known from the Vedanta', with such statements the scriptures declare. That which cannot be spoken is explained. That which is beyond one's reach, cannot be known, cannot be spoken, cannot even be argued upon. Even seeing the wise one does not see the highest zenith, thus having been said clearly to be expressed in words it comes to expressed through the scriptures. Beyond any arguments it becomes subject of arguments the Supreme Being remembered as the transcendental, thus has been said in Garuda Purana. Not possible to limit within the words spoken.

॥ ॐ गौणश्चेन्नात्मशब्दात् ॐ ॥ ६ ॥

भाष्य

न च गौण आत्मा दृश्यो वाच्यश्च न निर्गुण इति युक्तम् । आत्मशब्दात् ॥
 यो गुणैः सर्वतोहीनो यश्च दोषविवर्जितः । हेयोपादेयरहितः स आत्मेत्यभिधीयते ॥
 एतदन्यस्वभावो यः सोऽनात्मेति सतां मतम् ॥ अनामन्यात्मशब्दस्तु सोपचारः प्रयुज्यते । इति वामनो ॥ द्वे
 वाव ब्रह्मणो रूपे आत्मा चैवानात्मा च । तत्र यः स आत्मा स नित्य शुद्धः केवलम् निर्गुणश्च । अथ ह योऽनीदृशः
 सोऽनात्मा । इति तलवकार ब्राह्मणम् ॥
 न च मुख्ये सत्यमुख्यं युज्यते ॥

Commentary

It would be proper to say that the Self is qualified neither in seeing nor in speaking nor is he without attributes. The word आत्मा the Self having used in scriptures. The Self is supposed always and in all circumstances transcends completely all the attributes and is free from all taints and feeling of superior or inferior inclinations. Any other inclinations are said to be in reference to अनात्मा, the non-Self is seen being used in subsidiary sense., thus has been said in. Vamana Purana. Brahman has two forms, the Self and the non-Self. There the Self which is eternal, pure, singular and without attributes. Hat which is the opposite is the non-Self. Thus in Talavakar (Mundaka) Upanishad. The primary meaning in relation to the Self will not be proper in relation to the non-Self.

॥ ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ ॥ ७ ॥

भाष्य

न हि गौणात्मनिष्ठस्य मोक्षः । यस्यानुवित्तः प्रतिबुद्ध आत्माऽस्मिन् सन्दोहे गहने प्रविष्टः । सविश्वकृत् स
 हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव । इत्यात्मनिष्ठस्य मोक्ष उपदिश्यते । अयमात्मा ब्रह्म ॥ ब्रह्मतेज
 परमात्मेति भगवानेति शब्दते ॥ दत्तं दूर्वाससं सोममात्मेश ब्रह्मसम्भवान् ॥ चेतनस्तु द्विधा प्रोक्तो जीव आत्मे

ति च प्रभो । जीवा ब्रह्मास्यः प्रोक्ता आत्मैकस्तु जनार्दनः ॥ इतरेष्व्वात्मशब्दस्तु सोपचारोऽभिधीयते ॥ तस्या
त्मनो निर्गुणस्य ज्ञानान्मोक्ष उदाहृतः ॥ सगुणास्त्वपरे प्रोक्तस्तज्ज्ञानानै व मुच्यते । परे हि पुरुषो विष्णुस्त
स्मान्मोक्षस्ततः स्मृतः । इति पाद्मे ॥

Commentary

To the one attached to the qualified self there is no deliverance. To the one who is attached to the Self dwelling within, the Creator of the universe and of every one, for him verily is the entire worlds, for whom he alone is the word, to such one deliverance comes to be. This Self, verily is the Brahman himself, spoken as Brahma (the effulgent)! Paramatma (the Supreme Self)' Bhagavan.(the resplendent one). Datta Durvas and Chandra, the Moon, were born as the luminous essence came to be. Consciousness is spoken as the two- fold the lives (जीव) and the Self, the Lord. The four-faced Brahma and other gods are the lives (जीवs) and Janardana alone is referred as the Self. In four-faced Brahma and among the others world self is used only in the secondary sense. Therefore the deliverance is possible only on experiencing the attribute less Self. Being wise in Wisdom of the others qualified with attributes one does not become delivered. Transcendental Purusha is Vishnu himself and by becoming wise of him alone deliverance is assured. Thus in Padma Purana.

॥ ॐ हेयत्वावचनाच्च ॐ ॥ ८ ॥

भाष्य

तमेवैकं जानथ आत्मानमन्या वाचो विमुंचथ । अमृतस्यैष सेतुः । इत्यन्नेषां हेयत्ववचनादस्याहेयत्ववचना
न्न गौण आत्मा ॥

Commentary

Know that He alone is the one who primarily and as the singularly delivers the others as the bridge to immortality, having spoken such words his importance of the Self does not become minimised in any measure.

॥ ॐ स्वाप्ययात् ॐ ॥ ९ ॥

भाष्य

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ स आत्मन आत्मानमुद्धृत्यात्मने
येव लिलीपयत्यथात्मैव भवति । स देवो बहुधा भूत्वा निर्गुणः पुरुषोत्तमः ॥ एकीभूय पुनः शैते निर्दोषो हरिगदि
कृत् । इति स्वस्यै व स्वस्मिन्नप्ययवचनात् । न हि गौणात्मनिष्ठस्य निर्दोषस्य लयः ॥ न च कासुचिच्छाखा
स्वन्यथोच्यते ॥

Commentary

Complete is This, Complete is That, from the Complete has the Complete become manifest. Even after the Complete having become manifest, the Complete remains Complete.. The Supreme Self having become manifest in many forms becomes withdrawn in his own Self. That luminous being without any attributes becoming many returns again in his own abiding place that stainless Hari the prime Creator, thus has been mentioned. Brings back to one's own Self what was originally one's own. By becoming qualifies he does acquire ant taints. Nor any taints would ever attach to him.

॥ ॐ गति सामान्यात् ॐ ॥ १० ॥

भाष्य

'सर्वे वेदा युक्तयः सुप्रमाणा ब्राह्मं ज्ञानं परमं त्वेकमेव । प्रकाशयन्तेन विरोधः कुतश्चिद्वेदेषु सर्वेषु तथेतिहासे
इति पौंगिश्रुतेर्गतेज्ञानस्य साम्यमेव ।'

Commentary

All the Vedas are the established and well reasoned statements becoming singularly the sole Wisdom of Brahman. Therefore in Vedas or the histories there no contradiction whatsoever. Thus has been said in Paingi scripture/ there being common view.

॥ ॐ श्रुतत्वाच्च ॐ ॥ ११ ॥

भाष्य

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूतादिवासः साक्षी चेताकेवलम् निर्गुणश्च इति ॥ न ह्यदब्जः श्रुयते । न चाप्रसिद्धं कल्प्यम् । सर्वशब्दावाच्यस्य लक्षणाऽयुक्तेः ॥

Commentary

The one God dwells in all the beings as the all pervading as the indwelling self, the presiding over actions performed, indwelling in all as the Witness, consciousness, singularly without any attributes, this has been spoken. He is neither spoken nor is he known, nor imagined. Even then through words he is knowable through marks and symbols.

॥ आनन्दमयाधिकरणम् ॥j

भाष्य

तमेव समन्वयं प्रकटयत्यानन्दमयोऽभ्यायादित्यादीनां समस्तेनाध्यायेन प्रायेण ॥ प्रायेणान्यत्रप्रसिद्धानां शब्दानां परमात्मनो समन्वयः प्रदर्शयतेऽस्मिन् पादे । नान्यथा तददृष्टेः ।

ब्रह्मजिज्ञासाकर्तव्येत्युक्तम् । तच्च ब्रह्म ब्रह्मपुच्छं प्रतिष्ठा इत्यानन्दमयावयवरूपं प्रतीयते । न ह्यवयविनं विनावयवमात्रस्य ज्ञेयतेत्यत आह -

Commentary

With the Sutra beginning आनन्दमयोऽभ्यासात् Verily his synthesis is thus made known. Primarily what is established in other places the same synthesis is reiterated and made evident here. Not anything unseen. Inquiry in Wisdom of Brahman is shown here as the desirable enterprise. Brahman comes to be established at the end. ब्रह्मपुच्छं does not indicate limb of Brahman but blissful nature of Brahman at the end. . It is not to be understood that Brahman has any limbs. Thus the wise ones speak.

॥ ॐ आनन्दमयोऽभ्यासात् ॐ ॥ १२ ॥

भाष्य

आनन्दमयो ब्रह्मादिः प्रकृतिरविष्णुर्वा । ब्रह्मशब्दाद्विरण्यगर्भस्य प्राप्तिः शतानन्दनाम्ना च । अष्टमूर्तित्वात्सूर्ये प्रोक्तत्वाच्च रुद्रस्य । एनमन्येषामपि । मम योनिर्महद्ब्रह् इति ब्रह्मशब्दाद्बहुभावाच्च प्रकृतेः । बृहं जातिजीवकमलासनशब्दराशिषु इति ब्रह्मशब्दादेव

सर्वजीवानाम् । अन्नमयत्वादेश्च । तथापि न त आनन्दमयशब्देनोच्यन्ते । किन्तु विष्णुरेव । तदेव ब्रह्म परमं कवीनाम्, एतमेव ब्रह्मेत्याचक्षते । ब्रह्मशब्दः परे विष्णौ नान्यत्र

व्यविदिष्यते । असंपूर्णा परे यस्मादुपचारेण वा भवेत् । ब्रह्मेति परमात्मेति भगवानेति शब्दाते । वासुदेवात्मक ब्रह्म मूलमन्त्रेण वा यतिः ॥ इत्यादिषु तस्मिन्नेव प्रसिद्धब्रह्मशब्दाभ्यासात् ॥

Commentary

Blissful is the character of Brahman or of Vishnu. From the word Brahman, Hiranyagarbha and many hundred other blissful essences (नाम) have become manifest. Eight forms of the Surya and eight of Rudra, similarly of many others. My source is the great effulgence, the word Brahman suggesting the effulgence in प्रकृति, the Nature, The effulgence becomes established in the lotus-like bode of each element manifest. Thus the word ब्रह्म is show to become effulgent in all the live beings. As nourishment, similarly by the word blissful Brahma becomes effulgent. By that Vishnu alone becomes spoken. He alone is the effulgent one, supreme among the wise ones. In the manner verily Brahman, the effulgent is spoken. Brahman, the effulgent one is no one other than Vishnu himself. Being endowed with entirety of attributes alone Brahma is not referred but spoken as one pervading in all beings as well. ब्रह्म, the effulgent, परमात्मा, the Supreme Self and भगवान्, the resplendent one, thus having been spoken. Brahman, as वासुदेव, the one enveloped and established in divinity is to be worshiped by initiates. Thus the word ब्रह्मन् became established

॥ ॐ विकारशब्दान्नेति चेन्न प्राचुर्यात् ॐ ॥ १३ ॥

भाष्य

विकारमात्वात्मकत्वात्तदभिमानित्वाच्च युज्यते प्रकृत्यादीनां वयट् शब्दः । न तु परमात्मन इति माभूत् । प्रचुरानन्दत्वाद्यानन्दमयः । न तु तद्विकारत्वात् । अन्नादीनां च प्रचुर्यमेव । अद्यतेऽति च इति । खानात् तत्प्राचुर्यं च युज्यते ॥ उपजीव्यत्वमेवाद्यत्वम् । स वा एषः इत्यन्यप्रारम्भात् ॥ योऽन्नं ब्रह्मोपासते इ

त्यादिब्रह्मशब्दाद्बहुरूपत्वाच्च न विकारित्वमविरोधश्च। न च पृथक्कल्पना युक्ता। स्वरूपे च युज्यते प्रचुरप्रकाशो रविरितिवत्।

Commentary

Modifications being affected and ego-Sence becoming dominant in Nature, the word वयट् would no more represent the Supreme Self. Being of blissful nature He is by Nature Blissful, not being affected in any manner. Nourishing is his true character. He nourishes, this being the proper meaning of the word वयट्. Thus having been declared that he nourishes and provides. स वा एषः thus the chapter having been commenced. By the statement – he who worships Brahman as the nourisher, provider and other statements one does neither envisage any modification nor any contradiction. Therefore any contrrystment is not called for. In form it proper to understand the modification is like the light of the Sun.

॥ ॐ तद्देतुव्युपदेशाच्च ॐ ॥ १४ ॥

भाष्य

को हेवान्यात् कः प्रण्याद्यदेश आकाश आनन्दो न स्यात् इति ॥

Commentary

If Vishnu is not the one who is all-pervading like Sky not he is the blissful one then who else could be the energiser ?

॥ ॐ मान्त्रवर्णिकमेव च गीयते ॐ ॥ १५ ॥

भाष्य

ब्रह्मविदाप्नोति परम् इति सूचयत्वा सत्यं ज्ञानमनन्तं ब्रह्म इति मन्त्रवर्णलाक्षितं प्रमेयब्रह्मशब्दानुसंधानाद्गीयते । न चावयवत्वविरोधः ॥ स शिरः स दक्षिणः पक्षः स उत्तरः पक्षः स आत्मास प्रच्छन्न । इति तस्यै वावयवत्वोक्तेश्चतुर्वेदशिखायाम् शिरो नारायणः पक्षो दक्षिणः सव्य एव च । प्रद्युम्नश्चायनिरुद्धश्च सन्दोहो वासुदेवकः

॥ नारायणोऽथ सन्दोहो वासुदेवः शिरोऽपि वा । पुच्छंसंकर्षणः प्रोक्त एक एव तु पंचधा ॥ अंगांगित्वेन भगवान् क्रीडते पुरुषोत्तमः ॥ ऐश्वर्यान्न विरोधश्चविन्त्यस्तस्मिन् जनार्दनम् । अतवर्ये हि कुतस्तर्कस्त्वप्रमेये कुतः प्रमा इति बृहत्संहितायाम् ॥

रसशब्देन विश्लेषणात् तत्सारभूतं चिनन्मात्रमेवोच्यते । इदमिति च दृश्यमानसन्नहितत्वात् । अनन्योऽप्यन्यशब्देन तथैको बहुरूपवान् । प्रोच्यते भगवान् विष्णुरैश्वर्यात् पुरुषोत्तमः ॥ इति ब्रह्माण्डे ॥ न च प्रोक्तप्राप्त्या विरिचादिरुच्यते ॥

Commentary

The one who knows Brahman is the one who attains Brahman saying thus, Brahman is the Prime Existence, the Wisdom, the Bliss- by these marks the Supreme Brahman have been sung. There is no

contradiction by referring the limbs. He is the head, he is the left hand, he is the right right hand, he is the middle portion, he is the leg, in such manner his limbs have been described in a section of the Vedas. In Brihat Samhita, Narayana has been described as the head, Pradyumna and Aniruddha as the right and the left hands, Vasudeva as the middle portion. In another order Narayana is referred as middle portion Vasudeva as the head, Sankarshana as the leg, thus he has been indicated in five forms. The resplendent Purushottam thus through his limbs revels variously. His glory being full any contradictions should not be imagined. When he is beyond any discussion how can any one enter in discussion about him ? Indescribable is his attribute, how can then one describe him or have any premise ? As taste he is the ultimate in essence spoken as the pure Wisdom. This only described as the Being within all the perceived objects. His multifarious personality is spoken with words like 'nothing like him. He, the resplendent Vishnu is spoken as the one in splendour, the Purushottam - best among all Purushas. Such splendour is not spoken in respect of the four-faced Brahma.

॥ ॐ नेतरोऽनुपपत्ते ॐ ॥ १६ ॥

भाष्य

न ह्यन्यज्ञानान्मोक्ष उपपद्यते । तमेव विद्वानमृत इह भवति नान्यः पन्थाः । अयनाय विद्यते । इति ह्युक्तम् ॥

Commentary

With other knowledge deliverance is not possible, For one immortal Wisdom alone becomes delivered to the immortal life. No other Path is there that leads one to deliverance. Thus has been spoke.

॥ ॐ भेदव्यपदेशात् ॐ ॥ १७ ॥

भाष्य

न ये शतं प्रजापतेकानन्दाः ॥ अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठा विन्देयं । अथ सोऽभयंगतो भवति । स यश्चायमध्यात्मं पुरुषो इत्यादिभेदव्यपदेशात् । न च तत्त्वमसि अहं ब्रह्मास्मि इत्यादि श्रुतिविरोधः ॥ नामानि सर्वाणि यमाविशन्ति इति ततश्चब्दवाच्यत्वोक्तेः ॥ इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थान् निरोधसम्भवः । असर्वः सर्व इत्यपि । विद्याऽऽत्मनि भिदा बोधः । भेददृष्ट्याऽभिमानेन निरसंगेनापि कर्मणा । जुष्टं यदापश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः । असर्वः सर्व इवात्मैव सन्ननात्मेव प्रत्यंग परांग वाक् ईयते बहुधेयते , स पुरुषः, स ईश्वरः, स ब्रह्म । सर्वान्तर्मायको विष्णुः सर्वनाम्नाऽभिधीयते । एषोऽहंत्वमसौ चेति न तु सर्वस्वरूपतः ॥ नैतदिच्छन्ति पुरुषमेकं कुरुकुलोद्बह । इत्यादेश्च । उस्ताद प्राप्तिः । ब्रह्मैव सन् इत्यपि जीव एव ब्रह्म शब्दः । उपपद्यते च विरोधे । प्रमादात्मकत्वाद्बन्धस्य विमुक्तत्वं च युज्यते । मुक्तिर्हित्वाऽन्यथारूपं स्वरूपेणव्यवस्थितिः । इति हि भागवते ॥ न च ततदनुमानलिरोधः ॥

Commentary

The bliss of the four-faced Brahma is hundred to more. The one whom establishes himself in one who is unseen, independent, indescribable, having no one as refuge, fearless he becomes enlightened. He reaches the world with no fears. He the one Purusha, with these words the difference is emphasised. That you are and I am Brahman are not contrary to scriptures. All the essences having been spoken in respect of the One only, these statements do not contradict the scriptures nor against what is well spoken. By whom the worlds come to be created and by whom it becomes destroyed, he the resplendent one is distinct and different, though spoken as the comprehensively all. Being wise of this difference and seeing the difference with detached performance of actions when one perceives the Supreme Self as distinct and superior then one becoming free of sorrows. And though knowing him as distinct and different he will be seen as pervading all. He verily is the Purusha, the Supreme, Brahman, Vishnu the indweller in all beings, known through the essence within all, identified as अहं - I, as त्वं - You, not that he is of the form like others. O one born in the family of Kurus, the wise ones do not agree that Purusha becomes one (with others in creation). Thus having been spoken. By saying 'ब्रह्मैव सन्' - Jiva becomes Brahman there would arise contradiction. For the one who is in bondage deliverance would be the proper conclusion. Deliverance has been explained as becoming freed from ignorance and being wise of one's true nature., thus has been spoken in Bhagavata Purana and the inference would not be contradictory to scriptures.

॥ ॐ कामाच्च नानुमानापेक्षा ॐ ॥ १८ ॥

भाष्य

यथाकामं ह्यनुमातुं शक्यते । अतो न तत्त्वे पृथगनुमानमपेक्ष्यते । उक्तं च स्कान्दे -
यथा कामाऽनुमानायस्मात् तस्मात् साऽनपेक्षा श्रुतेः । पूर्वापराविरोधाय चेप्यते नान्यथा क्वचित् इति । नैषा तर्केणमतिरापनेया इति च ॥

Commentary

As one desires so can one draw inference. But in The case of Principles one expects independent inference, thus has been said in Skanda Purana. Then the inference drawn wisely would not contradict the scriptures. Where there appear seemingly contradictory statements in scriptures, the same cannot be relatable premises.

॥ ॐ अस्मिन्नस्य च तद्योगं शान्ति ॐ ॥ १९ ॥

भाष्य

अस्य जीवस्य । युक्तिसमुच्चये चशब्दः । सोऽश्रुते सर्वान् कामानसह ब्रह्मणा विपश्चिता । अनिलयनेऽभयं प्रति ष्ठा विन्दते । एतमानन्दमयमात्मानमुपसंक्रामिति । इत्यादि ॥

Commentary

For the Jiva by thr words comprehensive Yoga is suggested. One who experiences all the desires along with knowledge of Brahman, he becomes one wise in Wisdom. He attains the status of being fearless without needing any support. He transcends to the state blissful existence.

॥ अन्तस्थत्वाधिकरण ॥ ७ ॥

भाष्य

अदृश्येऽनात्म इत्युक्तं । तच्चादृश्यत्वं 'अंतः प्रविष्टं कर्तारमेतमन्तश्चन्द्रमसि मनसा चरन्तं । सहैव संतं न विजानन्ति देवाः इत्यंतःस्थस्य कस्यचिदुच्यते । स च 'इन्द्रो राजा' , 'सप्तषुजन्ति' इत्यादिभिरन्यः प्रतीयते । तस्मात्सएवानन्दमय इति न मन्तव्यम् ॥

Commentary

Earlier it has been spoken of the unseen and unregulated one. The attribute of remaining unseen is due to his entering within and being the performer of all actions, and freely traversing in Mind. The one who is secure within, even the Gods do not know. He is Indra, He is the King, He travels in the chariot drawn by seven horses, he becomes known by such and other statements having been made. Therefore He alone would be considered as blissful.

॥ ॐ अंतस्थद्गर्मोपदेशात् ॐ ॥ २० ॥

भाष्य

अंतः श्रूयमाणो विष्णुरेव । अंतः समुद्रे मनसा चरन्तं । ब्रह्मान्वविंददशहोतारमर्णे । समुद्रेन्तः कवयो विचक्षते मरिचीनां पदमिच्छन्ति वेधसः ॥ यस्याण्डकोशं शुष्ममाहुः इत्यादि तद्गर्मोपदेशात् । स हि क्षीरसमुद्रशायी । तस्य च वीर्यमण्डकोशः ॥ सोऽभिध्याय शरीरात्स्वात्सीक्षुर्विधाः प्रजाः । आप एव ससर्जादौ तांस्तु वीर्यमवासृजत् ॥ तदण्डमभवद्गैमं सहस्रांशुसमप्रभम् । यस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥ आपो नारा इति प्रोक्ता आपो वै नरसूनवः । अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः - इति व्यासस्मृतेः ॥ अहं तत्तेजो रश्मीन्नारायणं पुरुषं जातमब्रतः । पुरुषात्प्रकृतिजगदण्डमिति चतुर्वेदशिखायाम् ॥

Commentary

One spoken in scriptures as one abiding within the heart is Vishnu himself. He is resurgent in the ocean with free mind. He makes known the four-Face Brahma with ten sense organs. On the other sides the wise seers observe the Supreme Being taking shelter in the midst of the ocean, whom the enlightened ones desire to see. In the comprehensive receptacle they observe what is spoken as the energy of the indweller as variously spoken in scriptures. He verily is the one who rests in the milky ocean. His is verily the comprehensive receptacle with energy. He conceives various elements being created from his body, placing the energy in the resurgent waters. From that golden receptacle issue forth thousands of luminous rays. From that was born the four-faced Brahma, the great father. The waters are referred as नारा, the waters themselves becoming the luminous descendants. Earlier the waters were verily his place of dwelling, therefore he came to be referred as Narayana. Thus in Vyasriti. As अहं, the sense of

supreme Ego, the luminosity issued forth as Purusha from Narayana. From Purusha प्रकृति, the Nature came to be becoming the comprehensive World, thus has been mentioned in the section of the Vedas.

॥ ॐ भेदव्यपदेशाच्चान्यः ॐ ॥ २१ ॥

भाष्य

इन्द्रस्यात्मानिहितः पंच होता । वायोरात्मानं कवयो निचिक्युः । अन्तरादित्ये मनसा चरन्ततम् देवानां हृदयं ब्रह्मानं वविन्दत् । इत्यादिभेदव्यपदशात् ॥

Commentary

The seers saw within Indra the five senses and within Vayu the Self revealing freely. They saw Self within the Sun freely reveling and within the heart the effulgent Brahman, thus indicating the difference in their existence

॥ आकाशाधिकरण ॥ ८ ॥

भाष्य

को ह्येवान्यात् कः पेरण्याद्यदेश आकाश आनन्दो न स्यात् इति । इत्याकाशत्यानन्दमयत्वेहेतुरुक्तः न विष्णोरिति न मन्तव्यम् ॥ यतः -

Commentary

What is the goal for this world ? Verily it is the sky which is full of bliss, thus bliss is being shown as the goal and Vishnu has not been indicated.

॥ ॐ आकाशतल्लिंगात् ॐ ॥ २२ ॥

भाष्य

अस्य लोकस्य का गतिरित्याकाश इति होवाच ॥ इत्यत्र भूताकाशस्य प्राप्तिः न चासौ युज्यते किंतु विष्णुरेव स एष परोवरीनुद्रीथः स एषोऽनन्तः इत्यादि तल्लिंगात् । - विष्णोर्नु कं वीर्याणि प्रोवाचं यः पार्थीवानि विममे रजांसि । परो मात्रया तन्वा वृधान । इत्यादिना तस्यैव हि तल्लिंगम् ॥ अनन्यो भगवान् ब्रह्म आनन्देत्यादिभिः पदैः । प्रोच्यते विष्णुरेवैकः परेषामुपचारतः । इति ब्राह्मे । नामानि सर्वाणि यमाविशन्ति । इति चोक्तम् ॥

Commentary

For this world what is the goal ? For this question the scriptures say that it is the sky. Here the sky may appear to be the provider, but it is no so. But It is verily Vishnu. Because he is well known as the one with out any end, with special marks. 'Which are the great deeds done by Vishnu which I can speak, which cast brilliance on the earth and In the heavens, which are known little here in the world ? Thus, his marks having been indicated. Unlimited is the resplendent effulgence, spoken as bliss and other

words. Vishnu alone is spoken, All others being referred as subsidiaries, thus in Brahmand Pursna. All essences have reference to Vishnu alone, thus also having been said.

॥ प्राणधिकरण ॥ ९ ॥

॥ ॐ अत एव प्राणः ॐ ॥ २३ ॥

भाष्य

तद्वै त्वं प्राणो अभवः । महान् भोगः प्रजापतेः ।

भुजः करिष्यमाणः यद्देवान् प्राणयोन न वा ॥ इतिभोगशब्देन परमानन्दत्वं प्राणस्योक्तम् । स च प्राणः प्रसिद्धवायुरित्यापतति । न चैव यतो विष्णुरेवप्राणः । अत एव श्रीश्च ते लक्ष्मीश्च पत्नियो अहोरात्रे पार्श्वे इत्यादि तल्लिंगादेव ॥

Commentary

Therefore, he becomes, verily, the Prime Breath, As it were. Four-faced Brahma is the great experiencer, who impels the seven sense organs, thus by the words 'the great experiencer' the attribute of supreme bliss is indicated in the sense organs. The Prime Breath having been made known, he becomes the one who impels the senses. Not that the Prime Breath is Vishnu. In the same manner, the Splendour and Lakshmi as the spouse remain day and night in the background by means of marked indication.

॥ ज्योतिरधिकरण ॥ १० ॥

भाष्य

यो वेद निहितं गुहायाम् । इत्युक्तम् । तच्च गुहानिहितम् - वि मे कर्णा पतयतो विचुर्विदं ज्योतिर्हृदयं
आहितंयत् यत् विममे
मनश्चरति दूर आधीः किंस्त्विदृक्षामि किंतु नो मनिष्ये । इतिज्योतिरुत्तमम् ॥ तच्च ज्योतिरग्निस्फुक्त्वात्
प्रसिद्धेश्चाग्निरेवेति प्राप्तम् । अत आह -

Commentary

Having said 'Whoever knows the one dwelling within the cave', the shining in that cave (heart). That which is shining within my heart is not accessible by my ears or by my eye. My mind wanders far and wide, what shall I speak, what shall I think about it, thus has been spoken about the shining one. That luminous energy is obtained being subtle is widely known as resurgent Agni

॥ ॐ ज्योतिश्चरणाभिधानात् ॐ ॥ २४ ॥

भाष्य

विष्णुरेव ज्योतिः । कर्णादीनां विचारणाभिधानात् । स हि परो मात्रया तन्वावृधान । इत्यादिनाकर्णादिविदूरः

॥

Commentary

Verily Vishnu is the One singularly the resurgent energy, being referred as distant to be accessed by ears and other mediums. Verily he is the Supreme in all extent being far from being accessed by ears and the rest.

॥ छन्दोऽभिधानाधिकरण ॥११॥

॥ ॐ छन्दोऽभिधानान्नेति चेन्न तथा चेतोऽर्पणनिगदाद् तथा हि दर्शनम् ॐ ॥ २७ ॥

भाष्य

अथ यदतः परो ज्योतिर्दीप्यते । इत्युक्तस्य ज्योतिषो गायत्री वा इदं सर्वम् । इति गायत्र्यासमारंभः कृतः । तस्मान्नु विष्णोरिति चेन्न । तथा चेतोऽर्पणार्थे हि निगद्यते अग्निगायत्र्यादिशब्दार्थरूपोऽसाविति चेतोर्पणार्थं हि निगद्यते । तथापि दर्शनं गायत्री त्रायते चइत्याद । सर्वछन्दोऽभिधो ह्येषः सर्वदेवादिधो ह्यसौ । सर्वलोकाभिधो ह्येषः तेषां तदुपचारत इति वामनो ॥

Commentary

Now that which is supremely divinely luminous is that which is spoken "as Gayatri which is this all" And sung at the beginning of all ceremonies. Therefore, to say Gayatri is Vishnu would not be proper. It is recited only as offerrong prior to the performance of spiritual duties. Agni, Gayatri are the words spoken to be recited to make mind prepared for meditation. Further it having be declared 'गायत्री त्रायत्रि' - Gayatri heels in crossing over. All hymns and all divinities are represented by Gayatri alone. All the worlds also began their activities by reciting Gayatri, thus in Vamana Purana.

॥ ॐ भूतादिपादव्यपदेशोपपत्तेश्चैव ॐ ॥ २६ ॥

भाष्य

तावानस्य महिमा ततो जायांश्च पुरुषः । पादोऽस्य सर्व भूतानि त्रिपादस्यमृतं दिवि । इति । सुवर्णकोशः रजसा परिवृतम् देवानां सुधानिं विराजम् । अमृतस्य पूर्णां तामुकालां विचरते पादं षड्ढोतुर्न किला विवित्स इति श्रुतेः ॥ पाद इति एकदेशपरिमितं चतुर्भागबल इतिवाद्भिन्नं च शब्दात् । स हि पुरुषसूक्ताभिदेयः यज्ञेन यज्ञमजयन्त इति यज्ञशब्दात् । यज्ञो विष्णुर्देवता इति हि श्रुतिः । तस्मिन्काले महाराज रामा एवाभिधीयते । तथा हि पौरुषे सूक्ते विष्णोरैवाभिधीयते । इति च स्कान्दे ॥

Commentary

The greatness of Purusha is greater than what was spoken earlier, his one step covered the manifest world, the other three immortal steps remaining in heaven, the golden receptacle covered with luminosity, which is the region for the divinities to remain luminous. Thus it has been spoken. Full of immortal bliss is his one step that traverses in the one world making resurgent the five sense organs without being diminished. Though his one step limited to one world, his one step has the strength of his

four steps, thus showing the difference. The same having been said in Purusha Sukta - by using यज्ञ, the noble sacrifice was completed by divinities, the word यज्ञ having been used. यज्ञ is verily Vishnu himself. In those days Ramak was being referred as Maharaja, similarly here in Purusha Sultantes Vishnu is referred as यज्ञ. Thus in Skanda Purana.

॥ ॐ उपदेशभेदान्नेति चेतोभयस्मिन्नप्य विरोधात् ॐ ॥ २७ ॥

भाष्य

त्रिपादस्यमृतं दिवि इति पूर्वदेशः । परो दिवः इति पंचम्यन्तः वृश्चिकः । तस्मान्नैकं वस्त्वत्रोच्यतइति चेन्न । त्रिसर्तलोकापेक्षयोभयस्मिन्नप्यविरोधात् ॥

॥ इतिजगत्स्थाननिरोधयम्भव गायत्र्याधिकरणम् । प्राणो विष्णुरित्युक्तम् । तत्र 'ताला एताः शीर्षन् श्रीयः श्रि ताश्चक्षुश्रोत्यं मनो वाक् प्राणः । इत्यत्रप्राणस्य विष्णुत्वं न विद्यते । इन्द्रियैः सहाभिधानादिति । अत आह -

Commentary

The heavens having referred earlier as the immortal regions they are later referred as the Supremely luminous ones. There it is not the singular is spoken as being many. Because in referring three regions (भूः - the Earth, भव - the Sky and स्वः - the heavens) or seven regions (भूः, भुवः, स्वः महः, जनः, तपः and सत्यः) there is no contradiction.

॥ अंतिमप्राणाधिकरण ॥१२ ॥

॥ ॐ प्राणस्तथाऽनागमात् ॐ ॥ २८ ॥

भाष्य

'तं देवा प्राणयन्त', 'स एषोऽसुः स एष प्राणः', 'प्राण ऋच इत्येव विद्यात्' 'तदयं प्राणोऽधीष्ठति । इत्याद्यनुगमात्, अत्रापि प्राणो विष्णुरेव । विष्णुमेवानयन् देवा विष्णुं भूतिमुपासते । स एवसर्ववेदोक्तस्तद्रथो देह उच्यते । इति स्कान्दे । ब्रह्मशब्दानुगमाच्च ॥

Commentary

The divinities become resurgent. One who makes resurgent is this - the Prime Breath. प्राण is thus been spoken in scriptures. Thus this one becomes established. Thus having been variously spoken. Here also प्राण, the Prime Breath is verily Vishnu. As Vishnu, verily, the Gods instruct as the resplendent Vishnu. He is spoken in the scriptures the body as his chariot. Thus in Skanda Purana. The word Brahman being repeatedly spoken in this manner.

॥ ॐ न वक्तुरात्मोपदाशादिति वेदध्यात्मसम्बन्धभूमा ह्यस्मिन् ॐ ॥ २९ ॥

भाष्य

प्रणो वा अहमस्मृषे । इति वक्तुरात्मोपदाशादिन्द्र एवेति चेन्न । प्राणस्त्वं प्राणः सर्वाणि भूतानि ।
इति बह्वध्यात्मसम्बन्धो ह्यत्र विद्यते ॥

Commentary

O Seer, I am verily the Prime Breath, Indra having been thus instructed, Inadra cannot be the one referred here. For, 'You are प्राण, the Prime Breath of all the creatures, thus the relationship between Brahman and the the Jiva is clarified.

॥ ॐ शास्त्रदृष्ट्यातूपदेशो वामदेववत् ॐ ॥ ३० ॥

भाष्य

शास्त्रमन्तर्यामि । संविच्छास्त्रं परं पदम् । इति भागवते । ततनाम्नोच्यते विष्णुः सर्वशास्त्रत्वहेतुतः । न
ववापि किञ्चिन्नामास्ति तमृते पुरुषोत्तमम् । इति पाद्मे । अहं मनुर्भवं सूर्यश्च । इत्येदिवत् ॥

Commentary

The indweller as spoken in scriptures. Comprehensive scriptures is superior scripture, thus in Bhagavata Purana. He is spoken as Vishnu, having been mentioned as purpose of showing his comprehensive rule over all. Even where there is minimum reference even that is to show the immortal character of Purushottama. Thus has been mentioned in Padma Prana. Having further declared 'I Manu and the Surya erlier.

॥ ॐ जीवमुख्यप्राणलिंगान्नेति चेन्नोपासात्रैविद्यादाश्रीतत्वादिह तद्योगात् ॐ ॥ ३१ ॥

भाष्य

तावन्तिशतसंवत्सराह्वां सहस्राणां भवन्ति इति जीवलिंगम् । प्राणसंवादादि मुख्यप्राणलिंगम् । तस्मान्नेति
चेन्न । अंतररबहिः सर्वगतत्वेनेत्युपासा त्रैविद्यादिहाश्रीतत्वाच्च । एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत ।
तं एतमेव पुरुषं ब्रह्म ततममपश्यत् । एतद्द्रुस्म वै तद्दिद्वानाह महिषासुर ऐतरेयः इत्यादिना ॥ महिदासाभिदो
जज्ञे इतया ३ तपोबलात् । साक्षात् स भगवान् विष्णुर्यस्तत्र वैष्णवं व्यधात् । इति ब्रह्माण्डे ॥
तत्तदुपासनायोग्यतया च पुरुषाणाम् । तेषां चित्स्वर्गत्वेन

Commentary

Even as the days of hundred years become thousands even so so the types of beings. By organs of senses does the Prime Breath becomes marked. Therefore if Prime Breath here is not identified with Vishnu it would not be proper. Being enveloped internally and externally, the thoughts become threefold in nature. Having crossed over the three fold nature thr seeker will attain the Supreme Being. Then he will see the same Purusha being manifest as the effulgent. In that manner Aitareya Mahidas became enlightened of the Wisdom. Mahidas Beas born through the penance performed by Itara. He was verily the Resplendent Vishnu who documented the P Pancharatra, the Vaishnava scripture. Thus has been mentioned in Brahmand Purana. Thereupon the seekers having become qualified, Hari becomes cessible to some through thinking, reflecting and meditations do some others experiencing

within their hearts. For others he becomes accessible externally as Purushottam, for some who are active ones through performance of fire sacrifices and for the Yogis within their heart. For the common masses he becomes accessible through in Images.

॥ इति श्रीमत्कृष्णद्वैपायनकृतहृदयसूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये
प्रथमाध्यायस्य प्रथमपादः संपूर्णः ॥

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॥ प्रथमाध्याय ॥
Chapter One

द्वितीय पाद
Second Step

॥ सर्वगतत्वाधिकरण ॥ १ ॥

भाष्य

लिङ्गात्मकानां शब्दानां विष्णौ प्रवृत्तिं दर्शयत्यस्मिन् पादे प्राधान्येन । ब्रह्मततमम् सर्वगतत्वमुक्तं विष्णोः । तच्च तस्यैतस्यावादित्यो रसः इत्यादिना आदित्यस्य प्रतीयत इति अतोऽब्रवीत् ॥

Commentary

In this step primarily specially inclined persons through words Vishnu's the inclination is shown. Vishnu's comprehensive effulgence and all-pervading reach and similarly from him are the Sun and the essences, thus the Sun is prominently indicated to dispel all doubts.

॥ ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ ॥ १ ॥

भाष्य

स यश्चायमतशरीरः प्रज्ञात्मा इत्यादिना सर्वत्रोच्यमानो नारायण एव । तदेवर्तं ब्रह्म परमं कवीनां । परमं यो महद्ब्रह्म । वासुदेवात्परः को नु ब्रह्मशब्दोदितो भवेत् । न हि सर्वगुणैः पूर्णस्तदन्येतूपचारतः इति । तस्मिन्नेव प्रसिद्ध ब्रह्मशब्दोपदेशात् ॥

Commentary

'He who devoid of a gross form but and is the consciousness' all these things have been elaborated saying that he verily is Narayana. 'He is the supreme Brahman spoken by the seers', 'Transcendental is Brahman, supremely the effulgent one', 'Other than Vasudev who else can be described as Brahman?', 'Verily he is complete in all the attributes, all others being secondary', 'Verily he alone is praised as Brahman by words'.

॥ ॐ विवक्षितगुणोपपतेश्च ॐ ॥ २ ॥

भाष्य

सयोऽतोऽश्रुतः इत्यादि । स हि न ते विष्णो जायमानः न जातो देवः इत्यादिनाऽश्रुतत्वादिगुणकः ॥ स सविता स वायुः स इन्द्रः सोऽश्रुतः सोऽदृष्टि यो हसिः परमो यो विष्णुर्योऽनन्तः ॥ इत्यादि चतुर्वेदशिखायाम् ॥ न चादित्यशब्दाच्चक्षुर्मयत्वादेश्च जीवन्ति वाच्यशेच ॥

Commentary

He it is who with words ' all-pervading' and such other words spoken. He verily is Vishnu whose greatness can not be described by those who are born or by those who would become divinities in future, by such words scriptures having spoken is attributes.he is Savita, the Sun, Vayu the Wind, Indra the God of the gods he is unheard, unseen, the destroyer of the evil, supreme is Vishnu, the one without any end, thus in the the part of the Charturveda. By saying that Aditya is all-seeing it is not indicated for the rest of the beings.

॥ ॐ अनुपस्तेस्तु न शारीरः ॐ ॥ ३ ॥

भाष्य

एकस्य सर्वशरीरस्थत्वानुपपत्तेरेव ॥

Commentary

For the one who is singular cannot have experience having many gross forms.

॥ ॐ कर्मकर्तृत्वपदेशाच्च ॐ ॥ ४ ॥

भाष्य

आत्मानं परस्मै शंसति इत्यादि ॥

Commentary

'The unqualified if instructed' having said such words (the fruitless endeavour is indicated).

॥ ॐ शब्दविशेषात् ॐ ॥ ५ ॥

भाष्य

एतमेव ब्रह्मेत्याचक्षते इति ॥न हि जीवमेव ब्रह्मेत्याचक्षते ॥ एष उ एव ब्रह्मैष उ एवात्मैष उ एव सवित्रैष उ एव इन्द्र एष उ एव हरिर्हयति परः परानंदः इत चेन्द्रद्युम्नशाखायाम् ॥

Commentary

Such one alone is spoken as Brahman, thus having been said. A human cannot spoken as Brahman. He (Vishnu) alone is spoken as Brahman, he alone is spoken as the Self, he alone is spoken as Savita, he a,one is spoken as Indra,he a,one is spoken as Hari, the one who destroys the evil,supreme and transcendental bliss, thus has been said the Indradumna section of the scripture.

॥ ॐ स्मृतेश्च ॐ ॥ ६ ॥

भाष्य

अहमात्मा गुडाकेश सर्वभूताशयस्थितः । गाना िश्य च भूतानि धारयाम्यहमोजसा इत्यादि । न चप्रमा
िकंकल्पम् ॥

Commentary

'I am the one who dwells in all the creation', 'Entering the worlds I uphold all the elements with my own energy', having thus said. Therefore it is unbecoming to think otherwise.

॥ ॐ अर्भकौकस्त्वात्तद्युपदेशाच्च नेति चेन्न निचास्यत्वादेवं व्योमवच्च ॐ ॥ ७ ॥

भाष्य

सर्वेषु भूतेष्वित्यल्लोकस्त्वाचक्षुर्मयत्वादिना जीवव्यपदेशाश्च नेति नेति न । अर्भकौकस्त्वेन चक्षुर्मयत्वादि
रूपेण च तस्यैव विष्णोर्निचायत्वात् । सर्वगतत्वेऽप्यलौकस्त्वं च युज्यते व्योमवत् । सर्वेन्द्रियमयो विष्णुः
सर्वप्राणिषु च स्थतः । सर्वनामाभिधेयश्च सर्ववेदोदितश्च सः । इति स्कान्दे ॥

Commentary

Having his dwelling in all beings in small measure, and having used marks of human beings like eye etc if it is claimed that Vishnu is not referred here then such statement would be improper. Ha I ng spoken of his e,distance in small measure with marks like eye etc verily Vishnu alone is here communicated. He is enveloped in all in small measure as in the space. As the all pervading senses Vishnu exists in all beings.. Similarly he exists in all essences, in all the Vedas Thus is spoken in Skanda Purana.

॥ ॐ संभोगर्काप्तिरितिचेन्न वैशेष्यात् ॐ ॥ ८ ॥

भाष्य

जीवपरयोरेकशरीरस्थत्वे समानभोगप्राप्त्यिति चेन्न ।सामर्थ्यविशेषात् । उक्तं च गारुडे - सर्वं ज्ञात्पत्वा
भेदात् सर्वशक्त्यल्पशक्तितः । स्वातंत्र्य पारतन्त्राभ्यां संभोगो ेशजीवयोः इति ॥

Commentary

If any one avers that the empirical being and spiritual supreme exist in one body and they both would experience in similar manner then it would not a rational statement, because of the special strength of the both. Garuda Purana says - there being difference in possessing Wisdom, there is entirety of energy and minimal energy. Between the Independant and the Dependent no similarity of enjoyment between the Supreme Being and human being? Thus also having been said.

॥ अतृत्वाधिकरण ॥ २ ॥

भाष्य

जन्माद्यस्य यतः इत्युक्तं । तत्रातृत्वं स यद्यदेवा सृजत तत्तदनुमधीयत सर्वं वा अतीति तददितेरदितित्वं
इत्यादितेः प्रतीयते ॥ स यद्यदेवासृजत इति पुल्लिङ्गं च कूटस्थोऽक्षर उच्यते इत्यादिवत् ॥ अत्रोच्यते ॥

Commentary

Having spoken (in the second Sutra) about the creation, it is now said that every thing that was energised is to be used as nourishment. Since every thing is eaten as nourishment, the one who nourishes is referred as the divine Aditi (अदिति meaning one who nourishes). Therefore when one says 'he who makes every thing resurgent' and 'the one who dwells within is the immutable' the use of male gender is proper. Thus as been said here.

॥ ॐ अत्ताचराचरग्रहणात् ॐ ॥ ९ ॥

भाष्य

न हि चराचरस्य सर्वस्यातृत्वमदितेः ॥ स्रष्टा पाता तथैवात्ता निखिलस्यैक एव तु । वासुदेवः
परःपुंसामितरेऽस्य वा न इति स्कान्दे ॥ एकः पुरस्ताद्य इदं बभूव यतो बभूव भुवनस्य गोपाः । यमप्येति भुवनं
सांपराये सा नो हरिर्घृतमिहायुषेऽतु देवः इति च श्रुतिः ॥

Commentary

The one who nourishes the entire moving and unmoving creation is not Aditi, because the creator and the sustainer and similarly the destroyer of the entire creation is indeed he (Vishnu). Vasudeva the supreme Person is the one who nourishes or not, thus having queried in Skanda Purana, it is affirmed that the who was earlier than the creation he alone alone the sustainer of everything that created. When this creation comes to end then Hari himself is the divinity who becomes the ghee as it were (in the performance of the sacrifice).

॥ ॐ प्रकरणाच्च ॐ ॥ १० ॥

भाष्य

अप्संवत्सरसृष्ट्वादिना तत्प्रकरणाच्च ॥ नेहाऽसीत् किंचनाप्यादौ मृत्युरासीद्दरिस्तदा ।
सोऽऽत्मनोमनसाऽस्राक्षीदप एव जनार्दनः ॥ शयनस्तासु भगवान्निवममेऽण्डंमहतरम् ॥ तत्र संवत्सरं
ब्रह्माणमसृजत्प्रभुः । तमतुंव्याददादास्यं तदाऽसौ विकराल ह । अथं तं कृपया विष्णुः सृष्टिकर्मण्ययोजयत् ।
योऽसृजद्भुवनं विश्वमद्यार्थं हरये विभुः । इति ब्रह्मवैवर्ते ॥

Commentary

The waters, the Time, the creation are caused by Vishnu alone. Earlier than then there was nothing that existed. Then Death (Vishnu as the power of destruction) extorted. Verily with his mind Janardha created the waters. Resting there in the waters the resplendent one created the great worlds. There Four-faced Brahma, as the eternal Time was created. To nourish Vishnu opened his his mouth and with compassion arranged him (the four-faced Brahma) in the act of creation. Whereupon he created

the many worlds for the purpose of nourishment of Hari, who became the Supreme one, thus in Brahmavaivarta Purana.

॥ गुहाधिकरण॥ ३ ॥

॥ ॐ गुहां प्रविष्टावात्मानौ हि तदर्शनात् ॥ ११ ॥

भाष्य

गुहार प्रविष्टौ पिबंतौ विष्णुरूपे एव । फर्मासमन्ता त्रिवृतं व्यापतुस्तयोक्जुष्टिं मातरिष्वा जगाई इत्यादिना दर्शनात् । आत्माऽन्तरात्मेतिहरिक एव द्विधा स्थितः । निविष्णो हृदयो नित्यं रसं पिबति कर्मजं । इति बृहत्संहितायाम् ॥ शुभे पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत् । पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित् - इति पाद्मे ॥ यो वेद निहितं गुहायाम् इत्यादिना प्रसिद्ध हि शब्देन दर्शयत्यस्मिन् ॥

Commentary

Entering the cave (the heart) those who relish are the two forms of Vishnu. Both the luminous ones in three directions are enveloped, both for being served the मातरिष्वा - the Wind God have thaken both the forms. Thus having been shown. As the indwelling Self, Hari singularly abides in the twin forms. Abiding within the heart he enjoys the fruits of the Ctions performed, thus in Brihat Samhita. The auspicious ones Hari consumes, the inauspicious one he does not. The actions performed by this supremely blissful one are not seen, thus in Padma Purana. He is described by words like - the Divine Person who dwells in the cave (the heart).

॥ ॐ विशेषणाच्च ॐ ॥ १२ ॥

भाष्य

यः सेतुरिजानानामक्षरं ब्रह्म तत्परं इति । पृथग्वक्तुं गुणास्तस्य न शक्यन्तेऽमहत्त्वताः । यतोऽतो ब्रह्म शब्देन सर्वेषां ब्रह्मणं भवेत् ॥ एतस्माद्ब्रह्म शब्दोऽयं विष्णुरेव विशेषणं । अमिता हि गुणा यस्मान्नान्येषां तमृते विभुं इति ब्राह्मे ॥ न च जीने समन्वयोऽधीयते । सत्य आत्मा संतोंको जीवः सत्यं भिदाभोध सत्यं भिदा सत्यं भिदा वैवारुवण्यो वैवारुवण्यो वैवारुवण्यः । इति पैंगिश्रुतेर्गतेज्ञानस्यः ॥ आत्मा हि परमः स्वतन्त्रोऽधीगुणां जीवोऽल्पशक्तिरस्वतन्त्रोऽवरः - इति च भात्तवेयश्रुतिः ॥ यथेश्वरस्य जीवस्य भेदस्सत्यो विनिश्चयात् । एव मेव हि मे वाचं सत्यां कर्तुमिर्हसि । यथेश्वरश्च जीवश्च सत्यभेदौ परस्परं । तेन सत्येन मां देवास्त्रायन्तु सहकेशवाः । इत्यादेर्नासत्यो भेदः ॥

Commentary

He as the bridge to his people is the immutable Brahman, the transcendental, thus has been spoken. To speak separately about his attributes is impossible being unlimited. By whatever manner by uttering the word Brahman, his entire effulgence becomes known, by that manner by uttering the word word Brahman, Vishnu specially becomes known. In this manner His limitless attributes become known to them, not to any one else, thus has been said in Brahma Purana. Not for the beings the synthesis is

spoken here. The Self is the Existence, Jiva is in existence, Real Difference is in eternally in existence. The one who is tainted with ignorance cannot describe the Supreme Self, the one who is tainted with ignorance cannot describe the Supreme Self, the one who is tainted by ignorance cannot describe the Supreme Self, thus in Paingi scripture. The Self alone is the supreme, independent, endowed with entirety of attributes whereas Jiva is inferior in energy, not independent, full of taints, thus in Bhallaveya scripture. The difference between the Supreme Being and the Individual Being is existential and is certain. Thus verily is my opinion which needs to be acted upon. By the truth of this statement, let the Gods deliver me to be in the company of Keshva. This is the difference, which is existential.

॥ अन्तराधिकरण ॥ ४ ॥

भाष्य

आदित्ये विष्णुरित्युक्तम् य एष आदित्ये पुरुषः सोऽहमस्मि स एवाहमस्मि । इत्यादावग्निनामेव आदित्यादि स्थत्वमुच्यते ॥ अतोऽक्ष्यादित्ययोरैक्यात् । य एषोऽन्त रक्षिणि पुरुषो दृश्यता इत्यत्राप्यग्निरेवोच्यते ॥ अतः तद्यथा पुष्कर पलाशआपो न श्लिष्यन्त एव मेवांविदि पापं कर्म न शिष्यते इत्यग्निज्ञानादेव सर्वं पापाश्लेषान्मोक्षोपपत्तिरिति अतो ब्रवीति ॥

Commentary

The Sun is spoken as Vishnu | The Purusha who is in the Sun, I am That One, I am like That One. In all these the fire principle and the essence of the Sun is spoken. Therefore, showing similarity in the eye and in the Sun it is said that in the eye the Purusha is seen. And similarly the One whom he sees in the eye is also seen in Agni, the fire principle. However even as water does attach the lotus leaf, even so it is said that taints do not attach to the one who sees Purusha in Agni, the fire principle.

॥ ॐ अंतर उपपत्तेः ॐ ॥ १३ ॥

भाष्य

चक्षुरंतस्थो विष्णुरेव । त्रिपादस्यामृतं दिवि इत्यादिना तस्यैवामृतत्वाद्युपपत्तेः ॥ ब्रह्मशब्दाद्युपपत्तेश्च । सोऽहमस्मि इत्यादि त्वंतर्याम्यपेक्षया । अंतर्यामिणमीशमपेक्ष्याहं त्वमित्यपि । सर्वे शब्दाः प्युज्यन्ते सति भेदेऽपि वस्तुषु । इकिमहाकौर्म ॥

Commentary

The one who is in the eye is verily Vishnu. 'Three of his steps are in the heaven' with these words immortality is envisaged. The word Brahman means indicates his becoming effulgent. The statement 'I am That One' indicate his being the indweller. The indweller with is Vishnu himself. Though all the statements are made to show the difference (between the Supreme Being and the Individual Being) his being the Indweller is well established. Thus, in Kurma Purana.

॥ ॐ स्थानादिव्यपदेशाच्च ॐ ॥ १४ ॥

भाष्य

तद्यस्मिन् सर्पिवोदकं वा सिंचति वर्त्मनि एव गच्छति - इत्यादिस्थानशक्तिः । वामनिर्भामनिरित्याद्यात्मशक्तिश्चोच्यते तस्यह्येतलिङ्गम् । 'स ईशः सोऽसपत्न स हरिः स परः स परो वरीयान् यदिदं चक्षुषि सर्पिवोदकं वा सिंचति वर्त्मनि एव गच्छति स वामनः स भाजनः स आनन्दः सोऽद्युतः' । इति चतुर्वेदशिखायाम् ॥ यत्स्थानत्वादिदं चक्षुरसंगं सर्ववस्तुभिः स वामनः परोऽस्माकं गतिरित्येव चिंतयेत् इति वामनो ॥

Commentary

In this eye the ghee or water if sprinkled that one would flow from the corner of the eye. In this manner the centres of energy are indicated. He is superior to Lakshmi thus his own energy is indicated. These are verily the marks of Vishnu. He is the supreme one, he is with no enemies, he is redeemer, he is transcendental, he is superior than the superior ones, of in the eye ghee mixed with water is sprinkled it would flow from the corner of the eye, he is Vamana, the resplendent one, the blissful one, he verily is the unshake, this has been said in the section of the Vedas. By being the centre by being unattached with all the things, he the transcendental Vaman become the reason for our redemption, thus should one reflect. Thus in Vamana Purana.

॥ ॐ सुखविशिष्टाभिधानादेव च ॐ ॥ १५ ॥

भाष्य

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्म इति । विज्ञानमानन्द ब्रह्म । आनन्दो ब्रह्मेति व्यजनात् इत्यादेस्तस्यैव हि तत्त्वक्षणं । लक्षणं परमानन्दोविष्णुरेव न संशयः । अव्यक्तादि तृणांतास्तु विप्लानन्दभागिनः इति ब्रह्मवैवर्ते । न च मुख्ये सत्यमुख्यं युज्यते ॥

Commentary

प्राण, the Prime Breath is effulgence, happiness is effulgence, Space is effulgence, Wisdom is effulgence, bliss is to be known as effulgence. These are all verily the marks by which he is indicated. Supreme Bliss is decidedly his mark, of this there is no doubt. Within the indescribable Nature to the extent of the grass all are the partners of the happiness with differentiation. Thus in Brahmavaivarta Purana. Therefore Vishnu is certainly सत्य, the Prime Existence.

॥ ॐ श्रुतोपनिषत्यगत्यभिधानाच्च ॐ ॥ १६ ॥

भाष्य

स एनान्ब्रह्मगमयति इति । न ह्यन्यविद्याया अन्यगतिर्युक्ता ॥

Commentary

He verily is the one from whom every thing becomes effulgent. To seek by other Knowledge, the other path would be improper.

॥ ॐ अनवस्थितेरसंभवाचेव नेत्रःॐ ॥ १७ ॥

भाष्य

जीवस्य जीवांतरनियामकत्वेऽनवस्थितेः साम्यादसंभवाच्च न जीवः । नियमेप्रमाणाभावात् । अनीश्वरापेक्षत्वाच्च ॥

Commentary

For the Jiva if all the life's disciplines are communicated they would not be worthwhile. because of the dissimilarity among the beings. In the absence of premises the desire for the Lord would be fruitless.

॥ अन्तर्याम्यधीकरण ॥ ७ ॥

भाष्य

यः पृथिव्यां तिष्ठन् पृथिव्याअंचरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमंतरो यमयत्येष त आत्मांतर्याम्यमृतः इत्यादिना अंतर्याम्युच्यते । तत्र च एतदमृतं इत्युक्तममृतत्वमुच्यते ॥ स च यस्य पृथिवी शरीरं इत्यादिना सर्वात्मकत्वात् प्रकृति तस्तज्जीवोवा । युक्तः न हि विष्णोः पृथिव्यादिशरीरत्वमंगीक्रियत इति आह –

Commentary

He who abides in the world, one who is different from the world, Whom the world knows not. For whom the world his body, who from within the world regulates, that one, verily is the immortal Self dwelling within - by such words the Indweller is spoken. This is immortal, saying thus the immortality of That One is indicated. He whose body is the world, thus having been variously described his all-pervading existence, both the Nature and the Beings become the indwelling inference. But it would not be proper to says Vishnu has taken the worlds as his body. This has been explained.

॥ ॐ अंतर्याम्यधिदैवादिषु व्यपदेशात् ॐ ॥ १८ ॥

भाष्य

'यं पृथिवी न वेद' 'यः पृथिव्या अंतरः' इत्यादिना अधिदैवादिषु तद्गर्भव्यपदेशेऽदिष्णुरेवांतर्यामी । स हि 'न ते विष्णु जायमानो न जातः' । 'स योऽतोऽश्रुतोऽगतोऽमतोऽदृष्टोऽविज्ञातोऽनादिष्टः, सर्वेषां भूतानामंतरपुरुषः' इत्यादिनाऽविदि तोऽन्तरश्च ॥

Commentary

The worlds would not know him, he is the dwelle within the works, all these statements are spiritual, Vishnu's spiritual character as the indweller being established. It is Vishnu who comes to be

established as the one who neither was born or will ever be born. Verily he is the celebrated one, the unhearable, unattainable, unthinkable, unseeable, unknowable. He is Purusha, the indweller in all the manifest elements, by such and the other words has the difference shown.

॥ ॐ न च स्मार्तमतद्दर्माभिलापात् ॐ ॥ १९ ॥

भाष्य

त्रिगुणत्वादिप्रधानुक्तेन स्मृत्युक्तं प्रधानमन्तर्यामि ॥

Commentary

The main smarta traditional disciplines influenced by the three-fold do not speak about the Primacy of the Indweller.

॥ ॐ शारीरश्चोभयोऽपि हि भेदनैनमधीयते ॐ ॥ २० ॥

भाष्य

य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद तस्यात्मा शरीरं य आत्मानमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ यो विज्ञाने तिष्ठन् विज्ञानादन्तरो यं विज्ञानं वेद यस्य विज्ञानं शरीरं - इत्यभयोऽपि हि शाखिने भेदेनैनं जीवमधीयते ॥ शीर्यते नित्यमेवायस्माद्विष्णोस्तु जगदीदृशं ॥ रमते च परो ह्यस्मिन् शरीरं तस्य तज्जगत् - इति वचनान्नशरीरत्वनिरोधः ॥

Commentary

When established in oneself one does not know the Self different from his self. But one who knows the Self with is the one who makes him resurgent, then he knows that Self dwelling within is immortal. When one being wise in Wisdom knows the the difference between them then he lives the life of Wisdom. He experience for ever that the perceived world is created by Vishnu. He revels in the whole world as the embodied manifestation, this has been mentioned.

॥ अदृश्याधिकरण ॥ ६ ॥

भाष्य

दृश्यत्वादिगुणके विष्णुरुक्ताः । तत्र यत्तददृश्यमग्राह्यमगोत्रमवर्णमवक्षुःश्रोत्रं तदपाणिपादं । नित्यं विभुं सर्वगतं असूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः । इत्युक्ता ॥ यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति । यथा सतः पुरुषात् केषलोमानि तथाऽक्षरात् समभवतीह विश्वं । इत्युक्तत्वाच्च अक्षरात्परतःपरः । इति परः प्रतीयत इति अतोऽब्रवीत् -

Commentary

The attributes like unseen etc earlier having mentioned are in reference to Vishnu alone. He who is referred as the invisible, ungraspable, beyond being classified, without colour, sight, hearing, similarly

with neither hands nor feet, perennial, all-pervading, all-enveloping, undecaying, exceedingly subtle, immutable, the source of all beings, the seers see, having thus spoken. As when a leach Issues forth the web while consuming some threads, even so from the earth issue forth the vegetation. Even as the hair issues from a living person even so from the undecaying the universe comes to be. Having said अक्षरात्परतः परः the one is परः is explained.

॥ ॐ अदृश्यत्वादिगुणके धर्मोक्तेः ॐ ॥ २१ ॥

भाष्य

पृथिव्यादिदृष्टान्तमुक्त्वा 'अक्षरात्संभवतीहविश्वं इत्यतः परंतत्परतः पराभिधानात् कूटस्थोऽक्षर उच्यते इति स्मृतेश्च प्राप्ति । ब्रह्मशब्दात्परतः पराभिधानादेव च हिरण्यगर्भः ॥ तमेव विद्वानमृत इह भवति, तत्कर्म हरि तोषं यत् सा विद्या तन्मतिर्यया ॥ अथ देवे वाव विद्ये वेदितव्ये परा चैवापरा च । तत्रेव वेदा यन्यंगानि यान्युपांगानि यानि प्रत्यंगानि साऽपरा । अथा परा यया स हरिर्वेदितव्यो योऽसाव दृश्यो निर्गुणः परः परमात्मा -इत्यादिना तद्दुर्मेत्वेनावगतपरविद्या विषयत्वोक्तेर्विष्णुरेवादृश्यत्वादि गुणकः ॥

Commentary

Giving the instance of the earth etc it is said that the universe comes from the undecaying, thus greater than the great being supremely great, the indwelling undecaying one is mentioned. This based on Smriti, the Prakriti is referred. Superior to the four-faced Brahma being the superior is Hiranyagarbha, the golden egg. Verily the one who becomes wise in that Wisdom here becomes immortal. By the performance of his actions, Hari becomes pleased and by his Wisdom.

Now two forms of Wisdom exist, the transcendental and the empirical. The empirical wisdom is obtained from the Vedic scriptures, the subsidiary and auxiliary scriptures. The transcendental Wisdom is that by which Hari becomes known, as the one without attributes, transcendental and as the Supreme Being. Described by such righteous principles one becomes enlightened than they belong to none other than to Vishnu alone, with his unperceived attributes.

॥ ॐ विशेषणभेदव्यपदेशाभ्यां च नेत्रो ॐ ॥ २२ ॥

भाष्य

यः सर्वज्ञः सर्वविद्वस्य ज्ञानमयं तपः इति विशेषणान्न प्रकृतिः तस्मादेतद्ब्रह्म नाम रूपमन्नस्य च जायत । इति भेदव्यपदेशान्न विरिचिः ॥ अपरं त्वक्षरं या सा प्रकृतिर्जडरूपिका । श्रीः परा प्रकृतिः प्रोक्ता चेतना विष्णुसंश्रया । तामक्षरं परं प्राहुः परतः परमक्षरम् ॥ हरिमैवाखिलगुणमक्षरत्रयमीरितम् ॥ इति स्कान्दे ॥ त्र्यक्षरभिधानात्क्षरात् परतः परः इत्यपि विशेषणमेव । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः इति भेदस्यव्यपदेशादि प्राप्तोऽपि न रुद्रः ॥

Commentary

He who is possessed of Wisdom and Knowledge, whose penance is luminous, whose nature has been

described with such adjectives. Therefore for him are these effulgent has essence and form are attributed, which being graded, Brahman (the effulgent one) is not the four-faced Brahma. Empirical and immutable is the gross form of प्रकृति, the Nature. The luminous and transcendental form of प्रकृति, the Nature is spoken as the one which is sheltered in Vishnu. Therefore that immutable one is said to be supreme and transcendental form. But Hari, verily is spoken as the one who transcends the three (luminous, energetic and obscure) attributes comprehensively, thus in Skanda Purana. The one (Vishnu) with three immutable attributes earlier described as परतः परमक्षरम् and one (Prakriti) with three immutable attributes described as परं अक्षरं make the total of six. When wise one perceives this as the Sureme One and Rudra, they become liberated.

॥ ॐ रूपोपन्यासात्त्वं ॐ ॐ ॥ २३ ॥

भाष्य

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनीम् इति ॥ एको नारायणः आसीन्नब्रह्मा न च शंकरः । स मुनिर्भूत्वा समविंतयत् तत् एते व्यजायंत विश्वो हिरण्यदर्भोऽग्निर्वो वरुणरुद्रेन्द्रा इति । तस्य हैतस्य परमस्य नारायणस्य चत्वारि रूपाणि शुक्लं रक्तं कृष्णं इति । स न्येतेभ्योऽव्यचीकृतपत् । विमिश्राणि व्यमिश्रयत् । अत एतादृगेतद्रूपमिति तस्यैव हि रूपाण्यभिधीयन्ते ॥

"When the enlightened one sees the golden coloured Supreme Creator, the Person the source of effulgence" thus it having been said. Narayana is the singularly existed, neither four-faced Brahma or Shankar. Thinking alone. he comprehensively reflected. Then the all-enveloping Breath, the four-faced Brahma, Agni, Yama, Varuna, Rudra, Indra and the host of the other Gods came to be. Verily from that great One became manifest the four primary colours - the white, the red, yellow and the black. Even after he became manifest in different mixed colours he remained unaffected unaffected in his primary form of colours.

॥ वैश्वानरधिकरण ॥ ७ ॥

भाष्य

अदृश्यत्वादिगुणेषु सर्वगतत्वमुक्तं । यस्त्वेतमेवं स्कोर । प्रादेशमात्रमभिधानमात्मानं वैश्वानरमुपास्ते - इति वैश्वानरस्योक्तमिति । अत आह -

Commentary

With unseen attributes are his movements. That which can be measured by length and breadth is thr Self, propitiated as Vaishvanara, thus is spoken in Vaishvanara.

॥ ॐ वैश्वानरः साधारण शब्दविशेषात् ॐ ॥ २४ ॥

भाष्य

अन्नाविष्णवोः साधारणस्य वैश्वानरशब्दस्य विष्णावेव प्रसिद्धात्मशब्देनावैश्वानरो विष्णुरेव ॥

Commentary

In the joint mention of Agni and Vishnu, ordinarily Vishnu by his pre-eminence, Vaishvanara comes to identified with Vishnu alone.

॥ ॐ स्मर्यमाणमनुमानं स्यादिति ॐ ॥ २७ ॥

भाष्य

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । इति स्मर्यमाणमत्रापि स एवोच्यत इत्यस्यानुमापकं समाख्यानात् । इति शब्दः समाख्यापदर्शकः ॥

Commentary

"Becoming Vashvanara I dwell in the the body of the beings". Thus having been said in Gita this becomes the appropriate inference drawn. इति here makes it clear that it is the appropriate inference.

॥ ॐ शब्दादिभ्योऽन्तः प्रविष्टनान्नोति चेन्न तथा द्रष्टुपदेशादसंभवात्पुरुषविधमपि चैनमधीयते ॐ ॥ २६

भाष्य

अयमग्निवैश्वानरः । वैश्वानरमृता अजातमग्निं इत्यादिशब्दः । वैश्वानरो तद्भूतं भवति - हृदयं ग्राहपत्यो मनोऽन्वाहार्यवचन अस्यमाहवनीयः इत्याद्यग्निर्लिङ्गमादिशब्दोक्तम् ॥ 'येनेदमन्वनेन्नं पच्यते' 'तद्यद्भूतं प्रथममागच्छेत्तद्गोमीयं' इत्यादिना पाचकत्वेनांत प्रतिष्ठानं च प्रतीयते । तस्मान्न विष्णोरिति चेति न ॥ अथ हेममात्मानमणोरणीयांसं परतः परं विश्वं हरिमुपासीत इति । सर्वनाम्ना सर्वकर्मा सर्वलिङ्गः सर्वगुणः सर्वकामः सर्वधर्मः सर्वरूप इति । स य एतमेवमात्मानं विश्वं हरिमारादरमुपास्ते तस्य सर्वेषु लोकेषु भूतेषु सर्वेषु देवेषु सर्वेषु वेदेषु कामगारो भवति - इति ततन्नामलिङ्गादिना तस्यैव दर्शयुपदेशात् महोपनिषदि॥

Commentary

अयमग्निवैश्वानरः -this Agni is known as Vaishvanara. Agni is the unborn one, thus it is said. What is offered becomes reduces by Vaishvanara to ashes. Vaishvanara is the heart from where mind becomes energised, these are the marks by which Agni became known in the beginning. By whom the food becomes digested, that which digested becomes the fruit of the sacrifice, by such statements the conclusion is arrived at. Therefore it is not proper to say that Vaishvanara is Vishnu. Thus this Self, Hari dwelling in the universe has been described as smaller than the small and greater than the great being all the essences, all the actions, all the marks, all the attributes, all the desires.all the righteous disciples, all the forms. Verily he as the Self dwelling within the universe is offered adoration in all the worlds, all the elements, in all the divinities, in all the scriptures with all Will and Intent. This his essencees and marks are variously to be seen in Mahopanishad.

भाष्य

अनातत्वादनात्मान ऊनत्वाद्गुणशितः । अब्रह्माणः परे सर्वे ब्रह्मात्मा विष्णुरेव हि । इत्यादिना 'को न आत्मा किं ब्रह्म' इत्यारंभाश्च अन्येषामसंभवाद्दिष्णुरेव वैश्वानरः ॥ चन्द्रमा मनसो जातश्चक्षुसूर्यो अजायत - इत्यादिना यः पुरुषाख्यो विष्णुरभिहितः तद्विधमेवात्र मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृग्वर्ता - इत्यादि नैनं वैश्वानरमधीयते ॥ च शब्देन सकलवेदतंत्रपुराणादिषु विष्णु परत्वं पुरुषसूक्तस्य दर्शयत्यस्मिन् । तथा च ब्राह्मे - यथैव पौरुषं सूक्तं नित्यं विष्णुपारायणम् । तथैव मे मनो नित्यं भूयाद्दिष्णुपारायणम् इति ॥

Commentary

Not being all pervading the non-selves are heavy with excess of lowly attributes and all distanced from the Brahman, whereas those attuned to Brahman are verily similar to Vishnu. Therefore all discussions begin with the query - Who is the Self, who is the Effulgent one, the attributes of Vaishvanara being absent in all other divinities Vishnu, verily is Vaishvanara. The Moon came from the mind, from the eye the Sun came to be, with such words the supreme Purusha as Vishnu comes to be described, in the same manner here with the words - the crown of luminous, the eyes are universally observant, the breath blowing in the quarters, Vaishvanara is here described. Using the word 'and' in all the Vedas, Panchratra and the Puranas the greatness of Vishnu is elousgise doing in Purusha Sukta. Brahma Purana says that daily recitation of Purusha Sukta becomes adoration of Vishnu himself. Therefore let my mind also similarly be engaged in adoration of Vishnu.

भाष्य

चतुर्वेदशिखायाम् च - सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् इति एष ह्येवाचिंत्यः परः परमो हरिर्नादिरनादिरनन्तोऽनन्तशीर्षोऽनन्ताक्षोऽनन्तबाहुरनन्तगुणोऽनन्तरूपः इति ॥ बृहत्संहितायाम् च यथाहिपौरुषं सूक्तं विष्णुरेवाभिदायकं । न तथा सर्ववेदेश्च वेदांगानि च नारद इत्यादि । यस्माद्यज्जायतेवांगालोकवेदादिकं हरेः । तन्नामवाच्यमंगं तद्यथा ब्रह्मादिकं मुखम् ॥ इति नारदीयवचनानाभेदोक्तिविरोधः ॥

Commentary

Even in the section of Veda - Purusha with thousand head, with thousand eyes, thousand feet, has been spoken as such. Thus he is inconceivable supreme than the supreme ones, Hari is the beginning as well without end, with innumerable heads , innumerable eyes, innumerable shoulders, innumerable forms, thus is to be understood. Brahmasamhita and the Purusha Sukta speak of Vishnu alone. But in that manner all the Vedas and the Subsidiary Vedic texts do not Narada Puranas etc. From whose limbs the worlds and the directions became effulgent, Vedic wisdom also became manifest, that Hari alone is mentioned. The reference to the effulgence of his essence is symbolised by way of his limbs like face, having clarified thus in Narada Purana the difference manner of the effulgence of his essence is indicated.

॥ ॐ अत एव न देवताभूतं च ॐ ॥ २७ ॥

भाष्य

अग्निवैश्वानरादि शब्दस्तेजसि भूतेऽग्निदेवतायां च प्रसिद्धोऽप्यतः पूर्वोक्तहेतुतः एवात्र न सा तदोचाभिधीयते ॥

Commentary

Agni-Vaishvanara and others words indicate the effulgence of divine essence in elements to show the purpose as said earlier and not to indicate Agni, the gross element.

॥ ॐ साक्षादप्यविरोधं जैमिनिः ॐ ॥ २८ ॥

भाष्य

नाग्नादयः शब्दा अग्न्यादि वाचकाः तथापि साक्षादेवानन्ययोगेन ब्रह्मवाचकैः शब्दैर्व्यवहारार्थमनभिज्ञानात्त्वान्यत्र व्यवहरन्तीत्यभ्युपगमेऽविरोधं जैमिनिर्विचि ॥ व्यासचित्तरिश्ताकाशवदच्छिन्नानि कानिचित् । अन्ये व्यवहरन्त्येतान्यूरिकृत्य गृहादिवत् - इति स्कान्दवचनान्न मतानां परस्परविरोधः ॥

Commentary

The words Agni and other do not refer to the elemental fire but by singular self- experience through other means they represent the divine effulgence for popular understanding since they lack the spiritual Wisdom. If this is accepted then according Jaimini's view there would be no contradiction.

॥ ॐ अभिव्यक्तरित्याश्मरथ्यः ॐ ॥ २९ ॥

भाष्य

तत्र तत्र प्रसिद्धावप्यग्न्यादिषु ब्रह्मणोऽभिव्यक्तेरग्न्यादि सूक्त नियमः इत्यारथ्यः ॥

Commentary

Though well-established elsewhere Atyaratha has from time to time pointed out that the essence manifest in Agni and others primarily are in reference to Brahman and secondarily known as related to Agni and others.

॥ ॐ अनुस्मृतेर्बादरिः ॐ ॥ ३० ॥

भाष्य

तत्र तत्रोक्तस्य विष्णोरग्न्यादिष्वनुस्मर्यमाणत्वात्त्वनियमः इति बादरिः ॥

Commentary

From time to time conceptualising Vishnu in Agni and others adoration of Vishnu through them is laid as rule. Thus says Badari.

॥ ॐ संपतेरिति जैमिनिरथता हि दर्शयति ॐ ॥ ३१ ॥

भाष्य

साक्षाद्यपविरोधं वदन् जैमिनिः सूक्तादि नियममग्नयादिसंप्राप्त्या मन्यते । 'तं यथा यथोपासते तदेव भवति' इति दर्शयति ॥ न ह्यन्योपासकोऽन्यं प्राप्नुत इति युज्यत इत्यत आह ॥

Commentary

Even when apparent to reject any contradiction, Jaimini mentioning the Suktas shows that appropriate fruits are received by propitiating Agni and other divinities. But by propitiating Agni and others would one get other benefits ? This is replied here.

॥ ॐ अमनन्ति चैनमस्मिन् ॐ ॥ ३२ ॥

भाष्य

एनं विष्णुमस्मिन्नदग्न्यादावामनन्ति । 'योऽग्नौ तिष्ठन्' । य एष एतस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषः' इत्यादिना ॥

Cpmmentary

They propitiate Agni and othes considering to within Vishnu. It having been said in whom Agni dwell. He Vishnu who within them is shining and immortal Puusha.

॥ इति श्रीमत्कृष्णद्वैपायनकृतहल्ससूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये प्रथमाध्यायस्य द्वितीय पाद संपूर्णः ॥

प्रथम अध्याय

The First Chapter

तृतीय पाद

The Third Srep

नामलिंगपाद

भाष्य

तत्र चान्यत्र च प्रसिद्धानां शब्दानां विष्णौ समन्वयं प्रायेणास्मन्पादे दर्शयति ॥

Commentary

There and in other places with celebrated words Vishnu's harmonious nature is primarily shown.

॥ द्युभवाध्या,तनाधिकरणम् ॥ १ ॥

भाष्य

विष्णोः परविद्याविषयत्वमुक्तं । तत्र 'यस्मिन् द्यौः पृथिवी चान्करिक्षमोतं मनः सह प्राणैश्च सर्वैः तमेवैकं जानथ आत्मानं' इत्यत्र 'प्राणानां ग्रन्थिरसिरुद्रो मासविशांतकः प्राणेश्वरः कृतिवासाः पिनाकी' इत्यादिना रुद्रस्य प्राणाधारत्वर्शतीतेः । सविषोऽन्तश्चरते बहुधा जायमानः इति जीवलिंगाश्च तयोः प्राप्तिरिति अत उच्यते ॥

Commentary

The transcendental wisdom of Vishnu is spoken here. Further, the one in whom the heavens above and the worlds below as well as the space in between take shelter, and in whom the mind together with the Prime Breath integrate is primarily the Self. In other places the one who disciplines and in the end destroys and therefore requested not to visit, described as the Lord of the animals, wearing leather garments and holding bow is Rudra, who as the one born in many forms moving within spoken by twofold reference to life and as linga, the source to life is also this spoken.

॥ ॐ द्युभवाध्यातनं स्वशब्दात् ॐ ॥ १ ॥

भाष्य

तमेवैकं जानथ आत्मानं इत्यात्मशब्दात् द्युभवाद्याश्रयो विष्णुरेव । आत्मब्रह्मादयःशब्दास्तमृते विष्णुमव्ययम् । न संभवन्ति यस्मात्तमैर्नैवासा गुणपूर्णता - इति ब्रह्मवैवर्ते ॥

Commentary

Verily he is to known as the Self, since by the word Self, the refuge to the two - heavens and the earth is verily, Vishnu. The 'effulgent Self, these immortal words are in reference to the immutable Vishnu. Not possible in reference to others since all-enveloping cannot be their comprehensive attribute, thus in Brahmavaivarta Purana.

॥ ॐ मुक्तोपसृप्यव्यपदेशात् ॐ ॥ २ ॥

भाष्य

अमृतस्यैष सेतुः इति । 'ब्रह्मविदाप्नोति परं', 'नारायणं महाज्ञेयं विश्वात्मानं परायणं', 'मुक्ताणां परमागतिः', 'एतमानन्दमयमात्मानमुपसंक्रामिति' इत्यादिना तस्यैव मुक्तप्राप्यत्व व्यपदेशात् । 'बहुनाऽत्र किमुक्तेन यावच्चेतं न गच्छति । योगी तावन्न मुक्तः स्यादेश शास्त्रस्य निर्णयः । इत्यादित्यपुराणे ॥

Commentary

For immortality he alone is the bridge. One wise in Wisdom of the Brahman attains the transcendental. Narayana is the Supreme Wisdom, as the all-pervading Self, the final refuge. The final goal for the liberated ones. He is the Self with supreme Bliss, whom the delivered ones attain. Thus he alone is indicated as one to be sought by the liberated ones. Here what is there more to be spoken about those who reach the Immaculate worlds ? Till then the ones in communion would not be completely liberated. This is the conclusion of the scriptures. This in Aditya Purana.

॥ ॐ नानुमानमतच्छब्दब्दात् ॐ ॥ ३ ॥

भाष्य

नानुमात्मकागमपरिकल्पितरुद्रोऽत्र वाच्यः । भस्मधरोऽब्रह्मदितच्छब्दाभावात् । 'सोऽन्तकः स रुद्रः स प्राणभृत्सप्राणनायकः न इतो योहरियोर्नन्तो यो विष्णुर्यः परः परोवरीयान् ' इत्यादिना प्राणब्रह्मि रुद्रत्वादेर्वीष्णोरेवोक्तत्वात् ।

ब्रह्माण्डे च 'रुजं द्रावयते यस्माद्द्रस्माज्जनार्दनः । ईशानदेव चेतनो महादेवी महत्त्वतः ॥ पिबन्तो ये नरा नाकं मुक्तास्यंसारसागरात् । तदाधारो यतो विष्णुः पिनाकीति ततः स्मृतः । शिवः सुखात्मक त्वेन शर्वः शंरोधनाद्भरिः ॥ कृत्यात्मकमिदं देहं यतो वस्ते प्रवर्तयन् ॥ कृतिवासास्ततो देवो विरिचश्च विरोचनात् ॥ बृहणाद्ब्रह्मनामाऽसावैश्वर्यादिनद्र उच्यते ॥ एवं नाना विधैः शब्दैरेक एव त्रिविक्रमः । वेदेषु सपुराणेषु गीयते पुरुषोत्तमः इति ॥

वामनेच - 'न तु नारायणादिनां नाम्नामन्यत्र संभवः । अन्यनाम्नां गतिरविष्णुरेक सर्व प्रकीर्तितः - इति । स्कान्दे च - ते नारायणादिनि नामानि पुरुषोत्तमः । प्रादादन्यत्र भगवान् राजीवर्ते स्वकं पुरे इति ॥ चतुर्मुखः शतानन्दनाम्ना ब्रह्मणः पद्मभूरिति । उग्रो भस्मधरो नग्नः कपातीति शिवस्य च । विशेषनामानि ततो स्वकीयान्यपि केशवः - इति च ब्राह्मे ॥

Commentary

With unsubstantiated evidence and with mere inference, as one smeared with ash and ferocious in appearance to look Rudra is spoken here. He is the destroyer, he is Rudra, he is the the resurgent

Breath, the Lord of the animals, the supreme, no one else than Hari, who is with no end, who is all-pervading, the supreme and the transcendent one - with such words the energiser of life , Rudra verily is Vishnu, thus has been spoken.

Brahmand Purana says that Rudra and Janardana destroy the natural empirical ailments, whereupon therefore Rudra and Janardana, and having become great by disciplining Vayu and others they come to be great and referred as महादेव. The noble souls delivered from ocean of primordial life revel in worlds without sorrow. Therefore, even as Vishnu is the refuge for them even so the one known as पिनाकी, the holder of the bow is likewise considered as the refuge. Hari is referred as Shiva being the very soul of happiness and referred as Sharva being the restraint on happiness. Since he is active dwelling in the body covered by skin, he is known as कृतिवास and since he operates in the eXternal world he is known as विरिचि. Having become effulgent he is known as ब्रह्म and being glorious he is known as इन्द्र. In this manner the singular Trivikrama is referred. In Vedas and Puranas he is lauded as Purushottama.

Vamana Purana also says that name Narayana is not possible to be used else where. For all others the final destination is Vishnu thus it is well known. Skanda Purana also says that by Narayana and other names Purushottam alone is referred. Even as one gives one's house for one's favourites even so for the four-faced Brahma as पद्मज, one born from the lotus, for Shiva, the ferocious, smeared with ash, naked, holder of skull Keshava gives as one's own special names, thus has been spoken in Brahma Purana.

॥ ॐ प्राणभृच्छे ॐ ॥ ४॥

भाष्य

ऐतरेय हेतुभिर्न जीवो वायुश्च । अजायमानो बहुधाविजायत - इति तस्यैव बहुधा जन्मोक्तेः ॥

Commentary

As said earlier Jeeva and Vayu, being unborn manifest in various ways. Even so for Vishnu various descents have been spoken.

॥ ॐ भेदव्यपदेशात् ॐ ॥ ५ ॥

भाष्य

न चैकं वाच्यं । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः इति भेदव्यपदेशात् ॥

Commentary

One should not speak that Individual self and Supreme Self are similar. When one sees difference in the adored deity (as the Supreme Self and in one's own individual self) one being enlightened of the supremacy of the deity becomes freed from sorrow, thus having been spoken about the difference.

॥ ॐ प्रकरणात् ॐ ॥ ६ ॥

भाष्य

द्वेविद्ये वेदितव्ये इति तस्य ह्येतत्प्रकरणम् ॥

Commentary

Wisdom should be known as two-fold, thus having been the explanation.

॥ ॐ स्थित्यदनाभ्यां च ॐ ॥ ७ ॥

भाष्य

द्वा सुपर्णा सयुज्या सखाया समानं वृक्षं परिषद स्वजातीय ॥ तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभिचाकशीति - इति ईशजीवयोः स्थित्यदनोक्तेः ॥

Commentary

Together like friends two birds sit sheltered on the same tree. Of them one eats the fruits of the tree relishing, the other without eating observes. Thus the difference between the difference between the Supreme One and the individual one is shown.

॥ भूमाधिकरण ॥ २ ॥

भाष्य

प्राणो वा आशायाभूयान् - इत्युक्त्वा 'यो वै भूमा तत्सुख' इत्युक्तस्यैव भूमत्वप्राप्तिः । 'उत्मान्त प्राणान् इत्यादि तल्लिङ्गात्राप्राणशब्दश्च वायुवाचेति अतो व्यक्ति ॥

Commentary

Prime Breath becomes great one who desires, thus having said it further stated that one who is great enjoys happiness. Having thus said he attains greatness. Resurgence of the Prime Breath, having thus used such marks Vayu is indicated. Thus has been spoken.

॥ ॐ भूमा संरसादादध्युपदेशात् ॐ ॥ ८ ॥

भाष्य

'संप्रसादात् पूरणसुखस्वरूपत्वात् । अध्युपदेशात् सर्वेषामुपर्युपदेशाच्च विष्णुरेव भूमा ॥ सहस्रशीर्षं देवं विश्वाक्षं विश्वशंभुवं । विश्वं नारायणं देवमक्षरं परमं पदं ॥ विश्वतः परमां नित्यं - इति हि श्रुतिः ॥ तमुत्क्रानतं प्राणोऽनूत्क्रामयति - इत्यादिना नोत्क्रमणादिलिङ्गविरोधोऽपि ॥

Commentary

संप्रसादात् means with complete and comprehensive happiness. Having spoken as superior to all others and as the one complete and compressive happiness Vishnu verily is one who is the Supreme One. With innumerable heads, the divinity with universal perception, one who spreads happiness all around, all pervading Narayana is the immutable God, dweller ain the supreme place. All-pervading transient all and eternal - thus is spoke in scriptures. He ascends even as the Prime Breath ascends, with these many words may suggest contradiction, but the reference is to Vishnu alone.

॥ ॐ धर्मोपपत्त्वेश्च ॐ ॥ ९ ॥

भाष्य

सर्वगतत्वादिधर्मोपपत्त्वेष्व ॥

Commentary

Having all pervading character, Vishnu alone is proper conclusion.

॥ अक्षरधिकरण ॥ ३ ॥

भाष्य

अदृश्यादिगुणाः विष्णुरुक्ताः । अदृष्टं द्रष्टुश्रुतं श्रोतृ - इत्यादिना । अहं सोममाहनसं बिभर्ति-
इत्यादेस्तस्यापि संभवान्मध्यमाक्ष रस्योक्ता इति अतोब्रूते ॥

Commentary

'Unseen' such other attributes are spoken in relation to Vishnu. Having spoke 'what cannot be seen is seen, what cannot heard is heard etc and I am सोम, the elixir made resurgent from the sacrificial fire, I make it spread across. resurgent, thus having declared, thereafter becoming

॥ ॐ अक्षरमंबरांतधृतेः ॐ ॥ १० ॥

भाष्यं

'एतस्मिन् खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्च' - इत्वंबरांतस्य सर्वस्य धृतेर्ब्रह्मैवाक्षरम् ॥ 'य उ त्रिधातु
पृथिवीमुत दामेको दाधार भुवनानि विश्वा । भर्तासम् भ्रियमाणो बिभर्ति । एको देवो बहुधाविविष्टः ॥ यदा
भारं तंद्रयते न भर्तुं परास्य भारं पुनररमेति ॥ यस्मिन्नितं संत विचैधि सर्वं यस्मिन् देवा अधि विश्वे
निषेदुः - इत्यादि श्रुतेः । पृथिव्यादि प्रकृत्यंतं भूतं भव्यं भवच्च यत् । विष्णुरेको बिभर्तीदं नान्यस्यात्
क्षमोधृतौ - इति स्कान्दे ॥

Commentary

O Gargi, indeed in this immutable one the sky is sheltered, within and without. Within the sky spread beyond reach the every thing is said to been upheld by the effulgent and immutable one. He alone upholds the three elements - the Prime, the Time and the Beings, the earth and the space and all the worlds. The One God becoming many dwell within enveloping initiates the beings. When he is unwilling to uphold the excess the weight of this primordial world then the excess of the world he takes to destruction along with all those, which were sheltered within the divinity, thus in scriptures. When this primordial world becomes re-established then the resurgent worlds come to be along with the worlds, the Nature established in the past, those that exist now and those which would exist hereinafter. During the entire period on Vishnu upholds all these, and none other are upheld.

॥ ॐ सा च प्रशासनात् ॐ ॥ ११ ॥

भाष्य

सा च धृतिः प्रशासनात्तुच्यते । एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः -
इत्यादिना ॥ तच्च प्रशासनं विष्णोरेव ॥ सप्तार्धगर्भा भुवनस्य रेतो विष्णो स्तिष्ठन्ति प्रदिशा विधर्मणि ॥
चतुर्भिः साकं नवतिं च नाममिश्रकं न वृत्तं व्यतीरवीविपत् । इत्यादि श्रुते ॥ एकः शास्ता न द्वितीयोसस्ति

शास्ता ॥ योहृच्छयस्तमहमिह ब्रवीमि ॥ न केवलं मे भवतश्च राजन् स वै बलं बलीनां चापरेषाम् -
इत्यादेश्च ॥

Commentary

All these worlds since are said to become resurgent by Vishnu, Gargi, the Sun, Moon and the rest under the command of this immutable One alone stand on their place in the firmament, thus having been said. Being under Vishnu's rule alone. In the the embryo covered by the prime principles, ego sense and the five elements, in the centre of the creation, by the command of Vishnu alone energy comes to be sprinkled for the establishment righteousness. Firmed up with the four forms (Vasudeva, Sankarshana, Pradyumna and Aniruddha) his essence becomes ninety divinities encircle the space freely to preside over the universe. In all these activities Vishnu alone is the immutable One. There is only one ruler, no one else is the ruler. The One who abides within the heart verily I am speaking of him alone, O King. Not only me but even you and all the others stronger than the strong ones is the under the power of Vishnu, no one else.

॥ ॐ अन्यभावव्यावृत्तेश्च ॐ ॥ १२ ॥

भाष्य

'अस्थूलमनणु' - इत्यादिना स्थूलण्वादीना मन्यमस्तस्वभावानां व्यावृत्तेश्च ॥ 'अस्थूलोऽनक्षत्र मध्यमो मध्यमोऽव्यापको व्यापको योऽसौ हरिरादिरनादिरनन्तो विश्वो विश्वः सगुणधारा निर्गुणः' इत्यादेर्विष्णोर्वैवहि ते धर्माः ॥ अस्थूलोऽनणुरूपोऽसाल विश्वो विश्व एव च विरुद्ध धर्मरूपोऽसावैश्वर्या पुरुषोत्तमः ॥ इति च ब्राह्मे ॥

Commentary

Not gross not small, by such other recognised words his attributes are explained. Neither gross nor subtle, neither limited not unlimited, neither expansive nor limited, Hari with such words with beginning and without any beginning, unlike the world or like the world, with attributes r without attributes, with such words his character ever remains described as Vishnu. In Brahma Purana also as neither gross nor subtle, like the world unlike the world, with such contradictory manner Purushottam's resplendence is explained.

॥ सदधिकरण ॥ ४ ॥

भाष्य

'सदेव सोम्येदमब्र आसीत् - इत्यादिना सतः स्रष्टृत्वमुच्यते ॥ तच्च सत् बहु स्यां प्रजायेय इति परिणामप्रतीतेर्न विष्णुः ॥ स हि अविकारः सदा शुद्धो नित्य आत्मा सदा हरिः इत्यादिनाऽविकारः प्रसिद्धः इति अतो ब्रवीति ॥

Commentary

O meek one, सत्, the Prime Existence alone was there earlier , thus by these words सत्, the Prime Existence has been spoken, as the capacity to create. Then सत्, as the consequence thereof is verily

Vishnu who said let me be many in creation. He alone was the one with no modification, ever pure, the self always Hari. Thus as one with no modification became all known, thus here spoken.

॥ ॐ ईक्षतिकर्मव्यपदेशात् ॐ ॥ १३ ॥

भाष्य

'तदैक्षते' तीक्षतिकर्मव्यपदेशात्स एव विष्णोरोच्यते ॥ नान्योऽस्ति द्रष्टा । नान्यदतोऽस्ति द्रष्टृ । इत्यादिना तस्यैव हि तल्लक्षणं । बहुत्वं चाविकारेणैवोक्तं । अजायमानो बहुधा विजानत इति ॥

Commentary

That one saw. Thus the act of seeing has been shown That One is spoken here as Vishnu. There is no one else who is the seer, there is no one else who was there to see. These are all his indicated marks. His becoming manifest is by one who is unmanifest. One who is unborn becomes born as many, thus has been mentioned.

॥ दहराधिकरण ॥ ७ ॥

भाष्य

चन्द्रादित्याधारत्वं विष्णोरुक्तं । तच्च - 'अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नंतर आकाशः . . . किं तदत्र विद्यते . . . उभे अस्मिन् द्यावापृथिवी अंतरेव समाहितम् । उभावग्निश्च वायुश्च सूर्यचन्द्रमासावुभौ ॥ विद्युन्नक्षत्राणि' इत्यादिनाऽऽशस्य प्रतीयते ॥ सचाकाशो न विष्णुः 'तस्यान्ते सुषिरं सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितं' इति श्रुतेरिति अत आह ॥

Commentary

For Sun and the Moon Vishnu is spoken as the upholder. Further by saying in this city of the Brahman within the cave is a small lotus flower, therein is the space . . . What does exist therein ? . . . The two there exist - the space and the earth and the sky in between. Both Agni and Vayu, Sun and the Moon, the lightening and the stars - these all are established in the sky. The sky is not Vishnu but at the end in the subtle all are established. Thus is spoken.

॥ ॐ दहर उत्तरेभ्यः ॐ ॥ १४ ॥

भाष्य

य आत्माऽपहतपाप्मा विजरोऽविमृत्युः विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासित्व्यः । इत्यादिभ्यः उत्तरेभ्यो गुणेभ्यो दहरे विष्णुरेव ॥ 'योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति', 'स एष सर्वेभ्यः पाप्मभ्य उदित ' इत्यादिना विष्णोरेव हि ते। गुणाः ॥ 'वित्यतीर्णाशनायादिरेक एव हरिः स्वतः । आशनायादिकानन्ये तत्प्रसादातरन्ति हि' इति पाद्मे ॥ सापेक्षनिरपेक्षयोश्च निरपेक्षं स्वीकर्तव्यं ॥ 'सत्यकामः परो नास्ति तमृते विष्णुमव्ययम् । सत्यकामत्वमन्येषां भवेत्तत्काम्यकामिता' इति स्कान्दे ॥

Commentary

The Self which is void of defects, free from old age, death, sorrow, incapable of being destroyed, never thirsty, desirous of the Truth, with truthful intentions, incapable of being seized, that one alone should be reflected. Having said thus said further the attributes of Vishnu alone are spoken. He who is free from hunger and thirst, sorrow, delusion, beyond death, beyond defects shines, these are verily are attributes of Vishnu. The one who has transcended hunger and thirst is Hari himself. Even air the rest transcend hunger and thirst only do to his grace, thus in Padma Purana. Between desire and absence of desire one should choose absence of desire. There is not great desire than desiring immortal And immutable Vishnu. Desiring the Prime Existence becomes the desirable desire.

॥ ॐ गतिशब्दाभ्यां तथाहि दृष्टं लिंगं च ॐ ॥ १५ ॥

भाष्य

अहरहर्गर्वत्वं एतं ब्रह्मलोकं न विन्दति । इति सुप्तस्य तद्गतिर्ब्रह्मशब्दश्चोच्यते ॥ सता सोम्य तदा संपन्नो भवति । इति श्रुतेस्तं हि सुप्तो गच्छति ॥ अरश्च ह वैष्यश्चार्यवौ ब्रह्मलोके । इति लिंगं च तथा दृष्टं ॥ अरश्चवैष्यश्च सुधासमुद्रौ तत्रैव सर्वाभिमतप्रदौ द्वौ - इत्यादिना तस्यैव हि तल्लक्षणत्वेनोच्यते ॥

Commentary

When the beings going through light and darkness, they do not know the dwelling place of Brahman. For the ones who are sleeping (not potential) the goal is spoken as Brahman. The he becomes the resurgent in सत् - The Prime Existence, the scriptures speak of his being in sleep (not potential). अर (the time when one is potential) and वैष्य (not potential) are the two stages are spoken to exist in the world of Brahman, as marks and as instances. अर and वैष्य are the two stages on the vast immoral expanse, the same are the two spoken generally as the marks by which he is indicated

॥ ॐ धृतेश्च महिम्नोऽस्यास्मिन्नुपलब्धते ॐ ॥ १६ ॥

भाष्य

एष सेतुर्विधृतीः इति धृतेः ॥ एष भूताधिपतिरेष भूतपालः - इत्याद्यन्यत्रनियतैरपि महिम्नोऽस्मिन्नुपलब्धे ॥ 'एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्च ।', 'एतस्य वा अक्षरस्य प्रशासने गार्गी' ॥ 'स हि सर्वाधिपतिः स हि सर्वपालः स ईशः स विष्णुः । पतिं विश्वस्यात्मेश्वरं' इत्यादि श्रुतिभ्यः तस्य ह्येष महिमा ॥ सर्वेशो विष्णुरेवैको नान्योऽस्ति जगतः पतिः - इति स्कान्दे ॥

Commentary

He is the bridge which supports, thus he is referred as the upholder. He is the the Lord of the various elements, therefore referred as the protector of the elements. Such attributes are seen being applicable to him. O Gargi ! Under the command of this immutable only the space operates. He is the the Lord of every one. He is the protector of all, he is the supreme, he is Vishnu. Being the Lord of universe, Lord of every self, thus his greatness is spoken in scriptures. Vishnu is the Lord of every one, there is none in the world who could the the Lord. Thus in Skanda Purana.

॥ ॐ प्रसिद्धेश्चाग्निरेवेति ॐ ॥ १७ ॥

भाष्य

तत्रापि दहरं गगनं विशोकस्तस्मिन् यदयस्तदु पासितव्यं - इति प्रसिद्धेश्च ॥ तदंतःस्थत्वापेक्षत्वान्न
सुषिर श्रुति विरोधः ॥

Commentary

Even there in the subtle sky with no sorrow one should propitiate him alone within the subtle place, thus having known well there is nothing contradictory in scriptures.

॥ ॐ इतरपरामर्शात्स इति चेन्नासंभवात् ॐ ॥ १८ ॥

भाष्य

परं ज्योतिरुपसंपद्य निवेदन रूपेणाभिनिष्पद्यते । एष आत्मेति होवाच - इति जीवपरामर्शात् स इति चेन्न ।
तस्य स्वतोऽपहतपाप्मत्वाद्यसंभवात् ॥

Commentary

The Jiva attains the supremely luminous one in his own form. But to say thereby he verily is the Self would not be proper after due consideration. For him to attain the stainless supreme qualities are impossible to be achieved.

॥ ॐ उत्तराच्चेदाविर्भूतस्वरूपस्तु ॐ ॥ १९ ॥

भाष्य

स तत्र पर्येति जवशन् क्रीडन् रममाणः । इत्यादुत्तरवचनाच्चेव एव - इति चेत् न । तत्र हि परमेश्वर
प्रसादादावीर्भूतस्वरूपो मुक्त उच्यते ॥ यत्प्रसादात्स मुक्तो भवति स भगवान् पूर्वोक्तः ॥

Commentary

The one who spoken as nourished, playing and enjoying is not the Jiva thus clarified. But with the grace of the Supreme Being, the one who realises his true form is the liberated person, thus the scriptures having clarified. The one by whose grace the Jiva becomes liberated, is the Resplendent One.

॥ ॐ अन्यार्थश्चपकामर्शः ॐ ॥ २० ॥

भाष्य

यं प्राप्य स्वेन रूपेण जीवोऽभिनिषेपद्यते स एष आत्मेति परमात्मार्थाश्चपरामर्शः ॥

Commentary

He by attaining whom one becomes delivered from one's form is the Supreme Self, thus through elucidation of the word परमार्थ - one's goal has been indicated.

॥ ॐ अल्पश्रुतेरिति वेतदुक्तम् ॐ ॥ २१ ॥

भाष्य

दहरः इत्यल्पश्रुतेर्नेति चेन्न । निवास्यत्वादेवं व्योमवच्च - इत्युक्त्वात् ॥ एषम आत्माऽन्तर्हृदये ज्यायान् - इति श्रुत्युक्त्वाच्च ॥

Commentary

Scriptures describing him as dwelling within the lotus like cave to say that he is not the Supreme Being will not be proper, since he is spoken as the one who is expansive like Space, though dwelling in the small place in the middle of the heart. Further the scriptures saying he is the one who dwelling within the heart regulates.

॥ अनुकृत्यधिकरण ॥ ६ ॥

॥ ॐ अनुकृतेस्तस्य च ॐ ॥ २२ ॥

भाष्य

तमेव भांतमनुभाति सर्वं - इत्युक्तेः । तस्य भास् सर्वमिदं विभाति । इति वचनाच्च परमात्मैवा निर्देश्य युस्वरूपः ॥ न हि ज्ञानिसुखमनुभाति सर्वं । न च तद्भासा ॥ अहं तत्तेजो रश्मीन् - इति नारायणभासा हि सर्वं भाति ॥

Commentary

He who is the dining one who shines makes all the rest to shine, thus every thing follows. In his light all the rest become luminous. By these words the resplendent pleasing personality is indicated. The Illumined wise ones do not illumine the world but by the luminosity of him, the Supreme Being. I am the the source of those rays thus by his liminous light everything else becomes luminous.

॥ ॐ अपि स्मर्यते ॐ ॥ २३ ॥

भाष्य

यदादित्यगतं जगत्भासयतेऽखिलं । यश्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकं इति । न तद्भासयते सूर्यो न शशांको न पावकः । यद्गत्वा न निवर्तन्ते तद्भाम परमं मम - इति च ॥

Commentary

The luminosity the Sun which Illumines the whole world, the luminosity in the Moon, Agni, know that luminosity to be mine thus having been said , neither the Sun, the Moon or the Agni make the world luminous. Where having reached no one returns, that supreme abode is mine, having said so.

॥ वामनाधिकरण ॥ ७ ॥

भाष्य

विष्णुमेव विजिज्ञास्य इत्युक्तं । तत्र ऊर्ध्वं प्राणमुन्न यत्यपानं प्रत्यगस्यति । मध्ये वामनमासीनं विश्वेदेवा उपासते - इति सर्वदेवोपास्यः कश्चित्प्रतीयते ॥ स च 'एवमेवैष प्राण इतरान् प्राणान् पृथक् पृथगेव सन्निधते', ' योऽयं मध्यमः प्राणः' 'कुविदंग' इत्यादिना प्राणवस्थापकत्वान्मध्यमत्वात् सर्वदेवोपास्यच्च वायुरेवेति प्रतीयते । अतोऽब्रवीति ॥

Commentary

Vishnu (as the Supreme Being) is to be meditated, thus having been spoken. There (in Katha Up) directs the Breaths upward and as अपान directs the Breaths downward. Dwelling in the midst as Vaman all the divinities propitiate him. Thus he became the one propitiated by all gods. Verily he the Prime Breath establishes the other Breaths in separate and distinct positions. He is therefore known as the central Breath. कुविदंग is the one who established in the midst of others, who having arranged the places for other Breaths all the other divinities propitiate him, known as the life Breath, thus has been said.

॥ ॐ शब्दादिभ्यो प्रमितः ॐ ॥ २४ ॥

भाष्य

वा मन शब्दादेव विष्णुरिति प्रमितः ॥ न हि श्रुतेर्लिङ्गं बलवत् ॥ श्रुतेर्लिङ्गं समाख्याच्च वाक्यं प्रकरणं तथा । पूर्वं पूर्वं बलीयः स्यादेवमागमनिर्णयः - इति स्कान्दे ॥ तच्च लिङ्गं विष्णोरेव । तस्यैव प्राणत्वोक्तेः तद्वै त्वं प्राणो अभव इति ॥

Commentary

With the Vaman word Vishnu alone is indicated. There is no premise greater than scriptures. The scriptural identification harmonises the words in the statements. Earlier premises become powerful being founded in Vedic scriptures, thus in Skanda Purana. Therefore his identification becomes certain as Vishnu. In that way alone his power to direct upward is spoken and therefore Vishnu becomes the resurgent likew प्राण, the Prime Breath.

॥ ॐ हृद्यपेक्षया तु मनुष्याधिकारत्वात् ॐ ॥ २५ ॥

भाष्य

सर्वगतस्यापि तस्यांगुष्ठं मात्रत्वं हृद्यवकाशा पेक्षया युज्यते ॥ इतर प्राणिनामंगुष्ठाभावेऽपि मनुष्याधिकारत्वान्न विरोधः ॥

Commentary

Even though Vishnu is essentially all-pervading, his dwelling within the space within the heart

being mentioned as similar like thumb is proper. In the case of other creatures though they do not have thumb, by giving the instance of the human being there is no contradiction.

॥ देवताधिकरण ॥ ८ ॥

भाष्यं

मनुष्याणामेव वेदविद्यायामधिकार इत्युक्तम् । तिर्यगाद्यपेक्षयैव मनुष्यत्वविशेषणमुक्तं न तु देवाद्यपेक्षयेत्याह ॥

Commentary

Only the human beings are authorised for the Vedic Wisdom scriptures, thus it is said. Among all the creatures, the human being is spoken as special, not that the divinities are not so authorised, thus it is clarified.

॥ ॐ तदुपर्यपि बादरायणः संभवात् ॐ ॥ २६ ॥

भाष्यं

तदुपर्यपि मनुष्याणां सतां देवादित्व प्राप्युपरि । संभवति हि तेषां विशिष्टबुद्ध्यादिभावात् । तीर्यगादीनां तदभावादभावः । तेषामपि यत्र विशिष्ट बुद्ध्यादिभीव स्तत्राविरोधः । निषेधाभावात् । दृश्यन्ते हि जरितर्यादयः ॥

Commentary

For the human eligible for deliverance the divine status becomes a possibility, because of the presence of special intelligence in them and the absence in animals. Even in animals because of the existence of special aptitude there is no denial having observed in the cases of some birds.

॥ ॐ विरोधः कर्मणीति चेन्नानेकप्रतिपत्तेः दर्शनात् ॐ ॥ २७ ॥

भाष्यं

मनुष्या एव देवादयो भवन्तीति तदुपरित्युक्तं तत्र यदि मनुष्याः संतो देवादयो भवन्ति तत्पूर्वं देवताभावाद्देवतोद्दिष्टकर्मणि विरोध इति चेति न । अनेकेषां देवतापदप्राप्तेदर्शनात् । ते ह नाकं महिमानः सचंत यत्र पूर्वसाध्याः सन्ति देवाः - इति ॥

Commentary

Earlier having said that some human beings would have birth as luminous beings it is now clarified that it would not be proper to say that for becoming like luminous persons performance of sacrifice and such other actions may not be necessary. In many cases for becoming like luminous persons the divine grace has been shown. Having performed great actions earlier they, the luminous beings attain later the sorrow less heavens, thus having said.

॥ ॐ शब्द इति चेन्नातः ष्वात्प्रत्यक्षानुमानाभ्यां ॐ ॥ २८ ॥

भाष्य

वाचा विरूप नित्यया । इत्यादि श्रुतेराप्त्यनिश्चया नित्यत्वापेक्षत्वाच्च मूलप्रमाणस्य॥ स्वतः प्रामाण्य प्रसिद्धेश्च । नित्यत्वाद्देवस्य तदुत्तिनानां देवनाम नित्यत्वात् ॥ पुनरन्य भावनियमाभावाच्च शब्दे विरोध इति चेन्न ॥ सूर्याचन्द्रमसौ धाता यथा पूर्वं मकल्पयत् इति । यथैव नियमः काले सुरादिनियमस्तथा । तस्मान्नोनीदृश्यं त्वापि विश्वमेतद्भविष्यति - इत्यादेरत एव शब्दातेषां प्रभव नियमात् , महतां प्रत्यक्षात् ॥ यथेदानीं तथोपर्यपि देवा भविष्यन्तीतरेषामनुमानाच्च ॥

Commentary

Four-faced Brahma created Sun and the Moon as earlier done, thus has been said. As was ordained in earlier times he created the luminous ones and the other ordinances. Therefore, in this creation nothing was seen which was not effulgent in earlier times, having seen clearly by the great seers. And even earlier even so in these times and even so in future, there being no reason to doubt this.

॥ ॐ अत एव च नित्यत्वं ॐ ॥ २९ ॥

भाष्य

अत एव शब्दस्य नित्यत्वादेव च देवप्रवाहनित्यत्वं युक्तम् ॥

Commentary

Therefore, there being eternal existence for Vedic Wisdom, giving eternal existence to the flow of the luminous ones becomes appropriate.

॥ ॐ समानानरूपत्वाच्चावृतावप्य विरोधो दर्शनात् स्मृतेश्च ॐ ॥ ३० ॥

भाष्य

अतीतानागतानां देवानां समाननाम रूपत्वात् प्राप्तपदानां मुक्त्याऽऽवृतापव्यविरोधः ॥ यथा पूर्वं इति दर्शनात् ॥ अनादिनिधना नित्यावागुत्सृष्ट्वा स्वयंभुवा । ऋषीणां नामधेयानि याश्च वेदेषु दृष्टयः । वेदशब्देभ्य एवादौ निर्ममे स महेश्वरः - इति स्मृतेश्च ॥

Commentary

For those luminous ones who had come and those who will come hereafter having been delivered, their arrival in similar forms in the new creation, no contradiction is seen, it having been mentioned 'even as was earlier'. There being no beginning nor and end, every thing is eternal the. वाक्, the Word becomes manifest, which the enlightened seers gave names, which are to be seen Vedic scriptures on whereby names like महेश्वर, the great God and others came to created, thus in scriptures.

॥ ॐ मध्वाजिष्वसंभवादनधिकारं जैमिनिः ॐ ॥ ३१ ॥

भाष्य

'वसूनामेवैको भूत्वा' इत्यादिना प्राप्यफलत्वात् प्राप्तपदानां देवानां मध्वादिविद्यास्वनधिकारं जैमिनिर्मन्यते ॥

Commentary

Jaimini opines that statements like 'Becoming one among the Vasus', which suggest receipt of fruits, the luminous beings attain their status.

॥ ॐ ज्योतिषि भावाच्च ॐ ॥ ३२ ॥

भाष्य

ज्योतिषिसर्वज्ञत्वेभावाच्च । आदित्यप्रकाशेऽन्तर्भाववद्ज्ञाने सरवसेतूनामन्तर्भावान्नित्यसिद्धत्वाच्च विद्यानाम् ॥

Commentary

In the luminous light every thing about inclination of every one becomes known. Even as in the light of the Sun others becoming known and thereby one becomes perennially inclined to the Wisdom of all the things to be known.

॥ ॐ भावं तु बाजरायणोऽस्ति हि ॐ ॥ ३३ ॥

भाष्य

फलेविशेषभावात् प्राप्तपदानामपि देवानां मध्वादिष्वप्यधिकारं बाजरायणो मन्यते । अस्ति हि प्रकाश विशेषः । यावत्सेवा परे तत्वे तावत्सुखाविशेषता । संभवाच्च प्रकाशस्य परमेकमृते हरि ॥ तेषां सामर्थ्ययोगाच्च देवानामप्युपासनम् ॥ सर्वं विधीयते नित्यं सर्वयज्ञादि कर्म च ॥ इत्यादि स्कान्दे ॥ उक्तफलानधिकारमात्रं जैमिनिमतम् । अतो न तन्मतविरोधः ॥ सर्वज्ञस्यैव कृष्णस्य त्वेखदेशविचिंतितं । स्वीकृत्य मुनयो ब्रूयुस्तन्मतं न विरुध्यते ॥ इति ब्राह्मे ॥

Commentary

Since inclination within the things being special the status attained by the luminous beings their right to मधु विद्या - essence of the Wisdom is accepted by Badarayana. In reality there is special attribute in enlightenment. Therefore whatever service done to the supreme principle, commensurate happiness will be attained. With enlightenment, there comes the eternal, immortal abidance in Hari. To them though energised Yoga, communion and propitiation of the luminous ones, every thing becomes assured eternally the actions like sacrificial performances, thus in Skanda Purana.

The right to the attained fruits is the opinion of Jaimini. Therefore there is no contradiction. One should reflect singularly on what is spoken by the wise Krishna Dvaipayana. Having accepted whatever is reflected by the seers reiterate his opinion, therefore there is no contradiction, thus on Brahma Purana.

॥ अपशूद्राधिकरण ॥ ९ ॥

भाष्य

मनुष्याधिकारत्वादित्युक्तेऽविशेषाच्छूद्रस्यापि 'अप्यहहारेत्वा शूद्र' इति पौत्रायणोक्तेरधिकार इतिहास आह ॥

Commentary

When speaking about the authority of human beings in comparison even the Shudras appear to have similar authority. Thus having been made reference in Upanishad (about Janashruti, born Sudra) even Shudras are so authorised. But Janashruti referred as पौत्रायणी was not a Shudra, absence of purity making one similar to a Shudra. Seeing a noble one referred with disrespect - 'कम्वर एनमेतत्संतं' and saying further who is the person, who is referred. Further, he being annoyed with such reference he spoke to his charioteer- 'स ह संजिहान एव क्षतारमुवाच'. This is a proper indication.

॥ ॐ क्षत्रियत्वावगतेश्चोत्तरत्र वैत्ररथेन लिङ्गात् ॐ ॥ ३७ ॥

भाष्य

अयमश्वतरीरथः इति चित्ररथसंबन्धित्वेन लिङ्गेन पौत्रायणस्य क्षत्रियत्वावगतेश्च ॥ 'रथस्त्वश्वतरीयुक्तश्चित्र इत्यभिधीयते', इति ब्रह्मे ॥ यत्र वेदो रथस्तत्र न वेदो यत्र नो रथः - इति ब्रह्मवैवर्ते ॥

Commentary

Having made reference to his chariot being drawn by horses, his identity as Kshatriya Be comes established. His chariot enjoined by horses having Ben described - thus is spoken in Brahma Purana. Where one is authorised to study Vedic scriptures there would be chariots, where one is not authorised to study Vedic scriptures there would not be chariots.

॥ ॐ संस्कार परामर्शात्तदभावाभिलापाच्च ॐ ॥ ३८ ॥

भाष्य

'अष्टवर्ष ब्राह्मणमुपनयीत तमध्यापयीत' - इत्यध्ययनार्थं संस्कारपरामर्शात् ॥ 'नाग्निर्नयज्ञो न क्रिया न संस्कारो न व्रतानि शूद्रस्य' इति पौत्रिश्रुतौ संस्काराभावाभिलापाश्च ॥ उत्तमस्त्रीणां तु न शूद्रवत् । 'सपत्नीं मे पराधम' इत्यादिष्वधिकारदर्शनात् ॥ संस्कारभावेनाभावस्तु सामान्येन ॥ अस्ति च तासां संस्कारः । स्त्रीणां प्रधान कर्मेव यथोपनयनं तथा । इति स्मृतेः ॥

Commentary

The eight year old boy should go through thread ceremony and proper education, so has been spoken after reflection on traditional observances. For the Shudra neither the fire sacrifice nor any actions to be performed, nor any traditional observances nor any rites or rituals have been recommended. For the noble women there are no restrictions as in the case of Shudras. 'Spiritual actions with one's wife' thus having mentioned their role in life is shown, in the absence of any accepted traditions. Therefore, marriage is the traditions for them even as thread ceremony, thus in scriptures.

॥ ॐ तदभावनिर्धारणे च प्रवृत्तेः ॐ ॥ ३७ ॥

भाष्य

'नाहमेतद्वेद भो यद्गोत्रोऽहमस्मि इति' सत्यवचनेन सत्यकामस्य शूद्रत्वाभाव निर्धारणे हरिद्रुमतस्य 'नैतद्ब्राह्मणो विवक्तुमर्हति' इति तत्संस्कारे प्रवृत्तेश्च ॥

Commentary

I am not able to receive the Vedic Wisdom, in which family I am born? This question when was asked his telling the truth itself determined the absence of Shudra attributes in him. Gautam the son of Haridru was convinced by his reply that one who is not a Brahmin could not have replied in this manner, thus concluding as prompted by traditional influence.

॥ ॐ श्रवणाध्ययनार्थप्रतिषेधात् स्मृतेश्च ॐ ॥ ३८ ॥

भाष्य

श्रवणे ऋषुजतुभ्यां श्रोत्रपरिपूरणम् । अध्ययनो जिह्वाच्छेदः अर्थावधारणे हृदयविदारणम् इति प्रतिषेधात् । 'नाग्निर्नयज्ञः शूद्रस्य तथैवाध्ययनं कुतः । केवलैवतु शुश्रुषा त्रिवर्णानां विधीयते' इति स्मृतेश्च ॥ विदुरादीनां तूत्पन्नज्ञानत्वाकश्चिद्विशेषः ॥

Commentary

(For the Shudras) if he hears (Vedic wisdom) his ears should be filled hot liquid iron, if he recites his tongue will severed, if (Vedic Wisdom is) reflected his heart should cut, thus having been prevented. Neither fire worship, nor sacrificial performances his having denied to the Shudras, where is the question of study ? Only service to three classes has been recommended, this in scriptures. For Vidura and others (the Wisdom of the Vedas) was inborn, which is special.

॥ कंपनीधिकरण ॥ १० ॥

भाष्य

यदिदं किंच जगत्सर्वं प्राण एजति निसृतम् । महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति इत्युद्यतवज्रज्ञानान्मोक्षः श्रूयत इति । अतोऽब्रवीत् ॥

Commentary

Whatever in this whole world makes resurgent, that प्राण, the Prime Breath, which ils like a mighty frightening bolt, those who become wise in Wisfom be come immortal, thus having been said

॥ ॐ कंपनीत् ॐ ॥ ३९ ॥

भाष्य

'एजतीति कंपनीवचनादुद्यतवज्रो भगवानेव । को ह्येवान्यात् कः प्राण्यादेश आकाश आनन्दोऽन स्यात् इति हि श्रुतिः ॥ 'प्राणस्य प्राणयुत चक्षुषश्चुः' इति च । 'नभस्ततोऽपि सर्वास्युश्चेष्टा भगवती हरोः । किमुतानस्य जगतो यस्य चेष्टा नभस्ततः' इति च स्कान्दे । 'चक्रं चंक्रमणादेश वर्जनाद्ब्रह्मः मुच्यते । खंडनात्स्वङ्ग अवैध हेतिनामा स्वयं हरिः । इति ब्रह्मवैवर्ते ॥

Commentary

Having used the words like एजतीति कंपनीत् - makes resurgent with force, the uplifted bolt is

verily the resplendent One. Or else who else could it be, who fills the space with resurgent and bliss but the one who like प्राण, the life He is the Prime Bresth is the breath of the breaths, the eye of the eyes, thus having described. He is the resplendent Hari, who comprehensively pervades the Space, moving therein energising the actions performed, thus in Skanda Purana. He is verily Hari like the Wheel within the wheel, the Strong among the strong, the mighty Sword among the swords, thus in Brahmavaivarta.

॥ ज्योतिरधिकरण ॥ ११ ॥

भाष्य

हृदय अहितं ज्योतिः परमात्मैत्युक्तम् । तत्र 'योऽयं विज्ञानमयः प्राणेषु हृद्यन्तज्योतिः पुरुषः' इत्यत्र 'उभौ लोकानुसंचरन्ति' इति वचनात्तज्जीव इति प्रतीयत इत्यत उच्यते ।

Commentary

The light which is concealed within the heart is verily the Supreme Self. There 'One who is wise in Wisdom dwelling as प्राण, the Prime Breath is the resurgent energy, the Purusha, saying thus the one who traverses between the two worlds (the world of waking and the world of sleep) is the Jiva, thus has been clarified to remove any doubts.

॥ ॐ ज्योतिर्दर्शनात् ॐ ॥ ४० ॥

भाष्य

विष्णुरेव ज्योतिः, विष्णुरेव ब्रह्म, विष्णुरेवात्मा, विष्णुरेव बलं, विष्णुरेव यशो, विष्णुरेवानन्दः इति दर्शनाच्चतुर्वेदशिखायाम् । ज्योतिर्विष्णुरेव । 'प्राज्ञेनात्मना अन्वारूढ उत्सर्जयति' इति वचनात् सत्यापि लोकसंचरण मस्त्येव ॥

Commentary

Vishnu verily is the Light, Vishnu is Brahman, Vishnu is the Self, Vishnu is the strength, Vishnu is the success, Vishnu is the Bliss, thus has been shown variously in different Vedic sections. Light is Vishnu. The Jiva (the individual self) having thus spoken is lifted and elevated by the Supreme Self, the movement in the world is entirely due to Vishnu.

॥ आकाशाधिकरण ॥ १२ ॥

॥ ॐ आकाशोऽर्थात्तत्त्वादि व्यपदेशात् ॐ ॥ ४१ ॥

भाष्य

ते यदंतरा तद्ब्रह्म इत्यर्थात्तत्त्वादिव्यपदेशादाकाशो हरिरेव । 'अवर्णम्, 'यतो वाचो निवर्तन्त' इत्यादिश्रुतेस्तस्यैव हि तल्लक्षणम् । 'अनामासोऽप्रसिद्धत्वादरूपो भूत वर्जनात् इति ब्राह्मे ॥

Commentary

That which is far, that is Brahman, thus having explained in other words, that which is spread wide is Vishnu. Without any colour, manifest without words being spoken, such other scriptural statements are his marks and signs. Incapable to be described by names or form having no elemental association, thus Brahma Prans says.

॥ सुषुप्त्यधिकरण ॥ १३ ॥

भाष्य

असंगत्वं परमात्मन उक्तं । तच्च 'स यत्तत्र किञ्चित् पश्यत्यनन्यागतस्तेन भवति असंगो ह्ययं पुरुषः' इति स्वप्नादि द्रष्टुः प्रतीयते । स च जीवः प्रसिद्धेरिति अतो वक्तुं ॥

Commentary

Non-attached is the Supreme Self, thus is spoken. And whatever little is seen that is also not being attached, therefore, Purusha ever remains in-attached, thus become evident in the state of sleep. The one who sees is the Jiva, thus it has been clarified.

॥ ॐ सुषुप्त्युत्क्रान्त्योर्भेदेन ॐ ॥ ४२ ॥

भाष्य

प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किञ्चन वेदनान्तरम् । 'प्राज्ञेनात्मनाऽन्वारूढः उत्सर्जयति' इति भेदव्यपदेशान्नजीवः पर एवा संगः ॥ इत्यादि द्रष्टृत्वं च सर्वज्ञत्वास्त्यैव युज्यते ॥

Commentary

Becoming enveloped by प्राज्ञ (a manifest form of Brahman) the Jiva does not know either the interior not the exterior. And disengaged by प्राज्ञ, Jiva Performs actions duly energised, in this manner the separation having been shown, not the Jiva but the detached is the Supreme. One.

॥ ब्राह्मणाधिकरण ॥ १४ ॥

भाष्य

'एष नित्यो महिमा ब्राह्मणस्य' इति ब्राह्मणस्यापि नित्यमहिमा प्रतीयते स च ब्राह्मणः 'स वा एष महाजन आत्मा' । इत्यजशब्दादिरिव इति प्राप्तं । देवानां च विद्याकर्मणोः पदप्राप्तिः सूचितातदुपर्यपीति । अतो ब्रवीमि ॥

Commentary

'एष नित्यो महिमा ब्राह्मणस्य' thus even ब्राह्मण (the man of Wisdom) also becomes endowed with greatness. He is the ब्राह्मण, he is the one born as great unborn self, thus as unborn became the name attached to four-faced Brahma. For the divinities the status became acquired through wisdom and actions performed, thus came to be indicated. Thus to avoid any confusion, the explanation is given.

॥ ॐ पत्यादिसब्देभ्यः ॥ ४३ ॥

भाष्य

'सर्वस्याधिपतिः सर्वस्येशानः . . . स वा एष नेति नेति . . . इत्यादि शब्देभ्यो नित्यमहिमा विष्णुरेव ॥ 'उतामृतत्वस्येशानो यदेन्नेनातिरोहति' ॥ 'सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तपठन्ति प्रदिशा विधर्मणि', 'स योऽतोऽश्रुतः' इत्यादि श्रुतिभ्य यस्त्यौ हि ते शब्दाः ॥

Commentary

The Lord of all. The regulator of all. The one who referred as not this, not this. this..... Such eternal eloquence is in relation to Vishnu alone. The old of this immortal region, whom no one else can transcend. The great Principle, the ego-sense, the five elements have been sprinkled by none other than Vishnu as source and all the deities presiding over the quarters are stationed verily by his power, one spoken by all the scriptures, these are words spoken for him alone.

॥ इति श्रीमत्कृष्णद्वैपायनकृतह्रस्वसूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये प्रथमाध्यायस्य तृतीय पाद संपूर्णः ॥

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प्रथम अध्याय
First Chapter

चतुर्थ पाद
Fourth Step

नामलिंगपाद

॥ अनुमानिकाधिकरण ॥ १ ॥

॥ ॐ अनुमानिकप्येकेषामिति चेन्न शरीररूपकविन्यस्त दृहीतेर्दर्शयति च ॐ ॥ १ ॥

भाष्य

तत्तु समन्वयात् इति सर्वशब्दावाच्यस्य परमेश्वरा समन्वय उक्तः । तन्नयुज्यते । यतो 'अव्यक्तात्पुरुषः परः । इति सांख्यानुमानपरुकल्पितप्रधानमप्येकेषां शास्त्रिणांमद्यत इतिचेन्न न । तस्यैव पारतंत्र्याच्छरीररूपकेऽव्यक्तेविन्यस्य परमात्मन एवाव्यक्तशब्देन गृहीतेः ॥ कर्त्तव्यः कुत्सने ॥ परमात्मन एवाव्यक्तशब्देन शब्दः तत्रात्वेन तच्छरीररूपत्वादितर स्याप्य व्यक्त शब्दः ॥ 'तुच्छेनाभवपिहितं यदासीत्' इति शयति च ॥ 'अव्यक्तमवलं शांतं निष्कलं निष्क्रियं परम् । यो वेद हरिमात्मानं स भयानुमुच्यत' इति पिप्पला दशाखायां । 'अक्षरं ब्रह्मपरमं इत्युक्त्वा अव्यक्तोऽक्षर उच्यत' इति वचनाच्च ॥

Commentary

Having said earlier तत्तुसमन्वयात् now to speak about every thing becoming it harmonised in Supreme Being would not be proper since (in Katha उपनिषद्) it is said Purusha having been born from the unmanifest and conceptualised by Sankhyas as the Primary Principle and even the author having said. Therefore being dependent on the Primary Principle, the unmanifest one, sheltered in the bodily form is known by the word. the Supreme Self. The author of the Sutra thereby makes clear the improper identification. Being the dweller within the bodily form, the unmanifest comes to be known at the Supreme Self. The Veic statement - तुच्छेनाभवपिहितं यदासीत् makes it clear that (then - at the time dissolution of the creation) the unmanifest exists concealed. Unmanifest, unmoving, peaceful, taintless, still. Supreme, the one who knows Hari, the Supreme Self in this manner, becomes completely delivered from fear, thus in a section of Pippalad. 'Immutable, the supreme Brahman' and 'the unmanifest, immutable' thus having said in Gita.

॥ ॐ सूक्ष्मं तु तदर्हत्वात् ॐ ॥ २ ॥

भाष्य

सूक्ष्ममेवाव्यक्तशब्देनोच्यते । तदव्यक्ततामर्हति । सूक्ष्मत्वं च मुख्यं तस्यैव । 'यत्तत्सूक्ष्मं परमं वेदितव्यं नित्यं पदं वैष्णवं ह्यामनन्ति । यत्तल्लोका न विदुर्लोकसारं विदंत्येतत्कवयो योगनिष्ठा' इति पिप्पलादशाखायाम् । मुख्येव विद्यमानेनामुख्यं युक्तम् ॥

Commentary

The subtle one alone is referred by the word -the unmanifest, that alone being eligible to be referred as the unmanifest. Subtlety being its prime attribute. That which is subtle is known as the supreme, eternal state of being in Vishnu (वैष्णवत्वं). The state of वैष्णवत्वं is not accessible to the common masses, which being accessible only to those who are well-established in Yoga, thus as been mentioned Pippalad scripture. Only the subtle is to be known as important, and that which not subtle as unimportant.

॥ ॐ तदधीनत्वादर्थवत् ॐ ॥ ३ ॥

भाष्य

तदधीनत्वाच्चाव्यक्तादीनां तस्यैव अव्यक्तत्व परावस्त्वादिकमर्थत्वत् । यदधीनो गुणो यस्त तद्गुणी सोऽभिडिये । यथा जीवः परात्मेति यथा राजा जयीत्यपि । इति च स्कान्दे ॥

Commentary

The manifest world being subservient to the unmanifest all the unmanifest righteous principle become fully meaningful. For whom the attributes are subservient by those attributes he come be known. Jiva is known the Supreme Being within, even as a King is known by his victories he had won, thus in Skanda Purana.

॥ ॐ ज्ञेयत्वावचनाच्च ॐ ॥ ४ ॥

भाष्य

अन्यस्य न वाच्यत्वं युज्यते ॥ महतः परं धृवं निचास्य त्वं मृत्युमुखात्प्रमुच्यते । इति ज्ञेयत्वं वदतीति चेन्न ॥

Commentary

Commending others would not be proper. Beyond the great, abiding, discerning, one becomes delivered from jaws of death, here knowing the empirical world would not be proper.

॥ ॐ वदतीति चेन्न प्राज्ञो हि ॐ ॥ ५ ॥

भाष्य

प्राज्ञः परमात्मा हि तत्रोच्यते । 'अणोरणीयान्महतो महीयान्' इति तस्यैवहि महतो महत्वम्

॥सर्वस्मात्परस्य महतोऽपि परत्वं युज्यते ॥

Commentary

Here reference as प्राज्ञ, as one consciously aware, but is in respect of the Supreme Self. 'Smaller than small and greater than the great' thus the reference to his greatness. Greater than all the selves to say that he is great, will be proper.

॥ ॐ प्रकरणात् ॐ ॥ ६ ॥

भाष्य

'सोऽध्वनः पारमाज्जोति तद्विष्णो परमं पदं' इति तस्य ह्येतत्प्रकरणम् ॥

Commentary

Transcending the primordial world he attains the supreme place of Vishnu. This indeed is spoken in scriptures.

॥ ॐ त्रयाणामेव वैवमुपन्यासः प्रश्नश्च ॐ ॥ ७ ॥

भाष्य

त्रयाणामेव पितृसौमनस्य स्वर्गाग्नि परमात्मनां प्रश्न उपन्यासश्च । 'अविज्ञातप्रार्थनं च प्रश्न इत्यभिधीयत' इति वचनान्नविरोधः ॥

Commentary

For the satisfaction of his father three questions-about heaven, the fire and the Supreme Self were replied having prayed by (Nachiketa) for being enlightened, in which there no contradiction.

॥ ॐ महद्वत्त्वं ॐ ॥ ८ ॥

भाष्य

यथा महच्चब्दो महत्तत्त्वे प्रसिद्धोऽपि परम महत्त्वात्परमात्मन एव मुख्यः एवमितरेऽपि ॥

Commentary

Even though the word महत् became well-established as the great principle, he came to known primarily as the supremely superior principle, the Supreme Self and by other names likewise.

॥ ॐ चमस्रवदविशेषात् ॐ ॥ ९ ॥

भाष्य

यथा चमसशब्दोऽन्यत्र प्रसिद्धः अपि 'इदं तच्छिष्य एष ह्यर्वाग्निश्चतश्चमस ऊर्ध्वबुध्नः' इति श्रुतेः शिरोवाचकः एवमव्यक्तादिशब्दाः सर्वेऽन्यप्रसिद्धा अपि 'नामानि सर्वाणि यमाविशंति तं वै विष्णुं परममुदाहरन्ति' इत्यादि श्रुतेः परमात्माभिदायका एव । अविशेषात् श्रुतेः ॥

Commentary

Though the use of the word is well known otherwise when one says in scriptures 'this long necked चमस used during fire sacrifice' and even the reference to the long neck in other places is also well known, then all the words are in reference to the Supreme Self alone. Others also propitiate by this name alone.

॥ ज्योतिरुपक्रमिकरण ॥ २ ॥

भाष्य

'वसन्तेवसन्ते ज्योतिषां यजेत' इत्यादि कर्माभिदायकस्य कर्मक्रमादिविरोधान्न युज्यत इत्यत आह –

Commentary

In every spring season ज्योतिष्टोम and other sacrifices should be conducted, such statements do not contradict the actions to be performed for alleviation of the effects of actions performed.

॥ ॐ ज्योतिरुपक्रमात्तथा ह्यधीयत एके ॐ ॥ १० ॥

भाष्य

ज्योतिरादितर्मवाचकत्वेन प्रसिद्धाभिधेयोऽपि स एव । 'एष इमंलोकमभ्यर्चदित्युपक्रम्यता वा एताःसर्वा ऋचः सर्वे वेदाः घोषणाःएकत्व व्याहृतिः प्राण एवराण ऋच इत्येवविद्यात्' इति ह्यधीयत एके ॥

Commentary

Performing actions life ज्योतिष्ट sacrifice is verily the popular propitiation of Vishnu. Because in this creation he himself having entered all the hymns, all the Vedic scriptures, all words issued from one source, like the life breath, Vishnu himself being the life breath, thus Thus in scriptures,being himself the Supreme Self.

॥ ॐ कल्पनोपदेशाच्च मधेवादिवदविरोधः ॐ ॥ ११ ॥

भाष्य

मधुविद्यादिवत्सर्वशब्दार्थत्वेन परस्य कल्पनोपदेशाश्च न कर्मक्रमादिविरोधः ॥

Commentary

Even as in being wise of मधुविद्या the मधु - essence is important, even so in being wise of the Supreme Being the intended rites and regulated order do not become Contradictory.

॥ नसंख्योपसंग्रहहाधिकरण ॥ ३ ॥

॥ न संख्योपसंग्रहादपि नानाभावादपिरेकात्त्वं ॐ ॥ १२ ॥

भाष्य

'यस्मिन् पंचपटजना आकाशश्च प्रतिष्ठितः' इत्यादिषु बहुसंख्योपसंग्रहेऽपि न विरोधः । तस्यैवाकादिषु नानाभावात्तदतिरक्तस्वरूपत्वात्त्वं ॥

Commentary

In whom the five organs of senses and five organs together with Space are established, if in this manner even if many things are aggregated there is contradiction. Thus though space and other things have been aggregated in him, there is no contradiction.

॥ ॐ प्राणादयो वाक्यशेषात् ॐ ॥ १३ ॥

भाष्य

'प्राणस्य प्राणमुत चक्षुषश्चक्षुषुः श्रोत्रस्य श्रोत्रमन्नस्यान्न मनसो मनः' इति वाक्यशेषात् ॥

Commentary

Having been spoken as Breath of the Breath, Eye of the eye, Ear of the ear kind of the thoughts, there is no contradiction.

॥ ॐ ज्योतिष्येकेषामसत्त्वे ॐ ॥ १४ ॥

भाष्य

'तद्देवा ज्योतिषां ज्योतिः' इत्यन्नेषां काण्वानां पंचकम् ॥

Commentary

Having said on Kanva's section : 'That God is luminous and all luminous lights' there is no contradiction.

॥ कारणत्वेन आकाशाधिकरण ॥ ४ ॥

भाष्य

अवान्तरकारणत्वेनाऽपि स एवोच्यत इति वक्ति ॥

Commentary

He (Vishnu) having been described as the intermediate cause in scriptures.

॥ ॐ कारणत्वेन चाकादिषु यथाव्यपदिष्टोक्तेः ॐ ॥

भाष्य

आकाशिष्वांतरकारणत्वेन स एडवांस स्थित : । यथा व्यपदिष्टस्यैव परस्य 'य आकाशे तिष्ठन्' इत्यादिना आकाशादिषु उक्तेः

Commentary

In the sky having enveloped as the intermediate cause He (Vishnu) verily abides. Having enveloped the Supreme Being is said to abide in the sky, thus the sky and others referred.

॥ समाकर्षाधिकरण ॥ ७ ॥

भाष्य

सर्वशब्दानां परमात्मवाचकत्वे कथमन्यत्र व्यवहार इति अतो ब्रवीमि ॥

Commentary

If all the speech refers only the Supreme Self, then how the other activities will be conducted ? This is clarified here.

॥ ॐ समाकर्षात् ॐ ॥ १६ ॥

भाष्य

परमात्मवाचिनः शब्दा अन्यत्र समाकृष्य व्यवहियन्ते । 'परस्य वाचकाः शब्दाः समाकृष्येताः' इति । व्यवहियन्ते सततं लोकर्वेदानुसारतः । इति पान्ने ॥ तर्हि कथं तेषां शब्दानां जगदि प्रसिद्धिः ?

Commentary

All the words spoken about the Supreme Self are included using in other places. 'The words relating the Supreme Being are used as inclusive. Are used always in the affairs of the people as aggregate attributes, thus has been said in Padma Purana. Therefore how come their popularity becomes established ?

॥ ॐ जगद्व्याचिन्वात् ॐ ॥ १७ ॥

भाष्य

जगति व्यवहारो लोकस्य । न तु परमात्मनो तथा । अतो जगति प्रसिद्धिः शब्दानाम् ॥

Commentary

As in the worldly activities of people, the activities of the Supreme Being are not conducted. Therefore the (scriptural) words have special recognition.

॥ ॐ जीवमुख्यप्राणलिङ्गादिति चेतद्वाख्यातम् ॐ ॥ १८ ॥

भाष्य

तदधीनत्वाच्चाव्यत्वमित्युक्तं । तज्जीव मुख्यप्राणयोर्लिङ्गम् । 'अस्य यदैकां शाखां जीवो जहात्यथ सा शिष्यति' । 'वायुना हि सर्वलोका नेनीयन्त' इत्यादि श्रुतिभ्य इति चेन्न ॥ उपासा त्रैविध्यादिति व्याख्यातत्वात् ।

Commentary

Being under his control his name verily is for the world the appropriate. That indication for both the Jiva and the प्राण, the Prime Breath. When Jiva release one branch and catches another one then the earlier branch dries, and it is the प्राण, the Prime Breath that supports the entire world as well as energises, thus has been spoken in scriptures. Therefore it would not be proper (to say that Jiva and the प्राण are alone responsible like Hari).

॥ ॐ अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके ॐ ॥ १९ ॥

भाष्य

परमात्मज्ञानार्थं कर्मादिकमपि वदतीति जैमिनिः 'कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति । तस्यैव होवाच 'द्वे विद्ये वेदितव्ये' । 'कथं नु भगवत्स आदेशो भवतीति । यथा सौम्यैकपिडेनमृत्पिण्डेन' इत्यादि प्रश्न व्याख्यानभ्याम् ॥ एवमितरे चैके पठन्ति यस्तन्न वेद किमृषे करिष्यन्ति - इति ॥

Commentary

For the sake of Wisdom of the Supreme Self Jaimini speaks of the divinities presiding over performance of actions. When asked 'In knowing what, O the resplendent one, does one become wise in Wisdom', to him was the reply given, 'two forms of knowledge is to be known - the temporal and the spiritual'. For the question, 'How does the instruction becomes effective?' The reply was that by one clod of earth all the vessels made from the earth comes to be known'. By such explanation the questions became resolved. If one learns one ranch of knowledge and he does not become wise then what will the hymns

can do?', thus having been spoken.

॥ ॐ वाक्यान्वयात् ॐ ॥ २० ॥

भाष्य

वाक्यस्याप्येवमन्वयो युज्यते पृथक् पृथक् स्थितस्यापि परमात्मनां ॥

Commentary

Even though each exists separately all that is spoken become united in the Supreme Self.

॥ ॐ प्रतिज्ञासिद्धेर्लिंगमाश्रमस्थः ॐ ॥ २१ ॥

भाष्य

नान्यः पन्था अयनाय विद्यत इति प्रतिज्ञासिद्धेः लिंगत्वेन कर्मादिकमुच्यत इत्याश्रमस्थः ।
यस्मादवमनित्यफलमन्यत्स्मात्तन्नान्यः पन्था इति ॥

Commentary

For being wise in Wisdom there is no other Path, this celebrated indication the path to be pursued has been clarified by Asmarathya, in this manner other Paths are shown to lead only to temporary fruits of actions performed.

॥ ॐ उत्क्रमिष्यत एवं भावादित्यौडुलोमिः ॐ ॥ २२ ॥

भाष्य

उत्क्रमिष्यतो मुमुक्षोः कर्मादिना भाव्यं साधनत्वेन अतस्तद्धत्कीत्युलोमिरमन्यते ॥

Commentary

Those desiring deliverance through sustained and intense austerities the performance of actions etc. have been Known by Auddulomi.

। ॐ अवस्थितैरिति काशकृत्स्नः ॐ ॥ २३ ॥

भाष्य

सर्वं परमात्मन्यवस्थितमिति वक्तुं तद्धचनमिति काश कृत्स्नः ॥
कृष्णद्वैपायनमतादेकदेशविदः परे । वदन्ति ते यथाप्रज्ञं न विरोधः कथंचन । इति पाञ्चे ॥

Commentary

The performance of all actions are established in the Supreme Self, to indicate this Kashakrutsna has spoken. in the opinion of Krushna Dvaipayana the seers have attained Wisdom partially, therefore they speak as per their enlightenment. Therefore no

contradiction in their statement to be seen. Thus in Padma Purana.

॥ प्रकृत्याधिकरण ॥ ६ ॥

भाष्य

स्त्रीशब्दा अपि तस्मिन्नेवेत्याह ॥

Commentary

In the Supreme Self the words relating to women are included, thus has been spoken.

॥ ॐ प्रकृतिश्चप्रतिज्ञादृष्टान्तानुपरोधात् ॐ ॥ २४ ॥

भाष्य

हंतैतमेव पुरुषं सर्वाणि नामान्यभिवदन्ति यथा नद्यस्स्यंदमानाः समुद्रायणाः समुद्रमभि
विशन्त्येव मेवातानि नामानि सर्वाणि पुरुषमभिविशन्ति इति प्रतिज्ञादृष्टान्तानुपरोधात्प्रकृति
शब्दवाच्योऽपि स एव ॥

Commentary

On Purusha alone do all the नामानि (essences) become integrated. Even as all the rivers become integrated with the sea, even so all the essences become integrated in Purusha, thus both the perceived evidences and natural inclination are assuredly his person alone.

॥ ॐ अभिध्योपदेशाच्च ॐ ॥ २५ ॥

भाष्य

'मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्। महामायेत्यविद्येति नियतिर्मोहिनीति च ।
प्रकृतिर्वासनेत्येवं तवेत्त्वाऽनंत कथ्यते' इति वचनात्तभिद्ध्यैव प्रकृतिशब्देनोच्यते ॥
'सोऽभिद्या स जूतिः स प्रज्ञा स आनंद' इति श्रुतेरभिदध्या च स्वरूपेव । 'ध्यायती
ध्यानरूपोऽसौ सुखी सुखमतीवच । परमेश्वर्ययोगेन विरुध्दार्थं येप्यते' इति ब्रह्माण्डे ।

Commentary

माया (power of Illusion) is to be known as the Prakriti, मायिनं (the creator of illusion) is the Great Lord. The great illusion is to be known as the destiny which obscures. Prakriti being the attraction spoken as the eternal. By such words Prakriti is spoken as the Will of the Resplendent One. He willingly is the Harmony, the Consciousness, the Bliss, thus the scriptures having said is also the Self-form. As the form of Meditation is accessible for meditation; as the form of Bliss is accessible for being blissful. By virtue of being Supreme Resplendent there is no contradiction in the mind of wise ones, thus in Brahmand Purana.

॥ ॐ साक्षाच्चोभयाम्नात् ॐ ॥ २६ ॥

भाष्य

'एषस्रैष पुरुष एष प्रकृतिरेष आत्मैष ब्रह्मैष लोक एष आलोको योऽसौ हरिरादिरनादिरनन्तोऽन्तः परमः पराद्विश्वरूपो' इति पैंगिश्रुतौ साक्षादेव प्रकृतिपुरुषत्वाम्नात् ॥

Commentary

Verily he is the woman, he is the man. He is the Prakriti, the Self, the world effulgent and the luminous world, known by the name Hari, the beginning, without any beginning, the eternal, the end, greater than the great, of universal form as well, thus has been spoken in Paingī scripture. Verily the Prakriti-Purusha having been thus described.

॥ ॐ आत्मकृतेः परिणामाचो ॐ ॥ २७ ॥

भाष्य

प्रकर्षेण करोतीति प्रकृतिरिति योगाच्च । प्रकृतावनुप्रविष्य तां परिणाम्य तत्परिणामनियामकतया तत्र स्थित्वा आत्मनो बहुधाकरणात् ॥ अथ ह्येष आत्मप्रकृतिमनुप्रविश्यात्मानं बहुधा चकार । तस्मात् प्रकृतिस्तस्मात् प्रकृतिरित्याचक्षते । इति भाल्लवेयश्रुतिः । अविकारोऽपि परमः प्रकृतिं तु विकारिणीम् । अनुप्रविश्य गोविंदः प्रकृतिश्चाभिधीयते । इति नारदीये । नचान्यत्कल्पं अप्ानाणिकत्वात् ॥

Commentary

It is proper that with added energy the Prakriti comes to be created. Entering the Prakriti and as a result establishing in Prakriti he comes to have many forms. In this manner this Self entering the Prakriti makes itself manifestation variously. That is why Prakriti comes to be named as Prakriti., thus in Bhallaveya scripture. Though undifferentiated the Supreme Being becomes differentiated in Prakriti. entering within Govind comes to be recognised as Prakriti, thus in Narada Purana. Any other interpretation would contradict the authoritative premisses.

॥ ॐ योनिश्च हि गीयते ॐ ॥ २८ ॥

भाष्य

अव्यधानेनोत्पत्तिद्वारत्वं च पोरकृतित्वं । तच्छास्यैव हि गीयते 'यद्भूतयोनिं परिपश्यन्ति धीराः' इति ॥ 'व्यवधानेन सूतिस्तु पूरत्वं विद्वज्द्वरुच्यते । सूतिरव्यवधानेन प्रकृतित्वमिति स्थितिः ॥ उभयात्मकसूतित्वाद्वासुदेवः परः पुंमान् । प्रकृतिः पुरुषश्चेति शब्दैरैकोऽभिधीयते - इति ब्रह्माण्डे ॥

Commentary

The intermediate source for every creation is the Prakriti. Therefore it is said in Gita that the wise men see it as the source. The male is spoken as the primary source for giving birth, thus the wise ones say. Therefore, for birth by his immutable nature He alone is referred. Thus for both the events Vasudeva, verily is verily the supremely principal person. Thus both Purusha and Prakriti are spoken as the common denominator, thus in Brahmam Purana.

॥ एतेन सर्वेव्याख्यात्याधिकरण ॥ ७ ॥

॥ॐ एतेन सर्वेव्याख्यात्याधिकरण व्याख्याताः ॐ ॥ २९ ॥

भाष्य

एतेन सर्वे शून्यादिशब्दा अपि व्याख्याताः ॥ 'एष ह्येव शून्यः । एष ह्येव तुच्छः । एष ह्येवाभाव एष ह्येवाव्यक्तोऽदृश्योऽचिन्त्यो निर्गुणश्च इति महोपनिषदि ॥ शमूनां कुरुते विष्णुरदृश्यस्सन् परस्वयं । तस्माच्छून्याति रेतस्तोदनातुच्छ उच्यते । नैष भावयितुं योग्यः केनचित्पुरुषोत्तमः । अतोऽभावं वदन्त्येनं नाशयत्वान्नाश इत्यपि ॥ सर्वस्य तददीनात्वात्तच्छब्दाभिधेयता । अन्येषां व्यवहारार्थमिष्यते व्यवहर्तृभिः । इति महाकौर्म ॥ एतेन तदधीनत्वाद्युक्तिसमुदायेन । 'अवधारणार्थं सर्वस्याप्युक्तस्याध्याय मूलतः । द्विरुक्तिं कुर्वते प्राणा अध्यायन्ते विनिर्णये' इति वराहसंहितायाम् । एतेन सर्वेव्याख्यानधिकरणम् ॥

Commentary

On this manner even the words like शून्य - cipher have also been spoken (as referring to the Resplendent One). He verily is the शून्य, the cipher, he verily is the despicable, he verily is the absence of feelings, he verily is the unexpressed, the unspoken, unseen, unthinkable, with no attributes. Thus in Mahopanishad. At the time of dissolution keeping himself concealed he causes all the destruction. Calling himself शून्य, the cipher and despicable he causes suffering to happen. Impossible to be understood by any one is Purushottam, the best of the people. Therefore he is also known as one with no feelings, because of the destruction he is known as the destroyer. Since every thing is under his control he is known as the Lord. For fulfilling the purpose he controls all the things, thus in Mahakurma Purana. Thus in the end of the chapter, the wise ones having enumerated all the things conclude emphatically.

॥ इति श्रीमत्कृष्णद्वैपायनकृतहृदयसूत्रे श्रीमदानन्दतीर्थभगवद्पादाचार्य विरचिते भाष्ये प्रथमाध्यायस्य चतुर्थ पाद संपूर्णः ॥

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