

SrI VishNu PurANam

(Vol 2)



Annotated Commentary in English by
VidvAn SrI A. Narasimhan SvAmi



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Classes conducted online by

Sri A Narasimhan

Notes prepared by Dr Amarnath

Organized by Sri Tirunarayana Trust in memory of
Mahavidvaan U Ve Sri V T Tirunarayana Iyengar Swamy

Sri Tirunarayana Trust, ShanbagaDhama-Yaduvanam

Villa 16, Brigade PalmGrove, Bogadi Road

Mysuru 570026. India.

Tel:91-97311 09114

Trust Website: www.tirunarayana.in

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|| *Atha Dviteeya Amshah* ||

Now the Second *Amsha*.

|| *Atha Prathamam Adhyaayah* ||

Priyavrata's Lineage

Now the First Chapter of Second *Amsha*.

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

Maitreyah -

Bhagavan samyak aakhyaatam mama etat akhilam tvayaa |

Jagatah sarga sambandhi yat prushto asi guro mayaa ||

Maitreya - O Paraasharar, I asked you about the creation of this world. You told me everything I asked you.

Sri Engal Aalwaan's Commentary:

Atha dviteeye amshe srushti visheshah tat prasangaat srushtaanaam nivaasah cha uchyaate | Tatra prathame amshe avasheshitam priyavrata anvayam pruchhati bhagavan iti | Sarga sambandhi srushti anubandham vastu, yathaa jagat babhoova yat mayam ityaadikam |

Now the creation - where all they were residing, and where they were ruling, is going to be told. What was not told about *Priyavrata Vamsha*, is going to be told here. Related to creation, how did creation happen, how they are all related, everything is told as *Vishnu's vibhooti*, *vapu* only, is going to be told. This is continuing here.

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

Yo ayam amsho jagat srushti sambandho gaditah tvayaa |

Tatra aham shrotum icchaami bhooyo api munisattama ||

You told me everything related to creation, about *Bhagavaan's vibhooti*. I want to listen more about that.

Sri Engal Aalwaan's Commentary:

Yo ayam iti | Srushti sambandhah srushtyaa vaachakatvena sambandhah | Srushti vaachee hi prathama amshah |

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

Priyavrato uttaanapaadou sutou svaayambhuvasya you |

Tayoh uttaanapaadasya dhruvah putrah tvayaa uditah ||

You said that *Svaayambhuva Manu* had two children, *Priyavrata* and *Uttaanapaada*.

Uttaanapaada's son *Dhruva*, his story was told in detail by you.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 4:

*Priyavratasya na eva uktaa bhavataa dvija santatih |
Taam aham shrotum icchaami prasanno vaktum arhasi | |*

Priyavrata's progeny was not told by you. Be pleased and do tell me about Priyavrata's santaana.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 5:

Sri Paraasharah -

*Kardamasya aatmajaam kanyaam upayeme priyavratih |
Saamraat kukshischa tat kanye dasha putraah tathaa apare | |*

Sri Paraasharah - Priyavrata married the daughter of Kardama Prajaapati. Priyavrata had two daughters - Samraat and Kukshi, and had ten sons.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 6:

*Mahaa praajnyaa mahaa veeryaa vineetaah dayitaah pituh |
Priyavrata sutaah khyaataah tesaam naamaani me shrunu | |*

They were all very wise and very valiant, very obedient. They are very well known as Priyavrata's sons. I will tell you their names. Listen to me.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 7:

*Agneedhrah cha agnibaahuh cha vapushmaan dyutimaan tathaa |
Medhaa medhaatithih bhavyah savanah putra eva cha | |*

Agneedhra, Agnibaahu, Vapushmaan, Dyutimaan, Medhaa, Medhaatithi, Bhavya, Savana, Putra, ...

Sri Engal Aalwaan's Commentary:

Agneedhrah iti | Navamasya putra iti samjnyaa |

The name of the ninth son is Putra.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 8:

*Jyotishmaan dashamah tesaam satya naamaa suto abhavit |
Priyavratasya putraah te prakhyaataa bala veeryatah | |*

... Jyotishmaan are the ten sons. Jyotishmaan is the tenth son. Jyotishmaan's name became anvartha. All these sons of Priyavrata were very famous and known for their valiance.

Sri Engal Aalwaan's Commentary:

Jyotishmaan iti | Dashamo jyotishmaan, satya naamaa yatharthaa naamaa, jyotishmattvaat |

Jyotishmaan had brahma tejas, shining forth with knowledge and aatma gunaas. He was true to his name.

[Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 9:](#)

Medhaagnirbaahu putraah tu trayo yoga paraayinaah |

Jaatismaraa mahaabhaagaa na raajyaaya mano dadhuh ||

Three of his sons - *Medhaa*, *Agnibaahu*, *Putra*, were always engaged in meditation. They remembered their previous births, they were *jaatismaraas*, they were great people, never interested in ruling the kingdom.

[Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 10:](#)

Nirmamaah sarva kaalam tu samasta artheshu vai mune |

Chakruh kriyaam yathaa nyaayam aphalaakaankshino hi te ||

They had no *mamakaara*, not attached to anything all the time. Like *karma yoga*, without expecting any fruits, they were engaged in all *karmaas*, as ordained.

[Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 11:](#)

Priyavrato dadou teshaam saptaanaam munisattama |

Sapta dveepaani maitreya vibhajya sumahaatmanaam ||

Priyavrata, for the remaining seven sons, gave all his kingdom by dividing into seven parts. He gave nine islands, by dividing among them.

[Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 12:](#)

Jamboodveepam mahaabhaaga so agneedhraaya dadou pitaa |

Medhaatitheh tathaa praadaat plaksha dveepam tathaa aparam ||

For *Agnidhra*, he gave *Jamboodveepa*. For *Medhaatithi*, he gave *Plakshadveepa*.

[Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 13:](#)

Shaalmaale cha vapushmantam narendram abhishiktavaan |

Jyotishmantam kushadveepe raajaanam krutavaan prabhuh ||

Vapushmaan became king of *Shaalmaaladveepa*. In *Kushadveepa*, he made *Jyotishmaan* as the king.

[Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 14:](#)

Dyutimantam cha raajaanam krounachdveepe samaadishat |

Shaakadveepe eeshvaram cha api bhavyam chakre priyavratah ||

Dyutimaan became king of *Krounachdveepa*. He made *Bhavya* as king of *Shaakadveepa*.

[Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 15:](#)

Pushkara adhipatim chakre savanam cha api sa prabhuh |

Jamboodveepeshvaro yah tu agneedhro munisattama ||

Savana became king of *Pushkara*. For *Jamboodveepa*, *Agneedhra* became king.

[Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 16:](#)

*Tasya putraah babhoovuh te prajaapati samaa nava |
Naabhih kimpurushah cha eva harivarsha ilaavrutah ||*

Agneedhra, who was king of *Jamboodveepa*, had nine children, who were all like *Prajaapat*is. *Naabhi*, *Kimpurusha*, *Harivarsha*, *Ilaavruta*, ...

Sri Engal Aalwaan's Commentary:

Tasya iti | Prajaapati samaah bhrugu aadi nava prajaapatibhih tulyaah |

They were equivalent to *Bhrugu* and all the other *Prajaapat*is told earlier, in terms of their capabilities and knowledge.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 17:

*Ramyo hiranvaan shashtah cha kuruh bhadraashva eva cha |
Ketumaalah tathaa eva anyah saadhucheshto abhavat nrupah ||*

Ramya, *Hiranvaan*, *Kuru*, *Bhadraashva*, *Ketumaala*, are the nine children. *Ketumaala* was a very virtuous and wise person.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 18:

*Jamboodveepa vibhaagaan cha teshaam vipra nishaamaya |
Pitraa dattam himaahvam tu varsham naabheh tu dakshinam ||*

Agneedhra divided his kingdom *Jamboodveepa* among his nine children. *Himaahva* *varsha* was given to *Naabhi*.

Sri Engal Aalwaan's Commentary:

*Jamboodveepa iti | Himaahvam bhaaratam dakshinam himavatah himavat
hemakoota nishadhah giribhih svasmaat svasmaat dakshinaanaam neela shveta
shrungibhih uttareshaam varshaanaam etat vyapadeshah |*

Himaahva is *Bhaarata desha*. The locations of the kingdoms is being told - some of them are to the south of the other, and some to the north of the other.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 19:

*Hemakootam tathaa varsham dadou kimpurushaaya sah |
Triteeyam naishadham varsham harivarshaaya dattavaan ||*

For *Kimpurusha*, he gave *Hemakoota* *varsha*. For *Harivarsha*, he gave *Naishadavarsha*, this is the third one.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 20:

*Ilaavruttaaya pradadou meruh yatra tu madhyamah |
Neelaachala aashritam varsham ramyaaya pradadou pitaa ||*

For *Ilaavruta*, he gave *Meru*, which is in the centre. For *Ramya*, he gave *Neelaachalavarsha*.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 21:

Shvetam yat uttaram tasmaat pitraa dattam hiranvate ||

For *Hiranvaan*, he gave *Shvetavarsha*, which is to the north of *Neelaachala*.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 22:

Yat uttaram shrungavato varsham tat kurave dadou |

Meroh poorvena yat varsham bhadraashvaaya pradattavaan ||

For *Kuru*, he gave *Shrungavarsha*, which is again to the north of that. He gave the *varsha* to the east of *Meru* to *Bhadraashva*.

Sri Engal Aalwaan's Commentary:

Yat iti | Gandhamaadhanavarsham meroh paschimam |

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 23:

Gandhamaadhanavarsham tu ketumaalaaya dattavaan |

Iti etaani dadou tebhayah putrebhyah sa nareshvarah ||

For *Ketumaala*, he gave *Gandhamaadhanavarsha*. He gave all these to his sons like this.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 24:

Varsheshu eteshu taan putraan abhishichya sa bhoomipah |

Saalagraamam mahaa punyam maitreya tapase yayou ||

He made *Jamboodveepa* into nine divisions. He gave them to his nine sons. He went to *Saalagraama*, which is a very auspicious place, to do *tapas* there.

Earth is delimited by mountains. *Varsha* is an expanse of earth, like a kingdom, surrounded by mountains.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 25:

Yaani kimpurusha aadeeni varshaani ashtou mahaamune |

Teshaam svaabhaavikee siddhih sukha praayaa hi ayatanatah ||

From *Kimpurusha* the eight *varshaas*, the people living there naturally attained all kinds of *siddhis*, and were living in great joy, without any effort.

Sri Engal Aalwaan's Commentary:

Yaani iti | Siddhih bhogaanaam svaabhaavikee, na krushi aadi saadhyaa |

All their enjoyments, the things that they wanted, *dravyaas*, were naturally coming to them, without doing farming, or cultivating the land.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 26:

Viparyayo na teshu asti jaraa mrutyu bhayam na cha |

Dharma adharmou na teshu aastaam na uttama adhama madhyamaah ||

Grief and other things were never present there. Fear of death or old age was not present at all; the lifespan was decided; before that lifespan, there was no fear. It is not like *Vaikuntha*, where *jaraa*, *mrutyu* is not there. *Dharma* and *adhama* was not

there. *Uttama, madhyama, adhama* - this division was not there.

Sri Engal Aalwaan's Commentary:

*Viparyayo iti | Viparyayah dukha praachuryaadi | Jaraa mrutyu bhayam tat
krlruptaat aayuh avadheh praak | Na dharma adharmou varna aashrama niyama
bhaavena karma adhikaara abhaavaat |*

Whatever is the decided lifespan, before that, there was no death. *Akaala mrutyu* was not there. There was no *varna aashrama niyama* there; there was no *karma adhikaara*.

Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 27:

*Na teshu asti yugaa avasthaa (dehaadihraasa lakshanaah) kshetreshu ashtasu
sarvadaa |*

Himaahvayam tu vai varsham naabheh aaseet mahaatmanah |

Tasya rushabho abhavat putro merudevyaam mahaadyutih | |

There was no *yuga avasthaa*. Because there was no old age, they would not get old. They will be of the same age, and then would die, probably. Various changes due to *yuga*, etc. were not there. In *Naabhi's* kingdom, *Bhaaratavarsha, Himaahva*, he had a son by name *Rishabha*, through his wife *Merudevi*.

Sri Engal Aalwaan's Commentary:

*Na iti | Atah poorva uktaat hetoh na yuga avasthaa | Saa hi dharma adharm
hraasa vrudhhi krutaa | Dehaadi hraasa lakshana iti eka vachana paathasya |*

Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 28:

Rushabhaat bharato jajnye jyeshtah putrashatasya sah |

Krutvaa raajyam svadharmena tathaa ishtvaa vividhaan makhaan | |

Rishabha had a son called *Bharata*, who was the eldest of hundred sons he had. *Rishabha* ruled over the kingdom in a very wise way, and performed all kinds of *yajnyaas*.

Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 29:

Abhishichya sutam veeram bharatam pruthiveepatih |

Tapase sa mahaabhaagah pulahasya aashramam yayou | |

Then he made his son *Bharata* as the king. He went to *Pulaha Aashrama, Saalagraama*, for doing *tapas*.

Sri Engal Aalwaan's Commentary:

Abhishichya iti | Pulahasya aashramam saalagraamam |

Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 30:

Vaanaprastha vidhaanena tatra api kruta nischayah |

Tapah tepe yathaa nyaayam iyaaaja cha maheepatih | |

Having gone to *Saalagraama* also, he lived the life of a *Vaanaprastha*; there also, he performed a lot of *yaagaas*, did *tapas*.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 31:

Tapasaa karshito atyartham krusho dhamani santatah |

Nagno (vishtam) veetaam mukhe krutvaa veeraadhvaanam tato gatah | |

Rishabha, going to *Saalagraama*, living the life of *Vaanaprastha*, did all kinds of *tapas*, *yajnyaas*, and he became very weak and very lean, due to *tapas*. He did *deha dandana*, became very thin. His veins were visible. He was without wearing any cloth. He kept a ball of stone in his mouth, and attained *mahaa prasthaana* (left the body).

Sri Engal Aalwaan's Commentary:

Tapasaa iti | (Vishtam) veetee kandukam | Sa cha atra mouna anashana

vratasthaih shilaamayah kaaryah | Veeraadhvanam mahaa prasthaanam |

Those who have taken the vow of not speaking and not eating, they keep a ball of stone in their mouth, so that they can't speak or eat anything.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 32:

Tatah cha bhaaratam varsham etallokeshu geeyate |

Bhaarataya yatah pitraa dattam praatishtataa vanam | |

Bharata became the king, and his kingdom is well known as *Bhaaratavarsha*.

Because *Rishabha* gave his kingdom to *Bharata*, and then went to forest to do *tapas*, this kingdom came to known as *Bhaaratavarsha*.

Sri Engal Aalwaan's Commentary:

Tata iti | Praatishtataa praatishtamaanena |

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 33:

Sumatih bharatasya abhoot putrah parama dhaarmikah |

Krutvaa samyak dadou tasmai raajyam isthamakhah pitaa | |

Bharata had a son who was very wise, and following the path of *dharma*,

called *Sumati*. After having performed all the *yajnyaas*, *Bharata* gave the kingdom to him.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 34:

Putra sankraamitashreeh tu bharatah sa mahepatih |

Yogaabhyaasaratah praanaan saalagraame atyajat mune | |

Having given the kingdom to his son *Sumati*, being established in *yogaabhyaasa*, he left his mortal body in *Saalagraama*.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 35:

Ayaajata cha vipro asou yoginaam pravare kule |

Maitreya tasya charitam kathayishyaami te punah | |

Because of his *yogaabhyaasa*, he was born again in a great family of *yogis*, as a *Brahmin*. O *Maitreya*, I am going to tell the story of that *Bharata*, sometime later.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 36:](#)

[Sumateh tejasah tasmaat indradyumno vyajaayata |](#)

[Parameshti tatah tasmaat pratihaarah tat anvayah | |](#)

Sumati had a son called *Indradyumna*. *Indradyumna* had a son called *Parameshti*.

Parameshti had a son called *Pratihaara*.

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

[Sumateh iti | Tejasah veeryaat |](#)

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 37:](#)

[Pratihartaa iti vikhyaatah utpannah tasya cha aatmajah |](#)

[Bhavah tasmaat atha udgeetah praastaaviv tat suto vibhuh | |](#)

His son was known as *Pratihartaa*. His son was *Bhava*. *Bhava's* son was *Udgeeta*.

Udgeeta's son was *Praastaavi*.

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

[Pratihartaa iti | Bhava iti kasyachit naama | Bhuvah tasmaat iti cha paathah |](#)

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 38:](#)

[Pruthuh tatah tato nakto naktasya api gayah sutah |](#)

[Naro gayasya tanayah tat putro abhoot viraat tatah | |](#)

Then *Pruthu* was born as son of *Prastaava*, then *Pruthu's* son *Nakta* was born, then *Nakta's* son *Gaya* was born. *Gaya's* son was *Nara*. His son was *Viraat*.

The *vamshaavali* of *Priyavrata* was told in detail. At some point, *Gaya's* son *Nara* was born. His son was *Viraat*.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 39:](#)

[Tasya putro mahaaveeryo dheemaan tasmaat ajaayata |](#)

[Mahaantah tat sutah cha abhoot manasyuh tasya cha aatmajah | |](#)

His son was *Mahaaveerya* and his son was *Dheemaan*. *Dheemaan* had a son called *Mahaanta*. His son was *Manasyu*.

Viraat's son was *Mahaaveerya*. His son was *Dheemaan*. His son was *Mahaanta*. *Mahaanta's* son was *Manasyu*.

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

[Tasya iti | Mahaanta iti kasyachit naama |](#)

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 40:](#)

[Tvashtaa tvashtu cha virajo rajah tasya api abhoot sutah |](#)

Shatajit rajasah tasya jajnye putra shatam mune | |

Then *Manasyu's* son *Tvashtaa* was born, *Tvashtaa's* son *Viraja*, his son was *Raja*, his son was *Shatajit*, who had hundred sons.

Manasyu's son was *Twashtaa*. *Twashtu's* son was *Viraja*. *Viraja's* son was *Rajas*. *Rajas'* son was *Shatajit*. *Shatajit* had hundred sons.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 41:

Vishvagjyotipradhaanah te yerimaa vardhitaah prajaah |

Taih idam bhaaratam varsham nava bhedam alankrutam | |

Out of them, the prominent one was *Vishvajyoti*, and so their family continued to prosper in a great way. Thus, the nine parts of the *Bhaarata Varsha* were decorated by all these children.

The prominent ones starting from *Vishvajyoti*, all continued the progeny and that *vamsha* expanded. The nine divisions of the *Bhaarata Varsha*, was ruled over and enjoyed by the sons of *Shatajit*.

Sri Engal Aalwaan's Commentary:

Vishvagjyotipradhaana iti | Te shatajit putraah |

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 42:

Teshaam vamsha prasootaih cha bhukteyam bhaaratee puraa |

Kruta treta aadi samjnyeya yugaakhyaa hi eka saptatih | |

This kingdom was ruled over and enjoyed by all people who were born in this *vamsha*. In *Kruta*, *Treta* and all these seventy one *yugaas*, they enjoyed.

The *Bhaarata Varsha* was ruled over and enjoyed by all the people born in that *vamsha*.

Sri Engal Aalwaan's Commentary:

Teshaam iti | Bhaaratee bharatasyeyam bhooh iti bhaaratee | Kruta treta aadi

samjnyeya yugaakhyaa krutaadi vyapadeshaih yugaih aakhyeyaa chaturyugaika

saptatih iyam bhaaratee bhoorbhuktaa | Eka manvantaram bhukteti arthah |

Eka saptatim iti kaalaadhvanoh iti dviteeyaa praaptaa; eka saptatih iti

prathamaaprayoga arshatvaat saadhuh | Yat vaa yugaikasaptatimito yah

kaalah tam kaalam bhuurbhukteti yat tat shabdayoh adhyaayaahaarah | Kruta

tretaadi sargena yugaakhyaaam eka saptatim iti paathe kruta aadi svabhaavena

yugaih aakhyeyaaam eka saptatim kaalam bhoorbhukteti |

The land which belonged to *Bharata*, is called *Bhaaratee*. The *yugaas* which are named as *Kruta*, *Treta*, etc. - seventy one of these *chaturyugaas*, were enjoyed by them. Seventy one *chaturyugaas* form one *manvantara*. In one *kalpa*, there are fourteen *manvantaraas*. One *kalpa* is a thousand *chaturyugaas*. So, all these people ruled over for one *manvantara*. It should have been *eka saptatim*, as per grammar,

but it is *eka saptatih*, which is *aarsha*, *rishi prayoga*. The period limited by 71 *chaturyugaas*, is also the meaning. There is another *paathaantara* which is explained. They enjoyed *Bhaarata bhoomi* for 71 *chaturyugaas*, is told there.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 43:

***Esha svaayambhuvah sargo yena idam pooritam jagat |
Vaaraahe tu mune kalpe poorva manvantaraadhipah | |***

This is *Svaayambhuva srushti*, with which all this world is filled.

This is *Vaaraaha kalpa* and *Svaayambhuva manvantara*.

Sri Engal Aalwaan's Commentary:

Esha iti | Poorva manvantaraadhipe svaayambhuve manou sati, eshah eka saptati yuga avicchinnah sargah, svaayambhuvah svaayambhuvasya manoh sambandhee priyavrataadiah |

In the previous *manvantara*, *Svaayambhuva Manu* was the ruler. *Priyavrata* and others were related to *Svaayambhuva*. The creation for 71 *yugaas* without any break, was told; they enjoyed the kingdom.

Related to *Svaayambhuva Manu*, *Priyavrata* and others, they enjoyed for 71 *chaturyugaas*, in the *Vaaraaha kalpa*.

This concludes the First Chapter.

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

| | *Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnuchitteeye Dviteeye Amshe Prathamam Adhyaayah* | |

|| *Atha Dviteeyo Adhyaayah* ||

Jamboo Dveepa

Now the Second Chapter of *Amsha* Two.

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

Maitreya uvaacha -

Kathito bhavataa brahman sargah svaayambhuvasya me |

Shrotum icchaami aham tvattah sakalam mandalam bhuvah ||

Maitreya said - In *Svaayambhuva manvantara*, the details of the people who lived there, the *vamsha parampara*, was told by you,

O *Brahman* (Addressing *Paraasharar* as *Brahmavit*). Now, I would like to listen from you the expanse of this whole world.

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

Yaavantah saagaraah dveepaah tathaa varshaani parvataah |

Vanaani saritah puryo devaadeenaam tathaa mune ||

What was the expanse over the oceans, the islands, the countries, the lands, the mountains, the forests, the streams, the cities, of *devaas* and all others. How the universe was divided, and what were the countries, I would like to know.

Sri Engal Aalwaan's Commentary:

*Yaavantah iti | Dviraapatvaat dveepah | Varshaani kulaadryavacchinnaah
dveepa amshaah | Varsha shabda nirvachanam maatsya uktam **

*Vasantyrushantyo varsheshu prajaa yeshu chaturvidhaa | Rishirityesha ramane
varshatvam tena teshu tat || iti |*

Dveepa is explained as waters in two directions. The boundary of land, that space is called as *varsha*, which is bounded by *kula parvataas*, mountains. *Varsha* is where four kinds of people live,

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

Yat pramaanam idam sarvam yat aadhaaram yat aatmakam |

Samsthaanam asya cha mune yathaavat vaktum arhasi ||

What is the measure of all these. What was the expanse of all these. In whom was all these established, and controlled by whom, supported by whom. Please do tell me as it is.

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

Sri Paraasharah -

*Maitreya shrooyataam etat samkshepaat gatado sama |
Na asya varsha shatena api vaktum shakyo hi vistarah | |*

Sri Paraasharar - O Maitreya, I am going to tell you very briefly. Do listen to me. Even if I explain for hundred years, I will not be able to tell the complete details of this whole universe; it is so vast.

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

*Jamboo plakshaahvayou dveepou shaalmaleeschaaparo dvija |
Kushah krounchah tathaa shaakhah pushkarah cha eva saptamah | |*

There are seven dveepaas, Jamboo dveepa, Plaksha, Shaalmalee, Kusha, Krouncha, Shaakha and Pushkara.

Sri Engal Aalwaan's Commentary:

*Bhoomandalam vaktum aadou tat avayava dveepaat utpattim aaha jamboo
plakshaahvayou iti |*

Now, he starts to tell the various parts of bhoo mandala.

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

*Ete dveepaah samudraih tu sapta saptabhih aavrutaah |
Lavanekshusuraasarpidadhidugdhajalaih samam | |*

All these islands, are covered, surrounded each by seven oceans. They are surrounded by oceans made of salt, sugarcane juice, wine, ghee, curd, milk, water.

Sri Engal Aalwaan's Commentary:

*Ete iti | Samam sva sva aavaraneeya dveepa tulya vistaaram yathaa tathaa ete
aavrutaah |*

Samam means that it is covered everywhere, all around.

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

*Jamboodveepah samastaanaam eteshaam madhya samsthitah |
Tasya api meruh maitreya madhye kanaka parvatah | |*

In all these seven islands, in the centre, middle, is located the Jamboo dveepa. In the middle of that Jamboo dveepa, there is Sumeru Parvata, which is made of pure gold, gold mountain.

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

Chaturaasheeti saahasro yojanaih asya cha unchrayah | |

The height of that Sumeru Parvata, is eighty four thousand yojanaas.

Sri Engal Aalwaan's Commentary:

*Chaturiti | Sahasram eva saahasram asheetih eva aasheetih | Yojanaih
chaturadhika asheetih sahasraani yasya sah, ucchreyah chaturaasheeti sahasrah
| Asya ucchraayah chaturadhika asheeti sahasra yojana iti arthah |*

Eight four thousand *yojanaas*, is the height of the *Meru parvata*, gold mountain.

This whole *adhyaya* is telling about the description of the whole universe, the countries, lands, mountains, etc.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 9:](#)

Pravishtah shodashaadhastaat dvaatrimshat moordhni vistrutah |

Moole shodasha saahasro vistaarah tasya sarvashah | |

Below, it is sixteen thousand, and on the top, it is thirty two thousand *yojanaas*, in its expanse. At the base, it is sixteen thousand *yojanaas*.

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

Pravishtah iti | Yojanaanaam shodasha sahasraani bhuvikhaatah | * Hasto angulivimshatyaa chaturanvitayaa chatuskaro dandah | Tat dvi sahasram krosho yojanam ekam bhavet chatuskrosham | | iti ganite * Ashtabhih avamadyaihsyaat angulam iti cha, dvaatrimshat sahasraani moordhni vyaasah, * Sarvatra hi samavrutte vyaasah trigunah smruto bhavet paridhih, itiganitajnayaah | Moola iti moole bhoomeh upari chaturdasha yojana sahasrou adhike |

Sixteen thousand *yojanaas* it is inside the earth. There are some measures about which *Sri Engal Aalwaan* gives explanations. Twenty inches is called one *hasta*. Four of those *hastaas* is one *danda*. There is also a measure of a *hasta* as twenty four inches; *danda* will come to eight feet. Two thousand of that is said to be one *krosha*. Four *kroshaas* become one *yojana*; so eight thousand *dandaas* is one *yojana*. These are quoted from works on mathematics. The *urad daal*, eight of them put together is called on *angula*. Thirty two thousand of these is a *vyaasa*. *Paridhi* and *vyaasa* are measures. On top of the earth, fourteen thousand *yojanaas* are said to be there.

Measure of one *yojanaa* is given differently in different works.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 10:](#)

Bhoopadmasya asya shailo asou karnikaakaara samsthitah | |

Karnikaa means a case, a *kosha*, a seed cup. Mountain is like a seed cup, or the case of a lotus.

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

Bhoopadmasya iti | * Yat tat hi karnikaa moolam iti sat samprakeertitam | Tat yojana sahasraanaam saptatinaam adhah smrutam | Iti vaayu ukteh | Maatsyecha meru sannivesha uktah * Vrutta aakruti pramaanah cha chaturasrah samutthitah | Vistaaraha trigunascha asya parinaahe sumandalah |

Karnikaa is narrower at the bottom and broad at the top. It is told in *Vaayu Puraana* and *Maatsya Puraana* also like this. It is rounded, it is like this on both sides. It is like a *mandala aakaara*, the periphery is rounded. The expanse is three times.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 11:***Himavaan hemakootascha nishadhascha asya dakshine |******Neelah shvetah cha shrungee cha uttare varsha parvataah ||***

To the south and north of this *Sumeru Parvata*, *Varsha parvataas* are there - these are the *parvataas* at the boundary of various countries. *Himavaan*, *Hemakoota*, *Nishadha* are towards the south. *Neela*, *Shveta*, *Shrungle* are in the north. Immediately after *Meru parvata* in the south is *Nishadha*, after that is *Hemakoota*, and below that is *Himavaan*. On the north, *Neela* is immediately after *Meru parvata*, then is *Shveta*, and then *Shrungi*.

Sri Engal Aalwaan's Commentary:***Himavaan iti | Varsha parvataah varshaanaam vibhekadaah parvataah |****Varsha parvataas* are those which divide the countries.**Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 12:*****Laksha pramaanou dvou madhyou dasha heenaah tathaa apare |******Sahasradvitayocchraayaah taavat vistaarinah cha te ||***

Immediately after *Meru parvata*, to the centre, is *Nishadha* and *Neela*, towards south and north. They are of the measure of one lakh *yojanaas*. The ones immediately next to them are ten thousand less, which is ninety thousand *yojanaas* - these are *Shveta* and *Hemakoota parvata*. Expanse of *Shrungi* and *Himavaan* is eighty thousand *yojanaas*. Two thousand *yojanaas* is the height; the same measure is the breadth also.

Sri Engal Aalwaan's Commentary:

Laksha pramaanou iti | Uktaanaam varshaanaam madhye merum abhitah sthitou neela nishadhou laksha pramaanadaidhyou | Madhya iti paathe jamboo dveepasya iti sheshah | Pare chatvaaro lakshaat dashaamshena dasha sahasrena heenaah | Yathaa vaaraahe * Jamboo dveepa pramaanena nishadhah parikeertitah | Tasmaat cha dasha bhaagena hemakootah praheeyate | Vimshat bhaagena himavaan tadvat eva praheeyate | Dveepasya mandaleebhaavaat ghraasa vrudhi prakeertite || iti | Anyatra cha * Vruttaabhaavaat samudrasya mahee mandala bhaavatah | Ayaamaat pariheeyante chaturascha samaa mataah || iti | Evam neelaadishu api drashtavyam |

To the north and south of *Meru Parvata*, *Neela* and *Nishadha*, which are there - their expanse is one lakh *yojanaas*. The remaining four are ten thousand *yojanaas* less compared to their immediate next ones. It is told in *Vaaraaha Puraana*, *Hemakoota* is ten less compared to *Nishadha*; *Himavaan* is twenty thousand *yojanaas* less compared to *Nishadha*. As the sea is circular, and also the *mandala aakaara* of the earth, these expanses are less, compared to their neighbours. In the same way, it is to be taken for *Neela* and others.

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

***Bhaaratam prathamam varsham tatah kimpurusham smrutam |
Harivarsham tathaa eva anyat meroh dakshinato dvija | |***

O Maitreya, on the southern side, the first country is *Bhaarata*, below the *Himavaan parvata*. Between *Himavaan* and *Hemakoota*, is the country *Kimpurusha*, and then *Harivarsha*. To the south of *Meru*, are *Harivarsha*, *Kimpurusha* and *Bhaarata Varsha*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 14:

***Ramyakam cha uttaram varsham tasyaivaanu hiranmayam |
Uttaraah kuravah cha eva yathaa vai bhaaratam tathaa | |***

Towards the north, in a similar way, there is *Ramyaka*, *Hiranmaya* and *Kurava*.

Sri Engal Aalwaan's Commentary:

***Ramyakam iti | Yathaa vai bhaaratam tathaa dhanuraakaaram iti arthah | *
Dhanus samsthe sthite jnyeye dve varshe dakshinottare | Deerghaani tatra
chatvaari chaturashram ilaavrutam | | iti vaayu ukteh |***

Bhaarata varsha is like a bow. If we imagine how a bow is composed, they are located at the various parts of a bow.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 15:

***Nava saahasram ekaikam eteshaam dvijasattama |
Ilaavrutam cha tat madhye souvarno meruh ucchritah | |***

Each one of these countries are nine thousand *yojanaas* in their expanse. In between, there is *Ilaavruta Varsha*, and at the centre of this is standing *Meru*.

Sri Engal Aalwaan's Commentary:

***Nava saahasram iti | Ilaavrutam chatustrimshat sahasra yojana vistaaram
bhadraashva ketu maalou praak pratyak dvaatrimshat yojanou iti artha siddham
| * Sahasram maalyavat gandhamaadanou iti vaayu ukteh |***

Thirty four thousand *yojanaas* is the expanse of *Ilaavruta*;

Bhadraashva and *Ketumaala* are on the east and west, which are thirty two thousand *yojanaas*, this is told in *Vaayu Puraana*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 16:

***Meroh chaturdisham tat tu nava saahasra vistrutam |
Ilaavrutam mahaabhaaga chatvaarah cha atra parvataah | |***

On the four directions of *Meru parvata*, nine thousand *yojanaas* expanse is the *Ilaavruta varsha*. Four mountains are also located there.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 17:

***Vishkambhaa rachitaa meroh yojanaayutam ucchritaah |
Navaih sarobhih cha samam dikshvete kesara achalaah | |***

Ilaavruta varsha is also bounded by four mountains which are standing like a support,

buttress, which is ten thousand *yोजनास* high. It is as though supporting the *Meru Parvata*. They are also surrounded by the nine *sarovaraas*, and also the four *kesara achalaas*.

Sri Engal Aalwaan's Commentary:

Vishkambhaa iti | Merot dvaarakaah keelaa vishkambhaah |

They are supporting the *Meru parvata*.

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

Poorvena mandaro naama dakshine gandhamaadanah |

Vipulah paschime paarshve supaarshvah cha uttare smrutah ||

The four *kesara achalaas* are *Mandara* on the eastern side, *Gandhamaadana* on the southern side, *Vipula* on the western side, *Supaarshva* on the north.

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

Kadambah cha teshu jambooh cha pippalo vata eva cha |

Ekaadasha shataayaamaah paadapaah giri ketavah ||

There are trees also around this, which are very tall, and they look as though banners or flag posts are mounted on top of the mountain. Their height is eleven hundred *yोजनास*. They are *Kadamba vruksha*, *Jamboo vruksha*, *Pippala vruksha*, *Vata vruksha*.

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

Mahaa gaja pramaanaani jambvaah tasyaah phalaani vai |

Patanti bhoobhrutah prushthe sheeryamaanaani sarvatah ||

These trees have fruits called *Jamboo phala*, which are very very big. They fall from the tree, and break on the ground upon impact.

Sri Engal Aalwaan's Commentary:

Jamboo dveepa iti | Mahaa gaja iti * Panchonnatih sapta gajasya dairghyam

ashtou cha hastaah parinaahamaanam | Ekadvivruddhaavatha manda bhadrou

sankeerna naagou niyata pramaanou || Iti vachanaat loukika gajasya dasha

hasta aavarana pramaana prasiddheh, vaayunaa cha jamboo phalasya tatah

adhikamaana ukteh mahaa gaja shabdo atra divya gaja vaachee | Yathaa aaha

vaayuh "Aratneenaam shataani ashtou eka shasthi adhikaani tu | Phala

pramaanam samkhyaatam munibhih tattva darshibhih ||" iti |

Measure of the elephant, which is called *Mahaa gaja*, ten feet is the height of that elephant, width is fourteen feet, and periphery is sixteen feet (a *hasta* is two feet). The periphery is about twenty feet. *Vaayu Puraana* also says that the *jamboo phala* is much much bigger than the common elephant. Here, it is told about the *apraakruta gaja*, which is there in the *deva loka*. Eight hundred and sixty one *aratnees*; twenty one inches is one *ratnee*, four *aratnees* are one *danda*, *aratnee* is also like a *hasta* - two feet. 861 times two feet is the measure of the *jamboo phala*. This is

what *rishis* who know the reality have told. *Jamboo phala* is a very huge fruit.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 21:](#)

*Rasena teshaam prakhyaataa tatra jaamboo nadeeti vai |
Sarit pravartate cha api peeyate tat nivaasibhih ||*

The juice which coming out of this *jamboo* fruit, which are so huge, is forming a river called *Jamboo nadi*. Those who live around in those lands, they drink the waters of this *jamboo nadi*.

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

*Rasena iti | Sarit pravartate; pradakshinam iti sheshah | Tat uktam - Merum
pradakshineekrutya jamboo moolam vishati adhah, iti |*

It is as though doing *pradakshina* for *Meru*. Around that is the *Jamboo nadi* which is flowing.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 22:](#)

*Na svedo na cha dourgandhyam na jaraa na indriya kshayah |
Tat paanaat svaccha manasaam janaanaam tatra jaayate ||*

People who drink the juice of that *jamboo* fruit, they do not sweat at all, there is no bad smell coming from them, their sense organs never become weak, their mind is very clear and pure.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 23:](#)

*Teeramrut tat rasam praapya sukha vaayu vishoshitaa |
Jaamboonadaakhyam bhavati suvarnam siddha bhooshanam ||*

The mud which is there on the banks of that river, having absorbed the juice of this *Jamboo* river, and being dried by the winds around that, becomes gold. It is an ornament for all the *siddhaas*.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 24:](#)

*Bhadraashvam poorvato meroh ketumaalam cha paschime |
Varshe dve tu munishreshtha tayoh madhyam ilaavrutam ||*

To the east of *Meru*, there is a land called *Bhadraashva*. In the west, there is a land called *Ketumaala*. In between these two, is the country called *Ilaavruta*.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 25:](#)

*Vanam chaitraratham poorve dakshine gandhamaadanam |
Vaibhraajam paschime tadvat uttare nandanam smrutam ||*

In all these four directions, there are forests (or beautiful parks) - *Chaitraratha vana* is on the eastern side, *Gandhamaadana* is towards the south, *Vaibhraaja vana* is on the west, and *Nandana vana* is towards the north.

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

Vanam iti | Vishkambhaadri prastheshu chaitraratha adi vanaani tat bahih saraamsi kesaraachalaa iti kramo vaayu uktah |

In *Vaayu Puraana*, it is told that beyond *Vishkambhaadri*, the four mountains standing as buttresses or support for the *Meru Parvata*, are the *Chaitraratha* and these *vanaas*, and beyond these *vanaas* are the *sarovaraas*. Beyond these are the *kesaraachalaaas*.

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

*Arunodam mahaabhadram asitodam samaanasam |
Samraasyetaani chatvaari deva bhogyaani sarvadaa | |*

There are also ponds on the four sides - *Arunoda*, *Mahaabhadra*, *Asitoda* and *Maanasa Sarovaraas*. They are always enjoyed by the gods, *devaas*.

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

*Sheetambhah cha kumundah cha kuraree maalyavaan tathaa |
Vaikanka pramukhaa meroh poorvatah kesaraachalaaah | |*

The *Kesaraachalaaas* are told - these are the mountains around the *Meru*. *Sheetambha*, *Kumunda*, *Kuraaree*, *Maalyavaan*, *Vaikanka* are the prominent *kesaraachalaaas* towards the east of the *Meru*.

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

*Trikootah shishirah cha eva patango ruchakah tathaa |
Nishadaadyaa dakshinatah tasya kesara parvataah | |*

Towards the south of *Meru* are *Trikoota*, *Shishira*, *Patanga*, *Ruchaka*, *Nishada* - these *kesaraachalaaas* are told.

Kesara parvataas are the places where trees with long filaments grow.

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

*Shikhivaasaah savaidooryah kapilo gandhamaadanah |
Jaarudhi pramukhaah tadvat paschime kesaraachalaaah | |*

Shikhivaasa, *Vaidurya*, *Kapila*, *Gandhamaadana*, *Jaarudhi* are the *kesaraachalaaas* towards the west of *Meru*.

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

*Meroh anantaraangeshu jatharaadishu avasthitaah |
Shankakooto atha rushabhoh hamsa naagah tathaa parah |
Kaalanjanaadyaah cha tathaa uttare kesaraachalaaah | |*

On the north, the *kesaraachalaaas* which are immediately next to the *Meru*, are *Jathara* and others. *Shankakoota*, *Rushabha*, *Hamsa*, *Naaga*, *Kaalanjana* are there.

Adjoining the *Meru* is the *Ilaavruta varsha*, it forms parts of that. In all these four *Maalyavaan*, *Nishadha*, *Gandhamaadana* and *Neela* mountains. It is in the which

forms the boundary - *Jathara*, *Devakoota* and others. On the western side is formed the boundary of *Nishadha* and *Pariyaatra*. *Kesaraparvataas* are there in all these mountains. There are many other mountains - they are also called as *kesaraachalaas*.

Sri Engal Aalwaan's Commentary:

*Meroh iti | Meroh anantaraangeshu meroh anantaram varsham ilavrutam tasya angeshu avayaveshu maalyavat nishadha gandhamaadana neelaakhya varshaadrishu, tathaa ilavrutasya eva vakshyamaanayoh praak seemaabhootayoh jathara devakootayoh paschaat seemaabhootayoh nishadha pariyaatrayoh cha avasthitaah kesara parvataah, esham antasthaah anye shailaah, ete cha kesara achalatvena ganyante | Tessaam maalyavat nishadha gandhamaadanaanaam sva shabdena neelasya tu kaala anjana shabdena cha keshareshu uktatvaat * Patraani lokapadmasya maryaadaashaila baahyatah, iti vakshyamaanatvaat cha jatharaadinaam api kesaratvam yuktam | Ete sva varshaa apekshayaa varshaadrayah, patra apekshayaa maryaadaa adrayah, meru apekshayaa kesaraadrayah cha iti ayam artho gangaa chaturbheda prastaava pathishyamaana vaayu uktyaa vyakteebhavishyati | Eteshaam kesaraanaam * kesaraastu shata ucchraayaah te asheeti pruthulaayaataah, iti vaayu uktam maanam jnyeyam |*

Immediately next to *Meru* is *Ilaavruta varsha*. Inside that is *Maalyavan*, *Maalyavaan*, *Nishadha*, *Gandhamaadana*, *Neelaakhya* mountains are there. In *Ilaavruta* itself, in the eastern boundary, *Jathara*, *Devakoota*, etc. are the countries, after this boundary are *Nishada*, *Pariyaatra* and those mountains, *kesara parvataas*. Inside them are various other mountain peaks, they are all counted as *kesaraachalaas* only. *Jathara* and others are also *kesaraachalaas*, mountains which are located at the boundary of a land. These *kesaraachalaas* are also known as *Varshaadris* (mountains forming the boundary of land), these also show the limit and expanse of the land; with respect to *Meru*, they are called *kesaraachalaas*, is told in *Vaayu Puraana*. The filaments of the trees in these mountains which are hundred *yojanaas* high and eighty in circumference, are told.

Next comes a description of *Brahmapuri* which is above *Meru*, in the sky. We saw the description of the universe, the mountains which are there, the *Meru*, *Jamboo dveepa*, greatness of the *Jamboo phala*, the *vanaas* and *saras*, *kesaraachalaas* which are there. The description of geography is given wonderfully here.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 31:
Chaturdasha sahasraani yojanaanaam mahaapuree |
Meroh upari maitreya brahmanah prathitaa divi | |

Above the *Meru* mountain, in the sky, there is *Brahmapuri*, where a huge city of *Chaturmukha Brahma* is there, which is spread across fourteen thousand *yojanaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 32:

*Tasyaah samantatah cha ashtou dishaasu vidishaasu cha |
Indraadi lokapaalaanaam prakyaataah pravaraah purah ||*

All around that *Brahmapuri*, in all the directions, and in between directions, the cities of Indra and *devataas* are located, in all eight directions.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 33:

*Vishnu paada vinishkraantaa plaavayitvaa indumandalam |
Samantaah brahmanah puryaam gangaa patati vai divah ||*

River *Gangaa*, which starts from the Lotus feet of Lord *Sri Mahaa Vishnu*, after flowing through the Chandra Mandala, from the *antariksha*, *Gangaa* falls flowing all around the *Brahmapuri*.

Sri Engal Aalwaan's Commentary:

*Vishnu paada vinishkraanta iti | Divah - aakaashaat | Jyotishchaka bhraamaka
pravaaha anilena chaturdhaa vibhaktaa brahmapuryaa bahih chaturdikshu
merushrungeshu patati | Tathaa aaha vaayuh * Vibhajyamaana salilaa taijasena
anilena saa | Meroh antara kooteshu nipapaata chaturshu api || iti |*

Divah means from the skies. Around the *Brahmapuri*, in all four directions, it falls on the *parvata*, driven by the winds. In *Vaayu Puraana*, it is given that it is being divided by the *Taijasa* winds. Around *Meru*, it falls into four streams.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 34:

*Saa tatra patitaa dikshu chaturdhaa pratipadyate |
Seetaa cha alakanandaa cha chakshurbhadraa cha vai kramaat ||*

When *Gangaa* falls, it gets divided into four streams. They are called *Seethaa*, *Alakanandaa*, *Chakshu* and *Bhadraa*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 35:

*Poorvena shailaat shailam tu seetaa yaati antarikshagaa |
Tatah cha poorva varshena bhadrashvena eti saa arnavam ||*

These four streams, where all they fall, and where they merge, is told. On the Eastern direction, flowing through the skies from mountain to mountain, one stream of *Ganga* called *Seethaa*, reaches *Bhadraashva*, a city located on the Eastern side, and then merge into the ocean.

Sri Engal Aalwaan's Commentary:

*Poorvena iti | Shailaat shailam iti atra kramo ukto vaayuh * Sheetaambu
shikhara bhrashthaa kumunje varaparvate | Nipapaata mahaabhaagaa tasmaat
api kuraryagam | Tasmaat maalyavatam shailam, iti upakramya * evam shaila
sahasraani daarayantee mahaanadee | Nipapaata tadaa seetaa jathare siddhi
sevite || Tasmaat upagataa shailam devakootam taranginee || ityaadi |*

In *Vaayu Puraana*, it is told as to which are the mountains it flows through. Having fallen from the *Sheetaambu* mountain, it falls on *Kumunja*, from there, it goes

to *Kurari*, then to *Maalyavaan* mountain, this huge river, breaking through thousands of mountains, it finally falls on *Jathara* mountain, where all the *siddhaas* are living. Then it reaches *Devakoota* mountain. The order in which it flows is told in the *Vaayu Puraana*, as quoted here.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 36:

*Tathaa eva alakanandaa api dakshinena etya bhaaratam |
Prayaati saagaram bhootvaa sapta bhedaa mahaa mune ||*

In a similar way, the *Alakanandaa* river, which is one part of *Gangaa*, flows in the Southern direction, reaches *Bhaarata*, divides into seven streams, and then reaches the ocean.

Sri Engal Aalwaan's Commentary:

*Tathaa eva iti | Alakanandaam cha adhikrutya * Hemakootaat tu kailaasam devaa aavaasam tato api cha | Himavat uttamanadee nipapaata shilochchaye | ityaadi | * Kailaaso himavaan cha eva maryaadaa parvatou ubhou * iti vaayu ukteh | Gandhamaadanasya himavat paadaadritvaat himavat shabdena uktih |*
Vaayu Puraana is quoted here. From there, it goes to *Kailaasa* and then to *Devaavaasa*, where *Devaas* live. *Kailaasa* and *Himavaan* are the mountains forming the boundary. *Gandhamaadana* mountain is at the end of the *Himavaan* mountain, it is told as *Himavaan* itself.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 37:

*Chakshuh cha paschima gireen ateetya sakalaamstatah |
Paschimam ketumaalaakhyam varsham gatvaa eti saagaram ||*

The third stream is called *Chakshu*, crosses through the Western mountains, flows through *Ketumaala* country, and then reaches the ocean.

Sri Engal Aalwaan's Commentary:

*Chakshuh iti | Chakshuh prakarane * Vaidooryaat kapilam shailam kapilaat gandhamaadanam | Evam shaila sahsasraani paarayantee mahaanadee | iti antena nishadham api atra samsoochya * Paariyaatre mahaa shaile nipapaata aashugaaminee * ityaadi uktam |*

Reaches *Vaidoorya*, *Kapila*, *Gandhamaadana* mountains. In this way, crossing through thousands of mountains, *Nishadha* also, finally goes and falls on *Paariyaatra* mountain.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 38:

*Bhadraa tathaa uttaragireen uttaraam cha tathaa kuroon |
Ateetya uttaram ambhodhim samabhyeti mahaa mune ||*

The fourth stream, *Bhadraa*, crosses through the Northern mountains, and then *Uttara Kuru Varsha* country, and goes and reaches the ocean.

Sri Engal Aalwaan's Commentary:

*Bhadraa iti | Bhadraam prakrutya * Trishrungam shrunga kalilam maryaadaa parvatam gataa | Trishrungatah paribhrashtaa jaarudhim parvatam gataa || ityaadi | Bhaarata varshe alakanandaa bhedaah sapta maatsya uktaah * Nalinee hlaadinee cha eva paavaneer praachagaah trayah | Seetaa chakshuh cha sindhuh cha tisraah taa vai prateechyagaah || Saptamee tu anvagaat gangaa dakshinena bhageeratham || iti |*

Crosses over *Trishruna*, *Jaarudhi*. In *Matsya Puraana*, it is said that *Alakanandaa* divides into seven streams, in the *Bhaarata varsha - Nalinee*, *Hlaadinee*, *Paavaneer* are the three streams which flow towards east; *Seethaa*, *Chakshu*, *Sindhu* are the three streams flowing towards west; the seventh one flows in the southern direction, and is *Bhageeratha*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 39:

Aaneela nishadhaayaamou maalyavat gandhamaadanou | Tayoh madhyagato meruh karnikaakaara samsthitah ||

Maalyavaan and *Gandhamaadana* mountains, are spread from *Neela parvata* to *Nishadha parvata*. In between *Meru* is looking like a *kosha*, seed cup.

Sri Engal Aalwaan's Commentary:

*Aneela iti | Poorvam kesaresu uktou maalayavat gandhamaadanou bhadraashva ketumaala varsha parvatou dakshina uttarou chatushtrimshat sahasraayaamou | Atra vaayuh * Chatushtrimshat sahasraani gandhamaadana parvatah | Udak dakshinatah cha eva aaneelanishadhaa yatah | Chatushtrimshat sahasraani parivrudho maheetalam | Sahasram avagaadhah cha taavat eva cha vismrutah || Poorvena maalyavaan shailah tat pramaanah prakeertitah || iti |*

Earlier, it was told in the *kesaraachalaas*, *Maalyavaan* and *Gandhamaadana*, that they are spreading from south to north, for 34000 *yojanaas*. 34000 *yojanaas* is the expanse of *Gandhamaadana parvata*, from south to north, starting from *Neela* to *Nishadha*; its height is 34000 *yojanaas*, it is 1000 *yojanaas* inside, and its spread is also 1000 *yojanaas*. On the eastern side, *Maalyavaan* mountain is also of the same measure. This is told in *Matsya Puraana*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 40:

Bhaarataah ketumaalaah cha bhadraashvaah kuravah tathaa | Patraani lokapadmasya maryaadaa shaila baahyatah ||

This *shloka* was quoted earlier in the commentary. There are four countries - *Bhaarata*, *Ketumaala*, *Bhadraashva*, *Kuru*. These are located beyond the bounding mountains. They are looking like petals of a lotus.

Sri Engal Aalwaan's Commentary:

Bhaaratah iti | Maryaadaa shaila baahyata iti | Maryaadaadrayo ashtou jatharaadyaah, tebhyo bahih bhadraashvaadeeni chatuh patraani | Teshu cha

maryaadaadrishu maalyavatah praachyaam jatharah, tat praachyaam devakootah, evam himavato dakshinatah kailaasaah tato gandhamaadanah, tou cha himavat samaayaamou; tathaa gandhamaadana varshaadreh paschimo nishadhah, tat bahih paariyaatrah, evam shrungina uttaratah trishrungaah tato jaarudhih | Atra arthe praak darshito vaayu ukta gangaa pravaaha kramah pramaanam |

Maryaada means the boundary of an area. *Maryaadaa parvata* means the mountains forming the boundary, border, limits of a country. There are eight mountains forming the boundary - *Jathara* and others. Beyond these *maryaadaa* mountains, *Bhadraashva* and four *patraas* are located. Among those *maryaadaa* mountains, bounding mountains, to the east of *Maalyavaan* mountain, there is *Jathara*. To the east of *Jathara*, is *Devakoota*. In the same way, to the south of *Himavaan* is *Kailaasa*, then *Gandhamaadana*. *Kailaasa* and *Gandhamaadana* are spread across the same area as *Himavaan*. On the western side of *Gandhamaadana* is *Nishadha*. After that is *Paariyaatra*. There is *Trishruna* to the north of that, and then *Jaarudhi* to its north. The mountains through which *Gangaa* passes through was told in the *Vaayu Puraana*. This is according to that.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 41:

*Jatharo hemakootascha maryaadaa parvatou ubhou |
Tou dakshinottaraayaamou aneelanisadhaayatou ||*

Jathara and *Hemakoota* are the two mountains at the boundary. From south to north, they are spread across, from *Neela* mountain to *Nishadha* mountain.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 42:

*Gandhamaadana kailaasou poorvavat chaayatou ubhou |
Asheeti yojanaayaamou arnava antarvyavasthitou ||*

Gandhamaadana and *Kailaasa* are to the east, 80 *yojanaas*, they are located inside the ocean.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 43:

*Nishadhah pariyaatrah cha maryaadaa parvatou ubhou |
Meroh paschima dik bhaage yathaa poorve yathaa sthitou ||*

Nishadha and *Paariyaatra* are *maryaadaa parvataas*, mountains forming the boundary, are located on the western side, just as there are mountains on the eastern side.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 44:

*Trishruno jaarudhih cha eva uttare varsha parvatou |
Poorvavat chaayatou etou arnavaantarvyavasthitou ||*

Trishruna and *Jaarudhi* are the two *parvataas* on the northern side. Just like on the eastern side, they are also spread across in the same measure, and are located inside the ocean.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 45:](#)

Iti ete munivarya uktaa maryaadaa parvataah tava |

Jatharaadyaah sthitaah meroh teshaam dvou dvou chaturdisham ||

I have told you, O *Maitreya*, about the mountains which form the boundaries of the various countries, *Jathara* and others, which are there. On all the four directions of *Meru*, two mountains each are located.

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

Itiyeta iti | Ete jatharaadyaa maryaadaaparvataa uktaah | Meroh chaturdisham patra mooleshu eshaam dvou dvou sthitou tou uktou |

Jathara and other *maryaadaa parvataas* were told. At the bottom of the *patra*, two mountains each are located in the four directions. *Patra* means, like the petals of a lotus.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 46:](#)

Meroh chaturdisham ye tu proktaah kesara parvataah |

Sheetaadyaah cha mune teshaam ateeva hi manoramaah |

Shailaanaama antare dronyah siddha chaarana sevitaah ||

On all the four sides of *Meru*, the *kesara parvataas* were told. *Sheeta* and others, the *kesara parvataas* which were told, they are all very beautiful places. In these *Sheeta* and other mountains, there are very beautiful ponds which are there, in between mountains, where *siddhaas* and *charanaas* live.

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

*Meroh iti | Drounyah pushkarinyah * Shree saras taamraparnam cha kesaram ramanee tathaa ityaadyaah | Avaapta ashtaguna aishvaryaah siddhaah; chaaranaah deva gaayakaah |*

Droni means *pushkarini*. *Siddhaas* are those who have *ashta aishwarya* -

Animaa mahimaa chaiva garima laghimaa tathaa |

Praaptih praakaamyam eeshatvam vashitvam cha ashta siddhayah ||

They attain various *siddhis* through *yoga*. They can become very minute, very big, etc. Those who have attained them are called *siddhaas*. *Charanaas* are singers among gods.

The *pushkarinis* are told - *Shree saras*, *Tamraparna*, *Kesara*, *Ramanee*, etc.

Here *siddhaas* and *charanaas* live.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 47:](#)

Suramyaaani tathaa taasu kaanaanaani puraani cha |

Lakshmee vishnu agni sooryaa aadi devaanaam munisattama |

Taasu aayatana varyaani jushtaani vara kinnaraih ||

There, very beautiful cities and forests are there, where sacred temples are built

for Lakshmi, Vishnu, Agni, Surya, and the other devataas. They are all worshipped there by kinnaraas.

Sri Engal Aalwaan's Commentary:

Suramyani iti | Kaananaani * Shreevanam kimshuka vanam nalam cha panasam tathaa ityaadeeni puraani * Himachitram bhoota vanam brahma paarshvam sunaabhakam ityaadeeni |

Shreevana, Kimshukavana, Nala, Panasa are the forests. Cities are *Himachitram, Bhootavana, Brahmapaarshva, Sunaabhaka*, etc.

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

***Gandharva yaksha rakshaamsi tathaa daiteya daanavaah |
Kreedanti taasulyaasu shailadroneeshu aharnisham | |***

In these beautiful ponds which are there in between mountains, *Gandharvaas, Yakshaas, Rakshas, Daityaas* and *Daanavaas*, live and sport there day and night.

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

***Bhoumaa hi ete smrutaah svargaa dharminaam aalayaa mune |
Na eteshu paapa karmaano yaanti janma shataih api | |***

These are known to be the *svarga* of the earth, heavens of the earth. Where all the people who follow the path of dharma, live there. Those who have committed sins, cannot live here even after hundreds of births; they do not get to be born in such places.

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

***Bhadraashve bhagavaan vishnuh aaste hayashiraa dvija |
Varaahah ketumaale tu bhaarate koorma roopa dhruk | |***

In *Bhadraashva varsha*, *Bhagavaan Mahaa Vishnu* is present in the form of *Hayagreeva*. In *Ketumaala varsha*, He is present in the form of *Varaaha*, and in *Bhaarata*, He is present in the form of *Koorma*.

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

***Matsya roopah cha govindah kurushu aaste sanaatanah |
Vishva roopena sarvatra sarvah sarveshvaro harih | |***

And *Sanaatana Govinda* is present in the form of *Matsya*, in *Kuru varsha*. Though He is present in these forms in the four *varshaas*, He is present everywhere, and everything is Him only; everywhere He is present in the form of *Vishvaroopa*. The entire world, *Vishva*, itself is His form.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 52:

Sarvasya aadhaarabhootou asou maitreya aaste akhila aatmakah | |

Everything is *Bhagavat aatmaka*. He is controller of everything and supporter of everything.

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

Yaani kimpurusha aadeeni varshaani ashtou mahaamune |

Na teshu shoko na aayaaso na udvegah kshut bhaya aadikam ||

Kimpurusha and the eight countries told earlier, O great sage *Maitreya*, people who live there do not have grief, do not get tired, they don't get stressed or agitated, don't get anxiety, don't have any hunger, no fear.

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

Svasthaah prajaah niraatankaah sarva dukha vivarjitaah |

Dasha dvaadasha varshaanaam sahasraani sthira aayushah ||

Without any fear or anxiety, they live there very happily, having got rid of all the grief and sorrow. They live for ten or twelve thousand years.

Sri Engal Aalwaan's Commentary:

Svasthaah iti | Dasha dvaadasha iti aniyama uktih laingaadi uktam sthaana visheshaat chaturdasha sahasra paryantam aayuh sthitim lakshayati |

It can be anything - ten or twelve - in the *Lainga Puraana*, it is told that it is actually up to fourteen thousand years.

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

Na teshu varshate devo bhoumaani ambhaamsi teshu vai |

Kruta treta aadikaa na eva teshu sthaaneshu kalpanaa ||

At that place, gods do not provide rains, there is no rains there; water in the earth is always there. In these places, these eight countries, there is no distinction of *Kruta yuga*, *Treta yuga*, and others.

Distinctions of *Kruta*, *Treta* come when *dharmaas* are being implemented. When all the time the people are like this - without grief, anxiety, fear, etc., and they live for fourteen thousand years, there is no division of *Kruta*, *Treta*, etc.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 56:

Sarveshu eteshu varsheshu sapta sapta kulaachalaah |

Nadyah cha shatashah tebhayah prasootaa yaa dvijottama ||

In all these countries, *Kimpurusha* and others, seven *kulaachalaas* are there, there are hundreds of rivers.

This is the greatness of *Kimpurusha* and other countries.

This concludes the Chapter Two.

|| Iti Sri Vishnu Puraane Dviteeye Amshe Dviteeyo Adhyaayah ||

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

|| Atha Triteeyo Adhyaayah ||

Bhaarata Varsha

Now, the Chapter Three.

[Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 1:](#)

Sri Paraasharah -

Uttaram yat samudrasya himaadreh cha eva dakshinam |

Varsham tat bhaaratam naama bhaaratee yatra santatih ||

Sri Paraasharah - To the north of the ocean, and to the south of the *Himavaan* parvata, the place, *varsha* is called *Bhaarata varsha*. All are *Bhaarateeyaas*.

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

Uttaram iti | Samudrasya puraatanasya na tu sagara suta khaatasya |

Bhaaratee bharatasya raajnyah sambandhinee |

Samudra is existing for a long time; it is not the one formed by the digging by *Sagara's* sons. *Bhaaratee* means related to King *Bharata*.

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

Nava yojana saahasro vistaaro asya mahaamune |

Karma bhoomih iyam svargam apavargam cha gacchataam ||

Nine thousand *yojanaas* is the expanse of this *Bhaarata varsha*. Those who want to attain *svarga* (heavens), and *apavarga* (liberation, *moksha*), this *Bhaarata varsha* is the place where they can perform the suitable *karmaas*, and attain those fruits. This is the *karma bhoomi*.

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

Nava yojana iti | Vistaarah dakshina uttaratah; aayaamah tu hjimavat paarshve himavataa samah, dakshinato dakshinatah kinchit kinchit nyoona |

9000 *yojanaas* is the spread from south to north. At the bottom of the *Himavaan* mountain, the breadth is the same as *Himavaan* mountain. As you go down towards south, it gets lesser and lesser; so it is tapering down.

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

Mahendro malayah sahyah shuktimaan ruksha parvatah |

Vindhyah cha paariyaatrah cha sapta atra kula parvataah ||

The *sapta kula parvataas* which are told are *Mahendra*, *Malaya*, *Sahyaadri*, *Shuktimaan*, *Ruksha*, *Vindhya*, *Paariyaatra*.

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

*Atah sampraapyate svargo muktim asmaat prayaanti cha |
Tiryaktvam narakam cha api yaanti atah purushaa mune ||*

From the *Bhaarata varsha*, people attain heavens, they also get liberated, attain *mukti*. They also attain lower births like animals, they also got to hell. People attain these various fruits from here.

Sri Engal Aalwaan's Commentary:

*Ata iti | Ato muktim prayaanti cha iti vachanam asmin bhaarata varshe muktih
syaat iti etaavat vaktum; na tu anyatra nisheddhum; karma bhoomeh anyatra
api brahma vidyaa saadhyasya mokshasya upapatteh | Sootra kaarena *
Taduparyapi ityaadinaa sootrena devaadeenaam api brahma vidyaa
adhikaarasya uktatvaat |*

In this *Bhaarata varsha*, people can perform suitable *karmaas* and attain liberation. It is said that they can attain *moksha* from *Bhaarata varsha*. Does not mean that anyone who has to attain *moksha* has to be born here, and then only attain *moksha*. It does not negate people attaining *moksha* in other places, but this is told to highlight the greatness of *Bhaarata varsha*. Even in other places which are not said to be *karma bhoomi*, in order to attain *moksha*, one has to practice *Brahma vidyaa*; this *Brahma vidyaa* can be practiced even in other places. Even *devataas* are eligible for adopting *Brahma vidyaa*, and can attain *moksha*; this is established clearly in the *Brahma Sutraas*, as told by *Sootra kaara Baadaraayana*. People in other *lokaas* can also attain *moksha*, it is told; because they have a desire to attain, they have the capability to do *Brahma vidyaa*, so it is possible for them also; they also have *adhikaara* for *Brahma vidyaa*.

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

*Itah svargah cha mokshah cha madhyam cha antah cha gamyate |
Na khalu anyatra martyaanaam karma bhoomou vidheeyate ||*

First it is told heaven and liberation, then it is told that *madhyam* (*antariksha*, various *lokaas*) and *anta* (*naraka*) are the places they can attain. Is it not well known that in other places, for humans, *karma* is not ordained.

Sri Engal Aalwaan's Commentary:

*Uktam artham upapaadayati ita ityaadinaa | Madhyam antariksha aadi | Antah
narakah | Poorvam phalavachanam, atra tat aadhaara loka vachanam iti
apunaruktih | Na khalu ityaadi | Khalu shabdah (hetou) prasiddha parah |
Anyatra bhoomou kimpurusha aadi varsha ashtake pushkara dveepe cha karma
na vidyate | Arthaat na nishpadyate cha | Plaksha aadi dveepa panchake tu
aapavargika itara karma na vidheeyate; aapavargika karmaanaam tatra api
anushthaana ukteh; * Yathoktakarmakartrutvaat svaadhikaara kshayaaya te |
Yajantah kshapayanti ugram adhikaaram phala pradam || iti
vakshyamaanatvaat | * Daanaani cha atra deeyante para loka artham aadaraat*

*** iti ukteh bharata vishayatvaat cha |**

What was told in the earlier *shloka* is justified here. *Svarga* and *moksha* are the fruits directly told. *Madhyam* means those worlds in the middle, *antariksha*. *Anta* is the world which are below, *naraka* and other places. What was told earlier that there is no *Kruta*, *Tretaa yugaas* in *Kimpurusha* and the eight countries, and *Pushkara dveepa* also, *karma* is not ordained. *Karma* is not negated also. One can follow *karma* if required, but it is not ordained like in *Bhaarata varsha*. In *Plaksha* and five islands, *karmaas* required for attaining fruits other than *moksha* are not ordained. In *Plaksha* and five *dveepaas*, the *karmaas* which are required for attaining *moksha*, are being performed there. It is going to be told later, when performing *karmaas* which are as told, according to the *punya* done earlier, they are given positions like *Vasishta* and others, they are called *aadhikaarika purushas*. It is asked about why *Vasishta* did not do *deha avasaana prapatti*, and attain *moksha*; they are *aadhikaarika purushaas*, they have performed much *punya*, and have been put in that position by *Paramaatman* in order to perform certain things, and also guide the people of the world. In order to spend the *adhikaara*, to exhaust it so that they can attain *moksha*, and also performing the *yaagaas*, etc., they get rid of all the remaining *karmaas* there. In *Plaksha* and other *dveepaas*, they also do *daana*, is also told.

Apavarga means *moksha*. *Dharma*, *artha*, *kaama* is one, and *apavarga* is the other.

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

***Bhaaratasya asya varshasya nava bhedaan nishaamaya |
Indradveepah kasheruh cha taamraparno gabhastimaan | |***

In the *Bhaarata varsha*, there are nine divisions. *Indradveepa*, *Kasheru*, *Taamraparna*, *Gabhastimaan*, ...

Sri Engal Aalwaan's Commentary:

***Bhaaratasya ityaadi | Samudra velaam aarabhya himavat antam indradveepa
aadyaa madhye madhye sagara suta khaata antaritaah sahasra yojana
vistaaraah bhaarata varsha antara dveepaah nava; tena saagara samvrutatvam
navaanaam, na tu ekasyaiva asya navamasya bhaarataakhyasya; * Bhaaratasya
asya varshasya nava bhedaan nibodhata | Saagara antaritaa jnyeyaa te
tvagamyaah parasparam | | iti vaayu ukteh | |***

Starting from the banks of the ocean, till the *Himavaan* mountain, various *dveepaas* are located, based on the digging of the earth by the sons of *Sagara* in order to find the horse of the *yaaga*, these islands were formed when they dug like that, they are of thousands of *yojanaas* in expanse; there are nine islands in the *Bhaarata varsha*, all these nine are surrounded by ocean, not just the ninth one called *Bhaarata*. In the *Vaayu Puraana*, it is mentioned that all of them are surrounded by ocean.

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

***Naaga dveepah tathaa soumyo gaandharva tu atha vaarunah |
Ayam tu navamah tesham dveepah saagara samvrutah | |***

... Naagadveepa, Soumya, Gaandharva, Vaaruna, ninth one is called Dveepa itself - this is actually the *Bharata khanda*, which is surrounded by oceans.

In *sankalpa*, we say *Bhaarata varshe, Bharata khande*; this *Bharata khanda* is told as *Dveepah*.

Sri Engal Aalwaan's Commentary:

***Naaga dveepah iti | Ayam tu dveepo bhaarataakhyah | Tat uktam vaarahe *
Indrah kasheruh taamra varno gabhastimaan naagah soumyo gaandharvo
vaaruno bhaaratah cha, iti | Saagara samvrutaa iti vaa paathah |***

Dveepa stands for *Bharata khanda*. In the *Varaaha Puraana*, it is clearly mentioned that *Indra, Kasheru, Taamraparna, Gabhastimaan, Naaga, Soumya, Gandharva, Vaaruna* and *Bhaarata*, are the nine parts of *Bhaarata varsha*.

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

***Yojanaanaam sahasram tu dveepo ayam dakshina uttaraat |
Poorve kiraataa yasya ante paschime yavanaah sthitaah | |***

From south to north, 1000 *yojanaas* is the expanse of this *dveepa, Bharata khanda*. In the eastern direction, *Kiraataas* are there, and in the west, *Yavanaas* are there.

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

***Brahmanaah kshatriyaah vaishyaah madhye shoodraah cha bhaagashah |
Ijya aayudha vanijya aadyaih vartayanto vyavasthitaah | |***

In the middle, *Braahmanaas, Kshatriyaas, Vaishyaas* and *Shoodraas* are there. They are engaged in their daily living, for which they do *yaagaas* (for *Braahmanaas*), with weapons (for *Kshatriyaas*), business (for *Vaishyaas*), and others.

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

***Shatadru chandrabhaaga aadyaah himavat paada nirgataah |
Veda smruti mukha aadyaah cha paariyaatra udbhavaa mune | |***

The various rivers flowing from the mountains are told here. *Shatadru, Chandrabhaaga*, rivers start out flowing from the base of *Himavaan*. From the *Paariyaatraa* mountain, *Veda, Smruti*, rivers start.

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

***Narmadaa surasaadyaah cha nadyo vindyaadri nirgataah |
Taapee payoshnee nirvindhyaah pramukhaa rukshasambhavaah | |***

From *Vindyaadri, Narmadaa, Surasaadyaa*, are born. From the *Rukshaa* mountain, *Taapee, Payoshnee, Nirvindhya*, rivers start.

[Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 12:](#)

*Godaavaree bheemarathee krushnavenee aadikaah tathaa |
Sahya paada udbhavaah nadyaah smrutaah paapa bhayaapahaah | |*

Godaavaree, Bheemarathee, Krushnavenee, rivers are starting from Sahyaadri. These rivers purify, and people who take bath in them get rid of fear of sins.

[Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 13:](#)

*Krutamaalaa taamraparnee pramukhaa malaya udbhavaah |
Trisaamaa charshikulyaadyaa mahendra prabhavaah smrutaah | |*

From the Malaya mountain, Krutamaalaa, Taamraparnee rivers are flowing out. From Mahendra parvata, Trisaamaa, Charshikulyaa rivers flow.

[Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 14:](#)

*Rushikulyaah (Aaryakulyaah) kumaaraadyaah shuktimat paada sambhavaah |
Aasaam nadi upanadyah cha santi anyaaah cha sahasrashah | |*

From Shuktimaan, Rushikulyaa and Kumaara rivers start. For these rivers, there are thousands and thousands of smaller rivers.

[Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 15:](#)

*Taasu ime kuru paanchaalaa madhya desha aadayo janaah |
Poorva desha aadikaah cha eva kaama roopa nivaasinah | |*

People who are living in the middle parts Kuru Paanchaala, the people living in the eastern side, people living in the Kaama roopa, ...

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

Taasu iti | Kaama roopo deshah |

[Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 16:](#)

*Pundraah kalingaa magadhaah dakshinaatyaah cha sarvashah |
Tathaa aparaantaah souraashtraah shooraabheeraah cha barbaraah | |*

... Pundraas, Kalingaas, Magadhaas, Dakshinaatyaas, Aparantaas, Souraashtraas, Shooraas, Aabheeraas, Barbaraas, ...

[Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 17:](#)

*Kaarooshaah maalavaah cha eva paariyaatra nivaasinah |
Souveeraah saindhavaah hoonaaah saalvaa kosalavaasinah | |*

... Kaalooshaas, Maalavaas, those who live in Paariyaatraa, Souveeraas, Sandhavaas, Hoonaaas, Saalvaas, people living in Kosala, ...

[Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 18:](#)

*Maadraaraamaah tathaa ambaashthaah paaraseekaadayah tathaa |
Aasaam pibanti salilam vasanti saritaam sadaa |
Sameepato mahaabhaaga hrushta pushta jana aakulaah | |*

... *Maadraaraamaas, Ambashtaas, Paaraseekaas*, all these people, live near the rivers, and also consume the waters of these rivers, are well fed and nurtured, and are healthy and happy.

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

*Chatvaari bhaarate varshe yuga anyatra mahaa mune |
Krutam tretaa dvaaparah cha kalih cha anyatra na kaschit | |*

In the *Bhaarata varsha*, these four *yugaas* are found - *Kruta*, *Tretaa*, *Dvaapara* and *Kali*; these are not seen in other places.

Sri Engal Aalwaan's Commentary:

Chatvaari iti | Chatvaari yugaani | Dharma paada vyavasthaa yuga vyavasthaa |

In *Kruta yuga*, dharma stands on all four legs. In *Tretaa yuga*, on three legs; *Dvaapara yuga* on two legs; and *Kali yuga* on one leg.

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

*Tapah tapyanti munayo juhvate cha atra yajvanah |
Daanaani cha atra deeyante para lokaartham aadaraat | |*

The sages are engaged in *tapas*, those who perform the *yaagaas* are performing the *yaagaas*, people give *daanaas*, in order to get *paraloka*, *svarga*, *apavarga*.

The *munis* are engaged in *tapas*, those who perform the *yaagaas* are performing the *yaagaas*. In order to get *sadgati*, people give *daanaas*.

The greatness of *Bhaarata varsha* is going to be told next.

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

*Purushaih yajnya purusho jamboodveepe sadaa ijjate |
Yajnyaih yajnyamayo vishnuh anyadveepeshu cha anyathaa | |*

All the time, in *Jamboo Dveepa*, the *purushaas* worship *Yajnya Purusha*, *Bhagavaan*. All the people worship *Vishnu* as *Yajnya Purusha* Himself, performing various *yajnyaas*. In other *dveepaas*, He is worshipped in different forms.

Veda says '*Yajnya vai vishnuh*'.

Sri Engal Aalwaan's Commentary:

*Purushaih ityaadi | Yajnya purushah vishnuh atra yajnya roopa ijjate |
Anyathaa soma vaayu aadi roopah |*

In other places, *Vishnus* worshipped as *Soma*, *Vaayu*, etc.

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

*Atra api bhaaratam shreshtham jamboo dveepe mahaa mune |
Yato hi karmabhooh eshaa hi ato anyaa bhoga bhoomayah | |*

Even among all the places in this *Jamboo Dveepa*, *Bhaarata Varsha* is the most preferred and excellent one, because this is said to be *karma bhoomi*, whereas other places are said to be *bhoga bhoomis*, places of enjoyment.

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

***Atra janma sahasraanaam sahasraih api sattama |
Kadaachit labhate jantuh maanushyam punya sanchayaat | |***

Why is it praised so much? Because thousands of thousands of births, accumulating a lot of *punya*, one gets to be born as a human in this *Bhaarata Varsha*. It is so difficult to be born as a human in *Bhaarata Varsha*.

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

***Gaayanti devaah kila geetakaani dhanyaah tu te bhaarata te bhoomi bhaage |
Svarga apavarga aaspada maarga bhoote bhavanti bhooyah purushaah suratvaat
| |***

This is the reason why the gods sing the praises of this land. Even gods, *devaas* sing praises of this land. Gods, *devaas* are talking among themselves that they have all attained *svarga*, due to some *punya karma* done; once this *punya* ends, they have to come back to this world, but nobody knows where who will be born. They say that whoever is born at the end of a term in *svarga* as *devataas*, after that term comes to an end, if they are born as humans in *Bhaarata varsha*, they are *dhanyaah*.

Sri Engal Aalwaan's Commentary:

***Gaayanti iti | Ye devaah suratvaat suratvaat anantaram tatra bhaarate
bhooyah purushaah manushyaah syu te dhanyaah |***

Once they enjoy the *svarga loka* as *devaas* because of their *punya*, after their term is over, they come back here, since this is *karma bhoomi*, they can perform *yajnyaas* and *yaagaas*, and they attain either *svarga* or *apavarga* from here. Even from *svarga*, they can attain *apavarga*, but because it is *bhoga bhoomi*, they will not get that kind of a desire to attain *moksha*. Here, it is easy, to perform *yaagas*, the means to attain *svarga* or *apavarga*. So, whoever is born in *Bhaarata Varsha* as humans are *dhanyaah*.

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

***Karmaani asankalpita tat phalaani sanyasya vishnou paramaatma bhoote |
Avaapya taam karma maheem anante tasmin layam ye tu amalaah prayaanti | |***

Performing *karmaas* without any desire in fruits thereof, performing *karmaas* as *svayam prayojana*, *svasmai svayam eva kaarayati*, with *saatvika tyaaga*, giving up the desire for fruits, and offering it as worship at the Lotus Feet of *Vishnu*, *Paramaatman*, they go at the end of their term here, they go and attain *Vishnu* Himself, being purified completely, having got rid of all the *karma bandhaas*.

Sri Engal Aalwaan's Commentary:

Etat samarthayati karmaani iti | Atra api te dhanyaah iti anushangah |

This *shloka* justifies that they are *dhanyaah*.

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

***Jaaneema na etat kva vayam vileene svargaprade karmani deha bandham |
Praasyaama dhanyaah khalu te manushyaah ye bhaarate na indriya vipra
heenaah | |***

Various *karmaas* have been performed because of which we attain some *punya*, and because of this, we have come to *svarga* and are enjoying there. When this ends, we have to go back, but we don't know where we have to go, nobody knows which is the next *janma*, where we are going to be born, and as what. Those who are born in *Bhaarata Varsha*, as humans, they have the sense organs which are capable of performing *karma yoga*, *dhyaana yoga*, capable of meditating on *Vishnu*, they are the ones who are blessed. They praise the people who are born in this *Bhaarata Varsha*, that they are verily blessed.

Sri Engal Aalwaan's Commentary:

***Jaaneema iti | Na indriya vipra heenaah karma dhyaana aadi yugya patu
karanaah |***

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

***Navavarsham tu maitreya jamboo dveepam idam mayaa |
Laksha yojana vistaaram sankshepaat kathitam tava | |***

This *Jamboo Dveepa*, which is having an expanse of one lakh *yojanaas*, and consisting of nine continents, or regions, O *Maitreya*, I told you very briefly.

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

***Jamboo dveepam samaavrutya laksha yojana vistarah |
Maitreya valayaakaarah sthitah kshaarodadhah bahih | |***

Surrounding the *Jamboo Dveepa*, for an expanse of one lakh *yojanaas*, O *Maitreya*, there is an ocean of salt water, all around like a ring, outside the *Jamboo Dveepa*, surrounding all around.

This concludes the Third Chapter of the Second *Amsa*.

| | Iti Sri Vishnu Puraane Dviteeye Amshe Triteeyo Adhyaayah | |

***| | Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe
Triteeyo Adhyaayah | |***

|| *Atha Chaturtho Adhyaayah* ||

Dveepaas surrounding Jamboo Dveepa and Pushkara Dveepa

Now, the Fourth Chapter. *Sri Paraasharar* continues.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 1:

Sri Paraasharah -

Kshaarodena yathaa dveepo jamboo samjyo abhiveshtitah |

Samveshtya kshaaram udadhim plakshadveepah tathaa sthitah ||

Now, *Paraasharar* starts to explain to *Maitreya* about all the other *dveepaas* which are there around *Jamboo Dveepa*. Just like the island which is called *Jamboo Dveepa* is surrounded by the salt ocean, surrounding the salty ocean all around is the *Plaksha Dveepa*.

Sri Engal Aalwaan's Commentary:

Kshaarodena iti | Tathaa sthitah valayaakaaratvena sthitah |

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 2:

Jamboo dveepasya vistaarah shata saahasra sammitah |

Sa eva dviguno brahman plaksha dveepa udaahrutah ||

A hundred thousand *yojanaas* is the expanse of *Jamboo Dveepa*. Twice that is the expanse of *Plaksha Dveepa*.

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

Sapta medhaatitkeh putraah plaksha dveepeshvarasya vai |

Jyeshthah shaantahayo naama shishirah tat anantarah ||

Medhatithi is the lord of the *Plaksha Dveepa* and he has seven children. The eldest is *Shaantahaya*, and the next is *Shishira*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 4:

Sukhodayah tathaa aanandah shivah kshemaka eva cha |

Dhruvah cha saptamah teshaam plaksha dveepeshvaraa hi te ||

Next are *Sukhodaya*, *Aananda*, *Shiva*, *Kshemaka*. The seventh is *Dhruva*, and they are all kings of *Plaksha Dveepa*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 5:

Poorvam shaantahayam varsham shishiram cha sukham tathaa |

Aanandam cha shivam cha eva kshemakam dhruvam eva cha ||

The names of the countries are the same as the sons - *Shantahaya*, *Shishira*, *Aananda*,

Shiva, Kshemaka, Dhruva.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 6:

***Maryaadaakaarakaah teshaam tathaa anye varsha parvataah |
Sapta eva teshaam naamaani shrunushva munisattama ||***

The names of the mountains forming the boundaries of these countries, they are also seven. O Maitreyar, listen to the names of those *varsha parvataas*. There are other *varsha parvataas* also.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 7:

***Gomedah cha eva chandrah cha naarado dundubhih tathaa |
Somakah sumanaah cha eva vaibhraajah cha eva saptamah ||***

Gomedha, Chandra, Naarada, Dundubhi, Somaka, Sumanaa, Vaibhraaja - are the seven *varsha parvataas*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 8:

***Varshaachaleshu ramyeshu varshetveteshu cha anaghaah |
Vasanti deva gandharva sahitaah satatam prajaah ||***

In these *varshaachalaas*, mountains forming the border, which are very pleasant and beautiful places, people who are very pure, live along with *devaas*, *gandharvaas*, etc.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 9:

***Teshu punyaa janapadaah chiraah cha mriyate janah |
Naadhayo vyaadhayo vaapi sarva kaala sukham hi tat ||***

People who are there don't get any diseases of the body or the mind. There are very virtuous people who are always engaged in good deeds. They live for a long time. Always they are having *sukha* only.

Sri Engal Aalwaan's Commentary:

Teshu iti | Chiraat pancha sahasra abdha ante | Tat plaksha dveepam |

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 10:

***Teshaam nadyah tu sapta eva varshaanaam cha samudragaah |
Naamatah taah pravakshyaami shrutaah paapam haranti yaah ||***

There are seven rivers there, and they go and reach the ocean. I will tell you the names of those rivers. By mere listening to the names of the rivers itself, you will get lot of good, one gets rid of all the sins.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 11:

***Anutaptaah shikhee cha eva vipaashaa tridivaa aaklamaa |
Amrutaa sukrutaa cha eva saptaitaah tatra nimnagaah ||***

Anutaptaa, Shikhee, Vipashaa, Tridivaa, Aklamaa, Amrutaa, Sukrutaa are the seven rivers.

Sri Engal Aalwaan's Commentary:

Anutapta iti | Tridivaaklam iti paathah | Aklamaa tat aakhyaa panchamee nadee |

The name of the fifth river is *Aklamaa*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 12:

*Ete shailaah tathaa nadyah pradhaanaah kathitaah tava |
Kshudra shailaah tathaa nadyah tatra santi sahasrashah |
Taah pibanti sadaa hrushtaa nadeerjanapadaah tu te ||*

I told you the prominent mountains and rivers which are there in that *Plaksha Dveepa*. There are thousands of other smaller rivers and mountains. The people who live there, drink the waters of those rivers, being very happy and living a peaceful life.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 13:

*Apasarpinee na tesham vai na cha eva utsarpinee dvija |
Na tu eva asti yuga avasthaa teshu sthaaneshu saptasu ||*

There is no deterioration or gradual improvement in the state of the people; they are always happy and peaceful. There is no division of *yugaas*, there is always good dharma present there.

Sri Engal Aalwaan's Commentary:

*Apasarpinee iti | Apasarpinee dvaapara aadi kalyantam prajaanaam avaroha kramaat hraasa avasthaa | Utsarpinee kruta aadi treta antam aaroha kramaat vrudhhi avasthaa, * utsarpinee yugaardham paschaat apasarpinee yugaardham cha iti aaryabhata ukteh | Yugaavasthaa dharma paada vyavasthaa | Teshu plaksha dveepasya varsheshu |*

The state of the people does on deteriorating, starting with *Dvaapara* by the end of *Kali yuga*. Starting with *Kruta*, till the end of *Treta yuga*, there is a gradual increase in the state of the people. These are all not there here. *Aaryabhata* has told that *Utsarpinee* is one half of the *yuga*, and *Aparsarpinee* is the other half of the *yuga*, this is of the *chaturyugaas*. In the countries of this *Plaksha Dveepa*, it is like this.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 14:

*Tretaayugasamah kaalah sarva daiva mahaa mate |
Plaksha dveepa aadishu brahman shaaka dveepa antikeshu vai ||*

All the time, it is as though it is in *Treta Yuga*. Whatever *dharmaas* are there in *Treta Yuga*, it is present at all times. Starting with *Plaksha Dveepa* till *Shaaka Dveepa*, this is true.

Sri Engal Aalwaan's Commentary:

Treta iti | Yugaadi krutyam tripaat dharmatvam satyaadimatvam cha

tretaasaamyam |

For *Treta yuga*, *dharma* stands in three legs. In *Kruta yuga*, it stands on all four legs. In *Dvaapara yuga*, it stands on two legs, and in *Kali yuga*, it stands on one leg.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 15:

Pancha varsha sahasraani janaah jeevanti anaamayaah |

Dharmaah pancha tathaa eteshu varna aashrama vibhaagashah ||

People live for five thousand years without any difficulty or diseases. There is a clear distinction of the *varna aashrama dharmas*. All the five *dharmas* are well established - *ahimsaa*, *satya*, *asteya*, *brahmacharya*, *aparigraha*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 16:

Varnaah cha tatra chatvaarah taan nibodha vadaami te ||

There are four *varnaas*, and I am going to tell you about that.

Sri Engal Aalwaan's Commentary:

Varnaah tu iti | Tatra plaksha dveepe |

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 17:

Aaryakaah kuraraah cha eva vidishyaa bhaavinascha te |

Vipra kshatriya vaishyaah te shoodraah cha munisattama ||

Braahmanaas, *kshatriyaas*, *vaishyaas*, *shoodraas* are there. There is a class called *Aaryakaas* who are *Brahmins*, a class called *Kuraraas* who are *Kshatriyaas*; there are *Vidishyaas* who are *Vaishyaas*, and then *Bhaavinaas*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 18:

Jamboovruksha pramaanah tu tat madhye sumaahaan taruh |

Plakshah tat naama samjyo ayam plaksha dveepo dvijottama ||

There is one huge tree in the middle of this *Plaksha Dveepa*, which is of the same size as *Jamboovruksha* which was told earlier. The name of that tree is *Plaksha*; that *dveepa* also has got that name because of that huge tree.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 19:

Ijyate tatra bhagavaan taih varnaih aaryakaadibhih |

Somaroopee jagat srashtaa sarvah sarveshvaro harih ||

In that *Plaksha Dveepa*, *Bhagavaan Vishnu* is being worshipped by *Aaryaka* and all the people who are there, *Aaryaka* and others, through *yaagaas*. They worship *Vishnu* in the form of *Soma*, *Vishnu* who is none other than the creator of this world, who is everything, and who is Supreme Lord of all.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 20:

Plaksha dveepa pramaanena plaksha dveepah samaavrutah |

Tathaa eva ikshurasodena pariveshaanukaarinaa ||

Surrounding the *Plaksha Dveepa* and having the same measure as *Plaksha Dveepa*, is an ocean of sugarcane juice.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 21:

*Iti evam tava maitreya plaksha dveepa udaahrutah |
Samkshepena mayaa bhooyah shaalmalam me nishaamaya ||*

Thus, I have given you the description of *Plaksha Dveepa*. Now, I am going to tell you about the *Shaalmala Dveepa*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 22:

*Shaalmalasya eeshvaro veero vapushmaan tat sutaan shrunu |
Tesdaam tu naama samjnyaani sapta varshaani taani vai ||*

The king of *Shaalmala* is a valiant king called *Vapushmaan*. I am going to tell you about his sons who are seven. the countries also have the same name as the sons.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 23:

*Shveto atha haritah cha eva jeemooto rohitha tathaa |
Vaidyuto maanasah cha eva suprabhah cha mahaamune ||*

Shveta, Harita, Jeemoota, Rohita, Vaidyuta, Maanasa, Suprabha are the seven sons.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 24:

*Shaalmalena samudro asou dveepena ikshu rasa udakah |
Vistaara dvigunenaatha sarvatah samvrutah sthitah ||*

This ocean of sugarcane juice is surrounded by *Shaalmala Dveepa*, and the expanse of *Shaalmala Dveepa* is twice that of the ocean, and it is present all around.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 25:

*Tatra api parvataah sapta vijnyeyaa ratna yonayah |
Varshaabhi vyanjakaa ye tu tathaa sapta cha nimnagaah ||*

There also, there are seven mountains, which are the source of gems, and they divide the countries. There are also seven rivers in the same way.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 26:

*Kumudah cha unnatah cha eva triteeyah cha balaahakah |
Drono yatra mahoushadhyah sa chaturtho maheedharah ||*

Kumuda, Unnata, and the third one is *Balaahaka*. Fourth one is *Drona*, where there are some great medicines.

Sri Engal Aalwaan's Commentary:

Kumudah cha iti | Mahoushadhyah mruta sanjeevana aadyaah | Ayam dronaadrihanumataa aaneetaah |

Mruta sanjeevina and other herbal plants are there. *Dronaadri* was brought by *Hanumaan*.

[Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 27:](#)

Kankah tu panchamah shashto mahishah saptamah tathaa |

Kakudmaan parvata varah sarit naamaani me shrunu ||

Fifth one is *Kanka*. Sixth is *Mahisha*. The seventh one is the sacred mountain called *Kakudmaan*. Now, I am going to tell you the names of the rivers. Listen to me.

[Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 28:](#)

Yonih toyaa vitrushnaa cha chandraa muktaa vimochanee |

Nivruttih saptamee taasaam smrutaah taah paapa shaantidaah ||

If one remembers these rivers, all the sins get destroyed. They are called *Yoni*, *Toyaa*, *Vitrushnaa*, *Chandraa*, *Muktaa*, *Vimochanee*, *Nivrutti*. These are sacred and holy rivers.

[Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 29:](#)

Shvetam cha haritam cha eva vaidyutam maanasam tathaa |

Jeemootam rohitam cha eva suprabham cha atishobhanam |

Sapta etaani tu varshaani chaaturvarnyaayutaani vai ||

There are also seven countries, *Shveta*, *Harita*, *Vaidyuta*, *Maanasa*, *Jeemoota*, *Rohita*, and *Suprabha* which is very pleasant. Here, the four *varnaas* are well established.

[Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 30:](#)

Shaalmale ye tu varnaah cha vasanti ete mahaamune |

Kapilaah cha arunaah peetaah krushnaah cha eva pruthak pruthak ||

There live the people of four *varnaas* - *Kapilaas*, *Arunaas*, *Peetaas* and *Krushnaas*. These are the names of people who belong to the four classes of *Braahmanaas*, *Kshatriyaas*, *Vaishyaas*, *Shoodraas*.

[Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 31:](#)

Braahmanaah kshatriyaah vaishyaah shoodraah cha eva yajanti tam |

Bhagavantam samah tasya vishnum aatmaanam avyayam |

Vaayubhootam makhah shreshthaih yajvano yajnya samsthitim ||

These four classes do *upaasanaa* of *Bhagavaan*, through *yaagaas*, and *Bhagavaan* who is the inner controller of everything, immutable - they worship in the form of *Vaayu*; they worship in the form of *yaagaas*.

[Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 32:](#)

Devaanaam atra saannidhyam ateeva sumanohare |

Shaalmaleeh sumahaan vruksho naamnaa nirvruti kaarakah ||

Here, in this most beautiful place, *dveepa*, *Shaalmalee*, all the *devaas* are present all the time. There is a huge tree called *Shaalmalee*, all the time it gives a lot of happiness.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 33:](#)

*Esha dveepah samudrena surodena samaavrutah |
Vistaaraat shaalmalasya eva samena tu samantatah | |*

This *Shaalmaala dveepa* is surrounded by ocean of wine. The expanse of that ocean is equal to that of the *Shaalmaala Dveepa*, and it is present all around.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 34:](#)

*Surodahak parivrutah kusha dveepena sarvatah |
Shaalmalasya tu vistaaraat dvingunena samantatah | |*

This ocean of wine is surrounded by *Kusha Dveepa*. Expanse of *Kusha Dveepa* is twice that of *Shaalmaala Dveepa*.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 35:](#)

Jyotishmatah kusha dveepe sapta putraan shrunushva taan | |

The king of *Kusha Dveepa* is *Jyotishmaan*, who has seven sons. I will tell you their names.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 36:](#)

*Udbhido venumaan cha eva vairatho lambano dhrutih |
Prabhaakaro atha kapilah tat naamaa varsha paddhatih | |*

They are *Udbhida*, *Venumaan*, *Vairatha*, *Lambana*, *Dhruti*, *Prabhaakara*, *Kapila*. All the countries are named after them only.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 37:](#)

*Tasmin vasanti manujaah saha daiteya daanavaah |
Tathaa eva deva gandharva yaksha kimpurusha aadayah | |*

There, humans live along with *Daiteyaas* and *Daanavaas*. *Devaas*, *Gandharvaas*, *Yakshaas*, *Kimpurushaas*, all of them live there.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 38:](#)

*Varnaah tatra api chatvaaro nija anushtaana tat paraah |
Daminah shushminah snehaah mandehaah cha mahaa mune | |*

There also the four *varnaas* are present, and they are all the time established in performing their *nitya naimittika karmaas*. They are called *Damina*, *Shushmina*, *Sneha*, *Mandehaa*.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 39:](#)

Braahmanaah kshatriyaah vaishyaah shoodraah cha anukrama uditaah | |

They are the classes of *Braahmana*, *Kshatriya*, *Vaishya*, *Shoodra*.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 40:](#)

Yathaa ukta karma kartrutvaat sva ashikaara kshayaaya te |

*Tatra eva tvam kusha dveepe brahma roopam janaardanam |
Yajantah kshapayanti ugram adhikaaram phala pradam | |*

Here, all the four classes of people are engaged in ordained daily and occasional duties. They have to dispense the *Praarabdha karma* by experiencing it; so they perform the *karmaas* by performing their *varna aashrama dharmaas*, and exhaust this *praarabdha karma*, and then attain *moksha*. They worship *Mahaa Vishnu Janaardana*, who is in the form of *Brahma*. They exhaust all the *karmaas* which give fruits, by performing their duties.

Sri Engal Aalwaan's Commentary:

*Yathaa ukta iti | Yathaa uktam karma nityam naimittikam cha | Sva adhikaara
kshayaaya cha svasya aatma jnyaanena karmani adhikaaram vihita kainkaryam
nivartayitum | Adhikaaram praak janmajam karma |*

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 41:

*Vidrumo hemashailah cha hyutimaan pushapavaan tathaa |
Kusheshayo harih cha eva saptamo mandaraachalah | |*

In this *Kusha Dveepa*, there are seven *varshaachalaas*, mountains which are forming borders of the countries; they are called *Vidruma, Hemashaila, Hyutimaa, Pushpavaan, Kusheshaya, Hari, Mandaraachala*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 42:

*Varshaachalaah tu sapta ete tatra dveepe mahaa mune |
Nadyah cha sapta taasaam tu shrunu naamaani anukramaat | |*

There are also seven rivers, I am going to tell your their names in order.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 43:

*Dhootapaapaa shivaa cha eva pavitraa sammatih tathaa |
Vidyudambhaa mahee cha anyaa sarva paapa haraah tu imaah | |*

Through these rivers, one can get rid of all their sins, these are very holy rivers. They are *Dhootapaapaa, Shivaa, Pavitraa, Sammati, Vidyut, Ambhaa, Mahee*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 44:

*Anyaaah sahasrashah tatra kshudra nadyah tathaa achalaah |
Kusha dveepe kushastambah samjyayaa tasya tat smrutam | |*

There are other thousands of smaller rivers and mountains there. There is a *Kusha Stambha*, a tuft of *Kusha, Darbhaa* grass. Because of that only, the *dveepa* has got that name.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 45:

*Tat pramaanena sa dveepo ghrutodena samaavrutah |
Ghrutodah cha samudro vai krouncha dveepena samvrutah | |*

This *Kusha Dveepa* is surrounded by ocean of ghee, which is also having same expanse

as that of *Kusha Dveepa*. This ocean of ghee is surrounded by *Krouncha Dveepa*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 46:

*Krouncha dveepo mahaabhaaga shrooyataam cha aparo mahaan |
Kusha dveepasya vistaaraat dviguno yasya vistarah ||*

I am going to describe this great *Krouncha Dveepa* to you. Each *dveepa* is twice the size of the one which it is surrounding. *Krouncha Dveepa* is twice that of *Kusha Dveepa*.

Sri Engal Aalwaan's Commentary:

*Krouncha dveepa iti | Krouncha dveepe girih krounchah tasya naamnaa sa
uchyate * iti maatsye |*

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 47:

*Krouncha dveepe dyutimatah putraah tasya mahaatmanah |
Tat naamaani cha varshaani teshaam chakre maheepatih ||*

Dyutimaan's seven sons are there in *Krouncha Dveepa*. They are named the same as the countries.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 48:

*Kushalo mallagah cha ushnah peevaro atha andhakaarakah |
Munih cha dundubhih cha eva sapta ete tat sutaa mune ||*

The seven sons are *Kushala*, *Mallaga*, *Ushna*, *Peevara*, *Andhakaaraka*, *Muni*, *Dundubhi*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 49:

*Tatra api deva gandharva sevitaah sumanoharaah |
Varshaachalaa mahaa buddhe teshaam naamaani me shrunu ||*

There are also many *varshaachalaa*s which are very pleasant, where *devaas* and *gandharvaas* live. I am going to tell you their names.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 50:

*Krounchah cha vaamanah cha eva triteeyah cha andhakaarakah |
Chaturtho ratna shailah cha svaahinee haya sannibhah ||*

They are called *Krouncha*, *Vaamana*, third is *Andhakaaraka*, fourth is *Svaahinee* where gems are found and is of the form of a horse.

Sri Engal Aalwaan's Commentary:

Krouncha cha iti | Svaahinee haya sannibhah badabaamukhaabah |

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 51:

*Divaavrut panchamah cha atra tathaa anyah pundareekavaan |
Dundubhih cha mahaa shailo dvigunaah te parasparam |*

Dveepaa dveepeshu ye shailaa yathaa dveepeshu te tathaa ||

Fifth one is *Divaavrut*, next one is *Pundareekavaan*, *Dundubhi* is another big mountain. Each one is twice the size of the other, in order.

Sri Engal Aalwaan's Commentary:

Divaavrut iti | Dviguna ityaadi | Ye dveepaah dveepeshu sthitaah ye cha shailaah te parasparam uttarottaram dvigunaah poorvapoorvadveepebhyah uttarottara dveepaah dviguna vistaaraah, evam poorva poorva dveepa shailebhyah uttarottara dveepa shailaah dviguna vistaaraah | Yathaa dveepeshu tathaa iti | Dveepeshu yathaa yaavat maanam tathaa taavat maanaah te shailaah iti arthah | (Adya ayam arthah) Etat uktam bhavati - laksha samkhyam iti jamboo dveepe sthitaah shailaah dvi sahasra vistaaraah ubhayato abdhi sprushah, dvi lakshaadimite plakshaadou chatuh sahasra aadi vistaaraah abhito abhisprusha iti |

All the *dveepaas*, and the mountains which are present in the *dveepaas* - the earlier mountains which were told - the later ones are twice the size of the earlier ones. Each one is twice of the previous one. Similarly for the mountains also. Those mountains which are present in the later *dveepa* are twice the size of those present in the earlier *dveepa*. One lakh *yojanaas* is the expanse of *Jamboo Dveepa*; the mountains which are there are two thousand *yojanaas*, and on either side, they are touching the ocean. Two lakh *yojanaas* is the expanse of *Plaksha Dveepa*, four thousand *yojanaas* is the expanse of the mountains, all around they are touching the ocean.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 52:

Varsheshu eteshu ramyeshu tathaa shaila vareshu cha | Nivasanti niraatankaah saha deva ganaih prajaah ||

In all these sacred and pleasant places and mountains, people live along with the groups of *devaas*, without any fear.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 53:

Pushkaraah pushkalaah dhanyaah tishyaakhyaah cha mahaa mune | Braahmanaah kshatriyaah vaishyaah shoodraah cha anukrama uditaah ||
Pushkaraas, Pushkalaas, Dhanyaas and Tishyaas are the names of the people who are *Braahmanaas, Kshatriyaas, Vaishyaas* and *Shoodraas*, in order.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 54:

Nadeeh maitreya te tatra yaah pibanti shrunushva taah | Sapta pradhaanaah shatashah tathaa anyaaah kshudra nimnagaah ||

I will tell you about the rivers which are there, whose waters are drunk by these people. There are seven important ones, and there are hundreds of smaller ones.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 55:

*Gowree kumudvatee cha eva sandhyaa raatrih manojavaa |
Kshaantih cha pundareekaa cha sapta etaa varsha nimnagaah | |*

Gowree, Kumudvatee, Sandhyaa, Raatree, Manojavaa, Kshaanti, Pundraeekaa are the rivers.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 56:

*Tatra api vishnuh bhagavaan pushkaraadyaih janaardanaah |
Yaagaih rudra svaroopah cha ijyate yajnya sannidhou | |*

Here, Mahaavishnu is worshipped in the form of Rudra by these people Pushkaraas, Pushkalaas, Dhanyaas and Tishyaas. They worship Him through yaagaas.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 57:

*Krouncha dveepah samudrena dadhimandodakena cha |
Aavrutah sarvatah krouncha dveepa tulyena maanatah | |*

Krouncha Dveepa is surrounded by Dadhimandodaka, the essence of curd. The ocean is made of essence of curd. This is of the same expanse as Krouncha Dveepa.

Sri Engal Aalwaan's Commentary:

Krouncha dveepa iti | Dadhimandodaka dadhno mandah saarah, sa eva udakam yasya tena |

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 58:

*Dadhimandodakah cha api shaakadveepena samvurutah |
Krouncha dveepasya vistaaraat dvingunena mahaa mune | |*

This ocean of Dadhimanda is surrounded by Shaaka Dveepa. Its expanse is twice as that of Krouncha Dveepa.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 59:

*Shaaka dveepeshvarasya api bhavyasya sumahaatmanah |
Sapta eva tanayaah tesham dadou varshaani sapta sah | |*

Shaaka Dveepa's king is Bhavya, very respected and excellent person, he had seven sons, and he gave the names of the countries also the same name.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 60:

*Jaladah cha kumaarah cha sukumaaro mareechakah |
Kusumaadah cha moudaakah saptamah cha mahaadrumah | |*

They are Jalada, Kumaara, Sukumaara, Mareechaka, Kusumaada, Moudaaki, seventh is Mahaadruma.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 61:

*Tat sanjnyaani eva tatra api sapta varshaani anukramaat |
Tatra api parvataah sapta varsha viccheda kaarinah | |*

The countries are having the same name. Here also, seven mountains are there, which

separate these seven countries.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 62:

*Poorvah tatra udayagiriH jalaadhaarah tathaa aparah |
Tathaa raivatakah shyaamah tathaa eva aastagiriH dvija |
Aambikeyah tathaa ramyah kesaree parvatottamah | |*

In the east, first, it is *Udayagiri*, after that is *Jalaadhaara*. Then *Raivataka*, *Shyaama*, *Astagiri*, *Aambikeya*, *Kesari*. The seventh one *Kesari* is very pleasant and excellent.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 63:

*Shaakah tatra mahaa vrukshah siddha gandharva sevitaH |
Yatpatravaata samsparshaat aahlaado jaayate parah | |*

There is a huge tree called *Shaaka* tree, which is used by the *Siddhaas*, *Gandharvaas*, etc. Taking in the fragrance of the leaves of this tree, causes a lot of pleasant feeling and joy to people who are living around that.

Sri Engal Aalwaan's Commentary:

*Shaaka iti | Khara mrudu sparsha ubhaya paarshva parno vruksha visheshah
shaakhah |*

It has leaves which are rough on one side, and soft on the other.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 64:

*Tatra punyaah janapadaah chaaturvarnya samanvitaah |
Nadyah cha atra mahaa punyaah sarva paapa bhayaapahaah | |*

There are people who are very virtuous, the four *varnaas* are established there, very holy and sacred; they can get rid of all their sins, and fear of sins will never touch one who lives near the waters.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 65:

*Sukumaaree kumaaree cha nalinee dhenukaa cha yaa |
Ikshu cha venuka cha eva gabhastih saptamee tathaa | |*

The names of those rivers are *Sukumaaree*, *Kumaaree*, *Nalinee*, *Dhenukaa*, *Ikshu*, *Venukaa*, *Gabhasti*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 66:

*AnyaaH cha shatashah tatra kshudra nadyo mahaa mune |
Maheedharaah tathaa santi shatasho atha sahasrashah | |*

There are other thousands of smaller rivers, and mountains.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 67:

*Taam pibanti mudaa yuktaa jalaadaadishu ye sthitaah |
Varsheshu te janapadaah svargaat abhyetya medineem | |*

Those who live there very happily, drinking the waters of these rivers, coming from

the heavens to this earth, after exhausting the *punyaas* in *svarga*, they drink the waters.

Coming from the heavens to the earth, they use the waters of these rivers, and it is a very sacred place.

Sri Engal Aalwaan's Commentary:

Taah pibanti iti | Svarga prada karma kshaye tat sheshaat bhuvam abhyetya jaladaadi varsheshu ye sthitaah jaataah, jaanapadaa janaah te taah nadeeh pibanti |

Those who, after exhausting the *karmaas* of the *svarga*, after enjoying the stay in *svarga*, they come back and live there, in countries called *Jalada* and others, they consume the waters of these rivers.

Those who, after exhausting the *karmaas* of the *svarga*, after enjoying the stay in *svarga*, they come back and live there, in countries called *Jalada* and others, they consume the waters of these rivers.

The greatness of people living in *Shaaka Dveepa* is further continued.

We are seeing the descriptions of the *Plaksha Dveepa* and other *dveepaas* are told by *Sri Paraasharar*, after telling about *Jamboo Dveepa*. Now, *Paraasharar* is telling about *Shaaka Dveepa*, where there are seven great rivers which are very holy and sacred, and one gets rid of all fear and sins by taking a dip in these rivers or by drinking those waters. There are also hundreds of smaller rivers, and hundreds and thousands of smaller mountains,

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 68:

***Dharma haanah na teshu asti na sangharshah parasparam |
Maryaadaavyutkramo na api teshu desheshu saptashu ||***

There is no decline in the *dharma* there; all the time, the people follow *dharma*. They don't fight against each other. Nobody goes beyond their limits, in all these seven countries.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 69:

***Vangaah cha maagadhaah cha eva maanasaa mandagaah tathaa |
Vanga braahmana bhooyishthaa maagadhaah kshatriyaah tathaa |
Vaishyaah tu maanasaah teshaam shoodraah teshaam tu mandagaah ||***

There, *Vangaas*, *Maagadhaas*, *Maanasaas*, *Mandagaas* live there. *Vangaas* are predominantly *Braahmanaas*. *Maagadhaas* are *Kshatriyaas*. *Maanasaas* are *Vaishyaas*. *Mandagaas* are *Shoodraas*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 70:

*Shaakadveepe tu taih vishnuh sooryaroopa dharo mune |
Yathaa uktaih ijyate samyak karmabhih niyataatmabhih | |*

Vishnu is worshipped in *Shaaka Dveepa*, in the form of *Soorya*. All the people worship Vishnu in the form of *Soorya*, with proper *karmaas*, as told in the *Shaastraas*, and as per their *varna aashrama dharmaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 71:

*Shaaka dveepah tu maitreya ksheerodena samaavrutah |
Shaaka dveepa pramaanena valayena eva veshtitah | |*

Shaaka dveepa is surrounded by milky ocean. Its expanse is as much as that of the *Shaaka Dveepa* itself.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 72:

*Ksheerabdhiih sarvato brahman pushkaraakheyana veshtitah |
Dveepena shaaka dveepaatta dvigunena samantatah | |*

This milky ocean is surrounded by *Pushkara Dveepa* and it is twice the size of *Shaaka Dveepa*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 73:

*Pushkare savanasya api mahaapeeto abhavat sutah |
Dhaatakih cha tayoh tatra dve varshe naama chihite |
Mahaapeetam tathaa eva anyat dhaatakeekhanda samhitaam | |*

Pushkara Dveepa was ruled over by *Savana* and he had two sons, *Mahaapeeta* and *Dhaataki*. The countries were also named after them. One is called *Mahaapeeta* and the second one is called *Dhaataki Khanda*.

Sri Engal Aalwaan's Commentary:

Pushkara iti | Dhaatakee khandam iti cha tasya eva raajnyo naama |

The king's name is also *Dhaataki*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 74:

*Ekah cha atra mahaabhaaga prakhyaato varsha parvatah |
Maanasottara samjnyo vai madhyato valayaakrutih | |*

There is only one mountain in that *Pushkara Dveepa*, it is the *Varsha Parvata*, the mountain which forms the boundary of the country. *Maanasottara* is the name of that mountain. It is circular and it is in the centre.

Sri Engal Aalwaan's Commentary:

*Ekah cha iti | Pushkare maanasottara adreh valayaakaratva uktayaa
plakshaadishu varshaadraya stiryagrekhakaaraa amito abdhi sprusho varsha
vibhedina iti gamyate |*

In *Pushkara Dveepa*, *Maanasottara* mountain is said to be circular. In *Plaksha* and other places, mountains forming the boundary are horizontally located, they are

touching the ocean all around, and they also separate out the countries.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 75:

*Yojanaanaam sahasraani oordhvam panchaashat ucchritah |
Taavat eva cha visteernah sarvatah parimandalah ||*

The height of the mountain is fifty thousand *yojanaas*, and the expanse is also the same. It is all around.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 76:

*Pushkara dveepa valayam madhyena vibhajan iva |
Sthito asou tena vicchinnam jaatam tat varshakadvayam ||*

It is as though dividing the *Pushkara Dveepa* into two in the centre, forming the boundary. Because of this, there are two parts - both of which are circular.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 77:

Valayaakaaram ekaikam tayoh varsham tathaa girih ||

Each one is circular only - the countries and the mountains.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 78:

*Dasha varsha sahasraani tatra jeevanti maanavaah |
Niraamayaa vishokaah cha raaga dvesha aadi varjitaah ||*

People who live there in the *Pushkara Dveepa*, live for ten thousand years. Without any diseases, or grief, they don't have desire and hatred.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 79:

*Adhamo uttamou na teshu aastaam na vadhya vadhakou dvija |
Na eershya asooyaa bhayam dvesho rosho lobhaadiko na cha ||*

There is no distinction as inferior or superior. There is no killer or killed. They don't have jealousy, finding of faults in others, fear, hatred, rage, miserliness.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 80:

*Mahaapeetam bahivarsham dhaatakeekhandamantatah |
Maanasottara shailasya deva daitya aadi sevitam ||*

Outside of the *Maanasottara* mountain is the *Mahaapeeta* country, and inside is the *Dhaataki Khanda*. All the *devaas* and *daityaas* come and live there.

Sri Engal Aalwaan's Commentary:

Mahaapeetam iti | Antatah maanasottara adreh anta iti arthah | Dhaatakee samjnyam antata iti cha paathah |

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 81:

*Satya anrute na tatra aastaam dveepe pushkara samjnite |
Na tatra nadyah shailaa vaa dveepe varsha dvaya anvite ||*

There is no *satya* or *anruta* in the *dveepa* called by name *Pushkara*. In this *Pushkara Dveepa*, there are no other small rivers, or no other small mountains.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 82:
Tulyaveshaah tu manujaa devaih tatra eka roopinah | |
People who live there look exactly like gods.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 83:
Varna aashram aacharaa heenam dharma aacharana varjitam |
Trayee vaartaa danda neetih shushrooshaa rahitam cha yat | |
There is no *varna aashrama aacharaa*. *Dharma aacharana* is not there.
Three *vedaas* are not there. *Vaanijya, Raaja Neeti*, service - are not existing here.

This means that everyone knows their *varna aashrama dharmaas*, and there is no need to enforce.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 84:
Varsha dvayam tu maitreya bhoomah svargo ayam uttamah |
Sarvartu sukhadah kaalo jaraa roga aadi varjitah |
Dhaatakee khandha samjnye atha mahaa peete cha vai mune | |
These two countries - *Mahaapeeta* and *Dhaataki Khandha*, O *Maitreya*, is an excellent heaven on earth. It is pleasant in all the seasons; there is no old age or disease.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 85:
Nyagrodhah pushkara dveepe brahmanah sthaanam uttamam |
Tasmin nivasati brahmaa poojyamaanah suraa asuraih | |
In this *Pushkara Dveepa*, there is a place called *Nyagrodha*, and it is the place of *Chaturmukha Brahma*, being worshipped by gods and demons.

Sri Engal Aalwaan's Commentary:
Nyagrodhah iti | Asya nyagrodhasya pushkara iti naama | Tena dveepo api
pushkara iti smaryate | * Nyagrodhah pushkara dveepe puskarah tena sa
smrutah * iti maatsya ukteh | Pushkarah pushkala iti arthah |
This *Nyagrodha* itself is called *Pushkara*. Because of that, this *dveepa* is also known as *Pushkara*. In *Matsya Puraana*, it is told that there is a place called *Nyagrodha* in *Pushkara Dveepa*, and that is why it is called *Pushkara* itself. It has abundance.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 86:
Svaadoodakena udadadhinaa pushkarah pariveshtitah |
Samena pushkarasya eva vistaaraat mandalaakruteh | |
Pushkara Dveepa is surrounded all around by the ocean of sweet water. The size of that ocean is as much as that of *Pushkara*. It is all around.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 87:

***Evam dveepaah samudraih cha sapta saptabhih aavrutaah |
Dveepah cha eva samudrah cha samaanou dvigunou parou | |***

All the *dveepaas* and *samudraas* which were told, *Jamboo*, *Plaksha*, *Shaalmaala*, *Kusha*, *Krouncha*, *Shaaka*, *Puskhara*, are surrounded by seven oceans; and the *dveepa* and *samudra* - each pair has the same expanse, and the immediate next one is twice that of the previous one.

Sri Engal Aalwaan's Commentary:

Evam iti | Dveepah cha eva samudrah cha jamboo dveepa kshaarodou samaanou, tat dvigunou plaksha dveepe ikshurasodou | Evam anantara dveepa abdhayoh poorvapoorna dveepadvaigunyam anyonya saamyam cha oohyam |

Jamboo Dveepa and the ocean of salt water, are of the same size. *Plaksha*

Dveepa and the sugarcane juice ocean, are twice that of *Jamboo Dveepa*.

A *dveepa* and its *samudra* are of the same size, but double the size of the one before that.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 88:

***Payaamsi sarvadaa sarva samudreshu samaani vai |
Nyoonaa atiriktataa tesaam kadaachit na eva jaayate | |***

In all these oceans, the quantity of water is always same. It does not increase or reduce in quantity at any point of time.

Sri Engal Aalwaan's Commentary:

Payaamsi iti | Payaamsi samaani avruddhi shoshaani | Chandrasya tu vrudhdhou pournimaayaam udaye cha tesaam utkshobha maatram na tu vrudhhih | Evam chandra hraase taavat kshubhitasya hraasah na tat moola ambu kshayah |

It does not increase or does not get dried up. When the moon is in ascendance, and also when the *Pournami* comes, the ocean is seen to increase, because there is a lot of turbulence; here there is only turbulence, and it does not increase in quantity. In the *Krishna Paksha*, when the moon is on the decreasing phase, the turbulence reduces and there is no reduction in the quantity of water.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 89:

***Sthaaleeshtam agni samyogaat udreki salilam yathaa |
Tathaa induvrudhdou salilam ambodhou munisattama | |***

In a vessel, a water that is heated expands; in the same way, when the moon is in ascendance in the *Shukla Paksha*, waters in the ocean also seem to increase.

Sri Engal Aalwaan's Commentary:

Sthaaleestham iti | Yathaa parimitam jalam kvaathe udrichyate tat eva shaitye hrasati samee bhavati |

When it is heated, it expands, and it comes down when cooled.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 90:

*Anyoona na atiriktaa cha varshanti aapo hasanti cha |
Udayaasta mayeshvindoh pakshayoh shukla krushnayoh | |*

Though it is seen to increase and decrease, the quantity of water does not change.

Sri Engal Aalwaan's Commentary:

*Anyoona na atiriktaa iti | Tathaa shukle krushne vaa chandrasya udaye apaam
sapaada ekavimshati hastamitaa vrudhah | Astamaye taavaan eva hraasah |*

The extent of increase in the waters is told - *hasta* is a measure which is 24 inches, this is 21.25 *hastaas*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 91:

*Dasha uttaraani pancha eva hi angulaanaam shataani vai |
Apaam vrudhikshayou drushtou saamudreenaam mahaa mune | |*

The increase or decrease that is seen is 510 inches.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 92:

*Bhojanam pushkara dveepe tatra svayam upasthitam |
Shat rasam bhunjate vipra prajaah sarvaah sadaa eva hi | |*

In this *Pushkara Dveepa*, food is present by itself, it is automatically available to people. They enjoy the six kinds of delicacies, all the time.

Sri Engal Aalwaan's Commentary:

*Bhojanam iti | Shat rasam bhakshya bhojya lehya choshya peya khaadya
aatmanaa shat vidham rasyam, madhura aamla lavana tikta katu kashaayaakhya
rasavat dravyam vaa |*

Different kinds of food are those which are eaten, drunk, licked, etc. or with different tastes, sweet, hot, etc.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 93:

*Svaadoodakasya parito drushyate loka samsthitih |
Dvigunaa kaanchanee bhoomih sarva jantu vivarjitaa | |*

Surrounding this sweet water ocean, there is this land of gold, which is twice that of *Pushkara Dveepa*. Nobody lives there.

Sri Engal Aalwaan's Commentary:

*Svaadoodakasya iti | Lokasya jana nivaasa bhootasya sapta dveepa
aatmakasya, samsthitih maryaadaa bhoota svarna bhoomih | Aloka samsthitih
iti padacchede loka samsthaana rahitaa darpana aakaaraa | Saa cha lokaan
meroh amitah sthitaat sapta laksha pancha koti mitaat dvigunaa sa chaturdasha
laksha dasha kotih |*

In the seven *dveepaas* which were told, people live there, and at the end of these seven islands, is *Svarna Bhoomi*, the land made of gold. There is a *paathaantara*, *aloka samsthitih*, which says that there is no division of land, and nobody live there. From *Meru parvata*, including all the seven islands and oceans, the measure is five crores and seven lakhs; this is twice the size of that, which is ten crores and fourteen lakhs, gold land.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 94:
Lokaalokah tatah shailo yojanaa aayuta vistrutah |
Uchraayena api taavanti sahasraani achalo hi sah ||

After that, there is a mountain called *Lokaaloka*, which is ten thousand *yojanaas* in size. The height of this is also ten thousand *yojanaas*.

Sri Engal Aalwaan's Commentary:

Lokaaloka iti | Tato loka alokaadrih | Evam samhatya meroh ekato loka
alokaantam kotyo dvaadasha lakshaani sapta shashtih, panchaashat sahasraani
*cha | * Etena hi aloka parimaanam vyaakhyaatam iti bhaagavata uktayaa*
kinchit oona sardha dvaadasha kotiaadikam alokaakhyam |

After the gold land, there is *Lokaaloka* mountain. From one part of the *Meru* mountain till the *Lokaaloka* mountain, it is 12 crores, 67 lakhs, 50 thousand *yojanaas*. In *Bhaagavata*, the measure of *Aloka* is also told - as a little less than 12.5 crores.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 95:
Tatah tamah samaavrutya tam shailam sarvatah sthitam |
Tamah cha anda kataahena samantaat pariveshtitam |

Surrounding this *Lokaaloka* mountain is *tamas*, completely filled with darkness. This *tamo loka* is surrounded all around by *Andakataaha*, the cosmic shell.

Sri Engal Aalwaan's Commentary:

Tata iti | Tatra eva tamomartodou cha taamasa bhoota aavaasa bhootou |
Sagartodaat tamasah parastaat paritah prati disham anda kataahaat arvaak
mahaapurusha nivaasa bhoote vaikuntha lokah, tatah kataaha iti jnyeyam |
Bhaagavate harivamshe cha braahmana putra aanayana prastaave bhagavat
sthaanasya tathaa upavarnitatvaat |

In the *Taamasa loka* told, there is a huge pit of water all around. With the pit and *Tamo loka* included, all around, outside of the *Andakataaha*, there is *Vaikuntha Loka* where *Vishnu* lives. After that is the *Kataaha*, is what is told.

In *Bhaagavatha* and *Harivamsha*, there is a story where *Krishna* goes and brings the son (who had already died) of a *Braahmana*, He is said to have gone to *Paramapada*, *Vishnu Loka* and brought him back; this is the *Vishnu Loka*.

It is said that those who go to *Paramapada* do not come back. But there is also

another view that those who go through *Archiraadi Maarga* only, they do not come back. If they go in some other *maarga*, they may come back.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 96:

*Panchaashat koti vistaaraa seyam urvee mahaa mune |
Sahaiva anda kataahena sadveepa abdhii maheedharaa | |*

Thus, the expanse of this whole earth is 50 crores *yojanaas*. Including the *Andakataaha*, the *Dveepaas* and mountains.

Sri Engal Aalwaan's Commentary:

*Panchaashat iti | Evam meroh ekatah kataaha antam panchavimshati kotikam bhoo vistaara ardhm, anyathah cha tathaa, ittham samhatya panchaashat koti bhoo vistaarah | Evam oordhva adhah kataaha avadhih cha anda ucchraayah panchaashat kotih, * Soorya anda golayoh madhye kotyah syuh pancha vimshatih * iti shuka ukteh | Yat vaa, ekata eva loka maanaat sasaardha trilakshaadyardha dvi koti aatmakaat vaigunyam kaancha bhoomeh sa sapta laksha pancha koti aatmakam krutvaa shishtam sapta dasa koti adikam tamah kataaha aadi maanatvena yojyam | Puraana kaarasya hi vairaagya utpaadane bhagavat maahaatmya jnyaapane cha taatparyaat na loka samkhyaa ganiteshu ati aadarah | Tato yathaa kathanchit api panchaashat koti vistaaratvam bhuvo jnyeyam | Anye tu vistaara shabdham vyaasa ardhaparam krutvaa meroh abhitah panchaashat kotitvam varnayanto bhoomeh shata koti vistaaratvam praahuh | Tathaa cha vaaraahe * Bhoomandalam tu shata koti vistaaram sa anda kataaham iti | Ayam eva pakshah skaande shiva rahasye vistarena uktah | Shaiva tantra antare cha * Koti dvayam tri panchaashat lakshaani cha tatah param | Panchaashat cha sahasraani sapta dveepaah sa saagaraah | | Tato hiranmayee bhoomih dasa kotyo varaanane | | Devaanaam kreedanaarthaaya loka alokah tatah param | | Parvato valayaakaaro yojanaayuta vistrutah | | Tasmaat baahyam tamo ghoram dushprekshyam jeeva varjitam | | Panchatrimshat smrutaa kotyo lakshaani ekona vimshatih | | Chatvaarimshat sahasraani yojanaanaam varaanane | Sapta saagara maanah tu gartodah tat anantaram | Koti yojana maanah tu kataahah sa vyavasthitah | | iti | Asmin tu pakshhe * Soorya anda golayoh madhye kotyah syuh pancha vimshatih iti bhaagavata shlokastha soorya shabdah tat prakaashya deshaparo yojyah | * Ravi chandramasoryaavat mayookhiah avabhaasyate | | Sa samudra sarit shailaa taavatee pruthivee smrutaa | | iti vakshyamaanatvaat | * Prakaashya pruthiveemaanam pancha vimshati kotikam, tat prakaashakam eva sooryam kalpayitvaa, tatah param yaavat anda kataaham pancha vimshati iti eva arthah | Yat vaa anda kataaha antah panchaashat kotih pruthivee, bahih cha aavaranaabhootaa taavatee iti, evam shata kotitvam varaaha puraana anusaaraat yojyam | Yat vaa shaastreeya angula siddhah yojanaih panchaashat kotya eva loukika angula siddha yojanaih shata kotyah syuh | Yat vaa kalpa bhedena dvayoh api pakshayoh avirodhah kalpyah |*

From one side of *Meru* mountain up to the shell, 25 crores is half of the expanse of the *bhoomi*, 25 crores on one side and 25 crores on the other side, totalling 50 crore *yojanaas*. On the top and below also, it is the same thing, 50 crores. As *Suka* says, between *Soorya anda* and *gola*, it is 25 crores. Compared to the expanse of the *lokaas*, this is 2.5 crores and 3.5 lakhs, double that will be the measure of *Kaanchana bhoomi*, the land of gold, which is 5 crore and 7 lakhs. The remaining 17 crores should be taken as the measure of the *Tama kataaha*. Why *Paraasharar* is telling about these numbers, and the expanses of these islands and oceans is in order to generate *vairaagya*, and the greatness of *Bhagavaan*, who is the Creator of this whole world. If it is such a big expanse, where people are getting created, going through the cycle of births and deaths, how difficult it is to escape from this; one has to get *vairaagya*, various worlds told, various pleasures enjoyed, good things, again, people are in this *prakruti mandala* only, again and again. One should get *vairaagya* understanding all these things, to escape from *samsaara*. This is the purpose of telling these measures. And also to remind us of the greatness of the *Bhagavaan*. He is not very much interested in these numbers and calculations. In whatever way you want to know about the 50 crores, know it. Some people say that half the diameter is 50 crores, and they it has an expanse of 100 crores. This is told in *Varaaha Puraana* also. *Bhoo mandala* is 100 crores. This is told in *Shiva Rahasya*, *Skanda Puraana*. 35 crores, 19 lakhs, 40 thousand *yojanaas*. It is said that there is a huge pit filled with water. 1 crore *yojanaas* is the *kataaha*. Between *Soorya Anda* and *Kataaha*, there is 25 crore *yojanaas*. In *Bhaagavata*, there is also mention of *Soorya*. This is to be understood as the distance lighted by the rays of the Sun. *Shaastreeya angula* is 24 inches, here it is 12 inches; this way, 50 crores becomes 100 crores. Or, we can say that it is 50 crores in one kalpa, and 100 crores in another kalpa.

We should not look at it that it is correct in one *Puraana* and incorrect in another. It can be difference in *kalpaas*. It can be different in *loukika maana* and *shaastreeya maana*.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 97:](#)

[Seyam dhaatree vidhaatree cha sarva bhoota gunaadhikaa |
Aadhaara bhootaa sarvesham maitreya jagataam iti | |](#)

This earth is support of everyone and is made of five *gunaas*; this is where everyone lives.

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

[Seyam iti | Dhaatree oshadhivaaraa poshakaree | Vidhaatree kartree | Guna
adhikaa pancha gunatvaat |](#)

Earth nurtures the beings through the trees and herbs. Or as the doer.

This concludes Chapter Four of Amsa Two.

| | *Iti Sti Vishnu Puraane Dviteeya Amshe Chaturtho Adhyaayah* | |

| | *Iti Sri Vishnu Puraane Vishnu Chitteeye Dviteeye Amshe Chaturtho Adhyaayah*
| |

|| *Atha Panchamo Adhyaayah* ||

Nether Worlds, Greatness of Ananta

Now, the Fifth Chapter.

[Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 1:](#)

Sri Paraasharah -

Vistaara esha kathitah pruthivyaa bhavato mayaa |

Saptatih tu sahasraani dvija ucchraayo api kathyate ||

Sri Paraasharah - I have told you, O Maitreya, the expanse of this whole earth. 70 thousand is the height, it is told.

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

*Vistaara iti | Saptati sahasra ucchraayatvam sapta bhoomika praasaada
nyaayena |*

It is like a huge building with 7 storeys.

[Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 2:](#)

Dasha saahasram ekaikam paataalam munisattama |

Atalam vitalam cha eva nitalam cha gabhastimat |

Mahaakhyam sutalam chaagryam paataalam cha api saptamam ||

Each one is 10 thousand, and the *Paataala*. The *Paataala lokaas* are told - *Atala*, *Vitala*, *Nitala*, *Gabhastimat*, *Mahaatala*, *Sutala*, *Paataala*.

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

*Dasha saahasram iti | Dasha sahasrena bhoomi tat vivaramaana vibhaagah shiva
rahasya uktah * Tat antara putaah sapta naagaah sura samaashrayaah |*

*Yojanaanaam cha aayutaani sapta tattva artha chintakaih | Sahasra yojanaani
eshaam dalaani antara nemayah | Pratyekasho antaraani eshaam sahasraani*

*navaadhvanaam || iti | Adhvanaam yojanaanaam iti arthah | Atra vishesho
vaayu uktah * Pruthivyaam udakam saa cha pruthivyaam upari sthita |*

*Aakaashancha aparamadhyah punah bhoomih punah jalam || iti | Mahaakhyam
mahaa talam | Tat cha vaalukaamayam |*

In *Shiva Rahasya*, it is told - There are seven worlds where the *Naagaas* and gods are all living. 10 thousand *yojanaas* each, totally 70 thousand *yojanaas*. 1

thousand *yojanaas* is the expanse of each layer. 9 thousand *yojanaas* is the gap

between them. *Vaayu Puraana* also talks about this. There is *Aakaasha*, *Bhoomi*, *Jala*, like this, it continues.

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

***Shukla krushna arunaah peetaah sharkaraah shaila kaanchanaah |
Bhoomayo yatra maitreya vara praasada manditaah | |***

The seven worlds - *Atala, Vitala, Nitala, Gabhastimat, Mahaatala, Sutala* and *Paataala*, in these, white, black, red, yellow, made of sand, stone, gold - the earth is made of these things. Each one is one story, like a building.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 4:

***Teshu daanava daiteya jaatayah shatashah tathaa |
Nivasanti mahaanaaga jaatayah cha mahaamune | |***

In these worlds, *daanavaas, daiteyaas*, there are hundreds like this. And also those belonging to the class of serpents.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 5:

***Svarlokaat api ramyaani paataalaani iti naaradah |
Praaha svargasadaam madhye paataala abhyaagato divi | |***

Naarada has said that they are more beautiful than even heavens. *Naarada* went to *Paataala loka* and saw all the beautiful things there and went to *svarga loka* and told them that *Paataala loka* is more beautiful than heavens.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 6:

***Aahlaadakaarinah shubhraah manayo yatra suprabhaah |
Naaga aabharana bhooshaasu paataalam kena tat samam | |***

They are very pleasant, they bring great joy, clean, and have lot of bright gems. We can see the gems worn as ornaments by the serpents. What can equal this *Paataala*?

Sri Engal Aalwaan's Commentary:

***Aahlaadakaarinah iti | Naaga aabharana iti | Aabhriyata iti aabharanam,
naagaih bhriyamaanah tu bhooshaasu | Yat va bhooshaah choodaadi
alamkaaraah nityaah phanaa mani prabhrutayo vaa | Naaga aabharana
bhooshaasu iti cha paathah |***

That which is worn is an ornament. On the hood, it is said to be a gem, *mani*, which is very bright and shining, with a lot of lustre, and they are all decorated with these. *Paataala loka* is extremely beautiful. There is no other world equal to this.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 7:

***Daitya daanava kanyaabhih itah cha itah cha shobhite |
Paataale kasya na preetih vimuktasya api jaayate | |***

All the damsels of *daityaas* and *daanavaas*, are all roaming around there. The whole world is joyful and beautiful to see. Who will not like this?

Sri Engal Aalwaan's Commentary:

Daitya daanava kanyaabhih iti | Vimuktasya - vishaya raaga vimuktasya |

Those who have controlled their sense will also get attracted by the beautiful things in this *Paataala loka*.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 8:

***Divā arka rashmayo yatra prabhaam tanvanti na aatapam |
Shashirashmih na sheetaaya nishi dyotaaya kevalam | |***

The Sun's rays do not cause any heat, but bring only brightness. There is no suffering because of the light of the Sun. In the same way, the rays of the moon do not cause chillness or cold, but they brighten up the whole place.

Sri Engal Aalwaan's Commentary:

Divā ityaadi | Rashmi pravesha vachanaat dvaara sadbhaavo anumeyah |

Because it is told that sunlight is coming all over, we can infer that there is entrance to the light.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 9:

***Bhakshya bhajya mahaa paanam uditaih api bhogibhih |
Yatra na jnyaayate kaalo gato api danuja aadibhih | |***

All the various delicacies and food items and varieties of drinks are available. The serpents who are there are enjoying this, and don't realize how time passes there.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 10:

***Vanaani nadyo ramyaani saraamsi kamalaakaraah |
Pumskokilaa abhilaapaah cha manojnyaani ambaraani cha | |***

There are wonderful parks and rivers, forests and streams, filled with lotuses. The male cuckoos are all the time making pleasant sounds. Nice dresses are available.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 11:

***Bhooshanaani ati shubhraani gandhaadhyam cha anulepanam |
Veena venu mrudangaanaam svanaih aapooritaani cha | |***

Pure and good dresses are available, and all kinds of fragrances and pastes which are fragrant. Air is filled with the sounds of *Veena*, *Venu*, *Mrudanga* and these instruments.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 12:

***Etaani anyaani cha udaara bhaagya bhogyaani daanavaih |
Daitya uragaih cha bhujyante paataala antara gocharaih | |***

All these and also many more, those endowed with the *bhaagyaas* enjoy there, the *daanavaas*, *daityaas*, serpents. They enjoy all these available in the *Paataala loka*.

Those who live there are *daityaas*, *uragaas* and *daanavaas*. The demons and serpents who live there are enjoying all those things.

The greatness of *Paataala loka* is told. There is also description of *Ananta* who is bearing the whole earth.

We are studying the 5th *Adhyaaya*, we were studying the description of the lower worlds - *Atala*, *Vitala*, *Nitala*, *Gabhastimat*, *Mahaatala*, *Sutala* and *Paataala*. These are the seven worlds, and these are also *bhoga bhoomis*. Those who live there enjoy all kinds of pleasures and enjoyment, and it is much better than heaven; this is what *Naarada* was telling, after having seen these *lokaas*. Those endowed with that kind of *punya* to be in those *lokaas*, enjoy different kinds of food, music.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 13:

*Paataalaanaam adhah cha aaste vishnoh yaa taamasee tanuh |
Sheshaakhyaa yat gunaan vaktum na shaktaa daitya daanavaah | |*

Below the *Paataala* is *Ananta*, the great serpent. Now, *Paraasharar* is going to tell about the greatness of that *Ananta*. All the *daityaas* and *daanavaas* who are there are unable to describe the excellent qualities of that *Shesha Naaga*, which is said to be the *taamasee tanu* of Vishnu below the *Paataala*.

Sri Engal Aalwaan's Commentary:

*Paataalaanaam iti | * Tasya moola deshe trimshat yojana sahasra antara aaste
yaa vai kalaa bhagavatah taamasee samaakhyaataa anante * iti bhaagavat uktih
| Taamasee samhaara hetubhoota tamo adhishtaatree | Ata eva asya vadanaat
kaala agni rudra nishkramanam uttaratra uchyate |*

This is said to be thirty thousand *yojanaas*, it is called *Taamasee*, the form of *Bhagavaan Vishnu*, and is called *Ananta*, as told in *Bhaagavata*. *Taamasee* means it is the cause of *samhaara*, dissolution, and it is *tamas* which is the cause of *samhaara*; the *adhishtaatru devataa* of that is called *Taamasee*. Later on, it will be told that from the mouth of *Ananta*, the *Kaala Agni* called *Rudra* comes out and does the *samhaara*, the fire which comes during dissolution.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 14:

*Yo anantah pathyate siddhaih devo devarshi poojitah |
Yah sahasra shiraa vyaktah svastikaamala bhooshanah | |*

He is called *Ananta*, and is being worshipped by all *Devarshis*, and is is God Himself. He has thousand hoods. There is one sign on the hood called *Svastika*.

Sri Engal Aalwaan's Commentary:

Yo iti | Svastikam phanastha rekhaa chinha visheshah |

Svastika is a special sign which is present on the hood of *Ananta*.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 15:

Phanaa mani sahasrena yah sa vidyotayan dishah |

Sarvaan karoti nirveeryaan hitaaya jagato asuraan | |

He brightens up all the directions, everywhere, all around, with the thousands of gems present on the hoods. The radiance, brilliance of the gems is so much that for the good of the world, it makes all the demons lose their valour, makes them very weak.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 16:

Madaaghoonita netro asou yah sadaa eva eka kundalah |

Kireetee sragdharo bhaati saagnih shveta ivaachalah | |

His eyes are always as though intoxicated, He is having ear ornaments, wears a crown, and also wears a wonderful garland. He shines as though it is a white mountain with a fire on top of it.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 17:

Neela vaasaa madodriktah shveta haara upashobhitah |

Saabhra gangaa pravaaho asou kailaasa adrih iva aparah | |

He is wearing a dark blue cloth. He is always excited with intoxication, He is shining with the white garland. He looks like another *Kailaasa Shikhara*, which is with all clouds and flux of *Gangaa* river flowing out. His ornaments, garland and cloth look as though there is another huge *Kailaasa* mountain itself, with clouds and *Gangaa* river flowing out.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 18:

Laangala aasakta hastaagro vibhran musalam uttamam |

Upaasyate svayam kaantyaaya yo vaarunyaaya cha moortayaa | |

He is holding the plough, pestle, in His hands, and *Shobhaa Devi*, *Vaaruni Devi* do *upaasana* of Him.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 19:

Kalpaante yasya vaktrebhyo vishaanala shikha ujvalah |

Sankarshana aatmako rudro nishkranya atti jagat trayam | |

At the end of the *kalpa*, from His mouth, the flames of the poisonous fire come out, this is nothing but *Rudra*, who is said to be having *Sankarshana* as His *aatman*, and eats up the three worlds.

Sri Engal Aalwaan's Commentary:

Kalpaante iti | Sankarshana aatmakah sankarshana adhishtithah |

Sankarshana is the form of Vishnu, who is responsible for dissolution.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 20:

Sa bibhrat shekhareebhootam ashesham kshiti mandalam |

Aaste paataala moolasthah shesho ashesha sura architah | |

Bearing on His head, the entire world, *Shesha* sits at the bottom of *Paataala*, and is

being worshipped by all the gods.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 21:

*Tasya veeryam prabhaavah cha svaroopam roopam eva cha |
Na hi varnayitum shakyam jnyaatum vaa tridashaih api | |*

His valour, zeal, power, real nature, His form, gods cannot even know it, what to talk about describing it? It is so great.

Sri Engal Aalwaan's Commentary:

Tasya iti | Veeryam utsaahah, prabhaavah shaktih, svaroopam tattvam, roopam aakaarah |

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 22:

*Yasya eshaa sakalaa pruthivee phanaa mani shikha arunaa |
Aaste kusuma maalaa iva kah tat veeryam vadishyati | |*

This entire world, with the gems of His hood, looks reddish. It looks as though it is like a garland of flowers. Who can even talk about His greatness.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 23:

*Yadaa vijhrumbate ananto madaaghoornita lochanah |
Tadaa chalati bhooah eshaa sa adri toyaa sa kaananaa | |*

When He wakes up with excitement, *Ananta* with all His eyes as though intoxicated, the whole world with all the oceans and forests moves, shakes up.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 24:

*Gandharva apsarasah siddhaah kinnara uraga chaaranaah |
Na antam gunaanaam gacchanti tena ananto ayam avyayah | |*

Gandharvaas, Apsaraas, Siddhaas, Kinnaraas, Chaaranaas, serpents, are not able to know His qualities completely; that is why He is called *Ananta*; there is no end to the greatness of His qualities, unchanging always.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 25:

*Yasya naaga vadhoo hastaih gaalitam hari chandanam |
Muhuh shvaasa anilaapaastam yaati dikshodavaasataam | |*

The *Naaga* women with their hands, smear sandal paste on His body. Being carried by His breath, it spreads over, and everything gets fragrant with sandal particles everywhere.

Sri Engal Aalwaan's Commentary:

Yasya iti | Gaalitam vastra shodhitam | Lambhitam harichandanam iti paathe lambhitam samaalamba nikrutam, anga raageekrutam iti arthah | Diksha udavaasataam dishaam kshodavaasataam, adhivaasa choornatvam | Dikshu udavaasataam iti paathe dikshu jala aadhivaasana choornatvam iti |

Particles of the sandal spread all over in all directions, being carried by His breath.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 26:

Yam aaraadhya puraana arpih gargo jyoteemshi tattvatah |

Jnyaatavaan sakalam cha eva nimitta pathitam phalam ||

Garga Rishi worshipped this Ananta, and mastered all the Jyotisha and Nimitta vidyaas, astrology, predicting the good and bad things which are going to happen by using the movements and positions of the planets, comets, etc. This is the greatness of Ananta.

Sri Engal Aalwaan's Commentary:

Yam iti | Nimitte graha chaara utvaata shakuna aadou shubha ashubha

soochake, pathitam | Nimitta phalitam iti cha paathah |

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 27:

Tena iyam naaga varyena shirasaa vidhrutaa mahee |

Bibharti maalaam lokaanaam sat eva asura maanushaam ||

This entire world, is born on the head by this excellent serpent, Ananta. He bears this chain of worlds having devaas, asuraas, manushyaas. He supports all the worlds on His head.

This concludes the Fifth Chapter.

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

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

|| *Atha Shashto Adhyaayah* ||

Narakaas and Praayaschitta, Greatness of Harinaama Samsmarana

Now the Sixth Chapter. This describes the different kinds of hell.

[Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 1:](#)

Tatah cha narakaa vipra bhuvo adhah salisaya cha |

Paapino yeshu (pachyante) paatyante taan shrunushva mahaa mune ||

Below the worlds and also below the waters, there are *narakaas*. All the sinners are thrown there. They are cooked there, they undergo all kinds of suffering. I am going to tell you about that.

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

*Uktaa punya bhoga bhoomih | Atha paapa bhoga bhoomih uchyate tatah cha iti |
Salilasya - tamogarta udakasya adhah |*

Those who enjoy the good deeds - that was told. Now the sinners, who experience all sufferings, will be told. Below the *tamo loka*, and the waters.

In three *shlokaas*, all the *narakaas* are told here.

[Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 2:](#)

Rouravah sookaro rodhah taalo vishasanah tathaa |

Mahaajvaalah taptakumbho lavano atha vilohitah ||

Rourava, Sookara, Rodha, Taala, Vishasana, Mahaajvaala, Taptakumbha, Lavana, Vilohita, ...

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

*Rourava iti | Rourava sookarou ruru varaaha kruta peedaatmakou | Nikhaatavat
yatra rudhyate sa rodhah | Taala drumaat paatanam tat parna kaandena cha
cchedanam yatra sa taalah | Kara patraadinaa teekshna shastrena yatra
cchedanam sa vishasanah | * Muktah tato anya vanhithah shete sampraapya
nirvruddhim iti ukto mahaajvaalah | Yatra taila kumbhesu pachyante sa
taptakumbhah | Cchitvaa cchitvaa sapta kshaara utkshepanam yatra sa lavanah
| Lohitasya rudhirasya shoshanam yatra sa vilohitah |*

In *Rourava*, *Sookara*, they are tortured by these kind of animals, *Ruru*, one type of a savage animal or antelope and pig. In *Rodha*, they suffer that kind of pain as though digging happens. In *Taala*, they are thrown from the *Taala* tree, and are beaten and cut from all the leaves and sticks made of the tree. *Vishasana* is the one where a kind

of fig tree, sharp arrows and weapons are made from that, and they are cut with that. In *Mahaajvaala*, he is thrown into fire, and thrown from one fire to another fire. In *Taptakumbha*, they are put into vessels containing hot boiling oil. In *Lavana*, they are cut into pieces and thrown into boiling hot salt. In *Vilohita*, blood is all dried up.

These are the descriptions of the *narakaas*. They are told so that one does not do these sins.

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

Rudhiraambho vaitaranih krimishah krimibhojanah |

Asipatravanam krushno laalaabhakshah cha daarunah ||

... *Rudhiraamba, Vaitarani, Krimisha, Krimibhojana, Asipatravana, Krushna, ...*

Sri Engal Aalwaan's Commentary:

Rudhiraamba iti | Tapta rudhiramaya udaka desho rudhiraambhah |

Rudhiramayee dustaraa nadee vaitarunee | Yatra krimishu shayyate sah

krimishah | Yatra krimayo bhujyante sah krimibhojanah |

Kaarshnyaayasashankuh nirantaram yatra sanchaaryate sah krushnah | Ati

sheetaatmaa daarunah |

In *Rudhiraamba*, hot blood is there everywhere. A river of blood which is impossible to cross over, is called *Vaitarini*. In *Krimisha*, they are thrown into a place where the insects are all there. Where all the insects come and eat these people, that is called *Krimibhojana*. *Krushna* is a place where they are continuously pierced with iron nails. *Daaruna* is extremely chilling.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 4:

Tathaa pooyavahah paapo vanhijvaalo hi adhahshiraah |

Sandamshah (krushna) kaalasootraha cha tamah cha aveechih eva cha ||

Sri Engal Aalwaan's Commentary:

Tathaa iti | Sandamshaih yatra jihva utpaatanam sah sandamshah, yathaa

*uktam * Utpaatyante tathaa jihvaah sandamshaih bhrusha daarunaih |*

Aakroshakaanaam dushtaanaam sadaivaabaddha bhaashinaam | Shastra

dhaaraam sadaiva etaam mrunaala prastaram narah | Manyate narakaih

shastraih vikshato dvijasattama | Himakhandam cha yacchanno nivaatam

manyate narah | Vimukto narakaat sheetaat aprakaasham tamah tamah | Krimi

keeta jalookaadi teekshna damshtraagra vikshataah | Bhraamyante cha

andhataamisre vruthaa maamsa ashino hi ye || Kaala sootrena bhidyante chakra

aaroodhaah tu maanavaah | Paada angulisthena sadaa hi aapaada tala

mastakam | Ekeebhoota shareerah cha vivechyo aticharena cha || iti |

In *Sandamsha*, their tongues are pulled out with tongs. It has quoted here from different *Puraanaas*, where different kinds of *narakaas* are explained. *Mrunaala prastara* is a bed of nails. In *Shastra dhaaraa*, they are always pierced with weapons,

arrows. In *Himakhand*, there is no water, and they are all covered with ice. In another hell, they are in darkness, and they are bitten by insects, leeches, they roam around in the darkness eating meat, etc.

Who are the sinners who go into these *narakaas* is also going to be told in detail.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 5:

***Shvabhojano atha apratishthah cha aprachih cha tathaa parah |
Iti evam aadayaah cha anye narakaa bhrusha daarunaah | |***

One who eats dogs, *Apratishtha*, *Aprachi* are the *narakaas*. Like this, there are many more hells which are terrible.

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

***Yamasya vishaye ghoraah shastra agni bhayadaayinah |
Patanti yeshu purushaah paapa karma rataah tu ye | |***

They get threatened with fire, weapons, these are extremely scary places. They get into the control of *Yama*, and fall into these *narakaas* - those who are always involved in performing unrighteous deeds, sinning all the time.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 7:

***Kootasaakshee tathaa asamyak pakshapaatena yo vadet |
Yah cha anyat anrutam vaktim sa nara yaati rouravam | |***

Those who attain *Rourava* are told.

Sri Engal Aalwaan's Commentary:

Kootasaakshee iti | Saakshyam jaanan api avadan anyathaa vaa vadan yah sah kootasaakshee | Tathaa yo dharma adhikrutah san asamyak ayathartham vadati, saakshi vaadaat anyat narmaadi vyatiriktam anrutam |

One who knows the truth but does not tell it, or he tells it differently, which is wrong witness, is called *Kootasaakshee*. He is one who is in power, and knows the dharma, even then, he does not tell the right thing, and tells wrong. He tells another lie - all those people go to *Rourava naraka*.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 8:

***Bhroonahaa purahantaa cha goghnaah cha munisattama |
Yaanti te narakam rodham yah cha ucchvaasa nirodhakah | |***

One who removes the fetus, one who kills the people in towns, or he destroys cities, one who kills cows, one who stops the breath of someone and kills them, they go to a *naraka* called *Rodha*.

Sri Engal Aalwaan's Commentary:

Bhroonahaa iti | Bhroono garbhah, sootra pravachanaadhyaayee vaa, yathaa aaha bodhaayanah * Upaneeta maatro vrata chaaree vedaanaam kinchit

adheetya braahmanah, ekaam shaakhaam adheetya shrotriyah, angaadhyaayyanoochaanah, kalpaadhyaayee rushikalpah, sootra pravachana adhyaayee bhroonah, chaturveda rushih, ata oordhvam devah iti |

One meaning for *bhroona* is that he kills the fetus. Another meaning is that he kills one who is extremely knowledgeable, who has studied all the *Vedaas*, the *Kalpasootraas*, etc. *Sri Engal Aalwaan* quotes *Bodhayana*, one who has just undergone *upanayana*, is called *vratachaari*. One who, having undergone *upanayana*, studies a little bit of *Vedaas*, becomes a *Braahmana*. One who studies an entire *shaakha* of *Veda*, is called *shrotriya*. One who also studies all the *Angaas* along with the *Vedaas*, is *Saanga Veda Shaakhyaadhyaayi*, is called *Anoochaana*. One who also studies *Kalpasootraas*, is equivalent to a *Rishi*. One who studies *Kalpasootraas*, and is also able to teach it, is called *Bhroona*. One who studies all four *Vedaas* is actually a *rishi*. Beyond that, he becomes *deva*.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 9:

Suraapo brahmahaa hartaa suvarnasya cha sookare | Prayaati narake yah cha taih samsargam upaiti vai | |

Those who attain *Sookara naraka* are told. One who drinks, one who kills *brahmins*, one who steals gold from a *Brahmin*, one who steals sixteen measures of *urad daal*, one who mixes with such people, one who performs *yaagaas* on behalf of them, one who spends one year with a *patita*, if he makes him perform *yaaga*, teaches *Veda* to him, also goes to *Sookara*.

Sri Engal Aalwaan's Commentary:

*Suraapa iti | Suvarnasya vipra sambandhino hema maatrasya, shodasha bhaashamaanasya vaa hemnah | Samsargam abdam saha shayya ashana aadinaa, sakrut yaajana aadinaa vaa, * Samvatsarena patati patitena samaacharan | Yaajana adhyaapana aadi oonaat sadyah patati tat samah | | iti smruteh |*

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 10:

Raajanya vaishya hantaa cha tathaa eva guru talpagah | Tapta kunde svasrugaamee hanti raaja bhataan cha yah | |

Those who are present in the *yaaga*, *kshatriyaas* and *vaishyaas*, one who kills them, one who has a relation with *gurupatni*, one who has relation with sister, one who kills the assistants of a king who have not come for fighting, they all go to a *naraka* called *Taptakunda*.

If they are killed in war, that is fine, but killing in a non-war situation leads to hell.

Sri Engal Aalwaan's Commentary:

*Raajanya iti | Raajanya vaishyou yaagasthou * Svanagatou hi kshatriya vaishyou * ityaadi smruteh | Raajabhataan ayuddhasthaan |*

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 11:](#)
Saadhvee vikriyakrut bandha paalah kesari vikrayee |
Tapta lohe patanti ete yah cha bhaktam parityajet ||

Those who go to a *naraka* called *Taptaloha* are told here. One who sells his wife, the officer who is in charge of jail, one who sells horses, one who does not protect one who has surrendered to him, will go to *Taptaloha*.

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

Saadhvee vikriyakrut iti | Saadhvee bhaaryaa | Bandhapaalah kaaragruha
*adhikaaree | Kesaree ashvah * Tapta lohe ashva vanik tathaa bandhana*
*rakshitaa | Bhaaryaa vikriya kartaa cha yah cha bhaktam parityajet * iti vaayuh*
*| * Brahmahaa muchyate yena na tena haya vikrayee * iti smruteh | Bhaktam*
sharanaagatam |

Vaayu Puraana also gives are very similar thing. Selling horses is said to be a very bad thing.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 12:](#)
Snushaam sutaam cha api gatvaa mahaa jvaale nipaatyate |
Avamantaa guroonaam yo yah cha aakroshtaa naraadhamah ||

One who has relationship with daughter-in-law, or daughter, goes to *Mahaajvaala*. One who dishonours the gurus, also goes to the *naraka*.

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

Snushaam iti | Avamantaa aleeka nirbandha kartaa | Aakroshtaa guroonaam
vipraanaam cha adhiksheptaa shaptaa vaa |

One who accuses him of falsehood or cheating, or makes him do bad things, to a guru.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 13:](#)
Veda dooshayitaa yah cha veda vikrayikah cha yah |
Aagamyagaamee yah cha syaat te yaanti lavanam dvija ||

One who does *dooshana* of *Veda*, finds fault in that, one who sells *Veda* for money, teaching *Veda* for money, one who has relationship with someone who he is not supposed to have, go to *Lavana*.

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

Veda iti | Veda dooshayitaa vedanindako vismartaa cha | Agamyaaah maatula
anyantyaja ityaadyaah |

One who, having studied *Vedaas*, forgets it, is also called *Veda Dooshayitaa*. One who has relations with with one where relations are not permitted.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 14:](#)
Choro vilohē patati maryaadaa dooshakah tathaa ||

A thief goes to a *naraka* called *Viloha*. One who does not follow the *dharmaas* as prescribed in the *Shaastraas*, as the elders follow.

Sri Engal Aalwaan's Commentary:

Chora iti | Sadaachaara aadi siddha samaya dharmaa maryaadaah |

Whatever the elders have performed, not doing according to that. Whatever elders follow, according to *Shaastraas*, is called *maryaadaa*. One who transcends, ridicules, finds fault in *maryaadaa* goes to *naraka*.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 15:

Deva dvija pitru dveshtaa ratna dooshayitaa cha yah |

Sa yaati krimi bhakshe vai krimishe cha durishtakrut ||

One who hates gods, *brahmin*, father, one who misuses gems, he goes to a *naraka* called *Krimibhaksha*. One who performs a *yaaga* in a wrong way, with faults, or he does *abhichaara*, for the wrong purposes, goes to a *naraka* called *Krimisha*.

Sri Engal Aalwaan's Commentary:

Deva dvija iti | Durishtam vikalo yaagah, abhichaaro vaa |

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 16:

Pitru deva athitih tyaktvaa paryashnaati naraadhamah |

Laalabhakshe cha yati ugre sharakartaa cha vedhake ||

One who eats before father, gods, *athiti*, goes to a *naraka* called *Laalaabhaksha*. One who prepares arrows goes to a *naraka* called *Vedaka*.

Sri Engal Aalwaan's Commentary:

Pitru deva atitheen iti | Pitraadeen varjayitvaa aadaavashane paryashanam |

Leaving out father, elders and others, and eating.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 17:

Karoti karnino yah cha yah cha khadga aadh krut narah |

Prayaanti ete vishasane narake bhrusha daarune ||

One who makes this specific variety of arrow called *Karni*, swords, etc. for the wrong purpose, go to a *naraka* called *Vishasana*, which is extremely terrible.

Sri Engal Aalwaan's Commentary:

Karoti iti | Karninah sharavishshaah |

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 18:

Asat pratigruheetaa tu narake yaati adhomukhe |

Ayaajya yaachakah cha eva tathaa nakshatra soochakah ||

One who receives *asat*, goes to a *naraka* called *Adhomukha*. One who performs *yaagas* on behalf of those who have broken the *vrataas*, or those who are

not permitted as per the *shaastraas*, one who practices astrology without even studying properly.

Sri Engal Aalwaan's Commentary:

*Asat pratigruheetaa iti | Asat krushna ajina meshaadi, asatah mlecchaadikaat vaa | Ayaajyaah shoodraadyaah, patita vraatyaa vaa | * Aviditvaa eva yah shaastram daivajnyatvam prapadyate | Sa pankti dooshakah paapo jnyeyo nakshatra soochakah | Nakshatra jeevee vaa |*

Deer skin, sheep, etc. is called *asat*. Or he receives gifts from *mlecchaas*, and others.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 19:

Vegee pooyavahe cha eko yaati mishta annabhuk narah | |

One who is overly adventurous, one who eats all the delicious food leaving out the others, he cheats his own close relatives and eats, goes to *Pooyavaha*.

Sri Engal Aalwaan's Commentary:

Vegee iti | Vegee saahasikah | Mishta annabhuk eka eva svaadubhuk |

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 20:

Laakshaa maamsa rasaanaam cha tilaanaam lavanasya cha |

Vikretaa braahmano yaati tam eva narakam dvija | |

A *brahmin* who sells wax, meat, milk, honey, sesame, salt, for a living, also goes to a *naraka* called *Pooyavaha*.

Sri Engal Aalwaan's Commentary:

Laaksha iti | Laakshaa jatu | Rasaah ksheeram adhva aadyaah |

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 21:

Maarjaara kukkuta cchaaga shva vaaraaha vihangamaan |

Poshayan narakam yaati tam eva dvijasattama | |

One who has cat, chicken, sheep, dog, pig, birds, one who keeps all these things, goes to the same *naraka*.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 22:

Rangopajeevee kaivartah kundaashee garadah tathaa |

Soochee maahipakah cha eva parvakaaree cha yo dvijah | |

One who is doing acting, fighting, with which they make a living. One who is a fisherman. One who is born of a illicit relationship for a woman, is called a *kunda*; one who eats such a persons food, one who eats food made of a wet pot, pot which is not yet burnt. One who gives poison. One who lives on wife's unrighteous earnings, one who performs *parva karmaas* for others on non-*parva* days, out of greed to earn money. One who consumes meat, unites with woman on *parva* days.

Sri Engal Aalwaan's Commentary:

*Rangopajeevee iti | Rangopajeevee nata malla aadi vruttih | Kaivartah dheeara vruttih | Jeevati bhartari jaarajah kundah, tat annabhojee kundaashee, ashruta mrut bhaanda bhojee vaa | Garadah vishadah | Soochee raajagaamee paishunah | * Mahishee iti uchyate bhaaryaa bhogena upaarjitam dhanam | Upajeevati yah tasyaah sa vai maahishakah smrutah || iti lulaayee jeevo vaa | Lobhaadinaa aparvasu parva kriyaa aadi kartaa parvakaaree, parvasu taila stree maamsaadi bhoga kaaree vaa |*

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 23:

Agaaradaahee mitraghnah shaakunih graamayaaajakah | Rudhira andhe patanti ete soma vikrayigah cha ye ||

All these go to a *naraka* called *Rudhiraandha*. One who puts fire to houses. One who kills a friend. One who performs *yaaga* for the *graama*. One who sells *somarasa* which is not to be sold.

Sri Engal Aalwaan's Commentary:

Agaaradaahee iti | Shaakunih pakshyaadi jeevah, nimitta shakunaa jeevo vaa |

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 24:

Makhahaa graama hantaa cha yaati vaitaraneem narah |

One who destroys the *yaagaas*. One who destroys a village. They all go to *Vaitaraneem naraka*.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 25:

Retah paata aadikartaaro maryaadaa bhedino hi ye | Te krushnam yaanti ashouchaah cha kuhakaa jeevinah cha ye ||

One who loses semen in the wrong way, one who trespasses lands and villages, they go to a *naraka* called *Krushna*, and those who don't have the cleanliness as prescribed in the *shaashtraas*, those who live by cheating people through *indrajaala*, etc., go to the *Krushna naraka*.

Sri Engal Aalwaan's Commentary:

Retah paata aadi iti | Maryaadaa bhedinah graamaadi seema ullanghinah | Kuhakam shaathyam indrajaala aadi vaa |

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 26:

Asipatravanam yaati vanacchedee vruthaa eva yah | Ourabhrakaa mrugavyaadhaa vanhijvaale patanti vai ||

One who unnecessarily destroys forests, goes to a *naraka* called *Asipatravana*. One who lives on sheep, etc., hunters, go to *Vanhijvaala*.

Sri Engal Aalwaan's Commentary:

Asipatra vanam iti | Ourabhrakah meshaa jeevee |

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 27:

Yaanti ete dvija tatra eva ye cha apaakeshu vanhidaah | |

One who cooks food in a *yaaga*, where the *Agni* is there, one who cooks food where the pot is being burnt - these are called *Apaakaas*. They go to the same *naraka Vanhijvaala*.

Sri Engal Aalwaan's Commentary:

Yaanti iti | Apaako daahya mrut pindoshtaka aadi garbha indhana chayah |

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 28:

Vrataanaam lopako yah cha sva aashramaat vichyutah cha yah |

Sandamshe yaatanaa madhye patatah tou ubhou api | |

One who has fallen from his *aashrama*, one who has not performed the *vrataas* and gives up half way through, they fall into a *naraka* called *Sandamsha*, and undergo all kinds of sufferings.

Those who do not perform the *vrataas* properly, those who have fallen down from their *aashrama*, they go to the *naraka* called *Sandamsha*.

It is told *Anaashrami na tishthet tu*. This is also discussed in the *Brahma Sutraas* and *Dharma shaastraas*.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 29:

Divaa svapne cha skandante ye naraah brahmachaarinah |

Putraih adhyaapitaa ye cha te patanti shva bhojane | |

One who views demons during daytime, or in the dreams, the *Brahmachaaaris*; those who are being taught the *Vedaas* by their children, they go to a *naraka* called *Shvabhajana*.

Brahmachaaaris who release semen during the daytime and in sleep due to dreams, those who are learning *Vedaas* from their children, they go to a *naraka* called *Shvabhajana*.

Sri Engal Aalwaan's Commentary:

Divaa iti | Skandhante shukram avikiranti | Cha shabdaat putraih adhyaapitaah cha pachyante, kramena iti sheshah | Paatakinah tat tat ukta narakam poorvam bhuktvaa tat sheshena sarva narakaan paryaayena bhunjata iti arthah |

For a *brahmachaari*, following *brahmacharya vrataa* is not supposed to release semen during the day or in sleep, due to dreams. All the *narakaas* are told, and the sinners who go to these *narakaas* are told. They go to those *narakaas*, and still if there is

some *paapa* left over, they will go to the next stage. They will go to different *narakaas* one after another, depending on the *paapa karmaas* done, if they have done multiple kinds of sins.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 30:](#)

Ete cha anye cha narakaah shatasho atha sahasrashah |

Yeshu dushkruta karmaanah pachyante yaatanaagataah ||

Not only these, there are hundreds and thousands of such *narakaas*. They are just cooked there and undergo all kinds of sufferings.

Not only these, there are so many other kinds of *narakaas*, hundreds and thousands of them. They are cooked, they suffer terribly in all these *narakaas*, those who have sinned a lot.

All these *narakaas* are described to say that one should not even perform these sins, and one should actually chant the name of *Hari*, which is going to be told later, the greatness of *Hari Naama Sankeertana*.

All these *narakaas* are told so that people are scared, and they don't commit these sins.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 31:](#)

Yathaa eva paapaani etaani tathaa anyaani sahasrashah |

Bhujyante yaani purushaih narakaantara gocharaih ||

All the bad deeds told here, there are thousands like this. They also go to various other *narakaas* which are there, and undergo all kinds of sufferings.

What one should do, *Hari Naama Smarane* is told. How it so difficult to get liberated from *samsaara* is also told.

Not only these sins which are told here, there are many other kinds of sins, thousands of them. They do experience the fruits of all those sins in so many *narakaas*.

The sufferings in the hundreds and thousands of *narakaas* are told, for the different kinds of sins. If they have done many sins, they go one after the other to many hells. This is told to make one not commit sins, and follow the *shastraas*.

There are so many *narakaas* where those who have done different kinds of sins, go and suffer. All these terrible things are explained by *Sri Paraasharar*.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 32:](#)

Varna aashrama viruddham cha karma kurvanti ye naraah |

Karmanaa manasaa vaachaa nirayeshu patanti te ||

Those who perform acts which are against what is prescribed in the *shastra* for their

station in life, *varna* and *aashrama*, whether in the mind, or through speech, or by acts, (*trikarana* - *kaaya*, *vaachaa*, *manasaa*) they fall into hell and suffer.

For every *varna* and *aashrama*, the duties, *nitya naimittika karmaas* are told; only these prescribed duties are supposed to be done. The *nishiddha karmaas*, what ought not to be done are also told. For a *gruhasta*, the *sannyasaas dharmaas* are not to be done. For a *sannyasaas*, *gruhasta dharmaas* are not prescribed. One has to follow as per one's own station in life. Those who go against that, and perform the *karmaas* barred for that station in life, they fall into hell and suffer.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 33:

Adhasshirobhih drushyante narakaih divi devataah |

Devaah cha adhomukhaan sarvaan aghah pashyanti naarakaan | |

Those who are suffering in *naraka*, see the gods in heaven, they bow down the heads in shame because they have done sins and are suffering like this.

Sri Engal Aalwaan's Commentary:

Naarakinaam sukhino devaan drushtvaa klesho adhikah syaat iti aaha adhasshirobhih iti | Devaah cha iti | Naarakaan pashyataam devaanaam api punya kshaye paapaat narake patishyaama iti nityam saashankatvaat svarge na ati sukham syaat | * Svarge api paata bheetasya iti hi vakshyati |

Those who are suffering in hell, when they see the gods who are enjoying the pleasures in the heavens, then it increases their suffering, and they bow their head. The *devaas*, gods in the heaven, are also not very happy; they bend their head down and see those who are suffering in the *naraka*, and they also get scared. Those who are in *svarga*, are all the time having fear of when this stay will end; they are experiencing the fruits of some *punya karma*, and when it is over, they will fall down back; either they may go to *bhooloka*, or to *naraka*, nobody knows. They will go to the place where their next *karma* is waiting to give fruit, which they have to experience. When the *punya* ends, they may also fall into the *naraka*; they are having this doubt all the time. They are not really able to enjoy the stay in heaven.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 34:

Sthaavaraah krimiyo abjaah cha pakshinah pashavo naraah |

Dhaarmikaah tridashaah tadvat mokshinah cha yathaakramam | |

Nine kinds of beings are told here - *sthaavaraas* (immovables), insects, those beings born in water, birds, animals, humans, *dhaarmikaas*, *devaas*, *mumukshus*.

Sri Engal Aalwaan's Commentary:

Evam paapinoah anubhoota naanaavidha narakaah tat sheshena taamasa aadi guna sankara taaratamyena navadhaa bhinnaani sthaavara aadi janmaani yaavaat moksham kramena aarohanti iti aaha sthaavaraah ityaadi shloka dvayena | Sthaavaraa iti | Abjaah yaadaamsi | Dhaarmikaah manushyeshu eva

kechit | Mokshinah brahmalokasthaah |

This is told in the next two *shlokaas*. All the sinners who have experienced all kinds of hell, with the remaining *karmaas*, with admixture of the *gunaas sattva, rajas, tamas*, with the differences in the *sattva, rajas, tamas gunaas* - nine kinds of births are told, the immovables and others; till they get liberated, they will keep on going from one or other of these births, depending on the *karma* that is left over. If they have done a lot of sin, they may get a *sthaavara janma*. Or they may get to be born as insect, water being, bird, etc. This cycle goes on repeating till *moksha*. Among humans itself, those who are following the *shastraas* and *dharma* are *dhaarmikaas*.

Mokshinah means those who are in Brahma Loka.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 35:

***Sahasrabhaaga prathamaah dviteeya anukramaah tathaa |
Sarve hi ete mahaabhaaga yaavat mukti samaashrayaah | |***

One in thousand only will go in this order one after the other.

Sri Engal Aalwaan's Commentary:

***Sahasra iti | Sahasra bhaaga prathamaah iti | Praathamyaam utara utara
apekshayaa | Sahsratama bhaaga bhootaah sahasra bhaagaah | Ta eva
prathamaah uttarottara apekshayaa, dviteeyatvam uttaratvam | Poorve poorve
sarva ete sthaavaraadyaah sahasratama bhaagaah santah uttarottaram
dviteeya anukramaah syuh, sthaavara aadi poorva poorva jaateeyaat dviteeyam
uttarottaram janmaan utkraamanti | Etat uktam bhavati poorva poorva
janmasu sthiteshu jantushu katichit eva uttarottaram janma vindanti iti |
Tathaa aaha vaayuh * Yah sahasratamo bhaagah sthaavaraanaam bhavet iha |
Paarthivaah krimayah taavat samstedaat sambhavanti te |
Samstedajaanaanaam bhaagena sahasrena hi sammitaah | Oudakaah jantavah
* Iti upakramya * Yah sahasratamo bhaago bhavet tu dvipadaam iha |
Dhaarmikaah te bhuvijnyeyaa punarbhaagena dhaarmikaah | | Saahasrena eva
bhaagena dhaarmikebhyo divam gataah | Yah sahasratamo bhaago
dhaarmikaanaam bhavet divi | | Sammitaah teha bhaagena mokshinah taavat
eva hi | Evam sudurlabhaah shaantaa dhaarmikaah svargavaasinah | | iti | Ayam
cha kramah praayikah * Tiryak yonigatah kaschit muchyate naarakee parah |
Anugraha prakaarasya kramo ayam na vivakshitah | | it ivaayu ukteh | *
Vyutkramena api maanushyam praapyate punya gouravaat | Vichtiraa gatayah
pumsaam karmanaam gurulaaghavaih | | iti aaditya puraana ukteh cha | Idam
cha sthaavara aadi shloka dvayam moksha dourlabhya pratipaadana param na
tu jeeveyattakrama param, svarga narakaadisthaanaam jeevaanam aanantyaat
| Yaavat mukti samaashrayaa iti | Muktaah tu dviteeya anukramaa na bhavanti
iti arthah |***

Praathamya means each succeeding thing, as told in these nine types. *Sahasrabhaaga* means that one in thousand only will go. Among the *sthaavaraas*, one in thousand may go to the next *janma*, and so on. It is so

difficult, and not everyone will proceed in forward births, where they can evolve and go to higher births, and finally attain *moksha*. One in thousand of the *sthaavaraas* may go and become a *krimi*, and one in thousand *krimis* may go to the next one, and so on. Beings in the earlier *janmaas*, will go to the succeeding ones, in that order. The meaning is that among those beings born in the preceding *janmaas*, only a very rare one will get the next *janma*. Only a very rare one will get better and better births. This is also told in *Vaayu Puraana*, one in thousand among the *sthaavaraas*, they become insects born of sweat. Out of those beings born in sweat, one in thousand only will become an aquatic being. In the two legged ones, one in thousand will be a *dhaarmika*. One in thousand among the *dhaarmikaas* may go to heaven, or the *Brahma Loka*. One in thousand among those in heaven will want to attain *moksha*. It is so difficult to get a *dhaarmika* who has attained *samatva*, even in the *dyu loka*. This shows how difficult it is to get a good *janma*, better and better *janmaas*. *Manushya janma* is high, and among them the *dhaarmikaas*, and then they become *mumukshus*, etc. *Vaayu Puraana* has also told that the four legged animals, only a very rare one will get out of that *janma*. But nobody knows who will get what *janma* next. One who has done a lot of *punya*, good deeds, may be will get *manushya janma*. Those with not very good *karmaas*, medium *karmaas*, what birth one gets, what fruits they get is very difficult to say, as there is so much variety, as told in *Aaditya Puraana*. The message that *Sri Paraasharar* is giving in these two *shlokaas* is how difficult it is for one to attain *moksha*, getting liberated from this *samsaara bandha*, and not to tell how many *jeevaas* are there in each *krama*, the measure or expanse of the *jeevaas*. It does not tell the number or count of the *jeevaas* in these different kinds of beings, because those who are in *svarga* and in *naraka* are innumerable. There are innumerable number of beings in heaven, and suffering in hell. All the beings are going in that order till they attain *moksha*. Once they get liberated, there is no further birth for them.

[Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 36:](#)

[Yaavanto jantavah svarge taavanto narakoukasah |](#)

[Paapakrut yaati narakam prayaaschitta paraanmukhah | |](#)

As many beings are there in *svarga*, the same number of beings are there in *naraka* also; both are innumerable. One who has sinned goes to *naraka*, if he has turned away from performing *prayaschitta*.

If some sin is committed, then we have to do *prayaschitta*, to get rid of that sin. One who does not want to do the *prayaschitta*, or is against that, will go to *naraka*.

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

[Kruta aadi kaale tat dharma aadhikye api svargivat narakino api anantaa iti aaha yaavanta iti |](#)

Even in *Kruta yuga* and such *yugaas* also, though there is *dharma* in full measure, and is well followed, just as in heaven, there were beings in *naraka* who were suffering;

there are innumerable being suffering there also.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 37:

***Paapaanaam anuroopaani praayaschittaani yat yathaa |
Tathaa tat eva samsmrutya proktaani paramarshibhih | |***

There are various sins, and depending on the nature of the sin, *praayaschitta* also will be different. The *praayaschitta* is according to the sin. This is told as per the *Shrutis*, the *Vedaas*. The same thing is following that only, in the *Smrutis* also, by the great *Rishis* (*Paraasharar*, *Sukar*, *Vyaasar*).

Sri Engal Aalwaan's Commentary:

***Paapaanaam madhye yasya yat yathaa praayaschittam shrutou uktam tasya tat
tathaa anusmrutya praayaschittaani uktaani iti aaha paapaanaam iti |***

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 38:

***Paape gurooni guruni svalpaani alpe cha tadvidhah |
Praayaschittaani maitreya jaguh svaayambhuvaadayah | |***

O *Maitreyar*, *Svaayambhuva* and other *Manus*, they have told the various *praayaschittaas*, for different kinds of *paapaas*, for very big sins, for little lesser sins, for small sins, very small sins. Those who know which sin is bigger, which is smaller - *Svaayambhuva Manu* and others have told the proper *praayaschittaas*.

Sri Engal Aalwaan's Commentary:

***Paapa iti | Gurooni praayaschittaani saakshaat kartuh praanaantikaadeeni,
guruni paape matipoorvakam atyantam aavrutte; svalpaani rahasya
praayaschitta aadeeni; alpe sakrut ajnyaana kruta aprakaasha anumatimaatraa
aadike | Tatra hi ajnyaana krute brahma hatyaadi mahaa paatake dvaadasha
vaarshikam; jnyaanakrute tat dvigunam, aavruttou tat dvigunam, atyanta
aavruttou tat dvigunam iti saakshaat kartuh | Anugrahaakasya etat paada
oonam, prayojakasya ardham, anumantuh saardha paadah,
protsaahakaadeenaam cha tato avaram ityaadi kramah | Tatra cha
mahaapaatakaanaam ajnyaana krutaanaam dvaadasha vaarshikam kartuh
shodhakam samvyavahaaryatva karam cha; matyaa krutaanaam tu smruti uktam
praana antikam vyayahaaryatvakaram narakaharam cha; dvaadasha vaarshikam
tu dvigunam api kaama krutaanaam paatakaanaam kartuh
vyavahaaryatvakaram na tu naraka haram | Evam aadi paapasya
praayaschittasya cha guru laghutvaadi taratamyavidah tatvidah |***

Very big *praayaschittaas* for very big sins, have to be done for the entire life. The next category of *paapa* which are of lesser degree, knowingly repeated again and again, are the next category of sins. The next category told as *svalpaani* here are those for which, the *praayaschittaas* can be done privately. The small *paapaas*, which one has done only once, out of ignorance, not knowingly, not telling someone, knowingly not told, or knowingly allowing someone to do some sin - these kind of sins.

If one does *Brahma hatya*, not knowingly, one has to do *praayaschitta* for 12 years; knowingly if one does *Brahma hatya*, it is twice that, 24 years; if it is repeated, knowingly, it is twice that, 48 years; if one has repeated again and again, it is twice that, 96 years. For one who encourages another to do, or knowingly helps one to do, one who has not directly done, it is one quarter less *praayaschitta*, compared to what is told for the actual doer. One who has had some benefit out of that, for him, it is half the *praayaschitta*. For one who permits, it is three-fourths less *praayaschitta*. For those who simply encourage, it is still less. Depending on the involvement, whether one is the actual doer, one who helped in some way, one who takes some benefit out of that, one who simply permits him to do, one who motivates - like this, there are different kinds of sins, *praayaschittaas* told. Those who have done *mahaa paatakaas* out of ignorance, 12 years *praayaschitta* is told, that will cleanse the person. Those who have done knowingly, as told in the *Smrutis*, they can do all the *vyavahaaraas*, and they will not go to hell, if they do the *praayaschitta*. Even if it is twice the 12 years, for those who have done knowingly, for a doer, he will have to go and experience *naraka*. Those who know these kind of differences, the different kinds of involvement in various kinds of *paapaas*, whether it is knowingly done, or unknowingly done, whether it is repeated once, repeated many times, those who have encouraged them, those who have taken benefit out of them, etc., and the different kinds of *praayaschittaas* for the different kinds of sins, they are told as *tadvidah*.

Paraasharar is telling that *Svaayambhuva Manu* and others who have told about the various sins and *praayaschittaas*, one has to follow that to get rid of the sins done.

This is a *shloka* which we tell many times every day; is a very wonderful and important *shloka*.

[Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 39:](#)

[*Praayaschittaani asheshaani tapah karmaatmakaani vai |*](#)

[*Yaani tesham asheshaanaam krushna anusmaranam param | |*](#)

The greatness of *Bhagavannaamasmarana* is told here. *Praayaschittaas* of the nature of *upavaasa*, *yajnya*, *daana*, for all the kinds of sins, all put together, that which is superior to all these *Krishna anusmarana*.

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

[*Atha manvaadibhih uktaanaam praayaschittaanaam tat tat paapa maatra nirvatakatvaat, * Yah sakrut paatakam kuryaat kuryaat enah tato aparam iti shruti uktaayaah punah tat paapa pravrutteh anivarakattvaat cha taani upekshya sarveshaam amhasaam maheeyasaam alpeeyasaam cha desha kaalaadi avisheshena atyanta ucchedakatvaat ata eva punah paapa pravrutteh nivaarakatvaat moksha aadi phala pradatvaat cha tebhyo aheshabhyo militebhyah param prakrushtam prayaschitta vishesham sarva upanishat shruti smruti puraana sammatam aaha praayaschittaani iti | Tapah upavaasaadi karma yajnya daana aadi | Anusmaranam anuhooheenaarthe, svasya sheshatva*](#)

*anusandhaana poorvakam smaranam | Yathaa uktam * Aatma daasyam hareh
svaamyam svabhaavam cha sadaa smara iti | Param * Kshetrajnasya eeshvara
jnyaanaat vishuddhih paramaa mataa, tat yathaa isheekaa toolam agnou protam
pradooyeta ityaadi | Idam anusmaranam keertanasya api upalakshanam |
Anantaram * Kva japo vaasudeva iti keertanasya prashamsanaat |*

This is a very great quality of *Bhagavannaamasmarana*, and is explained wonderfully here. Whatever *Svaayambhuva Manu* and others have told - various kinds of *praayaschittaas* for the different degrees of sins that people have done, for the direct doer, for one who encourages, knowingly, unknowingly, repeatedly, etc. - whatever *praayaschittaas* are told - they will make one get rid of only that particular sin. Like this, there may be hundreds of thousands of sins; if one starts to do *praayaschittaas*, any number of births will not be sufficient. One will be able to get rid of only that particular sin by performing that *praayaschitta*. *Sri Engal Aalwaan* quotes *Shruti* - one who sins once, will do another sin; so a sinner has a tendency to do sin more and more; he will be sinning again and again. One will do a sin; he will do *praayaschitta*; he will do one more sin and one more *praayaschitta*. All the *praayaschittaas*, whether it is for big sins, or for mild sins, also in different *deshaas*, different *kaalaas*, one which destroys all the sins, irrespective of which place it is done, which time it is done, whether big sin or small sin, and that which will also prevent one from sinning again, from involving more and more in sin, and which will also give one *saakshaat moksha* itself, that which is superior to all the *praayaschittaas* combined together, that great *praayaschitta*, that which is very clearly told and accepted by all the *Upanishads*, *Shrutis*, *Smrutis*, *Puraanaas* is *Krishnaanusmarana*. *Tapa* means *upavaasa* and others, *karma* is *yajnya*, *daana*, etc. Meaning of *anusmarana* is uniquely explained here by *Sri Engal Aalwaan*. *Anu* in *anusmarana* is in *Heenaartha* means that I am a very lowly being. *Anusmarana* means that I am a very lowly being, I am a *daasa abhoota*, one who has to do *kainkarya* to the master according to his wish at any point of time, one who is a slave, this kind of *anusandhaana* is the meaning of *anu* here. *Smarana* of *Krishna* is to be done with *sheshatva anusandhaana*, that I am *shesha bhoota* to *Bhagavaan*, *daasa bhoota* to *Bhagavaan*, one has to remember the *Bhagavannaama Krishna*. If you do not want to suffer, you have to always remember your *daasya*, your subservience to the Master, who is *Bhagavaan Krishna*, *Vaasudeva*, *Vishnu*, *Hari*. *Hari* is the *svaami* and I am the *daasa*. You have to always remember your *svabhaava*, and also *Bhagavaan's svabhaava* and *svaroopa*. We are the *chetanaas* who are *shesha bhootaas*, *daasa bhootaas* to *Bhagavaan*. All the *aatmaas* are *daasa bhootaas* to *Paramaatman*. *Kshetrajnasya* is a *jeevaatman*, one which has a *kshetra*, a body. That which cleanses a *kshetrajnasya* of all his sins is the knowledge of nature and relationship with *Eeshvara*, the nature of *Eeshvara*, the nature of one's own self; this is the ultimate purity for him. How can one *Krishna anusmarana* be superior to all the *praayaschittaas* - it is superior to all *praayaschittaas* told for whatever sin one has done at any place and any time, it will prevent one from sinning again, and it also leads to *moksha*, it is told as *param*; it

is told that in the Upanishads, one spark of fire is enough to burn a huge mass of cotton completely without any residue, just like this, one *anusmarana* of *Krishna* can burn all the sins, so it is superior to all the *praayaschittaas*. This *anusmarana* is also an indication of *keertana*, *smarana*, and others told in *navavidha bhakti*. It will come later about *japa*, *keertana*.

Desha, *kaala*, etc. also decide the degree of sin. For example, if one does sin in *punya kshetra*, the effect is much more, and more *praayaschitta* has to be done.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 40:

Krute paape anutaapo vai yasya pumsah prajaayate |

Praayaschittam tu tasya ekam hari samsmaranam param | |

For one who sins, repentance follows a sin. For one who repents for a sin, what is the *praayaschitta*? The superior *praayaschitta* is *Hari samsmarana* once only.

For all the sins done, the most powerful and one *praayascitta*, which can cleanse one of all sins, is *Krishna anusmaranam*. The explanation for *anusmaranam* is *sheshatva anusandhaana poorvaka smaranam*, that I am utterly subservient to *Bhagavaan Krishna*. We have to think of our utter subservience to *Bhagavaan*, and utter the sacred name of *Bhagavaan Krishna*. For a person who repents and wants to get rid of the sins, just once, if he tells the name of *Hari*, all the *praayascitta* required to get rid of that sin is done. So the greatness of *Hari naama sankeertana*, is being extolled in these *shlokaas*.

Sri Engal Aalwaan's Commentary:

Nanu bhagavatah smarana keertanayoh * Paapakshayah cha bhavati smarataam tam aharnisham ityaadi vachaneshu aavruttayoh paapa kshaya hetutvam gamyate * Avashena api yat naamni * Sakrut smrutoh api ityaadishu smarana keertanayoh sakrut krutayoh eva; tatra katham avirodha iti aashankya aaha krute paapa iti | Ekam sakrut krutam | Krutaanaam sarva amhasaam sakrut krutam smaranaadi, karishyamaanaanaam tu aavartyamaanam poorva amhasaam samskaara naasha dvaarena punah utpatti pratibandhatayaa praayaschittam iti avirodhah | Na cha atra anantaptaanaam aavrutti anutaptaanaam tu sakrut iti avirodho vaktavyah | Anutaptasya eva sarvatra praayaschitta adhikaaraat | Na cha idam smaranam anutaapa aadi sahakaaraat paapasya nivartakam kintu vastu saamarthyaat, timirasya eva taranih | Tasmaat atra anutaapasya na angatvam kintu adhikaari visheshanataa |

There are some doubts which may come here, which are clarified by *Sri Engal Aalwaan* here. The greatness of *smarana* and *keertana* is told. Day and night one who remembers *Bhagavaan*, for him all the *paapaas* will get destroyed. If one remembers during day, the *paapaas* get destroyed. If one remembers during night, the *paapaas* get destroyed. If one *smarana* can destroy the *paapaas*, why should one remember again and again? How can *paapa kshaya* happen again when all

the *paapaas* are destroyed? Such doubts come. Repeated remembrance destroys *paapa* - it seems it told like this. In some *Smrutis* it is told - without knowing, or simply if one is remembering, one who is not even in his proper consciousness but telling a *Bhagavat naama*; it is also told that once if one remembers only, it will destroy everything. In some places it told only once, and somewhere else, it is told that you have to repeat day and night. There seems to be some contradiction here. How can there be no contradiction? Whatever sins that are done, once if you do *smarana*, it will destroy, it is told. It will not stop at that, again one may sin, due to *praarabdha karma*; this also will be destroyed by *anusmarana*. If one does a bad deed, it creates a bad *samskaara* in him; the corresponding *vaasanaa* will come and again one will have a tendency to do more sins. This *samskaara* will be destroyed by *anusmarana*, so that he does not repeat the sin; it will prevent one from doing the sin; again doing the *smarana* will have this kind of effect. So there is no *virodha*. For those who have a repentance and for those who do not repent, is there a difference? For those who repent, is it only one *smarana*? For those who do not repent, it is again and again - is it like that? This is not the way it is. Those who repent only will do *prayaschitta*; and the *praayaschitta* is *Krishna anusmarana*. For one who repents, because of the repentance, for one who does *smarana*, repentance along with *smarana* is destroying the *paapa* - this is also not the meaning; repentance has no role there; repentance will only lead one to do *praayaschitta*; but *Bhagavat Naama* itself is so powerful, it is so very capable that it is destroying the sins; it does not need anything else to support it; it is *vastu saamarthya*, like sunlight dispels darkness. Repentance is the qualification of an *adhikaari* for doing *praayaschitta*. One who is qualified by repentance will only do *praayaschitta*; it becomes an *adhikaari visheshana*, and not an *anga* for *anusmarana*.

Some minor doubts, which may arise are being clarified, so that we are sure, and there are no doubt about the power and greatness of *naama samsmarana*, and all the *shlokaas* told here - in one *shloka*, it is told that just once remembrance is enough; another *shloka* says that we have to remember morning and evening, again and again; there seems to be some apparent contradiction; this is all clarified here, so that we clearly understand the meaning of these *shlokaas*. One who does *smarana* of *Bhagavaan* morning and night, for him all the sins will get destroyed. Repeating in the morning and night, again in the morning and night, and so on, doing *Hari naama samsmarana*. It seems to be meaning that it will destroy sins only if repeated like this. It is told at other place that without being aware, if one does *Hari samsmarana*, or just once remembering His name, is also is enough. It is told that *smarana* and *keertana* done just once is enough, for all *paapaas* to get destroyed. There is no contradiction, was explained earlier. Once if you remember and tell *Bhagavaan's* name, it will destroy all accumulated sins so far, and repeated, will prevent one from getting that *samskaara*; the tendency to commit sins again and again will not be there by repeated *samsmarana*. The advantage of repeating the name of *Bhagavaan Hari* is that even this tendency will not be there; this is the

purpose of doing *smarana* in the morning, night, morning, night, etc. So, there is no contradiction there. It is not that one who repents only has to do many times, because one who repents only will do *praayaschitta*. The eligibility or qualification for one to do *praayaschitta* is that one should repent. If one does not repent, then he will not even think of *praayaschitta*. Repentance only qualifies someone to do *praayaschitta*, and it has no role to play in destruction of the sins. It is mere *Harinaama* which has the power to destroy the sins. Power of *Harinaama* is such that it destroys the sins, and there is no *apeksha* of anything else for that. *Anutaapa* is not an *anga* to the *praayaschitta*, but it is the qualification needed for a person to do *praayaschitta*.

This is an important *shloka* and gives the greatness of *Bhagavannaamasmarana* which has got such wonderful power. There are more such *shlokaas* which come

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 41:

***Praatah nishi tathaa sandhyaam madhyaana aadishu samsmaran |
Naaraayanam avaapnoti sadyah paapakshayam narah | |***

In the morning, night, and in the same way, during *sandhyaa kaala*, and in the afternoon, one who remembers the *smarane* of *Hari*, *Naaraayana*, *Krishna*, and he will get rid of all his sins immediately. And he will attain *Naaraayana*.

Sri Engal Aalwaan's Commentary:

***Kim cha atra kaalaadi api na apekshyam iti aaha - praatah iti | Sadya iti
vachanaat sakrut eva iti gamyate, atah sadya iti anena virodhaat praatah
aadishu na aavruttihi iti mantavyam | Nara iti cha jaati aashrama aadi
anaadarokteh desha kartru shoucha aadi anapekshaa cha lakshyate | * Chakra
aayudhasya naamaani sadaa sarvatra keertayet | Naashoucham keertane tasya,
ityaadi vachanaat |***

One can do *Harinaama samsmarana* at any time. There is no rule that only in the morning, one has to do *Harinaama samsmarana* to get rid of sins. One can do in the morning, afternoon, *sandhyaa kaala*, night. There is no restriction that only at a particular time it has to be done. It is told that sins will get destroyed immediately. Just once is enough. In the morning, if one tells the *Harinaama*, it will destroy all the sins. The greatness of this *shloka* is told by *Sri Engal Aalwaan*, where it says *narah*, any human, anyone. There is no restriction as to a particular class like *Braahmana*, *Kshatriya*, etc., *aashrama* like *brahmachaari*, etc., *jaati*; there is also no restriction like place, any place, any time it can be told; it does not also say that one should take bath and do *Harinaama samsmarana*, there is no restriction in terms of the *shuddhi*, *shoucha* of the person who does *samkeertana*. In any place, any time, any state, if one does *Harinaama sankeertana*, that will destroy all the sins. This is the greatness of *Naama samkeertana*. There is a *pramaana* given by *Sri Engal Aalwaan*. *Bhagavaan*, who is having the *Sudarshana Chakra*, all the time one has to

sing the names of *Chakraayudha dhaari*, *Bhagavaan Vishnu*. There is no *ashoucha* in telling this.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 42:

***Vishnu samsmaranaat ksheena samasta klesha sanchayah |
Muktim prayaati svargaaptih tasya vighnaah anumeeyate | |***

By remembering the name of *Vishnu*, having got destroyed all the accumulated sins, one will go and attain *moksha*, will get liberated. For such a person, attaining heaven and its pleasures, is said to be a blocker, to attain liberation. Heaven is an obstruction.

Sri Engal Aalwaan's Commentary:

***Na kevalam idam paapasya eva naashakam kim tu samsaarasya api iti aaha
vishnu samsmaranaat iti | Tasya mukti saadhaneebhoota bhagavat
smaranavatah |***

It is not that it simply destroys the sins, it will destroy the connection with *samsaara* itself, it also gives *moksha*. One who remembers *Bhagvannaama*, which is the means to attaining *moksha*.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 43:

***Vaasudeve mano yasya japa homa archanaadishu |
Tasya antaraayo maitreya devendratvaadikam phalam | |***

While doing *japa*, *homa*, and these *nitya naimittika karmaas*, when one is intently meditating on *Vaasudeva*, fixing his mind on *Vaasudeva*, O *Maitreya*, for him, attaining the position of *Devendra*, and others, is also an obstruction only; it is a blocker and one will not aspire for that at all.

Sri Engal Aalwaan's Commentary:

***Nitya karmaani api bhagavat chintaa yuktaani mukti daani iti aaha vaasudeva
iti | Yathaa pranayanam nitya yaaga angam api godohanapaatrena krutam
pashu phala pradam, tathaa nityam api japa aadi karma bhagavat chittena
krutam muktyai bhavati iti yuktam |***

When *nitya*, *naimittika karmaas* are also done with *Bhagavat chintana*, meditating upon *Bhagavaan*, it can lead one to *moksha*. When one does *sandhyaavandana*, keeping *Vishnu* in mind, it will lead to *moksha* also. An example is given here. Bringing milk and curd for the *homa* in a vessel, for doing *nitya yaagaas*, in a vessel called *godohanapaatra*, is how it is prescribed in the *Vedaas*. When one brings in a *godohanapaatra*, it will bring *pashu samruddhi*, etc., and the *yaaga* will be properly done. In the same way, *nitya karmaas* and others, done with the meditation on *Bhagavaan*, it can lead one to *moksha*.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 44:

Kva naaka prushta gamanam punaraavrutti lakshanam |

Kva japo vaasudeva iti mukti beejam anuttamam | |

Attaining *svarga* and ruling over the *svarga* itself, like *Devendra*, after this, one has to get back to this *martya loka*. We cannot compare this with the *japa* of *Vaasudeva*. *Vaasudeva japa* is of incomparable excellence, and is a seed for *moksha* itself. Where are these heaven and other benefits which are impermanent? And where is the benefit of *Vaasudeva japa*, which is the very seed of liberation itself, an incomparable benefit?

Ksheene punye martya lokam vishanti. One who has done *yaaga* and others and accumulated *punya*, because of which one will be eligible to become *Devendra*, and then rule over the *devaas*; once that *punya* gets exhausted, one has to get back here. This is *punaraavrutti lakshana*, and not *apunaraavrutti lakshana*.

Sri Engal Aalwaan's Commentary:

Evam mukti beeja bhagavat sankeertanavato devendratva aadi padam vighna iti aaha kva naaka prushta iti | Shaashvata phala pradasya hari keertanasya svarga aadi padam nashvaratvaat ananuroopam iti arthah |

For such a person who is doing *naama sankeertana*, which is the seed for attaining *moksha*, for him, even the kingdom of heavens, *Devendratva*, ruling over all the gods, that position is actually an obstruction. *Harikeertana* will get one a permanent fruit, benefit, which is *Paramapada* itself, which is present forever and there is no *punaraavrutti* here. *Svarga* and other benefits are impermanent, and one will not seek for such benefits. They cannot be compared.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 45:

**Tasmaat aharnisham vishnum samsmaran purusho mune |
Na yaati narakam sadyah samksheena akhila paatakah | |**

For this reason, doing day and night *samsmarane* of *Vishnu*, O *Maitreyar*, a person will never go to hell, because it will immediately destroy one of all the sins.

Sri Engal Aalwaan's Commentary:

Yasmaat evam sakrut keertanaadi krutasya paapasya kshapanam, tasmaat aavruttha keertanaadijah samskaarah paapa hetu dussamskaara naashaka iti aaha - tasmaat iti | Idam sankeertanam shravanasya api upalakshanam | Vakshyati cha * Hanti kalushyam shrotram sa yaato harih iti | Evam shravanaadeh sakrut shruteh vreehi avaghaatavat drushta phalatva abhaavaat cha praak kruta paapa kshaya artham na aavrutti kalpanaa nyaayyaa; anaadi giri guha udarastha tamo harasya eva deepasya | Uttara paapa anudayaartham yaavat brahma aaparoksham aavruttih kaaryaa, punah tama anudayaaya deepasya eva yaavat arkodayam | Na cha evam sukare naama keertanaadou sati dushkare dvaadasha vaarshikaadou purushaanaam apravrutteh manvaadi vaakyaanaam ananushthaana lakshano baadha iti shankaneeyam | Bhagavat paraanmukhaanaam gurushu praayaschitteshu sashraddhaanaam pravrutteh |

*Kim cha idam smaranaadi ashraadhayaa krutam api praayaschittam bhavati, yathaa shishupaala aadeh | * Harirharati paapaani dusthachittaih api smrutah * ityaadi vachanaat | Smaranaat eva paapa kshaye sati api yudhishthira arjuna balabhadra aadeenaam vidushaam api teerthayaatraa aadi anushthaanam avidvat abhaktaadi loka sangrahaartham | Asmin prakarane hari vishnu naarayaana iti aneka naamnaam prayogaat teshaam paapa haratva moksha pradatva pratipaadanaat cha sarvaani api naamaani sarva purushaartha saadhanaani iti mantavyam, na tu vaasudeva iti ekam eva naama | Tathaa cha shri vishnu dharme * Ekasya eva samastasya brahmano dvija sattama | Naamnaam bahutvam lokaanaam upakaarakaram shrunu | Iti upakramya * Vaasudeva achyuta iti shlokena kshaamchit naamnaam moksha pradatvam abhidhaaya paschaat anyeshaam dharma kaama aadishu pruthak viniyogam uktaa * Yadvaa abhirochate naamnaam tat sarvaartheshu keertayet | Sarvaartha siddhim aapnoti naamnaam ekaarthataa yatah | Iti sarveshaam naamnaam sarva purushaartha saadhakatvasya uktatvaat |*

When one does *naama sankeertana* once, it will destroy all the sins. Because of this, again and again doing *samsmarana*, the good *samskaara* generated by repeated *smarana*, destroys the bad *samskaara* which can again lead one to commit sins. The *samskaara* born by the repeated remembrance of *Bhagavat naama*, the *samskaara* generated from one is told, the others are also included. Even if one listens to *Bhagavannaama* being told, that itself will destroy one of all sins. *Hari naama*, if it reaches our ears, that itself is enough to destroy all the sins. Very wonderfully *Sri Engal Aalwaan* explains here. *Shravana*, *keertana*, *smarana*, and all these, being done just once, even though there is no *drushta phala*, immediately one may not go to *moksha*; just like the husk of the grain has to be removed by beating it with a stick only, and then it is to be used in *yaaga*, then this *yaaga* will be done properly and one will attain *svarga*, the results will not be seen immediately; for the sins which were accumulated so far, earlier, before reciting the *naama*, one should not think that he has to repeat again and again as he has not seen the results immediately, because *shastra* says that the sins will be destroyed. An example is given here - there is a cave in darkness for nobody knows for how long, from beginningless time, when one lights a lamp there, the darkness gets dispelled immediately; just like this, when one tells *Harinaama*, all the sins will get destroyed. In order to see that again and again we are not committing sins, after *Harinaama ucchaarana*, which would have destroyed accumulated sins, till one perceives the *Brahman* directly and immediately, till attaining *moksha*, one has to keep repeating the name of *Hari*. The long darkness in the cave was dispelled by lighting a lamp; if that lamp is put off, the darkness can again come in; it needs to be kept burning till the sun rises, because the lamp will not be further required. Till we get *Bhagavat saakshaatkaara*, we have to keep repeating the name of *Hari*. *Manu Dharma Shaastra*, *Manusmriti* are all *parama pramaana* for us, and are in accordance with the *Vedic* teachings only. For everything, *naama sankeertana* is the *praayaschitta*, was told, whereas in *Manusmriti*, etc., it is told that you have to

do the *praayaschitta* for twelve years, twenty four years, etc., which are very difficult to do; when there is a very easy *praayaschitta* like *naama sankeertana*; nobody will even try to do those twelve year *praayaschittaas*; so *Manu Shaastra* will become futile; the statements of *Manu* and others cannot become futile, this is a doubt. There is no contradiction here. Those who are interested in doing such *praayaschittaas*, and those who are turned away from *Bhagavaan*, and feel so bad having turned away from *Bhagavaan* that they want to do some difficult *praayaschitta* only to get rid of the sins, they have so much belief that they want to do only the twelve-year *praayaschitta*, in order to make sure that they will always be remembering *Bhagavaan* after this; for such people, it is definitely useful. *Praayaschittaas* told by *Manu* and others have to be done with *shraddha*. Whereas, *Bhagavat smarana*, even though one does not have belief, even if someone is telling, becomes a *praayaschitta*, just like *Shishupaala*. *Shishupaala* was ridiculing *Bhagavaan Krishna*, but he attained *moksha* after that. Even though people have sinned a lot, and do not have a pure mind, even they, when they remember the name of *Hari*, the power of the *Hari naama sankeertana*, is itself such that it destroys the sins for whoever it is. When *smarana* itself does all the *paapa kshaya*, the *Paandavaas* were very much in the company of *Krishna* all the time; He was such a close guide and friend to them; *Yudhishtira*, *Arjuna* and even *Balaraama*, did *teerthayaatraa* and such things as *praayaschitta*, when *smarana* itself would have destroyed all the sins; they did it because those who are not aware of the power of *naama sankeertana*, who do not have proper devotion, for them, there has to be a way to get rid of their sins by doing *teerthayaatraa* etc.; this is to demonstrate to others who are not aware of this means, and who are not very devoted. In this *prakarana*, various names are told - *Hari*, *Vishnu*, *Naaraayana*; it is said that *Harinaama sankeertana* will destroy sins, *Naaraayana naama* will get one liberation, etc. All the names can help attain all the benefits, all the *purushaarthaas*, is the conclusion. Not that only *Vaasudeva naama* will help one, and not the others. There is a *prakarana* in *Vishnu Dharma*. Just like one *naama Vaasudeva*, all the *naamaas* are having the same power. There are many names, thousands of names of *Bhagavaan*, which are very helpful to the entire world. Some *Bhagavannaamaas* like *Vaasudeva*, *Achyuta*, are told to be helping one to attain *moksha*. And some other names of *Bhagavaan* are said to help attain *dharma*, *kaama*, and other *purushaarthaas*, are also told. In the end it is concluded, whichever name one desires, he can use that name for any purpose. All the names are concluding in only one particular person *Sriman Naaraayana*, who is *Parabrahman*; so they all have the same meaning. All the names of *Bhagavaan* will help one to attain all the *purushaarthaas*.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 46:](#)

[Manah preetikarah svargo narakah tat viparyayah |](#)

[Naraka svarga samjnye vai paapa punye dvijottama ||](#)

One which brings lot of good feelings to one's mind is called *svarga*, and *naraka* is the

opposite, where one feels grief. *Naraka* and *svarga* represent *paapa* and *punya*.

Sri Engal Aalwaan's Commentary:

Atha svargaadeh antaraayatvam upapaadayitum nirupaadhika sukha roopa bhagavat vyatiriktasya sarvasya vastunah sukha aatmakatvam dukhaatmakatvam cha karmakrutam na svaabhaavikam; atah asthiram aniyatam cha iti aaha - manah preetikara iti aadinaa | Sukha dukha saadhane svarga narake; tena punya paapayoh eva sukha dukha saadhanatvaat ta eva upachaaraat svarga naraka shabda vaachye |

These *shlokaas* have come to show that *svarga* and others, which are impermanent, are actually obstructions to attaining *moksha*. *Bhagavaan* is utmost bliss, which is *nirupaadhika*. Everything other than Him, whatever one experiences *sukha* and *dukha*, are all *oupaadhika*, are all due to the *upaadhi* of *karma*, and is not *svaabhaavika*. Because it is *oupaadhika*, they are not permanent, and it not established that one is always *sukha*, and one is always *dukha*; they can be sometimes *sukhaatmaka*, sometimes *dukhaatmaka*, it is not definitive. *Svarga* and *naraka* are means to *sukha* and *dukha*. *Paapa* is called *naraka*, and *punya* is called *svarga* because it is the fruits of *paapa* and *punya* which are experienced in *naraka* and *svarga*. *Naraka* and *svarga* are told to be *paapa*, *punya* itself, in secondary sense.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 47:

Vastu ekam eva dukhaaya sukhaaya eershyaagamaaya cha | Kopaaya cha yatah tasmaat astu vastu aatmakam kutah | |

The same object, *vastu*, here, food, drink, etc., can bring grief, happiness, jealousy, for the same person, or for different persons. It can also make one lead to anger, so it not *svaabhaavika* for that *vastu*.

Sri Engal Aalwaan's Commentary:

Aniyatatvam darshayati vastu ekam iti | Vastu annapaana aadi | Ekam eva vastu aneka purusha apekshayaa dukha aadi aatmakam bhavati; tasmaat vastu vastu aatmakam kutah sukha dukha aadi ekaanta roopena vastunah vastutvam kutah |

It is not definitive, this is told in this *shloka*. One object itself, for different people, can be *sukha*, or *dukha*. It is not that it is always *sukha* or always *dukha*, nature of bringing joy, or nature of bringing grief, it is not definitive. For the same person also, it can bring joy and grief.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 48:

Tat eva preetaye bhootvaa punah dukhaaya jaayate | Tat eva kopaaya yatah prasaadaaya cha jaayate | |

The same object, at some time, can bring joy, and at another time, can bring grief. It can be very pleasing or very displeasing, for the same person also.

Sri Engal Aalwaan's Commentary:

Evam aneka purusha apekshayaa dukha aadi aatmakatvam avyavasthitam iti uktam | Ekasmin api purushe na vyavasthitam iti aaha tat eva iti |

It is not just not definitive in many people, but in the same person also, it is not that it always brings joy, or always brings grief.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 49:

Tasmaat dukhaatmakam naasti na cha kinchi sukhaatmakam | Manasah parinaamo ayam sukha dukha aadi lakshanah | |

Nothing is *dukhaatmaka* or *sukhaatmaka*, it is only the mind which experiences like this due to the *karma*.

Sri Engal Aalwaan's Commentary:

Upasamharati tasmaat iti | Sukha dukha aatmakatvam sarvasya vastunah karmakrutam na svaroopakrutam, atah karma avasaane tat apaiti iti arthah | Tat tat vishayeshu punya paapa janyo manovrutti visheshah sukha dukhe iti aaha manasa iti | Yatra vishaya jnyaane punyam aanukoolyam janayati tat sukham, yatra paapam praatikoolyam janayati tat dukham iti vivekah |

An object by its *svaroopa* itself is not *sukha* or *dukha*, but it due to *karma* of the person who experiences *sukha* or *dukha* which is making that object give *sukha* or *dukha* to that person. When the *karmaas* are no more present, then that kind of feeling itself will not be there. Because of *punya*, one will experience joy, and because of *paapa*, one may experience grief in the same particular thing. With respect to a particular aspect, it will be very favourable and bringing joy because of some *punya* only; this is said to be *sukha*. With respect to experience of the result of the sin done, one will experience sorrow, with respect to some aspect. Sin will not be favourable to the person; that only is sorrow.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 50:

Jnyaanam eva param brahma jnyaanam bandhaaya cheshyate | Jnyaanaatmakam idam vishvam na jnyaanaat vidyate param | |

Jnaana, the functioning of the mind, is itself *Param Brahma*. Mind itself will lead to *bandha* or *moksha*.

Sri Engal Aalwaan's Commentary:

*Manovrutti prasangaat vishayasanginee saa bandhaaya bhavati, vishaya nivruttaa mokshaaya iti aaha jnyaanam iti | Jnyaanam manasah parinaamah, tat eva param brahma tat praapti hetuh iti arthah | * Mana eva manushyaanaam kaaranam bandha mokshayoh iti vakshyati | Jnyaanaatmakam iti namovrutti janita punya paapa nimittam idam sarvam | Yathaa aaha * Karma anuranjito bhunkte parinaamam svachetasa iti |*

The various functioning of the mind, whenever it gets attached to the senses or sense

objects, that will bind one, and when one is detached from the sense object, that will lead one to liberation. The state of the mind will itself lead to attainment of Brahman. If one does *karmaas* with the feeling that it is not mine, I am not doing it, the fruits are not for me, this is a particular state of mind with which it is done; this leads one to liberation. If one is attached, then they will have to again experience the results of this. It will be told later in *Vishnu Puraana* that the mind only is the cause of *bandha* or *moksha* with respect to *samsaara*. Because of the state of the mind, the thinking, the *punya* or *paapa* generated are the cause of this. According to the *karma*, one will experience the results. The state of the mind is important, it is told.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 51:

Vidyaa avidye cha maitreya jnyaanam eva upadhaaraya | |

Sri Engal Aalwaan's Commentary:

Vidyaa avidye cha iti | Vidyaa avidye jnyaaana karmani | Moksha saadhana bhootam jnyaanam vidyaa, anabhisamhita phalam karma avidyaa | Te cha jnyaanam eva mano vrutti roopa jnyaana saadhye iti arthah |

Vidyaa is *jnyaana*, and *avidyaa* is *karma*, *nitya naimittika karma*. *Vidyaa* is the knowledge which leads one to *moksha*. *Avidyaa* is the *karma* which is done without the desire in fruits. It is in the mind that we have to do the *anusandhaana* that I am doing this *karma* which is without any desire in fruits, I am not doing it, *Bhagavaan* only is getting it done from me; if one does with this kind of *anusandhaana*, the results will not get attached to one; then it will not become *bandha*; this is how *karmaas* have to be done. This is the *upaasanaa* or *prapatti*. This is told as *vidyaa* here.

Bhaashyakaarar explains the *shloka* from *Ishaavaasyopanishad* -

Vidyaaam cha avidyaaam cha yat tat veda ubhayam sah |

Avidyayaa mrutyum teertvaa vidyayaa amrutam ashnute | |

This is explained in a very similar way by *Sri Engal Aalwaan*. From *nitya naimittika karmaas*, one gets rid of the impurities of the mind, and then with *upaasanaa* or *prapatti*, one attains *moksha*.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 52:

Evam etat mayaa aakhyaatam bhavato mandalam bhuvah |

Paataalaani cha sarvaani tathaa eva narakaa dvija | |

Paraasharar concludes by telling that O *Maitreyar*, thus I have told you all the *bhoo mandalaas*, the *paataala*, the *narakaas*, the aspects of these, ...

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 53:

Samudraah parvataah cha eva dveepaa varshaani nimnagaah |

Sankshepaat sarvam aakhyaatam kim bhooyah shrotum icchasi | |

... and also about the oceans, mountains, *dveepaas*, lands, countries, rivers. All these

were explained to you very briefly. Tell me what else do you want to know.

This concludes the Sixth Chapter of *Amsha Two* of *Sri Vishnu Puraana*.

|| *Iti Sri Vishnu Puraane Dviteeye Amshe Shashto Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Shashto Adhyaayah* ||

We saw Chapter Six, of *Amsha Two*. *Sri Paraasharar* had explained the various *narakaas*, and what kind of sins will lead to those *narakaas*; he made a list of all the sins and *narakaas* that people get. In the end, he said that *svarga* and *naraka* are nothing but *punya paapa*; *svarga* is itself told as *punya*, because *punya* leads to *svarga*; and *paapa* is told as *naraka*, as *paapa* is the *kaarana* for one attaining *naraka*. Compared to the *sukha* of *moksha*, of attaining *Bhagavaan*, these are all due to *karma*; because of *karma*, one experiences *sukha* or *dukha* here. The *padaarthaas*, *vastus*, objects by themselves are not *sukha* or *dukha aatmaka*, but the experience of happiness, grief, etc. comes due to the *karma* of the particular *chetana*. The same object causes happiness to one, and grief to another. At different times, different states, different places, to the same person also, a particular thing causes *sukha* or *dukha*. It is not in the nature of those things, but it is due to the *karma* of the individual that this kind of experiences happen.

One has to do *karma* which will not bind one. *Jnaanam eva param brahma*, was told. *Jnyaana* will lead to attainment of *Paramaatman*. *Mana eva manushyaanaam kaaranam bandha mokshayoh*, will be told later. Depending on various aspects of the mind, *mano vruttis*, one gets interested, attached, etc.; this is what binds or releases one. Based on the *karma* only, one experiences the consequences of the *karma*, either *punya* or *paapa*.

Vidyaa and *avidyaa* were told. *Vidyaa* is *upaasane* or *prapatti*. *Avidyaa* is *nitya maimittika karmaas*. *Karmaas* done without any desire in the fruits, without the *anusandhaana* of *mamatva*, *kartrutva*, *sanga* and *phala*, with *tyaaga*, is said to be *avidyaa* here.

After telling about the *pruthivi*, *bhoo loka*, *paataalaas*, and the *narakaas*, and the *samudraas*, *parvataas*, *dveepaas* - these were all told briefly, *Paraasharar* asks *Maitreyar* - 'What else do you wish to know'.

|| Atha Saptamo Adhyaayah ||

Bhooh, Bhuvah, Suvah and other Higher Lokaas; Bhagavadaatmakatva

[Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 1:](#)

Maitreyah -

Kathitam bhootalam brahman mama etat akhilam tvayaa |

Bhuvah loka aadikaan lokaan shrotum icchaami aham mune ||

Maitreya says - O Paraasharar, you have told me everything about *bhoo loka*. Now, I want to know about *bhuvah loka*, *suvaah loka*, the seven higher *lokaas* - *bhoo*, *bhuvah*, *suvaah*, *mahah*, *janah*, *tapah*, *satyam*.

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

Kathitam iti | Kathitam iti aadi bhuvana sheshasya jyotih chakrasya cha prashnah |

There is also some remaining part related to *bhoo loka*, which is *jyotischakra*, which is also going to be told now.

[Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 2:](#)

Tathaa eva graha samsthaanam pramaanaani yathaa tathaa |

Samaachakshva mahaabhaaga tat mahyam pariprucchate ||

And also about the planets, what is the measure of those planetary worlds; do kindly tell me about all those things.

[Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 3:](#)

Sri Paraasharah -

Ravi chandramasoh yaavat mayookhah avabhaasyate |

Sa samudra sarih shailaah taavatee pruthivee smrutaa ||

Whatever area is brightened by the rays of the sun and moon, including all the oceans and rivers, mountains, all of this is said to be *pruthivee*, the earth.

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

Ravi iti | Taavatee bhoolokaakhyaa |

[Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 4:](#)

Yaavat pramaanaa pruthivee vistaara parimandalaat |

Nabhah taavat pramaanam vai vyaasa mandalato dvija ||

Whatever is the expanse, and also the outer circumference of the earth, the *bhuvah*

loka is also of the same size.

Sri Engal Aalwaan's Commentary:

Yaavat iti | Yaavat pramaanaa abhitah kataaha dvaya spruk, vistaara parimandalaat vyaasaat vrutta paridhimaanaat cha nabhah bhuvah lokaakhyam | Vyaasa mandalatah taavat vistaaraat panchaashat koti vrutta paridheh | Saardha shata kotikam svah loka avadheh, sooryasya lakshocchritatva uktayaa bhuvah loka laksha utsedha iti api arthaat uktam |

Nabha means *bhuvah loka*. All around, it is touching the cosmic shell; the same measure is the *bhuvah loka* - the circumference and also the diameter. Fifty crores is the circumference. Fifty crores is *bhoo loka*, and fifty crores is *bhuvah loka*. *Suvah loka* is also fifty crores; totally they are hundred and fifty crores in circumference. *Soorya mandala* is said to be one lakh *yojanaas* high. *Bhuvah loka* is also to be taken as the same measure.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 5:

Bhoomeh yojana lakshe tu souram maitreya mandalam | Lakshaat divaakarasya api mandalam shashinah sthitam | |

From the earth, one lakh *yojanaas* above is the *Soorya mandala*. From *Soorya mandala*, one lakh *yojanaas* above is the *Chandra mandala*.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 6:

Poorne shata sahasre tu yojanaanaam nishaakaraat | Nakshatra mandalam krutnam uparishtaata prakaashate | |

One lakh *yojanaas* from *Chandra mandala* is *Nakshatra mandala*, and is shining brightly above.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 7:

Dvi lakshe cha uttare brahman budho nakshatra mandalaat | Taavat pramaana bhaage tu budhasya api ushanaa sthitah | |

From the *Nakshatra mandala*, two lakh *yojanaas* above is *Budha*, Mercury. Two lakh *yojanaas* above the *Budha mandala*, is the *Shukra mandala*, Venus.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 8:

Angaarako api shukrasya tat pramaane vyavasthitah | Laksha dvaye tu bhoomasya sthito devapurohitah | |

Angaaraka, Mars, is said to be two lakh is said to be two lakh *yojanaas* above *Shukra mandala*. Two lakh *yojanaas* above is *Bruhaspati*, Jupiter.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 9:

Sourirbruhaspateh cha oordhve dvi lakshe samavasthitah | Saptarshi mandalam tasmaat lakshamekam dvijottama | |

Two lakh *yojanaas* above that is *Shani mandala*, Saturn. From Saturn, one

lakh yojanaas above is *Saptarshi mandala*.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 10:

***Rishibhyah tu sahasraanaam shataat oordhvam vyavasthitah |
Medhibhootah samastasya jyotih chakrasya vai dhruvah ||***

One lakh yojanaas above *Saptarshi mandala* is *Dhruva mandala*. It is like the pivot, or axis of the planetary circle, like a huge pole supporting the planetary worlds; it is called *Jyotischakra*.

Sri Engal Aalwaan's Commentary:

Rishibhyah iti | Medhih khala madhya nikhaatastambhah |

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 11:

***Trailokyam etat kathitam utsedhena mahaamune |
Ijyaaphalasya bhoooh eshaa ijyaa cha atra pratisthitaa ||***

These three worlds I have told you (*Bhoooh, Bhuvah, Suvah*), from earth up to the *Soorya mandala* is called *Bhuvah loka*, from *Soorya mandala* up to *Dhruva loka* is called *Suvah loka*. the altitude of these three *lokaas* was told by me to you.

Sri Engal Aalwaan's Commentary:

Trailokyam iti | Ijyaa phalasya tyaaga phalasya, bhoooh bhoga bhoomih, eshaa idam trailokyam | Ijyaa cha atra bhaarata varshe kartavyaa | Upaasanaa yoga aadi kriyaa tat phalam cha sarva lokeshu api syaat * yogeeshvaraanaam gatim aahuh antarbahih trailokyaa iti vachanaat |

The various *yaagaas* have to be done in *Bhaarata varsha* only. These three *lokaas* are *bhoga bhoomis*, the lands where one experiences the fruits of *yajnya*, *yaaga* done in *Bhaarata varsha*. *Upaasanaa*, *yoga*, are possible in all the worlds. *Yogishvaraas* can go inside and outside these three worlds.

Upaasanaa eligibility is there for *devataas* also, as told in *Shrutis*, and *Brahma Sutraas* (*Devataadhikarana*).

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 12:

***Dhruvaat oordhvam mahah loko yatra te kalpavaasinah |
Eka yojana kotih tu yatra te kalpavaasinah ||***

Above *Dhruva loka* is the *Mahah loka*, one crore yojanaas above *Dhruva loka*. Those who stay there stay till the end of the *kalpa*. The height of this is said to be one crore yojanaas.

Sri Engal Aalwaan's Commentary:

Dhruvaat iti | Kalpa vaasinah kalpaavadhika aayushah; manvantara adhikaarinah indraadyaah sva adhikaara nivruttau kaala prateekshayaa mahah loka tishthanti, * vinivrutta adhikaaraah tu mahah loka nivaasinah, iti shaiva

*ukteh, * kalpa adhikaarinah cha atra samsthitaah dvija pungavaah, iti koorma ukteh cha | Punah taan anoodya tat loka ucchraayah abhidheeyate eka iti |*
 They live as long as the *kalpa*. *Kalpa* is one day for *Chaturmukha Brahma*, which is 1000 *Chaturyugaas*. There are 14 *Manvantaraas* in one day of *Chaturmukha Brahma*; one *Manvantara* is about 71 *Chaturyugaas*; *Indra* and other *devataas* who are in the *Manvantara*, once their term ends in that position, will be there till the end of the *kalpa*, and they stay in *Mahah loka*. *Shiva Puraana* and *Koorma Puraana* say this.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 13:

Dve kotee tu jano loko yatra te brahmanah sutaah |

Sanandanaadyaa prathitaah maitreya amala chetasah | |

From there, upto two crore *yojanaas* above, is the *Janah loka*. Where *Brahma's maanasa putraas*, *Sanaka*, *Sanandana*, etc. who are well known, and of pure mind live there.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 14:

Chaturguna uttare cha oordhvam jana lokaat tapah sthitah |

Vairaajaa yatra te devaah sthitaah daaha vivarjitaah | |

Four times this distance above, that is, eight crore *yojanaas* above, is *Tapah loka*. *Devataas* called *Vairaaajaas* are present there, and they never suffer from thirst, and during *pralaya*, the *pralaya agni* does not touch them.

Sri Engal Aalwaan's Commentary:

*Chaturguna utara iti | Chaturgunottara iti koti dvayam prakruti uktatvaat jana lokaat ashta koti uttare vyomni tapah | Shat gunena iti atra api tapaso dvaadasha koti ucchraaye satyam | Ittham trayo vimshati kotyo dhruvaat oordhvam satyam aarabhya anda kataaha antam kinchit oonam koti dvayam jnyeyam | Brahma loka eva bhagavatah param rudraadeenaam cha | Tat upari tamah tato andakataahah cha | Yat tu * Jana lokaat tapo lokah chatasrah kotayah smrutaah | Praajaapatyaat brahma lokah koti shaktam tu srujyate | iti puraana antara vachanam tat tu tat tat lokaantaraala vishayam | Idam tu chaturguna uttare chat gunena iti aadi vachanam tat tat lokaantaraalasya loka ucchraaya ghanasya cha samhatya manu ukti param iti avirodhah |*

The height distance is eight crores. Eight crore *yojanaas* above *Jano loka* is *Tapo loka*. From *Tapo loka*, six times is told - there also this two crore is to be considered, which is twelve crores. Thus, this comes to twenty three crores, above *Dhruva loka*; from *Satya loka* till the end of the cosmic shell of the *Brahmaanda*, is a little less than two crore *yojanaas*. *Brahma loka* is the *loka* of *Chaturmukha Brahma*, *Rudra*, etc. Above this *Brahma loka* is *tamas*, darkness, and after that is the outer shell. In one more *Puraana*, there is a mention that from the *Jana loka*, *Tapo loka* is four crores, and from there, *Brahma loka* is six crores; this is to be taken as the distances told inside those *lokaas*. The total measure is to be taken, and that is how we have to resolve the differences.

[Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 15:](#)

Shat gunena tapo lokaat satya loko viraaajate |

Apunah maarakaa yatra brahma loko hi samsmrutah ||

Six times from *Tapo loka* is *Satya loka*. This is *Brahma loka*, and is said to be such that they don't come back to *samsaara* again.

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

Shat gunena iti | Apunarmaarakaah | Satya lokam praaptaah hi na punah

*samsaranti, * Brahma lokam abhidampannaa na punah imam maanavam*

*aavartam aavartante iti shruteh | * Brahmanaa saha te sarve sampraapte*

pratisanchare | Parasya ante krutaatmaanah pravishanti param padam || iti

*smruteh cha | * Aabrahma bhuvana aadityaadi smrutyi uktam aavartanam*

*chaturmukhaadi upaasanena tat tat loka praapti vishayam kalpyam * Teshaam*

eshaam kechana brahma lokaa rudrasya anye santi tatra eva lokaah |

Vishnoranye santi lokaah vishalaah taan taan lokaan taan upaasya vrajanti ||

iti puraanaantara vachanaat | [Tesdaam api naatyantikee samsaara mandala

apraapti lakshanaa nivruttih, kintu brahma loka laye ye mrutaah punah tasmin srushte tatra eva jaayante]

Those who go to *Satya loka* do not come to *samsaara*. *Upanishad* says that those who attain *Brahma loka*, do not come to this *maanava loka* again. Along with *Chaturmukha Brahma*, at the end of his life span, they all go to *Paramapada* is also told. In *Smrutis*, *Bhagavad Gita*, it is said that for all *lokaas* from Earth to *Brahma loka*, there is rebirth. How to resolve this difference? There are two things (i) Those who do *upaasanaa* of a particular *devataa*, they attain that *devataa's loka* and *saamyaa* with that *devataa*; similarly when one does *upaasanaa* of *Chaturmukha Brahma*, he attains *Chaturmukha Brahma loka*, which is *Satya loka*; this will not lead to *moksha* and they return back at the end of their term; for *moksha*, one has to do *upaasanaa* of *Parabrahman* only. (ii) *Parabrahma upaasakaas* also attain *Satya loka*, and from there they go to *Paramapada*.

Those whose life ends in *Brahma loka*, they will be born there itself. Only *Parabrahma upaasakaas* can attain *Paramapada*, and not others.

[Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 16:](#)

Paada gamyam tu yat kinchit vastu asti pruthivee mayam |

Sa bhoo lokah samaakhyaato vistaro asya mayaa uditah ||

Whatever is reachable by feet, which is all on the earth, all that has to be taken as *Bhoo loka*. I already told you the details of that.

[Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 17:](#)

Bhoomi soorya antaram yat cha siddha aadi muni sevitam |

Bhuvah lokah tu so api ukto dviteeyo munisattama ||

Between earth and the *Soorya loka*, the space where *Siddhaas* and others live there,

that is to be taken as *Bhuvah loka*. This is the second *loka* I told you.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 18:

Dhruva soorya antaram yat cha niyutaani chaturdasha |

Svah lokah so api gadito loka samsthaana chintakaih | |

From *Dhruva loka* to *Soorya loka*, fourteen lakh *yojanaas*, this is to be taken as *Suvah* / *Svah loka*.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 19:

Trailokyam etat krutakam maitreya paripathyate |

Janah tapah tathaa satyam iti cha akrutakam trayam | |

These three *lokaas*, *Bhooh*, *Bhuvan*, *Suvah* are said to be *krutaka*. *Janah*, *Tapah*, *Satyam* are said to be *akrutaas*.

Krutaka means that at the end of the *kalpa*, they are destroyed; they get created again and again. *Akrutaka* means they are not destroyed in the *kalpa*, but they stay till *praakruta pralaya*.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 20:

Krutaka akrutakayoh madhye mahah lokah iti smrutah |

Shoonyo bhavati kalpa ante yo atyantam na vinashyati | |

In between the *Krutaka* and *Akrutaka lokaas*, is said to be *Mahah loka*. This also does not get destroyed at the end of the *kalpa*, but it becomes empty.

Sri Engal Aalwaan's Commentary:

Krutaka akrutakayoh iti | Shoonyah nirjanah |

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 21:

Ete sapta mayaa lokaa maitreya kathitaah tava |

Paataalaani cha sapta eva brahmaandasya esha vistarah | |

These are the seven worlds which I told you, above the earth. Seven *lokaas* below, the *Paataalaas*, are there.

These are the fourteen *lokaas*, *chaturdasha bhuvanaas*, which is the *Brahmaanda* in total.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 22:

Etat anda kataahena tiryak cha oordhvam adhah tathaa |

Kapitthasya yathaa beejam sarvato vai samaavrutam | |

This is surrounded all around, above and below, by the *anda kataaha*, the shell of the egg, just like the outer skin of the wood apple is surrounding the seeds, in the same way, this *anda kataaha* is surrounding these fourteen *lokaas*.

[Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 23:](#)

*Dasha uttarena payasaa maitreya andam cha tat vrutam |
Sarvo abhi uparidhaano asou vanhinaa veshtito bahih | |*

Above this *anda kataaha*, ten times that size, there is another layer all around, which is filled with water. Surrounding the water layer is a layer of fire.

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

Dasha uttarena iti | Asou ambu pareeto andah |

[Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 24:](#)

*Vanhiih cha vaayunaa vaayuh maitreya nabhasaa avrutah |
Bhootaadinaa nabhah so api mahataa pariveshtitah |
Dasha uttaraani asheshaani maitreya etaani sapta vai | |*

Fire is surrounded by *Vaayu*, and above this is *aakaasha*. *Aakaasha* is surrounded by *bhootaadi*, which is *ahamkaara tattva*. Surrounding the *bhootaadi* is *mahat tattva*. All these seven are ten times of each's size.

These are all the *tattvaas*, *ap*, *tejas*, *vaayu*, *aakaasha*. Order of creation is *moola prakruti* - *mahat* - *ahamkaara* - *pancha bhootaas*.

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

*Vanhiih cha iti | Pradhaanasya aanantyaat dashottaram api asti iti shate
panchaashat nyaayaat dashottaraani sapta iti upapannam | Yat vaa kataaha
aadeeni mahat antaani sapta aavaranaani; tatra kataahasya dasha uttaratva
vachanam cchatra nyaayaat |*

Ten times *chaturdasha bhuvana* is *ap tattva*; ten times *ap* is *tejas*; ten times *tejas* is *vaayu*; ten times *vaayu* is *aakaasha*; ten times *aakaasha* is *bhootaadi*; ten times *bhootaadi* is *mahat tattva*; above that is *pradhaana*, *moola prakruti*. *Pradhaana* is said to be *ananta*. Just like 50 is included in 100, these are all included in *pradhana* which is *ananta*; this is possible. From *kataaha*, up to *mahat*, there are seven layers. There is a *nyaaya* called *Cchatra nyaaya*, *cchatrino gacchanti*; when four people are going in an umbrella, we say that those who are holding the umbrella are going, whereas only one person will be holding the umbrella. The *dasha uttaraani* is told once, and it is applicable to all of them.

[Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 25:](#)

*Mahaantam cha samaavrutyaa pradhaanam samavasthitam |
Anantasya na tasya antah sankhyaanam vaa api vidyate | |*

Surrounding the *Mahat tattva* is *pradhaana*, *moola prakruti*. It is endless, *ananta*, and there is no measure for this.

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

Mahaantam iti | Anantarasya iti | Yatah tasya - anantasya, antah - kaalato

naashah, samkhyaanam yojana iyattaa aadih cha naasti |

There is no time limit, it is eternal. *Moola prakruti tattva* is not there in *Paramapada*. For *pradhaana*, it is not possible to say the *yojanaas*, as it is so huge.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 26:

Tatah ananta asankhyaata pramaanam cha api vai yatah |

Hetu bhootam asheshasya prakrutih saa paraa mune | |

Moola prakruti is of immeasurable size.

Sri Engal Aalwaan's Commentary:

Tat iti | Ato anantam asankhyaata pramaanam tat pradhaanam iti anvayah |

Moola prakruti is of immeasurable size.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 27:

Andaanaam tu sahasraanaam sahasraani ayutaani cha |

Eedrusaanaam tathaa tatra koti koti shataani cha | |

Such *brahmaandaas* are thousands and thousands and lakhs. Hundreds of crores of such *brahmaandaas* are present, like this.

Sri Engal Aalwaan's Commentary:

Andaanaam cha iti | Tatra - pradhaane, santati iti sheshah |

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 28:

Daaruni agnih yathaa tailam tile tadvat pumaan api |

Pradhaane avasthito vyaapee chetana aatmaa aatmavedanah | |

Now, about the *chetana tattva* which is present in this *prakruti mandala*.

Chetana is present in this *prakruti*, and is present as fire in firewood. Just as when two firewoods are rubbed, fire is generated, whereas nobody can see the fire present in that piece of wood. In the same way, oil inside a seed is not seen, and we don't know where it is. Similarly, *jeevaatman* is also pervasive, within the body, with his *jnyaatrutva*, *dharma bhoota jnyaana*, he pervades all over the body, and can enter into any body - *krimi*, *keeta*, *deva*, *manushya*, *vruksha*, etc. *Chetana*, by *svaroopa* is *anu*, but by *svabhaava*, within a body where he is there, his *dharma bhoota jnyaana* is all pervading in the body. He is self knowing, reveals to himself,

Sri Engal Aalwaan's Commentary:

Daaruni iti | Chetana aatmaa - jnyaatru svaroopah, aatmavedanah - svayam

prakaashah | Daarunee iti aadinaa durvivechatvam uktam |

Jeevaatman is a knower, *svayam prakaasha*. Just like in a firewood, we cannot say where the fire is, in the same way, for *jeevaatman* also, it is impossible to say his nature.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 29:

***Pradhaanam cha pumaan cha eva sarva bhootaatma bhootayaa |
Vishnu shaktyaa mahaa buddhe vrutou samshraya dharminou | |***

Pradhaana, which is primordial matter, and *jeevaatman*. That which is pervading all beings is *Vishnu shakti*. *Pradhaana* and *chetana* are united in such a way that we cannot make out one from the other. They are supported in this way by the *shakti* of *Paramaatman*, which is His *sankalpa*.

This *Bhagavaan's sankalpa* is supporting all beings.

Sri Engal Aalwaan's Commentary:

***Pradhaanam iti | Sarva bhootaatma bhootayaa - sarva bhoota vyaapinyaa,
vishnu shaktyaa - vishnu sankalpena, samshraya dharminou - anyonya
samslishtou, vrutou - dhurutou |***

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 30:

***Tayoh saa eva pruthak bhava kaaranam samshrayasya cha |
Kshobha kaarana bhootaa cha sarga kaale mahaa mate | |***

Vishnu shakti, which is told as *sankalpa* of *Bhagavaan*, is only the cause of *jeevaatman* separating from *pradhaana* and attaining *moksha*, or getting into *samsaara*. *Moola prakruti* has *sattva*, *rajas* and *tamas*; when one of them becomes more or less, there is creation. How can *achetana* change its *gunaas* by itself, this is because of *Bhagavaan's sankalpa*. *Kshobha* is the variation in the *gunaas*, the *vaishamyaa*.

Sri Engal Aalwaan's Commentary:

***Tayoh iti | Saa eva - shaktih, pruthak bhaavah - mokshah, samshrayah -
bandhah, tayoh kaaranam - purushasya bandha moksha hetuh iti arthah |
Kshobha kaarana bhootaa - guna vaishamyaa ounmukhya hetuh |***

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 31:

***Yathaa saktam chale vaato bibharti kanikaa shatam |
Shaktih saa api tathaa vishnoh pradhaana purushaatmakam | |***

How it is supporting everything, and in spite of supporting everything, it is untainted by the defects of all these, is told here. Air carries hundred of droplets of water, when it blows; but it is untouched, untainted, unaffected by the water droplets. In the same way, *Bhagavaan's sankalpa*, *shakti* also is supporting these *pradhaana* and *purusha*, *achetana* and *chetana*, and is untainted by the defects of all these.

Sri Engal Aalwaan's Commentary:

***Yathaa iti | Yathaa vayuh jale sthitam kanikaa shatam, asaktam - nirlepam
yathaa bibharti, tathaa vishnoh saa shaktih, pradhaana purusha aatmakam
sarvam tadgata doshah asprushtam bibharti | Anena shlokena dhaaranaadou***

aklesho api darshitah |

Air is untainted by the water. In the same way, *Vishnu's shakti* supports, bears everything, and is untainted by the defects of all that. There is absolutely no strain or taint for *Paramaatman* in supporting.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 32:

***Yathaa cha paadayoh moolah skandha shaakhaa aadi samyutah |
Aadi beejaat prabhavati beejaani anyaani vai tatah | |***

The stem of a tree, there are roots, stem, branches. From a seed the roots are born, then comes the stem, branches - all these are from one seed. From this tree, more seeds are produced, and each of those seeds gives rise to these trees, which again have these roots, stem, branches.

Sri Engal Aalwaan's Commentary:

Yathaa cha iti | Kaarya bhootaa vrukshaa yat lakshanaat tat lakshanena tat dharmakena paarthivatva vrukshatva chootatva aadi dharmavataa dravyena upaadaana kaarana bhootena yathaa anugatah, evam sattva aadi guna mayaa mahat aadyaah taadrushaat eva avyaktaat jaayante |

The trees which are the effects of the seed, the characteristics of those trees, like the roots, tender leaves - they are all the *upaadaana*, and this is all there in the seed, and accordingly the tree gets created. Similarly, *sattva*, etc. which are created from modifications of *moola prakruti*, which is having *sattva*, *rajas*, *tamas*, and everything is *trigunaatmaka*.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 33:

***Prabhavanti tatah tebhyah sambhavanti apare drumaah |
Te api tat lakshana dravya kaarana anugataa mune | |***

From seed, come tree, which has seeds, which gives rise to more trees. The will also have the same characteristics as the seed.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 34:

***Evam avyaakrutaat poorvam jaayante mahat aadayah |
Vishesha antah tatah tebhyah sambhavanti sura aadayah |
Tebhyah cha putraah tesaam cha putraanaam apare sutaah | |***

From the *Pradhaana*, which is *moola prakruti*, *mahat* and other *tattvaas* are created. This all ends in specifics, like *deva*, *manushya*, *gandharva*, *vruksha*, etc.

Avyakruta is that which is undifferentiated into name and form, from it come *mahat*, *ahamkaara*, etc. From there, up to the *pancha bhootaas* and the *bhoutika vishayaas*, are all created. The bodies of gods, man, etc. are created from that only. From there, their children are born, and then their children, and it is going on forever.

The next *shlokaas* tell about *Paramaatman's jagat kaaranatva, upaadana kaaranatva*.

We are studying the seven *lokaas* - *Bhooh, Bhuvah*, etc. The description of these *lokaas* was given by *Sri Paraasharar* to *Maitreyar*. Beyond these *sapta lokaas*, there are *sapta aavaranaas* of *tattvaas*, *pancha mahaa bhoota tattvaas*, then the *ahamkaara tattva (bhootaadi)*, then the *mahat tattva*, and beyond this is *pradhaana, moola prakruti*. Within this *prakruti mandala*, all the *chetanaas* are united with *prakruti* very closely; every *chetana* has a body, *indriyaas*, etc.; they are so closely united that we cannot separate and see them; this is because of their *karmaas*. *Bhagavaan, Vishnu shakti* is supporting all of these, as *aadhaara*; they are all held together by *Vishnu shakti* only. Because of His *sankalpa*, *chetanaas* get associated with *prakruti*; and with His own grace, when they do *upaaya anusthaana*, they get liberated. *Bandha* and *moksha* are all because of *Bhagavaan's sankalpa*, and this is based on the *karmaas* of each *chetana*.

At the time of creation, He creates the three *gunaas*, and when they become unequal, they start to create. Though *Bhagavaan* is controlling and supporting all these, *Bhagavaan* is untainted by their defects.

From *moola prakruti*, everything is getting created, and so everything is *trigunaatmaka*. Just as a tree has branches, fruits, flowers, and then the seed is produced; from those seeds, more trees are produced, and all the trees have the same characteristics. In the same way, from *pradhaana, moola prakruti*, all these are modifications, all are created and everything is *trigunaatmaka*.

[Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 35:](#)

[Beejaat vruksha prarohena yathaa na apachayah taroh |](#)

[Bhootaanaam bhoota sargena na eva asti apachayah tathaa ||](#)

When the tree which has lot of seeds in its fruit, and those seeds are sown, they give rise to more trees like that. The original tree does not deteriorate because of this. In the same way, when the beings are created, the source does not get deteriorated.

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

[Beeja iti | Yathaa na apachayah taroh aneka beeja vruksha kaarana bhaave api yathaa vrukshasya na vihaashah kena api avayavena, evam deva aadi sarva sarge api pancha bhootaanaam na kshayah |](#)

When so many beings get created, will all the *tattvaas* get exhausted, because they are all used up to create the *bhoutika vishayaas*? It does not happen like that. Just as a tree produces a lot of seeds, and they produce many trees like it, in the same way, it is going on happening, and the source does not get destroyed.

[Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 36:](#)

[Sannidhaanaat yathaa aakaasha kaala aadyaah kaaranam taroh |](#)

Tathaa eva aparinaamena vishvasya bhagavan harih ||

In the same way, though the seed is the main cause, it also needs space and time, water, etc.; they are also causes. They are just present, but just because of space or time or water, it does not decide the nature of the tree; the seed decides the nature of the tree. Space and others which are there as the causes, don't get affected or modified when the seed grows into a tree. *Bhagavaan*, who is the *kaarana* for all these, His *sankalpa* is there, He is present, He does not get affected or involved in this creation, though He is one of the causes.

Sri Engal Aalwaan's Commentary:

Jagat upaadaana kaaranatve api bhagavatah sva shareera bhoota pradhaana amsha nishtatayaa vikaaranaam kaala aadivat svaroopena parinaamitvam naasti iti aaha sannidhaanaat iti |

Space and others are just present, and they aid in the growth of the plant from the seed. If space or water or time are not there, the seed cannot grow. So they are all required for the seed to grow into a tree, but they don't get affected or modified in the process. In the same way, *Bhagavaan* is said to be the material cause, *upaadaana kaarana* of everything. Though He is the material cause, He does not get modified or affected in any way, because all changes are happening in His *shareera*. *Chetana* and *achetana* are present as His *shareera*.

Shareera, does not mean hands, legs, eyes, etc. *Shareera* is by the three relationships. (i) He is *sheshi*, and everything is *shesha bhoota* to Him, existing for His use, His *prayojana*, (ii) He is the *niyaamaka*, controller, and everything is *niyaamya*, controlled, (iii) He is the *aadhaara*, supporter, and everything is *aadheya*, supported. This is true for all times. These are the three kinds of relationships which define the *shareera shareeri bhaava*. Changes are happening in His *shareera*, which are also *dravyaas*. He does not get affected in this. *Pradhaana*, *moola prakruti*, which is also His *shareera*; *vikaaraas* are all happening in that. Just like *kaala* and others, which don't get modified, though they are causes, just by mere presence, just like that, *Bhagavaan* does not get affected.

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 37:

***Vreehi beeje yathaa moolam naalam patra ankuroou tathaa |
Kaandam koshah tathaa pushpam ksheeram tadvat cha tandulaah ||***

Everything is present in that seed - root, stalk, leaves, sprouts, fruits, juice inside the fruit, flowers.

Sri Engal Aalwaan's Commentary:

Aatmanaam deva aadi bhedena utpattih api tat tat karma anuroopa bhagavat sankalpaayattaa iti aaha vreehi ityaadi | Vreehi beeje moola naalaadayah kaarana bhoota vreehi dravya roopena sthitaah parinaama shaktimantah kshetra karshana upti jala sekaadi praroha hetu saamaagreem aasaadya

moolanaalaadi avasthayaa yathaa aavirbhavanti, evam aatmaanah sva karma shakti sahita vishnu shakti roopa saamagreem aasaadya devaadi roopena aavirbhavati iti |

After *pralaya*, when *srushti* happens, all the *chetanaas* according to their *karma*, *Bhagavaan's sankalpa* creates and they get the respective bodies as *deva*, *manushya*, etc. This is what is told in this example. In the seed, the root, stalk, everything is present, in the cause itself, present as the grain itself. They are capable of getting modified into a plant, and are aided by various *samaagris*; the farming is done, land is prepared, and the seeds are sown, and water is sprinkled on that, these are all the aiding equipment required for the plant to grow. They grow into root, stalk, leaves, etc.; in the same way, the *jeevaatmans*, along with the *karma* which is there, with the help of *Vishnu shakti*, which is *Bhagavaan's sankalpa*, they are born taking the form of *deva*, *manushya*, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 38:

Tushaah kanaah cha santo vai yaanti aavirbhaavam aatmanah | Praroha hetu saamagyam aasaadya munisattama ||

In the same way, in the grain, rice is there, outer cover, husk, everything is embedded in it. In the same way, the *aavirbhaava* of *jeevaatman* happens. The causes of all the growth, is the *saamagri*, the things required.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 39:

Tathaa karmasu anekeshu deva aadyaah tam avasthitaah | Vishnu shaktim samaasaadya praroham upayaanti vai ||

In the same way, various *karmaas* which are there along with the *chetanaas*, *Vishnu shakti* is the *saamagri*, aiding the birth in taking various forms.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 40:

Sa cha vishnuh param brahma yatah sarvam idam jagat | Jagat cha yo yatra cha idam yasmin cha layam eshyati ||

That *Vishnu* is none other than *Parabrahman*. This way, the fact that *Vishnu* is the sole cause of the universe, is told, that everything is His *shareera*, and aided by His *sankalpa*, and their own *karmaas*, *chetanaas* are born. *Achetana*, which is *moola prakruti* gets modified; they are all *shareera* of *Paramaatmab*; so modifications or changes are happening in His *shareera*. He is not affected by any of these. Everything is supported by Him, and His *sankalpa* is only the cause of start of creation. Who should get which body, is all because of *Vishnu sankalpa*, and this is based on their respective *karmaas* only. He is the *upaadaana kaarana*, *nimitta kaarana*. He only is known as *Parabrahman* in the *shrutis*. From Him only, the whole world is created. He Himself is the whole world; everything is His mode, *prakaara*, being His *shareera*. Everything is established in Him only, and goes and merges into Him only during *pralaya*.

Shareera vaachi shabda also denotes *shareeri*. Words which denote the body also denote the soul inside the body. When we call someone *Devadatta*, it does not just mean his outside body we are referring to, but also the *deha vishishta jeevaatman*; the connotation extends up to *deha vishishta jeeva vishishta Paramaatman* also. In this way, everything that we see here is *Paramaatman* only. Everything is His *shareera* and *prakaara* only. In this way, we can say *Sarvam khalvidam brahma*.

Sri Engal Aalwaan's Commentary:

Evam vishnoh jagat kaaranatvam uktam | Sa eva param brahma iti aaha - sa cha iti |

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 41:

***Tat brahma tat param dhaama sat asat tatparam padam |
Yasya sarvam abhedena jagat etat chara acharam | |***

Sri Engal Aalwaan's Commentary:

Atra yat vruttaih vishnuh paraamrushiyaate | Kaarana vaakyeshu sat brahma aadi shabda vaachyam api sa eva iti aaha tat brahma iti | Param padam parama praapyam, etat chara acharam jagat avisheshena yasya yadeeyam iti arthah |

How is *Vishnu* told? In the *shrutis*, there are many *vaakyaas* talking about the creation of the world - they are all called *Kaarana vaakyaas*. In *Taittiriya*, it comes as *Aatmanah aakaashah sambhootah, aakaashaat vaayuh, vaayoragnih, agneraapah*, etc. In the same way, *Purusha Sookta* also tells about *Tasmaat viraat ajaayata, viraajo adhi poorushah*, etc. These are all *Kaarana vaakyaas*. In *Chaandogya*, *Sat eva somya idam agra aaseet, ekam eva adviteeyam, tat aikshata bahusyaam prajaayeya*; this is also a *Kaarana vaakya*. In another place, it is told that everything is born from *aakaasha* only. In the same way, everything is told as being born from *praana* only. Various words are used to denote the cause of the universe. In *Chaandogya*, it says *sat* as the cause of the universe; we cannot make out whether *sat* is *chetana, achetana*, big or small; it was there before creation, it willed that I should become many. In another place, *Brahma* is told. In another place, it is told as *aatman*. In other places, *aakaasha, praana, jyoti*, are told. Many things are told in *shrutis*, for denoting the *jagat kaarana vastu*. In the *Subaalopanishat*, and *Naarayana Anuvaaka*, it is told as *Naaraayana*. *Sat, brahma, aakaasha, jyoti* - all these are common words which are all ending in a specific word *Naaraayana*, which is the *devataa vishesha, jagat kaarana vastu*. *Vishnu* and *Naaraayana* are *paryaaya shabdaas* denoting the same *devataa*. *Tat* is also told, as in *tat aikshata*. *Yato vaa imानी bhootaania jaayante, yatah* is told. All these are denoting the specific word *Naaraayana*. This is *Saamaanya vishesha nyaaya, saamaanya shabdaas* are ending in *vishesha shabda Naaraayana*. All the *Kaarana vaakyaas* are denoting *Vishnu* only. He is the one, the ultimate goal of all. *Param dhaama* is also the ultimate one to be attained. Everything is His only, everything is subservient to Him. Everything is His *vibhooti, shareera*. It is all His glory, all meant for His purpose only. Not leaving

anything, this world of sentients and non-sentients, all are His only.

Brahma *shabda* is *napumsaka linga*, so tat is told. *Vishnu* is *pullinga*, so it is told as *sah*.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 42:

***Sa eva moola prakrutih vyakta roopee jagat cha sah |
Tasmin eva layam sarvam yaati tatra cha tishthati | |***

Moola prakruti is *avyakta*, *avyaakruta*, undifferentiated, unmanifest, primordial matter, very subtle, very *sookshma*. This is also Him only, it is also His *shareera* only. What is manifest, differentiated into name and form, world which is seen, is also Him only. Everything goes and merges into Him only. Everything is established in Him only.

Sri Engal Aalwaan's Commentary:

***Sa eva iti | Jagat cha sa iti ananyatva upapaadanam sa eva moola prakruti iti |
Jagat cha sah*** was told. Meaning that *moola prakruti* is also Him only.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 43:

***Kartaa kriyaanaam sah sah ijyate kratuh sa eva tat karma phalam cha tasya |
Sruk aadi yat saadhanam api ashesham hareh na kinchit vyatiriktam asti | |***

He is the doer of everything, He only get everything done. He is *antaryaami* of everything, and if He is not there, nobody can do anything, nothing can move or act. He being *antaryaami*, controls everything. Because of Him, *chetanaas* are able to act, able to know. He is only worshipped by all the *karmaas*, *yaaga*, *kratu* are also Him only. Everything is *shesha bhoota* to Him. Ultimate enjoyer of all the fruits is *Bhagavaan* only. *Sruk*, *sruva*, things used in *yaaga*, *pradhaana darvi*, *upadarvi*, are all Him only, everything is *Bhagavat aatmaka*. There is nothing which is not *Bhagavat aatmaka*.

Mattah smrutih jnyaanam apohanam cha is told in *Bhagavad Geetha*.

*Brahmaarpanam brahma havih brahmaagnou brahmanaa hutam |
Brahmaiva tena gantavyam brahma karma samaadhinaa | |*
As told in the *Geetha*.

Sri Engal Aalwaan's Commentary:

***Tat praapti upaayo yaagaadih tat saadhanam cha sa eva iti aaha kartaa
kriyaanaam iti | Tat karma tasya anusthaanam | Tasya kratoh |***

Yaaga, etc. are means to attain *Paramaatman*. He is only instrumental in getting all these done.

Having told the fourteen *lokaas*, *Chaturdasha bhuvana*, and the *sapta aavaranaas*, up to the *moola prakruti*, it is told that everything is controlled by *Bhagavaan*, *Vishnu's*

sankalpa, He is only the cause, *jagat kaarana*; with this, this chapter comes to a close.

|| Iti Sri Vishnu Puraane Dviteeya Amshe Saptamo Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Dviteeye Amshe Saptamo Adhyaayah ||

|| *Atha Ashtamo Adhyaayah* ||

Surya Mandala

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 1:](#)

Sri Paraasharah -

Vyaakhyaatam etat brahmaanda samsthaanam tava suvrata |

Tatah pramaana samsthaane sooryaadeenaam shrunushva me ||

Sri Paraasharah - This entire *Brahmaanda*, its form, location, expanse and measure, were told to you by me. Listen to me about the location and size, measure of the Sun, various planets.

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

Atha jyotischakram | Vyaakhyaatam iti | Etat brahmaanda samsthaanam mayaa tava vyaakhyaatam |

The *nakshatra mandala* is going to be told. The *Brahmaanda samsthaana* was told to you by me.

First, the Sun's chariot is explained in great detail. How the movements happen, the various parts of the Sun's chariot are told in great detail.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 2:](#)

Yojanaanaam sahasraani bhaaskarasya ratho nava |

Eeshaa dandah tathaa eva asya dviguno munisattama ||

The Sun's *ratha* is nine thousand *yojanaas*. The pole is twice that.

The chariot has various parts. The body of the chariot, which is supported by two axles, these axles have wheels. At the centre of the axle is the main pole which extends forward. There is the yoke, to which are tied the horses, which are controlled by two reins. The wheel has got hub, spokes, outer circumference.

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

*Yojanaanaam iti | Bhaaskarasya deha vyaapto ratha bhaago nava saahasrah; vakshyamaana gandharvaadi parivaara avakaashartho rathaamshah cha sahasra maatrah; ittham dasa sahasro rathah; * Mandalam bhaaskarasya atha yojanaanaan nibodhata | Nava yojana saahasro vistaaro bhaaskarasya tu | iti * Dasha yojana saahasro vistaaraayaamato rathah * iti cha tejomayatayaa doorato mandalatvena drushyamaanasya tat dehasya nava sahasratayaa tat rathasya cha dasa sahasratayaa vaayu ukteh | Eeshaadandah dvinunah - vimshati yojana saahasrah |*

The main body of the Sun is 9000 *yojanaas*. There is also a part of the chariot where all the *gandharvaas* and others are supported; this portion of the chariot is 1000 *yojanaas*. So, the total length of the chariot is 10000 *yojanaas*. *Vaayu Puraana* says that Surya Mandala is 9000 *yojanaas*. The expanse of the chariot is 10000 *yojanaas*. What is seen as the bright body of the Sun is 9000 *yojanaas*, and the chariot is 10000 *yojanaas*. The pole is twice this, 20000 *yojanaas*.

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

***Saardha kotih tathaa sapta niyutaani adhikaani vai |
Yojanaanaam tu tasya akshah tatra chakram pratishthitam | |***

One crore and fifty seven lakh *yojanaas*, is the axle, at the end of the axle are the wheels established.

Sri Engal Aalwaan's Commentary:

***Saardha kotih iti | Adhikaani cha panchaashat sahasra yojanaani aameroh
maanasottara paryantam sthitasya iha mahaakshatvena vivakshitatvaat tatra
meru madhya upari shodasha sahasra ucchrita gaganastha uttara agre
maanasottara upari ardha lakshocchrita antariksha avasthita dakshinaagre
mahaakshe - * chakram hiranmayena analpena iti maatsya uktamaanam
samvatsara aatmaka kaalachakratayaa upaasyam pratishitam |***

Fifty thousand *yojanaas*, from the *Meru parvata* to the *Maanasottara parvata*, is said to be the great axle, on top of the *Meru parvata*, on top of it, 16000 *yojanaas* above, in the sky, on the northern edge; and on top of the *Maanasottara parvata*, 50000 *yojanaas* above, in the sky, on the southern tip, is the *Mahaaksha*; at the end of that is the *chakram*, wheel, which is golden, and huge, as told in the *Maatsya Puraana*. The *chakra* of the *ratha* is said to be *kaala chakra*, which is made of the *samvatsaraas*, and this is how it is used for meditating.

Ayuta is 10000. *Niyuta* is one lakh.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 4:

***Trinaabhimati panchaare shanneminyakshayaatmake |
Samvatsaramaye krutnam kaala chakram (chakre) pratishthitam | |***

There are three naves for the wheel, and there are five spokes. There are six outer circumferential rings. These are going on forever. The *kaala chakra* is established in that.

The numbers differ in various *Puraanaas*. This is told in the commentary.

Sri Engal Aalwaan's Commentary:

***Trinaabhimati iti | Trinaabhi iti aadeh maatsya ukti vyaakhyaa * Ahah
trinaabhih sooryasya ekachakrasya vai smrutam | Araah samvatsaraah pancha
nemyah shat rutavah smrutaah | | iti vaayu uktih tu * Ahah trinaabhih sooryasya***

araah pancha rutavah smrutaah |

Trinaabhi is told in the *Maatsya Puraana*. In one wheel, there are three *naabhis*, naves, which are the three parts of the day. Spokes are said to be five *samvatsaraas*. The circumference, *nemi*, is said to be the six *rutus*, seasons. *Vaayu Puraana* says that the spokes are the five seasons.

Nemhyah shat rutavah tasya iti |

Six seasons are said to be the *nemis*, the outer circumferential rings.

Yat vaa chaaturmaasyaih trinaabhih hemanta shishirayoh aikyam krutvaa panchabhih panchaaram, shat rutubhih shannemi |

If we take six seasons, *hemanta* and *shishira* taken together are said to be the fifth one. Six seasons are the six *nemis*.

Tathaa hi yaaskena niruktam * Trinaabhi chakram tu rutu samvatsaro greeshmo varshaa hemanta iti samvatsaram sarvam atra abhih touti panchare chakra iti, pancha rutatayaa * pancha rutavah samvatsarasya, iti cha braahmanam |

Yaaskaachaarya in *Nirukta* says that there are three naves in the wheel, seasons are *greeshma*, *varsha*, *hemanta*; five seasons are told. *Taittiriya Braahmana* also tells that there are five seasons in a year.

Hemanta shishirayoh samaasena shat ara aahuh arpitam iti shat rututayaa araah prasrutaa naabhim iti cha |

Hemanta and *Shishira* are combined, they are told as the sixth one. Six seasons are told as five spokes.

Akshayaatmake nitya pravaahe |

They are going on, continuing forever.

Chakram iti paathe saptami arthe prathamaa | Praak ukte samvatsara aatmake kaala chakre krutsna kaala aayattam jagat pratishthitam |

The *kaala chakra* which is made of *samvatsaraas*, the entire world which is controlled by time is established there.

Trinaabhi pancha aratva aadikam hi chakra visheshanam * Dvaadasha prathayah chakram ekam treeni nataani iti pancha are chakre, iti shruteh |

They are all qualifying the wheel - *trinaabhi*, *pancha ara*. *Shruti pramaana* is also told.

Yat vaa poorva shloka ukte samvatsara aadi kaalaatmakatayaa upaasye ravi ratha chakre krutsnam kaala chakram parivartana sheelam kaala avayavat brundam sthitam |

Or, it can be told like this also. The wheel is said to be *kaala chakra*, made

of *samvatsaraas*. The *kaala chakra* is for meditation, in the wheel of the chariot of the Sun. The entire thing which is undergoing modifications time and again, is all established there.

Laksha pramaanam ityaadi hrasvaakshasya yat pramaanam tat eva tasya rathasya yuga khandayoh samhatya maanam; saardha pancha chatvaarimshat sahasram tasya yugam iti arthah |

There are two axles, the *Mahaaksha* and the *Hrasvaaksha*. *Mahaaksha* is the great axle, and *Hrasvaaksha* is the shorter axle. *Hrasvaaksha* is said to be one lakh *yojanaas*. The two parts of the yoke are also of the same measure as the smaller axle. The yoke is forty five thousand five hundred *yojanaas* in measure.

Yugasya khandayoh pruthak uktih viniyogadvaidhaat |

Though it is one yoke, it is said to be made of two parts, the southern part and northern part, as they are used for different purposes.

Tathaa hi meru maanasottaraavadhi vyaapta mahaaksha upari tat anukoolyena yamala avasthitah udak dakshinaayaana kaashtayoh antaraala mandaleshu rathasya aakarshana vikarshanaartham dhruva gruheeta vaata rashmi baddhah kuvinda naadivat sanchaaree hrasvaakshah; tat upari baddho dasa sahasro ratho avatishthate; hrasvaaksha madhyam aarabhya ratha dviguna eeshaadandah pratyamukho jnyeyah; * Dvi guno asya rathopasthaat eeshaandah pramaanatah; * iti maatsya ukteh |

The *Mahaaksha*, great axle, which is extending from *Meru parvata* up to *Maanasottara parvata*, on top of the *Mahaaksha*, like a pair, the northern and southern tips, the mandala which is existing in between that, in order to pull it towards, and also leave it to go in the other direction, there are reins made of *Vaayu*, and it is held by *Dhruva*. The smaller axle moves like the rod in a weaving mill, and it is established on top of the great axle, in between the northern and southern tips. On top of that is the actual chariot which is ten thousand *yojanaas*. Starting from the centre of the smaller axle, double the size of the *ratha*, twenty thousand *yojanaas*, is the pole extending westwards. There is a *pramaana* from *Matsya Puraana* told.

Eeshaagre tiryang nibaddha madhyam harasvaaksha samadairdhyam yugam; yugasya vaamaardham sapta asva bandhane viniyuktam * Asangaih turagaih yuktam yatah chakram tatah sthitaih iti lainga ukteh * Sapta ahshva roopa cchandaamsi vahanto vaamato ravim iti lainga vaayavya ukteh cha |

At the end of the pole which is extending westwards, is the yoke which is downwards, in the centre, below the pole is tied the yoke, same length as the smaller pole. The left half of the yoke is used to tie the seven horses. *Linga Puraana pramaana* is told. The horses are said to be seven *cchandaa*s.

Rathottara bhaagastha yugaardham tu meru aasannam tat vaayu rashmi

dvaaraa dhruva aadhaaram |

The half part of the yoke which is present in the northern part of the *ratha*, chariot, is near to *Meru*. Through the reins, it is held by *Dhruva*.

Evam tena yugaardhena saha hrasvaaksharottara bhaago api meru aasanno dhruva rashmi baddhah tat dvaaraa dhruvaadhaarah |

The northern part of the smaller axle also, along with yoke, is also located closer to *Meru*. The northern part of the yoke, and also the smaller axle, are both held by the reins by *Dhruva*.

Etena hrasva aakshasya rathottara bhaagastha yugaagram cha ubhyam deergha aksha upari sthita tryasheeti shata mandala rekhaa maargena sanchaaraat ratha dakshina bhaage svasvaagradvaya nibaddha rashmibhyaam dhruvena udagayane meru abhimukham aakrushyate; dakshinaayane mahaaksha upari eva maanasottara abhimukham shithilekrutya vikrushyate |

The small axle, and the yoke which is in the northern part of the chariot, both are on top of the great axle, is 183, which is half the year. (183 multiplied by 2 gives 366). There is a *mandala* made of 183 *rekhaas*, each one is representing a day. Through two reins which are held, *Dhruva* pulls those reins towards *Meru parvata*, during *Uttaraayana*. He lets it loose, on top of the *Mahaaksha*, it moves towards the *Maanasottara parvata*, in *Dakshinaayana*.

This is how the chariot moves towards north and south during *Uttaraayana* and *Dakshinaayana*.

Tena mahaaksha upari yantrita hrasva akshastha bimbasya dakshinottara gatih naanyathaa iti uktam bhavati |

This is how the *hrasva aksha bimba* is moving, is is said.

Yat lainga maatsya vaavyveshu * Yugaaksha koti sambandhou dvou rashmee syandanasya tu | Dhruvena pragraheetou tou vikrushya yugayoh tu vai | |

Linga, *Matsya*, *Vaayu puraanaas* are quoted here. Connected to the yoke and axle are two reins of the chariot. *Dhruva* is holding them.

Yugaaksha kotisthou tasya dakshine syandanasya tu | Dhruvena pragraheetou tou rashmee you nayato ravim | |***Bhramato mandalaani syuh khecharasya rathasya tu | Bhramantam anugacchantou dhruvam rashmee tu tou ubhou | |***

Dhruva is going along with that chariot.

Hrasatah tasya rashmee tu mandaleshu uttaraayane | Vardhete dakshine chaiva bhramato mandalaani tu | |

The reins become shorter during *Uttaraayana*. They become longer

during *Dakshinaayana*.

Aakrushyete yadaa tou tu dhruvena adhisthitou tadaa | So abhyantara gatah sooryo bhramate mandalaani tu ||

When he pulls it, it goes around in that *mandala*.

Dhruvena muchyamaanaabhyaam rashmibhyaam punareva tu | Tathaa eva baahyatah sooryo bhramate mandalaani tu ||

This is how *Dhruva* is pulling the reins, and leaving it loose, so that the Sun goes round in the *mandala*.

Evam sarva aadhaara bhooto mahaaksho api dhruvena rashmi antarena bhraamyamaanah chakram bhraamayan pratyak bhramati |

The *Mahaaksha* which is supporting everything, is also moving, going around.

Yathaa aaha vaayuh * Chakram akshe nibaddham tu dhruve chaakshah samarpitah | Sahachakro bhramati akshah sahaaksho bhramati dhruvah ||

Vaayu says that the wheel is tied to the axle, and *Dhruva* is controlling through the reins. Along with the wheel, the axle also is moving. Along with the axle, *Dhruva* is also moving.

Dviteeye aksha iti dviteeya shabdena sannihita hrasva aksha apekshayaa tatra chakram pratishthitam iti praak ukta viniyogou mahaakshah smaryate |

This is the explanation for how the Sun moves through the northern and southern tips, how the *mandalaas* are established, that there are two axles, that they are held by *Vaayu rashmi*, reins of *Vaayu*, by *Dhruva*. *Dhruva* pulls it towards *Meru*, and leaves it, and this is how the *ratha* is moving in the *Surya Mandala*.

More details are coming next.

We are studying about *Surya Mandala* and *Surya Ratha* . In the commentary, *Sri Engal Aalwaan* gives a very detailed description of the entire arrangement.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 5:

Hayaah cha sapta cchandaamsi teshaam naamaani me shrunu |

Gaayatree cha bruhati ushnik jagatee trishtup eva cha |

Anushthup panktih iti uktaa cchandaamsi harayo raveh ||

The seven horses tied to the *ratha* are said to be the seven *cchandaa* - *Gayatri*, *Bruhati*, *Ushnik*, *Jagati*, *Trishtup*, *Anushthup*, *Pankti*. These are for meditation purposes, as explained in the Commentary.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 6:

Chatvaarimshat sahasraani dviteeyo akshou vivasvatah |

Panchaayaani tu saardhaani syandanasya mahaa mate ||

The Sun's second axle is 45500 *yojanaas* in length.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 7:

Aksha pramaanam ubhayoh pramaanam tat yugaardhayoh |

Hrasvo akshah tat yugaardhena dhruvaadharo rathasya vai |

Dviteeye akshe tu tat chakram samsthitam maanasaa achale ||

The yoke is also of the same length as the smaller axle. One half of the yoke and one end of the smaller axle at the northern end are tied to the reins made of *Vaayu*, and held by *Dhruva*. To the big axle, the wheel is attached, and it is located at the *Manasottara parvata*.

Sri Engal Aalwaan's Commentary:

Hayaah cha ityaadi | Cha shabdena praak viniyuktaat uttara yugaarddhaat

itarasmin dviteeye ratha vaama yugaardhe cchandomayatvena upaasyaah sapta

ashvaah cha samsthitaah iti anushangaat tat yogya yugaarddhapadam labhyate

|

Whatever was earlier told as the northern end of the yoke, the other half of the yoke at the left part of the chariot, where the seven horses made of *cchandaa*, basically for meditation. This is how the second half of the yoke is explained.

Atra iyam paripaatee jnyaatavyaa jamboo dveepa madhye meruh, tat upari

pancha dashalakshe dhruvah, meroh upari shodasha sahasra antarikshe mahaa

akshasya moolam tasya agram sa chakram maanasaadri upari ardha lakshe

antarikshe, mahaakshe tryasheeti shata mandala rekhaah tat tat dine ravi

bimba bhramana gochara aakaasha pradesha vrutta upaadhi bhootaa dakshina

uttara kaashtayoh antaraalabhavaa mandalaakhyaah merum madhya bindum

krutvaa tat tat rekhaa garbham aakaashe tat tat dina bimba bhramanam

utpadyate |

This is the arrangement. At the centre of *Jamboo dveepa* is *Meru parvata*. On top of that, 15 lakh *yojanaas* above, is the *Dhruva Mandala*. On top of the *Meru parvata*, 16,000 *yojanaas* above in the sky, the locus of the great axle is located. At the end of that great axle is the wheel, on top of the *Maanasa parvata*, 50,000 *yojanaas* above in the sky, in the great axle, 183 tracks are there in the *mandala*; in each day, the orb of the Sun is moving, every single track is tread on a single day by the Sun as it moves, Sun moves one track at a time. Between the north and south end, the *mandalaas* are located, making *Meru* as the centre point, in the track in the sky. Between the south and north ends, there are tracks running east to west, there are tracks located, where the sun moves in the east track every single day, moving north to south, and south to north, as it moves gradually each day. 183 days one way, and 183 days other way, so 366 days in one year. Half the year is *Uttaraayana*, and half the year is *Dakshinaayana*.

Yaavat dakshinottara kaashtam tryasheeti adhika shata dina gamyatvaat ayanasya taavanti mandalaani syuh |

From the south and north ends, it takes 183 days to move from north to south, or south to north. In each track per day, it keeps traversing, towards north or south. Every single day is like a track. In each *ayana*, there are 183 *mandalaas*.

Tatraakshe ratho dasa sahasramito ravi bimbaadi shabda vyapadeshyo mahaaksha upari sanchaarinaa hrasvaakshena samyutah pratyangmukhah, sa cha jyotishchakra bhraamaka pravaha aanilaakhya dhruva rashmi vashaat graha taaraa ganaih sahita evam prati aham pratyangmukham eka vaaram merum pradakshinayan eva hrasvaaksha yuga uttara koti agra baddha dhruva gruheeta vaata rashmi dvaya aakarshana vikarshana vashaat nakshatra chakra maargena cha kinchit kinchit praglambamaana eva udak dakshinaayanayoh yaavat kaashthaantam anukrushyate vikrushyate cha, ashvinyaam drashta grahasya anantaram kaalaantare tat puratah sthita bharyanaadou sthita darshanaat kinchit praaggatih cha rashmi antara vashaat sva svachaara aanugunyaat siddhaa |

In that axle, the *ratha* which is 10,000 *yojanaas* long, the orb of the Sun; on top of the great axle is the smaller axle which is moving, and is attached to it, facing westward; *jyotishchakra* is *nakshatra* mandala, it rotates along with that, and the reins held by *Dhruva*, which is made of *Vaayu*, along with the group of planets, stars, every single day, facing westwards, it goes round *Meru*, circling around it; yoke and the smaller axle which are on the northern side, the reins are tied to it, those reins are pulled towards it, or away from it; slowly little by little, it bends towards the east; it moves from north to south, it is being pulled, or made to move away from that; whatever is seen in the *Ashvini nakshatra*, after some time, it is seen in *Bharani*, then it moves a little towards east; these *nakshatraas* are located across the rains, and the movement of the sun along *mandalaas* is explained like this, from north to south and south to north, and every single day in each mandala.

Evam dakshinottara cchaayaa darshanaat udak dakshinaa gatih cha siddhaa |

As we see the Sun moving from north to south, slowly and gradually in each mandala, this is how the movement is obtained.

Taaraa chakram naama tat tat kaala parisrushya vyomaavat cchedakam cchaatraakaaram ashvinyaadi sapta vimshati ghishni avibhakti aakaasha kshetrakam jyotirmandalam meru madhyastha dhruva naabhikam |

Nakshatra mandala is whatever is seen at that time in the sky, like an umbrella, *Ashvini*, *Bharani*, the 27 *nakshatraas* which are there in the sky, whatever is seen at that time in the *Taaraa chakra*, it has *Meru* as the centre, and *Dhruva* as the nave.

Tat punah dvaadhashadhaa kalpita meshaadi raashi aatmanaa vibhaktam |

This is again broken into twelve parts, *Mesha*, the twelve *raashis*.

Sapaadam ashvini aadi nakshatra dvaya kshetram hi meshaadih ekaiko raashih |
Ashvini, Bharani, and one quarter of the next one, which is two and a quarter, like this is each raashi like Mesha.

Tatra dhanurmakara sandhou maanasottara aasanne dakshina parama kaashthaayaam uttaraayana upakramah |
Uttaraayana starts when Dhanus and Makara raashi meet near the Maanasottara parvata, and this is the southern tip; this is when the northern movement starts.

Evam mithuna karki sandhou neru aasanne udak kaashthaante dakshinaayana aarambhah |
On the northern end, when Mithuna and Karki meet on top of the Meru, this is when Dakshinaayana starts, moving south afterwards.

Tat cha bhachakam kinchit dakshina namnam udak unnata praayam poorvaabhimukha pradakshina nibaddha ashvini aadi nakshatra kalpita raashikam |
The nakshatra mandala is little bit bent downwards on the southern side, and little raised on the northern side. Facing east on the south are the Ashvini and other nakshatraas.

Tatra hi uttaraashaadha dviteeya paadaadi saardha trayodasharksha kshetram uttaram ayanam ekaardheh; ardhaantare tu punarvasu antyapaadaadi saardha trayodasharksha kshetram dakshinam |
Starting with second paada of Uttaraashaadha, the 13 nakshatraas and a half, is one half is Uttaraayana. The other half is last paada of Punarvasu, thirteen and a half, is Dakshinaayana.

Meena mesha sandhah udak vishuvat madhyam kanyaa tulaa sandhi dakshinam vishuvam |
Uttara vishuva is when Meena and Mesha meet. Dakshina vishuva is when Kanyaa and Tulaa are together.

Evam mahaakshe api aaroha avarohaabhyaam dve ayane raashi shatkam saardha trayodasha arksham cha kalpyam |
In the same way, on top of the great wheel also, with increasing and decreasing orders, the two ayanaas, six raashis, and 13 and a half nakshatraas are to be imagined in the same way.

Yathaa mahaakshe dakshinottara chalanam tat anuroopam bhachakram cha tat sama antarikshe tiryak mukha nibaddham jnyeyam |

From the great axle, the southern and northern movements, and accordingly, at the same height in the sky, it is present downward facing. This is to be understood.

Tathaa raashi dvayam eka shashti mandalam cha bhuktam chet bhachakre api shashtaamsho raashi dvaya aatmakam saardha chatur nakshatram praak gatyaa bhotkavyam ityaadi oohyam |

Similarly, two *raashis*, 61 *mandalaas*, which is one sixth of 366; four and a half *nakshatraas* with two *raashis*, are on the eastern side.

The composition of the *nakshatraas*, *grahaas* are explained here.

Tat tat deshe chakra ardhasya darshana adarshanaabhyaam raashi shatkasya uditataa astamitataa cha |

Six *raashis* are present each, the rising and setting of the *raashi shatka*, happens in the half *chakra*; the *mandalaas* are seen or not seen in *Uttaraayana*, *Dakshinaayana*.

Tatra praayasho meena meshou hrasvou, vrushabha kumbhou tato adhikou, nakra mithune kinchit deerghe, simha vrushchkou deerghatarou, (karkichaapou deerghatamou), dhanuh karkatou tato adhikou, same kanyaatule |

The durations of the *raashis* are varying, *Meena* and *Mesha* are of small duration; *Vrushabha* and *Kumbha* are a little more; *Makara* and *Mithuna* are little more; *Simha* and *Vrushchika* are a little longer; *Dhanus* and *Karkata* are still longer; *Kanyaa* and *Tulaa* are equal.

Tatra arkaakraanta raashi amsham aarabhya shat raashi kshetra darshana kaala eva tatra deshe ahah; itara shatka darshana kaalo raatrih |

When the Sun rises, whatever *raashi* is present, from that six *raashis*, up to that, is the day for that particular place. When the remaining six *raashis* are seen, that is night time.

Tat raashi pramaana adheenou dina raatri vruddhi hrasvou |

Because the *raashis* are of unequal duration, the day and night are either longer or shorter, depending on what *raashis* are there during day and night.

Ityaadi jyotisshastra sthitih cha puraana sammataa jnyeyaa |

This is also acceptable as per the *Puraana*, and *Jyotisshastra* also.

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

Maanasottara shailasya poovato vaasavee puree |

Dakshine tu yamasyaanyaa prateच्याam varunasya cha |

Uttarena cha somasya taasaam naamaani me shrunu | |

On the east of the *Maanasottara parvata*, *Indra's* city is located. On the southern part is *Yama's* city. On the west, it is *Varuna's* city. On the north, it is *Soma's*. Listen to the

names of those cities.

Sri Engal Aalwaan's Commentary:

Udayaadi sthaana vibhaaga pradarshanaaya aaha - maanasaa iti |

Where the Sun rises and sets are shown.

**Poorvata iti | Maanasottare merou cha pureenaam dik chatushkam brahma
apekshayaa nitya nibaddham jnyeyam |**

With respect to *Brahma*, all these are established like this. The various cities are located with respect to *Maanasottara*, and the four directions are also established.

**Brahmano hi aadou srashtum sthitasya purodeshah poorvaa abhoot, paschaat
bhaagah prateechee, dakshina hasta desho dakshinaa, itarahasta desha uttara
iti |**

When *Brahma* starts to create, whatever is the place located in front of him, it became the eastern direction. Behind, it became west. On the right side, it became south; on the other side is the northern direction.

Tat niruktam yaaskena * Deergha hasta prakrutih iti |

This is also mentioned by *Yaaska*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 9:

Vasvoukasaaraa shakrasya yaamyaa samyamaneer tathaa |

Puree sukhaa jaleshasya somasya cha vibhaavaree ||

The names of these cities are: *Indra's* city is called *Vasvoukasaaraa*. *Yama's* city is called *Samyamaneer*. *Varuna's* city is called *Sukhaa*. *Soma's* city is called *Vibhaavaree*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 10:

Kaashthaam gato dakshinatah kshipta ishuriva sarpati |

Maitreya bhagavaan bhaanuh jyotishaam chakra samyutah ||

The Sun moves like an arrow thrown from a bow. Along with the *jyotischakra*, *graha mandala*, he moves as though thrown like an arrow from a bow, towards the south.

Sri Engal Aalwaan's Commentary:

**Kaashthaam gata iti | * Atha tasya uparishthaat tu bhramato dakshinaayanam
iti lainga ukteh indraadi pura upari gagane bhraman dakshina kaashthaam gato
jyotischakra praantam gatvaa sheeghram (bhramati) | Kulaala chakra
praantastho jantuh iva |**

When Sun is moving in front of *Indra's* city, in the front, on top, moving in the sky, when he reaches the southern tip, just like the wheel of a potter, when an insect is moving along the wheel, just like this, the Sun is moving.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 11:

***Ahoraatra vyavasthaana kaaranam bhagavaan ravih |
Devayaanah parah panthaa yoginaam klesha samkshaye | |***

Sun is only the cause of establishing the day and night. He is also the ultimate path for yogis, which is called *Devayaana*, when they get rid of all the *karmaas*.

Sri Engal Aalwaan's Commentary:

Ahoraatra iti | Anho raatreh cha vyavashtaana kaaranam ravih janaih drushyo adrushyah san |

The system of day and night is established by the Sun. Whenever the Sun is seen, it is day. When he is not seen, it is night.

Devayaanah archiraadih mukti maarga parvatvaat |

Devayaana is called *Archiraadi maarga*, starts with *Archis*. This is the path followed by a liberated soul, when he goes to *Paramapada*.

Cchaandogye * Te archishameva abhisambhavanti, archisho ahah ahna aapooryamaana paksham aapooryamaana pakshaat dyaan shat udanggeti maasaam taan maasebhyah samvatsaram samvatsaraat aadityam aadityaat chandramasam chandramaso vidyutam tat purusho amaanaavah sa enaan brahma gaamayati esha vai devayaanah panthaah * iti |

It is told in *Chaandogye Upanishad*, they attain the *Archiraadi maarga*; these are all *Abhimaani devataas*, *Aativaahikaas*, who take the liberated souls through various *lokaas*, and then to *Paramapada*. *Archis abhimaani devataa*, then *Ahah abhimaani devataa*, from there to the *Shukla paksha*, from there to the six months where the Sun moves towards north, the *Uttaraayana*; from the *Uttaraayana*, it is *Samvatsara*, then *Aaditya*, then *Chandramasa*, then the *Vidyut Purusha Amaanava*, will take him to *Brahma*, this is said to be the *Devayaana pantha*. Where those who do *Brahmopaasane* attain *Parabrahman*, going through this *Archiraadi maarga*; they never return back to *samsaara*. Sun is also the path maker for *Archiraadi*.

Atra cha uktah shloka Archirdhrasro ardhamaasah sita udagayane the shat arkasya maasaah te abdo vaayu arka chandraah tatiti cha purushah shakra dhaatroh cha lokou |

There is also a *shloka* which explains the same meaning. The day, *shukla paksha*, *Uttaraayana*, the *Samvatsara*, then *Indra*, *Prajaapati*, their *lokaas*.

Vodhaaro vidyuto arvaak nayati tu purusho vaidyatah tebhyah oordhvam brahmajnyaana maanavo asmaat param iti kathayanti uttaram maargametam |

Those who are not *Brahmajnyaanis* will go down. Those who are *Brahmajnyaanis* will go up and reach *Paramapada*.

***Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 12:*
Divasasya ravih madhye sarvakaalam vyavasthitah |**

Sarva dveepeshu maitreya nishaardhasya cha sanmukhah ||

During the day, he is located all the time in the centre. Even in midnight, he is located like this only, in all the *dveepaas*.

Depending on whether he is seen or unseen in that particular place, it becomes day and night.

Sri Engal Aalwaan's Commentary:

Divasasya iti | Divasyaya iti shloka chatustayasya ayam bhaavah - Yathaa lakshocchritaa eva vyomni sthitah teekshna aatapah svaabito dviteeya yaama ganya desha bhaasakah san bhramati, tathaa sthita eva sva adhastya deshyaanaam madhyaahnakrut, tat sammukha samasootrastha bhachakraardha vyavahita utara deshaanaam ardharatrakrut, tathaa tat dina bhachakra paada vyavahita paschimadeshasthah dooratvaat bhoolagna iva drushyamaana udeti iti vyapadeshah, taavat doorastha praak deshyaih dooreebhavat bhoolagna iva adrushyamaano astameti iti drushyah |

Four *shlokaas* are explaining together this. One lakh *yojanaas* above in the sky, he is shining forth with fierce rays. He is moving towards the place he has to go next. Places which are located below him, he makes them experience as afternoon. Half of the *nakshatra mandala* is covered, in the other part where the Sun is not seen, the northern part becomes midnight. One fourth of the *nakshatra mandala*, which is covered, in the western part, because he is located at a great distance, it looks as though he is touching the ground; because of that, they feel that he is rising on the eastern sky. At the same time, at places on the eastern part, they see the Sun on the western side at a distance, as though touching the ground, they think that he is going down, that the sun is setting, not seeing the sun.

Udaye astamaye cha dooratvaat namrah, yathaa meghah sva adhasthah unnatah tato doorasthah bhoolagna iva drushyah |

During sunrise and sunset both, because of the distance, it looks as though Sun is touching the ground, just as the clouds which are at a great distance, we feel as though they are touching the ground, and nearby we feel as though it is on top.

Evam lakshocchrita teekshna rashmeh merum pradakshinayata eva drashtru vashaat madhyaahnade vyavahaara iti |

Sun, who is located one lakh *yojanaas* above, is going around the *Meru parvata*, from the point of view of people who are seeing him, how they see him because of distance, they call it as morning, afternoon, evening.

Tat udaahrutam vaayunaa "Madhyamah cha amaraavatyaa yaavat bhajati bhaaskarah | Vaivasvate samyamane udayah tatra drushyate | Sukhaayaam ardharatrastho vibhaayaam astameti cha ||" ityaadi |

Vaayu Puraana says that "When it is midday in *Amaraavati*, in *Samyamane*

(Yama's city) it is as though Sun is rising. In Varuna's city Sukhaa, it is midnight. In Vibhaavaree, it is said that the Sun is setting."

Ato dooratvaat eva adarshanam astamayah, na tu meruh vyavahitah |

Because of distance only, Sun is not seen, and is said to be setting. Not because of being blocked by Meru parvata.

***Meroh vyavadhaayakatve tu navakotimitam maanasottara paridhim ahoraatrena
bhramato bhaanoh dvaatrimshat sahasra sammitta merunaa aacchaadya
maargasya kshana maatra gamyatvaat nityam raatreh alpatva prasango nityam
eva eeshaanya vaavyayoh eva udayaastamaya prasango dakshina
kaashthaayaam aagneya nairutyayoh udayaastamaya siddhyartham prati aham
aacchaadayka antara kalpanaa prasangah cha |***

Here, it is told why Meru is not blocking. Otherwise, in some areas always there will be light, always there will be rising, always seen as setting - these are all not logical, so it cannot be like that.

Ato dooratvaat eva adarshanam |

The logic is that because of distance only, the Sun is not seen.

***Tathaa aaha vaayuh * Vidoora bhaavaat arkasya prodyatasya virashmitaa |
Raktataa cha virashmitvaat raktatvaat cha api anushnataa || Rekhaayaam
aasthitah sooryo yatra tatra cha drushyate | Oordhvam shata sahasraat tu
yojanaanaam na drushyate ||***

As told in Vaayu Puraana, because of distance, when Sun is rising, he does not seem to be having very fierce rays, he is quite pleasant at that time. Because rays are not shining forth like that, he seems to be having a reddish hue, because of this reddish hue he is not very burning.

***Maatsye cha * Vidoora bhaavaat arkasya bhoomeh lekhaagatasya cha |
Heeyante rashmayo yasmaat tena raatrou na drushyate ||***

In Maatsya Puraana also, it is told that only because of distance, the night and day are there. Sun's rays are not experienced in the night.

***Rekhaa tat dina bhramana vrutta chaturthaamshe drashtuh poorva aparayoh
kalpitaa rekhaa, yatra bhoolagna iva graho drushyate |***

Rekhaa is an imagined line.

***Shata sahasra shabdah cha bhaanu bhramana paridhi tureeyaamsha
upalakshanam | Yat bhaagavate * Yathaa cha indriyaah puryaah prachalati
pancha dashabhih ghatikaabhih yaamyam sapaada koti dvayam yojanaanaam
saardha dvaadasha lakshaani saadhikaani cha upayaati, evam tato vaaruneem
soumyaam aindreem cha punah, tathaa anye grahaah somaadayo nakshatraih***

*sah jyotishchakre samaa abyudhyanti saha cha abhinimlochanti tena samudra
teerasthaanaam drashtruunaam samudra salilam adhyaadivodyan anyeshaam tu
bhavam bhiveva udyannastam yaatvaa adrushyah param, na tu paramaarthato
namratvam astamaayaadih vaa arkasya "Sa vaa esha na kadaachana astameti na
udeti" iti shruteh | * Vibhraraajamaanah sarirasya madhyaat * Adbhyo vaa esha
praatah udeti apah saayam pravishati iti mantra braahmanaani tu samudra
velaa sthita drashtru pratibhaasa anuvaadena aaditya stuti paraani |*

In *Bhaagavata* also it is told how he moves around to *Indra's* city, *Yama's* city, *Varuna's* city, *Soma's* city. All the other planets, along with the stars, rise and set along with the Sun. Those who are located near the oceans, they see as though Sun is rising from the ocean, or setting in the ocean. Those who are away from the oceans, see as though it is rising from the land, or setting in the land. In reality, he is not touching the ground or ocean, it is because of distance, and people who perceive. *Shrutis* also say that he never sets or rises. In *Braahmana*, and in *Shruti* also, it is told that he enters into waters in the evening, and rises in the morning; this is to be taken as how those living near the ocean see the rising and setting; this is only praising the Sun.

*Golaka aakaaraam bhavam upari adhobhaagena pradakshinayato
jyotishchakrasya ardhm tatstha graha ashvam bhoomi ardhm eva
aacchaadayati tena udayaastamaya vaichitrya vyavasthitim vadanto jyotirvido
api pouraanika reetyaa udayaastamaya vyavasthaa upapatteh bhoomeh golaka
aakaaran upapatteh cha nirasyaah | Bhuvo hi golakaakaaratve samudra
jalaanaam parito visrumaratva prasangah, sarit pravaahaa aadi niyama bhanga
prasangah cha | Ato jyotisham prateeti anuguna ganita pradhaanam na atra
pramaanam |*

If earth is round, all the waters will go away, it is told. This is not very reliable, as told in the commentary.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 13:

*Udayaastamaye cha eva sarva kaalam tu sammukhe |
Vidishaasu tu asheshaasu tathaa brahman dishaasu cha | |*

The in between directions, north-east, south-east, etc., are called *vidiks*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 14:

*Yaih yatra drushyate bhaasvaan sa teshaam udayah smrutah |
Tirobhaavam cha yatrraiti tatra evaah tat manam raveh | |*

Whoever sees the Sun there this is said as as rising. Who does not see there, it is said as setting.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 15:

*Na eva astam anarkasya na udayah sarvadaa satah |
Udaya astamanaakhyam hi darshana adarshanam raveh | |*

Darshana and *adarshana* are said to be the rising and setting of the Sun, whether they see the Sun, or not see the Sun. In reality, Sun does not rise or set as what we perceive here. It is by people seeing or not seeing that such things happen.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 16:

***Shakraadeenaam pure tishthan sprushati esha puratrayam |
Vikonou dvou vikonashthah treen konaan dve pure tathaa | |***

He, being located on top of *Indrapuri*, he also touches three cities. When he is on top of the eastern direction, he touches the east, and then the north-eastern and south-eastern directions also.

Sri Engal Aalwaan's Commentary:

***Atha etaam eva dik chakra ardha vyaaptim udaaharati shakraadeenaam iti |
Purena dik upalakshyaa, vikonena vidik, shakra aadi anyatamasya pura upari
sthitah tat puradisham tat abhitah sthitam dik dvayam, anantaram vidishou cha
sprushati |***

In the front is the direction; east, west, etc. are *dik*, and in between are *vidik*. In front and on top of the city of *Indra*, he is seen in that location in that city, as well as around that the two more directions, he is visible. Then, he also touches the directions in between the two directions.

***Evam aagneyaadi vidik samstah taam vidisham tat abhitah sthitam dik dvayam
anantaram vidik dvayam cha bhaasayati, ashta dik mandale ardhm bhaasayati
iti arthah |***

Being located on *Aagneya vidik* (south-east), and around that whatever two directions are located, he is visible there also. He is visible in the two directions, and also the two in between directions. In the eight directions, he is visible in half the directions at any point of time.

***Tat yathaa indrapuryaa oordhvam tishthan tatra madhyaahnam eesha
konasthaanaam truteeyayaantam agni konasthaanaam agnyaamaantam yaamyaa
purasthaanaam udayam soumya purasthaanaam astamayam karoti |***

On top of *Indrapuri*, it is *madhyaahna*. In the various directions, how it is rising, setting, how it is half way through, how it is one quarter of the day, it is the third quarter of the day, are told.

***Evam agnivikonastha tatrasthaanaam madhyaahnam yayaa indrapuryoh aadya
truteeya yaama antou nirrutireesha konayoh udaya astamayou, cha karoti |
Evam sarva dik vidikshu yojyam |***

In *Nirruti* and *Eeshaanya*, how it is rising and setting, is told. In the same way, we have to imagine for all the directions and *vidiks*.

These are all various movements of the Sun, rising and setting.

[Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 17:](#)
Udito vardhamaanaabhih aamadhyaanaat tapan ravih |
Tatah param hasanteebhih goubhirastam nigacchati ||

When he is rising, the Sun's rays are going on increasing till the midday, and then it reduces in intensity. And then, he sets in the evening.

When the Sun is rising, till the afternoon, the brightness of Sun goes on increasing, his rays become more and more fierce and powerful. After that, it goes on reducing, and then he sets.

[Sri Engal Aalwaan's Commentary:](#)
Udita iti | Gaavo rashmayah |

[Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 18:](#)
Udayaastamanaabhyaam cha smrute poorva apare dishou |
Yaavat purastaat tapati taavat prushte cha paarshvayoh ||

Because of the rising and setting only, the eastern and western directions are also recognized.

The east and west directions are said to be because of the rising of the Sun and its setting. The Sun is always shining equally in all directions, front, back, sides, everywhere. As he is shining like that, he covers the main two directions, and the two sub-directions, and the inter-directions.

[Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 19:](#)
Rute amara gireh meroh upari brahmanah sabhaam |
Yeye mareechayo arkasya prayaanti brahmanah sabhaam |
Tete nirastaah tat bhaasaa prateepam upayaanti vai ||

Rays which are moving up towards the *Brahma's* city, they are all reflected back.

Except the city of *Brahman*, sitting on top of the *Meru parvata*; whichever ray tries to reach the city of *Brahma*, they are returned back. The brightness of *Brahman's* place is so much that the rays of the Sun are nothing compared to that.

There are additional explanations of the Sun's movement and the various hues we see in the evening and morning. Lot more things will come about Surya Mandala, which we will see next. These have a lot to do with *Jyoutisha*.

We are studying *Amsha 2*, Chapter 8. We were studying how day and night happen, the movement of the Sun, the eight directions, four main directions and four inter directions. How, when the Sun moves, what are the areas covered by the Sun, were explained.

Sri Engal Aalwaan's Commentary:

***Udaya iti | Tat vruddhi hraasou aasatti viprakarsha kruta darshana
adarshanaabhyaam | Udayena poorvaa dik, astamayena aparaa dik | Ata eva
udyantam bhaasvantam pashyataam vaama dakshina bhaage sthitatvaat
sarveshaam uttaro meruh lokaalokaachalah cha dakshinah syaat |***

Whenever the Sun is near, and when he is far away, the fierceness of Sun's rays are increasing or decreasing. When we see or don't see the Sun, the rising and setting are told. Wherever he is rising is the east direction. Wherever he is setting is identified as west. Because of that, whoever is seeing the Sun which is rising, for everyone, *Meru* is always on the north, and *Lokaalokaachala* is in the south.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 20:

***Tasmaat dishi uttasyaam vai divaa raatrih sadaa eva hi |
Sarveshaam dveepa varshaanaam meruh uttarato yatah | |***

In the northern direction, there is always day and night. *Meru* is in the north of all the *varshaas*.

Sri Engal Aalwaan's Commentary:

***Tasmaat iti | Tasmaat dishi uttarasyaam nitya uttarasya meroh upari dik
bhaage brahma sabhaa prabhayaa sadaa divaatvam, tatra arka prabhaa
sanchaara abhaavaat nitya raatritva upacharah |***

Always, *Meru parvata* is in the northern direction. The brightness of the Brahman's place is always shining on that, and so there is always day. Because the brightness of Brahman's place is so much, the Sun's rays are negligible and not even seen, they don't reach that place at all; so it is said to be night as Sun's rays don't reach there at all. This is *oupacharika*, figuratively told.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 21:

***Prabhaa vivasvato raatrou astam gacchati bhaaskare |
Vishati agmato raatrou vanhih dooraat prakaashate | |***

In the night when the Sun sets, the brightness of the Sun enters into fire; because of this, *Agni*, fire is burning bright from a distance.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 22:

***Vanheh prabhaa tathaa bhaanum dineshu aavishati dvija |
Ateeva vanhi samyogaat atah sooryah prakaashate | |***

In the same way, brightness of *Agni* enters into Sun during the daytime. Because *Agni's* part has entered into the Sun in the morning, Sun is also burning bright.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 23:

Tejasi bhaaskaraageneye prakaasha ushna svaroopinee |

Paraspara anupraveshaat aapyaayete divaa nisham ||

Brightness of Sun and Agni, which are *prakaasha* and *ushna*, they mutually enter into each, and because of that, they brighten the day and night.

Sri Engal Aalwaan's Commentary:

Atha udaya astamaya nirnaya prasakta sandhyaa anusthaana agnihotreeya samsrushta homa prathama aahuti shesham * Yasya vai dvou punyoun gruhe vasata ityaadi braahmanam anugruhnaati - prabhaa vivasvata ityaadina | Prabhaa iti | Soorya prabhaayaah chaturthaamsho nishi agnim vishati * prabhaa hi souree paadena iti vaayu ukteh; vanhi paadah tathaa iti sva ukteh cha |

Day and night are decided connected to that. At that time, *Sandhyaavandanaa* and other *karmaas* are done. *Agnihotra* is done in the morning. The same point is told in *Taittiriya Braahmana*. It is said that the brightness of Agni enters into the Sun, and the brightness of Sun enters into Agni. So, in *Agnihotra*, when they offer *aahuti*, they offer to both the gods Agni and Surya. Because when there are two respectable people, if we show respect to one and do not show respect to the other, it is as if the person to whom you have shown respect also is disrespected, because the other person was not shown due respect. So, both Agni and Surya should be given *aahuti*. In morning and evening, for both *aahuti* is to be given. In *Vaayu Puraana*, it is told that one fourth part of brightness of the Sun enters into Agni in the night. In the same way, one fourth part of the Agni also enters into the Sun.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 24:

Dakshina utara bhoomyarddre samutishthati bhaaskare | Ahoraatram vishati ambhah tamah prakaashya sheelavat ||

One half of the earth, in the southern and northern parts, day and night, both are told. When the Sun sets, the night enters into water, or the day enters into water.

When it is night time, the day enters into waters. When it is day, the night enters into water.

Sri Engal Aalwaan's Commentary:

Atha ahoraatra sandhi prasangena tadanukaaricchaayaatapasandhistha vasateevareesamjnyta japa grahana shesham * Yat vai divaa bhavati ityaadi braahmanam anugruhnaati dakshina utara iti saardha dvi shlokyaam | Dakshina utara iti | Tamah prakaashya iti atra kramo na vivakshitah | Tena meroh dakshina bhoomi arddhre ravou tishthati tamah sheelaavatee raatrirambho vishati, tadaa tatradyaanaam ahah syaat | Udak bhoomi arddhaste tu arke prakaashakatva sheelaam ahah apo vishati, dakshinasthaanaam tadaa raatrih syaat |

Meeting point of day and night is *sandhyaa kaala*. At that time, *Vasateevari japa* is to be done, this also comes in *Taittiriya Samhitaa*. The southern half of *Meru parvata*, when the Sun is there; night which is having darkness, enters into water. At that time,

for people located there, it becomes day. When the Sun is in the northern half of the earth, day which is bright enters into water; at that time, those located in the southern part for them it is night.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 25:

***Aataamraa hi bhavanti aapo divaanakta praveshanaat |
Divaa vishati cha eva ambho bhaaskare astamupeyushi |
Tasmaat shuklaa bhavanti aapo naktam ahnah praveshanaat | |***

When the darkness enters into water, day happens, water becomes like a copper colour. When the Sun is setting, day enters into water, so waters are becoming white, shining.

Sri Engal Aalwaan's Commentary:

Aataamraa hi iti | Divaa dine, nakram raatrou |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 26:

***Evam pushkara madhyena yadaa yaati divaakaraha |
Trimshat bhaagam tu medinyaam tadaa mouhoortikee gatih | |***

From the centre of the *Pushkara dweepa*, when the Sun is moving, 1/30 part of the earth, when the Sun covers, this is said to be one *muhoorta*.

Sri Engal Aalwaan's Commentary:

***Evam iti | Evam ahoraatram kurvan pushkara madhyena manasottara
shikharena medinyaah ravi ratha chakra bhramana upalakshana manasottara
madhya paridhikaayaa yah trimsho amshasya eka muhoorta gatih, tat vaayu
uktam * Nava kotyah prasankhyaataa yojanaih parimandalam | Tathaa shata
sahasraani chatvaarimshah cha pancha cha | | Ahoraatraat patangasya
gatireshaa vidheeyate | Poornaa shata sahasraanaam eka trimshat tu saa
smrutaa | | Panchaashat tu tathaa anyaaani sahasraani adhikaani cha | |
Mouhoortikee gatih hi eshaa sooryasya tu vidheeyate | Madhyena
pushkarasyaatha bhramato dakshinaayane | | Evam udak kaashtayaam shata
dweepa uttaraantaparidhi trimshaamshah vishuve ksheeroda uttaraan taparidhi
trimshaamsho dvou mouhoortikee gatih vaayu proktaadi prasiddhih jnyeyaa |***

When Sun is causing day and night, at the centre of the *pushkara*, on the *Manasottara parvata*, the movement of chariot of Sun in a circular way, the central circumference of the *Manasottara parvata*, one-thirtieth part is said to be one *muhoorta*; this is told in *Vaayu Puraana*. The measure of the circumference is said to be 9 crore, 45 lakhs *yojanaas*. Sun covers this distance every day. One *muhoorta* is said to be 31 lakh, and 50,000 *yojanaas*. When this is multiplied by 30, we get 9 crore, 45 lakhs *yojanaas*, which is the complete circumference. In the centre of the *Pushkara*, he is going around during *Dakshinaayana*. From the northern end, he comes to the northern edge of the *Shatadweepa* in one *muhoorta*, and comes to the *Ksheeroda parvata* in another *muhoorta*.

[Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 27:](#)

Kulaala chakra paryante bhraman esha divaakarah |

Karoti ahah tathaa raatrim vimuncham medineem dvija ||

A potter has got a wheel in which he makes the pot, and it is rotating. A small insect which is sitting on the edge of a wheel; in the same way, the Sun is rotating, in a circular manner. In the same way, he makes day and night for the earth.

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

Kulaala chakra paryantam iti | Kulaala chakra praantastha jantuh

*iva jyotischakra paryantastho arko medineem praak uktaam maanaasaadri
paridhikaam dakshina kaashtha aatmikaam vimunchan dakshina kaashthaantya
dina apekshayaa vishamam ahoraatram cha kurvan uttarottaram maargam cha
gacchan makaraadi raashi shatkam mahaakshastham tathaa praak gatyaa
bhachakraardham cha yaati |*

Like an insect which is sitting at the edge of a wheel of a potter, he is located at the outer edge of the *nakshatra mandala*, the 9 crore, 45 lakhs *yojanaas* of circumference which was told, to the *Maanasaadri*; in the southern edge, on the last day of the *Dakshinaayana*, day and night are unequal, and he moves towards the northern direction; he enters *Makara* and six *raashis*. He moves in the eastern direction covering the six *raashis* starting with *Makara*, and half of the *nakshatra mandala*. This is located in the great axle, *mahaa aksha*.

[Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 28:](#)

Ayanasya uttarasya aadou makaram yaati bhaaskarah |

Tatah kumbham cha meenam cha raashe raashi antaram dvija ||

In the northern half, he reaches *Makara raashi*.

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

Ayanasya uttarasya iti | Deva dina upakramatvaat makara praathamyaam |

*Dhruvena hi pravahaanilena nityam pratyak bhraamyamaana jyotischakrastham
arka bimbam dhruva rashmi gruheete mahaa akshe hrasva aksha yuga koti
yantrita itara dhruva rashmi dvaya aakarshana vikarshana vashaat tat ayana
anugunam udak dakshinato vaa ekaikaam mandala rekhaam aabhyantareem
baahyaam vaa aarohaata avarohaata vaa tat itara bhramanena vruttam
aabhyantaram meru aasanna baahyam maanasottara aasannam vaa
sampaadayat tathaa eva makshatra chakre cha kinchit praak lambanena chalan
maasena sapaada dvitaaraatmakam ekaikam raashim praak charan tryasheeti
shata saavana dinaih taavat dvaaram bhraman mahaa akshe cha paraam
kaashthaam sarpat bhachakre cha saardha trayodasharksha aatmakam raashi
shatkam soura shanmaasaih bhunkte; evam shat shashti trishata ahoraatraih dvi
ayana shat rutu dvaadasha maasa raashi roopa kaala ekah sourah abdah syaat |
Tatra tu shat shashti tri shata vaaram pratyak bhramana udaya astamayaa;*

mahaa akshe cha eka vaaram aaroha avarohou rathasya eka vaaram cha bhachakre vailomyena praak gatyaa sapta vimshati nakshatra aatmaka dvaadasha raashi chakra bhoga roopam arkasya ekam viloma bhramanam bahuvaaram pratyak bhramati yat kulaala chakrasthasya tat vilomam bhramatah keetasyeva syaat | Evam chakra vashaat nityam pratyak gatih svaatantryaat praak gatih cha sarveshaam grahaanaam | Bhoumaadeh tu kadaachit arkaat dooratvaat vakraa cha gatih pratyak api syaat | Chandraadeenaam cha arkasattou tat rashmi abhibhooteh astamayoh arka mandala praveshaakhyah tat vipra karshaat udaya ityaadi shruti puraana aviruddham, jyotisshaastraat jnyeyam | Idam tu souraabdasya shat shashti tri shata ahoraatravattvam; sampratam him kalou sa shata chatushke chatussahasre abdaanaam sapaada pancha shashti tri shata dinasya souraabdasya pratyaksha aadi prasiddeh |

Makara raashi is said to be the start of *deva dina*, he covers six *raashis* during the day. *Dhruva* is holding through the reins made of *Vaayu*. This *jyotischakra* is rotating in the western direction. In the great axle, being held by the reins by *Dhruva*, the smaller axle and yoke are connected to other pair of *rashmis*. The two reins, by pulling towards and pulling against, according to *Dakshinaayana* and *Uttaraayana*, either to the northern direction or southern direction, one *mandala rekhaa* at a time, either the top or bottom portion, going up and going down, he is going round and covering the entire circumference. Inside part is near *Meru*, and outside part is near *Maanasottara*. Slowly, he is moving towards the eastern direction. In one month, he covers two and a quarter *nakshatraas*, which is one *raashi*. 183 solar days, he moves around in the same way. He will reach the edge on the great axle; and in the *nakshatra mandala*, thirteen and a half *nakshatraas*, six *raashis*, he covers this much distance. In this way, 366 days (includes nights), two *ayanaas*, six *rutus*, twelve months - one solar year is divided like this. In this 366 times, the rising and setting in the western direction happens. Once on the great axle he goes up and down, 27 *nakshatraas*, 12 *raashis*, the potters wheel is rotating, and insect is rotating opposite; in the same way, the Sun's movement is happening. Covering the *nakshatra mandala*, daily moving in the western direction, and in the other direction, he moves by himself, the planets also move like that. Mars, *Angaaraka*, is located at a distance from the Sun; it can happen in the other direction also. Moon and others which are near the Sun, are being covered by the rays of the Sun; rising and setting of the moon happen because of the nearness to the Sun. It is said to enter into Sun's mandala, during the setting of the moon, and is *chandrodaya* happens when the Sun is at a distance; this is all told in *Shruti* and *Puraana*, which is not opposed to what is told here; and can be learnt from the *Jyotisshaastra*. *Sri Engal Aalwaan* makes an interesting remark here - The current year when this commentary was written, he is saying that there are 366 days now, and according to the *Kali* measure, 4,400 years, 365 and a quarter days.

Now, it is 5120 after *Kali Yuga*. *Sri Engal Aalwaan's* time is second half of the twelfth

century; that may come to around 4,250 after *Kali*. He is saying that the explanation given in *Vishnu Puraana* and what he sees are matching.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 29:

Trishu eteshu atha bhukteshu tato vaishuvateem gatim |

Prayaati savitaa kurvan ahoraatram tatah samam |

Vishuva is the middle part of *Dakshinaayana* or *Uttaraayana*. He makes the day and night equal.

Sri Engal Aalwaan's Commentary:

Trishu iti | Vaishuvateem kaashthayoh madhyagaam; tatah tatra vishuvaadye dine ahnaa raatreh cha saamyam | Tatra cha meshastha arka udayaat meshaadi shat raashi udaya kaalah trimshat naadyo dinam; evam tulaa aadi shat raashi udaya kaalo raatrih | Vishuvaantare pitrudaivatye api vaipareetyena trimshat naadeetvam vishuvasandheh param yaavat raashi trayam bhaanoh dinam trimshat naadeebhyo vardhate, karkataadi yaavat tulam tatvrudhasya hraasah, tulaadou trimshato hraasah, nakraadou tat ghraasasya poortih yaavat mesham iti |

When the Sun rises, the *Mesha raashi* is there. From here, six *raashis* will cover 30 *naadis*. In the same way, starting from *Tulaa raashi*, six *raashis* are said to be night. In between the *vishuvaas*, how the day and night increase and decrease is being told - the durations, space covered by the *raashis* are said to be different. We saw earlier that *Meena* and *Mesha* are small, so it takes less time to cover the two *raashis* *Meena* and *Mesha*. *Vrushabha* and *Kumbha* are a little more than that, so that it takes more time for the Sun to cover these two. *Makara* and *Mithuna* are still more. *Simha* and *Vruschika* are still longer. *Dhanus* and *Karkataka* are longer. *Kanya* and *Tula* are equal. Based on this, whichever *raasi* is at the day beginning, the day and night durations keep changing. This is why we see differences in duration of day and night.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 30:

Tato raatrih kshayam yaati vardhate anudinam dinam | |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 31:

Tatah cha mithunasya ante paraam kaashthaam upaagatah |

Raashim karkatakam praapya kurute dakshinaayanam | |

At *Karkataka*, *Dakshinaayana* starts.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 32:

Kulaala chakra paryanto yathaa sheeghram pravartate |

Dakshina prakrame sooryah tathaa sheeghram pravartate | |

Just as the outer circumference of the potter's wheel is moving very fast, when Sun is approaching the *Dakshinaayana* he is moving very fast.

Sri Engal Aalwaan's Commentary:

Kulaala chakra iti | Dakshina upakrame tat kaashtha aagamane |

When he is going towards *Dakshinaayana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 33:

Aivegitayaa kaalam vaayu vega gatih charan |

Tasmaat prakrushtam bhoomim tu kaalena alpena gacchati | |

Moving at the speed of *Vaayu*, he covers that part of the earth, very fast, in very little time.

Sri Engal Aalwaan's Commentary:

Aivegitayaa iti | Prakrushtam bhoomim mahaa vrutta roopaam chakra ardha medineem |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 34:

Sooryo dvaadashabhih shaighryaat muhoorte dakshinaayane |

Trayodashaardhamrukshaanam ahnaa tu charati dvija |

Muhoortaih taavat drukshaani naktam ashtaadashaih charan | |

Sun moves very fast in *Dakshinaayana*, he covers thirteen and a half *nakshatraas* in 12 *muhoortas*. And in the night, he needs 18 *muhoortas* to cover. So, nights are longer.

Sri Engal Aalwaan's Commentary:

Etat eva udaaharan prapanchayati - sooryo dvaadashabhih ityaadinaa |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 35:

Kulaala chakra madhyastho yathaa mandam prasarpati |

Tathaa udak ayane sooryah sarpate manda vikramah | |

In between the outer circumference and inner nave, that is half way through the radius, if the Sun is located in such a position, he goes slower than when he is located in the outer circumference. His movement becomes slower and slower as he moves towards the centre. In the same way, in *Uttaraayana*, he moves slowly.

Sri Engal Aalwaan's Commentary:

Kulaala chakra madhyasthah iti | Chakra madhyasthasya - naabhi nemyoh antaraala sthitah |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 36:

Tasmaat deerghena kaalena bhoomim alpaam tu gacchati |

Ashtaadasha muhoortam yat uttaraayana paschimam | |

He takes longer time to cover the day in *Uttaraayana*. In *Uttaraayana*, days are longer, 18 *muhoortas* are required.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Alpaam - abhyantara vruttaargha roopaam bhoomim gacchati | Uttaraayana paschimam - praanta dinam dakshinaayanaadyahah cha samam | Dina raatri vyavahaarasya arkayattatvaat taavat muhoortaih taavanti nakshatraani ravih charati iti upachaarah | Raveh darshana adarshana kaalaabhyaam taavat sankhya nakshatra udaya iti arthah | Hrasva raashi shatkastha bhachakra ardha udaya kaalasya dinatvaat tasya dvaadasha muhoortatvam tat vyatyayaat ashtaadasha muhoortatvam raatreh | Udak kaashtaayaam dina nisha urmaana vyatyayah, madhye tu asampaataat vrudhhi hraasou | Imou cha adhikou vrudhhi hraasou puraana pranetru nivaasa bhoota kuru naimisha kaashmeera aadi desha vishayou, yat deshe vishuvit dina madhyaahne dvaadasha angulasya shankoh saardha ashta anguli praaya aacchaayaa syaat | Sarva desheshu api vishuvata udak kaashtaa sthite tu arke arkasya purastha raashi shatka udaya kaala baahulyaat dinadairghyam | Tat paaschaatyaa raashi shatka udaya kaala alpatayaa raatri alpatvam tat vaipareetyam dakshina kaashtaaah te |

The movement of the Sun is what decides the day and night. Based on this, we say that he covers so many *muhoortas* in so many *nakshatras*, *raashis*; this is only figurative, *oupachaarika*. The durations for which we see the Sun and don't see the Sun, accordingly we count the *nakshatras* covered in the particular time.

The *raashis* which are of smaller duration, *Meena*, *Mesha*, *Vrushabha*, *Kumbha* - whenever these *raashis* are coming in the beginning of the day, the days are smaller, and nights are longer. In *Uttaraayana*, the days are longer. All these things - increase and decrease in day and night duration - are seen by the works of *Puraanaas*, *Pouraanikaas* who lived in *Kuru*, *Naimishaaranya*, *Kaashmira*; in these places they have a 12 inch nail, when they see the image of this, this is 8.5 inches in the mid day, 12 noon of *vishuvat dinam*, mid day of *Dakshinaayana* or *Uttaraayana*. In *Uttaraayana*, the other half *raashis* are coming - *Makara*, *Simha*, *Vrushchika* - because of this, Sun takes longer to cover; these days are longer.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 37:

Ahah bhavati (tatra api tapate) tat cha api charate manda vikramah |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 38:

*Trayodashaardham ahnaa tu rukshaanaam charate ravih |
Muhoortaih taavadrukshaani raatrou dvaadashabhih charan ||*

To cover 13.5 *nakshatras*, he needs 18 *muhoortas* during the day, as he is said to be moving slower; and only 12 *muhoortas* during the night, in the *Uttaraayana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 39:

*Ato mandataram naabhyaam chakram bhramati vai yathaa |
Mrut pinda iva madhyastho dhruvo bhramati vai tathaa ||*

In the *naabhi*, nave, the movement is still slower.

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

Ata iti | Kulaala chakra madhyastho mrut pinda iva jyotischakra madhyastho dhruvah kulaa chakram yathaa naabhau mandam bhramati tathaa bhramati |

Just as a potters wheel is moving very slowly at the nave, in the same way, *Dhruva* is also rotating like that, as he is located at the centre of the nave.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 40:](#)

Kulaala chakra naabhih tu yathaa tatra eva vartate |

Dhruvah tathaa hi maitreya tatra eva parivartate ||

Dhruva is located at the nave. Wherever he is there, he is rotating there itself.

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

Ato dhruvo bhraman api na naabhim tyajati iti aaha - kulaala chakra naabhih tu iti |

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 41:](#)

Ubhayoh kaashthayoh madhye bhramataa mandalaani tu |

Divaa naktam cha sooryasya mandaa sheeghraa cha vai gatih ||

Between the two *Dakshinaayana* and *Uttaraayana* ends, and the *mandalaas*, the Sun is rotating, the day and night are happening because of longer or shorter.

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

Nakshatra muhoorta vashaat uktam eva ahoraatra vaichitryam raashi vashaat prapanchayati - ubhayoh ityaadinaa |

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 42:](#)

Manda ahni yasmin nayane sheeghraa naktam tadaa gatih |

Sheeghraa nishi yadaa cha asya tadaa mandaa divaa gatih ||

Based on the *raashis*, whether the movement is slower or faster, during the day, the days are shorter or longer.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 43:](#)

Eka pramaanam eva esha maargam yaati divaakaraha |

Ahoraatrena yo bhunkte samastaa raashayo dvija ||

He is covering all the *raashis*, day and night, in the same way.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 44:](#)

Shat eva raasheen yo bhunkte raatrou anyaaam cha shat divaa ||

He covers 6 *raashis* in the night, and 6 in the day.

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

Etat cha ahoraatra gati vaishamyam dvaadasha raashi udaya kaalena eka roopam bhramato api arkasya raashi udaya kaala vaishamyam krutam iti aaha eka pramaanam iti aadinaa | Eka pramaanam iti | Samastaa raashaya iti dviteeya arthe prathamaa |

The differences in day and night, Sun is moving in the same way. But depending on the *raashi* which is covered, and the time required to cover that *raashi*, the duration becomes long or short.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 45:

Raashi pramaana janitaa deergha hrasva aatmataa dine |

Tathaa nishaayaam raasheenaam pramaanaih laghu deerghataa | |

Based on the measure of the *raashi* only, the day duration and night duration, is either long or short.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 46:

Dinaadeh deergha hrasvatvam tat bhogena eva jaayate |

Uttare prakrame sheeghraa nishi mandaa gatih divaa | |

The time required to cover them, being long or short, day and night.

Sri Engal Aalwaan's Commentary:

Dinaadeh iti | Tat bhogena shat raashi vyaapta chakra pradeshasya parivartana roopena bhogena | Tat vaishamyam cha bhachakra samsthaana vaishamyat drushta adrushtyaakraanta desha bhedaat cha | Tat ganitaikagamyam | Idam tu iha uddeshatah sujnyaanam yat drashtuh drushti abhito vishuvat vrutta paadaantagam graham gocharayati | Tena vishuvat vruttaardha drushteh dina raatri saamyam tatah adhika alpayoh yaamyaa soumya vruttayoh drushya amshasya vishuvat paada tulya sva paada apekshayaa alpatva mahatvaabhyaam dina hraasa vrudhee iti agneesha vidhoshorudayoh upapattih cha |

One *raashi* is 2 and a quarter *nakshatraas*. The space required to cover that distance. Whatever we see the movement of the Sun, it depends on that. We see that the Sun sets at a particular time, and covers the day very fast in *Dakshinaayana*.

In *Uttaraayana*, he takes longer to cover the day. This is known through all the calculations in *Jyotisshastra*. At the middle of *Uttaraayana* and *Dakshinaayana*, *vishuvat* is when day and night are equal. The various cities were told earlier -

Indra's, Yama's, Varuna's, Soma's, Vibhaavari's, etc. Different cities have different timings because of this only.

Now, another important aspect is going to be explained - what happens between day and night. Night is told as *Usha* in *Vedaas*. *Vyushti* is said to be day. The last time, at the end of the night is *Usha kaala*. The beginning of the day is *Vyushti*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 47:

Dakshine tu ayane saa eva vipareetaa vivasvatah | |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 48:

***Ushaa raatrih tamaakhyaataa vyushtischa uchyate dinam |
Prochyate cha tathaa sandhyaa ushaa vyushtyoh yadantaram ||***

The meeting time of day and night is said to be *Sandhyaa kaala*.

Night and day - as told in the *Shrutis*, using those terminologies, *Ushaa* and *Vyushti*, *Sri Paraasharar* is telling. The meeting time of that - day and night, is said to be *Sandhyaa kaala*.

Importance of *Sandhyaa kaala*, why *Sandhyaavandana* is to be done, why *arghya* is to be given, what happens during giving of *arghya*, are going to be explained now. We will see next.

We are studying *Amsa 2*, Chapter 8. We saw how based on the movement of the Sun in the various directions, they perceive dawn, setting, etc. based on their views, locations, though Sun is always shining and rotating. Also, in *Uttaraayana* and *Dakshinaayana*, how the duration of the day and night changes, was also explained.

Next, *Sri Paraasharar* is going to tell the importance of *Sandhyaa kaala*.

Sri Engal Aalwaan's Commentary:

Atha dina raatri sandhi prasaktyaa * Raatrih vaa ushaa ahah vyashtih iti shruti ukta naamnaa dina raatri vyavahaara sampaadanaartham sandhyaam prastouti - ushaa iti |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 49:

***Sandhyaa kaale cha sampraapte roudre parama daarune |
Mandehaa raakshasaa ghoraah sooryam icchanti khaaditum ||***

It is told in the *Shruti* that when the *Sandhyaa kaala* approaches, it is a very fierce time, very dangerous; there are *raakshasaas* by name *Mandehaas*, who are coming to eat the Sun. This is told in the *Taittiriya Aaranyaka* in the second *Prashna*.

Sri Engal Aalwaan's Commentary:

**** Rakshaamsi ha vaa puraa anuvaaka, ityaadi svaadhyaaya braahmanam anugruhnaati sandhyaa kaale tu iti |***

The second *prashna* of *Taittiriya Aaranyaka* is called *Svaadhyaaya Braahmana*. When the *arghya* is given in *Sandhyaa kaala*, it throws the *Mandeha raakshasaas* away. It is told that one has to do *Sandhyaavandana* during that time, one has to give *arghya*, with the *Gaayatri Mantra*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 50:

*Prajaapati krutah shaapah teshaam maitreya raakshasaam |
Akshaytvam shareeraanaam maranam cha dine dine ||*

The *Mandeha raakshasaas* have a curse from *Prajaapati*, that their bodies never deteriorate, but they die every day.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 51:

*Tatah sooryasya taih yuddham bhavati atyanta daarunam |
Tato dvijottamaah toyam sankshipanti mahaa mune ||*

Because of that, everyday they go and fight with *Surya*, and try to swallow him. At that time, all the *braahmanaas*, *shreshthaas* give the *arghya*, chanting the *Gaayatri mantra*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 52:

*Omkaara brahma samyuktam gaayatryaa cha abhimantritam |
Tena dahyanti te paapaa vajreebhootena vaarinaa ||*

That water becomes like a *Vajraayudha*, those sinners are burnt with that. With the *mantra Gaayatri*, it is made sacred. With the the *Vyaahrutis* and the *Gaayatri mantra*, *braahmanaas* give *arghya* during *Sandhyaa kaala*.

Sri Engal Aalwaan's Commentary:

Omkaara brahma samyuktam iti | Brahma trayee saaram vyaahruti trayam |

Trayee is *Vedaas*, and *trayee saara* is the essence of the three *Vedaas*, as told in the three *Vyaahrutis*, *Bhooh*, *Bhuvah*, *Suvah*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 53:

*Agnihotre hooyate yaa samantraa prathama aahutih |
Sooryo jyotih sahasraamshuh tathaa deepyati bhaaskarah ||*

There is a *mantra* in the *Vedaas*, *Sooryo jyotih*, and with that, they do *Agnihotra*. The first *aahuti* given during *Agnihotra*, the Sun is shining forth with that.

Sri Engal Aalwaan's Commentary:

*Agnihotra iti | * Sooryo jyotiriti praatah homa mantra prateeka uktih
sandhyayoh dvayoh tat upaasti anantaram agnihotram vidhaatum |*

The *homa* done morning and evening, they first do *Sandhyaavandana* and then do *Agnihotra*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 54:

*Omkaaro bhagavaan vishnuh tridhaamaa vachasaam patih |
Tat ucchaaranah te tu vinaasham yaanti raakshasaah ||*

Omkaara connotes *Parabrahma* itself, *Parabrahma* is *pratipaadya* by *Pranava*. He is the Lord of *vaak*, speech. He lives in three places. By this *ucchaarana*, by the *braahmanaas*, the *Mandeha raakshasaas* get destroyed.

Sri Engal Aalwaan's Commentary:

Omkaara iti | Tridhaamaa vyaahruti devataa agni vaayu soorya traya aashrayah |

He is resorted to by three gods, Agni, Vaayu, Soorya, who are *abhimaani devataas* of the three *Vyaahrutis*, *Bhooh*, *Bhuvah*, *Suvah*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 55:

**Vaishnavo amshah parah sooryo yo antarjyotih asamplavam |
Abhidaayaka omkaarah tasya tat prerakam param | |**

Omkaara is *abhidaayaka*, denotes *Paramaatman*, He is the *antarjyoti*, He is also there in the *Surya Mandala*, He is without any *vikaara*. *Surya* is part of *Vishnu*, *Vaishnavaamsha*.

Sri Engal Aalwaan's Commentary:

Vaishnavo amsha iti | Tasya vaishnavaamshasya, omkaarah prerakah - kaarya unmukhatvaat bodhakah yasya tat prerakam | Yat vaa tat omkaaraakhyam brahma tasya jyotishah prerakah |

Surya is said to be part of *Vishnu*, that *Vaishnavaamsha* is impelled by *Vishnu*, *Omkaara*. He fights with the *raakshasaas*, and with the power of the *Gaayatri mantra* and water thrown, he destroys the *raakshasaas*. Or, *Omkaara* itself is *Parabrahman*, He is the *preraka* for the Sun's *jyoti*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 56:

**Tena sampreritam jyotih omkaarenaah cha deeptimat |
Dahati ashesha rakshaamsi mandehaakhyaani aghaani vai | |**

Being impelled by *Paramaatman*, he shines forth brightly, and with that strength, and fierce shining rays, *tejas*, he destroys the *raakshasaas*. *Mandeha raakshasaas* are said to be sinners.

Sri Engal Aalwaan's Commentary:

Tena iti | Aghaani paapishtaani |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 57:

**Tasmaat na ullanghanam kaaryam sandhyopaasana karmanah |
Sa hanti sooryam sandhyaayaa na upaastim kurute tu yah | |**

All these powers which the Sun gets, at the time of *Sandhyaa kaala*, is because of the *Vyaahruti traya*, and along with that the *Gaayatri mantra*, which is said, to offer the *arghya*. Because of this, he gets the strength and *tejas* to fight the *raakshasaas* and destroy them. Otherwise, he will be in trouble. This is why the *Sandhyaavandana karma* ordained by the *Shrutis*, one should not transgress.

It is told very clearly in the *Shruti* that one has to do *Sandhyaavandana*, it is a *vidhi*.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Sa hanti sooryam iti asya tat akaranaja paapakshayaartho sandhyopaasih avashyam kaarya iti eva arthah |

One who does not do the *Sandhyopaasanaa* at the *Sandhyaakaala*, he kills the Sun, it is told; the meaning of this is in order to not be tainted by sins that accrue because of not doing *Sandhyaavandana karma*, one has to do *Sandhyaavandana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 58:

***Tatah prayaati bhagavaan braahmanaih abhirakshitah |
Vaalakhilyaadibhih cha eva jagatah paalanaa udyatah | |***

The Sun, being protected by the *braahmanaas*, and *rishis* like *Vaalakhilya*, goes ahead to protect the whole world.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 59:

Kaashthaa nimeshaa dasha pancha chaiva trimshat cha kaashthaa ganayetkalaam taam |

Trimshat kalaah cha eva bhavet muhoortah taih trimshataa raatri ahane samete | |

Now, *Paraasharar* is telling the division of time. This is to know the best time for performing *yaagaas*. 15 *nimeshaas* are said to be one *kaashtha*. 30 *kaashthas* are one *kala*. One *muhoorta* is made of 30 *kalaas*. 30 *muhoortas* are included in one day, inclusive of day and night.

So, 15 *muhoortas* during the day, and 15 *muhoortas* in the night.

Sri Engal Aalwaan's Commentary:

Sandhyaa kaala iyatta aajnyaapanartham aaha - kaashthaa iti |

In order to know the duration of *Sandhyaa kaala*, the time divisions are told. At what time one has to do *Sandhyaavandana*, how much duration is *Sandhyaa kaala* - for all this, the divisions of time are to be known.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 60:

***Hraasavruddhee tu ahah bhaagaih divasaanaam yathaa kramam |
Sandhyaa muhoorttamaatraa vai hraase vruddhou samaa smrutaa | |***

The daytime is longer in the *Uttaraayana* and shorter in the *Dakshinaayana*; as was told earlier. The duration of day and night keeps changing - shortening and increasing. Whatever this be, the *Sandhyaa kaala* is said to be one *muhoorta* always, whether it is during the longer days or shorter days.

Sri Engal Aalwaan's Commentary:

Hraasavruddhee iti | Ahah bhaagaih - muhoortaih saha divasaanaam hraasavruddhee | Ahni trimshat naadibho vivruddhe tat pancha dasho amsho muhoorto vardhate, ksheene ksheeyate | Evam raatrou cha iti arthah | Uktam

*cha - * Ahna pancha dasaamsho raatreh cha eva muhoorta iti sanjyeti | Sandhyaa muhoortah tu ardha udayaanta ardha astamayaadiah cha dvi naadi maatra eva | Yathaa aaha gargah - * Dvinaadikaa bhavet sandhyaa yaavat jyotih pradarshanam | Varaahamihirah cha * Ardha astamita abhyuditaat sooryaat asprushtabham nabho yaavat taavat sandhyaa kaalah iti |*

Along with the *muhoortas* of the day, the day is either increasing or decreasing in duration. Each *muhoorta* is made of 2 *naadis*; with 30 *naadis*, when the day is longer, one-fifteenth part of day, which is *muhoorta* also becomes longer; in the same way, when the day becomes shorter, the *muhoorta* duration also becomes shorter. Same way in the night also. It is said - one-fifteenth part of the day, and also night, is said to be *muhoorta*. The *Sandhyaa muhoorta*, which is at *Sandhyaa kaala*, one *muhoorta*, is always 2 *naadis*; half of the *muhoorta* is the end of the day, and half when the night starts. In 15 *muhoortas* of the day, the latter half of the 15th *muhoorta*, and the first half of the 1st *muhoorta* of the night, is the *Sandhyaa kaala*, is one *muhoorta*. *Garga Rishi* has told - *Sandhyaa kaala* consisting of 2 *naadis*, when the Sun is being seen. *Varaahamihira* also says - The Sun which has risen, sun which has set, half of that, each part, becomes one *muhoorta*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 61:

Rekhaa prabhruti yathaa aaditye trimuhoorta gate ravou | Praatah smrutah tatah kaalo bhaagah cha ahnah sa panchamah | |

15 *muhoortas* in a day are divided in 5 parts of 3 *muhoortas* each. The first three *muhoortas* are said to be *praatah kaala*. This is one-fifth part of the day.

Sri Engal Aalwaan's Commentary:

Rekhaa prabhruti iti | Rekhaa shabdena udayo lakshyah |

Rekhaa means sunrise.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 62:

Tasmaat praatah tanaat kaalaat tri muhoortah tu sangavah | Madhyaahnah trimuhoortah tu tasmaat kaalaat tu sangavaat | |

After *praatah kaala*, 3 *muhoortas* is said to be *Sangava kaala*. From *Sangava*, another 3 *muhoortas* is said to be *madhyaahna*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 63:

Tasmaat maadhyahnikaat kaalaat aparaahna iti smrutah | Traya eva muhoortah tu kaala bhaagah smruto budhah | |

From *Maadhyahnika kaala*, 3 *muhoortas* is said to be *aparaahna*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 64:

Aparaahne vyateete tu kaalah saayahna eva cha | Dasha pancha muhoortaahe muhoortah traya eva cha | |

The next 3 *muhoortas* are said to be *Saayahna*. With 15 *muhoortas* in a day, each

part is 3 *muhoortas* told.

The day is divided into five parts - the first 3 *muhoortas* are *Praatah kaala*; then comes *Sangava kaala*; then comes *Madhyaahna*; then *Aparaahna*; then *Saayaahna*.

Sri Engal Aalwaan's Commentary:

Aparaahne iti | Muhoortaa traaya eva cha saayaahna iti poorvena anvayah | Idam cha dasha pancha muhoortaahe pancha dasha muhoorte ahni, praatah aadi panchaasha kalpanam iti sheshah | Dasha pancha muhoortaa vai iti cha paathah | Dasha pancha muhoortaa cha iti paathe vishuve pancha dasha dhruva bhootaa muhoortaa | Ayanoyoh tu vrudhhi hraasa yogino muhoortaa traaya eva iti sangraha uktih |

Evening 3 *muhoortas* is *Saayaahna*. 15 *muhoortas* in a day, have to be counted starting from *Praatah*. In the *Uttaraayana* as well as *Dakshinaayana*, the *muhoortas* are said to be three *muhoortas* only (for *Praatah kaala*), but the day may be longer or shorter. In *Vishuva*, the day and night are equal, so *muhoortas* also will become equal.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 65:

Dasha pancha muhoortam vai ahah vaishuvatam smrutam ||

Sri Engal Aalwaan's Commentary:

Dasha pancha muhoortam iti | Vishuva dina ahah maana naadi trimshat chaturvimshati anta hraaso yaamyey ayane, soumye tu shat trimshat antam vrudhhih iti arthah |

It is told how it becomes shorter and longer in *Uttaraayana* and *Dakshinaayana*, etc. Till the 24th *muhoorta*, it goes on reducing, and up to 36, it is increasing.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 66:

Vardhate hrasate cha eva api ayane dakshinottare | Ahah tu grasate raatrim raatrih grasati vaasaram ||

In *Dakshinaayana* and *Uttaraayana*, the days and nights decrease and increase. In *Uttaraayana*, days are longer. In *Dakshinaayana*, nights are longer. The day is said to eat into the night, during *Uttaraayana*; and during *Dakshinaayana*, night is said to eat into day.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 67:

Sharat vasantayoh madhye vishuvam tu vibhaavyate | Tulaa meshagate bhaanou sama raatri dinam tu tat ||

In between *Sharat Ritu* and *Vasanta Ritu*, the middle part is said to be *Vishuva*. These are *Tulaa raashi* and *Meshaa raashi*.

Sri Engal Aalwaan's Commentary:

Sharat iti | Sharat madhyam tulaa aarambhah, vasanta madhyam mesha aarambhah, sah vishuvat madhyamaargah |

In the middle of *Sharat Rutu*, *Tulaa raashi* starts. In the middle of *Vasanta*, *Meshaa* starts. This is the middle part of the *Ayana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 68:

***Karkate avasthite bhaanou dakshinaayanam uchyate |
Uttaraayanam api uktam makarasthe divaakare | |***

When the Sun is in *Karkata*, it is said to be starting of *Dakshinaayana*. When it is in *Makara*, it is said to be starting of *Uttaraayana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 69:

***Trimshat muhoortam kathitam ahoraatram tu yat mayaa |
Taani pancha dasha brahman paksha iti abhidheeyate | |***

Whatever was told by *Sri Paraasharar*, 30 *muhoortas*, in a day and night put together - 15 such days is said to be one *paksha*.

Sri Engal Aalwaan's Commentary:

Atha sooryagati prasaktyaa tat saadhya pancha abda maya yuga jnyaapanaaya aaha trimshat iti | Trimshat muhoortena saavana dinena souradinam lakshyam | Pakshaha cha atra souro ardha maasah | Soura panchaabdavaat yugasya rutuh eka shashtih saavana dinam * eka ahashtih aho raatram rutuh eko vibhaavyate, iti vaayu ukteh |

Based on the movement of the Sun, every five years, is said to be one *yuga*; this is going to be explained. 30 *muhoortas* is told as *Saavana Dina*, one *Soura Dina*. Half of *Soura maasa* is a *paksha*. *Chaandra*, *Saavana*, *Soura*, *Naakshatra*, are the four kinds of *maasaas* which are told. *Saavana maasa* is 30 days. *Soura maasa* is from *sankramana* to *sankramana*, sun entering into a particular star. *Amavasya* to *Amavasya* is said to be *Chaandra maasa*. Based on the position of the *Chandra mandala*, is the *Naakshatra maasa*. 5 years consisting of *Souras*, is said to be 1 *yuga*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 70:

***Maasah paksha dvayena ukto dvou maasou cha arkajou rutuh |
Rutu trayam cha api ayayanam dve ayane varsha sanjnite | |***

2 *pakshaas* form a month. 2 such months are said to be one *rutu*. 3 *rutus* is said to be one *ayana*. 2 *ayanaas* are called as one *varsha*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 71:

***Samvatsaraadayah pancha chaturmaasa vikalpitaah |
Nischayah sarva kaalasya yugam iti abhidheeyate | |***

5 *samvatsaraas* is called as *yuga*, and is one kind of calculation.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 72:
 Samvatsarah tu prathamo dviteeyah parivatsarah |
 Idvatsarah truteeyah tu chaturthah cha anuvatsarah |
 Vatsarah panchamah cha atra kaalah ayam yugasamjnitah | |

Sri Engal Aalwaan's Commentary:

*Samvatsaraadayah iti | Chaturmaasaih chaandra saavana soura naakshatra maanajaih * darsha adarshaah chaandra trimshat divasah tu saavano naamah | Soura arka raashi bhaagaat nakshatrah cha indumandalaat gaditah | iti ukteh | Vikalpitaah vibhaktaah; visheshitaah santo yugam syuh iti sarva kaalasya pratiparyaayam ayam nishchayah | Ayam arthah - maagha shukla pratipat sooryodaya kaale yugapat prakaantaanaam chaturvidhaanaam api maasaanaam pancha abda ante yasmaat yugapat samaapti roopo yogah tat samaapti kaalo yugam | Lakshanayaa tu tat abda panchakam yugam | Yathaa aadyantayoh eva sarva grahayoh api sarvam kruta aadikam yugam, ettavatsu ahoraatreshu gateshu etat nakshatra raashisthe arke, etasyaam tithou etat nakshatrasthe vaa chandre ayam samvatsara aarabhyate iti pancha abdaanaam chaturmaasa apeksha vibhaagatvaat yuktam chaturmaasa vikalpitatvam | Souraabda panchakamaye hi yuge souraa maasaah shashtih, saavanaa eka shashtih, chaandraa dvi shashtih, nakshatraah sapta shashtih, sourena trimshat rutavah, dasha ayanaani, bhaanu bhogya nakshatraani pancha trimshat shatam ityaadi jnyeyam | Yathaa aaha vaayuh, * Shataani ashtaadasha trimshat udayaat bhaaskarasya tu | Rutavah trimshatah souraah ayanaani dasha eva tu | Pancha trimshat shatam bhaani shashtih maasah tu bhaaskaraat | Souram soumam cha vinjyeyam naakshatram saavanam tathaa | Maanaani etaani chatvaari yaih puraanam bhavishyati | Puraanam punaryugaantaraavrutthih yathaa poorvam iti arthah | Vruddha gargah cha * Yadaa maaghasya shuklasya prati pancha uttaraayane | Sahodayam sravishthaabhih somaarko pratipadyatah | Prathamah so agnidaivatyo naamnaa samvatsarah smrutah | Yadaa maaghasya shuklasya trayodashyaam udagravah | Yukte chandramasaa roudre vaasavam pratipadyate | Dviteeyah soumadaivatyah prochyate parivatsarah | Krushne maaghasya dashamee vaasavaadou divaakare | Tadaa truteeyam sampraahuh idaavatsarkam budhaah | Saptamee maagha shuklasya vaasaraadou divaakare | Chaturtham indradaivatyam tam aahuh anuvatsaram | Yadi uttaraayanam krushne chaturthyaam tapaso bhavet | Idvatsarah sa vijnyeyah panchamo mrutyu daivatah | Niyatam panchamasya ante tathaa eva syaat sahodayah | Saavanam cha api souram cha chaandram naakshatram eva cha | Chatvaari etaanaani maasaani (maanaani) yaih yugam pravibhajyate | Lagadaachaaryah cha - * Maagha shukla pravrutasya taishakrushna sameepinah | Yugasya pancha varshasya kaalajnyaanam prachakshate |*

Chaandra, Saavana, Soura, Naakshatra are the measures of duration.

From *Amaavaasya* to *Amaavaasya* is said to be *Chaandra*. *Saavana maasa* is said to be 30 days. Based on the *raashi* which *Surya* enters, is said to be *Soura*. Based on the *Chandramandala*, *Naakshatra* is told. These are the four kinds of counting. It keeps on coming every five years, is said to be one *yuga*. This is the meaning. In

the *Maagha maasa*, *Shukla paksha*, at the sunrise time, all the four types of *maasaas* are starting together. At the end of the 5 years, they end at the same time. Because of this, it is said to be a *yuga*. Figuratively, 5 years is said to be a *yuga*. At the beginning and end, all the *grahaas* are joining together - *Kruta*, *Treta*, etc., so many *ahoraatraas*, when the Sun is in this particular *tithi*, or moon is in this particular *nakshatra*, this *samvatsara* starts. In the same way, these 5 years, which are said to be four kinds of *maasaas*, which are all starting and ending together - this is also said to be a *yuga*. These five years which are said to be a *yuga*, the *soura maasaas* are 60, *saavana maasaas* are 61, *chaandra maasaas* are 62, *naakshatra maasaas* are 67. In *Soura* calculation, there are 30 *rutus*, 10 *ayanaas*. According to *Vaayu Puraana*, there are 1830 days, 30 *rutus*, 10 *ayanaas*. These are the four ways of measuring time, where *Soura*, *Saavana*, *Chaandra*, *Naakshatra*; these are said to be forming *Puraana*, and one more *yuga* will start, just like the previous. *Garga* is also quoted - At *Maagha maasa*, *Shukla paksha*, *pratipat*, the Sun and Moon rise together; first one is said to be *Samvatsara*, having *Agni* as the *devataa*. When Sun is in *Maagha maasa*, *Shukla paksha*, *trayodashi*, this is said to be *Vaasara*. *Samvatsara*, *Parivatsara*, *Idvatsara*, *Anuvatsara* and *Vatsara* are the names of the five years. In *Vedaas*, third one is said to be *Idaa vatsara*, here it is said as *Idvatsara*. Fourth one is *Anuvatsara*, having *Indra* as the *devataa*. Fifth one is said to be *Idvatsara* in the *Vedaas*, having *Mrutyu* as the *devataa*, here it is said to be *Vatsara*. At the beginning of five years, all the four *Soura*, *Saavana*, *Chaandra*, *Naakshatra* - all coincide, and again start. The five years are denoted by the names *Samvatsara*, *Parivatsara*, *Idvatsara*, *Anuvatsara* and *Vatsara*. At the end of the five years, they again start. These are the four types of *maasaas* by which *yuga* is divided. *Lagadaachaarya* (who has written the *Vedaanga Jyoutisha*) has said the same thing.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 73:](#)

**[Yah shvetashoyottare shailah shrungavaan iti vishrutah |
Treeni tasya tu shrungaani yaih ayam shrungavaan smrutah | |](#)**

At the north of *Shveta dveepa*, there is a *parvata* called *Shrungavaan*. Because it has three *shrungaas*, three peaks.

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

[Atha kaalaantara vishayam veetheetrayam arkasya aaha - yah shvetasya iti |](#)
There is one more way, by the three *veethis*.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 74:](#)

**[Dakshinam chottaram chaiva madhyamam vaishuvam tathaa |
Sharat vasantayoh madhye tat bhaanuh pratipadyate |
Mesaadou cha tulaadou cha maitreya vishuvam smrutam | |](#)**

There is one in the north, one in the south, one in the centre - *Sharat rutu*, *Vasanta rutu*, and in the middle is *Vishuva*. When the Sun is in *Mesha* or in *Tulaa*, it is the mid part of either *Uttaraayana* or *Dakshinaayana*, this is called *Vishuva*.

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

[Dakshinam iti | Tat madhyashrungam |](#)

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 75:

*Tadaa tulyam ahoraatram karoti timiraapahah |
Dasha pancha muhoortam vai tat etat ubhayam smrutam | |*

During the Vishuva, the muhoortas are equal, day and night are equal.

Sri Engal Aalwaan's Commentary:

*Tadaa iti | Ubhayam trimshat naadikam vishuve aho raatrih cha | Yat tu maanasottare dakshina veethi ksheeroda madhye vishuvam shaaka dveepa uttaraante cha udak kaashtaa iti, vaayu prokte pramanchitam iti atra soochitam, tatta tapah tapasou ityaadinaa maagha shravanayoh ayanadvayam vakshyamaanam prathame kruttikaa bhaaga iti vaishaakha kaartikayoh vishuvadvyam cha pancha samvatsara kalpanaa anugunam yat kaale pratyaksha samvaadi tat kaala vishayam jnyeyam | * Paryaagacchat patango asou maaghe jyeshthottame ahani | Madhyena pushkarasyatha bhramate dakshinaayane | Dakshinaat vinivrutto asou vishuvastho yadaa ravih | Ksheerodasya samudrasya uttaraam tu disham charet | Shraavane cha uttaraam kaashthaam chitrabhaanuh yadaa vrajet | Shaaka dveepasya shashtasya uttaraam taam disham charet | iti vaayu ukhti lingaat | Yat tu jyotissiddhaanta siddham ujjainyaam udakkashtaa lankaayaam vishuvat veethih tat dakshine taavat dakshina kaashthaa iti veethi trayam | Tat tu mesha tulaa vishuvaya nakra karkatakaayana dvaya samvaadipraak kaala vishayam | Yathaa shat trimshat shate kaligataabde tathaa aaseeta | Samprati tu chatushchatvaaimshat shate abde nakra karka tulaa mesha pradashaat praak eva dvaadashe dine ayana vishuve pratyakshe drushyate |*

Day and night are both 30 *naadis*. It is told in the *Vaayu Puraana*, that north of the *Maanasa parvata*, in southern part, *Ksheeroda samudra* is there in the middle; between *Dakshina veethi* and *Ksheeroda*, the northern edge of *Shaaka dveepa*; whenever we see actually, whatever time, that is according to the five *samvatsaraas*, this will be explained in further *shlokaas*. In the *Maagha maasa*, *Jyeshtha*, when the Sun moves, in the middle of *Pushkara*, he moves in the *Dakshinaayana*. When he returns from *Dakshinaayana*, in the middle, *Vishuva*, he will start moving towards the north. In *Shraavana maasa*, he reaches the north edge. There is a notation of three *veethis*, *veethi-traya*, *Ujjayini*, *Lanka*, *Dakshina*. What is told here - *Mesha*, *Tulaa*, *Vishuva*, *Makara (Nakra)* (in *Uttaraayana*), *Karkata* (in *Dakshinaayana*), what is told here, is told in the older times. In 3600 *Kaliyuga*, it was like that. Now, presently, in 4400 *Kali Yuga*, *Vishuva* is seen in the 12th day, even before the *Makara maasa*, and *Karka*, even before the Sun reaches them, *Vishuva* is observed.

*Atah tat ganita anurodhaat itah poorvam api ayanaadi parivruttih kadaachit bhavet iti anumeeyate, yena tri shrunga veethi samvaadah syaat | Tasmaat maargasheershe yadaa ayana varsha aarambhah tat kaala varsha vishaya trishrunga veethee traya sancharo arkasya iti kalpyam | Maargasheershasya hi varshaaditvam kechit brooyuh | * Aadaaya maarasheershaadi dvou dvou maasou rutuh matah, iti aaha kaatyaayanah | Amarasimhascha * Maargaadeenaam yugaih kramaat, dvou dvou maargaadi maasou syaat rutuh, iti cha hemanta aadi*

*sharat antam rutoon maargaadi kaartikaantam maasaan cha anukramya abhyadatta | Agrahaayanamasyeti hi aagrahaayanee mrugashirah, tat yogaadyaa poornimaa saa aagrahaayanee, sa agraahaayaniko maasah iti samaakhyaa niruktitah cha iti tridhaa treeveethivyavasthaa | Idaaneem tu varshasya maargaaditvam vrataadyartham | * Dvou dvou maagha aadi maasou syaat rutuh iti cha paathaantaram | Ato maaghaaditvam panchaabda yuga tat phala aadi jnyaana artham | * Mukham vaa etat samvatsarasya yat phalgune poornamaasah * iti shrutam tu phalgunyaaditvam yaagaadyartham | Tathaa * Mukham vaa etat samvatsarasya yat chitraa poorna maasah, * Madhuscha maaghavah cha ityaadi shruti upalakshitatvam varshasya chaitra shukla pratipada aadi bahu shruti smruti jyotishshastra puraana lokaachaaraadi siddham sarva vyavahaaraartham iti shastra nyaaya ganita pratyakshaadi nischito vivekah | Yat uktam lainga vaavyayoh * Aagamaat anumaanaat cha pratyakshaat upapaaditah | Pareekshya nipunam buddhyaa shraddhaatavyam vipaschitaa | | Chakshushaa lakshitam lekhyam ganitam buddhi sattamaah | Panchaiva hetavo vipraa jyotirganavichintane | |*

Like this, changes were there during the *ayanaas*. There was also a time when *Maargasheersha* was at the beginning of the year, that was the time when *Triveethi* was there. Some people say that *Maargasheersha* is at the beginning of the year. *Kaatyayana* has said that *Maargasheersha* is the beginning, and from there, two two months are one *ritu* each. *Amarasimha* also says a similar thing. *Mrugashira* is also called *Agrahaayani*, beginning of the year, *agram ayanam asya*; even the *Poornima* there is said to be *Agrahaayani*. Now, we say that the beginning of year is *Maargasheersha*, is because of performing certain *vrataas*. In *Vedaas*, there is also a mention that *Phalguni* is the beginning of the year, this is because *yaaga* is performed at that time. *Madhu*, *Maaghava*, what the *Shrutis* tell, the year starts with *Chaitra Shukla pratipat*; this is established in *Shrutis*, *Smrutis*, *ganita*, *vyavahaara*, *loka*, etc. One has to see *Shrutis*, *Smrutis*, *Ganita*, and all of that, and then establish the days.

During *Tiruppavai*, we do *anusandhaana* that *Maargasheersha* is the *Usha: kaala*, that's why it is very sacred.

[Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 76:](#)

*Prathame kruttikaa bhaage yathaa bhaasvaan tadaa shashee |
Vishaakhaanaam chaturthe amshe mune tishthati asamshayam | |*

When the Sun is in *Kruttikaa nakshatra's* first part, or *Mesha raashi's* last part, Moon will be in *Vishaakhaa's* fourth part, or *Vrushchika's* beginning.

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

*Prathama iti | * Mukham vaa etat nakshatraanaam yat kruttikaah * Kruttikaah prathamam vishaakhe uttamam ityaadim praak kaala vishaya shruti moolaa vishuva dvaya uktih | Kruttikaa adye amshe meshaa ante, vishaakhanaanaam chaturthe amshe vrushikaa aadye amshe |*

In the earlier times, the two *vishuvas* were counted based in this. Sun will be in *Kruttikaa's* first *amsha*, at the end of *Mesha*; Moon will be in fourth part

of *Vishaakhaa*, and first part of *Vruschikaa*. These are the two *visuhvaas* told, according to earlier times.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 77:

Vishaakhaanaam yadaa sooryah charati amsham truteeyakam |

Tadaa chandram vijaaneeyaata kruttikaa shirasi sthitam ||

Or, when Sun is *Vishaakhaa*'s third part, or *Tulaa*'s last part, or Moon is in *Kruttikaa*'s first part or *Meshaa*'s last part, that is said to be *Vishuva*.

Sri Engal Aalwaan's Commentary:

Vishaakhaanaam iti | Kruttikaa shirasi meshaa ante, vishaakha truteeya amsham tulaa antam |

Or when Sun is in *Vishaakhaa*'s third part, or *Tulaa*'s last part; and Moon will be in *Kruttikaa*'s first and *Meshaa*'s last part.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 78:

Tat eva vishuvaakhyo ayam kaalah punyo abhidheeyate |

Tadaa daanaadi deyaani devebhyah prayataatmabhih ||

This is said to be *Vishuva kaala*. This is a very sacred time, *punya kaala*.

This is said to be a very auspicious time; people have to give *daana* and other things at that time; it will bring all good.

We are studying *Amsa 2*, Chapter 8, where the divisions of time were told by *Sri Paraasharar* to *Maitreyar*. He was telling about the two *ayanaas* - *Uttaraayana* and *Dakshinaayana*, and the middle part which is called *Vishuva*.

Sri Engal Aalwaan's Commentary:

Tat eva iti | Ayam chandraarkayoh ubhayoh api vishuvaavasthithiroopo mahaa vishuvaakhyah punyo daana kaalah praacheena vishuva samvaadee na idaaneemtana samvaadee | Atah kaalaantare api tat tat kaaleena chandra arka ubhaya vishuva vishesha samsthaanasya upalakshanam idam | Yathaa itah praak meenaanta kanyaantayoh chandra arka sthithi daana kaala ityarthah | Imam vijaaneeyaata - Asamshayam ganitena imam kaalam buddhvaat tatra daanam dadyaat |

This was told during earlier times, and not during current times, is what *Sri Engal Aalwaan* is telling. It is a very auspicious time when one has to do *daana*. It was earlier known as *Mahaa Vishuva*, when Sun and Moon are in their *Vishuva* positions. Even at later times, or any other time, where the Sun and Moon are positioned like this, this is *Vishuva*, a very auspicious time, and very special time. Earlier, it was end of *Meena* and *Kanyaa*, when Sun and Moon were positioned, it was said to be a very auspicious time for charity. This is the conclusion - When Sun and Moon are in *Vishuva*, that has to be known from *Vedic Astrology*, *Mathematics*, and do charity, as it is very auspicious.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 79:

Braahmanebhyah pitrubhyah cha mukham etat tu daanajam |

Datta daanah tu vishuve krutakrutyo abhijaayate ||

At the Vishuva, mid position of the two *ayanaas*, *Uttaraayana* and *Dakshinaayana*, this is said to be a very very auspicious time because it is when one gives charity to *Braahmanaas*, *Pitrus*; it is the right time when they will also accept *daanaas* at this time. Whoever gives, all good will happen to such a person.

Sri Engal Aalwaan's Commentary:

Braahmanebhyah iti | Etat hi daanaartham jaatam vivrutam mukham devaanaam | Atra kaale dattam devaanaam mukhe dattam iva saakshaat preenanam ityarthah * Mukham etat tu daivatam iti vaayu ukteh | Vishuve tat kaaleena madhya veethee praveshe |

It is as though we are directly giving to *devataas*; just to accept the charity, *devataas* are waiting at that time; they will do all good to such a person. It is told like this in *Vaayu Puraana*. *Vishuva* is the mid position.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 80:

Ahoraatraa ardhamaasou tu kalaah kaashthaah kshanaah tathaa | Pournamaasee tathaa jnyeyaa amaavaasyaa tathaa eva cha | Sineevaalee kuhoo cha eva raakaa cha anumatih tathaa ||

Day and night, *paksha* (fortnight), *kalaa*, *kaashtha*, *kshana*, time of *Pournami*, time of *Amaavaasyaa*, times close to the *Pournami* and *Amaavaasyaa*, these are to be known. *Sineevaalee* and *Kuhoo* are two kinds of *Amaavaasyaa*. *Raakaa* and *Anumati* are two types of *Pournami*.

Sri Engal Aalwaan's Commentary:

Daana prasangaat yaagaadi punya kaala ahoraatraadi jnyeyam iti aaha - ahoraatra iti |

While telling about the auspiciousness of the time, for charity, *Paraasharar* also says that one has to know the right time for performing *yaagaas*, etc., the *punya kaala*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 81:

Tapah tapasyou madhu maadhavou cha shukrah shuchih cha ayanam uttaram syaat |

Nabho nabhasyou cha ishah tathaa oorjah sahad sahasyou iti dakshinam tat ||

These are the names appearing in the *Shruti*, *Vedaas*, and is counted with *Maagha maasa* as the first month. *Tapas*, *Tapasya*, *Madhu*, *Maadhava*, *Shukra* and *Shuchi* are said to be *Uttaraayana*. *Nabha*, *Nabhasya*, *Isha*, *Oorja*, *Saha*, *Sahasya* are *Dakshinaayana*.

Tapa and *Tapasya* are *Maagha* and *Phaalguna*. *Madhu* and *Maadhava* are *Chaitra* and *Vaishakh*. *Shukra* and *Shuchi* are *Jyeshtha* and *Aashaadha*. These six months are *Uttaraayana*. *Nabha* and *Nabhasya* are *Shraavana* and *Bhaadrada*. *Isha* and *Oorja* are *Aashvina* and *Kaartika*. *Saha* and *Sahasya* are *Maargashira* (*Agrahaayana*) and *Pausha*.

Sri Engal Aalwaan's Commentary:

*Tapa iti | * Tapa iti uktaa poorvam maaghaadyaa hi ayana klrupti; praacheenaa | Aashlesha ardhaat dakshinam uttaram ayanam raverdhanishtaadyam | Aaseet kadaa api noonam yenoktam cha eva poorva shaastreshu | Saampratam ayanam savituh karkatakaadyam mrugaaditah cha aadyam | | Iti varaahamira ukti lingaat |*

In olden times, it was done starting from *Maagha*. Starting from *Dhanishtha* is *Uttaraayana*, and starting from *Aashlesha* is *Dakshinaayana*. Perhaps it was like that in some *shastraas*. Now, it is *Mrugashira* and *Karkataka*. *Varaahamihira* has told like this.

Having told about the knowledge of *Ayanaas*, *Vishuva*, divisions of time, that one has to know this for giving charity, good deeds, *yaagaas*, now, incidentally, *Paraasharar* is telling about the four *Lokapaalaas* here.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 82:

Lokaalokah cha yah shailah praak ukto bhavato mayaa | Lokapaalaah tu chatvaarah tatra tishthanti suvrataah | |

I had told earlier about *Lokaaloka parvata*. There, four *Lokapaalaas* are present.

Sri Engal Aalwaan's Commentary:

*Lokaaloka iti | Pitruyaana dakshinou adhi bhoota agastya bhramana vrutta lakshakasya lokaalokasya upari prasangaat lokapaala sthaana uktih | Maatsye hi * Lokapaalaah sthitaah hi ete lokaaloke chaturdisham | | Uttaram yat agastyasya shrugam devarshi poojitam |*

The positions of *Lokapaalaas* are told here incidentally in order to tell about *Pitruyaana*, till the end of the southern part, which *Agastya* moved around; *Lokaaloka* marks the place up to which *Agastya* went in the south; up to that is counted as *Pitruyaana*. *Lokapaalaas* are present in all the four directions. To the north of *Agastya's* place, which was worshipped by *Devarshis*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 83:

Sudhaamaa shankapaat cha eva kardamasya aatmajou dvija | Hiranyaromaa cha eva anyah chaturthah ketumaan api | |

Kardama's sons *Sudhaama* and *Shankapaat*, and *Hiranyaroma* and *Ketumaan* are the *Lokapaalaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 84:

Nirdvandvaa nirabheemaanaa nistandraa nishparigrahaah | Lokapaalaah sthitaah hi ete lokaaloke chaturdisham | |

All the four directions, these *Lokapaalaas* are protecting and looking after these areas. They don't have desire-hatred and such dualities. They don't have *abhimaana*, egoism. They are never lazy; they don't sleep at all, are always awake. They are performing their duty in a selfless way.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 85:

Uttaram yat agastyasya ajaveethyaah cha dakshinam | Pitruyaanah sa vai panthaah vaishvaanara pathaat bahih | |

Nine *veethis* are told. To the north of *Agastya's* place, and to the south of *Ajaveethi*, this is said to be the *Pitruyaana* path. This does not include the *Vaishvaanara veethi*. Outside of *Vaishvaanara*, and to the north of *Agastya*, to the south of *Ajaveethi*, is said to be *Pitruyaana*.

27 *nakshatraas* are divided into nine, having three each, known as *veethis*. To the north is *Naagaveethi*, *Gajaveethi* and *Airaavathee*. In the middle are *Vaarshabhiveethi*, *Goveethi* and *Jaradgavaveethi*. To the south are *Ajaveethi*, *Mrugaveethi* and *Vaishvaanaraveethi*. Out of these, *Mrugaveethi* is said to be *Pitruyaana*, where *Pitrus* live. Though *Vaishvaanaraveethi* is south of *Agastya*, it is included in *Devayaana*, and is going to be told.

Sri Engal Aalwaan's Commentary:

*Uttaram iti | Ajaveethee ashvini aadi tri trinakshatra lakshita nava veetheeshu yaamyaa veethee traye prathamaa moola aadi tri nakshatra aashritaa * naagaraaja airaavata vrushabha go jaradgava aja mruga paavakaakhyaah | Ashvini aadyaih kaischit tribhakram aadveethayah kathitaah || iti jyotisshaastroteh | * Moolaa aadhaadha uttara aashaadhaa ajaveeti abhishabdita | Shravanam cha shravisthaa cha maargee shatabhishak tathaa | Vaishvaanaree bhaadrapadaa revatee cha iti keertitaa || iti vaayu maatsya ukteh cha | Etena agastya aja veethyoh madhyadeshah sarvo api pitru yaanam eva | Kintu tatrasthaa api tat dakshinaa vaishvaanara veethee pitruyaanatayaa na graahyaa |*

Starting from *Ashvini*, three *nakshatraas* each, mark one *veethi*. First is *Naagaveethi*, which includes *Ashvini*, *Bharani*, *Kruttikaa*. *Gajaveethi* - *Rohini*, *Mrugashira* and *Aardraa*. *Airaavathee* - *Punarvasu*, *Pushya*, *Aashleshaa*. *Vaarshabhi* - *Maagha*, *Poorva Phalguni*, *Uttara Phalguni*. *Goveethi* - *Hasta*, *Chittaa*, *Swaathi*. *Jaradgavi* - *Vishaakhaa*, *Anuraadhaa*, *Jyeshthaa*. *Ajaveethi* - *Moolaa*, *Poorvaashaada*, *Uttaraashaadha*. *Mrugaveethi* - *Shravana*, *Shatabhishaa*, *Dhanishthaa*. *Vaishvaanari* - *Poorvaabhaadra*, *Uttaraabhaadra*, *Revathi*. There are nine *veethis*.

In *Yama's* direction, *Yaamyaa*, southern direction, there are three *veethis* - *Ajaveethi*, *Mrugaveethi*, *Vaishvaanaraveethi*. The first one among these is *Ajaveethi*. These are told in *Vaayu Puraana* and *Matsya Puraana*. *Agastya's* place and *Ajaveethi* - the middle path, is said to be *Pitruyaana*. Though *Vaishvaanara veethi* is located in the southern part, it is not counted in the *Pitruyaana*. This is told in *Jyotisshaastra*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 86:

Tatraasate mahaatmaana rushayo ye agnihotrinah | Bhootaarambhakrutam brahma shamsanto rutvik udyataah | Praarabhante loka kaamaah tesham panthaah sa dakshinah ||

There, great sages are living, engaged in *Agnihotra* and other *karmaas*. They praise the *Vedaas*. The *rishis* live in the southern part.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 87:

Chalitam te punarbrahma sthaapayanti yuge yuge | Santatyaa tapasaa cha eva maryaadaabhih shrutena cha ||

Rishis reestablish the *vaidika dharmas*, which is said to be *Brahma* here. That which has got disturbed or broken over various *yugaas*, the *rishis* reestablish it. They reestablish it through progeny, tapas, and through establishing the *varna aashrama dharmas*, and through various *shastraas*.

Sri Engal Aalwaan's Commentary:

Tatra iti | Tatra pitru yaane bhoota aarambhah krutam kruteeh kaaryam yasya tat brahma karmakaandam stuvantah rutvik dvaaraa yajnya udyuktaah karma praarabhante |

The first portion of the *Vedaas*, said to be *Karmakaanda*, where all the *yaagaas* and *karmaas* are told, which are *Bhagavat aaraadhana roopa* in the ultimate sense; for other *purushaarthaas*, benefits, various *yaagaas*, *yajnyaas* are told there. Doing these *karmaas*, and offering *aahutis* to *devataas*, *srushti* goes on, all beings are sustained, because of the *yajnyaas*. *Rishis*, who are praising this part of the *Vedas*, are engaged in various *karmaas* in order to perform those *yajnyaas*, ordained in that part of the *Vedaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 88:

Jaayamaanah tu poorve te paschimaanaam gruheshu vai | Paschimaah cha eva poorveshaam jaayante nidhaneshviha | |

The fathers are reborn in their children's families, and children are again reborn in their forefather's *kula*. The progeny continues like this.

Sri Engal Aalwaan's Commentary:

Jaayamaanah iti | Poorve pitarah pashchimaanaam sva putraanaam, paschimaah putraah cha, poorveshaam sva putree bhooyasthitaanaam, nidhaneshu kuleshu, adhikaari karmavashaat shruti aadi sampradaayaaya bhooyo jaayante | Nilayeshu iti cha paathah | Yathaa aaha vaayuh * Praapte tretaayuge cha eva punah saptarshayah tu iha | Pravartayanti taan varnaan aashraamaan cha pruthak pruthak | Teshaam eva anvaye dheeraa utpadyante punah punah | | Jaayamaanah pitaa putre putrah pitari cha eva ha | Evam avartamaanaah te dvaapareshu punah punah | Kalpaanaam bhaashya vidyaanaam jnyaana shaastra krutah cha ye |

These *rishis* are having *adhikaara*, according to their various *punyaas*, *sukrutaas*, are made to reestablish the *Vedic dharma* by *Paramaatman*. Because of this, they are the *adhikaaris*. Because of the good deeds done, they get to establish the *Vaidika dharmas*. Again to establish the *Shruti sampradaaya*, they are again born. *Saptarshis*, when the *Treta yuga* comes, they again bring in to establish properly all the *varna aashrama dharmas*. They are born again and again in their *kulaas*. Again being born in this *Dvaapara yuga*, they reestablish the *Shrutis*, *shastraas*, etc. again and again.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 89:

Evam aavartamaanaah te tishthanti niyata vrataah | Savituh dakshinam maargam shritaa hi aachandra taarakam | |

Again and again, coming back, to establish, being reborn like this, following

the *Vaidhika dharmaas* very strictly. They resort to the southern part of Sun, as long as the Sun and Moon live.

Sri Engal Aalwaan's Commentary:

*Evam iti | Dakshino maargo dhoomaadih cchaandogyā ukto yathaa * Atha ya ime graame ishṭaapoorte dattam iti upaasate te dhoomam abhisambhavanti dhoomaat raatrim raatreḥ apara paksham aparakshaat yaan shat dakshineti maasaanstaaneti samvatsaram abhipraapnuvanti maasebhyah pitru lokam pitru lokaat aakaasham aakaashaat chandramasam esha vai somo raajaa sa devaanaam annam tam devaa bhakshayanti tasmin yaavat sampaatam ushitvaa atha etam eva adhvaanam punaraavartante * iti | Atra cha uktah shlokaḥ * Dhoomam raatrim bahulam ayane dakshine arkasya maasaan aapadyante pitru padam atha vyoma chandram divam cha | Pratyavruttyaa gagana pavanou dhooma abhram cha megham vrushti udbhijjan purusha vanite dakshino maarga eshaḥ | |*

The *dakshina maarga* is said to be *Dhoomaadi*. There are two - *Devayaana* (*Archiraadi*) and *Pitruyaana* (*Dhoomaadi*). It is told in *Chaandogyā Upanishad* that those who do meditation on the *Paramaatman*, *Parabrahma upaasanaa*, when they meditate upon the *Tapah shabda vaachya Paramaatman* with *shraddhaa*, they attain the *Archiraadi maarga* and go to *moksha*. Those who live in the villages, as householders, who perform *Ishtaa* (various *yajnya yaagaas*, sacrifices), *Poortaa* (humanitarian deeds like building water tanks), *Datta* (giving *daana*, charity), they go to the deity of Smoke, *dhoomam*, the *Dhoomaabhimaani devataa*. From there, they go to the deity of night. From there, to the deity of *Krishna paksha*. From there to the *abhimaani devataa* of *Dakshinaayana*. From there, they go to deity of *Samvatsara*. From there, they go to the world of manes, *Pitru-loka*. From *Pitru-loka*, they go to the deity of *Aakaasha*, then to the Moon. This is the food of the gods, the gods eat him, the gods get the service done by these people, so they use them like animals, as told in the *Upanishads*. After having spent all the *punyaas* accumulated, in performing *Ishtaa*, *Poortaa*, *Datta*, till the *punya* is spent, they live there, they serve the gods, live in their worlds and enjoy. When the *punya* is completed, exhausted, they return by the same route, up to *Aakaasha*. From *Aakaasha*, they go to *Vaayu*, then to *Dhooma*. This is the *Panchaagni Vidyaa* told in *Chaandogyā Upanishad*. *Dhooma*, *raatri*, *bahula*, *Dakshinaayana*, *Aakaasha*, Moon, *Divaa*, and after that, when they come back, they go through *Aakaasha* first, then *Vaayu*, *Dhooma*, *Abhra* (the previous state of cloud), then the cloud itself, then rains, then *udbijya*, *vreehi*, grains, when a person eats that grain, and unites with a woman, it gets transferred to woman, and they are born again. This is told in *Panchaagni vidyaa*. Those who go by the *Pitruyaana*, they take this path. Those who take *Devayaana*, they go to *Moksha*.

Here, another *Devayaana* is told.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 90:
*Naaga veethi uttaram yat cha saptarshibhyah cha dakshinam |
 Uttarah savituh panthaa devayaanah cha sa smrutah | |*

The northern part of *Naagaveethi*, and the southern side of *Saptarshis*, this is said to be the *Uttara* part, the *Devayaana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 91:

***Tatra te vashinah siddhaah vimalaa brahmachaarinah |
Santatim te jugupsanti tasmaat mrutyuh jitah cha taih ||***

Those who live there are *Brahmacharis*, always established in the meditation of *Brahman*, chanting the *Vedaas* all the time, pure minded, they have controlled their senses, they are *siddhaas*, they are not interested in procreation, they have won over death.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 92:

***Ashta asheeti sahasraani muneenaam oordhvaretasaam |
Udak panthaanam aryamnah sthitaani aabhoota sampluvam ||***

Oordhvaretaas are *rishis* who have controlled their desires, *kaama*. There are 88,000 of them. They are present in the north part of the Sun. They are present till the *Naimittika pralaya*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 93:

***Te asamprayogaat lobhasya maithunasya cha varjanaat |
Icchaadvesha apravruttyaa cha bhoota aarambha vivarjanaat ||***

Because they have given up *stree sanga*, *lobha*, they don't have *icchaa*, *dvesha*, and the dualities, they are not interested in procreation.

Sri Engal Aalwaan's Commentary:

Ta iti | Bhootaarambha vivarjanaat nivartaka shruti aashrayanaat |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 94:

***Punah cha kaamaan samyogaat shabdaadeh dosha darshanaat |
Iti ebhiih kaaranaih shuddhaah te amrutatvam hi bhejire ||***

They have seen defects in all the objects of senses like *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*. They re never interested in *kaama*, *stree sanga*, procreation. Because of all these reasons, being very pure, they have attained *amrutatva*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 95:

***Aabhoota samplavam sthaanam amrutatvam vibhaavyate |
Trailokya sthiti kaalo ayam apunarmaara uchyate ||***

Sri Engal Aalwaan's Commentary:

***Aabhoota samplavam brahma dinaantam yaavat sthiteh amrutatva aakhyaanam
| Tat udak maargasthaanaam muktih iti aaha aabhoota samplavam sthaanam
amrutatvam iti | Trailokya sthiti kaala eva iti amruta apunarmaara paryaayah
|***

Naimittika pralaya is the end of the day of *Chaturmukha Brahma*, one *kalpa*.

Praakruta pralaya is with 100 years of *Chaturmukha Brahma*,

when *laya* of *Chaturmukha Brahma* also happens, when entire *prakruti*

mandala merges. These *rishis* live upto the *Naimittika pralaya*. Because they are present till the day of *Chaturmukha Brahma*, one *kalpa*, this is said to be *amrutatva*. This is the duration for which the three worlds - *Bhooh*, *Bhuvah*, *Suvah* exist; at the end of this, these three worlds merge, get destroyed; this is said to be *Aabhoota Sambhava*. This is said to be the *mukti* of those in the northern part of Sun, this is told because they live as long as the three worlds are present. At the *pralaya* which happens to the three worlds at the end of a day of *Chaturmukha Brahma*, they also get merged.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 96:](#)

**[Brahma hatyaa ashvamedhabhyaam paapa punya kruto vidhih |
Aabhoota samplavaantam tu phalam uktam tayoh dvija | |](#)**

Those who do *Brahma hatyaa*, a *mahaa paapa*; and those who perform *Ashvamedha Yaaga*, which is a *punya*; the fruits, *paapa* and *punya* respectively, are said to be present till the end of this *kalpa*.

For one who does *brahma hatyaa*, his *paapa* will not get destroyed for such a long time. Those who do *Ashvamedha yaaga*, their *punya* makes them live for a long time.

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

[Brahma hatyaa ashvamedhabhyaam iti | Brahma hatyaa ashvamedhabhyaam kriyaabhyaam paapa punya apoorve bhaavayatah pumso ayam phala bhogo vidhih | Evam aakalpam brahmahaa narakam ashvamedhee svargam bhunkta iti arthah |](#)

Apoorva is what comes out of a *yajnya*, a fruit. Those who do these *brahma hatyaa* or *Ashvamedha yaaga*, their fruits are said to be this. One who does *Brahma hatyaa*, he will suffer in *naraka* till the end of the *kalpa*. One who performs *Ashvamedha yaaga*, he enjoys *svarga* till end of the *kalpa*.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 97:](#)

**[Yaanvanmaat্রে pradeshe tu maitreya avasthito dhruvah |
Kshayamaayaati taavat tu bhoomeh aabhoota samplavaat | |](#)**

All the worlds which are present till the *Dhruva's* place, only those places are destroyed - these three worlds.

Aabhoota sambhava is *naimittika pralaya*; the three worlds will get destroyed during *naimittika pralaya*.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 98:](#)

**[Oordhva uttaram rushibhyah tu dhruvo yatra vyavasthitah |
Etat vishnupadam divyam truteeyam vyomni bhaasuram | |](#)**

Beyond these three worlds, and where *Dhruva* is also present, this is said to be *Vishnu pada*, which is very bright, shining, full of light. This is said to be the third place. Above that, where *Dhruva* is there, *rishis* live there. This is *Vishnu Pada*, the third world with respect to *Pruthivi*.

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

*Atha vishnupadam vishnupadeem cha cha prasanchayati oordhva uttaram iti |
Rushibhyah uttarasyaam dishi oordhvam cha dhruva aadhaaro vishnu
padaakhyam sthaanam bhoomi upekshayaa truteeyam | Tat cha vairaaasya
hrudaya naadee sthaaneeyatvaat vishnoh nivaasah | Atah atra vishnu paade
svarga adhika soukhyaat satya lokaat arvaacheenatvat cha moksha uktih krama
mukti arthaa | Tatsthaah kramaat brahma lokam etya brahmanaa saha
muchyante | Vishnupade sthitaah tatra labdha jnyaanaa muchyante; na tu tat
muktaih labhyam sthaanam iti arthah |*

Bhooh, Bhuvah, Suvah, Mahah - this is the fourth one, but with respect to *Bhoomi*, this is the third place. That is why this is told as *Truteeyaa*. To the north of the *rishis*, and also above, *Vishnu pada* which is supported by *Dhruva* is there. If you take the seven worlds - *Sapta lokaas*, (*Bhooh, Bhuvah, Suvah, Mahah, Janah, Tapah, Satyam*), this is said to be the position of the *hrudaya*. *Vairaaaja* is *Chaturmukha Brahma*, the *Viraat purusha*. *Antaryaami, Parabrahma* is located in the *hrudaya* - this is the place where *Vishnu* lives. The *moksha* told in this *Vishnu pada* is *Krama mukti*; those who are here enjoy much more pleasures and happiness compared to even *svarga*, even though it is below *Satya loka*. *Krama mukti* means that they gradually do *upaasanaa*, and then attain *moksha*. Those who live there, in order, go and attain *Brahma loka*, and along with *Chaturmukha Brahma*, they also get liberated. Those who are in *Vishnu pada*, if they perform *upaasanaa* there itself, and attain that *jnyaana*, they also can get liberated. *Vishnu pada* itself is not the place attained by *muktaas*; it is not *saakshaat Parama Pada*. This is one of the steps in attaining *moksha*.

The word *Parama pada* comes here, which is explained in the commentary. The next *shlokaas* tell about the worlds above the three worlds.

We are studying *Amsha 2*, Chapter 8, where we studied about the various *lokaas* where *rishis* live, the *Vishnu Pada*, which is also told by the name *Paramapada* in these *shlokaas*. How the people who do *Ashvamedha yaaga*, go and enjoy the *svargaas*, till the *naimittika pralaya* time.

[Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 99:](#)

*Nirdhoota dosha pankanaam yateenaam samyataatmanaam |
Sthaanam tat paramam vipra punya paapa parikshaye | |*

Rishis who have got rid of their *punya* and *paapa*, go and stay there. They don't have any blemish. They are all established in *saatvika tapas*.

[Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 100:](#)

*Apunya punya uparame ksheena ashesha aapti hetavah |
Yatra gatvaa na shochanti tat vishnoh paramam padam | |*

When *paapa* and *punya* both get destroyed, and they are not interested in any other benefits, where the *rishis* live, where they don't have any grief at all, this is said to be *Paramapada*.

The word *Paramapada* is used for *lokaas* above the three *lokaas* - *Bhooh*, *Bhuvah*, *Suvah*. This is not *saakshaat Paramapada*, the *Vaikuntha loka*, as told in the Commentary.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 101:

***Dharma dhruvaadyaah tishthanti yatra vai loka saakshinah |
Tat saarshtya utpanna yogaardhih tat vishnoh paramam padam | |***

The *loka saakshis*, which are looking after the worlds, *Dharma* and *Dhruva* are located there. This is said to be *Vishnu's Paramapada*.

Sri Engal Aalwaan's Commentary:

***Dharma dhruvaadyaah iti | Tasya vishnoh; saarshtyam samaana aishvaryataa |
Indriyaadi vasheekaranaih aishvaryaadi yogardhih; * Aishvaryaat vihito yogo
yogaat aishvaryam ishyate | Yogaishvaramrute mokshah kathanchit na
upapadyate | iti harivamsha ukteh |***

Yogardhi means the abundance of *yoga*. Obtaining *samaana aishvarya*, the abundance of *yoga* is achieved by controlling all the sense organs. *Harivamsha* is quoted here. This is the *aishwarya*. The *aishwarya* is controlling the senses. When the *yoga* is fulfilled, perfected, they have complete control on the senses. Without control of senses, they cannot go upwards, cannot achieve *moksha*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 102:

***Yatra otam etat protam cha yat bhootam sacharaacharam |
Bhaavyam cha vishvam maitreya tat vishnoh paramam padam | |***

What was there existing before, and what is going to come later on, created later; the three worlds, everything is controlled above the three worlds, are controlled like warp and weft of a cloth - the horizontal and vertical threads of a cloth. This is said to be *Vishnu's Paramapada* here.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 103:

***Diveeva chakshuraatatam vitatam yat mahaatmanaam |
Viveka jnyaana drushtam cha tat vishnoh paramam padam | |***

All pervading, the *chakshus* is said to be *Soorya* here. They perceive through their knowledge, the *Mahaatmaas* there. As though the Sun in the *Dyu loka*, like this, their knowledge is spread all over. This is said to be *Vishnu's Paramapada*.

This *shloka* is similar to the *Shruti mantra* - *Diveeva chakshuraatatam ... sadaa pashyanti soorayah*, which is told with respect to the *Nityasooris*, who are there in *saakshaat Sri Vaikuntha* itself. *Yat vishnoh paramam padam sadaa pashyanti soorayah | Diveeva chakshuraatatam ...*

Sri Engal Aalwaan's Commentary:

Diveeva iti | Chakshuh sooryah; ayam cha * Tat vishnoh iti mantra dvaya

anugrahaah |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 104:

*Yasmin pratishtito bhaasvan medheebhootah svayam dhruvah |
Dhruve cha sarva jyoteemshi jyotishu ambho mucho dvija | |*

These are all worlds in the *Prakruti mandala* only. In this, Sun is present; *Dhruva* is present as the central pole supporting everything. In him are established all the stars. All the clouds are supported by that.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 105:

*Megheshu santataa vrushtih vrushteh srushteh cha poshanam |
Aapyaanam cha sarveshaam devaadeenaam mahaamune | |*

From the clouds, rains happen. Clouds are responsible for the rains, and all the vegetation, because of which living beings are nurtured. It brings joy to *Devaas* and everyone.

This is why it is said to be the cause.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 106:

*Tatah cha aajyaahutih dvaaraa poshitaah te havirbhujah |
Vrushteh (Srushteh) kaaranataam yaanti bhootaanaam sthitaye punah | |*

The cycle continues. Here, the *yajnya*, *yaaga*, *anushthaana* happens. There, they offer *aajyaahuti* through *Agni* to the *Devataas*. This again is the cause of rains. This, again, is the cause of the lives of all the beings.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 107:

*Evam etat padam vishnoh truteeyam amalaatmakam |
Aadhaara bhootam lokaanaam trayaanaam vrushti kaaranam | |*

This third one is said to be world of *Vishnu*, which is pure, without any defect. This is the support for all the three worlds; the rains happen from there.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 108:

*Tatah prabhavati brahman sarva paapa haraa sarit |
Gangaa devaanganaagaanaam anulepana pinjaraa | |*

Now, *Paraasharar* tells about River *Gangaa*. From there, the *Gangaa* river flows, which destroys all the sins. It has got a beautiful brownish hue, because of paste present in the bodies of the *Apsaras* and maidens there.

Sri Engal Aalwaan's Commentary:

*Tat vishnoh padam sarvasya hetuh aashrayah cha iti uktam | Paavanam cha iti
aaha - tatah pravati iti aadinaa | Tata iti | Tatah vishnupada maargaat |
Gangaa hi * Trivikrama pada udhinnam brahmaanda sushirodbhavaa | Tathaa
cha vaamana puraane * Tatah prataapavaan brahman bruhat vishnvangrih*

*ambare | Brahmaanda udaram aahatya niraalokam jagaama sah ||
 Vishnvanghrinaa prasarataa kataahe hemni bhedite | Ambaraat vishnumaayaa
 atha baahyam ambhah kataahatah || Vishnvanghri padma ooru dandaadgaam
 gataa vai nadee tadaa | Baahyatoya mahaadhaaraa dasha paapa vinaashinee ||
 ityaadi | Sri vishnu dharmottare cha * brahmaandah taaditah tena cchidrataam
 agamat prabho | Brahmaandam baahya toyena dasha paapa hrutaa aavrutam ||
 Tena cchidrena tat toyam viveshaandam maheepate || iti | Puraanaantare tu
 brahmanah kamandalu jalena haricharane kshaalite ganga udbhootaa iti |
 Anyatra tu dharma eva brahma aajnyayaa draveebhoota iti | Atah traivikrame
 paade brahma kamandalu jalena kshaalyamaane tat aparyaptayaa tat
 poortyartham dharme draveebhote tatra api apoorne brahmaanda kataaha
 bhede baahya udakaa dhaaraa cchidrena vishnu paada sparshinee gaam gataa
 gangaa aaseet iti avirodhah |*

This place of Vishnu supports everything. It is the cause and support of everything. It is also very sacred and purifies. From the Lotus Feet of *Vishnu*; when *Bhagavaan* did *Vaamana Avataara* and started growing as *Trivikrama*, His *paadaas* became so huge that they broke through *Brahmaanda*; at that time, there was a hole created in *Brahmaanda*; *Gangaa* comes in from there; this is told in *Vaamana Puraana*. His foot started growing in the sky. His *paada* broke through the *Brahmaanda* and occupied the place beyond that. When the Cosmic Egg was broken, from *Vishnu Paada*, the water started flowing. From the sky, water which was present outside started flowing through *Vishnu Paada*, it entered the skies. The outside water started entering, and it destroys the ten sins - *pancha paatakaas*, *upapaatakaas*. This is told in *Vaamana Puraana*. This is also told in *Vishnu Dharmottara Puraana*. When *Vishnu's Paada* started growing, it broke through the *Brahmaanda*, and there was a huge hole. The whole *Brahmaanda* was occupied by the waters which were outside; they destroy all the ten sins. Through that hole, water entered into the *anda*, inside the Cosmic Egg. In another *puraana*, it is said that when *Vishnu Paada* started growing, when it entered *Satya Loka*, *Chaturmukha Brahma* did *Abhisheka* to that *Paada*, and that became *Gangaa* river later. *Chaturmukha Brahma* did *Abhisheka* to the *Paada* with his *kamandalu jala*. At another place, it is told that *Dharma* itself became a river, and took the form of water, and became *Ganga* river. What is told in another place is that *Trivikrama Paada* was so huge that the water in *Brahma's kamandalu* was not sufficient, he was doing *Abhisheka* with that; in order to complete that *Abhisheka*, *Dharma* itself took the form of water; that was also not sufficient; when the Cosmic Egg was broken, waters which were outside also came through that opening in the Egg, touched the Feet of Vishnu, and came to the world, and became *Gangaa*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 109:

*Vaama paadaambuja angushta nakha sroto vinirgataam |
 Vishnoh bibharti yaam bhaktyaa shirasaa aharnisham dhruvah ||*

From the toe of the left foot of *Bhagavaan Vishnu*, the water came through the nails.

these waters are held by *Dhruva* with great devotion day and night. Everyday he bears it on his head.

Sri Engal Aalwaan's Commentary:

Atha dhruvaadi paataalaantam avateerna gangaa prashamsaa vaama paadaa iti

|

This is told to praise *Gangaa* river.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 110:

Tatah saptarshayo yasyaah praanaayaama paraayanaah |

Tishthanti veechi maalaabhih uhyamaana jataa jale ||

Saptarshis are always engaged in *praanaayaama*, *japa*, *dhyaana*. They take sacred bath in this *Gangaa* river, where their *jataa* is getting drenched with the *Gangaa* waters.

Sri Engal Aalwaan's Commentary:

Tata iti | * Vishnoh pade parame madhva utsah, iti mantra anugruhyate |

Oohyamaana jataajala iti saptarsheenaam aghamarshana snaana sukha aadhikya uktih |

Shruti says that *Vishnu's Paada*, there is a spring of honey or nectar at the Feet, this is sacred and so enjoyable that all *Saptarshis* telling *Aghamarshana Sookta*, are enjoying and getting purified by the water. They experience great joy in taking bath in *Gangaa jala*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 111:

Vaaryoghaih santataih yasyaah plaavitam shashimandalam |

Bhooyo adhikataaraam kaantim vahati etat ahakshaye ||

Floods of water are going and drenching the *Chandra Mandala* itself. *Chandra Mandala* gets more brightness and lustre, in the night, because of this.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 112:

Meruprushthe patati ucchaih nishkraantaa shashi mandalaat |

Jagatah paavanaarthaaya prayaati cha chaturdisham ||

From the *Chandra Mandala*, it is falling from great height, on the *Meru parvata*. *Gangaa* river falling from *Chandra Mandala*, goes in all four directions, in order to purify the whole world.

Sri Engal Aalwaan's Commentary:

Meru prushta iti | Shashi mandalaat nishkraantaa soorya maargaat merum gataa

iti arthah | * Vishnu paadaat shishumaaraat dhruvaat cha somaat sooryaat meru kootaat cha vishnoh | Samaagataa shiva moordhno himaadrim * ityaadi vyaasa ukteh |

From *Chandra Mandala*, through *Soorya*, it comes into the *Meru parvata*. *Vyaasa* has

told that from *Vishnu Paada*, it reaches *Shimshumaara*, from there *Dhruva*, from there *Soma (Chandra Mandala)*, then *Soorya*, then *Meru parvata*. Then it comes to the *shiras* of *Shiva*, in the *jataa*, then to the *Himaalayaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 113:

Seetaa cha alakanandaa cha chakshurbhadraa cha samsthitaa |
Ekaa eva yaa chaturbheda dik bheda gati lakshanaa | |

Four streams of *Gangaa* are *Seetaa*, *Alakananda*, *Chakshu*, *Bhadraa*.
One *Gangaa* divides into four, because of going in different directions.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 114:

Bhedam cha alakandaakhyam yasyaah sharvo api dakshinam |
Dadhaara shirasaa preetyaa varshaanaam adhikam shatam | |

That stream called *Alakananda* in the southern direction, *Shiva* bears it for more than 100 years on the *shiras*, with great love.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 115:

Shambhoh jataa kalaapaat cha vinishkraantaa asti sharkaraah |
Plaavayitvaa divam ninye yaa paapaan sagara aatmajaan | |

From *Shambhu jataa*, *Ganga* comes out; just as a river submerges all small pebbles, the remains of *Sagara's* 60,000 children, *Saagaraas*, *Gangaa* comes and purifies them and they get rid of all sins.

Sri Engal Aalwaan's Commentary:

Shambhoh iti | Sharkaraah - nadyantah sookshma shilaah; taa iva saagara
astheeni plaavayitvaa |

Sharkaraah are small pebbles in the river.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 116:

Snatasya salike yasyaah sadyah paapam pranashyati |
Apoorva punya praaptih cha sadyo maitreya jaayate | |

One who takes bath in that, immediately, all his sins get destroyed. O *Maitreya*, immediately, they also get a lot of virtues, *punyaas*, which they had never attained earlier.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 117:

Dattah pitrubhyo yatraapah tanayaih shraddhayaa anvitaih |
Samaashatam prayacchanti truptim maitreya durlabhaam | |

If children give *tarpana*, with the waters of *Gangaa*, the forefathers, manes, attain *trupti*, satisfied for hundreds of years, which is impossible to attain.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 118:

Yasya abhishtvaa mahaa yajnyaih yajnyesham purushottamam |

Dvijabhoopaah paraam siddhim avaapuh dive cha iha cha ||

Using the waters of *Gangaa*, if they do *mahaa yajnyaas*, and worship *Purushottama*, the One who is *aaraadhya* by these *yajnyaas*, *Yajnyesha*. *brahmins* obtain great benefits and *purushaarthaas*, in this as well as other worlds.

This is telling how sacred and holy the *Gangaa* waters are. One who does *tarpana*, does *yajnya*, takes bath, all attain great benefit.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 119:

Snaanaat vidhoota paapaah cha yat jalaih yatayah tathaa |

Keshava aasakta manasah praaptaa nirvaanam uttamam ||

One who takes bath gets rid of all the sins. The sages took bath there and got rid of all sins. They were meditating on *Keshava*, attained *Nirvaana*, great *aananda*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 120:

Shruta abhilaashitaa drushtaa sprushtaa peetaa avagaahitaa |

Yaa paavayati bhootaani keertitaa cha dine dine ||

Whether one hears about the greatness of the river *Gangaa*, or one gets a desire to take bath in *Gangaa* river, or one who sees the *Gangaa* itself, or one who touches the waters of *Gangaa*, one who drinks the waters of sacred *Gangaa*, one who does *avagaaha snaana* in it, one who even praises the great qualities and powers of the river *Gangaa*, all of them get purified, and sins get destroyed.

Sri Engal Aalwaan's Commentary:

***Shruta iti | Shruta abhilaashitaa iti aadou aasakti bhooyastvaat phala
bhooyastvam yathaa uttaram dasha gunam | Yathaa brahmaanda puraane *
Shrutaa gangaa iti yaih bhaktyaa sakrut doore sthitaih api | Tatra eva taarayet
martyaan karunaardraa bhavaarnavaat || Kadaa drakshyaami taam gangaam
kadaa snaanam aham labhe || iti pumsaa abhilaashitaa kulaani dasha taarayet
| Yathaa kathanchit yaih drushtaa bhaktitah chinmayee sakrut | Gangaa
taarayate tesham shatamamhasah | Yaih tu sprushtaa vishishtaangaa gangaa
bhaktyaa sakrut naraih | Kulaanaam tu sahasram vai tesham taarayate
bhavaat | Peetaa dharmadravee martyaih yaih gangaa bhaktitah sakrut |
Tesham kulaanaam ayutam bhavaat taarayate dhruvam || Yaih punya
vaahinee gangaa sakrut bhaktyaa avagaahitaa | Tesham kulaanaam laksham tu
bhavaat taarayate dhruvam || Yaih dinam sevita bhaktyaa gangaa punya jalaa
naraih || Kulaanaam dasha laksham tu tesham taarayate bhavaat |***

Shruta, abhilaashitaa, drushtaa, sprushtaa, peetaa, avagaahitaa - one after the other, what is told, for everyone, the next one is due to great desire. One who hears about the *Gangaa* gets a great desire to see, take bath. One who has a great desire, goes and touches the waters, the next step is to drink the waters of *Gangaa*. For each step, the next step gets ten times more benefit; the fruits they attain are ten times of the previous one. This is told in *Brahmaanda Puraana*, those who are standing away

from the river also, but one who hears about *Gangaa* with devotion, there itself, *Gangaa* river, out of great compassion, makes them get rid of *samsaara* itself. "When will I see the *Gangaa* river, when will I get an opportunity to take bath in *Gangaa*?", one who desires like this, for such a person, ten *kulaas* of his will be blessed. For whatever reason one sees with great devotion the *Gangaa* river, *Gangaa* destroys the sins of hundred *kulaas* of such a person. Those who touch the waters of the river with great devotion, even once, *Gangaa* will bless thousand *kulaas* of them to cross over the *samsaara*. Dharma itself has taken the form of water, the *Gangaa* river, one who drinks that with great devotion, even once, *Gangaa* will make sure that ten thousand *kulaas* of them will cross over the ocean of *samsaara*, this is for sure. In the sacred river *Gangaa*, with great devotion, when one does *Avagaaha snaana* (completely immersing in the waters), one lakh *kulaas* of them will be blessed with crossing over the *samsaara*. Those who do *seva* every day with great devotion, and drink the sacred waters, ten lakh *kulaas* of them will cross over *samsaara*. This is the greatness of *Gangaa* told in *Brahmaanda Puraana*.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 121:](#)

**[Gangaa gangaa iti yat naama yojanaanaam shateshu api |
Sthiteh ucchaaritam hanti paapam janma traya aarjitam ||](#)**

Those who are even hundred *yojanaas* away from *Gangaa* river, if they tell thrice as "Gangaa Gangaa Gangaa", they will be freed from sins accumulated from three *janmaas*.

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

**[Gangaa gangaa iti | Dviruktih pratisandhyam cha trigaavrutteh vruddhi arthaa |
Brahmaande * Gangaa gangaa iti gangaa iti yaih trishandhyam trireeritam |
Sudoorasthaih cha tat paapam hanti janma trayaarjitam | Tathaa * Sahasra
yojanastho api trishandhyam trih samaahitah | Gangaa gangaa iti yo brooyaat
sa gacchet paramaam gatim | Naama upalakshanam smaranasya api, *
Yojanaanaam sahasreshu gangaam yah smarate narah | Api dushkruta karmaa
asou labhate paramaam gatim | iti maatsya ukteh |](#)**

In the *Praatah Sandhyaa*, *Madhyahnika Sandhyaa* and *Saayam Sandhyaa*, if some says as "Gangaa Gangaa Gangaa", even if located hundreds of *yojanaas* away from *Gangaa* river, for three *janmaas*, whatever *paapas* are accumulated, that will be completely destroyed. This is told in *Brahmaanda Puraana*. Even though located far away from the river. Even if situated 1000 *yojanaas* away, if one says with devotion during the three *sandhyaa kaalaas*, he will attain *Parama Gati*. Telling the name is also indicative of thinking of *Gangaa*. One who thinks of the *Gangaa* river, even though located thousands of *yojanaas* away, though he has done lots of sins, he will attain great worlds, is told in *Maatsya Puraana*.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 122:](#)

*Yatah saa paavanaayaalam trayaanaam jagataam api |
Samudbhootaa param tat tu truteeyam bhagavat padam ||*

Because *Gangaa* river is sufficient for purifying all the three worlds, which has come from the *Bhagavaan's Paada*.

Sri Engal Aalwaan's Commentary:

*Yata iti | Yata iti prakruta vishnu pada maahaatmya upasamhaarah |
Trayaanaam iti paataala vyaaptih cha uktaa saagara uddhaara arthaa | Tu
shabdo alpa maahaatmya nadyantara utpatti sthaanaat sarahshailadrumaadeh
vailakshanam vishnu padasya vadan gangaam utkarshayati; gangaayaa
nadyantara saamya darshino dosha smruteh - gangaayaam vaishnavee shaktou
nadyantara vibhaavanaam | Prakruvanti cha ye martyaa na taih tu saha
samvaset || Nadee iti na asammantavyaa iti hi bhavishyat vaakyam |*

The conclusion is that all the greatness of *Gangaa* has come because she has emerged from the *Paada* of *Sri Mahaavishnu*. This conclusion is told to tell about the greatness of the *Paada*. *Paataala* is also included in the three *lokaas*, and this is to give good *gati* to *Sagara's* children. *Gangaa* river has come from *Vishnu Pada*; there are so many rivers originating from places of very little significance compared to the sacred feet of *Saakshat Mahaa Vishnu*. They originate from some other river, or from a hill, which are very insignificant compared to the *Paada* of *Mahaa Vishnu*; this is indicated by '*tu*' *shabda*. *Gangaa* cannot be compared with ordinary rivers. Those who compare *Gangaa* river with other ordinary rivers, they commit sin, *dosha*. *Gangaa* has got *Vaishnavee Shakti*, coming from *Vishnu Paada*; those who think that *Gangaa* is similar to other rivers, one should not live with, or come in contact with such people. *Gangaa* should not even be told as *nadi*, *Gangaa* is so sacred; this is told in *Bhavishyat Puraana*.

This brings us to a close of *Amsha 2*, Chapter 8.

|| Iti Sri Vishnu Puraane Dviteeye Amshe Ashtamo Adhyaayah Samaaptah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Ashtamo Adhyaayah ||

|| *Atha Navamo Adhyaayah* ||

Shimshumaara, Divya Snaana

Now, Chapter 9.

Sri Paraasharar starts to tell about the *Nakshatra Mandala*, what is controlling what, what is supported by what, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 1:

Sri Paraasharah -

Taaraamayam bhagavatah shimshumaaraara aakrutih prabhoh |

Divi roopam hareh yat tu tasya pucche sthito dhruvah ||

Sri Paraasharar - The entire *nakshatra mandala* is in the form of an animal called *Shimshumaara*, which is a kind of whale, mammal which lives in water. This is a form of *Bhagavaan* Himself, filled with *nakshatraas*. That form of *Hari, Dhruva* is located at the tail portion of that. Or also, that *Dhruva* is supported by *Shimshumaara*.

Sri Engal Aalwaan's Commentary:

Atha dhruva prasangaat tat dvaaraa sarvaadhaaram taaraa punja kalpita

avayavam shimshumaara aakruti bhagavato roopam aaha - taaraamayam iti |

While telling about *Dhruva loka*, through that, the part which is consisting of all the stars, constellations, in the form of *Shimshumaara*, form of *Bhagavaan* Himself, is told here.

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

Saa esha bhraman bhraamayati chandra aadityaadikaan grahaan |

Bhramantam anu tam yaanti nakshatraani cha chakravat ||

Dhruva is rotating, and makes all rotate around him - *Chandra, Aaditya*, and all the planets. Stars also follow him, rotating around him.

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

Sooryaachandramasou taaraa nakshatraani grahaih saha |

Vaataanekamayaih baddhaih dhruve baddhaani taani vai ||

Soorya, Chandra, and the stars, are all held together by *Dhruva*, with reins made of *Vaayu*.

Sri Engal Aalwaan's Commentary:

Sooryaachandramasou iti | Vaataanekamayaih vaata skandha mayaih, oordhva

*kramaat saptasthaanastha megha arka indu nakshatra graha saptarshi dhruva aashrayaih; * Aavahah pravahah cha eva tathaa eva anuvahah parah | Samvaho vivahah cha eva tat oordhvam syaat paraavahah | Tathaa parivahah cha oordhvam vaayoh vai sapta nemayah | iti koorma ukteh |*

Seven places located on top, above, in order - clouds, Soorya, Moon, stars, planets, Saptarshis and Dhruva. These are the names given - Aavaha, Pravaha, Anuvaha, Samvaha, Vivaha, Paraavaha, Parivaha. They are said to be seven nemis, orbs above. This is told in Koorma Puraana.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 4:

Shimshumaara aakruti proktam yat roopam jyotishaam divi | Naaraayano ayanam dhaamnaam tasyaa aadhaarah svayam hrudi | |

That form of Shimshumaara, which was told, as being made of all the stars - Naaraayana is the support of all these. He is located in the place of heart of that. He supports the Shimshumaara.

Sri Engal Aalwaan's Commentary:

Shimshumaara iti | Jyotishaam roopam iti anvayah | Dhaamnaam - tejasaam lokaanaam cha ayanam - aashrayo naaraayanah, tasya hrudi aadhaara bhootah tishthati |

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 5:

Uttaanapaada putrah tu tam aaraadhya jagat patim | Sa taaraa shimshumaarasya dhruvah pucche vyavasthitah | |

Uttaanapaada's son Dhruva worships Naaraayana with great devotion; Dhruva is located in the tail portion of that Shimshumaara.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 6:

Aadhaarah shimshumaarasya sarvaadhyaksho janaardanaah | Dhruvasya shimshumaarah tu dhruva bhaanuh vyavasthitah | |

Sriman Naaraayana Himself is the support of Shimshumaara. Shimshumaara supports Dhruva. Dhruva supports Sun.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 7:

Tat aadhaaram jagat cha idam sat eva aasura maanusham | |

This whole world which is having Devaas, Asuraas, Manushyaas, and the varieties of beings, is supported by the Sun.

Sri Engal Aalwaan's Commentary:

Tat aadhaaram iti | Tat aadhaaram bhaanu aadhaaram |

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 8:

Yena vipra vidhaanena tat mama ekamanaah shrunu |

***Vivasvaan ashtabhih maasaih aadaaya aapo rasaatmikaah |
Varshati ambu tatah cha annam annaat api akhilam jagat | |***

The Sun takes all the waters for eight months, and how the Sun supports the whole world is going to be told now. Sun is supporting the whole world with the rains, which is the source of water, this will be told now. How he is supporting, I will tell you, O Maitreya. For eight months, he absorbs all the waters, the essence. And then he converts it into rains, and brings rains, and because of the food, the whole world is able to live.

Paraasharar says - Listen attentively, I am going to tell you in what way the Sun draws, collects the water for eight months, and then causes rain, pours that in the form of rains. Because of rains, food is grown, and food is the basic support for the living beings in the world.

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

***Vivasvaan amshubhih teekshnaih aadaaya jagato jalam |
Somam punyaat atha induh cha vaayu naadeemayaih divi |
Naalaih vikshipate abreshu dhooma agni anila moortishu | |***

With his rays, which are very powerful, he sucks all the waters. He nurtures the moon and moon through the *Vaayu naadis*, through that path, he places all the waters in the clouds (one stage before it becomes rain), and has got three stages - like smoke or vapours, *agni* and *anila*.

With his fierce rays, Sun collects waters from the world, and pours it on *Soma*. The Moon pours it in the sky, through the channel of *Vaayu*. He places it in the clouds. It has got three forms - *dhooma*, *agni* and *anila*; it is called *abhra* (clouds).

Rain bearing clouds are called *abhra* here.

Sri Engal Aalwaan's Commentary:

***Uktam varsha prakaaram prapanchayati vivasvaan amshubhih iti | Naalaih -
maargaih |***

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 10:

***Na bhrashyanti yatah tebhyo jalaani abhraani taanyatah |
Abhrastaa prapatanti aapo vaayunaa samudeeritaah |
Samskaaram kaala janitam maitraya aasaadya nirmalaah | |***

Abhra is something from which water does not come out. Water does not come from that; it stays there, and at the right time, it starts to rain. When winds blow, they bring rains from the clouds which are carrying the water. Because waters don't fall (from *abhra*), they are called *abhra*.

Because the waters do not immediately pour down in the form of rain, from the clouds in that state (*abhra*); the waters in the cloud, when the right time comes,

being blown by the air, winds, at a particular time, they become purified and pour down, as pure water.

What all happens after the rains, and the various kinds of *divya snaana*, will be told here.

We are studying *Amsha 2*, Chapter 9, where the *Shimshumaara chakra* is being described. Incidentally, *Paraasharar* tells about how Sun causes the rains, and about the *divya snaana*. *Shimshumaara chakra* is a *jyotishchakra*, a *nakshtra mandala*, in the form of a porpoise, aquatic animal, and *Sriman Naaraayana* is *aadhaara* for it; and *Shimshumaara* is *aadhaara* for *Dhruva*, who is located at the tail end of this *Shimshumaara*. The Sun is supported by *Dhruva*. Sun supports the whole world. How, he supports all the three worlds is going to be told now.

[Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 11:](#)
Sarit samudra bhoumaah tu tathaa aapah praani sambhavaah |
Chatushprakaaraa bhagavaan aadatte savitaa mune ||

O *Maitreyar*, Sun draws water from four sources, one is rivers and streams, another is oceans, another is from the earth itself, and from all the beings; in four different ways.

[Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 12:](#)
Aakaasha gangaa salilam tathaa aadaaya gabhastimaan |
Anabhragatameva urvyam sadyah kshipati rashmibhih ||

In the same way, he also draws water from the *Aakaasha Gangaa*, when there are no clouds also, and then he pours it down as rains, when there are no clouds, through his grace.

[Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 13:](#)
Tasya samsparsha nirdhoota paapa panko dvijottama |
Na yaati narakam martyo divyam snaanam hi tat smrutam ||

That water drawn from *Aakaasha Gangaa*, and which is poured down as rains by the Sun, when there are no clouds, is called as *Divya Snaana*. Whoever comes in contact with the waters, when it rains without clouds, but Sun being shining, all their sins get washed away, and they never go to *naraka*.

[Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 14:](#)
Drushta sooryam hi yat vaari patati abhraiha vinaa divah |
Aakaasha gangaa salilam tadgobhih kshipyate raveh ||

When the Sun is seen, but there are no clouds, and it is raining, the waters are pouring down as rain, that is nothing but the waters of *Aakaasha Gangaa*, being poured down as rains by the grace of the Sun.

[Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 15:](#)
Kruttikaadishu ruksheshu vishameshu ambu yat divah |
Drushta arka patitam jnyeyam tat gaangam diggajojhitam ||

The odd numbered *nakshatraas*, *Ashvini*, *Kruttikaa*, *Mrugashiraa* - when the Sun is in these odd positions, constellations, when the Sun is seen, but clouds are not seen, this is said to be *Gangaa* waters only, but it is poured by the *Diggajaas* in the four directions.

Sri Engal Aalwaan's Commentary:

Kruttikaadishu iti | Kruttikaa mrugashirah prabhruti ayugma nakshatreshu arke sthite |

These are the odd numbered stars (*ayugma*).

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 16:

Yugmarksheshu cha yat toyam patati arkojjhitam divah |

Tat soorya rashmibhih sarvam samaadaaya nirasyate ||

The even numbered stars, like *Rohini*, *Aridra* - when the Sun is in these stars, the Sun is seen, but the clouds are absent, this is through the rays of the Sun itself, and not the *Diggajaas*.

Sri Engal Aalwaan's Commentary:

Yugmarksheshu iti | Evam rohini aardra aadishu yugmeshu arke sthite

arkaakraanta nakshatraat eva vrushti vyavahaara lingaat poorvaashaadhaa aagato bhaanuh ityaadeh ||

The odd stars - rain is through the *Diggajaas*. The even stars - rain is through the Sun itself. Both are waters of *Gangaa* when there are no clouds, when the Sun is seen.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 17:

Ubhayam punyam atyartham nrunaam paapa bhayaapaham |

Aakaasha gangaa salilam divyam snaanam mahaa mune ||

Both of these are known as *Divya Snaana*, and they wash away all the sins of humans here. It is very sacred, and is called as *Divya Snaana*. These are the waters of *Aakaasha Gangaa* itself.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 18:

Yat tu meghaih samutsrushtam vaari tat praaninaam dvija |

Pushnaati oshadhayah sarvaah jeevanaaya amrutam hi tat ||

The waters which come from the clouds, as rains, this is the cause of growth of all the plantation, and because of these, it helps in the living of all the beings, because they get all the food from that.

Sri Engal Aalwaan's Commentary:

Yat tu iti | Oshadhayah oshadheeh |

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 19:

Tena vrudhim paraam neetah sakalah cha oshadheeganah |

Saadhakah phala paaka antah prajaanaam dvija jaayate ||

All the vegetation grows from these waters. This becomes the cause of birth, growth

and living of all the beings. When it gives the fruits, like grains, this is used for cooking, and this is how all the beings live.

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

Tena iti | Saadhakah shareera utpatti poshanayoh |

[Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 20:](#)

*Tena yajnyaan yathaa proktaan maanavaah shaastra chakshushah |
Kurvanti ahah ahah taih cha devaan aapyaayayanti te | |*

All the *yajnyaas* as told in the *shastraas*, those who live keeping the *shastraas* as their guide, who always tread on the path shown by the *shastraas* only, every day they perform the *yajnyaas* as told in the *shastraas*. Through those *yajnyaas*, they worship various gods, and please them.

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

Tena iti | Tena oshadhi ganena, taih yajnyaih |

[Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 21:](#)

*Evam yajnyaah cha vedaah cha varnaah cha dvija poorvakaah |
Sarve deva nikaayaah cha pashu bhoota ganaah cha ye | |*

In this way, all the *yajnyaas*, all the *Vedaas*, all the *varnaas*, classes starting with *Braahmana*, the hosts of all gods also, all the animals, and all other beings, ...

[Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 22:](#)

*Vrushtyaa dhurutam idam sarvam annam nishpaadyate yayaa |
Saa api nishpaadyate vrushtih savitraa munisattama | |*

... all these are supported and live because of the rains only; because of rains only, food is grown. That rain is caused by the Sun, O *Maitreyar*.

[Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 23:](#)

*Aadhaara bhootah savituh dhruvo munivarottama |
Dhruvasya shimshumaaro asou sah api naaraayanaatmakah | |*

That Sun is supported by *Dhruva*. *Dhruva* is supported by *Shimshumaara*, *nakshatra mandala*, and that is supported by none other than *Naaraayana*.

[Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 24:](#)

*Hrudi naaraayanah tasya shimshumaarasya samsthitah |
Bibharti sarva bhootaanaam aadi bhootah sanaatanah | |*

Naaraayana is located at the heart position of the *Shimshumaara chakra*; heart is the support of the body. *Naaraayana* is present as *antaryaami* in everything. He controls everything. He is *Sanaatana*, *Aadibhoota*, *Jagat kaarana*, He is the primeval cause of the entire creation. He supports everything.

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

Hrudi iti | Bibharti shimshumaaram |

This completes Chapter 9.

|| Iti Sri Vishnu Puraane Dviteeye Amshe Navamo Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Navamo Adhyaayah ||

|| *Atha Dashamo Adhyaayah* || *Seven Beings on Sun's Chariot*

Now Chapter 10.

Sri Paraasharar tells about the movement of the Sun from *Uttaraayana* to *Dakshinaayana*.

[Sri Vishnu Puraana, Amsha 2, Chapter 10, Shloka 1:](#)

[Sri Paraasharah -](#)

[Tri asheeti mandala shatam kaashthayoh antaram dvayoh |](#)

[Aarohana avarohaabhyaam bhaanoh abdena yaa gatih | |](#)

Sri Paraasharar - Between the two ends - southern and northern, there are 183 *mandalaas*. He goes up and down. In one year, every day, he moves one mandala at a time; up 183 and down 183.

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

[Atha bhaanu rathasya dina bhramana vrutta samkhyam aaha tri asheeti iti |](#)
[Kaashthayoh antaram udak dakshina seemayoh madhyastha viyat pradeshah tri](#)
[asheeti shatadhaa bhinnah, aarohana avarohanaabhyaam bhaanoh abdena yaa](#)
[gatih syaat | Gamyata iti gatih | Mahaa akshe hi tat tat vrutta rekhaantaraalam](#)
[udak ayane anudinam meru abhimukho ratho yaavat kaashthaantam aarohati,](#)
[yaamyayane tu taani eva mandala antaraalaani prati aham maanasottara](#)
[abhimukho avarohita yaavat kaashtham | Evam cha bhaanoh ekaabda saadhyaa](#)
[dvaadasha raashi bhogaatmikaa shat shashti utara tri shata vaara bhramena](#)
[gatih syaat | Sarvottara meru patita gangaa pravaahanaam tat tat](#)
[dakshinaabdhi pravesha uktyaa meroh unnati nishchayaaat mahaa akshasya cha](#)
[bhoomeh upari lakshocchritatvaat rathasya udak aaroho dakshina avarohah cha](#)
[yuktah | Tathaa yat indra praak udak tiryak gatih aahaaraat udaktaat iti cha](#)
[yaamy dishoh adhara uttaratvam shrooyate |](#)

The chariot of the Sun, how many days he moves, is told here. The north and south borders, the space in between the two ends, is divided into 183 equal parts, going up and down; the Sun's chariot moves like this covering one *mandala* every day, 183 in *Uttaraayana* and 183 in *Dakshinaayana*. The great axle, the space between the circular track, 183 during *Uttaraayana* and 183 during *Dakshinaayana*; during *Uttaraayana*, it goes up facing the *Meru parvata*; and during the *Dakshinaayana*, it traces the same track, it comes down towards the *Maanasottara parvata*, till the border. The Sun, everyday, covers 12 *raashis*; in one year, it covers 366 days. The Sun covers one track in one day; covers 366 tracks in one year. *Meru* which is north to everything, on that *Meru*, the *Gangaa* waters are falling; all those waters enter into the oceans in the south; *Meru* is on the higher side, above the earth, one lakh *yojanaas* is the height of this; this is how it is told that it

goes up during *Uttaraayana* and comes down during *Dakshinaayana*.

Next is told who are the *adhishtaana devataas* in this *ratha*. Seven classes are there.

[Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 2:](#)

*Sa ratho adhishtito devaih aadityaih rishibhih tathaa |
Gandharvaih apsarobhih cha graamanee sarpa raakshasaih | |*

On that chariot are located *devaas*, *aadityaas*, *rishis*, *gandharvaas*, *apsaraas*, *yakshaas*, *sarpaas* and *raakshasaas*. They are doing various activities there.

During each month, the *maasaadhishtaana devataas* are there.

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

Sa ratha ityaadi | Graamanyo yakshaah |

[Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 3:](#)

*Dhaataa ratusthalaa cha eva pulastyo vaasukih tathaa |
Rathabhrut graamaneeh hetih tumburuh cha eva saptamah | |*

[Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 4:](#)

*Ete vasanti vai chaitre madhumaase sadaiva hi |
Maitreya syandane bhaanoh sapta maasa adhikaarinah | |*

This starts with *Chaitra maasa*, also called *Madhu maasa*. In this month, *Dhaataa* is *Aadityaa*, *Ratusthalaa* is the *Apsaraa*, *Pulastya* is the *Rishi*, *Vaasuki* is the *Sarpa*, *Rathabhrut* is the *Yaksha*, *Heti* is the *Raakshasa gana*, and *Tumburu* is the *Gandharva*.

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

Dhaataa iti | Rathabhrut graamaneeh rathabhrut naama yakshah | Hetih raakshasah | Rathakrut iti cha paathah |

[Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 5:](#)

*Aryamaa pulahah cha eva rathoujaah punjikasthalaa |
Prahetih kacchaveerah cha naaradah cha rathe raveh | |*

In the second *maasa*, *Maadhava maasa*, which is also called *Vaishaakha maasa*, *Rathouja* is the *Yaksha*, *Praheti* is the *Raakshasa*, *Kacchaveera* is the *Sarpa*, *Naarada* is the *Gandharva*. *Aryamaa* is the *Aaditya*, *Pulaha* is the *Rishi*. *Punjikasthalaa* is the *Apsaras*.

[Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 6:](#)

Maadhava nivasanti ete shuchi sanjnye nibodha me | |

They all live in the *Maadhava maasa*.

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

Aryamaa iti | Rathoujaah yakshah, prahetih raakshasah, kacchaveerah sarpah, naarado gandharvah | Kacchaneerah cha iti paathah |

[Sri Vishnu Puraana, Amsha 2, Chapter 10, Shloka 7:](#)

*Mitro atrih takshako rakshah pourusheyo atha menakaa |
Haahaa rathasvanashchaiva maitreya ete vasanti vai | |*

In Shuchi, which is Jyeshtha maasa, Mitra is the Aaditya, Atri is the Rishi, Takshaka is the Sarpa, Menaka is the Apsaras, Pourusheya is the Raakshasa gana, Haahaa is the Gandharva, Rathasvana is the Yaksha.

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

Mitra iti | Rathasvano yakshah |

[Sri Vishnu Puraana, Amsha 2, Chapter 10, Shloka 8:](#)

*Varuno vasishtho naagah cha sahajanyaa huhoo (ratha) thah |
Rathachitrah tathaa shukre vasanti aashaadha sanjnyake | |*

In the next month, Shukra, which is Aashaadha, Varuna is the Aaditya, Vasishtha is the Rishi, Huhoo is the Gandharva, Sahajanyaa is the Apsaras, Rathachitra is the Yaksha, Naaga is the Sarpa, Ratha is the raakshasa gana.

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

*Varuna iti | Varuno vasishtho naagah cha iti paathah, * Greeshmarthou takshako
naama eva cha iti lainga ukteh | Ratho raakshasah, rathachitro yakshah |*

[Sri Vishnu Puraana, Amsha 2, Chapter 10, Shloka 9:](#)

*Indro vishvaavasuh srotaa elaaputrah tathaa aangiraah |
Pramlochaa cha nabhasyete saptih cha arke vasanti vai | |*

In the Nabhasya, Shraavana maasa, Indra is the Aaditya, Angiraa is the Rishi, Vishvaavasuh is the Gandharva, Pramlochaa is the Apsaras, Srotaa is the Yaksha, Elaaputra is the Sarpa, Sapti/Sarpaa is the Raakshasa.

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

*Indra iti | Srotaah yakshah | Sarpaah - sakaaraanto ayam shabdah raakshasa
naama | Vishvaavasuh srotah sarpaah cha arka iti cha paathah |*

[Sri Vishnu Puraana, Amsha 2, Chapter 10, Shloka 10:](#)

*Vivasvaan ugrasena cha bhruguh aapooranah tathaa |
Anumlochaa shankhapaalo vyaaghro bhaadrapade tathaa | |*

In the Bhaadrapada maasa, Nabhashti maasa, Vivasvaan is the Aaditya, Bhrgu is the Rishi, Ugrasena is the Gandharva, Aapoorana is the Yaksha, Anumlochaa is the Apsaraa, Shankhapaala is the Sarpa, Vyaaghra is the Raakshasa.

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

*Vivasvaan iti | Ugraseno gandharvah, aapoorano yakshah, vyaaghro raakshasah
|*

[Sri Vishnu Puraana, Amsha 2, Chapter 10, Shloka 11:](#)

Pooshaa cha suruchih vaato goutamo atha dhananjayah |

Susheno anyo ghrutaachee cha vasanti aashvayuje ravou | |

In the Aashvayuja maasa, Isha maasa, Pooshaa is the Aaditya, Gautama is the Rishi, Vasuruchi is the Gandharva, Ghrutaachee is the Apsaras, Sushena is the Yaksha, Dhananjaya is the Sarpa, Vaata is the Raakshasa.

Sri Engal Aalwaan's Commentary:

Pooshaa iti | Vasuruchih gandharvah, vaato raakshasah, dhananjayah sarpah, susheno yakshah |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 12:

Vishvaavasuh bharaadvajah parjanyaairaatou tathaa |

Vishvaachee senajit chaapah kaartike cha vasanti vai | |

In the Kaartika maasa, Oorja maasa, Parjanya is the Aaditya, Bharadvaja is the Rishi, Vishvaavasu is the Gandharva, Airaavata is the Sarpa, Vishvaachee is the Apsaras, Senajit is the Yaksha, Aapa is the Raakshasa.

Sri Engal Aalwaan's Commentary:

Vishvaavasuh iti | Vishvaavasuh gandharvah, airaavatah sarpah, senajit yakshah, aapah raakshasah |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 13:

Amsa kaashyapa taarkshyaah tu mahaapadmah tathaa oorvashee |

Chitrasenah tathaa vidyut maargasheershe adhikaarinah | |

The maasaadhikaaris in the Maargashira maasa, Saha maasa, Amsa is the Aaditya, Kaashyapa is the Rishi, Chitrasena is the Gandharva, Oorvashee is the Apsaras, Taarkshya is the Yaksha, Mahaapadma is the Sarpa, and Vidyut is the Raakshasa.

Sri Engal Aalwaan's Commentary:

Amsa iti | Taarkshyo yakshah, mahaapadmah sarpah, vidyut raakshasah |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 14:

Kratuh bhago tathaa oornaayuh sphoorjah kaarkotakah tathaa |

Arishtanemih cha eva anyaa poorvachittih varaa apsaraah | |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 15:

Poushamaase vasanti ete sapta bhaaskara mandale |

Loka prakaashanaarthaaya vipra varya adhikaarinah | |

O Maitreya, Shreshta Braahmana, these are all the adhikaaris, for the Pousha Maasa, Pushya Maasa, Sahasya, in the orb of the Sun, these are the seven hosts of people who are there; they all help in movement of the Sun, and in giving light to the world. Kratu is the Rishi, Bhaga is the Aaditya, Oornaayu is the Gandharva, Arishtanemi is the Yaksha, Poorvachitti is the Apsaras, Karkotaka is the Sarpa, Sphoorja is the Raakshasa gana.

Sri Engal Aalwaan's Commentary:

Kratuh iti | Oornaayuh gandharvah | Sooryah kaarkotah iti paathah | Sooryo

raakshasah, arishtanemih yakshah |

There is another *paatha*, where *Soorya* is told for *Sphoorja*.

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 16:

*Tvashtaa atha jamadagnih cha kambalo atha tilottamaa |
Brahmopetaa atha rutajit dhrutaraashtrah cha saptamah | |*

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 17:

*Maaghamaase vasanti ete sapta maitreya bhaaskare |
Shrooyataam cha apare soorye phaalguno nivasanti ye | |*

In *Maagha Maasa*, *Tapo Maasa*, the seven *adhikaaris* who stay in the Sun's orb are: *Tvashtaa* is the *Aaditya*, *Jamadagni* is the *Rishi*, *Dhrutaraashtra* is the *Gandharva*, *Tilottamaa* is the *Apsaras*, *Rutajit* is the *Yaksha*, *Kambala* is the *Sarpa*, *Brahmopetaa* is the *Raakshasa*. In the *Phaalguna Maasa*, *Tapasyaa Maasa*, ...

Sri Engal Aalwaan's Commentary:

Tvashtaa iti | Kambalah sarpah, brahmopetaa raakshasah | Brahmaapetaa iti cha paathah | Rutajit yakshah, dhrutaraashtro gandharvah |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 18:

*Vishnuh ashvataro rambhaa sooryavarchaah cha satyajit |
Vishvaamitrah tathaa raksho yajnyopeto mahaamune | |*

The *Aaditya* is called *Vishnu*, *Vishvaamitra* is the *Rishi*, *Sooryavarcha* is the *Gandharva*, *Satyajit* is the *Yaksha*, *Yajnyopeta* is the *Raakshasa*, *Ashvatara* is the *Sarpa*, *Rambhaa* is the *Apsaras*.

In the *Dvaadasha Aadityaas*, *Vishnu* is the twelfth *Aaditya*.

Sri Engal Aalwaan's Commentary:

Vishnuh iti | Ashvatarah sarpah, sooryavarchaah gandharvah, satyajit yakshah, shraavana kaartikeyoh dvou vishvaavasou gandharvou |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 19:

*Maaseshu eteshu maitreya vasanti ete tu saptakaah |
Savituh mandale brahman vishnu shakti upabrumhitaah | |*

In each month, these are the seven *adhikaaris* who live in the Sun's orb, on the chariot of the Sun. How do they get their strength? Their strength is increased because of the powers given by *Vishnu*, *Vishnu shakti*.

Sri Engal Aalwaan's Commentary:

*Maaseshu iti | Ete cha sapta ganaah kourme vibhajya uktaah * Dhaataa aryamaa cha mitrah cha varunah cha indra eva cha | | Vivasvaan atha pooshaa cha parjanya cha amshuh eva cha | | Bhagah tvashtaa cha vishnuh cha aadityaa dvaadasha smrutaah | Pulastyah pulahah cha atri vasishtho atha angiraah bhruguh | | Goutamah cha bharadvaajah kaashyapah kratuh eva cha |*

*Jamadagnih koushikah cha munayo brahmavaadinah || Rathakut cha rathoujaah cha graamanee cha rathasvanah | Chitrasrotaa pooranah cha sushenah senajit tathaa | Taarkshyascha arishtanemih cha rutajit satyajit tathaa || Ete yakshaah | * Atha hetih prahetih cha pourusheyo vadhah tathaa | Sarpo vyaaghras tathaa aapah cha vaato vidyut divaakarah || Brahmopetah cha viprendraa yajnyopetah ha raakshasaah || Vaasukih kacchaveerah cha takshakah sarpapungavah | Elaaputrah shankhapaalah tathaa airaavata sanjnitah || Dhananjayo mahaapadmah tathaa kaarkotako dvijaah | Kambalo ashvatarah cha eva vahanti enam yathaa kramam | Tumburuh naarado haahaa hoo hoo vishvaavasuh tathaa || Ugraseno vasurichih vishvaavasuh athaaparah | Chitrasenah tathaa oornaayuh dhrtaraashtro dvijottamaah || Sooryavarchaa dvaadasha ete gandharvaa gaayataam varaah | Krutasthalaa apsarovaryaa tathaa anyaa punjikasthalaa || Menakaa sahajanyaa cha pramlochaa cha dvijottamaah | Anumlochaa ghrutaachee cha vishvaachee cha oorvashee tathaa || Anyaa cha poorvachittih syaat anyaa cha eva tilottamaa | Rambhaa cha iti |*

In the *Koorma Puraana* also, the seven categories of beings who are there on the Sun's orb, are told, in a different way. All the *Aadityaas* are told together. *Dhaataa*, *Aryamaa*, *Mitra*, *Varuna*, *Indra*, *Vivasvaan*, *Pooshaa*, *Parjanya*, *Amshu*, *Bhaga*, *Tvashtaa*, *Vishnu* - are the twelve *Aadityaas*, in the months of *Chaitra*, *Vaishaakha*, *Jyeshtha*, *Aashaadha*, *Shraavana*, *Bhaadrapada*, *Aashvina*, *Kaartika*, *Maargashira*, *Pushya*, *Maagha*, *Phalgun*. The *Rishis* are *Pulastya*, *Pulaha*, *Atri*, *Vasistha*, *Angira*, *Bhrugu*, *Goutama*, *Bharadvaaja*, *Kaashyapa*, *Kratu*, *Jamadagni*, *Vishvaamitra*. The order is clearly told here. The *Yakshaas* are *Rathakut*, *Rathouja*, *Rathasvana*, *Chitra*, *Srotaa*, *Poorana*, *Sushena*, *Senajit*, *Taarkshya*, *Arishtanemi*, *Rutajit*, *Satyajit*. The *Raakshasa Gana* are *Heti*, *Praheti*, *Pourusheya*, *Vadha* (told as *Ratha*), *Sarpa* (or *Sapti*), *Vyaaghra*, *Aapa*, *Vata*, *Vidyut*, *Divaaakara* (or *Sphoorja*), *Brahmopeta*, *Yajnyopeta*. The *Sarpaas* are *Vaasuki*, *Kacchaneera*, *Takshaka*, *Sarpapungava* (or *Naaga*), *Elaaputra*, *Shankhapaala*, *Airaavata*, *Dhananjaya*, *Mahaapadma*, *Kaarkotaka*, *Kambala*, *Ashvatar*. The twelve *Gandharvaas* who are singing in praise of the Sun are *Tumburu*, *Naarada*, *Haahaa*, *Hoo hoo*, *Vishvaavasuh*, *Ugrasena*, *Vasuruchi*, *Vishvaavasuh*, *Chitrasena*, *Oornaayuh*, *Dhrtaraashtra*, *Soorya*. The *Apsarases* are *Kratusthalaa*, *Punjikasthalaa*, *Menakaa*, *Sahajanyaa*, *Pramlochaa*, *Anumlochaa*, *Ghrutaachee*, *Vishvaachee*, *Oorvashee*, *Poorvachitti*, *Tilottamaa*, *Rambhaa*.

These are summarized in the table below:

मास	मास	आदित्यः	ऋषिः	गन्धर्वः	अप्सरा	यक्षः	सर्पः	राक्षसगण
मधु	चैत्र	धाता	पुलस्त्य	तुम्बुरु	ऋतुस्थला	रथभृत्	वासुकि	हेति
माधव	वैशाख	अर्यमा	पुलह	नारद	पुञ्जिकस्थला	रथौजा	कच्छवीर	प्रहेति
शुक्र	ज्येष्ठ	मित्र	अत्रि	हाहा	मेनका	रथस्वन	तक्षक	पौरुषेय
शुचि	आषाढ	वरुण	वसिष्ठ	हूह	सहजन्त्या	रथचित्र	नाग	रथ
नभ	श्रावण	इन्द्र	अङ्गिरा	विश्वामसु	प्रम्लोचा	स्रोताः	एलापुत्र	सर्पिः, सर्पाः

नभस्य	भाद्रपद	विवस्वान्	भृगु	उग्रसेन	अनुम्लोचा	आपूरण	शंखपाल	व्याघ्र
इष	आश्विन	पूषा	गौतम	वसुरुचि	घृताची	सुषेण	धनञ्जय	वात
ऊर्ज	कार्तिक	पर्जन्य	भरद्वाज	विश्वामित्र	विश्वामित्र	सेनजित्	ऐरावत	आपः
सह	मार्गशिर	अंश	काश्यप	चित्रसेन	ऊर्वशि	तार्क्ष्य	महापद्म	विद्युत्
सहस्य	पुष्य	भग	ऋतु	ऊर्णायु	पूर्वचित्ति	अरिष्टनेमि	कर्कोटक	स्फूर्ज
तपो	माघ	त्वष्टा	जमदग्नि	धृतराष्ट्र	तिलोत्तमा	ऋतजित्	कम्बल	ब्रह्मोपेतो
तपस्य	फाल्गुण	विष्णु	विश्वामित्र	सूर्यवर्चा	रम्भा	सत्यजित्	अश्वतर	यज्ञोपेत

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 20:

Stuvanti munayah sooryam gandharvaih geeyate purah |

Nrutyanti apsaraso yaanti sooryasya anu nishaacharaah ||

Rishis who are there in the twelve months - Pulastya, Pulaha, Atri, Vasishha, Angira, etc., they do *stotra* to the Sun. All the Gandharvaas sing. Apsarases all dance. Raakshasa gana follow the Sun, go behind the Sun.

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 21:

Vahanti pannagaah yakshaih kriyate abheeshu sangrahaah ||

Sarpaas carry the chariot. Yakshaas control the bridle, the headgear of the horse.

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 22:

Vaalakhilyaah tatha eva enam parivaarya samaasate ||

Vaalakhilya Rishis are surrounding, and go along with him.

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 23:

So ayam saptaganah soorya mandale munisattama |

Hima ushna vaari vrushtenaam hetuh sva samayam gatah ||

O Maitreyar, all these categories in the orb of the Sun, they are the cause of the snow, warmth during summer, rains, at the right time.

Sri Engal Aalwaan's Commentary:

So ayam iti | Hima ushna vaari shabdaih vrushti shabdah pratyekam

sambadhyate | Esha gano hemanta aadi sva kaale himaadeh sva bhaktaanaam

paapa kshayaadeh cha hetuh bhavati "Ete tapanti varshanti bhaanti paanti

sravanti cha | Bhootaanaam ashubham kinchit vyapohanti iha keeritaah" iti

lainga vaayu ukteh |

Hima vrushti, ushna vrushti, vaari vrushti - like this, the vrushti word has to be taken for all. Rains help in people getting rid of their sins, those who are really devoted to them. All these categories - there are devotees who are worshipping them. To those devotees, these rains cause them to get rid of their sins. When these seven groups are worshipped, they cause them to get rid of all their sins, as it is told in the Lainga and Vaayu Puraana.

This completes Chapter 10. Next, Maitreyar asks further questions to Paraasharar,

about more details.

|| Iti Sri Vishnu Puraane Dviteeye Amshe Dashamo Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Dashamo Adhyaayah ||

We just concluded *Amsha 2*, Chapter 10, where *Paraasharar* told details about the seven groups of *aadityaas*, *rishis*, *apsaras*, *gandharvaas*, *yakshaas*, *sarpaas*, *raakshaas*. For each month, there are different beings there, located on the Sun's chariot.

|| *Atha Ekaadasho Adhyaayah* || *Vishnu Shakti in the Sun*

Now, Chapter 11. Here, the various acts of the Sun are going to be told here by *Sri Paraasharar*.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 1:

Maitreyah -

Yat etat bhagavaan aaha ganah saptavidho raveh |

Mandale hima taapaadeh kaaranam tanmayaa shrutam ||

Maitreyar - O Bhagavaan Paraashara, whatever you told so far, about the seven groups of Mandala ganaas, seven types of groups of people who are there, and also the cause of hima, taapa, was also told. I listened to that.

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

Vyaapaarah cha api kathito gandharava uraga rakshasaam |

Risheenaam vaalakhilyaanaam tathaa eva apsararasaam guro ||

The *gandharvaas*, *sarpaas*, *raakshasaas*, what all they do was also told by you. Whatever the *rishis* do, the *Vaalakhilyaas* do, the *apsarases* do, ...

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

Yakshaanaam cha rathe bhaanoh vishnu shakti dhruta aatmanaam |

Kim cha aadityasya yat karma tat na uktam tvayaa mune ||

... the *yakshaas*, all these who are there on the chariot of the Sun, are being supported by the power of Vishnu. You did not tell me about what *Aaditya* does.

Paraasharar said that the *rishis* will be praising the Sun, *Gandharvaas* will be singing, *Apsarases* will be dancing, *Raakshasaas* are following the Sun, *Sarpaas* are all carrying the Sun, *Yakshaas* are taking care of the girdle, *Vaalakhilyaas* are following the Sun all around.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 4:

Yadi saptagano vaari himam ushnam cha varshati |

Tat kim atra raveh yena vrushtih sooryaat iteeryate ||

The rains, winter, snow - the seven groups of beings are responsible for all of this. The Sun is only the cause for the rains, is being told. What is the reason for that?

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 5:

Vivasvaan udito madhye yaati astam iti kim janah |

Braveeti etat samam karma yadi sapta ganasya tat ||

We say that the Sun rises, that it is noon, and the Sun sets. This is being done by all the seven classes of beings, but we say that only the Sun does this. What is the

reason?

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 6:

Sri Paraasharah -

Maitreya shrooyataam etat yat bhavaan pariprucchati |

Yathaa sapta gane api ekah praadhaanyena adhiko raveh ||

Sri Paraasharah - O Maitreyar, please listen to what I will tell you, what you are asking. Though there are seven classes, the Sun is the primary one, the most prominent one there.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 7:

Sarvashaktih paraa vishnoh rik yajuh saama sanjnitaa |

Saa eshaa trayee tapati amho jagatah cha hinasti yaa ||

Vishnu shakti is being told here, it is known by the name of Rig, Yajus, Saama.

These Vedaas only are causing brightness of the Sun. This destroys all the sins of the people of the world.

Rig, Yajus, Saama are called Trayee.

Sri Engal Aalwaan's Commentary:

Sarvashaktih ityaadi | Sarva shaktih sampurna shaktih, yat tapati yat cha

jagato amho hinasti saa eshaa vishnoh paraa sarvashaktih rik yajuh saama

sanjnitaa trayee iti anvayah |

The complete power of Vishnu is told here. That supreme power of Vishnu, and is called by the names of Rig, Yajus, Saama. Vishnu Shakti stays in the Sun, and the entire world gets light because of that only, and destroys the sins of all. He is present in the inner self of the Sun.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 8:

Saa eshaa vishnuh stitah sthityaam jagatah paalanaa udyatah |

Rik yajuh saama bhooto antah savituh dvija tishthati ||

Vishnu, who is engaged in the sustenance of the world, and nurturing the whole world; this shakti of Vishnu which is present in all the seven classes present in the Suns ratha, it is in abundance on the Sun only.

Sri Engal Aalwaan's Commentary:

Saa eshaa iti | Jagatah paalanaa udyatah sthityaam sthito vishnuh sa vai

shaktih | Shaktishaktimatoh abhedaat saamaanaadhikaranya nirdeshah | Rik

yajuh saama shareero vishnuh savituh antah tishthati; ato raveh praadhaanyam

|

Vishnu shakti only is engaged in the sustenance of the world. Vishnu has the three Vedaas as His shareera. This is told as "Yasya Vedaah shareeram". This is also told in the Upanishads, "Yat aatmaano vedaas", they are all supported by Him; though Vedaas are eternal, and remains in the jnyaana of Paramaatman during pralaya, He only protects it and teaches it to Chaturmukha Brahma during srushti, and then the pravartana is continued. When

they say *shareera*, it is *Vedaabhimaani devataa*. *Shakti* and *Vishnu* are to be addressed in the same *vibhakti*, with coordination; in *saamaanaadhikaranya nirdesha*; because the power and one who has the power - both are one only. *Shareera* is not like hand and leg, but it is because of the three relations - *aadhaara - aadheya bhaava, niyaamaka - niyaamy bhaava, sheshi - shesha bhaava*; this is *shareera-shareeri bhaava*. *Shareera* is said to be *dravya*; *Vedaas* are said to be *shareera*, so the *Vedaabhimaani devataa* can be taken. *Vishnu* is present as *antaryaami*, the Inner Self of the Sun. Therefore, the prominence for the Sun. Sun only is addressed in all the acts.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 9:

***Maasi maasi ravih yo yah tatra tatra hi saa paraa |
Trayeemayee vishnu shaktih avasthaanam karoti vai | |***

Whoever is the *Aaditya* in every month, *Vishnu* is present as inner self or *antaryaami*, and that is only responsible for their powers and functioning.

First, *Paraasharar* tells that *Bhagavaan* is only present as *antaryaami*, *Sooryanaaraayana* present as *antaryaami* of the Sun.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 10:

***Ruchah stuvanti poorvaahne madhyaahne atha yajoomshi vai |
Bruhadratahantaraadeeni saamaani ahnah kshaye ravim | |***

That *Sooryanaaraayana* is praised by the *Rig Veda* at the early morning time, the *Yajurveda* in the afternoon, and by the *Saamaveda* (*Bruhadratahantara* and others) in the evening.

Shruti also says this.

Sri Engal Aalwaan's Commentary:

Ruchah iti | Ruchah stuvanti, ravou tishthantam vishnum iti sheshah |

Rigveda and others praise the Sun, but the *antaryaami* of the Sun, *Sooryanaaraayana*.

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

***Angameshaa trayee vishno rik yajuh saama sanjnitaa |
Vishnu shaktih avasthaanam sadaa aaditye karoti saa | |***

The three *Vedaas*, known as *Rig, Yajus, Saama*, is a part of *Vishnu* Himself. *Anga* also means *shareera* here. This is always present in the Sun.

Sri Engal Aalwaan's Commentary:

Anga iti | Anga shakti shabdou shareera paryaayou * Shabda moorti dharasya etat roopam iti hi uktam | Amsa eshaa iti cha paathah |

Anga and *shakti* mean *shareera*. *Anga* means *shareera shareeri bhaava*. There is another *paathaantara, amsha esha*.

Bhagavad Ramanuja shows in various works - *Vedarthasangraha, Sribhashya* - that many words are used to denote *shareera* - *tanu, vapu, shakti, amsha, aatma,*

shareera itself.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 12:

***Na kevalam raveh shaktih vaishnavee saa trayeemayee |
Brahma atha purusho rudrah trayam etat trayeemayam | |***

This kind of *Vishnu Shakti*, made of three *Vedaas*, is present not only in the Sun. *Brahma*, *Vishnu*, *Rudra* are also *trayee mayaas* - they are told as *Rig Veda*, *Yajur Veda* and *Saama Veda maya*.

Sri Engal Aalwaan's Commentary:

Saa vaishnavee trayeemayee shaktih na kevalam raveh eva antasthaa, kintu brahmaadeenaam api iti aaha - na kevalam iti |

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 13:

***Sarga aadou rungmayo brahmaa sthitou vishnuh yajurmayah |
Rudrah saamamayo antaaya tasmaat tasya ashuchih dhvanih | |***

Chaturmukha Brahma being *Rig Veda maya*, does the creation. During sustenance, *Vishnu* will be *Yajur veda maya*. *Rudra* being *Saama veda maya*, does the dissolution. These are the *Vishnu shaktis* present in *Brahma*, *Vishnu*, *Shiva*. They do all the functioning with that power. Because *Saama Veda* is used for dissolution, *Paraasharar* says that it is *ashuchi*, *ashuddhi*.

Sri Engal Aalwaan's Commentary:

***Sarga aadou iti | Tasmaat anta hetu rudra sambandhaat, tasya saamnah |
Being connected with Rudra, who does the dissolution, Paraasharar calls Saama dhvani as ashuddhi.***

Saama Veda is praised everywhere - *Vedaanaam Saamavedo Asmi*, *Bhagavad Gita*, Chapter 10. But here, as *Rudra* being *Saama Veda maya* does the dissolution, *Paraasharar* is telling that it is *ashuchi*.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 14:

***Evam saa saatvikee shaktih vaishnavee yaa trayeemayee |
Aatma sapta ganastham tam bhaasvantam adhitishthati | |***

The *saatvika shakti* of *Vishnu*, which is made of three *Vedaas*, along with the seven groups of people who are there, including Him, presides over the Sun.

Sri Engal Aalwaan's Commentary:

***Upasamharati evam iti | Saatvikee shuddha sattva mayee vaishnavee shaktih,
aatma sapta ganastham sva shareera bhoota sapta varga antargatam
bhaasvantam adhitishthati - bhaasvati atishayena tishthati |***

Saatvika shakti means *sattva* is *shuddha sattva maya*, which is *apraakruta* or *divya*. They are all *Bhagavaan's shareera*, along with the Sun, who is a part of the seven classes. It is excelling, present there.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 15:

*Tayaa cha adhisthitah sah api jaajavalee iti sva rashmibhih |
Tamah samasta jagataam naasham nayati cha akhilam | |*

Being presided over by the supreme *Saatvika shakti* of *Vishnu*, the Sun is burning bright. He destroys all the world's darkness, burning bright with his rays.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 16:

*Stuvanti cha enam munayo gandharvaih geeyate purah |
Nrutyanti apsaraso yaanti tasya cha anu nishaacharaah | |*

All the *rishis* are always praising him, doing His *stotra*. *Gandharvaas* are singing songs. *Apsarases* are all dancing in front. The *raakshasaas* all go following him.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 17:

*Vahanti panaagaa yakshaih kriyate abheeshu sangrahaah |
Vaalakhilyaah tathaa eva enam parivaarya samaasate | |*

The *sarpaas* carry the chariot, and the *yakshaas* do that part of the work told, which is the girdle. The *Vaalakhilya Rishis*, surrounding him are praising him. They all bring *atishaya* to the Sun.

Sri Engal Aalwaan's Commentary:

Praadhaanyaat anye api stuti aadyaih enam upaasate iti aaha - stuvanti cha enam iti |

Why are all the *rishis* praising him, *Gandharvaas* are singing to praise him, *Apsarases* are dancing, *raakshasaas* are following him? It is because of the prominence of the Sun.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 18:

*Nodetaa na astametaa cha kadaachit shakti roopadhruk |
Vishnuh vishnoh pruthak tasya ganah saptavidho apyayam | |*

It is said that the *Vishnu shakti*; being presided by His power, all the seven classes keep moving the Sun, changing every month. *Vishnu shakti* that presides does not have any rise or setting. Because it is different and distinct from all others, which are presided over by it. *Vishnu* is taking on the form of the Supreme Power.

Sri Engal Aalwaan's Commentary:

Na iti | Shakti roopadhruk vishnuh adhishtaataa sthaayee nodeti na astam iti, adhishtyaat sanchaarino ganaat bhinnatvaat |

He is the one who is the Presiding Deity. He is present without any changes. Because He is very different and distinct from all the other classes which are being presided over by Him.

Sri Paraasharar gives an example.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 19:

*Stambhastha darpanasya iti yo ya aasannataam narah |
Chaayaa darshana samyogam sa sa praapnoti athaatmanah | |*

There is a mirror near the pole. Whoever comes near the pole, they see their reflection there. The mirror and pole remains same, whoever keep coming and

moving, they see their image there.

Sri Engal Aalwaan's Commentary:

Stambhastha iti | Chaayaa darshana samyogam chaayaayaah pratibimbasya aadarshanasya darpanasya cha samyogam |

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 20:

***Evam saa vaishnavee shaktih na eva apaiti tato dvija |
Maasa anumaasam bhaasvantam adhyaaste tatra samstitam | |***

Like this, the *Vaishnavi shakti* does not set or rise. Though the seven classes keep changing every month, the *Vaishnavi shakti* presides over the Sun, being present there all the time, without any change.

Sri Engal Aalwaan's Commentary:

Evam iti | Tatah darpana sthaaneeyaat soorya padaadhikaarinah, tatra sooryapade maasa anumaasam maasaan maasaantaram prati maasam iti arthah | Punkhaanupunkham itivat | Yat vaa maaseshu dvaadasheshu anumaase adhikamaase cha; tena yo maaso adhikah tan maasa ukta sapta gana aavruttih syaat |

Vishnu shakti is in the form of the mirror, as Sun's *antaryaami*, and all others keep coming and going. It is going one continuously month by month. There are *nyoona maasa*, *adhika maasa*.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 21:

***Pitru deva manushyaadeen sa sadaa aapyaayan prabhuh |
Parivartati aho rাত্রা kaaranam savitaa dvija | |***

The Sun keeps on moving, being the cause of day and night. He keeps pleasing the *pitru ganaas*, *devaas* and *manushyaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 22:

***Soorya rashmih sushumnaa yah tarpitah tena chandramaah |
Krushnapakshe amaraih shashvat peeyate vai sudhaamayah | |***

There is a *Soorya rashmi* called *Sushumnaa*, one of the rays of the Sun. Sun is being nurtured by that. In the *Krushna paksha*, he is continuously being drunk, or enjoy the nectar in the moon. They enjoy or drink him during the *Krushna paksha*. He is full of nectar. The brightness of moon is said to be nectar which is fed by the Sun, through the *Sushumnaa rashmi*.

Even in the *Shruti*, the names of the Sun appear.

Sri Engal Aalwaan's Commentary:

Pitraadyaapyaayana prakaaram aaha soorya rashmih iti | Tarpitah shukla pratipada aadikraamaat pooritah peeyate | Pratipadaadipaanam hi kshaya hetuh, atah shodasha kalasya krushna pratipadam aarabhya ekaikaa kalaa amaraih peeyate, * prathamaam pibate vanhih itiyaadi smruteh |

How it is being done is going to be told here. He pleases everyone, the *pitru ganaas*,

deva ganaas, manushyaas and also being the cause of day and night. In the *shukla paksha*, from *pratipat* onwards, moon keeps on increasing day by day by one *kalaa*, part. Sun feeds the moon with nectar during the *Shukla paksha*. Consuming this nectar from the Sun is only going to be the cause of his decrease in the *Krushna paksha*. Starting with the *Krushna paksha*, one *kalaa*, part every day is being consumed by the *devataas*. Who drinks what is told in the *Smrutis*.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 23:

***Peetam tam dvikalam somam krushna paksha kshaye dvija |
Pibanti pitarah tesaam bhaaskaraat tarpanam tathaa ||***

Out of the 16, for 14 days, they consume one by one all the *kalaas* of *Chandra*. There will be two parts which will be left at the end of the *Krushna paksha*. Out of that, one *kalaa* is consumed by the *Pitrus*; this is how they get *tarpana* from Sun.

Sri Engal Aalwaan's Commentary:

Peetam iti | Atah krushna chaturdashyante dvi kalatvam, krushna paksha kshaye - darshe pibanti eka kalaa varjam; tesaam deva pitruunaam, tathaa ukta prakaarena |

At the end of *Krushna chaturdashi*, he has got two *kalaas*. In *Amaavaasya*, leaving one *kalaa*, part, they drink the remaining. This is how the *devaas* and *pitrus* are being fed and then pleased by the Sun.

This is how the Sun himself feeds everyone, is told.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 24:

***Aadatte rashmibhih yam tu kshiti samstham rasam ravih |
Tam utsrujati bhootaanaam pushti artham sasya vrudhaye ||***

Through his rays, the Sun draws all water in the earth. And he again throws it down in the form of rain, in order to nurture and be the cause of the growth of the beings, people, and also for the plants, herbs, twiners, etc.

Sri Engal Aalwaan's Commentary:

Manushyaadi tarpanam aaha aadatta iti | Bhootaanaam manushyaadeenaam |

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 25:

***Tena preenaati asheshaani bhootaani bhagavaan ravih |
Pitru deva manushyaadeen evam aapyaayati asou ||***

This way, the Sun pleases all the beings. This is how he pleases and nurtures all the *pitrus*, *devaas* and *manushyaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 26:

***Pakshatruptim tu devaanaam pitruunaam chaiva maasikeem |
Shashvat truptim cha martyaanaam maitreya arkah prayacchati ||***

Devaas get *trupti* in the *paksha*, *pitrus* every month, all the time, the *manushyaas* are being fed.

This is also told in the *Shrutis*.

Sri Engal Aalwaan's Commentary:

*Deva pitru martyaanaam truptim kaalato vishinashti - paksha iti | * Shukle poornam krushne pibanti devaah, iti tessaam shukla pakshe truptih | Eka maasikeem poorva darshaat uttara darsham yaavat | Yat vaa devaanaam darsha poornamaasayoh ishtih, pitruunaam darsha eva ishtih, manushyaanaam nitya bhuktih cha, tat tat saadhana havirnishpattih soorya saadhyaa iti dina paksha aadi truptih, * Tasmaat ahah ahah manushyaah ityaadi shruteh | Arkah prayacchati iti punah keertanaat grahaanta krutam vrushti aadi phalam api tat tat taaraa graha anugraahaka rashmi dvaaraa arka eva prayacchati iti uktam syaat | Yathaa kourme * Harikeshah tu yah prokto rashmih nakshatra poshakah | Vishvakarma tathaa rashmih budham pushnaati sarvadaa | Vishvavyachaa soorya rashmih sitam pushnaati nityashah | Samyadvasuh iti khyaatoh yah sa pushnaati lohitam | Bruhaspatim sa pushnaati rashmih arvaavasuh prabhoh | Shanaishcharam sa pushnaati saptamah tu svaraahvayah | iti |*

In which time he does *trupti* of *devaas*, *pitrus*, *manushyaas* is told here. In the *Shukla paksha*, the moon is fed by the Sun. And in *Krushna paksha*, they consume that. One month means one *Amaavaasyaa* to the next *Amaavaasyaa*. For *devaas*, the *ishti* is done on *Amaavaasya* and *Pournami*. *Pitrus* are worshipped only during *Amaavaasya*. Humans are being fed all the time. The *havis* required for all these *tarpanaas*, *yajnya yaagaadikaas*, *darsha poornamaasa*, *pitru tarpana*, are all due to the Sun. Sun causes rains. Sun only gives, is told again. In various other planets also, there are rains happening; these are also because of the Sun only. All other planets, in order to do *anugraha* for them, to grace them, the various rays of the Sun are told to be responsible for all that. It is told in *Koorma Puraana*, there is one ray, *rashmi* called *Harikeshah*, which feeds the *nakshatraas*, the stars. There is another ray called *Vishvakarma*, which feeds *Budha*. *Vishvavyacha* is one which feeds *Shukra*. There is one called *Samyadvasu* which feeds the *lohita graha*, *Mangala*. *Bruhaspati*, Jupiter is fed by *Arvaavasuh*. There is another called *Svaraahvayah* which feeds Saturn.

In *Shruti* also, these names are told. Various rays of the Sun are feeding various other planets.

This concludes Chapter 11 of *Amsha 2*.

|| *Iti Sri Vishnu Puraane Dviteeye Amshe Ekaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Dviteeye Amshe Ekaadasho Adhyaayah* ||

|| *Atha Dvaadasho Adhyaayah* || *Moon, Samaanaadhikaranya, Asti-Naasti Shabdaas*

Now, the Chapter 12. Now, *Sri Paraasharar* is going to talk about the chariots of the moon and other planets.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 1:](#)

Sri Paraasharah -

Rathah tri chakrah somasya kundaabhaah tasya vaajinah |

Vaama dakshinato yuktaah dasa tena charati asou ||

Sri Paraasharar - The Moon's chariot has got three wheels, the horses are shining like (or have the fragrance of) the jasmine flowers, they are tied on the left and right sides, and there are ten horses.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 2:](#)

Veethi aashrayaani rukshaani dhruvaadhaarena veginaa |

Haasa vruddhi kramah tasya rashmeenaam savituh yathaa ||

The *nakshatraas* are all supported by *Naaga veethi* and this is supported by *Dhruva*. Riding the chariot which has *Dhruva* as the *aadhaara*, support, he traverses along with the *nakshatraas* located along the *Naaga veethi*. Just like Sun's rays, even the Moon's rays increase and decrease during the rising time and setting time.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 3:](#)

Arkasya eva hi tasya ashvaah sakruth yuktaa vahanti te |

Kalpam ekam muni shreshtha vaari garbha samudbhavaah ||

The horses of the Moon are born of waters, and just like the horses of the Sun, they are tied only once to the chariot and they carry on the chariot till the end of the *kalpa*. For the entire duration of the *kalpa*, they carry the chariot of the Moon.

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

*Arkasya eva iti | Vaari garbha samudbhavaah jala mayaah, * Vaari garbha*

samudbhooto rathah sa-ashvah sa-saarathih iti aaditya puraane |

They are born of water, so they are *jala maya*. This is told in *Aaditya Puraana*.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 4:](#)

Ksheenam peetam suraih somam aapyaayayati deeptimaan |

Maitreya eka kalam santam rashminaa ekena bhaaskarah ||

During *Shukla Paksha*, whatever the Sun feeds, all the *devaas* are eating away one *kalaa* at a time, and it is nectar for them. This way, the Moon which has lost all its brightness, in *Krushna Paksha*, is left with only one *kalaa*. Through one particular ray, the Sun feeds it again, and pleases the Moon.

Sri Engal Aalwaan's Commentary:

*Ksheenam iti | Ksheenam alpeebhoota shukla kalam | Tat uktam * Devaih sapeeyamaanasya shuklaa vardhanti vai kalaah | Somasya krushna pakshaadou bhaaskara abhimukhasya tu | Praksheeyante apare bhaage peeyamaanaah kalaa kramaat | ityaadi | Aapyaayaayati shukla kalaa vardhayati * Sushumnaa aapyaayamaanasya shukle vardhanti vai kalaa iti |*

The brightness of the moon reduced is *ksheenam*. In the *Shukla paksha*, the Sun is nurturing and feeding the Moon. In the *Krushna paksha*, this reduces because they are being drunk by the *devaas*. Through the *Sushumnaa* ray, the Sun feeds and makes the Moon brighter and brighter, one *kalaa* every single day.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 5:

Kramena yena peeto asou devaih tena nishaakaram | Aapyaayaayati anudinam bhaaskaro vaari taskarah | |

Bhaaskara, who steals the waters, feeds the Moon every single day. The brightness of the Moon decreases every day being eaten away by the *devaas*.

Sri Engal Aalwaan's Commentary:

Kramena iti | Yena kramena iti | Krushna pakshe yat thitou bimbasya yat bhaage yaavaan hraasah shukle tat bhaage taavati eva vrudhah iti | Taskarah alakshitam hartaa |

In the *Krushna paksha*, whichever part is reducing, in the same order, the Sun keeps on feeding him in the *Shukla paksha*, one *kalaa* at a time. *Taskara* is told as someone who steals, where we don't even know. Like this, the Sun is stealing the waters.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 6:

Sambhrutam cha ardhamaasena tat somastham sudhaamrutam | Pibanti devaa maitreya sudhaaaharaa yato amaraah | |

Devaas are told to be *amaraas*, and have partaken the nectar, ambrosia, *Amruta*. This *Amruta* is consumed from the Moon, it is said; that *Amruta*, which is accumulated in the Moon during the *Shukla paksha*. Because, for the *devaas*, that *Amruta* only is the food.

Sri Engal Aalwaan's Commentary:

Subhrutam iti | Sudhaamrutam sushtu dheeyate peeyate iti sudhaa, saa eva amrutam |

Whatever is consumed by the *devaas*, that is *Amruta*.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 7:

Trayastrimshat sahasraani trayastrimshat shataani cha | Trayastrimshat tathaa devaah pibanti kshanadaakaram | |

Thirty three thousand, thirty three hundred, and thirty three (which is 36,333) *devaas* consume the nectar from the Moon.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 8:

Kalaadvayaavashishtah tu pravrushtah sooryamandalam |

Amaakhya rashmou vasati amaavaasyaa tatah smrutaa | |

Paraasharar is telling why it is called as Amaavaasyaa, it means living in Amaa. He would be left with two kalaas, parts, at the end of the Krushna Paksha, he enters into the Soorya Mandala, and lives in one rashmi called Amaa. This is why it is called as Amaavaasyaa.

Sri Engal Aalwaan's Commentary:

Kalaadvayaavashishtah iti | Pravishta iti | Tat rashmi abhibhavaat pravishta iva |

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 9:

Apsu tasmin ahoraatre poorvam vishati chandramaah |

Tato veerutsu vasati prayaati arkam tatah kramaat | |

During that day, he first stays in waters. After that, he lives in plants, herbs, twiners; after that, he goes towards the Sun.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 10:

Chinatti veerudho yah tu veerut samsthe nishaakare |

Patram vaa paatayati ekam brahma hatyaam sa vindati | |

During that Amaavaasyaa time, when the Moon is staying in the plants, if someone cuts off a plant or a tree, or even plucks one leaf, during that time, he gets Brahma hatyaa dosha, it is told.

Therefore, it is said that during Amaavaasyaa, one should not pluck plants, or even Tulasi.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 11:

Somam pancha dashe bhaage kinchit shishte kalaatmake |

Aparaahne pitru ganaah jaghanyam paryupaasate | |

On the 15th day, when he is left with only two kalaas, on the second half of the day, the pitru ganaas worship him, are satisfied by him.

Sri Engal Aalwaan's Commentary:

Somam iti | Kaalaatmake pancha dashe amshe kinchit shishte darsha aparaahne, jaghanyam paschaat dvikalam somam pitruganaah pari upaasate |

For the 15th part, some part is left in the second half of the Amaavaasyaa, when he was left with only two kalaas, the pitrus partake it.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 12:

Pibanti dvi kalaakaaram shishta tasya kalaa tu yaa |

Sudhaamrutamayee punyaa taam indoh pitaro mune | |

When two kalaas are there in the Moon, they consume only one kalaa from that. It is made of nectar, it is told, and is very sacred. The pitrus consume that one kalaa.

Sri Engal Aalwaan's Commentary:

Pibanti iti | Kinchit shishta yaa panchadashee kalaa taam kalaam pitarah

pibanti na shodasheem iti arthah |

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 13:

Nissrutam tat amaavaasyaam gabhastibhyah sudhaamrutaam |

Maasam truptim avaapyaagryaam pitarah santi nirvrutaah |

Soumyaa barhishadah cha eva agnishvaattah cha te tridhaa | |

There are three types of *pitrus*, *Soumyaas*, *Barhishadaas*, *Agnishvaattaas*, who consume that nectar on the *Amaavaasya* day. Whatever was fed from the Sun's rays to the Moon, all the *Amruta*, the *pitrus* get satisfied and are very happy, and get *trupti*.

Sri Engal Aalwaan's Commentary:

Nissrutam iti | Aaditya rashmi dvaaraa nissrutam tat sudhaamrutam peetvaa iti sheshah |

Through the *Sushumnaa rashmi* of *Aaditya*, that *Amruta* which is placed in the Moon, the three kinds of *pitrus* consume, and are satisfied with that.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 14:

Evam devaan site pakshe krushna pakshe tathaa pitruun |

Veerudhah cha amrutamayaih sheetaih ap paramaanubhih | |

This way, the Sun satisfies the *devaas* in the *Shukla paksha*, at the end of the *Krushna paksha*, *pitrus* are satisfied; that which is cool and pleasant and made of the water molecules, which are like *Amruta*, the plants are fed by the Sun only.

Sri Engal Aalwaan's Commentary:

*Kim cha, * Tasmaat aapooryamaana pakshe yajanta iti shruteh, * Aparapakshe pitruunaam iti smruteh cha shukla krushnayoh devaan pitruun cha yaaga dvaarena aapyaayayati iti aaha evam iti |*

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 15:

Veerudhoshadhinishpattiyaa manushya pashu keetakaan |

Aapyaayayati sheeta amshuh praakaashya aahlaadanena cha | |

The plants, trees, *oshadhis*, twiners, *manushyaas*, *pashus*, *keetaas*; this way, the Moon also with his brightness, and is very pleasant, the Moon also feeds them, keeps them happy.

Sri Engal Aalwaan's Commentary:

Veerut iti | Prakaashasya bhaavah praakaashyam, praakaashyam aahlaadanam cha iti dvandva ekavat bhaavah | Prakaasha aahlaadanena cha iti paathah |

Now, continuing further, the various other planets, chariots, horses, are going to be described.

We just concluded *Amsha 2*, Chapter 12, where we studied about the Moon, how the Sun gives *trupti* to everyone on the earth, through the plants, through the rains caused by the Sun. Through his rays, the *amrutamaya chandra*, the Moon, where

each *kalaa* is consumed by the *devaas* as *amruta*, and by the *pitrus* on the *Amaavaasyaa* day. In this way, the Sun is responsible for satisfying all of them, the *devaas*, *pitrus*, and the *manushyaas*. We saw the Moon's description, about how every planet has a ratha, chariot - this is going to be told now.

The *devaas* consume *amruta* from the Moon only. During *Amaavaasya*, the *pitrus* consume. Through his *prakaasha*, as well as bringing joy to everyone, the Moon brings happiness to all the plants also, the humans, insects, etc. The Moon brings joy because of his pleasantness in the nights.

The other planets, and their description is given next.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 16:](#)

[Vaayu agni dravya sambhooto rathah chandrasutasya cha |](#)
[Pishangaih turagaih yuktah so ashtaabhih vaayuvegibhih | |](#)

Chandra's son is *Budha*, Mercury, and his chariot is made of *Vaayu* and *Agni*. The horses are of reddish brown colour, eight horses, which have the speed of *Vaayu*.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 17:](#)

[Savaroothah sa anukarsho yukto bhoo sambhavaih hayaih |](#)
[Sopaasangapataakah tu shukrasya api ratho mahaan | |](#)

Shukra's chariot is huge, tied with eight horses again, born of earth, along with the chair which protects the chariot (*varootha*), which covers and protects whoever is inside the chariot, with the pole below the chariot (*anukarsha*), the part where all the weapons are kept, and the *ratha dhvaja*. These are in *Shukra's* huge chariot.

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

[Savaroothah iti | * Varootho ratha guptih yaa tirodhatte rathasthitam |](#)
[Rathasya adhah sthitam kaashtham anukarsho nigadyate | Upasango](#)
[rathopasthah, iti |](#)

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 18:](#)

[Ashtabhih kaanchanah shreemaan bhoomasya api ratho mahaan |](#)
[Padmaraaga arunaih ashvaih samyukto vanhi sambhavaih | |](#)

Shukra's chariot is of golden hue. *Angaaraka*, *Bhoumaa's* golden chariot, also has eight horses, red like the ruby, and are born of fire.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 19:](#)

[Ashtaabhih paanduraih yukto vaajibhih kaanchano rathah |](#)
[Tasminstishthati varsham vai raashou raashou bruhaspatih | |](#)

Bruhaspati also has a gold chariot, with eight horses, of pale white colour. In each *raashi*, riding on this chariot, every year, he passes through this *raashi*.

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

[Ashtaabhih iti | Raashou varsham tishthati iti tat tat graha raashi chaara upalakshanam |](#)

[Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 20:](#)

[Aakaasha sambhavaih ashvaih shabalih syandanam yutam |
Samaaruhya shanaih yaati mandagaamee shanaishcharah | |](#)

Shani or Saturn, has a chariot with eight horses, born of *Aakaasha*. They are spotted, and he travels in that slowly; he is one who moves slowly.

[Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 21:](#)

[Svarbhaanoh turagaah hi ashtou bhrungaabhaa dhoosaram ratham |
Sakrut yuktaah tu maitreya vahanti aviratam sadaa | |](#)

Raahu, his chariot also has eight horses, they have the hue of the bees, and the chariot is dusty white in colour. Once the horses are tied to the chariot, they carry the chariot without any break till the end of the *kalpa*.

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

[Svarbhaanoh iti | Stoka paanduh tu dhoosarah | Aviratam avicchedam | Sadaa - yaavat kalpam |](#)

[Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 22:](#)

[Aadityaat nissruto raahuh somam gacchati parvasu |
Aadityameti somaat cha punah soureshu parvasu | |](#)

Raahu emanates from the *Soorya*, and approaches the Moon during *Chandra parva*, *pournami*. Again, moving away from the Moon, he approaches the Sun during *Soorya Parva*, *Amaavaasya*.

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

[Aadityaat iti | Arkendvoh upari truteeya dyu sthaane charannapi raahuh
chandrasya arkasya vaa grahana kaale adho gatvaa bhoo cchaayaatmakam tamomayam
bimbam gruheetvaa tena tou \(raahuh\) meghavat cchaadayan tat kaala
eva drushyatvameti | Yathaa kourmaadishu * Svarbhaanostu guruhasthaanam
truteeyam yat tamomayam | Tulyah tayo astu svarbhaanuh bhootvaa adhastaat
prasarpati | ityaadi |](#)

Raahu keeps moving between Moon and Sun alternately, during the *Paksha kaalaas*. He moves in the third place, full of darkness above the Sun. During *grahana kaala*, he moved down, and covers the Sun like a cloud, and has a dark shade. Above the Sun, in the third place in the *Aakaasha*; during the eclipse time, he comes down, covers like a shade on the earth. During that time only he is seen. This is also told in the *Koorma Puraana*.

[Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 23:](#)

*Tathaa ketu rathasya ashvaa api ashtou vaata ramhasah |
Palaala dhooma varnaabhaa laakshaarasa nibhaarunaah | |*

In the same way, *Ketu's* chariot also has eight horses, moving at the speed of *Vaayu*. It has the hue of smoke, seen when the stars are burnt. The colour is reddish like wax.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 24:

*Ete mayaa grahaanam vai tava aakhyaataa rathaa nava |
Sarve dhruve mahaabhaaga prabaddhaa vaayu rashmibhih | |*

All the nine planets - the nine chariots, I have told you now; *Paraasharar* tells *Maitreyar*. All of them are tied to *Dhruva*, through the reins made of *Vaayu*.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 25:

*Graharksha taaraadhishnyaani dhruve baddhaani asheshatah |
Bhramati uchita chaarena maitreya anila rashmibhih | |*

All the *grahaas*, *nakshatraas*, *vimaanaas*, all are tied through the aerial cords, made of *Vaayu*, to *Dhruva*. They are moving at their own specific speeds, held by the aerial cords.

Sri Engal Aalwaan's Commentary:

*Graheti | Dhishnyaani vimaanaani | Uchita chaarena * Souro angiraah cha
shukrascha jnyeyaa manda prachaarinah | Soorya somou budhah cha eva
sheeghraghaah * ityaadi koorma ukta sva sva gatyaa saha prayangmukham
bhramanti |*

Some of them are moving slowly - *Shani*, *Angiras* and *Shukra*. Sun, Moon, *Budha* are moving at a higher speed. It is told in the *Koorma Puraana* that they are rotating at their own specific speeds.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 26:

*Yaavantyaah cha eva taaraah taa taavanto vaata rashmayah |
Sarve dhruve nibaddhaah te bhramanto bhraamayanti tam | |*

As many stars are there, so many aerial cords are there, they are all tied to *Dhruva*. When they are all rotating around *Dhruva*, they also make *Dhruva* also to rotate.

An example is given here.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 27:

*Tailapeedaa yathaa chakram bhramanto bhraamayanti vai |
Tathaa bhramanti jyoteemshi vaata viddhaani sarvashah | |*

It is like the bullocks tied to a wheel for extraction of oil. When they rotate, the spindle also rotates, the wheel also rotates. This is how *Dhruva* is also made to rotate.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 28:

*Alaata chakravat yaanti vaata chakreritaani tu |
Yasmaat jyoteemshi vahati pravahah tena sa smrutah ||*

A stick having fire at one end, when rotating very fast, we see a circle of fire there. This is like that. In the same way, the stars are all seen. Because the air carries all these luminary bodies, which are rotating, it is called as *pravaha*.

Now, *Paraasharar* is going to tell about the *Shimshumaara*.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 29:
*Shimshumaarah tu yah proktah sa dhruvo yatra tishthati |
Sannivesham cha tasya api shrunushva munisattama ||*

Earlier, it was told about the *Shimshumaara chakra*, like the aquatic animal, the porpoise. The tail part of it is where *Dhruva* is located. At the heart of *Shimshumaara*, *Sriman Naaraayana* is located. How they are all arranged is going to be told, O *Maitreyar*, do listen to me.

Sri Engal Aalwaan's Commentary:
*Shimshumaara iti | Yah proktah * Taaraamayam bhagavatah iti atra, * Tasya pucche dhruvah sthitah iti lakshanasya uktam, tasya sannivesham shrunu |*

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 30:
*Yat ahnaa kurute paapam tam drushtvaa nishi muchyate |
Yaavatyah cha eva taaraah taah shimshumaara aashritaa divi |
Taavanti eva tu varshaani jeevanti abhyadhikaani cha ||*

Whatever sins are committed during the day, in the night, if we look at the *Shimshumaara chakra*, we get rid of all those sins. As many stars are supported in the *Shimshumaara chakra* in the sky, the person who sees everyday the *Shimshumaara chakra*, he lives for as many years as there are the number of stars in that, and even more.

Sri Engal Aalwaan's Commentary:
Yat ahnaa iti | Yat ahneti nitya drashtavyataa uktih |
One has to see the *Shimshumaara chakra* everyday, is being told.

Now, it is told by giving analogy of the various parts of the human body.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 31:
*Uttaanapaadah tasya adho vijnyeyo hi uttaro hanuh |
Yajnyo adharah cha vijnyeyo dharmo moordhaanam aashritah ||*

Dhruva is located in the upper jaw. *Yajnya* is located in the lower jaw position. *Dharma* is located in the forehead portion.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 32:
*Hrudi naaraayanah cha aaste ashvinou poorva paadayoh |
Varunah cha aryamaa cha eva paschime tasya sakhthini ||*

In the heart location, *Naaraayana* is present. In the front feet, *Ashvini devataas* are present. *Varuna* and *Aryamaa* are in the back part of the thigh.

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

Hrudi iti | Sakthinee ooroo |

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 33:](#)

Shishnah samvatsarah tasya mitra upaanam samaashritah ||

Samvatsara is located in the regenerative part, and *Mitra* is located at the back, rectal part.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 34:](#)

Pucche agnih cha mahendrah cha kaashyapo atha tatho dhruvah |

Taarakaa shimshumaarasya na astameti chatushtayam ||

In the tail part, *Agni*, *Mahendra*, *Kaashyapa* and *Dhruva* are located. These four stars will never set.

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

Puccha iti | Agni aadi devataa roopam taaraa chatushkam pucchastham

dhruvavat nityam drushyate, na tu shimshumaara gaatra antargata

arkshavadastameti dhruvasahayaayitvaat |

These four stars, *Agni*, *Mahendra*, *Kaashyapa*, *Dhruva*, can be seen everyday. The other part of the *Shimshumaara chakra*, whatever stars are there, they are not seen everyday.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 35:](#)

Iti esha sannivesho yah pruthivyaa jyotishaam tathaa |

Dveepaanaam udadheenaam cha parvataanaam cha keertitah ||

Thus, I have told you all the arrangements and disposition of the earth, stars, islands, oceans, mountains.

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

Ityesha iti | Uktasya bhuvanakoshasya anuktam bhagavat aatmakatvam

vaktum anuvaadah ityesha iti |

This is said in order to say whatever has not been told so far. That everything is *Bhagavat aatmaka*, which is the actual *tattva*.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 36:](#)

Varshaanaam cha nadeenaam cha ye cha teshu vasanti vai |

Teshaam svaroopam aakhyaatam sankshepah shrooyataam punah ||

And also the various lands, demarcated by the *Varshaadris*, the various rivers, whose who live there, everything I have told you. Now, a very important explanation is going to start by *Paraasharar*. Again, listen to that briefly, I am going

to tell you what was not told earlier.

Sri Engal Aalwaan's Commentary:

Varshaanaam cha iti | Atha chit achit mishre jagati chit amshah sva samvedya svarooapa bhedo jnyana ekaakaarah avinaashitvena asti shabda vaachyah, achit amshah tu chit amsha karma nimitta parinaama bhedo vinaashee iti naasti shabda vaachyah | Ubhayam api parabrahma bhoota vaasudeva shareeratayaa tadaatmakam iti etat roopam sankshepena uchyate iti aaha - sankshepah shrooyataam iti |

What is that *Paraasharar* is intending to convey here? In this world, which is mixed with sentient and non-sentient, one who knows himself without any *jnyaana* or *pramaana*, having *jnyaana* only as the *svarooapa*, his essential nature is of consciousness, and he is indestructible, and that is why he is called as *Asti*; and the non-sentient part of the world, and it attains many forms due to the modifications it undergoes, because of the *karmaas* of the sentients, in order to give them the experience of the fruits of the *karmaas*, (*deha*, *insriyaas*, *vishayaas*, are all given), which are all modifications of *prakruti* only, it undergoes destruction (there is no *svarooapa naasha*, but there is *svarooapa parinaama*), it is called by the word *Naasti*. Both these are *shareera* for *Vaasudeva*, who is *Parabrahma*; both these have *Parabrahma*, *Vaasudeva* as their *aatma*. This is going to be told briefly.

Svasmai bhaasamaanastvam is told.

This world has two parts - sentient and non-sentient.

Shareera is because of the three relationships - *Yasya chetanasya yat dravyam, sarvaatmanaa svaarthe niyantum dhaarayitum cha yat shakyam* that *sheshataika svaroopam cha tat tasya shareeram, itarah shareeri*. This is the *lakshana* told by *Sri Bhaashyakaarar* in *Sri Bhaashya* and *Vedaarthasangraha*. *Shareera* is a *dravya*, under the control of the *shareeri*, that which is controlled, supported and meant for the purpose of the *shareeri*. One who controls, supports and is the Master, is the *shareeri*. This is the relationship. Everything is having Him as the self, this way, everything is His *shareera*. He is *aatma* for everything.

This is an extremely important *shloka*, where the principle which is to be understood for all the remaining *shlokaas* is explained. What we have to understand first is explained. The next ten *shlokaas* are commented by *Bhaashyakaarar* in *Sri Bhaashya*. The commentary which we see here in *Sri Engal Aalwaan's vyaakhyaana*, is exactly same as what is found in *Sri Bhaashya*, 99 percent same.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 37:

Yat ambu vaishnavah kaayah tato vipra vasundharaa |

Padmaakaaraa samudbhootaa parvata abdhi aadi samyutaa ||

Water, is *shareera* of Vishnu, and because of water only, earth in the form of lotus, is

born. It has the mountains, oceans, etc.

This is told in the *Shrutis*, for creation, *Aatmanah aakaashah sambhootah, aakaashaat vaayuh, vaayoragnih, angeraapah, apbhyah pruthivee, pruthivyaa oshadhayah*. From waters, *pruthivi* is created, and it has got plants, rivers, etc. Water itself is the *shareera* of *Vishnu*. Earth which has come from water is also in the same way.

Saamaanaadhikaranya is a very important concept in *Vedaanta*. *Bhinna pravrutti nimittaanaam shabdaanaam ekasmin arthe vruttih saamaanaadhikaranyam*. This is told by the grammarian *KaiyaTa*. We agree with this definition and *Bhaashyakaarar* explains everything according to this. *Saamaanaadhikaranya* means words which are in the same *vibhakti*, indicate different *visheshana*, which denote different aspects of the same qualified object. A single object can be qualified by multiple attributes, which are not opposed to each other. *Visheshanaanaam vyaavartakatvaat*, is a commonly understood thing. Attributes actually eliminate others. If we say "He is a tall boy", it is understood that "He is not a short boy". The attribute Tall eliminates Short. If something is white, it eliminates black, red, blue, etc. Attributes are always of the nature of eliminating others. Other views, *pakshaas* say that multiple *visheshanaas*, attributes, cannot qualify the same object because they are all of the nature of elimination; so they have to qualify different objects is what they say, in *Satyam jnyaanam anantam brahma*; so they give a secondary meaning for all those words. But *Bhaashyakaarar* says that if they are not opposed to each other, there is nothing wrong in multiple attributes qualifying the same object. This is the meaning of *Saamaanaadhikaranya*. *Adhikarana* is the *visheshya*, and the *padaas* are all *visheshanaas*. Different *visheshanaas* which are not contradicting each other can qualify the same *visheshya*. *Ekasmin arthe vruttih*. They all qualify the same *artha*, object. Because everything is *shareera* of *Vishnu*, words which denote the *shareera*, can also denote the *shareeri*. *Shareera vaachaka shabda* also denotes the *shareeri*. This is why *saamaanaadhikaranya* is possible.

Even for humans, when we say *Devadatta, Yajnyadatta*, it is not just the body outside which we are addressing, but also the *jeevaatman* who is inside, who is *visheshya*. *Jeevaatman* who is qualified by the body is addressed as *Devadatta*. But, it is a *manushya shareera*, so *Devadatta* as a man addresses the *manushya jaati*, but also denotes the *shareeri* who is qualified by the *shareera*. This is why *Devadatta* can be used for either the *chetana* or the body. When we say *Devadattah sama parimaanah yuvaa*, they are all different attributes not contradicting each other; one tells about his age, one tells about his being handsome, one tells about his colour. These are all different aspects qualifying the same object. This is how any word can be told in coordination with *Vishnu* because everything is His *shareera* only. This is what *Sri Paraasharar* is telling; first he tells about everything is His *shareera*, then he tells in coordination that everything is *Vishnu* only.

How can we say *saamaanaadhikaranya* with *Vishnu* for everything? This is because of the *shareera shareeri bhaava*. This is the most important thing we have to understand.

First, *Paraasharar* made it clear that everything is *shareera* to *Vishnu*. And then, because of the *shareera aatma bhaava*, everything can be said to be in coordination with *Vishnu* in *Saamaanaadhikaranya*.

Sri Engal Aalwaan's Commentary:

*Yat iti | Tatra yat ambu iti anena shlokena ambunah vishnoh kaayatvena tat parinaama bhootam brahmaandam api tasya kaayah, tasya cha vishnuh aatmaa iti, sakala shruti gata taadaatmya upadesha upabrahmana roopasya **
Jyoteemshi ityaadinaa vakshyamaanasya saamaanaadhikaranasya shareera aatma bhaava eva nibandhanam iti aaha | Tatah ambunah |

In the next *shlokaas* we see *Jyoteemshi Vishnuh*, everything is told in coordination with *Vishnu*. All the world are *Vishnu* only, all the forests are *Vishnu* only, all the mountains and directions are *Vishnu*, stars are *Vishnu*, rivers and oceans are *Vishnu*, everything is told as *Vishnu*. All are told in coordination, how is this to be understood? This is called *saamaanaadhikaranya*. By telling that water is *shareera* of *Vishnu*, that which is created is an effect of water, the *brahmaanda*, *vasundharaa*, *padmaakaaraa*, the lotus shaped *Brahmaanda*, which contains mountains, oceans, etc. is also an effect of that only, as it also is *shareera* of *Vishnu*.

Because waters are *Vishnu's shareera*, the effect of that, the modifications of water, *Brahmaanda* is also *Vishnu's shareera*. *Vishnu* is *aatmaa* for that also, this is told in all the *shrutis*, and also here. *Vishnu Puraana* is *upabrahmana*, *vishadeekarana*, *Shruti vaakyaas* are explained in detail here. *Taadaatmya* is unity, that everything is one only - *Sarvam khalvidam brahma*, that everything is *Brahman*. This *upadesha* is explained here in detail. The *taadaatmya* which is told in the *Shrutis*, these *shlokaas* are *upabrahmana* for that. These are the explanation for how we have to understand that. The *saamaanaadhikaranya*, concomitant coordination which will be told further, is to be understood. How can that happen, means that because of *shareera aatma bhaava*, *saamaanaadhikaranya* is perfectly valid. This explains the *shrutis* which tell the *taadaatmya*.

Paraasharar gives a few examples, and after that concludes with a generic statement - '*yadasti yat naasti cha*'.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 38:

Jyoteemshi vishnuh bhuvanaani vishnuh vanaani vishnuh girayo dishascha | Nadyah samudraah cha sa eva sarvam yat asti yat naasti cha vipravarya ||

All the luminary bodies are *Vishnu* only, the worlds are all *Vishnu*, forests are all *Vishnu*, the mountains, directions, rivers, oceans, everything is *Vishnu* only. Whatever is denoted by *asti shabda*, whatever is denoted by *naasti shabda*, all are Him only.

There is nothing other than *asti* or *naasti*, everything is either *chetana* or *achetana*. There are only three realities, *chit*, *achit* and *Eeshvara*. Apart from *Eeshvara*, there are only two other realities - *chit* and *achit*.

He first tells about all things we see around, various luminary bodies, stars, the worlds, forests, mountains, directions, rivers, oceans. *Paraasharar* says that they are all *Vishnu* only, *shareera* of *Vishnu*. This is told in coordination, *Saamaanaadhikaranya*. After mentioning a few things, anything that can be denoted as *asti shabda vaachya*, and anything which is *naasti shabda vaachya*, everything is *Vishnu* only. What are these *asti* and *naasti*, and why are they called so, is explained in the next few *shlokaas*.

Sri Engal Aalwaan's Commentary:

Tat etat taadaatmyam saamaanaadhikaranyena vyapadishati jyoteemshi iti | Atra asti aatmakam naasti aatmakam cha jagat antargatam vastu vishnoh kaayatayaa vishnu aatmakam iti uktam |

The *taadaatmya*, unity, is explained by the words *jyoteemshi*, etc. *Shareera vaachi shabdaas* are going up to *shareeri*, *shareeri paryanta*. Because of *shareera shareeri bhaava*, this *saamaanaadhikaranya* is to be understood. Whatever is in this world, denoted by *asti* and *naasti*; *asti* is told as *asti* because it is eternal, does not undergo change in its essential nature. All three realities are *nitya* only.

Even *prakruti* is *nitya* in its *avyakta avasthaa*. But, *prakruti* is *satata parinaami*, keeps on undergoing change all the time. This is why it is called as *naasti*. When we have a pot, for example, when the pot is broken, it is destroyed, it becomes *kapaala*, and when that gets broken, it becomes powder. When each *avasthaa* goes to another *avasthaa*, it is *naasti*, *naasti*, *naasti*, it attains newer and newer states. Whereas *chetana* is always *jnyaana eka aakaara*, therefore it is said to be *asti shabda vaachya*, *svaroopa parinaama* is not there, change happens only in *svabhaava*.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 39:

Jnyaana svaroopa bhagavaan yato asou ashesha moortih na tu vastu bhootah | Tato hi shailaabdhi dhara aadi bhedaan jaaneehi vijnyaana vijhrumbitaani | | Bhagavaan is jnyaana svaroopa, because He is only present in all forms. What we see as *deva*, *manushya*, *shaila*, etc. are not that. Know all these things as only the expressions of the *jnyaana*, due to the karma, with the *anusandhaana* that happens. It is not the nature of *aatman*, which is called by the *asti shabda*.

Here, the *srushti prakarana* which was also told earlier, is that during *pralaya*, the entire world consisting of the sentients and non-sentients, *chetana* and *achetana*, the entire thing is merged into *Bhagavaan*, united into *Bhagavaan* as one, as though there are no two entities. This is told in the *Shrutis*. During *Srushti*, what *Paramaatman* does is that those which are there during *pralaya* (in very subtle form, without any name and form differentiation), *Paramaatman* does *sankalpa*, and by mere willing, brings all these into their gross state, *sthoola avasthaa*, where the name and form differentiation is seen. *Sookshma chit achit vishishta Paramaatman* becomes *sthoola chit achit vishishta Paramaatman*. In both the causal state and state of effect, these are all *visheshana* to Him; they are all like His attributes. They are all inseparably associated with Him.

Why is it so? He is the supporter of everything, He is controller of everything, and He is also the Inner Self. Nothing can exist without Him. They are always associated with Him, whether in the subtle or gross state, this entire world consisting of sentients and non sentients is inseparably associated with *Paramaatman*. But, they are existing as *shareera* of *Paramaatman*. *Paramaatman's svaroopaa* and *svabhaava* are told in thousands of places in the *Shrutis*, that *Paramaatman's svaroopaa* is *Satyam, Jnyaanam, Anantam*; that He is all pervading, omniscient, omnipotent, immutable. His *svabhaava* is such that He is storehouse of all auspicious qualities, without any blemish, it is told as *nirgunah, niranjanah, apahata paapmaa, vijarah, vimrutuyuh, vishokah, vijighatsah, apipaasah, satya kaamah, satya sankalpah*. He is without any defect in any state, at any time, and is storehouse of all auspicious qualities.

Whereas *chetana* and *achetana* have got certain defects. *Achetana* undergoes change all the time in its essential nature itself, so, it is said to be *naasti shabda vaachya*. Whatever was a lump of mud becomes a pot; when the pot is broken, we say that the pot is gone, and that it is only the pieces, *kapaala*; from that it becomes powder. So, *achetana* is all the time changing. *Achetanaa paraartha cha nityaa satata vikriyaa. Trigunaa karmanaamshe prakrute roopam uchyate | Prakruti* which is *achetana*, undergoing change all the time, in its very essential nature itself. But it is told that it is also *nitya*. How is this possible? If it is changing all the time, how can it be said to be *nitya*, eternal? That is always remaining in one particular state, of *moola prakruti, avyakta, pradhaana*. It is existing in this state all the time, *nitya*, eternal. This undergoes changes and modifies into *mahat, ahamkaara, pancha bhootaas* and the *bhoutika padaarthaas* we see here. All the time, it is the *shareera* of *Paramaatman*. Changes happen in the *shareera*, the *svaroopaa parinaama* of *prakruti* which is happening does not affect *Paramaatman*, as it is happening in His *shareera*, and does not affect His nature in any way.

In the same way, *jeevaatmans* undergo contraction and expansion in their *dharma bhoota jnyana*, attributive knowledge. They are *avikaari* in *svaroopaa*, the essential nature does not undergo any change any time. That is also *apahata paapma, vijarah,*

vimrutuyuh, vishokah, vijighatsah, apipaasah, satya kaamah, satya sankalpah. In essential nature, he is without any defect, pure. Whereas in his attributive nature, he has contraction and expansion because of the dharma. What is this contraction and expansion; contraction means that he forgets the true reality of his nature. He forgets that he is *sheshabhoota* to *Paramaatman*, he forgets that he is pure in reality. He thinks that he is the body he has taken due to the *karma* to experience these fruits. He takes on bodies of *deva, manushya*, etc. and he thinks that he himself is *deva*. Whereas he is not. He suffers in agonies, sorrows, has happiness, etc. whereas in reality, these are all not connected to his essential nature. This is what happens to *jeevaatman*. He is always in the same way, without any change, He is eternally present like that. There is no change in his essential nature, this is why he is called as *nitya*. This is *asti shabda vaachya*. But, here also, *jeevaatmans* are having *Paramaatman* as the inner controller. They are also his *shareera*. There is change in the attributive nature of the *jeevaatman*, who is *shareera* of *Paramaatman*. This does not affect *Paramaatman* in any way.

In His essential and attributive nature, *Paramaatman* is untouched by any of these changes.

This is what is explained in these *shlokaas* as *asti* and *naasti*. What we see in this world - rivers, mountains, oceans - all of them have *Paramaatman* as the *aatman* or inner self. Words which denote the body also denote the inner self. In our case, we have a body, and there is an individual self inside. The name given the body addresses the individual self also; it is not merely the body. In the same way, the same name also addresses the *Paramaatman* who is Inner Self. So, everything can be said to be *Paramaatman* only. This is told here as *jnyaana svaroopah bhagavaan yatah. Bhagavaan is jnyaana svaroopah.*

Ashesha moortih asou - all these forms are Him only. Mountain is also *Bhagavaan* only. He is *jnyaana svaroopah*. He Himself is not the mountain; mountain is His *shareera, prakruti* which has modified into the form of mountain, which is *shareera* to *Paramaatman*, inseparably associated with *Paramaatman*, He being the Inner Self is always there. He can also be said to be the mountain in that way. He Himself is not the mountain, but is *antaryaami* of the mountain. Because it is inseparably associated with Him all the time, He can also be called as mountain.

It is only the outer expression of *Paramaatman's* Self that all these - *shaila, abdhi, dharaa* - the multifarious, multitude of things we see here, they are all modifications in the body of the *Paramaatman*. This is said as *vijnyaana vijhrumbhitaani*.

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

Idam astyaatmakam, idam naastyaatmakam, (iti atra) asya cha naastyaatmakatve hetuh ayam iti aaha - jnyaana svaroopah iti | Ayam arthah -

*ashesha kshetrajanya aatmanaa avasthitasya bhagavato jnyaanam eva
svaabhaavikam roopam na deva manushyaadi vastu roopam | Yata evam ata eva
achit roopa deva manushya shaila abdhi dharaa aadayah tat vijnyaana
vijhrumbhitaah tasya jnyaana eka aakaarasya sato devaadi aakaarena
sva aatma vaividhya anusandhaana moolaah, deva aadi aakaara anusandhana moola
karma (moolaah) kalpitaah iti arthah | Yatah cha achit vastu kshetrajanya karma
anuguna parinaama aaspadam tatah tat naasti shabda abhidheyam, itarat asti
shabda abhidheyam iti arthaat uktam bhavati |*

This is going to be explained, what is *astyaatmaka*, and what is *naastyaatmaka*. *Kshetrajanyaas* are *jeevaatmans* with *deha*. Cf Chapter 13 of *Bhagavad Geetha*. *Bhagavaan* is only present as all the *kshetrajanyaas*. The nature of *Bhagavaan* is actually *jnyaana roopa*; though He is present in all these forms, He is present as *shareeri*, and the changes happen only in the *shareera*. *Shareeri* is eternal, *eka roopa*, and there is no change in *Bhagavaan's svaroopaa*, *svabhaava*. What we see as *deva*, *manushya*, etc., are not the nature of *Bhagavaan*. He is only present as everything. His *svaabhaavika roopa* is *jnyaana* only, it is not *deva* and *manushya*. Because it is so, that which is seen in *achit roopa* (non sentient form) as *deva*, *manushya*, *shaila* (mountains), *dharaa* (earth), they are all the expressions of the *aatman* due to wrong understanding, what we see outward; inside the *vijnyaana* is *eka roopa*, unchanged. The *chetanaas* also think that 'I am only *deva*', 'I am only *manushya*', etc., they think that everything is Him, the *jnyaana eka aakaara* is *svaabhaavika roopa*, these are all just the understanding. Because of the *karma*, the *chetana* thinks that he only is *manushya*, but he is not *manushya*, he is *jnyaana svaroopaa* inside; he does not understand this because of the *karma*. The *achit vastu*, non-sentient is always getting modified, undergoes change in the *svaroopaa* itself, according to the *karmaas* of the *kshetrajanyaas*, that is why it is called by the word *naasti*. The other *jnyaana svaroopaa* is told as *asti shabda*.

What is said as *asti-aatmaka* and *naasti-aatmaka* - *asti* is that which exists all the time, and *naasti* is that which is not there or destroyed - and what is the reason why they are told like that? This is told in this *shloka*.

Bhagavaan is only present as all the *kshetrajanya*. *Kshetrajnyas* are embodied souls, *jeevaatman* having the body. *Kshetra* is the body, and *kshetrajanya* is *jeevaatman*. *Paramaatman* is present as Inner Self. He is only present as all. The *kshetra* is not the natural form of *Paramaatman*, as that is undergoing change all the time, and *Bhagavaan* does not undergo change like that. Because of that, these things - mountain, ocean - all are the outer expression of His *vijnyaana*, His *jnyaana* only told as His *sankalpa*. Because of His *sankalpa*, He said - *Bahusyaam prajaayeya*; and everything became gross like this. This is said to be *vijnyaana vijhrumbitaani*.

He did *sankalpa*, that Let Me become many; and He became many. Because of this

reason, He is seen in all these forms. He brought this subtle state to the gross state like this. Why should He do like this? He creates all these into the gross state, He wants to give the *jeevaatmans* the experiences of the fruits of their *karma*. In order to do that, He Himself expresses in all these forms, so that *jeevaatmans* can get into all these, and can experience the results of their *karma*. And that they can also do the *anusthaana* of *upaaya*, means to emancipation, and get rid of *samsaara*. He gives them an opportunity to experience the fruits of the actions they have done, *karmaas*; and based on the *karmaas* of each individual, different experiences are there; those experiences happen in various kinds of bodies, and all these bodies are created because of that. This is told as *kalpita*, *kalpanaa* means *srushti*; this is also told in one *Brahma Sutra*, *Kalpanopadeshaat cha*. *Kalpanaa* is *sooryaa chandramasou dhaataa yathaa poorvam akalpayat*. *Kalpanam srushtih* is explained by *Bhaashyakaarar*.

Generally, when we translate the word *kalpita*, we say "imagined". He did *sankalpa*; they are all true. Nothing is false in our *siddhaanta*; everything is true; it is not an illusion. Why is it true? It is to give a place for experience of the *karmaas*, fruits of the *karmaas*, for the *jeevaatman*. *Paramaatman* Himself has to support everything, He is supporting all the time; He brings about this change in the *shareera*, and then He makes *jeevaatmans* get into the various bodies, makes them experience the results of the karma, creation is done because of that. But, by His nature, He Himself is not the mountain, He is unaffected by any of the defects of the *shareera*, *chetana* or *achetana*. He remains in the same form all the time.

The *achit vastu*, which is non-sentient, is getting modified according to the *karmaas* of the *kshetraajnya*. So, it is told as the *naasti shabda*. It does not remain the same all the time, keeps on changing. When a person dies, that person is gone, he is *naasti*. Whereas he enters another body. The body merges into the five elements, *pancha bhootaas*. And a new body is created, and is given to the *jeevaatman*. *Achetana* is all the time undergoing change, and does not remain in the same state always. Because of this, it is said to be *naasti shabda vaachya*.

Jeevaatmans are called by *asti shabda*, because the same *jeevaatman* enters into another body. There is only contraction in his *dharma bhoota jnyaana*, but he remains constant without any change.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 40:](#)

[Yadaa tu shuddham nijarooropi sarvam karmakshaye jnyaanam apaasta dosham | Tadaa hi sankalpataroh phalaani bhavanti no vastushu vastu bhedaah | |](#)

When all the *karmaas* end, he gets rid of all the *doshaas*, defects, because of which his *dharma bhoota jnyaana* has contracted; therefore he thinks that he himself is *deva*, *manushya*, *krimi*, *keeta*. When the *karma kshaya* happens, all the *dosha* goes.

All the fruits in the tree of *sankalpa*, when they end, this kind of experience will not exist any more, is the meaning of this *shloka*.

When he is in the body of *deva*, *manushya*, etc., he will act according to that, again accumulate *karma*, and fruits, good or bad, and in order to experience, he will get another body.

Sri Engal Aalwaan's Commentary:

Tat etat eva vivrunoti yadaa tu shuddham iti | Yadaa etat jnyaana ekaakaaram aatmavastu devaadi aakaarena sva aatmani vaividhya anusandhaana moola sarva karma kshayaat nirdosham parishuddham nija roopi bhavati, tadaa devaadi aakaarena ekeekrutya aatma kalpanaa moola karma phala bhootah tat bhoga arthaa vastushu vastu bheda na bhavanti - ye devaadishu vastushu aatmatayaa abhimateshu bhogya bhootaa deva manushya shaila abdhi dharaa aadi vastu bhedaah te moola bhoota karmasu vinashteshu na bhavanti iti, achit vastunah kadaachitka avasthaa vishesha yogitayaa naasti shabda abhidheyatvam itarasya sarvadaa nija siddha jnyaana ekarootatvena asti shabda abhidheyatvam iti arthah |

When he is real *jnyaana eka aakaara*, *shuddha*. The most important attribute of *aatman* is that he is *jnyaana eka aakaara*. That is why he is addressed at many places as *jnyaana* itself, because it is the *saara bhoota guna* of *jeevaatman*. His *nija roopa* is that only, but because of *karma*, it is covered because of the *avidyaa*. When he gets rid of that, which is the cause of the *anusandhaana* that 'I am different', when all the defects are completely gone, he becomes pure and his original state, the various objects of experience which are here, that will not be there anymore with the *karma* completely gone. In order to experience the *karma* only, all these are there, we think that 'We are eating food', in the real state, all these things are not there, when he attains his real state without any *karma*. Because of the *karma*, he thinks of himself as *deva*, *manushya*, etc., he thinks of them to be enjoyable, this is addressed by the word *naasti*. *Chetana* is in its original state, which is *jnyaanaika roopa*, *shuddha*, denoted by the *asti shabda*.

We are studying *Amsa* 2, Chapter 12, where *Paraasharar* is teaching very important aspects. After having taught about the *bhuvanaas*, the various worlds, *Paraasharar* is teaching a very important concept that everything is controlled by *Paramaatman*, *Sri Mahaavishnu*, and that He is *antaryaami* of everything. He is existing as everything. All these aspects, *Paraasharar* is teaching here.

Jeevaatman is also *jnyaana eka aakaara*. *Jeevaatman* who is also *jnyaana eka aakaara*, being pure and untainted even in the bound state in his essential nature, but his attributive nature only changes. When he is in a body of a *deva*, he identifies himself with the *deva*, he thinks he himself is the body. But, he is not *deva*, he is actually a *jnyaana svarooopa*. He forgets this because of the contraction in attributive

knowledge. He identifies himself with all these *achetana padaarthaas*. Whereas he is *chetana*, *jnyaana avaroopi*, he forgets that. This happens because of the *karma* that he has accumulated. He has to experience the results of that *karma*. When he surrenders unto the Lord, does *bhakti yoga*, gets rid of that *karma*, all these defects vanish. At that time, he is without any defect, and goes into his natural state, *nija roopi*. Identifying himself with the *deva* and other forms, he thinks of himself in those forms - these forms are a result of the *karmaas* of the *jeevaatmans*, and also the enjoyable things which are there - the sense objects, *bhoga arthaah*. When his *karmaas* all end, then he will not experience these forms and sense objects any more, he will never think of himself as *deva*, *manushya*, etc. All these things we see in this world, as most enjoyable, it will not be like that, because he will be in his true original state where his *dharma bhoota jnyaana* will be in proper original state. He will never be subjected to these limited experiences which happen here. When he was in a body like *deva* and others, when he thought of himself as the body, the objects of experience and enjoyment, which are nothing but *deva*, *manushya*, *shaila*, *abdhi*, *dharaa*, the various objects we see here, when the *karmaas* are destroyed, these kinds of experiences will not be there any more. The *achit vastu*, which is insentient, matter, is always taking some state or the other, undergoing change, is called by the *naasti shabda*. *Jeevaatmans* are all the time in their essential nature, *jnyaana eka roopa*, and because of that, they are called by the *asti shabda*.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 41:

Vastu asti kim kutrachit aadi madhya paryanta heenam (cha sadaa eka) satataika roopam |

Yat cha anyathaatvam dvija yaati bhooyo na tat tathaa tatra huto hi tattvam

||

The first line of this *shloka* is telling about *jeevaatman*, and the second line is telling about *achetana*.

Sri Engal Aalwaan's Commentary:

Prati kshanam anyathaa bhootatayaa kaadaachitka avasthaa yoginah chit vastunah naasti shabda abhidheyatvam eva iti aaha - vaastu asti iti | Asti shabda abhidheyo hi aadi madhya paryanta heenah satata eka roopah padaarthah, tasya kadaachit api naasti buddhi anarhatvaat | Achit vastu kinchit kvachit api tathaa bhootam na drushtacharam | Tatah kim iti atra aaha - yat cha anyathaatvam iti | Yat vastu prati kshanam anyathaatvam yaati tat uttarottara avasthaa praaptyaa poorva poorva avasthaam jahaati iti tasya poorva avasthasya utara avasthaayaam na prati sandhaanam asti, atah sarvadaa tasya naasti shabda abhidheyatvam eva |

The *achetana* which is all the time undergoing change in its essential nature itself, is always said to be by the *naasti shabda* only. It is called *naasti* as it never exists in the same state, keeps on modifying from one state to another state. We have ice, when heated it becomes water, then it becomes steam, water is gone. This is told

as *naasti*. It always exists in some other state, there is no complete destruction in its essential nature, because in some state, it is eternal. That which is called as *asti*, *jeevaatman*, do not have a beginning or middle or end, as they exist in the same state all the time. The essential nature of *jeevaatman* is identical for ever, all the time, it is always *eka roopa padaartha*; it is never told as *naasti*. Whereas the inert matter is never seen like that, not in the same state all the time. Because of this, what happens? That which is attaining different states all the time, which is undergoing changes, is it told at any time as *asti*? No. it is never told like that, it is always told as *naasti* only.

Have you seen any matter, material which can be told as not having beginning or middle or end? No, we can never see like that because they are always created, destroyed, they go to different states, they keep on changing. We can never say that they are existing forever in one state, with respect to the *achetanaas*, non-sentient matter.

[Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 42:](#)

**[Mahee ghatatvam ghatatah kapaalika kapaalika choorna rajah tato anuh |
Janaih sva karmastimita aatma nishchayaih aalakshyate broohi kim atra vastu
||](#)**

Mud which becomes a pot, pot when broken becomes *kapaala*, *kapaalika* when broken becomes powder, that becomes very subtle dust, then it becomes *anu* or atomic. It changes state like this. *Kapaala* is not called as *ghata*; *ghata* gets destroyed. *Kapaala* gets destroyed, and then it becomes *choorna*. *Choorna* is destroyed and becomes *rajas*. *Rajas* gets destroyed and goes into *anu* state. People who have lost the knowledge of their real self, because of their own *karmaas* done - how can they say that it is *asti shabda*? They will not say like that.

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

**[Tathaa hi upalabhyata iti aaha - mahee ghatatvam iti | Choornam sookshmam,
rajah sookshmataram, anuh sookshmatamah, sva karmanaa dev amanushyaadi
bhaavena stimita aatma nishchayaih sva bhogya bhootam achit vastu prati
kshanam anyathaa bhootam aalakshyate anubhooyate | Evam sati kimapi achit
vastu asti shabdam arham aadi madhya paryanta heenam satata eka roopam
aalakshitam asti kim ? Na hi asti iti abhipraayah |](#)**

The *naasti shabda*, is what we see in this world. Each one is more subtle than the previous state. Because of their *karma*, they are identifying themselves as *deva*, *manushya*; so the nature of understanding their own self is obstructed. When they are finding all this matter as enjoyable, objects of enjoyment, they also see that the *achit vastu* is changing all the time; even though they do not have an understanding of the nature of the self; even such people do not see it as *asti shabda vaachya*. Even with people who have got limited knowledge of their self, they also see that *achetana* is changing all the time; so it can never be told by the *asti shabda*.

There is no *achetana padaartha* which is changing all the time.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 43:

***Tasmaat na vijnyaanam rute asti kinchit kvachit kadaachit dvija vastu jaatam |
Vijnyaanam ekam nija karma bheda vibhinna chittaih bahudhaa abhyupetam ||***

Leaving out the *vijnyaana*, there is nothing which is *asti shabda vaachya*. *Aatma vastu* is only thought of or identified with all these, but in reality it is not because of the nature of *aatman*, but because of the nature of *achit*, with which it is associated, due to the *karma*.

Sri Engal Aalwaan's Commentary:

***Yasmaat evam tasmaat jnyaana svaroopaa aatma vyatiriktam achit vastu
kadaachit kvachit kevala asti shabda vaachyam na bhavati iti aaha tasmaat na
vijnyaanam iti | Aatmaa to sarvadaa jnyaana eka aakaaratayaa devaadi bheda
pratyaneeka svaroopo api devaadi shareera pravesha hetu bhoota sva kruta
vividha karma moola devaadi bheda bhinna aatma buddhibhih tena tena roopena
bahudhaa anusamhita iti, tat bheda anusandhaanam na aatma svaroopaa
prayuktam iti aaha vijnyaanam ekam iti |***

Excepting the *aatma vastu*, which is *jnyaana eka aakaara*, there is nothing which is *asti shabda vaachya*. Leaving out the *jnyaana svaroopaa aatma*, any *achetana*, material we see around here, at any point of time, and for whatever reason cannot be called by the *asti shabda*. Though he is of a nature very different from *deva* and others, the cause of taking on a body like *deva*, *manushya*, etc., are the various *karmaas* done himself; and the identifying with the body of *deva* and others, also happens due to the *karma* only. Always he is associated and going with those forms only, it is not because of the *aatma*, but because of the *achetana* which is *naasti shabda vaachya*.

Paraasharar is telling that no *achetana*, for whatever reason, cannot be called as *asti shabda*. *Jeevaatman* only is the thing which can be called as *asti shabda*. Even though *jeevaatman* is taking the form and identifying himself, it is due to the association with *prakruti* and not because of nature of *aatman*. It is not because of the nature of *aatman* because it is unchanging all the time, and all the time *jnyaana eka aakaara*.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 44:

Jnyaanam vishuddham vimalam (cha nityam) vishokam ashesha lobhaadi nirasta sangam |

Ekam sadaikam paramah pareshah sa vaasudevo na yato anyat asti ||

Aatma svaroopaa is *jnyaana eka aakaara*, is *vishuddha*, *karma rahita*. It is not associated with all these, *shoka*, *moha*, *lobha*, grief, desire, greed, and all these experiences we see here.

Sri Engal Aalwaan's Commentary:

Aatma svaroopam tu vishuddham karma rahitam, tata eva vimalam mala roopa prakruti sparsha rahitam, tata cha tat prayukta shoka moha lobhaadi ashesha heya guna asangi, ekam upachaya apachaya anarhataa ekam, tata eva sadaa eka roopam; tat cha vaasudeva shareeram iti tadaatmakam, atadaatmakasya kasyachit api abhaavaat iti aaha jnyaanam vishuddham iti |

Aatma does not have all these *karmaas* which we do here or see here. Because of association with *achetana prakruti*, we are thinking that we are doing all these, but in reality that is not true. *Aatma svaroopam* is always very pure, *karma rahita*. Even in the bound state, *jeevaatma svaroopam* is untainted by the *prakruti* because it remains pure *jnyaanam svaroopam* only even in the *baddha dashaa*. Only in the *dharma bhoota jnyaanam*, attributive nature only, there is change. *Aatma svaroopam* is only one, does not undergo increase or decrease. It is always *eka roopa*. *Jeevaatma* is also *Vaasudeva* means that *jeevaatman* is *Vaasudeva's shareera*, having *Vaasudeva* as his *aatma*, or Inner Self. He is *Vaasudeva* because there is nothing other than Him, means that he is *shareera* of *Vaasudeva*, having *Paramaatman Vaasudeva* as his *aatma*; there is nothing which does not have *Vaasudeva* as his *aatma*. *Abrahmaatmaka vastu* does not exist. All the *padaarthaas* are *Brahmaatmaka* only.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 45:

Sadbhaava evam bhavato mayaa ukto jnyaanam yathaa satyam asatyam anyat | Etat tu yat samvyavahaara bhootam tatra api choktam bhuvanaashritam te ||

Sadbhaava is only told to you by me. That everything is *Vaasudevaatmaka*, everything is *Brahmaatmaka*. There is nothing which does not have *Vaasudeva* as the *aatman*. Everything is His *shareera*, being inseparably associated with Him, supported by Him, controlled by Him. The *chetana amsha*, *jnyaanam* does not undergo changes in its nature. The *achetana* is undergoing change every moment.

Sri Engal Aalwaan's Commentary:

Chit amshah sadaa eka roopatayaa sarvadaa asti shabda vaachyah | Achit amshah tu kshana parinaamitvena sarvadaa naasha garbhamiti sarvadaa naasti shabda abhidheyah | Evam roopam chit achit aatmakam jagat vaasudeva shareeram tadaatmakam iti jagat yaathaatmyam samyak uktam iti aaha - sadbhaava evam iti | "Esho bhavatah" iti paathe aarshatvaat supo lopaabhaavah | Atra satyam asatyam iti yat asti yat naasti iti prakraantasya upasamhaarah | Etat jnyaanam ekaakaaratayaa samam, aashabda gochara svaroopam bhedom eva achit mishram, bhuvanaashritam - deva manushya aadi roopena samyak vyavahaara arha bhedom yat vartate tatra hetuh karma eva iti uktam it iaaha - etat tu yat iti |

In this embodied soul, there is a *chetana amsha*, and *achetana amsha*.

Chetanaamsha is always *eka roopa* in its essential nature. He always exists. When someone dies, *aatman* is always existing, and takes on a different body. When body dies, it disintegrates, and various elements merge into their causes.

Whereas *jeevaatman* remains in the same state, constant in his essential nature. *Achit amsha* is changing every moment, is called *naasti shabda*. This kind of world having *chetanaas* and *achetanaas*, is the *shareera* of *Vaasudeva*, supported by Him, controlled by Him, and He is master of all. Always it is having *Vaasudeva* as the self. That is the reality of this world, which I have explained you in detail. I have explained you in detail, very clearly, that this is the *yaathaatmya* of the *jagat*, reality, real nature of this world, which has *chetana* and *achetana*, everything having *Vaasudeva* as the *aatman*. Everything is the *shareera* for *Vaasudeva*.

Yat asti, yat naasti, whatever was told in the beginning, is being concluded here with the words *satya* and *asatya*. *Asatya* does not mean it is false or illusion, but that it is *naasti shabda vaachya*. Because the *upadesha* here is started with the world being *Vaasudevaatmaka*, by telling as *asti, naasti*. Whatever is started in the *upakrama*, beginning, is concluded here in the *upasamhaara* with the words *satya* and *asatya*. The *aatma-aatma saamya*, which is told in *Geetha* also, that all the *aatmans* are similar because all are *jnyaana eka aakaara*. Every *aatma* in every body is *jnyaana eka aakaara*. They are multiple individuals but are all *jnyaana eka aakaaraas*. There is no identity, but it is similarity. There are innumerable number of *jeevaatmans*, but all are *jnyaanaikaakaaraas*. *Ashabda* is *prakruti*, which is *achetana*, as told in the *Brahma Sutras*. The entire thing present in this world is mixture of *chetana* and *achetana*. In the *vyavahaara*, when we do our daily activities, as *deva, manushya - karma* only is the cause for all this.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 46:](#)

**[Yajnyah pashuh vahnih ashesha rutvik somah suraah svargamayah cha kaamah |
Ityaadi karmaashrita maarga drushtam bhooraadi bhogaah cha phalaani tesaam
||](#)**

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

**[Tat eva vivrunoti - yajnyah pashuh iti | Karma aashrita maarga drushtam
yajnya pancha aadi roopam karma eva aashrito maargah, tatra drushtam deva
manushyaadi roopam tesaam karmanaam bhooh aadi bhogaah cha phalaani |](#)**
That only is again explained here. We have to understand as *karma aashrita maarga*, and *drushtam* (what is seen there) - there are two. The path of the *karmaas* - *Vedaas* tell about *yaagaas*, *yajnyaas*, etc. about *Jyotishtoma yaaga*, *Ashvamedha Yaaga*, *Vaajapeya*, etc. - all of them consist of a *yajnya*, a *pashu* (bali), *vahni* or *agni*, *ritviks* (*hotru, udgaataa, adhvaryu*, etc.), *soma rasa*, *devataas* associated with that who are worshipped through the *yajnyaas*, *svarga aadi phalaas*; these are all the *karmaas* there, the *karma maarga*. For those who are following the *karma maarga*, there we see the *deva, manushya*, these kind of forms. We see that we are worshipping a *devataa*, only a *yajamaana* is performing the *yajnya*, these worlds where there are enjoyments - they are the fruits of that karma.

After telling about *asti* and *naasti shabda*, it tells about those following the *karma maarga*. In this *karma maarga*, all of these are involved - *yajnya*, *pashu*, *ritwiks*, *manushyaas*, *devataas* being worshipped; and that enjoyments in the worlds are the fruits, like *bhooloka*, *bhuvarloka*, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 47:

***Yat cha etat bhuvanagatam mayaa tavoktam sarvatra vrajati hi tatra
karmavashyah |***

***Jnyatvaa evam (tat) dhruvam achalam sadaa ekaroopam tat kuryaat vishati hi
yena vaasudevam | |***

Paraasharar gives an ultimate message, *upadesha* here. A *karmavashya*, who is performing only the *karma maarga*, offering *havis* through various *yaagaas*, and enjoying the fruits of *svarga* and other things found in this world, and all the worlds explained to you, *bhoo*, *bhuva*, *suva*, *maha*, *jana*, *tapa*, *satya* (in the previous chapters), and all the *aavaranaas* beyond that, *ahamkaara*, *mahat*, up to *avyakta* - the *jeevaatmans* are always traversing here, because of experiencing the fruits of *karma*. They cannot escape from this *samsaara*. They undergo this cycle of births and deaths. One has to follow that path through which he will attain *Vaasudeva*, and will attain eternal bliss, *eka roopa*, which does not change, to escape from this cycle of births and deaths. He then enjoys communion with the Lord.

Sri Engal Aalwaan's Commentary:

***Jagat yaathaatymya jnyaana prayojanam moksha upaaye yatanam iti aaha - yat
cha etat iti | Jnyatvaa etat iti | Karma phalasya asthiratvam jnyatvaa
dhruvam iti aahadi vaasudeva visheshanam, tat - upaasanaadi |***

Why should one know about the various worlds, *lokaas*, *svargaas*, *narakaas*, the *aavaranaas*, which *Paraasharar* explained in such detail? One should know that whoever is here, in all these worlds - they are all ending some time or the other. If one starts associating with these, and identifying with these only, he will keep on coming into the cycle of births and deaths only. Having known all these, one should put effort to escape from *samsaara*. This is the purpose of all of this. One has to put effort to liberate from this *samsaara*. Knowing that the fruits of *karma* are all *asthira*, impermanent. *Vaasudeva* who is *sadaa achala*, *sadaa ekaroota*, *dhruva* - whatever is to be performed in order to attain, gain communion with *Vaasudeva*, then he will attain that. He will go and attain *Paramaatman*. *Upaasanaa*, *prapatti*, etc.

Having told about the 14 worlds, in such great detail, having told that everything is *Vaasudevaatmaka*, having told the *chetana amsha* is only *nitya* here, the *asti shabda vaachya*, that the essential nature of *aatman* is untainted, that *achetana* is all the time undergoing changes, that they are all created by *Paramaatman* in order to experience the fruits of the *karma* that the *chetanaas* have done, that the *chetanaas* get into that and identify themselves, that even those not having a proper knowledge see that *achetana* is all the time changing, realizing that

the *karmaas* are giving fruits which are impermanent, short lived and meagre; one has to put effort towards the means required in order to attain unity with *Paramaatman*, who is eternal and ultimate bliss. This is the purpose of teaching all that.

This concludes Chapter 12. Next, he is going to talk about *Bharata* who actually did this, the means to attain *Vaasudeva*.

|| *Iti Sri Vishnu Puraane Dviteeye Amshe Dvaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Dviteeye Amshe Dvaadasho Adhyaayah* ||

|| Atha Trayodasho Adhyaayah ||

Jadabharata Upaakhyaana

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 1:](#)

Maitreyah -

Bhagavan samyak aakhyaatam yat prushto asi mayaa akhilam |

Bhoo samudra aadi saritaam samsthaanam graha samsthtih ||

Maitreyar asks Paraasharar - O Bhagavan, you have told me completely everything that I wanted to know, whatever I requested you. About the earth, oceans, mountains, their positions, the planetary positions, etc.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 2:](#)

Vishnu aadhaaram yathaa cha etat trai lokyam samavasthitam |

Paramaarthah tu me prokto yathaa jnyaanam pradhaanatah ||

You also told me how this entire world consisting of sentient and non-sentient, is having *Sri Vishnu* as its inner self, *Vishnu* being the Inner Controller of everything, how everything is existing like that, being His *shareera*, He is *aatma* for everything. In that, most prominently, you have told me what is *Paramaarthah*, that is, the *jeevaatman*, their *jnyaana svaroopaa*, that is *eka roopa*. How *jeevaatman* is also *Paramaarthah*, that they never change, also you tole me prominently.

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

Vishnu aadhaaram iti | Chit achit aatmakam jagat yathaa vishnu aatmakam

tathaa uktam | Yathaa chit amsho nija siddha jnyaana ekaakaaratvena

avinaashitvaat paramaarthah tathaa praadhaanyena uktah |

You told me the important thing that the *jeevaatman*, the *chit amsha*, the sentient part, because of the nature of consciousness, which is their natural state. They are eternal and never change, they never get destroyed. Bodies get changing and *prakruti* gets changing all the time. *Jeevaatmans* are always unchanged, *avikaari* in their essential nature. You told me that also. That the *jeevaatmans* do not change in their essential nature is the most important aspect to know.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 3:](#)

Yat tu etat bhagavaan aaha bharatasya maheepateh |

Shrotum icchaami charitam tat maam aakhyaatum arhasi ||

You also told me about *Bharata* who was king; you had told that you will tell me his story. I would like to know his story. Please do tell me the story of *Bharata*.

Sri Engal Aalwaan's Commentary:

Atha bhagavat praapti upaayasya jnyaana yogasya tat antaraaya parihaarayoh cha udaaharana bhootam bhārata charitam praak prastutam vistarena shrotum maitreyah prucchati - yat tu iti |

What is the *sangati* of *Bharata's* story coming immediately after telling that everything is *Vishnu-aatmaka*, and about this *bhuvana kosha*, that *Jyoteemshi vishnuh*, *bhuvanaani vishnuh*, etc., that everything is *Bhagavat aatmaka*. Now, what is the connection, transition to the story of *Bharata*, coming here? This is explained in the Commentary. In the last *shloka* of the previous chapter, it was told that "Having known that this *jeevaatman* takes on different forms and it is not in his real nature like that; because of *karma*, he becomes *deva*, *manushya*, *pashu*, *pakshi*, he is suffering here, thinking that he only is all that; but in reality, he is not so; knowing that, and understanding that, one has to put effort by adopting which means, he will get rid of this *karma*, and he will attain *Vaasudeva*. One has to do whatever is required to get rid of this *samsaara*", this was told in the end. The means to attain *Vaasudeva* was told there. It was told that one has to do that, the means; one has to do the *upaaya anusthaana*. That is not easy, *bhagavat upaasanaa* is difficult, and is full of obstructions, so many obstructions to attaining *Vaasudeva*. To attain that *jnyaana yoga*, the obstructions which are there in the path of attaining *Vaasudeva*, and the way one can get rid of those obstructions - the story of *Bharata*, whichever was mentioned earlier, is a good example for that. In order to listen to that in detail, *Maitreyar* is asking *Sri Paraasharar*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 4:

***Bharatah sa maheepalah saalagraame avasat kila |
Yoga yuktah samaadhaaya vaasudeve sadaa manah ||***

You had told that *Bharata* was a king, who was living in *Saalagraama kshetra*, he was always focussed, meditating upon *Vaasudeva*, performing that *yoga*, he was living in *Saalagraama kshetra*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 5:

***Punya desha prabhaavena dhyayatah cha sadaa harim |
Katham tu na abhavan muktih yat abhoot sa dvijah punah ||***

In spite of that, in spite being completely engaged in meditation of *Vaasudeva*, meditating upon Him all the time, because he was staying in such a *punya kshetra*, sacred place, because of the *prabhaava* of that *punya kshetra*, how come he did not attain liberation, and he was born again as a *Brahmin*?

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 6:

***Vipratve cha krutam tena yat bhooyah sumahaatmanaa |
Bharatena munishreshtha tat sarvam vaktum arhasi ||***

When he was born as a *Brahmin*, what all did he again do in order to attain *Vaasudeva*? All that, please do tell me.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 7:](#)

Sri Paraasharah -

Saalagraame mahaabhaago bhagavan nyasta maanasah |

Sa uvaasa chiram kaalam maitreya pruthivee patih ||

Sri Paraasharah - Having focussed his mind on *Bhagavaan Vishnu*, meditating upon Him, in *Saalagraama kshetra*, *Bharata* who was a great person, lived there for a long time.

This *Saalagraama kshetra*, is in Nepal now.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 8:](#)

Ahimsaadishu ashesheshu guneshu guninaam varah |

Avaapa paramaam kaashthaam manasah cha api samyame ||

All the qualities like *Ahimsaa* and others, which are all accessory to *Yoga*, one has to have all these *aatma gunaas*, *asteya*, *aparigraha*, *satya*, *tapas*, the qualities told in *Yoga shaastraas*. One engaged in *Ashtaanga Yoga* has to cultivate these *aatma gunaas*. He had all these qualities, and was a very great person. He was a noble person. He attained the ultimate in all these. He had complete control of his mind.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 9:](#)

Yajnyesha achyuta govinda maadhava ananta keshava |

Krushna vishno hrusheeksha vaasudeva namostu te ||

When he was meditating upon *Bhagavaan*, on the so many divine names of *Bhagavaan*, he was praying to Him as *Yajnyesha* (the Lord of all *yajnyaas*, worshipped by all the *yajnyaas*, and also the bestower of fruits), *Achyuta*, *Govinda*, *Maadhava*, *Ananta*, *Keshava*, *Krishna*, *Vishnu*, *Hrusheeksha*, *Vaasudeva*. He was praying thus with all the auspicious names of *Bhagavaan*, he was engaged in *Dhyaana*.

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

Ahimsaadishu iti | Ahimsaadishu guneshu yogaangeshu vakshyamaaneshu |

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 10:](#)

Iti raajaa aaha bharato hareh naamaani kevalam |

Naanyat jagaada maitreya kinchit svapnaantareshu api |

Etat pathan tadartham cha vinaa naanyat achintayat ||

The king *Bharata* was only uttering the names of *Hari*, all the time. Even in his dreams, he did not say anything else. He was only doing the *japa* of *Bhagavannaamaas* only. Apart from this, he did not think of anything else.

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

Iti iti | Svapnaantareshu svapna madhyeshu | Etat - yajnyesha ityaadinaama |

Etat naama tat artham cha tat pravrutti nimittam kevalam achintayat, etat

vinaa na anyat |

Even in his dreams, he used to say *Yajnyesha, Achyuta, Govinda, Ananta, Madhava, Keshava*, etc. The name, *Yajnyesha* and also its meaning, *yajnyaanaam eeshah*, he is the Lord of the *yajnyaas*, and the purpose of that word; this word is telling some of the attributes of *Paramaatman*, that He is the one worshipped by all the *yajnyaas*, He is the one who bestows fruits of all *yajnyaas, phala pradaataa*, and also the *aaraadhya*. Like this, for each of the *Bhagavannaamaas*, he was meditating upon with meaning and all attributes denoted by those names. He did not think of anything else, or utter any other word, even during his dream.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 11:

Samit pushpa kusha aadaanam chakre deva kriyaa krute |

Na anyaani chakre karmaani nissango yoga taapasah ||

He only performed those *karmaas* for worshipping *Bhagavaan*, like offering *samit, pushpa*. He went and collected *darbhaas, samit, pushpaas*, which are used for all the *karmaas* for worshipping *Bhagavaan*, the *nitya naimittika karmaas*. He was not engaged in any other *karma*. He was detached from everything else, and was always engaged in *yoga*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 12:

Jagaama so abhishekaartham ekadaa tu mahaanadeem |

Sasnou tatra tadaa chakre snaanasya anantara kriyaah ||

Once he went for taking bath to the river. He took bath there and was performing all the *karmaas* performed after the *snaana*.

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

Atha aajagaama tat teeram jalam paatum pipaasitaa |

Aasan na prasavaa brahman ekaa eva harinee vanaat ||

At that time, a female deer came there, which was very thirsty. It came thereto drink water. This female deer was about to deliver a baby. From the forest, that female deer came there.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 14:

Tatah samabhavat tatra peeta praaye jale tayaa |

Simhasya naadah sumahaan sarva praani bhayankarah ||

When that female deer had almost drunk the water, there was a great roar of the lion, which all the animals fear.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 15:

Tatah saa sahasaa traasaat aaplutaa nimnagaa tatam |

Ati ucchaarohanena asyaa nadyaam garbhah papaata sah ||

Immediately, that female deer started to climb back onto the banks, to a higher place. Because of climbing high, the new born fell into the waters.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 16:](#)

Tamoohyamaanam vegena veechi maalaa pariplitam |

Jagraaha sa nrupo garbhaat patitam mruga potakam ||

From that *garbha*, womb, the baby was thrown out and was being carried away by the waters, the waves. King *Bharata* held on to that young baby deer, which was born there.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 17:](#)

Garbha prachutyi dukhena proktunga aakramanema cha |

Maitreya so api harinee papaata cha mamaara cha ||

Because of the pain of giving birth to that baby, and also because of climbing the high banks, the mother deer was very much suffering and fell and died there itself.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 18:](#)

Harineem taam vilokya atha vipannaam nrupa taapasah |

Mruga potam samaadaaya nijam aashramam aagatah ||

This sage *Bharata* saw that female deer, which had died there. He took the newborn baby deer, and brought to the *aashrama*.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 19:](#)

Chakaara anudinam cha asou mruga potasya vai nrupah |

Poshanam pushyamaanah cha sa tena vavrudhe mune ||

He started nurturing and feeding that baby deer everyday and it started growing, being nurtured by *Bharata*.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 20:](#)

Chachaara aashrama paryante trunaani gahaneshu sah |

Dooram gatvaa cha shaardoola traasaat abhyaayayou punah ||

It went as long as the end of the *aashrama*, in search of grass. Whenever it was scared of lions there, when it went far away from the *aashrama*, it used to come back to the *aashrama*.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 21:](#)

Praatah gatvaa atidooram cha saayam aayaati atha aashramam |

Punah cha bharatasya abhoot aashramasya utajaajire ||

In the morning, it will go very far away from the *aashrama*, and in the evening, it used to come back to the *aashrama* again. Again, it used to come to *Bharata's aashrama* only in the evening.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 22:](#)

Tasya tasmin mruge doora sameepa parivartini |

Aaseet chetah samaasaktam na yayaa vanyato dvija ||

Bharata was slowly getting attached to that deer. When it went far away, his mind also used to go far away. His mind would not go anywhere else, but would simply follow that baby deer wherever it went. His mind was always getting attached to that deer.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 23:](#)

*Vimukta raajya tanayah projjita ashesha baandhavah |
Mamatvam sa chakaara ucchaih tasmin harina vaalake | |*

Having renounced his kingdom, his children, having renounced all his relatives completely, he was so much attached to that deer, that, the *mamataa*, he got deeply attached to that baby deer.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 24:](#)

*Kim vrukaih bhakshito vyaaghraih kim simhena nipaaitah |
Chiraayamaane nishkraante tasya aaseet iti maanasam | |*

Whether it is eaten by wolf, or by tiger, or was it injured by lion; it has gone long ago, and has not yet come, he started thinking like that.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 25:](#)

*Eshaa vasumatee tasya khuraagrakshatakarburaa |
Preeyate mama yaato asou kva mama enaka baalakah | |*

This baby deer used to play on the earth, and used to make pictures with its hoof. He used to feel very happy seeing those drawings, that the earth is looking so good with all these marks from its hooves, he used to say. It has come back again in order to please me. He used to worry about where has it gone, during daytime, if it did not come for a long time.

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

Eshaa iti | Kshata karburaa - kshataih vishama samsthaanaa |

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 26:](#)

*Vishaana agrena mat baahukandooyanaparo hi sah |
Kshemena abhyaagato aranyaat api maam sukhayishyati | |*

With its horns, it will come and scratch my back and arms, which gives me a lot of joy. If he comes safely back from the forest, he will make me very pleased. Like this, he was thinking all the time about this baby deer only.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 27:](#)

*Ete loona shikhaah tasya dashanaih achirodgataih |
Kushaah kaashaa viraajante vatavah saamagaah iva | |*

He used to look at the *darbhaa* and other grass grown there, *kusha*, *kaasha*, and other grass, and the teeth had just come for that baby deer. With these teeth, it has just cut the top edges of the grasses. Looking at the *darbha* and other grasses with their

tip being cut, and eaten away by the baby deer, he says that they are all looking so beautiful, they look just like the *Brahmin* boys chanting *saama gaana*, with their shaven heads, with so much of *varchas*, *tejas*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 28:

Ittham chiragate tasmin sa chakre maanasam munih |

Preeti prasanna vadanah paarshvasthe cha abhavan mruge | |

When the deer was not seen for a long time, he used to think about all these things, whatever he was seeing when the deer was in his *aashrama*. He used to be only thinking about the deer all the time. When the deer came close to him, sitting next to him, he used to be extremely pleased.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 29:

Samaadhi bhangah tasya aaseet tanmayatvaadrutaatmanah |

Santyatka raaja bhogarddhi svajanasya api bhoopateh | |

That king who had completely renounced the kingdom, the enjoyments, pleasures of the king, his prosperity, his relatives, and was engaged in meditation, his *yoga* was broken and he lost his concentration on *Vaasudeva*. Because he was all the time thinking of the deer only.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 30:

Chapalam chapale tasmin dooragam dooragaaminee |

Mruga pote abhavat chittam sthairyavat tasya bhoopateh | |

If the deer is wandering here and there, his mind also used to wander here and there. If the deer is far away, his mind also would go far away following it.

That *Bharata* who had a steady firm mind established on *Vaasudeva*, his mind started wandering along with the deer. He lost steadiness of the mind.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 31:

Kaalena gacchataa so atha kaalam chakre mahepatih |

Piteva sraasam putrena mruga potena veekshitah | |

After some time, he left his mortal body, died. At the time of his death, the baby deer was looking at him with tears, just like a son is looking at his father at the time of death, with tears in the eyes.

Sri Engal Aalwaan's Commentary:

Kaalena iti | Kaalam maranam |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 32:

Mrugameva tadaa aadraaksheet tyajan praanaan asou api |

Tanmayatvena maitreya na anyat kinchit achintayat | |

At that time of death, he was only looking at that deer and was only thinking about that. He breathed his last only looking at the deer and thinking of it. He was thinking

about it only all the time. He did not think of anything else.

Sri Engal Aalwaan's Commentary:

Mrugameva iti | Tanmayatvena chitta vrutteh tat praachuryenaa | |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 33:

Tatah cha tat kaala krutaam bhaavanaam praapya taadrusheem |

Jamboomaarge mahaa aranye jaato jaatismaro mrugah | |

Whatever he thought at time of death, he attained that only, and was born as a deer. *Jamboomaarga* is a place on the banks of *Gangaa* river. He was again born there in a great forest, and because of his yoga, he remembered his earlier birth.

Yam yam vaapi smaran bhaavam tyajatyante kalevaram, tam tam eva eti kounteya sadaa tadbhaava bhaavitah | is told in the *Bhagavad-Gita*. Whatever he is thinking at the time of death, he will attain that only.

Sri Engal Aalwaan's Commentary:

Tatah cha iti | Jamboomaarge gangaa teera visheshe |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 34:

Jaatismaratvaat udvignah samsaarasya dvijottama |

Vihaaya maataram bhooyah saalagraamam upaayayou | |

Again, because of *yoga mahimaa*, that he remembered his previous birth, he was completely detached from *samsaara*. Leaving his mother deer, he again went to *Saalagraama kshetra* only, where he lived in his earlier birth as *Bharata*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 35:

Shushkaih truhnaih tathaa parnaih sa kurvan aatma poshanam |

Mrugatva hetu bhootasya karmano nishkrutim yayou | |

There, he was only eating all the leaves, and others, dried grass and leaves, and used to live by that. And all the *karmaas* responsible for being born as a deer, those he completely finished; he experienced the fruit of that. The cause of being born as a deer, that karma, he completely exhausted.

Sri Engal Aalwaan's Commentary:

Shushkaih iti | Karmanah karmaatra mruga snehah, tat bhaavanaa cha |

Because of being attached to a deer, and thinking about it, whatever *karmaas* he had accumulated, he exhausted the fruits of those.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 36:

Tatra cha utsrushta deho asou jajnye jaatismaro dvijah |

Sadaachaaravataam shuddhe yoginaam pravare kule | |

Then he left his body of deer, and was again born as a *Brahmin*, who again,

remembered his earlier births. He was born in a *kula*, who had all *sadaachaara*, all the *shishtaas*, in a *kula* of *yogis*.

It is told in *Bhagavad Gita* that even if little *yoga* is done, it does *traayate mahato bhayaat*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 37:

***Sarva vijnyaana sampannah sarva shaastraartha tattvavit |
Apashyat sa cha maitreya aatmaanam prakruteh param ||***

Because of his earlier birth, the *yoga* that he had done, he had all the knowledge required, he had mastered all the *shaastraas* along with their meanings, he remembered all of that, along with the *loukika jnyaana* required. He knew the realities taught by all the *shaastraas*. He saw himself as completely different and distinct from the *deha*, *indriya*, from the *prakruti* which is present in the form of body, *indriya*; he was self-realized.

Sri Engal Aalwaan's Commentary:

Sarva iti | Vijnyaanam shilpa aadi jnyaanam, prakruteh param dehaadi roopena sthitaayaah prakruteh vilakshanam, jnyaana ekaakaaram apashyat |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 38:

***Aatmano adhigata jnyaano devaadeeni mahaamune |
Sarva bhootaani abhedena sa dadarsha tadaa aatmanah ||***

Having realized his true nature, that it is different from this matter, *prakruti*, and it is only *jnyaana aakaara*. He used to see all beings, *deva* and others, as very similar. In all of them, he used to see the *aatman*, who is *jnyaanaaakaara*. He realized that he is also *jnyaanaaakaara*. He also realized that all these embodied souls have individual self who are all *jnyaanaaakaara*.

Sri Engal Aalwaan's Commentary:

Aatmana iti | Aatmano adhigata jnyaanah adhigata aatma jnyaanah, deva manushyaadi deha sthitaani sarva bhootaani tat tat aakaara vilakshana jnyaana ekaakaaratayaa svaatmanah nirvisheshaani apashyat |

He realized that all the beings, embodied souls, the individual selves in that, are different from those forms which are seen as the body there. That they are all *jnyaana svaroopas*, he saw them as not different from his own nature.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 39:

***Na papaatha guruproktaam kruta upanayanah shrutim |
Na dadarsha cha karmaani shaastraani jagruhe na cha ||***

Upanayana was done for him. Whatever *Vedaas* the guru taught, he never used to say that. He did not also do any *karmaas*, at that time.

Sri Engal Aalwaan's Commentary:

*Na iti | Praak eva adhyayana janmasya jnyaanasya nisargaat eva siddheh, vipratve api vedam na papatha ityaadi uktih uktaa | * Aarurukshoh muneh yogam karma kaaranam uchyate, iti vachanaat asya cha yoga aaroodhatvena siddha aatmaa aparokshasya yajnyaadi karma ananushthaanam cha yuktaam | Ne etaavataa vaakyaaartha jnyaana maatravatah karma tyaago yuktaah * tat praapti hetuh jnyaanam cha karma cha ityaadi vachanaat |*

Whatever *adhyayana* he had done in the earlier *janma*, he naturally remembered everything, he was already endowed with all that knowledge. Though he was a *Brahmin*, he did not recite the *Vedaas*, because he was already endowed with that complete knowledge, because of the previous *janma*. It is said that one who has perfected the yoga, the *karmaas* done earlier will lead him to attain perfection in the yoga. He had attained perfection in the *yoga*, he had perceived the self directly; *aparoksha jnyaana* is *pratyaksha jnyaana* of the *aatman*. Because of that, he was a realized soul, and was always established in the self, in the *aatma jnyaana*; for such a person who is a *yogaaroodha*, it is alright if he does not do *yajnya* and other such *karmaas*. By this it does not mean that one who has simply known the *vaakyaaartha jnyaana*, who just has studied the *Vedaas* and knows the meanings of the *mantraas* without having the *aatma jnyaana* and having not realized the meanings - such a person is not supposed to leave the *karma*. Because, in order to attain perfection in *yoga*, one has to get *jnyaana* and *karma* - both are required. *Karma anushtaana* is also required for *shuddhi* of the mind. When he attains perfection, at that time, he would have realized the self. A person who has only *vaakyaaartha jnyaana* cannot give up *karmaas*.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 40:

Ukto api bahushah kinchit jada vaakyam abhaashata | Tat api asamskaara gunam graamyaa vaakyaa ukti samshritam | |

Though the *gurus* tried to make him tell many times, he used to tell *jada vaakyas* (he used to mutter something) as though a dullard (who does not understand anything) is telling something. He used to make grammatical mistakes and mix it with very meagre talk.

Sri Engal Aalwaan's Commentary:

Vyakta iti | Jada vaakyam jadasya eva vaakyam, haasaavaham, asamskaaram vyaakarana ananushishtam | Agunam shlesha prasaadaadi guna shoonyam, graamyaa vaakyasya vreedaa jugupsaa maangalya daayinah ukti aashritam |

He used to tell something which will make people laugh at him, without any *vyaakarana*, grammar. He used to have all kinds of grammatical errors. His talk did not have the *lakshana* of the *kaavyaas*; his used to talk something which will make someone ashamed, he used to mix such talk in between.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 41:

*Apadhvastha vapuh so atha malina ambaradhruk dvijah |
Klinna danta antarah sarvaih paribhootah sa naagaraih | |*

His body was full of dirt, he used to wear all dirty clothes, he had never brushed his teeth, his teeth were full of dirt, and all the people around him used to ridicule him; they used to ill-treat and disrespect him.

Sri Engal Aalwaan's Commentary:

*Apadhvastha vapuh iti | Apadhvastam pankaaadi rooshitam, klinna dantaantarah
ashodhita dashana madhyah |*

He never brushed his teeth.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 42:

*Sammaananaa paraam haanim yogarddheh kurute yatah |
Janenaavamato yogee yogasiddhim cha vindati |*

This is *hiranyagarbha vachana*. *Hiranyagarbha* has taught the *yoga shaastra*. He has told that one who is established in *yoga*, for him, the most dangerous thing is being praised, or somebody honouring him, because it destroys his *yoga*, it obstructs his *yoga*, makes him give up that *yoga*, because of all the honours he receives. A *yogi* who is disrespected, dishonoured by people, he attains *yoga siddhi*, is told.

Sri Engal Aalwaan's Commentary:

*Sammaananaa iti | Sammaananaa ityaadi shloka dvayam hiranya garbha
vachanam | Yogino hi anyaih sammanyatve aham adhiko asmi iti abhimaanika
sukhabhogena eva yoga sukrutam charitaartham syaat | Evam avamaanajena
dukkena paapam cha ksheeyate |*

This is told by *Hiranyagarbha*. If a *yogi* is being honoured by others, it gives a feeling that 'I am such a great person, being honoured by everyone'; because of that feeling, whatever *yoga* he has attained will all go away. When he is being dishonoured, disrespected, he feels sad because of that, and all his sins will get destroyed.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 43:

*Tasmaat chareta vai yogi sataam dharmam adooshayan |
Janaa yathaa avamanyeran gaccheyuh naiva sangatim | |*

This is how a *yogi* should be in society. Not hampering the *dharmam* of *sajjanaas*, he behave like a *jada*. He has to present himself in such that all people around him will ridicule him, disrespect him and dishonour him. They never come to him, never talk of him, never do any transactions with him; like this he has to behave.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 44:

*Hiranyagarbha vachanam vichintya ittham mahaamatih |
Aatmaanam darshayaamaasa jadenmattakrutim jane | |*

Thinking of the *Hiranyagarbha vachana* like this, he started showing himself, and behaving himself as though he is mad, *jada*, *unmatta*, that he does not know

anything.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Sataam dharmam adooshayan iti | Yadi asou jadataam anabhivyanjayan karmaani na anutisthet tadaa itaro janah tadvat karmaani ananutishthan pratyavaayaat narake patet | Tasmaat yathaa avamanyeran tathaa jaadyena charet |

A *yogi* has to behave like a *jada*, like a person who does not know anything, does not understand anything. Not behaving like that, if he does not perform the *karmaas*, then others also will follow him, and they will all go to *naraka*, not performing *karmaas* properly, and he will also get *paapa* because of that. Whereas if a *yogi* is behaving like a *jada*, then nobody will follow him; they will say that this is a useless person, and ridicule and dishonour him; and nobody will follow him; so if he does not do *karma*, it is alright for him. He has to behave such that they all disrespect him.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 45:

Bhunkte kulmaashavaatyaaadi shaakam vanyam phalam kanaan | Yat yat aapnoti subahu tadatte kaala samyamam | |

Whatever he was getting, horse gram, *urad daal*, which were not even cooked properly, some kind of rice which is not normally used, he used to eat those only. Some vegetables and fruits available in the forest, he used to eat them only. Whatever he gets one day, he thought that it is more than enough.

Sri Engal Aalwaan's Commentary:

Bhunkta iti | Kulmaashah eeshatpakvo maashayaavakaadih | Vaatyao maashamayo bhakshyah, kanah syaat kshudra tandulah | Yadyat iti | Kaala samyamam mrutyu nirodhakam deha dhaarakam bhakshyam yat yat aapnoti tat tat alpam api santoshaat subahu manyamaanah atte atti, bhunkta iti yaavat | Aatmane padam aarsham | Tadatyeakaanta samyamee iti cha paathah |

That which is required only for survival, only for living, he used to eat only that. Whatever little is available for living, for keeping his body, he used to eat that thinking that that itself is more than enough.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 46:

Pitari uparate so atha bhraatru bhraatruvya baandhavaih | Kaaritah kshetra karmaadi kadannaahaara poshitah | |

When his father died, his brothers and nephews started using him for all kinds of work, to plough the lands, etc. Whatever is left over food, they used to give him, and use him for all work in the fields.

Sri Engal Aalwaan's Commentary:

Pitari iti | Bhraatruvayah bhraatrujah |

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 47:](#)
[Samaakshaapeenaavayavo jadakaaree cha karmani |](#)
[Sarvalokopakaranam babhoova aahaara vetanah | |](#)

He was fat and well built, he would do blindly anything that was told. Because he used to eat whatever little they gave, he did not expect anything else, whatever leftover they used to give, he used to eat it very happily. They used to use him for all kinds of work.

They used to feed him with all kinds of old stuff.

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

[Samaakshaa iti | Jadakaaree jadavat kartaa | * Kartari upamaane iti ninih |](#)
[Aahaara vetanah aahaaramaatra bhrutikah, sarveshaam karmakaro babhoova |](#)

Then the *Souveera Raaja's* story is going to come, where King *Souveera* is going towards *Kapila Aashrama*, to obtain instructions on the *aatma jnyaana*. How he meets *Bharata*, the *yogi*, is going to come next.

We saw the story of the *antaraaya* with the *mruga*, how he had to be born as a deer, how he expended all that *karma* responsible for that *janma*, and again was born in a *yogi's kula*, and is again established in *aatma jnyaana*.

We are studying *Amsa 2*, Chapter 13, the *Jadabharata upaakhyaana*; about how *Jadabharata*, was born in a great *yogi's* family, as a *brahmin*, had *poorva janma smaranaa*, and was endowed with complete knowledge, a person who had perfected the *yoga* already, and knew that because of the *praarabdha karma*, he had to continue and do all the things that are coming. As a *yogi*, he was so much involved in his *yoga*, following the *Hiranyagarbha vachana*. He used to fear any honour, because that will bring some kind of ego, and will disturb the *yoga*. When a *yogi* is dishonoured and disrespected by people, then this *yogi* attains perfection soon. He used to live as though he was *jada*, *unmatta*, etc. as if he is a dullard, not knowing anything, and absolutely useless kind of feeling. He used to wear all dirty clothes, and was never bothered about any of these things. Whatever little people used to give, leftovers, he used to think that itself as a lot, and used to be very happy, contented with whatever he used to get to carry his body. He used to be happy with whatever was given, even old and spoilt stuff.

He was fat and well built. Looking at him, people all around used him for all kinds of work.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 48:](#)
[Tam taadrusham asamskaaram vipra aakruti vicheshtitam |](#)

Kshattaa souveera raajasya kaalye pashum akalpayat ||

He was not cleaning his body, but had all the *samskaaraas*, *upanayana* and others. King Souveera's servant saw him, and took him as the sacrificial *pashu* given to *Kaali*.

Sri Engal Aalwaan's Commentary:

Tam taadrusham iti | Asamskaaram mrujaadi rahitam, na toopanayanaadi rahitam | Vipra aakruti viveshtitam shikhaa yajnyopaveeta snaana sandhyaa japa upaasanaadi shishta aachara-maatravantam |

He had all the signs of a *Brahmin*. He had what was required minimum, the signs of *shikhaa*, *yajnyopaveeta*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 49:

Taatrou tam samalankrutya vaishastasya vidhaanatah | Adhishtitam mahaakaalee jnyaatvaa yogeshvaram tathaa ||

Vaishasa is the *bali* offered in sacrifices. They nicely decorated him as told in the *shastraas*, about how a *bali pashu* has to be brought in decorated. They brought and placed him in place of the *bali*, and *Mahaakaali* saw him, and She knew that he was a *yogeshvara*, a great yogi.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 50:

Tatah khadgam samaadaaya nishitam nishi saa tadaa | Kshattaaram kroorakarmaanaam acchinnat kanthamoolatah | Svapaarshada yutaa devee papou rudhiramulabanam ||

She pulled out her sword, which was very sharp, in front of the king's servant, and She just beheaded him, because he was doing such a bad act of bringing a great yogi, without knowing that he was such a great person, and using him as a *bali pashu*. Along with all her attendants, *kinkaraas*, *Mahaakaali* drank the blood of the king's servant, who had done this bad act.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 51:

Tatah souveera raajasya prayaatasya mahaatmanah | Vishtikarthaatha manyeta vishtiyogyo ayam iti api ||

Souveera Raaja had started on a journey to go to *Kapila Aashrama*, and one who employs labourers, he saw him (*Jadabharata*) as fit for forced labour, where they don't pay any money, and he dragged him along for that work.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 52:

Tam taadrusham mahaatmaanam bhasmacchannamiva analam | Kshattaa souveera raajasya vishtiyogyam amanyata ||

Such a great yogi who was like fire covered with ashes, where we cannot see the fire underneath, the king *Souveera* thought that he was fit only for being employed for forced labour.

Sri Engal Aalwaan's Commentary:

Tam taadrusham iti | Kshatta saarathih dvaasto vaa, vishtih karma kartura phaladam balaat karma, tat yogam |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 53:

***Sa raajaa shibhkaaroodho gantum krutamatih dvija |
Babhoova ikshumatee teere kapilarsheh varaashramam | |***

Paraasharar is telling - O Maitreyar, that king Souveera, wanted to go to Kapila Maharshi's aashrama, on the banks of Ikshumati river, he had started his journey seated on a palanquin.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 54:

***Shreyah kim atra samsaare dukhapraaye nrunaam iti |
Prashtum tam mokshadharmajnyam kapilaakhyam mahaamunim | |***

He wanted to ask Kapila Maharshi, about what is the ultimate good for a person, for a king, for a human being; in this samsaara filled with grief, what is the utmost good? He wanted to enquire Kapila Maharshi, who was a moksha dharmajnya, who had that knowledge of all the shaastraas, and whatever is required for attaining liberation.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 55:

***Uvaaha shibikaam tasya kshatturvachanachotidah |
Nrunaam vishtigruheetaanaam anyeshaam so api madhyagah | |***

Jadabharata simply obeyed the instructions, he was pulled into carrying the palanquin, and he carried that palanquin along with others, who were also brought in like that, as told by the servant of the king.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 56:

***Gruheeto vishtinaa viprah sarvajnyaanaikabhaajanam |
Jaatismaro asou paapasya kshayakaama uvaaha taam | |***

Jadabharata was resort of all knowledge, he had the ultimate knowledge with him. Because he remembered his earlier birth, and he knew that there were some sins to be expended by experiencing them, he wanted to expend it as quickly as possible. So, he carried the palanquin without telling anything.

Sri Engal Aalwaan's Commentary:

Gruheeto iti | Vishtinaa nimittena |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 57:

***Yayou jadagatih so atha yuga maatra avalokanam |
Kurvan matimataam sreththah tat anye tvaritam yayuh | |***

He carried the palanquin without any interest, and was just looking at the yoke (the carrying pole), and nothing else. All others were carrying fast, whereas he was going slowly and lazily dragging along, looking at the yoke placed on his shoulder.

[Sri Engal Aalwaan's Commentary:](#)
[Yayou iti | Jadagatih mandagatih |](#)

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 58:](#)
[Vilokyam nrupatih so atha vishamaam shibhkaam gatim |](#)
[Kim etat iti aaha samam gamyataam shibikaavahaah | |](#)

The palanquin used to shake a lot, and looking at that, the king asked them why is it going so unevenly, why are you not carrying it properly? O carriers of this palanquin, move properly and uniformly.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 59:](#)
[Punah tathaa eva shibikaam vilokya vishamaam hi sah |](#)
[Nrupah kim etat iti aaha bhavadbhiih gamyate anyathaa | |](#)

Whatever he said, it was moving in the same way, with a lot of shake, and unevenly. He was angry, and again he asked about what is this improper carrying of the palanquin?

When *Jadabharata* was carrying the palanquin along with all others, and it was going very uneven, the king got very angry and asked them again and again, because after telling also, it was going in the same way. He said that "I am telling you many times, still you are carrying in the same way. What are you doing?".

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 60:](#)
[Bhoopateh vadatah tasya shrutvaa ittham bahusho vachah |](#)
[Shibikaavaahakaah prochuh ayam yaati iti asatvaram | |](#)

When the king said so many times, all the other carriers of the palanquin said pointing at *Jadabharata*, that this is the person who is coming very slowly. We are all carrying uniformly, with uniform speed. He is the one coming very slowly and making it uneven.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 61:](#)
[Raajaa uvaacha -](#)
[Kim shraanto asya alpam adhvaanam tvayodhaa shibikaa mama |](#)
[Kim aayaasasaho na tvam peevaan asi nireekshyase | |](#)

King said - O man, you are already tired? You have carried for a very short distance. You look quite fat, and should be able to tolerate this strain. Why are you not able to tolerate this?

[Sri Engal Aalwaan's Commentary:](#)
[Kim iti | Aayaasa saho naasi kim | Aayaasa saha eva asi | Tatra hetuh peevaan](#)
[nireekshyasa iti | Aarhatvaat na lopa abhaavah |](#)

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 62:](#)

Braahmanah -

Naaham peevaa na chaivodhaa shibikaa bhavato mayaa |

Na shraanto asmi na cha aayaasah sodhavyo asti maheepate ||

The *Braahmana Jadabharata* replied - I am not fat, and I am not carrying your palanquin also. I am not tired at all. I have no strain to tolerate also.

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

Na aham iti | Peevatva aadeeni na aham arthasya, kim tu shareerasya iti abhipraayah | Aayaasah bhaara udvahana aadeh deha kleshah | Tena karma ashaktih shraantih |

When *Jadabharata* is always in *aatma dhyana*, he is replying from that point of view, that he is not fat; because being fat and such things are not the characteristics of the self, not the *dharma* of *jeevaatman*. They all belong to the *shareera*, being fat or thin. *Aayaasa* is nothing but the tiredness of the body, carrying weight, etc. Not being capable of doing work, is the tiredness.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 63:](#)

Raajaa -

Pratyaksham drushyase peevaan adyaapi shibikaa tvayee |

Shramah cha bhaarodvahane bhayatvena hi dehinaam ||

King replied - I am seeing you right in front of my eyes, you are fat, and carrying my palanquin. For everybody, when they carry a lot of weight, they do get tired.

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

Abhipraayamajaanam prucchati pratyaksham iti |

King did not understand the real meaning of what *Jadabharata* was telling. He was thinking from the body point of view as he did not have the *aatmajnyaana*.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 64:](#)

Braahmanah -

Prayaksham bhavataa bhoopa yat drushtam mama tat vada |

Balavaan abalah cha iti vaachyam paschaat visheshanam ||

The *Braahmana Jadabharata* replied - O king, whatever you saw, you tell me that first. After that, you can tell the characteristics of what you saw, as whether I am powerful or weak.

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

Prativakti pratyaksham bhavati iti | Mama yat roopam tvayaa pratyaksham

drushtam tat vada | Na aham drushtah, achaakshushatvaat aatmanah iti

abhipraayah | Tasya peevatvam shraanti aadikam bala abala roopam

visheshanam paschaat vaachyam - sutaraam durvacham, visheshyasya dharmina eva apratyakshatvaat iti bhaavah |

Whatever you saw, my form, you tell me that, what you directly perceived. The real meaning of what *Jadabharata* said is that I was not seen, because self cannot be perceived with our eyes. What *Jadabharata* meant was the form of him that the king saw. After that comes the fatness, strong, weak, etc. can be told. Because if he had seen the proper form, that "I am not the body", then he cannot say all these things, because it cannot be said like that. When the *visheshya* is not seen, how can you tell about the *visheshana*? When the qualified object, *aatman* cannot be seen, how can the qualities of the *aatman* be told? You are telling about fatness, which is not the *aatma dharma*.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 65:](#)

*Tvayodhaa shibikaa cha iti tvayi adya api cha samsthitaa |
Mithyaa etat atra tu bhavaan shrnotu vachanam mama | |*

You told me that you carry the palanquin. Even now, you are carrying it. What you saw is false, listen to me.

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

Tvayaa iti | Vachanam uttaram iti sheshah |

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 66:](#)

*Bhoomou paada yugaavasthaa janghe paada dvaya aashrite |
Oorvoh janghaa dvayaa avasthaa tat aadhaaram tathaa udaram | |*

He explains what is that the king saw. On the earth, the two legs are standing. The thighs and its lower part are resting on the feet. The thighs are resting on the *janghaa*. The stomach is resting on all these things.

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

Bhoomou iti | Avasthaa sthitih | Aatah cha upasarga iti praanktaattaap |

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 67:](#)

*Vakshasthalam tathaa baahoo skandhou cha udara samsthitou |
Skandha aashritaa iyam shibikaa mama bhaaro atra kim krutah | |*

On top of that, the chest and two arms and shoulders are supported, resting on the stomach. This palanquin is supported on the shoulders. This is the body structure. What is this weight for me?

Means that "I am not carrying this weight, this is carried by the body made of feet, legs, stomach, chest, arms, shoulders".

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

*Vakshasthalam iti | Mama aham arthasya kimkruto bhaarah ? Ato na aham
vodhaa iti abhipraayah |*

What is this weight for the *aatman*? So, I am not carrying.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 68:

*Shibikaayaam sthitam cha idam vapuh tvat upalakshitam |
Tatra tvam aham api atra prochyate cha idam anyathaa | |*

And you are also not being carried on the palanquin. Your body which is sitting on this palanquin, is actually what you said as *upalakshana* for *aatman*; you saw that as *aatman* itself. Only the body is sitting on the palanquin.

Sri Engal Aalwaan's Commentary:

*Na api tvam vaahya iti aaha - shibikaayaam iti | Tvat upalakshitah tvayaa
aatmatvena lakshitah bhraantya drushto dehah shibikaayaam sthitah | Atra
dehe sthitah tvam, aham api asmin dehe | Atah idam aatmanoh vaahyatvam
vaahakatvam cha anyathaa mitthyaa iti uchyate |*

What you thought as *aatman*, you have perceived it wrongly as the body. You have perceived the body as *aatman*, wrongly. You are in that body, and I am in that body. You are being carried, and I am carrying you, are all false, because it is thinking that body itself is *aatman*. You are thinking like that, and telling me.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 69:

*Aham tvam cha tathaa anye cha bhootairuhyam paarthiva |
Guna pravaaha patito bhootavargo api yaati ayam | |*

I, you and all others also, are being carried by the *pancha bhootaas*. The collectivity of elements, is being carried away in the flood of *guna pravaaha*.

Sri Engal Aalwaan's Commentary:

*Yadi aham tvayaa na oohye, kena tarhi? Tata aaha aham tvam cha iti | Bhootaih
dehatvena parinataih | Bhoota sanghaatasya cha gamanaadi vyaapaara bhedah
guna kruta iti aaha - guna pravaaha iti | Guna parinaama roopa teevra
srotovega paratantro yaati, trunam iva vaayu udakaadibhih | Durbalam iva
dushta ashvaah, antahkarana paryantam sanghaatam tasthaah gunaah gamana
aasana icchaa dvesha aadi roopena bahudhaa pravartayanti | Atra * prakruteh
kriyamaanaani gunaih karmaani, ityaadi anusandheyam |*

If I am not carried by you, who else is carrying, is the question that the king would have got in his mind. For this, *Jadabharata* is giving the reply. *Pancha bhootaas* which have got modified, into the form of the body, and the collectivity of the body - this going, coming, sitting, are all because of the *gunaas*. Because of the *gunaas*, they are engaged in all these activities. It is the effect of the *gunaas*, which is like a stream which is flowing, and this body is being carried in that flowing stream. Just as a blade of grass is being carried by air, water, etc. Just like a weak person is being dragged here and there by horses which are uncontrollable, wild horses, so also, all the collectivity of the *pancha bhootaas*, till the *antahkarana*, the inner sense organ the mind, and all the qualities, *sattva*, *rajas*, *tamas* of the *prakruti*, come in the form of walking, sitting, desire, hatred, and all these forms.

In *Bhagavad Gita* also, it is told that "*Prakruteh kriyamaanaani gunaih karmaani sarvashah | Ahamkaara vimoodhaatmaa kartaaham iti manyate ||*". He thinks that I am the doer, whereas these are all activities of the body, which are due to the *prakruti*, the *gunaas sattva, rajas, tamas*.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 70:

***Karmavashyaa gunaa hi ete sattvaadyaah pruthivee pate |
Avidyaa sanchitam karma tat cha ashesheshu jantushu ||***

Because of *karma*, the *gunaas* keep getting modified. *Sattva, rajas, tamas* are all *karmajaa*, accumulated due to *avidyaa*.

Sri Engal Aalwaan's Commentary:

Gunaah cha praacheena karma aayatta iti aaha karma vashyaa iti | Karma cha avidyaa moolam iti aaha avidyaa iti | Anaatmasu deva aadi deheshu aatma buddhih avidyaa | Tat cha avidyaa moolam karma brahma aadi sarva jantu saadhaaranam iti aaha tat cha ashesheshu jantushu iti |

How *sattva, rajas, tamas* are varying and creating all kinds of activities, in this body of the *jeevaatman*, are all because of the *karma*. Based on the *karma*, the *gunaas* keep getting modified. *Karma* is because of *avidyaa*. The *deva* and other bodies which are not the *aatman*, which are the *prakruti parinaamaas*, having the idea of *aatman* in the body, is because of *avidyaa*. From *Chaturmukha Brahma*, till the lowest being, the *karma* which is leading to this *avidyaa*, of having the sense of *aatman* in the body, is common to all the bound selves.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 71:

***Aatmaa shuddha aksharah shaanto nirgunah prakruteh parah |
Pravruddhapachayou naasya cha ekasya akhila jantushu ||***

Bharata is telling the nature of *aatman*. *Aatman* is *shuddha*, which is without *karma, parishuddha*, in his *svaroopaa*. He is indestructible. *Aatman* does not have *oormi shatka*. *Aatman* does not have *gunaas*. He is different from *prakruti*.

Sri Engal Aalwaan's Commentary:

***Evam aatmanah drushyatvam vaahakatvam cha na aaseet iti uktam | Atha peevatva aadi visheshanam na asti iti aaha aatmaa iti | Shuddhah karma rahitah pooya shonita aadi asamsprushtah cha, aksharah avinaashee, shaantah ashanaayaadi oormi shatka rahitah, nirgunah - sattva aadi guna rahitah | Atra hetuh - prakruteh para iti | Atah pravruddhi apachayou na asya | Hetu antaram aaha - ekasya iti | Ekasya - asanghaata roopasya | Sandhaata roopasya hi dehaadeh vruddhi hraasou, na asanghaata roopasya gagana paramaanu aadeh |
* Aham tvam cha tathaa anye chetivat yathaa mayi tathaa sarveshu aatmasu saadhaaranam roopam etat iti aaha akhila jantushu iti | Uktam akhila jantushu drashtavyam iti | Yat vaa akhila jantushu ekasya iti sambandhah | Jantu shabdo***

deha vishishta aatma vaachee | Jantushu aatma amshah eka eva iti arthah | Dehaanaam sanghaatatvaat pratyekam anekatvam |

It was said that it is because of *prakruti*, *gunaas*, *karmaas* which are accumulated due to *avidyaa*. So, the *aatman* does not have all these. By these, we can know that *aatman* cannot be seen, that he is not carrying, etc. He also does not have the characteristics of being fat, etc. *Aatman* is untouched by the blood and all things, impurities in the body. He is indestructible. He is free from *ashanaaya*, *pipaasa*, *jaraa*, *mrutyu*, *dukha*, *sukha* - these are the *oormi shatka* - hunger, thirst (characteristics of the *praana*), old age, death (characteristics of the *deha*), happiness and sorrow (characteristics of the mind); this *oormi shatka* is not there for the *aatman*. The *prakruti gunaas sattva*, *rajas*, *tamas* are not there for the *aatman*. He is different and distinct from *prakruti*. He does not have the *dharmaas* of *prakruti*. Therefore, either growth or deterioration are not there for the *aatman*. Body grows and shrinks in old age - these are all not there for *aatman*. One more reason is that he is *eka*; the meaning is not that there is only one *aatman* in all of us, but that he is not a collectivity, he is *niravayavi*. Body is collectivity of five elements, which has *indriyaas*, which are *ahamkaarika*, but all are *prakruti parinaama* only. Body is *sanghaata*, collectivity. Whereas *aatman* is *eka*, *niravayavi*. Because it is a collectivity, *deha* and other things grow and shrink. That which is not a collectivity, like the sky, or *paramaanu*, it does not have growth and shrinkage. Just as you and I are not the body, all the embodied souls are like that, the *aatman* which is present in all the embodied souls, is similar to the *aatman* who is in you and in me. Whatever I said, you can see in all the beings. He is *jnyaana svaroopaa* in all the bodies. In all beings, *aatma amsha* is only one, is also another meaning of *ekasya akhila jantushu*; there is one *aatman* in every being. Because *deha* is *sanghaata*, collectivity, there is multiplicity like that. Each body is multiple, because five elements are there, whereas *aatman* is one only in every body.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 72:

Yathaa na upachayah tasya na eva apachayah tathaa |

Tadaa peevean asi ittham kayaa yuktyaa tvayaa eeritam ||

Just as the *aatman* does not have increase, in the same way, he does not shrink or deteriorate, decrease. You said that I am fat, with what logic did you say this? What is the reason for telling like that? (It is not reasonable).

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 73:

Bhoopaada janghaa kati ooroo jatharaadishu samsthite |

Shibhikaa iyam yathaa skandhe tathaa bhaarah samah tvayaa ||

Earth, the feet, lower part of the leg, thigh, hips and stomach, and the shoulders which are supported by all these, on that, the palanquin is sitting. If I am carrying weight, for you also, it should be same - implying that both of us are not carrying. You are not being carried and I am not carrying.

Sri Engal Aalwaan's Commentary:

Matto anyasmin skandhe sthitah shibikaa bhaaro mama chet syaat tava api syaat, sarva jeevaanaam api syaat, sarve bhaaraah sarveshaam syuh iti vaahyaadi prasangam vaahakaadi prasangam cha aaha - bhoopa aadi ityaadi dvayena |

This palanquin which is resting on me and others here, if it is mine, for you also it should happen in the same way. For all beings, it should be there.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 74:

*Tathaa anyaih jantubhih bhoopa shibikodhaa na kevalam |
Shailadruma gruhottho api pruthivee sambhavo api vaa | |*

If all weights are carried by everyone, is what is being told here, others also will be carrying this palanquin. Whether it is the mountains, trees, houses, or wherever on the earth, all will be carrying in that case.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 75:

*Yadaa pumsah pruthak bhaavah praakrutaih kaaranaih nrupa |
Sodhavayah tu tadaa aayaasah katham vaa nrupate mayaa | |*

Because of the *prakruti sambandha*, we see people as different, as humans, gods, etc. We see difference. It is because of the *prakruti* that we see various bodies, various beings all around. Because of the association with *prakruti* only, these weights are being carried; then for me, how can there be *aayaasa*? By my *aatma svaroopaa*, there is nothing for me, these are all not related to me.

Sri Engal Aalwaan's Commentary:

Ato mama bhaara udvahana abhaavaat tat krutaa shraantih cha na iti aaha yadaa iti | Kaaranaih karanebhyah |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 76:

*Yat dravyaa shibikaa cha iyam tat dravyo bhoota sangrahaah |
Bhavato me akhilasya asya mamatvena upabrumhitah | |*

Whatever this palanquin is made of, this body is also made of the same material. This body is also *paanchabhoutika*, and the palanquin is also *paanchabhoutika*. Both are made of the same material. For your body as well as mine, for everyone, they are all thinking that "This is mine", which is wrong thinking.

Sri Engal Aalwaan's Commentary:

Kim cha paarthivatva avisheshaat tat jaateeya kaashthaadou iva dehe mamakaaro api na yuktah, kimuta ahamkaara iti aaha yat dravyaa iti | Bhoota sangrahaah dehaah | Mamatvena upabrumhita iti vachanaat dehe mamatvam api upabrumhitam - aaropitam, na svatah tat iti darshayati |

Both are *paarthiva* only, a stick or broken piece of tree, just like that, even the body we should not think as mine. When we see a stick lying somewhere, we don't say that

it is mine; in the same way the body is also made of the same material, we cannot say that it is mine. What is the I and Mine, there? These are superimposed on that. Body is mine means that I am different and body is different. *Aatman* is superimposed on that. This is not really true.

Thus *Bharata* said - I am not carrying you. You are not being carried. I am not carrying this weight. all of these are only bodies, bodies are only carrying. After telling these, he said that *aatman* is different from the body, the *aatma dharmas* are different, it is all because of *prakruti*, the *karma*, *avidyaa*, it is because of these that we are thinking like this.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 77:](#)

Sri Paraasharah -

Evam uktvaa abhavan mounee sa vahan shibikaam dvija |

So api raajaa avateerya urvyaaam tat paadou jagruhe tvaran ||

Sri Paraasharah - Having told all these, *Bharata* kept quiet, carrying the palanquin. The king got shocked, and he just got down from the palanquin and hurriedly held *Bharata's* feet. The king realized that he is no ordinary person.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 78:](#)

Raajaa -

Bho bho visrujya shibikaam prasaadam kuru me dvija |

Kathyataam ko bhavaan atra jaalmaroopa dharah sthitah ||

Raaja said - O *Brahmin*, please leave that palanquin. Please do grace me. You are looking like a *jada*, an inert useless person. Tell me who are you in reality. I want to know.

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

Bho bho iti | Jaalmo jadah |

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 79:](#)

Yo bhavaanyannimittam vaa yat aagamana kaaranam |

Tat sarvam kathyataam brahman mahyam shushrooshave tvayaa ||

Who are you, and for what reason have you come here? I am asking you, please do kindly tell me, everything about yourself. What is the reason for your coming here.

Raaja says - I am interested in learning about who you are, what is the reason you have come here, why are you like this.

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

Ko bhavaan iti etat vivrunoti yo bhavaan iti | Ya iti jaati kula prashnah |

Nimittam prayojanam, aagateh kaaranam utpaadakam |

Then *Bharata* replies again, and tells what is it you are telling - *tvam*, *aham*, etc. He does the *aatma upadesha*, which we will see next.

We are studying *Amsa 2*, Chapter 13, where *Mahaayogi Bharata*, who is not revealing his nature that he is a great *yogi*, is showing himself as a dullard, or useless person, is made to carry the palanquin of the king *Souveera*. And as he is going in an uneven way, the king asks the carriers to carry them properly, then *Jadabharata* starts to give strange answers, when everyone points at him. The king asks him - You are so stout, well built, why re you not carrying properly, are you tired. He starts to give strange answers and the king does not expect such answers from someone who looks like a labourer, who has been brought to carry his palanquin. He tells that the king does not have *aatma jnyaana*, that the self is different and distinct from the body; the king starts to still argue with him that he is fat; *Bharata* explains to him that these are all *prakruti* only, the *aatman* is different and distinct from the body, and that the *aatman* is not carrying anything. He says that if I have to carry this weight, if I am carrying this weight, I should carry the weight of the *pruthvi* also, all the mountains, and everyone should be doing that including you. Whatever is the material from which your palanquin is made, from the same material the body is also made, and keeps quiet. Immediately, the king recognizes that he is no ordinary person, that he is a great *yogi*, then jumps from his palanquin and holds his feet firmly, and requests him to tell him who he is, and teach him that *aatma jnyaana*. Then *Bharata* starts to teach.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 79:](#)

Yo bhavaanyannimittam vaa yat aagamana kaaranam |

Tat sarvam kathyataam brahman mahyam shushrooshave tvayaa | |

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 80:](#)

Braahmanah -

Shrooyataam so aham iti etat vaktum bhoopa na shakyate |

Upabhoganimittam cha sarvatra aagamana kriyaa | |

Bharata - O King, listen to me, I cannot say. The reason why we are all moving around everywhere is to experience the fruits of the *karma*.

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

Ko bhavaan iti asya prashnasya esha aham iti uttare vaktavye jaati aadeh

anaatma dharmatvam iti abhipretya yah tvam iti prashtum aham esha iti

pravaktum cha na shakyam iti aaha shrooyataam iti | Nimitta prashna uttaram

upabhoga iti | Pumsah sarva desheshu aagatih sukhaadi bhogaaya |

If the king was asking "Who are you", if I have to say as "Whom are you seeing", with *jaati* like "I am a *Brahmin*", these *jaati* and other *dharmaas* are not the *aatma dharmas*, not the attributes of the self. So, you cannot ask as to "Who are you", and I

cannot also say that "I am so and so". If he said that "For what reason are you here", the answer is to experience the fruits of the *karma*. The *chetana* is moving around with a body everywhere, in order to experience the fruits of the *karmaas*, that he has accumulated.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 81:](#)

[Sukha dukha upabogou you tou deha aadi upapaadakou |](#)

[Dharma adharmu udbhavou bhoktum jantuh dehaadim rucchati | |](#)

Sukha and *dukha* are coming from *dharma* and *adharmu*, following the *shaastra* and not following the *shaastra*. When we transgress the *shaastraas*, we will be punished, and this leads to *dukha*. When one is following the *shaastraas*, he will be rewarded, and will enjoy some *sukha*. In order to experience all these things, the good and bad of the virtues and sins, he takes different bodies, and they are the cause for all these things.

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

[Etat vivrunoti sukha iti | Tou dharmu udbhavou sukha aadi bhogou yasmaat prati-niyata desha deha kaala bhogyou tasmaat tou bhoktum jeevou deha deshaantaraani yaati |](#)

The fruits of the *karma* are to be experienced in a particular place, at a particular time, in a particular body. This is all well established. Whatever *karmaas* we do, the fruits will be according to those, and will in a particular place, time and body. For each *karma* for each person, it is well established, that that person has to experience the fruits for this *karma*, with this body, at this time, and in this place. In order to experience those fruits, he keeps moving around, in different places. To experience the results of those *karmaas*, he takes different bodies, and moves around in different places.

This is the answer to the question of the king - "Why have you come". He says that this is to experience this *karma*. For everyone, it is like this.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 82:](#)

[Sarvasya eva hi bhoopaala jantoh sarvatra kaaranam |](#)

[Dharma adharmu yatah kasmaat kaaranam prucchyate tvayaa | |](#)

For everyone, everywhere, *dharma* and *adharmu* are only the causes. You are asking "What is the cause, reason why you are here, in this body", for this, *Bharata* says that *dharma* and *adharmu* are only the causes of a *jeevaatman* taking on a body.

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

[Kaarana prashnottaram sarvasya iti | Sarvatra janmaadou api |](#)

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 83:](#)

[Raajaa -](#)

*Dharma adharmou na sandehah sarvakaaryeshu kaaranam |
Upabhoga nimittam cha dehaat dehaantara aagamah ||*

King - There is no doubt that for all things that we do, *dharma* and *adharm* only are the causes. One moving from body to body is to experience the fruits of the *karma*. I have no doubt about this.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 84:

*Yat tu etat bhavataa proktam so aham iti etat aatmanah |
Vaktum na shakyate shrotum tat mama icchaa pravartate ||*

Whatever you told me that "*Sah aham*", is with respect to the *aatman*; one cannot say with respect to the *aatman* that "*Sah aham*", I want to understand that.

Sri Engal Aalwaan's Commentary:

*Soham iti vaktum na shakyate iti uttarasya abhipraayam ajaananah cha
chodayati - yah tu etat iti saarddhena | Yah tu etat iti | Etat svaroopam iti
sheshah |*

Why *Bharata* said that one cannot say "*Sah aham*" with respect to the *aatman*, king is asking that question. *Etat* means with respect to the *svaroop*, nature.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 85:

*Yo asti so aham iti brahman katham vaktum na shakyate |
Aatmani esha na doshaaya shabdo aham iti yo dvija ||*

O *Brahmin*, how can you say that one who is here - "He is I", why cannot one say that? This *shabda* of *aham* is not wrong if I tell it with respect to the *aatman*.

Sri Engal Aalwaan's Commentary:

*Ya iti | Ya aatmaa kartru bhoktru roopena sphuran sadaa asti, so aham iti
shabdena katham vaktum na shakyate | Na hi nirarthako aham shabdah; na cha
nirvisheshano aham arthah, * aatmaa shuddha ityaadi visheshana ukteh |
Tasmaat soham iti uktou na anupapattih, yo bhavaan iti prashtum cha na
anupapattih iti bhaavah | Anaatmani khalu aham iti shabdo na prayujyate |
Aatmani tu tasya prayoge ko dosha iti abhipraayena aaha aatmani iti |*

The *aatman* who is always present as a doer, as an enjoyer, why can't I say *aham* with respect to that *aatman*? *Aham shabda* is not a waste. *Aham* is told with respect to the *aatman* only. *Aham artha* is not without any attributes, to say that I cannot say *aham*. Because many attributes are told with respect to *aatman*, *aatman* is *shuddha*, etc. So, if I say *sah aham*, there is nothing wrong in this, it is reasonable. In the same way, if I ask who are you, for that question also, there is nothing wrong in that, it is also quite reasonable. With respect to that which is not an *aatman*, if I say *aham*, then it is wrong. But, with respect to *aatman*, I should be able to address it as *aham*; what is wrong in that, is the *abhipraaya*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 86:

Braahmanah -

Shabdo aham iti doshaaya na aatmai esha tathaa eva tat |

Anaatmani aatma vijnyaanam shabdo vaa bhraanti lakshanah | |

Bharata - There is nothing wrong in addressing the *aatman* as *aham*. This is quite alright, what you said. But thinking that using that *shabda* with respect to what is not the *aatman*, that is the *bhraanti*, the wrong knowledge, which is not correct.

Sri Engal Aalwaan's Commentary:

Uttaram aaha shabdo aham iti | Ayam abhipraayah - (prativaktuh) esho aham shabdo na aatmani doshaayeti yat uktam tat satyam | Ahamtaa hi pratyaktvam | Tena pratyaktvena avabhaasamaana eva aatmaa, na dehaadih | Ato ayam aham iti vaktum shakyo api, so aham iti vaktum yo bhavaan iti prashtum cha na shakyate, tasya shuddhi aadi visheshana antara sadbhaave api jaati aadi dharma asat bhaavaat iti aatma vijnyaanam aham buddhih, shabdah aham iti shabdah |

Whatever you said that this is *aham*, I, there is nothing wrong in that; that is true. He is known, He reveals to Himself; this is only called as *aham-tva*. The *aatman* only reveals with that *pratyaktva*, and not the body. Even though we can say *aham* with respect to this *aatman*, "This is I", and "Who are you" - these kind of questions cannot be asked, is the *bhaava*. He does not have *jaati*, class and other *dharmaas*, attributes. We cannot say that "I am a *Brahmin*, a *Kshatriya*, a king, etc", though one may have the attributes of *avikaari*, *shuddha*, etc., this kind of *jaati* and other *dharmaas* which are of the *deha*, cannot be told to be *aatman*. This is the *abhipraaya* of this *shloka*.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 87:

Jihvaa braveeti aham iti dantoshthou taaluke nrupa |

Ete naaham yatah sarve vaang nishpaadana hetavah | |

Now he explains why it cannot be said as "Who are you"?, "I am he", etc. The tongue says "*Aham*", the lips, teeth, palate, are all involved, when the sound is produced. All these are not I, these are all mere instruments of producing the sound, speech. They are all not I.

Sri Engal Aalwaan's Commentary:

Evam taavat dehaadi vilakshana aatma paksha parigrahena yo asti so aham iti prashna prativachana upapattim vadan nrupah prati uktah | Idaaneem dehaadi aatmatva paksham tasya mate pradhaanam kurvan niraakaroti jihvaa iti tribhih | Jihvaa iti | He nrupa | Jihvaadi aham iti braveeti iti kim manyase ? Tat na | Ete na aham bahutvaat na aham arthah, aham arthasya ekatvena prateetih | Kim cha yato jihvaadeeni shabda nishpatti kaaranaani, atah na kartru bhaavam anubhavanti | Kartaa khalu aatmaa | Anena nyaayena aham sprushaami smaraami ityaadishu baahya antara kaaranaanaam aatmatva niraasah |

Assuming that *aatman* is different and distinct from the body, how do you say that "That is I", it was told that that is correct to the king. Now, what *Bharata* is explaining

is that thinking that the body itself is the *aatman*, this is the major reason why king is asking these questions, it is told that it is not true, in these three *shlokaas*. The tongue and others are saying I, do you think like that, that is not true. These are all not I, because they are many - there is tongue, lips, teeth, palate. *Aham* is not like that. *Aham* is only known as one. *Ekatva* is known. Because the tongue and others are just the causes of producing the speech, that is why they are not the doers. The doer is *aatman* only. From this, "I am touching this", "I am remembering this", with respect to the external and internal sense organs which are there, thinking that they are the *aatman*, is rejected from this.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 88:

***Kim hetubhih vadati eshaa vaak eva aham iti svayam |
Atah peevaana asi iti etat vaktum ittham na yujyate | |***

This organ of speech is telling "*Aham*". For what reason it is telling like that? For the same reason, if you say that "You are fat", that is also not correct.

Sri Engal Aalwaan's Commentary:

Shankaantaram aaha - kim hetubhih iti | Atha vaak indriya roopaa jihvaadyaih karanaih svaatantryena aham iti braveeti, tena sa eva aatmaa iti matam; tat cha na; tasya api kaaranatvena svaatantrya abhaavaat, aatmatve na vaachah sthoulya abhaavaat peevaana asi iti aatma dharmatvena peevatva ukti vyaahateh, mama vaak iti bheda vyavahaara anupapatteh cha | Kechit shabda eva artha iti vaiyaakarana paksha parigrahena jihvaadi karanaih vaanee sva aatmaanam aham iti vadati iti; yathaa ghata shabda eva ghata iti uchyaate iti varnayanti | Tatra api ukta eva doshah | Anena nyaayena sparsha roopa aadeenaam buddhi sukha icchaa aadeenaam cha kartrutva nishedhah |

Thinking that he may have one more doubt, he is clarifying like this. The organ of speech itself, along with the instruments of tongue and others, is telling "*Aham*". In this case, the *vaak indriya* will itself become the *aatma*. This is also not true. Because it is also an instrument, and is not independent. Assuming that the *vaak indriya* is itself the *aatma*, it cannot say that "You are fat", because the *aatma* is not fat. If *vaak indriya* is itself *aatman*, then also it would not have told that you are fat, because that is not the *dharma* of the *aatman*. And we use in our regular transactions that "My speech" - this also shows that speech is different from I. There is on *Vyaakarana paksha*, grammarians, which says that *shabda* itself is the *artha*, with the tongue and other instruments, the organ of speech is itself telling *aham*, they explain that *ghata shabda* is itself the *ghata*. That is also not correct. By this, *sparsha*, *roopa*, *buddhi*, *sukha*, *icchaa* - all these do not have any doership. None of them have the *kartrutva* is made clear here.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 89:

***Pindah pruthak yatah pumsah shirah paani aadi lakshanah |
Tato aham iti kutra etaam samjnyaam raajan karomi aham | |***

The person's body is different. It is made of head, hands, etc. Because the body which is different from the individual self, who is inside, and body has head, hands, etc., where will I say that "this is I", Will I say "Hand is I", or "Head is I"? It has all these things in the body, and these are different from the individual self, where can I say that I am this.

Sri Engal Aalwaan's Commentary:

Pinda iti | Evam jihva aadi aadhaara shareerah paayu paani aadi samudaayo deho api na aatmaa, jaagare mama dehe iti pruthak bhaavaat | Svapna sushuptyoh aatmani bhaasamaane api dehasya anyathaa bhaanaat abhaanaat cha; svarga kaama aadi shruti siddha shareera vilakshana aatma prasiddhi virodhaat cha | Yat vaa pindah pumsah pruthak - shira paani aadi roopena aneka iti yatah, aham arthah cha eka iti yojanaantaram | Tasmaat deha indriya aadi naama na aatmatvaat teshu kutra aham shabdham karomi iti aaha - tata iti |

In the same way, the body which is made up of head, *paayu, paani*, etc., is a collection of all these, and is the support of tongue and others. That body is also not the individual self. When one is awake, we say that "This is my body", I am different from the body, as clearly experienced. In the dream state and deep sleep state, even though *aatman* is present and is self-vivid, *svayam prakaasha*, and *deha* is different, the body is experienced as differently, or it is not experienced at all. In dream state, we experience different things, and in deep sleep, nothing is experienced, but the *aatman* is still there. This also shows that body is different from *aatman*.

Shruti says "*Svarga kaamo yajeta*", meaning that one who wants to go and experience in *svarga*, he has to perform this *yaaga*. If *aatman* is not different from the body, the body is destroyed when one dies, and *svarga* and other fruits are experienced after death only, in some other birth. If the *aatman* is not different from the body, then all these things will become meaningless. It is very clear in the *shrutis* that *aatman* is different and distinct from the body. Or, the body made of head, hands, etc., has got many parts, *avayavaas*, *aham artha* is only one. It can also be explained in this way. *Deha, indriya*, are all not the *aatman*, with which part shall I say "*aham*", "this is I". That is why I am not able to say.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 90:

Yadi anyo asti parah ko api mattah paarthiva sattama | Tadaa esho aham ayam cha anyo vaktum evam api eeshyate ||

If there had been another person, if the other person was different from me, then only I can say that "This is I" and "This is him". That is why I cannot say that he, and I, because all are of the same nature, *aatma-aatma saamyaa*. If another *aatman* is of a different nature from me, I could have said that.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 91:

Yadaa samasta deheshu pumaan eko vyavasthitah |

Tadaa hi ko bhavaan so aham iti etat viphalam vachah ||

In all the bodies, the *aatman* is only one, all are *prakaaraas* of *Paramaatman*; there is only one *aatman* who is *prakaara* of *Paramaatman* in all the bodies; there is an *aatman* in each body, but they are all *prakaara* of *Paramaatman*. In this case also, questions like "Who are you", "I am this", are of no use because we are all *prakaaraas* of *Paramaatman* only.

Sri Engal Aalwaan's Commentary:

Nanu dehaadi vyatiriktasya aham shabdo vaachako astu iti aashankya tasya sarva bhooteshu avasthitasya jnyaana-eka-aakaaratayaa eka-prakaaratvaat shuddhatvaadeh cha saadhaaranyaat, vyaavartaka jaati aadi dharma abhaavaat cha ko bhavaan so aham iti prashna prativachane nirarthake iti aaha - yadi anyo asti iti dvayena | Yadi anyah asti iti | Na atra aatmaanaam vyakti aikyam pratipaadyate | Kutah ? Yadi anyo asti parah ko api matta iti svasmaat vyatiriktam aatmaanam abhyupagamy tasya anyatva nishedhaat | Ekasmin arthe para shabda anya shabdayoh prayoga ayogaat anya shabdah parasyaapi jnyaana-eka-aakaaratvaat anyaakaaratva pratishedhaarthah |

Let the *aham shabda* be used with respect to the *aatman* only, different and distinct from the body - if there is thinking like that, because the *aatman* is there in all the bodies, because all *aatmans* are *jnyaana-eka-aakaara*, and of the same mode, and *shuddhatva* is common to all the *aatmans*, *jaati* and other *dharmaas* which differentiate one from the other - these are also not there in the *aatman*, questions such as "Who are you", "I am this", are all not proper. This is told by these two *shlokaas*. According to our *siddhaanta*, *aatma-bahutva* is accepted, that every body has a different *aatman*. Every body has an *aatman*, but all are of the same nature - all are *jnyaana-eka-aakaaraa*, and all are *prakaara* of *Paramaatman*. In this way, all are similar, equal, and it is not identity. The individual selves are many, there is not one individual self. Why we can understand like this? If there is one who is different from me, it is accepted that there is one in another body also. If the *aatman* in another body is different from me, then only we can say that "He is he", and "I am I". We know that, and it is accepted that there is an *aatman* in another body also, but he is not different from me, in the sense that we are of the same nature. *Vyakti aikya* is not told. Accepting that there is another *aatman* who is other than me, he is not different; the meaning is that he is of the same nature. If it had been only one *aatman*, words like *anyah*, *parah* would not have been used here. I cannot say that "He is *anya*", because the other person is also *jnyaana-eka-aakaara* only. That he is different is negated here.

Etat uktam bhavati - yadi mat vyatiriktah ko api aatmaa mat aakaara bhoota jnyaana aakaaraat anya aakaarah syaat, tadaa aham eva aakaarah, ayam cha anyadrusha aakaara iti shakyeta vyapadeshtum | Na cha evam asti, sarveshaam jnyaana-eka-aakaaratayaa samatvaat, jaati kula aadeh anaatma dharmatvaat cha | Prakaara aikya cha ekatva vyavahaaro mukhya eva,

samaana-dharma asamaana-dharma iti asmin arthe samaana-dharma aneka-dharma iti prayoga darshanaat, * eko vreehih sunishpannah supushtah kurute prajaah, iti cha darshanaat |

This is the gist of these two *shlokaas* here. If any other *aatman* would have been different from me, who is of a different nature than *jnyaana-eka-aakaara* of mine, pure consciousness, in that case, I would have told that I am *jnyaana-eka-aakaara*, and he is of a different nature. It is not true like this. This is the *aatma-aatma-samatva* which is told in *Bhagavad Gita* also, that all are *jnyaana eka aakaaraas*, they are all equal. The difference which we see in *jaati, kula*, etc, is not the *dharma* of the *aatman* - these are not the attributes of the individual self, who is only of the nature of consciousness. All are *prakaara*, modes of *Paramaatman*, so that we can say that all are equal, one. All are *prakaara* of *Paramaatman*. For everyone, *Paramaatman* only is the inner self. He is the *prakaari, antaryaami*. There is only one *Prakaari*, but all are modes of *Paramaatman*. All are *prakaara* of *Paramaatman*, so all are one. All are *prakaara* of *Paramaatman*, can be told in the primary meaning itself. There is a *prayoga* called *samaana-dharma asamaana-dharma aneka-dharma*; that they are all of the same attributes, they are of different attributes, and same attributes and many attributes; all are of the same attributes, all are of different attributes, in this kind of meaning, if it is to be conveyed, all are of same attributes, all are of many attributes, is also used. *Eko vreehih* is a common usage. When we see a heap of rice, we say In all houses, it is the same rice which is used. Means that *vyakti aikya* is not there. Rice is same means that they also eat rice and we also eat rice, but it is not the same rice eaten at both places.

Ato na ayam oupachaarikah prayogah, prakaara ekatvasya nimittasya vidyamaanatvaat | Atra poorva shlokena aatma bheda nirvesha mukhena tesham aneka aakaaratvam nishiddham |

So, it is not a secondary meaning here. *Prakaara* is one for everyone, and it is not *oupachaarika*. So, oneness can be told of all the *aatmans*. In the first *shloka* above (*Shloka 90*), *aatmans* are different in each body, but they are all of the same nature, they are not of different nature. So, the fact of the *aatmans* being of different nature is negated here, but not the multiplicity of *aatmans*.

Uttara shlokena eka aakaarataa vidheeyate | Aatma ekatva pakshe - * nityo nityaanaam chetanah chetanaanaam * aham tvam cha tathaa anye cha * ityaadinaa virodhah | Samaana aakaaratvam cha * nirdosham hi samam brahma ityaadishu uktam | Tasmaat aatmaanam vaishamya abhaavaat prashna prativachane yukte iti arthah |

In the second *shloka* (*Shloka 91*), the *eka-aakaarataa* is told. They are all of *jnyaana svarooopa*, and are all *prakaara* only. With respect to the *Poorva pakshi*, who says that *aatma* is only one, not many, who does not accept the multiplicity of individual *aatman*, there will be many *pramaanaas* which will be against telling

that. *Upanishad* says - *ekah, nityah, chetana, nityaanaam, bahoonaam, chetanaanaam* - one *Paramaatman* who is eternal, of the nature of consciousness, he grants the desires of many eternal *aatmans*. If you accept that there is only one *aatman*, it will be totally against this *shruti*. It is also said "*Aham tvam cha tathaa anye cha*" (*Shloka 69* above) - so it is not one *aatman*, but it is one *aatman* in each body, of the same nature and they are all being the *prakaara* of *Paramaatman*, all *jnyaana-eka-aakaara*. And also of the same nature, the *Bhagavad Gita shloka* is told. The *aatmans*, individual selves, the *vaishmya* is not there, they are of the same nature. Therefore, the question asked by the king and the replies given by *Bharata* are proper, as can be understood from this.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 92:

*Tvam raajaa shibikaa cha iyam ime vaahaah purassaraah |
Ayam cha bhavato loko na sat etat nrupa uchyaate | |*

You are the king, and this is the palanquin; the labourers are all the carriers. All these are not said to be *sat*.

Sri Engal Aalwaan's Commentary:

Evam taavat dehaadeenaam pruthak upalabdhi kaaranatva anekatva aadibhih anaatmatvam uktam | Idaaneem anityatvena anaatmatvam aaha tvam raajaa ityaadinaa adhyaaya sheshena | Tvam raajaa iti | Atra shibikaa grahanam yat dravyaa shibikaa itivat anityatve anaamatve cha drushtaanta artham | Etat raaja shibikaadikam sarvam, na sat anityam | Ato na aatma iti abhipraayah |

So far, *Bharata* taught him that *deha, indriya*, etc. are very clearly different from the *aatman*; they are experienced and known as different from the *aatman*. They are many, and very clearly understood as different from the *aatman*. Because of that, they are all not the *aatman*, was told. From now, what is told is that they are all *anitya* and *aatman* is *nitya*. In the remaining part of this chapter, this is being taught. Palanquin is being told here, because whatever is the material of the palanquin, it is *anitya* and *anaatma* also. It is not *nitya*, it is *anitya*. These are all not eternal. So they are all not the *aatman*, is the meaning.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 93:

*Vruksho daaru tatah cha iyam shibikaa tvat adhishtithaa |
Kim vruksha samjnyaa vaasyaa syaat daaru samjynaa athavaa nrupa | |*

He asked a question to the king that there is the tree, we take the wood from the tree, and then make this palanquin, and you are sitting on that. Is this palanquin called the tree itself? Or is it called wood?

This palanquin is not called either tree or mere wood. It is called as a palanquin.

Sri Engal Aalwaan's Commentary:

Drushtaantam niroopayati vruksha iti | Iyam shibikaa jeeva drushaayaam

vrukshah, bhinno daaru, paschaat samyojita shibikaa | Tatra shibikaa avasthaayaam vruksha daaru samjye kva gate ? Vrukshatvaadi avasthaa naashaat nashte iti arthah |

This palanquin, when it is living, it is in the form of a tree. When cut from the tree, it becomes wood. And then, it is assembled into a palanquin. When it is in the state of palanquin, it does not have name of tree and wood. The state of tree is gone, the state of wood is also gone. The palanquin is only existing. So it keeps changing from state to state. They are all *anitya*, not permanent.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 94:

*Vrukshaaroodho mahaaraajo naayam vadati te janah |
Na cha daaruni sarvah tvaam braveeti shibikaa gatam | |*

Nobody will tell you that you are sitting on a tree. When you are sitting on the palanquin, they will also not say that you are sitting on a wooden block. They will say that you are sitting on the palanquin only.

Sri Engal Aalwaan's Commentary:

Etat upapaadayati vrukshaaroodha iti | Tvaam jano vrukshaaroodha iti na vadati, daarunyaaroodhaa iti cha, kim tu shibikaa gatam braveeti |

They will not say that you are sitting on wood, or on the tree. They say that you are sitting on the palanquin only.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 95:

*Shibikaa daaru sanghaato rachanaa sthiti samsthitah |
Anvishyataam nrupa shreshtha tat bhede shibikaa tvayaa | |*

The palanquin is a collection of wooden pieces. Even this palanquin is also impermanent.

Sri Engal Aalwaan's Commentary:

Shibikaa cha asthira iti aaha shibikaa iti | Rachanaa sthiti samsthitto daaru sanghaatah shibhikaa; saa tat bhede anvishyataam nashta iti arthah |

Wood is assembled in a particular form and given the shape of palanquin. The collectivity of wood in a particular formation is constructed into a palanquin. The wooden pieces, and the differences between that and the palanquin, can you find out? No, because they are all collected together, so that you cannot differentiate like that.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 96:

*Evam chatra shalaakaanaam pruthak bhaave vimrushyataam |
Kva yaatam cchatram iti esha nyaayah tvayi tathaa mayi | |*

In the same way, there is an umbrella, and all the sticks. They are all assembled from different parts. Same way it is in me also.

Sri Engal Aalwaan's Commentary:

Evam iti | Evam shalaakaa pruthak bhaave cchatram vimrushyataam | Tvam aham arthatayaa lokaabhimateshu anityeshu shareereshu api esha nyaayah |

When the sticks are all taken out and separated, when it is destroyed, can you say where is the umbrella? Umbrella is all gone, destroyed. Whatever the world thinks that you and I are the body only, and the *shareera* is all *anitya*, in the same way, we cannot say that I am the body.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 97:

***Pumaan stree gourajo vaajee kunjaro vihagah taruh |
Deheshu loka samjyeyam vijnyeyaa karma hetushu | |***

In the world, when people see like that, that he is a man, that she is a woman, this is a cow, this is a goat, this is a horse, this is an elephant, this is a bird, this is a tree. These are all the names given to the body only. They have all come because of the *karmaas* only. They have *karma* as the root. What we identify as differences are only in the body and not in *aatman*.

Sri Engal Aalwaan's Commentary:

Pumaan stree iti | Aatmatayaa abhimateshu deheshu lokasamjnyaa, na tu shaastra nyaaya drushta aatma samjnyaa |

This is only according to the views of the people of the world, and not according to *shastraas*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 98:

***Pumaan na devo na nara na pashuh na cha paadapah |
Shareera kruti bhedaah tu bhoopa ete karma yonayah | |***

He is not a *deva* or a *nara*, or a *pashu* or a tree. They are all differences in form or shape of the body only, and are all born due to *karma*, caused by *karma* only.

Bharata says that this *jeevaatman* is not a *manushya*, not a *deva*, or an animal or a tree. These differences in the body and its form, etc. are because of the *karma*. Because of the *karma*, the *jeevaatman* has got these bodies.

Sri Engal Aalwaan's Commentary:

Pumaan iti | Pumaan aatmaa, na deva aadi roopah | Ete devatva aadayah |
Pumaan means *jeevaatman* here.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 99:

***Vastu raajaa iti yat loka yat cha raaja bhata aatmakam |
Tathaa anyat cha nrupettham tat na tat sankalpanaamayam | |***

Raaja, *raaja-bhata* and all those which we see here, all those things which are born out of *sankalpa*, they are all created, and the world is full of these creations, like father and son, all these creations here are not eternal. They are not *sat*.

O king, whatever is told in this *loka* as *vastu*, the *raaja*, *raaja bhata*, and whatever things you told - they are not *sat*, they are *asat*. They are all created, relations like father-son, etc. are not *sat*, they are *asat*.

Sri Engal Aalwaan's Commentary:

Vastu iti | Ittham sampratiyogikam pitru putratva aadikam yat tat sankalpanaamayam sankalpanaa utpattih tanmayama tat prachuram | Ato na sat |

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 100:

Yat tu kaalaantarena api na anya samjnyaam upaiti vai | Parinaama aadi sambhootaam tat vastu nrupa tat cha kim | |

Even at different times, he does not get called by different names. And he does not undergo any change.

That which does not get a different name, at any point of time is *vastu*. The *anya samjnyaa* comes because of *parinaama*. The *achetana* goes on continuously changing in its *svaroopa* itself, and because of that, it keeps on getting different names. The previous state is destroyed and a new state is created. For *achetana*, there is *parinaama* in the *svaroopa* itself. Whatever is *vastu* is only that which does not get a different name or form, at any point of time. It is of the same form at any point of time; there is no change in its *svaroopa*. It is all not what is seen here; these are all *avastu*.

Sri Engal Aalwaan's Commentary:

Atra achit vastuni avastu asat shabdou na tucchatva mitthya tu aparou; api tu vinaashitva parou it aaha yah tu iti | Yat tu kaala bhedena parinaama upaadhyaayadibhih krutaam anya samjnyaam na yaati tat vastu tat kim? drushyeshu na kinchiti iti arthah | Yat vaa vastu iti uktam tat na tuccham mitthyaa vaa, kaala antarena iti vachanaat | Vidhi nishedhayoh desha kaala aikye hi virodhah | Atra tu kaala bhedaat avirodhah |

Achit is being told as *avastu* and *asat*, does not mean *tucchatva* or *mithyaatva*, not *bhramaa* or illusion, because *achit* also is *nitya* in a particular state. *Anityatva* that is told with respect to *avastu* is meaning that it continuously undergoes changes, *satata parinaami*. In the state of *avyakta*, the *moola prakruti*, it is also eternal. But, it undergoes changes, that is why it is called as *asat*, or *avastu*, because it does not remain in the same state all the time.

We are at the end of *Amsha 2*, Chapter 13, where *Bharata* is teaching the *aatma svaroopa*, to King *Souveera*, that the *aatma svaroopa* is different from *deha*, *indriyaas*, and we need to study the last few *shlokaas*.

With respect to the *achit*, *achetana*, what is meant is *avastu* and *asat*; *tuccha* means

it gets destroyed, it does not exist; *mitthya* means that it is imagined, it is only appearance; it is not like this, because though there is change in the essential nature, there is no complete destruction.

In one of the earlier *shlokaas*, it was told that whatever is mud, it became pot; that mud is destroyed and pot is created. Then pot is destroyed and *kapaala* is created. Then *kapaala* is destroyed and *choorna*, powder is created. Then the powder is destroyed, and it becomes dust. Then, it is destroyed and it becomes *anu*, which is not seen. But, in all these, the *svaroopa naasha* is not there. It is only there in some other state. The previous state gets destroyed, and the next state is created, *avasthaantaraapatti*. There is no complete destruction of the *svaroopa*.

So *avastu* or *asat* does not mean *tucchatva* or *mitthyaatva*.

The *avastu* - state gets destroyed, and it gets into new state. Due to a different time, because of the *parinaama* or *upaadhi*, like *karma*, different form comes. That which does not get that, what is that - it is not whatever you are seeing here. How can we know that it is not *tucchatva* or *mitthyaatva*; the word *kaalaantarena* indicates that as time passes, whatever does not change is told with respect to the *vastu*, which is *aatman*. This means that the *avastu* changes over time. This indicates that it is not *mithyaa*.

If it is in the same place, and same time, then *vidhi* and *nishedha* both cannot happen. So, it can happen at different times, and different places, it is possible. *Desha*, *kaala aikya* is not there. What was mud in the morning, it becomes pot in the afternoon. Mud is destroyed and pot is there. So, destruction and creation, does not happen at the same time and place, but there is time difference, there could be place difference, etc. If there is *desha kaala aikya*, then *virodha* can happen, but it is not so here.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 101:](#)

[Tvam raajaa sarva lokasya pituh putro ripoh ripuh |](#)

[Patnyaah patih pitaah soonoh kim tvaam bhoopa vadaami aham | |](#)

The *Braahmana* continues to say - you are the king of all these lands, with respect to your father - you are son, with respect to your enemy - you are his enemy, you are husband with respect to your wife, you are father with respect to your son. Should I say that you are father, or you are son, or husband, what should I say?

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

[Asthiram asat iti uktam tat nidarshayati - tvam raajaa iti | Raajatva aadeh lokaadi upaadhikatvaat asthiratvam |](#)

Whatever is *asthira* is *asat*, it was told. This is explained in this *shloka*. It is with respect to the *upaadhi* of this *loka*, that there is a mutual relationship of father-son,

and he becomes father with respect to his son, etc. *Raajatva* and all these are coming because of all this. He rules over people, and is called as king. These are all caused by *upaadhi*, and are not permanent.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 102:

*Tvam kim etat shirah kim nu greevaa tava tathaa udaram |
Kimu paada aadikam tvam vai tava etat kim maheepate ||*

Are you your head, or are you your neck. Or are you your stomach, what are you? Or are you your feet? Are you all of these, or do they belong to you? Shall I say you are the head, or shall I say that it is your head?

Sri Engal Aalwaan's Commentary:

*Atha * Pindah pruthak ityaadinaa sankshepena uktam artham upapaadayan deha
aatma vivekam prakarana artham upasamharati - tvam kim etat iti |
Andhatamasi akshi nimeelane cha niravayavatvena aatmanah pratyaktayaa
aham iti bhaasamaanatvaat, idam buddhi bodhyam adrushya aparabhaagam cha
shira aadi naatmaa, na cha aatmano avayavah |*

What was told earlier that you are different from the body, and *indriyaas*, etc., it is explained again, and the *prakarana* is concluded with these *shlokaas* now. The gist of this *prakarana* is *deha aatma viveka*, differences and specific distinctions between body and *aatman*, is being concluded here. In darkness, and when someone is closing their eyes, as *aatman* is *niravayavi*; meaning that when we close the eyes, *aatma's* eyes are not closed, as *aatman* does not have eyes, hands, etc.; so it is *niravayavi*. *Pratyaktva* is *svasmai bhaasamaanatvam*; it always reveals itself as *aham aham*.

There is a wonderful portion in *Bruhadaaranyaka Upanishad* called *Jyoti Braahmana*. There, these things are explained in detail. It is asked - how is the *aatman* known when the *Aaditya*, Sun is not there? It is answered that - is it *Chandramaa*, is it *Agni*? Finally when it is complete darkness, what is it that gives light to the *Purusha*? This is called as *Jyotirbraahmana*. First, it says *Aaditya*; *Aaditya* is the one which gives light to the *jeevaatman*. When Sun is not there, there is the Moon. When the Moon is also not there, how does the *jeevaatman* know; it is through *Agni*. When *Agni* is not there, extinguished, what is the light. Finally it comes to when it is full darkness, it is *vaak*, speech. When there is complete darkness, we can know by speaking. When *vaak* is also not there, it is *svayam jyotih*, *aatma jyoti*. He knows himself, does not need any external light, or anything else. This is *svasmai bhaasamaanatva*. He is always known as *aham*. *Aatman* is *aham*, everything else is *idam*. When we point to some object, we say *idam*. When we say ourselves, we say *aham*. This is different from I. Whatever other parts of the body are there, head and others, they are not *aatman*; they are told as *idam*. They are also not parts of the *aatman*. *Aatman* is a *niravayavi*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 103:

*Samasta avayavebhyah tvam pruthak bhoopa vyavasthitah |
Ko aham iti atra nipuno bhootvaa chintaya paarthiva | |*

From all these parts in the body, eyes, ears, hands, legs, etc., you are existing separately from all of them, O King. You have to intelligently think "Who am I".

Sri Engal Aalwaan's Commentary:

*Samasta avayavebhya iti | Tasmaat ebhah pruthak aatmaa vyavasthita iti arthah | Nipuno bhootvaa iti paathah | Yathaa uktam yaamunaachaaryaih * Aham buddhya paraagarthaat pratyak artho hi bhidyate * iti |*

Because of this, the *aatma* is existing separately from all these things, different and distinct. *Yaamunaachaarya's sookti* is referred here by *Sri Engal Aalwaan* - the *Pratyagaatma* is revealed to himself, *svasmai bhaasamaanah*, *paraak artha* is *parasmai bhaasamaana*. From that which is only revealed to others, but does not know itself, the *aatman* who knows itself is different, by *aham buddhi*, known as *aham aham*. Whereas things which are revealed to others are known as *idam*, they don't know themselves. This is the difference.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 104:

*Evam vyavasthite tattve mayaa aham iti bhaashitum |
Pruthak karana nishpaadyam shakyate nrupate katham | |*

Tattva, reality exists like this. Whatever is possible of being separated from the *aatman*, how can I say that as *aham*? I have to address that as *idam* only; that is not the *aatman*.

Sri Engal Aalwaan's Commentary:

Prakrutam prashna prativachana vaiyarthyam upasamharati evam iti | Tattve aatma svaroope | Pruthakaranam pruthak kaarah, deva aadi jaaticharana aadi pruthak kaarasya bhedasya dehagatatvena anaatma dharmatvaat atmaantarebhyah pruthak karana nishpaadyam vachanam bhaashitum na shakyam, sarva saadhaarana aakaarah aham iti vaktum na shakyaata iti arthah |

The question and answer which they exchanged initially was not proper because this is how reality is. This is concluded here. The reality, nature of the *aatman* is like this. We can separate hands and feet, or also as *deva*, *manushya* - we see this kind of separation and differences. This is the *bheda*. These are all characteristics of the body, and not the *aatman*; they are all *anaatma dharmas*. From other *aatmans* also, whatever can be separated - I cannot say that I am that. I cannot say that I am like all others, because one is *deva*, one is *manushya*, one is someone else, etc. Whatever forms we are seeing outside, with all the parts of the body, the *jaati*, etc. we cannot say that I am all that.

This concludes Chapter 13.

| | Iti Sri Vishnu Puraane Dviteeye Amshe Trayodasho Adhyaayah | |

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Trayodasho Adhyaayah* ||

|| Atha Chaturdasho Adhyaayah ||

Now Chapter 14.

[Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 1:](#)

Sri Paraasharah -

Nishamya tasyeti vachah paramaarthasamanvitam |

Prashrayaa avanato bhootvaa tamaaha nrupatih dvijam ||

Sri Paraasharah - The king understood that what he is talking is about *paramaarthas*. Listening to that, with lot of obedience and bowing down to him, the king told the *Braahmana* thus.

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

Poorvaadhyaaeye dehaadi vyatirikta aatmaa iti uktam | Anantarena adhyaayena sa eva [nityatva anyaaarthatva anoupaadhikatva aadibhih] parama purushaartha iti uchyate - nishamya iti | Paramaarthasamanvitam paramaarthatayaa vakshyamaanena aatmanaa samanvitam tat vishayam |

In the previous chapter 13, it was told that *aatma* is different from body and *indriyaas*. In Chapter 14, which is following it, the same *aatman* is now said to be *parama purushaartha*, because he is *nitya*, he is not meant for enjoyment of *prakruti*, *prakruti* is meant for him, *aatma* is *anyaaartha*, *aatman* is not *upaadhi*. Body and others are not *nitya*. *Prakruti* is *anyaaartha*. Body comes due to *upaadhi*. *Jeevaatma svaroopaa* is *nirupaadhika aananda maya*, existing as it is. Because of all these differences, it is *parama purushaartha*, is going to be told here. Whatever *aatman* is told as *paramaarthas* here, is the meaning of *paramaarthasamanvitam*.

[Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 2:](#)

Raajaa uvaacha -

Bhagavan yat tvayaa proktam paramaartham ayam vachah |

Shrute tasmin bhramanti iva manaso mama vruttayah ||

King said - Whatever you told, all the words talking about *paramaarthas*, my mind is completely immersed in that wandering in those thoughts only.

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

Bhagavan iti | Paramaartham ayam aatma yaathaatmya pratipaadakatvena parama prayojana roopam | Bhramanti parama purushaartha shushrooshayaa paryaakulaa bhavanti |

You talked about the reality of the *aatman*, real characteristics of *aatman*; it is of

utmost use, *parama prayojana*. Now, I want to listen about how it is the *parama artha*; that my mind is fully anxious to know.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 3:
Etat viveka vijnyaanam yat ashesheshu jantushu |
Bhavataa darshitam vipra tat param prakruteh mahat ||

Sri Engal Aalwaan's Commentary:

Uktam anuvadan evam prashamsati etat iti | Yat cha prakruteh viveka vijnyaanam asti tat viveka vijnyaanam yat etat ashesha jantushu anuvruttam | Viveka vijnyaanam aatma tattvam, tat prakruteh param - vilakshanam mahat cha |

Whatever was told, he is repeating and praising that. Whatever is the *viveka vijnyana*, you told, from *prakruti*, differentiating the knowledge of the special characteristics of *aatman*, which distinguishes it from *prakruti*, that knowledge; and that which is present in all the beings. *Viveka vijnyana* means the *aatman*, which is different and superior to the *prakruti*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 4:
Na aham vahaami shibikaam shibikaa na mayi sthithaa |
Shareeram anyat asmatto yena iyam shibikaa dhrutaa ||

I am not carrying the palanquin, and palanquin is not standing on me. Body is different from me, and body is carrying the palanquin, and I am not carrying.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 5:
Gunapravruttyaa bhootaanaam pravruttih karma choditaa |
Pravartante gunaa hi ete kim mama iti tvayaa uditam ||

The various actions and activities of the beings, it is all because of the *karma*; it happens because of the influence of *gunaas*, *sattva*, *rajas*, *tamas*, which are *gunaas* of *prakruti*, all the time having influence on the *jeevaatman*. This association with *prakruti* has come because of *karma*. And this is what is making him do various things he is doing here, engaged in so many activities here. Qualities of *prakruti*, *sattva*, *rajas*, *tamas* only are actually responsible for that, and they are only doing all these; it is not mine.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 6:
Etasmin paramaarthajnya mama shrotra patham gate |
Mano vihvalataameti paramaarthitaam gatam ||

This *parama artha* when I heard from you, whatever words you said, O great *Brahmin* who knows the reality, the ultimate goal which is to be known, when I listen to that, in order to know that *parama prayojana*, I am really happy and satisfied. I feel that I have listened to what one ought to listen.

Sri Engal Aalwaan's Commentary:

*Etasmin iti | * Aatmaa shuddho akshara iti vachanaat | Paramaartha arthitaam gatam parama prayojana shravanena arthitaam gatam | 'Paramaarthaarthataam gatam' iti cha paathah |*

What was told earlier that aatmaa shuddhah, aksharah, etc., whatever words you said about the *paramaartha*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 7:

Poorvam eva mahaabhaagam kapila rishim aham dvija | Prashtum abhyudyato gatvaa shreyah kim nu atra shamsa me ||

Earlier itself, in order to enquire about all these, I wanted to go and attain this knowledge from *Kapila Rishi*, who is a great sage. And I wanted to ask him what is *shreyas*, good to me.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 8:

Tat antare cha bhavataa yat etat vaakyam eeritam | Tena eva paramaarthaartham tvayi chetah pradhaavati ||

In between, on the way when I was going, you told all these words, and by this itself, I am very eager to understand what is the *paramaartha* now.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 9:

Kapila rishih bhagavatah sarva bhootasya vai kila | Vishnoh amsho jaganmohanaashaaya urveem upaagatah ||

Kapila Rishi is *Vishnu's amsha* only, and in order to dispel the illusion or *moha*, wrong understanding and knowledge, which is existing on this earth, he has come here as the very *amsha* of *Vishnu*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 10:

Sa eva bhagavaan noonam asmaakam hitakaamyayaa | Pratyakshataam atra gato yathaa etat bhavataa uchyate ||

Based on what you are telling me, I now think that that *Kapila Rishi* only has come in front of me in your form. In order to do good to all of us. That he has come directly in front of me here. I think so, because of whatever you told.

Sri Engal Aalwaan's Commentary:

Sa eva iti | Yathaa etat iti | Etat aatma tattvam paramaarthaarthataam gatam |

Because of the *aatma tattva* which you are talking about here.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 11:

Tanmahyam pranataaya tvam yat shreyah paramam dvija | Tatvat aakhila vijnyaana jala veechi udadheeh bhavaan ||

Again, he asks about that *shreyas*, what is that *shreyas*. Please do instruct me on that.

You are an ocean of that knowledge. (Just as an ocean has water, tides, etc., you are an embodiment of that knowledge with all the specific aspects).

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 12:

Braahmana uvaacha -

***Bhoopa prucchasi kim shreyah paramaartham nu prucchasi |
Shreyaamsi aparamaarthaaarthaani asheshaani cha bhoopate | |***

The *Braahmana* replies - You wanted to know about *shreyas* earlier also, you wanted to go to *Kapila Rishi*, in order to know what is *shreyas*. Now, you are talking about *paramaarthaa*. What is it that you are asking - is it *shreyas* or *paramaarthaa*? All the *shreyas* that is seen here, is all *aparamaarthaa* only, and not *paramaarthaa*.

Sri Engal Aalwaan's Commentary:

***Shreyah kim iti nrupena poorvam uktatvaat, shreyah paramaarthayoh atyanta
vailakshanyaat tayoh katarat prucchasi iti vikalpayati - bhoopate |
Aparamaarthaaarthaani aparamaarthaa vastooni; aarshatvaat artha shabdasya
napumsakatvam |***

There is a great difference between what is *shreyas* and what is *paramaarthaa*. In this context, *shreyas* is all *loukika*, that which is other than *moksha*. What is taught here is *aatma jnyaana*. Other than *aatma jnyaana*, all others are told as *shreyas* here. *Aatma jnyaana* is told as *paramaarthaa* here. Among them, which one are you asking, is what he asks. All the objects of enjoyment seen here are all *aparamaarthaa*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 13:

***Devataaraadhanam krutvaa dhanasampadam icchati |
Putraan icchati raajyam cha shreyah tat praapti lakshanam | |***

One by one, he talks about *shreyas*. And then differentiates it from *paramaarthaa*. By worshipping all the gods like *Indra*, *Varuna*, *Agni*, through *yajnya*, *yaaga*, they want lot of wealth. Or they want children, or kingdom. These are all said to be *shreyas*.

Sri Engal Aalwaan's Commentary:

***Dhanaadi yogaantam uttarottara utkrushtam shreyas saptakam darshayati
devataa iti tribhih | Devataaraadhanam iti | Tat praapti lakshanam teshaam
dhana aadeenaam praapti-roopam |***

Starting with wealth, each one is little better than the other, each one is relatively better than the other. *Dhana*, *putra*, *raajya*, ... - seven kinds of *shreyas* are told here, by these three *shlokaas*. One is *devataaraadhana*. What is attained from *devataaraadhana* is the *dhana*, *putra*, *raajya*, etc.

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

***Karma yajnyaatmakam shreyah svarloka phaladaayi yat |
Shreyah pradhaanam cha phale tat eva anabhisamhite | |***

The various *yajnya yaagaas* which are done, various *karmaas*, are also *shreyas*, after which they go and attain the *svarga lokaas* and enjoy there. The *karma* which is of the form of *yajnya* and others, which gives fruits of *svarga* and others, is also *shreyas* only. When these *karmaas* are done without desire in fruit, that is also primary *shreyas*, it is said.

Sri Engal Aalwaan's Commentary:

Karma iti | Phale anabhisamhite sati, tat eva karma mukhyam shreyah |

This karma being done, becomes more important than the earlier ones.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 15:

Aatmaa dhyeyah tadaa bhoopa yoga yuktaih tathaa param |

Shreyah tasya eva samyogah shreyo yat paramaatmanaa | |

Those who are engaged in *yoga*, they meditate on the *aatman*, they do *dhyaana*. Doing *dhyaana*, meditation, is *shreyas*.

Sri Engal Aalwaan's Commentary:

Aatmaa iti | Aatmaa dhyeya iti shreyah - tat dhyaanam shreyah iti arthah |

Tasya eva jeevasya eva paramaatmanaa samyoga aikyam | Shreyo yat paramaatmane iti cha paathah |

When the *jeevaatman* becomes united with *Paramaatman*, that is also *shreyas*.

In further *shlokaas*, all these are talked about and it is told why these are *shreyas*, and nor *paramaartha*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 16:

Shreyaamsi evam anekaani shatasho atha sahasrashah |

Santi atra paramaarthastu na tu ete shrooyataam cha me | |

Like this, there are many things which are said to be *shreyas* here. Hundreds and thousands of things which are called *shreyas*. None of these are *paramaartha*, I will tell you what is *paramaartha*.

Sri Engal Aalwaan's Commentary:

Shreyaamsi iti | Anekaani shaashtra uktaani sva utprekshitaani cha | Atra - loke |

Ete - padaarthaah, na paramaarthah, na parama prayojanam | Paramaarthah tu me - mattah shrayataam |

All are *vaidika*, told in the *shaashtra*. What I have told here, and there are many others also. All these are not *parama prayojana*. Listen to me what is *paramaartha*. I will teach you.

He is going to talk about why each one is not *paramaartha*. Each one is told as *shreyas* only. First, he tells about why money is not *shreyas*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 17:

Dharmaaya tyajyate kim nu paramaartho dhanam yadi |

Vyayah cha kriyate kasmaat kaama praapti upalakshanah ||

In order to do *dharmā*, money is given up, they engage in *dharmā*. One renounces the wealth, and also spends a lot of money for *dharmā*. If something is spent or given up, that cannot be *paramāartha*. This is only for attaining some desire.

Sri Engal Aalwaan's Commentary:

Dhanaadeenaam shreyastvam kramena niraakaroti - dharmāya ityaadi | Kaama praapti upaaya lakshanah kaama praapti hetuh | Dhanam dharmā kaamaartham tyaaajyatvaat na svayam purusharthah | Yat artham sarvam yat cha na anyartham sah paramāarthah; sa aatmaa eva iti bhaavah; * Aatmanah tu kaamaaya sarvam priyah bhavati iti shruteh |

One by one, in order, that all these are not *shreyas*, are established in these *shlokaas*. In order to attain certain desires, money is spent. That which is spent, or given up or renounced, cannot be *paramāartha*. *Dharma* and *kaama* among the *purusharthas*, and *dhana* is spent. By itself, *dhana* is not *purusharthā*. That for the sake of which everything is meant, that which is not meant for others, that is what can be *paramāartha*. Everything is to serve the purpose of that, and that is not meant for others; that is *paramāartha*. The meaning is that *aatma* is only *paramāartha*. This is also told in *Bruhadaaranyaka Upanishad* that everything happens and exists as per the *sankalpa* of the *aatman* only. Everything is meant for attaining the *aatman*, and *aatman* is not meant for others. That is how it is *paramāartha*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 18:

Putrah chet paramāarthah syaat so api anyasya nareshvara | Paramāarthabhootah so anyasya paramāartho hi tat pitaa ||

If you say that *putra* is *paramāartha*, that is also meant for someone else. For a father, *putra* is *paramāartha*, but for a *putra*, his *putra* becomes *paramāartha*.

Sri Engal Aalwaan's Commentary:

Putrah chet iti | So api anyasya - sva pituh; paramāarthah | Tat pitaa cha anyasya sva pituh paramāarthah | Evam putrasya pitrarthatvaat jagati na paramāartho asti | Etat upapaadayati evam na paramāartho asti iti |

Son is *paramāartha* for a father. The father is *paramāartha* for his father. Like this, if son is meant for father, that way, it is not *paramāartha*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 19:

Evam na paramāartho asti jagati asmin chara achare | Paramāartho hi kaaryaani kaaranaanaam asheshatah ||

In this world having movables and immovables, these are all not *paramāartha*. *Kaaryaas* are all *paramāartha* with respect to the *kaarana* only.

Sri Engal Aalwaan's Commentary:

Asheshena putra aadi kaaryaani kaaranaanaam hi - janakaanaam paramāarthah;

tasmaat na paramaarthah | Ananya artho hi paramaarthah |

Son is *paramartha* for father. Father is *kaarana*, son is *kaarya*. So, it is not absolute *paramaarthah*, but only relative with respect to the father. *Paramaarthah* is *ananyaartha*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 20:

***Raajyaadi praaptih atra uktaa paramaarthatayaa yadi |
Paramaarthaa bhavanti atra na bhavanti cha vai tatah ||***

If you say *raajya*, getting kingdom, expanding kingdom are all *paramaarthah*, it will also not become *paramaarthah*,

Sri Engal Aalwaan's Commentary:

***Raajyaadi praaptih iti | Raajyaadi praaptih paramaartho yadi, tatah - tarhi
atra - loke, raajyaadayah paramaarthaa bhavanti, na bhavanti cha - nashyanti
cha | Katham asthiraah raajyaadayah paramaarthah iti bhaavah | Etat
asthiratvam putraadishu api samaanam |***

One day you have a vast kingdom, on the next day, someone will come and conquer your kingdom; so you have no more your kingdom. It is not permanent. So, it cannot be *paramaarthah*. They are all not permanent, it is the same way with *putra*, and others.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 21:

***Rig yajus saama nishpaadyam yajnya karma matam tava |
Paramaarthah bhootam tatra api shrooyataam gadato mama ||***

If you think that *yajnya* and other *karmaas*, which are basically done with *Rig*, *Yajus*, *Saama* and other *Veda mantraas* - if you think that that is *paramaarthah*, even with respect to that, listen to me, I will tell you why that is also not *paramaarthah*.

Sri Engal Aalwaan's Commentary:

Dharmasya nashvaratvam anumaanena darshayati - rig ityaadinaah |

From these three *shlokaas*, it is told that *dharma* is also *nashvara*. So, it is also not *purushaarthah*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 22:

***Yat tu nishpaadyate kaaryam mrudaa kaarana bhootayaa |
Tat kaarana anugamanaat jnyaayate nrupa mrunmayam ||***

Whatever is created, the effect, *kaarya* pot and others, from mud which is the cause, that is known only because *kaarana* is continuing in that. Lump of mud became pot, but we identify that also as mud only. Everything is *mrunmaya*, *Mruttiketi eva satyam*, says *Upanishad*. From mud whatever is made is *mrunmaya*, everything is *mrunmaya*. *Mrut* is continuing everywhere. *Kaarana* is continuing there.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 23:

***Evam vinaashibhih dravyaih samit aajya kusha aadibhih |
Nishpaadyate kriyaa yaa tu saa bhavitree vinaashinee | |***

And that *mrnmaya*, whatever pot is created from *mrut*, which is told as *mrnmaya*, the mud got destroyed and pot came. When the pot got destroyed, *kapaala* comes. *Kapaala* is also *mrnmaya*, but the previous state is destroyed. It is *vinaashi* because it is created from a *vinaashi dravya* only. It is not *avinaashi*, as it undergoes changes in its essential nature itself.

Similarly, *yajnya* is also like that. *Yajnya* is performed with *samit*, *darbhaa*, and ghee and other *aajyaas*. All those are *vinaashi dravyaas*, which get destroyed, and keep undergoing changes, in their essential nature itself. *Yajnya* which is an outcome of using all these things is also not permanent. Once the *yajnya* is completed, it is also over. The set of acts, the *yajnya*, which is performed with all these ingredients, that also has to get destroyed sometime; it will get ended sometime, and there will be no *yajnya* afterwards; so it is also temporary only.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 24:

***Anaashee paramaarthah cha praajnyaih abhyupagamyate |
Tat tu naashi na sandeho naashi dravya upaadamitam | |***

That which does not get destroyed, is only *paramaarthah* is what all the knowledgeable ones are agreeing on. What is obtained from a *naashi dravya*, material itself undergoing change or getting destroyed, that again cannot be permanent, and that also is *naashi* only, gets destroyed, keeps changing its state, undergoes modifications.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 25:

***Tat eva aphiladam karma paramaartho matah tava |
Mukti saadhana bhootatvaat paramaartho na saadhanam | |***

Next, the *aphaladam karma*, *karma* done with *anabhisamhita phala*, *phala abhisandhi rahita karma*, without desire in *phala*, in the fruits, the *karma* which is done, if you think that is *paramaarthah*, it is only *saadhanam* for *mukti*. *Saadhanam* itself cannot be *paramaarthah*. Means itself cannot become the *saadhana*, because it is the means to attain *moksha*.

Sri Engal Aalwaan's Commentary:

***Tat eva iti | Tat eva - yajnya karma eva | Chet na iti adhyaahaarah | Na hi
paramaartho anyasya saadhanam |***

Paramaarthah cannot be the means for attaining something else.

Dhana, *putra*, *raajya*, *karma* obtained from *rig-yajus-saama*, and also *karmaas* done using the *naashi dravyaas*, are all not permanent. Only *avinaashi* is *paramaarthah*. *Paramaarthah* is not *anyarthah*, it is *ananyarthah*. *Aparamaarthah* is all *anyarthah*. *Phala abhisamhita rahita karma* is also not *paramaarthah*, because *saadhanam* is not *paramaarthah*.

Dhyaana is told, and couple of more things will be told. Then it will be told as to what is *paramaartha*, in the next few *shlokaas*.

We are at the end of *Amsha 2*, Chapter 14, where the *Mahaa yogi Bharata* is teaching *Souveera Raaja*, what is *aatma jnyaana* and what is *paramaartha*. He shows how money and other things are not *paramaartha*, because they get spent, and how the kingdom and other things are also not *paramaartha*. They are all not permanent. Also the *yajnya karma* is also not *paramaartha*, because *yajnya karma* is performed with materials which themselves get destroyed - they are all *naashi dravyas*, like *samit*, *kusha*, etc. Something obtained from *naashi dravyaas* cannot be permanent - so it is also not *paramaartha*. If *karmaas* are done without desire in fruits, *phala anabhisamhita karma*, that is also not *paramaartha* because that is *paramparayaa saadhana* to *moksha*. That which is *saadhana* is not *paramaartha*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 26:

***Dhyaanam naiva aatmano bhoopa paramaartha artha shabditam |
Bhedakaari parebhyah tu paramaartho na bhedavaan ||
Aatma dhyaana is said to be paramaartha artha.***

Sri Engal Aalwaan's Commentary:

Dhyaanam iti | Paramaartha artha shabditam dhyaanam na parama prayojana bhoota vastu shabda vaachyam | Yatah tat parebhyo ghataadibhyo bheda karoti iti bhedakaari, vishada vishatara aadi avasthaabhedam svasya karoti | Na evam avasthaa bhedena vaishamyam paramaarthasya | Yat vaa, bhedakaari - smruti pratyayatvena kshana bhanguratvaat | Na tu paramaartho bhangurah |
Aatma dhyaana is not the *parama prayojana bhoota vastu*. It differentiates from *ghata* and other things - the *aatma dhyaana*, and that is one reason why it is not *paramaartha*. It creates different kinds of experiences, like vivid, more vivid, most vivid, like this - there are *avasthaa bhedaas*, which are not there in the *paramaartha*. *Paramaartha* cannot have these kinds of differences in experience. There is one more explanation given - *dhyaana* is nothing but *anusmruti*, *smruti* after *smruti*, continuous remembrance of the object of meditation; every instant it is a separate remembrance; so instant after instant, without any break in between and without any other thought coming in between, one has to meditate upon the object of meditation. Because it has to be meditated upon every instant, it stays for one *kshana*, and then another *kshana* - *paramaartha* cannot be like that.

The next one is a very important *shloka*, which is quoted in many places.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 27:

***Paramaatmaatmanmano yogah paramaartha iti eeshyate |
Mithyaa etat anyat dravyam hi na eti tat dravyataam yatah ||***

Yoga means *sambandha*, in this case, it means *aikya*, because the second part of the *shloka* says *mithyaa etat*. What is false, *mithyaa* is the *paramaatma-aatma aikya*, identity. If you like to think that *aikya* of *paramaatma* and *aatma* is *aikya*, then that is not true, it is false, because such a thing cannot happen at all. Because

one *dravya* cannot become another *dravya*.

This is also told by Sri Nammaalvaar in *Tiruvaimoli*, *Koodaamaiyai koodinaalum aduvum aduve iduvum iduve*; even if *Paramaatman* and *jeevaatman* go and merge, *Paramaatman* remains *Paramaatman* only, and *jeevaatman* remains *jeevaatman* only. There is so much difference and distinction between them that one cannot become the other. The second reason is that there is no *svaroopaa naasha* in any of these. *Kaarya* is *avasthaantaraapatti*, even *kaarya* merges into *kaarana*. For *achetana*, there is *svaroopaa vikaara*, but there is no *svaroopaa naasha*. For *chetanaas*, there is no *vikaara* in *svaroopaa* also. So, *Paramaatman* and *jeevaatman* cannot become united where *jeevaatman* loses its *svaroopaa* itself.

Sri Engal Aalwaan's Commentary:

Paramaatma iti | Ishyate yadi iti sheshah | Yogah taadaatmyam, anyathaa uttara ardheh na asangate | Etat aikyam mithyaa; tatra hetuh anyat iti | Poorveshu dhana aadishu nashvaratva aadi; yoge tu svaroopaa abhaavah |
Yoga is oneness or identity, which is used by other systems of philosophy, as *aikya*. The *taadaatmya* what we say is oneness, *ekee bhaava*, it is not *svaroopaa aikya*, but *ekee bhaava*. This is told even in *pralaya*. Otherwise, it will not be proper with the second part of this *shloka*, which says *mithyaa etat*. *Aikya* is *mithyaa*. The earlier things which were told - *dhana*, *yajnya karma*, etc. are all *nashvara*, impermanent; they don't remain forever and get destroyed. Whereas here, in *aatma paramaatma yoga*, what is meant is that if it means *aikya*, then that would be *svaroopaa naasha* itself. That cannot be *paramaartha*, and it is not true at all, because it is *mithyaa*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 28:

Tasmaat shreyaamsi asheshaani nrupa etaani na samshayah | Paramaarthah tu bhoopaala sankshepaat shrooyataam mama | |

Now, he is concluding all the things which he said - which is not *paramaartha*, and which is *paramaartha*. *Yogi Bharata* is telling what is *paramaartha*. O King, all these things are called *shreyas*, there is no doubt. But they are not *paramaartha*. Listen to me about *paramaartha*, I will tell you.

Sri Engal Aalwaan's Commentary:

Upasamharati tasmaat iti | Etaani dhana aadeeni shreyaamsi eva na tu paramaarthah | Paramaarthah tu shrooyataam |
Dhana, and others are all *shreyas*, but are not *paramaartha*.

From here, he starts to tell about what is *paramaartha*, and *aatma svaroopaa*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 29:

Eko vyaapee samah shuddho nirgunah prakrute parah | Janma vrudhhi aadi rahitah aatmaa sarvagato avyayah | |

These are all the attributes of *aatman* told here. Explained below.

Atman is one and not like body which has many forms into which it grows. '*Diha upachaye*' is the root for the word *deha*, that which grows. And there are so many '*aneka*' parts of *deha* while *Atman* is one, *Ekah*.

Sri Engal Aalwaan's Commentary:

Paramaartham aah - eka iti | Ekah - dehavat na anekah upachaya roopah |
Eka means not like *deha*. *Deha* undergoes *baalya avasthaa*, *youvana avasthaa*, *jaraa*, etc., it keeps on changing, there is growth, there is deterioration; whereas *paramaatha*, which is *jeevaatman* is not like that; it is *eka*, remains the same all the time.

Like the body, he does not have many states, like increasing, decreasing, etc. *Upachaya* means growth.

Vyaapee - jnyaanena sarva vyaapana svabhaavah |

He is *vyaapee*, means that he can pervade everywhere, through his *dharma bhoota jnyaana*.

Deva manushyaadeenaam vishameshu deheshu sthito api samah - parasparam cha samah |

He is *sama*, though he is present in various kinds of bodies which are all very different from each other - one is very big, one is small, they have different characteristics, *deva*, *manushya*, *pashu*, *pakshi*, *praani*, but in every body, he is similar; all the *aatmans* have the same attributes, same *svaroopa*; they are similar mutually also, all are *jnyaana aakaaraas* only.

Shuddhah - svato nirmalah | Nirgunah - sattva aadi rahitah | Tatra hetuh - prakruteh parah - janma aadi shat bhaava vikaara rahitah |

He is *shuddha*, in his real state, he does not have any defects, but due to *karma*, he has got caught in this *samsaara*. He is *nirguna*, means he does not have the qualities of *prakruti*, which are *sattva*, *rajas*, *tamas*; he is superior to *prakruti*; and he also does not have *asti*, *jaayate*, *vardhate*, *viparinamate*, *apaksheeyate*, *nashyati* - the six *bhaava vikaaraas*, he does not have all these *bhaava vikaaraas* of *prakruti*. *Shat bhaava* means different kinds of characteristics.

He is bereft of *janma*, *vruddhi*, *parinaama*, *apakshaya*, *naasha*, which are all for the body only; it is not there for the *jeevaatman*.

Aatmaa - chetanah |

Aatma means that it is *chetana*, which is *jnyaana aashrayatva*, he is *aashraya* to *jnyaana*.

Sarva gatah - naashakaanaam agni jala aadeenaam soukshmyena vyaapakah |

Sarva gata means that even *agni*, *jala*, etc, which are all *sookshma*, they destroy other things by entering inside, being *sookshma*, but he is more *sookshma* than that; he can pervade even them.

Ato daaha aadi rahitah |

He does not have *daaha* and others things; he does not get burnt, as he can enter into *agni* also.

Avyayah - avikalah |

He is *niravayavi*, partless.

These are some of the characteristics of the *aatman* told.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 30:

***Parajnyaanamayo asadbhiih naama jaati aadibhiih vibhuh |
Na yogavaan na yukto abhoot naiva paarthiva yokshyate | |***

Sri Engal Aalwaan's Commentary:

***Parajnyaana maya iti | Parajnyaana mayah - prakrushta jnyaana svaroopah |
Paramajnyaana mayah iti cha paathah | Para shabdena vishaya jnyaanam
vyaavartyate |***

He is *jnyaana svaroopah*. He has superior knowledge, and not the *visaya jnyaana*, not the knowledge about sense objects.

Sukha samvit svaroopah iti arthah |

He is *jnyaana aananda svaroopah*.

Asadbhiih - vinaashibhiih deva aadi naama roopaih kaala traye api ayuktah |

Asad means those which get destroyed, *naama jaati*, etc. name, class, etc. He never gets associated with that. He was never connected earlier also, and in future also, he will not be associated with *jaati*, *naama*, etc. No connection with *jaati*, *naama*, in past, present, future.

Vibhuh - deha indriyaanaam svamee; svatah svaraata iti vaa |

Vibhu means he is the Lord of body and *indriyaas*. He is *svaraata*, means when he gets *karma svaatantrya*, he gets released from the bondage of *karma* - he is said to be *sva svaraata bhavati*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 31:

***Tasya aatma paradeheshu sato api ekamayam hi yat |
Vijnyaanam paramaartho asou dvaitino atathyadarshinah | |***

Sri Engal Aalwaan's Commentary:

Evam eko vyaapee ityaadinaa aatma svaroopam uktam |

By the words *eka*, *vyaapee*, etc. the *aatma svaroopah* was told.

***Idaanam tasya deva aadi roopeshu aatma paradeheshu sato api eka prakaaram
yat vijnyaanam vijnyaana roopam asou paramaartho iti aaha - tasya iti |***

After telling about *aatma svaroopah*, though he exists in his own body, and other

bodies, when he is present in *deha*, *indriya*, and other bodies, of oneself and others, he is always of the same *prakaara*, *jnyaana svaroopaa* only, this is the *paramaarthaa*, reality of the *aatman*.

Deva aadi deheshu sthitasya aatmanah tat roopena bhinnatva prateetih bhraantih iti aaha - dvaitena iti |

Those who see as different, that the *aatman* in one body is very different from the *aatman* in another body, in *svarooopa* also, if he understands like that, that is not correct, not real. Those who see differences or duality in *aatmaas*, that is not real.

This is an often quoted *shloka*, and is explained in detail in *Sri Bhaashya*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 32:

Venu randhra vibhedena bhedah shadja aadi sanjnitah |

Abheda vyaapino vaayoh tathaa asya paramaatmanah | |

How it is the same *jnyaana aakaara* in all the bodies, is explained with an example. A flute has many holes, and when the wind is blown, the air goes through each one, and when different holes are covered, different sounds are produced, like *Sa Ri Ga Ma ...*, *Shadja*, *Daivata*, *Madhyama*, *Panchama*, etc., with different combinations of the holes. But the same air passes through all of them. When it passes through different holes, it takes different *svaraas*. This way, they are all different, and the air particles which go through each one are also different. They are all independent, but are all air only. They are identified as *shadja*, etc. when they pass through these holes. But by nature, everything is air only.

Sri Engal Aalwaan's Commentary:

Aatmano hi svaroopena parasparam bhinnaah, na tu deva aadi roopena, tesaam atadroopatvasya uktatvaat |

This is the background which we have to understand before we read this *shloka*. *Jeevaatmans* are many, and are different in *svarooopa*. There is a *jeevaatman* in one body, and is another *jeevaatman* in another body. They are not different because of the form of the appearance, *deva*, *manushya*, etc., but they are *jnyaana aakaaraas*.

Kechit atra aatmanaam svaroopena bhedo nishidyata iti aahuh; tat ayuktam | * Tasya aatma paradeheshu, * Tatra tvam aham api atra, * Aham tvam cha tathaa anye cha, * Tvam cha anye cha iti aadi aatma bahutva pratipaadaka bahuvachana virodhaat, shruti smruti sootra nyaaya virodhaat cha |

Some say that there is no *bheda* in *svarooopa* also, meaning that there is only one single *aatma* in all the bodies, that there are not multiple *aatmaas* - that is not true. It is told in *Shrutis* that *Nityo nityaanaam chetanah chetanaanaam eko bahoonaam yo vidhadhaati kaamaan*, this shows multiplicity of *aatmans*. This is told in the *shlokaas* here itself - You are there in that body, and I am here; Myself, you and others also; meaning that each individual self exists separately, is different; there are many individual selves, but all are of the same nature. If we say that *aatman* is only one, in all the bodies, and that there are not multiple *aatmans*, if the *aatma bahutva* is not told, it is opposed to what was taught here itself in so many *shlokaas*, which are telling about *aatma bahutva*. It is also against *Shruti*, *Smruti*, *Nyaaya*, etc.

Yadi deva aadi roopena aatmanaam na bhedah, katham tarhi devo ayam, manushyo ayam iti vaishamyena vyavahaara upapadyate? Tatra aaha - venu randhra iti |

If there is no difference, *bheda* in the form of *deva*, *manushya*, etc. how can we even say that this is *deva*, this is *manushya*, etc.? Then everyone should be addressed in the same way. How can we address different individuals differently? This is answered in this *shloka*.

Yathaa venoh aneka randhra vartinaam vaayu amshaanaam vaayutvena eka aakaaraanaam randhra bheda vinishkramana kruta shadja aadi sanjnyaa bhedah; evam aatmanaam jnyaana eka aakaaraanaam deva aadi deha pravesha aakruto deva aadi vyavahaarah, na tu taadroopya krutah |

The *vaayu amshaas*, which are there in various holes, which are all of the same nature as they are all *vaayu* only, they go through different *randhraas*, which cause one to be *Shadja*, another to be *Madhyama*, another to be *Daivata*, the difference exists. In the same way, the *aatmaas*, are of the same nature of *jnyaana*, consciousness, enter into the body of *deva*, *manushya*, etc., and one is called *deva*, another is called *manushya*, etc. The *aatman* itself does not become of the form of the body. The *aatman* itself does not change the *svaroopaa*, it is *eka svaroopaa*.

Abheda vyaapinah abhedena vaayutva aakaarena vyaapinah |

Without any difference, in the same form as *vaayu*, it is pervading everywhere.

*Atra paramaatma shabdena aatmaa eva uchyate, * Paramaatmaa iti cha api ukto dehe asmin purushah parah; * Taih eva vigatah shuddhah paramaatmaa nigadyate, ityaadi darshanaat |*

The word *Paramaatman* is used here. The meaning of *Paramaatman* is *aatman* only here. Because of the context, and it is *aatma jnyaana* which is being taught. An example is given about how the *jeevaatman* existing in this body is told as *Paramaatman*. Another reference where *jeevaatman* is told by the name *Paramaatman* is given.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 33:

*Eka svaroopaa bhedah cha baahya karma vruti prajah |
Deva aadi bhede apadhvaste na asti eva aavarane hi sah | |*

Sri Engal Aalwaan's Commentary:

Uktam artham vivrunvan upasamharati eka svaroopaa iti |

Again explaining whatever was taught so far, he is concluding the teaching here.

*Eka svaroopaa bhedah - * Tasya aatma paradeheshu sato api ekamayam hi yat |
Vijnyaanam paramaartho asou * iti ukta jnyaana eka svaroopasya aatmano
bhedah deva aadi roopah, baahya karma vruti prajah - baahya karma aavarana
jaatah |*

Jeevaatmans who are of the same *svaroopaa* as *jnyaana aakaara*, the *bheda* seen, the

difference as *deva*, *manushya*, etc., is meant here. The differences of the form of *deva*, *manushya*, etc., of the *jeevaatmans*, who are of the same nature, *jnyaana aakaara*, is because of the *karma*, as told here. Though he is existing in his body and other bodies, he is of the same nature everywhere. He is fully made of consciousness. Because he is covered by the *karma*, external *karma*, his nature is covered. So, he is not realizing his nature. *Prajah* means *prakarshena jaayate*. The *baahya karma* is covering it.

Phala abhisandhi yuktam bhagavati asamarpitam cha baahya karma, aatmanah svarooapa bahirbhootam vaa, yathaa vakshyati * Avidyaa karma sanjnyaa anyaa ... tayaa tirohitatvaat cha shaktih kshetra samjnyitaa | Sarva bhooteshu bhoopaala taaratamyena vartate || iti |

Baahya karma is that *karma* done with desire in the fruits, and that which is not surrendered into *Paramaatman*. One wants to enjoy oneself. He thinks that he is only the enjoyer of the fruits, that he is only doing the *karma*, and he has desire in the fruits. When one does such a *karma*, it is called *baahya karma*. It is outside *aatman's svarooapa*. *Aatma svarooapa* is not like that. *Aatma svarooapa* is *bhagavat sheshabhoota*, that he cannot independently do anything; by nature, he is utterly subservient to *Paramaatman*, and he has to do all kinds of service to *Paramaatman* at every stage; this is his very nature. Whereas if one thinks that he is doing the various *karmaas*, does with a desire in fruits, thinking of himself as the enjoyer, this is *baahya karma*. In reality, the *pradhaana phali* is *Paramaatman* only for all the *karmaas*. Because of that wrong understanding and performing *karmaas* in that manner, this difference of *deva*, *manushya*, is coming. *Aatmaas* are all of the same nature, *jnyaana aakaaraas*. *Karma* is making them to get these kind of bodies, and experience the fruits. *Sri Engal Aalwaan* gives *pramaanaas*, which will come later.

Avidyaa is also called *karma*. *Chetana* and *achetanaas* are the *shaktis* of *Paramaatman*, and *avidyaa* is also one *shakti*, called *karma*. Because he is covered by that, by which the *shakti* called *kshetrajnya* is covered by the *shakti* called *avidyaa*, called *karma*; in all the beings, there is a *pramaana* which says that *dharma bhoota jnyaana* undergoes *sankocha vikaasa*. In our *siddhaanta*, it is well established that *dharma bhoota jnyaana* undergoes *sankocha vikaasa*; *samsaara* comes because it has become *sankuchita*. For this, there is a *pramaana* in *Vishnu Puraana*, which will come. In all beings, there are differences, various degrees. For those who have not much *sankocha*, they will be in *punya janmaas*. For those who have very much contracted *dharma bhoota jnyaana*, they will be born as *pashus*, *pakshis*, *keeta*, *vruksha*, etc. This is the difference for the bodies they take.

Deva aadi bhedah cha ayam yugapat anekeshaam ekasya cha kaala bhedena apadvaste aavarane - karma aavarane, sa deva aadi bhedo na bhavati |

These differences seen in the bodies of *deva*, *manushya*, etc. - for many of them, when it gets destroyed, over a period of time, the *karma* which is covering, that *aavarana* will not be there any more. That cover will not be there. It can be a difference in time, or it can be the same time for many of them. *Moksha* has got a

beginning, *aadi*, but it does not have an end. For *karma*, *aadi* is not there, but *anta* is there.

***Deva aadi bheda apadhvasta it cha paathah | Yathaa aaha shounakah *
Karminaam karmabhedena deva bhedaadayo yatah || Karmakshayaat
asheshaanaam bhedaanaam samkshayah tatah || iti |***

Because of the difference in *karma*, various *karmaas* that the individual does, they take various births. When the *karmaas* get destroyed, all the differences will go. In their *svaroop*a, they will be *jnyaana eka aakaara*. And all the individual selves for whom the *karma* gets destroyed, they will get liberated.

This is the nature of *jeevaatman* taught in all these *shlokaas*.

This completes Chapter Fourteen.

|| *Iti Sri Vishnu Puraane Dviteeye Amshe Chaturdasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Chaturdasho Adhyaayah* ||

|| *Atha Panchadasho Adhyaayah* || *Rubhu-Nidaagha Samvaada*

Now, Chapter Fifteen.

[Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 1:](#)

Sri Paraasharah -

Ityukte mouninam bhooyah chintayaanam maheepatim |

Prati uvaacha atha vipro asou advaita antargataam kathaam ||

Sri Paraasharah - When he was taught all these things by *Mahaayogi Bharata*, the King *Souveera Mahaaraaja* started to think about the *aatma svaroopaa*, the *paramaatha* which was told, what was not *paramaatha*, etc., he went into deep thinking. And again, he told *Bharata*. There is a story which is also teaching a similar thing, where *aatma svaroopaa* is being taught. That story he started to recite.

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

Ityukta iti | Iti ukte - evam aatmano vaishamyā abhaava ukte | Kshut pipaasa

aadi dharmakatva bhraantyaā aatmano dvaitam chintayaanam mouninam

vaachaa achodayantam maheepatim abhipraayajnyo viprah chitvastu vaishamyā abhaava vishayaam kathaam uvaacha |

In this way, it was told that the *aatmans* are all of the same nature; that the essential nature of all *aatmans* is the same. When he was still thinking, still not very clear; that the body appearance is one thing - the *deva*, *manushya*, etc., but how about hunger, thirst, etc. he started to think about them. Is hunger, thirst real, not real, is it in *aatma svaroopaa*, or not, is it due to karma, etc., he started to think. The difference can still exist because things like thirst, hunger, are different for different people. It is something other than the form of the body which is seen. The king was silent thinking about this. The *Braahmana* knew what the king was thinking. He then started to tell him a story about this, to clear those doubts. That there is no difference in the *chit vastu*, all are *jnyaana eka aakaaraas* only. With respect to this, he started to tell one more story. In which thirst, hunger are all addressed.

[Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 2:](#)

Braahmanah -

Shrooyataam nrupa shaardoola yat geetam rubhunaa puraa |

Avabodham janayataa nidaaghasya mahaatmanah ||

Braahmana - O King, listen to this story of *Rubhu* and *Nidaagha*, whatever *Rubhu* taught to *Nidaagha*, in order to enlighten him, with proper knowledge. *Nidaagha* also was a great person, *yogi*. In order to enlighten him with proper knowledge, *Rubhu* taught him. I will tell you that.

[Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 3:](#)

*Rubhuh naama abhavat putro brahmanah parameshthinah |
Vijnyaata tattva sadbhaavo nisargaat eva bhoopate | |*

Chaturmukha Brahma had a son called Rubhu. By nature itself, he had tattva jnyaana, the knowledge of the realities.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 4:

*Tasya shishyo nidaagho abhoot pulastya tanayah puraa |
Praadaat ashesha vijnyaanam sa tasmai parayaa mudaa | |*

He had a student by name Nidaagha, who was Pulastya Brahma's son. To that Nidaagha, he gave all his knowledge, very happily.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 5:

*Avaapta jnyaana tantrasya na tasya advaita vaasanaam |
Sa rubhuh tarkayaamaasa nidaaghasya nareshvara | |*

Rubhu after teaching everything to Nidaagha, started to argue to himself that still his advaita vaasanaa is not gone.

Sri Engal Aalwaan's Commentary:

Avaapta iti | Jnyaana tantram adhyaatma shaastram | Advaita vaasanaa na iti tarkayaamaasa | Na tasya advaita vaasanaam iti cha paathah |

The shaastra which is teaching about aatman. Advaita vaasanaa is not there. Advaita vaasanaa means that they are all of the same nature. That he has still not understood that all aatmans are of the same jnyaana svaroopaa.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 6:

*Devikaayaah tate veera nagaram naama vai puram |
Samruddham ati ramyam cha pulastyena niveshitam | |*

On the banks of the river Devikaa, there was a city called Veera Nagara. It had all the wealth, and it was a very beautiful place. Pulastya had built that city.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 7:

*Ramya upavana paryante sa tasmin paarthiva uttama |
Nidaagho naama yogajnyah rubho shishyo avasat puraa | |*

Rubhu shishya Nidaagha, was living there, near the forest, a beautiful forest. He was a yogi.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 8:

*Divye varsha sahasre tu samateete asya tat puram |
Jagaama sa rubhuh shishyam nidaagham avalokakah | |*

One thousand Divya varshaas, the years of the Devaas, passed. At that time, Rubhu again wanted to see Nidaagha. He came there in order to see him, at Veera Nagara.

Sri Engal Aalwaan's Commentary:

Divye varsha iti | Avalokakah - avalokayitum |

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 9:

*Sa tasya vaishva deva ante dvaaraalokana gochare |
Sthitah tena gruheetaardhyo nija veshma praveshitah ||*

When *Nidaagha* who was a *yogajnya*, was performing his *nitya karma anushthaana*, after performing *Vaishva Deva yaaga*, he came to the door, and at the door, saw that *Rubhu* was standing there. He offered him *arghya*, and took him inside his house.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 10:

*Prakshaalita anghri paanim cha kruta aasana parigraham |
Uvaacha sa dvija shreshtho bhujyataam iti saadaram ||*

He gives him *paadya*, and cleans his feet, and gives him a set to be seated. With great respect, he told him O great *Brahmin*, and does *atithi satkaara*. He tells him - Please partake food in our house.

Nidaagha does not recognize *Rubhu*.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 11:

*Rubhuh -
Bho vipravarya bhoktavyam yat annam bhavato gruhe |
Tat kathyataam kadanneshu na preetih satatam mama ||*

Rubhu - O great *Brahmin*, tell me what is there to eat in your house? It is not like ordinary food. I want something special.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 12:

*Nidaaghah -
Saktu yaavaka vatyanaam apoopanaam cha me gruhe |
Yat rochate dvija shreshtha tat tvam bhunkshva yathaa icchayaa ||*

Saktu is rice flour mixed with jaggery, which stays for many days. *Yaavaka* is made of wheat. *Vaatya* is barley and others. *Apoopa* is rice cake. *Nidaagha* says that these are all there in the house. Whatever you like, you can take as much as you like.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 13:

*Rubhu -
Kadannaani dvija etaani mrushtam annam prayaccha me |
Samyaava paayasaadeeni drapsa phaanitavanti cha ||*

Rubhu - These are all ordinary food items, I don't want all these things. Give me delicious savouries.

Sri Engal Aalwaan's Commentary:

*Kadannaani iti | Mrushtam - ruchyam madhuram vaa | Samyaavah -
yavagodhooma vikaaro rajju roopo bhakshyah | Drapsam dadhidhanetarat |
Phaanitam vikruta goudaani |*

Mrushtam means that which is sweet, and tasty. *Samyaavah* is wheat flour and others, and a couple of flours which are mixed, which is like a rope, like *chakli*, *murukku*, etc. *Drapsam* is curd which is not very thick, like buttermilk. *Paanitam* is special dishes made of jaggery. I want all these delicacies, good sweets, *paayasa*, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 14:

Nidaaghah -

*He he shaalini mat gehe yat kinchit ati shobhanam |
Bhakshya upasaadhanam mrushtam tena asya annam prasaadaya ||*

Nidaagha addresses his wife - Whatever is there which is very tasty, and very special in our house, and the various items which are used to make special delicacies, prepare something out of these, and offer to this *atithi*.

Sri Engal Aalwaan's Commentary:

He he shaalini iti | Shaalaa - gruham, tadvati, guruhinee iti arthah |

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 15:

Braahmanah -

*Iti uktaa tena saa patnee mrushtam annam dvijasya yat |
Prasaaditavatee tat vai bhartuh vachana gouravaat ||*

Braahmana Bharata - Having told like this, listening to her husband's words, she prepares really good food, delicacies. And offers to the *atithi*.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 16:

*Tam bhuktavantam icchaato mrushtam annam mahaamunim |
Nidaaghah praaha bhoopaala prashrayaa avanatasthitah ||*

Once he took the special delicacies which were offered to him, that *Muni Rubhu*, addressed *Nidaagha*, with great respect and love.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 17:

Nidaagha -

*Api te paramaa truptih utpannaa tushtih eva cha |
Api te maanasam svastham aahaarena krutam dvija ||*

Nidaagha - O *Brahmin*, were you satisfied, happy with what you had? With what was offered? Is your mind pleased with the food which was offered to you?

Sri Engal Aalwaan's Commentary:

Api iti | Truptih - kshut pipaasa aadi nivrutti, tushtih - alam buddhih, manasah kshobha abhaavah svaasthyam | Api te manasah svaasthyam iti cha paathah |

This is the doubt which *Souveera Mahaaraaja* had, sensing which *Bharata* is narrating this story. *Trupti* is thirst and hunger. *Tushti* is sufficiency, was it enough in quantity, was it enough to quench your hunger, thirst. Are you happy in your mind also?

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 18:

*Kvanivaaso bhavaan vipra kva cha gantum samudyatah |
Aagamyate cha bhavataa yatah tat cha dvija uchyataam ||*

Now, *Nidaagha* asks *Rubhu* - Where do you live? O *Brahmin*, where is your place of living? Where are you going from here? From where are you coming? Please do tell me all that.

Sri Engal Aalwaan's Commentary:

Kva iti | Kva nivaasa iti bahuvreehah | Yatra saayamgruha itivat |

Kva nivaasah is addressed to *Rubhu* - which is your place of living. Travellers travelling from place to place taking a long journey, at the end of the day, they go and stay in some place. They start their journey the next day, and again at the end of the day, they stay in some place. This is called *Saayamgruhaa gatih*. Are you passing through this place like that?

Further *Rubhu* starts to teach the *aatma svaroopam*. These are similar to what *Souveera Mahaaraaja* asks *Bharata*.

We are at the end of *Amsa 2*, Chapter 15, where the story of *Sri Bharata*, the great yogi is reciting the story of *Rubhu* and *Nidaagha*, to *Souveera Mahaaraaja*. *Rubhu* comes to teach the *parama artha* to his *shishya Nidaagha*, who, he thought had not really attained that true knowledge. And seeing a *Brahmin* come to his house, after finishing *Vaishvedeva*, *Nidaagha* invites him and offers him food. *Rubhu* says that he wants really good savouries, *mrushtaanna*, and do not want ordinary food, "I don't want *amrushtaanna*". As per his wish, *Nidaagha's* wife prepares all the good food, and they serve him. After that, *Nidaagha* asks his *atithi Rubhu* -

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 17:

Nidaagha -

Api te parama truptih utpannaa tushtih eva cha |

Api te maanasam svastham aahaarena krutam dvija ||

Nidaagha - O *Brahmin*, were you satisfied, was that enough for you? Was it sufficient for you? Are you pleased in your mind?

Sri Engal Aalwaan's Commentary:

Api iti | Truptih - kshut pipaasa aadi nivrutti, tushtih - alam buddhi, manasah kshobha abhaavah svaasthyam | Api te manasah svaasthyam iti cha paathah |

Trupti is hunger and thirst being quenched. *Tushti* is *alam buddhi*.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 18:

Kvanivaaso bhavaan vipra kva cha gantum samudyatah |

Aagamyate cha bhavataa yatah tat cha dvija uchyataam ||

Where are you staying? Where are you coming from, and where are you proceeding from here?

Sri Engal Aalwaan's Commentary:

Kva iti | Kva nivaasa iti bahuvreehah | Yatra saayamgruha itivat |

The travellers stay every evening in one place, and continue the journey from there the next day.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 19:

Rubhuh -

*Kshudyasya tasya bhukte anne truptih braahmana jaayate |
Na me kshut abhavat truptim kasmaat maam dvija prucchasi ||*

Rubhu - O Brahmin, one who is hungry, if he eats, has food, then he will be satisfied. I never had hunger. So why are you asking me whether my hunger was satisfied? I never had hunger in the first place.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 20:

*Vanhinaa paarthive dhaatou kshapite kshut samudbhavah |
Bhavati ambhasi cha ksheene runaam trut api jaayate ||*

The *paarthiva dhaatu* which is there in the body, if that is digested or reduced by means of the *jaatharaagni*, the fire in the stomach, then only one feels hunger. When the water component in the body is dried up, they feel thirst.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 21:

*Kshut trushne deha dharmakhye na mama ete yato dvija |
(Tatah kshut sambhava abhavat truptih asti eva me sadaa |)
Tatah kshut sambhavaat truptih api na asti eva me sadaa ||*

Hunger and thirst are known as the qualities of the *deha*. I do not have these. So, there is no possibility of me getting hunger. So I am always satisfied. The other *paatha* is - Because they are *deha dharmas*, and because of that only, the hunger comes, for me there is no satisfaction also, and there is no hunger also. Meaning that hunger happens to the body only.

Sri Engal Aalwaan's Commentary:

*Kshut trushne iti | Bubhukshaa pipaasayoh icchaatvena antahkarana dharmatve
api deha dharmatva aakhyaa dehastha dhaatu kshayatvaat oupacharikee | *
Ashanaaya pipaase praanasya shoka mohou manasah * iti shrutou praana
dharmatva uktih cha praanasya antahkarana kriyaa shaktitvena tat abhedaat |
Trupti grahanam tu tushti aadeh upa lakshanam |*

Hunger and thirst are basically desires and they are the *dharma* of the *antahkarana* or mind. They are told to be qualities of the body, because the *dhaatus* which are there in the body, when that gets reduced, or is absent, then this happens. So, this is only *upachara*, just told like that. It is because of the *dhaatus* in the *deha* that this happens, though it is a quality of the mind. It is an *iccha* of the mind. *iccha*, *dvesha* happen to the mind. The *Shruti* says that hunger and thirst are for *praana*, and grief and *moha* belong to the mind. The *shruti vaakya* says that hunger and thirst are not for *deha*, but for *praana*. *Jaraa* and *mrutyu* are *deha dharmas*. So, this is basically a *kriyaa shakti* of *manas* only, the *antahkarana* only. *Trupti* is *upalakshana* to *tushti*.

[Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 22:](#)

*Manasah svasthataa tushtih chitta dharmou imou dvija |
Chetaso yasya tat pruccha pumaan ebhah na yujyate ||*

Trupti and *tushti* of the mind, is all the *dharma* of the *chitta*, so go and ask that mind. All these three - *trupti*, *tushti*, *svasthataa*, all belong to the mind. So, go and ask the mind, why are you asking me? The *aatman* does not come into contact with this.

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

*Manasa iti | Etat dharmam trayam me sadaa asti iti upachaarah | Vastutah tu
manasa eva svasthataadaya dharmah | Tasmaat yasya chetaso ime dharmah
tat chetah imaan cheto dharmaan pruccha |*

For me, all these *dharmaas* are *oupachaarika vrutti*, secondary sense only.

[Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 23:](#)

*Kva nivaasah tava iti uktam kva gantaasi cha yat tvayaa |
Kutah cha aagamyate tatra tritaye api nibodha me ||*

You also asked me - "Where do you live?" and "Where are you going?" and also "Where are you coming from?" For all these, listen to me what is the reality.

Here, he teaches how *aatman* is different from the body, and how these don't belong to the *aatman*.

[Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 24:](#)

*Pumaan sarvagato vyaapee aakaashavat ayam yatah |
Kutah kutra kva ganta aaseet etat api arthavat katham ||*

Jeevaatman is all pervading. He is present everywhere. Just like the *aakaasha*. Because he travels everywhere, is present everywhere, is all pervading, how can you ask me - "Where are you going", "Where are you coming from".

Sarvagata and *vyaapee* is told for *jeevaatman*. How can it be told for *jeevaatman* who is *anu*? This needs explanation.

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

*Pumaan iti | Na atra pumso gaganavat parama mahatvena gamana aadi
nishidhyate, tathaa sati sarvagata vyaapi padayoh pounarukhtyaat |*

Aakaasha is said to be *parama mahat*, is present everywhere. Because of that, it does not have *gamana*, movement. Just like *aakaasha*, *aatman* is not meant to be told here as *parama mahat*. That is why *gamana* is not there - this is not the reason. If that had been the case, *sarvagata* and *vyaapee* would not be proper - it would have been *punarukti*, which is not generally done when *svaroopalakshana* is told.

Paramaanu is the most minute thing, and *parama mahat* is the biggest thing. *Aakaasha* is *parama mahat*.

Gamana, aagamana is not there, not because *jeevaatman* is *parama mahat* like *aakaasha*.

Poorvatra gamana anumatyaa parimitatva abhyupagamaat, sootra virodhaat cha na para mahatvam aatmanah |

Earlier, *gamama* was told, and it is also accepted that he is any *svaroopaa*, very subtle. In *Sutra* also, it is told that "*Naanuh atat shruteh iti*". *Poorva paksha* says that *aatman* is not *anu*. *Shruti* says "*Na cha aananytyaaya kalpate*". When the *jeevaatman svaroopaa* is being told, *sootra virodha* will happen if that had been the case.

Shruti tells clearly about *jeevaatman* that *gamana, aagamana*, are very clearly told. And *aatman's* characteristics are told in the Second *Adhyaaya*, *Third Paada*. It is clearly established that *aatman* is *anu svaroopaa*.

It is also told

Vaalaagra shata bhaagasya shatadhaa kalpitasya cha |

Bhaago jeevasya vijnyeyah ...

The same *Shruti* also says "*Sa cha aananytyaaya kalpate*". *Aananytya* is through his *dharma bhoota jnyaana*, and not in *svaroopaa*.

So, there will be *virodha* with *Shruti* and *Sootra* if that is accepted - that it is *parama mahat*. So, we have to understand that though it is said as *aakaashavat*, it is not because he is *parama mahat*. Other sutraas said - *Upaadaanaat vihaaropadeshaat cha*, he moves around in the body. When he leaves this body also, he goes in *Archiraadi maarga*, and reaches *Paramaatman* - all these are clearly told in the *Sutras*. So *Sutra virodha* will also happen if it is told that *aatman* is *parama mahat*. So, that is not the meaning here.

Ayam arthah - sarvagatah - sarvatra deva aadi dehe avasthitah ayam aatmaa, vyaapee niravayavatvena ati sookshmatvaat sarva achetana vyaapana sheelah |

This is the correct meaning. That he can enter into any body, anywhere in the *Prakruti mandala*. There are innumerable, *ananta koti jeevaas* in the *Prakruti mandala*. They are all in different bodies. So he can be anywhere in any body. This is the meaning of *sarvagata*. He is present in *deva, manushya, krimi, keeta*. *Vyaapee* means that is *niravayavi*, part-less, he is extremely subtle in proportion. He can pervade all the *achetanaas*, however *sookshma* the *achetana* is.

Atah asya niravayavasya amoortasya cha aakaashaadivat ati soukshmyatvaat svato gamana aagamane na bhavatah |

Amoorta means that he cannot be perceived by our *maamsa chakshus*. And he is part-less. *Aakaasha* is also very subtle. By himself, he cannot move and come. Means that

he always needs a *shareera* for movement.

Yathaa iha sarvagataanaam amoortaanaam jaati guna aadeenaam svatah kriyaa naasti, kintu aashraya dvaaraa deshaantara praaptih |

Jaati, guna, are also present everywhere - *deva, manushya, pashu, pakshi* - so many *jaatis* are there in all the beings. We see *jaati, guna* everywhere. They are all *amoorta*. *Jaati* cannot move. We cannot separate *guna* from *dravya* in which it is residing. Through the object in which it is residing, movement happens for *jaati, guna*. Like this, through the object in which it is residing.

Evam amoortasya aatmano api deha dvaaraa deshaantara praaptih, yathaa savaahanasya pangoh |

In the same way, *aatman* also is *amoorta*, like a lame person who sits on a vehicle and moves. Just like this, the *jeevaatman* also needs an *aashraya* for movement. He has *deha* as *aashraya*. When he dies, he takes *sookshma shareera* from body to body. Even when he goes to *moksha*, there is *sookshma shareera*. Due to the power of *upaasanaa* or *prapatti*, he gets a special *sookshma shareera* using which he goes in *archiraadi maarga*. So, he needs a *deha* for *aashraya* for movement.

Yathaa uktam poorvatra * Aham tvam cha tathaa anye cha bhooteruhyama paarthiva | * Upabhoga nimittam cha sarvatra gamana kriyaa | * Upabhoga nimittam cha deshaat deshaantara aagamah * ityaadi |

It was told earlier in this *Vishnu Puraana* itself. *Bharata* told this to the *Souveera Raaja* in the beginning, when *Souveera Raaja* said that "You are carrying my palanquin, and I am being carried", that "You and I are all being carried by the *pancha bhootaas*". The same questions - "Where are you coming from", "Where are you going", were asked by *Souveera Raja* to *Bharata* also. He had said that a person moved everywhere in order to experience the results of one's *karma* only. *Bhoga* is *karma phala anubhava*. This is the reason why *jeevaatman* moves around in different *dehaas*; for every *karma*, the *phala* is very well decided that in this particular *deha*, in this particular place, *desha*, in this particular time, *kaala*, he will be experiencing this. This is very well decided. In order to experience that, he takes a particular body, goes to a particular place, at a particular time, and experiences the results of *karmaas*. One moves around from place to place to experience the *karma phala*.

Evam poorva apara virodhaat ayam eva arthah | Asya tava etat vachah katham arthavat iti anvayah |

So, in order that there is no contradiction between what was taught earlier and what is taught now, this is how the meaning has to be understood. Because of this, how can you ask "Where are you coming from?" , "Where are you going?", etc. Because he can be present in anybody, anywhere, and is all pervading. He resides in a body and can move around anywhere. He is very *sookshma*, can enter into the

minutest *achetana* also.

Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 25:

So aham gantaa na cha agantaa na eka desha nikanah |

Tvam cha anye cha na cha tvam cha na anye na eva aham api aham ||

I am not going anywhere, I did not come from anywhere. I don't have a home in one place. You, me and others and all these are like that only.

Sri Engal Aalwaan's Commentary:

Atah svato me gamana aadi na sambhavati, deha eva gamana aadi kartaa iti abhipraayena aaha so aham iti | Yathaa aham na gamana aadi kartaa evam tvam cha anye cha aatmanah | Nanu asti hi aham gacchaami iti pratyayah, tatra aaha na cha tvam iti | Yah tvayaa gamana aadi kartrutvena abhimato deho na sa tvam | Evam uttarayoh |

So, by myself, I cannot move everywhere. I take resort in a body and move around. Body is moving, and I am not actually moving. I am residing in the body. Just as I am not the doer of this coming, going, etc., in the same way, you and other individual selves are also like that only. One cannot say that "I am going", you also cannot say like that, and others also cannot say like that. What you meant about the movement, coming, going, etc. - you meant the *aatman* itself in your question, but that is not the truth, not reality. You meant the body, when you said "Where did you come from". This applies to you also. He explains the *aatma svarooopa* and answers like this.

Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 26:

Mrushtam na mrushtam iti eshaa jijnyaasaa me krutaa tava |

Kim vakshyasi iti tatra api shrooyataam dvija sattama ||

Your wanting to know whether I like it or not. I told you that I want *mrushtaanna*, and not *amrushtaanna*. You want to know how did I say that. *Rubhu* is telling to *Nidaagha* - You ask a question about *mrushta*, *amrushta*, how Can I say that? Let me explain.

Jnyaatum icchaa jijnyaasaa.

Sri Engal Aalwaan's Commentary:

Mrushtam iti | Mrushtam na amrushtam iti cha paathah

| Mrushtam me deyam na amrushtam iti mayaa abhihite mrushta amrushta aadi bhedah svaabhaavikah iti vaa, atha oupaadhika iti kim uttaram ayam vakshyasi iti tava jijnyaasaa krutaa, na tu tayoh svaabhaavikatva adheeya iti arthah | Tatra api - mrushta amrutha vishaye, shrooyataam - asvaabhaavikatvam iti bhaavah |

After he gives *mrushtaanna*, he says that I never had hunger. I did not get satisfied, *trupti* is not there for me. He gives the answer that he is always satisfied. I asked you in the beginning to give me *mrushtaanna*, and not *amrushtaanna*. The

quality of the food - is it *mrushtaanna*, or *amrushtaanna*, is it natural to that? Or is because of some *upaadhi*, adjunct? If I ask this question, what will *Rubhu* answer? is what perhaps you are wanting to know. Not because it is *svaabhaavika*. There also, listen to me means that it is not *svaabhaavika*. It is not natural.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 27:

***Kimasvaadu athavaa mrushtam bhunjato asti dvijottama |
Mrushtam eva yathaa amrushtam tat eva udvega kaarakam | |***

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 28:

***Amrushtam jaayate mrushtam mrushtaata udvijate janah |
Aadi madhya avasaaneshu kim annam ruchikaarakam | |***

Amrushtaanna becomes *mrushta*, and with *mrushtaanna* itself, people are troubled. In this journey where the *jeevaatman* does not have any of these things, which is the *anna* which is tasty to the *aatman*? This is told here.

Sri Engal Aalwaan's Commentary:

***Tat eva aaha - kimasvaadu iti | Kimasvaadvatha iti | Bhunjaanasya kim annam
niyamenaasvaadu athavaa kimannam mrushtam? Na kim api iti bhaavah | Tat
eva upapaadayati mrushtam eva iti | Amrushtam eva yadaa yato mrushtam, tat
mrushtam eva cha udvegakaarakam | Amrushtam iti ekasya ubhaya roopatvam
asvaabhaavikatve hetuh |***

One who eats - is something very good, or something not good? Does something exist like that? Whatever is *mrushtaanna*, the most enjoyable food, tasty food - that itself will be not enjoyable in some other time, to the same person. So, *mrushtaanna* itself can cause trouble to him. So, it is not natural to the food itself.

For one who eats, is a food which he does not like, all the time like that? Or is some food, which is enjoyable, always tasty, all the time like that? There is nothing like that, is the meaning. When *amrushtaanna* itself becomes *mrushtaanna*, food which is disliked at some time, itself becomes very tasty, and tasty food itself causes one to be troubled at some other time, and they don't like it, it is said that it is not *svaabhaavika*, not natural to the food itself. One itself is *mrushta*, it itself is *amrushta*, it has got both applicable to the same food. This is why we can infer clearly that it is not natural to the food itself.

***Tathaa ahi kshudhi satyaam amrushtam kulmaashaadikam, mrushtam ruchyam
jaayate | Kshut abhaave mrushtaata samyaava paayasaadeh api udvijate |***

When one is very hungry, even very bad food also will be very tasty. It will feel like *mrushtaanna*. When one is not at all hungry, even if one is given the most tasty *paayasam*, and all the delicacies, it will not be liked, and he will just reject it.

Ato bhoktuh avasthaa vashaat annaadeh ruchyatva aruchyatve niyate, ato

mrushta amruthsa bhedo na svaabhaavika iti bhaavah |

Because of the various states of the person who is eating, when the food becomes tasty or not tasty, this is not natural to the food itself. Because it is not always like that.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 29:

Mrunmayam hi gruham yadvat mrudaa liptam sthiram bhavet |

Paarthivo ayam tathaa dehah paarthivaih paramaanubhih | |

The house, which is made of mud, which is smeared all through with mud, becomes steady, and stands firm. It is all *paarthiva* only. In the same way, *deha* is also made up of *paramaanus*, *paarthiva*, it is also *bhoutika*.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 30:

Yava godhooma mudgaadi ghrutam tailam payo dadhi |

Gudam phalaadeeni tathaa paarthivaah paramaanavah | |

All are *avasthaa visheshaas* of *pruthivi* only, they are all *paarthiva*. All are made up of atoms or *paramaanu*, of *panchabhoota*. Ghee, milk, oil, curd, wheat, jaggery, fruits, are all made of *pancha bhoota*, *pruthivi*. They are all variations or modifications of *pruthivi* only.

Sri Engal Aalwaan's Commentary:

Tarhi taadruk annam kim tvayaa bhuktam iti aashankya karmaaneetena taadruk annena taadruk deha eva sthairyartham lipyate na aatmaa iti aaha - mrunmayam iti |

Because of *karma* only, that kind of body comes into contact with that kind of a food. In that kind of body, that kind of *aatman* has to eat that kind of food, is all because of the *karma* only. This is being explained, and it is not really connected with *aatman*, is told here.

Yava iti | Bhuktasya yavaadi annasya sthoolo amsho mala mootra bhooto nirgacchati; sookshmaamsho maamsa aadi dhaatuh syaat; sookshmataro manah poshaka iti dyotayitum paramaanu shabdah | Yathaa cchaandogyee * Annamashitam tredhaa vidheeyate ityaadi |

All the food that is eaten has three aspects, three parts. One is the thick part, fatty part, the *sthoola amsha*. Then is the medium the *sookshma amsha*. And the *sookshma tara*, the very subtle part of it. The fatty part of the food is sent out of the body through excreta. The *sookshma amsha*, subtle part of it goes into muscle, *maamsa*. The most *sookshma*, most subtle part nurtures the mind. So, food has an effect on the mind, it is told. This is told in the *Upanishads* very clearly. In order to show that, *paramaanu shabda* is used here.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 31:

Tat etat bhavataa jnyaatvaa mrushta amrushta vichaari yat |

Tat manah samataa aalambi kaaryam saamyam hi muktaye | |

Do ponder over *mrushta*, *amrushta*, whatever I said. Knowing the reality, your mind has to have a *samatva buddhi*, that they are all deha *dharmaas*, they are not *svaabhaavika* for the food. All this happens to a particular person because of the *karma*, and *aatman* is not really associated with all these things. Because of the *karma*, because of the *upaadhi* that he has got a body, that he is enjoying, doing all these things, but they are not in reality the *karmaas* of the *aatman*.

In all the bodies, it is in the same way. All the *jeevaatmans* in all the bodies are similar. Knowing all these is *samatva*. That will lead you to *moksha*.

The *saamya*, *samatvam yoga uchyate* - is told in *Geetha*.

Sri Engal Aalwaan's Commentary:

Upasamharati tat etat iti | Etat - aatmano deha vyatiriktatva aadikam uktam artha jaatam, jnyaatvaa | Mrushta amrushta vichaari iti upalakshanam | Mrushtam idam amrushtam idam, devo aham manushyah aham ityaadi karma kruta bheda avalambi yat manah tat aatmanaam jnyaana eka aakaaratvena samatvaalambi kaaryam | Anusamhitam hi saamyam muktaye bhavati |

He concludes with this. Whatever is explained, all this, that he is different and distinct from the body, knowing that, ... all these are because of *karma*. But, when the mind thinks that they are all *aatma dharmas*, then that is not correct; that *bheda* is not there. All these *bheda* that "I am *deva*", "I am *manushya*", "this is *mrushta*", "this is *amrushta*" is not there; all the *aatmans* are of the same essential nature as *jnyaana*, that is what one has to understand, and experience. When one starts experiencing that, that will lead one to *moksha*, is told.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 32:

Braahmanah -

Iti aakarnya vacah tasya paramaatha aashritam nrupa |

Pranipatya mahaabhaago nidaagho vaakyam abraveet | |

Bharata tells - Having heard all about this *paramaatha*, *Nidaagha* pays obeisance and says -

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 33:

Praseeda mat hitaathaaya katthyataam kah tvam aagatah |

Nashto mohah tava aakarnya vachaamsi etaani me dvija | |

O *Brahmin*, please do now tell me who are you really (whether you are my *aachaarya*). Be pleased with me, and for my good, whatever you told, please reveal your identity. My wrong knowledge is all destroyed. Having listened to your *upadesha*.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 34:

Rubhuh -

*Rubhuh asmi tava aachaaryah prajnyaa daanaaya te dvija |
Iha aagato aham yaasyaami paramaarthah tava uditah ||*

Rubhu - In order to enlighten you, I came. I am your *acharya Rubhu*. I came here all the way to teach you this *paramaarthah*. I am going back

Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 35:

*Evam ekam idam viddhi na bhedi sakalam jagat |
Vaasudeva abhidheyasya svaroopam paramaatmanah ||*

In this way, know that everything is one. There is no difference, no *bheda* in this entire world. These are all *svaroopa* of *Vaasudeva*, who is the *Paramaatman*.

Vishnu Puraana, right from the beginning is telling about *srushti*, who did it, and these things - from *Vishnu* only. It was told that everything is *Vaasudevaatmaka*, *Bhagavadaatmaka*, in all the *prakaranaas*. This *na bheda*, which is told here is not *svaroopa aikya*, this is explained clearly below. Words *advaita*, or *abheda* do not mean that it is *svaroopa aikya*.

Sri Engal Aalwaan's Commentary:

Uktam artham spashtayati - evam iti | Evam ukta prakaarena idam - aatma svaroopam jnyaana eka aakaaratvena ekam samam viddhi | Na bhedi deva aadi bheda rahitam | Kshut pipaasa aadi rahitam cha viddhi |

In the way I explained all these things, this *aatma svaroopam* - are all of the same nature of *Jnyaana*, that is why it was told as one, they are all similar. They do not have the differences of the form of *deva*, *manushya*, *pashu*, *pakshi*. Also, know that the *aatmans* do not have thirst or hunger.

*Anyat cha veditavyam asti | Chetana achetanaatmakam sakalam jagat
vaasudevasya - * sarvatra * Vaasanaat vaasudevasya vaasitam te jagat trayam
| Sarva bhoota nivaaso asi vaasudeva namostu te || iti evam vaasanaat
vaasudeva pada abhidheyasya paramaatmanah svaroopam - shareeram viddhi |
* Parasya braahmano roopam purushah prathamam dvija * Taani sarvaani tat
vapuh * Tat sarvam vai hareh astu * Yasya aatmaa shareeram * ityaadi | Atra
aatma svaroopam niroopana prakaara nigamane * Tanmamah samataa aalambi
kaaryam saamyam hi muktaye * iti vachanaat * Evam ekam idam viddhi
ityaadishu aatmagatam uktam ekatvam jnyaana eka aakaaratayaa samatvam
eva, na tu svaroopam aikyam iti avagantavyam | Chit achit aatmakasya jagatah
vaasudeva shareeratva vachanaat aatma paramaatmanah cha abhedo
maharsheh na abhipretah iti anusandheyam |*

There is also something more which you have to know. All this world made of sentients and non-sentients, *Vaasudeva* is told. *Vaasudeva* is present everywhere, He is living in all three worlds. He is having every being as His place of residence. Because He lives everywhere, He is called *Vaasudeva*. *Svaroopam* is His *shareera*.

Shareera, roopa, vapu, tanu, are told. It is clearly told that *aatma* is also *shareera* to Him. These are all told very clearly in the *Shrutis*. *Aatma svarooopa* is being explained here. The concluding part of the *aatma svarooopa*, that mind which thinks that all *aatmans* are equal or similar, that they are all *jnyaana eka aakaara*, all are similar in nature, they only will lead one to *moksha*. Whole world is the *shareera* of *Vaasudeva, Paramaatman*, that also you have to understand as - the *ekatva* which is told with respect to *aatman*, is *jnyaana eka aakaaratayaa samatvam eva*; is the similarity or equality of all being *jnyaana eka aakaara*. It is not *svarooopa aikya*. This world which is made up of *chit* and *achit*, sentient and non-sentient beings, are all *shareera* of *Vaasudeva*; it was also told that one *dravya* cannot become another *dravya*; so it cannot be *svarooopa aikya*, then *svarooopa naasha* would happen which is not possible. Because of this, the whole world is taken as *shareera*, as told in *Antaryaami Braahmana*, in *Bruhadaaranyakopanishad* in much detail. The whole world is told as *shareera* of *Vaasudeva*; *aatma* and *Paramaatman* are one, is not the *abhipraaya* of *Maharshi Paraasharar* here; so *aikya* is not meant here.

There is *jeeva - Paramaatma saamya*, because both are *jnyaana svarooopa*. *Jeevaatman* is *anu*, *Paramaatman* is *vibhu*, in *svarooopa* itself. *Jeevaatman* is *anu* in *svarooopa*, but he can be present everywhere, in every body, in every *achetana*, so he is told to be *sarvagata*. He can pervade everything, can be moving around everywhere. Through *dharma bhoota jnyaana*, in *moksha*, he is all-pervading, *aanantyaaya kalpate*. So, it is not *svarooopa aikya* between *aatma* and *Paramaatman*. *Aatma-aatma saamya*, *aatma-Paramaatma saamya* are told in *Bhagavad Gita* also. Every *aatman* is of the same nature as *jnyaana eka aakaara*. So, it is not identity, it is similarity. The *shareera vaachi shabdaas* also denote the *shareeri*. So, "*aham*" can go up to *shareeri* also. So, any name told can also go up to *Paramaatman*. So, every name, and every form - there is a *jeevaatman* and *Paramaatman* also. He is *antaryaami*, present as *aatman* in everything. So, all names and forms can also denote *Paramaatman* in the ultimate analysis, *aparyavasaana vrutti*.

Chetana achetana aatmaka jagat is *Paramaatman's shareera, Vaasudeva shareera*. It is not told that *aatman* and *Paramaatman* are one.

[Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 36:](#)

[Braahmanah -](#)

[Tathaa iti uktvaa nidaaghena pranipaata purassaram |](#)

[Poojitah parayaa bhaktyaa icchaatah prayayaavrubhuh ||](#)

Braahmana - Bharata concludes the reciting of this story to *Souveera Mahaaraaja*. *Nidaagha* does *namaskaara* and worships him with great devotion, and *Rubhu* gives him all the *aasheervaadaas*. *Rubhu* went away after having taught him the knowledge.

|| *Iti Sri Vishnu Puraane Dviteeye Amshe Panchadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Panchadasho Adhyaayah* ||

We have one more Chapter left in this *Amsha*. In Chapter 15, *Mahaayogi Bharata* was reciting the story of *Rubhu* and *Nidaagha* to *Souveera Mahaaraaja*, and he teaches him that *aatma jnyaana* and then leaves that place. After that, again, he comes, visits after a long time, and this is continued in Chapter 16.

|| Atha Shodasho Adhyaayah ||

Rubhu-Nidaagha Samvaada

Now, Chapter 16.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 1:](#)

Braahmanah -

Rubhuh varsha sahasre tu samateete nareshvara |

Nidaagha jnyaana daanaaya tat eva nagaram yayou ||

Bharata (to Souveera Mahaaraaja) - After one thousand years, Rubhu again comes back. In order to teach him, do the complete upadesha of Aatma jnyaana, he comes back to the same place.

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

*Uktasya aatma saamyasya darshanam chira kaala yoga saadhyam iti
uttaraadhyayena uchyate - rubhuh ityaadinaa |*

After thousand years, he comes back. Why does he come back? *Rubhu* knew that whatever he had taught to *Nidaagha*, takes a long time to put to practice. That *jnyaana* has to come through *anushthaana*. It is a difficult thing and takes a long time. One has to be practicing this yoga for a long time. Then only, they can reach the perfection of *aatma saamya darshana*. So, he comes back after a thousand years. This also shows the compassion of the *aachaarya*, that they do not leave the *shishyaas* half way through. They teach and make sure that the *jnyaana* is brought to *anusthanaa*. They themselves come and teach.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 2:](#)

Nagarasya bahih so atha nidaagham dadrushe munih |

Mahaabala pareevaare puram vishati paarthive ||

When he came, outside the city, he saw *Nidaagha*. At the same time, *Paarthiva*, the king was entering the city, with all his force and his *parivaara*.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 3:](#)

Doore sthitam mahaabhaagam jana sammarda varjakam |

Kshut kshaama kantham aayaantam aranyaat sa samit kusham ||

Nidaagha wanted to avoid the crowd, and so was standing at a distance alone. He had gone to the forest to collect *samit* and *darbha*; having collected all that, he was hungry and thirsty. He was waiting for the crowd to pass, and did not want to get mixed up in the crowd. He was standing alone at a distance.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 4:](#)

*Drushtvaa nidaagham sa rubhuh upagamyabhivaadya cha |
Uvaacha kasmaat ekaante stheeyate bhavataa dvija ||*

Rubhu saw Nidaagha at a distance, and goes near Nidaagha and does *abhivaadana*. "Why are you standing alone at a distance, O Brahmin", he asked him.

This Rubhu does in order for Nidaagha not to realize who he was. Nidaagha would think that he is some *brahmin*, who has come there, not being able to recognize him.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 5:](#)

Nidaaghah -

*Bho vipra jana sammardo mahaan esha nareshvarah |
Pravivikshuh puram ramyam tena atra stheeyate mayaa ||*

Nidaagha - O Brahmin, this king is followed by a huge crowd, and is wanting to enter the city with his huge crowd. That is why I am standing here, so that they can all pass, so that I can avoid this crowd.

Pravetum icchuh pravivikshuh - desirous of entering (the city).

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 6:](#)

Rubhuh -

*Naraadhipah atra katamah katamah cha itaro janah |
Kathyataam me dvija shreshtha tvam abhijnyo mato mama ||*

Rubhu - Who is the king and who are the other people? Please do tell me, I think you are knowledgeable about that.

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

*Naraadhipa iti | Naraadhipah atra katama iti | Na ekasmin api aatmani
naraadhipatva aadi visheshanam pashyaami iti bhaavah |*

Rubhu was actually hinting that he is seeing only *aatmans* everywhere, because he had that *aatma darshana*. He did not differentiate between king and another person. He was not seeing those external forms. He had realized the *aatman*. So, he was not able to see the *naraadhipatva* and other attributes in these *aatmans*. He saw *aatmans* as *jnyaana eka aakaaraas*. "I am not able to see any attributes in these *aatmans* like *naraadhipatva*, *jaati*, position, etc."

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 7:](#)

Nidaaghah -

*Yo ayam gajendram unmattam adri shrunga samucchritam |
Adhiroodho narendro ayam parilokah tathaa itarah ||*

Nidaagha - This huge elephant which is big like a peak of a mountain, one who is sitting on that - he is the king and all the other people are his *parivaara* who are following him.

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

[Bhaava aparijnyaanaat aaha yo ayam iti | Parilokah - parijanah |](#)

Rubhu had said that he is seeing *aatmans* only, and is not seeing the *naraadipatva*, and other things. He is not able to understand that. So, *Nidaagha* starts to explain in an innocent way as though the *Brahmin* who is asking the question does not know that the person sitting on the elephant is the king and all the people are his *parivaara*. So, he explains like that.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 8:](#)

[Rubhuh -](#)

[Etou hi gajaraajaanou yugapat darshitou mama |](#)

[Bhavataa na visheshena pruthak chinha upalakshanou ||](#)

Rubhu - You showed me both together. You said that one who is sitting on the elephant is the king, and others surrounding him are the others. You just said that he is this, and others are that. At the same time you should me both. But you did not give the specific characteristics of each. You did not tell me clearly the specific characteristics of king and others - their distinguishing marks.

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

[Etou hi iti | Ayam ayam iti hastamudrayaa etou darshitou | Na mayaa gajatvena raajatvena cha etou aatmanou drushtou | Aham tu nirvaana jnyaanamayou etou pashyaami iti bhaavah |](#)

You showed with your hand that this is the king, and these are the other people. I did not see that this is *gaja* or this is *raajaa*. I am seeing only them as *jnyaana aananda svaroopas*, is the *bhaava*.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 9:](#)

[Tat kathyataam mahaabhaaga vishesho bhavataa anayoh |](#)

[Jnyaatum icchaami aham ko atra gajah ko vaa naraadhipah ||](#)

Please do tell me, O *Brahmin*, the distinguishing characteristics of these two. You said king is sitting on the elephant. Who is the elephant and who is the king? Please do tell me.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 10:](#)

[Nidaaghah -](#)

[Gajo yo ayam adho brahman upari yasya esha bhoopatih |](#)

[Vaahya vaahaka sambandham ko na jaanaati vai dvija ||](#)

Nidaagha - O *Brahmin*, are you not able to understand even this much? The elephant is below, and one who is sitting on the top is the king. There is *vaahya vaahaka sambandha* - one who is being carried and one who is carrying. The elephant is carrying the king; elephant is below and king is on top. Who does not know this?

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 11:](#)

Rubhuh -

*Jaanaami aham yathaa brahman tathaa maam avabodhaya |
Adhah shabda nigadyam kim kim cha oordhvam abhidheeyate ||*

Rubhu - I am not able to know this, understand this. Please teach me so that I am able to understand this. What did you mean by below and above? What is the actual meaning of below and above? Please teach me so that I am able to understand clearly. What is said to be on top, and what is said to be below?

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 12:](#)

Braahmanah -

*Iti uktah sahasaa aaruhya nidaaghah praaha tam rubhum |
Shrooyataa kathayaame esha yat maam pariprucchasi ||*

Bharata - Immediately, *Nidaagha* climbs up on a stone, a platform, and stands on that and tells *Rubhu* - "I am going to show you with an illustration".

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 13:](#)

*Upari aham yathaa raajaa tvam adhah kunjaro yathaa |
Avabodhaaya te brahman drushtaanto darshito mayaa ||*

O Brahmin, you are *shreshta*, I am showing you only in order to teach you, not to disrespect you. I am standing above, just like the king, and you are below, just like the elephant. I am telling only in order to teach you.

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

*Upari iti | Aarohana kriyayaa eva uttaram darshayan tat atikrama dosham
pariharati drushtaanta iti |*

By the act of climbing up, he showed him the answer. The *Brahmin* is very respectable. Looks like he showed disrespect, for this he is telling, I am only giving you an example, and not showing you disrespect.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 14:](#)

Rubhuh -

*Tvam raajaa eva dvija shreshtha sthito aham gajavat yadi |
Tat eva tvam mamaachakshva katamah tvam aham tathaa ||*

Rubhu - If you are like king, if I am standing like the elephant, now you please explain me "Who are you and who am I".

So he leads him to the *aham, tvam*; so that the *aham artha* is what he is going to teach. Who is *tvam*, and who is *aham*?

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

*Tvam iti | Katamah tvam aham tathaa iti aatmano deha roopa bheda aakshepah
| Tvam aham shabdayoh artho dehaat vilakshana iti bhaavah |*

The difference is only in the form of the body; individual selves do not have this kind of difference; you are telling "You and I", possibly keeping in mind the form of the body. The actual meaning of *tvam* and *aham* is the *aatman* who is very different and distinct from the body.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 15:

Braahmanah -

Iti uktah satvaram tasya pragrahya charanou ubhou |

Nidaaghah tu aaha bhagavaan aachaaryah tvam rubhuh dhruvam ||

Bharata - Immediately *Nidaagha* realized. He falls at his feet, and holds both his feet. "O *brahmin*, you are definitely my *aachaarya Rubhu* only, I have no doubt about this".

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 16:

Na anyasya advaita samskaara samskrutam maanasam tathaa |

Yathaa aachaaryasya tena tvaam manye praaptam aham gurum ||

I do not think anyone else has this kind of *aatma jnyaana*, as good as my *aachaarya Rubhu*. I am very sure that my *aachaarya* only has come here, in order to teach me. This kind of mindset of realizing *aatman* everywhere, has realized the *aatman*. This is not possible for anyone else, as my *aachaarya Rubhu*.

Sri Engal Aalwaan's Commentary:

Na anyasya iti | Advaitam deva aadi dvaita raahityam |

Advaita means that the *deva*, *manushya*, etc. - this kind of *dvaita* is not there. Perceiving the individual self as *aatman* in all the bodies.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 17:

Rubhuh -

Tava upadesha daanaaya poorva shushrooshana aadrutah |

Guru snehaat rubhuh naama nidaagha samupaagatah ||

Rubhu - In order to teach you only, in order to do this *upadesha* only, I was very happy with the desire you had in order to attain this *aatma jnyaana*; I have come because of that. *Aachaaryaas* love their *shishyaas* so much, "Because of that, I am your *aachaarya* and am very compassionate towards you, looking at your desire and your *shraddhaa* in order to attain that *aatma jnyaana*, I have come to you, *Nidaagha*".

Shrotum icchaa shushrooshaa.

Sri Engal Aalwaan's Commentary:

Tava iti | Shushrooshanaadrutah shushrooshanena aadrutavaan |

Shushrooshaanaadrutah iti paathe shushrooshanena vasheekrutah | Aadruta iti kartari roopam |

Looking at the desire to realize this *aatma jnyaana*, I am captivated by that *icchaa*, desire you have. This is the other *paathaantara*.

Sri Vishnu Puraana, Amsha 2, Chapter 16, Shloka 18:

*Tat etat upadishtam te samkshepena mahaamate |
Parার্থa saarabhootam yat tat advaitam asheshatah ||*

That is what I have taught you again, very briefly. That which is the essence of all knowledge, that *advaita jnyaana*, that all *aatmans* are *jnyaana svaroopam*.

Sri Engal Aalwaan's Commentary:

Tat etat iti | Tat tasmaat, advaitam deva aadi bheda rahitam jnyaana eka aakaaram tat etat aatma svaroopam adya samkshepena upadishtam |

That which is devoid of, or that which does not have difference of the nature of *deva*, *manushya*, and all these forms, and is uniform everywhere, all the *aatmans* are *jnyaana eka aakaara*, all of the essential nature of consciousness. In order to teach that only. I have taught you very briefly. here.

Sri Vishnu Puraana, Amsha 2, Chapter 16, Shloka 19:

*Braahmanah -
Evam uktvaa yayou vidvaan nidaagham sa rubhuh guruh |
Nidaagho api upadeshena tena advaita paro abhavat ||*

Bharata - Then *aachaarya Rubhu* goes away, having taught his disciple briefly. After this teaching, even *Nidaagha* also realized the *aatma jnyaana*.

Sri Vishnu Puraana, Amsha 2, Chapter 16, Shloka 20:

*Sarva bhootaani abhedena dadarsha sa tadaa aatmanah |
Tathaa brahma paro muktim avaapa paramaam dvijah ||*

He saw all beings without any difference or distinction, with respect of the body, etc. As one's self, *jnyaana aakaara*, he saw every being as *jnyaanaikaakaara*. Then he attained *mukti* after having realized the Brahman.

Sri Engal Aalwaan's Commentary:

*Sarva bhootaani iti | Sarva bhootaani sarvaan aatmanah, sura naratva aadi bheda raahityena sva aatmanah abhedena samatvena apashyat; na tu ekatvena, tathaa sati sarva bhootaani aatmana iti (pada vaiyarthya prasangah) |
Praatipaadikaat vibhakti vaiyarthya prasangah | Tathaa brahma abhedena taadaatmyena apashyat | * Aatmaa iti tu upagacchanti graahayanti cha iti sootraat |*

Samatva is *aatma aatma saamya*. He realized that all *aatmans* are of the same essential nature. He did not realize that there is only one *aatman*, he did not realize like that, because there will be lot of contradictions in this *upadesha*. The *sarva bhootaani* itself would not make sense in this case. *Brahman* is the self of all the *aatmans*, he saw that *jeevaatman* is also *shareera* of *Brahman*. He realized in that way. This is how one does *upaasanaa*, is told in the *Brahma Sutra*, in Chapter 4, where *Baadaraayana* says that "*Aatma iti tu upagacchanti*", that they all

do *upaasanaa* thinking that *Paramaatman* is the *aatman*. This is how *Shruti* also teaches them.

Shruti declares very clearly that *Bhagavaan* is *aatma* of everything and even *jeevaatmans*. In *Bruhadaaranyaka Shruti*, it is clearly told that "*Yah aatmani tishthan aatmaanam antaro, yam aatmaa na veda, yasya aatmaa shareeram, yah aatmaanam antaro yamayati, sa aatmaa antaryaami amrutah*". So, he says that he is *aatma* to you also. He is in all the *aatmans*, and all *aatmans* are his *shareera*. He is *antaryaami*, is taught in the *Shrutis*. This is how one has to do *upaasanaa*, that *Bhagavaan* is our *aatman*.

Samatvam yoga uchyate.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 21:](#)

*Tathaa tvam api dharmajnya tulya aatma ripu baandhavah |
Bhava sarvagatam jaanan aatmaanam avaneepate | |*

O *Souveera Raajaa*, you are one who is knowledgeable about *dharma*, you are *dharmajnya*; you should see equally yourself, your relatives and all your enemies. You should treat all of them equally as all are *jnyaanaikaakaara*. Realizing the *aatman* who is there in all the bodies, you can actually understand that. Do realize that *aatman* everywhere, in all the bodies.

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

Tathaa iti | Sarvagatam - tat tat karma anugunyaena tat tat deva aadi deha gatam aatma tatvam, ukta prakaaram jaanan tulya aatma ripu baandhavo bhava |

Aatma svaroopaa is *anu* only - this is clearly told in the *Shrutis*. This *sarvagatatva* is there in various bodies depending on the *karma*. In order to experience the fruits of the *karma*, he gets different bodies. Whether it is *deva*, *manushya*, *pashu*, *pakshi*, the *aatman* attains those bodies. The *aatman* which is there in all bodies, that is *sarvagata*. Once you realize this, then you will treat everyone equally.

This is also told as the *lakshana* of a *Vaishnava*, a *prapanna*, that *aatma-suhrut-vipaksha pakshhe sama matih*.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 22:](#)

*Sita neela aadi bhedena yathaa ekam drushyate nabhah |
Bhraanta drushtibhih aatmaa api tathaa ekah san pruthak pruthak | |*

The *aakaasha*, sky is one only, but it gets different colours at different places; in one place, it is white, at another place, it is blackish blue. They see this as a different thing and that as a different thing. But sky is only one. *Aatma* also who is one, being *jnyaanaikaakaara*, he is seen differently as the body, thinking that the body itself is *aatman*, by those who do not have the correct knowledge.

Sri Engal Aalwaan's Commentary:

Sita neela iti | Ekah san jnyaana eka aakarena eka roopah san, deva aadi deha praveshaat tat tat roopena bhraantya pruthak pruthak drushyate |

It is *eka roopa* only, it is similarity, and not identity. It is not one, but many of the same nature. When *aatman* is present in various bodies, he is seen as the body itself, as different by those who do not have the right knowledge.

This *shloka* is explained in *Sri Bhaashya* in great detail.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 23:

***Ekah samastam yat iha asti kinchit tat achyuto na asti param tato anyat |
So aham sa cha tvam sa cha sarvam etat aatma svaroopam tyaja bheda moham
||***

Whatever is there, everything is one only. It is *Achyuta*, nothing other than that. Everything that is here is all *Achyuta* only. I am also *Achyuta* only, and you are also that only. All these things are only *aatma svaroopam*. You have to see everything as *eka aakaara*, and not see the differences, the wrong perception, the *bheda moha* in the body itself and seeing difference in these things.

Sri Engal Aalwaan's Commentary:

***Atha * Sakalam jagat vaasudeva abhidheyasya svaroopam paramaatmanah iti
poorva adhyaaya uktam sarvasya bhagavat aatmakatvam nigamayati eka iti |***

In the previous chapter, it was told that everything is *Vaasudeva Svaroopam*, is His *shareera*. In so many places, it is told very clearly that everything is *Bhagavadaatmaka*. This is concluded here.

Yat iha asti kinchit tat samastam eko achyuta eva - tat aatmakam iti arthah |

This is like *Sarvam khalvidam brahma* - if there is only *Brahma*, then *sarvam* has no meaning. *Eka vijnyaanena sarva vijnyaanam* - if *eka*, it is only one, then *sarva* becomes *mithyaa*, and there is no meaning in telling *sarva vijnyaana*. The meaning is that everything is *Bhagavadaatmaka*. Whatever is there here, that is only one *Achyuta*. Everything is *Bhagavadaatmaka*, having Him as *antaryaami*.

***Tasmaat tatah param utkrushtam, anyat vyatiriktam cha na asti, tato anyat
utkrushtam na asti iti vaa |***

Anything superior to Him, there is nothing. Other than Him, there is nothing. There is nothing which is superior to Him also.

***Sarva aatmanaam poorva uktam jnyaana eka aakaaram tat shabdena
paraamrushya tat saamaanaadhikaranyena aham tvam aadeenaam arthaanaam
jnyaanam eva aakaara iti upasamharan deva aadi aakaara bhedenam aatmasu
bhedamoham parityaja iti aaha so aham iti |***

Whatever was told earlier that all the *aatmans* are *jnyaana* only, that is told with the

word *tat*, that *tat* is *aatman*. *Aham*, *tvam*, etc. are told in *saamaanaadhikaranya*, in the same *vibhakti*. There are multiple words which qualify the same object - multiple attributes qualifying the same object. There is no *paraspara virodha* among these attributes. They can actually qualify the same object - this is *saamaanaadhikaranya*. *Bhinna pravrutti nimittaanaam shabdaanaam ekasmin arthe vruttih saamaanaadhikaranyam*. Here, the words *tat*, *aham*, *tvam* - are all told. They are all qualifying the same object, *aatman*, which is *jnyaanaikaakaara*. The *aatmans* are different in each. *Tvam* means the *aatman* who is in you. *Aham* means the *aatman* who is in me. Object is *aatman*, but *jnyaanaikaakaara* is what is meant here. The forms of all these are *jnyaanaikaakaara* only. Don't have the wrong understanding that *aatmans* are different. Because of the form of the external appearance that you see, *deva*, *manushya*, but inside, all are of the similar essential nature.

Na tu atra aatmaanam svarooapa bhedo nishidhyate | Tathaa sati deha atirikta upadeshasya svaroope aham aham tvam sarvam etat aatma svaroopam iti bheda nirdesho na ghatate |

It is not telling that there is no *bheda* in the *svarooapa* of the *aatman*. But, what is told here is the *aatma svarooapa* which is different and distinct from the body, is what is taught here. *Aham*, *tvam*, *sarvam*, would not have made sense if that was not the case. Because the bodies are all different. Appearances are different but *jeevaatman* inside has the same form. *Aham*, *tvam*, *sarvam etat*, this *bheda* would not have been possible.

Deha aatma viveka vishayam cha ayam upadeshah | Kutah? * Pindah pruthak yatah pumsah shirah paani aadi lakshanah iti prakramaat |

This *upadesha* is primarily in order to teach the differentiating characteristics of *deha* and *aatman*, that *aatman* is different and distinct from the body. This *viveka jnyaana* is the purpose of this *prakarana*. How do we say this? *Aatman* is different from body. *Aatman* is different from *indriyaas*, *aatman* is different from the *manas*, one by one, he teaches. The gist of this is *deha aatma viveka*. What is being taught is that *aatman* is different from the body. This is how the *upadesha* started. Body which is having the head, hand, etc. is different from the *aatman*.

Sri Vishnu Puraana, Amsha 2, Chapter 16, Shloka 24:

Sri Paraasharah -

Iteeritah tena sa raaja varyah tatyaaaja bhedam paramaatha drushtih | Sa chaapi jaati smaranana aapta bodhah tatra eva janmani apavargam aapa | |

Sri Paraasharah - Having realized the *paramaatha* that all *aatmans* are of the same *jnyaana svarooapa*, they are all *jnyaanaikaakaara* and are all similar in their essential nature, the *Souveera Raaja* realized the *jnyaanaikaakaara* of all the *aatmans*. *Bharata muni* also, who had *jaati smarana*, who remembered who he was in his previous birth, also attained *moksha* in the same *janma*.

Sri Vishnu Puraana, Amsha 2, Chapter 16, Shloka 25:

*Iti bhārata narendra saara vruttam kathayati yah cha shrunoti bhakti yuktaḥ |
Sa vimalamatireti na aatma moham bhavati cha samsaraneshu mukti yogyaḥ ||*

One who, with great devotion, either tells this, or listens to this story, the gist of this *upadesha*, that the *mahaa yogi Bharata* told to *Souveera Mahaaraaja*, his mind becomes purified and he will not have the *moha*, wrong knowledge of the nature of *aatman* being the body. He becomes eligible for liberation among the embodied souls.

Sri Engal Aalwaan's Commentary:

*Iti iti | Saara vruttam saarabhootam vruttam | Samsaraneshu aatma moham na
iti, mukti yogyaḥ mukti saamraajya yogyaḥ cha bhavati iti anvayaḥ |*

Those who are in this *samsaara*, he will realize the *aatman* here itself, he will see *jnyaanaikaakaara* everywhere, that the body is different from *aatman*. He becomes eligible to go to *moksha*.

This concludes the *Amsha 2*, Chapter 16.

|| *Iti Sri Vishnu Puraane Dviteeye Amshe Shodasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Shodasho
Adhyaayah* ||

This concludes *Amsha 2*.

|| *Iti Sri Vishnu Puraane Dviteeyah Amshah Samaaptah* ||