

Sri VishNu PurANam

(Vol 3)



Annotated Commentary in English by
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// Atha Triteeyah Amshah //

Now the Third Amsha, out of the Six Amshaas.

// Atha Prathamo Adhyaayah //

Manvantaraas

Now, the First Chapter. *Maitreyar* tells *Paraasharar* about what all was taught, and also requests what he would like to know.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 1:

Maitreya -

Kathitaa gurunaa samyak bhoo samudra aadi samsthitih |

Sooryaadeenaam cha samsthaanam jyotishaam cha ati vistaraat //

The *bhoo mandala*, the *samudraas*, how they are located, what is their disposition, were all very clearly taught to me you. *Soorya* and others also, their positions, their activities were told. And also the *nakshatraas*, in great detail, were taught by you.

Sri Engal Aalwaan's Commentary:

*Uktah prathama amshe prajaa sargah | Dviteeye tat sheshah priyavrata
vamshah, prasaktah srushtaanaam aavaasa bhooto loka sanniveshah | Atha
truteeya chatrthayoh vaidikah manu vyaasa aadi pravartito dharmah, tat
sthaapako kshatra vamshah cha kramaat uchyate | Tatra amsha dvaya
ukthartham anoodya manvantaraani prucchati - kathita iti |*

In Amsha 1, *srushti* was taught. In Amsha 2, the remaining part of that *srushti*, the *Priyavrata vamsha*, was taught. Whoever was created, their place of residence was told. What is now to be told is - who are the people living here, what they are doing, all these things are remaining to be told. In Amshas 3 and 4, *Manu*, *Vyaasa*, and others who spread this *vaidika dharmah*, and practiced the *dharmah*, that is going to be told. And whatever they taught, those *vaidika dharmas*, those who helped in establishing that, those *Kshatra vamshaas*, the *vamshaas* of the kings, are also going to be told in order. He tells briefly what was told in the two Amshaas, and then asks what is it that he wants to know.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 2:

Devaadeenaam tathaa srushtih rusheenaam cha api varnitaah |

Chaturvarnasya cha utpattih tiryak yonigatasya cha //

You also told about the creation of *deva* and others, all the *rishis*, very clearly in detail. And also the four *varnaas*, how they were created, *Braahmana*, *Kshatriya*, *Vaishya*, *Shoodra*, and also the creation of the animals was also told.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 3:

*Dhruva prahlaada charitam vistaraat cha tvaya uditam /
Manvantaraani asheshaani shrotum icchaami anukramaat //*

You taught me *Dhruvacharita* and *Prahaada charita* in great detail. Now, I would like to listen to all the *Manvantaraas*, in this order.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 4:
*Manvantara adhipaan cha eva shakra deva purogamaan /
Bhavataa kathitaan etaan shrotum icchaami aham guro //*

Who are the presiding kings in all these *Manvantaraas*, who was the *Indra* at that time in each of the *Manvantaraas*, who are the *devaas*, who are the *rishis*, all the details I would like to know. I would like to listen to these, being taught by you, about all these details.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 5:
Sri Paraasharah -

*Ateeta anaagataani iha yaani manvantaraani vai /
Taan iham bhavatah samyak kathayaami yathaa kramam //*

I will now teach you whatever is past, and whatever is going to come, and also whatever is presently there. All the *manvantaraas* which are past, all the *manvantaraas* which are going to come in future, all those things I am going to tell you in detail, in order.

Sri Engal Aalwaan's Commentary:

Ateeta iti / Ateeta anaagatayoh eva vartamaanasya antarbhavaat na pruthak uktih / Iha - vaaraahe kalpe /

The present one is not told, as it is included in what is past and what is going to come.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 6:
*Svaayambhuvo manuh poorvam parah svarochishah tathaa /
Uttamah taamasah cha eva raivatah chaakshushah tathaa //*

Earlier, the *manvantara* was *Svaayambhuva*, and after that *Svaarochisha*, then *Uttama*, then *Taamasa*, then *Raivata*, then *Chaakshusha*.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 7:
*Shadete manavo ateetaah saampratam tu raveh sutah /
Vaivasvato ayam yah tu etat saptamam vartate antaram //*

These six *Manus* were there in the past. Currently, it is *Ravi* or *Vivasvaan* - his son, *Vaivasvata*. Now, it is *Vaivasvata manvantara*, the seventh *manvantara* is presently running.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 8:
*Svaayambhuvam tu kathitam kalpaadou antaram mayaa /
Devaah tatra rushayah cha eva yathaavat kathitaa mayaa //*

I told you already about the *Svaayambhuva Manvantara*. I also told you that in the *Svaayambhuva Manu's* time, who were the *devaas*, *rishis*, and all this.

Sri Engal Aalwaan's Commentary:

*Svaayambhuvam iti | Svaayambhuvam kathitam prathama amshe | Tatra hi tasya manoh vamshyaah priyavrataadyaah uktaah | Devaascha yaamaakhyaa dvaadasha, indrastu vishvabhuk aakhyah, * tesham indrah tadaa hi aaseet vishvabhuk prathamah smrutah, iti vaayu ukteh | Rishayoh mareechyaadyaah |*

In the First Amsha itself, the Svaayambhuva Manvantara was explained in detail. And those who came in his vamsha, Priyavrata, and others, those details were also told. The devaas, yaamaas, and others, Vishvabhuk and all the Indraas. In the Vaayu Puraana, it is told that the first Indra was Vishvabhuk, and Mareechi and other Rishis.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 9:

Ata oordhvam pravakshyaami manoh svaarochishasya tu | Manvantaraadhimaan samyak devarsheen tat sutaan tathaa ||

Now, I am going to tell you, about all the Manvantaraas after the Svaayambhuva Manvantara. I will now tell you the details of Svaarochisha Manu. Who were the presiding kings during that time, the devaas, rishis, the ruling kings, and their children.

Sri Engal Aalwaan's Commentary:

Ata iti | Devarsheen mareechyaadeen | Tat sutaan - manu putraan |

From here, till the end of this chapter, various names are going to be told, in each of the Manvantara. Who are the kings, who are the gods, who are the sons of the kings, names will be told.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 10:

Paraavataah satushitaa devaah svaarochishe antare | Vipaschit tatra devendro maitreya aaseet mahaabalah ||

In Svaarochisha Manvantara, Paaraavata and Sushita gana are the deva ganaas - two groups of devaas. The Indra was Vipaschit, he was very powerful, O Maitreya.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 11:

Oorjah stambhah tathaa praano dattognee rushabhah tathaa | Nirayah cha pareevaan cha tatra saptarshayo abhavan ||

The Sapta rishis during Svaarochisha manvantara were Oorjaa, Stambha, Praana, Dattogni, Rushabha, Niraya, Pareevaan.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 12:

Chaitra kimpurushaadyaah cha sutaah svaarochishasya tu | Dviteeyam etat vyaakhyaayatam antaram shrunu chottaram ||

Svaarochisha Manu's children were Chaitra and Kimpurusha and others. These are the details of the second manvantara, the Svaarochisha manvantara. Next comes the Uttama Manvantara, Uttama is the name of the Manu.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 13:

*Truteeye api antare brahman uttamo naama yo manuh |
Sushaantih naama devendro maitreya aaseet sureshvarah ||*

In the third Manvantara, the Manu was Uttama. During that time, O Maitreya, the head of all gods, Devendra, was Sushaanti.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 14:

*Sudhaamaanah tathaa satyaa japaah cha atha pratardanah |
Vashavartih cha pancha ete ganaa dvaadashakaah smrutaah ||*

The devaas who were there, there were five groups of hosts of devaas, and each group had twelve devaas. One is Sudhaamaana, second is Satya, third is Japa, fourth is Pratardana, fifth is Vashavarti.

Sri Engal Aalwaan's Commentary:

*Sudhaamaana iti | Aadya truteeyayoh deva ganaanaam dvaadashakatva uktayaa
dviteeye api dvaadashakatvam jnyeyam, * Dviteeye cha truteeye cha dvaadasho
dvou ganou smrutou, iti vaayu ukteh |*

In the first and third manvantara, deva ganaas are told as 12 devaas in each. We have to understand in the same way in the second one also. This is told in Vaayu Puraana.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 15:

*Vasishtha tanayaa hi ete sapta saptarshayo abhavan |
Ajah parashudeepta aadyaah tathaa uttama manoh sutaah ||*

During Uttama Manvantara, Vasishtha's children became Saptarshis. Uttama Manu's children were Aja, Parashu, Deepta, and others.

Sri Engal Aalwaan's Commentary:

Vasishtha iti | Vasishtha tanayaa rajo gotraadyaah sapta uktaah prathama amshe |

In the first Amsha, it was told that Vasishtha's children became Saptarshis. This is told in the Uttama Manvantara.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 16:

*Taamasasya antare devaah supaaraah harayah tathaa |
Satyaa cha sudhiyah cha eva saptavimshatikaah ganaah ||*

In Taamasa Manu's period, Supaara, Hari, Satya, Sudhi were the four deva ganaas which were there, and each one had 27 gods in each group.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 17:

*Shibi indrah tathaa cha aaseet shata yajnya upalakshanah |
Saptarshayah cha ye teshaam sapta naamaani me shrunu ||*

Indra during Taamasa Manvantara was Shibi, and he was Shatakratu, had done hundred Ashvamedha Yaagaas. Saptarshis I am going to tell you.

Sri Engal Aalwaan's Commentary:

Shibih iti | Shata yajnya upalakshana iti | Shata ashvamedha kartrutvena

*upalakshitam sahasra akshatva vajritva aadi chinham sarvendraanaam samam, *
sarva manvantarendraah te vijnyeyaah tulya lakshanaah iti vaayu ukteh /*
Having performed hundred Ashvamedha yaagaas, Indra is also called Shatakratu, having done 100 Ashvamedha yaagaas. It is said that all the Indras have this characteristic. Because of this, they have attained sahasraakshitva, vajritva (having Vajrayudha), these characteristics are similar in all Indras. In all Manvantaraas, characteristics of Indra are similar.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 18:

*Jyotirdhaamaa pruthuh kaavyah chaitro agnih dhanakah tathaa /
Peevarah cha rushayo hi ete sapta tatra api cha antare ||*

Jyotirdhaama, Pruthu, Kaavya, Chaitra, Agni, Dhanak, Peevara, are the seven rishis in the Taamasa Manvantara.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 19:

*Narah khyaatih keturoopo jaanujanghaadayah tathaa /
Putraah tu taamasasya aasan raajaanah sumaabalaah ||*

Taamasa Manu's children were very powerful, and their names are Nara, Khyaati, Keturoopa, Jaanujangha, and others.

Similarly, other Manvantaraas are going to be told in this Chapter. We will take up the study of the Fifth Manvantara onwards now.

We are studying Amsha 3, Chapter 1. Where the details of the past Manvantaraas narrated by Sri Paraasharar to Maitreyar. In that, we had studied about 4 Manvantaraas. Now, the fifth Manvantara is going to be told.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 20:

*Panchame va api maitreya raivato naama naamatah /
Manuh vibhuh cha tatra indro devaan cha atra antare shrunu ||*

The fifth Manvantara is known as Raivata Manvantara. Manu is called Raivata only. Indra's name is Vibhu.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 21:

*Amitaabhaa bhootarayaa vaikunthaah susamedhasah /
Ete deva ganaah tatra chaturdasha chaturdasha ||*

The Deva ganaas are these four group of devataas, Amitaabha, Bhootarayaa, Vaikuntha, Susamedhasa. Each one is having 14 devataas.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 22:

*Hiranyaromaa vedashree oordhvabaahuh tathaa avarah /
Vedabaahuh sudhaamaa cha parjanya cha mahaamunih /
Ete saptarshayo vipra tatra aasan raivate antare ||*

The Saptarshis there are - Hiranyaroma, Vedashree, Oordhvabaahu, Vedabaahu, Sudhaama, Parjanya, Manaamuni. In the Raivata Manvantara.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 23:

*Balabandhuh cha sambhaavyah satyakaadyaah cha tat sutaah /
Narendraah cha mahaaveeryaa babhoovuh munisattama //*

The Manu's children were Balabandhu, Sambhaavya, Satyaka and others. They were actually ruling during that Manvantara, and were very courageous and valorous.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 24:

*Svaarochishah cha uttamah cha taamaso raivatah tathaa /
Priyavrata anvayaah hi ete chatvaaro manavah smrutaah //*

The four, which are Svaarochisha, Uttama, Taamasa and Raivata are belonging to the Priyavrata vamsha.

Sri Engal Aalwaan's Commentary:

*Svaarochisha iti / Aadi sarge prathama shashtha manvoh anvayasya uktatvaat
iha svaarochishaadi chatushkasya anvayam aaha - priyavrata anvayaa iti /*

In the first sarga, in the beginning, the prathama and sixth Manu's anvaya was told. Here, the remaining are told. Belonging to the vamsha of Priyavrata.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 25:

*Vishnum aaraadhya tapasaa sa raajarshih priyavratah /
Manvantaraadhipaan etaan labdhavaan aatma vamshajaan //*

Priyavrata worshipped Vishnu, and because of his tapas, Vishnu was very pleased. He got the vara from Vishnu. Those who are presiding over these Manvantaraas, Svaarochisa, Uttama, Taamasa, Raivata, he had them as followers of his vamsha.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 26:

*Shashte manvantare cha aaseet chaakshushaakhyaah tathaa manuh /
Manojavah tathaa eva indro devaan api nibodha me //*

In the sixth Manvantara, the name of the Manu was Chaakshusha. Indra's name was Manojava, and I am going to tell you about the devataas.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 27:

*Aapyaah prasootaa bhavyaah cha pruthukaah cha divoukasah /
Mahaanubhaavaa lekhaah cha panchaite hi ashtakaa ganaah //*

There are five groups of devataas, each having 8 devataas. They are Aapya, Prasoota, Bhavya, Pruthukaa and Lekhaa. They were all excellent and great devataas.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 28:

*Sumedhaa virajaah cha eva havishmaan uttamo madhuh /
Atinaamaa sahisnuh cha sapta aasan iti charshayah //*

The Saptarshis were Sumedha, Virajaa, Havishmaan, Uttama, Madhu, Atinaamaa, Sahishnu.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 29:

Ooruh puruh shatadyumnah pramukhaah sumahaabalaah /

Chaakshushasya manoh putraah pruthivee patayo abhavan ||

Chaakshusha Manu's children were Ooru, Puru, Shatadyumna, and others who were very powerful. And they were ruling over the earth during that time.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 30:

Vivasvatah suto vipra shraadhadevo mahaadyutih |

Manuh samvartate dheemaan saampratam saptame antare ||

Vivasvaan's son who is Shraaddhadeva is the seventh Manu; he had lot of *tejas*, was a very brilliant Manu, very knowledgeable. He is the Manu in the current Manvantara.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 31:

Aaditya vasu rudraadyaa devaah cha atra mahaamune |

Purandarah tathaa eva atra maitreya tridasheshavarah ||

Aaditya, Vasu, Rudra, and others are the devataas in the current Manvantara.

Purandara is the name of the Indra, he head of the devataas.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 32:

Vasishthah kaashyapo atha atrih jamadagnih sa goutamah |

Vishvaamitra bharadvajou sapta saptarshayo atra tu ||

The seven Saptarshis in the current seventh Manvantara are Vasishtha, Kaashyapa, Atri, Jamadagni, Goutama, Vishvaamtra and Bharadvaja.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 33:

Ikshvaakuh cha nrugah cha eva shrushtah sharyaatih eva cha |

Narishyantah cha vikhyaato naabhaago arishta eva cha ||

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 34:

Karooshah cha prushadhrach cha vasumaan loka vishrutah |

Manoh vaivasvatasya ete nava putraah sudhaarmikaah ||

Vaivasvata Manu had nine children, Ikshvaaku, Nruga, Srushta, Sharyaati, Narishyanta, Naabhaaga, Arishta, Karoosha, Prushadhra. They were well known all over, had a lot of wealth. Prushadhra had a lot of wealth, and was very famous all over.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 35:

Vishnu shaktih anoupamyaa sattva udriktaa sthitou sthithaa |

Manvantareshu ashesheshu devatvena adhitishthati ||

Now, Paraasharar tells that all these Manvantaraas and Manus, devataas and Saptarshis - how are they all functioning? They are all functioning because of the Amsa of Vishnu. Vishnu Amsa is the one which is presiding over all of them and making them perform their roles. The *shakti* of Vishnu is incomparable, has very high Sattva, is engaged in the sustenance of the worlds during the Manvantaraas.

Sri Engal Aalwaan's Commentary:

Vishnu shaktih iti / Vishnu shaktih vishnoh amshah / Devatvena manvaadi jagat rakshakena yajnya aadi devataa roopena adhitishthati, manvaadeen iti sheshah /

Manu and others who are protecting the world, and also in the form of devataas, yajnya, which will be told now. Vishnu is present in the form of yajnya and other devataas, and also as Manu and others who are actually protecting the world during that time.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 36:

*Amshena tasyaa jajnye asou yajnyah svaayambhuve antare /
Aakootyaam maanaso deva utpannah prathame antare ||*

From Vishnu's Amsha, was born as Yajnya, as His own Amsha, in Svayambhuva Manvantara. He was born to Aakooti from Maanasa Deva.

Sri Engal Aalwaan's Commentary:

*Amshena iti / Tasya vishnoh amshena svaayambhuve antare yajnyo jajnye /
Tasya iti pullinga nirdeshah paathaantare / Katham jajnye iti atra aaha
aakootyaam iti /*

Yajnya was born in the Svaayambhuva Manvantara. There is also a masculine form as tasya. How was He born - as a son of Aakooti.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 37:

*Tatah punah sa vai devah praapte svaarochishe antare /
Tushitaayaam samutpannou hi ajitah tushitaih saha ||*

When the Svaarochisha Manvantara came, again, Vishnu's Amsha was born in Tushitaa. He was born as Ajita, along with the Tushita gana.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 38:

*Outtame api antare devah tushitah tu punah sa vai /
Satyaayaam abhavat satyah satyaih saha surottamaih ||*

Tushita only, was again born in the Uttama Manvantara, His name was Satya, and He was born to Satyaa only. The devataa ganaas name was also Satya.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 39:

*Taamasasya antare chaiva saamprate punareva hi /
Haryaayaam haribhih saarddham harireva babhoova ha ||*

When the next Taamasa Manvantara came, again, He was born to Haryaa as Hari Himself. Along with the devataa ganaas called Haris.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 40:

*Raivate api antare devah sambhootyaam maanaso abhavaat /
Sambhooto raivataih saarddham devaih devavaro harih ||*

Hari, in His Amsha, was incarnated along with all the devataa ganaas as a devataa. He was again born in the Raivata Manvantara, as Maanasa. He was born to Sambhooti, along with the groups of devataas called Raivataas. The Supreme God Hari was born as Maanasa.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 41:

***Chaakshushe cha antare devo vaikunthah purushottamah |
Vikunthaayaam asou jajnye vaikunthaih devataih saha ||***

In the Chaakshusha Manvantara, that Purushottama only, was born as Vaikuntha. He was born to Vikuntha. Along with the groups of devataas called as Vaikunthaas.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 42:

***Manvantare atra sampraapte tathaa vaivasvate dvija |
Vaamanah kaashyapaat vishnuh adityaam sambabhoova ha ||***

Now, in the current Manvantara, Vaivasvata Manvantara, He was born as Vaamana, to Kaashyapa and Aditi. He is Vishnu only, incarnated as Vaamana.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 43:

***Tribhih kramaih imaan lokaan jitvaa yena mahaatmanaa |
Purandaraaya trailokyam dattam nihata kantakam ||***

Vaamana became Trivikrama, and in three steps, He occupied all the worlds. He won all the worlds. All the worlds were given to Purandara (name of the Indra in Vaivasvata Manvantara) by Trivikrama, after eliminating all the enemies.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 44:

***Iti etaah tanavah tasya sapta manvantareshu vai |
Saptasu eva abhavan vipra yaabhih samvardhitaah prajaah ||***

Like this, children were born to all the Manus, in all the Manvantaraas. The children of the Manus continued the progeny, and it expanded like that. This is how it happened in the seven Manvantaraas.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 45:

***Yasmaat vishtam idam vishvam tasya shaktyaa mahaatmanah |
Tasmaat sa prochyate vishnuh visheh dhaatoh praveshanaat ||***

This entire universe is pervaded by the shakti of that Supreme Paramaatman, Supreme Brahman. That is why He is called Vishnu. Visha is the dhaatu. Because of this, He is Vishnu, all pervading; has entered into everything as antaraatman, Inner Self.

Visha pravesane.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 46:

***Sarve cha devaah manavah samastaah saptarshayo ye manu soonavah cha |
Indrashcha yo ayam tridasheshabhooto vishnoh asheshaah tu vibhootayah taah
||***

Paraasharar concludes this chapter by telling that all are Vishnu's vibhootis. Vibhooti also means shareera. Everything is present as His shareera, supported by Him, controlled by Him, and exists for Him. All the Devataas, Manus, all the Saptarshis, all the children of the Manus, and Indra also, who is the king of all

the *devataas*, all are *vibhootis* of *Mahaavishnu* only. They are all His *amsha*, or *shareera*.

Sri Engal Aalwaan's Commentary:
Vishnutvam vivrunoti - sarve cheti |

He narrated all the *Manvantaraas* also to say the *Vishnu Paaramya*, which is told in *Vishnu Puraana*. *Vishnu* is *antaryaami* of everything, is all pervading. All these are established in this *Puraana* everywhere. And all the *Manvantaraas* also narrated to finally conclude that everything is *Vishnu's vibhooti* only.

This concludes the First Chapter of *Amsa* 3.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Prathamam Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Prathamam Adhyaayah* ||

// Atha Dviteeyo Adhyaayah //

Future Manvantaraas, Brahmaatmakatva

Now the Second Chapter.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 1:

Maitreyah -

Proktaani etaani bhavataa sapta manvantaraani vai |

Bhavishyaani api viprarshe mamaakhyaatum tvam arhasi //

Maitreya asks Paraasharar - You are a Rishi, you see everything, what happened in the seven Manvantaraas and what is going to come also. Please tell me what is going to come from now in future, in the future Manvantaraas. Please do tell me what are the Manvantaraas which are going to come in the future.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 2:

Sri Paraasharah -

Sooryasya patnee samjnyaa abhoot tanayaa vishvakarmanah |

Manuh yamo yamee cha eva tat apatyaani vai mune //

Sri Paraasharar - Soorya's wife was Samjnyaa, she was the daughter of Vishvakarma. Other children were Manu, Yama, Yami.

Sri Engal Aalwaan's Commentary:

Sooryasya iti | Ashtama manoh prasangaat yamaadeenaam janma itihaasah |

Manu, Yama and Yami were the children of Soorya with Samjnyaa.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 3:

Asahantee tu saa bhartuh tejah cchaayaam yuyoja vai |

Bhartuh shushrooshane aranyam svayam cha tapase yayou //

Samjnyaa was not able to tolerate the intensity of Soorya's tejas, the brilliance of Soorya. She created a replica of herself called Cchaayaa, and put her in the service of her husband. She herself went to do tapas in the forest.

Sri Engal Aalwaan's Commentary:

Asahantee iti | Cchyaam - pratikrutim, tatvat atyanta aatma sadrusheem

kaanchit striyam krutvaa, shushrooshane yuyojanyayunkta |

She created a replica of herself. Who was exactly like herself, she created a woman, she put her to take care of her husband Soorya.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 4:

Samjyeyam iti atha arkah cha cchaayaayaam aatmajah trayam |

Shanaischaram manum cha anyam tapateem cha api ajeejanat //

Sun did not notice that she was different. He thought that Cchaayaa was

only Samjnyaa. He had three children through Cchaayaa. They were Shanishchara, another Manu named Saavarnee, and Tapatee.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 5:

*Cchaayaa samjyaa dadou shaapam yamaaya kupitaa yadaa /
Tadaa anyeyam asou ghuddhih iti aaseet yama sooryayoh //*

Once Yama tried to offend her, he tried to kick her with his foot, at that time, Cchaayaa got very angry and cursed him. When she gave a shaapa, Yama, and also Soorya, knew that a mother will not curse her child - so they know that Cchaayaa was different and not Samjnyaa.

Sri Engal Aalwaan's Commentary:

*Cchaayaa iti / Cchaayaa roopaa samjnyaa sva putra pakshapaatinee kupitaaya
aatmaanam padaa jinghaasate yamaaya tava paadah patatu iti yadaa shaapam
dadou tadaa jananyaah shaapo na sambhavati iti anyeyam iti asou buddhih
aaseet /*

Cchaayaa, who was not Samjnyaa, had a bias for her own children, Shaniashchara, Manu and Tapatee, and did not like Samjnyaa, and when Yama was angry with her and tried to kick her, and gave a cruse, "Your foot fall off"; a mother cannot curse her own son, he knew, and thought that she was not his mother at all, and must be someone different.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 6:

*Tato vivasvaan aakhyaataam tayaa eva aranya samsthitaam /
Samaadhi drushtyaa dadrushe taam ashvaam tapasee sthitaam //*

Then Vivasvaan, who is the son, asked Cchaayaa about "Who are you? Tell me the truth", tells the truth that Samjnyaa is your wife, and I am replica of Samjnyaa, and that she has gone to the forest. When he heard the story from Cchaayaa, he did samaadhi, did meditation and saw that Samjnyaa was doing tapas in the forest taking the form of a female horse, mare.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 7:

*Vaaji roopa dharah so atha tasyaam devou atha ashvinou /
Janayaamaasa revantam retaso ante cha bhaaskarah //*

He also took the form of a horse, he had Ashvini Devataas through her. At the end of that retas, he had Revanta.

Sri Engal Aalwaan's Commentary:

Vaaji roopadhara iti / Retaso anta iti revantatva niruktih /

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 8:

*Aaninye cha punah samjnyaam svasthaanam bhagavaan ravih /
Tejasah shamanam cha asya vishvakarma chakaara ha //*

Bhagavaan Ravi, Sun brought back Samjnyaa to his place. Samjnyaa's father, Vishvakarma, he reduced the intensity of Sun's brilliance.

While reciting the story, incidentally *Paraasharar* is reciting the story of *Yama*, *Soorya* and others.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 9:

*Bhramam aaropya sooryam tu tasya tejavashaatanam /
Krutavaan ashtamam bhaagam sa vyashaatayat avyayam //*

Bhramaa is an equipment like a lathe, where a wheel of solid stone, and sword and other weapons are sharpened. *Vishwakarma* put Sun in a lathe like that, and reduced his *tejas*. His *tejas* was so much that it could not be reduced. He could remove only one-eighth part of his *tejas*.

Sri Engal Aalwaan's Commentary:

*Bhramam iti / Bhramah khadgaadeenaam naishityakaranam
kashanashaanachakram /*

Bhrama is the wheel which is used to sharpen weapons like sword and others.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 10:

*Yat tasmaat vaishnavam tejah shaatitam vishvakarmanaa /
Jaajvalyamaanamapatah tat bhoomou munisattama //*

That intensity which is *Vaishnava shakti*, *Vaishnava tejas* in the Sun, which is *vibhooti* of *Vishnu* only, which was cut off by *Vishvakarma*, it was glowing and fell on the earth.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 11:

*Tvashtaa eva tejasaa tena vishnoh chakram akalpayat /
Trishoolam cha eva sharvasya shibikaam dhanadasya cha //*

With that *tejas*, *Tvashtaa* created *Vishnu's chakra*, *Shiva's trishoola*, and *Kubera's Pushpaka Vimaana*,

Sri Engal Aalwaan's Commentary:

*Tvashta eva iti / Shibikaam pushpakaakhyaam * Vimaanayodhee dhanado
vyanadatpushpake sthitah, iti harivamsha ukteh / Aayudha vishesho vaa /*

In *Harivamsha Shibikaa* is told that it is a *Vimaana*, it could also be an *aayudha*.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 12:

*Shaktim guhasya devaanaam anyeshaam cha yat aayudham /
Tat sarvam tejasaa tena vishvakarmaa vyavardhayat //*

And the *shakti* of *Kaartikeya*, and the *aayudhaas* of the *devataas*. *Vishakarma* did all these things and increased the power of the weapons of the *devataas* also with this *tejas*.

Sri Engal Aalwaan's Commentary:

Shaktim iti / Vyavardhayat vyarachayat / Vyakalpayat iti cha paathah /

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 13:

Cchaaya samjnyaa suto yo asou dviteeyah kathito manuh /

Poorvajasya savarno asou saavarnih tena kathyate ||

The second Manu who was told as Cchaayaa's son, Cchaayaa who was a replica of Samjnyaa, he belonged to the same varna, class as his elder brother, the first Manu who is son of Samjnyaa; he was called as Saavarni.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 14:

***Tasya manvantaram hi etat saavarnikam atha ashtamam |
Tat shrunushva mahaabhaaga bhavishyat kathayaami te ||***

The eighth Manvantara is called as Saavarnika Manvantara. Saavarni is the son of Cchaayaa, from the Sun. O Maitreyar, do listen to me, I am going to tell you about the next Manvantara, the eighth Manvantara.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 15:

***Saavarnih tu munih yo asou maitreya bhavitaatah |
Sutapaah cha amitaabhaah cha mukhyaah cha api tathaa suraah ||***

In Saavarni Manvantara, Saavarni is the Manu, he is going to come next. For him, Sutapa, Amitaabha, Mukhya are the groups of gods who will be there.

Sri Engal Aalwaan's Commentary:

Saavarnih iti | Tathaa tasmin manou |

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 16:

***Teshaam ganaah cha devaanaam ekaiko vimshakah smrutah |
Saptarshen api vakshyaami bhavishyaan munisattama ||***

Each of them have 20 devataas in their group. I am also going to tell you who are the Saptarshis in the period of Saavarni Manu.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 17:

***Deeptimaan gaavalo raamah krupo drounih tathaa parah |
Mat putrah cha tathaa vyaasah rushyashringah cha saptamah ||***

These are going to be the seven Saptarshis, in the period of Saavarni. Deeptimaan, Gaalava, Raama, Krupa, Drona's son Ashvatthaama, my son (Paraashara's son) Vyaasa, Rushyashringa.

Sri Engal Aalwaan's Commentary:

***Deeptimaan iti | Vyaasaadeenaam brahmaaparokshye satyapi aadhikaarika
karma kshaya avadhi sthaatavyatvaat, punah saptarshitve api avirodhah, *
Yaavat adhikaaram avasthitih aadhikaarikaanaam iti nyaayaat |***

Paraashara says that his son Vyaasa is going to be the Saptarshi, in the next Manvantara. There, the Commentary says that Vyaasa and others are doing Brahmopaasane, and have achieved Paramaatman directly, with Brahma aparoksha jnyaana, they had the saakshaatkaara of Brahman; though they did like that, why did they not go to moksha? Why are they born again as Saptarshis? There is a Brahma Sutra which says "Yaavat adhikaaram avasthitih aadhikaarikaanaam", they are called adhikaaris, being sent to this world by Paramaatman for doing certain duties, for teaching dharma, by themselves practicing it,

teaching *tattvajnyaana*, *dharmaanushthaana*, establishing dharma on this earth. They have been sent on duty. They are *adhikaaris*, till their *adhikaara* gets over, till their *karmaas* get exhausted, have to be born. They are ordained to perform their duties according to their *karmaas*. They have to perform their duties till their *karmaas* get exhausted. There is no *virodha* there.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 18:

*Vishnu prasaadaat anaghah paataalaantara gocharah |
Virochanasutah teshaam balirindro bhavishyati ||*

Bali who is son of Virochana, is going to become the Indra. Bali, who got rid of all his sins by the grace of Vishnu, who lives in the Paataala.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 19:

*Viraajah cha urvareevaan cha nirmokaadyaah tathaa apare |
Saavarneh tu manoh putraah bhavishyanti nareshvaraah ||*

Saavarni is going to have children who are Viraaja, Urvareevaan, Nirmoka and others.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 20:

Navamo dakshasaavarnih bhavishyati mune manuh ||

The ninth Manu is going to be Daksha Saavarni.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 21:

*Paaraa mareechigarbhaah cha sudharmaanah cha te tridhaa |
Bhavishyanti tathaa devaa hi ekaiko dvaadasho ganah ||*

There will be three groups of devataas, each having 12 devataas in their group. Paaraas, Mareechgarbhaas, Sudharmaas. This is in the Dakshasaavarni's Manvantara.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 22:

Teshaam indro mahaaveeryo bhavishyati adbhuto dvija ||

The very powerful Indra, who is called Adbhuta, he will be the Indra during that time.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 23:

*Savano dyutimaan bhavyo vasuh medhaathithih tathaa |
Jyotishmaan saptamah satyah tatra ete cha maharshayah ||*

The seven Saptarshis who will be there during this time are Savana, Dyutimaan, Bhavya, Vasu, Medhaatithi, Jyotishmaan, Satya.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 24:

*Dhrutaketuh deeptiketuh panchahasta niraamayou |
Pruthushravaadyaah cha tathaa dakshasaavarnika aatmajaah ||*

Dakshasaavarni's children are Dhrutaketu, Deeptiketu, Panchahasta, Niraamaya, Pruthushrava and others.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 25:

*Dashamo brahmasaavarnih bhavishyati mune manuh |
Sudhaamaano vishuddhaah cha shatasamkhyaaah tathaa suraah ||*

In the tenth Manvantara, Manu is going to be Brahma Saavarni. There are going to be two groups of devataas - Sudhaamaana and Vishuddha, each having 100 devataas in their group.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 26:

*Teshaam indrah cha bhavitaa shaantirnaama mahaabalah |
Saptarshayo bhavishyanti te tadaa taan shrunushva ha ||*

There, the Indra is going to have the name Shaanti, and is going to be very powerful. I am also going to tell you who will be the Saptarshis.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 27:

*Havishmaan sukrutah satyah tapomoortih tathaa aparah |
Naabhaago apratimoujaah cha satyaketuh tathaa eva cha ||*

The Saptarshis are going to be Havishmaan, Sukruta, Satya, Tapomoorti, Naabhaaga, Apratimouja and Satyaketu.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 28:

*Sukshetrah cha uttamoujaah cha bhoorishenaadayo dasha |
Brahma saavarni putraah tu rakshishyanti vasundharaam ||*

Sukshetra, Uttamouja, Bhoorishena are going to be the children of Brahma Saavarni - he will have 10 children. They are going to protect all the worlds during that time.

Sri Engal Aalwaan's Commentary:

Sukshetra iti | Sukshetraadayo manuputraah |

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 29:

Ekaadashah cha bhavitaa dharmasaavarniko manuh ||

In the eleventh Manvantara, the Manu's name is Dharmasaavarni.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 30:

*Vihangamaah kaamagamaa nirvaanaa ruchayah tathaa |
Ganaah tu ete tadaa mukhyaa devaanaam cha bhavishyataam |
Ekaikah trimshakah teshaam ganashcha indrascha vai prushaa ||*

The devataa ganaas who will be there during Dharmasaavarni's Manvantara, are Vihangama, Kaamagama, Nirvaana, Ruchi - these are the groups of devataas. Each one has got 30 devataas in their group. Prushaa is going to be the Indra.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 31:

*Nissvarah cha agnitejaah cha vapushmaan ghrunih aarunih |
Havishmaan anaghah cha eva bhaavyaah saptarshayah tathaa ||*

In the eleventh Manvantara, the Saptarshis are going to be Nissvara, Agniteja, Vapushmaan, Ghruni, Aaruni, Havishmaan, Anagha.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 32:

*Sarvatragah sudharmaa cha devaaneekaadayah tathaa |
Bhavishyanti manoh tasya tanayaah pruthiveeshvaraah ||*

Dharmasaavarni's children are going to be Sarvatraga, Sudharma, Devaaneeka and others. Who are going to rule over the earth.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 33:

*Rudraputrah tu saavarnih bhavitaa dvaadasho manuh |
Rutudhaamaa cha tatra indro bhavitaa shrunu me suraan ||*

The twelfth Manu is called Saavarni, son of Rudra. During that period of Saavarni, Rutudhaama is the name of the Indra.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 34:

*Haritaa rohita devaah tathaa sumanaso dvija |
Sukarmaanah suraapaah cha dashakaa pancha vai ganaah ||*

Five groups of devataas are going to be there, each having 10 devataas in each group. Harita, Rohita, Sumanasa, Sukarmaana, Suraapa - are the five groups of devataas.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 35:

*Tapasvee sutapaah cha eva tapo moortih taporatih |
Tapoghrutih dyutih cha anyah saptamah tu tapodhanah |
Saptarshayah tu ime tasya putraan api nibodha me ||*

The Saptarshis during that time are Tapasvee, Sutapaa, Tapomoorti, Taporati, Tapoghruti, Tapodyuti, Tapodhana.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 36:

*Devavaan upadevah cha devashreshthaadayah tathaa |
Manoh tasya mahaaveeryaa bhavishyanti sutaa nrupaah ||*

Devavaan, Upadeva, Devashreshtha, and others, are going to be the very powerful children of this Manu, who is Saavarni, son of Rudra.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 37:

Trayodasho ruchih naama bhavishyati mune manuh ||

The thirteenth Manu is called Ruchi in the thirteenth Manvantara.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 38:

*Sutraamaanah sukarmaanah sudharmaanah tathaa amaraah |
Trayastrimshat vibhedaah te devaanaam yatra vai ganaah ||*

There are three groups of devataas during the time of the thirteenth Manvantara. Sutraamaana, Sukarmaana, Sudharmaana. Each having 33 devataas in the group.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 39:

Divaspati mahaa veeryah teshaam indro bhavishyati ||

Divaspati is going to be the Indra.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 40:

*Nirmohah sattvadarshēe cha nishprakampyo nirutsukah |
Dhrutimaan avyayah cha anyah saptamah sutapaa munih |
Saptarshayah tu ime tasya putraan api nobodha me ||*

The seven Saptarshis are Nirmoha, Sattvadarshēe, Nishprakampya, Nirutsuka, Dhrutimaan, Avyaya, Sutapa.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 41:

Chitrasena vichitraadyaa bhavishyanti maheekshitah ||

Chitrasena, Vichitra are going to be the kings during that time, ruling over the earth.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 42:

*Bhoumah chaturdashascha atra maitreya bhavitaa manuh |
Shuchih indrah suraganaah tatra pancha shrunushva taan ||*

The fourteenth Manu, the last Manvantara of the kalpa, is going to be Bhouma. Indra's name is called Shuchi. There are five groups of devataas. I will tell you about them also.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 43:

*Chaakshushaah cha pavitraah cha kanishthaa bhraajikaah tathaa |
Vaachaavruddhaah cha vai devaah saptarsheen api me shrunu ||*

There are five devataa ganaas, Chaakshushaas, Pavitraas, Kanishthaas, Bhraajikaas, Vaachaavruddhaas.

Sri Engal Aalwaan's Commentary:

Chaakshushaa iti | Chaakshushaadyaa ganassaptakaah |

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 44:

*Agnibaahuh shuchih shukro maagadho agneedhra eva cha |
Yuktah tathaa ajitah cha anyo manu putraan atah shrunu ||*

Agnibaahu, Shuchi, Shukra, Maagadha, Agneedhra, Yukta, Ajita are the Manu putraas. I will tell you about the children of these Manus.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 45:

*Oorugambheerabuddhi aadyaa manoh tasya sutaah nrupaah |
Kathitaa munishaardoola paalayishyanti ye maheem ||*

His children who are going to rule over the world are Ooru, Gambheerabuddhi, and others.

After the fourteen Manvantaraas, the kalpa ends and there will be naimittika pralaya. The three worlds get merged. Chaturmukha Brahma's one day is one kalpa, and one night is also another kalpa. He again creates, and all these things happen again. These things are going to be told next.

We are studying *Amsha 3, Chapter 2*, where *Maitreyar* asks *Paraasharar* to tell him about all the past *Manvantaraas*, and also the future *Manvantaraas*. In the future *Manvantaraas*, details of who is the *Manu*, who are the *Saptarshis*, who is the *Indra*, who are the *devataas* - *Paraasharar* tells him. He now starts to tell about how *Vedaas* were divided, and how the *pravartana* of *Vedaas* is being done, in every *Chaturyuga*.

He told about the past seven *Manvantaraas*. After telling about the seven *Manvantaraas*, which are going to come in the future, when the 14 *Manvantaraas* get concluded, that will be 1000 *Chaturyugaas*, a *kalpa*, one day of *Chaturmukha Brahma*. Each *Manvantara* is roughly about 71 *Chaturyugaas*. After having told about the 14 *manvantaraas*, he again tells about the *Vedaas*. *Sri Paraasharar* is going to tell this.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 46:

*Chaturyugaante vedaanaam jaayate kila viplavah |
Pravartayanti taanetya bhuvam saptarshayo divah ||*

At the end of every *Chaturyuga*, there will be some distortion in the *Vedaas*; some *ashuddha paatha* may come due to the *Kaliyuga*; little changes can happen as we see in the world also. At that time, *Saptarshis* come to the earth, and again do *pravartana* at the end of the *Chaturyugaas*. *Saptarshis* come from the *dyuloka* at the end of every *Chaturyuga*.

At the end of every *Chaturyuga*, there is no *pralaya*; but at the end of every *kalpa*, there is *pralaya*. At the end of every *Chaturyuga*, there is a *sandhi amsha*, and again the next *Chaturyuga* starts. At the end of the *yuga*, *Vedaas* will become *ksheena*.

Sri Engal Aalwaan's Commentary:

Chaturyugaanta iti | Chaturyugaanta ityaadinaa manvantaraadhikaari krutya uktih | Taan kaliyugaante anadhyayanaat utsanna sampradaayaan vedaan krutaarambhe bhuvi amshena avateerya pravartayanti |

Manvnataraadhikaaris, those who stay for one *Manvantara*, the *Manu*, *Indra*, *devataas*, *Saptarshis*, are there for one *Manvantara*. This changes for the next *Manvantara*; a new *Manu* comes, a new *Indra* comes, new *Saptarshis* come, and the *devataas* are also different. At the end of every *Chaturyuga*, *Vedaas* will become *ksheena*. *Saptarshis* come from *dyuloka* to the *bhooloka*, and they do *pravartana* of *Vedaas* again. At the end of the *Chaturyuga*, there are some parts of the *Vedaas* which nobody studies, and that *sampradaaya* gets lost, because nobody will be there to do *adhyayana* of that; the *Saptarshis* come to the *bhooloka* and do *pravartana* of the *Vedaas* during *Kruta yuga aarambha*.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 47:

*Krutekrute smruteh vipra pranetaa jaayate manuh |
Devaa yajnyabhujah te tu yaavat manvantaram tu tat ||*

Manu will be the creator of the *Smruti*, in every *Kruta yuga*. All the *yajnyaas*,

yaagaas, which are done, the *havis* of all those are enjoyed by the *devataas*; they will be the *yajnyabhuks*, for the entire *Manvantara*.

Sri Engal Aalwaan's Commentary:

Krutekrute iti | Manuh tu praacheenaah smruteeh svaayambhuva daksha aadikrutaah pravartayati |

Manu does not newly create. He does *pravartana* of the *praacheena smrutis* which were already done by *Svayambhu*, *Daksha* and others. This he again brings and teaches. In every *Manvantara*, the *Manu's* role is this. He does *pravartana* of the *praacheena smrutis*.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 48:

***Bhavanti ye manoh putraah yaavat manvantaram tu taih |
Tat anvayoh bhavaih cha eva taavat bhooch paripaalyate ||***

Bhooloka is being ruled over by the children of *Manu*, and also their children, their children, and so on, all those belonging to the *Manu vamsha*. Till the *Manvantara*, the *Manu's* generations will rule over the world.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 49:

***Manuh saptarshayo devaah bhoopaalaah cha manoh sutaah |
Manvantare bhavanti ete shakrashcha eva adhikaarinah ||***

In each *Manvantara*, who is responsible for each activity? They are *Manu*, *Saptarshis*, *devaas*, and the kings, who are the children of *Manu*, and also *Indra*. They are responsible for various activities during the *Manvantara*.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 50:

***Chaturdashabhih etaih tu gataih manvantarih dvija |
Sahasrayugaparyantah kalpo nisshepa uchyate ||***

When the fourteen *Manvantaraas* get completed, at that time, the *kalpa* ends. 1000 *Chaturyugaas* get completed. This is end of *kalpa*.

Sahasrayugaparyantam aharyat brahmano viduh, is told in the *Bhagavadgeeta*. 1000 *Chaturyugaas* is one day of *Brahma*, and 1000 *Chaturyugaas* is one night of *Brahma*. In 1000 *Chaturyugaas*, 14 *manvantaraas* will be there.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 51:

***Taavatpramaanaa cha nishaa tato bhavati sattama |
Brahmaroopadharah shete sheshaahaavaambosamplave ||***

Another 1000 *Chaturyugaas* is the night of *Chaturmukha Brahma*. In the *Ksheerasaagara*, on *Aadishayana*, *Paramaatman* is lying down taking the form of *Brahma*, presiding over the *shareera* of *Chaturmukha Brahma*. He is residing on *Aadishesha* during the night.

During the day, He will be *antaryaami* of *Chaturmukha Brahma*, and carries on all the activities. During the night, He will be present in His own form.

Sri Engal Aalwaan's Commentary:

Taavat pramaanaa iti | Baahya roopa dharah brahmashareeram adhishtaaya |

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 52:

Trailokyamakhamilam grastvaa bhagavaan aadikrut vibhuh |

Svamaayaa samsthito vipra sarvabhooto janaardanaah ||

Having swallowed all the three lokaas, Bhooh, Bhuvah, Suvah, the all-pervasive Lord, who is the Creator, He will be there in His own maayaa.

Sri Engal Aalwaan's Commentary:

*Trailokyam iti | Sva maayaa samsthitah * Aatma maayamayeem divyaam*

*yoganidraam samaasthitah; * Sankalpajnyaanam vaa maayaa |*

During the night, He is present in His own form. During the day, He is present as antaryaami of Chaturmukha Brahma. During the night, He swallows all the three worlds Himself, does upasamhaara, and He is lying down in His own form. He will be in apraakruta yoga nidraa. Maayaa is His sankalpajnyaana. This is also told in Nighantu.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 53:

Tatah prabuddho bhagavaan yathaa poorvam tathaa punah |

Srushtim karoti avyaya aatmaa kalpe kalpe rajo gunah ||

Then, Bhagavaan again awakens from His yoga nidraa, and again do the creation as it was earlier. Having resorted to Rajo guna, which induces action, He will do creation in every kalpa.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 54:

Manavo bhoobhujassendraa devaah saptarshayah tathaa |

Saatviko amshah sthitaro jagato dvijasattamaa ||

The adhikaaris of each Manvantara - Manu, sons of Manu who are ruling over the world, along with Indra, the devataas and Saptarshis - are all said to be the Saatvika amsha of Bhagavaan who is responsible for the sustenance of the world.

Sri Engal Aalwaan's Commentary:

Manava iti | Saatviko amshah bhagavatah saatvikah tanuh |

They are all the saatvika shareera of Paramaatman.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 55:

Chaturyuge api asou vishnuh sthiti vyaapaara lakshanah |

Yugavyavasthaam kurute yathaa maitreya tat shrunu ||

In all the four yugaas, Vishnu is the One doing sustenance, and He is responsible for the yuga vyavasthaa - what yuga comes after what yuga, what happens in each yuga. I will tell you how He does that.

Sri Engal Aalwaan's Commentary:

Chaturyuge api, na kevalam manvantare |

Not only in every *Manvantara*, but also in all the *yugaas*.

[Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 56:](#)
Krute yuge param jnyaanam kapilaadi svaroopadhruk |
Dadaati sarvabhootaatmaa sarvabhootahite ratah ||

In the *Krutayuga*, *Paramaatman* is present as *Kapila*, and those *rishis*. He bestows the supreme knowledge, taking on the form of *Kapila* and others, for the good of all beings. One who is the inner self of all beings, He bestows supreme knowledge.

[Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 57:](#)
Chakravartisvaroopena tretaayaam api sa prabhuh |
Dushtaanaam nigraham kurvan paripaati jagattrayam ||

During *Tretaayuga* also, the Supreme Lord, takes the form of the *Chakravarti* during that time, and controls the bad elements, destroys the bad elements, and rules over all the three worlds. He protects all the three worlds from the bad elements.

[Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 58:](#)
Vedamekam chaturbhedam krutvaa shaakhaa shataih vibhuh |
Karoti bahulam bhooyo vedavyaasa svaroopadhruk ||

Taking on the form of *Vedavyaasa*, He divides the *Veda* which is one, he divides into four parts - *Rig*, *Yajus*, *Saama* and *Atharva* - and each one of them having hundreds of branches. This is how *Vedaas* are said to be *Ananta*, *Ananta vai Vedaah*, says *Shruti*. There is no limit to the branches, it has got hundreds of branches.

During the *Kruta* and *Treta yugaas*, *Veda* is present as one unit only.

Bhaashyakaarar explains in *Vedaarthasangraha* how *Vedaas* are *Ananta*, though they are only four. There are *ananta shaakhaas*, branches.

[Sri Engal Aalwaan's Commentary:](#)
Vedam iti | Chaturbhedam rugaadi roopena shaakhaashataih bahulam iti anvayah |

[Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 59:](#)
Vedaamstu dvaapare vyasya kalerante punah harih |
Kalkisvaroopee durvruttaan maarge sthaapayati prabhuh ||

In the *Dvaapara yuga*, having divided the *Vedaas*, at the end of *Kaliyuga*, *Hari* takes on the form of *Kalki*, and to those who are on the wrong path, not following the *shaashtraas*, He establishes them in the right path.

[Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 60:](#)
Evam etat jagat sarvam shashvat paati karoti cha |
Hanti cha ante api anantaatmaa na asti asmaat vyatireki yat ||

In this way, this whole world, He keeps on protecting many many times,

continuously one after the other. And also, He does *pralaya*, *upasamhaara*, at the end. There is nothing which is not Him, which is other than Him.

Everything is *Brahmaatmaka*. He is *antaryaami* of everything. There is nothing which is different from Him. There is nothing which is not *Brahmaatmaka*. There is nothing *abrahammaatmaka*. There is nothing which is separate from Him, which is different from Him. Everything is *Vishnumaya*, *Bhagavadaatmaka*.

[Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 61:](#)

***Bhootam bhavyam bhavishyam cha sarva bhootaat mahaatmanah |
Tat atra anyatra vaa vipra sadbhaavah kathitah tava ||***

In this way, what is past, what is there now, and what is going to happen in future, how they all exist, either here or elsewhere, I have told you, in many places, many times.

[Sri Engal Aalwaan's Commentary:](#)

***Bhootam iti | Upasamharati tat atra iti | Sarva bhootaat bhagavato vyatiriktam
na asti iti esha sadbhaavo atra prakaranaantare cha kathitah |***

He concludes with this. What is *sadbhaava*, is explained in the commentary. Everything is *Bhagavaan* only, was told. This only was told, even in other *prakaranaas*. In other places, and also in this *Vishnu Puraana*, in other *prakaranaas*, I have told you many times.

[Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 62:](#)

***Manvantaraani asheshaani kathitaani mayaa tava |
Manvantaraadhipaah cha eva kim anyat kathayaami te ||***

I told you everything about all the *Manvantaraas*, and all the presiding persons, *Manu*, *Indra*, *Saptarshis*, and others, during the *Manvantara*. *Paraasharar* is getting interested in teaching more and more to *Maitreya*, and asks a question - "What else do you want to hear? What else shall I teach you?".

In this Chapter, he told about all the future *Manvantaraas*, how *Veda pravartana* is done in every *Kruta yuga*, and also about how *Bhagavaan* in all the four *yugaas*, in every *kalpa*, He protects, sustains, does *upasamhaara*. How He takes different forms and does all these, was told.

This concludes *Amsha 3*, Chapter 2.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Dviteeyo Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Dviteeyo Adhyaayah* ||

// Atha Truteeyo Adhyaayah //

Names of the Vyasas, Greatness of Pranava

Now, the Chapter 3.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 1:

Maitreyah -

***Jnyaatam etat mayaa tattvo yathaa sarvam idam jagat |
Vishnuh vishnou vishnutah cha na param vidyate tatah //***

Maitreyar - Now, from you, your good self, I have realized that the whole world is *Vishnu* only; everything is established in *Vishnu*, and the whole world is created or emanating from *Vishnu* only. There is nobody who is superior to Him. I have understood all these things.

He is creator. He does *upasamhaara*, goes and merges into Him. He is *antaryaami* and is responsible for the sustenance.

Sri Engal Aalwaan's Commentary:

***Jnyaatam iti | Jagat vishnuh iti tat aatmakatvam uktam, vishnou iti laya-
sthityoh sthaanatvam, vishnutah iti kaaranatvam |***

Everything is *Vishnvaatmaka*, *Bhagavadaatmaka*. This is told in *saamaanaadhikaranya* through *shareera shareeri bhaava*. He is the *aatman* of everything. Everything is His *shareera*. Everything is established in Him means that He is responsible for the sustenance, and also *laya*, dissolution; He is the place where everything goes and merges. He is the creator, of this world.

Paraasharar has given an introduction in the previous *adhyaaya*, about how *Vedavyaasa* has divided the *Vedaas* into four. Now, *Maitreyar* gets interested in that particular aspect, to know more about it.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 2:

***Etat tu shrotum icchaami vyastaa vedaa mahaatmanaa |
Vedavyaasa svaroopena yathaa tena yuge yuge //***

After telling about *Kruta yuga* and *Treta yuga*, you said that in *Dvaapara yuga*, he divides the *Veda* into four, and hundreds of branches, taking on the form of *Veda vyaasa*. I want to know how he does the division of *Vedaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 3:

***Yasmin yasmin yuge vyaaso yo ya aaseet mahaamune |
Tam tam aachakshva bhagavan shaakhaabhedaam cha me vada //***

Which are the *yugaas*, and which are the *Vyaasaas* who are present there? Please do tell me about all the *Vyaasaas* who were there in the various *yugaas*, and also

the various *shaakhaas* how they were divided.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 4:

Sri Paraasharah -

Vedadrumsya maitreya shaakhaabhedaah sahasrashah |

Na shakya vistaraat vaktum sankshepena shrunushva tam ||

Sri Paraasharah - There are thousands of branches in the huge tree of *Veda*. I cannot tell you in detail about everything. I will tell you briefly. Do listen to that.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 5:

Dvaapare dvaapare vishnuh vyaasaroopee mahaamune |

Vedamekam subahudhaa kurute jagato hitah ||

O Mahaamuni Maitreya. Every *Dvaapara yuga*, *Vishnu* takes on the form of *Vyaasa*. *Veda*, which is present as one single unit (during *Krutayuga* and *Tretayuga*), he divides into four *Vedaas*, and multiple branches. Because of the good of the whole world.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 6:

Veeryam tejo balam cha alpam manushyaanaam avekshya cha |

Hitaaya sarvabhootaanaam vedabhedaan karoti sah ||

Why is it *hita*, it is told. Looking at the capability, the *tejas*, the *bala* - all these are very diminished and very less in *manushyaas*. Looking at that, for their good, for the good of all beings, he divides the *Vedaas* like this.

Sri Engal Aalwaan's Commentary:

Veeryam iti | Veeryam utsaahah; tejah tapoyogaadijanitah prabhaavah; balam dhaaranaashaktih |

Utsaaha will reduce for people. Performing penance, performing *yoga*, *tapas* - there is a *prabhaava* which is developed in the people which also reduces in the *Dvaapara yuga*. The capacity to remember, do *anusthaana*, also reduces. Looking at this, for the good of all beings, he divides *Vedaas* like this.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 7:

Yayaa asou kurute tanvaa vedamekam pruthak prabhuh |

Vedavyaasa abhidhaanaa tu saa cha moortih madhuhdvishah ||

Whichever form that *Madhudvish*, who destroyed *Madhu*, *Kaitabha* - whatever body He takes, is called as *Vedavyaasa*. Taking on the form known as *Vedavyaasa*, whichever *shareera* is called as *Vedavyaasa*, *Bhagavaan* takes and does division of this one *Veda*, that is nothing but the form of *Bhagavaan Madhusoodana* only.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 8:

Yasmin manvantare vyaasaah ye ye syuh taan nibodha me |

Yathaa cha bhedah shaakhaanaam vyaasena kriyate mune ||

Whichever *Manvantara*, who are all the *Vyaasaas*, I will tell you all those things. And also the *shaakhaa bhedaas*, how the division into *shaakhaas* are done by *Vyaasa*, that also I will tell you.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 9:

*Ashtaavimshati krutvo vai vedo vyasto maharshibhih |
Vaivasvate antare tasmin dvaapareshu punah punah ||*

Veda was divided by the Maharshis 28 times, in this Vaivasvata Manvantara, in the Dvaapara yuga, this has been done like this. This I will tell you again and again.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 10:

*Vedavyaasaa vyateetaa ye hi ashtaavimshati sattama |
Chaurdhaa yaih kruto vedo dvaapareshu punah punah ||*

In the Dvaapara yuga, towards the end, they do this. 28 Vedavyaasaas are all past. In Dvaapara yuga, again and again how they did into the four divisions, I will tell you that.

Sri Engal Aalwaan's Commentary:

Vedavyaasaa iti | Vyateetaah nivrutta adhikaaraah | Ashtaavimshati iti aarshah sulopah |

One chetana becomes Vedavyaasa, Bhagavaan will be the antaryaami and does the acts through them, they have this adhikaara. Once their adhikaara ends, another person will come.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 11:

*Dvaapare prathame vyastah svayam vedah svayambhuvaa |
Dviteeye dvaapare cha eva vedavyaasah prajaapatih ||*

In the very first Dvaapara yuga, the Veda was divided by none other than Chaturmukha Brahma himself. In the second Dvaapara yuga, Prajaapati became the Vedavyaasa.

Sri Engal Aalwaan's Commentary:

*Dvaapare iti | Dviteeyo manuh vyaasah * Brahmaa manum uvaacha idam vedaan vyasya prajaapate, iti vaayu ukteh |*

Second Manu becomes the Vyaasa, it says. Prajaapati is the Manu. Brahma says this to Manu. This is told in Vaayu Puraana.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 12:

*Truteeye choshanaa vyaasah chaturthe cha bruhaspatih |
Savitaa panchame vyaasah shashthe mrutyuh samah prabhuh ||*

In the third Dvaapara, Ushanas becomes the Vyaasa. In the fourth one, Bruhaspati becomes the Vyaasa. In the fifth one, Savitru devataa becomes the Vyaasa. In the sixth one, Mrutyu becomes the Vyaasa.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 13:

*Saptame cha tathaa eva indro vasishthah cha ashtame smrutah |
Saarasvatah cha navame tridhaamaa dashame smrutah ||*

In the seventh Dvaapara, Indra becomes the Veda Vyaasa. Vasishtha becomes the

eighth Veda Vyaasa. The ninth Vedavyaasa is Saarasvata. The tenth one is Tridhaamaa.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 14:

*Ekaadasho tu trishikho bharadvaajah tatah parah |
Trayodasho cha antariksho varnee cha api chaturdashe ||*

Trishikha is the eleventh Veda Vyaasa. Bharadvaaja is the twelfth one. The thirteenth is Antariksha. Varnee is the fourteenth Veda Vyaasa.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 15:

*Trayyaarunah panchadashe shodashe tu dhananjayah |
Rutunjayah saptadashe tat oordhvam cha jayah smrutah ||*

The fifteenth Veda Vyaasa is Triyaaruna. Sixteenth is Dhananjaya. Seventeenth is Rutunjaya. Eighteenth is Jaya.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 16:

*Tato vyaaso bharadvaajo bharadvaajaah cha goutamah |
Goutamaat uttaro vyaaso haryaatmaa yo abhidheeyate ||*

After that, Bharadvaaja becomes the Vyaasa, and after Bharadvaaja, Goutama becomes the Vyaasa. After Goutama, Uttara becomes the Vyaasa; he is also called as Haryaatmaa in other Puraanaas.

Sri Engal Aalwaan's Commentary:

*Tata iti | Uttamaadavatushkasya puraanaantara prasiddhaani hari aatmaa aadi
naamaantaraani |*

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 17:

*Atha haryaatmano ante cha smruto vaajashravaa munih |
Somashushkaayanah tasmaat trunabindhuh iti smrutah ||*

After Haryaatmaa, Vaajashrava becomes the Vedavyaasa. After that, Trunabindu is the Vyaasa, who belongs to Somashushkaayana vamsha.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 18:

*Ruksho abhoot bhaargavah tasmaat vaalmeekih yo abhidheeyate |
Tasmaat asmat pitaa shaktih vyaasah tasmaat aham mune ||*

After that, Ruksha, who is of Bhrugu vamsha, becomes the Veda Vyaasa; he is also known as Vaalmeeki. After Ruksha, Paraasharar says that his father Shakti is the Vyaasa, and after that, I am the Vedavyaasa.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 19:

*Jaatukarno abhavat mattah krushnadvaipaayanah tatah |
Ashtaavimshatih iti ete vedavyaasah prakeertitah ||*

After that, Krishnadvaipaayana is the Vedavyaasa. Thus, I have told you about 28 Vedavyaasaas.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 20:

Eko vedah chaturdhaa tu taih kruto dvaaparaadishu ||

At the end of the Dvaapara yugaas, this Veda vibhajana is done.

Sri Engal Aalwaan's Commentary:

*Eka iti | Dvaaparaadishu - dvaaparah aadih eshaam taani dvaaparaadeeni teshu, dvaapara sandhi amsheshu iti arthah; dvaapara ante vedavibhaagaprasiddheh | * Dvaapare tu paraavrutte manoh svaayambhuve antare | Brahmaa manum uvaacha idam vedaan vyasya prajaapate * iti vaayu ukteh, shantanu samakaale dvaipaayana utpatti prasiddheh cha |*

During the gap between Treta and Dvaapara, is Dvaapara sandhi. At the end of Dvaapara only was the Veda vibhaaga done. There are other pramaanaas given to say that at the end of the Dvaapara only, is the Veda vibhaaga done.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 21:

*Bhavishye dvaapare cha api drounih vyaaso bhavishyati |
Vyateete mama putre asmin krushnadvaipaayane mune ||*

In the future Dvaapara, Drona's son Ashvatthaama becomes the Vedavyaasa. After my son Krishnadvaipaayana, Ashvatthaama becomes the Vyaasa.

Now comes the introduction for what Paraasharar is going to teach next.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 22:

*Dhruvam ekaaksharam brahma omityeva vyavasthitam |
Bruhatvaat brahmanatvaat cha tat brahmaa iti abhidheeyate ||*

Ekaakshara, the pranava, is aninaashi.

Sri Engal Aalwaan's Commentary:

*Atha veda vibhaagaan vakshyan prathamam paratattva praapti upaayatayaa upaasyam iti darshayitum pravanaatmakam shabdabrahma pranamiti dhruvamiti dvayena | Dhruvam iti | Dhruvam avinaashi, om iti eva vyavasthitam veda vibhaage api avibhaktam avikrutam cha, yat pranavaakhyam eka aksharam brahma tat bruhatva-bruhmanatvaabhyaam brahmaa iti abhidheeyate, * yasmaat ucchaaryamaana eva bruhati brahmayati tasmaat uchyaate param brahma * iti shruteh |*

After having told about the 28 Vedavyaasaas, who come in every Dvaaparayuga, and divide the Vedaas into four, with each one having thousands of shaakhaas, in order to describe the Veda vibhaaga; in order to attain the Paratattva, Supreme Reality, what has to be meditated upon as the means, object of meditation, in order to attain the Supreme Reality, he does namaskaara to Shabda-brahma which is Pranava, with these two shlokaas. Paraasharar extols the importance and greatness of Pranava, which is said to be the beginning of the Vedaas, the prakruti, that will be told now. "Yat vedaadou svarah proktah vedaante cha prakeertitah, tasya prakruti leenasya yah parah sa maheshvarah", the greatness of that pranava is being extolled here. Though the Vedaas, which were present as one unit, were divided into four, the pranava is avibhakta, not divided. Pranava is present only as one akshara, and is unchanged. It is called pranava, is said to be one akshara, and is also said to be Brahma. Why is Pranava told as Brahma, is

because it itself is very vast, and also makes something else as vast. By doing the *ucchaarane* of *Pranava* itself, it makes one great, and also it expands, and makes one big.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 23:

*Pranava avasthitam nityam bhooh bhuvah svah iti eeryate /
Rug yajuh saama atharvano yat tasmai brahmane namah //*

It is said that the three *vyaahrutis*, *Bhooh*, *Baahyahuvah*, *Suvah*, are created, and are eternally established in *Pranava*. The *Rigveda*, *Yajurveda*, *Saamaveda*, *Atharvaveda*, are all established in this only. I pay obeisance to that *pranavaatmaka shabdabrahma*.

Bhooh, *Bhuvah*, *Suvah* are said to be *vyaahrutis*. Just by pronouncing them, the three worlds were created by *Brahma*, it is said. All these three - *Bhooh*, *Bhuvah*, *Suvah* are established in *Pranava*.

Sri Engal Aalwaan's Commentary:

*Bruhatva brahmanatve upapaadayati pranava avasthitam iti / Vyaahruti trayam
ruk aadi chatushtayam cha pranava avasthitam eeryata iti yaavat, tasmaat
shabda aatmane tasmai brahmane nama iti anvayah / Pranavasya kaarana
avasthaayaam antargata vyaahruti aadikatvena bruhatvam / Kaarya
avasthaayaam vyaahruti veda roopena parinaamaat brahmanatvam iti bhaavah
/*

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 24:

*Jagatah pralaya utpattiyoh yat tat kaarana samjnytam /
Mahatah paramam guhyam tasmai subrahmane namah //*

From the *akaara*, *Rigveda* is created; from *ukaara*, *Yajurveda* is created; from *makaara*, *Saamaveda* is created. This is why everything is established in *Pranava*. *Akaara* is said to be *prakruti* of that, and that which is denoted by that *akaara* is *Paramaatman*. *Akaara* is *vaachaka*, *vaachya* is *Paramaatman*. The *pralaya*, *utpatti* of this world, that which is said to be cause of this creation, and dissolution of all these worlds, we pay obeisance to that *Pranava*.

Because of the sacred position given to *Pranava*, it is the cause of all the worlds. *Shabda brahma* is thought of as *Pradhaana* itself, *jagat kaarana*. One has to meditate on this as the cause of *jagat*, and also *laya sthaana*, *pradhaana* which is beyond *mahat*, more subtle than *mahat*, is this *pranava*. One should meditate thus.

Sri Engal Aalwaan's Commentary:

*Atha pranavam kaaranatayaa pradhaana taadaatmyena stuvan pranamati -
jagatah ityaadinaa bahudhaatmakam iti antena jagata iti / Pralaya utpattiyoh
iti / Pradhaanaat hi jagat utpattih, tasmin layah, tasmaat tayoh tat kaaranam /*

Because *Pranava* is said to be the *kaarana*, from *Pranava* only, everything is emanating, is told. *Pranava* is the *prakruti* for all the *Vedaas*. It is praised here as

being one with *Pradhaana* itself, the *Moola prakruti*. All these worlds are *praakruta* only, created from *prakruti*, *sattva*, *rajas*, *tamas*. From the *vikaara* of *prakruti* only, all these worlds are created. The three *lokaas*, *Bhooh*, *Bhuvah*, *Suvah* are created by the *vyahrutis*, which are all embedded in the *Pranava*. *Pranava* is said to be equal to, same as *Pradhaana*; and that is how it is praised. *Pranava* is said to be the cause. *Jagat* is created from *Pradhaana*, is *vikaara* of that. *Moola prakruti* becomes *mahat*, then *ahamkaara*, *tanmaatras*, *panchabhootas*, etc. During *pralaya*, this happens in the reverse order. Each *kaarya* goes and merges in the *kaarana*. All the *pancha bhootas* merge into *tanmaatras*, *tanmaatras* merge into *ahamkaara*, that merges into *mahat*, then *mahat* merges into *pradhaana*. This is also told in the *Upanishads*. Because the worlds are created from *vyahrutis*, *pranava* is told in *taadaatmya* with *pradhaana* only. So, it is told to be cause of all the worlds explained here.

[Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 25:](#)

[Agaadha apaaram akshayyam jagat sammohanaalayam / Svaprakaasha pravruttibhyaam purushaartha prayojanam / /](#)

These are all the praises for *Pranava* itself. It is very vast, endless. Characteristics of *pradhaana* are superimposed on *pranava* here. It has *sattva*, *rajas* and *tamogunaas*. *Tamas* creates *moha*. *Sattva* creates *jnyaana*. *Rajas* is responsible for *pravruttis*, activities, *kaaryas*. *Karma* is the effect of *rajas*. *Jnyaana* is the effect of *sattva*. *Moha* is due to *tamas*. Various *purushaarthaas* can be attained by these.

It is very vast, does not undergo any change, *avikaari*; it leads to *purushaartha*.

[Sri Engal Aalwaan's Commentary:](#)

[Agaadha apaaram iti / Jagat sammohanaalayam paapinaam sammohana tamoguna aalayam / Sva prakaasha pravruttibhyaam sattva-rajah kaaryaabhyaam jnyaana karmaabhyaam purushaarthasya saadhanam /](#)

Everything is from *Pranava*. It is the cause of the whole world. Some more *shlokaas* are going to explain the greatness of *Pranava*, making it identical with *pradhaana*, and giving it the characteristics of *pradhaana*. We will see them next.

Pradhaana has three *gunaas* - *sattva*, *rajas*, *tamas*. The quality of *tamas* causes *moha*, illusion, and wrong knowledge. *Rajas* leads to action; one can do the *vaisika karmaas* and attain the *chatur-vidha purushaarthaas*. *Sattva guna* leads to *jnyaana* and one can even attain *moksha*, by increasing the *sattva guna*. The effects of *sattva* and *rajas* are *jnyaana* and *karma*. It leads to all the *purushaarthaas* and is a means for that. By doing *pranavopaasane*, all this can be done.

We are studying *Amsha 3*, Chapter 3, where *Paraasharar* is telling about the 28 *Vedavyaasaas*, who came and divided the *Vedaas*, every time during the end of the *Dvaapara yuga*. And *Bhagavaan* Himself takes the form of *Veda Vyaasa* and does the *Veda vibhajane*, so that people can actually do *adhyayana*, as their power and *jnyaana* had reduced. After that, *Paraasharar* is praising the greatness of *Pranava*, and this is what we are studying.

Pranava is said to be the *prakruti* of all the *Vedaas*. Which is said to encapsulate all the four *Vedaas*, and everything.

This is praised in the *Upanishads*, *Taittiriya Upanishad*, *Om iti brahma*, *Om iti idagam sarvam*, and whatever *mantraas* are started, are started with *Pranava*. All the *ritwiks*, whatever *mantraas* they say, they always start with *Pranava* only. The greatness of *Pranava* is told. It is said to be *Paramaatma vaachaka*. *Patanjali* says in the *Yoga Shaastras* - "*Tasya vaachakah pranavah*". *Pranavopaasane* is told in the *Upanishads*.

Pranava is praised here, and equated with *pradhaana* itself. It houses all the worlds and encapsulates everything. Just like *pradhaana* which gets modified by the *sankalpa* of *Paramaatman*, being the *antaryaami*. *Pranava* is said to be like that. It is praised as though it is the cause of all the worlds.

[Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 26:](#)

*Saamkhyaa jnyaanavataam nishthaa gatih shama dama aatmanaam |
Yat tat avyaktam amrutam pravruttih brahma shaashvatam ||*

Saamkhya jnyaana is the knowledge of *prakruti*. In *Saankhya darshana*, it is said that *prakruti* and *purusha viveka* are important. For those who want to attain the *saamkhya jnyaana*, this is the *pratishthaa*.

Doing *upaasanaa* of *pranava* only, *yogis* who meditate upon the *pranava*, they can attain *shama*, *dama*, and all the *gunaas* through this. In the *Upanishads*, it is extolled as *avyakta*, *akshara* and all these *shabdaas*. It is eternal.

Avyakta is unmanifest, very subtle, one cannot see it.

[Sri Engal Aalwaan's Commentary:](#)

Saamkhyaa iti | Nishthaa - pratishthaa | Purusha viveka upaayatayaa shama-damaatmanaam yoginaam gatih - shama aadi praapti upaayah |

This is the means for attaining *shama*, *dama*, and other *aatma gunaas* for those *yogis*.

[Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 27:](#)

*Pradhaanam aatmayonih cha guhaasamstham cha shabdyate |
Avibhaagam tathaa shukram akshayam bahudhaatmakam ||*

Pranava is the cause of *Paramaatman* Himself. In the *Upanishads*, it is told as *avyakta*, *akshara* and these *shabdaas*. It is extolled in the *Upanishads*. It is partless, and pure. It shows itself as several effects of *prakruti*.

Sri Engal Aalwaan's Commentary:

Pradhaanam iti | Aatmano yonih aatmaa paramaatmaa; tasya yonih upanishatsu avyaktaadi akshara antaih shabdaih yat bahudhaatmakam - bahuvedham shabdyate tasmai pradhaana aatmane shabdabrahmane namah | Kaarya dashaayaam mahat aadi roopena vaa bahudhaatmakam | Uktaih gunaih poojitatvaat sushabda prayogah |

Aatmayoni is told as aatmano yonih. It is told as the cause of Paramaatman. Pranava is the vaachaka and vaachya is Paramaatman. Doing meditation on pranava, one can attain Paramaatman. If we have to know the vaachya, it is through pranava. This way, it is the cause of Paramaatman Himself. It is extolled in the Upanishads in many ways, as avyakta, akshara. That shabda brahma which is the pradhaana aatmaa, which is the cause, equal to pradhaana. In the state of effect, mahat, ahamkaara, tanmaatras, panchabhootas, it exists in many forms, and is bahudaatmaka. In the poojyaa artha, it is told as subrahmane namah, the 'su' shabda is used for poojitatva.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 28:

*Paramabrahmane tasmai nityam eva namo namah |
Yat roopam vaasudevasya paramaatmasvaroopinah ||*

Pranava is extolled as Bhagavat svarooopa itself. Pranava is the svarooopa of the Supreme Vaasudeva. I bow down to that Pranava, it is Bhagavat roopa itself.

Sri Engal Aalwaan's Commentary:

*Atha pranavam bhagavat roopatvena stuvan pranamati - parama brahmana iti |
Parama brahmatvam cha vaasudeva roopatvaat |*

Pranava represents the Paramaatman Himself. It is also vaachaka for Paramaatman.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 29:

*Etat brahma tridhaa bhedam abhedam api sa prabhuh |
Sarva bhooteshu abhedo asou bhidyate bhinna buddhibhih ||*

This shabda brahma which is pranava, has three parts - akaara, ukaara and makaara; it has these three avayavaas. It remains as one avayavi also, as a whole. Pranava itself is one, and can also be divided into akaara, ukaara, makaara. Pranava only is Lord Vaasudeva; one Vaasudeva who is the Lord is present in all beings. He is the one antaryaami in all the beings. There is no bheda in the visheshya. The visheshanaas are many - chetanaas and achetanaas. We see as so many forms - deva, manushya, pakshi, sareesrupa; in that way, He is many also. The prakaraas are many, but the prakari is One only. Pranava is said to be the svarooopa of Paramaatman.

Sri Engal Aalwaan's Commentary:

Etat iti | Akaara aadi avayava roopena tridhaa bhinnam, avayavi roopena cha abhinnam etat - pranava roopam brahma, sa prabhuh - vaasudevah, tat roopatvaat tat vaachakatvaat cha | Sa cha sarva bhooteshu aatmatayaa

avasthito api abhedah - ekah, prabhutvaat akalushah cha, sva adhishtithaabhih bhinnaabhih moortibhih eva bhidyate /

Pranava has got three parts - *akaaraa*, *ukaara* and *makaara*. It is one as *avayavi*. This is the *pranava roopa brahma*. It represents *Paramaatman*, *Vaasudeva* only, and is also the *vaachaka* for *Paramaatman*. He is present as the inner self of all the beings. He is one only. Because He is the Master, the Lord, He is untainted by the defects of any of these, though He is present as the Inner Self. He is said to be many because of the various forms that we see. All of them are presided over by Him as the Inner Self. This way, He is said to be many. *Sarvam khalvidam brahma*.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 30:

Sa rungmayah saamamayah sarvaatmaa sa yajurmayah /

Rug yajuh saama saara aatmaa sa eva aatmaa shareerinaam //

He is only present as *Rig Veda svarooopa*, He is *Rig Veda svarooopi*, *Saama Veda svarooopi*, *Yajur Veda svarooopi* also. He is only the *purushaartha* of all these, whatever *karmaas* and others are prescribed in all these *Vedaas*; He is the bestower of the fruits. He is only worshipped by all these *karmaas*. He is only the *aaraadhya* and *phalaprada*. He is the *purushaartha svarooopa* also. He is only the *aatma* of *shareeris* also, *shareeri* means *jeevaatman* here. He only is the Inner Self of the *jeevaatmans* also.

Sri Engal Aalwaan's Commentary:

Atah sarva aatmatvaat sa eva ruk aadi moortih iti aaha - sa rungmayah iti / Saarah - Ruk aadi pratipaadyah chaturvidhah purushaarthah, tat aatmaa / Shareeraanaam kshetrajnyaanaam /

Because He is the *aatma* of everything, He is only present as *Rig Veda* and all the *Vedaas*. The four types of *purushaarthaas*, various *karmaas* which are prescribed to attain those *purushaarthaas*, He is only the *purushaartha*. He is the Inner Controller of all that, and is the Lord. He is worshipped by all the *karmaas*, and bestower of all the *purushaarthaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 31:

Sa bhidyate vedamayah svavedam karoti vedaih bahubhih sashaakham /

Shaakhaa pranetaa sa samasta shaakhaa jnyaanasvarooopo bhagavaan anantah //

Initially, He only was present as one *Veda*; after that, He was present as four *Vedaas* - *Rig*, *Yajus*, *Saama*, *Atharva*. In each *Veda*, He creates many branches. He is only present as *Veda Vyaasa* in every *Dvaapara Yuga*. He divided the *Vedaas*, was told. He only is present as all the *shaakhaas*. That is why the *Vedaas* are said to be *ananta*. He is *jnyaana svarooopa* and is known as *ananta*.

Sri Engal Aalwaan's Commentary:

Bhagavatah sarvaatmatvam nigamayati - sa bhidyata iti / Sah - avyasta vedamayah san rug vedaadi aatmanaa bhidyate / Sa eva shaakhaa pranetru bhoota vyaasa aadih bhootvaa vedam sashaakham bahubhih avaantara shaakhaabhedaih bhinnam cha karoti / Samasta shaakhaah cha sa eva /

What is concluded in this *shloka* is that *Bhagavaan's sarvaatmakatva* is concluded. *Vedaas* which were undivided, and present as one unit; He is present in several forms, *Rig, Yajus, Saama, Atharva Veda*. He only is present as *Veda Vyaasa*, and all the others who form these *shaakhaas*, He is only present in all those forms. He is only the *antaraatma* of everything; the *sarvaatmakatva* of *Bhagavaan* is told. In each *Veda*, He makes it into endless, innumerable number of *shaakhaas*, branches and sub branches. He is only all the branches, *shaakhaas*.

This concludes this chapter, establishing the *sarvaatmakatva* of *Bhagavaan*, that He is only everything - the *Vedaas*, the branches, the *Vyaasaas* who created these branches, all are He only. He is *aatma* for everything. This is the *sarvaatmakatva* told.

This completes Amsha3, Chapter 3.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Truteeyo Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Sri Vishnu Puraana Vyaakhyaane Truteeye Amshe Truteeyo Adhyaayah* ||

// Atha Chaturtho Adhyaayah //

Veda Shaakhaas

Now, the Chapter 4. *Paraasharar* continues to explain in detail who did these *shaakhaas*, how *Vyaasa* appointed his *shishyaas*, made them do the *pravartana*, and their *shishyaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 1:

Sri Paraasharah -

Aadyo vedah chatuspaadah shata sahasra sammitah |

Tato dasha gunah krutsno yajnyo ayam sarvakaamadhuk //

Sri Paraasharar -

Veda which was present as one unit initially, was divided into four; and then hundreds of thousands of branches afterwards. It has *dasha guna*. It can bestow any desire of anybody. Whatever you desire, you can get from the *Vedaas*.

Sri Engal Aalwaan's Commentary:

Aadya iti | Aadyah sarga aadou chaturmukhena avibhaktah pathitah |

Chatuspaadah rugaadi roopena | Shata sahara iti ananta shaakhaa samudaaya roopah | Tatah tasmaat dasha guno yajnyah praavartata | Dashaguno

dashavidhah, sa esha yajnyah panchavidho agnihotram darsha-poornamaasou

*chaaturmaasyaani pashubandhah soma iti | Tathaa * Pancha vaa ete*

*mahaayajnyaah * iti upakramya * devayajnyah pitruyajnyo bhootayajnyo*

*manushyayajnyo brahmayajnyah * iti shrutou vaitaarnikaa gaarhyaah cha dasha*

*yajnyaah | * Dravyam deshah phalam kaalo jnyaanam karma cha kaarakam |*

Shraddhaa avasthaa krutih nishthaah traigunyaah sarva eva hi iti bhaagavata

ukta guna dashakavaan vaa, atra pakshe guna shabdo angavachanah |

During the creation, *Chaturmukha Brahma* had studied it as one single undivided unit. Then it was divided into four - *Rig*, *Yajus*, *Saama*, *Atharva*. Then, hundred thousand, not just hundred thousand, but it is *ananta*, innumerable number of branches. From the *Vedaas*, which was present as one unit, and divided into four, the *yajnya* having the ten qualities, or ten types of *yajnyaas*, were started, promulgated. *Dasha guna* means ten types, *dasha vidha*. Five kinds of *yajnyaas* are told to be the sacrificial ones - *Agnihotra*, *Darsha-poornamaasa* (done during *Amaavaasya* and *Poornimaa*), *Chaaturmaasya*, *Pashubandha* (where *pashu* is offered as *bali*), *Soma*. Similarly, there are five *mahaayajnyaas* also - *Devayajnya*, *Pitruyajnya*, *Bhootayajnya*, *Manushyayajnya*, *Brahmayajnya*. *Vaitaarnika* are the sacrificial *yajnyaas*, and *Gaarhya* are what are done in the house. Ten *yajnyaas* are told; this is also one meaning for the *dasha guna*. The *yajnyaas* of ten types are created out of these *yajnyas* only. Not only these, there are ten qualities told - for the *yajnyaas*. *Yajnya* is offering of a *dravya* for a devataa; there is a particular place where it can be done (*desh*) ; specific fruits are mentioned for each one

(phalam) ; *yajnyaas* can be done at specific times (*kaala*) only as prescribed in the *Shruti*; *jnyaana*; *karma* or activity; the *adhikaari* who performs the *yajnya*; faith; *avasthaa*. The ten qualities, *gunaas* are told in the *Bhaagavata*. *Guna* means *anga*. Various desires are fulfilled by them.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 2:

*Tato atra mat suto vyaaso ashtaavimshatame antare |
Vedamekam chatuspaadam chaturdhaa vyabhajat prabhuh ||*

Vyaasa who is my son, in the twenty-eighth *Dvaapara Yuga*, he made one *Veda* which was present as one unit, divided it into four.

Sri Engal Aalwaan's Commentary:

Tata iti | Chaturdhaa ruk aadi roopena |

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 3:

*Yathaa cha tena te vyastaa vedavyaasena dheemataa |
Vedaah tathaa samastaih taih vyastaa vayaasaih tathaa mayaa ||*

Like I had done in the twenty-sixth *Dvaapara Yuga*, in the same way, every *Vyaasa* in the *Dvaapara*, they do the same act. *Bhagavaan* Himself comes and takes that form and does that.

Sri Engal Aalwaan's Commentary:

Yathaa iti | Tathaa mayaa shadvimshe vyastaah |

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 4:

*Tata anena eva vedaanaam shaakhaa bhedaan dvijottama |
Chaturyugeshu rachitaan samasteshu avadhaaraya ||*

Krishna Dvaipaayana Vyaasa, who is none other than the *Amsha* of *Naaraayana*, in this current *Dvaapara Yuga*, in the series of *Chaturyugaas*, how the *shaakhaa bhedaas* were created, that I will tell you, please do listen to me, very carefully, O *Maitreya*.

Sri Engal Aalwaan's Commentary:

*Tata iti | Anena vartamaanena naaraayanaamshena dvaipaayanena
nidarshanabhootena samasteshu chaturyugeshu vedapaaragaih eva shaakhaa
bhedaan rachitaan avadhaaraya iti arthah |*

This is done by those who are experts in the *Vedaas*, who have mastered the *Vedaas*; how they created the various branches, for the various *Vedaas*; I am going to tell you those details now.

This is a very famous *shloka*.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 5:

*Krushnadvaipaayanam vyaasam viddhi naaraayanam prabhuh |
Ko hi anyo bhuvi maitreya mahaabaaratakrut bhavet ||*

Know *Krishna Dvaipaayana* as *saakshaat Naarayana* only. O *Maitreya*, in this world, who else can create *Mahaabhaarata* which is such a wonderful work.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 6:

*Tena vyastaa yathaa vedaah mat putrena mahaatmanaa |
Dvaapare hi atra maitreya tat me shrunu yathaatham ||*

He tells his son as *Mahaatman*. *Paraasharar* gives utmost respect to his son *Vedavyaasa*. In this *Dvaapara*, my son who is most excellent, who divided the *Vedaas* into four, I am going to tell you as he did, please do listen to me.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 7:

*Brahmanaa chotidoo vyaaso vedaan vyastum prachakrame |
Atha shishyaan sa jagraaha chaturu vedapaaragaan ||*

Being told by *Brahma*, *Vyaasa* started to divide the *Vedaas* into four.

Four *shishyaas* who were all experts in *Vedaas*, he took them. *Veda* was present as one unit, and they had all studied that *Veda*.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 8:

*Rugveda paathakam pailam jagraaha sa mahaamunih |
Vaishampaayana naamaanam yajurvedasya cha aagraheet ||*

In order to promulgate the *Rig Veda*, he took *Paila* as his shishya. For *Yajur Veda*, he took *Vaishampaayana*, as the one responsible for promulgation of the *Yajur Veda*.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 9:

*Jaiminam saamavedasya tathaa eva atharvavedavit |
Sumantuh tasya shishyo abhoot vedavyaasasya dheematah ||*

For *Saama Veda*, he took *Jaimini*, and for *Atharva Veda*, he took *Sumantu*.

Veda Vyaasa took *Paila*, *Vaishampaayana*, *Jaimini* and *Sumantu* for promulgation of the four *Vedaas*, *Rig*, *Yajus*, *Saama*, *Atharva*.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 10:

*Romaharshana naamaanam mahaabuddhim mahaamunih |
Sootam jagraaha shishyam sa itihaasa puraanayoh ||*

Romaharshana who was a *soota*, was a very brilliant person; great sage *Vyaasa* took him for *Itihaasa* and *Puraana*. In order to teach *Itihaasa* and *Puraana*, one needs to have excellent brilliance; they should teach it as it existed. Events have to be narrated as they existed. It is said that the person who is telling and person who is listening, for them, it should create horripilation, *romaanchana*. That is why he is called *Romaharshana* himself.

Sri Engal Aalwaan's Commentary:

*Romaharshana iti | * Aarsham bahavidhaakhyaanam devarshi charitaashrayam |
Itihaasa iti proktam bhavishyat bhootakarmagam |*

Itihaasa is said as *iti ha aasa*; what existed previously, in olden times. But here the meaning is that it contains everything which is going to happen in future. These are contained in *itihaasa*. It is *rishi prokta*. It is told in many ways, and it is

the *aacharanaa* of all the *Devarshis*, what all they did.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 11:

*Eka aaseet yajurvedah tam chaturdhaa vyakalpayat /
Chaaturhotram abhoot tasmin tena yajnyam atha akarot //*

Yajurveda itself was one, and he made it into four. It is called *Chaaturhotra*, and there are four *ritviks*.

Sri Engal Aalwaan's Commentary:

*Eka iti | Yajurvede hi adhvaryu kriyaa baahulyaat yajana saadhanatvaat cha yajuh praachuryaat sarvo api vedo yajuh iti uktam | * Yat shishtam tu yajurvede tena yajnyam ayunjata | Yajanaat hi yajurveda iti shaastrasya nishchayah iti vaayu ukteh | Adhvaryu udgaatru hotru brahmaakhya chaturhotru kartrukam karma chaaturhotram tat chaturdhaa krute vede aabhoot | Tena karmanaa yajnyam akarot praavartayat |*

Adhvaryu is the expert in *Yajurveda*, who is responsible for the *Yajurveda mantraas*, the performance of the *karma*. Whatever the *adhvaryu* has to do, those *mantraas* are all in the *Yajurveda*. This is the main part of the *Yaaga*. The entire *Veda* is said to be *Yajurveda* only here. *Yajurveda* only was there. This is because *Yajur mantraas* are abundant, and are the main *mantraas* for performance of the *karmaas*. *Yajanaat hi yajurvedah*. *Vaayu Puraana* says that. In the four divisions of the *Vedaas*, the various *mantraas*, which are recited by four *ritviks*, called *Adhvaryu*, *Udgaatru*, *Hotru*, *Brahma* - *Adhvaryu* is responsible for the *Yajurveda mantraas*, *Hotru* is for the *Rigveda mantraas*, *Udgaatru* is for *udgaana* - the *Saama Veda mantraas*, and *Brahma* is supposed to know all the three and also the *Atharvana Veda*. These are four, and so it is called *Chaaturhotra*. With these *karmaas*, *yajnya* was promulgated.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 12:

*Aadhvaryavam yajurbhiih tam rugbhiih houtram tathaa munih |
Oudgaatram saamabhiih chakre brahmatvam cha api atharvabhiih //*

In one unit of *Veda*, all these *mantraas* are there. *Yajurveda mantraas* are those with which the *Adhvaryu* does the performance of the *karma*, this is called *Aadhvaryava*. The *mantraas* which an *Adhvaryu* says to perform the *karma* are *Aadhvaryava*. Whatever *hotru* says is *Houtra*. The *Houtra mantraas*, *Rig mantraas* were all taken out. The *Oudgaatru mantraas* were collected together, which were having all the *Saama mantraas*. The *Houtra mantraas* were collected together, the *Rig mantraas*. *Aadhvaryava mantraas* were collected together, which are *Yajur mantraas*.

The word *api* means that initially *Vedaas* were only three. It is told as *Vedaah trayee*, *Rig*, *Yajus* and *Saama Veda*. And *Atharva Veda* was added later. *Brahma* is one who knew all the three. Or, *Brahma* is the one who also knew the *Atharva Veda*.

Sri Engal Aalwaan's Commentary:

*Etat eva prapanchayati aadhvaryam iti / Brahmatvam cha api atharvabhih iti / Atra api shabdena trayee samuccheeyate, brahmatvashabdena brahmaartvijyam purohita krutyam cha uchyate, * Namoh brahmana iti trishkrutvo brahmane namaskaroti * iti shruteh purohitasya brahma shabda vaachyatvaat / Ayam arthah, * Atha kena brahmatvam kriyata iti trayyaa vidyayaa * iti braahmanaat * yajnyam vyaakhyaasyaamasya tribhih vedaih vidheeyate * iti sootraat cha brahmakrutyam tribhih vedaih chakre / Tathaa aatharvana uktam raajnyaam shaantika poushtika aabhichaarikaadi pourohita krutyam atharvabhih chakra iti tam chaturdhaih iti uktam /*

How the Chaaturhotra is done is explained here. Here, *api* means *trayee* - Rig, Yajus and Saama. *Brahmatva* means *brahmaartvijya*, the Ritvik Brahma, whatever he does. It is generally done in *karmaas* - *Namoh Brahmane*, *Namoh astu Agnaye*, *Namah Pruthivye*, *Nama Oshadhibhyah namoh vaache...* - this is repeated three times and thus for *Brahma*, we do *namah* three times, therefore the *trayee* is told. *Braahmana* says that *Brahmatva* is done with all the three *Vedaas* - Rig, Yajus and Saama. All the three collected is the function of the *Brahma*. There is a *sootra* which says that *Brahmatva* is told with three *Vedaas*. For the sovereigns, whatever *karmaas* are told - the *shaanti karmaas*, *poushtika karmaas* and *aabhichaarika karmaas*, all of these *karmaas* are in the *Atharva Veda*, and because of this, it became four.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 13:

Tatah sa rucha uddhrutya rugvedam krutavaan munih / Yajoomshi yajurvedam saamavedam cha saamabhih / /

He collected the *mantraas* which are *Hotra mantraas*, from *Rig Veda*, the *Rung mantraas*, and that collection of *mantraas*, became *Rig Veda* itself. *Yajur mantraas* were all pulled out, and *Yajur Veda* was made. *Saama mantraas* which the *udgaataa* does the *gaana*, was taken out and *Saama Veda* was made.

Sri Engal Aalwaan's Commentary:

Chaaturvidyam prapanchayati - tatah sa iti / Tatah - vedasamudaayaat /

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 14:

Raajnyaama cha atharvavedena sarvakarmaani cha prabhuh / Kaarayaamaasa maitreya brahmatvam cha yathaasthiti / /

All the *karmaas* of the sovereigns was taken out as *Atharva Veda*. Without exceeding what is told in the *shaastraas*, the *Brahmatva* was also created with the *Atharva Veda mantraas*.

Sri Engal Aalwaan's Commentary:

Raajnyaam iti / Yathaa sthiti shaastra maryaadaa anatikramena /

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 15:

So ayam eko mahaavedataruh tena pruthak krutah / Chaturdhaa atha tato jaatam vedapaadapakaanam / /

A huge tree of *Veda*, was separated into four. The *Veda* tree got divided into four, and that into multiple branches, it became a huge neverending forest of *Vedaas*.

Sri Engal Aalwaan's Commentary:

So ayam iti | Tatah prutak krutebhyah, ananta shaakhaatvmaka veda paadapa kaananam jaatam |

The innumerable branches, the forest of *Veda* tree was created from that.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 16:

*Bibheda prathamam vipra pailo rugveda paadapam |
Indrapramitaye praadaat baashkalaaya cha samhite ||*

For *Rigveda*, he had taken *Paila* as the *shishya*, and he divided *Rigveda* further. The *Samhitaas* he gave to *Indrapramiti* and *Baashkala*, the two *shishyaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 17:

*Chaturdhaa sa bibhedaatha baashkalo api cha samhitaam |
Bodhaadibhyo dadou taah cha shishyebhyah sa mahaamunih ||*

Then, *Baashkala* who learnt the *Samhita*, he again divided into four. He gave it to *Bodhya* and others.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 18:

*Bodhyaagnimaadhakou tadvat yaajnyavalkya paraasharou |
Pratishaakhaah tu shaakhayaah tasyaah aaste jagruhuh mune ||*

These are the four *shishyaas* to whom *Baashkala* taught further - *Bodhya*, *Agnimaadhaka*, *Yaajnyavalkya* and *Paraashara*. They mastered all the *pratishaakhaas* of this *Samhita* *shaakhaa*.

Sri Engal Aalwaan's Commentary:

Bodhyaagnimaadhakou tadvat iti | Tasyaah baashkala samhitaayaah |

This is for the *Baashkala Samhita*.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 19:

*Indrapramitih ekaam tu samhitaam svasutam tatah |
Maandukeyam mahaatmaanam maitreyua adhyapayat tadaa ||*

Indrapramiti, who had also learnt the *Samhita*, taught it to his own son, *Maandukeya*, who was a great sage, *mahaatmaa*.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 20:

Tasya shishya prashishyebhyah putrashishyakramaat yayou |

From there, from student to student, student to student, and also to sons, *shishya* and *prashishya*, and so on, *Veda* was taught to many people everywhere.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 21:

*Vedamitrah tu shaakalyah samhitaam taam adheetavaan |
Chakaara samhitaah pancha shishyebhyah pradadou cha taah ||*

Vedamitra who was also called as Shaakalya, also learnt that Samhitaa - the Indrapramiti Samhitaa. He further divided it into five parts, and taught it to his students further.

Sri Engal Aalwaan's Commentary:

Veda mitrah iti | Taam indrapramiti samhitaam shaakalyah panchadhaa krutvaa mudgalaadinyah adaat |

Taught to Mudgala and others whose names will be told now.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 22:

Tasya shishyaah tu ye pancha tessaam naamaani me shrunu |

Mudgalo gomukhah cha eva vaatsyashaaleeya eva cha |

Shaishirah panchamah cha aaseet maitreya sumahaamatih ||

I am going to tell you the names of those five students, Mudgala, Gomukha, Vaatsya, Shaaleeya, Shaishira. Shaishira, the fifth one, had great wisdom.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 23:

Samhitaa tritayam chakre shaakapoornah tathaa itarah |

Niruttamakarot tadvat chaturtham munisattama ||

Shaakalya's fellow students, who were also studying with the same master, also studied the Indrapramiti samhita. The name is told as Shaakapoorna. He made it into three Samhitaas and also created Nirukta, which has the Veda shabda nirvachanaas.

Sri Engal Aalwaan's Commentary:

Samhitaa iti | Taam eva shaakalya sabrahmacharee shaakapoornah tridhaa

krutvaa krounchaadibhyo adaat | Veda shabda nirvachana roopam

niruktaakhyam vedaangam cha krutvaa niruktaakyaaya aadaat |

He creates Nirukta, which contains how to understand the derivations of the Vedic words. Nirukta is a Vedaanga.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 24:

Krouncho vaitaalikah tadvat baalakah cha mahaamunih |

Niruktah cha chaturtho abhoot vedavedaangapaaragah ||

He took four shishyaas, Krouncha, Vaitaalika, Baalaka, Nirukta. These are great sages who had mastered the Veda and Vedaangaas also. To these four shishyaas, he taught the Indrapramiti Samhitaa, and also Nirukta.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 25:

Iti etaah pratishaakhaabhyo hi anushaakhaa dvijottama |

Baashkalih cha aparaah tisrah samhitaah krutavaan dvija ||

This Samhitaa, another fellow student of Shaakalya, who is known as Baashkali, he further divided into three Samhitaas, which are anushaakhaas.

Shaakhaa, Pratishaakhaa, Anushaakhaa, like this, it started to grow, these Vedic branches. This huge tree of Veda, with innumerable number of

branches, became a huge forest.

Sri Engal Aalwaan's Commentary:

***Iti iti | Taam eva anyah shaakalya sabrahmacharee baashkalih tisra samhitaah
krutavaan | Tasya shishyaah kaalaayanyaadayah tebhyo adaat iti arthah |***

Baashkali is a *shishya*, who was also studying along with *Shaakalya* - he made it into three *Samhitaas*, and taught it to *Kaalayani*, *Gaargya* and *Kathaajava*. They further promulgated.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 26:

Iti ete bahvruchaah proktaah samhitaah yaih pravartitaah ||

Those who promulgated these *Samhitaas* and created *shaakhaas*, *pratishaakhaas*, were all called as *Bahvruchaas*.

In this way, to their sons, *shishyaas*, *prashishyaas*, the *Vedic* branches were promulgated, in innumerable ways to all the *adhikaaris*. They were all called *Bahvruchaas*.

This completes the *Amsha 3*, Chapter 4.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Chaturtho Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Chaturtho Adhyaayah* ||

// *Atha Panchamo Adhyaayah* //

Yaajnyavalkya's Story, Shukla Yajurveda

Now, Chapter 5.

Paraasharar is going to tell the story of how the *saakshaatkaara* of *Shukla Yajurveda* was done by *Yaajnyavalkya*, and also *Vaishmpaayana's* story. How the *Shukla Yajurveda* was taught by *Surya* to *Yaajnyavalkya*, which we will see next.

We are studying about how the *Vedaas* which were existing as one huge unit, were divided into four by *Vedavyaasa*. He accepted four *shishyaas*, *Paila* for *Rigveda*, *Vaishampaayana* for *Yajurveda*, *Jaimini* for *Saamaveda*, *Sumantu* for *Atharvaveda*. How the four *Vedaas* were formed was also told. Though it is told as *Veda trayee*, the three *Vedaas*, one explanation given is that three kinds of *mantraas*, *Adhvaryava*, *Houtra*, and *Udgaatru mantraas*, were all taken from one big unit of *Vedaas* separately. Those which are used by the *Adhvaryu*, for performing the *yaagaas*, those which are used by the *Hotru*, and those which are used by the *Udgaatru*, were all taken out from one single *Veda*, which existed as one unit, and were named as *Yajurveda*, *Rigveda* and *Saamaveda*. Later on, the fourth *Veda* was also formed, picking up the other *mantraas*, which are used for the various *karmaas* of kings, like *Shaantika*, *Poushtika*, *Aabhichaarika*. Though four *ritviks* are there in all *yaagaas*, *Adhvaryu*, *Hotru*, *Udgaatru*, and *Brahma*, three kinds of *mantraas* are prominently used by the three *ritviks* - these are the *Adhvaryu mantraas*, *Hotru mantraas* and *Udgaatru mantraas*. This is one explanation given for the *trayee*. *Brahma* is the one who has studied the *Atharva Veda*, and he also knows the other three *prayogaas*, he is supposed to be one of the *ritviks* for all the *yaagaas*.

How the *prachaara* and *pravartana* of *Rigveda* was done, starting with *Paila* and all the *shishyaas*, *Indrapramiti*, *Baashkala* and all others, and it grew into innumerable number of branches, through *shishyaas*, *prashishyaas*, their sons, and it started getting multiple branches. It grew into a huge tree. This was all seen in *Amsha 3*, Chapter 4.

In the current Chapter 5, *Paraasharar* continues to talk about how *Yajurveda prachaara* was done. And then the *Saamaveda* and then *Atharva Veda*. While telling the *Yajurveda shaakhaa*, there is a small story which comes, about *Yaajnyavalkya* and *Vaishampaayana* which *Sri Paraasharar* tells.

[Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 1:](#)
Sri Paraasharah -
Yajurveda taroh shaakhaah saptavimshan mahaamunih /
Vaishampaayana naama asou vyaasashishyah chakaara vai //

27 shaakhaas, branches of Yajurveda, were done by Vaishampaayana who was shishya of Vyaasa.

There are 27 main branches in Yajurveda. The tree of Yajurveda was divided into main branches. Vyaasa's shishya, Vaishampaayana, who was taken as shishya for promulgation of Yajurveda, created 27 main shaakhaas.

Sri Engal Aalwaan's Commentary:

*Yajurveda taroh iti | Saptavimshati yajushah pradhaana shaakhaah |
Brahmaanda uktah shadasheeti pakshah tat pratishaakhaa vivakshayaa | Taah
cha kaanvaadi shukla yajuh panchadashakam cha samhatya eka shatam
adhvaryu shaakhaah aapastambha uktaah syuh |*

27 shaakhaas told here are the main shaakhaas of Yajurveda. Brahmaanda Puraana tells about 86 shaakhaas. Among the 27 main shaakhaas, these are the sub-branches. Shukla Yajurveda which is going to be told now, how Yaajnyavalkya obtained the Shukla Yajurveda, that is about Kaanva and other shaakhaas, and this is 15 shaakhaas. 86 and 15 put together, 101 is said to be the Yajurveda shaakhaas. This is how Aapastambha Rishi says.

In the Brahmaanda Puraana, it is told that 86 branches are there. That means that these main branches have sub branches. Shukla Yajurveda, has Kaanva and other branches, totally 15 branches. This becomes $86 + 15 = 101$, which is said to be the count of Yajurveda shaakhaas. It has the mantraas used by the adhvaryu in any karma. Out of these, 27 are the main branches created by Vaishampaayana. Aapastambha rishi has told that there are 101 branches in the Yajurveda.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 2:

Shishyebhyah pradadou taah cha jagruhuh te api anukramaat |
He taught it to various students. They all mastered those parts.

He taught all those 27 shaakhaas to various shishyaas, and they all mastered the Samhitaas.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 3:

*Yaajnyavalkyah tu tatra abhoot brahmaraatosuto dvija |
Shishyah paramadharmajnyo guruvruttiparah sadaa ||*

Brahmaraata's son Yaajnyavalkya was one of the shishyaas of Vaishampaayana, who learnt Krishna Yajurveda from Vaishampaayana. He was very devoted to serving his master Vaishampaayana; he was a parama dharmajnya, following the dharma, and very knowledgeable.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 4:

*Rishih yo adya mahaa meroh samaaje na aagamishyati |
Tasya vai sapta raatraah tu brahmahatyaa bhavishyati ||*

At that time, there was a conference of all *rishis* which was organized, in the *Meru parvata*, and if someone does not come there, within seven days, they will get affected by *Brahmahatyaa dosha*.

Sri Engal Aalwaan's Commentary:
Rishih iti | Adya asmin dine |

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 5:
Poorvamevam muniganaih samayo yah kruto dvija |
Vaishampaayana ekah tu tam vyatikraantavaan tadaa ||

This was agreed upon by all the groups of *rishis*, earlier itself. For some reason, *Vaishampaayana* could not go to that assembly, of all the *munis*.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 6:
Svastreeyam baalakam so atha padaa sprushtam ataadayat ||

His sister's child was lying down, and accidentally, *Vaishampaayana* stepped on the child. His foot touched the child, and the child died immediately.

Because of this, he got *Brahma hatyaa dosha*, and because of this, he had to do some *vrataas*, to get rid of that *dosha*.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 7:
Shishyaan aaha cha bhooch shishyaa brahmahatyaaapaham vratam |
Charadhvam matkrute sarve na vichaaryam idam tathaa ||

He asked all the *shishyaas* to perform some *vrata*, due to which he will get rid of his *Brahma hatyaa dosha*. The *vrata* which will get rid of the *brahmahatyaa dosha*, please implement that, for my sake do all of these, and no one should question these. *Shishyaas* have to follow whatever the *aachaarya* says.

Sri Engal Aalwaan's Commentary:
Yat gurunaa kaaryam tat tasya putra shishyaadibhih api kaaryam iti bhaavena
aaha shishyaan iti |

Whatever an *aachaarya* has to do, that, the sons and *shishyaas* are also supposed to do.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 8:
Atha aaha yaajnyavalkyah tu kimebhih bhagavaan dvijaih |
Kleshitaih alpatejobhih charishye aham idam vratam ||

At that time, *Yaajnyavalkya* says, O *Aachaarya*, what is the use of having all these *shishyaas* of yours, I will do it alone. They are all very troubled, and do not have the proper capability and the *tejas* required. Why do we need all the *shishyaas*, I can do it alone and make you get rid of the *Brahmahatyaa dosha*.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 9:
Tatah kruddho guruh praaha yaajnyavalkyam mahaamunim |
Muchyataam yat tvayaa adheetam matto vipraavamaanaka ||

Then *Vaishampaayana rishi* gets very angry, and he tells the great sage *Yaajnyavalkya* - "You have insulted all the other *Brahmins*, all the other *shishyaas* of mine, and whatever you have learnt, just throw it out".

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 10:

*Nistejaso vadasyenaan yat tvam braahmana pungavaan |
Tena shishyena naartho asti mama aajnyaa bhanga kaarinaa ||*

They are all *shreshtha braahmanaas*, excellent *Brahmins*, and you are telling that they are without any power, *tejas*, capability. You have insulted them. Whatever you have learnt from me, throw it out and leave. That student who does not follow my orders, I have no use of him, I do not want him here. Whatever you have learnt from me, give it back.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 11:

*Yaajnyavalkyah tatah praaha bhaktyaa etat te mayaa uditam |
Mama api alam tvayaa adheetam yanmayaa tad idam dvija ||*

Yaajnyavalkya says - "I told you only because of the utter devotion I have in you and not to insult the other *Brahmins*. This is enough for me. I have learnt enough from you, and do not want what I have learnt from you", and he throws it out.

Sri Engal Aalwaan's Commentary:

Yaajnyavalkyah iti | Mama api tvayaa alam na artho asti iti arthah |
I don't have any more use. I don't need anything else.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 12:

*Sri Paraasharah -
Iti uktvaa rudhiraaktaani saroopaani yajoomshi sah |
Chardayitvaa dadou tasmai yayou cha sva icchayaa munih ||*

Sri Paraasharah - All the *Yajurvedaas* which he had learnt, he vomited. It was mixed with blood and other things, and it had a form. He vomited whatever he had learnt in the form of some substance mixed with blood. And he went out.

Sri Engal Aalwaan's Commentary:

Iti uktvaa iti | Iti uktvaa svaroopaaani moortaani |
It was a solid substance.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 13:

*Yajoomshi atha visrushtaani yaajnyavalkyena vai dvija |
Jagruhuh tittiraa bhootvaa taittireeyaah tu te tatah ||*

All the *Yajurveda mantraas* which were vomited by *Yaajnyavalkya*, all the other *shishyaas*, they took the form of *Tittiri* birds, and ate all the *Yajurveda mantraas* which were thrown out by him, mixed with his blood. They were all known as *Taittiriyaas*. This *shaakhaa* became known as *Taittiriya shaakhaa*.

Sri Engal Aalwaan's Commentary:

Yajoomshi iti | Yaajnyavalkya vyatirikta shishyaah charditam vipraropena

gruheetum anuchitam iti tittiree bhootaa jagruhuh /

All the *shishyaas* other than *Yaajnyavalkya*, they were all *Brahmins*, and thought that it is not right for them to consume what was mixed with blood and thrown out like that; it was not pure for them to consume like that. They took the form of *Tittiri* birds and then consumed it. Because it was the sacred *Yajurveda* *mantraas*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 14:

***Brahmahatyaa vratam cheernam gurunaa choditaih tu yaih /
Chakruh aadhvaryavam te tu charanaam munisattama ||***

After that, they adopted all the *vrataas*, *Brahmahatyaa* *vrataas*, and he got rid of all the *Brahmahatyaa* *dosha*, as ordered by their *aachaarya*, *Vaishampaayana*. They performed the *vrata* as per his order. They did all the *vrataas* with *Adhvaryu* *mantraas*.

Sri Engal Aalwaan's Commentary:

***Brahmahatyaa iti / Cheernam charitam / Adhvaryavah
yajusshaakhaadhyaayinah / Yajus shaakhaadhyaanaat adhvaryutvam /***

They put it to practice. They are called *Adhvaryus*, those who study the *Yajurveda*. They became *Adhvaryus* because of studying the *Yajurveda*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 15:

***Yaajnyavalkyo api maitreya praanaayaama paraayanah /
Tushtaava pranatah sooryam yajoomshi abhilashamstatah ||***

Yaajnyavalkya started doing *yoga*, *praanaayaama*. He wanted to again master the *Yajurveda*, he worshipped *Soorya* with *praanaayaama* and all the *yoga* practices. He prayed to *Soorya* thus.

Sri Engal Aalwaan's Commentary:

Yaajnyavalkya iti / Yajoomshi vaishampaayanaat adheetaani /

Whatever he had studied from *Vaishampaayana*, desiring that again, he does *upaasanaa* of *Soorya*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 16:

Yaajnyavalkyah -

Namassavitre dvaaraaya mukteh amitatejase /

Rug yajus saama bhootaaya trayeedhaamne cha te namah ||

Yaajnyavalkya - I pay obeisance to *Soorya*, *Savitru devataa*, one who impels the whole world, and is the path for *Moksha*. Who has got immense effulgence. He is the personification of *Rig*, *Yajus*, *Saama*. He is the form of these three *Vedaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 17:

Namo agnishoma bhootaaya jagatah kaaranaatmane /

Bhaaskaraaya param tejah soushumna ruchi bibhrate ||

Agni is the cause of heat. *Shoma* is for rains. The Sun who is nothing but *Agni* and *Shoma*, I do *namaskaara* to that Sun. He is said to be the cause of the

world. He throws away the rays which nurture all the plants and trees.

Sri Engal Aalwaan's Commentary:

*Nama iti | Agnishoma aatmatvam aatapa vrushti hetutvaat | Kaaranaatmane *
Yaabhih aadityah tapati rashmibhih * iti prakriyayaa | Soushumnam
somaposhakam amrutam |*

Because of his rays only, and because he is burning bright, all the rain and other things happen. He is the cause of heat and rain. That is why he is said to be the cause of the world.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 18:

*Kalaa kaashthaa nimeshaa aadi kaala samjyaatmane namah |
Dhyeyaaya vishnuroopaaya parama akshara roopine ||*

Because of the Sun only, all the divisions in time are established - kalaa, kaashthaa, nimeshaa, and others. I pay obeisance to the Sun. Who is the cause of all these time divisions. One who is the object of meditation. You are the form of Vishnu only. And Pranava.

Sri Engal Aalwaan's Commentary:

*Kalaa iti | Kaala samjyaatmane kaalasya sanjyaapanaaya | Kaala jnyaana
aatmana iti cha paathah | Parama aksharam pranavah, * Omiti prastutya * Etat
paramam aksharam * iti shruteh |*

He is the one who causes all the divisions in time. He is the Pranava roopi. Shruti says, starting with Om, is the Pranava. This is the Parama akshara.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 19:

*Bibharti yah suraganaan aapyaaya indum sva rashmibhih |
Svadhaa amrutena cha pitruun tasmai dhrutyaatmane namah ||*

He supports all the hosts of devataas. He pleases Chandra with all his rays. He satisfies all the pitrus, and causes them happiness.

Sri Engal Aalwaan's Commentary:

Bibharti iti | Dhrutyaatmane dhaarayitre | Truptyaatmana iti cha paathah |

He bears everyone, he is the support of everyone. He causes trupti to everyone. For devataas also, he causes trupti.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 20:

*Himaambu dharma vrushteenaam kartaa bhartaa cha yah prabhuh |
Tasmai trikaala roopaaya namah sooryaaya vedhase ||*

The cold season, the summer, rains, he is the cause of all those things. He is the Lord, the supporter and the one who causes heat, rains, cold season. He is the very form of the three times, he is the all knowing Soorya. I pay obeisance to him.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 21:

*Apahanti tamo yah cha jagato asya jagatpatih |
Sattvadhaamadharo devo naamstasmai vivasvate ||*

One who dispels all the darkness of the world. He is the Lord of the world. You have the effulgence, the *Sattva*, and is shining with brilliance. I pay obeisance to *Vivasvaan*, *Soorya*.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 22:
Satkarmayogyo na jano naivaapah shuddhikaaranam |
Yasmin anudite tasmai namo devaaya bhaasvate ||

If Sun does not rise in the morning, people cannot do their *nitya naimittika karmaas* itself. *Trikaala Sandhyaavandanaa* will not be possible. None of the *karmaas* can be performed. People will become ineligible to do all the *karmaas*. Water gets the quality of causing purity to others, and this comes from the Sun. If the Sun does not rise, all these things cannot happen. I pay obeisance to that *Soorya*.

We say water is pure, take well water and do *shuddhi* for all the objects.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 23:
Sprushto yat amshubhih lokah kriyaa yogyo abhijaayate |
Pavitra kaarana aatmaaya tasmai shuddhaatmane namah ||

Because of his rising, all his rays come and touch the whole world. Because of that only, all activity happens in this world. If there is no light, there is no activity. He is the one who causes purity in everything. That Sun, who by himself is *Shuddha aatmaa*, very pure, I pay obeisance to him.

Sri Engal Aalwaan's Commentary:
Sprushta iti | Pavitra karana aatmane iti cha paathah | Pavitra karana aatmaaya iti paathe aanandatvam aarsham |

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 24:
Namah savitre sooryaaya bhaaskaraaya vivasvate |
Aadityaaya aadibhootaaya devaadeenaam namo namah ||

I pay obeisance to *Savitru Deva*, who is the foremost among the *devaas*.

Sri Engal Aalwaan's Commentary:
Namah iti | Savitaa - prerakah | Shu prerane iti dhaatoh savitaa iti roopa nishpattih | Sooryo janakah * Sooyate raa iti niruktih | Vivasvaan - tamaso vinaashakah |

One who impels everyone. The word *Savitaa* is formed from the root *shu*. He is the one who brings wealth to everyone. Because he destroys darkness, he is called *Vivasvaan*.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 25:
Hiranmayam ratham yasya ketavo amrutavaajinah |
Vahanti bhootaanaaloka chakshusham tam namaami aham ||

He is very pleasant in effulgence, and is very beautiful to look at. That is why it is called *Hiranmaya*. That kind of a chariot he has. His horses are all of the form

of *prakrushta jnyaana*, of knowledge. They are eternal. The chariot of the Sun, who is like the eye for the whole world. I pay obeisance to him.

Sri Engal Aalwaan's Commentary:

Hiranmayam iti | Hiranmayam atihita ramaneeya tejomayam | Ketavah prajnyaa roopaah | Amrutaah nityaah |

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 26:

Sri Paraasharah -

Iti evam aadibhih tena stooyamaanasya vai ravih |

Vaajiroopadharah praaha vreeyataam iti vaanchitam ||

Sri Paraasharah - When he was being prayed to and worshipped by *Yaajnyavalkya*, he took on the form of a horse, and said that you can ask for any boon you want.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 27:

Yaajnyavalkyah tadaa praaha pranipatya divaakaram |

Yajoomshi taani me dehi yaani santi na me gurou ||

Yaajnyavalkya does *namaskaara* and then says - Teach me all the *Yajur mantras*, which even my *aachaarya Vaishampaayana* does not have.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 28:

Sri Paraasharah -

Evamukto dadou tasmai yajoomshi bhagavaan ravih |

Ayaatayaama sanjyaani yaani vetti na tadguruh ||

Sri Paraasharah - *Sooryadevataa* gave him all the *Yajur mantras*, which even *Vaishampaayana* did not have. They are called *Ayaatayaamaas* which even his *guru Vaishampaayana* did not know. They got to be known as *Shukla Yajurveda* afterwards.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 29:

Yajoomshi yaih adheetaani taani vipraih dvijottama |

Vaajinah te samaakhyaataah sooryo ashvah so abhavat yatah ||

Whoever *Brahmins* learnt these *Yajurveda mantras* later on, they were called as *Vaajinah*, *Vaajasaneyee shaakhaa*. Because he took the form of a horse and taught these, those who studied this *shaakhaa* were called *Vaajis*.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 30:

Shaakhaabhedaah tu eshaam vai dasha pancha cha vaajinaam |

Kaanva aadyaah sumahaabhaaga yaajnyavalkyaah prakeertitaah ||

There are 15 *Vaajasaneya shaakhaas*. *Kaanva*, *Maadhyandina*, etc - all were known as *Yaajnyavalkya shaakhaas*.

This is the story of *Yaajnyavalkya* and how the *Shukla Yajurveda* was obtained by him.

This completes Chapter 5.

|| Iti Sri Vishnu Puraane Truteeye Amshe Panchamo Adhyaayah ||

|| Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Panchamo Adhyaayah ||

|| Atha Shashto Adhyaayah || ***Eighteen Puraanaas, Vidyaasthaanaas***

Now, Chapter 6.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 1:

Sri Paraasharah -

Saamavedtaroh shaakhaah vyaasa shishyah sa jaiminih |
Kramena yena maitreya bibheda shrunu tam mama ||

Sri Paraasharah - O Maitreyar, I am going to tell you how Vyaasa's shishya Jaimini, who learnt Saamaveda from Vedavyaasa, how he divided them into various shaakhaas.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 2:

Sumantuh tasya putro abhoot sutvaa tasya api abhoot sutah |
Adheetavantou cha ekaikaam samhitaam tou mahaamatee ||

Jaimini had a son called Sumantu. Sumantu had a son called Sutvaa. They all studied one samhita each.

Sri Engal Aalwaan's Commentary:

Sumantuh iti | Taam jaimini samhitaam tat putra poutrou ekaikou
ayougapadyena sva sva pituh adheetavantou |

The son and grandson of Jaimini, studied from their respective fathers, not together, but one after the other. First, Jaimini's son learnt, and then Jaimini's grandson learnt.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 3:

Sahasra samhita bhedam sukarma tat sutah tatah |
Chakaara tam cha tat shishyou jagruhaate mahaamatou ||

His son Sukarma divided into 1000 samhitaas. All his students learnt those 1000 samhitaas.

Sri Engal Aalwaan's Commentary:

Sahasra iti | Evam sutvanah putrah sukarma api sva pituh adheetyaa sahasram
samhitaabhedam chakaara * putram adhyaapayaamaasa sumantum atha
jaimibhih | Sumantuh cha api sutvaanam putram adhyaapayan munih |
Sukarmaanam sutam sutvaa * iti vaayu ukteh |

Sukarma learnt the Samhita from Sutva, and created 1000 branches. In Vaayu Puraana, it is said that they did not study together, but they studied from their respective fathers. Jaimini taught it to his son Sumantu. Sumantu taught it to Sutva. Sutva taught it to Sukarma.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 4:

*Hiranyanaabhah kousalyah poushpinjih cha dvijottama |
Udechyaah saamagaah shishyaah tasya pancha shatam smrutaah ||*

Sukarma had 5000 students Hiranyanaabha, Kousalya, Poushpinji, and others. They were called as Udechya Saamagaas.

Sri Engal Aalwaan's Commentary:

*Hiranyanaabhah iti | Tasya poushpinjeh vakshyamaanaa lokaakshi aadyaah
panchashatam shishyaah udechya saamagaah smrutaah |*

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 5:

*Hiranyanaabhaat taavatyah samhita yaih dvijottamaih |
Gruheetaah te api chochyante panditaih praachasaamagaah ||*

From Hiranyanaabha, the same number of Samhitaas those who learnt, were called as Praachyasaamagaas.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 6:

*Lokaakshih koumidih cha eva kaksheevaan laangalih tathaa |
Poushpinji shishyaah tat bhedaah samhitaah bahuleekrutaah ||*

All these are Poushpinji's shishyaas, Lokaakshi, Koumudi, Kaksheevan, Laangali. They learnt and created more divisions in the Samhitaas, and it became many more.

Sri Engal Aalwaan's Commentary:

*Lokaakshih iti | Tat bhedaah poushpinji shishyabhedaah, bahuleekrutaah
khyapitaah |*

They were well established everywhere. The shishyaas of Poushpinji made the Samhitaas well established.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 7:

*Hiranyanaabhah shishyah tu chaturvimshati samhitaah |
Provaacha krutanaama asou shishyebhyah cha mahaamunih ||*

Hiranyanaabha's student, named Krutanaama, learnt 24 samhitaas, he again taught it to his students.

Sri Engal Aalwaan's Commentary:

*Hiranyanaabha iti | Krutanaamaa raajaa praachyasaamageshu anyatamah |
Krutanaama was one of the Praachyasaamagaas.*

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 8:

*Tai cha api saamavedo asou shaakhabhih bahuleekrutah |
Atharvanaam atho vakshye samhitaanaam samucchayam |
Atharvavedam sa munih sumantuh amitadyutih ||*

The Saamaveda of 24 shaakhaas was made into more shaakhaas. Like this, the Saaamveda shaakhaas spread. Now, I am going to tell you about Atharvaveda, how those samhitaas were divided, and who did the pravartana. Sumantu who is

the shishya of Vyaasa, he learnt the Atharvaveda from Vedavyaasa.

Sri Engal Aalwaan's Commentary:

Sumantuh vyaasashishyah |

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 9:

Shishyam adhyaapayaamaasa kabandham so api tam dvidhaa |

Krutvaa tu deva darshaaya tathaa pathyaaya dattavaan ||

He taught it to his student Kabandha. He again made it into 2 shaakhaas. He taught it to two students Devadarsha and Pathya.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 10:

Devadarshasya shishyaah tu medho brahmabalih tathaa |

Shoulkaayanih pippalaadah tathaa anyo dvijasattama ||

Devadarsha had these shishyaas - Medhaa, Brahmabali, Shoulkaayani and Pippalaada.

Sri Engal Aalwaan's Commentary:

Devadarsya iti | Atharvavede devadarshasamhitaah chatasro meghaadaih gruheetaah |

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 11:

Pathyasya api trayah shishyaah krutaa yaih dvija samhitaah |

Jaabaalik kumudaadih cha truteeyah shounako dvija ||

Pathya had three students - Kaabaali, Kumudaadi and Shounaka.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 12:

Shounakah tu dvidhaa krutvaa dadou ekaam tu babhrave |

Dviteeyaam samhitaam praadaat saindhavaaya cha samjynine ||

Shounaka again created two shaakhaas, and taught one to Babhru. The second samhita he taught to Saindhava.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 13:

Saindhavaat manjukeshah cha dvedhaabhinnaah tridhaa punah |

Nakshatra kalpo vedaanaam samhitaanaam tathaa eva cha ||

From Saindhava, Munjikesha learnt and divided into five divisions. They were called Nakshatrakalpa, Vedakalpa, Samhitaakalpa, ...

Sri Engal Aalwaan's Commentary:

Sandhavaat iti | Munjikesha samhitayoh shishyaa anye ashtou yayoh bhedeshu

subahoopayogaah pancha bhedaah nakshatrakalpaadyaah | Kalpashabdo

*vedaadhibhih pratyekam sambadhyate | Tathaa vaayuh - * Nakshatrakalpo*

vaitaanah samhitaanaam tathaa vidhih | Chaturtho angirasaam kalpah

shaantikalphah cha panchamah | Shreshtaah tu atharvanaam ete samhitaanaam

vikalpakaah | iti | Nakshatrakalpo jyotishaamshah | Vaitaanakalpo vedakalpo

brahmatvaadi yajnyavidhih | Samhita kalpo mantrabhaagavidhih |

Munjiksha had other eight students also, but the most widely used and most useful *samhitaas* are only five - *Nakshatrakalpa* and others. *Kalpa shabda* is also attached to the *Vedaas*. *Vaayu Puraana* says - *Nakshatrakalpa*, *Vaitaana*, *Samhita*, *Aangirasa*, *Shaantikalpa*. *Nakshatrakalpa* is telling about *Jyotisha*. *Vaitaanakalpa* is the *Vedakalpa*, this contains the *Yajnya vidhi* which is performed by one who becomes the *Ritwik Brahma*. *Samhita kalpa* has the *mantrabhaagaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 14:

***Chaturthasya aangirasah shaantikalpah cha panchamah |
Shreshthaah tu atharvanaam ete samhitaanaam vikalpakaah | |***

... *Aangirasakalpa*, *Shaantikalpa*. These five *samhitaas* are said to be very important, among the *Atharva Samhitaas*.

Sri Engal Aalwaan's Commentary:

Chaturtha iti | Aangirasah kalpo abhichaaravidhih | Shaantikalpo ashtaadasha mahaashaantyaadi vidhih |

The fourth one, *Aangirasa kalpa* has *Aabhichaarika mantras*. The fifth one, *Shaantikalpa* has 18 *Shaantis* told.

These are the five most widely used *samhitaas* of *Atharva Veda*.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 15:

***Aakhyaanaah cha upaakhyaanaah gaathaabhih kalpashuddhibhih |
Puraana samhitaam chakre puraanaartha vishaaradah | |***

Aakhyaana (story), *Upaakhyaana* (story inside story), *Krishnadvaipaayana Vyaasa* did *Puraana Samhita*, with all these, and also *Gaatha* and *Kalpashuddhi*.

Sri Engal Aalwaan's Commentary:

Aakhyaanaah iti | Aakhyaanaah bhaarataadi itihaasaih, upaakhyaanaah - tat prasaktaih rubhu-nidaagha katha aadyaih |

Aakhyaana means *Bhaarata* and the *Itihaasaas*. *Upaakhyaanaas* are the stories like *Rubhu-Nidaagha*, which we studied earlier.

*Gaathaah pitru pruthivee geetaadyaah |
Gaathaas are praises.*

Kalpashuddhih vaaraaha aadi kalpa vruttaanta nirnayah | Pitru kalpa mantra kalpa vidhih vaa |

Kalpashuddhi is about how the *Vaaraaha kalpa*, and others are decided. Or it contains *Pitru kalpaas*, *Mantra kalpaas*, etc.

Etaih saha sarga aadi pancha lakshanaam puraana samhitaam ashtaadasha puraanaanaam sankshepa roopaam vyaasah chakre |

Having all these things - *Aakhyaanaas*, *Upaakhyaanaas*, *Gaathaas*, *Kalpashuddhis*, *Vyaasa* wrote the *Puraana Samhita*, the 18 *Puraanaas* which are well known, which have the five *lakshanaas* about how a *Puraana* is qualified. *Vyaasa* did this

briefly.

*Sargashcha pratisargashcha vamsho manvantaraani cha |
Vamshaanucharitam cha iti puraanam pancha lakshanam ||
Puraana contains creation, dissolution, description of various vamshaas,
manvantaraas, the expansion of the vamshaas. That work which has all these five
things is called as a Puraana.*

*Yathaa uktam maatsye - * Puraanam sarvashastraanaam prathamam
braahmanam smrutam | Anantaram tu vaktrebhyo vedaah tasya vinirgataah ||
Puraanam ekam eva aaseet shata koti pravistaram * iti |*

It is told in Maatsya - there was only one Puraana, which had hundred crores of shlokaas. Then it was divided.

*Dharma samhitaayaam cha * Braahmameva krute cha aadyam puraanam
shrutisammitam | Ashtaadasha vidham tat cha shata koti prabhedatah |
Tasmaat tretaayuge proktam shatam ekaadasha uttaram | Puraana samhita
kartaa dvaapare vyaasa eva hi | iti |*

Evan Dharma Samhitaas says - first Braahma was made. In the Dvaapara, creator of Puraana Samhitaas was Vyaasa only - 111 is told.

*Punah maatsye cha * Tat artho atra chaturlakshaih samkshepena niveshitah |
Puraanaani dasha ashtou cha saampratam tat iha uchyate | iti |*

In Maatsya, it is told again, there were four lakh shlokaas. Now, all those things are condensed into 18 Puraanaas.

*Ayam arthah - Kruta yuge vedaat poorvam brahmanaa srushtasya shata koti
pravistarasya puraana skandhasya braahmasamjyasya punah tretaayaam
braahmaadi ashtaadasha rishibhih grantha kotyaa samkshipya braahma
paadmaadi ashtaadasha aatmanaa vibhaktasya ekaadasha adhika shata
samhitasya punah dvaaparaante tasya saaram vedavyaasah chaturlakshana
samkshipya ashtaadasha puraana samhitaam krutvaa romaharshanam sootam
adhyaapayat iti |*

This is the summary - 100 crore Puraanaas were there, which were created by Chaturmukha Brahma in Kruta Yuga. Vedavyaasa again condensed it into four lakhs. From that, they created 18 Puraana Samhitaas. They taught it to the Soota Romaharshana.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 16:

*Prakhyaato vyaasashishyo abhoot sooto vai romaharshanah |
Puraana samhitaam tasmai dadou vyaaso mahaamatih ||*

Vyaasa shishya, soota, who is Romaharshana, is well known. Vyaasa taught the Puraana Samhitaas to Romaharshana.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 17:

Sumatih cha agnivarchaah cha mitraayuh shaamsapaayanah |

Akrutavrano atha saavarnih shat shishyaah tasya cha abhavan ||

Romaharshana had six shishyaas, Sumati, Agnivarcha, Mitraayu, Shaamsapaayana, Akrutavrana, Saavarni.

Sri Engal Aalwaan's Commentary:

Sumatih iti | Sumatih ityaadi | Tasya romaharshanasya |

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 18:

Kaashyapah samhita kartaa saavarnih shaamsapaayanah |

Romaharshanikaa cha anyaa tisruunaam moolasamhita ||

Kaashyapa is of Kashyapa Gotra, one of the shishyaas of Romaharshana.

Sri Engal Aalwaan's Commentary:

*Kaashyapa iti | Kaashyapah - akrutavranah, * Kaashyapo hi akrutavrahah * iti*

vaayu ukteh | Tisruunaam kaashyapaadikrutaanaam samhitaanaam chaturthee

romaharshanaakhyaa vyaasena sankshiptaa | Romaharshanena adheetaa sva

shishyebhyah pratipaaditaa | Romaharshaninaa ugrahravasaa api

*shoubakaadibhyah khyaapitaa | Tathaa cha maatsye * Chaturlakshanam idam*

proktam vyaasena adbhutakarmanaa | Matpitre mama pitraa tu maya tubhyam

niveditam | iti | Evam tanmoolaat sarvaah puraana samhitaah kalou

*chaturvidhaah, * Sarvaah taa hi chatuspaadaah sarvaah taah cha*

arthavaadikaah | Paathaantara pruthak bhootaah vedashaakhyaa yathaa tathaa

*| iti vaayu ukteh | Kourme tu svasya svene eva chaturbhedatvam uktam, **

idam tu panchadashamam puranaam kourmam uttamam | Chaturdhaa

samsthitam punyam samhitaanaam prabhedatah | iti |

kaashyapa is Akrutavrana (as told in Vayu purana) who belongs to the Kashyapa

Gotra, and Saavarnee and Shaamsapaayana created a samhita. Kaashyapa and

others created three samhitaas,. The fourth one Vyaasa condensed it based on the

three samhitaas created by kaashyapa and other, into another one

called Romaharshanikaa. It is so called because it was studied by Romaharshana and

taught to his shishyas. Romaharshana and Ugrashravas, by both of them it was told

to Shaunaka and others. As told in Maatsya purana - 'Consisting of four lakh slokas

this was taught by Vyaasa who has achieved wonders. It was taught to my father

and my father taught it to me and I am telling you'. Thus The Puranas are divided

into four in Kali Yuga and all of them have the roots in them. They are having

different paathaas just like veda shaakhaas as told in Vayu Purana. In Kaurma

Purana, this division of kaurma purana itself is told by itself thus - 'this is the

sacred Kaurma Purana which is the 15th one. Divided into four based on the division

of samhitas'.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 19:

Chatushtayena bhedena samhitaanaam idam mune ||

The four which were created by Akrutavarna Kaashyapa, Saavarni,

Shaamsapaayana, and Romaharshanika were condensed into this, Sri Vishnu

Puraana.

Sri Engal Aalwaan's Commentary:

Chatushtayena iti | Puraana samhitaanam etena chatushtayena moolabhootena tadartham smrutvaa purusha-bheda kaala bheda anugunena mayaa idam - vaishnavam puraanam krutam iti arthah | Etat samhita chatushtayamoolatvam sarva puraanaanam saadhaaranam |

These four were the primary source of all the *Puraana Samhitaas* - what were created by *Kaashyapa*, *Saavarni*, *Shaamsapaayana* and *Romaharshanika*. Having studied the meanings of all those things, because of the reducing capability of people as time progresses, I have created this *Vishnu Puraana*. All the *Puraanaas* have these four *Samhitaas* as their source. These four *Samhitaas* are the primary source for all the 18 *Puraanaas*.

The four *Samhitaas* told here - the *moola Samhitaas*, are the primary source for all the *Ashtaadasha Puraanaas*. *Sri Paraasharar* is telling to *Maitreyar* that this *Vishnu Puraana*, the present one, is also created from the four *Samhitaas* which are the primary source.

Now the *Ashtaadasha Puraanaas* are going to be told.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 20:

Aadyam sarvapuranaanaam puraanam braahmam uchyate | Ashtaadasha puraanaani puraanajynaah prachakshate ||

The first *Puraana* of the 18 is said to be the *Braahma Puraana*. Those who are knowledgeable about the *Puraanaas*, say that there are 18 *Puraanaas*.

Sri Engal Aalwaan's Commentary:

Braahma puraanam prashamsati - aadyam iti | Aadyam moolabhootam | Puraana samkhyaama aaha - ashtaadasha iti |

Braahma Puraana is the first one. Eighteen *Puraanaas* are well known.

Braahma Puraana, *Paadma Puraana*, *Vaishnava Puraana*, *Shaiva Puraana*, *Bhaagavata Puraana*, *Naaradeeya Puraana*, *Maarkandeya*, ...

All the *Puraanaas* - there are four sections or divisions. *Vaishnava Puraana* has got six sections. It is said that the *Vishnu Puraana* has 10000 *shlokaas*, it is told as having 8000 in other place, all these are basically differences in the *Samhitaas*.

The Eighteen *Puraanaas* are listed here - *Braahma*, *Paadma*, *Vaishnava*, *Shaiva*, *Bhaagavata*, *Naaredeeya*, *Maarkandeya*, *Aagneya*, *Bhavishyat*, *Brahmavaivarta*, *Lainga*, *Vaaraaha*, *Skaanda*, *Vaamana*, *Kourma*, *Maatsya*, *Gaaruda*, *Brahmaanda*. These are the *Mahaapuraanaas* which are 18 in number.

There are some *pramaanaas* and explanations given, in a detailed commentary, which we see next.

The names of the all the *shishyaas*, the *prashishyaas*, how the *pravartana* was done for the four *Vedaas*, who are the students of which *aachaaryaas*, the *Samhitaas* they learnt, how they created new branches, as time progressed due to *kaala bheda* and *purusha bheda*, it was made easy for people to study and understand, and with these innumerable branches, *Vedaas* spread, like this, and we say "*Anantaa vai vedaah*", there are innumerable branches, and after that, how the *Puraanaas* were created, how *Vyaasa* created 18 *Puraanaas* based on the four *Samhitaas*, are told.

We are studying about *Amsha 3*, Chapter 6. After telling about how the four *Vedaas* were taught by *Vyaasa's shishyaas*, *prashishyaas*, their sons, about the *rishis* who studied under whom, about the branches which were created, the *shaakhaa bhedaas*, which *Sri Paraasharar* narrated, and about the *Puraanaas*, about how *Romaharshana* was chosen to do *pravartana* of *Puraanaas*, and *Itihaasaas*, and which were all the *Puraanaas*, which were created by *Vyaasa*, the details of those are going to be told.

We had studied the names of the *Puraanaas* in the previous class. There are four main *samhitaas* and the *Puraanaas* are based on those. About that is going to be told now.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 21:

***Braahmam paadmam vaishnavam cha shaivam bhaagavatam tathaa /
Tathaa anyam naaradeeyam cha maarkandeyam cha saptamam ||***
*Braahma Puraana, Paadma Puraana, Vaishnava Puraana, Shaiva Puraana,
Bhaagavata Puraana, Naaradeeya Puraana, Maarkandeya, ...*

All the *Puraanaas* - there are four sections or divisions. *Vaishnava Puraana* has got six sections. It is said that the *Vishnu Puraana* has 10000 *shlokaas*, it is told as having 8000 in other place, all these are basically differences in the *Samhitaas*.

Sri Engal Aalwaan's Commentary:

***Taani eva anukraamati braahmam iti | Puraanaanaam sarveshaam
chaturbhedatvam uktam | Vaishnavam tu shadbhedam | Tena puranaantareshu
vaishnavasya dasha sahasra ashta sahasratvaadi uktih samhita bhedamaana
vishayaa kalpyaa |***

***Yathaa lainga * Puraanam vaishnavam chakre prasaadaat vai paraasharah | Shat
prakaaram samasta artha soochakam jnyaana sanchayam || Dasha sahasra
sammitam sarva vedaartha samyutam || * Shaiva maatsyayoh tu * Vaishnavam
cha ashtasaahasram iti; kvachit deshe nava sahasram uchyate, kachit
chaturvimshati sahasram kachit dva vimshati sahasram |***

Lainga Puraana says - *Paraasharar* did the *Vaishnava Puraana*, and it was divided into six sections, six *amshaas*. It has all the important meanings that we have to know about all the aspects. It has got 10000 *shlokaas*, and it establishes all the meanings of all the *Vedaas*. In *Shaiva* and *Maatsya Puraanaas*, *Vishnu Puraana* is said to be 8000 *shlokaas*. In some places, it is told as 9000 *shlokaas*. In some places

it is told as 24000 *shlokaas*. In other places, 22000 *shlokaas* are told.

Idam tu shat sahasram asmaabhih vyaakhyaayamaanam /

Sri Engal Aalwaan says that what he is commenting here, has 6000 *shlokaas*. Which are divided into 6 *Amshaas*.

Sargaadi panchakam puraanaanaam saamaanya lakshanam /

The general characteristic of every *Puraana* is that it has got 5 characteristics. *Sarga*, *pratisarga*, *vamsha*, *manvantara*, *vamshaanucharita*.

Vaisheshikam tu maatsya uktam /

Some additional aspects are told in *Maatsya Puraana*.

Yathaa * Brahmaanaa abhihitam poorvam yaavanmaatram mareechaye /

Braahmam tat dasa sahasram puraanam parikeertyate //

The *Braahma Puraana* is said to be 10000 *shlokaas*.

Etat eva cha vai braahmam paadmakalpe jagat hitam / Paadmam pancha panchaashat sahasraani nigadhate //

The same *Braahma Puraana* in the *Paadma kalpa*, for the good of the world, was retold as *Paadma Puraana* having 55000 *shlokaas*.

Vaaraaha kalpa vruttaantam iti adhikrutya paraasharah / Yaan praaha dharmaan akhilaan tat yuktam vaishnavam viduh / Vaishnavaakhyam ashta sahasram tat puraanam viduh budhaah / Shveta kalpe prasangena dharmaan vaayuh iha abraveet //

Then *Paraasharar* taking on the story of the *Vaaraaha kalpa*, is said to be *Vaishnava Puraana*. All the *dharmaas* of the *Vaaraaha kalpa* are told here. It is supposed to have 8000 *shlokaas*. The details of the *dharmaas* of the *Shveta kalpa* were told by *Vaayu*.

Yatra tat vaayaveeyam syaat rudra maahaatmya samyutam / Chaturvimshati sahasraani puraanam shaivam uchyate //

In the *Shveta kalpa*, *Vaayu* told this *Shaiva Puraana*, and it has got the greatness of *Rudra*. It has got 24000 *shlokaas*.

Yatra adhikrutya gaayatreeem varynate dharmavistarah / Vrutraasura vadho yatra tat bhaagavatam uchyate //

The *Puraana* where, based on the *Gaayatree mantra*, various meanings of the *Gaayatree mantra* are explained, and thereby all the *dharmaas* are told, explained based as embedded in the *Gaayatree mantra*, and also the *Vrutraasura vadha*, this is *Bhaagavata Puraana*.

Saarasvataaya munayo yat shudhyeyuh nara amaraah / Ashtaa dasa sahasraani tat bhaagavatam uchyate //

This was told to *Saarasvata Muni*, where all the *devaas* and humans get purified. This has 18000 *shlokaas*, and it is *Bhaagavata Puraana*.

Yatra aaha naarado dharmaan bruhat kalpa aashrayaani ha / Pancha vimshat sahasraani naaradeeyam tat uchyate //

The details of *Bruhat kalpa* were told by *Naarada*, having 25000 *shlokaas*, is told as *Naaradeeya*.

Yatra adhikrutya shakunim dharma adharma vichaaranaa || Tat dva trimshat sahasram vai maarkandeyam iha uchyate ||

In the *Shakuni kalpa*, the *dharma adharma vichaarana*, is known as *Maarkandeya Puraana*, and it has got 32000 *shlokaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 22:

*Agneyam ashtamam chaiva bhavishyat navamam smrutam |
Dashamam brahmavaivartam laingam ekaadasham smrutam ||*

... *Agneya, Bhavisyat, Brahmavaivarta, Lainga, ...*

Sri Engal Aalwaan's Commentary:

*Agneyam iti | * Shaapa avasaane bhrugunaa rishinaa yat prakaashitam |
Chayanaanaam samutpattih ishtakaa gananam tathaa || Kratu samkhyaaditah
krutvaa hi agneyam tat iha uchyate | Agneyam cha ashta sahasram sarva
kratu phala pradam ||*

Bhrugu rishi when he got rid of his *shaapa*, whatever he told, the various *yaagaas*, *homaas*, etc., how they got created, with how many bricks the *homa kunda* is to be constructed, are told. The *kratus*, and others which are told, this is called *Agneya Puraana*. This has 8000 *shlokaas*. By doing *paraayana* of this *Puraana*, one can get the benefits of all the *Kratu*.

*Shataanikena prushtena vyaasashishyena dheemataa | Souraa dharmaa
visheshena vyaakhyaataah tu sumantunaa || Eka trimshat sahasraani
bhaivishyaakhyam subhaashitam |*

Vyaasa's student, *Shataaneeka*, he asks *Vyaasa*, and *Soura kalpaas dharmaas* are told - *Vyaasa's* *shishya* asks *Sumantu*. 31000 *shlokaas*, is called *Bhavishyat Puraana*.

*Yatra vai vaishnavaa dharmaa vasishthena mahaatmanaa || Ambareeshasya vai
proktaah sargo braahmah tathaa eva cha || Puraanam brahma vaivartam tat
dvaadasha sahasrakam || Yat tat eeshaana kalpasya vruttaantam adhikrutya
cha | Nandinaam laingam iti uktam ekaadasha sahasrakam ||*

Vaishnava dharmaas are told by *Vasishta rishi* to *Ambareesha*, and also the *Brahma srushti*. This *Puraana* is said to be *Brahma Vaivarta Puraana*. It has 12000 *shlokaas*. The *dharmaas* of the *Eeshaana kalpa* were told by *Nandi*, this is known as *Lainga Puraana*, and it has got 11000 *shlokaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 23:

*Vaaraaham dvaadasham cha eva skaandam cha atra trayodasham |
Chaturdasham vaamanam cha kourmam panchadasham tathaa ||*

Vaaraaha is the 12th *Puraana*, *Skaanda* is the 13th *Puraana*. 14th is *Vaamana*, *Kourma* is the 15th *Puraana*.

Sri Engal Aalwaan's Commentary:

*Vaaraaham iti | * Mahaa varaahasya punarmaahaatmyam adhikrutya cha |
Vishnunaa abhihitam kshonyaah tat vaaraaham iha uchyate | Maanavasya
prasangena kalpasya munisattamaah | Chaturvimshat sahasraani tat puraanam
iha uchyate ||*

In the *maanava kalpa*, the *Mahaavaraaha Puraana* was created. It contains the *maahatmya* of Vishnu in *Mahaa Varaaha avataara*, about lifting the earth. This has got 24000 *shlokaas*.

Yatra maaheshvaraana dharmaan adhikrutya cha shanmukhah | Kalpe tarpurushe rudra charitaih upabrumhitam || Skaandam naama puraanam tat sahasra shata sammitam |

The *Maheshvara dharmas* were all explained by *Shanmukha*, in the *Purusha kalpa*, the *Rudra charita* was all explained. This is known as *Skaanda Puraana*. It has got 100000 *shlokaas*.

Trivikramasya maahaatmyam adhikrutya chaturmukhah ||

Chaturmukha has told about the greatness of *Trivikrama Puraana*.

Trivargam cha tridaivatyam vaamanam parikeertyate || Chaturdasha sahasraani shveta kalpa anugam shivam ||

This is about the *Devaas*, and three *vargaas*. This is *Vaamana Puraana*. This has 14000 *shlokaas* according to the *Shveta Kalpa*.

Yatra dharmartha kaamaanam mokshasya cha rasaatale | Maahaatmyam kathayaamaasa koormaroopee janaardana | Indra dyumna prasangena rishibhyah shakra sannidhou | Kourmam tat shat sahasraani (lakshmee) agnikalpa anushangikam ||

Janaardana in the form of *Koorma*, has told about *dharmartha*, *kaama*, *moksha* in the *Rasaatala*. This is the *Indradyumna kalpa*. *Koorma roopi Janaardana* Himself told to all the *rishis* in presence of *Indra*. There are 6000 *shlokaas*, and this is known as *Kourma Puraana*. It follows the *Agni kalpa* also.

Shruteenaam yatra kalpaadou pravrutti artham janaardana | Matsya roopa cha manave narasimhopavarnanam | Adhikrutya abraveet sapta kalpavruttam sahavratam | Tat maatsyam iti jaaneedhvam sahasraani chaturdasha ||

14000 *shlokaas* are there in *Maatsya Puraana*. This is to do *pravartana* of all the *Vedaas*. *Janaardana* manifested as *Matsya*. *Narasimha avataara* is also told there. Details of the *Sapta kalpa* were told.

Yathaa cha garude kalpe vishvaangam garudodbhavam | Adhikruta abraveet vishnuh garudam tat iha uchyate || Tat shodasha sahasraani nrupate tu iha patyate |

Vishnu Himself has told about the *Gaaruda kalpa*, the *Gaaruda Puraana*. There are 16000 *shlokaas* in this.

Brahmaa brahmaanda maahaatmyam adhikrutya abraveet punah || Tat cha dvaadasha saahasram brahmaandam dvi shataadhikam | Bhavishyaanaam cha kalpaanaam shrooyate yatra vistarah || Tat brahaandam puranam tu brahmanaa samudaahrutam || ityaadi |

Chaturmukha Brahma again told about *Brahmaanda maahaatmya*. This has 212000 *shlokaas*. This is called *Brahmaanda Puraana*, and was told by *Chaturmukha Brahma* himself.

Maatsyam cha gaarudam cha eva brahmaandam cha tatah param |

Mahaa puraanaani etaani hi ashtaadasha mahaamune /

The Eighteen Puraanaas are listed here - Braahma, Paadma, Vaishnava, Shaiva, Bhaagavata, Naaredeeya, Maarkandeya, Aagneya, Bhavishyat, Brahmavaivarta, Lainga, Vaaraaha, Skaanda, Vaamana, Kourma, Maatsya, Gaaruda, Brahmaanda. These are the Mahaapuraanaas which are 18 in number.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 24:

***Tathaa cha upapuraanaani munibhih kathitaani cha /
Sargashcha pratisargashcha vamsha manvantaraani cha /
Sarveshu eteshu kathyante vamsha anucharitam cha yat / /***

There are Upapuraanaas, which are in the next category. In all these, the details of creation, dissolution, vamshaas, manvantaraas, how the vamshaas continued and their progeny, are all told.

Sri Engal Aalwaan's Commentary:

Sarge che iti / Ashesheshu puraanesu sarga pratisarga aadishu kartrutvena bhagavaan vishnuh kathyate, sargaadeh tat kartrukatvaat * Yato vaa imaani bhootaani * ityaadi shruteh /

Sarga and pralaya and the other details are told. In all the Puraanaas, Vishnu is said to be the Creator. Not only Creation, but also dissolution. None other than Vishnu does the creation and dissolution. Puraanaas are upabrahmanaas of the Shrutis; they explain in more detail the meanings established in the Shrutis; they do vishadeekarana, upabrahmana. In the Vedaas, it is established that one who does creation, sustenance and dissolution, is none other than Mahaavishnu. Yato vaa imaani bhootaani jaayante, yena jaataani jeevanti, yah prayanti abhisamvishanti is from Taittiriyanopanishad. Tat aikshata bahusyaam prajaayeya is from Chaandogya. Everywhere it is told that Mahaavishnu only is the creator. He is told by the words sat, aakaasha, jyoti, brahma, aatma, also asat. All these culminate in the specific term Naaraayana, as told in Subaalopanishad. He is the sole creator, and is responsible for sustenance and dissolution of all the worlds.

Vishnuh brahmaa shivo vishnuh vishnuh aaditya eva cha / Sarvam vishnumayam brahman iti pouraanikam vachah / / Evameva puraanesu dashasu ashtasu na anyathaa / Anyathaa ye prapadyante naarakaah te bhavanti vai / / iti aaditya puraanam / /

Puraanaas clearly declare that Vishnu only is Brahma, Shiva, Aaditya - all are told in Saamaanaadhikaranya. He is antaryaami, and all are His vibhootis. Everything is Vishnumaya. In all the 18 Puraanaas, this is what is told, and nothing else. Those who understand it differently, they go to naraka. This is told in the Aaditya Puraana.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 25:

***Yat etat tava maitreya puraanam kathyate mayaa /
Etat vaishnava samjyam vai paadmasya samanaantaram / /***

Now, Paraasharar tells about the present Puraana which he is telling to Maitreyar. After Brahma Puraana, Paadma Puraana, Vaishnava Puraana came. This

is *Vaishnava Puraana*, known as *Vishnu Puraana*.

[Sri Vishnu Puraana, Amsa 3, Chapter 6, Shloka 26:](#)

*Sarge cha pratisarge cha vamsha manvantaraadhishu |
Kathyate bhagavaan vishnuh asheshu eva sattama ||*

For creation, dissolution, sustenance, the One who is responsible is *Bhagavaan Vishnu* only. This is told in all the 18 *Puraanaas*. This *Sri Paraasharar* declares very clearly here.

[Sri Vishnu Puraana, Amsa 3, Chapter 6, Shloka 27:](#)

*Angaani vedaah chatravaaro meemaamsaa nyaavistarah |
Puraanam dharmashaastram cha vidyaah hi etaah chaturdasha ||*

These are called 14 *Vidyaa sthaanaas*. Four *Vedaas* and their *Angaas* - *Shikshaa*, *Vyaakaranam*, *Chandah*, *Nirukta*, *Jyotisha*, *Kalpa*; *Meemaamsaa*, *Nyaayavistara*, *Puraanaas* and *Dharmashastraas*.

[Sri Engal Aalwaan's Commentary:](#)

*Puraanaanaam veda upabrumhakatvena dharmav edana hetutvaat dharmav
vidyaa sthaaneshu antarbhavam darshayati angaani iti | Itihaasasya puraane
antarbhavah * itihaasa puraanaabhyaam vedam samupabrumhayet * iti
vachanaat |*

Puraanaas are all *upabrahmana* of *Vedaas*. *Rishis* and others who have studied and understood all the *Vedaas*, have directly perceived the meanings established in those *Vedaas*, and have told in their own words - these are the *Puraanaas*. One who studies the *Vedaas* without the support of *Upabrahmanaas*, *Vedaas* are scared of them because it is said that *Vedaas* say that this person is going to cheat me; he has not understood the meanings of the *Vedaas*, has studied without the support of *Upabrahmanaas*. *Upabrahmanaas* have to be used in order to understand the meanings of the *Vedaas*. In these, *Itihaasaas* and *Puraanaas* are told. *Itihaasaas* are combined inside the *Puraanaas*, as in the 14 *Vidyaa sthaanaas*, *Itihaasaas* are not mentioned. These 14 are called *Dharma vidyaa sthaanaas*.

Puraanaas are *upabrahmana* to *Vedaas*, and are responsible for establishing *dharmaas*. One can know the *dharmaas*, understand the *dharmaas* by studying the *Puraanaas*. These 14 are called *Dharma Vidyaa sthaanaas*. These are all accessories to studying *Vedaas*.

Bhaashyakaarar has given definition of *upabrahmana* in *Sribhaashya*.

*Upabrahmanam naama vidita sakala veda tat arthaanaam sva yoga mahima
saakshaatkruta veda tattvaarthaanaam sva vaakyaih sva avagata vedaartha
vyakteekaranam |* Those who have studied all the *Vedaas*, and their meanings in totality, and who have done the *saakshaatkaara* through their own *yoga*, who have perceived directly the *tattvaas* which are established in the *Vedaas*, in their own words, sentences, they have actually seen, done *saakshaatkaara*, and have told in their own words, this is called *Upabrahmana*, This is according to the *Vedaas* only. One has to understand the meanings of the *Vedaas* along with

the *Upapuraanaas* only.

Meemaamsaa is one *shaashtra*. This is where *Bhaashyakaarar* establishes the *aikashaasthya* of *Meemaamsaa*. *Meemaamsa* is a *vyaakhyaana* on the *Vedaas*. *Vedaas* have got two parts -

Poorvakaanda/Karmakaanda and *Uttarakaanda/Jnyanaakaanda*. *Jaimini rishi* has written the meanings of the *Poorvakaanda* in the form of *Sootraas*; *Jaimini* is also a student of *Baadaraayanar*. *Baadaraayanar* teaches *Jaimini* the *Saamaveda* and he continues to teach to his students. The meanings of the *Uttarakaanda* are explained in the form of *Sootraas* by *Krishnadvaipaayanar / Vyaasar / Baadaraayanar*, who is also the creator of these 18 *Puraanaas*. This is told as *aikashaasthya*, one *shaashtra* only, that there are 2 chapters of the same book. This is told as one word *Meemaamsa*, and not as two words, as they are same *shaashtra*.

Nyaayavistara is by *Goutama Rishi*.

The *Dharmashastraas* establish the meaning of the *Karmakaanda*. *Puraanaas* establish the meanings of the *Uttarakaanda*. *Itihaasa* is also embedded in *Puraana* itself.

[Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 28:](#)

*Aayurvedo dhanurvedo gaandharvah cha eva te trayah |
Arthashaastram chaturtham tu vidyaa hi ashtaadashaa eva taah ||*

Another four *vidyaas* are included. They are *Aayurveda*, *Dhanurveda*, *Gaandhavaveda*, *Arthashaashtra*. This makes the total number of *Vidyaasthaanaas* as 18.

These four are not included as *Dharma Vidya sthaanaas*.

[Sri Engal Aalwaan's Commentary:](#)

*Aayur iti | Aayurveda aadi chatushkasya drushta praadhaanyaat kevala
vidyaasthaanaatvaat na dharmasthaanatvam iti tasya pruthak yuktih | *
Aayurvedo vaidyashaastram gaandharvo geetashaasanam | Artha shaastram
dandaneetih dhanurvedo astrashaasanam | Chatvaara upavedaah te * iti
vajjayantee |*

The four *vidyaas* - *Aayurveda*, *Dhanurveda*, *Gaandhavaveda*, *Arthashaashtra*, are telling about what we directly perceive here, what benefits we get here, they are called as just *Vidyaasthaanaas*, and not as *Dharma vidyaa sthaanaas*.

Aayurveda is *vaidyashaashtra*. *Gaandharva* is about *geetha shaashtra*.

Arthashaashtra is about *dandaneeti*, *Dhanurveda* is about *astras*. These are said to be *Upavedaas*. *Vyjayanti grantha* is telling about this.

Whereas *Vedaas* and others talk about creation and other things which we cannot see here, and what we attain at a later time, in another birth.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 29:

*Jnyeyaa brahmarshayah poorvam tebhyo devarshayah punah /
Raajarshayah punah tebhyo rishi prakrutayah trayah ||*

Three kinds of *rishis* were there. Initially *Brahmarshis* were there. Then *Devarshis*, and then *Raajarshis*.

Sri Engal Aalwaan's Commentary:

*Veda prasangaat tat darshinah rishayo vamsha bhedaat tridhaa uktaah jnyeyaa
iti aadinaa / Rishi prakrutayah rishi svabhaavaah /*

Based on which *vamsha* they belong to, they are said to be *Brahmarshis*, *Devarshis* or *Raajarshis*.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 30:

*Iti shaastraah samaakhyaataah shaakhaa bhedaah tathaa eva cha /
Kartaarah cha eva shaakhaanaam bheda hetuh tava uditah ||*

I have told you all the *shaakhaas*, the various branches. About who are responsible for creating these branches, and what is the reason why these branches were created.

One unit of eternal *Veda* was there, but all these branches were created, which are divided, subdivided, etc. It became a huge forest like a tree with innumerable branches. I have so far told you how it happened.

Sri Engal Aalwaan's Commentary:

Iti iti / Bheda hetuh manushyaanaam balaadi alpatvam /

What is the reason why these branches were created? Because as time progressed from *Kruta*, *Treta*, *Dvaapara*, and *Kaliyuga*, the capacity of people, their *aayus*, *jnyaana*, *shakti*, went on decreasing. Because of this, the branches had to be created.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 31:

Sarva manvantareshu evam shaakhaa bhedaah samaah smrutaah ||

In all the *manvantaraas*, these branches are same.

Sri Engal Aalwaan's Commentary:

*Sarva manvantareshu iti / Praajaapatyaa brahmadrushtaah; tat vikalpaah
tasyaah vibhaagabhootaah ime adheeyamaanaah shaakhaabhedaah anityaa iva
prati dvaaparam kinchit bhinna paathatayaa shaakhaantaratvam neetaah santah
samantaat nityaa eva tathaa tathaa drushyante /*

Praajaapatyaa means what is seen by *Brahma*. In that, there are various divisions. The *Praajaapatyaa kaanda*, whatever was seen by *Chaturmukha Brahma* himself, in which various *paathaantaraas*, *shaakhaabhedaas* are there. Now, whatever is being studied, are studied with a different version, in various *Dvaapara yugaas*, and gives a feeling that they are *anitya*. If they are *nitya*, how can there be *paathaantaraas*, *shaakhaantaraas*, etc. In one it says *Vijnyaane tishthan*, in another it says *Aatmani tishthan*. Like this, *paathaantara bhedaas*, *shaakhaa bhedaas* are there. In totality

they are eternal. But there are so many branches with so many variations in the *paathaas*. They look like *anitya*, but in totality there are one only. There may be a difference in which portion of which *shaakhaa* is being studied, because people may be studying different *shaakhaas*. In each *manvantara*, different *shrutis* are being studied. Based on that, in various parts itself, different *shrutis* are being practiced, this does not make *Vedaas* as *anitya*, because in totality, it is eternal. Different parts are being studied at different times. They are eternal, and various branches, *paathaantaraas* are seen.

Sri Vishnu Puraana, Amsa 3, Chapter 6, Shloka 32:
Praajaapatyaa shrutih nityaa tat vikalpaah tu ime dvija ||

Sri Vishnu Puraana, Amsa 3, Chapter 6, Shloka 33:
Etat te kathitam sarvam yat prushto aham iha tvayaa |
Maitreya veda sambandham kim anyat kathayaami te ||

I have told you all these things as you requested. I told you everything related to *Vedaas*, what else do you want to know?

This concludes *Amsa* Three, Chapter Six.

|| Iti Sri Vishnu Puraane Truteeye Amshe Shashto Adhyaayah ||

|| Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Shashto Adhyayaah ||

// Atha Saptamo Adhyaayah //

Maitreya's Questions, Yama's Advice to Bhata

Now, Chapter Seven.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 1:

Maitreyah -

Yathaavat kathiram sarvam yat prushtho asi mayaa guro |

Shrotum icchaami aham tu ekam tat bhavaan prabraveetu me //

Maitreyar - O Paraasharar, you told me everything that I requested for, as it is. Now, I am interested in one particular thing, which kindly do tell me.

Sri Engal Aalwaan's Commentary:

Atha shrutyaadi ukto dharmo bhagavad aaraadhanatayaa anushtito

nishreyasaaya iti etat artham yama bhata samvaadam prastouti yathaavat iti |

Maitreyar is asking about whatever *dharmo* is told in the *Shrutis*, *Shrutis* and other *Upabrahmanaas*, that which is performed with the idea that it is worship of the Lord, *Bhagavaan*; and when the *anushtana* is done like this, it leads to *Moksha*, and this is what he wants to know. Related to that, the dialogue which happens between *Yama* and his *bhata*, assistant, is being told here.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 2:

Sapta dveepaani paataala veethayah cha mahaamune |

Sapta lokaah cha ye antasthaa brahmaandasya asya sarvatah //

You told about the 7 *dveepaas* and also the *paataala lokaas*. And also the *sapta lokaas*, the *chaturdasha bhuvanaas* which are there inside the *Brahmaanda*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 3:

Sthoolaih sookshmaih tathaa sookshma sookshmaih sookshamataraih tathaa |

Sthoolaat sthoolataraih cha eva sarvam praanibhih aavrutam //

All the *chaturdasha bhuvanaas*, are populated with beings, some of whom are very fat and big, some are very subtle, some are more subtle than the subtle, still more subtle, those which are bigger than the big ones, like this, different kinds of beings are there in all these 14 worlds.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 4:

Angulasya ashta bhaago api na sah asti munisattama |

Na santi praanino yatra karma bandha nibandhanaah //

What I have understood is that there is not even one-eighth part of an inch, which is not populated by such beings, embodied souls, which are all coming here and being born due to their *karmaas*. These fourteen worlds are so thickly populated.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 5:

*Sarve cha ete vasham yaanti yamasya bhagavan kila |
Aayusho ante tathaa yaanti yaatanaah tat prachoditaah ||*

All these are going to be controlled by Yama, and are going to be subjected to his rule. At the end of their life, they will go and suffer, with the sufferings subjected by the rule of Yama.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 6:

*Yaatanaabhyah paribhrashtaa devaadyaasu atha yonishu |
Jantavah parivartante shaastraanaam esah nirnayah ||*

After undergoing all the sufferings in the hells, they go to *devaloka*; they will take birth as *devaas*, etc. Like this, keep on going to *naraka*, *svarga*, etc. *Shaastraas* are telling all these details. So many innumerable beings are being born again and again.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 7:

*So aham icchaami tat shrotum yamasya vashavartinah |
Na bhavanti naraa yena tat karma kathayasva me ||*

I want to know - by resorting to which *karma*, the beings do not get under the sway of Yama, that I want to know. By adopting which means they do not get into the suffering of *naraka*, *svarga*, etc., by which beings can get emancipation.

After knowing all the fourteen *bhuvanaas*, how they were created, how people are there, what kind of people are there, what kind of *yuga dharmas* are there, about all the *Vedaas* and everything, now he wants to know the means by which one can escape this *samsaara*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 8:

Sri Paraasharah -

*Ayam eva mune prashno nakulena mahaatmanaa |
Prushtah pitaamahah praaha bheeshmo yat tat shrinishva me ||*

Sri Paraasharah - O Maitreyar, the same question was asked by Nakula to Bheeshma. Whatever Bheeshma told Nakula, that I am going to tell you.

Sri Engal Aalwaan's Commentary:

Ayam iti | Ayam eva prashno nakulena bheeshmam prati prushtah; atah sah nakulaaya aaha iti anvayah |

This is going to come now, which we see next. We will go into details about what Bheeshmar tells Nakula.

In this session, we studied the details of the 18 *Puraanaas*, about how many *shlokaas* are there, how it is told in other *Puraanaas*. Sri Engal Aalwaan says that he is commenting on 6000 *shlokaas* of Vishnu Puraana. The 14 *dharmavidyaa sthaanaas* were told, which are very important for us to study. Also

the *upavedaas* were told. It was declared that the *Vedaas* are eternal, *nitya*. For creation, sustenance, dissolution, the one responsible God is Lord *Mahaavishnu* only; this is what is declared in all the 18 *Puraanaas*. Though there are different *shaakhaas* of the *Vedaas*, being studied in different *manvantaraas* and different *yugaas*, the eternality of *Veda* does not get affected. As a unit, *Vedaas* are one. Now, *Paraasharar* is going to tell about the means by which one can get liberation, to not come under the sway of *Yama*.

We are in *Amsha 3*, Chapter 7, where *Maitreyar* told *Sri Paraasharar* that "You have told me everything that I have asked for, the 14 worlds in the *Brahmaanda*, the *sapta dveepaas*, and whatever is there inside this *Brahmaanda*, and all the kinds of beings who are here, starting with the most subtle to the most gross. I also understand that there are innumerable beings, in this *Brahmaanda*, who are all caught here in this *samsaara*, due to their past *karma*; and there is not even one-eighth of an inch, where we cannot find one living being. All these beings after dying, go to hell and then to heaven, and keep moving here, getting born again and again. Are there any beings who are not under the sway of *Yama*, who get rid of this *samsaara*, and get liberated; I would like to know about them." What *Maitreyar* really wants to know is the means to *Moksha*, the *Moksha dharma*, which is explained in the commentary.

Now, *Paraasharar* starts to tell about the dialogue between *Yama* and his assistant, *bhata*. Finally he wants to tell about the dharma, the means which is told in *Shruti*, *Smrutij*, *Itihaasa*, *Puraana*, which when performed with an idea of worship of *Bhagavaan*, will lead one to *Moksha*. So that one can escape from this *samsaara*, the cycle of birth and death, and get liberated. In order to tell about this, he starts with the *Yama bhata samvaada*. *Paraasharar* says what he heard from what *Bheeshmar* had told *Nakula*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 7:
So aham icchaami tat shrotum yamasya vashavartinah |
Na bhavanti naraa yena tat karma kathayasva me ||

Those who do not come under the sway of *Yama* but they escape from *samsaara*, what is that they should do, I want to know.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 8:
Sri Paraasharah -
Ayam eva mune prashno nakulena mahaatmanaa |
Prushtah pitaamahah praaha bheeshmo yat tat shrunushva me ||

Sri Paraasharar - O *Maitreyar*, the same question was asked by *Nakula* to *Bheeshma*; *Bheeshmapitaamaha* answered him, and I will tell you what he told *Nakula*.

Sri Engal Aalwaan's Commentary:
Ayam iti | Ayam eva prashno nakulena bheeshmam prati prushtah; atah sah

nakulaaya aaha iti anvayah /

Nakula had asked the very same question to *Bheeshma*; what *Bheeshma* told *Nakula*, I will tell you.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 9:

Bheeshmah -

Puraa mamaagato vatsa sakhaa kaalingako dvijah /

Sa maam uvaacha prushto vai mayaa jaatismaro munih //

Bheeshma - One *Brahmin* known to me came from *Kaalinga desha*, and that *muni* told me when I asked him this question. The *muni* by name *Jaatismara*, told *Kaalingaka* and *Kaalingaka* is telling *Bheeshma* that "I will tell you what that *muni* told me".

The second *anvaya* is told by *Sri Engal Aalwaan* at the very end of this chapter.

That interpretation is like this. There is a sage by name *Jaatismara*.

The *Brahmin* from *Kaalinga desha* met me. When *Bheeshma* asked that *Kaalingaka dvija*, he told *Bheeshma* - "*Mayaa jaatismaro munih*" is *Kaalingaka's* words.

The *Kaalingaka Brahmin* says that "I had asked another *muni*, by name *Jaatismara* who told me this". This is the second *anvaya*. What *Bheeshma* is telling is "*Puraa mamaagato vatsa sakhaa kaalingako dvijah. Sa maam uvaacha*".

"*Prushto vai mayaa jaatismaro munih*" is what *Kaalingaka* is telling *Bheeshma*. The next few *shlokaas*, we have to understand that this is what the *muni* told *Kaalingaka*.

So, there are two *anvayaas* - one, that a *muni* told *Kaalingaka*, and *Kaalingaka* told *Bheeshma*, and *Bheeshma* told *Nakula*. Another is that *Kaalingaka* himself is the *muni*, who told *Bheeshma*, and *Bheeshma* is telling *Nakula*.

Sri Engal Aalwaan's Commentary:

Sa kaalingako munih tvayaa prushtam imam artham mayaa prushto maam prati uvaacha iti aaha puraa iti /

There are two interpretations which come for this *shloka* and the *shloka* coming after this.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 10:

Tena aakhyaatam idam sarvam ittham cha etat bhavishyati

Tathaa cha tat abhoot vatsa yathaa uktam tena dheemataa //

Kaalingaka is telling *Bheeshma* as *vatsa* - "That *muni* told me, whatever is going to happen, these are the things that are going to happen, everything happened exactly like that *muni* told".

Sri Engal Aalwaan's Commentary:

Svasya tam prati asya arthasya prashna-kaaranam tasya satyavaaditvam iti aaha tena iti / Idamittham, idaaneem sa deshaantare vartate, etat cha ittham bhavishyati, iti vyavahitam viprkrushtam cha tena yathaa aakhyaatam tat

tathaa abhoot /

Bheeshmar is telling *Nakula* - Why did I ask this question to *Kaalingaka dvija*, because whatever I heard from him happened exactly like what he said, and I have realized that he says the truth. Whatever that *Kaalingaka* said, what he had heard from the *muni*, that this will happen like this, that this person will be in some other place at this time, this will happen like this in future, whatever is far away, and whatever is going to happen after a time gap, all that whatever he said, everything happened exactly like what he said.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 11:

Sa prushtah cha mayaa bhooyah shraddhadhaanena vai dvijah /

Yat yat aaha na tat drushtam anyathaa hi mayaa kvachit / /

That *muni*, whatever he told me, exactly the same thing happened. And I also asked him this question. After having got faith in what he says, I asked him some more things, and whatever he said, everything happened exactly like that.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 12:

Ekadaa tu mayaa prushtam etat yat bhavatoditam /

Praaha kaalingako viprah smrutvaa tasya muneh vachah / /

Bheeshmar to *Nakula* - Whatever you have asked, I had asked that *Kaalingaka dvija*, and he remembered what that *muni* had told him, and he told me.

That whatever he said, the *muni*, is the truth, and that he is a *trikaalajnyaani*.

Sri Engal Aalwaan's Commentary:

Evam tasya pratyayitatvena tvayaa prushtam etat artha roopam mayaa prushtah pratyuvaacha iti aaha ekadaa iti / Kim pratyuvaacha iti apekshaayaam aaha smrutvaa iti /

After having made sure that whatever he told was true, whatever happened, whatever is going to happen, that is all true, I asked him the same question which you asked me, and he told me. This is what *Bheeshmar* is telling *Nakula*. He remembered what the *muni* had told, and *Kaalingaka dvija* told *Bheeshma*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 13:

Jaatismarena kathito rahasyah paramo mama /

Yamakinkarayoh yo abhoot samvaadah tam braveemi te / /

His name is *Jaatismara*, and he tells a secret teaching, which is not to be told to everyone. This happened in great secrecy between *Yama* and his *kinkara*. That dialogue I am going to tell you.

Sri Engal Aalwaan's Commentary:

Jaati smarena iti / Tena jaati smarena yo yamakinkara samvaadah kathito abhoot tam samvaadam tasya muneh vachah smrutvaa te braveemi iti anvayah /

Remembering what he told, I am going to tell you. This is the most wonderful dialogue which *Kaalingaka* told *Bheeshma*, and *Bheeshma* tells *Nakula*. This is

what Paraasharar is telling Maitreyar.

This is an often quoted *pramaana* in all our *granthaas*. What happened between *Yama* and his *Bhata* is told here.

[Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 14:](#)

***Svapurusham abhveekshya paashastam vadati yamah kila tasya karnamoole /
Parihara madhusoodana prapannaan prabhuh aham anya nrunaam na
vaishnavaanaam //***

Yama sees his *bhata* who is having *paasha* in his hand, and will catch all the beings, who are supposed to come to *Yamaloka* after death. Seeing him, eye to eye, *Yama* tells in hushed voice in his ears so that nobody should hear. Those who have taken refuge in *Madhusoodana*, just leave them out. I am only lord of other beings. Those who have surrendered unto *Madhusoodana*, they are all *Vaishnavaas*, I am not the Lord for them. I have no control on them, just leave them out.

[Sri Engal Aalwaan's Commentary:](#)

Sva purusham iti / Sva purusham ityaadi kaalinga vachanam /

Kaalinga is telling *Bheeshma*. *Bheeshmar* is telling *Nakula*. This is *Svapurusha* ...

Parihara ityaadi yama vachanam /

Parihara ... is what *Yama* told.

***Prabhubhiih sva prabhaava bhanga sthaanam na prakaashyam iti neetyaa vishnu
naama soochyaih ucchaariteshu naarakino api tat shravana aadinaa narakaan
madhyeran tena sva adhikaara haanah iti bheetyaa cha karnamoole kathanam,
'Raajadaaraan maagaah' iti vachanavat rahasi kathaneeyatvaat cha /***

Masters should not make known to everyone, about things where they lose their powers. This is something which none of the masters or rulers would like to tell; they will not publicize their weaknesses publicly. Where they have no power, control, it is not to be told; this is the *raaja neeti*. Even if that *Vishnu naama* is pronounced loudly, those who are in hell, in *naraka*, also, by just listening to it, will escape from the *naraka*, and *Yama* will have nobody to rule over there; then he will lose his control over all of them; therefore he got scared, and that is why he is telling in hushed voice in the ear, the teachings which are told are "Don't have relations with the wives of kings", and things like that, are told in secrecy, the *raaja neeti*, which can lead to great difficulty.

***Yamasya vaishnaveshu aprabhutve pramaanam * Dravanti daityaah pranamanti
devaah * Prabhavo bhagavadbhaktaa maadrushaanaam ityaadi /***

Yama does not have control on the *Vaishnavaas*, the *pramaanaas* are given for this - "Whenever someone sees a *Vaishnava*, all the *daityaas* will get liquefied, they will lose their powers; and *devaas* will do obeisance, do *namaskaara*", where *bhagavadbhaktaas* are lodged. *Yama* does not have any control over the *bhagavadbhaktaas*.

Yama is looking at his *bhata* directly in the eye, in hushed voice, that only he

should listen - "Don't ever go near *Madhusoodana prapannaas*, those who have surrendered to *Madhusoodana*, and the *Vaishnavaas*", and that he has no control over them.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 15:

Aham amara (ganaa) varaarchitena dhaatraa yama iti lokahitaahite niyuktah / Hariguvashago asmi na svatantrah prabhavati samyamane mama api vishnuh //
All the *devaas* worship the *Bhagavaan*. I have been told to look after both the good and the bad of the *devaas*. I am under the control of my Lord, *Hari*; *Vishnu* controls me also.

Samyamana = *samyak niyamana*. *Yama* is telling that *Vishnu* controls him also.

Sri Engal Aalwaan's Commentary:

Atra hetum aaha - ahamiti / Dhaatraa eeshvarena, hita ahite hita pravartane ahita nivartane cha /

I have been brought to this place, given these powers and employed here, in order to make sure that all the worlds are doing the good, and to avoid *ahita* for the *lokaas*. This is my role, and *Bhagavaan* Himself has given me this position, *Hari* is my Lord, and I am under His control, I am not independent.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 16:

Katakamakutakarnikaadi bhedaih kanakam abhedam api eeshyate yathaikam / Sura pashu manujaadi kalpanaabhih harih akhilaabhih udeeryate tathaa ekah //

Gold, and the various *aabharanaas*, or jewelleries made of gold, like *makuta*, *karnika*, crown, bangles - they are all said to be golden only. When we see the different ornaments made with gold, we say that everything is golden only. In the same way, the gods, animals, humans, the variety that we see, *Hari* Himself is told; *Hari* is existing in all these forms, *deva*, *pashu*, *pakshi*, *manushya*; everything is *Hari* only, everything is *Bhagavadaatmaka*.

The various ornaments made of gold are recognized as the same gold. In the same way, *Hari* who is the inner self of all the different kinds of forms that we see in this world, like *sura*, *pashu*, *manuja*, etc., the gods, animals, humans. He is the same inner self in all the beings, He is said to be the one *Hari* only. This is like *kaarya-kaarana sambandha*. As in the *Upanishads*, "*Ekena lohamaninaa sarvam lohamayam syaat, ... lohamityeva satyam*", everything is said to be golden, golden bangle, golden crown, etc. In the same way, *Bhagavaan* is the *antaraatma* of everything. Knowing the golden nugget which is the cause, we can know all the effects of the gold; in the same way, *Hari* who is the *kaarana*, or cause of everything, is present as the inner self of all the beings; so everything is said to be *Bhagavadaatmaka*. The one *Hari* is present in everything as the Inner Self.

Sri Engal Aalwaan's Commentary:

Vishnutva vivarana mukhena akhila aishwaryameva darshayati kataka iti /

*Abhedam bhedarahitam, taadaatmyavat / Yathaa kaarana bhootam kanakam
kaarya bhoota kataka aadi taadaatmye api ekamishyate / Evam kaaranabhooto
harih kaarya bhoota sura pashu manuja aadi bhedaibh bhinne api tat
aatmabhoota eka udeeryate / Kaaranatvena sarvatra ekasya eva vyaapya
sthitatvaat sa eva eeshvara iti arthah /*

Everything is His glory only. Whatever we see here, is *Bhagavaan Vishnu's* glory, *aishvarya*. As though it is his identity, as though there is no difference. The golden nugget which is the cause, which is there in each ornament, but everything is told as the same gold, all are golden. In the same way, *Hari* who is the cause of everything, the various differences that we see as *sura, pashu, manuja* - He is the one inner self of everything. He is present in everything, pervading in everything being the sole Cause of everything. He is the Lord of all. *Yama* is telling that He is the Lord of everyone, and is also my Lord.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 17:

*Kshititala-paramaanavo anilaante punarapi yaanti yathaikataam dharitryaa /
Sura-pashu-manujaadayah tathaante guna kalushena sanaatanena tena / /*

All the dust which is there on the ground, when they get blown up with wind, and go up in the air, again they will become one with the earth after settling down. In the same way, all the different beings, *sura, pashu, manushya*, in the end go and merge into the *Bhagavaan*, become one with *Bhagavaan*.

Sri Engal Aalwaan's Commentary:

*Atha tasya samhartrutvam aaha kshititala iti / Anilaante utthaapaka anila
avaasaane, kalusham kaalushyam, eeshvara sankalpa kruta guna vaishamyena
utthaapitaah suraadayah tasya guna kaalushyasya naashe tamah shareerena
tena sanaatanena ekataam yaanti /*

In the previous *shloka*, *kaaranatva* was told. Here, *samhartrutva* is told. He is the one who withdraws everything unto Himself during *pralaya*, or when the beings die. Wind blows and throws up all the dust. *Sura, nara, pashu*, are all created during *srushti* by *Bhagavaan*; during *srushti*, the *avyakta*, which is the *nitya dravya*, is present always, as *pradhaana*, this is the unmanifest *achetana* - this is made of three *gunaas* - *sattva, rajas, tamas*. When all three *sattva, rajas, tamas* are in equal proportion, *pralaya* happens. When any one of them becomes more or less, immediately at that point, creation happens. This is like a huge ocean, where at some place there is a tide, some place there is a bubble, this huge *prakruti, moola prakruti* or *pradhaana, avyakta*, at some place, *sattva, rajas, tamas* become uneven, due to *Bhagavat sankalpa*; *Bhagavaan* does *sankalpa*, because *achetana* cannot act by itself, it has not *jnyaatrutva, kartrutva*. Due to *Bhagavat sankalpa*, if there is difference in the *sattva, rajas, tamas* proportion, immediately there is creation, *mahat, ahamkaara, tanmaatras, panchabhootaas, deha, indriya*, and all the *deva, manushya, pashu*, are all created. This is *srushti*. During *pralaya*, the unevenness in *sattva, rajas, tamas* will be destroyed, and *prakruti* becomes equal. Everything will merge in the backward order - *pancha bhootaas* will merge into *tanmaatras*, which merge into *ahamkaara*, which merges in *mahat tattva*, which merges into *prakruti, pradhaana*, and all

the *chetanaas* go and join together, and become united with *Bhagavaan* as *tamah pare deve ekee bhavati*, which is *tamas shareera*. They go and join with *ekee bhaava*, as though it is not two, but one.

By the above two *shlokaas*, *kaaranatva*, and *samhartrutva* are told. *Yama* is telling his *bhata* about this, the glory of *Bhagavaan*, that He is the one who controls. Those who have taken refuge in Him, don't even go near them. *Yama* is warning him very secretly. While telling this, he is telling the glory of *Bhagavaan*, that He is the Lord of everything. He is the sole creator, and everything merges into Him during *pralaya*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 18:

Harim amara (ganaa) varaachitaanghri padmam pranamati yah paramaarthato hi martyah /

Tam apagata samasta paapa bandham vraja parihrutya yathaa agnimaajyasiktam //

Hari's Lotus Feet are worshipped by all the excellent gods, that *Hari*; that human who surrenders unto that *Hari*, with a *paramaarthataa*, thinking that He is the Ultimate Reality, for the Ultimate benefit, that person, gets rid of all the sins immediately; and that person who has surrendered unto the Lord and got rid of all his sins, just leave him and run away from him. He is as pure as fire which is glowing with huge flames, increased by the *aahuti*, *ghee* which is poured into the *Agni*, because of which *Agni* is glowing with huge flames.

Sri Engal Aalwaan's Commentary:

Harim iti / Paramaarthatah nirupaadhikam / Agni drushtaanto bhakta samsarginaam api parihaaraarthah /

Paramaarthata means without any *upaadhis*. *Bhagavaan* is the *nirupaadhika bandhu*, *nirupaadhika pitaa*, *bhraataa*, everything; understanding this, one who surrenders unto Him. *Aajya* is poured into *Agni*, that also becomes pure, and *Agni* is pure by itself. *Bhagavad bhaktaas* are as pure as *agni*. Those who come in contact are also pure.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 19:

Iti yamavachanam nishamya paashee yamapurushah tam uvaacha dharmaraajam /

Kathaya mama vibho samasta dhaatuh bhavati hareh khalu yaadrusho asya bhaktah //

Having heard and understood all these from *Yama*, the *bhata* with the *paasha* in his hand, asked the *Dharmaraaja Yama* - that *Hari*, who is *dhaataa*, all controller of everyone, tell me how to recognize a devotee of *Hari*.

For this, *Yama* will start telling all the signs of *Vishnu bhaktaas* or *Vaishnavaas*, in these wonderful *shlokaas*, which tell how to recognize a true devotee of *Vishnu*, a *Vaishnava*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 20:

*Na chalati nija varna dharmato yah sama matih aatma suhrut vipaksha pakshe |
Na harati na cha hanti kinchit ucchaih sthita manasam tam avehi
vishnubhaktam ||*

One who does not move away from his *varna aashrama dharma*, he follows *varna aashrama dharmaas*, without transgressing even little, as told in the *shaastraas*. He is equally disposed towards himself, his friends and enemies. He does not steal from anyone. He does not hurt anyone. He does not kill any being. Such a person who has a steady mind, and pure mind,

There are two *paathaantaraas* - *sthita manasam* and *sita manasam*.

*Na prahrushyati sammane na avamaanena anutapyate |
Gangaa hrudaya akshobhyah*

He is not happy when someone honours him, and not get depressed when someone ridicules him. He is steady like a huge pond of *Ganga*. He has a steady mind.

Ramayana has a nice example. When *Vaalmiki* tells *Bharadvaja*, looking at the *Tamasaa teertha*, where he wants to take bath, that "This water is so pure and clear that it brings me to my mind, about the mind of a devotee of God, which is so pure and clear". This is *sita manasam*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 21:

*Kali kalusha malena yasya na aatmaa vimalamateh malineekrutah tam enam |
Manasi kruta janaardanam manushyam satatam avehi hareh ateeva bhaktam ||*

He tells about the *bhakta* of *Hari*, one whose mind does not become impure or disturbed due to *raaga*, *dvesha*. He is of a clear pure mind. Such a person, in his mind, *Janaardana* is firmly established, he is always meditating on *Janaardana*, *Janaardana* is filling his mind completely. Know that person, that he is utmost devotee of *Hari*, and stay away from him (*Yama* tells his *bhata*).

Sri Engal Aalwaan's Commentary:

*Kali kalusha iti | Kali kalusham kali kaalushyam raaga dveshaadi, tat eva malam
/*

Kali kalusha means *Kali kaalushya*, which is defects which come due to *Kaliyuga*, *raaga*, *dvesha*, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 22:

*Kanakamapi rahasi avekshya buddhya trunamiva yah samavaiti vai parasvam |
Bhavati cha bhagavati anyachetaah purushavaram tam avehi vishnubhaktam
//*

Know such a person as a devotee of *Vishnu*; even in secrecy, when nobody is there, he sees gold, and knowing that it belongs to someone else, he treats it like grass, he does not even touch it. He is single-mindedly devoted on *Bhagavaan*, that excellent person, know such an excellent person as the devotee of *Vishnu*.

Yama explains how one who is following all the *varna aashrama dharmaas*, who treats everyone equally, who is not interested in others properties, money, or even if he sees gold in secrecy, he treats as a blade of grass, and who is always meditating upon *Achyuta, Ananta, Vishnu* - don't even go near such a devotee of *Vishnu*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 23:

Sphatika giri shilaa amalah kva vishnuh manasi nrunaam kva cha matsara aadi doshah |

Na hi tuhina mayookha rashmi punje bhavati hutaashanadeeptijah prataapah | |

Vishnu is so pure, just like *sphatika giri shilaa*, the rock of a *sphatika* mountain, He is so pure, without any defect. Such a *Vishnu*, if He is firmly established in the minds of humans, how can defects like jealousy and others have a place there? In whose minds, *Vishnu* who is so pure, as the *shilaa* of a *sphatika giri*, like the mountain of *sphatika*, is completely filling the mind, where is the place for any defect at all like *matsara* and others. The moon, the flood of cool moon rays, when that is there, in front of them, the heap of *hutaashana*, *Agni* which is having huge flames also, does not stand. In the same way, devotees of *Vishnu*, in whose mind, *Vishnu* who is without any defects, and is pure as the mountain of *sphatika*, He is established, there will be no defect at all, like *matsara* and others.

When *Vishnu* is there, established in the mind of a person, how can there be any defect at all, like *matsara* and others, because *Vishnu* is as pure as a rock taken from a mountain of crystal; it does not have any defects, and it has all the good qualities. Like this, *Mahaa Vishnu* is *akhila heya pratibhata*, and is *sakala kalyaana gunaatmaka*. When such a person is there in the mind, firmly established, how can there be a place for any defect at all? It is just like the cool flood of rays of moon, when it is flowing, how can even the heat of a glowing flame affect one?

Sri Engal Aalwaan's Commentary:

Sphatika iti | Sakala dosha pratibhate kalyaana gunaatmake bhagavati manasi sthite nrunaam matsara aadi dosho na bhavati iti arthah | Na hi ityaadi | Vasati iti sheshah |

Bhagavaan who is so pure, means He can dispel defects from distance itself, He rejects all defects from a distance itself, He is an ocean of all auspicious qualities. When that *Bhagavaan* is filling the mind, for such a person, the *matsara* and other *doshaas* can never find a place in their minds. Just as flood of cool rays of the moon, the heat of fire will not stay, just like that, he says.

Like this, *Yama* further continues to tell the *lakshanaas* of *Vaishnavaas*, who are all the time meditating on *Bhagavaan*, whose mind is filled with *Bhagavaan*. Such a *Bhagavaan* who is *akhila heya pratibhata*, and *sakala kalyaana gunaatmaka*. This is how to recognize *vaishnavaas*. Those who are not the devotees of *Vishnu* - about these, will come next.

We are studying *Amsha 3, Chapter 7*, where the *lakshana* of the devotees of *Mahaavishnu*, are explained by *Yama* to his *bhata*, and he cautions

the *bhata* not to go near them because he is not the ruler for them. And *Yama* himself is being ruled over by *Sri Mahaavishnu*, and that he should not go near the *Vishnubhaktaas*. The *Yama bhata* asks him how to recognize a *Vishnu bhakta*. *Yama* explains the characteristics of a devotee of *Vishnu*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 24:

Vimala matih amatsarah prashaantah shuchi charito akhila sattva mitra bhootah /

Priya hita vachanah astamaanamayo vasati sadaa hrudi tasya vaasudevah //

One who has all these characteristics, *Vaasudeva* ever lives in such a person. One who has a pure mind, one who does not have jealousy and such defects, one whose mind is always in tranquility and equipoise, one whose conduct is as told in the *shaashtraas*, of very pure conduct, one who is equally disposed and very friendly towards all beings, one who always speaks what is good and what is pleasing, one who does not have *aatmaabhimaana* or wrong knowledge - in such a devotees mind, *Vaasudeva* lives all the time.

Sri Engal Aalwaan's Commentary:

Vimala matih iti / Yasya hrudi vaasudevah sah nirasta nikhila doshah kalyaana guna yukta cha bhavati iti arthah / Maanah garvah, maayaa shaathyam /

In whose mind *Vaasudeva* is established, he will have all auspicious qualities in him, he will be an abode to all auspicious qualities, and will also be without any defect, he will also become just like *Vaasudeva*. *Maana* is explained as arrogance. *Maayaa* is being deceitful or fraudulent.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 25:

Vasati hrudi sanaatane cha tasmin bhavati pumaan jagato asya soumya roopah / Kshiti rasam ati ramyam aatmanah antah kathayati chaarutayaa eva saalapotah //

In such a person's mind, when the *Puraana Purusha*, *Nitya Purusha*, *Paramaatman*, *Vaasudeva*, lives. Such a person will be very pleasingly disposed, to look itself, he will be very pleasing to the whole world. The tender sprout of the mango tree which is just coming, so pleasant and beautiful it is; it conveys the beautiful pure essence of the earth which is contained inside it; this is displayed by the pleasant look of the tender sprout of the *sala* tree.

Sri Engal Aalwaan's Commentary:

*Bhagavat dhyana paro bhaktah chaakshushena soumyatvaadi gunena jnyaatum shakya iti aaha vasati iti / Soumya roopah * Stabdho asi uta tam aadeshm apraakshyah, * Brahmavida iva soumya te mukham bhaati * ityaadivat / Baala saala taruh aatmanah chaarutayaa eva kshiteh antastham atiramyam rasam saaram soochayati /*

A devotee who is all the time meditating on *Bhagavaan*, even to look itself, he will be most pleasing. One can know by looking at him, because he will be so pleasant to look at. When *Shvetaketu* completes his studies and comes to his father, *Uddhaalaka*, he looks full with knowledge, *paripoorna iva drushyate* - "You look as though you have studied all the things", he is able to make out by looking at him itself, and asks him a question. Another statement from the *Upakosala Vidyaa*, where *Upakosala* has been taught by *Agni*, the initial parts of the *tattva jnyaana*, in the absence of his *aachaarya*, *Satyakaama Jaabaala* who would have

gone for *teertha yaatraa*; when he comes back afterwards, looking at *Upakosala*, he says - "Your face is glowing as though you are knowledgeable about *Brahman*, like a *Brahmavit*. Who taught you?". This reflects the knowledge which is inside, *Bhagavaan* who is inside, in the mind of a person, is reflected outside in the external appearance of the person itself. The young tender sprout of *Saala* plant, is most beautiful, pleasant; with its look itself, it indicates the beautiful essence in the earth.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 26:

Yama niyama vidhoota kalmashaanaam anudinam achyuta sakta maanasaanaam /

Apagata mada maana matsaraanaam vraja bhata dooratarena maanavaanaam //

Yama tells his *bhata* - Those yogis who have got rid of all the defects of the mind, by practice of *Ashtaanga Yoga* - *Yama*, *Niyama*, *Aasana*, etc., and are of pure mind, and are meditating on *Bhagavaan* all the time, with utmost devotion and love; and because of that only, they have no arrogance or wrong notion, no *abhimaana*, no *matsara*, no *dosha*, with all the *doshaas* destroyed - from a distance itself, you will be able to recognize them. Don't even go near them. From a distance itself, go away from them.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 27:

Hrudi yadi bhagavaan anaadiraaste harih asi shankha gadaadharo avyayaatmaa /

Tadagham aghavighaata kartrubhinnam bhavati katham sati cha andhakaaram arke //

That *Bhagavaan* who is without a beginning, that *anaadi Bhagavaan*, if He is present in the mind of a person; if a person is always meditating on *Bhagavaan*, with utmost love, *Hari*. That *Bhagavaan* is none other than *Hari*, wearing all His divine weapons, the sword, the *Shankha*, the *Gada*, and He is the *Avikaari*, unchanging *Paramaatman*. If there is any sin in such a person's mind, that will be cut off; a person who cuts off all the sins. *Agha vighaata kartaa* is *Bhagavaan* only. *Bhagavaan* is One who destroys all the sins. When such a Person is there, all the sins are destroyed. When the Sun is there, how can there be darkness.

Sri Engal Aalwaan's Commentary:

Hrudi iti / Tat agham dhyaatuh paapam agha vighaata kartaa bhagavataa bhinnam videernam bhavati / Arke satyapi katham andhakaaram /

The sins of a person who is meditating upon *Vishnu*, gets destroyed completely by *Hari*, who is of the nature of destroying all the sins. When Sun is there, how can there be darkness.

Now, *Yama* tells the signs of those who are not devotees of *Bhagavaan*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 28:

Harati paradhanam nihanti jantoon vadati tathaa anruta nishthuraani yah cha / Ashubha janita durmadasya pumsah kalusha mateh hrudi tasya na asti anantah //

He steals others money, he kills or injures other beings, he tells all harsh words, and all untruth. Because of the bad deeds that he has done, and the sins that he

commits, the evil deeds that he keeps doing, he develops a kind of arrogance. He has all the wrong knowledge in his mind, and his mind is full of defects. *Ananta* cannot be present in such a persons mind.

Sri Engal Aalwaan's Commentary:

Parahimsaadināa doshena abhaktasya hrudi bhagavat asannidhih jnyaatum shakya iti aaha harati ityaadi chaturbhih | Harati iti | Nishthuraani purushaani |

In four *shlokaas*, *Yama* says that the *bhata* can also know who are the people in whose mind *Bhagavaan* is not there, who are not devotees of *Vishnu*, can know this also. They do *para himsaa* and other *doshaas*. It can be known that *Bhagavaan* is not present in such a persons mind. They utter harsh words.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 29:

Na sahati parasampadam vinindaam kalusha matih kurute sataam asaadhuh | Na yajati na dadaati yah cha santam manasi na tasya janaardano adhamasya ||

He does not tolerate others prosperity. He is an evil minded person. He abuses all the *saadhu purushaas*. He insults or cheats noble persons. He does not perform *yajnya yaagaas*. He does not donate, does not do *daana*. He does not worship *Bhagavaan Vishnu*, through *yajnya yaagaas*, and other *karma anushthaana*; he does not donate to *Vishnu bhaktaas*. In such a lowly person, *Janaardana* cannot be present in his mind.

Sri Engal Aalwaan's Commentary:

Na iti | Na yajati santam - vishnum na archayati, na dadaati tat bhaktaaya |

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 30:

Parama suhrudi baandhave kalatre suta tanayaa pitru maatru bhrutya varge | Shathamatih upayaati yo artha trushnaam tam adhamacheshtam avehi na asya bhaktam ||

In his dear friend, in his relatives, towards his wife, son, daughter, father, mother and all his servants -this wicked person or fraudulent person approaches all of them with a mind to make money, or with a desire to cheat them. Such a person who has evil deeds, you can very clearly know that he is not a *bhakta*, and go and catch him there.

Sri Engal Aalwaan's Commentary:

Parama iti | Avehi na asya bhaktam iti bhakta padena nai sambandhah | Abhaktam avehi iti arthah |

For one who is not a devotee of *Bhagavaan*, go and catch him.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 31:

Ashubha matih asat pravrutti saktah satatam anaarya kusheela sangamattah | Anudina kruta paapa bandhayuktah purusha pashuh na hi vaasudevabhaktah ||

In these four *shlokaas*, *Yama* is explaining the characteristics of those who are not devotees of *Vishnu*. He is of impure mind. He is always attached to doing wrong deeds. All the time, he is inauspicious, and of bad conduct. He is attached to all the sensual pleasures. Because of this, he has some kind of arrogance. He is *aviveki*, cannot distinguish good from the bad, *dharma* from *adharma*. Everyday he is involved in doing bad deeds only. He is accumulating things all the time. He is

getting bound by this. He is like an animal in the form of a human being. He is lowly person, cannot be a devotee of Vishnu at all.

Sri Engal Aalwaan's Commentary:

Ashubhamatih iti | Anaaryam amangalam, kusheelam duhsheelam, sango vishayasangah, taih matah purusha pashuh avivekee | Anaarya kulsheela sangamatta iti paathah |

Next, Yama is coming back to *bhaktaas*. Some more characteristics of devotees of Vishnu are going to be told again.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 32:

Sakalam idam aham cha vaasudevah parama pumaan parameshvarah sa ekah | Iti matih achalaa bhavati anante hrudayagate vraja taan vihaaya dooraat | |

All these are Vaasudeva only, the entire things are Vaasudeva only, I am also Vaasudeva only; everything is Vaasudevaatmaka, having Vaasudeva as its Inner Self. He is *antaryaami* present in everything. He is One, He is *Parama Purusha*. He is *Parameshvara*. When *Ananta* is firmly established in the mind, this kind of an understanding becomes unshaken in one persons mind. When one meditates on *Ananta*, and establishes Him firmly in the mind, for such a person, there is a clear understanding that everything is *Bhagavadaatamaka*, and he sees *Bhagavaan* everywhere. Don't even go near such a person, just run away from a distance itself. From a distance itself, you can recognize them.

Sri Engal Aalwaan's Commentary:

Bhaktasya lakshanaantaram aaha sakalam iti |

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 33:

Kamalanayana vaasudeva vishno dharanidhara achyuta shankha chakra paane | Bhava sharanam iteerayanti ye vai tyaja bhata dooratarena taan apaapaan | |

Those who always keep pronouncing that *Bhagavaan*, who has Lotus Eyes, who is *Vaasudeva*, *Vishnu*, *Dharanidhara*, One who is holding the divine *Shankha* and *Chakra*, "You are the refuge for me, please become my refuge, I am surrendering unto You", one who says like this, just run away from such a person.

Sri Engal Aalwaan's Commentary:

Kamala nayana iti | Eerayanti iti vachanaat artha jnyaanam antarena api naama ucchaarana maatram eva paapa haram iti soochitam | Eeranam shravanaadeh api upalakshanam |

Even if one does not understand the meanings of the words *Kamalanayana*, *Vaasudeva*, *Vishnu*, *Dharanidhara*, *Achyuta*, *Shankha Chakra Paane*, but simply keeps telling that, and says "You are the Ultimate Refuge for me, I seek refuge in Your Lotus Feet". One who says this, without even knowing the meanings of all these words, just run away from such a person. They are without any sins, they are very pure devotees of *Vishnu*. By mere pronouncing of the names of *Bhagavaan*, all the sins get destroyed. Pronouncing is also *upalakshana* to *shravana*, it also indicates *shravana*.

This is why from the very beginning, *Yama* is clearly telling the *bhata* in a low, hushed voice, in his ears, that nobody else should listen to that. Because even if

one listens to these things, sins will get destroyed, and there will be nobody in *naraka* for him to rule over.

Even listening to *Bhagavaan's* name is due to great *punya*, and *shravana* itself is *alabhya*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 34:

Vasati manasi yasya sah avyayaatmaa purushavarasya na tasya drushti paate / Tava gatih atha vaa mamaasti chakra pratihata veerya balasya sah anyalokyah //

That *Parama Purusha* who is *Mahaa Vishnu*, who is established firmly in one's mind, such an excellent person, a *purusha vara* - you cannot go near his sight also, or even I cannot go (says *Yama*).

Sri Engal Aalwaan's Commentary:

*Vasati iti / Yasya manasi harih vasati tasya yaavat drushtipaataam chakram paribhramati, atah tat drushtipaate tat pratihata veerya balasya tava mama vaa gatih naasti / Sa tu anya lokyah - anya lokaarhah, na tu asmat lokaarhah, * Na khalu bhagavataa yamavishayam gacchanti iti vachanaat /*

As long as he can see, as long as his sight reaches, for the entire distance, there is a *chakra* which is guarding him. *Bhagavaan's Sudarshana Chakra* is protecting them, as long as they can see. Till that distance, the *Chakra* is guarding them. Nobody can go near that because that will dispel all others, and will destroy anyone who goes near with a wrong intention. It will destroy all our valour, and we cannot even go near that area. You cannot also not enter, I cannot also not enter there. Such a person deserves some other place, not where our ruling is there. He will go to *Paramapada*, *Vishnu's Saamraajya*. He will not come here. *Bhaagavataas* will never go under the sway of *Yama*.

Kaalinga concludes this.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 35:

Kaalingah -

Iti nija bhata shaasanaaya devo ravi tanayah sah kila aaha dharmaraajah / Mama kathitam idam cha tena tubhyam kuruvaram samyak idam mayaa api cha uktam //

Kaalinga - In order to tell his assistant, what all he has to follow, and what are his instructions, *Vivasvaan's* son, *Vaivasvata*, who is *Yama*, whatever *Dharmaraaja* says, whatever was told to me by the *Yama bhata*, I have told you, I am telling you.

Sri Engal Aalwaan's Commentary:

Iti iti / Tena yamabhatena /

Bheeshmar is concluding this.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 36:

Bheeshmah -

Nakulaih tat mama aakhyaatam poorvam tena dvi janmanaa / Kalingadeshaat abhyetya preetena sumahaatmanaa //

Bheeshma - This was told to me by that *Brahmin* long back. That *Brahmin* who came from *Kalinga desha*, he told me with great love, and I am telling you this.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 37:

***Mayaa api etat yathaa anyaayam samyak vatsa tavoditam /
Yathaa vishnumrute naanyat traanam samsaara saagare ||***

As I heard, and as it is, I have also told you. This is the ultimate message that is given. There is nobody who can save us from this ocean of *samsaara*, other than *Vishnu*.

In every *adhyaaya* of *Vishnu Puraana*, we see that *Vishnu* is *antaryaami* to everyone, is present everywhere.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 38:

***Kimkaraah paasha dandaah cha na yamo na cha yaatanaah /
Samarthaah tasya yasya aatmaa keshavaalambanah tadaa ||***

All *Yama* kinkaraas who are holding the *Yama paasha*, *danda*, or even *Yama* or all those sufferings or *narakaas* - all of these cannot touch a person whose mind is always meditating upon *Keshava*,

Sri Engal Aalwaan's Commentary:

Kimkaraa iti / Yasya aatmaa keshava aalambanam iti aatma nivedanoktih /

This is *aatma nivedana* itself, surrendering oneself to *Bhagavaan* is known as *Keshavaalamabana*.

**** Shravanam keertanam vishnoh smaranam paadasevanam / Archanam
vandanam daasyam sakhyam aatma nivedanam || iti bhakteh nava vidha ukteh
/***

As told in the *Nava vidha bhakti* - *Shravana*, *Keertana*, *Smarana*, *Paadasevana*, *Archana*, *Vandana*, *Daasya*, *Sakhya*, *Aatmanivedana*. Everything culminates in *aatma nivedana*.

***Evam ukta shravanaadi nava vidha antarangaam vakshyamaana sadaachaara
upalakshanaa bhagavat eka chittataa svaroopalakshanaa bhagavati nirupaadhika
preetiroopaa bhaktih eva yama vashyatva nivaarikaah iti adhyaayaarthah /***

This is the gist of this *adhyaaya*, telling the *samvaada* of *Yama* and his kinkara, telling all the *lakshanaas* of *Vishnu Bhaktaas*, and also of those who are not *Vishnu Bhaktaas* - the gist of this is given by *Sri Engal Aalwaan* here. Whatever is told here - *Shravana*, *Keertana*, *Smarana*, *Paadasevana*, etc. the *Nava vidha bhaktis*, having all of them and also including all the *sadaachaara lakshana* which is going to be told in further chapters, single-mindedly meditating upon *Bhagavaan*, fixing the mind on *Bhagavaan*, it should be of utmost loving devotion, that kind of devotion, can help one person getting rid of going under the sway of *Yama*. This is the gist of the *adhyaaya*.

Nirupaadhika preetiroopaa is the most important thing, which *Bhaashyakaarar* tells so many times.

***Athavaa asmin adhyaaye jaatismaro naama kaschit munih, tat ukti moolaa
kaalinga uktih bheeshmena nakulaaya uchyate /***

In the beginning, one more meaning was told - a *muni* named *Jaatismara*, in *Shloka 9* of this Chapter. There is a *muni* by name *Jaatismara*,

this *Jaatismara* told *Kaalinga*, and this is told by *Kaalinga* to *Bheeshma*, and this is told by *Bheeshma* to *Nakula*.

Tatra iyam yojanaa puraa mama ityaadi maam uvaacha iti antam bheeshma vachanam /

Up to "Maam uvaacha" is what *Bheeshma* is telling.

Prushto vai mayaa iti aarabhya anyathaa hi mayaa kvachit iti antam kaalinga vaakya, tatra vatsa iti bheeshmasya sambodhanam /

"Prushto vai mayaa" is *Kaalinga vachana*. Up to "Anyathaa hi mayaa kvachit". *Kaalingaka* is telling *Jaatismara* whatever is told - it happened exactly like that, and that he has never seen anything happening in any other way. He is telling the truth. This is the other *anvaya* which is explained here.

Dvijo jaatismarah / Ekadaa tu iti shloko bheeshma vaakyam /

After this, "Ekadaa tu mayaa" is told by *Bheeshma*.

Jaatismarena kathita ityaadi mayaa api cha uktam iti antam kaalinga vaakyam /

The next *shloka* - "Jaatismarena kathito" up to "mayaa api cha uktam" is told by *Kaalinga*.

Mama kathitam idam cha tena iti atra tat shabdena jaatismarasya paraamarshah /

This is another *anvaya* told by *Kaalinga*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 39:

Sri Paraasharah -

Etat mune samaakhyaatam geetam vaivasvatena yat /

Tvat prashna anugatam samyak kim anyat shrotum icchasi //

Sri Paraasharah - O *Maitreyar*, as asked by you, I have told you nicely about what *Yama* said. What else would you need to hear?

This concludes Chapter 7.

// Iti Sri Vishnu Puraane Truteeye Amshe Saptamo Adhyaayah //

// Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Saptamo Adhyaayah //

// Atha Ashtamo Adhyaayah // Worship of Vishnu, Varna Dharmaas

Now, Chapter 8.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 1:

Maitreyah -

***Bhagavan bhagavaan devah samsaaravijgeeshubhih |
Samaakhyaahi jagannaatho vishnuh aaraadhyate yathaa //***

O Paraasharar, Jagannaatha, who is Bhagavaan Deva, by those who want to win over this samsaara, how is He worshipped? Please do tell me.

Paraasharar told about the Vishnu bhaktaas who escape from Yama vashyatva. He told about the lakshanaas of devotees of Vishnu. Now, he is asking about how they worship Vishnu.

Sri Engal Aalwaan's Commentary:

***Poorvam bhagavat aajnyaa roopa shruti smruti ukta varna aashrama dharma
anushtaanam bhakti lakshanam uktam | Idaaneem tat eva chaturvarga
saadhanam iti uchyate bhagavan iti adhyaaya navakena |***

From here onwards, up to the ninth chapter, varna aashrama aacharaas will be told. Bhakti which is always associated with varna aashrama dharma anushtaanam, are told in the Shrutis and Smrutis, these Shrutis and Smrutis which are "Mama eva aajnyaa", Bhagavat aajnyaa roopa; the varna aashrama dharmaas have to be done with utmost devotion, which is as told in Shrutis and Smrutis, which is nothing but Bhagavat aajnyaa. With that only, one can attain all the four purushaarthaas, dharma, artha, kaama, moksha, is going to be told in nine chapters.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 2:

***Aaraadhitaat cha govindaat aaraadhana paraih naraih |
Yat praapyate phalam shrotum tat cha icchaami mahaamune //***

When Govinda is worshipped by such devotees, what are the fruits that they get? Please do tell me that also. O Mahaamuni.

Sri Paraasharar remembers another story and tells it now.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 3:

Sri Paraasharah -

***Yat prucchati bhavaan etat sagarena mahaatmanaa |
Ourvah praaha yathaa prushtah tat me nigaditah shrunu //***

Sri Paraasharar - Once Sagara went and asked Mahaatma Ourva - Please do tell me how Vishnu is worshipped, how Vishnu aaraadhana is done. Ourva Rishi explains how Vishnu is going to be worshipped. Whatever Ourva told, I will tell you, please listen to me.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 4:

Sagarah pranipaty enam ourvam papraccha bhaargavam |

Vishnoh aaraadhana upaaya sambandham munisattama ||

Bhrugu's son, Ourva Maharshi is Bhaargava, and he goes and pays obeisance to him, and requests him to please teach him this - how to worship Vishnu, how to do Vishnu aaraadhana, he goes and requests in a proper way. He does *deergha namaskaara*, and requests him.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 5:

***Phalam cha aaraadhite vishnou yat pumsaam abhijaayate |
Sa cha aaha prushto yat tena tasmai tat me akhilam shrunu ||***

If Vishnu is worshipped by people, what are the fruits that they get? Whatever Ourva Rishi told Sagara, I am going to tell me, listen to me, says Paraasharar.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 6:

Ourvah -

***Bhoumam manoratham svargam svargavandyam cha yat padam |
Praapnoti aaraadhite vishnou nirvaanam api chottamam ||***

Ourva - All the desires one can get in this world, and also in the *svarga lokaas*, and that which is kept in high position even by those who are in *svarga*, that position which they bow down to, the *Brahma padavi*; if Vishnu is worshipped, one can get all that. And also, the *atyuttama pada*, *nirvaana*, *moksha*, also one can get.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 7:

***Yat yat icchati yaavat cha phalam aaraadhite achyute |
Tat tat aapnoti raajendra bhoori svalpam atha api vaa ||***

Whatever one desire, any amount one can get by worshipping Vishnu. Whether it is a big benefit or a small one, whatever it is, they get everything.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 8:

***Yat tu prucchasi bhoopaala katham aaraadhyate harih |
Tat aham sakalam tubhyam kathayaami nibodha me ||***

You are asking me how Vishnu is worshipped. I will tell you all those things in detail. Please do listen to me.

The importance of *Varna Aashrama dharmaas* is stressed here again, at the beginning itself.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 9:

***Varna aashrama aachaaravataa purushena parah pumaan |
Vishnuh aaraadhyate panthaa na anyah tat toshakaarakah ||***

One who is following all the *Varna Aashrama dharmaas*, there is nothing else which pleases Vishnu, other than being worshipped by a person who is following all the *Varna Aashrama dharmaas*.

This is the message we get in all the *shastraas*. As it is told in *Sri Vishnu Puraana* here, it is also told in other places also. In *Bhagavad-Geeta* also, it is said *Tasmaat shaastram pramaanam te kaarya akaarya vyavasthitou |
Jnyaatvaa shaastra vidhaana uktam karma kartum iha arhasi ||* And *Ashaastram aasuram* is told. *Varna aashrama dharmaas* as told in the *shastraas* are very important. One who is practicing the *varna aashrama dharma* can only worship *Bhagavaan*; then only *Bhagavaan Vishnu* will be most

pleased. Otherwise, He will not be pleased.

And the *mumukshus* see *Bhagavaan* only everywhere, with this understanding.

Sri Engal Aalwaan's Commentary:

Varna aashrama iti / Aachaaravata iti atra aachaaragrahanam yajnyaadeh karmano api upalakshanam /

Yajnyaas and other *karmaas* are also included in this. These are all *Vishnu Aaraadhana* only. Everything told in the *Poorva Kaanda* of *Vedaas* is said to be *aaraadhana* of *Bhagavaan*.

Yajnyaas and other *karmaas* are also included in this. These are all *Vishnu Aaraadhana* only. Everything told in the *Poorva Kaanda* of *Vedaas* is said to be *aaraadhana* of *Bhagavaan*.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 10:

Yajan yajnyaan yajanti enam japati enam japan nrupa / Nighnan anyaan hinasti enam sarvabhooto yato harih / /

Why is everything *Vishnu's aaraadhana* only? Whoever performs *yajnya*, *yajnya* is "*yaja devapoojaayaam*"; whichever god he worships, he will be worshipping *Vishnu* only, because "*Sarvabhooto yato harih*". *Hari* is only everything, means that he is present as *antaryaami* of everything; everything is His *shareera*; He is *shareeri*. Everything is *Vishnu aatmaka*, *Bhagavadaatmaka*. Whoever worships any god ultimately worships *Bhagavaan* only, who is *antaryaami*. Any *japa* one does, he will be doing *japa* of *Vishnu* only. If one is killing others, he will be injuring *Vishnu* only. Therefore, one should not cause injury to others. Everything is *Vishnu* only.

If he is worshipping through *yajnyaas*, he will only be worshipping *Sri Mahaa Vishnu*. Any *japa* he is doing, ultimately, he will be only doing *japa* of *Sri Mahaa Vishnu*. If he hurts someone also, he knows that he is hurting *Mahaa Vishnu* only. Because *Bhagavaan* is there everywhere, in every being, in every *devataa*. He is *antaryaami* of everyone. Because of this idea, a *mumukshu* is performing all the *karmaas*.

Sri Engal Aalwaan's Commentary:

Nanu varna aashrama dharmo yadi devataa vishayah katham asya bhagavat aaraadhanatvam iti atra aaha yajan iti / iti smruteh /

In *yajnyaas*, we see other deity's names only like *Soorya*, *Indra*, *Varuna*, *Agni*, *Soma*, etc. If it is all about *devataas*, how can it be *bhagavat aaraadhana*? This is explained in the commentary. *Varna aashrama dharma* is to do with *devataas*. How can it be *bhagavat aaraadhana*?

Sarva bhootah sarva aatma bhootah * ye yajanti pitruun devaan braahmaan sa hutaashanaan / Sarva bhoota antaraatmaanam vishnum eva yajanti te /

He is inner self of everything. Whoever does *poojaa*, *yajnya* to *devaas*, *pitruus*, or anybody, they all will be worshipping *Paramaatman* only, He is *antaraatman* to all beings.

**** Ye api anyadevataa bhaktaah yajante shraddhayaa anvitaah / Te api maam***

*eva kounteya yajanti avidhipoorvakam / iti * gaavo hi dvija mukhyaah cha * ityaadi cha /*

Those who are devoted to other deities, like they want to worship only Agni, Varuna, Indra, Soma, worshipping them with great shraddhe, they will also be worshipping Me only, indirectly. If it is vidhi poorvaka, they will be worshipping directly the antaryaami Paramaatman only; and will get the ultimate benefit. But, even if they are worshipping other gods, they will be indirectly worshipping Me only. Everything is Bhagavaan is clearly told in many pramaanaas. If they are doing yajnyaas also, that will all become Bhagavaan's aaraadhane only, as He is antaryaami to everyone, sarva bhoota antaraatmaa.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 11:
Tasmaat sadaachaaravataa purushena janaardanaah / Aaraadhyate sva varna ukta dharma anushtaana kaarinaa / /

Just because it is told in the Vedaas, every karma one cannot perform. Whatever is in their varna and aashrama, that only one has to perform. For each varna and aashrama, karmaas are told. Because something is vaidika karma, one cannot do, if it does not belong to his varna and aashrama. One who is following the shaastraas, whatever is told for his varna-aashrama, that only he has to perform.

Sadaachaara is the most important one. One who is established in sadaachaara, he will be performing the worship of Mahaavishnu, according to following his varna and aashrama dharmas. Many things are told in the Vedaas, but he has to follow what is told for his varna and his dharma.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 12:
Braahmanah kshatriyo vaishyah shoodrah cha pruthiveepate / Sva dharma tatparovishnum aaraadhayati na anyathaa / /

Braahmana, Kshatriya, Vaishya and Shoodra, being engaged in their sva dharma, that which belongs to their varna and aashrama, that is how they have to worship Vishnu, and not in any other way. Such a person should have all good qualities, they should give up all the bad qualities.

This is going to be told in further shlokaas. We will see them next. Here onwards, the qualities which one should cultivate, and which one should give up, are going to be told. Further, the varna aashrama dharmas are going to be told.

We are studying Amsha 3, Chapter 8, where Paraasharar is telling Maitreyar about the Varna Aashrama dharmas. To start with, in this adhyaaya, he is going to talk about the varna dharmas. The aashrama dharmas are going to be told in detail in the next chapter.

Sri Paraasharar tells Maitreyar what he heard Ourva rishi telling Sagara. In the very beginning, Ourva rishi gives importance to practice of varna aashrama dharma, the duties of one's station in life.

The four classes are told - Braahmana, Kshatriya, Vaishya and Shoodra. Their dharmas, whatever is told for their classes - the Braahmana has to follow the Braahmana dharma, Kshatriya has to follow the Kshatriya dharma,

Vaishyaas and *Shoodraas* also like this. Being fully established in the *dharmaas*, the practices that are told - according to what is prescribed for their *dharmaas*, one should be following that only, and only then he has to worship *Vishnu*. Through all these *dharmaas*, he worships with the idea that this is all worship of *Vishnu* only.

These are some of the qualities that one has to inculcate, these are very important.

[Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 13:](#)

***Paraapavaadam paishunyam anrutam cha na bhaashate |
Anyā udvegakaram vaapi toshyate tena keshavah ||***

Not abusing others, no calumny, no untruthfulness, nothing which creates stress for others, if one follows this, then only *Keshava* will be pleased.

These are all the qualities that one has to do, and the *saamaanya dharmaas* that one has to practice.

[Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 14:](#)

***Paradaara paradravya parahimsaasu yo ratim |
Na karoti pumaan bhoopa toshyate tena keshavah ||***

He will not be interested in other's wives, or in other's possessions, or in hurting others, such a person only pleases *Keshava*.

[Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 15:](#)

***Na taadayati no hanti praanino na asat eehate |
Yo manushyo manushyendra toshyate tena keshavah ||***

He does not hurt others, he does not kill others, he does not desire or wish bad for others. Whoever such a person is there, he pleases *Keshava*, and *Keshava* is pleased by such a person. These are all the qualities which please *Bhagavaan*.

[Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 16:](#)

***Deva dvija guroonaam yah shushrooshaasu sadaa udyatah |
Toshyate tena govindah purushena nareshvara ||***

One who is always interested in serving, offering worship to *devataas*, serving *Brahmins*, and *Aachaaryaas*, *Gurus*, and is always established in *shushrooshaa* of them, being in their service - by such a person only, *Govinda* is pleased, very easily.

[Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 17:](#)

***Yathaa aatmani cha putre cha sarvabhooteshu yah tathaa |
Hitakaamo harih tena sarvadaa toshyate sukham ||***

He treats everyone equally; just as one treats oneself or one's own son, he should treat others also. Such a person treats all beings as he treats his own son or himself. He should always wish, desire good for them. One will not do bad, or hurt oneself; one will always do good for oneself; in a similar way, a person is also attached to one's son; he will do all good for his son; in the same way, he should treat every other being also. He should wish and do good for everyone, just as he does for his own son or himself.

[Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 18:](#)

***Yasya raaga aadi doshena na dushtam nrupa maanasam |
Vishuddha chetasaa vishnuh toshyate tena sarvadaa ||***

One whose mind is not having any defect of *raaga* or *dvesha*, desire, hatred and other *doshaas*; whose mind is not corrupt by these kind of defects, such a person will have a pure, clean mind - such a person when he worships *Bhagavaan Vishnu*, He will be most pleased; Vishnu will always be pleased by this persons worship.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 19:

*Varna aashrameshu ye dharmah shaastroktaa nrupasattama /
Teshu tishthan nara vishnum aaraadhayati na anyathaa / /*

In *Shaastraas*, whatever are told for the various *varnaas* and *aashramaas*, one who is practicing all this according to one's own *varna* and *aashrama*, *Vishnu* will be most pleased. One who is following all this, only, one can worship *Vishnu*. Not by any other way.

Varnaas are *Braahmana*, *Kshatriya*, *Vaishya* and *Shoodra*.

Aashramaas are *Brahmacharya*, *Gaarhastya*, *Vaanaprastha*, *Sannyaasa*. Whoever is there in whichever *varna* and *aashrama*, *dharmas* which are told as ordained in the *shaastraas*, one who is established in following ones own *varna* and *aashrama*, such a person can only worship *Vishnu*, and *Vishnu* will be most pleased. One should not follow that which is outside the *shaastraas*, even if he has utmost *shraddhe*. This question is also answered by *Krishna* in *Bhagavad-Geeta*, when *Arjuna* asks - If a person has great *shraddhaa*, but does not do what is told in the *shaastraas*, what happens to him; *Krishna* says that this is not allowed, this is *ashaastram aasuram*, He says. Same thing is told here also by *Paraasharar*, as told by *Ourva rishi* to *Sagara*.

Sri Engal Aalwaan's Commentary:

Varna aashrameshu iti / Teshu tishthan taan anutishthan /

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 20:

Sagara -

*Tat aham shrotum icchaami varna dharmaan asheshatah /
Tathaa eva aashrama dharmaan cha dvijavarya braveehi taan / /*

Sagara - O Braahmana shrestha, please to tell me; I am also interested in knowing and listening to *varna dharmas* and *aashrama dharmas*, in detail.

Then *Ourva rishi* starts to tell the various *dharmas* of *varnaas* and *aashramaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 21:

Ourvah -

*Braahmana kshatriya vishaam shoodraanaam cha yathaakramam /
Tvam ekaagramatih bhootvaa shrunu dharmaan mayaa uditaan / /*

O Sagar, please do listen to me, with utmost concentration. I am going to tell you what are all the duties prescribed for the various *varnaas* - *Braahmana*, *Kshatriya*, *Vaishya*, *Shoodra*, in order. I will tell you all the *varna dharmas*.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 22:

*Daanam dadyaat yajet devaan yajnyaih svaadhyaaya tatparah /
Nitya udakee bhavet viprah kuryaat cha agni parigraham / /*

One has to donate, do *daana*, he has to do *yajnya*, he has to worship *devataas* through *yajnyas*, he should be established in *svaadhyaaya*, in

the study of one's own *shaakhaa* of *Vedaas*, he has to daily do *snaana* and *tarpana*. He has to do *agni parigraha*. These are all the *Braahmana's* duties being told.

Sri Engal Aalwaan's Commentary:

Daanam iti / Nitya udakee - (nitya udaka) snaana tarpana aadikrut / Agni parigraham smaartasya upaasanaagneh, shroutaagnitreyasya cha parigraham /
 Whatever is to be done with water, *snaana*, *tarpana*, is called as *nitya udakee*. He has to *agni parigraha*, means *upaasanaas* as told in the *Smrutis*, and the three *agnis* told in the *Shrutis* - *Gaarhapatya*, *Aavahaneeya* and *Daakshinaagni*. He has to do the *karmaas* told in the respective *agnis* - in the *Upaasanaa Agni* and *Shrouta Agni*. He has to protect and maintain the *Agnis*.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 23:

Vrutti artham yajayet cha anyaan anyaan adhyaapayet tathaa / Kuryaat pratigrahaadaanam shuklaarthaan nyaayato dvijah / /

For *Braahmanaas*, six things are told - *yajana*, *yajana*, *adhyayana*, *adhyaapana*, *daana* and *pratigraha*. Out of that, *shannaam treeni jeevikaah*, three of them are for a living. In order to take up some work, he has to perform *yaagaas* on behalf of others, so that he can earn money through that - this is a *shaastrokta* way of earning for a *Brahmin*. He has to perform *yaagaas* on behalf of others. He has to teach *Vedaas* and other *shaashtraas* to others. He has to also receive donations given by others. *Shuklaartha* is *nyaaya sampaadita dhana*, is white money, that which is earned in the proper way as told in the *shaashtraas* - through *yajana*, *adhyaapana*, *pratigraha* - these are the three things by which he receives.

Sri Engal Aalwaan's Commentary:

Vrutti artham iti / Pratigrahaah - pratigraho gavaadi /

Pratigraha means that which he receives, as given by others - cow and other things which are given.

Shuklaarthaat nyaayaarjita shukladhanaat /

That money which is earned in the right way.

Vipraadeh sva vrutti upaattam sarveshaam eva shuklam /

For *Brahmins*, whatever is told as their duty, whatever is earned through *yajana*, *adhyaapana*, *pratigraha*, is all said to be *shukla dhana* only, pure, good money. Money or cow, or anything else.

**** Kramaagatam preetidaayam praaptam cha saha bhaaryayaa / Avisheshena sarveshaam dhanam shuklam udaahrutam / Iti vishnuh /***

It is told in *Vishnu Puraana* itself that whatever comes from the *kula*, the *vamsha*, what comes along with his wife when he marries, these are all said to be good money.

**** Shruta shourya tapah kanyaa yaajya shishya anvayaagatam / Dhanam saptavidham shuklam * iti naaradah /***

Naarada Puraana tells the seven ways by which one can earn the righteous money - through *adhyaapana*, *shourya*, *tapas*, through marriage, by performing *yaaga* for others, that which comes from *shishyaas*.

Nyaayatah - kaala purusha daanaadi nishiddha pratigrahaadi vruttim vinaa /
Nyaayatah is told here - there are good times, and there are times in which one should not give *daana*. During a not good time, if someone is giving *daana*, it should not even be received by a *Brahmin*. *Daana* should be at the right time, and right place. One should not receive *daana* at a wrong place. *Adesha kaale* is told in *Geetha*. What is given at prescribed time and place is good *daana*, it will be *shukla*, this will be *nyaayaarjita*.

Aapadi, shuddhaat raajaadeh graahyam * Raaja antevaasi yaajyebhyah seedan icchet dhanam kshudhaa * iti | * Na raajyah pratigruhneeyaata lubdhasyoh shaastravartinah * iti smruteh cha /

If he is not getting through *yaajana*, if a *Brahmin* is in trouble, he can receive money from a king who is a *dharmishtha*, one who is ruling over the kingdom properly in the prescribed way. When he is in trouble, he can take money from the king, student. If a king is not living in the righteous way, one should not receive money from him, is told in the *Smruti* also.

We can see these instances in Upanishads, where a king says to a *rishi* that "You can receive *daana* from me. I have done no *adharma*, I am looking after the country in a proper way etc., so you can receive *daana* from me".

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 24:

Sarvabhootahitam kuryaat na ahitam kasyachit dvijah |

Maitree samasta bhooteshu braahmanasya uttamam dhanam ||

After telling *shuklaartha*, what is *uttama dhana* for a *Brahmin*? It is *sarva bhoota hita*, he should be disposed in a good way with respect to every being. He should not do bad to anyone. He should be friendly with everyone. This is the *uttama dhana* for a *Brahmin*.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 25:

Graanvi ratne cha paarakye samabuddhih bhavet dvijah |

Rutou abhigamah patnyaam shasyate cha asya paarthiva ||

A *Braahmana dharma* - in stone, in gems which belong to others - he should treat gems which belong to others just as he treats stone. He should unite with wife at a proper time as told in the *Shrutis*, this is also allowed for a *Brahmin*.

Sri Engal Aalwaan's Commentary:

Graanvi iti | Rutaaavibhaagamah - chaturthee prabhrutyaa shodasham iti aadi |

**** Shodasha rutuh nishaah streenaam tasmin yugmaasu samvishet |***

Brahmacharee eva parvaadyaah chatasrah tu vivarjayet | iti cha |

From the fourth day, up to the sixteenth day after the *rutu snaana*, on even days, one can unite with wife, it is told. Leaving the first four days, for the next twelve days, on even days, one can unite with wife; then he will be considered as a *Brahmachari* only.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 26:

Daanaani dadyat icchaato dvijebhyah kshatriyo api hi |

Yajet cha vividhah yajnyaih adheeyeeta cha paarthiva ||

Now, the *dharmaas* of *Kshatriya varna* are going to be told. A *Kshatriya* should donate to a *Brahmin* as much as he desires. This is *dharma* of a *Kshatriya*. He

should also perform various *yajnyaas* as told in the *shaastraas*. He has also to do *adhyayana*, this is also told for a *Kshatriya*.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 27:

***Shastraajeevo maheerakshaa pravaraa tasya jeevikaa |
Tatra api prathamah kalpah pruthivee paripaalanam | |***

For his living, he should protect the country, and he can use weapons for a living. This is said to be good for him. Even in this, preference is given to ruling over the kingdom.

Sri Engal Aalwaan's Commentary:

Shastraajeevo iti | Tatra api vrutti dvaye api, pruthivee paalanam prathamah kalpah - mukhyatvena pravrutta iti sheshah |

Using weapons and making a living with that, and ruling over a country - ruling over is the first option. This is said to be more important for a *Kshatriya*.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 28:

***Dharitree paalanena eva krutakrutya naraadhipaah |
Bhavanti nrupateh amshaah yato yajnyaadi karmanaam | |***

All the kings do the right thing, whatever ought to be done by a *Kshatriya*, by only ruling over the kingdom. Even if they don't do *yajnyaas*, the most prominent thing told is ruling over, because anyway they get a part of the *phala* of the *yajnyaas* performed by others also.

Sri Engal Aalwaan's Commentary:

Dharitree iti | Amshaah - shashtha tureeya ardha tripaada aakhyaah |

It is either one-sixth, or one-fourth, or half, or three-fourths. These are the parts of the fruits of the *yajnya* performed by others, in various cases. This is explained with *pramaanaas* by *Sri Engal Aalwaan*.

Tatra raajnyaam desha sthitaih krutasha shashta amshah syaat |

Those who are living in his own country, for a king, for the *yajnyaas* that they perform, all the fruits, benefits coming from the *yajnya* - one-sixth part goes to the king.

Aham tvaam rakshaami iti abhaya pradaane paadah |

If he says that I am going to protect you, then he will get one-fourth. This is *tureeya amsha*.

Tat rakshaartham annadaane ardham |

If he actually donates *anna* to such person, in order to protect them, he will get half the fruit of any *yajnyaas* performed by them.

Sat krutya annadaane tripaadam |

Helping them in other ways, and also doing *annadaana*, he will get three-fourth of the fruit.

**** Dharma shashtha amsha bhaagee syaat prajaa dharmena paalayan * iti bhaarate | * Yathaa chaturtham dharmasya rakshitaa labhate phalam |***

He will get one-fourth when he protects *dharma*.

Paapasya api tathaa moodho bhaagam praapnoti arakshitaa ||

If he does not protect, he will get one-fourth of the sins committed by them.

Rakshishyaami iti cha uktam te na cha shaknoshi rakshitum || Iti harivamshe arjunam prati braahmana vachanam ||

If he says that "I will protect you", and is not capable of protecting, then also he will get *paapa*. This is told in *Harivamsha* by the *Braahmana*.

** Yasya anna paana pushtaangah kurute dharmasanchayam || Anna pradaatuh tasyaarddham kartuh cha ardham na samshayah | iti |*

If he donates *anna*, and other things, in order to protect *dharma*, and when he protects the *Brahmins* giving food, and performs the *yajnya*, he will get half.

** Annadaatuh trayah paadaah kartaa paadena lipyate * iti cha vachanaantaram /*

These are all *pramaanaas* told to say that he will anyway get the part of the fruit of the *yajnyaas* performed.

That is why, *pruthivee paalana* is told to be *pradhaana*, the main duty of a *Kshatriya*.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 29:

Dushtaanaam shaasanaat raajaa shishtaanaam paripaalanaat | Praapnoti abhimataan lokaan varna samshtaam karoti yah ||

A king has to punish the wicked or those who are engaged in evil deeds. He has to protect those who are established in the right path. Such a king, he can attain whatever fruits he wants. He also establishes the *varna dharmas*. A king's duty is to establish the *varna dharmas* in the country. He can attain any fruits by doing all these things.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 30:

Paashupaalyam cha vaanijyam krushim cha manujeshvara | Vaishyaaya jeevikaam brahma dadou lokapitaamahah ||

Now, the *Vaishya dharmas* are going to be told. For *Vaishyaas* in order to make a living, *Chaturmukha Brahma* has given them these things to do - having cows, trade, business, farming. In order to make a living, they can get into any of these occupations.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 31:

Tasya api adhyayanam yajnyo daanam dharmah cha shasyate | Nitya naimittikaadeenaam anushthaanam cha karmanaam ||

Even for a *Vaishya*, it is ordained that he has to do *adhyayana*, *yajnyaas*, *daana*, *dharma*. All the *nitya*, *naimittika karmaas* have to be done without leaving, even for a *Vaishya*.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 32:

Dvi jaati samshritam karma taadarthyam tena poshanam | Kraya vikrayajaih vaa api dhanaih kaaroodbhavena vaa ||

The *varna dharmas* of *Shoodra* are told here. Serving the *Brahmins*, and being

subservient to them. He can also do trading, business. He can take on an occupation like carpentry.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 33:

*Shoodrasya sannatih shoucham sevaa svaaminyamaayayaa /
Amantra yajnyo hi asteyam tat sango viprarakshanam / /*

Being obedient is an important quality for a Shoodra. He has to have *shuddhi*. Service has to be there. Serving without cheating, very sincerely. He has to also do *yajnyaas*, without *mantraas*. He should not steal. He should be in good company. He should protect the *Brahmins*.

Sri Engal Aalwaan's Commentary:

*Dvijaati iti / Shoodrasya karma dvi jaati samshritam tat shushrooshaa roopam, tat arthyam tat sheshatvam cha, tena tat dvija shushrooshaadi janya dhanena aatma poshanam mukhyam / Aapaadi tu vaanijyena kaaroodbhavena takshaadi kaaru vrutti utpanna dhanena vaa, * Shoodrasya dvija shushrooshaa tayaa aajeevan vanik bhavet * ityaadi smruteh / /*

For the benefit of *Brahmins*, by serving them. Being subservient to them. *Shoodraas* should serve the *Brahmins*, and be subservient to them. By doing this, whatever they earn, they have to live based on this; this is the most important thing for them. If he is not able to live based on what he earns by serving *Brahmins*, a *Shoodra* can also do trading, business, selling, buying. He can take an occupation like carpentry and earn his living. If he cannot make a living by serving *Brahmins*, he can become a trader or businessman.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 34:

*Daanam cha dadyaat shoodro api paaka yajnyaih yajeta cha /
Pitryaadikam cha tat sarvam shoodrah kurvati tena vai / /*

A *Shoodra* also has to do *daana*. And *Paaka yajnya*. A *Shoodra* has to do with these only.

Sri Engal Aalwaan's Commentary:

*Daanam iti / Paaka yajnyaih alpa yajnyaih * Paako alpe api shimshou api * iti vaijayantee /*

Paaka yajnya means *alpa yajnya*. *Paaka* has meaning of *alpa*, little, small, as told in *Vaijayanti kosha*, means minor *yajnyaas*.

*Vaishva devaadyaih namaskaara eka mantraih loukikaanaam paaka yajnya shabda iti aapastambah / * Namaskaarena mantrena pancha yajnyaat na haapayet * iti yaajnyavalkyah /*

Like *Vaishvedeva*, and the mantra is only "*namaha*", *namaskaara* only. It is told clearly in *Aapastamba Sutra* like this. That is why this is *paaka yajnya*, *alpa yajnya*. *Yaajnyavalkya* has told that even *Shoodraas* should not give up the *Pancha Mahaa yajnyaas*, they have to do only "*namaha*".

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 35:

*Bhrutya aadi bharanaarthaaya sarveshaam cha parigrahaah /
Rutu kaale abhigamanam sva dareshu maheepate / /*

From all the other *varnaas*, to support family and others, other dependents, he can receive from others. For *Shoodraas* also, *rutu kaala patni abhigamana* is told, as it

is told for others.

Sri Engal Aalwaan's Commentary:

Bhrutyaaadi iti | Parigrahaah - anyaih asveekrutaanaam truna kaashthaa aadeenaam sveekaarah, sa tu sarveshaam varnaanaam saadhaaranah |

Whatever is there, not taken by others, one can take, it is told. This is common to all the varnaas.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 36:

***Dayaa samasta bhooteshu titikshaa naatimaanitaa |
Satyam shoucham anaayaaso mangalam priyavaaditaa ||***

These are some *aatma gunaas* told for everybody. Compassion towards all beings, forbearance / tolerance, not being too proud, truthfulness, *shaastrakta shuddhi* - cleanliness as told in the *shaastraas*, not straining too much, establishing auspicious work, talking good always, ...

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 37:

***Maitree aspruhaa tathaa tadvat akaarpanyam naeshvara |
Anasooyaa cha saamaanyaa varnaanaam kathitaa gunaah ||***

... friendly disposition, not desiring others property, not being a miser, not finding fault in others, these are all the *aatma gunaas* very important for all the varnaas - *Braahmanaas*, *Kshatriyaas*, *Vaishyaas* and *Shoodraas*.

Asooyaa is *gune doshatva buddhih* - finding fault in good quality in others.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 38:

***Aashramaanaam cha serveshaam ete saamaanya lakshanaah |
Gunaan tathaa aapat dharmaan cha vipraadeenaam imaam shrunu ||***

These are all the *saamaanya lakshanaas* of the various *aashramaas*. Listen to me about the *Braahmana*, *Kshatriya* and other varnaas - what are the *aapat dharmaas*. In case they are not able to practice their own varna *dharmaas*, for various reasons, what they should do.

Sri Engal Aalwaan's Commentary:

Aashramaanaam iti | Sarveshaam varnaanaam saadhaaranaah ||

Though it is told as *aashramaanaam* here, it means varna *dharma* only.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 39:

***Kshaatram karma dvijasyoktam vaishyakarma tathaa aapadi |
Raajanyasya cha vaishyoktam shoodra karma na cha etayoh ||***

So far, I have told you the general *dharmaas* prescribed for all the varnaas. In case they are not able to practice what is prescribed for their varnaas, those I will tell you now. A *Brahmin* can take up a *Kshatriya's dharmaas*. A *Kshatriya* can take a *Vaishya dharma*. A *Vaishya* can take up a *Shoodra dharma*. These are in case they are not able to do their own varna *dharma*.

Sri Engal Aalwaan's Commentary:

Kshaatram iti | Aapadi tu braahmanasya kshaatram karma uktam | Raajanyasya vaishyam karma | Shoodra karma vaishya uktam - vaishyasya uktam | Etayoh - braahmana raaja anyayoh na cha uktam |

In case of difficulties, a *Braahmana* can take up a *Kshaastra karma*. A *Kshatriya* can take up a *Vaishya karma*. A *Vaishya* can take a *Shoodra karma*. A *Braahmana* and *Kshatriya* should never take a *Shoodra karma*.; this is not prescribed for them even in *aapat*, it is told.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 40:
Saamarthyē sati tat tyaaajyam ubhaabhyaam api paarthiva |
Tat eva aapadi kartavyam na kuryaat karma sankaram ||

Whatever is told as *aapat dharma*, is to be done only when *saamarthyā* is not there. Whenever there is *saamarthyā*, this *aapat dharma* is to be given up. When there is *aapat*, he has to do the other *dharmaas* only.

When a *Brahmin* is in trouble and is not able to do *Braahmana dharma*, he can do *Kshatriya dharma*. But, again, if he gets back the capability, and is able to do *Braahmana dharma*, he has to give up the *aapat dharma*, and take up his *varna dharma*. Otherwise there will be *karma sankara*, it is told. When *saamarthyā* is not there, then also if he does *Braahmana dharma*, then also it is *karma sankara*.

Sri Engal Aalwaan's Commentary:
Saamarthyā iti | Ubhaabhyaam braahmana raajanyaabhyaam, saamarthyē sati
shaktou satyaam, tat - aapatkarma, tyaaajyam |

For *Brahmins* and *Kshatriyaas*, when they are capable, then the *aapat karma* is to be given up; and he has to do his *mukhya kalpa* only.

Shaktasya anukalpa aashrayah, ashaktasya mukhya kalpa nibandhah cha karma
sankarah, vruttyoh vyatikaro vaa |

For a *Brahmin*, *Braahmana dharma* is *mukhya kalpa*, and *Kshatriya dharma* is *anukalpa*. Only in *aapat*, he has to take up *Kshatriya dharma*; this is when he does not have the *saamarthyā*. If he has *saamarthyā*, then he should do *mukhya kalpa* only. When he has *saamarthyā*, if he does *Kshatriya karma*; or when he does not have *saamarthyā*, if he tries to do *mukhya kalpa*, then both lead to *karma sankara*, it is told; it will be the wrong thing to do.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 41:
Iti ete kathitaa raajan varna dharmaa mayaa tava |
Dharmaan aashraminaam samyak bruvato me nishaamaya ||

Ourva Rishi is telling *Sagara Raaja* - O King, I have told you now all the *varna dharmaas*. Now, I will tell you *aashrama dharmaas*. Listen to me.

This concludes Chapter 8.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Ashtamo Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Ashtamo Adhyaayah* ||

|| Atha Navamo Adhyayaah || Aashrama Dharmaas

Now, Chapter 9. The *aashrama dharmaas* are going to be told.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 1:

Ourva uvaacha -

***Baalah kruta upanayanah vedaaharana tatparah |
Gurugehe vaset bhoopa brahmachaaree samaahitah ||***

Oorva - A boy who has undergone *upanayana*, has to be engaged and established in learning the *Vedaas*. He has to live in the *Guru's* house, *aashrama*. Or *Guru* will do *upanayana* and teach him the *Vedaas*. A *Brahmachaaari* has to be engaged in studying the *Vedaas* with a proper mind, in a focussed way.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 2:

***Shouchaachaaravataa tatra kaaryam shushrooshanam guroh |
Vrataani charataa graahyo vedah cha krutabuddhinaa ||***

A *Brahmachaaari* when he is living with a *Guru*, learning the *Vedaas*, has to do all kinds of service to the *Guru*. He has to follow all the *aacharaas* as told by his *varna dharma*, and *aashrama dharma* for a *Brahmachaaari*. He has to be established in pure *aacharaa*. He has to do *seva* of *Guru*. Performing all the *vrataas*, he has to learn the *Vedaas*.

Sri Engal Aalwaan's Commentary:

***Shouchaachaaravataa iti | Vrataani prajaapati aadeeni madhu maamsa aadi
varjana aadeeni cha | Kruta buddhinaa avahita buddhinaa |***

He has to follow *Praajaapatya* and other *vrataas*; he should not take *madhu*, *maamsa*, and others which are not allowed. He has to totally concentrate on learning only. And on serving the *Guru* with all sincerity. And maintaining all the *shoucha* told in the *shaastraas*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 3:

***Ubhe sandhye ravim bhoopa tathaa evaa agnim samaahitah |
Upatishthet tathaa kuryaat guroh api abhivaadanam ||***

Both the *sandhyaa kaalaas*, and also *maadhyaahnika*, he has to do *sandhyaavandana*. He also has to do *agni kaarya* with proper *shraddhe*. He has to do *abhivaadana* to *Guru*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 4:

***Sthite tishthet vrajet yaate neechaih aaseeta chaasati |
Shishyo guroon nrupa shreshtha pratikoolam na sancharet ||***

He has to follow his *Guru* in every way and serve him. If *Guru* stands, he has to stand. He has to follow the *Guru*. If *Guru* is sitting, he has to sit; he should not sit in a seat which is higher than the *Guru*. *Shishya* should never do anything wrong to a *Guru*.

Sri Engal Aalwaan's Commentary:
Sthita iti / Aasati - aaseene gurou /
 When Guru is sitting, is aasati.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 5:
Tena eva uktah pathet vedam na anyachittah purasthitah /
Anujnyaatah cha bhikshaannam ashniyaat gurunaa tatah //
 Sitting in front of the Guru, he has to listen to the Guru, do aachaarya anuucchaarana. Aachaarya ucchaarana anu ucchaarana poorvaka. Whatever Guru says, he has to repeat that. Sitting in front of him, and completely being focussed, he has to learn the Vedaas, not thinking of anything else. Taking the permission of Guru only, he has to get food and take that.; with Guru's permission only, he has to eat the food got through bhikshaa.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 6:
Avagaahet apah poorvam aachaaryena avagaahitaah /
Samit jala aadikam cha asya kaalyam kaalyam upaanayet //
 After the Aachaarya takes bath, in that same waters, he has to take bath. Samit, water, darbha, pushpa and others, he has to go everyday morning and collect these, and bring and give to his Aachaarya.

Sri Engal Aalwaan's Commentary:
Avagaahet iti / Kaalyam praatah /

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 7:
Gruheeta graahya vedah cha tato anujyaam avaapya cha /
Gaarhastyam aavishet praajnyo nishpanna guru nishkrutih //
 Whatever is to be learnt, after having learnt it, the Vedaas which are ordained to be learnt, and having taken the permission of the Aachaarya, he has to enter into gruhasta aashrama. After having completed the Guru Dakshinaa.

Having studied the Vedaas as prescribed, he should take the permission of the aachaarya. Having given the guru dakshinaa, he should enter into gruhasta aashrama.

Sri Engal Aalwaan's Commentary:
Gruheeta iti / Gruheeta graahya vedah - artha jnyaana paryantam gruheeta sva shaakhah, * Svaadhyaayo adhyetavyah * iti, * Sthaanuh ayam bhaaravahah kila abhoot adheetya vedam na vijaanaati yo artham, yo arthajnya iha sakalam bhadram ashnute naakameti jnyaana vidhoota paapmaa * iti shruteh / Guroh nishkrutih atra dakshinaa /

He has to learn the Vedaas including the meanings also; because without meanings, it will not be of any use. With meanings, it has more value. He has to learn with respect to his shaakhaa, this is svaadhyaaya. There is a vidhi in Taittiriya. If he simply learnt the Vedaas without knowing the meaning, then he is only carrying a big burden on his head just like a weight kept on a pillar. One who has learnt with the meanings, he will get all good. He will go to svarga, having got rid of all the sins. Nishkruti is guru dakshinaa.

These are the *dharmaas* for *Brahmachari aashrama*. Next the *Gruhasta aashrama dharmaas*, which we see next.

We are studying *Amsha 3*, Chapter 9, where *Ourva Rishi* is teaching *Sagara*, and this is being told by *Paraasharar* to *Maitreyar*. After knowing about *varna dharmaas*, King *Sagara* asks about *Aashrama dharmaas*. We had seen how a *Brahmachari* should lead his life. After doing *upanayana*, he has to stay with a *Guru* and learn the *Vedaas*, and he has to follow all the *vidhis* and *nishedhaas* which are told, as per the *shastraas*. He has to do all kinds of service to his *Guru*. He has to study whenever he has time. He has to do his *nitya karmaas*, and has to follow his *aachaarya* in every possible way, and should not do anything negative. First the *aachaarya* takes bath, and in the same waters, the *Brahmachari* should take bath. He has to go to the forest nearby, and get the *samit*, *jala*, *kusha*, etc., whatever is required by the *aachaarya* for his daily duties. After having completed his studies, he should take the permission of his *Guru* and enter *gruhasta aashrama*, having given the *Gurudakshinaa*.

Now, *Ourva Rishi* continues to tell about the *gruhasta aashrama*.

[Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 8:](#)

**[Vidhinaa avaapta daarah tu dhanam praapya sva karmanaa |
Gruhasta kaaryam akhilam kuryaat bhoopaala shaktitah ||](#)**

As per the *vidhi* told in the *Shrutis* and *Smrutis*, one has to accept a wife and get married. With his own *vrutti dharmaas*, as was told, he has to get the required money. He has to perform all the *gruhasta dharmaas*. As much as possible, he has to do the *karmaas* of a *gruhasta*.

[Sri Engal Aalwaan's Commentary:](#)

[Vidhinaa iti | Vidhinaa - sva gruhya ukta prakaaarena | Sva karmanaa yaajanaadi vruttyaa |](#)

Gruhya karmaas are told as per the *dharma shastraas*. He has to perform as per those. There are three things which are told through which he earns money - *yaajana*, *adhyaapana* and *pratigraha* - these are told for a *Braahmana*.

[Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 9:](#)

**[Nivaapena pitruun archan yajnyaih devaan tathaa atitheen |
Annaih muneem cha svaadhyaayaih apatyena prajaapatim ||](#)**

He has to worship *pitrus* with the *pinda pradaana*. He has to worship the *devaas* with *yajnya yaagaas*. He has to offer food to the *atithis*. By studying the *Vedaas*, maintaining them, *adhyayana*, *adhyaapana* - this is how one has to worship the *munis*. Having children, this will please *Prajaapati*.

[Sri Engal Aalwaan's Commentary:](#)

[Nivaapena iti | Nivaapah - pitru daanam |](#)

[Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 10:](#)

**[Bhootaani balibhih cha eva vaatsalyena akhilam jagat |
Praapnoti lokaan purusho nija karma samaarjitaan ||](#)**

He should live in the entire world with *vaatsalya*. He has to give part of the food to

the *bhoota ganaas*. These are all told in the *shaastraas*. One who is following all of these, with his own duties which are told as per the *shaastras*, performing all of this regularly, he will get all good benefits, and will enjoy in all the *lokaas*, as the *phala*.

Vaatsalya is *dosha adarshitva*, not looking at the defects in others.

Sri Engal Aalwaan's Commentary:

*Bhootaani iti | Nija karma samaarjitaan sveeya karma saadhitaan
praajaapatyaadeen | * Sarva ete punya lokaah bhavanti * iti shrutou, * ya etaan
avyagro yathaa upadesham kurute nitya svargah prushtah cha * iti smrutou cha
nityaanaam pratyavaaya vyatirekam phalaantarasya cha ukteh |*

He will take *praajaapatya loka* and the *phalaas* are told for these *karmaas* also. Those who do all these get *punya lokaas*, and enjoy there, it is told. He will get *svarga*. He will avoid *pratyavaaya* if he does *nitya naimittika karmaas*. He will not be punished by *Bhagavaan* for not doing these. *Vedaas* prescribe the *nitya naimittika karmaas*, which if one does not do, they will be subjected to punishment, they will have to suffer because of transgressing the *shaastraas*. Some of them, if done, there are some benefits also. If someone is interested in doing that, they can get those *lokaas* and enjoy there. This is also told.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 11:

*Bhikshaa bhujah cha ye kechit parivraat brahmachaarinah |
Te api atra eva pratishthante gaarhastyam tena vai param | |*

There are some *Brahmins* who live only by taking alms from others, *bhikshe*; some of them are *Brahmachaaris* and they also have *gruhasthaashrama* as the *aashraya* (*Gruhasthaas* provide them all the support, as they are always depending on *bhikshaa* for living; they go from place to place, supported by *gruhasthaas*).

This is why *gruhasthaashrama* is said to be a good *aashrama*, where they support the other *aashramaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 12:

*Vedaaharana kaaryaaya teertha snaanaaya cha prabho |
Atanti vasudhaam vipraah pruthivee darshanaaya cha | |*

These *Brahmins*, in order to learn the *Vedaas*, go from place to place, from one *aachaarya* to another *aachaarya*, to learn. To perform *teertha snaana*, they visit all *teertha kshetraas*. They go around all places on the earth. They go around to see the *punya kshetraas*. They don't stay in one place.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 13:

*Aniketaa hi anaahaaraa yatra saayam gruhaah cha ye |
Tesaam gruhasthah sarveshaam pratishthaa yonireva cha | |*

They don't have a house, a place to live. They don't cook and eat. Whoever gives them, they accept that., and live based on that. While going from place to place, wherever they are in the evening, they stay in that place. They are called *saayam gruhaas*.

Sri Engal Aalwaan's Commentary:

Aniketaa iti | Yatra saayam syaat tatra eva gruham sthitih yeshaam te jnyaaninah | Pratishtaa aashrayah, yonih maataa, annaadinna deha poshakatvaat |

Whenever evening comes, they stay in that place. They may move the next day, or after two days. The *gruhasthaas* who are in those places, they provide the food and shelter to such people. *Gruhasthaas* are the ones who support, they are called as *pratishtaa*. Because they provide food, they are said to be *yonih*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 14:

Teshaam svaagata daanaadi vaktavyam madhuram nrupa | Gruha aagataanaam dadyaat cha shayana aasana bhojanam ||

Whenever a *gruhastha* sees such a person, a *parivraat* or *Brahmachari*, roaming around like this, with the objective of learning the *Vedaas*, *teertha snaanaas*, when such people come, they have to be well treated and respected. They have to be looked after very well by *gruhasthaas*. They have to welcome the *Brahmacharis* with nice words. Whoever comes, they have to be given a good place to rest, stay, and food has to be provided by the *gruhasthaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 15:

Atithih yasya bhagnaasho gruhaat pratinivartate | Sa dattvaa dushkrutam tasmai punyam aadaaya gacchati ||

If an *atithi* is not happy with the service provided by a *gruhastha*, it will be very bad for the *gruhastha*. All the *paapaas* will come to this *gruhastha*, and all the *punyaas* which the *gruhastha* had accumulated will go to that *atithi*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 16:

Avajnyanam ahamkaaro dambhah cha eva gruhe satah | Paritaapa upaghaatou cha paarushyam cha na shasyate ||

Disrespecting them, being too proud with respect to them, showing off that they are doing something great, having given something and then repenting, hurting them, telling harsh words towards them - all these things if they do in front of an *atithi*, these are all not *shaasana*, not *vidhi*. One has to avoid all these things.

Sri Engal Aalwaan's Commentary:

Atithim prati avajnyanam na kaaryam iti aaha avajnyanam ityaadi | Paritaapah daanaanushayah, upaghaatah taadanaadih |

One should not disrespect an *atithi*. They have to be treated with a lot of respect and care. *Paritaapa* is giving something and then repenting. *Upaghaata* is hurting them.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 17:

Yah tu samyak karoti evam gruhasthah paramam vidhim | Sarva bandha vimukto asou lokaan aapnoti anuttamaan ||

One who does all these things properly, as prescribed in the *shaashtraas*, as per the *vidhi*, he will get all the *uttama lokaas*. He will get the *punya lokaas*.

Sri Engal Aalwaan's Commentary:

Yah tu iti | Tat tat varna ukta nitya akaranaja pratyavaaya roopaat tat tat loka praapti pratibandhaat muktah |

Whatever is told for each *varna*, that, *nitya karmaas* and such things if one does not do, they will get *pratyavaaya*, undergo some punishment by *Bhagavaan* because of transgressing the *vidhis* of the *Vedaas*. By following all of these, they will avoid all such *pratyavaayaas*. If *pratyavaaya* comes, they cannot attain those *lokaas* - these *pratibandhaas* will not be there when one follows all these things.

Vaanaprastha aashrama is going to be told now. *Brahmacharya* was told. *Gruhastha aashrama* was told where *atithi satkaara* was told in detail, and the *nitya naimittika karmaas*.

[Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 18:](#)

[Vayah parinatou raajan krutakrutyo gruhaashramee |](#)

[Putreshu bhaaryaam nikshipya vanam gacchet sahaiva vaa ||](#)

One who is a *gruhasta*, when he becomes old, having done all the *gruhasta dharmaas* properly, he has to make his sons take care of his wife, and has to go to the forest; or he can also take his wife along with him.

[Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 19:](#)

[Parna moola phala aahaarah keshashmashru jataadharah |](#)

[Bhoomishaayee bhavet tatra munih sarvaartha nispruhah ||](#)

Having gone to the forest, he has to live on what is available there - the leaves of the plant, the roots, fruits. This itself is the food for him in the forest. He has to grow the hair and moustache and beard. He has to sleep on the ground itself. Having given up desire in everything, he should live a life like this.

[Sri Engal Aalwaan's Commentary:](#)

[Varna iti | Atra kesha shabdo lomavachanah |](#)

[Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 20:](#)

[Charma kaasha kushaih kuryaat paridhaana uttareeyake |](#)

[Tadvat trishavanam snaanam shastam asya nareshvara ||](#)

With the skin of a dead animal, deer skin, or *darbhe*, he has to make his clothes, and upper clothes. It is also ordained that he has to take bath three times every day *praatah*, *maadhyaahnika*, *saayam*.

Deer skin is *krushnaajina*.

[Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 21:](#)

[Devataa abyarchanam homa sarva abhyaagata poojanam |](#)

[Bhikshaa bali pradaanam cha shastam asya nareshvara ||](#)

He has to worship the *devataas*, he has to do *homaas*. He has to do *bhikshaa*, *bali pradaanam*. These are all ordained for a *vaanaprastha*.

Atithis and *abhyaagataas*. *Abhyaagataas* are those who have come upon an invitation. *Atithi* comes without any invitation.

[Sri Engal Aalwaan's Commentary:](#)

[Devataa iti | Na asti aagatasya tithih eka dinam api iti atithih, dharma aadi arthee nootano atithih ajnyaata poorvah, anye abhyaagataah |](#)

Atithi means there is no specific *tithi* on which he comes. He can come any time, any day, uninvited guest. One who comes for a *dharma kaarya*, one who is a new *atithi*, who has not come earlier - all others are *abhyaagataas*.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 22:

*Vanya snehena gaatraanaam abhyangah cha asya shasyate /
Tapah cha tasya raajendra sheeta ushna aadi sahashnutaa //*

He has to live with the material and other things available there only in the forest - his food, clothes, sleeping on the ground. In the same way, oil used for bath, is also what is grown in the forest. He has to do tapas of the form of tolerating the cold and heat. This itself becomes tapas for him.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 23:

*Yah tu etaam niyatah charyaam vaanaprasthah charet munih /
Sa dahati agnivat doshaan jayet lokaan cha shaashvataan //*

A *muni* who performs all these things, regularly without breaking, as described in the *shastraas*, he will burn all his defects, as though the fire burns everything. He will get *punya lokaas*. He will go there, stay there and enjoy. He will get all *punya phalaas*.

After having told about *vaanaprastha aashrama*, now *Ourva Rishi* starts to tell about *sannyaasa aashrama*.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 24:

*Chaturthah cha aashramo bhikshoh prochyate yo maneeshibhih /
Tasya svaroopam gadato mana shrotum nrupa arhasi //*

The fourth *aashrama* is the *sannyaasi*. Now, I will tell you the *svaroopa* of the fourth *aashrama*. Please do listen to me, O *Sagara*.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 25:

*Putra dravya kalatreshu tyakta sneho naraadhipa /
Chaturtham aashrama sthaanam gacchet nirdhoota matsarah //*

The one who has given up all attachment, towards children, money, any material, wife, he has to take up the fourth *aashrama*, the *sannyaasa aashrama*. Having given up *matsara* and all the bad qualities, and cultivating *aatma gunaas*, he can take up the *sannyaasa aashrama*. He becomes a *sannyaasi*.

Vittaishanaah cha, putraishanaah cha, lokaishanaah cha bhikshaacharyam charanti |

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 26:

*Traivargikaan tyajet sarvaan aarambhaan avaneepate /
Mitra arishu samo maitrah samah teshu eva jantushu //*

Such a *sannyaasi* has to give up all the *karmaas* for the sake of *trivargaas* - *dharma*, *artha*, *kaama*. He has to be equally disposed towards friend or foe. With respect to all beings, he has to be equally disposed.

Apavarga is *moksha*. A *sannyaasi* is only after *moksha*. He is not interested in *trivarga* - *dharma*, *artha*, *kaama*.

Sri Engal Aalwaan's Commentary:

*Traivargikaan iti | Traivargikaan dharma artha kaama saadhana bhootaan, aarambhaan loukika vaidika udyogaan, tyaktvaa muktyartham brahma jnyaane nishthaa kaaryaa * Brahma samstha amrutatvameti * iti shruteh, samnyaasasya cha moksha maargatvaat | Tat ashaktasya cha japa teertha yaatraadi cha anumatam | * Pranavaatmako vedah pranavam dhyaayet iti, * Pranavo brahma bhooyaaya kalpate iti cha |*

Dharma, artha, kaama - these benefits whatever karma will get, whatever is loukika or vaidika karmaas, which lead to this dharma, artha, kaama, trivarga purushaartha - for the sake of attaining liberation, he has to be established in Brahma Jnyaana. Shruti says that "Brahma samstha amrutatvameti". Sannyaasa is said to be moksha marga, leading to moksha. If one is not really capable of doing this, he can do japa, teertha, yaatre - this is also allowed. He can do dhyaana of pranava.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 27:

Jaraayuja andajaadeenaam vaang manah kaaya karmabhih | Yuktah kurveeta na droham sarva sangaan cha varjayet ||

He should not hate any being which is born of womb, or egg or perspiration also. He should not do droha, he should not cheat any of the beings. Kaayaa, vaachaa, manasaa, he should not think of, or should not do anything wrong. He should give up attachment towards everything. He should be completely detached from everything else.

Svedaja, jaraayuja, andaja - these are all different kinds of beings.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 28:

Eka raatrah sthitih graame pancha raatra sthitih pure | Tathaa tishthet yathaa preetih dvesho vaa na asya jaayate ||

In a village, he has to stay only one night. In a city, he can stay for five nights. He should stay in such a way that he does not get attachment or hatred towards anyone or anything. If he gets such a feeling, attachment or hatred, he should immediately leave the place. He should not develop attachment, he should not hate, he should not do wrong.

Sri Engal Aalwaan's Commentary:

*Eka iti | * Ashtou maasaan vihaaraah tu yateh uktaa maneeshibhih | Vaaraanaseem pravishtasya vidyate nahi samcharah | Iti vachanaat cha |*

Vaaraanasi is said to be a special place, Kaashi. For 8 months travel is suggested for a sanyasi and once he enters into Vaaraanasi there is no sanchara (travel).

Also for four months during chaaturmasya there is no sanchara.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 29:

Praana yaatraa nimittam cha vyangaare bhukta vat jane | Kaale prashasta varnaanaam bhikshaartham paryatet gruhaan ||

He has to go and accept bhikshaa, from houses. He has to be extremely careful. While the cooking is still going on, he should not ask for bhikshaa. If he comes to

know that people in the house have not yet eaten, he should not go. When fire is completely extinguished in the kitchen, and all of them have eaten, after that, he has to go, and whatever is left, he has to accept *bhikshaa*. This is only for his living. He has to go only to good places.

Sri Engal Aalwaan's Commentary:

Praana yaatraa iti | Prashasta varnaah abhishasta patita varjitaah |

Those who are in the proper *aashrama*, and who are following the *varna aashrama dharmas*. He has to go only to such houses, only after they have all eaten, and have closed their kitchen, with no fire burning there. *Agni* has become *shaanta*.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 30:

*Kaamah krodhah tathaa darpah moha lobhaadayah cha ye |
Taan tu sarvaan parityajya parivraat nirmamo bhavet ||*

He has to give up *kaama*, *krodha*, *darpa*, *moha*, *lobha*, *matsara*, the *ari shat vargaas*. He has to completely win over them. He should have nothing as "Mine". He should have no attachment towards anything.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 31:

*Abhayam sarvabhootebhyo dattva yah charate munih |
Tasya api sarva bhootebhyo na bhayam vidyate kvachit ||*

He has to give *abhaya* to all the beings. Such a *muni* who lives like this, for him also, there is no fear from any other being. He need not fear any being.

No being is scared of him, and he is also not scared of any being. He has given *abhaya* to every being. He will also not be scared of anything else.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 32:

Krutvaa agnihotram sva shareera samstham shaareeram agnim sva mukhe juhoti |

Viprah tu bhaiksha upahitaih havirbhiih chita agnikaanaam vrajati sma lokaan ||

What is *agnihotra* for him is told here. He has to perform *Agnihotra* with his body itself. Whatever he has got by *bhikshaa*, that itself becomes *havis*.

Sri Engal Aalwaan's Commentary:

*Krutvaa iti | Praajaapattya ishti anantaram agnihotram sva shareerasamtham
krutvaa - aatmani aaropya iti arthah |*

Agnihotra is done in one's body itself.

Shaareeram agnim jaatharaagni bhootam praanaadi yuktam |

Shaareera agni means that *agni* which is there in the stomach, *jaatharaagni*.

*Tam uddishya mukhe kunda sthaaneeye agni hotra buddhyaa bhikshaanna
roopaih havirbhiih yo juhoti "Praano agnih eva idam atti cha annam na aham
bhoktaa" iti anusandhaaya, sah chita agninaam agni chitaam lokaan vrajati |*

He has to imagine that his mouth itself is *homa kunda*, he has to imagine that he is doing *Agnihotra*, he has to offer whatever has come through *bhikshaa* as the *havis*, into the *jaatharaagni*, which is inside along with the *praanaas*, through his mouth which is like a *homa kunda*. If he imagines like this, he will be

doing *Agnihotra* itself. The *jaatharaagni* which is there along with the *praanaas*, that itself is eating, I am not eating, such a feeling he should have. Whatever the *lokaas Agnihotraas* get, he will get all those *lokaas*. He has to perform *Agnihotra* in this way, with his body itself.

Truteeyaanta paathe chitaagninaa jnyaanaagninaa darshitaan lokaan vrajati / Ayam avidvat vishaya shloka uttarah tu brahmavit vishayah /

There is one more *paathaantara*. This is *avidvat vishaya*, one who is not a *brahmavit*, one who is not established in the *Brahman*. He will get whatever *lokaas Agnihotraas* get.

A *brahmavit* is told in the next *shloka*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 33:

Mokshaashramam yah charate yathaa uktam shuchih susankalpita buddhi yuktah /

Anindhanam jyotiriva prashaantah sa brahma lokam shrayate dvijaatih / /

This is *vidvat vishaya*, about a *brahmavit*. *Mokshaashrama* is the *sannyaasa aashrama*, as it is the path for attaining *moksha*. Being calm, *shaanta* like the *jyoti* which is without any firewood, he is also *shaanta* like that. He is most peaceful and established in *Brahman*. He will get *moksha*.

Sri Engal Aalwaan's Commentary:

Moksha aashramam iti / Mokshaashramam paarivraajyam, su sankalpita buddhi yuktah samyak sampaadita buddhi yoga yuktah / Lokyate iti lokah, brahma eva loko brahma lokah, brahmano loka iti vaa vigrahaah /

Having got that kind of a *buddhi yoga*. This is also explained in the *Brhuadaaranyaka Upanishad* - "*Brahma loka samraat iti yaajnyavalkyah*", *Brahman* itself is told as *Brahma loka*. Or it can be *Paramapada* itself.

Dvijaatih iti viprasya eva samnyaase adhikaara uktih /

Brahmin only has *adhikaara* for *sannyaasa*.

** Gatih turya aashrame naasti baahuja oorujayoh kachit / Turyaashrame gatih proktaa mukhajaanaam svayambhuvaa / iti dattaatreya ukteh /*

Sri Engal Aalwaan quotes from *Dattaatreya Puraana*. *Turiya aashrama* is the fourth *aashrama*, the *sannyaasa aashrama*. This is not there for one who is born of arms, and one born of thighs. Those who are born of *mukha*, only for them *sannyaasa aashrama* is told - only for *Brahmins*. *Braahmano asya mukham aaseet, baahoo raajanyah krutah, ooro tat asya yat vaishyah, padbhyaam shoodro ajaayata*. *Mukhaja* is *Braahmana*. *Baahuja* is *Kshatriya*. *Ooruja* is *Vaishya*. *Tureeya aashrama* is not told for *Kshatriya* and *Vaishya*.

This concludes Chapter Nine of *Amsha 3*.

// Iti Sri Vishnu Puraane Truteeye Amshe Navamo Adhyaayah //

// Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Navamo Adhyaayah //

|| Atha Dashamo Adhyaayah || Naming of a Baby, Lakshana of Bhaaryaa

Now, the Tenth Chapter.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 1:

Sagara -

Kathitam chaaturaashramyam chaaturvarnya kriyaah tathaa |

Pumsah kriyaam aham shrotum icchaami dvijasattama ||

Sagara - You told me about the *dharmaas* of the *Brahmachari aashrama*, *Gruhastha aashrama*, *Vaanaprastha aashrama*, *Sannyaasa aashrama*. And also the four *varnaas* of *Braahmana*, *Kshatriya*, *Vaishya*, *Shoodra* - about their duties. What are the *karmaas* that they do, I want to know about that.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 2:

Nitya naimittikaah kaamyaaah kriyaah pumsaam asheshtah |

Samaakhyaahi bhrugu shreshtha sarvajnyo hi asi me matah ||

I want to know everything about the *nitya naimittika karmaas*, *kaamy karmaas*. Please tell me, O *Bhrugu shreshtha*, you know everything. You are *sarvajnya*. You are knowledgeable about everything.

Sri Engal Aalwaan's Commentary:

Kathitam iti | Pumsah kriyaam shodasha samskaara roopaam | Garbhaadhaana pumsavana seemanta unnayana vishnubali jaatakarma naamakarana upanishkramana annapraashana choodaa upanayana vedavrata chatushtaya samaavartana vivaahaah shodasha samskaaraah |

There are 16 *samskaaraas* told. This is also told to be 40 in other places. These are listed here. Out of them, *Garbhaadhaana*, *Pumsavana*, *Seemanta*, *Unnayana*, *Vishnubali* - are all before birth. The others, *Jaatakarma*, *Naamakarana*, *Upanishkramana*, *Annapraashana*, *Choodaa*, *Upanayana*, *Vedavrata chatushtaya*, *Vivaaha* - are after the birth. I want to know about all these *samskaaraas* is what *Sagara* is asking.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 3:

Ourvah -

Yat etat uktam bhavataa nitya naimittika aashrayam |

Tat aham kathayishyaami shrunushva ekamanaa mama ||

Ourva - O *Sagara*, you asked me about *nitya naimittika karmaas*. I am going to tell you about all that. Do listen to me very attentively.

Sri Engal Aalwaan's Commentary:

Yat etat iti | Nitya naimittika aashrayam iti kaamyasya api upalakshanam |

Nitya, *naimittika* and *kaamy karmaas* also.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 4:

Jaatasya jaata karmaadi kriyaa kaandam asheshtah |

Putrasya kurveeta pitaa shraadham cha abhyudayaatmakam ||

First, when a baby is born, one has to do all the *jaata karmaas* - *garbhaadaana*, *pumsavana*, *seemanta unnayana*, *vishnubali* - for all these things, this is *upalakshana*. Along with these *shodasha samskaaraas*, the *abhyudaya shraaddha* is also prescribed. *Abhyudaya shraaddha* is also called *Naandi shraaddha*.

Among the *samskaaraas*, there are many *vrudhhi kaaryaas* told like marriage, *jaata karma*, *seemanta*, *choodaa karma*; at that time, *Naandi mukha shraaddha* is also done.

Sri Engal Aalwaan's Commentary:

Jaatasya iti | Jaata karma grahanam aadhaana pumsavana aadeenaam api upalakshanam |

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 5:

***Yugmaan tu praang mukhaan vipraan bhojayet manujeshvara |
Yathaa truptih tathaa kuryaat daivam pitryam dvi janmanaam ||***

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 6:

***Dadhaana yavaaih sa badaraih mishraan pindaan mudaa yutah |
Naandee mukhebhyah teerthena dadyaat daivena paarthiva ||***

There are certain *devataas* called *Naandi mukhaas*, who are also *pitru devataas*. While performing the *vrudhhi kriyaas*, we do this *naandi*. One has to invite even number of *Brahmins*, and make them sit east facing, and serve them with enough food till they are satisfied. *Naandi* itself is an *utsava*, an auspicious thing. *Devataas* who have this as their *mukha* are *pradhaana*; they are called *Naandi mukha devataas*. They are *pitru devataas*. Offering them *pinda*, balls of rice mixed with curd, *yava*, barley, and a berry fruit, along with water, as *deva teertha*, from the front of the palm, offered as *tarpana*. What is offered from *kanishtha*, small finger, downwards, is called *praajapati teertha*, this is offered to *rishis* in *pradakshina* manner.

Sri Engal Aalwaan's Commentary:

Dadhaana iti | Naandee utsavah, tat pradhaanaa naadeemukhaah | Daivena karaagrena |

Through the thumb is given for *pitrus*. *Daiva teertha* has to be given from the front end of the palm.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 7:

***Praajaaptyena vaa sarvam upachaaram pradakshinam |
Kurveeta tat tathaa ashesha vrudhhi kaaleshu bhoopate ||***

Sri Engal Aalwaan's Commentary:

***Praajaaptyena iti | Praajaapatyena kanishtikaayaa moolena | Tat uktam *
Kanishtha deshini angushta moolaani agram karasya tu | Prajaapati pitru
brahma daiva teerthaani anukramaat | iti manuh | Vrudhhi kaalaah kanyaa
putra vivaaha iti atra vakshyamaanaah |***

Praajaapatya is *rishi teertha*, offered through *kanishthikaa*, holding the two palms together, and opening the smallest finger, and leaving water through that. All the *upachaaraas* are to be given like that, in *pradakshina* direction. All *vruddhi kaalas* are to be done, this is called *Naandi mukha shraaddha*.

Kanishta desha for *Prajaapati*. *Angushta moola* is for *pitrus*. Through the front of the hand, for *daiva*. *Vruddhi kaala* is when *abhivruddhi* will happen, this is called *Abhyudaya shraaddha*.

All *vruddhi kaalaas* - *upanayana*, *choodaa*, etc. - *Naandi mukha abhyudaya shraaddha* is to be done.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 8:

Tatah cha naama kurveeta pitaa iva dashame ahani |

Devapoorvam naraakhyam hi sharma varma aadi samyutam | |

Then the child has to be given a name, this is called *Naamakarana samskaara*. Father only has to do *naamakarana* on the tenth day. The *kuladevata's* name can be taken. Or the name of their forefathers. Added with *Sharma*, *Varma*, etc.

Samskaara is that which brings in a *guna* and dispels defects also. *Dosha upanayana*, *guna aadhaana* is the purpose of *samskaara*. *Naamakarana* is itself a *samskaara*. There are many things prescribed about how to give a name.

Sri Engal Aalwaan's Commentary:

Tata iti | Dashame ahani iti smruti ukta kaala upalakshanam |

There are many *smrutis* prescribing different days for *naamakarana*. All of this is included here. Because they are also *pramaana* only.

**** Ahani ekaadashe naama * Naamadheyam dashamyaam cha kechit icchanti paarthiva | Dvaadashyaam atha vaa raatryaam maase poorne tathaa apare | iti cha smruteh |***

Some say that it is on the eleventh day. Or the tenth day. Or the twelfth day after birth. Or after one month. All are valid, and indicated by *dashame ahani* here.

Deva poorvam * kula devataanaama sambaddham naama kuryaat * iti shaakhaa ukteh |

Connected with the *kula devataa*, a name has to be given.

Naraakhyam - pumvaachi, sharma varma aadi samyutam - sharma varma gupta daasa yuktam yat naama, yathaa - vishnusharmaa, indravarmaa, chandraguptah, haridaasa, iti | Deva shabdah rishi pitraadi sva poojya vaachee vaa |

Naraakhya means that it is related to forefathers, another meaning is that it is for male or female, with proper names. For the four *varnaas*, they are told as *Sharma*, *Varma*, *Gupta*, *Daasa*, for *Brahmins*, *Kshatriyaas*, *Vaishyaas* and *Shoodraas* respectively. As in *Vishnu Sharma*, *Indra Varma*, *Chandragupta*, *Haridaasa*. Or their forefathers, or the *rishis*, whoever they hold respect towards, their name can be given.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 9:

***Sharmeti braahmanasyoktam varmeti kshatrasamshrayam /
Gupta daasaatmakam naama prashastam vaishya shoodrayoh //***
Sharma is the name used for Brahmins. Varma is used for Kshatriyaas.
Gupta and Daasa are holy for Vaishyaas and Shoodraas respectively.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 10:

***Na arthaheenam na cha ashastam na apashabdayutam tathaa /
Na amangalyam jugupsaavat naama kuryaat samaaksharam //***
The name should not be without any proper meaning. The name itself should not bring some kind of shame. Apashabdaas should not be used in the name. It should not be inauspicious name. Name itself should not create any jugupsaa. Even numbered letters should be in the name.

Sri Engal Aalwaan's Commentary:

Na arthaheenam iti / Ashastam ashleelam, vreedaa karam /

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 11:

***Na ati deergham na ati hrasvam na ati guru aksharaanvitam /
Sukha ucchaaryam tu tat naama kuryaat yat pravanaaksharam //***
It should not be too long or too short. It should not have many samyukta aksharaas, otherwise it will be difficult to pronounce. It should be easily pronounceable.

Sri Engal Aalwaan's Commentary:

***Na iti / Na ati deergham dvyaksharam chaturaksharam vaa / Pranavaaksharam
susandhi laghu uttaram /***
It should have proper sandhi, it should be easily readable, pronounceable.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 12:

***Tato anantara samskaara samskruto guruveshmani /
Yathaa ukta vidhim aashritya kuryaat vidyaa parigraham //***
After all these naamakarana and other things, he will go to aachaarya's place, he has to go and stay there for vidyaa parigraha, for learning the Vedaas and Shaastraas.

Sri Engal Aalwaan's Commentary:

Tata iti / Anantaraah upa nishkramanaadi upanayanaantaah /
After jaata karma, means up to upanayana - annapraashana, choodaa and upanayana, he has to go and stay in the Guru's house and learn the Vedaas.

Starting from upanishkramana until upanayana, having got done, a brahmachaari has to go and stay with a guru and study all the vidyaas.

Further karmaas are going to be told in the next set of shlokaas.

We are studying of Amsha 3, Chapter 10, where the various karmaas that gruhasthaas do, are being told. In that, the jaatakarma and naandi mukha abhyudaya was told, and then

the *naamakarana*, what kind of names to give, was told by *Sri Paraasharar*, as told by *Ourva rishi* to *Sagara raaja*. Now, he is going to talk about various other things also. After completing the education in the *gurukula*, what should he do, this is going to be told.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 13:

***Gruheeta vidyo gurave dattvaa cha gurudakshinaam |
Gaarhastyam icchan bhoopaala kuryaat daara parigraham ||***

After having completed the studies, he has to offer *dakshinaa*. Having given that, desiring to enter into a family, *gruhasta aashrama*, he should accept a bride.

Sri Engal Aalwaan's Commentary:

Gruheeta iti | Gurudakshinaam gurutva nimittaam dakshinaam | Upakurvaanah tu gruheeta vidyah samaavrutya gruheeta syaat, vaikhaanaso yatih vaa syaat |

Gurudakshinaa means - because a *guru* teaches the *vidyaa*, for that he has to offer some *dakshinaa*. After having completed the studies, he can enter into *gruhasta aashrama*, or he can remain as a *vaikhaanasa*, a *yati*.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 14:

***Brahmacharyena vaa kaalam kuryaat sankalpa poovakam |
Guroh shusrooshanam kuryaat tat putraadeh athaa api vaa ||***

If he does *sankalpa* that he is going to stay as a *Brahmachari* for life, this is called *naishtika Brahmachari*. Of he can also serve the *Guru* or his children also.

Sri Engal Aalwaan's Commentary:

Brahmacharyena iti | Naishtikah san brahmacharya aashramena vaa yaavat aayuh kaalam nayet |

As long as he is alive, he should stay in the *Brahmachari aashrama* itself, this is called *Naishtika Brahmachari*.

Kim cha yaavat jeevam ayam eva mama aashrama iti poovam sankalpitam chet tatra eva tishthet; na tu aashrama antaram gacchet |

If he has done *sankalpa* that as long as I am alive, I am going to stay only in this *aashrama*, then he has to do like that. He should not change *aashrama* once he has done the *sankalpa* as above.

Tatra api viraktou satyaam yatih syaat eva, na tu aashrama antaragaamee, * yat ahareva virajyet tat ahareva pravrajjet; iti shruteh |

If he gets *virakti* there itself, he can take *sannyasa aashrama*, but not the other *aashramaas*. *Shruti* says that "At which point he gets *virakti*, at whatever moment he gets *virakti*, at that very moment, he has to leave everything and go and take *sannyasa*" - this is told in the *Upanishads*.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 15:

***Vaikhaanaso vaa api bhavet parivraat atha vecchayaa |
Poorva sankalpitam yaadruk taadruk kuryaat naraadhipa ||***

He can go and stay in the forest, or he can become a *sannyasi*. Whatever is the *sankalpa*, according to that, one has to do.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 16:

*Varshaih ekagunaam bhaaryaam udvahet trigunah svayam /
Na ati keshaam akeshaam vaa na ati krushnaam na pingalaam / /*

This is with respect to one who has desired to enter into *gruhasta aashrama*, and not remain as a *naishthika Brahmachaari*. He has to accept a girl as his wife. The *lakshana* of the *bhaaryaa*, wife are told here. One who does not have too much hair, or does not have any hair, or not too dark, or not too yellow.

Sri Engal Aalwaan's Commentary:

Varshaih iti / Eka gunam iti yaveeyaseetva upalakshanam /

It is told by *Yaajnyavalkyar* that the wife has to be younger than him. One third of the age of the person is also told. This is also *upalakshana* for a younger wife. Wife should be younger than him.

** Ashta varshaah bhavet kanyaa nava varshaa tu rohinee / Dasha varshaa bhavet gouree ata oordhvam rajasvalaa * iti kanyaayaah dasha varshaat param avivaahyatva smaranaat, * asapindaam yaveeyaseem * iti smruteh cha /*

One has to get a girl married before she reaches 10 years, is told in the *Shaastraas*. An eight year old girl is a *kanyaa*. Nine years is *Rohini*. Ten years is *Gowri*. After that, is not fit for marriage, is told. The wife should not be in the same *gotra*.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 17:

*Nisargato adhikaangaam vaa nyoona angaam api na udvahet /
Na avishuddhaam saromaam vaa akulajaam vaa api roagineem / /*

Naturally very fat, or very thin, one should not marry. One who is not pure, or not born in a good *vamsha*, or one who has lot of diseases, are all told here.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 18:

*Na dushtaam dushta vaakyaam vaa vyangineem pitru maatrutah /
Na shmashru vyanjanavateem na cha eva purushaakrutim / /*

One who is bad, who speaks bad words, one who is subjected to *nindaa*, one whose parents have a skin disease, one who has a beard or mustache, not a male form.

Sri Engal Aalwaan's Commentary:

Na dushtaam iti / Vyangineem iti / Vyangineem nindyaam / Vyanga maataa pitrujaam, vyangaakhyatvak dosha maataa pitrujaam vaa / Shmashrureva vyanjanam pumstva chinham /

If the parents have a skin disease, daughter of such parents should not be accepted as wife. Beard and mustache are signs of masculinity, and a girl should not have them.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 19:

*Na ghargharasvaraam kshaamaam tathaa kaaka svaraam na cha /
Na anibandhekshanaam tadvat vruttaaksheem na udvahet budhah / /*

One who has a harsh voice, one whose voice is not good, one who has eyes always kind of closed, very small, very round.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 20:

*Yasyaah cha romashe janghe gulphou yasyaah tathaa unnatou /
Gandayoh kooparou yasyaa hasantyaastaam na cha udvahet / /*

One who has hairs in the legs, who has very thick ankles; when one laughs, if there are dimples on the cheeks, such a person should not be accepted in marriage.

These are all told by *Ourva Rishi*, might have been there at that time.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 21:

*Na ati rookshacchavim paandu karajaam arunekshanaam /
Aapeena hasta paadaam cha na kanyaam udvahet budhah / /*

One who has a very rough skin, or white nails, or red eyes, very thick hands, feet and palms, one should not accept such a girl as wife.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 22:

*Na vaamanaam na ati deerghaam na udvahet samhata bhruvam /
Na cha ati cchidra dashanaam na karaala mukheem narah / /*

Not very short, not too tall, with eyebrows completely joined, teeth are very much far apart.

Sri Engal Aalwaan's Commentary:

Na vaamanaam iti / Karaalam danturam /

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 23:

*Panchameem maatru pakshaat cha pitru pakshaat cha saptameem /
Gruhastah cha udvahet kanyaam nyaayena vidhinaa nrupa / /*

This is something people see even now. From the mother's side, five generations should be left. And from the father's side, seven generations. This is the gap which should be there if one is accepting a bride from mother's side or father's side. This is as per the *shaastra*.

Sri Engal Aalwaan's Commentary:

*Panchameem iti / Sva maatuh prapitaamahah cha kootasthasya pamchamasya
santaanaantarajaa taavat sankhya jana vyavahitaa kanyaa maatru pakshaat
panchamee /*

Upto five generations on mother's side, and seven generations on father's side.

*Tathaa vara prapitaamahasya kootasthasya saptamasya santaana antara jaataa
taavat sankhyajana vyavahitaa kanyaa pitru pakshaat saptamee /*

From the mother's side and father's side.

*Idam cha panchamee saptameebhyaam arvaang nishedha param / Tayoh na
vivaaha vidhi param /*

Below the fifth and seventh generations, it is not allowed. They should not get married.

** Panchamaat saptamaat oordhvam maatrutah pitrutah tathaa * iti smruteh /*

This is told in the *shaastraas*.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 24:

*Braahmo daivah tathaa eva aarshah praaajaapatyah tathaa asurah /
Gaandharva raakshasou cha anyou paishaachah cha ashtamo matah ||*

There are eight kinds of marriage told here - Braahma vivaaha, Daiva vivaaha, Aarsha, Praajaapatya, Asura, Gaandharva, Raakshasa, Paishaacha.

Sri Engal Aalwaan's Commentary:

Braahma iti / Braahma aadi vivaahaanaam svaroopam smrutishu drashtavyam /

These are all told in Manu Smruti.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 25:

*Eteshaam yasya yo dharmo varnasya ukto maharshibhih /
Kurveeta daara grahanam tena anyam parivarjayet ||*

Whatever is the dharma for one, for their varna, is told by Maharshis - accordingly one has to accept a wife. Others should not be accepted.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 26:

*Sa dharmacharineem praapya gaarhastyam sahitah tayaa /
Samudvahet dadaati etat samyagoodham mahaaphalam ||*

Having accepted a wife, who also follows the same dharma that the husband follows, if one marries like this, he will get a lot of punyaas, and a lot of phalaas.

This concludes Chapter 10.

|| Iti Sri Vishnu Puraane Truteeye Amshe Dashamo Adhyaayah ||

|| Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Dashamo Adhyaayah ||

|| Atha Ekaadasho Adhyaayah || Shoucha and Karmaas for a Gruhasta

Now, Chapter 11.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 1:

Sagara -

***Gruhasthasya sadaachaaram shrotum icchaami aham mune |
Lokaat asmaat parasmaat cha yam aatishthan na heeyate ||***

King Sagara - What are the *sadaachaaraas* that a *gruhasta* has to follow, I would like to listen from you. By which he will not get into any difficulty in this *loka* or *para loka*. By which he will always have a *sadgati*, that kind of *aachaara*, I would like to listen to.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 2:

Ourvah -

***Shrooyataam pruthiveepaala sadaachaarasya lakshanam |
Sadaachaaravataa pumsaam jitou lokou ubhou api ||***

Ourva Rishi - I am going to tell you the signs of *sadaachaara*, how they have to be followed. One who follows this kind of *sadaachaara*, as told in the *shaastraas*, he can win over both the worlds, here as well as elsewhere.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 3:

***Saadhavah ksheena doshaah tu sat shabdah saadhu vaachakah |
Tesaam aacharanam yat tu sadaachaarah sa uchyate ||***

Saadhu itself means those who have destroyed all their defects. They are very pure. The word *sat* itself indicates *saadhu*. Whatever they follow is said to be *sadaachaara*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 4:

***Saptarshayah atha manavah prajaanam patayah tathaa |
Sadaachaarasya vaktaarah kartaarah cha maheepate ||***

Saptarshis, *manus*, and *prajaapatis* are all people who have taught *sadaachaara*, and have done *anusthaana*, they performed it, put it into practice, and taught it to others.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 5:

***Braahme muhoorte cha utthaaya manasaa matimaan nrupa |
Prabuddhah chintayet dharmam artham cha api avirodhinam ||***

One has to wake up in *Braahma muhoorta*, and has to think at that time, about *dharma* and *artha* which are not opposed to each other.

Sri Engal Aalwaan's Commentary:

Braahma iti | Braahmah spooryodayaat praak truteeyo muhoortah |

The third *muhoorta* before sunrise is *Braahma muhoorta*.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 6:

*ApeeDayaa tayoh kaamam ubhayoh api chintayet /
Drushta adrushta avinaashaaya trivarge samadarshanah //*

And *kaama* which is also a *purushaartha*, which is not opposed to *dharma* and *artha*. He should only be thinking about such *kaama*. All the *drushta* and *adrushta phalaas*, those which he can directly see the effects after doing some work, or something which he does not get here, but gets at a later point in time, in order to gain all these fruits, he has to *dharma*, *artha*, *kaama*. *Artha* and *kaama* should be in line with *dharma*. He should be equally disposed towards the *trivarga*. He should not be overdoing some of them.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 7:

*Parityajet artha kaamou dharmam peedaa karou nrupa /
Dharmam api asukhodarkam lokamidvishtameva cha //*

Artha and *kaama* if they are coming in the way of following *dharma*, one has to completely reject them. Even, *dharma*, if it is leading to a lot of *dukha*, or if it is something not accepted in the world, one should not do them.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 8:

Tatah kaalyam samutthaaya kuryaat maitram nareshvara //

Clearing of the urine, excretion and others, he should do all that.

Sri Engal Aalwaan's Commentary:

Tatra iti / Maitram mitradaivatyam paayu krutyam mala utsargaadikam /

Mitra is the devate.

There are a lot of rules for *shoucha*, *shaastra vihita shoucha*.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 9:

*Nairrutyaamishuvikshepam ateetya abhyadhikam bhuvah /
Dooraadaavasathaata mootram pureesham cha visarjayet //*

In the south-west direction of the house, at the throw of a bow, or a little far away from there, from the house, he should go and do the urination, etc.

Sri Engal Aalwaan's Commentary:

Nairrutyaam iti / Nairrutyaam dishi graamaat, tatsambhave sva avasthaata doore /

If it cannot be in south-west direction, it should be just away from the house.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 10:

Paadaavanejanocchishte prakshipet na gruhaangane //

After having washed, the left over water - he should not throw it in front of the house.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 11:

*Aatma cchaayaam taru cchaayaam go soorya agni anilaam tathaa /
Guru dvijaandeen tu budho na adhimehet kadaachana //*

In his own shadow, or in the shadow of a tree, in front of a cow, in front of the Sun, in front of *Agni*, in front of *Guru*, in front of *Brahmins*, one should not urinate, etc.

Sri Engal Aalwaan's Commentary:

Aatma cchaayaam iti | Aatma cchaayaam iti aadi prateetisheshah |

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 12:

**Na krusthe sasya madhye vaa govraje janasamsadi |
Na vartmani na nadyaadi teertheshu purusharshabha ||**

One should not go to a ploughed field, in the middle of plants, in the cowshed, in the middle of the crowd, on the road, in rivers, and water sources, one should not urinate, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 13:

**Na apsu na eva ambhasah teere smashaane na samaacharet |
Utsarge vai pureeshasya mootrasya cha visarjanam ||**

Not in water, not in the banks of a river, not in the *smashaana*. One should not go an urinate or remove excreta there.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 14:

**Udang mukho divaa mootram vipareeta mukho nishi |
Kurveetaanaapadi praajnyo mootrotsargam cha paarthiva ||**

During daytime, one should be facing north. During night, one should be facing opposite of this, south. When there is no obstruction, at that time, he should follow this.

Sri Engal Aalwaan's Commentary:

**Udang mukha iti | Diveti sandhyayoh upalakshanam * Divaa sandhyaasu
karnastha yajnyasootra udang mukhah * iti smruteh |**

Divaa includes *sandhyaa kaala* also. The *yajnyopaveeta* should be tied around the right ear. He has to face north and then do.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 15:

**Trunaih aasteerya vasudhaam vastra praavrutamastakah |
Tishthet naatichitam tatra naiva kinchit udeerayet ||**

He has to cover his head with cloth. On the ground he has to spread grass. He should not speak during that time. He should not stay for too long.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 16:

**Valmeeka mooshikotkhaataam mrudam naantarjalaat tathaa |
Shouchaavashishtaam gehaat cha naadadyaallepa sambhavaam ||**

The *shoucha* which is told in the *shaastra* is cleaning with mud. This is what *sannyasis* are following even now. What kind of mud is told now - the mud where serpents live, mud which is removed from the ground by rats. One should not take out water from pond, or water source. One should not use the mud which is left over. One should not take mud from ones own house.

Sri Engal Aalwaan's Commentary:

Valmeeka iti | Lepa sambhavaam mootraadi lepagataam |

One should not use mud which is already dirty.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 17:
*Anu praanyupapannaam cha halotkhaataam cha paarthiva |
 Parityatet mrudo hi etaah sakalaah shoucha karmani ||*

That which is taken out using the plough, or that which has a lot of insects, this kind of mud one should not collect for cleaning. In all the *shoucha karmaas*, acts of cleaning, cleaning through mud, *mrud shoucha* is told clearly in the *shaastraas*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 18:
*Ekaa linge gude tisro dasha vaamakare nrupa |
 Hastadvaye cha sapta syuh mruda shoucha upapaadikaah ||*

At the place of urination, he should clean once. At the rectum, three times. Left hand, ten times, one should clean with mud. Then, both the hands, one has to clean seven times with mud.

Sri Engal Aalwaan's Commentary:

*Ekaa iti | Poorvam gandha lepa kshaya karam shoucham krutvaa atha ekaadi
 samkhyam mrut shoucham, atha paada shoucham atha aachamanaaya
 sandhyaavandana aadi kramah |*

First *gandha lepa* has to be done with scented material. Then with mud, one has to do *shoucha*. This commentary summarized up to *shloka* 23.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 19:
*Acchenaangadha phenena jalena ambudbudena cha |
 Aachaameet cha mrudam bhooyah tathaa dadyaat samaahitah ||*

He should do *aachamana* after that. He should not take water which is having foam, or which has got dirty smell. With clean water, one has to do *aachamana*. Again, he has to collect a lot of mud and keep it with him, for later usage.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 20:
*Nishpaaditaanghri shouchah tu paadou abhyukshva vai punah |
 Trih pibet salilam tena tathaa dvih parimaarjayet ||*

Having cleaned up his feet, he has to wash his feet again. He has to do gargling three times, and throw the water. He has to wash his face two times.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 21:
*Sheershanyaani tatah khaani moordhaanam cha samaalabhet |
 Baahoo naabhim cha toyena hrudayam cha api samsprushet ||*

He has to clean all the openings (sense organs) in his head - two eyes, two ears, two nostrils, mouth. And he has to wash the face. He has to touch *baahu*, *naabhi*, *hrudaya* with water. As in doing the *aachamana*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 22:
*Svaachaantasya tatah kuryaat pumaan kesha prasaadhanam |
 Aadarsha anjana maangalyam doorvaadyaalambhanaani cha ||*

Then he has to do *aachamana*, and decorate himself. He has to comb his hair. He can apply *mangala dravyaas*, scent, *gandha*. He has to decorate himself.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 23:
Tatah sva varna dhamena vrutti artham cha dhanaarjanam |

Kurveeta shruti sampanno yajet cha pruthivee pate ||

According to his *varna dharma*, for his earning, for living, he can take it up, and spend time for that. He would have done *Vedaadhyayana*. He has to do *yaaga*, he has to do *yajana*, *yaajana*. He has to perform for others also for earning money.

For *Brahmins*, three things are told - *adhyaapana*, *yaajana*, *pratigraha*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 24:

Soma samsthaa havih samsthaa paaka samsthaa cha samsthitaah |

Dhane yato manushyaanaam yateta ato dhanaarjane ||

He can also perform, and earn money through these - there are 21 *yaagaas* told - 7 *Soma samsthaas*, 7 *Havis samsthaas*, 7 *Paaka samsthaas*. So, he has to put efforts to earn money.

Paaka samsthaas are done in the house itself.

Sri Engal Aalwaan's Commentary:

Soma samsthaa iti | Soma samsthaadayo goutamoktaah

Goutama has told, and *Aapasthambha* has told.

*** Oupaasana ashtaka paarvana shraadha shraavanya agrahaayanee chaitree aashvayujee iti sapta paaka yajnya samsthaah |**

These are 7 *paaka yajnya samsthaas* - *oupaasana*, *ashtaka*, *paarvana shraaddha*, *shraavani*, *agrahaayanee*, *chaitree*, *aashvayujee*.

Agnyaadheya gagnihotram darsha poornamaasaou agrahaayanee chaaturmaasya aadi niroodha pashu bandhah soutraamanih iti sapta haviryajnya samsthaa |

7 *Havirsamsthaas* are *agnyaadheya*, *agnihotra*, *darsha poornamaasa*, *agrahaayanee*, *chaaturmaasya aadi*, *niroodha pashu bandha*, *soutraamani*.

Agnishtomo atyagnishtoma ukdhyah shodashee vaajapeyah atiraatra aaptoryaama iti sapta soma samsthaa * iti | Yatah etaah samsthaah dhane samsthitaah shanaayatta iti, ato dhanaarkane yateta |

Agnishtoma, *atyagnishtoma*, *ukdhyah*, *shodashee*, *vaajapeyah*, *atiraatra*, *aaptoryaama* - are the 7 *Soma yajnyaas*. These are depending on money. One has to do these 21 *yaagaas*. Some of them are to be done daily, some of them are to be done at different points of time, as prescribed in the *shastraas*. All of them need money, for this, he has to go and earn money first. For this purpose, one has to earn money.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 25:

Nadee nada tataakeshu devakhaata jaleshu cha |

Nityakriyaartham snaayeeta giri prasarvaneshu cha ||

He can take bath in a river, a pond, a pond which is formed by itself and is not created by any human being, for purposes of doing the daily obligations, *karmaas* prescribed. Or also, in the streams flowing from mountains.

Sri Engal Aalwaan's Commentary:

Nadee iti / Tataako manushyakhaataah, manushyaih akhaato dronyaadih devakhaatah /

Ponds made by humans are called *manushya khaataas*, or *tataaka*. Ponds not made by humans are called *devakhaataas*.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 26:

*Koopeshu uddhruta toyena snaanam kurveeta vaa bhuvi /
Gruheshu uddhruta toyena hi athavaa bhuvyasambhave //*

Or, one has to take water from the well, and take bath near the well itself. If there is no proper place next to the well, one can draw water from the well, bring it home and then take bath there.

Sri Engal Aalwaan's Commentary:

Koopeshu iti / Bhuvi koopa tata bhoomou, bhuvi asambhave, tatra tatabhuvi snaatum shakti asambhave, tena uddhruata toyena gruhe snaayaat /

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 27:

*Shuchi vastradharah snaato devarshi pitru tarpanam /
Tessaam eva hi teerthena kurveeta susamaahitah //*

And the water taken from the well, with that, after that, he has to wear clothes which are pure, and he has to do *devarshi pitru tarpana*, using the water taken from the well. He has to do it with a lot of *shraddha* and focussed mind.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 28:

*Trirapah preenanaarthaaya devaanaam apavarjayet /
Rusheenaam cha yathaa nyaayam sakrut cha api prajaapateh //*

In order to please the gods, he has to give *tarpana* three times, and also for *rishis* three times. For *Prajaapati*, he has to give once.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 29:

*Pitruunaam preenanaarthaaya trirapah pruthiveepate /
Pitaamahebhayah cha tathaa preenayet prapitaamahaan //*

For *pitrus*, again, he has to give *tarpana* three times. For *pitrus*, *pitaamaha*, and *prapitaamahaas*, he has to give *tarpana* with the water drawn from the well.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 30:

*Maataamahaaya tat pitre tat pitre cha samaahitah /
Dadyaat paitrena teerthena kaamyam cha anyat shrunushva me //*

And also for the maternal grandfather, his father, his father, like this, water which is left out with the right thumb, this is called *paitra teertha*, this is how *pitrus* are to be given *teertha*, *tarpana*. Now, I am going to tell you about other *kaamyas*.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 31:

*Maatre pramaatre tanmaatre gurupatnyai tathaa nrupa /
Guroonaam maatulaanaam cha snigdha mitraaya bhoobhujе //*

Whoever were related to him, and very nice to him, very dear to him, for them also, he can do *tarpana*, for *guru patni*, for *gurus*, uncles (mother's brothers), a very close, dear friend, for a king also.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 32:

*Idam cha api japet ambu dadyaat aatmecchayaa nrupa /
Upakaaraaya bhootaanaam kruta devaadi tarpanam //*

As desired, he can do. For those who are departed, but those who are very dear to one. Having done all these *tarpanaas*, for *deva*, *pitru*, *rishi*, for all the beings which were also helpful, for them also, one can do.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 33:

*Devaa asuraah tathaa yakshaa naaga gandharva raakshasaah /
Pishaachaah guhyakaah siddhaah kooshmaandaah pashavah khagaah //*

Devaas, asuraas, yakshaas, naagaas, gandharvaas, raakshasaas, pishaachaas, guhyakaas, siddhaas, kooshmaandaas, animals, birds.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 34:

*Jalecharaa bhoonilayaa vaayvahaaraah cha jantavah /
Truption etena yaantu aashu maddattena ambunaa akhilaah //*

Those beings which live in the water, which live on earth, within mud, all beings which are living in air, telling that "Let them all be pleased with whatever water *tarpana* I am giving", telling this, he has to give *tarpana* to all of them.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 35:

*Narakeshu samasteshu yaatanaasu cha ye sthitaah /
Tesaam aapyaayanaaya etat deeyatre salilam mayaa //*

Those who are suffering in all the *narakaas*, hells, in order to please them also, waters can be given, so that it will help them also.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 36:

*Ye abaandhavaa baandhavaa ye ye anya janmani baandhavaah /
Te truption akhilaah yaantu ye cha asmatto ambukaankshinah //*

Those who are related, or not related, or those related in some other birth, whoever is desiring water from me, let them all be satisfied with this. Telling like this, one has to give water.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 37:

*Yatra kvachana samsthaanaam kshut trushna upahata aatmanaam /
Idam aapyaayanaayaah tu mayaa dattam tilodakam //*

Those who don't have a proper place to stay, those dead, departed beings who are roaming around, who are suffering from hunger, desire, etc., those who are always waiting if somebody gives *tarpana* like this, according to the *shaastraas*, doing *shoucha*, then doing *rishi*, *pitru tarpana*, which will help them in satisfying their hunger, thirst, etc., telling that "Let them all be satisfied", one has to give *tarpana*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 38:

*Kaamya udaka pradaanam te mayaa etat kathitam nrupa /
Yat dattvaa preenayet etanmanushyah sakalam jagat /
Jagat aapyaayana udbhootam punyam aapnoti cha anagha //*

This is called *Kaamya udaka*. How to give this *Kaamya udaka*, I have told you. O

King. Having done this, he will be agreeable to the entire world. Because of the *tarpana* which is given, all beings, the entire world will be satisfied, and pleased. This will all help them. Having done this, he will be pleasing all the beings. Entire world will be pleased. He will get great *punya* because of having satisfied the whole world like this.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 39:
Dattvaa kaamyodakam samyak etebhyah shraddhayaanvitah |
Achamya cha tato dadyaat sooryaaya salilaanjalam ||

Having given this *kaamyodaka*, to all the beings like this, with a lot of *shraddhaa*, now, he has to give *arghya* for *Soorya*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 40:
Namo vivasvate brahma bhaasvate vishnu tejase |
Jagat savitre shuchaye savitre karma saakshine ||

Telling this *shloka*, where the meaning of *Brahma* is *Veda*, One who is like the *tejas* of *Vishnu* - telling like this, he has to give *anjali* to *Soorya*.

Sri Engal Aalwaan's Commentary:

Nama iti | Brahma bhaasvate vedaih prakaashamaanaaya, savitre prerakaaya |
Savitaa is preraka. Shu prerane is the dhaatu.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 41:
Tato gruhaarchanam kuryaat abheeshtha sura poojanam |
Jalaabhishekhaih pushpaih cha dhoopaadyaih cha nivedanaih ||

After this, one has to do *pooja* of his *ishta devataa*, or his *gruha devataa*. He has to do *abhisheka* with *jala*, he has to offer flowers, *dhoopa*, and also *nivedana* of food and other items which are prepared.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 42:
Apoorvam agnihotram cha kuryaat praak brahmane nrupa ||

One has to also do *apoorva agnihotra*.

Sri Engal Aalwaan's Commentary:

Tata iti | Gruhaarchanam gruhasya archanam, abheeshta sura poojanam
kuryaat iti eva |

Whatever is his personal god, or *Kula devataa*, *aaraadhana* of that God, one has to do.

Apoorvam iti asmaat praak nirvapet vaishvadevam cha iti ardham pathitavyam |

There is one more *shloka* left out. This is pointed out in the commentary by *Sri Engal Aalwaan*. "*Nirvapet vaishvadevam cha*" is also to be included.

Tat arthah deva poojanaat param vishvebhyo devebhyo jushtam nirvapaami iti
vaishvadevam havih niroopyate tena deva yajnya aadi karma kuryaat |

Vaishvadeva havis has to be given, which came in this mantra.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 43:
Prajaapatim samuddishya dadyaat aahutim aadaraat |

Gruhebhyah kaashyapaayaatha tato anumataye kramaat ||

For *Prajaapati*, one has to give an *aahuti*. Then, for *Gruha*, *Kaashyapa*, *Anumati*, *aahuti* has to be given.

Sri Engal Aalwaan's Commentary:

Tat katham iti atra aaha apoorvam iti | Poorvam asya prakruti bhootam homaantaram na asti iti apoorvam, homaantara prakrutitva abhaavaat |

Apoorva means that it does not have any *prakruti*. This itself is the *prakruti*. This is not derived from some other *yajnya*. This is said to be *apoorva*. This is not derived from another *homa*.

Agnihotram agnou darvee homa vaishva deva yajnyaakhyam brahmaahuti aadi pancha aahutikam | * Apoorvo darvi homo juhوتي chodana svaahaakaara pradhaanah * iti aapastambah |

There are five *aahutis*. *Aapastambha sootra* is quoted here. How he has to go *agnihotra*, and what are all *aahutis* to be given, are told here.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 44:

Tat shesham manike pruthvee parjanyaabhyaam kshipet tatah | Dvaare dhaatuh vidhaatuh cha madhye cha brahmanah kshipet ||

After giving the *aahuti*, the left over has to be put in a place kept separately, in a side place called *Manikaa*. There, one has to leave this water. For *pruthivi*, *parjanya*, the water has to be kept at a side place kept separately. At the entrance, *dhaatu* and *vidhaatu bali* is to be given. In the centre, for *Brahma*, one has to give *bali*.

Sri Engal Aalwaan's Commentary:

Tat iti | Atha bhoota yajnyah | Tat shesham iti | Pruthivee parjanyaadi balih | Manike udadhaane |

The *Bhoota yajnya* is told here. *Pruthivi*, *parjanya*, *bali* is told. *Manikaa* is *upadaana*, the side place which is kept; the rice is left there.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 45:

Gruhasya purusha vyaaghra dik devaan api me shrunu ||

What are all the directions and *devaas* one has to do, I will tell you about that.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 46:

Indraaya dharmaraajaaya varunaaya tathaa indave | Praachyaadishu budho dadyaat dhruva sheshaatmakam balim ||

After having done the *homa*, whatever is left over, has to be used for giving the *bali*. For offering for the *devaas*, *bhootaas*, etc. For *Indra*, *Yama*, *Varuna*, Moon - East for *Indra*, South for *Yama*, West for *Varuna*, North for *Chandramaa*, whatever is left after the *homa*, is to be given.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 47:

Praak uttare cha dik bhaage dhanvantari balim budhah | Nirvapet vaishvadevam cha karma kuryaat atah param ||

North side, one has to give the *Dhanvantari bali*. After this, *Vaishvadeva karma* is to be done.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 48:
*Vaayavyaam vaayave dikshu samastaasu yathaa disham /
Brahmane cha antarikshaaya bhaanave cha kshipet balim / /*

Sri Engal Aalwaan's Commentary:
Vaayavyaam iti / Vaayavyaam vaayava iti - veepsayaa pratidisham vaayuvalih /
In every direction, *bali* is to be given.

Dishaam cha balih praachyai disha ityaadi /
In all the directions such as east etc., *bali* is to be given.

Brahma aadi baliyatram madhye / Tat uttarato vishvadevaadi bali dvayam /
All these are to be learnt from a teacher. *Anusthaana* is to be done after learning from someone. *Brahma bali* is in the middle. To the north of that, two *Vaishvadeva bali*s are to be given.

Param vishva pati balih / Dakshinatah pitru balih /
Then *Vishvapati bali*. South direction, *pitru bali*.

Vaayavye yaksha balih / Ayam kramah paaraskara gruhye drashtavyah /
Paaraskara gruhya sootra, this is told.

**Tathaa cha paaraskaragruham kaanvaanaam vaishvadevaat annaat paryukshya
svaahaakaaraih juhuyaat, brahmane prajaapataye gruhyebhyah kaashyapa
anumataya iti bhoota gruhebhyo manike treen parjanyaayaadbhyah pruthiviyai
dhaatre vidhaatre cha dvaaryatavyoh pratidisham vaayave dishaam cha madhye
cha treen brahmane antarikshaaya sooryaaya vishvebhyo devebhyo
vishvebhyah cha bhootebhyah tesaam uttarata ushase bhootaanaam cha
pataye param pitrubhyah svadhaa naama iti dakshinatah paatram nirnijya
uttarapoorvasyaam dishi ninayed yakshamaitatta iti uddhrutya annam
braahmanaaya avanejya dadyaadvaam antata iti /**

How it is to be told is said in the *Paaraskara shruti*. Lifting one's hands, he has to offer the *bali* to all of them. The *anusthaana* part is told. If one wants to do, they have to go to a *guru* and learn.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 49:
*Vishve devaan vishva bhootaan tathaa vishvapatim pitruun /
Yakshaanaam cha samuddishya balim dadyaat nareshvara / /*

For all the gods, in all directions, for everyone, *bali* is given. This is to please all of them, so that their entire world will be pleased. They will be satisfied with all of these. If all the people perform all of these, everything will be peaceful. To *Vishve devaas*, *Vishva bhootaas*, *Vishvapatim*, *Yakshaas*, *bali* is to be given.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 50:
*Tato anyat annam aadaaya bhoomi bhaage shuchou budhah /
Dadyaat ashesha bhootebhyah svecchayaa susamaahitah / /*
Taking rice separately, to all the *bhootaas*, *bali* is to be given as desired.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 51:

*Devaas manushyaas pashavo vayaamsi siddhaah sayaksha uraga daitya sanghaah /
Pretaah pishaachaah taravah samastaah ye cha annamicchanti mayaa atra
dattam //*

Devaas, manushyaas, pashus, birds, etc. - telling this mantra, "Whoever is desiring food from me, I am giving all of them", telling this, one has to give *bali*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 52:

*Pipeelikaah keeta patangaka aadyaa bubhukshitaah karma nibandha baddhaah
/*

Prayaantu te truptam mayaa annam tebhyo nirushtam sukhino bhavantu //

It is given to all the beings, so everyone will be pleased. Ants, *keetaas*, *patanga*, those who are very hungry - telling that "Let them all be pleased and be well", wishing good for everything, one has to give *bali* to all these beings.

These are all telling that one has to give rice on the ground.

This part is detailing the *sadaachaaraas*, which a *gruhasta* has to do. These are told in detail by *Ourva rishi*. This is being told by *Paraasharar*.

We are studying *Amsha 3*, Chapter 11, where the *nitya karmaanusthaanaas* are being told; the *anusthaana* of the *Vaishadeva bali* is being told.

A *gruhasta* supports all beings, a *gruhasta* has to give this *Vaishadeva bali* for all the beings, including *devaas*, *manushyaas*, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 53:

*Yeshaam na maataa na pitaa na bandhuh na eva annasiddhih na tathaa anyat
asti /*

Tat truptaye annam bhuvi dattam etat te yaantu truptim muditaa bhavantu //

For those who do not have any relatives, no equipments, etc., for their satisfaction, I am leaving all the rice here, and let them be satisfied with what I am giving here, let them be happy with what I am giving here. Like this, we have to give rice on the ground.

Sri Engal Aalwaan's Commentary:

Yeshaam iti / Siddhih saamagree /

This is the *anusandhaana* being told everywhere. If we see in *Vishnu Puraana*, in all the chapters, the message given is, among other things like *vamshaas*, etc., the message is that everything is *Vishnu aatmaka*. This is the *upadesha* that *Paraasharar* is giving, in many ways. Telling everything about the glory of this *Brahmaanda*, the expanse of this, the *anusthaana* of every *karmaas* which we do, whatever we do, the thinking in the mind or the *anusandhaana* has to be that everything is *Vishnu aatmaka*. *Vishnu Puraana* is establishing the supremacy of *Bhagavaan Vishnu*. He is *sarva kaarana*, *sarva antaryaami*, *sarva aatmaka*. Everything is told as *Vishnu* only. This we keep seeing again and again. This is very important, to be kept in mind.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 54:

*Bhootaani sarvaani tathaa annam etat aham cha vishnuh na yato anyat asti /
Tasmaat aham bhootanikaayabhootam annam prayacchaami bhavaaya tesaam
//*

Here, the *saamaanaadhikaranya* told is that all beings are *Vishnu* only. This rice is also *Vishnu*. I am also *Vishnu*. This *saamaanaadhikaranya* is through *shareera shareeri bhaava*. Everything is *prakaara* of *Vishnu*, being His *shareera*, with the three relationships which are always present, *apruthak siddha sambandha*, that they are all controlled by Him, they are all supported by Him, they are all present for His purpose only; they are all subservient to Him. These three relationships are present all the time. Because they are all *shareera*, the *shareera vaachaka shabdaas* are also used to denote the *shareeri* also. Everything is told in *saamaanaadhikaranya*. All the beings are *Vishnu*, *anna* is *Vishnu*, and I am also *Vishnu*. There is nothing else other than Him. Everything is *Vishnu aatmaka*. There is nothing which is not *Vishnu aatmaka*. *Shrutis* say *Neha naanaasti kinchana*, that the *brahmaatmaka abrahmaatmaka naanaatva* is not there. Everything is *brahmaatmaka*, everything is *Vishnu aatmaka*. So, the *anna* which is going to nurture the *shareera*, of all the beings, I am giving them for their well being.

Sri Engal Aalwaan's Commentary:

Bhootaani iti / Bhootanikaayabhootam - praaninaam shareerabhootam /

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 55:

*Chaturdasho bhootagano ya eshah tatra sthita ya akhila bhoota sanghaah /
Trupti artham annam hi mayaa nirushtam tesaam idam te muditaa bhavantu
//*

The fourteen *bhoota ganaas*, the host of beings, for their well being, for their satisfaction, I am giving this rice. Let them be pleased, happy with what I have given here.

Sri Engal Aalwaan's Commentary:

*Chaturdasha iti / Chaturdasho ganah * Devo manushyaah pitarah * ityaadinaa
praak uktah / * Ashtavidham daivatyam tiryak yonim cha panchadhaa bhavati /
Maanushyam cha ekavidham samaasato bhoutikah sargah // * iti, * Siddhi
guhyaka gandharva yaksha raakshasa pannagaah / Vidyaadharaah pishaachaah
cha nirdishta deva yonayah * iti, * Sareesrupaa vaanaraah cha pashavo mruga
pakshinah / Tiryam cha iti kathyante pancha etaah praanijaatayah // * iti, *
manushyaah ekajaatih iti //*

The *chaturdadha ganaas* are told here. The *deva gana* is of 8 types, the *tiryak yoni* is of five types, and *manushya* is of one type. The eight *deva yonis* told are *siddha*, *guhyaka*, *gandharva*, *yaksha*, *raakshasa*, *pannaga*, *vidyaadhara*, *pishaacha*. Five types of animals are the snakes, *vaanaraas*, *pashus*, *mruga*, *pakshi*. *Manushya* is one *jaati*.

For all of the above, a *gruhasta* offers food in the *Vaishadeva bali*. This is to be done as a daily duty.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 56:

Iti ucchaarya nara dadyaat annam shraddhaa samanvitah /

Bhuvi sarva upakaaraaya gruh sarva aashrayo yatah ||

Having told this, the *gruhasta* should offer rice on the floor, with faith, for the well being of all the beings. Because *gruhastaashrama* is the *aashraya* for all beings.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 57:

Shva chandaala vihangaamaan bhuvi dadyaat tato narah |

Ye cha anye patitaah kechit aputraah santi maanavaah ||

After that, he has to give for dogs, *chandaalaas*, people without children, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 58:

Tato godoha maatram vai kaalam tishthet gruhaangane |

Atithi grahanaarthaaya tat oordhvam tu yathechchayaa ||

After doing all these, one has to wait for the time taken to milk a cow. For this amount of time, one has to wait for an *atithi*. Beyond this, one can wait depending on one's desire.

Sri Engal Aalwaan's Commentary:

Tata iti | Naadikaayaah chaturbhaago godohah |

One *naadika* is about 24 minutes. One fourth of this - about 6 minutes is *godoha kaala*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 59:

Atithim tatra samp्राप्तam poojayet svaagataadinaa |

Tathaa aasana pradaanena paada prakshaalanena cha ||

Any *atithi* who comes during that time, one has to welcome and do all kinds of service to them, and treat them well. One should cleanse their feet, and offer a seat for sitting.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 60:

Shraddhayaa cha annadaanena priya prashnottarena cha |

Gacchatah cha anuyaanaena preetim utpaadayet gruheee ||

He has to talk to them, enquire about their well being, and also offer food to them. When they are going back, at that time, he has to follow them for some distance. This is to please the *atithi* who has come.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 61:

Ajnyaata kula naamaanam anya deshaat upaagatam |

Poojayet atithim samyang naikagraamanivaasinam ||

One whose *kula*, name we don't know, and who has come from some other place, such an *atithi* has to be looked after well. Such an *atithi* who is not staying in one place, who is moving around. Such an *atithi* has to be treated well.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 62:

Akinchanam asambandham ajnyaata kula sheelanam |

Asambhojya atithim bhunjan bhoktukaamam vrajati aghah ||

One who does not have anything, who is not related to us, and we do not know about their *kula*, *aachara*, etc. - without offering food to him, if one takes food, when he is desirous of food - without feeding him, if one eats, he will be subjected

to sin.

Sri Engal Aalwaan's Commentary:

Akinchanam iti | Asambhojyaatithim bhaktam bhoktu kaamam vrajati adhah iti vaa paathah | Bhaktam ashnan bhujan iti vaa paathah |

A paathaantara is told.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 63:

Svaadhyaya gotra charanam aprushtvaa cha tathaa kulam | Hiranya garbha buddhya tam manyeta abhyaagatam gruhee ||

How should he be looked after. One who does *adhyayana* of *sva shaakhaa*, what is their *svaadhyaya*, what is their *gotra*, their *charana* - without asking about these details, or even *kula*, one has to think that *Hiranya garbha* himself has come, as an *atithi*, and an *abhyaagata* has to be treated like this.

Sri Engal Aalwaan's Commentary:

Svaadhyaya iti | Charanam vedavaantara shaakhaah, poorvaachaaro vaa | Charana is their aacharaas, or avaantara shaakhaas, any other shaakhaas that they have studied.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 64:

Pitrartham cha aparam vipram ekam api aashayet nrupa | Tat deshyam vidita aachara sambhootim paancha yajnikam ||

For the sake of *nitya shraaddha*, which is done for pitrus, one more *shrotriya* has to be fed. That *Brahmin* should be belonging to the same place, and one whose *aachara* and others we know, and one who is doing *pancha yajnyaas* daily. Such a person also has to be offered food.

Sri Engal Aalwaan's Commentary:

Pitrartham iti | Pitrartham nitya shraaddhaartham | Paancha yajnikam paancha yajnya kaarinam |

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 65:

Annaagram cha samudrutya hantakaara upakalpitam | Nirvaapa bhootam bhoopaala shrotriyaaya upapaadayet ||

For a *shrotriya*, one has to offer food, *agra*.

Sri Engal Aalwaan's Commentary:

*Annagram iti | Agram - bhojanaadi anucchishtam, * Graasamaatram bhavet bhikshaa agram graasa chatushtayam | Agraani eva tu chatvaari hantakaaram prachakshate || * iti | Nirvapaami iti paakaat siddham nirvaapa bhootam manushyebhyo hanta iti mantrena shrotriyaaya deyam annam hantakaaraakhyam |*

Agram means not food left over after eating; this is food before anyone has eaten. One handful of rice taken is called *bhikshaa* and then is offered to a *shrotriya*. This food is called *hantakaara*. Taking four handfuls of food, saying "*Manushyebhyo hantaa*" and then offering it to *shrotriya*, keeping it aside - this food is called *hantakaara*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 66:

*Dadyaat cha bhikshaatritayam parivraat brahmachaarinaam /
Icchayaa cha budho dadyaat vibhave satyavaaritam ||*

After giving *bhikshaa* to these three kinds of people, *devataa*, *atithi* and *braahmana*, without sending them back, one has to offer as desired.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 67:

*Iti ete atithayah proktaah praak uktaa bhikshavah cha ye /
Chaturah poojayitvaa etaan nrupa paapaat pramuchyate ||*

These are all the *atithis* and *bhikshus* told earlier. Four kinds of people, after offering them food, one gets rid of all sins.

Sri Engal Aalwaan's Commentary:

*Iti eta iti / Ete atithayah *Ajnyaata kula naamaanaam*

iti uktah cha, shrotriyah cha, parivraat brahmachari vargah cha,

**Vedaaharana kaaryena iti paaguktah chet etaam chatvaaro vargaan poojayet /*

Four types of people are - one for whom we do not know the *kula*, *naama*; *shrotriya* is the next one; *parivraat brahmachari varga*; and those who are wandering around to learn *Vedaas* in different places and desire to visit *punyakshetraas* - such *Brahmins*. One has to treat them well and offer them food.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 68:

*Atithih yasya bhagnaasho gruhaat prati nivartate /
Sa tasmai dushkrutam dattvaa punyam aadaaya gacchati ||*

If an *atithi* returns not being happy, or his desire not being fulfilled, if he returns disappointed with the kind of treatment received, he gives all his bad *karmaas* to the *gruhasta* and takes all the *punyaas* of the *gruhasta*. This means that the *gruhasta* gets all the sins, and also loses all his *punya*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 69:

*Dhaataa prajaapatih shakro vanhih vasuganoh aryamaa /
Pravishya atithim ete vai bhunjate annam nareshvara ||*

Dhaataa, *Prajaapati*, *Shakra* (*Indra*), *Vanhi*, *Vasugana*, *Aryamaa* - all these people enter into the *atithi*, and they receive the *anna* offered to an *atithi*. By offering food to an *atithi*, we will also be pleasing all these gods.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 70:

*Tasmaat atithi poojaayaam yateta satatam narah /
Sa kevalam agham bhunkte yo bhunkte hi atithim vinaa ||*

One has to worship *atithis*. If one eats without *atithi*, they will be accumulating sin.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 71:

*Tatah sva vaasineem dukheem gurvineem vruddha baalakaan /
Bhojayet samskruta annena prathamam charamam gruhee ||*

After offering all the food to *atithis*, a *gruhasta* should offer food to other people in the house, one who is having grief or suffering, the old people and children, he has to feed by *samskruta anna*. *Samskruta anna* is that for which *vaishvadeva* and

others have been done. They have to be fed first and after that only, a *gruhasta* has to take food.

Tata iti / Parineetaa pitrugruhe sthita vaasinee / Charamam pashchaat / Gruhee bhunjeeta iti sheshah /

To one who is married but staying in father's house.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 72:

Abhukta vastu cha eteshu bhunjam bhunkte sa duskhrutam / Mrutah cha gatvaa narakam shleshma bhuk jaayate narah / /

If such people are there in the house, and without giving them, if a *gruhasta* eats, then he will be accumulating more sin. He will go to a *naraka* which is filled with phlegm.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 73:

Asnaataashee malam bhunkte hyajapee pooya shonitam / Asamskrutannabhuk mootram baalaadeh prathamam shakrut / /

One who eats without taking bath, he is eating excreta itself. One who does not do *japa* and has food, he eats blood and pus, etc. One who eats without *Vaishvadeva* and others, he will eat mooltra itself. Without giving for children if he eats, he will be eating excreta of animals.

Sri Engal Aalwaan's Commentary:

Asnaataa iti / Asamskrutam vaishvadeva aadinaa /

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 74:

Ahomee cha krimeen bhunkte adatvaa vishamashnute / /

One who does not do the *homa*, he eats all insects. Without giving to *atithis*, if he eats, he will be eating poison.

This is also a *shaashtra*, a *pramaana*, and one has to follow all these *aacharaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 75:

Tasmaat shrunushva raajendra yathaa bhunjeeta vai gruhee / Bhunjatah cha yathaa pumsah paapabandho na jaayate / /

Ourva rishi is telling all these to *Sagara Chakravathy*, and this is being narrated by *Paraasharar* to *Maitreyar*. He says - O King, listen to me about how a *gruhasta* has to eat food. If he eats food in the proper way as told in the *shaastraas*, then he will not accumulate any sin.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 76:

Iha cha aarogyam atulam bala vrudhah tathaa nrupa / Bhavati arishta shaantih cha vairi paksha abhichaaritam / /

He will get all good health and strength, if he eats in a proper way. All his bad things will get destroyed, If his enemies are doing any *abhichaara*, all this will get nullified if he is having food properly.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 77:

Snaato yathaavat krutvaa cha devarshi pitru tarpanam /

Prashasta ratnapaanih tu bhunjeeta prayato gruhhee ||

Having taken bath and having performed as told, the *deva*, *rishi* and *pitru tarpanaas*, and wearing all the jewels, ornaments told for a *gruhasta*, he has to take food.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 78:

***Krute jape hute vanhau shuddha vastradhara nrupa |
Dattvaa atithibhyo viprebhyo gurubhyah samskritaaya cha |
Punya gandhadharah shasta maalyadhaaree nareshvara ||***

Having done *japa*, done *agnihotra*, wearing pure clothes, having offered food to *atithis*, *vipraas*, *gurus*, and those dependent on him, wearing all fragrances, scents, wearing a *maala*, ...

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 79:

***Naikavastradhara anaardra paanipaado maheepate |
Vishuddha vadanah preeto bhunjeeta na vidingmukhah ||***

... having washed his feet, hands, (or having dried up his feet and hands), not wearing one *vastra*, he should not be seeing here and there, and he should eat with a pleasant mind.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 80:

***Praanmukho udangmukho vaa api na chaiva anyamanaa narah |
Annam prashastam pathyam cha prokshitam prokshanodakaih ||***

Facing east or north, and focussing on the food he is eating, and not thinking of something else at that time, having made *shuddhi* with *prokshana*, he has to eat what is good for the health.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 81:

***Na kutsitaahrutam naiva jugupsaavat asamskrutam |
Dattva tu bhunkte shishtebyah kshudhitebyah tathaa gruhhee ||***

Food borrowed from someone involved in bad deeds, should not be taken. One which generates *jugupsaa*, one should not take. On seeing itself, having bad smell, food which gets rejected should not be taken. *Asamskruta* is that which is offered without performing *vaishvadeva* and other *nitya karmaas*. So food which is good, which is *samskruta*, in a proper way, having done the *karmaas* properly, he has to give to *shishtaas*, he has to offer to those who are hungry, and then he has to eat.

Sri Engal Aalwaan's Commentary:

Na iti | Asamskrutam vaishvadevaadinaa |

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 82:

Prashasta shuddha paatre tu bhunjeetaa akupito dvijah ||

Clean food, in clean vessels, he has to take. He should not get angry while eating.

So many things are told to follow for eating itself.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 83:

***Naasandhisamsthite paatre naadeshe cha naeshvara |
Naakaashe na ati sankeerne dattvaa agram cha nara agnaye ||***

Food kept on the table or chair is not allowed. Table meals is not allowed. Or food kept in some place where it is not to be kept. Not in a place which is too congested. After giving the *agra bhaaga* to *Agni*, then only one has to take food.

Sri Engal Aalwaan's Commentary:

Naasandee iti | Aasandee vetraadimayam chatuspaadam aasanam * Na anyam aasanam aaropayet iti vishnu smruteh |

Food should not be kept on something which has four legs - table or chair. This is told in *Vishnu Smruti* also.

Adeshe kutsitasthaane; aakaashe aapavrutte |

Should not be kept in bad places. Should not be kept in a place surrounded by water.

Akaale iti vaa paathah | Akaale sandhyaadi samaye, naa * Naantaraa bhojanam kuryaat iti | Agnaye agram iti | Parivrushtasya annasya agram mantram vinaa agnou pakshipet iti vidhih |

There is a *paatha* called *Akaale* also. Means that during *sandhya* time, one should not take food. Having done *agra*, one has to keep for *agni*, this is ordained.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 84:

Mantraabhmantritam shastam na cha paryushitam nrupa | Anyatra phala moolebhyah shushka shaakhaadikaat tathaa | |

It should be purified by proper *mantraas*. It should not be stale food, more than a day old, kept during the night. But, this is not told for fruits, roots, dry vegetables.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 85:

Tadvaddhareetakebhyah cha gudabhakshyebhya eva cha | Bhunjeeta udghrutasaaraani na kadaa api nareshvara | |

And also for special food items prepared using jaggery. Food which has no essence, one should not eat.

Sri Engal Aalwaan's Commentary:

Hareetakam apakva lehyaadi bhedah |

Food which is not cooked, which is raw, can be kept and taken for many days. In the same way, *lehya* and others can also be taken.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 86:

Na shesham purusho ashneeyaat anyatra jagateepate | Madhvanghu dadhi sarpibhyah saktubhyah cha vivekavaan | |

After eating half, one should not bite something and keep the remaining back in the plate, that becomes *shesha*. This rule does not apply to honey, water, curd, ghee; and also *saktu* (made with dry rice flour, ghee, jaggery).

Sri Engal Aalwaan's Commentary:

Na shesham iti | Shesham - svena api khaadita shesham * Khaaditaardham punah khaadan modakaani phalaani vaa |

Fruit and others, biting, eating half of it, keeping it back on the plate, again taking and eating is not allowed.

*Dampatyoh bhukta shesham vaa bhuktvaa chaandrayaanam charet * iti smruteh / Na ashesham iti paathe nishshesham na ashneeyaata /*

Somebody's shesha one should not take. If done, one has to do *chaandraayana*. Without leaving anything, one should not clear the plate.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 87:
Ashneeyaata tanmayo bhootvaa poorvam tu madhuram rasam / Lavanaamlou tathaa madhye katu tiktaadikaan tatah / /

One should concentrate on the food being eaten. Initially, one should eat food which is sweet and liquidish. After that, one should take food which is salty and sour. After that, the bitter and pungent things towards the end.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 88:
Praagdravam purusho ashneeyaata madhye kathina bhojanah / Ante punardravaashee tu balaarogye na munchati / /

Initially, one should take food which is liquidish, and in the middle, solid food. In the end again, one has to take liquidish food. For such a person, his health and strength will be always fine.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 89:
Anindyam bhakshayedittham vaagyato annam akutsayan / Panchagraasam mahaamounam praanaadi aapyaayanam hi tat / /

While eating, one should not complain about the food. Five handfuls one has to take keeping quiet. This is very good for the praana.

Sri Engal Aalwaan's Commentary:
Anindyam iti / Anindyam anishiddham panchagraasam bhakshayet iti sheshah / Mahaamounam iti kriyaa visheshanam /

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 90:
Bhuktvaa samyak athaa aachamya praang mukho udang mukho api vaa / Yathaavat punaraachaamet paanee prakshaalya moolatah / /

Having eaten properly, one has to do *aachamana* facing east or north. After having washed the hands, one has to do again *aachamana*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 91:
Svasthah prashaanta chittah tu kruta aasana parigraha / Abheeshta devataanaam tu kurveeta smaranam narah / /

After that, being pleased with oneself, one has to sit down in a proper seat, and one has to think about *ishta devataas* and pray for them.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 92:
Agnih aapyaayayeddhaatum paarthivam pavaneritah / Dattaavakaasham nabhasaa jarayet vastu me sukham / /

One has to pray like this - telling that "Let the food that I have taken get digested, and *agni* and *paarthiva dhaatu* being helped by air, let *agni* digest it, with the space, *aakaasha* that is there".

One should not eat so much that there is no place in the stomach. There should be some watery part, and space, for proper digestion.

Sri Engal Aalwaan's Commentary:

Agnih iti / Paarthivam dhaatu deham anna rasena aapyaayan annam jarayatu iti sheshah /

Whatever I have taken, let it do good for the body. Let Agni digest my food - praying like this.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 93:

***Annam balaaya me bhoomeh apaam agni anilasya cha /
Bhavatu etat parinatam mamaastu avyaahatam sukham //***

Bhoomi, ap, agni, anila - the pancha bhootaas, let the food eaten give me all the strength, with all the pancha bhootaas being digested. Let it do all good for me. With this prayer.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 94:

***Praana apaana samaanaam udaana vyaanayoh tathaa /
Annam pushtikaram cha astu mama api avyaahatam sukham //***

For all my pancha praanaas, praana, apaana, udaana, vyaana and samaana, let the food I have taken help all of them to be in proper state. Let it give me sukha. Praying like this, one has to eat the food.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 95:

***Agastiragni badavaanalscha bhuktam mayaa annam jarayatu ashesham /
Sukham cha me tat parinaama sambhavam yacchatu arogam mama cha astu dehe //***

Let it be digested properly, and without causing any disease or discomfort. Let Agasti and Badavanaanalaagni digest the food that I have taken. Let it be good for my body.

Sri Engal Aalwaan's Commentary:

Agastiriti / Tat annam parinaama sambhavam arogam mama dehe yacchatu me sukham cha astu iti anvayah /

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 96:

Vishnuh samasta indriya deha dehee pradhaana bhooto bhagavaan yathaa ekah /

Satyena tenaattam ashesham annam aarogyadam me parinaamametu //

For the indriyaas, deha, He is the dehi. He has all these as His shareera. He is the pradhaana pati, the most prominent one here. With this satya, I have taken this food. Let it give me all good health.

Sri Engal Aalwaan's Commentary:

Vishnuriti / Attam - bhuktam /

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 97:

***Vishnurattaa tathaivaannam parinaamashcha vai tathaa /
Satyena tena madbhuktam jeeryatu annam idam tathaa //***

The food that I have taken in, the real eater is *Vishnu* only. He is only the *antaryaami* inside. The food that we take after offering to *Bhagavaan* in *Bhagavadaaraadhana*, after that, eating itself is said to be *anuyaaga*; *Bhagavadaaraadhana* is *yaaga*, and this is *anuyaaga*. He is the one who is eating. It gets digested and gets converted into these various *dhaatus* in the body, means that *Vishnu* is the *antaraatma* for everything.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 98:

***Iti ucchaarya sva hastena parimrujya tathaa udaram |
Anaayaasapradaayeeni kuryaat karmani atandritah ||***

Telling all these things and touching one's stomach, without feeling lazy, he has to do all the other work, which are not very strenuous.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 99:

***Sat shaastradi vinodena sanmaargaat avirodhinaa |
Dinam nayet tatah sandhyaam upatishthet samaahitah ||***

All the good *shaastraas*, *vinoda*, that which is not opposed to *sanmaarga*, the day has to be spent by *gruhasta*, like this, going in the right path. As evening approaches, one has to again focus on performing the *sandhyaavandana*, being very attentive.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 100:

***Dinaanta sandhyaam sooryena pooraam rukshairyutaam budhah |
Upatishthet yathaa nyaayyam samyagaachamya paarthiva ||***

Morning one has to *sandhyaa* before sun rises, one has to offer *arghya*. In the evening, before stars start appearing, before the sun sets, one has to offer *arghya*. Performing the *aachamana* and all of these, one has to do the *sandhyaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 101:

***Sarvakaalam upasthaanam sandhyayoh paarthiva ishyate |
Anyatra sootakaa shoucha vibhrama aatura bheetitah ||***

Sandhyaa has to be done properly at the right time on all days. When one has *sootaka* (because of a birth), *ashoucha* (because of a death), *vibhrama*, one who is sick, one has fear, one whose mind is not in proper state - except for these reasons, one has to do *sandhyaavandana*.

Sri Engal Aalwaan's Commentary:

***Sarvakaalam iti | Vibhramah unmaadaadi vaichitryam | Aatureti | Aaturatvam
rogabhaavah | Aashouchabhavah aashoucha sadbhaavah |***

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 102:

***Sooryena abhyudhito yah cha tyaktah sooryena vaa svapan |
Anyatra aatura bhaavaat tu praayaschittee bhavet narah ||***

When sun has already arisen, one who is sleeping; or when sun has set in, one who is sleeping - unless one is sick or not well, one has to do *praayaschitta* for that.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 103:

***Tasmaat anudite soorye samutthaaya maheepate |
Upatishthet narah sandhyaam asvapan cha dinaantajaam ||***

Before the sun rises, one has to get up and do *sandhya*. Not sleeping in the evening *sandhya kaala*, one has to do *sandhyaavandana*. Morning one has to get up before sun rise and then do *sandhyaavandana*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 104:

*Upatishthanti vai sandhyaam ye na poorvam na pashchimaam /
Vrajanti te duraatmaanah taamisram narakam nrupa ||*

The *poorva sandhya* and *paschima sandhya* if one does not do properly, they will go to *taamisra naraka*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 105:

*Punah paakam upaadaaya saayam api avaneepate /
Vaishvadeva nimittam vai patnyaa saarddham baim haret ||*

Again in the evening, he has to do the *vaishvadeva bali*; along with wife, one has to do *vaishvadeva bali*, even in the evening.

Sri Engal Aalwaan's Commentary:

Punariti / Vaishvadeva pratyamnaayatvena amantrakam patnee balim haret /

There is another *paatha*. Without *mantra*, wife has to offer the food.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 106:

Tatra api shvapachaadibhyah tathaa eva anna visarjanam ||

For *shvapacha* and these kind of people, one has to give *anna*, *vaishvadeva bali* in the evening.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 107:

*Atithim cha aagamam tatra sva shaktyaa poojayet budhah /
Paada shoucha aasana prahva svaagatoktyaa cha poojanam /
Tatah cha anna pradaanena shayanena cha paarthiva ||*

In the evening also, one has to do *atithi poojaa*. Whoever comes has to be respected and treated properly. One has to do *namaskaara*, *paada shoucha*, offer *aasana* (place to sit), welcome him properly, and then treat him well. He has to offer food and place to sleep. This is said to be very important in the evening.

Sri Engal Aalwaan's Commentary:

Atithim iti / Prahvatvam namrabhaavah /

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 108:

*Divaa atithou tu vimukhe gate yat paatakam nrupa /
Tat eva ashtagunam pumsah sooryodhe vimukhe gate ||*

In the morning, if an *atithi* comes and returns being dissatisfied, a *gruhasta* will get *paapa*. The same thing in the evening, if an *atithi* returns being dissatisfied, the *paapa* that he accumulates will be 8 times more.

Sri Engal Aalwaan's Commentary:

*Divaa iti / * Sooryodhastu sa sampraapto yah sooryo astangate atithih /*

In the evening if the *atithi* returns, being not happy or dissatisfied, the *paapa* will be 8 times more.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 109:

*Tasmaat sva shaktyaa raajendra sooryodham atithim narah |
Poojayet poojite tasmin poojitaah sarva devataah ||*

In the evening, the *atithi* who comes has to be treated very well. All the gods will be worshipped by taking care of the *atithi* in the evening properly.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 110:

*Anna shaakaambudaanena sva shaktyaa poojayet pumaan |
Shayana prastara mahee pradhaanaih athavaa api tam ||*

Having food, vegetables, water, as required, offering him a place to sleep, a bed, this is how an *atithi* has to be treated in the evening.

Sri Engal Aalwaan's Commentary:

Anna iti | Prastarah trunaadi shayanam |

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 111:

*Kruta paada aadi shouchah tu bhuktvaa saayam tato gruhhee |
Gacchet shayyaam asphutitaam api daarumayeem nrupa ||*

In the evening, having cleaned his feet, he has to take food. He has to retire in a bed which is not broken, and is made of wood which is allowed.

Sri Engal Aalwaan's Commentary:

Kruta iti | Api daarumayeem - anishiddha druma krutaam |

Bed made of wood taken from a tree which is not barred from shaastraas.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 112:

*Naabishaalaam na vai bhagnaam naasamaam malinaam na cha |
Na cha jantumayeem shayyaam adhitishthet anaastrutaam ||*

Even that bed should not be broken, uneven, it should not be dirty. Something spread on that which is not clean, has insects - one should not sleep in such a bed.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 113:

*Praachyaam dishi shirah shastam yaamyayaam atha vaa nrupa |
Sadaiva svapatah pumso vipareetam tu rogadam ||*

One has to place his head in the direction of east or south, while sleeping. If they sleep in the opposite direction, they will get lot of diseases.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 114:

*Rutou upagamasshasta svapatnyaam avaneepate |
Punnaamarkshe shubhe kaale jyeshthaayugmaasu raatrishu ||*

He can unite with his wife during *rutu kaala*, and in *Pum nakshatraas*, and in the even days after the sixth day. *Ashvini*, *Kruttikaa*, *Rohini*, *Punarvasu*, *Pushya*, *Hasta*, *Anuradha*, *Shravana*, *Poorvaabhaadra*, *Uttaraabhaadra* are said to be *Pum nakshatraas*. Sixth day, eight day after *rutu kaala* are said to be good days for uniting with wife.

Sri Engal Aalwaan's Commentary:

*Rutou iti | Punnaamarkshaanee dasha bruhaspati uktaani **

Saarpaacchatushkam roudram cha yaamyam tvashtatrikam jalam | Vaishvendra

*vaasavam poushnam stree lingaa samudaahrutaah | Soumya vaaruna moolaani
napumsaka dinaani tu | Sheshaah pullingataa yaataah * iti | Jyeshthaa
yugmaasu shashtyaadi yugmaasu taatrishu, tatra api jyeshthaasu yathottaram
shubhaasu iti arthah | Chaturthee prabhrutyaashodasheem ityaadinaa |*

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 115:

*Naadyoonaam tu striyam gacchet na aaturaam na rajasvalaam |
Naanishtaam na prakupitaam na trastaam na cha garbhineem ||*

If the wife is not happy, or not well, one who does not have desire to, one who is angry for some reason, or scared, or pregnant, one should not unite.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 116:

*Na adakshinaam na anya kaamaam naakaamaam na anyayoshitaam |
Kshut kshaamaam na ati bhuktaam vaa svayam cha ebhiih gunaih yutah ||*

One who is not very straightfoward, or having some other interest, or some other woman other than wife, very hungry, one who has eaten too much, all these things apply to the man also. With all these things, one should not unite.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 117:

*Snaatah srak gandha dhurut preeto naaghmaatah kshudhito api vaa |
Sakaamah saanuraagah cha vyavaayam purusho vrajet ||*

Having taken bath, wearing all perfumes, not eaten too much, with good intention, desire and love, one has to go and unite with wife.

Sri Engal Aalwaan's Commentary:

Snaata iti | Kaamo riramsaa | raagah preetih

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 118:

*Chaturdashi ashtamee cha eva tathaa amaa cha atha poornimaa |
Parvaani etaani raajendra ravi sankraantireva cha ||*

On Chaturdashi, Ashtami, Amaavaasyaa, Poornimaa, and on Sankramana days, it is not allowed to take oil bath, ...

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 119:

*Taila stree maamsa sambhoge sarveshveteshu vai pumaan |
Vin mootra bhojanam naama prayaati narakam mrutah ||*

... or also unite with wife, eat maamsa. One who does all these will go to a naraka.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 120:

*Ashesha parvasu eteshu tasmaat samyamibhih budhah |
Bhaavyam sat shaastra devejyaa dhyaana japyaih paraih naraih ||*

During parva kaala, one has to be very controlled. One has to do sat shaastra adhyayana, worship of gods, dhyaana, japa. One has to involve in these during parva kaala.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 121:

*Naanyayonaavayonou vaa na upayuktoushadhah tathaa |
Dvija deva guroonaam cha vyavaayee naashraye bhavet ||*

One should not stimulate desires by taking medicines. Or get gratification through some others such as cow, etc. (other than humans). In places of worship, or places where Brahmins are there, or Aachaaryaas are there, one should not unite.

Sri Engal Aalwaan's Commentary:

Naanyayonou iti | Anya yonou gavaadiyonou | Oushadham rasaayanaadi | Dviija devaadeh aashraye - tat aalayastho vyavaayee na syaat |

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 122:

*Chaitya chatvaara teertheshu naiva goshthe chatushpathe |
Naiva smashaana upavane salileshu maheepate ||*

In the field, or in the *teerthaas*, in the cowshed, in garden, water places, ponds, in *smashaana*, ...

Sri Engal Aalwaan's Commentary:

Chaitya iti | Chatvaaraadishu api na vyavaayee syaat |

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 123:

*Prokta parva sva shesheshu naiva bhoopaala sandhyayoh |
Gacchet vyavaayam manasaa na mootrocchaara peeditah ||*

... in such places, it is not allowed to unite with wife. In all the *parva kaalaas* - *Chaturdashi*, *Ashtami*, *Amaavaasyaa*, *Pournami*, *Sankramana*, it is not allowed. In *Sandhyaakaala*, it is not allowed.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 124:

*Parva svabhighamo nindyo divaa paapaprado nrupa |
Bhuvi rogaavaho nruunaam aprashasto jalaashaye ||*

In *parvakaala*, if one unites with wife, it is not good.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 125:

*Paradaaraan na gaccheta manasaapi kathanchana |
Kimu vaachaa asthibandho api naasti teshu vyavaayinaam ||*

One should not even think of uniting with other women, other than wife. If they do that, they will be born in low births such as insects, etc. which do not have bones/skeleton.

Sri Engal Aalwaan's Commentary:

Paradaaraan iti | Teshu paradareshu vyavaayinaam asthibandho naasti | Te hi anasthi krimi keetaadi janmanah syuh |

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 126:

*Mruto naramamabhyeti heeyate atra api chaayushah |
Para daara ratih pumsaam iha chaamutra bheetidaa ||*

Going after others wife is said to be a very bad thing. One should not be thinking even in the mind. It is very sinful.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 127:

*Iti matvaa svadareshu rutumatsu budho vrajet |
Yathaa ukta dosha heeneshu sakaameshu anrutou api ||*

Without any defects, one should be with ones wife in *rutu kaala*, as told, other than in *parva kaala*, one can unite with wife.

For a *gruhasta*, from morning to night, all the *karmaas* told in this *adhyaaya*, right from getting up, taking bath, the *vaishvadeva* and other *karmaas*, *atithi poojaa*, offering food, taking food, where to sit, how to sit, the evening *karmaas* which have to be done, *aacharaas* were told in this *adhyaaya*.

This concludes *Amsha 3*, Chapter 11.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Ekaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Ekaadasho Adhyaayah* ||

// Atha Dvaadasho Adhyaayah //

Gruhasta Dharmaas

We saw *Amsha 3*, Chapter 11, where *Ourva rishi* told about the major *vidhis* that a *gruhasta* has to do, including *shoucha*, *snaana*, *bhojana*, etc. Major activities were told.

Now, Chapter 12. Now, in this chapter, *Ourva rishi* is going to give very detailed instructions on how one should conduct, and several behavioural aspects, how to take care of oneself, how to be cautious, in detail.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 1:

Ourvah -

***Deva go braahmaanān siddhaan vrudha aachāryān tathā archayet /
Dvikaalam cha namet sandhyaam agneen upacharet tathā //***

Ourva - One should worship God (*Deva*), go (cow), *Brahmins*, *siddhas*, *vrudha aacharyaas*. *Sandhyaavandanaa* is to be done - says two times (this includes *maadhyaahnika* also); all the *agni kaaryaas* have to be done.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 2:

***Sadaa anupahate vāstre prashastaah cha mahoushadheeh /
Gaarudaani cha ratnaani bibhruyaat prayato narah //***

One has to wear two clothes always, they should not be torn. One can also take medicinal herbs - *Vishnukraanta* (morning glory, helps in bone growth, intestinal health) and *Doorva*. One can wear all the gemstones which are good. A person should be using all of these. To basically keep good health.

Sri Engal Aalwaan's Commentary:

Sadaa iti | Oshadheeh vishnukraanta doorvaadyaah | Gaarudaani ratnaani na vishaghnaani marakata aadeeni |

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 3:

***Prasnigdha amala keshah cha sugandhah chaaru veshadhruk /
Sitaah sumanaso hrudyaah bibhruyaat cha narah sadaa //***

He should groom his hair well. He can have perfumes and wear good clothes. One should wear white flowers all the time.

Sri Engal Aalwaan's Commentary:

Prasnigdhaa iti | Prasnigdhaah alamkrutaah amalaah keshaah yasya |

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 4:

***Kinchit paratvam na haret na alpam api apriyam vadet /
Priyam cha na anrutam brooyaat na anya doshaan anudeerayet //***

One should not steal others belongings. One should not tell something which is not liked by others. Even though it is likeable to others, one should not tell lies. One should not highlight defects of others.

Sri Engal Aalwaan's Commentary:

Kinchit iti | Kinchit kinchit api, na haret |

One should not steal even a little from others.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 5:

Na anya striyam tathaa vairam rochayet purusharshabha |

Na dushtam yaanamaarohet koolacchaayaam na samsrayet ||

One should not desire for other women. One should not develop enmity with others. One should not hate others. One should not get into a vehicle which is faulty. One should not take shelter in river banks where a flood has come and receded.

Sri Engal Aalwaan's Commentary:

Na iti | Koolacchaayaa jalougha kshata desha cchaayaa |

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 6:

Vidvishta patita unmatta bahu vaira ati keetakaih |

Vardhakee bandhakee bhartu kshudra anruta kathaih saha ||

Whom he should develop friendship with, and whom he should not develop friendship with is told here. One should not develop friendship with one who is hated by all, with a sinner who has fallen down, with an intoxicated person, with one who has got many enemies, one who keeps troubling like an insect (a very poor person), with a carpenter, with a harlot (woman of bad character), with one who is master of such a woman, with a lowly person, and with one who is always interested in telling lies, ...

Sri Engal Aalwaan's Commentary:

Vidvishta iti | Vidvishtaadibhih maitreem na kuryaat | Keetakah keetakavat peedakah daridrah | Bandhakee asatee |

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 7:

Tathaa ati vyavasheelaih cha parivaadarataih shathaih |

Budho maitreem na kurveeta naikah panthaanam aashrayet ||

... with one who is a spendthrift, with one who is always interested in blaming others, with bad people - an intelligent person should not develop friendship with such people. When he goes on a journey, he should not go alone.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 8:

Na avagaahet jaloughasya vegamatre nareshvara |

Pradeeptam veshma na vishet naaraahet shikharam taroh ||

When a river is flowing, one should not take bath against that. One should not enter a house which is on fire. One should not climb onto the top of a tree.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 9:

Na kuryaat danta sangharsham krushneeyaam cha na naasikaam |

Na asamvratamukho jhrumbet shvaasakaasou visarjayet ||

One should not make the clattering noise of the teeth, which expresses some kind of anger. One should not blow the nose also. One should not yawn without covering the mouth. Without covering the mouth, one should not breath heavily, or blow, or

cough.

Sri Engal Aalwaan's Commentary:

Na kuryaat iti / Na krushneeyaata - na nishekarshet / Shvaasakaasou cha asamvruta sukho na visarjayet /

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 10:

***Na ucchaih haset sa shabdham cha na munchet pavanam budhah /
Nakhaan na khaadayet chindyaat na trunam na maheem likhet / /***

One should not laugh very loudly. One should not leave *apaana vaayu* loudly. One should not bite the nails. One should not be cutting grass, and should not be scratching on the ground.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 11:

***Na smashru bhakshayet loshtham na mrudeeyaata vichakshanah /
Jyoteemshi amedhya shastaani naabhi veeksheta cha prabho / /***

One should not put beard into the mouth, and bite it. An intelligent person should not break two lumps of mud against each other. One should not see such stars which are not auspicious.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 12:

***Nagnaam parastriyam chaiva sooryam cha astamaya udaye /
Na hum kuryaat shavam gandham shavagandho hi somajah / /***

One should not be looking at other woman who is not wearing clothes. One should not see the sun while setting or rising (this means that one has to be doing Sandhyaavandanaa at that time). One should not feel disgusted with the smell of a dead body, because it is said to be created from a part of *amsa* of *Soma*.

Sri Engal Aalwaan's Commentary:

Nagnaam iti / Na humkuryaat iti / Shukla-shonitamayatvena agnishomeeyasya kaayasya agni amshe shukle praanena saha gate yah somaamsho rasah tat daahajah shavagandho hi somajah; * Agnirooshmaa rasah somah shareeram tanmayam yatah * iti vachanaat /

Kaaya (body) is made of *Agni* and *Soma* (two gods), and it has got *shukla* and *shonita* (red part and white part). Along with *praana*, the white part, *shukla amsa*, which is the *Agni amsa*, that leaves the body. The liquid part which is *soma amsa*, when that is burnt, the smell is coming from there. The smell which comes from there is *Somajah*, which is *Somaamsha*; one should not feel disgusted with that. There is a *pramaana* told.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 13:

***Chatushpatham chaityatarum smashaana upavanaani cha /
Dushta stree sannikarsham cha varjayet nishi sarvadaa / /***

During night, one should not be in a place where four streets meet, a fig tree which is worshipped, the graveyard, or the garden, with women of bad character. During night, one should always be away from all these.

Sri Engal Aalwaan's Commentary:

Chatushpatham iti / Savedakah poojito vruhskashchaityataruh /

A fig tree which has a platform below, and sever gods are worshipped - one should not go and sit there in the night.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 14:

*Poojya deva dvija jyotih chaayaam na atikramet budhah |
Na ekah shoonya ataveem gacchet tathaa shoonya gruhe vaset ||*

The *aaraadhya daiva*, a *Brahmin*, a heavenly luminary object - one should not pass over the shadows of that. One should not alone enter into a forest which is deserted. One should also not live in a deserted house.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 15:

*Kesha asthi kantaka amedhya bali bhasma tushaam tathaa |
Snaanaardra dharaneem chaiva dooratah parivarjayet ||*

One should totally not go near these places - where hairs are fallen, where bones are fallen, where there are many thorny things, where there is lot of filth, where *bali* has been given, where ashes are there, where there is chaff, where someone has taken bath, and it is still wet - one should not tread over such places.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 16:

*Na anaaryaan aashrayet kaaschit na jihmam rochayet budhah |
Upasarpet na vai vyaalam chiram tishet na va utthitah ||*

One should not take refuge in people who are not respected, not well behaved. One should not even think of being dishonest. One should not go near a snake. After waking up, one should not be lazing around for long.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 17:

*Ateeva jaagara svapnou tatvat sthaana aasane budhah |
Na seveta tathaa shayyaam vyaayaamam cha nareshvara ||*

Being awake for too long, or dreaming for too long, or taking bath for too long, or sitting for too long - all these should be avoided. Sleeping for too long, or exercising, one should not overdo all these.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 18:

*Damshtrinah shrunginah cha eva prajnyo doorena varjayet |
Avashyaayam cha raajendra purovaata aatapou tathaa ||*

Animals which have tusks or horns, one should be away from them, as they are dangerous. In the same way, one should avoid frogs, or blowing wind with high speed, or too much heat.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 19:

*Na snaayaat na svapet nagno na chaiva upasprushet budhah |
Mukta (kaanchah cha) keshah cha naachaamet deva aadi archaam cha varjayet ||*

One should not take bath without any clothes. One should not go to bed without any clothes also. One should not do *aachamana* without wearing any clothes. One should not do *aachamana* without tying up the hair, or also should not do *aaraadhana*.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 20:

*Homa deva archanaadyaasu kriyaasu aachamane tathaa /
Na ekavastrah pravarteta dvija paadaavane jane / /*

Homa, worship of gods, in all these, and also aachamana, one should not do with one vastra, cloth. When doing namaskaara to elders, Brahmins also, one should not do with one vastra.

The other paatha is dvija vaachananike jape. This means punyaaha and such karmaas, and japa. One should not do all these with one cloth.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 21:
Na asamanjasa sheelaih tu sahaaseeta kathanchana /
Sadvrutta sannikarsho hi kshanaardham api shasyate / /*

One should not sit and develop friendship with people who don't talk the right things. One should not stay with such people who have bad conduct or bad behaviour. With people with good behaviour, even if it is for half-kshana, half a a second or minute, is also extremely beneficial.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 22:
Virodham na uttamaih gacchet na adhamaih cha sadaa budhah /
Vivaahah cha vivaadah cha tulya sheelaih nrupa ishyate / /*

With people who are highly placed, one should not develop enmity. And also, those bad people, one should not develop enmity. Because, marriage and arguments, discussions, etc. are only good between equals.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 23:
Na aarabheta kalim praajnyah shushka vairam na varjayet /
Api alpa haanish sodhavyaa vairena arthagamam tyajet / /*

An intelligent person should not start a fight, and enmity without any benefit, purpose. One should not develop these. If there is little loss, one should tolerate that. One should not amass wealth through enmity, etc.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 24:
Snaato na angaani sammarjet snaana shaathyaa na paaninaa /
Na cha nirdhoonayet keshaan na chaamevaih cha chotthitah (chocchritah) / /*

One should not wipe the body with the cloth he is wearing while taking bath. One should not wipe the body with an empty hand.

One should not stand up and wipe the hairs. One should also not do aachamana standing up.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 25:
Paadena na akramet paadam na poojya abhimukham nayet /
Na ucchaasanam guroragre bhajeta avinayaanvitah / /*

One should not put one foot on the other foot and stand. One should not stretch the feet in front of elders and respectable people. With disrespect, one should not sit on a higher place than the guru, in front of the guru.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 26:
Apasavyam na gacchet cha devaagaara chatushpathaan /
Mangalya poojyaam cha tathaa vipareetaan na dakshinam / /*

One should always go in *pradakshinaa* in a temple, should not go in *apradakshinaa*. Whatever is auspicious and respectable, in such places, one should always go in the right direction, in *pradakshinaa*. What is not auspicious, one should not go in *pradakshinaa*, one should go in the other way.

Sri Engal Aalwaan's Commentary:

Apasavyam iti | Vipareetaan amangalyaat na poojyaan na pradakshinayet |

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 27:

Soma arka agni ambu vaayonaam poojyaanaam cha na sammukham |

Kuryaat nishtheeva vin mootra samutsargam cha panditah ||

In front of Soma, Arka, Agni, Ambu (Jala), Vaayu, etc., respectable people, one should not spit, one should not eject impurities like *mala*, *mootra* in front of them. A knowledgeable person should not do this.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 28:

Tishthan na mootrayet tadvat pathishvapi na mootrayet |

Shleshma vin mootra raktaani sarvadaa eva na langhayet ||

One should not urinate standing; not on the roads. One should be very careful with phlegm, *mala*, *mootra*, etc. One should always follow discipline in these aspects.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 29:

Shleshma shingaanika utsargo na annakaale prashasyate |

Bali mangala japyaadou na home na mahaajane ||

While eating, one should not blow the nose, or take out phlegm. This is not good. In the same way, one should not take out phlegm, blow the nose, during the *karmaas* like *mangala*, *japa*, *homa*. Or in presence of respectable persons.

Sri Engal Aalwaan's Commentary:

Shleshma iti | Shingiko naasikaa malah |

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 30:

Yoshito na avamanyeta na chaasaam vishvasayet budhah |

Na cha eva eershyaa bhavet taasu (na dhikku) na adhikuryaat kadaachana ||

One should not disrespect women, or keep too much of belief in them. One should not have jealousy towards them. One should not rule over them.

Sri Engal Aalwaan's Commentary:

Yoshita iti | Na adhikuryaat yoshit adhikaaram na kuryaat |

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 31:

Mangalya pushpa ratnaajya poojyaan anabhivaadya cha |

Na niskramet gruhaat praaajnyah sadaachaaraparo narah ||

A person who is following *sadaachaara*, an intelligent and knowledgeable person, should not leave the house without doing *abhivaadana* to all the *poojyaas*, the elders, all the auspicious things, etc. This is a good thing to do while leaving the house.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 32:

*Chatushpathaan namaskuryaat kaale homaparo bhavet |
Deenaan abhyuddharet saadhoon upaaseeta bahushrutaan ||*

One should do *namaskaara* in the place where four streets meet. At the right time, *homaas* and others have to be performed. *Saadhu purushaas* who are in a bad shape, one should always help them out. *Saadhoos* who are well learned, one has to worship.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 33:
Devarshi poojakah samyak pitru pindodaka pradah |*

Satkarthaa cha atitheenaam yah sa lokaan uttamaan vrajet ||

One who is always worshipping the *devaas*, *rishis*, doing the *pancha mahaa yajnyaas*, doing the *pitru pindaas* and those *karmaas* properly, one who does *atithi satkaara*, he will get the good worlds, he will reap good benefits.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 34:

*Hitam mitam priyam kaale vashyaatmaa yo abhibhaashate |
Sa yaati lokaan aahlaada hetu bhootaan nrupa akshayaan ||*

A person who has control over himself, when he speaks, he should always speak what is good for others, he should speak less, he should speak what is liked and good for others - he gets good worlds which are *akshaya*, he enjoys for a long time all the good things in the good worlds.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 35:

*Dheemaan hreemaan kshamaa yukto hi aastiko vinayaanvita |
Vidya abhijana vruddhaanaam yaati lokaan anuttamaan ||*

One who is intelligent, has forbearance and all the good qualities, who believes in God, who is very obedient, people born in good clan, who are very learned, knowledgeable persons, elderly people, whatever *lokaas* they attain, he will also attain those *lokaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 36:

*Akala garjitaadou cha parva svaa shouchakaadishu |
Anadhyaayam budhah kuryaat uparaagaadhike tathaa ||*

One should not do *adhyayana* during some periods when there is untimely thunder, during the *parva kaalaas* (*amaavaasya*, *pournimaa*), periods of impurity due to death, during the time of eclipse.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 37:

*Shamam nayati yah kruddhaan sarva bandhuh amatsaree |
Bheeta aashvaasana krut saadhuh svargastasya alpam phalam ||*

One who pacifies those who are angry, friendly with everyone, does not have jealousy with anyone, who gives a lot of assurance to those who are scared, for such a person, the least he will get is *svarga*. He will get very great benefits.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 38:

*Varshaa tapaadishu cchatree dandee raatri ataveeshu cha |
Shareera traana kaamo vai sopaanatkah sadaa vrajet ||*

When there is rain, and lot of heat, one should carry an umbrella. During the night, while going in the forest, one should carry a stick. In order to protect the

body, he should wear slippers all the time, when he goes out.

Ourva rishi is giving very detailed instructions.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 39:

*Na oordhvam na tiryak dooram vaa na pashyan paryatet budhah |
Yugamaatram maheprushtham naro gacchet vilokayan ||*

When walking on the road, one should not be seeing up, or down, or at a distance. If he does so, he may fall down. He has to just see a few feet distance, and walk. He has to watch very carefully while walking.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 40:

*Dosha hetoon asheshaan cha vashyaatmaa yo nirasyati |
Tasya dharmarthas kaamaanaam haanih na alpo api jaayate ||*

A person who is self controlled, he avoids all things which lead to sin. For such a person, dharma, artha, kaama, these purusharthas, will never be less. He will always get all the purusharthas.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 41:

*Sadaachaara ratah praajnyo vidyaa vinaya shikshitah |
Paape api apaapah parushe hi abhidhatte priyaani yah |
Maitree drava antahkaranah tasya muktih kare sthitaah ||*

A person who is always following this sadaachaara, the shastraas here, a very learned person, and also very obedient, he does not do sin even against sinners; against those who talk very rudely, towards them also he is very nice. His heart melts with friendship. For such a person, liberation is in his very hands itself.

Sri Engal Aalwaan's Commentary:

Sadaachaara iti | Paape paapa krutye api, apaapah adrogdhaa parushe parusha vaktari api priyavaadee |

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 42:

*Ye kaama krodha lobhaanaam veetaraagaa na gocharaah |
Sadaachaara sthitaah teshaam anubhaavaih dhrutaa mahee ||*

Those who have given up all desires, to them, kaama, krodha, lobha, (desire, anger, etc.) and these defects will never come near. Those who are always established in following sadaachaara, for such people, who have good qualities of truthfulness, etc., this whole world is being protected by them.

Sri Engal Aalwaan's Commentary:

*Ya iti | Anubhaavaih satyaadi gunaih, * satyenottabhitaah bhoomih * iti shruteh |*

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 43:

*Tasmaat satyam vadet praajnyo yat parapreeti kaaranam |
Satyam yat para dukhaaya tadaa mounaparo bhavet ||*

Therefore, a wise person should always speak the truth, that which pleases others. If we know that if we speak the truth, it will only bring grief to others, then we should keep quiet; we should not tell lies.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 44:
Priyam uktam hitam na etat iti matvaa na tat vadet |
Shreyah tatra hitam vaachyam yadi api atyantam apriyam ||

Knowing that something is pleasing others, but it is not good for them, one should not speak at all. Instead of telling something which is *priya* but not *hita*, one should tell *hita* even if it is not *priya*. Even if it very displeasing to others, even then if it is *hita*, if at all one has to speak, he should speak it out.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 45:
Praaninaam upakaaraaya yathaa eva iha paratra cha |
Karmanaa manasaa vaachaa tat eva matimaan vadet ||

A person who is always careful and speaking, should conduct himself in karma, in the mind, in speaking also, (*kaayaa, vaachaa, manasaa*), here and in other words, he should be helping all the beings. Only such things one should be thinking.

These are the instructions which *Ourva rishi* is giving for all the *Brahmins, sadaachaara rataas, gruhastaas*.

This concludes *Amsha 3, Chapter 12*.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Dvaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Dvaadasho Adhyaayah* ||

|| Atha Trayodasho Adhyaayah || Preta Karmaas

Now, the Chapter 13. Here, more *sadaachaaraas* are told. Things about *preta karma* are also going to be told.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 1:

Ourvah -

Sachelasya pituh snaanam jaate putre vidheeyate |

Jaata karma tathaa kuryaat shraadham abhyudayam cha yat ||

Ourva - When a person gets a child, (when a child is born), then he should take a bath with the cloth on. He has to do the *jaata karma* as ordained. And also has to do *abhyudaya shraaddha*, as told earlier.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 2:

Yugmaan devaan cha pitryaan cha samyak savyakramaat dvijaan |

Poojayet bhojayet chaiva tanmanaa na anyamaanasah ||

In pairs, Gods, Brahmins, and pitrus, in the *pradakshina krama*, one has to worship; one has to offer food to Brahmins also, being dedicated and focussing on that.

Sri Engal Aalwaan's Commentary:

Yugmaan iti | Savyakramaat pradakshinakramaat |

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 3:

Dadhi akshataih sabadaraih praangmuka udamgmukho api vaa |

Devateerthena vai pindaan dadyaat kaayena vaa nrupa ||

Either facing east or north, using curd, *akshataa*, and fruits, (*yelachi hannu* in Kannada), he has to give *deva teertha* (with the front of the fingers), as per the *rishis*, he has to give.

Sri Engal Aalwaan's Commentary:

Dadhyakshataih iti | Kaayena praajaapatyena |

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 4:

Naandeemukhah pitruganah tena shraaddhena paarthiva |

Preeyate tat tu kartavyam purushaih sarva vrudhishu ||

In all the *vrudhhi kaaryaas*, used for *abhivrudhhi*, the *mangala karmaas*, one has to do *naandee mukha shraaddha*, and the *pitru ganaas* which are called *naandee mukhaas*, they will be pleased with this *naandee mukha shraaddha*. One has to do these *naandee mukha shraaddha* in all the *vrudhhi karmaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 5:

Kanyaa putra vivaaheshu pravesheshu cha veshmanah |

Naama karmaani baalaanaam choodaa karmaadike tathaa ||

During marriage of daughter or son, during *gruha pravesha*, when *naama karma* is done for children, when the *choodaa karma* is done, one has to do *abhyudaya shraaddha*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 6:

***Seemantonnayane chaiva putra aadi mukha darshane |
Naandee mukham pitru ganam poojayet prayato gruhhee ||***

In *Seemantonnayane*, when *mukha darshana* is done for the child, a *gruhasta* has to worship *naandee mukha pitrus* during all these *vruddhi karmaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 7:

***Pitru poojaa kramah prokto vruddhaavesha samaasatah |
Shrooyataam avaneepaala pretakarma kriyaa vidhih ||***

During all *abhivruddhi karmaas* (*mangala kaaryaas*), *pitru poojaa krama* has been told briefly. O King, listen to me about how to do the *preta karma kriyaas*.

Sri Engal Aalwaan's Commentary:

***Pitru poojaa iti | Vruddhou abhyudayashraaddhe | Pretakarma preta deha
snaapana dahanaadi | Kriyaavidhih pindodaka daanaadih |***

Pretakarma is giving *mangala snaana*, *dahana*. *Kriya* is giving *pinda*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 8:

***Pretadeham shubhaih snaanaih snaapitam srak vibhooshitam |
Dagdhvaa graamaat bahih snaatvaa sachelaah salilaashaye ||***

For the dead body, one has to give a bath, *mangala snaana*, and also decorate with garland, take it outside the village and then burn it, go to a water source and take bath with the cloth on.

Sri Engal Aalwaan's Commentary:

Pretadeham iti | Snaanaih snaana saadhanakaih |

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 9:

***Yatra tatra sthitaaya etadamukaaheti vaadinah |
Dakshinaabhimukhaa dadyuh baandhavaah salilaanjalim ||***

All the relatives have to be wherever they are, their *gotra* and *naama*, telling that, of the person who died, wherever that *preta* is there, telling so, the relatives have to give *udaka*, water. They have to be facing south.

Sri Engal Aalwaan's Commentary:

Yatra iti | Amukashabdah tat tat gotraanaam upalakshakah |

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 10:

***Pravishtaah cha samam gobhih graama nakshatra darshane |
Katakarma tatah kuryuh bhoomou prastarashayinah ||***

They have to re-enter the village, after doing *dahana* outside the village, when the cows enter, during the evening, during *godhooli kaala*, and when the stars are visible.

Sri Engal Aalwaan's Commentary:

Pravishtaah iti | Go pravesha kaale vaa nakshatra darshane vaa pravesah | Katakarma - shava sambandham aashoucha krutyam, prastarah trunaadi shayyaa |

Either when the stars are visible, or when the cows are returning back. Whatever *karmaas* one has to do, during the period of impurity, for the dead, this is *katakarma*. Sleeping on grass on the ground, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 11:

Daatavyo anudinam pindah pretaaya bhuvi paarthiva | Divaa cha bhaktam bhoktavyam amaamsam manujarshabha ||

Everyday, *pindaas* have to be given to the departed, till the *ashoucha* ends. During daytime, one has to eat without any *maamsa*, etc.

Sri Engal Aalwaan's Commentary:

Daatavya iti | Anudinam yaavat aashoucham |

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 12:

Dinaani taani cha icchaatah kartavyam viprabhojanam | Pretaah yaanti tathaa truptim bandhuvargena bhunjataa ||

As desired, one can offer food to *Brahmins* during all the days. When all the relatives and people eat during that time, the *preta* will get satisfied.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 13:

Prathame ahni truteeye cha saptame navame tathaa | Vastra tyaaga bahi snaane krutvaa dadyaat tilodakam ||

On the first day, third day, seventh day, ninth day, one has to give *vastra*, take bath outside, and also give the *tilodaka*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 14:

Chaturthe ahni ha kartavyam tasya asthi chayanam nrupa | Tat oordhvam anga samsparshah sapindaanaam api eeshyate ||

On the fourth day, collecting the bones, is to be done. Those who are close relatives, related for seven generations, after the fourth day, one can touch these close relatives.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 15:

Yogya sarva kriyaanaam tu samaana salilaah tathaa | Anulepana pushpaadi bhogaat anyatra paarthiva ||

Also, all the other distant relatives, they will be eligible for doing all the activities, after the fourth day. But they should not do wearing *chandana*, wearing flowers, etc., even after the fourth day, till the *asoucha* goes.

There are two categories - *sapindaah* and *samaana salilaah*. *Sapindaah* are the close relatives. *Samaana salilaah* are the distant relatives, or those not related closely, but belonging to same *gotra*.

Sri Engal Aalwaan's Commentary:

Yogya iti | Sarva kriyaah sandhyaa upaasana aadikaah | Kriyaas mean sandhyaavandana and other things.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 16:

*Shayya aasana upabhogah cha sapindaanaam api eeshyate |
Bhasma asthi chayanaat oordhvam samyogo na tu yoshitam ||*

Sapindaas can take shayya, aasana, after fourth day. After the fourth day, asthishayana, they should not unite with their wives.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 17:

*Baale deshaantarasthe cha patite cha munou mrute |
Sadyah shoucham tathaa icchaato jala agni udbandhanaadishu ||*

When a child dies, or one who is in some other country dies, or, one is a sinner, or a sage dies, ashoucha will go immediately. Those who commit suicide by drowning, hanging, etc. in those cases also this is told.

Sri Engal Aalwaan's Commentary:

*Baala iti | Icchaata iti visheshanaat akaamatah tu jalaadibhih mrutaanaam
yathaa uktam ashouchaadikam kaaryam eva, * Yadi kinchit pramaadena mriyeta
agni udakaadibhih | Tatra ashoucham vidhaatavyam kartavyaa cha udaka kriyaa
|| * iti smruteh |*

Not with the intention of committing suicide, if one simply gets drowned, as told, ashoucha has to be done. If one commits suicide, we don't have to follow this aashoucha. But, if it is not suicide, one has to follow aashoucha.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 18:

*Mruta bandhoh dasha ahani kulasya annam na bhujyate |
Daanam pratigraho homah svaadhyaayah cha nivartate ||*

When a close relative dies, he is called mruta bandhu. For his kula, from his house, food is not taken by others for ten days. They don't cook food for ten days there. Daana, pratigraha, homa, svaadhyaaya are not to be done for ten days.

From that kula in which someone has died, for ten days, one should not take rice, and daana, pratigraha, homa, svaadhyaaya, giving and taking donations, should be avoided.

Sri Engal Aalwaan's Commentary:

Mruta bandhoh iti | Mruto bandhuh yatra kule tat mruta bandho tasya kulasya |

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 19:

*Viprasya etat dvaadasha aaham raajan yasya api ashouchakam |
Ardhamaasam tu vaishyasya maasam shoodrasya shuddhaye ||*

For Brahmins, ten days is the aashoucha. Twelve days is for a Kshatriya. Fifteen days for a Vaishya, and one month for a Shoodra. After this, the aashoucha goes.

Ten days of ashoucha is told for Braahmanaas. For Kshatriyaas, it is twelve days. For Vaishyaas, it is 15 days. Shoodraas have to observe one month of aashoucha to become pure.

Sri Engal Aalwaan's Commentary:

Viprasya iti | Etat praak uktam dashaaha ashoucham |

Ten days *aashoucha* for *Vipraas*.

From tenth day onwards, what all is to be done are going to be told here. We will see these next.

We are studying *Amsha 3*, Chapter 13. We just saw how the *Abhyudaya Shraadh*a has to be done, at what times, and all the *vrutti kaalaas*. Also, *Ourva Rishi* has started telling about the *preta karma kaaryaas* to be done. Fourth day is *asthi sanchaya*, as told in this *grantha*.

[Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 20:](#)

Ayujo bhojayet kaamam dvijaan ante tato dine |

Dadyaat darbheshu pindam cha pretaaya ucchishta sannidhou ||

At the end of ten days, when the *aashoucha* ends, odd number (3, 5, 7, ...) or *Brahmins* should be fed. After the *Brahmins* have eaten, next to the place where they have eaten, one has to place *darbha*, and offer *pinda* for the *preta*.

[Sri Engal Aalwaan's Commentary:](#)

*Ayuja iti | Antye ashoucha antara dine, * Aadyam ekaadashe ahani * iti smruteh |*

[Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 21:](#)

Vaaryaayudha pratodaah tu dandah cha dvija bhojanaat |

Sprashtavyo anantaram varnaih shuddhyeran te tatah kramaat ||

At the end of the *bhojana* of *Brahmins*, a *Brahmin* has to touch water, *vaari*. If a *Kshatriya* he has to touch a weapon, *aayudha*. A *Vaishya* has to touch a whip, *pratoda*. A *Shoodra* has to touch a *danda*, stick. Then only they will get *shuddhi*.

[Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 22:](#)

Tatah savarna dharmaa ye vipraadeenaam udaahrutaah |

Taan kurveeta pumaan jeevet nija dharmaa aarjanaih tathaa ||

After that, the *Brahmins*, *Kshatriyaas*, *Vaishyaas*, *Shoodraas*, they get *shuddhi*. Whatever *varna aashrama dharmas* are told, after that, they have to do. Whatever is told for their living, like *yaajana*, *adhyaapana* for *Brahmins*, like that, they have to resort to that in order to make a living.

[Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 23:](#)

Mrutaahani cha kartavyam ekoddishta matah param |

Aahvaanaadi kriyaa daiva niyoga rahitam hi tat ||

Monthly, one has to do *ekoddishta shraaddha*. In this *ekoddishta shraaddha*, the *aahvaana* of *vipraas*, the *Vaishvadevika*, and *Agni kaaryaas*, are not there.

[Sri Engal Aalwaan's Commentary:](#)

Mruta ahani iti | Aahvaanaadi ityaadi shabdaat agnou karanaadi graahyam |

Daiva niyogo vaishvadevika vipra aamantranam ||

[Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 24:](#)

Eko arghyah tatra daatavyah tathaivaikapachitrakam |

Pretaaya pindo daatavyo bhuktavastu dvijaatishu ||

The *kartaa* has to wear only one *pavitra*, and has to give only one *arghya*. After the *Brahmins* have eaten, one *pinda* has to be given, for the *preta*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 25:

Prashnascha tatra abhiratih yajamaana dvijanmanaam |

Akshayyamamukasyeti vaktavyam viratou tathaa ||

After that, *yajamaana* has to ask a question to the *Brahmins*, whether they were satisfied with the food. He has to tell "*Abhiramyataam*". *Brahmins* have to say "*Abhirataah sma*". They will say "*Amukhasya*", for such a person.

Sri Engal Aalwaan's Commentary:

Prashnascha iti | Abhiramyataam iti yajamaanena prashtavyam, dvijaih cha abhirataah sma iti prativaktavyam ||

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 26:

Ekoddishtamayo dharma itthamaavatsaraatsrutah |

Sapindeekaranaam tasmaat kaale raajendra tat shrunu ||

Like this, *Ekoddishta shraaddha* has to be done for the whole year, every month. At the end of a year, *Sapindeekarana* has to be done. I am going to tell you, O King. Listen to me.

Sri Engal Aalwaan's Commentary:

Ekoddishtamaya iti | Tasmin kaale samvatsare ateete |

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 27:

Ekoddishtavidhaanena kaaryam tat api paarthiva |

Samvatsare atha shashthe vaa maase vaa dvaadashe ahni tat ||

The *Sapindeekarana* has to be done in the same way as *Ekoddishta*. Here, there are options. One can do at the end of the year, or they can do after six months, or after a month, or on the twelfth day.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 28:

Tila gandhodakaih yuktam tatra paatra chatushtayam ||

Yajamaana has to place four *paatraas*, he has to put *tila*, *gandha* in all these four *paatraas*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 29:

Paatram pretasya tatra ekam paitram paatra trayam tathaa |

Sechayet pitru paatreshu preta paatram tatah trishu ||

Out of the four, one *paatra* is for the *preta*. Three *paatraas* are for the *pitru ganaas*. The *dravyaas* kept in the *preta paatra*, he has to take it and mix it with all the three *paatraas* for the *pitru ganaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 30:

Tatah pitrutvam aapanne tasmin prete maheepate |

Shraaddha dharmaih asheshah tu tat poorvaan archayet pitruun ||

This is called *Sapindeekarana*. Where the *preta* will join the *pitru gana*. *Pitrutva* will be got by the *preta*, by the person who has passed away. Starting

from that person, the *pitrus*, *pitaamaha*, *prapitaamaha*, ..., all the *shraaddha dharmas* have to be done as ordained. From that point, that person will leave the *preta avasthaa*, and will join the *pitru gana*.

Sri Engal Aalwaan's Commentary:

Tata iti | Shraaddha dharmaih paarvanaadyaih | Tat poorvaan sah poorvo yeshaam taan sapindeekruta pramukhaan |

Paarvana shraaddha and others. Whatever his previous *pitrus* are there, with whom he has joined, with all of them.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 31:

Putrah poutrah prapoutro vaa bhraataa vaa bhraatru santatih |

Sapinda santatih vaapi kriyaa arho nrupa jaayate ||

Who has to do this *kriyaa*, is son, grandson, great grandson, or brother, or brother's sons, or the sons of *Sapindaas* (those related for seven generations), all these people are eligible in order. Whoever is not there, the other person can do.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 32:

Teshaam abhaave sarveshaam samaana udaka santatih |

Maatru paksha sapindena sambandhaa ye jalena vaa ||

If nobody is available in any of these, children of *samaanodakaas* can do (after the seventh generation are called *samaanodakaas*). Up to seven generations are called *Sapindaas*. If *samaanodakaas* are also not there from the *pitru paksha*, then from the *maatru paksha* (mother's side), *Sapindaas* (seven generations) or beyond seven generations, can also do.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 33:

Kuladvaye api chocchinne streebhih kaaryaah kriyaa nrupa |

Pitru maatru sapindaih tu samaana salilaih tathaa ||

If none of the *adhikaaris* are available from the father's and mothers side, even women can do this *kriyaa*, as told here. In the same way, those who are *Sapindaas* of *Pitrus*, ladies from that side, or *samaanodakaas*, from the mother's side (again *Sapindaas* and *samaanodakaas*).

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 34:

(Tat sanghaata sthitaih vaa api) Sanghaata antargataih vaa api kaaryaah pretasya cha kriyaah |

Utsannabandho rikthaat vaa kaarayet avaneepatih ||

The person's *sateertha* can also do, those who are doing *Vedaadhyayana* together, can also do. Another meaning is that from the community. These are all said to be *preta kaaryaas*. These are all the *adhikaaris* for *preta kaaryaas*. If nobody is available on any side, then the king can do the *preta kaarya*.

Sri Engal Aalwaan's Commentary:

Sanghaata iti | Tat sanghaatah - tasya mrutasya saarthah |

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 35:

Poorvaah kriyaah madhyamaah cha tathaa cha eva uttaraah kriyaah |

Trih prakaraah kriyaah sarvaah taasaam bhedam shrunushva me ||

All the *karmaas* to be done for the departed, are divided into three types - *Poorva*, *Madhyama* and *Uttara Kriyaas*. I will tell you what is the difference in all of these.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 36:

(Aadaahavaaryaayudhaadi) Aadaahaat aadashaahaah cha sparshaadyantaah tu yaah kriyaah |

Taah poorvaa madhyamaa maasi maasyekoddishtha sanjnitaaH ||

From the burning of the body, up to the tenth day, they touch water, etc. and get *shuddhi*. Up to this, the *kriyaas* are called *Poorvaah*. The *Madhyama kriyaas* are what are done every month, called *Ekoddishtha*, up to the *Sapindeekarana*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 37:

Prete pitrutvamaapanne sapindeekaranaadanu |

Kriyante yaa kriyaah pitryaa prochyante taa nrupottaraah ||

After *Sapindeekarana*, when the *preta* joins the *pitru gana*, whatever *kriyaas* are done are called as *uttara kriyaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 38:

Pitru maatru sapindaih tu samaana salilaih tathaa |

Sanghaataantargataih vaapi raajnyaa vaa dhanahaarinaa ||

The *pitru* side *Sapindaas* and *Samaanodakaas*, *maatru* side *Sapindaas* and *Samaanodakaas*, or the *Sateerthaas*, or the King, who takes taxes from all, can also do.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 39:

Poorvaah kriyaah tu kartavyaah putraadyaih eva chottaraah |

Douhitraih vaa nrupashrestha kaaryaah tat tanayaih tathaa ||

Poorva kriyaas can be done by all these people. *Uttara kriyaas*, after *Sapindeekarana*, can be done only by son, grandson, etc. Or, daughter's son can also do, or their children.

Sri Engal Aalwaan's Commentary:

Poorvaa iti | Poorvaah kriyaa tu iti atra poorva shabdena madhyamaanaam api grahanam |

Poorva kriyaas after the *dahana*, the father's side or mother's side, the *Sapindaas*, *Samaanodakaas*, or *Sateerthaas*, or King - this also includes the *Madhyama kriyaas*, up to *Sapindeekarana*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 40:

Mrutaahani cha kartavyaah streenaam api uttaraah kriyaah |

Prati samvatsaram raajan ekoddishtha vidhaanatah ||

Even for women, all these *kriyaas* have to be done. Every year, the *Ekoddishtha* has to be done, as ordained.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 41:

Tasmaat uttara sanjyaa yaah kriyaah taah shrunu paarthiva |

Yadaa yadaa cha kartavyaa vidhinaa yena chaanagha ||

Only *uttara kriyaas*, after *Sapindeekarana*, only sons have to do. Not

the *Sapindaas*, *Samaanodakaas* - they are not eligible for that. That is why, I am going to tell you about the *uttara kriyaas*. When one has to do these, what is the *vidhi*, how one has to perform them, I am going to tell you. Listen to me.

This concludes *Amsha 3*, Chapter 13.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Trayodasho Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Trayodasho Adhyaayah* ||

// Atha Chaturdasho Adhyaayah // Sanatkumaara's Advice

Now, Chapter 14.

[Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 1:](#)

Ourvah -

*Brahmendra rudranaasatya soorya agni vasu maarutaan /
Vishvedevaan pitru ganaan vayaamsi manujaan pashoon //*

Ourva Rishi - As a part of the *uttara kriyaa*, what is done is told here. *Shraaddha* is that which is done with a lot of *shraddhe*, a lot of devotion. If one does the *shraaddha kaaryaas* with such devotion, he is going to please all the beings. They are *Brahma*, *Indra*, *Rudra*, *Ashvini devaas*, *Soorya*, *Agni*, *Vasu*, *Marudganaas*, *Vishve devaas*, *Pitru ganaas*, all the birds, humans, animals, ...

[Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 2:](#)

*Sareesrupaan rushiganaan yat cha anyat bhoota sanjnyitam /
Shraaddham shraddhaanvitah kurvan preenayati akhilam jagat //*

... snakes, all the *rishis*, all beings, the whole world will be pleased if one does the *shraaddha kaaryaas*. The importance of the *shraaddha kaaryaas*, done with great devotion, is told here.

[Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 3:](#)

*Maasi maasyasite pakshe pancha dashyaam nareshvara /
Tathaa ashtakaasu kurveeta kaamyaaan kaalaan shrunushva me //*

There are also *kaamyaa shraaddhaas*. Which can be done every month, on *Krushna Paksha*, *Amaavaasyaa*. Then also on *Ashtakaas*. I will tell you the *kaala*.

[Sri Engal Aalwaan's Commentary:](#)

*Maasi iti | Atha ukta kriyaanaam kaalah | Ashtakaasu * Hemanta shishirayoh
chaturnaam aparapakshanaam ashtameeshu asthakaah * iti aashvalaayana
uktam aasapanchake krushna paksha saptami aadyaah tistrastisroshtakaa iti
uktaah taasu |*

In the *Hemanta* and *Shishira maasaas*, there are four *apara pakshaas*, *Krushna pakshaas*; in these, the *ashtamis* are said to be *ashtakaas*. There are three *ashtaka shraaddhaas*. Each *ashtaka shraaddha* has got three *shraaddhaas* - *saptami*, *ashtami*, *navami*. On these three days, three times is to be done. This is as per *Ashvalaayana*.

[Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 4:](#)

*Shraaddhaarham aagatam dravyam vishishtam atha vaa dvijaan /
Shraaddham kurveeta vijnyaaya vyateepaate ayane tathaa //*

These *Kaamyaa shraaddhaas*, when one can do is when he receives the material required good for performing a *shraaddha*. It is not easy to get a good material all the time. If one receives good material with which he can perform *shraaddha* well, he can do a *kaamyaa shraaddha* at that time. Or, if he gets a *Brahmin* who is very

eligible. Or also, when the Vyateepaata yoga is there, one can do *kaamya shraaddha*. Or also *ayana*, *uttaraayana* and *dakshinaayana* - when the day is longest or shortest.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 5:

*Vishuve cha api sampraapte grahane shashi sooryayoh |
Samasteshu eva bhoopaala raashishu arke cha gacchati ||*

Or also, when the Vishnuva comes - solstice, when the day and night are equal. Or also during a lunar or solar eclipse, one can do *shraaddha*. When sun enters all the *raashis*, one can do *shraaddha*.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 6:

*Nakshatra graha peedaasu dushta svapna avalokane |
Icchaa shraaddhaani kurveeta nava sasya aagame tathaa ||*

When there is *nakshatra graha peedaa*, when the times are bad for the stars or planets, at that time also *shraaddha* can be done. These are *kaamya shraaddha*. When one sees bad dreams, one can do *shraaddha*, to get rid of the bad effects. Also, when new harvest is reaped, one can do *shraaddha*.

Sri Engal Aalwaan's Commentary:

Nakshatra iti | Icchaa shraaddhaani kaamyashraaddhaani |

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 7:

*Amaavaasyaa yadaa maitra vishaakhaa svaati yoginee |
Shraaddhai pitru ganah truptim tathaa aapnoti ashta vaarshikeem ||*

When one does *shraaddha* during *Amaavaasyaa*, when *Anuraadhaa*, *Vishaakhaa*, *Svaati nakshatraas*, are there, the *pitru gana* will get *trupti* for 8 years.

Sri Engal Aalwaan's Commentary:

Amaavaasyaa iti | Maitram anuraadhaa |

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 8:

*Amaavaasyaa yadaa pushye roudre atharkshe punarvasou |
Dvaadashaabdam tathaa truptim prayaanti pitaro architaah ||*

Or, when the *Amaavaasyaa* is on a day when *Pushya*, *Aridraa*, or *Punarvasu nakshatra* is there, if one performs *shraaddha*, with great devotion, the *pitru ganaas* will be satisfied for 12 years.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 9:

*Vaasavaajaikapaadarkshe pitruunaam truptim icchataam |
Vaarune vaa api amaavaasyaa devaanaam api durlabhaa ||*

During *Dhanishta* or *Poorvabhaadrpada*, or *Shatabishaa*, when it is there on *Amaavaasyaa*, such a day is extremely difficult to get, even for *devaas*. If one does *shraaddha* with a lot of *shraddhe*, this will please *pitrus* a lot.

Sri Engal Aalwaan's Commentary:

Vaasava iti | Vaasavam dhanishthaa | Ajaikapaat poorvaabhaadram | Vaarunam shatabhishak |

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 10:

***Navasu vruksheshu amaavaasyaa yadaiteshu avaneepate |
Tadaa hi truptidam shraaddham pitruunaam shrunu cha aparam ||***

All these nine *nakshatraas*, which were told here, on those days, when *Amaavaasyaa* is there, when *shraaddhaas* are done, it will please the *pitrus* a lot. I will tell you some more about it.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 11:

***Geetam sanatkumaarena yathailaaya mahaatmane |
Prucchate pitru bhaktaaya prashrayaavanataaya cha ||***

There are other days also which cause a lot of satisfaction, and happiness to *pitrus*, which were told by *Sanatkumaara*. I am going to tell you those. *Pururavas* approached *Sanatkumaara* with great devotion, and asked him "I want to do *pitru shraaddhaas* and want to please them, what are the good days". *Sanatkumaara* tells about them.

Sri Engal Aalwaan's Commentary:

Geetam iti | Ailah purooravaah |

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 12:

Sanatkumaarah -

***Vaishaakhamaasasya cha yaa truteeyaa navami asou kaartika shukla pakshe |
Nabhasya maasasya cha krushna pakshe trayodashee panchadashee cha maaghe
||***

Sanatkumaara - *Vaishaakha maasa truteeyaa*, or *navami* in *Kaarthika shukla paksha*, *Bhaadrapada maasa - trayodashi* and *panchadashi* of the *Krushna paksha*, in *Maagha nakshatra*.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 13:

***Etaa yugaadyaah kathitaah puraanesu ananta punyaasthita yah chatasrah |
Upaplave chandramasoh raveh cha trishu ashtakaasu api ayana dvaye cha ||***

These are said to be *Yugaadis*, and in the *Puraanaas*, these are all extremely sacred days, for performing the *pitru shraaddhaas*. *Grahana kaala* - lunar and solar eclipse days, and three *ashtakaas* which were told, *Hemanta* and *Shishira maasa*. And two *ayanaas* - *Dakshinaayana* and *Uttaraayana*.

Sri Engal Aalwaan's Commentary:

Etaa iti | Trishu tishushu |

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 14:

***Peenaayamapi atra tilaih vimishram dadyaat pirtubhyah prabhato manushyah |
Shraaddham krutam tena samaahasram rahasyam etat pitaro vadanti ||***

With great effort, one has to at least offer *tila* with water, for *pitrus* on these days. When they do *shraaddhaas* on these days, it will please them for thousand years. The *pitrus* have told this *rahasya*.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 15:

***Maagho asite panchadashee kadaachit upaiti yogam yadi vaarunena |
Rukshena kaalasya parah pitruunaam na hi apla punyaih nrupa labhyate asou ||***

In the *Maagha maasa*, *Krushna paksha*, *panchadashee*, which is *Amaavaasyaa*, if it has *Shatabhishaa nakshatra*, this time is extremely rare, and it will not be possible for one who has done great *punya*, to come across such a day for performing the *shraaddha*. Those who have done less *punya* can never come across such a day for performing the *shraaddha*.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 16:

*Kaale dhanishthaa yadi naama tasmin bhavet tu bhoopaala tadaa pitrubhyah /
Dattam jala annam pradadaati truptim varshaayutam tat kulajaih manushyaih
//*

At the same time (*Amaavaasya* of *Maagha maasa*), if *Dhanishta* nakshatra is there, if one offers *tila* with water, on this day, this will give *trupti* for 10000 years for the *pitrus*.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 17:

*Tatra eva chet bhaadrapadaah tu poorvaah kaale yadaa tat kriyate pitrubhyah /
Shraaddham paraam truptim upaiti tena yugam sahasram pitarah svapanti //*

At the same time (*Amaavaasya* of *Maagha maasa*), if *Bhaadrapada* nakshatra is there, if one does *pitru tarpana*, with *tila* and water, with great devotion, their forefathers will be pleased for 1000 *yugaas*. Being satisfied with the *shraaddha* which is done.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 18:

*Gangaam shatadrum yamunaam vipaashaam saraswateem naimisha gomateem
vaa /*

Tatra avagaahya archana maadarena krutvaa pitruunaam duritaani hanti //

If one does *tarpana* for *pitrus*, in places where *punya teerthaas* are there, like *Gangaa*, *Shatadru*, *Yamunaa*, *Vipaashaa*, *Saraswatee*, *Naimishaa*, *Gomatee*, with devotion, this will cause good things for *pitrus*. All their difficulties will be destroyed.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 19:

*Gaayanti cha etat pitarah kadaa nu varshaamaghaatruptim avaapya bhooyah /
Maaghaasitaante shubha teertha toyaih yaasyaama truptim tanayaadidattaih //*

Sanatkumaara is telling *Pururavas*, and this is told by *Ourva rishi*. If the *pitrus* are telling - "When do we attain this *trupti*, happiness", or also *Maagha maasa*, *Amaavaasyaa*, if one is giving with *shubha teertha*, the son and others who have given *tarpana* during this time, they will be thinking that "When do we get this kind of *tarpana*".

Sri Engal Aalwaan's Commentary:

*Gaayanti iti / Varshaamagha iti nabhasya krushna pakshe maghaayukta
trayodashee nirdeshah /*

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 20:

*Chittam cha vittam cha nrunaam vishuddham shastrah cha kaalah kathito vidhih
cha /*

*Paatram yathaa uktam paramaa cha bhaktih nrunaam prayacchanti
abhivaanchitaani //*

If one does *pitru kaaryaas*, with clean mind and also money earned in the right means, at the right, good time, and as per *shaastra vidhi*, and keeping *Brahmins* who are most eligible, and with great devotion, such men can get whatever they desire, it is said.

[Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 21:](#)

*Pitru geetaa tathaa eva atra shlokaan taan shrunu paarthiva |
Shrutvaa tathaa eva bhavataa bhaavyam tatraadrutaatmanaa ||*

Pitru geetaas, I am going to tell you those *shlokaas*. Having listened to these, you have to *anusthaana* as per this, you have to live as per this, with great respect and devotion.

[Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 22:](#)

*Api dhanyah kule jaayet asmaakam matimaan narah |
Akurvan vitta shaathyam yah pindaanno nirvapishyati ||*

Will there be anyone who is *dhanya*, born in our *kula*, not miserly, but with good mind, wanting to spend sufficient money to offer *pindaas* - will such a person be born in our *kula*, is what they will be singing.

[Sri Engal Aalwaan's Commentary:](#)

Api dhanyah iti | Jaayet jaayeta |

[Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 23:](#)

*Ratnam vastram mahaayaanam sarva bhogaadikam vasu |
Vibhave sati viprebhyo yah asmaan uddishya daasyati ||*

And a person who will offer to the *Brahmins*, for our purposes, for the *trupty* of *pitrus*. He offers gems, clothes, vehicles, wealth, when he can afford all these.

[Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 24:](#)

*Annena vaa yathaa shaktyaa kaale asmin bhakti namradheeh |
Bhojayishyati vipraagryaam tanmaatra vibhavo narah ||*

If he does not have that kind of wealth, at least to his capability, he offers food to *Brahmins*, with great devotion. He feed eligible *Brahmins*.

[Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 25:](#)

*Asamartho annadaanasya dhaanyamaaman sva shaktitah |
Pradaasyati dvijagrebhyah svalpa alpaam vaa api dakshinaam ||*

If he is not capable of even feeding *Brahmins* during that time, because of not having sufficient money, he can give *aamam*, which is the grains as it is. He gives to *Brahmins*, as per his capacity. And also a little money along with this.

Aama means uncooked food.

[Sri Engal Aalwaan's Commentary:](#)

Asamartha iti | Dhaanyam avikrutam vikrutam cha; aamam apakvam |

He offers cooked food, or uncooked food.

[Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 26:](#)

*Tatra api asaamarthya yutah karaagraa grasthitaam tilaan /
Pranamyam dvija mukhyaaya kasmaichit bhoopa daasyati ||*

If he is not able to offer even little bit *dakshinaa*, to *Brahmins*, he takes one handful of *tila*, and offers it to a *Brahmin*.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 27:

*Tilaih sapta ashtabhih vaa api samavetam jalaanjalam /
Bhakti namrah samuddishya bhuvih asmaakam pradaasyati ||*

Or at least 7 or 8 grains of *tila*, he takes, and along with water, offers to a *Brahmin*. He offers whatever he has with great devotion. Even that will suffice to keep the *pitrus* happy.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 28:

*Yatah kutaschit sampraapya gobhyo vaa api gavaahnikam /
Abhaave preenayan asmaan shraddhaayuktah pradaasyati ||*

If he does not have food to offer, or cannot also do *aama shraaddha*, or also offer *tila* of 7 or 8 grains with water, he can give food for a cow for a day. If nothing is there, if he does this also, he pleases the *pitrus*, they say.

Sri Engal Aalwaan's Commentary:

Yata iti / Gavaahnikam goh ekaah tustikaranam trunaadi /

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 29:

*Sarva abhaave vanam gatvaa kaksha moola pradarshakah /
Soorya aadi lokapaalaanaam idam ucchaih vadishyati ||*

If none of these are available, if he goes to a nearby forest, or field, and raises both his arms fully up, and does *namaskaara* to the *Soorya* and all the *lokapaalaas*, the gods, in obeisance, and tell loudly -

Sri Engal Aalwaan's Commentary:

Sarva iti / Kaksha moola pradarshakah nairghrunya prakatanartham utkshipta bhujah /

I don't have anything, so I am raising my hands.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 30:

*Na me asti vittam na dhanam cha naanyat shraaddha upayogyam sva pitruun
nato asmi /*

Trupyantu bhaktyaa pitarah maya etou krutou bhujou vartmani maarutasya ||

I am just raising my two arms in the air, I do not have any money, I have no wealth, whatever eligible materials for this *shraaddha* - I do not have any of them, I am offering my prayers to my *pitrus*, by my devotion itself, let them be pleased. He has to say this loudly. This itself will please the *pitrus*.

There are so many options for performing the *shraaddha*, if one cannot do the proper *shraaddha*.

Sri Engal Aalwaan's Commentary:

Na me asti iti / Dhanam jeevadhanam / Anyat dhaanyaadi /

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 31:

Ourvah -

*Iti etat pitrubhih geetam bhaava abhaava prayojanam /
Yah karoti krutam tena shraaddham bhavati paarthiva //*

Ourva - This is what is sung by the *pitrus*, as to be done by one who has the capability, or by one who does not have the capability. One who does as per this, is told as doing the *shraaddha*.

Sri Engal Aalwaan's Commentary:

*Iti etat iti / Bhaava abhaava prayojanam shaktaavayam prayojyah prayoga
asambhave tvayamiti shakti ashaktipayuktam krutyam /*

Bhaava abhaava prayojana means that this can be done by one who has the capability, or one who does not have the capability.

There is a question about whether women can do this. If male members are not available, in *Sapindaas* or *Samaanodakaas*, either on the fathers or mothers side, or also *sateerthaas* are not available, or also King is not there, then ladies also can do, it is told. Also, for ladies, *Sapindaas* (first seven generations), or *Samaanodakaas* (beyond the first seven generations), are allowed, it is said. About *anusthaana*, one has to learn from people who have learnt the *shaastraas* in detail. It is mentioned that they have the eligibility here.

This concludes *Amsha 3*, Chapter 14.

// Iti Sri Vishnu Puraane Truteeye Amshe Chaturdasho Adhyaayah //

*// Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Chaturdasho
Adhyaayah //*

|| Atha Panchadasho Adhyaayah || Eligibility of the Brahmins, Shraaddha Karmaas

Now, Chapter 15.

After having told about the *shraaddha*, about how one has to do, who can do, what are the different options available, *Ourva Rishi* continues telling that one has to feed *Brahmins* during that time - who are eligible *Brahmins*, and who are not eligible - this will be told now.

***Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 1:
Ourvah -***

Braahmanaan bhojayet shraaddhe yat gunaan taan nibodha me ||

Ourva - What are the expected qualifications of the *Brahmins*, who are to be fed during a *shraaddha*.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 2:

Trinaachiketah trimadhuh trisuparnah shadangavit |

Vedavit shrotriyo yogee tathaa vai jyeshtha saamagah ||

The first eligibility is *trinaachiketa*. The next is *trimadhu*. Next is *trisuparna*. Next is *shadangavit* - one who has knowledge of all the six *angaas*. *Vedavit* is one who has studied the *Vedaas* fully. A *shrotriya*. *Vedavit* and *shrotriya*. A *yogi*. A *jyestha saamaga*.

These are, in order the preferred *Brahmins* who are to be invited for the *nimantrana* in a *shraaddha*.

Sri Engal Aalwaan's Commentary:

Trinaachiketah iti | Dviteeya kaathakastha anuvaaka visheshaah

trinaachiketah, tat adhyaayee tat artha anusthaayee cha trinaachiketah |

There are three *anuvaakaas* in the second *prashna* of *Kaathaka*. *Taittiriya Braahmana*, the third *ashtaka*; in this, the last three *prashnaas* are said to be *Kaathakaas*, the second *prashna*, the eleventh *prashna* of the third *ashtaka*, this has three *anuvaakaas*. These are said to be *Trinaachiketaas*. One who has done *adhyayana* of this, and also is doing *anusthaana* as per this, such a person is said to be *Trinaachiketah*. This person is most eligible for *nimantrana* for a *shraaddha*.

Madhuvaataa iti tryachaamadhyayee tadvratah trimadhuh | Chaandogya ukta madhavidyaa nishtoo vaa |

There are three *mantraas* in *Mahaanaaraayanopanishad*. There are three *Riks*. One who is doing *anusthaana* of what is said in these *mantraas*, is said to be *trimadhu*. Or, in *Chaandogya*, *Madhu vidyaa* is one of the *Brahma Vidyaas*. This comes in *Brahma Sutraas* also in the *Madhvadhikarana*, in the *Devataadhikarana*. One who is doing *anusthaana* of this *Madhu vidyaa* is eligible.

*** *Brahmometu maam iti anuvaaka traya adhyaayee tat vratah cha trisuparnah / [Chaturvarge tryarchaadhyaayee]***

There are three *anuvaakaas* in *Taittiriya Upanishad*. *Brahmometu maam*. *Madhometu maam*. *Brahmamedhayaa*, *Brahmamedavaa*, are the other two. One who is doing *adhyayana* of this, and also *anusthaana*, is said to be *trisuparna*. Or the three *riks*.

Yogee - brahmaadhyayee /

A *yogi* is one who is meditating on the *Parabrahman*.

*** *Moordhaanam diva ityaadi ruk vishedha geetam aajya doham ityaadi paribhaashitah saama vishesho jyeshtha saama, tat yathaavat gaayati iti jyeshtha saamagah / [Ruta nidhanaadi paribhaashaa visheshitam * Moordhaanam diva ityaadi ruk visheshitam saama /] Saama trayaadi saama shaakhaanaam /***

This *saama* is said to be *jyeshtha saama*. This *Rik mantra* which is sung like a *saama*. One who has studied and sings as it is, as ordained, is a *jyeshtha saamaga*.

Jaimineeyaanaam tu * udutyam chitram iti ruchotpannam saama tredhaam sabhyaavasabhyou dvou cha iti pancha agnayah /

Saavitra naachiketa chaaturhotrya vaishvasruja aarunaketukaah tesaam upaasaktah, vedaanta ukta panchaagni vidyaa yukto vaa /

The *panchaagnis* are *Saavitra*, *Naachiketa*, *Chaaturhotrya*, *Vaishvasruja*, *Aarunaketuka*. One who does *upaasanaa* of these five *agnis*.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 3:

***Ritvik svastriya douhitra jaamaatru shvashuraah tathaa /
Maatulo atha taponishthah panchaagni abhiratah tathaa /
Shishyaah sambandhinah cha eva maataa pitru parah cha yah / /***

If none of them are available, any of the *ritwiks* can be invited - one who participates in *yaagaas* can be invited. *Svastriya*, nephew can be invited. Then *douhitra*, daughter's son. Or son-in-law. Or father-in-law. Or uncle. One who is established in *tapas*. One who is established in the *panchaagni vidyaa*. These are all the people eligible for *Braahmana*. Or *Shishyaas* can be invited. Or relatives can be invited. One who loves parents can be invited.

In *Chaandogya*, *Panchaagni Vidyaa* is also told.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 4:

***Etaan niyojayet shraaddhe poorva uktaan prathame nrupa /
Braahmanaan pitru tushti artham anukalpesu anantaram / /***

Whatever is told earlier, are to be given preference. If not available, in order, one after the other. *Mukhya kalpa* is as told in that order. *Anukalpa* means among related also, those who have these qualifications.

In this order, from the beginning, priority is to be given. If *mukhya kalpa* is not there, after that, *anukalpa*.

Sri Engal Aalwaan's Commentary:

Etaan iti poorva uktaan asambandhinah trinaachiketaadi prathamam niyojayet / Tessaam abhaave tat gunaan sambandhinah api ritvik aadeen anukalpeshu /
 Those who are not related, but are *trinaachiketa*, *trimadhu*, *trisuparna*, etc., are to be given preference over relatives. Related persons are given less priority than persons who are not related, but who have these qualifications.

After telling who are the people who are most eligible to be invited as *Braahmanaas*, he tells about those who should not be invited.

In the same way, those who are not eligible is also going to be told. We will see this next.

We are studying *Amsha 3*, Chapter 15, where *Ourva Rishi* is telling *Sagara* about *shraaddha karma*. To start with, he tells about who are the people who are to be invited for *nimantrana*, in *shraaddhaas*. A lot of options are given - *mukhya kalpa*, and *anukalpaas*. *Trinaachiketa*, *Trimadhu*, *Trisuparna*, *Shadangavit*, *Vedavit*, *Shrotriyah*, *Yogee*, *Jyestha saamaga*, *Ritwik*, *Svastriya*, *Douhitra*, *Jaamaatru*, *Shvashura*, *Maatula*, *Taponishtha*, *Panchaagni abhirata*, *Shishyaa*, *Sambandhi*.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 5:
Mitradrhuk kunakhee kleebah shaavadantah tathaa dvija / Kanyaa dooshayitaa vanhi vedojjhah somavikrayee ||

These are all the people who are not to be invited for *shraaddha*. One who has cheated a friend, who has done *droha* to a *mitra*. One who is having twisted or crooked nails by birth itself. One who is a *napumsaka*. One who has black teeth, by nature - these kind of *Brahmins*. A *Brahmin* who has spoiled a girl. One who has given up *Agni*, or one who has given up *Vedaas*, without reason. One who sells *soma rasa*.

An *Agnihotri* daily protects the *Agni*. But, if he takes *Sannyaasaashrama*, then he has to give up *Agnihotra*. In one place in the *Vedaas*, it says that it is not good to give up *Agni*. But, in another place, because *Sannyaasa* is also ordained, this is alright. But, without any reason, if one gives up *Agni*, or one gives up *Vedaas*, such a person should not be invited for *shraaddha*.

Soma lathe has to be bought in exchange for a one-year old cow.

Sri Engal Aalwaan's Commentary:
Mitradrhuk iti / Nisargaat kunakhee krushnadantah cha /
 By birth, one who has crooked nails.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 6:
Abhishastah tathaa stenah pishunaa graamayaaajakah / Bhrutakaadhyaapakah tadvat bhrutakaadhyaapitah cha yah ||

One who is rejected by society. A thief. A back-biting person. One who performs *yaaga* for land, *graamaas*. One who teaches *Vedaas* by insisting on taking money. One who has learnt *Vedaas* by giving money.

Sri Engal Aalwaan's Commentary:

Abhishasta iti | Satyena vaa asatyena vaa mahaa paatakena abhishastah |
One who is tainted with some mahaa paataka, either really or aaropita.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 7:

Parapoorvaapatih cha eva maataa pitroh tathaa ojhhakah |
Vrushalee sootiposhthaa cha vrushaleepatih eva cha ||

One who marries a widow. One who has rejected his parents, not looking after them, deserted them. One who has brought up a child of a shoodra. One who has married a shoodra.

Sri Engal Aalwaan's Commentary:

Parapoorva iti | Parapoorvaa punarbhooh, vahnivedojhhakah akaaranaat |

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 8:

Tathaa devalakah cha eva shraaddhe naarhanti ketanam ||

One who disrespects Gods after worshipping them.

Sri Engal Aalwaan's Commentary:

Tathaa iti | Devalakah rudra kaalyaat upajeevakah | Ketanam nimantranam |

One who worships kshudra devataa.

After having told who should not be invited, and who should be invited, the procedure for performing the shraaddha is going to be told now.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 9:

Prathame ahni budhah shastan shrotriyaadeen nimantrayet |
Kathayet cha tathaa eva eshaam niyogaan pitru daivikaan ||

Those who are most eligible, who have studied Vedaas, he has to invite such dvijaas, on the first day. When he invites them, he has to also tell them whether they are invited for the pitru sthaana, or vishve deva sthaana, or Vishnu sthaana.

Sri Engal Aalwaan's Commentary:

[Prathame ahani ityaadi dvayoh ekaam vaakyam ||] tata iti | Dvijaih saha na kurveeta dvijaah cha na kurveeran iti arthah |

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 10:

Tatah krodhah vyavaayaadeen aayaasam taih dvijaih saha |
Yajamaano hi kurveeta doshah tatra mahaanayam ||

On the previous day to the shraaddha, the yajamaana should not get angry, even the invited dvijaas should also not get angry. They should not unite with their wives. Should not also unnecessarily make them tired. This is supposed to be a big defect, not to be done.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 11:

Shraaddhe niyukto bhuktvaa vaa bhojayitvaa niyujya cha |
Vyavhaayee retaso garte majjayati aatmanah pitruun ||

Being invited for nimantrana during a shraaddha, or having taken food in the shraaddha, or one who feeds to a Brahmin in a shraaddha, or one who has

invited someone, one should not unite with women. If he does so, *pitrus* will go to *naraka* which is filled with *retas*.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 12:

***Tasmaat prathama mantroktam dvijaagryaanam nimantranam |
Animantrya dvijaan evam aagataan bhojayet yateen ||***

The first duty is that the most eligible *Brahmins* should be invited for *nimantrana*. If there are *yatis* who come even without being invited, they should also be appointed for *nimantrana*, they can also be requested to come for the *shraaddha*. And they have to be fed.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Yateen niyatendriyaan |

Those who can come without being invited, they need not be *sannyasis*, but those who have controlled their senses.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 13:

Paadashouchaadinnaa geham aagataan poojayet dvijaan ||

Those *Brahmins* who come home, they have to be given *paadya*, their feet have to be cleansed.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 14:

***Pavitra paanah aachaantaan aasaneshu upaveshayet |
Pitruunaam ayujo yugmaan devaanaam icchayaa dvijaan ||***

Wearing *pavitra*, after having washed their feet, after they have done *aachamana*, he has to offer them a seat to sit down. For *pitru sthaana*, odd number of persons have to be invited. For the place of *devaas*, it is up to the *yajamaana*.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 15:

Devaanaam ekam ekam vaa pitruunaam cha niyojayet ||

If so many people are not available, one person for each place itself, is enough.

This is what is practiced nowadays.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 16:

***Tathaa maataamaha shraaddham vaishvadeva samanvitam |
Kurveeta bhakti sampannah tantram vaa vaishvadaivikam ||***

In the same way, the *maataamaha shraaddha* also has to be done, along with *vaishvadeva*. With great devotion, one has to perform.

Sri Engal Aalwaan's Commentary:

***Tathaa iti | Tantram sakrut anusthaanam; pitru maataamahavarga shraadhayoh
ekam eva vaishvadevam iti arthah |***

Separate *vaishvadeva* need not be done for *pitru varga shraaddha* and *maatru varga shraaddha*. One *vaishvadeva* is also enough.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 17:

***Praangmukhaan bhojayet vipraan devaanaam ubhayaatmakaan |
Pitru maataamahaanaam cha bhojayet cha api udangmukhaan ||***

Both the *devaas* have to be facing the east. For the *pitru varga* and *maatru varga*, they should be facing north.

Sri Engal Aalwaan's Commentary:

Praangmukhaani iti | Ubhayaat sakaan pitru maataamahavargaan |
Pitru varga and maataamaha varga both facing east.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 18:

Pruthaktayoh kechit aahuh shraaddhasya karanam nrupa |
Ekatra ekena paakena vadanti anye maharshayah ||

Some say that *maatru varga shraaddha* has to be done separately, *pitru varga shraaddha* has to be done separately, and cooking of food has to be separate. Some *maharshis* say that one cooking is enough for both.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 19:

Vishtaraartham kusham datvaa sampoojya arghyam vidhaanatah |
Kuryaat aavaahanam praajnyo devaanaam tat anujnyayaa ||

For the seat, giving *darbhaa*, and offering them *arghya*, *paadya*, after that, he has to do *aavaahana* of *devaas*, taking their permission.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 20:

Yavaambunaa cha devaanaam dadyaat arghyam vidhaanavit |
Strak gandha dhoopa deepaam cha tebhyo dadyaat yathaa vidhi ||

Yavodaka is to be given, with rice. *Devaas arghya* is given with *yavodaka*. *Pushpa*, *gandha*, *dhoopa*, *deepa*, are offered to the *Brahmins*, as ordained in the *shastraas*. Then *mantraas* are recited, and they say that they are pleased with this - *sugandhah*, *sujoytih*. As ordained.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 21:

Pitruunaam apasavyam tat sarvam eva upakalpayet |
Anujnyam cha tatah praapya dattvaa darbhaan dvidhaakrutaa ||

For *pitrus*, it is *apradakshina*. *Darbha* has to be cut into half and given to *pitrus* for *anujnyaa*. Or two sets are given in both the hands.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 22:

Mantrapoorvam pitruunaam tu kuryaat aavaahanam budhah |
Tilaambunaa cha apasavyam dadyaat arghyaadikam nrupa ||

For *pitrus*, *aavaahana* is to be done with the respective *mantraas*. He has to offer sesame with water, in the *apradakshina*. *Arghya* has to be given like this.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 23:

Kaale tatra atithim praaptam annakaamam nrupa adhvagam |
Braahmanaih abhyanujnyatah kaamam tam api bhojayet ||

O King. One who is coming on the way, an *atithi*, in need of food, expecting food to be given, for such *Brahmins*, he has to ask the remaining *Brahmins*, who have been invited, whether it is okay for him to sit with them, and have food in *shraaddha*. If they all accept and agree, then that *atithi* can also be given food.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 24:

*Yogino vividhaih roopaih naraanaam upakaarinah |
Bhramanti pruthiveem etaam avijnyaata svaroopinah ||*

It is said that yogis take different forms, we cannot say which yogi is coming in what form. Atithis have to be treated like this. They are roaming around for doing upakaara to everyone. We cannot know their nature by seeing them. We cannot know that they are great yogis.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 25:

*Tasmaat abhyarchayet praaptam shraaddha kaale atithim budhah |
Shraaddha kriyaa phalam hanti narendra apojito atithih ||*

This is the reason why an atithi who comes during shraaddha kaala, has to be worshipped properly, offered food. If an atithi is not treated properly, then the fruits of the shraaddha will not be obtained by the yajamaana.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 26:

*Juhuyaat vyanjana kshaara varjam annam tato anale |
Anujnyaato dvijaih taih tu trikrutvah purusharshabha ||*

He has to do homa with plain rice, without any salt, chilly, vegetables. It should be plain cooked rice. He has to do three times, he has to take anujnyaa from the Brahmins, that 'I am going to do homa', and when they say yes, he should accept.

Sri Engal Aalwaan's Commentary:

Juhuyaat iti | Vyanjanam shaakaadi, kshaaram mareecha lavanaadi |

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 27:

*Agnaye kavyavaahaaya svadhaa ityaadou nrupa aahutih |
Somaaya vai pitrumate daatavyaa tadanantaram ||*

The three offerings which are given - the first one is for Agni. He has to say "Agnaye kavyavaahaaya svaaha" and offer it to Agni. Second one is Soma.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 28:

*Vaivasvataaya cha eva anyaa truteeyaa deeyate tatah |
Hutou avashishtam alpa annam viprapaatreshu nirvapet ||*

Third one is for Yama. Three offerings are given after taking permission from the Brahmins. With plain cooked rice. For these three devataas - Agni, Soma, Yama. The remaining anna, after doing the homa, has to be placed in the eating place of the vipraas. Their bhojana paatra.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 29:

*Tato annam mrushtam atyartham abheeshtam ati satkrutam |
Dattvaa jushadvam icchaato vaachyam etat anishthuram ||*

After that, he has to serve them with the food which is well cooked, very tasty, liked by them. After that, he has to request them, "Please accept this, and be pleased". They will take as they like, as much is needed. This has to be told by the yajamaana, and they will accept.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 30:

Bhoktavyam taih cha tat chittaih mounibhih sumukhaih sukham |

Akruddhyataa chaatvarataa deyam tena api bhaktitah ||

They have to also eat the food, as they are sitting in the place of *pitrus*, *devaas*. They have to eat the food without talking. They have to be very pleased in their mind. They have to be focussing on that only. They have to accept the food in a pleasant manner. The person who serves the food should not be in a hurry, should not be angry. They have to be served with great devotion.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 31:
Rakshoghna mantra pathanam bhomeh aahtaranam tilaih /
Krutvaa dhyeyaah svapitarah ta eva dvijasattamaah ||**

On the ground where they sit, *tilaa* is sprayed first, to make it clean. One has to recite the *Rakshoghna mantra*. This is in the *Taittiriya Aranyaka*, second *prashna*, *Sah vai devaanaam*. Two *anuvaaakas* are recited as *Rakshoghna mantraas*. Having done all this, one has to meditate on their *pitrus*, who have actually come in the form of these *Brahmins*. One has to do the *anusandhaana* that the *Brahmins* who are sitting there and taking the food, are our *pitrus* actually. With this in mind, one has to perform, with great devotion.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 32:
Pitaa pitaamahah cha eva tathaa eva prapitaamahah /
Mama truptim prayaantu adya vipradeheshu samsthitaah ||**

One has to chant these *mantraas*. Let the *pitaa*, *pitaamaha*, and *prapitaamaha* be very pleased, being present in the bodies of these *Brahmins*. Let them be satisfied with what I have offered here.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 33:
Pitaa pitaamahah cha eva tathaa eva prapitaamahah /
Mama truptim prayaantu adya homaapyaayita moortayah ||**

Let them be very pleased with the *homa* that I have done. Let them make me satisfied with what I have offered, and that I have done my duty properly.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 34:
Pitaa pitaamahah cha eva tathaa eva prapitaamahah /
Truptim prayaantu pindena mayaa dattena bhootale ||**

And the *pinda* which is given on the ground, let them be pleased with that.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 35:
Pitaa pitaamahah cha eva tathaa eva prapitaamahah /
Truptim prayaantu me bhaktyaa yat mayaa etat udaahrutam ||**

Whatever *mantraas* I said, I requested them with great devotion. Let them be very pleased.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 36:
Maataamahah truptim upaitu tasya tathaa pitaa tasya pitaa tu yo anyah /
Vishve cha devaah pramaam prayaantu truptim pranashyantuh cha
yaatudhaanaah ||**

Similarly, *maataamaha*, *maataamaha's pitaa*, and his *pitaa*, be very pleased. Let the *vishvedevaas* be very pleased.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 37:

*Yajnyeshvaro havya samastakavya bhoktaa avyayaatmaa harireeshvaro atra /
Tat sannidhaanaat apayaantu sadyo rakshaamsi asheshaani asuraah cha sarve
//*

These are all the *mantraas* which are told. When we spread the *tilaa*, and tell the *Rakshoghna mantra*, O *saakshaat eeshvara*, who is *Hari*, *Yajnyeshvara* is the one who is taking all this *havya*, who is eating all of these, who is *antaryaami* of the *pitrus*, who are there in the form of these *Brahmins*. If we meditate like this, *Bhagavaan's* presence will be there. He is anyway there, but we have to be thinking of that. Because of His presence, immediately, all the *asuraas*, let them run away.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 38:

*Trupteshu eteshu vikiret annam vipreshu bhootale /
Dadyaat aachamanaarthaaya tebhyo vaari sakrut sakrut //*

After they are all satisfied and have eaten, some particles of rice are taken and spread on the ground. Then, *teertha* has to be given for *aachamana*.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 39:

*Sutruptaih taih anujnyaatah sarvena annena bhootale /
Satilena tatah pindaan samyak dadyaat samaahitah //*

After they are all satisfied, and taking their permission, the remaining rice has to be given as a *pinda*, on the ground. Along with *tilaa*, with great devotion.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 40:

*Pitru teerthena salilam tathaa eva salilaanjalim /
Maataamahebhayah tena eva pindaan teerthena nirvapet //*

With *pitru teertha*. Even for *maataamaha*, in the same way, it is to be done.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 41:

*Dakshinaagreshu darbheshu pushpa dhoopaadi poojitam /
Svapitre prathamam pindam dadyaat ucchishta sannidhou //*

After they have eaten, near the *bhojana paatra*, whatever is left, placing the *darbha* in south, offering flowers and *dhoopa*, first, for his *pitrus*, *pinda* has to be given.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 42:

*Pitaamahaaya cha eva anyam tat pitre cha tathaa aparam /
Darbha moole lepa (bhaa) bhujah preenayet lepagharshanaih //*

Next to that is for *pitaamaha*, and then for *prapitaamaha*. The south facing *darbha* which is kept, three *pindaas* are placed, one for *pitaa*, *pitaamaha*, *prapitaamaha*. After that, at the edge of the *darbhaa*, the fourth generation onwards, whoever is eligible for this *pinda*, as told in the *smruti*.

Sri Engal Aalwaan's Commentary:

*Pitaamahaaya iti / Lepa (bhaa)janah chaturthaadeen, * lepabhaajah
chaturdhaah pitraadyaah pinda bhaaginah * iti smruteh /*

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 43:

*Pindaih maataamaahaan tadvat gandha maalyaadi samyutaih /
Poojayitvaa dvijaagryaanaam dadyaat cha aachamanam tatah //*

Similarly, for maataamaha also, one has to place the pindaas. One has to worship with gandha, pushpa, etc. After doing all this, aachamana is to be offered to the Brahmins.

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 44:
Pitrubhyah prathamam bhaktyaa tanmanasko nareshvara /
Susvadhetyaashishaa yuktaam dadyaat shaktyaa cha dakshinaam //*

First, with great devotion, focussing on that, for pitrus is to be given. With the aasheervaada Susvadhaa, which the Brahmins say, then they have to be given dakshinaa, as much as one can afford.

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 45:
Dattvaa cha dakshinaam tebhyo vaachayet vaishva devikaan /
Preeyantaam iha ye vishvedevaah tena iteerayet //*

After that, telling "Vishvedevaah preeyantaam", dakshinaa is to be given to the Brahmin in the Vishvedeva sthaana.

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 46:
Tathaa iti chokte taih vipraih praarthaneeyaah tathaa aashishah /
Pashchaat visarjayet devaan poorvam paitryaan maheepate //*

They will say Tathaa, or Om. They have to be prayed as "Please do aasheervaada to me". After that, they have to be seen off. First the pitrus and then the devaas.

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 47:
Maataamaahaanam api evam saha devaih kramah smrutah /
Bhojane cha svashaktyaa cha daane tatvat visarjane //*

Even for maataamaha, in the same way, along with the devaas. In bhojana, and daana, as per one's capability, offering them dakshina, and also seeing them off in the end.

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 48:
Apaada shouchanaat poorvam kuryaat deva dvijanmasu /
Visarjanam tu prathamam paitra maataa maheshu vai //*

First, paitru maataamaha, then the devaas.

*Sri Engal Aalwaan's Commentary:
Apaada iti / Vaishvadeva tatra pakshe poorvam vaishvadevikaan dvijaan
archayayet; tatah pitruvargaan, tatah maataamahaadeen; visarjanam tu
prathamam pitruunaam tato maataamahaadeenaam iti arthah /*

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 49:
Visarjayet preetivachah sammanaabhyutthitaam tatah /
Nivartetaabhyanujnyaataa aadvaaram naananuvrajat //*

Telling them kind words, and thanking them profusely, they have to be seen off. After they get up and are prepared to leave, one has to thank them profusely and see them off. After that, after taking their permission, the kartaa has to return

back. He has to go up to the door and see them off.

Sri Engal Aalwaan's Commentary:

Visarjayet iti | Tatah sammaanya abhyarthitaan devaan visarjayet | Douhitrah uddeshyasya | Pitaro hi sapta ganaah kanyaa santati pradhaanaah |

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 50:

Tatah tu vaishvadevaakhyam kuryaat nityakriyaam budhah | Bhunjeeyaata cha samam poojya bhrutya bandhubhih aatmanah ||

After that, the *kartaa* has to do *vaishvadeva*, the *nitya kriyaas* have to be done. Along with respectable people who are elders, who are there, and his relatives, he has to sit, and has to offer them food.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 51:

Evam shraaddham budhah kuryaat paitryam maataamaham tathaa | Shraaddhaih aapyaayitaa dadhyuh sarvaan kaamaan pitaamahah ||

In this way, one has to perform *pitru* and *maataamaha shraaddhaas*. They will offer whatever is desired to the *kartaa*, if one does *shraaddha* with great interest and devotion.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 52:

Treeni shraaddhe pavitraani douhitrah kutapastilaah | Rajatasya kathaah daanam tathaa sandarshanaadikam ||

Three things are said to be most sacred, in a *shraaddha*. First is *douhitra*, then *kutapa*, then *tilaa*. Keeping silver vessels is very good. The *Brahmins* have to be seeing silver vessels. Or, offering them *daana*, *dakshinaa*, silver items.

Sri Engal Aalwaan's Commentary:

*Treeni iti | Kutapah divasasya ashtamo muhoortah | Anye cha kutapaah santi * Madhyaahnah svangapaatram cha tathaa nepaalakambalah | Roopyam darbhaah tilaa gaavo douhitrasha ashtamah smrutah | Paapam kutsitam iti aahuh tasya santaapakaarinah | Ashtou ete yatah tasmaat kutapaa iti vishrutaah || * iti | Rajatasya kathaah - keertanam | Aadi shabdena raajatapaatraadi gruhyate |* *Kutapah* is eighth *muhoorta* of the day, very sacred for *shraaddha*. Inviting the *douhitra* for the place is supposed to be very good. Woolen *kambala* is placed for them to sit. One who does not treat these properly, is said to be a sin. That is why they are said to be very sacred.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 53:

Varjyaani kurvataa shraaddham krodhodhvagamanam tvaraa | Bhokturapi atra raajendra trayametata na shasyate ||

The three things which are to be definitely given up while they are performing the *shraaddha*, are - one should not get angry, one should not go out in-between, one should not hurry up. One should not go away and come in-between.

Also, the *Brahmins* who have come for taking the food - for them also, the same rules apply.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 54:

*Vishvedevaah sapitarah tathaa maataamahaa nrupa /
Kulam chaapyayate pumsaam sarvam shraaddham prakurvataam //*

One who performs the *shraaddha*, properly with great devotion, all the *vishvedevaas* and *pitrus*, and *maataamahaa*s, will be very happy and very pleased, if the *shraaddha* is done properly. Their entire *kula* will get all good things.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 55:

*Somaadhaarah pitrugano yogaadhaarah cha chandramaah /
Shraaddhe yoginiyogah tu tasmaat bhoopaala shasyate //*

If *yogis* are invited for *nimantrana*, it is supposed to be most sacred. Also, those who have *indriya niyamana*. *Yogis* means *sannyaasis* also. Because *pitrus* are depending upon *Soma*. *Soma* is none other than *Chandramaa*, is residing in *Yoga*.

Sri Engal Aalwaan's Commentary:

Somaadhaarah iti / Aadhikaaridevataa agnishvaatta aadyaah vasu rudra aaditya roopaah santi /

Agnishvaatta are *adhikaari devataas*. They are present in the form of *Vasu*, *Rudra*, *Aaditya*.

*Te asmat aadi nimantrita vipraan aavishya tat mukhena shraaddham bhuktvaa
truptaah santo nityam sva yoga aapyaayita soma dvaaraa asmat aadi pitruun tat
lokasthaan tarpayanti, kartruun cha asmadaadeen kaarmaih vardhayanti /*

Then enter into the *Brahmins* who have been invited for *nimantrana*, *aavesha* will happen, they get pleased with the food; they actually take the food which is offered to the *Brahmins*, daily through this *yoga*, moon will be very pleased, they please the *pitrus* and those who are there in those *lokaas*. Also, they make us prosper by all the *karmaas* that we do. For the *kartrus* like us.

*Te cha adhikaari pitruganah sapta chatvaarah moorti mantro atra trayah
yesham moortayah te api yoga balena somam aapyaayanti / Somo api
asmadaadi pitruunaam adhaarah poshakah cha, tesham cha yoganishthaah
priyaa iti shraaddhe yogee nimantryah /*

There are reasons and *pramaanaas* given why *yogis* are supposed to be invited.

*Tena asmaakam pitru ganaah somaadhaaraah praak eva uktaah / Sa cha somo
adhikaari pitruunaam yogena dhaaryah /*

Pitruganaas are depending on *Soma*, *Chandra*. This was told earlier itself. *Soma* is depending on *yoga*.

*Te hi prajaasarge niyuktatvaat agni somaatmakasya jagatah somaamsha ashikya
bhaavanaaya srushtim pushnanti |*

This world is said to be *Agni Somaatmaka*. When *Soma amsha* is more, then they do creation. They nurture the creation.

Evam anye api yoginah /

Yogis are said to be very sacred.

Tathaa harivamshe bheeshmam prati shantanu uktih - [Aadideva sutaah taata*

*pitro divi devataah] * Aaditeyaah tu te taata pitro aditi devataah || Taan yajasva mahaabhaaga pitru shraadhah atandritah | Te hi shreyo vidhaasyanti sarva kaama phala pradaah | Tvayaa eva aaraadhyamaanaah te naama gotra aadi keertanah | Asmaan aapyaayishyanti svargasthaan api bhaarata | Shraadheshu ye pradaasyanti treen pindaan naamagotratah | Sarvatra vartamaanaan svaan pitruun atha pitaamahaan | Bhaavayishyanti satatam shraddhadaanena poojitaah | iti |*

Harivamsha pramaana is told. This tells how pitrus are pleased with yogis. Telling the name and gotra, three pindaas are given with great devotion. Pitrus and pitaamahaas will always be pleased.

*Tatra eva devaan prati brahmaa * Shraaddhah aapyaayitaah cha eva pitarah somam avyayam | Aapeeyamaanam yushmaabhih vardhayishyanti nityashah || Shraaddhah aapyaayitah somo lokaan aapyaayishyati | Shraaddhani pushti kaamaah cha ye charishyanti maanavaah | Tebhyah pushtim prajaah cha eva daasyanti pitarah sadaa | iti |*

Brahma's pramaana is told here. The pitrus please the moon, and the kartaa pleases the pitrus. The moon increases every day, and brings all kinds of prosperity. For them, all the prosperity, wealth, progeny, they bestow.

*Tatra eva * Ete hi pitarah taata yoginaam yoga vardhanaah | Aapyaayanti ye poorvam somam yogabalena vai | Tasmaat shraaddhani deyaani yoginaam dvija sattama | iti | Vaayuprokte cha * Shraaddhah preetaah punah somam pitro yogamaasthitaah | Aapyaayanti yogena trailokyam tena jeevati | iti |*

Many pramaanaas are told for the same thing, about the two shlokaas here.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 56:

Sahasrasya api vipraanaam yogee chet puratah sthitah | Sarvaan bhoktruun taarayati yajamaanam tathaa nrupa ||

For thousand Brahmins, if one yogi is there, he will bless all the Brahmins, and also the yajamaana.

This completed Amsha 3, Chapter 15.

|| Iti Sri Vishnu Puraane Truteeye Amshe Panchadasho Adhyaayah ||

|| Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeya Amshe Panchadasho Adhyaayah ||

|| Atha Shodasho Adhyaayah || Food to be Offered, Braahmana Bhojana Niyama

Now, Chapter 16. Here is told what are all the kinds of food offered in a *shraaddha*. What is allowed, and what is not allowed are going to be told by *Ourva rishi*.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 1:

Ourvah -

***Havishya matsya maamsaih tu shashasya nakulasya cha |
Soukara cchaagala aineya rouravaih gavayena cha ||***

Havishya is the grains used by the sages in the forest, milk, *soma rasa*, *shuddha maamsa*, *saindhava lavana* - these are *havishya*. Fish, deer, rabbit, hog, goat, antelope, some kind of deer, some kind of cow, ...

Here, it is told that offering *maamsa* in *shraaddha* is supposed to be very good. This is also told in *Manu Smruti*.

There is a *Gita Press* commentary, the *Hindi* version, that *maamsa* is not allowed in the *shraaddha*. Quoting from *Manu Smruti* itself, where generally, it is said that "*Na himsyaat sarva bhootaani*", that one should not do *himsaa* to any being. But, in *yajnya* and *shraaddha*, this is exempted. Nowadays, the grains we use are equivalent for these things. Nowadays, the practice of offering *maamsa* is not there.

Sri Engal Aalwaan's Commentary:

Havishya iti | Havishyena ekam maasam truptih, matsyena dvou, maamsena treen maasaan | Atra maamso haarinaadi * Treen maasaan harinena truptih iti manu ukteh | Chaagalah - ajah, ruruh mahaan krushnasaarah |

Havishya is one month. *Matsya*, if offered, it is two months, they get pleased. Deer, it is for three months. *Manu smruti* is also quoted here. *Chagala* is goat. *Ruru* is another kind of deer.

Each one of them, if offered, *pitrus* will get *trupti* for one more month each.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 2:

***Ourabhragavyaih cha tathaa maasa vrudhhyaa pitaamahaah |
Prayaanti truptim maamsaih tu nityam vaardhreena saamishaih ||***

... sheep, by-products of cow (ghee, milk). There is a bird called *Vaardhreena*, and if that *maamsa* is given, the *pitrus* will be always satisfied.

Sri Engal Aalwaan's Commentary:

***Ourabhra iti | Urabhrah oornaayuh | Gavyam payah, paayasam vaa *
Samvatsaram tu gavyena payasaa paayasena vaa * iti smruteh | Gavyam***

*maamsam iti anye | Samvatsaram gavyena preetih bhooyaat | Atah maahishena etena * Graamyaa aranyaanaam pashoonaam maamsam medhyam punyam punyatamam * iti aapastamba uktih | Maasa vruddhtyaa ekaadyekottaram dvaadasha maasaantam maasa vruddhyaa truptih | * Krushnagreevo raktashiraah shvetapaksho vihangamah | Sa vai vaardhreenasah prokta iti eshaa naigamee uktih | iti, trih pibantam payah ksheebam vruddam shvetam ajaapatim | Vaardhreenasam tu tam praahuh yaajnikaah shraadhakarmane | iti cha |*

Milk or products of milk. They will be pleased for one year if milk or paayasa is offered. Some people say that gavya is also maamsa. In Aapastamba sookti also, it is told like this. Vaardhreena is a bird which has got white feathers, and red head, and black neck.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 3:

Khangamaamsam ateeva atra kaalashaakam tathaa madhu | Shastaani karmani atyanta truptidaani nareshvara ||

Khadga mruga (rhino), some kind of basil, honey, shasta are supposed to be very good for using in shraaddha. They please the pitrus a lot.

Sri Engal Aalwaan's Commentary:

Khadga maamsam iti | Kaalashaakah kaitharyah |

These are some of the things good for use in shraaddha.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 4:

Gayaam upetya yah shraaddham karoti pruthiveepate | Saphalam tasya tat janma jaayate pitru tushtidam ||

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 5:

Prashaantikaah saneevaaraah shyaamakaah dvididhaah tathaa | Vanyoushadhee pradhaanaah tu shraaddhaarhaah purusharshabha ||

The kinds of grains used in shraaddha, are told, wild rice, two kinds of millet, medicinal herbs, are all good for usage in shraaddha.

Sri Engal Aalwaan's Commentary:

Prashaantikaah iti | Prashaantikaah kaalayaavakhya dhaanya visheshaah |

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 6:

Yavaah priyangavaah mudgaa godhoomaa vreehayah tilaah | Nishpaavaah kovidaaraah cha sarpapaashchaah atra shobhanaah ||

Millet, gram, wheat, rice, sesame, pulse, mustard, are all allowed.

Sri Engal Aalwaan's Commentary:

Yavaah iti | Kovidaaraah kodravah, yugapatraakhya vruksho vaa |

What is to be given up will be told next.

We are studying Amsha 3, Chapter 16, where Ourva Rishi is telling King Sagara about what are all the things allowed for offering to Braahmanaas as

food items, for *Braahmana bhojana*. Next, he is going to tell about what are not allowed, and also water, milk, etc.

[Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 7:](#)

***Akrutaagrayanam yat cha dhaanyajaatam nareshvara |
Raajamaashaan anoom cha eva masooraan cha vivarjayet ||***

These are what are not allowed. The grains which are brought are to be initially used in *yajnya*, and then only it is good for other purposes. That which is not used at all for *yajnya*, is not to be used for *Braahmana bhojana*. *Raajamaasha*, a special kind of pulse is not to be used. *Anu* is a kind of millet. Lentils - these are not to be used.

[Sri Engal Aalwaan's Commentary:](#)

Akruta iti | Raajamaashah anuh kshudra dhaanya visheshah |

[Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 8:](#)

***Alaabum grunjanam cha eva pallaandum pindamoolakam |
Gaandhaarakakarambhaani lavanaannyouparaani cha ||***

Onion and garlic are not to be used. Roots should not be used. *Pindamoolaka* is a kind of root. Rice with fragrance is not to be used. Fossil salt is not to be used.

[Sri Engal Aalwaan's Commentary:](#)

***Alaambviti | Masooram grunjanam pallandum cha lashuna jaati visheshaah |
Pindamoolakam kandavisheshah | Gaandhaarakah sugandha shaali visheshah |
Aaranaalakam iti anye | Karambah - bhrashtanistushadhaanya choornam |
Lavanam lavana utkatam |***

Fermented boiled rice is not allowed. After removing the chaff, small pieces of grains which are left over, at the bottom, are not to be used. Too much salt is not to be used.

[Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 9:](#)

***Aaraktaah cha eva niryasaah pratyaksha lavanaani cha |
Varjaani etaani vai shraaddhe yat cha vaachaa na shasyate ||***

Red asafoetida, red kind of juice taken from the bark of a tree, is not allowed. Those which look like salt, but not salt, are not to be used. Similar things, not specifically told here, are also not allowed.

[Sri Engal Aalwaan's Commentary:](#)

Aaraktaa iti | Niryasaah hingvaadi |

[Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 10:](#)

***Naktaahrutam anucchishtam trupyate na cha yatra gouh |
Durgandhi phenilam cha ambu shraaddha योग्यं ना पार्थिवा ||***

What is the kind of water not to be used, is told now. Water that is brought in the night and stored, is not to be used. In a well, there has to be water already there; if the well is dry, and the first water collected there is not supposed to be good.

Water that is not drunk by cow is not to be used. Milk of a cow which does not have a calf is not to be used. Water having bad smell or frost is not to be used. These are all not fit to be used in a *shraaddha*.

Sri Engal Aalwaan's Commentary:

Naktaahrutam iti | Anucchishtam abhinava udakam | Yadvaa avastaayaah payah |

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 11:

*Ksheeram eka shaphaanaam yat oushtram aavikameva cha |
Maargam cha maahisham cha eva varjayet shaastra karmani ||*

This is about kind of milk which is not to be used. A single horned animal - its milk is not to be used. Camel milk, or milk of an ewe are not to be used. Deer, buffalo - these milk are not to be used.

Sri Engal Aalwaan's Commentary:

Kshaaram iti | Shaphah - khurah |

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 12:

*Shanda apavidva chandaala paapi paashanda rogibhih |
Krukavaaku shavaana nagna vaanara graamasookaraih ||*

When the *Brahmins* who are representing the *devaas* and *pitrus*, when they are eating, they should not come in sight of all these - an eunuch, one who is not accepted by *Guru* and *Brahmins*, *Chandaala*, sinner, those having diseases, calf, dog, one who has given up the *Veda dharmaas*, monkeys, wild pig, village pig, ...

Sri Engal Aalwaan's Commentary:

Shanda iti | Apavidhah guru dvija aadi bahishkrutah | Nagnah veda dharmatyaagee |

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 13:

*Udakyasootikaashoucha mruta haaraih cha veekshate |
Shraaddhe suraa na pitaro bhunjate purusharshabha ||*

... a *rajasvala stree*, if one is observing a period of impurity due to some close relative's death, those who carry dead bodies, these are the people who should not be seen by the *Brahmins* while having food. If *Brahmins* come in front of these, that food is not accepted by *devaas* and *pitrus*.

Sri Engal Aalwaan's Commentary:

Udakya iti | Ashouchah shoucha heenah | Mrutahaarah shavoddhaara vruttih |

It can also be *ashoucha*, one who lacks *shaastra shuddhi*.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 14:

*Tasmaat parishrite kuryaat shraaddham shraddhaasamanvitah |
Urvyaam cha tilavikshepaat yaatudhaanaan nivaarayet ||*

Therefore, a well enclosed place, where passers by are not coming inside, with

great devotion, one has to do the *shraaddha*. The *raakshasaas* and others should be expelled from the place by spraying *tilaa*, sesame seeds on the ground, before they have their food.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Parishrite - samvrute |

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 15:

Nakhaadinaa cha upapannam kesha keetaadibhih nrupa |

Na cha eva abhishavaih mishram annam pariyushitam tathaa ||

The kind of anna which is not to be used is - that which has particles of nails, hair, insects; the rice should not have too much of water, or should not also be completely drained of water. That which is mixed like this, the gods and *pitrus* do not accept such a food. Also stale food.

Sri Engal Aalwaan's Commentary:

Nakha dina iti | Abhishavaih - nishpeedita rasaih tandula jalaih vaa, mishram na bhunjata iti anushangah |

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 16:

Shraddhaasamanvitaih dattam pitrubhyo naamagotratah |

Yadaahaaraah tu te jaataah tat aahaarastvameti tat ||

Clearly specifying *naama*, *gotra*, and offered with great devotion.

Sri Engal Aalwaan's Commentary:

Shraaddha iti | Yat annam yat naama gotraan pitruun uddishya dattam tat lokaantara sthaanam api tat tat loka tat tat jaati uchita aaharatvena parinatam sat bhogaaya syaat | Tat yathaa - te pitarah svargino jaataah chet tatra amrutam syaat, manushyaah chet annam, tiryak cha chet trunaadi |

Whoever is the *pitru*, whose name and *gotra* we tell and offer the food, whatever food is offered like this, even if they are in some other world, whatever food is proper in that world - whatever food is offered by us here will get converted into that food, which is fit to be used in the world they are actually there. This is how it will become enjoyable to them. If they are in *svarga*, the food offered here will become *amruta*; if they are in this world itself, then it will become anna; if they have taken the birth of animals, it will become grass, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 17:

Shrooyate cha api pitrubhih geetaa gaathaa maheepate |

Ikshvaakoh manuputrasya kalaapa upavane puraa ||

There is a *gaatha* which is told - *pitrus* sing this song. *Manu's* son, *Ikshvaaku*, long back, has told that, in *Kalaapa upavana*, near *Himaalayaas*, a specific village; it is heard that *pitrus* are singing this.

Sri Engal Aalwaan's Commentary:

Shrooyate iti | Kalaapah himavat paarshve kashchit graama visheshah |

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 18:

Api naste bhavishyanti kule sanmaarga sheelinah |

Gayaam upetya ye pindaan daasyanti asmaakam aadaraat ||

Will there be anyone born in our *kula* who are in the right path, following the path of *dharma*, as told in the *shastraas*, who go to Gaya, and offer us *pindaas* there, with great respect.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 19:

Api nassa kule jaato yo no dadyaat trayodasheem |

Paayasam madhusarpirbhyaam varshaasu cha maghaasu cha ||

They also say - in our *kula*, will there be anyone who is born, who, on a *trayodashi*, will offer *paayasa* with honey and ghee, every year, during *Bhaadrapada maasa*, *Maghaa nakshatra*.

Sri Engal Aalwaan's Commentary:

Api na iti | Trayodasheem trayodashyaam | Varshaasu bhaadrapade |

Maaghaasu maaghanakshatre | Maagha nakshatra yukta bhaadrapada krushna trayodashyaam iti arthah |

Having *Maghaa nakshatra*, *Bhaadrapada maasa*, *Krishna paksha*, *trayodashi*. On that day, will they offer to us *paayasa* mixed with honey and ghee. Will such a person be born in our *kula*, they are always expecting.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 20:

Gouream vaa api udvahet kanyaam neelam vaa vrusham utsrujet |

Yajate vaa ashvamedhena vidhivat dakshinaavataa ||

Gouree is a daughter who is ten year old. Will they get their ten year old daughter married? Will they give her in marriage? One which is red in colour, and face and tail are very white, and its nails and horn are normal white, such a bull is said to be a *neela vrusha*, will someone leave such a bull? Or, will he perform *Ashvamedha yaaga*, as told in the *shastraas*, offering all the *dakshinaa* to the *ritwiks*, and others, as told in the *shastraas*.

The *pitrus* are expecting this. These are all good to do.

Sri Engal Aalwaan's Commentary:

*Gouream iti | Udvahet dadyaat | * Lohite yah tu varnena mukhe pucche cha*

paandurah | Shvetah khura vishaanaabhyaam sa neelo vrusha uchyate ||

This completes Chapter 16.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Shodasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Truteeye Amshe Shodasho Adhyaayah* ||

|| Atha Saptadasho Adhyaayah || Vishnu Stuti, Vishnu creates Maayaamoha

Now Chapter 17.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 1:

Sri Paraasharah -

*Iti aaha bhagavaan ourvah sagaraaya mahaatmane |
Sadaachaaram puraa samyak maitreya pariprucchate ||*

Sri Paraasharah -

Bhagavaan Ourva told to Sagara thus - Whatever you asked about Sadaachaara and all those things, O Maitreya, this is what Ourva Rishi has told to Sagara.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 2:

*Mayaa api etat asheshena kathitam bhavato dvija |
Samullanghya sadaachaaram kashchit na aapnoti shobhanam ||*

Whatever I knew, I told you everything. Anyone who transgresses this sadaachaara, will not get anything good.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 3:

Maitreyah -

*Shandaapaviddapramukhaa (kathitaa bhagavaan tvayaa) viditaa bhagavanmayaa
|
Udakyadyaah cha me samyak nagnam icchaami veditum ||*

In the previous chapter, we had seen who should not come in sight of Brahmins, who are having food in a shraaddha. I understood all these - shanda, apavidha, and stree with rajas - I understood all these things well. I would like to know what is nagna.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 4:

*Ko nagnah kim samaachaaro nagna samnyeam naro labhet |
Nagna svaroopam icchaami yathaavat kathitam tvayaa |
Shrotum dharmabhrutaam shreshtha ha hi asti aviditam tava ||*

Who is called a nagna. What does he do? What are his actions? I would like to know a nagna svaroopam, as it is, from you. O, excellent among those who are following the dharma. There is nothing which is not known to you. Please tell me about nagna lakshana.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 5:

Sri Paraasharah -

*Rik yajus saama sanjnyeyam trayee varnaavruti dvija |
Etaam ujjhati yo mohaata sa nagnah paatakee smrutah ||*

Sri Paraasharah - Trayee is called Rig, Yajus and Saama. This is a covering of varnaas, aksharaas. It is like a cloth which is covering us, it is a cloth made of varnaas. One who, out of ignorance or delusion, gives this up, is called a nagna. He is a great sinner.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 6:

*Trayee samasta varnaanaam dvija samvaranam yatah |
Nagno bhavati ujaitaaya matah tasyaam na samshayah ||*

Trayee is also called *samvarana*. It also destroys all the *dukha*, grief; in addition to being a covering. One who gives up this is called a *nagna*. There is no doubt about this.

Sri Engal Aalwaan's Commentary:

*Trayee iti | Trayee na vastraadivat aavarana maatram, kim tu samvaranam -
sarva dukha nivaarakam; atah tattyaayee nagnah na tu digambara ityarthah |*

Trayee is not just a covering like clothes. It is also *samvarana*, it destroys all kinds of *dukha*. He is not called *digambara*, but is called a *nagna*.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 7:

*Idam cha shrooyataam anyat yat bheeshmaaya mahaatmane |
Kathayaamaasa dharmajnyo vasishtho asmat pitaamahah ||*

My grandfather *Vasishtha*, who is a *dharmajna*, who knew everything about *dharma*, he told *Bheeshma*. Whatever he told, please listen to me. There are some other things also which my grandfather told *Bheeshma*. I will tell you that.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 8:

*Mayaa api tasya gadatah shrutam etat mahaatmanah |
Nagna sambandhi maitreya yat prushto aham iha tvayaa ||*

When he was teaching *Bheeshma*, I also heard this. Whatever you asked me now, same thing I also heard when *Vasishtha* was telling *Bheeshma*.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 9:

*Devaasuram abhoot yuddham divyam abda shatam puraa |
Tasmin paraajitaa devaa daityaih hraadapurogamaih ||*

There was a great war between *devaas* and *asuraas*, which was going on for hundred *deva varshaas*, long back. The *devaas* were all defeated in this by *daityaas* such as *Hraada* and others.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 10:

*Ksheerodasya uttaram koolam gatvaa atapyanta chai tapah |
Vishnoh aaraadhanaarthaaya jaguh chemam stavam tadaa ||*

Then went to the northern shore of the *Ksheera samudra*, and in order to worship *Vishnu*, they were engaged in *tapas* there. And they also prayed *Vishnu* with this *stava*.

The *Vishnu stava* by *devaas* is going to be told.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 11:

Devaah -

*Aaraadhanaaya lokaanaam vishnoh eeshasya yaam giram |
Vakshyaamo bhagavaan adya tayaa vishnuh praseedatu ||*

Devaas - Whatever words of praise we are going to utter now, for worshipping *Vishnu*, who is the Supreme Lord of all the worlds, with

that, *Bhagavaan Vishnu*, let Him be pleased.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 12:

Yato bhootaani asheshaani pra(bhoo)sootaani mahaatmanah |

Yasmin cha layameshyanti kastam stotum iha eeshvarah ||

From which Supreme Person, all beings were born, all these beings were born from Him. Which also go and merge unto Him. Who can even think about Him. Words are not enough.

This is similar to the *Taittiriya Shruti* - *Yato vaa imaani bhootaani jaayante ...*

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 13:

Tathaa api araati vidhvamsa dhvasta veerya abhayaarthinah |

Tvaam stoshyaamah tava ukteenaam yaathaa(tmyam)rthyam naiva gochare ||

All our wealth and property is destroyed. All our valour is also destroyed. We are seeking *abhaya* from *Vishnu*. We are eulogizing You. Words cannot praise Him.

Sri Engal Aalwaan's Commentary:

Tathaa api iti | Tava yaathaatmya (yaathaartyam) ukteenaam na gocharah iti arthah |

Your real nature cannot be expressed in words. Means, cannot be expressed enough. Because it is neverending.

From now, they are going to tell about nature of *Vishnu*, that everything is His *shareera*. The *shareera shareeri bhaava* will be told in a wonderful way. That everything existing is His *shareera*, and He is *shareeri*.

The *shareera shareeri bhaava* is the three kinds of relationships which exist always - *aadhaara-aadheya bhaava*, *niyaamaka-niyaamya bhaava*, *sheshi-shesha bhaava*. Everything is existing as His *shareera*. This is told with *saamaanaadhikaranya*. *Bhinna pravritti nimittaanaam shabdaanaam ekasmin arthe vruttih |* Attributes which are not opposed to each other, which can qualify a single object.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 14:

Tvam urvee salilam vanhih vaayuh aakaasham eva cha |

Samastam antahkaranam pradhaanam tatparah pumaan ||

You are the Earth; means that Earth is also an inseparable attribute to You. You are only water. You are fire, air, *akaasha*; You are only the *pancha bhootaas*. Everything is Your *shareera*, an inseparable attribute to You. *Manas*, *buddhi*, *ahamkaara*, and also *pradhaana*, are You.

Sri Engal Aalwaan's Commentary:

Tvam urvee iti | Samastam antahkaranam mano buddhi ahamkaaraah |

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 15:

Ekam tava etat bhootaatman moortaamoortamayam vapuh |

Abrahmastambaparyantam sthaana kaala vibhedavat ||

Everything which is there, the subtle and gross ones, are all Your body, form only. Starting from *Chaturmukha Brahma*, to the lowest blade of grass, everything

existing at different times and places, everything is Your *shareera* only.

Sri Engal Aalwaan's Commentary:

Ekam ityaadi | Sthaana kaala vibhedavat sthaana kaala visheshaabhyaam yuktam | Etat iti jagat nirdishyate | Evam bhootam jagat tava ekam vapuh iti arthah | Jagat sarvam shareeram te, tava brahmaatmane namah iti anvayah | Atra aatma shabdo roopa vachanah |

They are present in different places and times. This whole world is told by the word *etat*. This kind of world is Your one *shareera*. This is told in *Srimad Raamaayana*, in the *Brahma Stuti* in the end. *Aatma shabda* is *roopa*, form. All the *bhootaas* are Your form, is the meaning.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 16:

*Tatraisham tava yat poovam tvat naabhi kamalodbhavam |
Roopam vishva upakaaraaya tasmai brahmaatmane namah ||*

The form of *Chaturmukha Brahma* which came out of the Lotus, which came out of Your navel. For the good of the whole world, we prostrate unto You, who is also in the form of *Chaturmukha Brahma*; You are *antaryaami*, and He is also controlled by You, He is supported by You.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 17:

*Shakra arka rudra vasvashvi marut soma aadi bhedavat |
Vayam ekam svaroopam te tasmai devaatmane namah ||*

Indra, Soorya, Rudra, Vasu, Ashvini Devataas, Marudganaas, Soma, the different kinds of Gods; we who are having different kinds of Gods, we are one form of Yours. Having all *devaas* as Your form, You are one *antaryaami* in all, we prostrate unto You.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 18:

*Dambha praayam asambodhi titikshaa dama varjitam |
Yat roopam tava govinda tasmai daityaatmane namah ||*

Even the *daityaas* are Your form only. They do not have the proper knowledge, they do things in order to boast and show off, they don't have forbearance or tolerance, they do not have control of the senses, that form of Yours, which is present as *daityaas*, we bow down unto You.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 19:

*Na ati jnyaanavahaa yasmin naadyah sthimita tejasi |
Shabdaadi lobhi yat tasmai tubhyam yakshaatmane namah ||*

Yakshaas are also Your form only. They don't have the discriminatory knowledge. They are after *vishayaas*. That form of Yours present as *Yakshaas*, We bow down to.

Sri Engal Aalwaan's Commentary:

*Na ati jnyaana iti | Yakshaanaam naadyo hi na adhika jnyaanavaahinyah |
Sthimita tejasi stabdha viveke | Naatya iti paathe yasmin yaksha roope
nruttaadi stabdha viveke, janaa na ati jnyaana dharaah santi iti arthah |*

The *naadis* of *Yakshaas* do not transmit much knowledge. They do not have the discriminatory knowledge. They do not have much knowledge.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 20:

***Krouryam maayaamayam ghoram yat cha roopam tava aasitam /
Nishaacharaatmane tasmai namaste purushottama ||***

The form of Yours present as *nishaacharaas*, is a dark form of Yours, which is full of cruelty, doing all kinds of tricks, fearsome, we prostrate unto You, who is existing in this form also.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 21:

***Svargastha dharmi saddharma phalopakaranam tava /
Dharmaakhyam cha tathaa roopam namastasmai janaardana ||***

Those who are present in *svarga*, who follow the *dharma*, who have done good deeds, the fruits of the good deeds that they have done, which is the means to give them the happiness, that form of Yours which is nothing but *dharma*, O *Janaardana*, we prostrate unto You.

Sri Engal Aalwaan's Commentary:

***Svargasya iti | Svargasthaanaam dharminaam sukrutinaam saddharma phalasya
sukhaadeh yat upakaranam praapakam dharmaakhyam roopam |***

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 22:

***Harshapraayam asamsargi gatimat gamanaadishu /
Siddhaa(rtha)khyam tava yat roopam tasmai siddhaatmane namah ||***

That which moves around, has good movement, and does not slip while moving, moving steadily, that form of Yours which is called *Siddha*, which is full of joy, we bow down unto You. This is about those who have *Siddhi*, who have special powers.

Sri Engal Aalwaan's Commentary:

***Harshapraayam iti | Gatimat - gamanasheelam, gamanaadishu asamsargi
askhalitam |***

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 23:

***Atithikshaayanam krooram upabhogasaham hare /
Dvijihvam tava yat roopam tasmai naagaatmane namah ||***

The form of *Naagaatman*, O *Paramaatman*, that form, which has two tongues, which is known for intolerance, very cruel, that which can enjoy, we prostrate unto You.

Sri Engal Aalwaan's Commentary:

Atithikshaayanam iti | Upabhogasaham upabhoga samartham |

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 24:

***Avabodhi cha yat shaantam adosham apakalmasham /
Rishi roopaatmane tasmai vishnu roopaaya te namah ||***

You who are existing in the form of *Rishis*, which is full of knowledge, which is peaceful and equipoised, which does not have *raaga*, *dvesha* and such defects, who have a pure mind without any defects, which is all pervading, who is present as the inner self of the *rishis*, we bow down unto You.

Sri Engal Aalwaan's Commentary:

Avabodhi iti | Adosham raaga aadi rahitam | Rishi roopasya aatmane | Vishnu roopaaya vyaapta roopaaya |

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 25:

**Bhakshayati atha kalpaante bhootaani yat aavaritam |
Tvat roopam pundareekaaksha tasmai kaalaatmane namah ||**

That form of Yours which is present as *kaala*, we prostrate unto You who is existing as *kaala*, which eats away everything at the end of the *kalpa*, without stoppage; the dissolution happens, at a specific time, nobody can stop it.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 26:

**Sambhakshya sarvabhootaani devaadeeni avisheshatah |
Nrutyatyante cha yat roopam tasmai rudraatmane namah ||**

All beings including *devaas* and everyone, eating up all of them, without any distinction, which is engaged in some kind of dance, that form of Yours called *Rudra*, we prostrate unto that form.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 27:

**Pravruttyaa rajaso yat cha karmanaam karanaatmakam |
Janaardana namah tasmai tvat roopaaya naraatmane ||**

The form of *nara*, *manushya*, human, which is also *Vishnu* only existing in all these forms, by nature, they are inclined to do lot of action, and engaged in *karmaas* which need a lot of *anusthaana*, we bow down unto You.

Sri Engal Aalwaan's Commentary:

Pravruttyaa iti | Kaaranaatmakam anusthaanaatmakam | Naraatmane manushya roopaaya |

In all these forms, the *antaraatman* is eulogized here, and prostrated unto.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 28:

**Ashtaavimshadvadhopetam yat roopam taamasam tava |
Unmaargagaami sarvaatman tasmai vashyaatmane namah ||**

The 28 kinds of *vadhaas*, told in *Amsha 1*, Chapter 5, that form of Yours, which is a *taamasa roopa*, which is going in the wrong path, we bow down to.

Sri Engal Aalwaan's Commentary:

Ashtavimshat iti | Ashtaavimshat vadhah prathama amshe uktah |

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 29:

**Yajnya anga bhootam yat roopam jagatah sthiti saadhanam |
Vrukshaadi bhedaish shat bhedi tasmai mukhyaatmane namah ||**

Whatever is the *yajnya anga bhoota*, responsible for the *sthiti*, of all the worlds, that form of Yours, which are accessories to *yajnya*, and which are the means to sustenance, that which sprouts up, that form of Yours, we bow down.

Sri Engal Aalwaan's Commentary:

*Yajnya anga bhootam iti / Shat bhedi - vruksha gulma lataa veeru truna giri
bhedaiah / Drushat upalaadeenaam api yajnya angatvam asti / Mukhyaatmane /
Mukhyatvam cha tatra eva uktam /*

The different varieties are trees, shrubs, twiners, small plants, grass, and even mud lump, stone, are all *yajnya anga*. *Mukhya* is said to be *udbid*, which sprouts up from the ground.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 30:

*Tiryak manushya devaadi vyoma shabdaadikam cha yat /
Roopam tava aadeh sarvasya tasmai sarvaatmane namah //*

Animals, humans, *devaas*, *aakaasha*, *vaayu*, *tejas*, *ap*, *pruthivi*, *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*, the objects of the senses, all of that, whatever is existing is Your form only. One who is the cause of everything, one who has everything as His *shareera*, who is present as the *aatma* for everything, we prostrate unto You.

Whatever was told so far, the different kinds of beings, plants, are the *vyashti srushti*.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 31:

Pradhaana buddhi aadimayaat asheshaat yat anyat asmaat paramam paraatman /

Roopam tavaadyam yat ananya tulyam tasmai namah kaarana kaaranaaya //

This is the *samashti* form of creation - *pradhaana*, *mahat*, *ahamkaara*, *tanmaatras*, *pancha tattvaas*, the form which is present during the *samashti* form, collective creation, which is before even the *naama roopa vyaakarana*. This is the first form of Yours, the initial part of creation, which is incomparable, which does not have an equivalent, which is the cause. You are the cause of the cause also. We prostrate unto You.

Bhagavaan uses *pradhaana* for creation, the *deha*, *indriyaas*, are all created from that only. *Bhagavaan* is cause of *pradhaana* also.

Sri Engal Aalwaan's Commentary:

*Pradhaana iti / Pradhaana iti aadinaa samashti purusha roopam uchyate /
Kaarana kaaranaaya kaaranam avyaktam tasya kaaranam purushah * Avyaktam
akshare leeyate * iti shruteh /*

Samashti *purusha*'s form is told here. *Kaarana* is *pradhaana*, *avyakta*. The cause of that also is *Purusha*. In *Subaalopanishad*, it is told how *pralaya* happens. *Tanmaatrasani ahamkaare leeyante*, *ahamkaarah mahati leeyate*, *mahat avyakte leeyate*, *avyaktam akshare leeyate*, *aksharam tamasi leeyate*, *tamah pare deve*.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 32:

*Shukla aadi deergha aadi ghana aadi heenam agocharam yat cha
visheshanaanaam /*

*Shuddha atishuddham paramarshi drushyam roopaaya tasmai bhagavan nataah
smah //*

That which does not have any of the attributes told for the other objects, which are *paarthiva*, made of *moola prakruti*, the individual self who is beyond these,

which does not have attributes like colour/white, length/long, weight, not having these attributes, cannot be expressed with these kind of attributes, which is realized by *Parama Rishis*, the *baddha svaroopam* and *mukta svaroopam*, they are also *Bhagavaan's* form only, we bow down.

Sri Engal Aalwaan's Commentary:

Mukta svaroopam aaha - shukla iti | Prakruti apekshayaa shuddho baddhah, tat apekshayaa mukto atishuddhah |

In the earlier shloka, *prakruti* was told; compared to that, *shuddha* is *baddha jeeva*. *Mukta* is said to be *ati shuddha*.

In *Shruti* it is told - "Yah aatmani tishthan, aatmano antaro, yam aatmaa na veda, yasya aatmaa shareeram, yah aatmaanam antaro yamayati", even *aatman* is *shareera* to *Paramaatman* only.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 33:

Yat nah shareereshu yat anya deheshu ashesha vastushu ajam (vya)akshayam yat |

Yasmaat cha na anyat vyatiriktam asti brahma svaroopaya nataah sma tasmai ||

Now, *Paramaatma svaroopam* is going to be told. That which is there in all our bodies, which is also there in other bodies, in different kinds of beings, present in all the objects, *ananta*, it is present in all the objects, that which does not undergo any change, which is unborn, there is nothing other than that, to which everything is inseparably associated, everything is *Bhagavat aatmaka*, that nature of Yours, we bow down unto.

Ananta is told as *desha kaala vastu pariccheda raahitya*. We cannot say that it is in this object, and not in some other object.

Sri Engal Aalwaan's Commentary:

Para svaroopam aaha - yat na iti | Yasmaat anyat vyatiriktam na asti - pruthak siddham atadaatmakam yasmaat vyatiriktam na asti iti arthah |

Nothing can be separated from *Bhagavaan*. Everything is inseparably associated with Him.

Neha naanaasti kinchana is told. *Abraahmaatmaka naanaatva* does not exist.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 34:

Sakalam idam ajasya yasya roopam parama padaatmavatah sanaatanasya | Tamanidhanam ashesha beeja bhootam prabhum amalam pranataassma vaasudevam ||

Everything is *shareera*, of one who is unborn, *nitya*, who does not have an end, who is Supreme Master, and is untouched by any defect, we prostrate unto that *Vaasudeva*.

He is *aja*, *anaadi*, *nitya*, and everything is His form only. He is *sanaatana*. The *Parama pada*, the *nityaas* and *muktaas* who are there are all His form only, all

belong to Him. He is blemishless, is the Supreme Lord, we pay our obeisance to Him.

The *ubhaya vibhootimatva* of *Vaasudeva* is being told here.

Sri Engal Aalwaan's Commentary:

Anyathaa anyatara pada vaiyarthiyam nigamayati - sakalam iti | Sakalam sachetanam idam jagat parama padam tatratyaa aatmaanah cha roopam sa parama padaatmavaan | Anena shlokena ubhaya vibhootimatvam uktam iti anusandheyam | Ashesha beejatvam ashesha roopatva hetuh |

Everything is *Bhagavadaatmaka*. This world, consisting of *chetana*, *achetana*, and also the *Paramapada*, which has the *nityaas*, *muktaas*, that is also His form only. He is inner self of all the *muktaas*, *nityaas* in *Paramapada*. He is the cause of all the forms who are seen.

This ends the most wonderful *stotra* of *devaas* to *Vishnu*, on the banks of *Ksheera Saagara*, in order to protect them. Then, *Vishnu* appears in front of them, which we see next.

We are studying *Amsha 3*, Chapter 17, where *devataas* are eulogizing *Sri Vishnu* in many ways, and are praising and telling that everything is *shareera* to *Bhagavaan*, that He is the controller, supporter, and everything is meant for His purpose.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 35:

Sri Paraasharah -

*Stotrasya cha avasaane te dadrushuh parameshvaram |
Shanka chakra gadaa paanim garudastham suraa harim ||*

At the end of all this wonderful *stotra* by *devaas* to *Bhagavaan*, they directly saw *Paramaatman*. *Mahaa Vishnu*, who came seated on *Garuda*, He was wearing His divine weapons, *Shanka*, *Chakra*, *Gadaa*, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 36:

*Tam oochuh sakalaa devaah pranipaata purassaram |
Praseeda naatha daityebhyah traahi nah sharanaarthinah ||*

They prostrated to *Bhagavaan*, and told Him thus. We have come, taking refuge in You, please do protect us from *daityaas*, demons. Be pleased.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 37:

*Trailokya yajnya bhaagaah cha daiyaih hraadapurogamaih |
Hrutaa nah brahmano api aajnyaam ullanghya parameshvara ||*

Hraada and other *daityaas* have stolen all the *havis* offered to us in all the *yajnyaas*, in all three worlds. They have not followed *Brahma's* rule also. They have transgressed the laws layed down by *Chaturmukha Brahma*. And have stolen all the *yajnya bhaagaas* offered in the three worlds.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 38:

*Yadi api ashesha bhootasya vayam te cha tavaamshajaah |
Tathaa api avidyaa bhedena bhinnam pashyaamahe jagat ||*

You are everything. We are also born from Your *amsha* only. Even though it is so,

we are all covered by *avidyaa*, nescience, due to our karma. We see the world as *bhinna*, different from You, and do not perceive Your real nature, because of ignorance.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 39:

*Sva varna dharmabhirataa veda maarga anusaarinah |
Na shakyaah te arayo hantum asmaabhih tapasaa(nvi)vrutaah ||*

They are performing *tapas*, and are following all the *varna dharmas*, as laid down in the *shastraas*. They are following the *veda maargaas* told in the *shastraas*, and are doing everything. Because of this, we are not able to destroy our enemies, as they are following the *Veda maarga*, doing everything as told in the *shastraas*. They have the power, because of which we are not able to destroy them.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 40:

*Tam upaayam ashesha aatman asmaakam daatum arhasi |
Yena taan asuraan hantum bhavema bhagavan kshamaah ||*

Please do tell us a way by which we can destroy them, O *Bhagavaan*.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 41:

Sri Paraasharah -

*Iti ukto bhagavaan tebhyo maayamoham shareeratah |
Samutpaadya dadou vishnuh praaha chedam surottamaan ||*

Sri Paraasharah - Immediately, *Sri Vishnu* created a being called *Maayaamoha*, one who causes delusion. Gave them to the *asuraas* and told thus.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 42:

Sri Bhagavaan uvaacha -

*Maayaamoho ayam akhilaan daityaan taan mohayishyati |
Tato vadhyaah bhavishyanti veda maarga bahishkrutaah ||*

Sri Bhagavaan - He is *Maayaamoha*, and with his *maaya* he will cause *moha* to everyone, the *daityaas*, with his *aashcharya shakti*, excellent powers. With that, he will delude the *asuraas*, make them go in the wrong way. Then, they can be killed. They will leave the path of *Veda*, and go astray.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 43:

*Sthitou sthitasya me vadhyaah yaavantah paripanthinah |
Brahmano hi adhikaarasya devaa daityaadikaah suraah ||*

O Gods, I am always established in sustaining the worlds. If anyone is transgressing *Chaturmukha Brahma's* order, they will be my enemies, whether they are demons or gods. Because I have made *Chaturmukha Brahma* rule over the world, and given him the powers; everyone has to follow his orders. If they do not follow his orders, they will be destroyed by Me, because I am always established in sustaining this world.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 44:

*Tat gacchata na bheeh kaaryaa mayaamoho ayamagratah |
Gacchannadya upakaaraaya bhavataam bhavitaah suraah ||*

Make this *Maayaamoha* go in front and follow him. Don't be scared. He will lead you and help you in whatever you are asking, in destroying the *daityaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 45:

Sri Paraasharah -

Iti uktaah pranipatya enam yayuh devaa yathaagatam |

Maayamoho api taih saarddham yayou yatra mahaasuraah ||

Sri Paraasharah - Devaas did namaskaara and left. Maayaamoha, went along with them to the place where the great demons were performing tapas.

This completes Chapter 17.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Saptadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Truteeye Amshe Saptadasho Adhyaayah* ||

// Atha Ashtaadasho Adhyaayah // Maayaamoha instructs Asuraas, Story of King who spoke to the Paashandi

Now, Chapter 18.

[Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 1:](#)

Sri Paraasharah -

*Tapasabhirataan sah atha maayaa moho mahaasuraan |
Maitreya dadrushe gatvaa narmadaa teera samshritaan //*

All the great *asuraas* were residing on the banks of *Narmadaa* river, and were engaged in *tapas*. *Maayaamoha* went there and saw all the *asuraas* engaged in *tapas*.

[Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 2:](#)

*Tato digambaro mundo barhipicchadharo dvija |
Maayaamoho asuraan shlakshnam idam vachanam abraveet //*

Maayaamoha, going as a *digambara*, not wearing any cloth, and shaving off his head, was wearing a peacock feather. He saw the *asuraas* and told them in a soft polished way, thus.

[Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 3:](#)

Maayaamohah -

*He daityapatayo broota yadartham tapyate tapah |
Ehikaartham nu paaratryam tapasah phalamicchatha //*

Maayaamoha - O great leaders of the *daityaas*. Do tell me for what purpose are you doing this *tapas*. Are you interested in *aihika phalaas*, or *aamushmika phalaas* (benefits of the world, or in liberation)? For what purpose are you doing this *tapas*?

[Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 4:](#)

Asuraah -

*Paaratra phala laabhyaaya tapashcharyaa mahaamate |
Asmaabhiriyamaarabdhaa him vaa te atra vivakshitam //*

Asuraas - We are not interested in this *aihika phala*, we are interested in *moksha* itself. We want to get liberated. That is why we are doing this *tapas*. We have started the *tapas* for this purpose. What do you have to say in this matter.

[Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 5:](#)

Maayaamoha uvaachaa -

*Kurudhvam mama vaakyaani yadi muktim abheepsatha |
Arhadhvaenam dharmam cha mukti dvaaram asamvratam //*

Maayaamoha says - If you are desirous of attaining *moksha*, follow me, what I am going to say. You become worthy of *dharmam*, that I am going to teach you. Then, for you the path to liberation will be wide open.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 6:

*Dharmo vimkuteh arho ayam na etasmaat aparo varah |
Atra eva samsthitaayaa svargam vimuktim vaa gamishyatha ||*

This *dharma*, which I teach you is the one which will get you *moksha*. There is nothing which is superior to this. Being established in this *dharma*, that I am going to teach you, you can get liberated very easily. If you want to get *svarga* also, you can get. Or also, you can get *moksha*.

Sri Engal Aalwaan's Commentary:

Dharma iti | Atra eva - dharme |

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 7:

Arhadhvam dharmetam cha sarve yooyam mahaabalaah ||

Become worthy of this *dharma*, all of you, O powerful *asuraas*. And follow this.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 8:

*Evam prakaaraih bahubhih yukti(chodana) darshana charchitaih |
Maayaamohena te daityaa vedamaargaat apaakrutaah ||*

In many ways, using powerful logic, discussing with them, he teaches them the *dharma*, and they all started to believe him. They leave the *Veda maarga*, and go away from what is told in the *Vedaas*.

Sri Engal Aalwaan's Commentary:

*Evam iti | Evam prakaaraih na etat yukti saham ityaadina vivarishyamaanaih |
Yukti chodana charchitaih tarka aagama kruta vicharaih | Yukti darshana
tarkitaih iti paathe, yuktih yogyataa, darshanam pratyaksham, tarkitam tarkah
|*

There is another *paatha* - *yukti chodana charchitaih*. *Chodana* is *vidhi*, *aagama*, using *tarka* and also *shrutis*, *aagama* also. There is another *paatha yukti darshana tarkitaih*, where he discusses, explains to them, and completely overpowers them, and they start to believe him. They leave the path of *Vedaas* which they were following so far.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 9:

*Dharmaaya etat adharmaaya sat etat na sat iti api |
Vimuktaye tu idam na etat vimuktim samprayacchati ||*

This is the *Arhata siddhaanta*, *Jaina siddhaanta* which is going to be told here. This is *dharma* only, and is also for *adharma*. This is *sat* also, and is *asat* also. This can lead to liberation, and also not lead to liberation.

Sri Engal Aalwaan's Commentary:

*Dharmaaya iti | Dharmaaya ityaadinaa ekadhaa ityantam vikalpa udaaharana
saptakam | Saptadhaa hi aneka antavaadinaam aarhataanaam saptabhangee
syaat vaadah, syaat iti, syaat naasti, syaat asti cha naasti cha, syaat
anirvachaneeyam, syaat asti cha anirvachaneeyam, syaanaasti cha
anirvachaneeyam, syaat asti cha naasti cha anirvachaneeyam iti |*

This is called *Sapta bhangee naya* of Jainism. This is called *Aarhata pantha*, *mata*. It is called *anekaanta vaada*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 10:

*Paramaartho ayam atyartham paramaartho na cha api ayam /
Kaaryam etat akaaryam cha na etat evam sphutam tu idam //*

This is the supreme *paramaartho*, and also not the *paramaartho*. This has to be done, and this need not be done also. It cannot be said that it is like this, and it can be very clearly said to be like this also.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 11:

Dik vaasa saamayam dharmo dharmo ayam bahuvaasasam //

This is the *dharmo* of those who don't wear any clothes, *digambaraas*. This is also the *dharmo* for those who wear many clothes. These are the seven *nayaas* - we can say it is there; in some other state, we cannot say that it is in this state only, because it undergoes modifications, keeps changing states; we cannot say that it is undergoing modification or not; we can say that it is there and not there also; or that it is there and we cannot say that it is there; or it is not there, and we cannot say that it is not there; they argue like this. These are also discussed in the *Brahma Sutraas*, and are refuted by the *Sootrakaara*. This is what is *anekaanta vaada*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 12:

*Iti anekaantavaadam cha maayaamohena naikadhaa /
Tena darshayataa daitaah svadharmam tyaaajitaa dvija //*

This is called *anekaanta vaada*. He started to argue, and taught them this *anekaanta vaada*; they all started to believe him. They completely gave up their *svadharmo*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 13:

*Arhataa etam mahaadharmam maayaamohena te yatah /
Proktaah tamaashritaah dharmamarha(nta)taastena te abhavan //*

This is called the great *dharmo*, and you should be worthy of this. This *mahaa dharmo*, told by *Maayaamoha*, they started to follow, and became known to be called as *Arhataas*, and this is *Aarhata dharmo*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 14:

*Trayee dharmo samutsargam maayaamohena te asuraah /
Kaaritaah tanmayaah hi aasam tato anye tat prachoditaah //*

They gave up the *Veda dharmo* completely, because of the teachings of *Maayaamoha*, and they were established in *Aarhata dharmo* only, and started to teach these to other *asuraas* also.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 15:

*Taih api anye parre taih cha taih api anye pare cha taih /
Alpaih ahobhisamyuktaah taih daityaih praayashastrayee //*

Those *asuraas* who were first taught by *Maayaamoha*, taught others, they taught others, they in turn taught others, and like that, it spread to all the *asuraas*, and in very few days, this *trayee dharmo* (*Veda dharmo*) was completely given up by all the *daityaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 16:

*Punah cha raktaambaradhrung maayaamoho jitendriyah /
Anyaan aaha aasuraan gatvaa mrudvalpa madhuraaksharam //*

Maayaamoha wore a red cloth, and controlling his senses, went and taught to other asuraas, in very soft and few words, and pleasing words.

Sri Engal Aalwaan's Commentary:

Punariti / Punah cha iti bouddha mataarambhah /

Now, he starts to teach Bouddha mata.

He teaches Aarhata mata, Bouddha mata, and also Chaarvaaka mata to all the asuraas.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 17:

*Svargaartham yadi vo vaanchaa nirvaanaartham atha asuraah /
Tat alam pashu ghaata aadi dushta dharmaih nibodhata //*

O daityaas, if you have desire to attain svarga, or you want to attain moksha, get proper knowledge and be enlightened, and give up these Veda dharmas where pashu ghaata are told, which are all full of himsaa.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 18:

*Vijnyaanamayam eva etat ashesham avagacchata /
Ghudhyadhvam me vachah samyak budhiah evam iha uditam //*

This is called *aatma khyaati paksha*, there are many *khyaati vaadaas*. They are called *yogaacharaas*. One of the four groups of *Bouddhaas* say that everything is *vijnyaana* only. In a dream, there are no objects really there, but knowledge itself takes the form of all the objects we see in the dream; in the same way, what we see in this world also, everything is not real, and is only knowledge that is taking this form of consciousness, or *vijnyaana*, and is appearing in various forms that we see. Everything that we see outside is all *vijnyaana* only, it has taken form like that, is what they argue. Think properly and understand, and get proper knowledge, from what I am teaching you. This is what is taught by enlightened people.

Sri Engal Aalwaan's Commentary:

Vijnyaanamayam iti / Tatra vijnyaanamayam iti yogaacharaanam aatma khyaati paksha uktih /

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 19:

*Jagat etat anaadhaaram bhraanti jnyaana artha tatparam /
Raagaadi dushtam atyartham bhraamyate bhava sankate //*

This is another group of *maadhyamikaas*, who propose *shoonya khyaati*, everything is *shoonya*. Like when we say *rajju sarpa jnyaana*, we get knowledge of *sarpa* in *rajju*, a serpent is seen in a rope. The serpent is not really there, but the rope appears like a serpent, and we get scared. When someone comes and says that it is not a serpent, but a rope, the fear goes off, and we get the right knowledge. The rope is there, and on the rope, we get the serpent knowledge; the imagination of serpent happens. Serpent is not really there. Rope is the *adhishtaana* on which the appearance of the serpent happens. But, what

the *maadhyamikaas*, *shoonyavaadis*, *shoonya khyaati paksha* persons say is that the rope is also not there, rope is also *bhrame*; this is called *niradhishthaana bhrame*; *adhishthaana* is also not real, it is also *bhrame*. They say that there is no *aadhaara*, *adhishthaana* for this world. Having the defects of desire, hatred, the beings of the world are roaming around (coming and going again and again) in this *samsaara* that is most painful.

Sri Engal Aalwaan's Commentary:

Jagat iti | Jagat etat anaadhaaram iti niradhishthaanou bhraanti jnyaana tat arthou iti maadhmaikaanaam shoonyakhyaati paksha uktih |

Knowledge that appears as objects, and also the knowledge - both are *bhrame* only, is what they say. This is the *shoonya khyaati*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 20:

**Evam budhyata budhyadhvam budhyata evam ateerayan |
Maayaamohah sa daiteyaan dharmam atyaajan nijam ||**

He keeps telling - Be enlightened, get the right knowledge, *samyak jnyaana*. He makes those *asuraas* also give up their real *dharma*, which they were following.

Sri Engal Aalwaan's Commentary:

Evam iti | Budhyateh aavruttih bouddhatva niruktatyarthaa |

The *bouddha mata* is what is being told.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 21:

**Naanaaprakaara vachanam sa tessaam yukti yojitam |
Tathaa tathaa avadat dharmam tatyajuh te yathaa yathaa ||**

He told the same thing in many many ways, using different different logic, various kinds of logic. In such ways that they gave up everything. He taught *dharma* in different ways, so that they gave up everything.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 22:

**Te api anyeshaam tathaa eva oochuh anyaih anye tathaa uditaah |
Maitreya tat yajurdharmam veda smruti uditam param ||**

This also spread. Those *asuraas* went and taught others. They taught others. The supreme *dharma* which is taught in the *Vedaas*, they gave up completely and moved away from the path of *Veda*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 23:

**Anyaan api anya paashanda prakaaraih bahubhih dvija |
Daiteyaan mohayaamaasa maayaamohah atimohakrut ||**

He went and caused *moha* to other *asuraas* also. *Paashandi* means one who is away from the *Veda dharma*, not following the *Veda dharma*, who does opposite *aacharana* to what is taught in the *Vedaas*. He taught everything that is opposed to what is taught in the *Vedaas*. He started to delude them with this kind of teaching. His words and logic were so pleasing, so convincing, that everyone started to follow him.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 24:

Svalpena eva hi kaalena maayaamohena te asuraah |

Mohitaah tat tyajuh sarvaam trayeemaarga aashritaam kathaam ||

They even stopped talking or discussing about the Veda dharmas, or following it, very soon. They were completely misled and deluded by that Maayaamoha.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 25:

***Kechit vinindaam vedaanaam devaanaam apare dvija |
Yajnya karma kalaapasya tathaa anye cha dvijanmanaam ||***

Some started ridiculing the Vedaas, others started ridiculing the devaas, they started ridiculing the yajnya karmaas, some of them started ridiculing, doing nindaa of Brahmins.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 26:

***Na etat yuktisaham vaakyam himsaa dharmaya cheshyate |
Haveemshi anala dagdhaani phalaaya iti arbhakoditam ||***

In Vedaas, the pashu bali is told - "Agnishomeeyam pashum aalabheta", that one has to offer a pashu to Agni and Soma, in a yajnya, which is a himsaa. What is told in the Veda elsewhere is that "You should not cause himsaa to any being" - Na himsyaat sarvaa bhootaani. When it is told like this, what they are doing is all himsaa, it is against the Vedaas; the logic is not reasonable, he said.

The Vedaas also say that offering a pashu as bali in yajnya, leads to dharma - how can this be reasonable, he started arguing. It is also said that if you offer havis through Agni, and aajyaa, ghee, it will all get burnt in the fire - how can it give some phala at a later time - this is all childish talk, he said.

Sri Engal Aalwaan's Commentary:

***Na iti | Adharmamayee himsaa dharmaya cheshyate iti vaakyam niryuktikam |
Neshyate iti paathe etat agnishomeeya pashu himsaa vidhi vaakyam na yukti
saham | Yato * Na himsyaat sarvaa(ni) bhootaani * iti shrutyaa eva himsaa
dharmaya neshyate |***

Himsaa will lead to dharma, is told in the Vedaas - this is not reasonable. The vidhi vaakya told in the Vedaas, cannot be proper, it is unreasonable. Shruti says "Na himsyaat sarvaa bhootaani", Shruti says that if we do himsaa, it is adharmaa, and if we don't do himsaa, if we don't injure any being, that is dharma. In another place, it says we have to offer a pashu, that is dharma. Maayaamoha started arguing like this.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 27:

***Yajnyaih anekaih devatvam avaapya indrena bhujyate |
Shamyaadi yadi chet kaashtham tat varam patrabhuk pashuh ||***

One who performed a lot of yajnyaas, and became a god, attained devatva. Becoming a god, Indra enjoys all the pleasures in his svarga, because he has done lot of yajnyaas, and has attained that position. What does he eat? Samit and other dry sticks that are offered. If that is what he eats after doing all the yajnyaas, after attaining that position, then the animals which eat the fresh leaves, they are much better compared to Indra. This is what he said. So, Indratva is of no use.

Sri Engal Aalwaan's Commentary:

***Yajnyaih iti | Shamyaadi iti | Tadvaram svargam gatvaa api sankataka
shamyaadi kaashtha bhakshakaat tasmaat indraat mrudu tat patram iha eva***

*adan chaago varam - buddhimaan / * Daivaadrute narashreshthe trishu kleebam manaak priye * iti amarah /*

Having gone to svarga also, instead of eating all the dry sticks offered in yajnya, which is so painful, the leaves which are fresh and soft, which are eaten by the goat here, they are in a better position than Indra. Maayaamoha started arguing like this, with the asuraas.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 28:

*Nihatasya pashoh yajnye svarga praaptih yadi eeshyate /
Sva pitaa yajamaanena kinnu tasmaan na hanyate / /*

This is what Chaarvaakas say, this is the paashandi mata, the Veda bahishkrutaas, who do Veda viruddha aacharane. If you offer pashu as bali in yajnya, it is said that it goes and attains svarga phala. If that pashu which is offered as bali in yajnya, attains higher and superior worlds, why can't the yajamaana offer his father himself as pashu in the yajnya? Does he not want his father to attain svarga, to enjoy superior worlds? This is what Maayaamoha taught them.

Sri Engal Aalwaan's Commentary:

Nihatasya iti / Yajnye nihatasya pashoh api svarga siddheh tat himsaa na doshaaya chet tarhi anyasya pashoh vadha dvaaram sva pituh eva yajnye vadhah / Yadeeshyata iti paathe yasmaat evam shrutyeshyate tasmaat tat pitaa kim na hanyata iti anvayah /

If it is dharma and is not dosha, instead of offering some other pashu, because it is said "Yajnye vadhah avadhah", then the father can himself be offered.,

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 29:

*Trupyate jaayate pumso bhuktam anyena chet tatah /
Dadyaat shraaddham shramaayaannam na vaheyuh pravaasinah / /*

And also in the shraaddha karmaas, we offer bhojana to Brahmins.

The Brahmins invited through nimantrana, they eat, and if they are satisfied, then the pitrus who are somewhere else are also satisfied. If someone eats, and someone else gets satisfied, if someone is in some other place, and we send food through them to others, why to take the trouble to carry food to someone in a far off place, why can't they do shraaddha for them here?

This kind of Veda viruddha kind of arguments, he started to teach the asuraas.

Sri Engal Aalwaan's Commentary:

Trupyate iti / Anyabhuktam anyasya trupteh jaayate iti krutvaa shraaddham kuryaat chet putraadih tarhi, proshitaah shramaavaham annam na vaheyuh, graamasthaane kenachit bhukte api proshitasya trupteh / Dadyaat shraaddham iti samyak paathah /

If someone eats, and someone else gets satisfied, if one is doing shraaddha with this intention, if we send food to someone, when it is so difficult to carry, you can feed someone else here, do a shraaddha and the other person will get satisfied with that.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 30:

*Jana shraddhaa iyam iti etat avagamyatah atra vah /
Upekshaa shreyase vaakyam rochataam yat mayeritam //*

Maayaamoha told them all these arguments which are against the Vedaas, that these are all *andha shraddha*, blind belief, whatever is told in the *Karma kaanda* of the Vedaas, *shraaddha*, *yajnya*, and that the Vedic words are all like childish talk. Understanding all these, and knowing thus, then what you have to do is to listen to what I am telling, and just ignore all the Vedaas.

Sri Engal Aalwaan's Commentary:

Janashraddheyam iti / Tasmaat etat yaagaadikam yukti heenam praakruta jana shraddheyam iti avagamyatah upekshaa shreyase /

Better for you to ignore all these things, thinking that it is all not for you, and these are all childish and unreasonable talk. Like this, he started to argue, and made them move away from the *Veda maarga*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 31:

*Na hi aptavaadaa nabhaso nipatanti maheem suraah /
Yuktmat vachanam graahyam mayaa anyaih cha bhavadvidhaih //*

Vedaas are said to be *apta vaakya*. Rishis are *parama aptaas*, and what they have perceived and told are *apta vaakya*, we believe in them. Vedaas are *apourusheya*, they are not created by anybody, they are *nitya*. He started to argue and tell them that these *apta vaadaas* are not fallen from the sky. He said that they have to believe in reasonable talk. He said that they and others have to believe in what he was telling.

Sri Engal Aalwaan's Commentary:

Nanu apourusheyatvaat veda vaakyam pramaanam; atah tat uktam yajnyaadi anushtheyam na tu tvat uktam iti aashankya vedasya apourusheyatvam eva na upapannam iti aaha - na hi iti / Apta vaadaah - pramaana vaakyaani /

We say that *Veda vaakya* is *pramaana* because it is *apourusheya*, not created by anyone. It is like asking a question - Vedaas are not created by anyone, the *yajnyaas* and others which are told - should one not follow, as they are *apta vaada*, if they said that should one not believe in that, *Maayaamoha* is raising an *aakshepa* here and is answering them. He said that we cannot establish that *Veda* is *apourusheya* itself; how can it fall from the sky? He said that they have to believe words which are reasonable and established through logic. Even I, you and others have to believe that.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 32:

*Maayaamohena te daityaah prakaraaih bahubhih tathaa /
Vruthaapitaah yathaa naishaam trayeem kashchit arochayat //*

Maayaamoha made them move away from the *Veda maarga*, by so many ways, ridiculing all that is told in the Vedaas, making them believe with such intelligent logic that they completely gave up the *Veda maarga*, and nobody had any interest in the Vedaas.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 33:

*Ittham unmaargayaateshu teshu daiyeshu te amaraah /
Udyogam paramam krutvaa yuddhaaya samupasthitaah //*

Unmaarga is the path opposed to what is taught in the *Vedaas*. All the *asuraas* started moving in the *unmaarga*. The gods started preparing for a great war with the *asuraas*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 34:

*Tato daivaasuram yuddham punareva abhavat dvija |
Hataah cha te asuraa devaih sanmaarga paripanthinah ||*

Again, the war between *devaas* and *asuraas* happened. All the *daityaas* were killed by the *devaas*, because they were opposed to *sanmaarga*, they were enemies of *sanmaarga*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 35:

*Sat dharma kavachah teshaam abhoot yah prathamam dvija |
Tena rakshaa abhavat poovam neshuh nashte cha tatra te ||*

They were protected by the armour of *sat dharma*, *dharma* was protecting them as they were following it initially. When that was destroyed, when they left the *Veda maarga*, that protection was gone.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 36:

*Tato maitreya tat margavartino ye abhavan janaah |
Nagnaah te taih yatah tyaktam trayee samvaranam yathaa |
Krutaah cha te asuraa devaih naanaa veda vinindakaah ||*

In order to tell the *nagna lakshana* here, this is being taught. Those who have given up the path of *Vedaas*, and moved away from the teachings of the *Veda*, they are called *nagnaas*; this is told here again. O *Maitreya*, those who are following all the paths taught by *Maayaamoha*, the *Trayee (Veda) dharma* which was covering and protecting them, they gave that up, and became known as *nagnaas*. All those who were ridiculing the *Vedaas*, they became *nagnaas*. And they were all defeated by the *devaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 37:

*Brahmacharee gruhasthah cha vaanaprasthah tathaa aashramee |
Parivraat vaa chaturtho atra panchamo na upapadyate ||*

Now, *Paraasharar* tells about the four *aashramaas* - *Brahmacharee*, *Gruhasta*, *Vaanaprastha*, *Sannyaasa*. There is nothing beyond this.

Sri Engal Aalwaan's Commentary:

*Brahmacharee iti | Aashramee iti brahmacharya aadibhih pratyekam
sambadhyate | Aadi bharatah tu naishthika iti tatra eva darshitah |*

*Brahmacharee aashramee, Gruhasta aashramee, Vaanaprastha aashramee,
Sannyaasa aashramee. Aadi Bharata, whose story we saw earlier, is said to be
a naishthika brahmacharee, always a brahmacharee.*

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 38:

*Yah tu santyajya gaarhastyam vaanaprastho na jaayate |
Parivraat vaapi maitreya sa nagnah paapakrut narah ||*

One who does not leave the *gruhastaashrama* and become a *vaanaprastha*, or *sannyaasa*, he is also called a *nagna*. This is a sin, he says.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 39:
*Nityaanaam karmanaam vipra yasya haanah aharnisham /
 Akurvan vihitam karma shaktah patati tat dine ||*

One who gives up the *nitya naimittika karmaas*, one day if he does not do, even though he is capable, on the same day, he falls, he becomes a *patita*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 40:
*Praayaschittena mahataa shuddhim aapnoti anaapadi /
 Paksham nitya kriyaa haaneh kartaa maitreya maanava ||*

When there is no *aapat kaala*, when there is no disease or old age, when he is fully capable, if he gives up the *nitya karmaas*, he has to do great *praayaschittaas* to get pure again. If he leaves *nitya karma* for one paksha, he has to do some great *praayaschitta*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 41:
*Samvatsaram kriyaa heenah yasya pumso abhijaayate /
 Tasya avalokanaat sooryo nireekshyah saadhubhih sadaa ||*

If one gives up *nitya karmaas* for a full year; a *saadhu*, who is properly established in *Veda dharmaas*, if he sees a person who has given up *nitya karmaas* for one full year, then that person has to see the Sun to become pure again, because by seeing such a person itself, he will become a sinner. By seeing the Sun, he can get rid of that *paapa*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 42:
*Sprushte snaanam sachelam syaat shuddheh hetuh mahaamate /
 Pumso bhavati tasya uktaa na shuddhih paapa karmanah ||*

If anyone touches such a person who has given up *nitya karma* for a year, he has to do a *sachela snaana*, *snaana* with the clothes that he is wearing, in order to become pure. For one who does such a *paapa*, there is no *shuddhi* at all.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 43:
*Devarshi pitru bhootaani yasya viprasya veshmani /
 Prayaantyan architaani atra loke tasmaat na paapakrut ||*

If, in one's house, *deva*, *rishi*, *pitru*, *bhootaas*, are not worshipped, and they leave the place without being worshipped, there is no greater sinner than such a person.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 44:
*Devaadi nishvaasahatam shareeram yasya veshma cha /
 Na tena sankaram kuryaat gruhaasana paricchadaih ||*

If one's body or house is without *devaas*, one should not mix with such a person, should not offer a seat to sit down, should not offer some other things.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 45:
*Sambhaashana anuprashna aadi sahaasyaam cha eva kurvatah /
 Jaayate tulyataa tasya tena eva dvija vatsaraat ||*

Sitting with them, talking to them, having a conversation, enquiring about health, should not be done at all with such a person. If he does that for one year, he will also become like the other person only, he will also become a sinner.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 46:
Atha bhunkte gruhe tasya karoti aasyaam tathaa aasane /
Shete chaapi eka shayane sa sadyah sah tamo bhavet ||

If he sits along with him in the same seat, and eats along with him in his house, who does not follow the *nitya karmaas*, and sleeps along with him, he will immediately become a sinner equal to the other person.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 47:
Devataa pitru bhootaani tathaa anabhyarchya yah atitheen /
Bhunkte sa paatakam bhunkte nishkrutih tasya neshyate ||

One who has food without offering and without worshipping the *devataas*, *pitrus*, *bhootaas*, or also *atithis*, he eats sin itself. There is no *praayaschitta* for such a person.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 48:
Braahmanaadyaah tu ye varnaah svadharmaat anyato mukhaah /
Yaanti te nagna sanjyaam tu heena karmasu avasthitaah ||

Braahmanaas and others who are not following their *varna dharmas*, according to their *varna* and *aashrama*, and have turned away from the *dharmas* that are ordained for their *varnaas*, they will also be called as *nagnaas* only. Because they are established in doing *karmaas* which are against what is taught in the *Vedaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 49:
Chaturnaam yatra varnaanaam maitreya atyanta sankarah /
Tatra asyaa saadhu vrutteenaam upaghaataaya jaayate ||

Where there is *varna saankarya*, mixing up of one *varna* with another, by marriage, etc., those who are doing such things, they destroy the *saadhu vruttis*, establishment in the righteous path.

A person who is following the *shaastraas*, who is a *saadhu* should totally avoid such company and places where *varna saankarya* happens. Those who are not worshipping the gods, and those who are not serving the *atithis*, as told in the *shaastraas*, such persons company should be totally avoided by *saadhus*. They should not even talk to such people, should not spend time in their company, should not sit with them or anything. They are called *nagnaas*, and this is what *Sri Paraasharar* is explaining.

Especially during *shraaddha*, when one is performing the *pitru karma*, with great devotion, one should be very careful and take all care to make sure that such a person called *nagna*, as explained in this chapter, should not be seen by the *Brahmins* who have been invited there by *nimantrana*, while they are having food; this is very harmful.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 50:
Anabhyarchya rusheen devaan pitru bhoota atitheen tathaa /
Yo bhunkte tasya sallaapaat patanti narake naraah ||

One who does not worship the *rishis*, *devaas*, *pitrus*, *bhootaas*, and also *atithis*, and offer them food and other things, and show respect, one who eats his food, or has conversation with him, they go to hell.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 51:

*Tasmaat etaan naro nagnaan trayeen santyaaga dooshitaan /
Sarvadaa varjayet praajnyah aalaapah sparshanaadishu ||*

One has to always not converse with such a person, a *nagna* who is against the *Vedaas*, not following the *Vedic dharmaas*, doing everything against what is taught in the *Vedaas*, they have the defect of the form of giving up the *Vedic dharmaas*; one should always never mix with them at all. Talking with them, conversing with them, touching them, should never be done, should be given up completely.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 52:

*Shraddhaavadbhiih krutam yatnaat devaan pitru pitaamahaan /
Na preenayati tat shraadham yat ebhiih avalokitam ||*

Even those who are having *shraddha* and all this, if a *Brahmin* or someone else looks at such a *nagna*, a person who has given up the *Vedic dharmaas*, during *shraaddha*, then the *pitru pitaamahaas*, *devaas*, they will never be pleased with what is offered to them in the *shraaddha*. If a person who is called a *nagna* comes in sight of them, then it will not please *pitrus* and *devaas* in *shraaddha*.

So, *Paraasharar* is telling about who is a *nagna*, and related to this, there is a story coming next.

We are studying *Amsha 3*, Chapter 18, where *Paraasharar* is explaining to *Maitreyar* the characteristics of one who is called a *nagna*, one who has given up the *varna aashrama dharmaas*, and is not following what is told in the *shastraas*.

In order to show how harmful it can be, *Paraasharar* starts to relate a story.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 53:

*Shrooyate cha puraa khyaato raajaa shatadhanuh bhuvi /
Patnee cha shaibyaa tasya abhoot ati dharma paraayanaa ||*

There was a king called *Shatadhanu*, who was very famous, and there is a story which is very well known. He had a wife by name *Shaibyaa*. She was established in following the *varna aashrama dharmaas* perfectly.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 54:

*Pativrataa mahaabhaagaa satya shoucha dayaanvitaa /
Sarva lakshana sampannaa vinayena nayena cha ||*

She was very devoted to her husband, and was a very excellent person, always established in truth and *shoucha*, *dayaa*. She had all good qualities, she was a wise person, had *vinaya*, *naya*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 55:

*Sa tu raajaa tayaa saardham devadevam janaardanam /
Aaraadhayaamaasa vibhum paramena samaadhinaa ||*

The king, along with his wife, was worshipping *Devadeva Janaardana*, with great devotion and concentration.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 56:

*Homaih japaih tathaa daanaih upavaasaih cha bhaktitah |
Poojaabhih cha anudivasam tanmanaa na anya maanasah ||*

Everyday, he was performing with *homaas*, *japaas*, *daana*, *upavaasa*, and the other *vrataas*, following them very strictly, performing all the good deeds, he was with great devotion. He was doing this everyday, totally devoted, and dedicated, without thinking of anything else, he, along with his wife, was worshipping *Janaardana*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 57:

*Ekadaa tu samam snaatou tou tu bhaaryaapatee jale |
Bhaageerathyaah samutteerno kaartikyaam samuposhitou |
Paashandinam apashyetaam aayaantam sammukham dvija ||*

One day, on a *Kaartika Poornimaa* day, the husband and wife took bath together, in the river *Gangaa*, and were returning. They saw one *paashandi* who was coming opposite.

Paashandi is one who has given up all the *Veda dharmaas*, one who is not following what is told in the *shaastraas*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 58:

*Chaapaachaaryasya tasya asou sakhaa raajno mahaatmanah |
Atah tat gouravaattena sahaalaapam atha akarot ||*

One thing happened at that time. This king had a *Dhanurveda aachaarya*, who was teaching him the *dhanurveda*. That person, the *paashandi* who was approaching them, was this *aachaarya's* friend. To show respect to his *Dhanurveda aachaarya*, this king spoke to him, while returning from the sacred bath in *Gangaa*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 59:

*Na tu saa vaagyataa devee tasya patnee pativrataa |
Uposhitaa asmi iti ravim tasmin drushte dadarsha ha ||*

His wife was very wise, and did not talk to him. Because they were observing the *upavaasa vrata*, the *vrata* of fasting, she did not speak to him, though the king spoke to him. After seeing him, she saw the Sun.

It is told in the *shaastraas* that if you a *paashandi*, after that, you have to see the Sun once, so that the sins will get washed. This is like a *praayaschitta*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 60:

*Samaagamyaa yathaa nyaayam dampatee tou yathaavidhi |
Vishnoh poojaadikam sarvam krutavantou dvijottama ||*

After that, they came together, and as told in the *vidhi*, as per the *shaastraas*, they did all the *poojaa* of *Vishnu*, as usual, which they were doing everyday.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 61:

*Kaalena gacchataa raajaa mamaara asou sapatnajit |
Anvaaruroha taam devee chitaastham bhoopatim patim ||*

After some time, this king, who had won over all his enemies, died. The wife, who was a *pativrataa*, also followed him and entered into his *chitaa*, she did *sahagamana* and gave up her body.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 62:

*Sa tu tena apachaarena shvaa jajnye vasudhaadhipah |
Uposhitena paapanda sallaapo yat kruto abhavat ||*

After the *poojaa*, after doing *upavaasa vrata*, after taking bath, he is not supposed to speak to a *paashandi*. That time, because he spoke to a *paashandi*, the king was born as a dog. Because he had spoken to a *paashandi* after *upavaasa vrata*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 63:

*Saa tu jaatismaraa jajnye kaashi raaja sutaa shubha |
Sarva vijnyaana sampooranaa sarva lakshana poojita ||*

She had not made that mistake. Because of this, she was born as the daughter of *Kaashi raaja*, and had remembrance of her previous births. She had all the knowledge, she was very wise, she had all the good qualities, *aatma gunaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 64:

*Taam pitaa daatukaamo abhoot varaaya vinivaaritam |
Tayaa eva tanvyaa virato vivaaha aarambhato nrupah ||*

When she had come of age, *Kaashi raaja* wanted to get her married. She stopped it herself. He was stopped from any preparations for marriage - she said "I don't want to get married now". Whatever preparations he had started to get her married, the king stopped all of that.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 65:

*Tatah saa divyayaa drushtyaa drushtvaa shvaanam nijam patim |
Vidishaakhyam puram gatvaa tat avastham dadarsha tam ||*

She had remembrance of past birth, *jaatismaranaa*. Because of this, with *divya drushti*, she saw that her husband had become a dog in the city of *Vidishaa*. She went and saw her husband who was born as a dog.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 66:

*Tam drushtva eva mahaabhaagam shva bhootam tu patim tathaa |
Dadou tasmai varaahaaram satkaarapranam shubhaa ||*

Because she saw her husband in that dog, she recognized and she gave all good food to that dog.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 67:

*Bhunjan dattam tayaa sah annam iti mrushtam abheepsitam |
Svajaati lalitam kurvan bahu chaatu chakaara vai ||*

That dog, as it is usual for dogs, having eaten all the good food that she had given, and according to his class, dog, the dog started playing around with her.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 68:

*Ateeva vreeditaa baalaa kurvataa chaatu tena saa |
Pranaama poorvam aahedam dayitam tam kuyonijam ||*

While playing like that, she felt lot of shame - "O what has happened to my husband". She did *namaskaara* to that dog, and told that dog thus -

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 69:

*Smaryataam tat mahaaraaja daakshinyaat lapitam tvayaa |
Yena shvayonim aapanno mama chaatukaro bhavaan ||*

"O king, please do remember that you did talk to that *paashandi*, because of showing respect to the friend of your *Dhanurveda aachaarya*, because of the *daakshinya* you had. Remember that; because of this, you are born as a dog. You are flattering and pleasing me like this; you were a king in your previous birth".

Sri Engal Aalwaan's Commentary:

Smaryataam iti | Chaatu preeti cheshtaa, smaryataam |

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 70:

*Paashandinam samaabhaashya teertha snaanaat anantaram |
Praapto asi kutsitaam yonim kim na smarasi tat prabho ||*

"O king, why don't you remember your earlier birth. You talked to a *paashandi* after taking *teertha snaana* in a sacred river, after doing *Vishnu poojaa*, *upavaasa*, taking a holy dip in the *Gangaa*, you spoke to a *paashandi*, which is not allowed as per the *shastraas*. You did not even see the Sun after that. Because of that, you are born in this lowly birth as a dog. Why don't you remember this?"

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 71:

Sri Paraasharah -

*Tayaa evam smaarite tasmin poorvajaati krute tadaa |
Dadhyou chiram atha aavaapa nirvedam ati durlabham ||*

Sri Paraasharah - That dog, after having heard these words, remembered the previous birth. He thought for a while, and after that, thought for a long time, and got very dejected and depressed.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 72:

*Nirvinna chittah sa tato nirgamyaa nagaraat bahih |
Maruprapatanam krutvaa saargaaleem yonimaagatah ||*

He became very dejected and depressed, and went out of the city. He climbed to a small hillock and fell down from there. He got the birth of a jackal.

Sri Engal Aalwaan's Commentary:

Nirvinna chitta iti / Maruprapatanam giritataat paatah /

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 73:

*Saa api dviteeye sampraapte veekshya divyena chakshushaa /
Jnyaatvaa srugaalam tam drashtum yayou kolaahalam girim //*

She again knew, because of *jaatismaranaa*, that her husband had become a jackal. She went to *Kolaahala Giri*, that mountain where she was born as a jackal, and having known that she was born as a jackal with her *divya chakshus*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 74:

*Tatra api drushtvaa tam praaha sargaaleem yonim aagamam /
Bhartaaram ati chaarvangee tanayaa pruthiveekshitah //*

There also, she went and saw the jackal, she recognized her husband, and told that "You are the king, why don't you remember".

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 75:

*Api smarasi raajendra shvayonisthasya yat mayaa /
Proktam te poorvacharitam paashanda aalaapa samshrayam //*

"Do you remember, O king, that you were born as a dog in your previous birth, and I made you remember the mistake that you had made, that you had spoken to a *paashandi*. Do you remember that now? And whatever happened to you because of talking to a *paashandi*?"

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 76:

*Punah tayaa uktam sa jnyaatvaa satyam satyavataam varah /
Kaanane sa niraahaarah tatyaaaja svam kalevaram //*

Again he remembered his earlier birth, and the mistake that he had committed, and that jackal stopped eating, gave up food, and died in the forest.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 77:

*Bhooyah tato vruko jajnye gatvaa tam nirjane vane /
Smaarayaamaasa bhartaaram poorva vruttam aninditaa //*

After that, the jackal was born as a wolf in that forest. Again, she went and told that wolf that "You are the king, and you are not this wolf. Do you remember all the births that I had told you".

Sri Engal Aalwaan's Commentary:

Bhooya iti / Vrukah vanashvaa /

Wild dog, wolf.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 78:

*Na tvam vruko mahaabhaaga raajaa shatadhanuh bhavaan /
Shvaa bhootvaa tvam shrugaalo abhooh vrukatvam saampratam gatah //*

You are not this wolf or this wild dog. You are the king *Shatadhanu*. You were born as a dog, then you were born as a jackal, now, you have got this birth as a wolf.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 79:

***Smaaritena yadaa tyakta tena aatmaa grudhrataam gatah |
Apaapaa saa punah cha enam bodhayaamaasa bhaaminee ||***

Once he remembered this, immediately, he gave up his life. He was born as an eagle. She being very wise and devoted wife, she again went and reminded that eagle about all the earlier births.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 80:

***Narendra smaryataam aatmaa hi alam te grudhyra cheshtayaa |
Paashanda aalaapa jaato ayam dosho yat grudhrataam gatah ||***

Wife said - O King, please remember who you were. Enough of your actions as an eagle. Because of *dosha* of talking to that *paashandi*, you are born as an eagle.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 81:

***Tatah kaakatvam aapannam samanantarajanmani |
Uvaacha tanvee bhartaaram upalabhya aatma yogatah ||***

Because of her *divya jnyaana*, she again found out that he had become an eagle, and then a crow. She went and told the crow that "You are the king, and you are not this crow".

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 82:

***Ashesha bhoobhrutah poorvam vashyaa yasmai balim daduh |
Sa tvam kaakatvam aapanno jaato adya balibhuk prabho ||***

Crow is also called as *Balibhuk*, because it eats the *bali* which is given. She tells "You had won over and controlled all the great kings, and they were all giving you all the *upahaara*. You were a great king and were receiving from all these kings, who had surrendered unto you and offered you all kinds of things. Now, you have become a crow and are eating all that is offered as *pinda*."

Sri Engal Aalwaan's Commentary:

Ashesha iti | Balih - upahaarah pindah cha |

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 83:

***Evam eva bakatve api smaarith sa puraatanam |
Tat tyaja bhoopatih praanaan mayooratvam avaapa cha ||***

He then gave up that body and became a *baka*, a stork. Again, he gave up that body and was born as a peacock.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 84:

***Mayooratve tatah saa vai chakaara anugatim shubhaa |
Dattaih pratikshanam bhojyaih baalaa tat jaati bhojanaih ||***

She knew again with her *divya jnyaana* that her husband had become a *mayoora*, peacock. She went there and offered all the good food eaten by peacock.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 85:

Tatah tu janako raajaa vaajimedham mahaakratum |

Chakaara tasya avabhrute snaapayaamaasa tam tadaa //

Janaka Mahaaraaja at that time, did an Ashvamedha Yaaga, and at the time of Avabhruta snaana, he took bath along with the peacock.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 86:

***Sasnou svayam cha tanvangee smaarayaamaasa cha api tam /
Yathaa asou shva srugaalaadi yonim jagraaha paarthivah //***

She also took bath along with that peacock during the Avabhruta snaana, and she reminded that peacock that "You are the king Shatadhanu, you are not this peacock". She tells him everything - "You were born as a dog, as a jackal, and others".

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 87:

***Smruta janma kramah so atha tat tyaaaja sva kalevaram /
Jajnye sa janakasya eva putro asou sumahaatmanah //***

Having remembered all these previous births, he gave up this body again, and was born as son of Janakaraaja himself.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 88:

***Tatah saa pitaram tanvee vivaahaartham achodayat /
Sa cha api kaarayaamaasa tasyaa raajaa svayamvaram //***

At this point of time, Shaibyaa tells her father Kaashiraaja that "Now, please organize my marriage. I am ready for it". He gets all preparations done for her svayamvara.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 89:

***Svayamvare krute saa tam sampraaptam patim aatmanah /
Varayaamaasa bhooyo api bhartru bhaavena bhaaminee //***

She recognizes her husband born as son of Janaka, who was invited and had come for the svayamvara, and she selected him as her husband during the svayamvara.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 90:

***Bubhujе cha tayaa saardham sa bhogaat nrupanandanah /
Pitari uparate raajyam videheshu chakaara sah //***

He enjoyed all the wealth and prosperity of the kingdom along with his wife, and after his father died, he became the king of Videha.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 91:

***Iyaaja yajnyaan subahoon dadou daanaani cha arthinaam /
Putraan utpaadayaamaasa yuyudhe cha sah aribhih //***

He also performed a lot of yajnyas, and gave a lot of daana, to those who were deserving and wanting. He had children also, and also fought with his enemies, and won over them.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 92:

Raajyam bhuktvaa yathaa nyaayam paalayitvaa vasundharaam /

Tattyaaja sa priyaan praanaan sangraame dharmato nrupah ||

After having enjoyed all the good things in the kingdom, as told for a king, after having ruled over, he also died after some time. He died during a war.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 93:

*Tatah chitaastham tam bhooyo bhartaaram saa shubekshanaa |
Anvaaruroha vidhivat yathaa poorvam mudaanvitaa ||*

She, very happily again did *sahagamana* along with her husband, and also gave up her body.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 94:

*Tato avapa tayaa saardham raajaputryaa sa paarthivah |
Aindraan ateetya vai lokaan lokaan kaamaduhoo akshayaan ||*

He attained the great worlds, the *svarga loka* and others, which was beyond, much better and above the *Indra loka* also. Along with his wife. Both husband and wife attained those *lokaas*, where they enjoyed all kinds of never-ending pleasures.

Sri Engal Aalwaan's Commentary:

Aindraan lokaan ateetya kaama duho lokaan avaapya iti anvayah |

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 95:

*Svarga akshayatvam atulam daampatyam atidurlabham |
Praaptam punya phalam praapya samshuddhim taam dvijottamaa ||*

This kind of *svarga* they attained, which is very rare to attain for such a pair. Having attaining the fruits of the good deeds. Due to the rare *daampatyam* which they had due to being purified as told, this kind of *svarga*, which they attained, is very rare, and is the result of such *punya*.

Sri Engal Aalwaan's Commentary:

*Svarga iti | Daampatyam mithunam, taam poorvoktaam samshuddhim praapya
punya phalam atulam svarga akshayatvam praaptam iti anvayah |*

They attained *svarga* for a very long time. *Daampatyam* means that they were united. Due to the *shuddhi* attained, as told earlier, they attained *svarga* for a very long time, as a fruit of their *punya*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 96:

*Esha paashanda sambhaashaat doshah prokto mayaa dvija |
Tathaa ashvamedhou abhruta snaana maahaatmyam eva cha ||*

This is the kind of thing which happens if you talk to a *paashandi*, when you are observing a *vrata*. It is so harmful. At the same time, I have also told you the greatness of *Avabhruta snaana* in an *Ashvamedha Yaaga*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 97:

*Tasmaat paashandibhih paapaih aalaapa sparshanam tyajet |
Visheshatah kriyaa kaale yajnyaadou cha api deekshitah ||*

One should give up talking, touching *paashandis*. This should be completely given

up, avoided. Especially while performing some *vrataas*, when one has taken *yajnya deekshaa*, it is very important to avoid coming in contact with a *paashandi*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 98:

*Kriyaa haani gruhe yasya maasam ekam prajaayate |
Tasya avalokanaat sooryam prapashyet matimaan narah ||*

If the *nitya naimittika karmaas* are not performed in anyone's house, if someone sees a person who has given up *nitya naimittika karmaas*, then he should see the Sun.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 99:

*Kim punah yah tu samtyaktaa trayee sarvaatmanaa dvija |
Paashanda bhojibhih paapaih veda vaada virodhibhih ||*

What to say of them who have given up the *Veda dharmaas* completely, totally? They are against the *Vedaas*, given up the *Vedic dharmaas*.

Sri Engal Aalwaan's Commentary:

Kim punah iti | Paashandaan bhojayanti, tat annam bhunjata iti vaa paashanda bhojanah |

Those who feed such *paashandis* also, or eat food offered by a *paashandi*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 100:

*Saahaalaapah tu samsargah sahaa asyaa cha ati paapinee |
Paashandibhih duraachaaraih tasmaat taan parivarjayet ||*

Even sitting with them, talking to them, is extremely harmful. And leads to great sin. *Paashandis* who don't have any *aachaara*, one should totally give up contact with such people.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 101:

*Paashandino vikarmasthaan baidaala vratikaan shathan |
Haitukaan bakavrutteen cha vaang maatrena api na archayet ||*

Even greeting them with kind words - should not be done. These are explained in the commentary below.

Sri Engal Aalwaan's Commentary:

*Paashandina iti | Paashandi lakshanam tu uktam yathaa - * Bhrashtah sva dharmaat paashando vikarmastho nishiddha krut | Yah cha dharmadhvajo nityam suradhvaja iva ucchritah | Dharma dhvajah - danda kamandalu aadih dharmachinham | * Pracchannaani cha paapaani baidaalam naama tat vratam * Tat vratam - tasya vratam | * Priyam vakti puro anyatra vipriyam kurute bhrusham | Vyakta aparaadha cheshtah cha shatho ayam kathito budheh | Sandehakrut hetubhih yah sat karmasu sa haitukah | Arvaak drushtih naikrutikah svaartha saadhana tatparah | Shatho mithyaa vineetah cha bakavruttih udaahrutah || iti |*

Paashandis are those who have given up the *Vedaas*. *Bhrashta* is one who has given up the *varna aashrama dharma*. *Vikarmastha* is one who does things barred in

the *Vedaas*. *Dharmadhvaja* is one who is wearing all the signs, but is not following it. *Baidaala* are those who do the *Baidaala vrata*, who commit lot of sins in secrecy. *Shathaas* are those who speak very good things in front of a person, and behind the back, they do all kinds of bad things; and also those whose blunders are well known. In good deeds, with all kinds of wrong logic, they always doubt, like in *Vaidika karmaas*, *dharmaas*, etc., finds faults in them, using *dustarkaas*, are called *haitukaas*; they use wrong reasons, wrong *hetus*. One who always sees low upon others, a very mean person, very selfish person. *Bakavrutti* is one who shows false prestige, as though he is very good, who is just show off. Any contact with these should be completely given up. They should not be shown any respect even with greeting them with good words.

[Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 102:](#)

*Dooratah taih tu samparkah tyaaajyah cha api ati paapibhih |
Paashandibhih duraacharaih tasmaat taan parivarjayet ||*

One should avoid them even at a distance. One should not even go near them, as they are extreme sinners. They are *paashandis*, then the ones who are doing acts against what is told in the *Vedaas*, they should be totally avoided, rejected.

[Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 103:](#)

*Ete nagnaah tvayaa aakhyaataa drushtaah shraaddha upaghaatakaah |
Yesham sambhaashanaat pumsaam dinapunyaam pranashyati ||*

These are called *nagnaas*. They cause a lot of harm to *shraaddha*. Even talking to such people, one day's *punya* will be lost completely.

[Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 104:](#)

*Ete paashandinah paapaa na hi etaan aalapet budhah |
Punyaam nashyati sambhaashaat eteshaam tat dinodbhavam ||*

One should not even talk to them; if he talks, all the *punya* will get destroyed.

[Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 105:](#)

*Pumsaam jataadharana moundyavataam vruthaa eva moghaashinaam akhila
shoucha niraakrutaanaam |
Toya pradaana pitru pinda bahishkrutaanaam sambhaashanaat api naraah
narakam prayaanti ||*

This chapter is concluded by telling how harmful it is even to talk to some people. They have all the *jataa*, they shave their heads, they are just showing off, this is a waste, this is of no use. They have given up all *shoucha*, purity which is told in the *shastraas*. They don't do *shraaddha* for the *pitrus*, do not give any *tarpana*. With such people, if one talks to them, has a conversation with them, they go to *naraka*.

[Sri Engal Aalwaan's Commentary:](#)

*Pumsaam iti | Moghaashinaam deva atithi pitru pooja anupayukta anna
bhojinaam ||*

Those who are eating food not offered to *devaas*, *pitrus*, *atithis*.

With this we come to the end of *Amsha 3*, Chapter 18. This concludes *Amsha 3*.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Ashtaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Truteeye Amshe Ashtaadasho Adhyaayah* ||

|| *Truteeyo Amshah Samaaptah* ||