

# Sri VishNu PurANam

(Vol 1)



Annotated Commentary in English by

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# Sri Vishnu Puraana

## Classes conducted online by Sri A Narasimhan

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

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Sri Krishnaya Parabrahmane Namaha

Sreemathe Ramanujaya Namaha

## Sri Vishnu Puraana

Offering our *pranaamams* to Mahamahopaadhyaya Dr. N S Anantharangacharya Swamin, and to Maha Vidwaan Sri V T Tirunaarayana Iyengar Swamin, and all the *Aachaaryaas*, with whose grace we are blessed to be part of such *kainkaryam*. Offering our *pranaamams* to all the *Bhaagavataas* in this *Satsanga*.

*Sri vishnu chitta pada pankaja sangamaaya cheto mama spruhayate kim atah parena |*

*No chet mamaapi yatishekhara bhaarateenaam bhaavah katham bhavitum arhati vaagvidheyah |*

Sri Vishnu Puraanam is a very great work. Mere *paraayanam* of this work itself bestows all good. It propounds the loftiest of thoughts, and established the nature of all the realities, *tattva*, *hita*, *purushaartha*, as established in the *Vedaas*. This is one *Puraana*, which is referred to by all commentators, and is well known as *Puraana Ratnam*, as told by Sri Aalavandaar, who in his *Stotra Ratnam*, offers *pranaamams* to *Paraasharar* who has graced us this *Puraana Ratnam*.

*Vedeshu pourusham sooktam puraanesu cha vaishnavam |*

*Bhaarate bhagavad geethaa dharma shaastreshu maanavam ||*

This *Vishnu Puraana* is very well known and accepted. This is said to be *Puraana Ratna*, like *Stotra Ratna* and *Mantra Ratna*. The ten qualities of a *ratna*, a gem are all to be found in this *Puraana*, says Swami Deshikan in his *Stotra Ratna Bhaashya*. It is

1. *Atraasam*, faultless. *Traasa* is a defect found in gemstones, and stones which do not have it are *atraasa*. The *Vishnu Puraana* is like that.
2. *Maanadam*, brings respectability to those who study it,
3. *Sthiram Ratnam*, very stable, lasts for a long time,
4. *Bhogyam*, most enjoyable, because it is all about the *svaroopa*, *roopa*, *vibhava*, of *Paramaatman*,
5. *Prakaashakam*, causes delightful experiences to one who studies,
6. *Mahaargham*, highly valuable, priceless,
7. *Mangalam*, considered most auspicious,
8. *Maanyam*, deserves to be handled with great respect,
9. *Suraksham*, worthy of being protected, with great care,
10. *Sugraham*, can be handled easily also.

All these are qualities of a *ratna*, found in *Vishnu Puraana*, and so is rightly told as *Puraana Ratna* by Sri Aalavandaar.

Among all the *vidyaa sthaanaas* that one has to study, fourteen in number,  
*Angaani vedaah chatvaaro meemaamsaa nyaaya vistarah |*

*Puraanam dharma shaastram cha vidyaah hi etaah chaturdashaah ||*

*Puraana* is one of the fourteen, essentially to be studied by all. One has to understand the meanings of the *shrutis* only with the help of *itihaasaas*, *puraanaas*, etc. which are called *upabrahmanaas*. *Upabrahmana* is that which details the meanings of the *shrutis*, because the *shrutis* are most difficult to understand. *Upabrahmanaas* are written by great sages.

There is a famous statement:

*Itihaasa puraanaabhyaam vedam samupabrahmayet |*

*Bibheti alpashrutaat vedo maamayam pratarediti ||*

*Veda* is scared of those who study the *shrutis* without the help of *upabrahmanaas* like *Srimad Raamaayana*, *Srimad Bhaagavatha*, *Sri Vishnu Puraana*, etc. One has to take the help of these *upabrahmanaas* to understand the teachings of the *Vedaas*. *Bhaashyakaarar* says in *Sri Bhaashya*, quoting this *shloka*, that '*Iti shaastrena arthasya itihaasa puraanaanaam upabrahmanam kaaryam*', one has to take the help of these *upabrahmanaas*. *Bhaashyakaarar* gives a wonderful definition of *upabrahmana*, '*Upabrahmanam naama vidita sakala veda sadarthaanaam prayoga mahima saakshaatkruta veda tattvaarthaanaam vaakyaih svaavagata veda vaakyartha vyakteekaranam*', meaning that those who have understood all the meanings of the *Vedaas*, and the purport of the *Vedaas*, extolling the greatness of *Paramaatman*, establishing the *svaroopaa*, *roopa*, *vibhava* of *Paramaatman*, having realized those meanings, having perceived directly the realities, putting in words very clearly and vividly the meanings of the *Veda Vaakyaas*. This is the importance of *Upabrahmana*. Here, the meaning of *Veda* is said to be *Vedaanta*, because *dharma shaastraas* do *upabrahmana* of the *poorva bhaaga* (*karma kaanda*) of the *Vedaas*; whereas *itihaasaas* and *puraanaas* do *upabrahmana* of the latter part (*jnyaana kaanda* or *brahma kaanda*) of the *Vedaas*. In *dharma shaastraas* also, *brahma pratipaadana* is found; the purpose is establishing the fact that *karmaas* are all *aaraadhana roopa* of *Bhagavaan*. Whereas in the *uttara kaanda*, they are established very clearly. In *itihaasaas* and *puraanaas* also, we see *karma pratipaadana*, which is meant for establishing the *karma* as accessories to *brahma upaasana*. The main purpose of *itihaasa* and *puraana* are for *vishadeekarana* of the meanings of *Vedaanta*. *Dharma shaastraas* are meant mainly to explain the meanings of the *poorva bhaaga*. This is as explained by *Sri Sudarshana Suri*.

These works given to us by the Rishis and Aachaaryaas are most valid. They are the ultimate *pramaana* for us. Aapastambhar says *Dharmajnya samayah pramaanam*, and *Vedaascha*. First he gave importance to the works of those who have understood the meanings of the Vedaas - what they practice and do *anusthaana*. Gautama Rishi says *Vedo akhilo dharma moolam tadvidaam cha smruti sheele*.

It is necessary to understand the greatness of this work Sri Vishnu Puraana, and the *praamaanya*, validity of this work, which is established in great detail by Sri Sudarshana Suri in the celebrated work *Shrutaprakaashikaa*. He explains why Vishnu Puraana is *parama pramaana*. *Prasiddhi atishaya labdha sajaateeya prabandha prakarshatvaat*. Sri Vishnu Puraana is *sattva moola*, a *saatvika puraana*. *Saatvika puraanaas* are those which are in line with *shrutis*. Though the number of *puraanaas* where *Shiva paaramya* is seen are more, they are all said to be *raajasa* and *taamasa puraanaas*. Even though there are thousands of statements made out of *bhraanti*, one *vaakya* which is established without *bhraanti* would be more valid, says *Shrutaprakaashikaachaarya*. He gives many quotations, *Agneh shivasya maahaatmyam taamaseshu prakeertyate | Raajaseshu cha maahaatmyam adhikam brahmano viduh | Saatvikeshu atha kalpeshu maahaatmyam adhikam hareh | Teshu eva yoga samsiddhaah samishyanti paraam gatim |*

By this, it is known that Vishnu Puraana is *samyak jnyaana nishpaadaka sattva moola*. *Anyathaa jnyaana vipareetajnyaana hetu bhoota tamo moolatva abhaavaat |* This *puraana* establishes the realities without any doubt, and there is no defect of the form of *anyathaa jnyaana*, thinking of the *dharmaas* of one as different, like thinking that *deha* is *nitya*. *Vipareeta jnyaana* is *sarvaarthaan vipareetaan cha buddhih saa paartha taamasi*, perceiving differently the *dharmi* itself, thinking that *deha* itself is *aatman*. None of these are found in Vishnu Puraana's *upadeshaas*. This is one reason why it is more valid, *pramaana* for us.

In Moksha Dharma it is said that through *Bhagavat kataaksha, sattva guna moola samyak jnyaana nischaya* is told. This also establishes that Vishnu Puraana is *saatvika puraana*. There is no *kaarana dosha* for this *puraana*.

The next aspect is *prasiddhi*; this is a very well known *puraana*. *Shankaraachaarya* quotes hundreds of *shlokaas* from Vishnu Puraana in the Bhaashyaas. He says '*Tat uktam puraane*' without qualifying the word *puraana* as Sri Vishnu Puraana. This shows the *prasiddhi* of Sri VishnuPuraana.

Another aspect told by Sri Sudarshana Suri is that there is no *baadhaka pratyaya* like other *puraanaas*. Everywhere in this *puraana*, *Sriman Naaraayana* is only established as the sole cause of creation, etc. The very first question asked by Maitreya Rishi was a very generic question - from whom did this universe arise, and questions like that. The reply was very specific pointing out Vishnu as the cause. This is different from other *puraanaas* like *Lainga puraana*, where the question at the beginning uses the word *linga*; when the question is like that, the answer is also like that, and there is no *atishaya* in this. But when the question is generic and the reply is pointing specifically that Vishnu is cause. This shows the *atishaya* of the *puraana*. It is well known in the *shrutis* that *Sriman Naaraayana* is the sole cause, in general and specific terms also. They clearly declare that others are not the cause. By this, we can know that other *puraanaas* which are declaring the *kaaranatva* of Brahma or Rudra, are opposed to the *shrutis*. Sri Sudarshana Suri notes that even in *Lainga Puraana*, *Naaraayana kaaranatva* is declared clearly. We also see this in *Manu* and other *dharma shaastraas*. This establishes the *praamaanya* of Vishnu Puraana.

Sri Sudarshana Suri says *Vaktru vailakshanya*, as *Paraashara Muni* is telling this; *paraan aashrunaati iti paraasharah*, one who torments the disputants



with unassailable logic. *Shruti* declares the greatness of *Paraashara*. This is also told in *Lainga Puraana*.

One more is *Pulastya Vasishta varadaana labdha vara devataa paaramaarthya jnyaanavattvam*. This is going to come in Sri Vishnu Puraana itself. Paraashara Muni tells about this *vruttaanta*, when Maitreya reminds him of that. In Lainga Puraana also, it is extolled that Paraashara had *devataa paaramaarthya jnyana*. This is another greatness of this Puraana.

Sri Vishnu Puraana has all the *Vedaarthaas*. It is told that Vishnu Puraana is *sarva vedaartha samyutam*. This is why it bestows the knowledge to attain all the *Purushaarthaas*. *Prabandha vailakshanya* and *vakrtu vailakshanya* are clearly established. And Vishnu's paaramya is told in other *puraanaas*.

With respect to these *puraanaas*, some parts may be lost. There may be some objections that the last part may have something else. Since this is a well known *puraana* quoted by many, and told everywhere, there cannot be some parts lost in this *puraana*. And it is not like Mahaabhaarata where a hundred thousand *shlokaas* are there. This has got six thousand *shlokaas*. This is *anati vistrutatayaa*, there is no *prakshepa shankaa*.

Sri Sudarshana Suri quotes a *praakruta shloka*, which establishes the *prasiddhi* about one person who had gone astray, and with another woman, and that person says that 'Now I have heard Vishnu Puraana, and will not do anything wrong, will do all *praayischittaas* and go back to my wife'. He teaches the other woman to also do the same. This shows the *prasiddhi* of this *puraana*, how it can transform people.

To establish *Vishnu paaramya*, this is not the purpose with which this *puraana* was told. Because the question is a very generic question, but the answer is very specific. This also establishes the authenticity of this work.

Like other *puraanaas* there are no self contradicting statements in this *puraana*. This is completely dedicated the greatness of *Bhagavaan Vishnu*. Sri Sudarshana Suri establishes the validity of this *puraana* in great detail. He establishes that this is the most authentic work which we can accept for understanding the meanings of the Vedaas.

A *puraana* generally has

*Sargascha pratisargascha vamsho manvantaraani cha |*

*Vamshaanucharitam cha iti puraanam pancha lakshanam ||*

There are five aspects - *sarga* (about *srushti*), *pratisarga* (about *pralaya*), the various *vamshaas*, the *manvantaraas*, the *vamsha anucharitaas*.

Srimad Raamaayana is telling a story. Is the story more important there? It is not, because it is told in the beginning as *veda upabrahmanarthataaya*, that Valmiki taught Lava and Kusha who were well versed in the Vedaas, he chose them to spread this Raamaayana. It is well known that that is the purpose.

The author of this Puraana is Sri Paraasharar, who taught this to Maitreya. Swami Deshikan says that this *puraana* is like a Gangaa river, we get immersed in that so that we get purified. Sages like Paraashara are doing their effort like Bhageeratha, he did not give up till his *poorvajaas* attained *punya loka*.

The teachings of this *puraana* is told by Sri Aalavandaar.

*Tattvena yah chit achit eeshvara sat svabhaava bhogaapavarga tat upaaya gateeh udaarah |*

*Sandarshayan niramimeeta puraana ratnam tasmai namo munivaraaya paraasharaaya ||*

The first half of this *shloka* summarizes the contents of this *puraana*. Sri Paraashara is most benevolent, most compassionate. There are three realities in our *siddhaanta*, *chit*, *achit* and *eeshvara*. *Chit* is all the *jeevaatmans*, *achit* is all the inert matter, and *Eeshvara* is the supreme Lord. Their *svabhaavaas*, along with *bhoga* (all *iha*, *aamushmika sukhaas*), *apavarga* (*moksha upaaya*), the means to attain them are also told here. The *purushaartha* which one attains are told here, various *gatis*, including the various *narakaas*. This is all the teachings of this *puraana*, is the conclusion of Aalavandaar.

This *puraana* has got one commentary by Sri Engal Aalwaan. Sri Engal Aalwaan was *aachaarya* of Nadadur Ammaal. Sri Sudarshana Suri is well known author of Shrutaprakaashikaa, which is *prakaashana* of what he heard through *kaalakshepaas*, taught by Nadadur Ammaal. It is the teachings of Sri Nadadur Ammaal, on the Sri Bhaashya. Sri Nadadur Ammaal went to Tiruvallarai kshetra where Sri Engal Aalwaan was there. Sri Engal Aalwaan has written a wonderful commentary and this has been published by Prativaadi Bhayankaram Annangaaraachaarya Swami; there is also a very old book not easily available. This is called Vishnu Chittiya. This is in Sanskrit.

Sri Vishnu Puraana has 6000 *shlokaas*, in six *amshaas*. Sri Engal Aalwaan gives *mangala shlokaas* in the beginning. He offers his *pranaamams* to *Purushottama*, from whom everything is created, in whom everything exists, and in whom everything goes and merges. This is what is told in the Brahma Sutra, Janmaadyasya yatah. He is *antaryaami*, Purushottama, I offer my *pranaamams*. I offer my *pranaamans* to Paraashara Muni who has given us this Vishnu Puraana.

*Yasmaat idam jagat ajaayata yatra tishati ante samastam idam astam upaiti yatra |*

*Tasmai namah sat asat aadi vikalpa shoonyah chaitanyamaatra vapushe purushottamaaya ||*

Veda has got six *angaas*; one has to study the *angaas* to understand the *Vedaas* - *Shikshaa*, *Vyaakaranam*, *Chandas*, *Niruktam*, *Jyoutisham*, *Kalpa*. Just like this, Vishnu Puraana is like Vedaa itself, having six *amshaas*. All the *Vedaarthaas* can be found here in these six *amshaas*.

For Namaalwaar's Tiruvoimoli, there is a *vyaakhyaana* by Thirukurai Pillan Piraan called *Aaraaryirappadi*. It is said that he wrote this like Vishnu Puraana, with 6000 *padis*.

We shall take up study of the *shlokaas* and also the *vyaakhyaana*. In the beginning Sri Engal Aalwaan gives an introduction.

*Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 1:*

*Sri Soota uvaacha -*

*Paraasharam munivaram kruta pourvaanhika kriyam |*

*Maitrayah pari papraccha pranipatya abhivaadhya cha ||*

It is said that *Paraasharar* was only 30 years old, whereas *Maitreya* was 80 years old. *Maitreya* was also a *jnyaani*; he requested *Paraasharar* who had completed his *aanhika kriyaas*, and *pranipatya*, *abhivaadya*. This shows how one should approach an *aachaarya*.

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

*Atha bhagavaan paraasharah sri maitreyaaya loka hitartham sri vishnu puraanam praneshyan pranipaataadibhih upasannaaya sat shishyaaya sadaacharavataa tat prushtena gurunaa sva dharma anusthaana aviruddhe manah prasaadakara samaye puraanam vyaakhyeyam iti shaastra darshanaat puraana prastaavakam tat prashnam nibadhnaati - paraasharam iti shlokena |*

In the pretext of teaching Sri Maitreya, Sri Paraashara has done this for *loka hitartha*, for everyone's good. When a *shishya* approaches an *aachaarya* in a proper way, the *aachaarya* has to teach, this is the *vidhi*. When should one approach an *aachaarya* - one should not obstruct the *anusthaana* of the *aachaarya*; *puraana* is to be told at that time. Maitreya asks a question.

## ***Paraan baahya kudrushteen samyak pramaana tarkaih aashrunaati iti paraasharah, ...***

How Paraashara got that name; those who say that they are following the Vedaas but give wrong meanings to the Vedic mantraas; with proper *pramaanaas* and the logic for those *pramaanaas*, Paraashara wins over them.

*... tam munivaram samyak jnyaanavantam kruta pourvaanhika kriyam bhagavat samaaraadhana aadinaa visheshato vimala manasam |*

Doing *poorvaanhika* is all *bhagavat aaraadhana* only, at that time, mind is very pure, and clear.

***Pari papraccha - paritah papraccha, puraanaartham iti sheshah |***

He asked everything in detail.

***Kaartsnyena artha vishesha anabhiniveshena saamaanyato \* yanmayam ityaadi vakshyamaana prakaarena |***

The question does not ask everything that he wanted to know. This is going to be told later.

***Atah prashna anuroopena prati vachanam api na kachit aagrahena krutam |***

Because of the question, the *prativachana* is not made due to some *aagraha*, force. This means that it is according to *shrutis* only.

***Tena asya puraanasya laingadivat na kachit pakshapaatitvam |***

There is no bias in the reply.

In this introduction we saw the greatness of this work, the validity of this work as established by Sri Sudarshana Suri, and have just begun by doing this *mangala kaarya*. We pray to all our *aachaaryas* to grace us to take the study of this great work to completion.

We studied the *first shloka*. *Soota pouraanika* in *Naimishaaranya* is supposed to have taught all the *puraanaas*. He is said to be *Romaharshana's* son in one place, and in another place is said to be *Romaharshana* himself. He is a *rishi*.

***Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 1:***

***Sri Soota uvaacha -***

***Paraasharam munivaram kruta pourvaanhika kriyam |***

***Maitrayah pari papraccha pranipatya abhivaadhya cha ||***

*Parashara*, the *muni shreshta*, having completed his *aanhika kriyaas* - *Maitraya rishi* approached him by doing *namaskaara* and *abhivaadana* (this is how a *shishya* is supposed to approach an *aachaarya*), and asked to explain all the *puraana arthaas* in detail.

*Paritah papraccha pari papraccha.*

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

*Tvatto hi vedaadhyanam adheetam akhilam guro |*

*Dharma shaastraani sarvaani tathaa angaani yathaa kramam | |*

*Tvat prasaadaat muni shreshta mama anyena akruta shramam |*

*Vakshyanti sarva shaastreshu praayasho ye api vidvishah | |*

[Sri Engal Aalwaan's Commentary](#)

*Atha maitreyah chaturdasha vidyaa aabhooshita puraana adhigame trayodasha vidyaasthaana adhigama lakshanasya aatmano adhikaarasya tat prasaada labdhatva anuvaadana gurum stuvan puraana pravachane protsaahayati tvatto hi iti dvayena |*

By the two *shlokaas* starting with *tvattah*, among the fourteen *vidyaa sthaanaas*, *Maitreya* is now eligible to study the thirteenth one which is *puraana*, 'I have studied all these through your grace', is requesting him to teach the *puraana*.

*Angaani vedaah chatvaarah meemaamsaa nyaaya vistarah |*

*Puraanam dharma shaastram cha vidyaah hi etaah chaturdashaah | |*

***Khilam prahatamanaamnaatam parishishtaakhyam shree sooktaadikam  
tat akhilam aamnaatam eva yathaa syaat tathaa vedaadhyanam  
adheetam adhigatam praaptam |***

Sri Engal Aalwaan gives two different ways by which it can be interpreted. Among the *Vedaas*, *Sri Sookta* is said to be *khila bhaaga*, as it does not have *svara* like *Purusha Sookta* (though it is uttered using a particular *svara*); I should be the one who has studied even the *khila bhaaga*; I have done *veda adhyayana* under you in such a way. *Akhilam* means that even the *khila bhaaga* has been studied, without leaving any part.

***Khila bhaagasya api adhyayanam tvatta eva praaptam iti arthah |***

I have studied even the *khila bhaagaas* from you only.

***Yat vaa akhilam krutsnam yathaa kramam sva shaakhaa adhyayana  
poorvakam ruga aadi kramaan atikramena \* atah poorvam tu  
chandaamsi shukleshu niyatah pathet |***

The other meaning is: I have studied everything, all the *Vedaas*, first studying the *sva shaakhaa* (the *shaakhaa* I belong to) and the remaining. There is also a way in which *Veda* is supposed to be studied. In the *Shukla paksha*, one has to study the *chandas*.

***Krushna pakshe tathaa angaani maasaan vipro ardha panchamaan |***

In *Krishna paksha*, one has to study the *angaas* for five and a half months. The remaining part of the year is meant for practicing what has been learnt.

***Ityaadi ukta krama anatikramena cha |***



Following exactly the *krama* which is prescribed for *Veda adhyayana*, I have done the complete *Veda adhyayana* under you. Or, including the *khila bhaagas*, *yathaa kramam*, I have studied everything including the *dharma shaastraas*, as prescribed.

*Tvat prasaadaat iti | Anye janaah na vidvishah te api sarva shaastreshu tvat prasaadaat akruta shramam maam na vakshyanti, kintu tvat prasaadaat eva kruta sarva shaastra parichayam maam samaavartanaanantaram vakshyanti | Anyena iti padachhede maam sarva shaastreshu tvat prasaadaat anyena upaayena akruta shramam vakshyanti, kintu tvat prasaadaatena eva kruta shramam vakshyanti iti arthah |*

*Maam anye na akruta shramam* and *Maam anyena akruta shramam* - these are the two *padachhedaas*. Those who do not like me, they will not say that I have not studied under you, through your grace. This means that *tvat prasaadaat* is important here. After I have finished all the studies, they will tell that through your grace only I have studied all the *shaastraas*.

In the second *padachheda*, not through any means other than your grace, I have studied all the *shaastraas*.

There are certain *shishyaas* who study through many *aachaaryaas*, and there are those who study everything under one *aachaarya*.

*Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 4:*

*So aham icchaami dharmajnya shrotum tvatto yathaa jagat |*

*Babhoova bhooyah cha yathaa mahaabhaaga bhavishyati ||*

Now, *Maitreya rishi* asks what he would like to know.

***So aham iti | Ya evam veda aadi trayodasha vidyaa sthaana abhijnyah  
sah aham jagat janma aadi puraanaartham shrotum icchaami iti arthah  
|***

I who have studied the thirteen *vidyaa sthaanaas* like to listen from you how this world was created, how it is sustained, where does it go and merge during *pralaya*, the meanings of the *puraanaas*.

***Anena brahma yajnya adhyayana artham veda uprabrahmanartham  
cha puraanasya grahanaadou tat yogya traivarnikaanaam eva  
adhikaara ukto jnyeyah |***

What we can understand is that studying the *puraanaas*, is for two purposes - in order to use it in the *brahma yajnyaas*, and to understand the meanings of the *Vedaas*; here the *adhikaara* is for *traivarnikaas* only.

***Paapa kshayaadi artham tu puraana shravanaadou stree shoodrayoh  
api adhikaarah |***

In order to get rid of the sins, and for all good, everybody has *adhikaara*.

***Yathaa uktam bhavishyat puraane \* Adhyetavyam na cha anyena  
braahmana kshatriyayoh vinaa | Shrotavyam etat shoodrena na  
adhyetavyam kadaachana |***

Doing *adhyayana* and *shravana* are two different things. Doing *adhyayana* is in a proper way, with *svara* and *sookshma arthaas*. *Shravana* is for *paapa kshaya*, just listening sitting with others. Others should not do *adhyayana*. Others should only listen.

***Tasmaat shoodraih vinaa vipraah na shrotavyam kadaachana | Iti |  
Vilomajaanaam tu shravana aadou na adhikaarah | Soota aadeh tu***

*vilomajasya api puraana vachanam \* dharma esha tu sootasya sadbhih  
drushtah puraatanah \* ityaadi vachanaat aviruddham |*

*Vilomajaas* are those born to a woman of a higher caste and man of a lower caste. *Anuloma* is when father is of a higher caste and mother of a lower caste. *Vilomajaas* do not have *adhikaara* in *shravana* also, is what Sri Engal Aalwaan says. What the *soota* is telling is *dharma* only, is what is told by *sajjanaas*. There is a *Paadma Puraana vachana* here, where *Vyaasa shishya soota* is teaching others in *Naimishaaranya*. This *vaakya* comes in *Paadma Puraana*. The *soota* told here is a *rishi*, and is different from the *vilomajaa* told earlier. This justifies why *soota pouraanika* is teaching this.

*Sri Vishnu Puraana - Amsha 1, Chapter 1, Shlokaas 5 to 10:*

*Yanmayam cha jagat brahmanyataschaitah charaacharam |*

*Leenam aaseet yathaa yatra layameshyati yatra cha ||*

*Yat pramaanaanaani bhootaani devaadeenaam cha sambhavam |*

*Samudra parvataanaam cha samsthaanam cha yathaa bhuvah ||*

*Sooryaadeenaam cha samsthaanam pramaanam munisattama |*

*Devaadeenaam tathaa vamshaan manoon manvantaraani cha ||*

*Kalpaan kalpa vibhaagaanscha chaaturyuga vikalpitaan |*

*Kalpaantasya svaroopam cha yuga dharmanscha krutsnashah ||*

*Devarshi paartivaanaam cha charitam yat mahaamune |*

*Veda shaakhaa pranayanam yathaavat vyaasa kartrukam | |*

*Dharmaanscha braahmanaadeenaam tathaa cha aashramavaasinaam |*

*Shrotum icchaami aham sarvam tvatto vaashishtanandana | |*

*\* Yathaa jagat babhoova iti upakramya \* aashrama vaasinaam iti antena prashtavyaan arthaan aaha |*

Starting with *yathaa jagat babhoova* till *aashrama vaasinaam*, the first half of *Shloka* 10, whatever he wanted to know, *Maitreya rishi* has asked.

*Atra bhagavataa bhaashyakaarena brahma svarooapa vishesha tat vibhooti bheda prakaraah tat aaraadhana roopa phala visheshaah cha prushtaah iti prushtavyaatha visheshaah uktaah |*

Now, *Engal Aalwaan* quotes *Bhaashyakaarar*, some specific characteristics of *Brahma svarooapa* are being asked, along with various modes, *prakaraas*, various benefits that we attain by worshipping the *Bhagavaan*.

*Yathaa jagat ityaadi \* layameshyati yatra cha, ityantam brahma svarooapa vishesha prashnah |*

This is commented in *Sri Bhaashya* and *Vedaartha Sangraha* also. This is asking about the special characteristics, *vishesha* of *Brahma svarooapa*, essential nature of *Brahman*.

*Yat pramaanaani ityaadi chaturyuga iti antam vibhooti bheda prakara prashnaah |*

These *shlokaas* are asking about *vibhooti bheda prakara*.

***Dharmaascha ityaadi ardhena tat aaraadhaana roopa phala vishesha prashnou prushtou |***

These *shlokaas* ask about *aaraadhana roopa* and *phala vishesha*.

***Brahma svaroopasya yato vaa imaani ityaadi vaakya siddhatvaat tad vishesha eva atra prashtavya iti bhaashyakaarena brahma svaroopo vishesha prashnah iti uktam |***

If we say that Maitreya is asking about *Brahma svaroopo*, it will be a repetition as it is already established in the *Brahma Sutraas* itself, and in the *Shrutis*. Because it is already established in the *Shrutis*, there is no need to again ask it, but we can ask for certain specific additional characteristics about *Brahma svaroopo*. This is the reason why *Bhaashyakaarar* says that *Brahma svaroopo vishesha prashnaas* are asked here.

***Nanu naaraayana anuvaaka aadibhih svaroopasya vishesho api nirdhaaritah |***

*Svaroopo vishesha* was also already established in *Naaraayana anuvaaka*. If so, why should it be said that *brahma svaroopo vishesha prashna* is being raised here?

***Satyam, aneka anuvaaka viprakeernayoh saamaanya visheshayoh ekatra samaahrutya vachane hi vyaktih bhavati |***

It is true, but they are spread across many *anuvaakaas*; in one place it is told in generic terms, at other place, it is told in specific terms. In different places different terms are used - *jyoti*, *aakaasha*, *praana*, *yatah*, *tat*, *brahma*, etc. In some places, it is told as *Naaraayana*. If everything is brought to one place and told, then only it becomes clear.

***Etat eva hi puraana aadikrutyam veda upabrahmanam |***

This is the work of the *puraanaas* which do the *upabrahmanaas*.

***Yathaa babhoova yathaa bhavishyati iti sarva srushtishu kim eka prakaaraa srushtih uta aneka prakaaraa bhinna kramaah vaa iti prashnah |***

How did it happen, and how is it going to happen in future, in all the *srushtis*, how was it done, and in future how is it going to be done; is it the same way it is done in all the *srushtis*, or is it done in different ways at different times?

***Atra utpatti layayoh prushtatvaat sthiti prashnah api abhipretah sthiti samyamakartaa iti prativachana darshanaat |***

*Sthiti prashna* is not specifically asked here; about how does it exist, sustain? This has to be understood. This is because of the answer given to this question as *sthiti samyama kartaasau*.

***Yanmayam iti | Yatah cha etat charaacharam iti nimitta upaadaanayoh prushtatvaat yanmayam iti anena srushtyaadi karma bhootam jagat kim aatmakam iti prushtam |***

The meaning of *yanmayam* is to be understood clearly - from which are all these movables and immovables born, created - this is about *nimitta* and *upaadaana kaarana*.

For every effect, there are three types of causes - *upaadaana kaarana* (material cause), *nimitta kaarana* (efficient / intelligent cause) and *sahakaari kaarana* (instrumental cause). For making a pot, mud is the *upaadaana kaarana*, the potter is the *nimitta kaarana*; both *upaadaana kaarana* and *nimitta kaarana* are required in every work that we see in the world. If *kaarya* has to happen, there have to be these *kaaranaas*. Those two are asked here - *yatah cha*, including both *upaadaana* and *nimitta*

*kaaranaas*. What is the *upaadaana kaarana* for this world? What is the *nimitta kaarana* for this world? Here, the word *karma* means the effect, what is created, the object of creation which is *jagat*. What is the *jagat* made of - is it without any *aatman*, does it exist independently by itself, or is it controlled by *Paramaatman* as the *antaryaami*, this is the question asked here.

***Tasya cha uttaram jagat cha sah iti | Idam taadaatmyam antaryaami roopena aatmatayaa avasthaana krutam na tu vastu aikya krutam, ...***

The answer given here is '*Jagat cha sah*', He is only the *jagat*, the world. *Taadaatmyam* means oneness, identity. This means that *Bhagavaan* is existing as *antaryaami*, inner controller of everything; He controls everything in the form of an *antaryaami*; it is not by the identity of two objects. It is not that *jagat* and *Brahman* merge together and become one.

*Sarvam niyantrutayaa aapnoti iti aatmaa.*

***... yanmayam iti prashnasya uttaratvaat jagat cha sah iti saamaanaadhikaranyasya |***

There are two words *jagat* and *sah* - *jagat* is the world which is created and *sah* is *Paramaatman*. They are told in concomitant coordination, *saamaanaadhikaranyaa*. The answer given is 'He is the world', means, 'Is He different from the world?' or 'Is He one with the world?'; it is *saamaanaadhikaranyaa*, which is '*Bhinna pravrutti nimittaanaam shabdaanaam ekasmin arthe vruttih saamaanaadhikaranyam*'; both words *jagat* and *sah* in the same *vibhakti*, *prathama vibhakti eka vachana* - are they the same, or are they qualifying the same object, is what we have to understand; the meaning here is that *Paramaatman* is *jagat antaryaami*. The *chara achara aatmaka prapancha* and *Paramaatman* are not identical; but *Paramaatman* who is the creator of the world, the *jagat kaarana*, and *Paramaatman* who is the *antaryaami* of the *jagat*, the identity is

between these two. This is how the *saamaanaadhikaranya* has to be understood. When we say that *Devadatta* is handsome, handsomeness is one of the qualities of *Devadatta*. Identity is between *Devadatta* who is qualified by that quality, and *Devadatta* - there is identity between them; and not between the quality of handsomeness and *Devadatta*.

### ***Yanmayam iti atra mayat na vikaaraarthah; pruthak prashna vaiyyarthyat |***

There is a *pratyaya* in *vyaakarana* called *mayat*; this *mayat pratyaya* is used in three different senses - *svaatha*, *vikaaraartha* and *praachuryaartha*. *Svaatha* means that it represents that itself; *vikaaraartha* shows the modification of that; *praachuryaartha* means abundance of that. We see this clearly in *annamaya*, *praanamaya*, etc.; *annamaya* is *vikaaraartha*, where the *vikaara* of *anna* is *deha*; *praanamaya* is in *svaatha*, *praanamaya* is *praana*; *aanandamaya* is *praachuryaartha*, abundance of *aananda*; *jnyaanamaya* is *praachuryaartha*, abundance of *jnyaana*; Here, the sense in which the *mayat pratyaya* is used is discussed here. Here, if *mayat* is used in *vikaaraartha*, there is no need to ask *yatah etat charaacharam*, etc. - these questions would not have been required at all.

### ***Na api praanamaya adivat svarthikah; jagat cha sa iti uttara anupapatteh |***

It is also not in *svaatha*, like it comes in *praanamaya*. If it had been in *svaatha*, *brahmamayam* means Brahman only, and *jagat cha sah* would not have been the right answer for this.

### ***Tadaa hi vishnuh eva iti uttaram abhavishyat |***

If it had been *svaatha*, the answer would have been Vishnu only. This was not the answer given by *Paraasharar*; the answer was *jagat cha sah*.



### ***Atah praachuryaartha eva |***

The usage is in *praachuryaartha*, abundance.

### ***Krutsnam jagat tad aatmakatayaa tat prachurameva |***

All this world is having *Paramaatman* as the *aatman*, and so it has abundance of Brahman. Abundance of Brahman, which is *aatman* of everything, *chara*, *achara* in this world, is what is meant by *yanmayam*.

### ***Tasmaat yanmayam iti asya prativachanam jagat cha sah iti saamaanaadhikaranyam shareera aatma bhaava nibandhanam |***

From this, what we can conclude is that '*yanmayam*' is the question, and '*jagat cha sah*' is the answer; the *saamaanaadhikaranya* is because of *shareera aatma bhaava nibandhanam*. This is the greatest contribution of *Bhaashyakaarar* who established the *shareera shareeri bhaava*, which is a *pradhaana pratitantra*, unique to our *siddhaanta*.

Just as we exist in our body, we have *shareera* which has hands, legs, head, etc., and the *aatman* is inside, controlling everything; *shareera* is dependent on the *aatman*, *shareera* is supported by the *aatman*, and the *shareera* is meant for the purposes of the *aatman*, *aatman* is the controller; the relation between *shareera* and *aatman* is of three types - (i) *shareera* is *aadheya*, *aatman* is *aadhaara*, (ii) *shareera* is *niyaamyaa*, and *aatman* is *niyaamaka*, (iii) *shareera* is *shesha*, and *aatman* is *sheshi*. These are the three - *aadheya - aadhaara*, *niyaamyaa - niyaamaka*, *shesha - sheshi*. If these three relationships exist all the time, they are said to be *shareera aatma bhaava* or *shareera shareeri bhaava*.

The *saamaanaadhikaranya* here is *shareera aatma bhaava nibandhanam*; which means that *jagat* is the *shareera* for *Paramaatman* who is the *aatman*, and *sah* represent *Paramaatman* who is the creator of this world. *Paramaatman* who is qualified by *jagat*

*kaaranatva* and *Paramaatman* who is having *jagat* as His *shareera*, there is identity between these two.

***Anyathaa baadhaayaam saamaanaadhikaranyaashrayanena nirvishesha vastu pratipaadana paratve shaastrasya abhyupagamyamaane sarvaani etaanai prashna prativachanaani na sangaccheran, tat vivaranaroopam cha krutnam shaastram |***

If it is not understood like that, if we take the identity that *jagat* is also Brahman, then *jagat* would not exist, it would become *baadhita*, *jagat* gets stultified, and Brahman only remains; then this would establish Brahman as not having any attributes, if one accepts like that, the questions asked by *Maitreyar* and answers given by *Paraashara* would not make any sense, the *Vishnu Puraana* which explaining the meanings of these questions and answers, will be of no use.

***Tat pakshe hi prapancha bhramasya kim adhisthaanam, nirvishesha jnyaana maatram iti prashna prativachane syaataam |***

If that had been the case that there is only identity, and attribute-less Brahman, then what should have been the questions and answers - the question should have been 'What is the locus of this delusion of the form of *prapancha*, this appearance of the form of this world', the answer should have been *nirvishesha jnyaana maatram*; but this is not the answer given here and not the question raised here.

***Jagat cha sah iti jagat brahmanoh eka dravyatvena saamaanaadhikaranye cha brahmanah kalyaana gunaaikataanatvam heya pratyaneekatvam cha baadhyeta; sarva ashubha aaspadam cha brahma bhavet |***

The second opinion is that: If we say that Brahman is not *nirvishesha*, that Brahman is *jagat* itself, that Brahman only exists in all these forms, they are the same material, because the world is filled with inconsistencies and

impurities, then all the qualities of Brahman, being an abode to only auspicious qualities, being opposed to anything that is defiling, would not be there; Brahman would then be attributes to all the impurities; so it cannot be taken like that.

***Tasmaat aatma shareera bhaava eva idam saamaanaadhikaranyam mukhyam iti vakshyaamah |***

This is the *siddhaanta*, that the *saamaanaadhikaranyam jagat cha sah*, is *aatma shareera bhaava*, this is how it should be understood.

Another objection is addressed here.

***Na cha yatah cha iti yasya kaarana maatra vaachitve api yanmayam iti asya upaadaana kaarana vishayatvaat gobalivardhanyaana yata iti nimitta kaarana param iti vaachyam; ...***

We cannot say like this - that *yatah cha* is the *nimitta kaarana*, and *yanmayam* as the *upaadaana kaarana*,

***... tasya agatika vishayatvaat atra mayatah praachuryaarthatvena gatyantara upapaadanaat cha |***

because, by accepting the *praachuryaarthatvena* for *mayat* here, we are able to explain clearly that it is *shareera aatma shareera nibandhana*; if there was no other way to explain that, then we could have taken *nimitta kaarana* in *yatah* and *upaadaana kaarana* in *yanmayam*; but that is not so, as we are able to reasonably explain *saamaanaadhikaranyam* as *shareera aatma bhaava*.

***Svaarthikatve yat jagat iti prashnasya vishnuh jagat iti uttare kaa anupapattih iti chet; tadaa hi baadhaayaam saamaanaadhikaranyam abhihitam syaat |***

Suppose we take *svaarthika*, for the question 'What is this *jagat*', the answer 'Vishnu only is *jagat*', then also it is reasonable, isn't it? is the objection. then also it would mean *baadha*, because *jagat* would get stultified.

***Tatah cha sthaanuh eva na purusha itivat vishnureva na jagat iti arthah syaat |***

This is like asking a question when seeing a pole - is it a person standing there, or is it a pole? When we go nearby, we say clearly that it is a pillar and not a person.

***Tathaa jagat vishnuh iti jagat brahmanoh aikya upadeshasya na jagat vishnuh iti vaiyadhikaranyam iti arthah syaat iti shruti viruddhaa ashruta baadha kalpanaa syaat |***

In that case it is not like '*Sthaanureva na purushah*', it will become like '*Vishnureva na jagat*'; just as *sthaanu* and *purusha* are told in *vaiyadhikaranyam*, not in *saamaanaadhikaranyam*, and this will lead to *shruti viruddha*, it will be against what is told in the *shrutis*. Stultifying the world as not true is not told in the *shrutis*.

***Arthavatve siddhyati mayatah svaarthakatvena vaiyarthyam cha ayuktam |***

In *mayat pratyaya*, if you are not able to explain the meaning well by taking *svaartham*, whereas you are able to explain the meaning well by taking *praachuryaartham*, then we should take *praachuryaartham*. We should not take *svaartham*, which will lead to *vaiyarthyam*, we will not be able to explain properly.

***Leenam aaseet yathaa yatra yena kramena yatra leenam sa kaaranam |***

It is explained in what order everything goes and merges during *pralaya*.

We studied the first six *shlokaas so far*. *Maitreyar* requested *Paraashara Muni* to teach him the cause of the universe. The word *yanmayam* was commented upon in detail. This is due to *shareera aatma bhaava nibandhana*, this is the same way explained in *Sri Bhaashya* by *Bhaashyakaarar*.

[Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 6:](#)

*Yat pramaanaanaani bhootaani devaadeenaam cha sambhavam |  
Samudra parvataanaam cha samsthaanam cha yathaa bhuvah | |*

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

*Yat pramaanaani iti | Pruthivyaadeeni yat pramaanaani iti mahaa bhootaadeenaam iyattaa prashnah, jagatah pramiti saadhana prashnascha |*

What is the measure of *pruthivi*, *aapas*, *tejas*, etc., to know about the origin and end of this world, the origin of *devaas* and others; the oceans and hills, where were they existing, and how were they supported. All these things I would like to know, is what *Maitreyar* is asking.

*Iyatta* means measure, expanse.

[Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 7:](#)

*Sooryaadeenaam cha samsthaanam pramaanam munisattama |  
Devaadeenaam tathaa vamshaan manoon manvantaraani cha | |*

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

*Sooryaadeenaam iti | Manvantaraani manoonaam kaalaah |*

*Manvantaraani* means the time period when *Manus* existed. The sun and others - what is the *aadhaara* for all this?

[Sri Vishnu Puraana - Amsa 1, Chapter 1, Shlokaas 8, 9:](#)

*Kalpaan kalpa vibhaagaanscha chaaturyuga vikalpitaan |  
Kalpaantasya svaroopam cha yuga dharmaanscha krutsnashah | |*

*Devarshi paartivaanaam cha charitam yat mahaamune |*

*Veda shaakhaa pranayanam yathaavat vyaasa kartrukam | |*

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

*Kalpaan iti | Kalpaan brahma aayurmitaan mahaa kalpaan, chaturyuga vikalpitaan chaturyuga parivrutti kalpitaan, chaturyugaih aavartamaanaih vibhaktaan iti arthah | Kalpa vibhaagaan mahaa kalpa amshaan padmaadeen brahma divasaan, kalpaantah pralayah |*

***Chaaturyugam bhaavi veda vibhajanam, chaturyugasya parimaanam iti vaa |***

*Kalpaan* means limited to, or extending up to the life of Brahma.

The *chaturyugaas* keep repeating again and again, *kalpaas* are divided into four *yugaas* which keep repeating again and again. *Kalpa* means *Padma*, *Koorma*, etc, which are told as *brahma divasaas*, they are all parts of the *mahaa kalpa*, they are all days of Brahma. *Kalpa anta* means *pralaya*, the end of the *kalpa*. How the *Vedaas* are going to be divided.

The *devarshis*, kings, their story; how the *Veda shaakhaas* were all formed, whose *pravartana* was done by *Vyaasa*, how *Vyaasa* divided the *Vedaas*. All these things I would like to know.

***Sri Vishnu Puraana - Amsha 1, Chapter 1, Shlokaas 10, 11:***

***Dharmaanscha braahmanaadeenaam tathaa cha aashramavaasinaam |  
Shrotum icchaami aham sarvam tvatto vaasishtanandana | |***

***Brahman prasaada pravanam kurushva mayi maanasam |  
Yena aham etat jaaneeyaam tvat prasaadaat mahaa mune | |***

***Sri Engal Aalwaan's Commentary:***

***Dharmaan iti | Sarvam anyat yogaadi cha |***

***Vaasishta nandana iti aamantranena guru prasaadaat eva jnyaanam  
ityuktayaa cha puraatanam vasishtha varadaana vruttaantam  
samsmaarito hrushtah paraasharah vakshyamaanasya arthasya  
shraddheyatva siddhaye tam vruttaantam aakhyaayaati saadhu  
ityaadinaa |***

All the *dharmaas*, the *varna dharmaas* and *aashrama dharmaas*, I would like to know. I would like to learn about all these

things. *Maitreyar* addresses *Paraashara* as *Vaasishta Nandana*,

*Vasishtha's* son is *Vaasishta, Shakti*; *Vaasishta's* son is *Vaasishta Nandana*.

The moment *Maitreyar* says that 'I would like to listen to all these things from you, O son of *Shakti*, who is son of *Vasishtha*', *Paraasharar* was very pleased and started telling the story. *Jnyaana* one can attain only with the grace of *aachaaryaas*, *Paraasharar* was reminded about how he received a boon from *Vasistha*, he became very pleased, and in order that *Maitreyar* and others get the *shraddhe* required in the meanings which are going to be taught, he starts telling that story. One should have *shraddhe* in what is going to be taught, means that it is *praamaanika*,

*Maitreyar* says that 'By your grace only I will know about all these things; let your mind be pleased towards me; grace me with all these details; let your grace flow towards me'.

***Sri Vishnu Puraana - Amsha 1, Chapter 1, Shlokaas 12, 13, 14, 15:***

***Sri Paraashara uvaacha -***

***Saadhu maitreya dharmajnya smaarithah asmi puraatanam |***

***Pituh pitaa me bhagavaan vasishtho yat uvaacha ha ||***

*Sri Paraashara* said - O *Maitreya*, I am very pleased, one who knows the *dharmaas*; I was reminded about the old story. My father's father *Vasishtha*, whatever he said, I am reminded of that. I will tell you that.

***Vishvaamitra prayuktena rakshasaa bhakshitah puraa |***

***Shrutah taatah tatah krodho maitreya abhoot mama atulah ||***

***Tato aham rakshasaam satram vinaashaaya samaarabham |***

***Bhasmeebhootaah cha shatahah tasmin satre nischaacharaah ||***

***Tatah sanksheeyamaaneshu teshu rakshassu asheshatah |***

***Maam uvaacha mahaa bhaago vasishtho mat pitaamahah ||***

This story is told in *Mahaabhaarata* also. *Vasishta's* son *Shakti* is crossing over a bridge, and there is place for only one person to cross. On the other side, *Kalmaashapaada*, a king will be coming. Both of them want the other person to leave way, and both do not want to yield. *Kalmaashapaada* gets angry and hit *Shakti* with his whip; and *Shakti* gets very angry, and curses him to become a *nara maamsa bhakshaka*, a man who eats human flesh. *Vishwamitra* comes there, and makes the king get the curse immediately, and *Kalmaashapaada* eats *Shakti*. Then *Vasishtha* loses all his sons, and being without any progeny, he decides to commit suicide. He is unable to commit suicide, because of his powers as a *rishi*; wherever he goes, an ocean, etc. nothing happens to him. He comes back, and suddenly listens to Veda being chanted, and seeks where it is coming from. He comes to know that the *Veda paaraayana* is coming from the womb of *Shakti's* wife, *Adrushyanti*. He becomes happy that *Adrushyanti* is pregnant, and his progeny is going to continue. *Adrushyanti* gives birth to *Paraasharar*; *Paraasharar* thinks that *Vasishta* is his father, and calls him so. *Adrushyanti* says that it is not so, and that his father was eaten up. Because of this, *Paraasharar* becomes very angry. Then *Paraasharar* started a *Satra yaaga*, for destruction of all the *raakshasaas*. Hundreds

of *raakshasaas* will come and fall into that, and will be burnt into ashes. At the time the *raakshasaas* are getting destroyed, *Vasishta* came and told *Paraashara* these words.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 16:**

***Alam atyanta kopena taata manyum imam jahi |  
Raakshasaa naaparaadhyanti pituh te vihitam hi tat | |***

**Sri Engal Aalwaan's Commentary:**

***Alam iti | Manyum satram |***

*Vasishta* says - 'Enough of this anger, stop this *satra*. *Raakshasaas* have not done any *aparaadha*, because your father's fate was that'.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 17:**

***Moodhaanaam eva bhavati krodho jnyaanavataam kutah |  
Hanyate taata kah kena yatah sva kruta bhuk pumaan | |***

Anger comes to only *moodhaas*, the ignorant ones. For the knowledgeable ones, this should not happen. Who is killed by whom? Every person experiences the fruits of ones own doings.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 18:**

***Sanchitasya api mahataa vatsa kleshena maanavaih |  
Yasasah tapasah cha eva krodho naashakarah parah | |***

They have all accumulated *punya paapaas* of their own doing over a long period of time, from beginningless time, and they have to experience all of this. Fame and *tapas* - anger destroys all that.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 19:**

***Svarga apavarga vyaasedhakaaranam paramarshayah |  
Varjayanti sadaa krodham taata maa tat vasho bhava | |***

Anger prevents *svarga* and *apavarga* (*moksha*). That is why *rishis* control their anger. Don't get into the sway of anger. You have to control the anger.

**Sri Engal Aalwaan's Commentary:**

***Yasastapasoh naashe svarga apavarga saadhana dharma jnyaana  
pratibandho jaayate iti aaha svarga iti |***

The cause of *svarga* and *apavarga*, which is *jnyaana* and *dharma* - anger obstructs that. *Krodha* prevents someone from following *dharma*, and *jnyaana* does not arise.



**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 20:**

***Alam nishaacharaih dagdhaih deenaih anapakaaribhih |  
Satram te viramatu etat kshamaa saaraa hi saadhavah ||***

They have not done any *apakaara* to you, and they are helpless. They are getting burnt here - all the *nishaacharaas*. Stop this *satra yaaga*. This is a beautiful statement - *kshamaa saaraa hi saadhavaah* - the power of *saadhus* is *kshamaa* itself, forbearance.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 21:**

***Evam taatena tena aham anuneeto mahaatmanaa |  
Upasamhrutavaan satram sadhyah tat vaakya gouravaat ||***

Immediately, in order to respect *Vasishta's* words, I stopped that *Satra*, being told like that by the *Mahaatma Vasishta*.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 22:**

***Tatah preetah sa bhagavaan vasishto munisattamah |  
Sampraaptah cha tadaa tatra pulastyo brahmanah sutah ||***

*Vasishta* was very pleased, at the same time, Brahma's son *Pulastya* also came there. *Pulastya* is of the *Raakshasa vamsha*.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 23:**

***Pitaamahena dattaarghyah kruta aasana parigrahaah |  
Maam uvaacha mahaa bhaago maitreya pulahaagrajah ||***

Immediately, *Vasishta* gives *argha*, *paada*, *aasana* to *Pulastya*, and makes him seated. *Pulastya*, the elder brother of *Pulaha*, told me thus.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 24:**

***Pulastya uvaacha -***

***Vaire mahati yat vaakyaat guroh adya aashritaa kshamaa |  
Tvayaa tasmaat samaastaani bhavaan shaastraani vetsyati ||***

When you had great enmity against the *raakshasaas*, in order to listen to the words of *Vasishta*, when you have now resorted to *kshamaa*, you will attain the knowledge of all the *shaastraas*.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 25:**

***Santateh na mamocchedah krudhena api yatah krutah |  
Tvayaa tasmaat mahaa bhaaga dadaami anyam mahaa varam ||***

My *santati* was not broken by you even when you were very angry against all the *raakshasaas*. Because of this, I will give you one more great boon.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 26:**

**Puraana samhita kartaa bhavaan vatsa bhavishyati |  
Devataa paramaartham cha yathaavat vetsyathe bhavaan | |**

You will also become the *kartaa* of *puraana samhita*. You will know as it is the reality about who is the supreme god. Because of this itself, this *puraana* is *praamaanika*. It is because of this that *Paraasharar* was given the boon.

**Sri Engal Aalwaan's Commentary:**

**Puraaneti | Samhita tulyatvaat samhita tasyaah kartaa | Yathaavat vetsyate vibhooti vigraha guna karma svabhaava aadibhih devataam asamshaya viparyaasam yathaavat jnyaasyati |**

This is equivalent to *samhita*. *Samhita* is part of *Vedaas*. You will know without any doubt, in a proper way, not knowing something differently or wrongly. You will know the supreme deity along with the *vibhooti*, glories, *vigraha*, attributes, the acts, the various qualities - you will know all this without any doubt.

**Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 27:**

**Pravrutte cha nivrutte cha karmani astamalaa matih |  
Mat prasaadaat asandigdhaa tava vatsa bhavishyati | |**

Your mind will very clearly understand the *pravrutti* and *nivrutti karmaas*, due to my grace. You will have no doubt.

**Sri Engal Aalwaan's Commentary:**

**Pravrutta iti | Pravruttam kaamyam karma | Nivruttam nishkaamam jnyaana poorvakam | Astamalaa ajnyaana viparyaasa rahitaa |**

*Astamalaa matih* means not getting the wrong understanding. *Nivrutti karma* is *nishkaama karma* with the knowledge of the *aatman*, and not desiring any fruits. *Pravrutti karmaas* are *kaamyaa karmaas*.

**Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 28:**

**Tatah cha praaha bhagavaan vasistho me pitaamahah |  
Pulastyena yat uktam te sarvam etat bhavishyati | |**

When one *rishi* gives a *vara*, another *rishi* is telling '*Tathaastu*' - 'Let it happen like that'. *Vasistha* said '*Tathaastu*'.

**Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 29:**

**Iti poorvam vasishthena pulastyena cha dheemataa |  
Yat uktam tat smrutim yaati tvat prashnaat akhila mama | |**

I am now reminded of all that what *Vasistha* and *Pulastya* said, by your question.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 30:**

***So aham vadaami ashesham te maitreya pariprucchate |  
Puraana samhitaam samyak taam nibodha yathaa tatham | |***

I, who was given this boon by none other than *Vasishtar* and *Pulastyar*, I have perceived it as they exist directly, with the grace of the *aachaaryaas*, I am telling to you, who are asking this question. This *puraana samhita* which is equivalent to *samhita*, I am telling you as it is, properly, listen to this.

**Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 31:**

***Vishnoh sakaashaat udbhootam jagat tatra eva cha sthitam |  
Sthiti samyama kartaa asou jagato asya jagat cha sah | |***

This *shloka* summarizes the *puraana arthaas*. This world was created from Vishnu, and this world is existing in Him only. He is the Creator, He is responsible for sustenance also, He only is responsible for ultimately taking it to Himself, controlling it. He is only the world.

**Sri Engal Aalwaan's Commentary:**

***Atha bhagavaan paraasharo ya evam guru prasaadaat saakshaatkruta  
shastra arthah so aham vadaami iti svasya gurutva adhikaaram  
soochayan prashnesu jagat kaarana vastu visheshah, tena cha jagatah  
sambandha prakaara visheshesha cha prushtuh praadhaanyena  
jijnyaasita iti jaanan pradhaana bhoota prashna prati vachanatvena  
sankshepatah puraanaartham aaha - vishnoh sakaashaat iti |***

*Paraashara's* word indicates that now he has the *adhikaara*, capacity to teach you this. *So aham* means 'I have been graced by my *aachaaryaas* to attain all this knowledge, as it existed. I have perceived all this directly'. The question that *Maitreya* desired to know is: what is that *vastu* which is the cause of this universe, what is the relation between the creator of this universe, and this universe itself? These are the main things that *Maitreyar* desired to know. With this, the main answer for the question is summarized here, the essence of the *puraana*, which is answered with '*Vishnoh sakaashaat*'.

***Tathaa hi - mumukshoh kshetrajnyasya \* yato vaa imaani jaayante \* tat  
kaaranam saankhya yogaadi gamyam \* kaaranam tu dhyaeyam \* ityaadi  
shruteh jagat kaarana vishesho jijnyaasyah, tena saha jagat  
sambandha prakaara visheshah cha |***

*Mumukshu* who is *kshetrajnya*, as told in *Bhagavad Geetha* (*shareera* is told as *kshetra*, and one who knows that is the knower inside that is

the *kshetrajnaya*), and one who has become a *mumukshu* (*moktum icchuh*), desirous of getting liberated from *samsaara* - what is he supposed to know? He has to know the cause of this universe, this is told in *Shruti* itself. From which all these are born, in which all these are existing, and they all go and merge into it - as told in *Taittiriya Upanishad*. The mantra in *Shvetaashvatara Upanishad*, as told in the *Saankhya* and *yoga shastraas*, all these are *aatma pramaanaani*, they teach about the *aatman*, *Naaraayana* is told as the Supreme Deity, everything goes and culminates there, this is the *shastra* which is told. In *Atharva Shikhopanihad*, it is said '*Kaaranam tu dhyeyam*'; for the question 'Who should be meditated upon', the answer is that the *jagat kaarana vastu* has to be meditated upon, is told. Because it is taught like this in the *Shrutis*, the *mumukshu kshetrajnaya* has to know the *jagat kaarana vishesha*. One has to also know the relation between the *jagat kaarana vastu* and the *jagat*.

***Tatra hi shareera shareeri bhaava paryaaye niyaamy niyaamakatva lakshane jnyaate jeevasya parasmaat bhedah \* pruthak aatmaanam preritaaram cha matvaa \* jnyaa jnyou dvou ajou eesha aneeshou \* nitya nityaanaam \* ityaadibhyah shrutibhyah shrooyamaanah svaroopata eva iti nischetavyam |***

After understanding the *jagat kaarana vastu*, and the relation between the *jagat kaarana vastu* and the *jagat*, one has to conclude that the difference between *jeevaatman* and *Paramaatman* is real and in essential nature itself. Between *jagat* and *jagat kaarana*, there is *shareera shareeri bhaava*. *Jagat* is the *shareera*, and *jagat kaarana vastu*, *Paramaatman* is the *shareeri*. *Shareera* is with the three relations - *aadhaara aadheya bhaava*, *niyaamaka niyaamy bhaava*, *shesha sheshi bhaava*. *Shareera* is *aadheya*, *niyaamy*, and *shesha bhoota*, to *shareeri*, who is *aadhaara*, *niyaamaka*, *sheshi*. Another way of telling is *niyaamy niyaamakatva lakshana* - controlled and the Controller. If we know this distinction, we will know the difference between *jeevaatman* and *Paramaatman*. This is told in *Shrutis*, as He is the impeller. Meditating that *jeevaatman* and *Paramaatman* are different, one gets released from this *samsaara*. Two unborn entities, who are *nityaas*, one is *eesha*, ruler, and another is *aneesha*, the ruled; one is the knower, and compared to Him, the other is *ajnaya*, ignorant. There is *aatma bahutva*, they are all *nityaas aatmaas*. They are *chetanaas*, they have *jnyana aashrayatva*. For all these *chetanaas* who are many and eternal, there is One Eternal *Chetana*, who bestows all their desires; He is the bestower of all the desires. He is the ruler, controller. All these establish the difference

between *jeevaatman* and *Paramaatman*. There is difference in *svaroopā*, essential nature itself. This is how it is to be clearly decided.

***Anyathā tasya upādhikatve avidyā parikalpitatve vā tayoh niyaamyā niyaamaka bhāva na syāt |***

If it not so, if we do not understand it like this, there are two ways to understand this (i) *jeeva bhāva* is due to some *upādhi*, limiting adjunct, then Brahman itself will get *jeeva bhāva*, then *jeeva* is actually not there, (ii) it is due to *avidyā* that *jeeva* is being imagined, Brahman gets covered by *avidyā*, ignorance, and thinks that he is *jeeva*; there is no possibility of *niyaamyā niyaamaka bhāva* in both these cases.

However, what *shrutis* say is that the *niyaamyā niyaamakātva lakshana*, they are distinct and different from each other by essential nature itself. This is told with an example, the same example given by *Bhaashyakaarar* in Sri Bhaashya.

***Na hi ghata aakaasho mahā aakaashena niyaamyate |***

*Mahā aakaasha* is the space existing everywhere. *Ghata aakaasha* is the space existing inside a pot. We make such a distinction because of the limiting adjunct of the pot. If the pot is broken, the *ghata aakaasha* merges into the *mahā aakaasha*. In this case, if we are talking of *mahāaakaasha* and *ghataaakaasha* as being different due to *upādhi* of *ghata*, where is the question of *mahāaakaasha* controlling the *ghataaakaasha*; the *niyaamyā niyaamaka bhāva* does not exist at all.

***Niyamanam hi vyaapya avasthaanam |***

*Niyamana*, controlling is existing with pervasion. Controller has to pervade what is controlled.

***Na hi ghata aakaashe mahā aakaashah tishthati |***

We don't say that the outside *aakaasha*, *mahāaakaasha* exists inside the *ghataaakaasha* also, pervading the *ghataaakaasha*. So, due to *upādhi*, we cannot say that they are different in essential nature.

***Ghate ghata aakaasho mahā aakaashascha iti aakaasha dvayoh upalabdhīh syāt |***

If *mahāaakaasha* had been controlling *ghataaakaasha* by pervasion, then we would have said that there is both *ghataaakaasha* and *mahāaakaasha* inside the pot. But we do not say like that. So, the difference between *jeevaatman* and *Paramaatman* cannot be due to *upādhi*, it has to

be due to *svaroopa* only; when *niyaamyā niyaamaka bhaava* is told very clearly in the *Shruti*, these clearly establish that it is not *oupaadhika*.

### ***Avidyaa parikalpitasya na niyamanam sambhavati |***

When we imagine something due to *avidyaa*, there is no question of controlling at all.

### ***Na sthaanou parikalpitah chorah kena api niyamyate |***

When we see a pillar and imagine it to be a thief, we cannot control it as there is no thief there. In this case, due to ignorance, if we are imagining a thief in a pillar, it cannot be controlled.

### ***Kim cha bhedasya oupaadhikatve kalpitatve vaa brahma vidyayaa tat tvam asi iti vaakyaaartha jnyaanena vaa upaadhi avidyayoh naashaat tat kruta bhedo jeeva shabdartho nashyet iti mokshasya apurushaarthatvaat saadhane na kaschit pravarteta |***

Nobody will put any effort to understand this kind of relationship between *jeevaatman* and *Paramaatman*, where it is imagined due to ignorance, or it is due to limiting adjunct; and by the knowledge of the *vaakya 'Tat tvam asi'*, with this statement, *upaadhi* and *avidyaa* will go off; then the *jeeva shabda artha* itself will get destroyed, because there is no more *jeeva* there, there is no *purushaartha* in such a *moksha*, then who will undertake *saadhana*, put any effort for attaining such a *moksha*? Nobody will.

### ***Jeevasya anityatve shruti virodhah cha |***

If *jeeva* is going to be stultified, that there is no more *jeeva*, there is no meaning of the *shabda* itself, as *jeeva* does not exist.

Whereas *Shruti* says that *jeeva* is *nitya*, eternal.

### ***Jeeva parayoh sambandhe niyaamyā niyantrutva roope mokshasya purushaarthatataa siddhyati |***

If the relationship between *jeeva* and *Paramaatman* is *niyaamyā niyantrutva sambandha*, then only *moksha* has some meaning, and it becomes *purushaartha*.

Meaning of *shesha* is *paragata atishaya aadhaanecchayaa upaadeyatvameva yasya svarupam sah sheshah itarah sheshi*. *Shesha* has to cause *atishaya* to the *sheshi*. When we know that we are subservient to *Bhagavaan*, that our *svaroopa* is to do *atishaya* to *Bhagavaan*, which culminates in *kainkarya*,

then it is a *purushaartha*, which we attain according to our real nature. Then *moksha* will be a *purushaartha*, *purushaih arthyate*, which is sought after by *purushaas*, because it is according to their essential nature.

### **[Sa hi sambandhah shesha sheshitva aatmaa |](#)**

This is the relationship of master and subservient one or slave.

Thus, the *sambandha* is *shesha sheshitva roopa*.

The *sambandha* between *jeevaatman* and *Paramaatman* is of the form of *sheshaand sheshi*. *Jeevaatman* is subservient to *Paramaatman*, who is the *sheshi*, the master. The relationship is of this form (master - slave); by their essential nature, *jeevaatmans* are all subservient to *Paramaatman*, *jeevaatmans* are real and many; there is a multitude of *jeevaatmans*; it is not due to some limiting adjunct, *upaadhi*, or *avidyaa*.

*Jeevaatman* and *Brahman* are different and distinct in their nature, though they are inseparably associated with each other. This is how *shrutis* are propounding these realities. All the *upaayaas* which are prescribed in the *shrutis* to escape from this *samsaara*, all of this will become meaningful. Otherwise, nobody will put any effort to get rid of this *samsaara*, if everything is like a dream, and is not real; it will be against what is told in the *shrutis*. The *sambandha* is *shesha sheshitva aatmaa*.

### **[Sri Engal Aalwaan's commentary \(continued\)](#)**

***Shesha bhootasya jeevasya sheshinam param prati shrooyamaanaa samaahitaa eva hi svaroopaa anuroopaa kainkarya sampattih, saa eva khalu mokshasya kaashthaa |***

Because of this relationship of master and subservient one, the nature of the subservient *jeevaatman*, is according to the nature of subservience itself, it culminates in *kainkarya*; the *shesha* has to bring *atishayato sheshi*; he has to do all kinds of service to the master, this is the essential nature of *jeevaatman*; the service at all times, according to the needs of the master, is in accordance to the very nature of *jeevaatman*. This is ultimate nature of liberation, *moksha*.

It is sometimes said that doing service to someone is not good, and nobody enjoys it. How can doing service to *Paramaatman* be the ultimate form of

liberation? Is it not some kind of bondage? Who wants to be a slave? These kinds of questions are raised and examined in detail in *Vedaartha Sangraha* and *Sri Bhaashya* by *Bhaashyakaarar*. It is said that in this world, we do not enjoy subservience to others, as it is not according to our nature; it is due to the karma. Whereas in our real nature, we are subservient to only *Paramaatman*; this is the nature of *jeevaatman*; so according to this nature, it will be most enjoyable. If it is against the nature, then only it will not be enjoyable. The kind of subservience we experience in this world is due to karma, and this is why it is not very enjoyable and filled with grief. Whereas if it is according to the nature, it will be most enjoyable. This is *svaroopaa anuroopa*. This is said to be the ultimate form of liberation.

*Sri Engal Aalwaan* explains the *shloka* word by word according to the questions asked by *Maitreyar*.

***Atra jagat kaarana vishesha prashnasya uttaram vishnoh sakaashaat iti***  
|

What is the cause of this universe, the answer being given is that '*Vishnoh sakaashaat*'.

***Sakaashat kaashah - prakaasho jnyaanam*** |

*Kaasha* means brilliance or lustre, it means *jnyaanam*.

***\* Sa aikshata lokaannu srujaa iti, \* tat aikshata bahu syaam \* ityaadi ukta sankalpa roopa prakaasha sahitaat iti arthah*** |

*Aikshata* means 'He willed', to create the world; *Paramaatman* willed that He become many, this willing is *jnyana*, this is what is told as *kaasha*; with the *sankalpa roopa jnyana*, is the meaning.



***Athavaa sakaasha shabdah sva roopa vachanah, aachaaryasya sakaashaat itiyaadivat |***

Or, it can be taken as *svaroop*a itself; as in from the *aachaarya*, he received something, it is referring to the nature of *svaroop*a itself.

Both can be told as *Paramaatman* is *nimitta* and *upaadaana kaarana*. *Paramaatman's sankalpa* is then *nimitta kaarana*, and *Paramaatman* Himself is the *upaadaana kaarana*. From *Vishnu* Himself, everything is created; this can be told with respect to *svaroop*a also - this refers to *upaadaana kaarana*. When it is told with respect to *sankalpa roopa jnyaana*, He is the *nimitta kaarana*.

***Yathaa babhoova, yathaa bhavishyati iti anayoh api idam eva uttaram |***

How was it existing earlier, how is it now, and how is it going to be in future - for all this, the answer is the same that it is from *Paramaatman's* willing that everything is created, or from *Paramaatman* Himself everything is created; this is the answer given.

***Bhagavatah poorva sarga prakaara krama smruti roopa sankalpena hi uttara sarga pravaahah, \* dhaataa yathaa poorvam akalpayat \* iti shruteh, \* yatha rutushu rutulingaani \* iti smruteh cha |***

The way and order in which the earlier creation happened, *Bhagavaan* remembers that and wills to create the world in the same order and same way that it existed earlier; creation and *pralaya* keep happening like a flood, again and again; through His *sankalpa*, He created in the same way. It is told in *Vishnu Puraan* itself, in Chapter 5 of *Amsha* 1 that '*Yathaa rutushu rutulingaani ...*' the various seasons, coming one after the other in various forms, the same signs are seen again and again; in the same way, in every *yuga*, all the things are getting created in the same way.

### ***Leenam aaseet ityaadeh uttaram tatra eva cha sthitam iti |***

The question asked is 'Where did it go and merge', and the answer is that it merged into Vishnu Himself and existed as a part of Vishnu Himself.

### ***Upaadaane kaaryasya samsthitih hi layah |***

*Laya* means merging. *Kaarya* is effect and *kaarana* is the cause. When the *kaarya* merges in the *kaarana*, this is called *laya*. The effect goes and merges, and exists in the cause. The effect does not get destroyed, but goes and merges in the cause and exists in the cause.

When we say that a pot is destroyed, it has got and merged in its cause, which is mud.

### ***Sthiti samyama kartaa iti |***

He causes sustenance, and controls it.

### ***Sthitih ubhaya vidhaa, \* yena jaataani jeevanti \* iti uktaa praanana lakshanaa antaraatmatayaa sthitih ekaa, loka paala soorya soma aadi roopena bahih poshakatva aadi roopaa sthitih aparaa |***

There are two types of existence which we see - (i) if *Paramaatman* is not existing as the *antaraatman*, the *jeevaatman* cannot live at all; He makes the *jeevaatman* enter into *achetana*, the *deha*, *indriya*, etc., and He exists as the *antaraatman* of the *jeevaatman*, and *jeevaatman* can live only because of *Paramaatman* existing as *antaraatman*; the beings are all breathing, existing, living because *Paramaatman* exists as *antaraatman*; *Paramaatman's* existence as *antaraatman* to *jeevaatman*, and making him exist as *manushya*, *mruga*, *pakshi*, etc., is one form of *sthitih*, (ii) for the beings to live, there has to be sunlight, moon, etc., the beings get

externally nurtured and grow from all these things; if sunlight is not there, things will not grow; this is another way in which *Paramaatman* is the cause of existence as He makes every being live through sun, moon, etc.

### ***Agni antaka aadi roopena samhaarah samyamah |***

*Samyama* is taking everything into Himself, destruction, is in two ways (i) by Agni, fire which destroys everything, *Paramaatman* exists as *antaraatman* of Agni, and (ii) *Yama*, death. He only does *samhaara* being their inner self.

### ***Tatra bahih sthithi sthiti samyamayoh kartaa iti uktaa, praanana lakshanaa sthithi jagat cha sah iti uktaa |***

In the *shloka*, the word *sthithi* refers to *bahih sthithi*, external; *jagat cha sah* means that He is existing as the inner self of everything in this world. There is nothing which does not have *Paramaatman* as the inner self. Because He is existing as the inner self, all beings are living.

### ***Idam eva yanmayam iti asya jagat brahmanoh sambandha prakara vishesha prashnasya api uttaram |***

The question answered was '*Yanmayama cha jagat brahman*', for that, the answer is also this only. Between *jagat* and *Brahman*, the relationship is also answered in this way.

### ***Yat vaa shruti smruti aadibhih niyamanam samyamah, tatra eva cha sthitam, sthiti samyamayoh kartaa iti chakaarena svaroopam prashnottaram eva |***

*Samyama* can also be told as controlling, through *shruti* and *smrutis*. How does *Paramaatman* control everything in this world? He has given us the *shastra*, the *shrutis*. He first does the *upadesha* to *Chaturmukha*

*Brahma*, from whom all the others get it. Various *rishis*, due to their *poorva karma samskaara*, get the powers to do the *saakshaatkaara* of the *shrutis*, and explain the meanings of the *shrutis* in *smrutis*. Through the *shrutis* and *smrutis*, all the *vidhi* and *nishedha* is told. This is nothing but *Bhagavaan's aajnyaa* - what one should do, and one should not do. This can also be told as *samyama*. The '*cha*' *kaara* also says the *svaroopa prashnottara*, about where everything got merged into - it merged into *Paramaatman* only. He is the *upaadaana kaarana*, everything emerges from Him and goes and merges into Him. Nothing is destroyed completely, but the *kaarya* goes and exists in the *kaarana*.

*Paramaatman* is the creator of everything, He exists as the *antaraatman* of everything, He is ultimately responsible for the sustenance and withdrawal of everything, and also controlling of everything, He is existing as the inner self of everything, He is the material cause and intelligent cause, He creates all these worlds again and again in the same way as done in the previous creation just like the seasons. *Paramaatman's sankalpa roopa jnyaana* is told as *sakaashaat*. Or the inseparable association, *apruthaksiddha sambandha*, is also in the *svaroopa* itself. *Jagat* is inseparably associated with *Paramaatman*.

There are two types of *sthitis*, He exists as *antaraatman*, inner self, and is responsible for the living of all the beings; He is also responsible through external entities like sun, moon, to nurture and make all the beings live and grow. In these two ways, He controls the existence and sustenance of all things. He does *samhaara* through *Agni, Antaka*. He controls through *shruti, smruti*. Everything is existing in Him, and goes and merges in Him, and emerges during *srushti*. This is all told very briefly in one *shloka, shloka* 31.

With this the first *adhyaya* comes to a close.

*Shreeh ityaadi iti | Sarva puraanaam aadhi bhoote brahma khaanda aakhye mahaa puraana udhrutaayaam paaraasharya samhitaayaam iti prathamodhyaayah iti anvayah |*

The commentary says that this was taken from *Brahmaanda Puraana*, which was the first *puraana* of all the *puraanaas*, this *Paaraasharya samhita* is also taken from there.

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

*Mitraaputra vacho nishamyā sakalam smrutvā aatmanah tat varam*

*Satram cha eva nivaaritam sa sumahaabhaago bhavottaaranam |*

*Krutvā vaishnavam uttamam munivaram maitreyam adhyaapayat*

*Tattva artha pratipaadanam pravadataam sarvaarthadam  
shrunvataam | |*

This summarizes this first chapter. Hearing the words of *Maitreyar*, when he was requesting *Paraasharar* to teach him everything, he remembered all the previous events, the stopping of the *Satra*, which was started to destroy all the *raakshasaas*, the *vara* he got from *Pulastya*; through this *uttama Vaishnava Puraana*, which is the means for everyone to get rid of *samsaara*, he taught it to the *muni shrestha Maitreyar*; it has got all the *tattva arthaas*, and for listeners it gives all kinds of *Purusha arthaas*, benefits.

*Iti shree vishnu puraane prathame amshe prathamō adhyaayah | |*

*Iti shree bhagavad raamaanuja padaabja bhrungaayamaana shree vishnu chittaarya virachite vishnu puraana vyaakhyaane shree vishnu chitteeye prathame amshe prathamō adhyaayah |*

The second chapter starts where Sage *Paraasharar* starts explaining the nature of *Paramaatman*, in a wonderful way. How it is different and distinct from everything, is told.

|| *Atha dviteeyo adhyaayah* ||

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

*Sri Paraashara uvaacha -*

*Avikaaraaya shuddhaaya nityaaya paramaatmane |*

*Sadaika roopa roopaaya vishnave sarva jishnave ||*

He does not have any *vikaara*, He is immutable, does not undergo any change.

*Paramaatman's svarooapa* is explained wonderfully in the first seven *shlokaas*.

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

*Tat evam sankshepatah uktaanaam prati vachanaanaam vivaranatayaa avataaryamaanasya puraanasya aarambham avikaaraaya ityaadibhih saptabhih (navabhih) shlokaih puraana pratipaadya svaabhimata devataa namaskaara poorvakam pratijaaneete |*

In the beginning, *Paraasharar* offers obeisance to his *svaabhimata devataa*, the *Paramaatman*, who is his favourite God, and one who is established in the *Puraanaas*, *Mahaa Vishnu*, whose nature is going to be established in this *puraana*, about whom he is going to teach in detail.

Briefly *Paraasharar* told the answers to *Maitreyar's* questions in one *shloka* (*shloka* 31, of *Amsa* 1, Chapter 1). Now he is going to explain that in detail. This entire *puraana* is going to explain in detail the answer given by *Paraasharar* very briefly in one *shloka*. He starts the *puraana* with

these seven *shlokaas*, starting with *Avikaaraaya*, thereby offering *namaskaara* to his favourite *devataa* and one who is established in this *puraana*.

### ***Tatra kaaranatva abhidhaanatah prasaktam vikaarivam nirasyati - avikaaraaya iti |***

The moment something is told to be a cause of something, the cause undergoes a change - we see like this in the world. All causes are assumed to be undergoing some modification. Is *Paramaatman* also like that, is the first question we get. This is refuted in the very first *shloka* - that which is told to be having *kaaranatva*, the change that ensues is being negated. He does not have any *vikaara*, that is HIS essential nature.

### ***Anena achetanaat vyaavruttih |***

By this, *Paramaatman* is different and distinct from the inert. Because all the *achetanaas* undergo change all the time, in *svaroopaa* itself.

*Achetanaa paraartha saa nithyaa satata vikriyaa*. *Achetana* is also eternal, but undergoes change in essential nature all the time. It is *achetanaa*, not *jnyaana aashraya*. It is inert, and does not have knowership. It is *paraartha*, exists for something else. *Chetana* uses it for body, *indriyaas*, etc. It is eternal, in *avyakta* form. It is also a reality in our *siddhaanta*, along with *chit* and *eeshvara*.

Whereas *Paramaatman* is *avikaari*, so *Paramaatman* is distinct and different from *achetana*.

### ***\* Na jaayate mriyate vaa ityaadi shruteh kshetraajnyasya api samaanam avikaarivam iti tat vyaavruttim aaha - shuddhaaya iti |***

Now, if *Paramaatman* is different from *achetana*, by telling as *avikaari*, even *chetana* is also *avikaari*, as it is told that he is not born, or does not die, does not undergo any change; *jeevaatman* in his essential nature is *jnyaana svaroopaa*. *Kshetrajnya* who is *jeevaatman* is also equally *avikaari*. How is *Paramaatman* different from *jeevaatman*? *Paramaatman* is *shuddha*.

***Shuddhih klesha karma aadi raahityam; \* ashuddhaah te samastaastu iti hi vakshyate |***

*Jeevaatman* has got *karma*, *ajnyaana*. These do not exist for *Paramaatman* - this is told as *shuddhaaya*. In *Vishnu Puraana* itself, it is going to be told that *deva*, *manushya* are *karma yonayah* - born due to *karma*, and so are all said to be *ashuddha*; they undergo grief, sorrow, sufferings. *Paramaatman* is said to be *shuddha*.

***Eedrushi shuddhih muktasya api asti iti tat vvyavruttim aaha - nityaaya iti |***

By *shuddhaaya*, *Paramaatman* is different and distinct from *jeevaatman*, because *jeevaatmans* are all *ashuddhaas*; they are *baddha jeevaas* referred to here. So, *Paramaatman* is different from *baddha jeevaas*. This kind of *shuddhi* is there for *muktaas* also, because they have escaped from *samsaara*, liberated from *samsaara*; the *muktaas* do not have *klesha*, *karma*. In order to say that *Paramaatman* is different from *muktaas*, the next word *nityaaya* is told. *Paramaatman* is eternally *shuddha*. *Muktaas* were at one point of time *baddhaas* in *samsaara*; and after that got liberated; they are not eternally *shuddhaas*.

***Shuddhatva akaarena nityaaya |***

*Paramaatman* is eternally *shuddha*.



***Avikaaritva shuddhatva nitya shuddhatva aadeeni nitya soorinaam api saadhaaranaani iti ata aaha - paramaatmana iti |***

There is one more category of *aatmans*, who are *nityaas*. They are *avikaari*, *shuddha*, and also *nitya shuddha*, because they are called *nitya sooris*, eternally not connected with *samsaara*. So, *avikaaraaya*, *shuddhaaya*, *nityaaya* - apply to even *nitya sooris*, so how is *Paramaatman* different. The word *Paramaatman* itself shows that He is different from *nitya sooris* also.

***Paro yasmaat naasti sah paramah, aparaadheenah; niyantrutayaa sarvasya vyaapanaat aatmaa, nitya soorayah tena paravantah |***

There is no one who is superior to *Paramaatman*. He is not under the control of anyone else, whereas *nityaas* are under the control of *Paramaatman*. He pervades everything, being the controller, this is why He is said to be *aatmaa*. *Nitya sooris* are also controlled by Him. he does not have any other controller.

***Atah pada chatushtayena pradhaanaadi achetana brahma sanaka aadi bhaavanaa yukta kshetrajanya mukta nitya sooribhyoh vyaavruttam parama svaroopam shodhitam |***

By these four words - *avikaaraaya*, *shuddhaaya*, *nityaaya*, *paramaatmane* - what is established is that *Paramaatma svaroopam* is different and distinct from (i) *pradhaana* and all such *achetanaas* (*kaala*, *mahat*, *ahamkaara*, etc.), (ii) all the *jeevaatmans* (*Brahma*, *Sanaka*, etc.) who are all *bhaavanaa yukta\**, (iii) *mukta*, the liberated souls, (iv) *nitya sooris*, the eternal liberated ones. The nature of *Paramaatman* as different and distinct from all these, is established by these four words.

\* There are three kinds of *bhaavana*, they are *bhaavanaa traya* - *karma bhaavanaa*, *brahma bhaavanaa* and *ubhaya bhaavanaa*. *Brahmabhaavanaa* is of the form of *upaasanaatmaka jnyaana*, *karma bhaavana* is *karma anushthaana*. *Sanaka* and other have *brahmabhaavanaa*

*Hiranyagarbha* and others have *ubhaya bhaavana* (some times *karma* and sometimes *brahma bhaavanaa*). All other *devas* and *manushyas* - have *karma bhaavanaa*. The explanation regarding *mumukshus* (*manushyas* or *devas*) - is that they are also having *karma bhaavanaa* only as they think that 'upaasane' is being done by them only (*svakeeyata buddhi*). Hence it is not considered *brahma bhaavana* (because *Vishnu Puraana shlokas* are clearly stating such). We will come across this in 6th *Amsha*.

***Atha jnyaana shakti aadivat asaadhaaranam tadvat eva sarva  
vilakshanam sva anuroopam jyotirmayam \* aaditya varnam \*  
hiranmayah purusho drushyate \* vidyutah purushaadadhi \* iti upanishat  
siddham svaroopam aaha - sadaika roopa roopaaya iti |***

*Sadaika roopa roopaaya ...* - this part of the *shloka* is establishing the nature of *Paramaatman* which is established in the *Upanishads* as *jyotirmayam*, incomparable brilliance, lustre - *Aaditya varnam tamasah parastaat* - compared to *Aaditya*, *Hiranmayah purusho drushyate* - brilliance is compared to that of gold, *Vidyutah purushaadadhi* - lightning, etc - which is befitting His own *svaroopa*, different and distinct from everything else other than Himself, which is extraordinary or unique to *Paramaatman*, just like *jnyaana shakti*, etc. - this form of *Paramaatman* is told as *sadaika roopa roopaaya*.

***Prathamam roopa shabdah svabhaava vaachee |***

The first *roopa shabda* is telling about *svabhaava*. Always of the same form, immutable. This is told as *sadaika roopa*.

***Athavaa sadaika roopam tulya prakaaram, heya pratyaneekatayaa  
kalyaana ekataanatayaa cha svaroopam tulyam |***

Or *sadaika roopa* can also be interpreted as always of same form of nature - which is opposed to anything defiling, and abode to only all auspicious qualities. In whatever form He exists, these two are always present.

### ***Dviteeyo roopa shabdo vigraha vaachee |***

The second *roopa shabda* is telling that He has eternal *shubhaashraya*, *divya mangala vigraha*. He has a form, an eternal auspicious form, immutable all the time.

### ***Atha sarva vyaapti lakshanam aishwaram gunam khyapayan visheshyam nirdishati vishnave iti |***

The word *vishnave* is telling about His quality, of the form of ruling everything, pervading everything, *Bhagavaan* pervading everything controls everything from inside and outside.

*Aishwara* is about ruling everything. *Eeshitavya* is what is ruled. He is not like the things of this world who can only rule externally.

*Vishu vyaaptou* is the *dhaatu*.

### ***Chit achit vyaapti prasaktam dosham pariharati sarva jishnave iti |***

The moment *vishnave* is said, that He is pervading and controlling everything, all the defects of that *chetana* and *achetana* - do they ensue to *Paramaatman*? This is negated by the word *sarva jishnave*. He is untainted by any of the defects.

### ***Jayo hi parasya sva vashe sthaapanam |***

Winning means establishing whatever is won over, establishing it under ones control. Controlling everything, winning over everything is also *svaabhaavika*.

***Taaccheelya pratyayena vyaapti jayou svaabhaavikou iti darshayati |***

The word Vishnu, according to *vyaakarana* is told as *Taaccheelya*, means one who pervades everything, it is the nature itself. This becomes *svaabhaavika*.

Pervading everything and controlling everything - both these are natural to *Paramaatman*.

*Shloka 1* is a very important *shloka*, which establishes *Paramaatman's* unique nature and attributes that He is different and distinct from everything else; He controls everything pervading from inside - *antarvyaapti*. He has a *divya mangala vigraha*, which is most lustrous, unchanging all the time. He is of the nature of being opposed to anything defiling, being abode to only auspicious qualities. This establishes the nature of Brahman in the most wonderful way.

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

***Namo hiranya garbhaaya haraye shankaraaya cha |***

***Vaasudevaaya taaraaya sarga sthiti antakaarine ||***

***Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 3:***

***Eka aneka svaroopaya sthoola sookshma aatmane namah |***

***Avyakta vyakta roopaaya vishnave mukti hetave ||***

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

***Sarga sthiti vinaashaanaam jagato yo jaganmayah |***

*Moola bhooto namah tasmai vishnave paramaatmahe | |*

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

*Aadhaara bhootam vishvasya api aneeyaamsam aneeyasaam |  
Pranamyā sarva bhootastham achyātam purushottamam | |*

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

*Jnyaana svaroopam atyantam nirmalam paramaarthatah |  
Tam eva artha svaroopena bhraanti darshanatah sthitam | |*

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

*Vishnum grasishnum vishvasya sthitou sarge tathaa prabhum |  
Pranamyā jagataam eesham ajam aksharam avyayam | |*

*Paramaatman's svaroopā is taught up to these seven shlokaas.*

**Question:** Why *Bhagavaan* wanted to create?

**Answer:** This is also asked in the *Brahma Sutras*. The answer given by *Baadaraayana* is *Lokavat tu leelaa kaivalyam*. It is His sport. Someone has grief, someone has happiness. Someone is enjoying, someone is suffering. Someone has knowledge, someone has ignorance. Why should *Paramaatman* create all this? It is said to be His sport. He is impartial. He does not have *vaishamya* and *nairghrunya*. He does not want someone to suffer. He does not have impartiality or cruelty. The suffering happens because of *chetana's karma*; they have to experience the results of that; if they do not experience, there will be *dosha* of partiality on the part

of *Paramaatman*. A king, if he does not punish a criminal, will become partial; he has to enforce the law. *Leelaa* is sport for Him, and is ultimately *dayaa*, because He wants *jeevaatmans* to liberate themselves from *samsaara*. He gives them the mind, thinking power, *kriyaa shakti*, *chit shakti*, shows the *aachaaryaas*, teaches the *shaastra*, makes one to go in the right way, and they have to uplift themselves; if they don't do, they have to suffer the *karma*.

We had studied the *Shloka* 1, of *Amsha* 1, Chapter 2, where the *Paramaatma svaroopaa* is established wonderfully, where He is different and distinct from everything else - *achetana*, *baddha*, *mukta* and *nitya*. Being the *antaryaami* of everything, He is the inner controller. He has a wonderful divine auspicious form, which is also eternal, and He pervades everything and rules over everything. All of this was established with various *Shruti* and *Smruti pramaanaas*.

Continuing further, *Bhagavat svaroopaa* is established again, in various ways.

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

[Namo hiranya garbhaaya haraye shankaraaya cha |](#)

[Vaasudevaaya taaraaya sarga sthiti antakaarine ||](#)

I offer *pramaanams* to *Hiranya Garbha*, *Hari* and *Shankara*, and also *Vaasudeva*, who makes everyone cross over *samsaara* and is the cause of creation, sustenance and *pralaya* (dissolution).

[Sri Engal Aalwaan's Commentary](#)

While *Bhagavat svaroopaa* is being established, everything is directed towards *Bhagavaan*. But here, we seenamaskaarams being done to *Hiranya*

*Garbha* and *Shankara*. What is its meaning? How is *Bhagavat svaroopak* known from this? This is explained in the *vyaakhyaana*.

### ***Brahma shivayoh tat vibhootitvam aaha - namo hiranyagarbhaaya iti |***

The aspect that *Chaturmukha Brahma* and *Rudra* are also *vibhooti* of *Paramaatman*, (*vibhooti* means *saishwarya*, *Bhagavaan's* glory, being ruled over by him) - this is told by *Namo Hiranya Garbhaaya iti*.

### ***Sva avataara chaturmukha rudra roopena hi srushti aadi kartrutvam |***

*Brahma*, *Vishnu* and *Maheshwara*, who are the three *devataas*, responsible for *srushti*, *sthati* and *pralaya*; *sva avataara* is *Bhagavaan's* own *avataara*, along with *Brahma* and *Rudra* - in these three forms; He being the *antaryaami* of *Chaturmukha Brahma*, makes him do the creation; being the *antaryaami* of *Rudra*, He does dissolution in the form of *Rudra*; and *Vishnu* is His own *avataara*, He Himself stays as *Hari*; in the forms of *Chaturmukha Brahma* and *Rudra*, He does *srushti* and *pralaya* being their *antaryaami*.

### ***Taaraaya - samsaara uttaarakaaya, moksha pradaaya |***

One who makes everyone cross over *samsaara*, and in getting liberated from *samsaara*.

### ***Vaasudevaaya - vaasudeva roopena moksha pradatvam |***

*Vaasudeva* is *Para Vaasudeva*; *Bhagavaan* is present as *Para Vaasudeva* in *Parama Padam*; *moksha pradatvais* told for Him.

### ***Hari shabde satyapi vaasudeva shabdo hareh avataaratva jnyaapanaarthah |***

When *Hari* is already told, why is *Vaasudeva* being told again; *Hari* is *avataara* of *Paramaatman* only; *Para Vaasudeva* Himself incarnates or manifests as *Hari*, to give equal status to *Brahma* and *Shiva* in *srushti* and *pralaya*, as they are His own *vibhootis*; He only has given them the powers to do the powers; He stays with them to give them the status.

**\* Tam eva viditvaa atimrutyumeti naanyah panthaa vidyate ayanaaya, \* maam eva ye prapadyante maayaam etaam taranti te (Bhagavad Geetha), \* samsaara paaram param eepsamaanaih aaraadhaneeyo hari eka eva, \* ...**

The *pramaanaas* establish that *Vaasudeva* is only the one who can bestow *moksha*, *atimrutyumeti* is told as *mrutyum atyeti*; meditating on *Paramaatman* only, doing *upaasana* on *Paramaatman* only, one can cross over *mrutyu*, *samsaara*, there is no other way to cross over this; in order to cross over this *prakruti*, one has to surrender only unto *Paramaatman*; for those who want to reach the other end of *samsaara*, only *Hari* is to be worshipped.

**... Brahmaanam shitikantham cha yaah cha anyaa devataah smrutaah | Pratibuddhaa na sevante yasmaat parimitam phalam | ...**

Those who are desirous of attaining *moksha*, they are called *pratibuddhaas*; they do not worship or surrender unto *Chaturmukha Brahma*, *Rudra* or any other *devataa* who is told like *Varuna*, *Indra*, etc. The reason is that the benefits gained by worshipping those deities is very limited as they are all in the *prakruti mandala* only; and whatever they can give is limited to their capacities, as they are *kshetrajanyaas* only; none of them can give *moksha*.

**\* Antavat tu phalam teshaam \* ityaadibhih bhagavata eva moksha pradatvam uktam |**



Those who worship other deities, their fruits have an end, their benefits end at some point of time; it is not *ananta phala*, but *antavat phala*; only *Bhagavaan* can bestow fruits which are *ananta*; all these *pramaanaas* establish that *moksha pradatva* is only for *Bhagavaan*.

***Atra hiranyagarbha adivat hareh na vibhootitvam, \* na hi paalana samarthyam rute sarveshvaram harim \* ityaadinaa tasya sarveshvaratvasya uktatvaat |***

Here the *vibhootitva* is only for *Hiranya Garbha* and *Shiva*, and not for *Hari*; other than *Hari*, there is no other *Sarveshvara*, no one else can rule over or control, that capacity is not there for everyone else; He has been told to be *Sarveshvara*; He is not part of the *vibhootis*.

*Shloka 2* establishes the offering of *pranaamams* to *Bhagavaan*, who is in the form of *Hari* Himself, and His *vibhootis*, who are *Chaturmukha Brahma* and *Rudra*, He being their *antaryaami*, does all their works, and *Vaasudeva* who bestows *moksha*, and is the cause of *srushti*, *sthati* and *laya*.

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

***Eka aneka svaroopaya sthoola sookshma aatmane namah |***

***Avyakta vyakta roopaaya vishnave mukti hetave ||***

He is one also, and many also. He is also subtle, and expressed in the gross form. I offer *pranaamams* to Him. He is also in the unmanifested state and manifest state. He is the cause of *moksha*, *Vishnu*, who is the all pervading *Paramaatman*. I offer my obeisance.

***Sri Engal Aalwaan's Commentary:***

***Avyakta vyaktayoh api tat roopatvam aaha eka aneka iti |***

*Avyakta* is the unmanifest, which are in the *sookshma roopa*, subtle form; and *vyakta* is the manifest, which are in the *sthoola roopa*.

This is how the *anvaya* has to be done.

***Kaarana dashaayaam eka sookshma avyaktatva aadeeni kaarya  
dashaayaam aneka sthoola vyaktatva aadeeni vishnave tat vyaapine |***

In this, *eka*, *sookshma* and *avyakta* (He is One, subtle and unmanifest) have to be grouped together and are in the causal state, and *aneka*, *sthoola*, *vyakta* (He becomes many, in the gross form, and manifest) have to be grouped together and are in the state of effect. One who pervades in the causal state and state of effect, is *Vishnu*.

***Ubhaya avastha prakruteh mukti hetave sva vasha vartitvaat tat mukti  
hetave |***

He is the cause of *mukti* in both the states, because everything is under His control, and everything acts being under His control only.

***Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 4:***

***Sarga sthiti vinaashaanaam jagato yo jaganmayah |***

***Moola bhooto namah tasmai vishnave paramaatmane | |***

***Sri Engal Aalwaan's Commentary:***

***Achit prasangaat kaala roopatvam aaha - sarga sthiti iti |***

Here, *kaala svarooopa* is being told, *Bhagavaan* being of the *svarooopa* of *kaala*.

***Jagat sarga aadi moola bhooto hi kaalah, \* na kaalena vinaa srushti nishpaadakrut bhavet \* ityaadeh |***

*Kaala* is the cause of *srushti*, *sthiti*, *laya*. Everything is referred with respect to time. Time is always known with respect to objects. An object comes into existence at some time, it stays for some time, undergoes change, and gets destroyed at some point of time. For all these, *kaala* is said to be the root cause. Without *kaala*, *Brahma* cannot create, because creation is done at a particular time.

***Jaganmayah - unmesha nimesha kalaa unmaana soorya gamana aadinaa padaartha avacchedaka svaroopah |***

Here, *Bhagavat svaroopah* is told in the form of *kaala* itself. Time can be felt in aspects such as opening the eyes, closing the eyes, divisions of time like *kalaa muhoortha kaashthaa paksha maasa samvatsara*, a particular measure called *unmaana*, movement of the Sun in the morning, afternoon, evening - everything is bound by time, and *Paramaatman* only is told as that *svaroopah*. He binds everything with respect to time. He is only responsible for the rising of the Sun at a particular time.

***Paramaatmane - akaala vashyaaya |***

*Paramaatman* is not controlled by time. *Kaala* is under the control of *Paramaatman*.

***\* Kaalah pachati bhootaani sarvaani eva sahaatmanaa | Kaalah pakvo yamanveti yastam veda sa vedavit | |***

Time cooks everybody. *Kaala* itself will get cooked by *Paramaatman*. Whoever knows this is said to be *Vedavit*.

**\* Kaala muhoortaadi mayah cha kaalo na yad vibhooteh parinaama hetuh \* ityaadi |**

*Paramaatman's nitya vibhooti* does not undergo any change. *Kaala* is having divisions of *kalaa*, *muhoortha*, *kaashtha*, etc., and is not the cause of *parinaama* of *Paramaatman's vibhooti*. In *Paramapada*, *kaala* does not control anything; everything is eternal there, and there is no change; *kaala* exists but does not control anything in *Paramapada*. In *prakruti mandala*, *kaala* controls everything. Even *Brahma's* time is limited by a particular number of *kalpaas*.

*Shloka 4* tells about the *kaala svaroopatva* of *Paramaatman*.

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

***Aadhaara bhootam vishvasya api aneeyaamsam aneeyasaam |***

***Pranamyam sarva bhootastham achyutam purushottamam ||***

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

***Samasthi kshetrajanya roopatvam aaha - aadhaara bhootam iti |***

The collectivity of all the *chetanaas*, souls, sentients - during *pralaya*, everything gets merged, and all *chetanaas* will be together - the *Paramaatman* who has all of this as His body, He has control over everything, and is the support of everything.

***Vishvasya prakruti parinaamasya jeeva karma nimittatvena tat shareeratayaa tat aadhaaratvam |***

The *prakruti parinaama* is due to the *jeeva karmaas*. *Prakruti* is the *shareera* for *jeevaas*, and because of *jeeva karmaas*, *prakruti* gets

modified into *deha*, *indriyaas*, etc., and is under the control of *jeevaatman*.

**\* *Bhrutamaatraah prajnyaa maatraasu arpitaah (Koushitaki Upanishad)***  
**\* *yayaa idam dhaaryate jagat \* ityaadi |***

*Pancha bhootaas* are controlled by *jeevaatman*, and *jeevaatman* is controlled by *praana shabda nirdishta Paramaatman*; *prakruti* is supported by *jeevaatman*, *jeevaatman* is supported by *Paramaatman*.

***Aneeyaamsam aneeyasaam prakruteh ati sookshma avasthaa vishesaanaam api vyaaptyaa tato api sookshmataram |***

*Jeevaatmans* are also *sookshma* compared to *prakruti*, and they pervade the *prakruti*.

**\* *Avyaktam akshare leeyate \* ityaadi |***

*Avyakta* is *prakruti* in unmanifest state, it merges with *akshara*, which is the *samashti jeevaatmans*. This goes and merges into *Paramaatman*.

***Sarva bhootastham sarva bhooteshu aatmatayaa avasthitam |***

Existing as the inner self in all the *bhootaas*.

***Achyutam - tat vikaara rahitam |***

*Prakruti vikaaraas* do not affect the *chetanaas*.

***Evam roopa samashti purusha shareeram purushottamam pranamya kathayaami iti anvayah |***

The *anvaya* is: All these are ultimately pertaining to *Paramaatma svaroopaa* only, the *Paramaatman* who has all these as the *shareera*, the *achetana* as *shareera*, *kaala* as *shareera*, *samashti kshetrajnyaas* as *shareera*, and who controls all these being the inner controller of these, who pervades everything. One who has this kind of *samashti kshetrajnyaas* as His body, to one who is *aadheya*, *niyaamyaa* and *shesha bhoota*; I do *pranaama* to that *Purushottama*, and tell this.

This is directly told with *saamaanaadhikaranya*, that *sarva bhootastham purushottamam*, *aneeyaamsam aneeyasaam purushottamam* - the *Purushottama* who has all these things as the body.

***Yat vaa sarva bhootastham sarva aatmasu sthitam |***

Or *sarva bhootastham* can be taken as one who is existing in all the *aatmaas* also. Or it can be told as *jeevaatmans* who are existing in all the bodies, and *Paramaatman*, who is the controller of all these *jeevaatmans*.

***Achyutam jeeva gata jnyaana sankocha aadi rahitam |***

When *sarva bhootastham* is taken as *Paramaatman* directly, *Achyutam* is taken as one who is *vikaara rahita*; the ups and downs in *dharma bhoota jnyaana* is not present in *Paramaatman*. When taken with respect to *samashti kshetrajnyaas*, *Achyutam* is taken as *kshetrjnyaas* who do not have the *vikaara* of *prakruti* which undergoes modifications in its *svaroopaa*. *Jeevaatmans* undergo *jnyaana sankocha* in their *dharma bhoota jnyaana*, due to their *karma*.

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

***Jnyaana svaroopam atyanta nirmalam paramaarthatah |***

***Tam eva artha svaroopena bhraanti darshanatah sthitam | |***

***Sri Engal Aalwaan's Commentary:***

***Vyashti roopam aaha - jnyaana svaroopam iti |***

After telling about the *samashti roopa* of *Paramaatman*, which is the *shareera* of *Paramaatman*, now the *vyashti roopa* is being told. *Vyashti roopa* is that which is manifested, in the gross state. *Samashti* is the unmanifested state, *avyakta*, before the *pancheekarana*.

After *pancheekarana*, whatever happens is called *vyashti srushti* - here name and form divisions happen, *naama roopa vibhaaga*.

***Vastu vruttiyaa aparicchinna anukoola jnyaanaika svaroopam |***

It is not limited by any object, and it has got unlimited *anukoola*, and *jnyaana aananda svaroopam*.

***Atyanta nirmalam sarvathaa mala roopa dukha ajnyaana aadi rahitam;  
tam eva bhraanti darshanatah anaatmani aatma vijnyaanaat artha  
svaroopena drushya svaroopena sthitam |***

There is no defect, there is no grief, ignorance. *Bhraanti* is *anaatmani aatma vijnyaanaat*, having an idea of *aatman* in that which is not the *aatman*. *Drushya svaroopam* is that which can be perceived with our eyes.

***Yat vaa deva manushyaadi tat tat aakaara vishishta pinda  
maatratayaa pratibhaasamaanam |***

In the *vyashti roopa*, the *chetanaas* and *Paramaatman* are existing in the forms of *deva*, *manushya*; and in all these forms, a *jeevaatman* is existing;

we see the body itself as the *jeevaatman*; actually, it is the *deha vishishta jeevatma vishishta Paramaatman* who is there; that which is perceived by the eyes in the form of *deva, manushya*, etc., He appears in that form alone. Inside the body, there is subtle *jeevaatman*, and this body and *jeevaatman* are the *shareera* of *Paramaatman*. *Paramaatman* Himself exists in this *vyashti roopa*.

In reality, He is without any defect, He is *jnyaana aananda svaroopaa*; and Him only the people perceive wrongly, in this *vyashti* form.

### [Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 7:](#)

*Vishnum grasishnum vishvasya sthitou sarge tathaa prabhum |*

*Pranamyaa jagataam eesham ajam aksharam avyayam ||*

One who withdraws unto Himself, He is only responsible for creation and sustenance of the world. Having offered my *pranaamams* to such Vishnu, who is of the nature of *avikaaraaya shuddhaaya*, etc., He does creation, dissolution through Brahma, Shiva, He has everything as His body, *kaala, samashti kshetrajanyaas*, He is in the *vyashti* form also, He is the controller and pervades everything, He exists as everything, I offer my *pranaamams*.

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

*Uktam artham upasamharati - vishnum iti |*

All these things which were established is being concluded here.

*Prabhum srushti aadishu nairapekshyena svacchandam |*

He, by Himself, can independently do creation, etc., without any expectation. He Himself is everything - the *upaadaana kaarana, nimitta kaarana*, and *sahakaari kaarana*.



*Ajam aksharam - karma adheena janma naasha rahitam |*

He does not have birth and death due to *karma*.

*Avyayam - poorvoktam mahaa vibhootih aprachyutam |*

He has everything as *mahaa vibhooti*, that is His nature.

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

*Kathayaami yathaa poorvam dakshaadyaih munisattamaih |*

*Prushtah provaacha bhagavaan abjayonih pitaamahah ||*

Having offered my *pranaamams* to *Paramaatman* of this wonderful nature, I will start teaching you the details as I heard. *Daksha* and all these sages, long back, told this.

*Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 9:*

*Taih cha uktam purukutsaatha bhoobhujeh narmadaa tate |*

*Saarasvataaya tena api mahyam saarasvatena cha ||*

*Daksha* and others who listened to *Chaturmukha Brahma*, and got the *upadesha* from him, they told *Purukutsa*, who was a king on the banks of the *Narmada* river; *Purukutsa* taught it to *Saarasvata*, and *Saarasvata* taught me.

The *paramparaa* comes like this - *Chaturmukha Brahma*, *Daksha* and other *rishis*, *Purukutsa*, *Saarasvata*, *Paraasharar*. This is the *sampradaaya*, and is most reliable and most authentic.

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

**[Atha shrotrunaam aadaraartham svasya aaptatama guru parva kramam aaha - kathayaami iti dvaabhyaam |](#)**

In two *shlokaas*, *Paraasharar* says, in order to make the listeners get belief in that, and have faith in what he is going to tell, the order, the *guru shishya paramparaa*, the *sampradaaya*, how he actually acquired this knowledge which he is going to teach, that he is establishing here in two *shlokaas*.

**[Bhagavaan utpatti pralayaadi tattvajnyah, \\* Utpattim cha vinaasham cha bhootaanaam aagam gatim | Vetti vidyaam avidyaam cha sa vaachyo bhagavaan iti \\* iti vachanaat |](#)**

*Bhagavaan* is one who knows the *utpatti* and *vinaasha* of the beings, where do they go, how do they come, how are they born, which *yonis* they take, what *janmaas* they take, what is *vidyaa*, what is *avidyaa*.

**[Kutah? Abjayonih yato bhagavat aurasah tat shishyah cha |](#)**

Why? Because He is said to be *abjayoni*;  
*Paramaatman* does *upadesha* of *Veda* to *Chaturmukha Brahma*, and so *Chaturmukha Brahma* becomes the first student of *Paramaatman*;  
*Chaturmukha Brahma* is also created by *Paramaatman*, and is also the son of *Paramaatman*. So, he is also told to be *Bhagavaan*.

**[\\* Yo brahmaanam vidadhaati poorvam yo vai vedaamscha prahinoti tasmai \\* iti shruteh |](#)**

He creates *Chaturmukha Brahma*, and also gives him the *Vedaas*, is what the *shruti* says.

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

*Parah paraanaam paramah paramaatmaa aatma samsthitah |*

*Roopa varna aadi nirdesha visheshana vivarjitah ||*

These *shlokaas* are referred to by *Bhaashyakaarar* in *Vedaartha Sangraha*, *Sri Bhaashya*.

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

*Atha vistarena puraanam vaktum aarabhate parah paraanaam iti |*

Now, *Paraasharar* starts to teach the *puraana* in detail.

*Parah paraanaam svaroopaa roopa guna aishwarya aadibhih  
utkrushtebhyo api urkrushtah |*

In *svaroopaa*, *guna*, *aishwarya*, He is supreme and superior to even those who are exalted.

*Paramah svasmaat para rahitah |*

There is no one who is superior to Him.

*Paramaatmaa - aapnoti iti aatmaa svayam aatmaantara rahitah cha |*

One who controls everything, supports everything, one who rules over everything. He is *aadhaara*, *niyaamaka* and *sheshi*. Everything else is *aadheya* to Him, everything is *niyaamya*, and *shesha bhoota* to Him. He does not have any other person who rules over Him.

***Aatma samsthitah sva aadhaarah |***

He is the support of Himself.

***Roopam samsthaanam deva aadi jaatih varnah shukla aadih |***

*Roopa* is the *samsthaana*, the classes told as *deva*, *manushya*, etc., *varnaas* are the colours.

***Aadi shabdena kriyaa dravye grahyete |***

*Kriya* and *dravya* like *danda*, *kundala*, are told.

***Nirdeshah sanjyaa |***

He cannot be called with a particular colour or class because He can take any form He wants. It is not decided like the *baddha chetanaas*.

***Etaih jaati guna kriyaa dravya naamaakhyaih kalpanaa hetubhih visheshanaih vivarjitah |***

We cannot imagine Him to be only of a particular colour or *jaati* or *dravya*.

***Roopa vargeti paathe vargo jaatih |***

There is a *paathaantara*, *roopa varga*, here *varga* means *jaati*.

***Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 11:***

***Apakshaya vinaashaabhyaam parinaam vruddhi janmabhih |***

***Varjitah shakyate vaktum yah sadaa asti iti kevalam ||***

### **Sri Engal Aalwaan's Commentary:**

#### ***Shadbhih bhaava vikaaraih varjitah iti aaha - apekshaya ityadinaa - apakshaya iti |***

There are six *bhaava vikaaraas* which all beings undergo - *asti*, *jaayate*, *vivardhate*, *viparinamate*, *apaksheeyate*, *nashyati*.

Here, *apakshaya* is *apaksheeyate*, *vinaasha* is *nashyati*, *parinaama* is *viparinamate*, *vruddhi* is *vardhate*, *jamabhih* include *asti* and *jaayate*. He is without any of these *bhaava vikaaraas*.

We cannot tell Him through *roopa*, *varna*. We cannot also tell Him with the six *bhaava vikaaraas*. How can we ever address Him. Is it possible to tell Him?

#### ***Sadaa asti iti vachanaat kadaachitka astitva vikaaro nirastah |***

Most objects we say that they exist at a particular point of time. This cannot be told so for *Paramaatman*.

#### ***Etat sattayaa anabhivyaaptasya kaalasya abhaavaat |***

For *Chaturmukha Brahma*, he does not exist after 100 years, but time exists after that also, but he does not exist. In a like manner, all objects exist at a particular point of time and do not exist beyond some point of time. Time exists all the time, but objects do not exist all the time. However, for *Paramaatman*, there is no time at which He does not exist. He exists all the time.

#### ***Anena kaala anavacchedah uktah |***

He is not limited by time. This is told here.

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

*Sarvatra asou samastam cha vasati atra iti vai yatah |*

*Tatah sa vaasudeva iti vidvatbhih paripathyate | |*

He exists in all the places, and everything exists in Him. he is told as *Vaasudeva*.

*Sri Engal Aalwaan's Commentary:*

*Desha anavacchedam naama vishesha nirvachanena darshayati sarvatra iti |*

He is not bound by a particular place. This is told by telling the specific name of *Paramaatman* as *Vaasudeva*.

*\* Nainam oordhvam na tiryancham na madhye parijaghrabhat \*  
antarbahih cha tat sarvam vyaapya naaraayanah sthitah \* ityaadeh  
samastam atra vasati; jaati guna prabaadivat tat adheena dhaaranam  
bhavati \* bhartaa san mriyamaano bibharti (Taittiriya Aaranyaka) \* iti  
shruteh |*

Nobody can grasp Him anywhere, He exists pervading everything inside and outside. *Samastam atra vasati, sarvatra asou vasati*. How can everything exist in Him? How are they all supported by Him. This is just like *jaati, guna*, as sunlight is supported by Sun, as *jaati* - cowness is supported in a cow; in the same way, *Paramaatman* supports everything, and everything is dependent on Him. He supports everything, is told.

*Agni jala aadibhih nabha iva sarva gato api tadgata doshaih  
asamsprushto dyotate iti aaha - deva iti |*

*Vaasudeva - vaasu means vasati samastam atra, sarvatra asou vasati; devah means dyotate - He shines forth. He shines forth untouched by any defects, He is existing everywhere. Just like space pervades everything, He pervades water, fire, everything. The defects of water, fire, space do not touch space. In the same way, Paramaatman pervades everything, untouched by the defects of all the objects. He shines forth like that.*

*Bhagavad svaroopaa is being explained in a most wonderful way by Paraasharar. All the achetanaas, and samashti kshetrajanyaas which are seen here, all drushya padaarthaas, and kaala, are Brahman only, are all shareera of Parabrahman. Paramaatma svaroopaa is told in terms of all the tattvaas, and the nature of these tattvaas are also explained. These are controlled by Paramaatman, and He is the antaryaami of everything, everything being His prakaara, His mode, being His shareera. He is only existing as everything. This is what we see in the Shrutis.*

*Paramaatman, is Vaasudeva, the devataa vishesha. Vyutpatti of the word Vaasudeva is vaasuh cha asou devah cha, vasati sarvatra, sarvatra asou samastam cha vasati atra iti vai yatah, tatah sa vaasudeva iti vidvadbhih paripathyate. Everything is residing in Him, and He resides in everything. He shines forth, and He is deva. Deva is dyotate, He has got most wonderful lustre; Sun and moon which have brightness are all possible to have that because of Paramaatman only. Na tatra sooryo bhaati na chandra taarakam, nema vidyuto bhaanti kuto ayam agnih, tam eva bhaantam anubhaati sarvam yasya bhaasaa sarvam idam bibhaati, is told in Kathopanishad. Only because of His brilliance, everything else shines forth. He is Vaasudeva, the devataa vishesha, the Supreme Brahman, He is without any shat bhaava vikaara, He is ekaroopaa all the time, He has a divya mangala vigraha.*

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

**[Tat brahma paramam nityam ajam akshayam avyayam |](#)**

***Eka svaroopam tu sadaa heya abhaavaat cha nirmalam ||***

He is *Brahman*, eternal, unborn, does not undergo change, no change in state,

***Sri Engal Aalwaan's Commentary:***

***Esha eva vedaanta vedyam brahma iti aaha - tat brahma iti |***

*Vaasudeva* who pervades everything, and everything is residing in Him. As established in the *Shrutis*, *antar bahih cha yat sarvam vyaapya naaraayanah sthitah*. He is known from *Vedaanta*, the Upanishads establish His *svaroopa* most wonderfully.

***Akshayam apakshaya rahitam |***

He doesn't undergo any change.

*Kshaya* is getting deteriorated, and that is not there for *Vaasudeva*.

***Avyayam parinaama vivruddhyakhya avasthaantara rahitam |***

He is not undergoing different states like *parinaama*, *vivruddi*. There is no question of growing like what we see in the *baddha jeevaas*.

***Atah eka svaroopam |***

Because of this, He is all the time of the same nature, unchanging immutable nature.



***Heyam avidyaa asmita aadi tat phalam malam; yathaa uktam \* kaamah  
krodhaha cha mohah cha harsho maano mado matih | Vishaadah cha  
ashtamah proktah iti ete maanasaah malaah \* iti |***

There are defects like *avidyaa*, *asmitaa*, *raaga*, *dvesha*, *abhinivesha*. He is without any of those defects. The eight defects of the mind, which make it impure, are told - *kaama*, *krodha*, *moha*, *harsha*, *maana*, *mada*, *mati*, *vishaada*. *Mati* means desire. These defects do not exist in *Paramaatman*.

Five *pancha kleshaas* are told in *Yoga Sutra*. *Asmitaa* is thinking of *chitta*, *antahkarana*, ego as *aatman*. *Pancha kleshaas* come due *tokarma*.

In *mukta aatmaas* also, at one time they were associated with *heya*, these kind of defects; after that they got released from that. *Heya abhaavaat nirmalam* differentiates Him from *baddha jeevaas*. *Sadaa heya abhaavaat cha nirmalam* differentiates Hims from *muktaas* also.

***Gunaah sattva aadayah |***

*Gunaas* are *sattva* and others.

***Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 14:***

***Tat eva sarvam eva etat vyakta avyakta svaroopavat |***

***Tathaa purusha roopena kaala roopena cha sthitam | |***

All these things are that *Brahman* only. Four entities are told here - *vyakta* (when *prakruti* is differentiated into name and form, and is visible, what is manifested), *avyakta* (unmanifest state of *prakruti*), *purusha* (all the *chetanaas*) and *kaala*.

***Sri Engal Aalwaan's Commentary:***

### ***Vastutah anavacchedam aaha - tat eva iti |***

He is not controlled or bound by anything. He is present in all objects - it cannot be said that He is present in one object and not present in another object. He is present in every object at all times in all places.

### ***Vyakta avyakta svaroopavat etat sarvam tat eva brahma; tathaa tat eva samashti vyashti purusha roopena kaala roopena cha sthitam |***

Whatever we see in the manifest or unmanifest state are Brahman only. *Chetanaas* are also existing in two forms - *samashti* (collectivity of all sentient beings during *pralaya* - it called *akshara*); in the *vyakta* state, each sentient enters into a body, this is called *vyashti*; *kaala* is also *Paramaatman*, being under the control of *Paramaatman*.

*Avyakam akshare leeyate, aksharam tamasi leeyate.*

### ***Chit achit prakaarasya brahmana eva vastutvaat vastu antara paricchedah |***

If something has to be called as a *vastu*, *Brahman* has to do *antah pravesha*, *anu pravesha*, name and form have to come into existence; *Paramaatman* makes the *jeeva* enter, and He enters along with him. *Paramaatman* associates *jeeva* with *deha*, *indriya*, and gives him the *jnyaana*. *Chetanaas* during *pralaya*, have no knowledge, and are just lying down just like *achetanaas*. During *pralaya*, everything merges into *Paramaatman*. During *srushti*, He makes each *jeevaatman* enter a body based on the *karmaas*, and gives them the awareness, the *dharma bhoota jnyaana* which is there all the time. He gives the *chetanaas* an opportunity to act, think, understand, and uplift themselves. If *Paramaatman* does not enter, and does not do *anupravesha*, does not do differentiation into name and form, there will be no *vastu* at all. If something has to be called as a *vastu*, it is only because *Paramaatmans* existing as its *antaryaami*, by *anupravesha*, everything existing as His mode, as His *shareera*.

Everything is His *prakaara*, mode, and He is the *prakaari*. *Chit* and *achit* both are His modes. Every name and form denotes *Paramaatman* in the ultimate sense - this is called *aparyavasaana vrutti*. Why we don't feel like this, is because of our lack of knowledge, we limit the connotation of name and form to that *chetana* only. We don't experience the depth of the complete connotation of the words. All the *chetanaas* in *samashti*, *vyashti* or in any state, are all modes of *Paramaatman*, and become *vastu* because of *Paramaatman* only. There can be no object which is without *Paramaatman*. There is no object in which *Paramaatman* does not exist.

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

*Parasya brahmano roopam purushah prathamam dvija |*

*Vyakta avyakte tathaa eva anye roope kaalah tathaa aparam | |*

Four things are told - *purusha*, *vyakta*, *avyakta*, *kaala*. All these are said to be *Brahmanah roopam*.

This is a very important *shloka* for our *siddhaanta*.

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

*Heya pratyaneeka kalyaana guna aashrayasya brahmanah vikaara  
apurushaartha aadi dosha aashraya sarva taadaatmye tat gataa  
doshaah prasajnyeran nityaashankya \* yasya aatmaa shareeram \*  
ityaadi shruti siddha shareera aatma bhaavena taadaatmyam na tu  
svaroopena iti aaha parasya iti |*

The *taadaatmya*, that *Paramaatman* is existing in everything as *antaryaami*; everything is *Brahman*, *sarvam khalvidam brahma*, everything is a mode of *Paramaatman*, being His *shareera*; this identity, oneness, *taadaatmya*, is it by *svaroopa* itself, or through *shareera aatma bhaava* - is what we have to

understand. It is not in the *svaroopa*. If it was *svaroopa*, only one will exist, and second one cannot exist. *Taadaatmya* is not by *svaroopa* but through *shareera aatma bhaava*.

*Chetana* and *achetana* exist, *Paramaatman* also exists; they both exist inseparably all the time, *Paramaatman* being the controller and support all the time, *chetanaas* and *achetanaas* being the controlled and supported, they are independent entities always associated with *Paramaatman* inseparably; without *Paramaatman* being there, they cannot even exist; their *sthiti*, *pravrutti* is controlled by *Paramaatman*. This existence of *Paramaatman* in all these forms - this tree is *Paramaatman*, this book is *Paramaatman*, this table is *Paramaatman* - this oneness is by *shareera aatma bhaava*. All these are *shareera* to *Paramaatman*. *Paramaatman* exists as inner controller. This is established in the *Shrutis*, as in *Yasya aatmaa shareeram*. *Yah pruthivyaam tishtan, yah pruthivyaam antarah, yam pruthivi na veda, yasya pruthivi shareeram, yah pruthivim antaro yamayati, ...* says *Yaajnyavalkya*. Finally, he says, *yah aatmani tishthan, aatmano antarah, yam aatmaa na veda, yasya aatmaa shareeram, yah aatmaanam antaro yamayati, sa te aatmaa antaryaami amrutah*. Even *jeevaatmans* are also His *shareera*. *Pruthivi, ap*, etc. are all His *shareera*. He exists in everything, controlling from inside. None of them know that He is existing there. He is all the time present in everything. This is told in the *Shruti* itself.

Otherwise what is the defect that comes. *Paramaatman* is of the nature of *heya pratyaneeka kalyaana gunaashraya*. His nature is opposed to everything that is evil, and He is abode to only auspicious qualities. There are two objects we see - *chetana* and *achetana*. *Achetana* has got the defect of *vikaara* - it undergoes change in its very essential nature itself; its *svaroopa* itself goes on changing. For *jeevaatmans*, there is *apurushaartha* - contraction and expansion in their *dharma bhoota jnyaana*. For these kind of objects which have these defects, if *Paramaatman* is said to be one with these, will not the defects of these objects also ensue to *Paramaatman*? This doubt is removed by the *shruti pramaana, yasya aatmaa shareeram*.

In this *shloka*, the word *roopam* is *paryaaya pada* for *shareera*. This is explained clearly by *Bhaashyakaarar* in *Vedarth Sangraha*, and also by *Sri Sudarshana Suri* in the *vyaakhyaana*. *Shrutis* and *smrutis* use many words which are *paryaaya padaas* for *shareera*. *Tanu*, *vapu*, *shakti*, *amsha*, *kaaya*, *roopa* - are all used for *shareera*. There are three relationships - *aadhaara aadheya*, *niyaamaka niyaamyaa*, *sheshi shesha*.

***Purushasya kartrutva bhoktrutva chetanatva aadinaa prakrutim iti praadhaanyat prathamam |***

Compared to *prakruti*, *purusha* is superior because *Purusha* has *kartrutva* (agency), *bhoktrutva* (enjoyership), *chetanatva* (He has *jnyaana aashraya*, He is knower).

*Purusha*, *vyakta*, *avyakta*, *kaala* are His *shareera*.

***Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 16:***

***Pradhaana purusha vyakta kaalaanaam paramam hi yat |***

***Pashyanti soorayah shuddham tat vishnoh paramam padam | |***

*Avyakta* is also called *pradhaana*.

This is also an important *shloka* for our *siddhaanta*.

***Sri Engal Aalwaan's Commentary:***

***Sarvasya brahma roopatva vachanena chodyam katham parihrutam  
ityata aaha - pradhaana iti |***

The doubt raised here is: Everything is *Brahma roopa*, it was said. *Brahman* exists as *samashti*, *vyashti*, everything. At the same time, we say that *Brahman* is without any defect and is abode to all auspicious qualities. If we see *Brahman* in all objects here, how do we know that *Brahman* has this *shuddha svaroopam* also.

***Paramam padam - padyata iti padam, para praapyatva roopam, yatah  
pradhaana aadi roopebhyah paramam vilakshanam tasmaat soorayah  
shuddham roopa bhoota pradhaana aadi gata vikaara ajnyaana aadi  
rahitam paramam jnyaana aananda aadibhih sarvotkrushtam cha  
pashyanti iti arthah |***

The meaning of *padam* is that which is attained, this is the form of *Paramaatman* which is attained ultimately, and is called *Parama Pada*. This is also explained by *Bhaashyakaarar* in *Vedaartha Sangraha*. *Parama Pada* has got three meanings (i) It is the *svaroopam* of *Paramaatman*, (ii) *jeevaatma svaroopam*, because that is also something which is attained, (iii) *Sri Vaikuntha*, where *Paramaatman* is present, and the *nitya sooris* are all there. Here, it is the form which is attained in *Vaikuntha*. Compared to *pradhaana*, *purusha*, *vyakta*, *kaala*, it is different and distinct. This is where the *shuddha roopa* of *Paramaatman* is present, and the *nitya sooris* are seeing all the time, *sadaa pashyanti soorayah*. *Bhagavaan's divya roopa* which exists in *Sri Vaikuntha*, said to be *Parama Pada* here, is *shuddha*, does not have the *vikaara* and *ajnyaana* which is present in *pradhaana*, *purusha*, *vyakta*, *kaala* which have a form. He is different and distinct from all these. The doubt raised is thus cleared.

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

***Pradhaana purusha vyakta kaalaah tu pravibhaagashah |***

***Roopaani sthiti sarga anta vyakti sadbhaava hetavah ||***

This *shloka* establishes many important aspects of our *siddhaanta*.

**Sri Engal Aalwaan's Commentary:**

***Nanu pradhaana aadeenaam naana roopatvena bhedaat brahmanah tadgata vikaara aadi doshaah maa bhoot |***

*Pradhaana*, *purusha*, etc. each has a different form. There is a clear distinction from one to the other. Let us accept that the *vikaara* does not touch *Brahman*. *Brahman* is untainted by defects of all these objects.

***Jagat upaadaana bhootasya brahmanah katham vikaaraadi apraapti iti ata aaha - pradhaana iti |***

But, if *Brahman* is said to be the material cause of all these objects, how can *Brahman* be without the defects of all these things? *Brahman* if it is the material cause, has to undergo a change to become the effect. How can there be not the defect of modification or change in *Brahman*? This is the next doubt. This is answered here.

***Pradhaana purusha vyakta kaalaa roopaani pravibhaagashah - parasparam vikaaritva bhoktrutva aadi svabhaava asankarena sthityaadeenaam vyaktou jnyaptou sadbhaave cha hetavah |***

It is answered that it is not so, because the characteristic of *vikaaritva* of *pradhaana*, and *bhoktrutva* of *chetanaas*, they are all without getting mixed up, they are the ones which are the forms of *pradhaana*, *purusha*, *vyakta*, *kaala*. Without getting mixed up with each other, they become the cause of *sthiti*, etc., being seen by the eyes, being known when they manifest, and their presence itself.

When we plant a seed, after some time, we can say that a tree has come into existence, and we can see that it is a tree. Every object, every entity exists here without any *saankarya*. The cause of their forms is their own bodies, and not *Paramaatman*. *Paramaatman* exists as inner controller, not getting changed; the change is in the body, *shareera*. *Paramaatman* does not undergo any change.

### ***Vyaktih visheshah |***

There is a special characteristic.

### ***Hetu shabdo brahmanah tebhyo niyantrutva sheshitva aadinaa vishesha pradarshanaarthah |***

The cause of all these things is their own forms, and Brahman is different and distinct from these. There is a change - the *jeevaatman's dharma bhoota jnyaana* undergoes a change. *Achetana* undergoes a change in essential form itself. These two being the *shareera* of *Paramaatman*, the change is in the *shareera*, and not in the *Paramaatman* Himself, though He becomes the *upaadaana kaarana*.

Why should *Paramaatman* do the *srushti*? This is answered here.

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

***Vyaktam vishnuh tathaa avyaktam purushah kaala eva cha |***

***Kreedato baalakakasyeva cheshtaam tasya nishaamaya | |***

### ***Sri Engal Aalwaan's Commentary:***

***Nanu pradhaanaadeenaam srushti aadi hetutvaat vishnoh katham kaaranatvam ata aaha - vyaktam iti |***



If we say that *pradhaana* and others are the cause for the changing world, then how can *Bhagavaan* be told as the *kaarana*? How can we say that He is the *sarva kaarana*? This is told in this *shloka*.

***Vyaktaadeenaam tat adheena svarooapa sthiti pravruttitvena tat shareeratvaat tat vishishtasya vishnoh kaaranatvam na anupapannam |***

Though there is a modification in the *shareera* only, how can it change without *Paramaatman* being there? Everything is controlled by *Paramaatman*. The very existence of these *chetana achetanaas*, their functioning, and their essential nature, everything is under the control of *Paramaatman*. In this way, they become the *shareera* of *Paramaatman*, and *Paramaatman* who is qualified by these becomes the cause. This is not unreasonable.

***Vyaktam vishnuh iti aadi | Vyakta aadi shareerako vishnuh iti arthah |***

*Vishnu* is only what is manifested, the unmanifest is also *Vishnu*, *purusha* is also *Vishnu*, *kaala* is also *Vishnu*, the meaning is *vyakta shareerakah vishnuh*, *avyakta shareerakah vishnuh*, *purusha shareerakah vishnuh*, *kaala shareerakah vishnuh*. The *saamaanaadhikaranya* has to be like this only.

*Saamaanaadhikaranya* has been explained as *bhinaa pravrutti nimittaanaam shabdaanaam ekasmin arthe vruttih saamaanaadhikaranyam*. If two words which are in the same *vibhakti* tell the different aspects of the same object, this is *saamaanaadhikaranya*. The object which is qualified by these characteristics is one only. The identity is not in the object and attribute, but the two objects which are qualified by two different aspects, for example, *jagat kaarana vishnuh*, and *vyakta shareeraka vishnuh*, these are in *saamaanaadhikaranya*. The *vyakta* which is *brahmaatmaka*, having *Brahman* as the inner controller, and *Vishnu* who is the *jagat kaarana*, there is *saamaanaadhikaranya*. *Vishnu* is one only in both. It is not between *Vishnu* and *vyakta* that the *saamaanaadhikaranya* is to be taken.

***Nanu avaapta samasta kaamasya prayojana abhaavaat srushti aadih na upapadyate iti at aaha - kreedata iti | Kreedaa eva prayojanam iti arthah |***

This is all a play for *Paramaatman*, just like a boy is playing with a ball. Just like a boy plays for mere pleasure, *Paramaatman* also does *srushti* for *kreedaa*. It is mere sport for Him, though He is *avaapta samasta kaama*. Whatever He wills, He will attain it. If He does *sankalpa*, that will definitely happen.

*Lokavat tu leelaa kaivalyam. Leelaa eva kaaranam.* This is explained by *Bhaashyakaarar*. A *saarvabhooma*, ruler who has got everything, also engages in sport, just for entertainment. Like this, it is not unreasonable for *Paramaatman* to do *srushti*, as *leelaa*. *Leelaa* is also explained as *dayaa kaarya*, as all *chetanaas* are lying as *achetana*, and if *srushti* does not happen, they cannot uplift themselves. Out of compassion, *Paramaatman* does *srushti*.

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

***Avyaktam kaaranam yat tat pradhaanam rishi sattamaih |***

***Prochyate prakrutih sookshmaa nityam sat asat aatmakam ||***

***The cause which is unmanifest, the primordial matter, as told by Manu and other rishis.***

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

***Akshayam na anyat aadhaaram ameyam ajaram dhruvam |***

***Shabda sparsha viheenam tat roopaadibhih asamhitam ||***

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 21:](#)

*Trigunam tat jagat yonih anaadi prabhavaapyayam |*

*Tena agre sarvam eva aaseet vyaaptam vai pralayaadanu ||*

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 22:](#)

*Veda vaada vido brahma niyataa brahma vaadinah |*

*Pathanti chaitamevaartham pradhaana pratipaadakam ||*

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

*Atha srushtim vaktum pralaya avasaane avasthitaanaam pradhaana purusha aadeenaam svaroopam aaha - avyaktam ityaadi panchabhih |*

The *svaroopa* of *pradhaana*, *purusha*, etc. at the time of end of *pralaya*, are told, in order to tell about creation. This is told in these five *shlokaas*.

*Avyaktam iti | Yat tat iti | Bhagavat roopatayaa uktam yat avyaktam tat prakrutih pradhaanam iti aadi shabdaih uchyate manvaadibhih, na saankhyaadi abhimatam, nityam sat asat aatmakam - chetana achetana aatmakatvena nityam | \* Daaruni agnih iti vakshyati |*

Whatever was told as the *shareera* of *Paramaatman*, the unmanifest primordial matter, is called as *prakruti* and *pradhaana*, by *Manu* and other *rishis*. Whatever they have told is in line with what is taught in the *Shrutis*. There are others like *Saankhya* by *Kapila* which are opposed to what is told in the *Shrutis*, these are not acceptable.

The name of *Kapila* comes in the *Shrutis*, and whatever is told by him has to be accepted, is the objection. This objection is removed by *Brahma Sutra kaarar*, *Baadaraayanar*, that *Saankhya Smruti* has a lot of things which are

opposed to what is taught in the *Shrutis*. One of them is that *pradhaana* is *abrahmaatmaka*; they do not accept *Brahman*; they have only *purusha* and *prakruti*; creation happens when the *pradhaana* modifies itself; it is *abrahmaatmaka* they say, and it acts by itself; this is not acceptable and is not as per what is told in the *Shrutis*.

*Sat shabdavaachya brahma* is told. *Asat shabdavaachya* is also told, which means that *naama roopa vyaakarana* was not there. When nothing was differentiated into name and form, it is called as *asat*. This entire universe of *chetanaas*, *achetanaas* was existing as *sat shabda vaachya*, as *sookshma chit achit vishishta Paramaatman*, before *srushti*. He became *sthoola chit achit vishishta Paramaatman*, after *srushti*. Like fire which exists in the wood, but is not seen. When two wood pieces are rubbed, then *agni* is supposed to be produced.

*Akshayam iti | Akshayam akrutsna parinaami | Akshayam iti paathe kshaya anarham | Na anyat aadhaaram akaaryatvaat anyatra asamavetam | Anyatra shabdasya pullingatve api dandaadheshah samaase tat alopascha aarshou | Ameyam - desha kaala aadinaa | Ajaram - kaalena na jeeryati | Dhruvam spanda rahitam | Visheshah guna raahityam aaha - shabdeti |*

*Chetanaas* are existing inside *achetana*, and are unseen. *Prakruti* is told as *akshaya*, meaning that it does not change completely; part of the *prakruti* undergoes change and *mahat* is formed. In the *avyakta* form, it is *nitya*, eternal. Primordial matter is *nitya* means that it is not the effect of something; *akaarya* means that it is not an effect, does not have a *kaarana*. *Paramaatman* does not create *avyakta* during *srushti*; *avyakta* is an eternal entity existing all the time - *achetana*. In the *avyakta* form, it is an eternal entity. *Paramaatman* only makes *avyakta* to undergo modification being its inner controller, *antaryaami*; it becomes *mahat*, *ahamkaara*, etc., they then merge back in the reverse order, and then it remains as *avyakta*.

*Meya* means measurable, and *ameya* means immeasurable. *Prakruti* is existing everywhere in this *prakruti mandala*. It does not become old. It is

without any vibrations. It does not have *shabda*, *sparsha*, etc., they comes only after *pancheekarana*. After *pancheekarana*, the *aakaasha* is formed, and it has got quality of *shabda*, *vaayu* has got quality of *shabda* and *sparsha*, etc. Even the forms are not there before *pancheekarana*.

***Trigunam iti | Trigunam gunatraya aatmakam | Anaadiprabhavaapyayam - aadih kaaranam, prabhavah janma, apyayah layah, taih viheenam | Agre srushte poorva kaale; pralayaadanu praakruti pralaya kaala ante, vyaaptam grastam, ambhasaa iva lavanam |***

It is *tri gunaatmaka*. *Aadi prabhava aapyaya rahitam anaadiprabhavaapyayam*, there is *nai samaasa*; it does not have a *kaarana*, it is always existing, it is not created, and is an eternal entity; everything merges into it and stays in *eki bhaava* with *Paramaatman*. Before *srushti* means at the end of *praakruta pralaya*. *Vyaaptam* means eclipsed, or surrounded, just like the salt is dissolved in water, all these were swallowed by *pradhaana*, *avyakta* at the end of *praakruta pralaya*.

***Vedeti | Veda vaada vidah veda vaado vaidika nyaayah; tat vidah, brahma niyataah vedaartha eka ruchayah; brahma vaadinah - brahma eka kaaranatva vaadinah | Etam uktam eva artham prati, pradhaana pratipaadakam shloka dvayam pathanti iti aaha - pathanti iti |***

*Veda vaada* means according to the logic as told in the *Vedaas*, those who are knowledgeable about it. *Brahma niyataah* means those interested only in what is taught in the *Vedaas*. *Brahma vaadinah* means those who understand and believe and know that *Brahman* only is the sole cause of everything. They tell about these two *shlokaas* telling about *pradhaana*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shlokaas 23, 24:](#)**

*Na aho na raatrih nabho na bhoomih na aaseet tamo jyotih abhoot cha naanyat |*

*Shrotraadi buddhyaa anupalabhyamekam praadhaanikam brahma pumaan tat aaseet ||*

*Vishnoh svaroopaat paratodite dve roope pradhaanam purushascha vipra |*

*Tasya eva te anyena ghrute viyukte roopaantaram tat dvija kaala samjyam ||*

These *shlokaas* are *pradhaana pratipaadaka shlokaas*. We shall take them up in the next class.

**Question:** Please explain the terms *mahat* and *prakruti*.

**Answer:** *Prakruti* is also told as *avyakta* or *pradhaana*, which is primordial matter, which is the unmanifest state of matter, at the time of *pralaya*. During *srushti*, *Paramaatman* being the *antaryaami*, makes it to undergo change, and a part of it undergoes change. It is *trigunaatmaka*. It undergoes change and becomes a new entity called *mahat* - this is also an inert *tattva*, unseen, unmanifest. *Paramaatman* who is *antaryaami* of *mahat*, makes it to undergo change, and it becomes *ahamkaara*. There are three *ahamkaaraas* - *saatvika*, *raajasa*, *taamasa*. From the *saatvika* and *raajasa ahamkaaraas*, eleven *indriyaas* are created. From the *raajasa* and *taamasa ahamkaara*, *pancha tanmaatras* and *pancha bhootaas* are created. Then *pancheekarana* happens.

We were studying the nature of *prakruti* and *purusha*, that existed before *srushti*, at the end of *pralaya*. In order to teach about *srushti*, *Paraasharar* tells about the *svaroopa* of *pradhaana* and *purusha* and others, at the time of the end of the *pralaya*, before *srushti*. Then he will start

telling about *srushti*. While telling this, he tells that everything is *Paramaatman* only, everything is *Bhagavaan's shareera*; the change that happens is only in the *shareera* and not in the *Paramaatman*, who is inseparably associated, and is immutable. If He does not undergo any change, if the change is only in the *shareera* which is *chetana* and *achetana*, (*svarooopa vikaara* in the *achetana* and *svabhaava vikaara* in the *chetana* in the *dharma bhoota jnyaana*), how can *Paramaatman* be called the cause of creation? It is because the very existence, sustenance and functioning of these *chetanaas* and *achetanaas*, is controlled by *Paramaatman*, and they are all inseparably associated with Him. As a qualified entity, He can also be called as the cause - He is the main cause. Creation is a mere sport for Him, *Kreedato baalakakasyeva cheshtaam tasya nishaamaya*, just like a boy is playing. *Kreedaa eva prayojanam iti arthah*.

*Avyakta*, which is called as *pradhaana* by *Manu* and other *rishis*, is the cause. It is *prakruti*, very subtle, *sookshma*, *nitya*, eternal. It is not an effect; it is the cause of *mahat*, *ahamkaara*; it is an eternal entity, always existing. There is no vibration - *sattva*, *rajas*, *tamas* are all equal in proportion at the time of *pralaya*. It is *triguna*, has three qualities. *Shabda*, *sparsha*, etc. are not there at the time of *pralaya*, and are manifested at the time of *vyashti srushti*, when the division happens into name and form.

*Veda vaadis*, establish reality only based on what is taught in the *shrutis*. *Brahma vaadis* accept that *Brahman* is only the *kaarana*, the cause.

Two *shlokaas* about *pradhaana* are well known.

[\*\*Sri Vishnu Puraana, Amsa 1, Chapter 2, Shlokaas 23, 24:\*\*](#)

[\*\*Na aho na raatrih nabho na bhoomih na aaseet tamo jyotih abhoot cha naanyat |\*\*](#)

***Shrotraadi buddhyaa anupalabhyam ekam praadhaanikam brahma pumaan tat aaseet | |***

There was no day, no night, no sky, no earth, no *tamas*, no light or darkness. There was nothing which could be known from *shrotra* and others. *Pradhaana*, *Brahma* and *samashti purusha*, were there.

***Vishnoh svaroopaat paratah udite dve roope pradhaanam purushascha vipra |***

***Tasya eva te anyena dhrute viyukte roopaantaram tat dvija kaala samjyam | |***

This tells about *kaala*.

***Sri Engal Aalwaan's Commentary:***

***Tat eva shloka dvayam darshayati - na ahah iti | Shrotra aadi buddhyaa na anupalabhyam - shabda aadi raahityaat shrotra aadi janya jnyaane agamyam |***

When we hear something, we understand it - this is *shrotra janya jnyaana*. By seeing, we get some knowledge - this is *chakshur janya jnyaana*. Because there was no *shabda*, etc., everything was merged in *pradhaana*, *prakruti*, it was *avyakta*, and not divided into name and form. *Pancha bhoota tattvas* were not there. There was nothing that could be known through *shrotra* and others.

***Pradhaanam eva praadhaanikam, svaarthe thak pratyayah |***

*Pradhaana* means *moola prakruti*, it was *avyakta*.



***Brahma cha, pumaan samashti purushascha ekam aaseet, \* tam aaseet  
tamasaa goodham agre, \* tamah pare deve ekee bhavati \* ityaadi  
shruteh |***

*Pradhaana, Brahma, samashti purusha*, the collectivity of all the *chetanaas* - were all existing as one. *Shruti pramaanaas* are given. *Srushti* happens, and *pralaya* happens in the reverse order. In *srushti*, causes become effects, and *kaarana* becomes *kaarya*, *prakruti* becomes *mahat*, *mahat* becomes *ahamkaara*, *ahamkaara* becomes *tanmaatras*, etc. In *pralaya*, it is reverse order, *tanmaatras* become merged into *ahamkaara*, *ahamkaara* merges in *mahat*, *mahat* merges in *prakruti*, then all the *samashti purushaas* join together, everything joins *Paramaatman*. *Avyaktam akshare leeyate, aksharam tamasi leeyate, tamah pare deve ekee bhavati.*

In *shruti*, it is told wonderfully about *pralaya*. There is *naasadeeya sookta*, in *Rig* and *Yajur vedaas*. There was nothing - there was no death, nor immortality, it was one with *svadhaa*. There is a question asked - who knows from where everything came? Who created all these things? *Yah asya adhyakshah parama vyoman*. In *parama vyoma*, one who is presiding over all these things, He knows. He only knows, nobody else knows.

***Na aho na raatrih iti sthoola kaala upaadhi bhoota jyotitaraadi  
nishedhe api tadaa aaseet iti nirdeshaat sookshmah kaalah asti iti  
gamyate |***

*Kaala* is said to be two - *akhanda kaala* and *khanda kaala*. *Akhanda kaala* means there is no division - there is one time. *Khanda kaala* means we see divisions like *kalaa, kaashtha, muhoortha, aho, raatri, paksha, maasa, samvatsara* - this is *oupaadhika*. It is told that there is no day, no night, no light, no darkness - those which give the division of time we see here. The word *tadaa* indicates time. Though there was no division of time we see here, like day, night, etc., one *akhanda kaala*, the *sookshma kaala* still existed at that time.

So, what existed before *srushti* was *pradhaana* or *avyakta*, *Brahman* and *samashti purushaas*. *Brahman* is *nitya vibhooti vishishta*. *Nitya vibhooti* is outside the scope of this creation and destruction. *Nitya vibhooti* is eternally present there. *Paramaatman* who is *nitya vibhooti vishishta*, *divya soori vishishta*, *divya bhooshana*, *divya aayudha*, *divya mahishi*, was existing, along with *pradhaana* and *samashti purusha*.

***Vishnoh svaroopaat iti | Atra svaroopaa shabdo roopa vachanah; svaroopaat roopaat |***

This means from *Vishnu's shareera*. It is not that *Bhagavaan's* essential nature itself divided into *purusha* and *pradhaana*.

*Chetana samashti* and *achetana* which was existing as *avyakta* - they were present at that time. Two forms which are *pradhaana* and *purusha* manifested.

***Udite udbhoote; aarshah sandhih |***

We can say as *paratah udite*, which is *aarsha sandhi*.

***Dite iti paricchede vibhakte iti arthah tasmaat tamas sanjaayate \* iti shruteh |***

Or can say that *paratah dite*, *viyukte*, separated. Two forms separated from Him, inseparably associated but differentiated.

***Te roope viyukte |***

***Srushti arha samyoga virahite yathaa syaataam tathaa tasya eva, yena anyena ghrute stah tat roopaantaram kaala sanjyam |***

*Avyakta* and *samshti purusha* were united into *Paramaatman* as if they cannot be separated as though they are one. During *srushti*, they manifest in such a way that they can become effects, can manifest themselves in the gross form; they become separated from *Paramaatman* in such a way that they can manifest. Another thing which supports this is *kaala*, time.

***Te anye anye aarshatvaat saadhuh sandhiih |***

This is the *aarsha sandhi* told by a *rishi*.

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

***Prakrutou samsthitam vyaktam ateeta pralaye tu yat |***

***Tasmaat praakruta samjnyah ayam uchyate pratisancharah ||***

*Pratisanchara* means *pralaya*. This *pralaya* is called *praakruta pralaya*. Whatever was present in *prakruti*, when creation happens, it gets manifested. Because it was all merged into *prakruti*, and present in *prakruti*, it is called *praakruta pralaya*.

***Sri Engal Aalwaan's Commentary:***

***Prakrutou iti | Prakrutou samsthitam leenam | Pratisancharah - pralayah |***

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

***Anaadih bhagavaan kaalo naanto asya dvija vidyate |***

***Avyucchinnaah tatah tu ete sarga sthiti anta samyamaah ||***

*Avyucchinnaah* means unceased, or uninterrupted. *Kaala* is always there, it is like a *pravaaha*.

***Sri Engal Aalwaan's Commentary:***

***Kaalasya prakruti purusha samyojakatvaat vyakta utpatti aadi pravaaha hetutvaat cha vyaktavat na prakrutou layah iti aaha - anaadih iti |***

*Paraasharar* says that everything is merged into *prakruti*, so it is called *praakruta paralaya*. *Purushaas* are existing separately, they are *chetanaas*, they are united together as *tamas*, united in *Paramaatman*. At time time, what happens to *kaala*? Everything happens at a particular time, *srushti* happens at a particular time. Getting manifested, creation, are like a continuous stream happening; in this way, one of the causes is also *kaala*. Like *vyakta*, whatever is manifest, *kaala* does not merge into *prakruti*. *Kaala* is said to be *anaadi* - there is no beginning and there is no end.

***Tatah - kaalaat; kaalasya anaadyantatvaat sarga kaala nirodhah samyamah jagat niyamana anupravesho vaa |***

*Sarga* (creation), *sthiti* (sustenance), *anta* (the end or *pralaya*), *samyama* (cessation of creation) - these four things are told. Or *samyama* can be told as *jagat niyamana anupravesha* doing *anupravesha* for controlling happens.

***Prakruti purusha roopavat kaala roopam api parasmin antarhitam |***

Just like *prakruti* and *samashti purushaas* which get united with *Paramaatman* and stay one with Him, *kaala* is also united with *Paramaatman*.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 27:](#)

*Guna saamye tatah tasmin pruthak pumsi vyavasthite |*

*Kaala svaroopam tat vishnoh maitreya parivartate ||*

Now, starting of *srushti* is going to be told.

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

*Prakruteh avishada satata parinaama ganita dvi paraardha  
kaalaavasaane prathamam srushti kaala unmeshanam aaha guna  
saamya iti |*

The *srushti kaala* starts. *Paraardha* is half of the life of *Chaturmukha Brahma*. *Dvi paraardha* means two *paraardhaas*. *Paraardha* is said to be the highest number that is possible to count - this is 50 years of *Brahma's* life. *Avishada* means that is not manifest. At the end of hundred years of *Chaturmukha Brahma*, is when *praakruta pralaya* happens. Up to that, it is continuously undergoing changes. After that is *praakruta pralaya*, and then *srushti* happens, creation starts.

*Guna saamye sattva aadi guna saamya roope guna saamya  
niroopaneeye tasmin pradhaanam pumsi cha prutham vyavasthite  
pruthak viyukte sthite sati, tat kaala svaroopam parivartate - srujya  
jeeva karma anuguna sarga anukoolam bhavati iti arthah |*

In *pralaya* time, *sattva*, *rajas*, *tamas* are all equal. If one of them changes, *srushti* happens. At the time when *pradhaana* can be known as having *sattva*, *rajas*, *tamas* as equal, when the primordial matter and *chetanaas* were existing separately, how does time get modified? It becomes favourable for creation according to the *karmaas* of the sentient who are all going to be part of creation. We can say that time becomes ripe for creation.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shlokaas 28, 29:](#)

*Tatah tu tat param brahma paramaatmaa jaganmayah |*

*Sarvagah sarvabhooteshah sarvaatmaa parameshvarah ||*

Then the *Paramaatman*, who has everything as His body, is present everywhere, the ruler of all beings, ...

*Pradhaana purushou cha api pravishyati aatmecchayaa harih |*

*Kshobhayaamaasa samp्राapte sarga kaale vyaya avyayou ||*

*Vishnu, Sriman Naaraayana*, out of His own willing, *sankalpa*, enters into *pradhaana* and *purusha*, when the time for creation comes, causes disturbance in *prakruti*, which is *vyaya*, which undergoes change, and *avyaya*, which is the *chetanaas*, *jeevaatman* who do not undergo any change, after entering into them.

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

*Atha srushtyartham pradhaana pumsoh kshobhamaaha - tata iti |*

*Pradhaanam iti | Aatmecchayaa \* bahu syaam iti sankalpaatmikayaa, pravishya - vishayeekrutya, kshobhayaamaasa sarge unmukhou chakaara | Pradhaanasya kshobho guna vaishamyam pravrutti unmukhatvam cha, pumso jnyaana vikaasah samskaara udbodhah cha | Vyaya avyayou - vyayati iti vyayah, avyayah - vyayaharhitah, vikaara kootasthou iti arthah |*

He does *sankalpa* that 'Let Me become many, let Me be born'. He is present everywhere, what does it mean that He is going to enter? It means making that as the object of His action. Disturbance, is that He made them ready for creation. What is the readiness of *pradhaana* for creation, means, He creates disturbance in the three qualities, *sattva*, *rajas*, *tamas*, so that it

starts getting modified. For *chetanaas*, the readiness for creation is *jnyaana vikaasa*; during *pralaya*, their *dharma bhoota jnyaana* is contracted very much, so that they are lying down like *achetana*; during *srushti*, He will make them know, and his experiences and impressions from the earlier births, he will be made aware of all that. *Vyaya* is *vikaara*, undergoing change, and *avyaya* is *kootastha*, *jeevaatmans* will not be undergoing any change.

Through this disturbance, He makes them ready for creation.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 30:](#)

*Yathaa sannidhi maatrena gandhah kshobhaaya jaayate |*

*Manaso na upakartrutvaat tathaa asou parameshvarah ||*

This is an example given. Just by mere presence, mere nearness, fragrance creates disturbance or agitates what is nearby, of the mind; fragrance by mere nearness, can cause change to undergo in the mind, without being an instrument; in the same way, by *Paramaatman*, the disturbance is like that.

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

*Eeshvarah prakruti purushayoh kshobhane api svayam avikaarah iti aaha - yathaa iti |*

*Paramaatman* is *avikaara*, does not undergo any change; His mere presence, His *sankalpa* can cause disturbance.

*Yathaa gandhah kinchit vikaara rahito api sannidhi maatrena manasah kshobhaaya sukha dukha aadi vikaaraaya bhavati |*

The fragrance does not undergo any change, it is just present nearby. Just its mere presence causes *sukha* and *dukha*, which are *vikaaras* of the mind. The mind undergoes change.

The fragrance does not undergo any change, it is just present nearby. Just its mere presence causes *sukha* and *dukha*, which are *vikaaras* of the mind. The mind undergoes change. Just like this, *Paramaatman's* presence can itself cause change in *chetana* and *achetana*.

A question arises.

**[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 31:](#)**

***Sa eva kshobhako brahman kshobhyah cha purushottamah |***

***Sa sankocha vikaasaabhyaam pradhaanatve api cha sthitah | |***

The one who causes this disturbance is also He only, the one who undergoes disturbance is also He only.

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

***Gandha drushtaantena tasya nimittatvam eva kim iti aashankaayaam upaadaanam api sa eva iti aaha - sa eva iti |***

The *gandha* which is present, which causes disturbance in the mind, is not *upaadaana kaarana* for those effects, it is only *nimitta*. Is *Paramaatman* also only *nimitta kaarana*, as *gandha drushtaanta* is given. How can He be told as *upaadaana kaarana* also? This is established here.

***Kshobakah san pradhaana purushaatmakam svayam eva kshobayati |***

He, who has *pradhaana* and *purusha* as His body, changes Himself.

***Na hi svasmaat bahirbhootam kulaalo mrut pindam iva, \* tat  
aatmaanam svayam akuruta \* aatma kruteh; \* sah abhidhyaaya  
shareeraat sukhaat \* ityaadibhyah |***



It is not like a potter who creates a pot out of mud, which is external to him. It is not like that for *Paramaatman*. *Paramaatman* is not doing like that. He Himself makes effect into Himself.

This is told wonderfully in the *Prakruti Adhikarana*, which is the last-but-one *adhikarana* of the fourth *paada* of the First Chapter of *Brahma Sutraas*.

There are six *sutraas*, and the first of these says "*Prakrutih cha*".

*Paramaatman* is only the *upaadaana kaarana*. One of the reasons why He is told as *upaadaana kaarana* is *aatma kruteh*. From His own *shareera*, doing *sankalpa*, He created all these beings. *Achetana*, *chetana* are all His *shareera*, inseparably associated. Still He remains unchanged all the time. There is no change in His *svaropa svabhaava*. There is change only in His attributes, which are *chetana* and *achetana*. *Achetana* undergoes change in *svaropa* itself, and *chetana* undergoes change in *svabhaava*, according to the *karmaas* of the *jeevaatman*.

***Na kevalam jagat upaadaanam, kaarya bhootam jagat api sa eva iti aaha - sa sankocha iti | Sankocha-vikaasaabhyaam yuktah pradhaanatve api sthitah sa eva |***

He is *nimitta kaarana* is told first; then it is told that He is *upaadaana kaarana*. Not only *upaadaana kaarana*, He is only present as effect. The world which is an effect is also He only. Associated with contraction and expansion, He is also present as *pradhaana*. Everything is Himself, but He is also their *shareeri*. They are all inseparably associated. The *shareeri* does not undergo any change.

We also see this in the *jeevaatman*. During young age, middle age, old age, all the changes happen to the body, whereas *jeevaatman* remains unchanged inside. They are associated inseparably. In the same way, *Paramaatman* who is *antaryaami*, though there is change in the *jeevaatman's dharma bhoota jnyaana*, He does not undergo any change. He being *antaryaami* of everything, is present as everything, as everything is

His *shareera*. Anything which has name and form is there only because He has done *antah pravesha*.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 32:](#)

*Vikaasa anu svaroopaih cha brahma roopa aadibhih tathaa |*  
*Vyakta svaroopah cha tathaa vishnuh sarveshvareshvarah ||*

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

*Vikaasa iti | Vikaasa anusvaroopaih vyashti samaashti roopaih cha, tathaa brahma aadi roopaih cha yukta; sa eva vyakta svaroopah - mahat aadi svaroopah cha |*

*Vikaasa svaroopaa* is whatever is manifested in the gross form. And what is in the *samashti*, collectivity, and Brahma and other forms; everything, He is only associated. The *mahat*, *ahamkaara*, etc. are also He only. He is the supporter of everything.

Now, *srushti* is going to be told.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 33:](#)

*Guna saamyaat tatah tasmaat kshetrajanya adhisthitaat mune |*  
*Guna vyanjana sambhootih sarga kaale dvijottama ||*

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

*Srushtim aaha - guna saamyaat iti | Tatah - kshobhaanantaram | Kshetrajanya karma preritaat guna saamyaat - guna shakti saamya roopaat pradhaanaat, vyajyante anena gunaa iti guna vyanjanam mahat tattvam, tasya sambhootih |*

*Tatah* means after *Paramaatman* starts creation. From the *pradhaana* which was existing before *srushti*, having all *gunaas* in equality, being impelled by the *karmaas* of the *kshetrajanyaas*. At the time of *srushti*, the first thing created is *guna vyanjana*, which is *mahat tattva*. In the *moola prakruti* form, the *gunaas* are all equal. Whereas when there is some disturbance, and something undergoes change, then *prakruti* becomes *mahat*. In the *mahat*, some *guna* will be prominent.

We saw so far how before *srushti*, *Paramaatman* makes them ready for creation, and brings awareness, *samskaara*, and makes it ready for *guna vaishamyaa*; He being *antaryaami* is the cause, and everything happens in Him. Everything is Him only, and the effect is also Him only. He is only the *upaadaana kaarana*, the material cause. Though He is *upaadaana kaarana*, He does not undergo any change. It is not like a potter who makes a pot out of mud.

*Bhagavaan* will start when the time comes; He does the *sankalpa*, *kaala* will make everything ready. Time becomes right for creation to start, according to the *karmaas* of all the *jeevaas*. *Paramaatman* will do *anupravesha*, He will impel them; the *guna saamyaa* will get disturbed; *guna vaishamyaa* will come in *pradhaana*, He will do *sankalpa - bahusyaam prajaayeya*. With all the changes happening in *prakruti* and *purusha*, *Bhagavaan* remains unchanged.

An example was given, of fragrance. Fragrance, when present creates a reaction in the mind, and it does not get changed in any way. *Paramaatman* also does not get changed in any way; He brings about changes in *prakruti* and *purusha*. And, He is also not just *nimitta kaarana* like fragrance, but He is also the *upaadaana kaarana*, as the changes happen in Him only. Because everything is associated inseparably with *Paramaatman* only. Changes are in *Paramaatman's shareera* and not in His *svarooapa* or *svabhaava*. *Achetana* and *chetana* are inseparably associated

with Him as His *shareera*. He is controlling them, He is their support and master.

Creation of the various *tattvaas*, in order, is going to be told now.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 33:](#)

*Guna saamyaaat tatah tasmaat kshetrajanya adhisthitaat mune |*

*Guna vyanjana sambhootih sarga kaale dvijottama | |*

There is a *vaishmya* in the *gunaas* which is happening, one of them becomes more or less, and creation starts. *Moola prakruti* becomes *mahat*. *Mahat* becomes *guna vyanjana*. *Vyajyante anena gunaah* - qualities are shown in this. Impelled by the *karmaas* of the *kshetrajanya*, the *jeevaatmans*, due to *prakruti*, the *mahat tattva* is formed at the time of creation.

The next stages of creation are explained.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 34:](#)

*Pradhaana tattvam udbhootam mahaantam tat samaavrunot |*

*Saatviko raajasah cha eva taamasah cha tridhaa mahaan | |*

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

*Pradhaana tattvam iti | Udbhootam mahaantam tat pradhaanam samaavrunot |*

*Pradhaana tattva* envelops the *mahat tattva*.

***Yadaa udbhootam iti pradhaana visheshanam | Saatvika ityaadi |  
Saatvikatvaadikam pradesha bhedhena udbhootam guna trayam |***

*Sattva, rajas and tamas gunaas - one of them becomes more and based on this, the state changes. This modifies into three different tattvaas - saatvika ahamkaara, raajasa ahamkaara, taamasa ahamkaara. The three qualities of pradhaana, saatvika, raajasa and taamasa are told. From that, they are manifesting.*

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

***Pradhaana tattvena samam tvachaa beejam iva aavrutam |***

***Vaikaarikaah taijasah cha bhootaadischaiva taamasah ||***

***Sri Engal Aalwaan's Commentary:***

***Pradhaana tattvena iti | Samam bahissamantatah |***

*Samam means from outside completely. As though the seed is enveloped by outer skin, the mahat tattva is enveloped by pradhaana. Pradhaana is moola prakruti.*

***Vaikaarikaah - saatvikah, taijasa raajasah, bhootaadih taamasah,  
vaikaarika padena avikaara roopasya parama sattvasya vyaavruttih, \*  
Kaamam devaah cha munayah sattvasthaa nrupasattama | Heenaah  
sattvena sookshmena tato vaikaarikaah smrutaah | Iti moksha dharma  
ukteh |***

*Vaikaarika is saatvika ahamkaara, taijasa is raajasa ahamkaara, bhootaadi is taamasa ahamkaara. Saatvika, raajasa and taamasa ahamkaaraas are told by the terms vaikaarika, taijasa and bhootaadi. Vaikaarika means that it is of vikaara svabhaava, undergoes changes. Bhootaadi also means that it is the cause of pancha bhootaas. There is one more sattva known as shuddha sattva, or parama sattva, which*

is in *Parama Pada*; this *sattva* is different from the *sattva guna* of *prakruti*. Because the *sattva guna* of *pradhaana* undergoes changes. Whereas the *shuddha sattva* in *Parama Pada* does not undergo any change. The *Moksha dharma* quotation is told about how the *vaikaarika* word is mentioned.

**Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 36:**

*Tri vidho ayam ahamkaaro mahat tattvaat ajaayata |*

*Bhootendriyaanaam hetuh sah trigunatvaat mahaa mune |*

*Tathaa pradhaanena mahaan mahataa saa tathaa vrutah | |*

These are the three types of *ahamkaara tattva* created from *mahat tattva*. This is the cause of *pancha bhootaas* and the eleven *indriyaas*.

***Sri Engal Aalwaan's Commentary:***

*Trividha iti | Bhootendriyaanaam hetum sah iti atra taamasa amshena bhootaanaam hetuh, saatvika amshena indriyaanaam | Raajasa amshena ubhayoh anugraahakah |*

*Ahamkaara* is of three types. From the *saatvika ahamkaara*, eleven *indriyaas* - *jnyaanendrika*, *karmendriya* and *manas* are created. From *taamasa ahamkaara*, *pancha bhootaas* and *pancha tanmaatras* are created. *Raajasa ahamkaara* helps both in the creation of the respective *indriyaas* and *pancha bhootaas*.

**Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 37:**

*Yathaa pradhaanena mahaan mahataa saa tathaa vrutah | |*

*Bhootaadih tu vikurvaanah shabda tanmaatrakam tatah |*

*Sasarja shabda tanmaatrat aakaasham shabda lakshanam | |*

The way *mahat tattva* is enveloped by *pradhaana*, in the same way, the *ahamkaara tattva* is enveloped by *mahat tattva*. *Taamasa ahamkaara* will modify and create *shabda tanmaatras*.

*Tanmaatras* is a middle state. When milk becomes curd, the mid state between milk and curd, called as *kalala*, is like the *tanmaatras*. In the same way, *taamasa ahamkaara* becomes *shabda tanmaatras*, and then becomes *aakaasha*. *Shabda tanmaatras* is a very *sookshma avasthe*.

From *taamasa ahamkaara*, assisted by *raajasa ahamkaara*, *shabda tanmaatras* is created. From *shabda tanmaatras*, *aakaasha* is created. From *aakaasha*, *sparsha tanmaatras* is created. From *sparsha tanmaatras*, *vaayu* is created. From *vaayu*, *roopa tanmaatras* is created. From *roopa tanmaatras*, *tejas (agni)* is created. From *tejas*, *rasa tanmaatras* is created. From *rasa tanmaatras*, *ap* is created, water. From *ap*, *gandha tanmaatras* is created. From *gandha tanmaatras*, *pruthivi* is created. *Aakaashaat vaayuh, vaayoh agnih, agneh aapah, apbhyah pruthivi*. *Aakaasha, vaayu, agni, ap, pruthivi* are the *pancha bhootaas*. In between states are the *tanmaatras*.

We should understand that there should not be any *virodha* between *shrutis* and *smrutis*. In *shrutis*, in one place, it says '*Ashtou prakrutayah, shodashakascha vikaaraah*' - there are eight causes, and there are sixteen effects. The eight causes are *moola prakruti, mahat, ahamkaara*, and five *tanmaatras*. The sixteen *vikaaraas*, effects, are eleven *indriyaas* and *pancha bhootaas*.

In the *srushti prakarana* of *Chandogya* and in *Taittiriya Upanishad*, the *tanmaatras* are not mentioned. Whereas in the *laya prakarana* of *Subaalopanishad*, the *tanmaatras* are mentioned. *Tanmaatrasani bhootaadou leeyante*.

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

*Bhootaadih ityaadi | Tato bhootaadi vikurvaanah kshubhyan, anabhi vyakta vishesha shabda gunakam shabda tanmaatram sasarja | Shabda tanmaatrat shabda vishesha lakshanam sthoola aakaasham abhoot iti arthah |*

*Bhootaadi undergoes disturbance, change, shabda tanmaatra, in which the shabda guna is not manifested, is created. Aakaasha, which is having the quality of shabda, the gross aakaasha, when the panchekarana is not yet done, is created.*

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

*Shabda maatram tathaa aakaasham bhootaadih sa samaavrunot |*

*Aakaashah tu vikurvaanah sparsha maatram sasarja ha ||*

*Bhootaadi envelopes shabda tanmaatra and aakaasha both. The previous tanmaatra envelopes the next tanmaatra and the vishesha. Aakaasha got modified to sparsha tanmaatraa.*

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

*Shabda maatram iti | Shabda maatram - shabda tanmaatram; tathaa aakaasham - sthoola aakaasham cha, sah bhootaadih, aavrunot | Etena poorva poorva tanmaatram uttara uttara tanmaatram tat vishesham cha aavrunot iti darshitam | Aakashah tu iti | Aakaashah - tanmaatra roopa sthoola aakaasham iva sparsha tanmaatram cha sasarja |*

*Bhootaadi enveloped aakaasha and shabda tanmaatra. By this, we have to understand that the previous tanmaatra envelopes the successive tanmaatra and the vishesha, where the qualities are manifested. Aakaasha gets modified into sparsha tanmaatra.*



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

*Balavaan abhavat vaayuh tasya sparsho guno matah |*

*Aakaasham shabda maatram tu sparsha maatram samaavrunot ||*

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

*Balavaan iti | Balavaan abhoot vaayuh, sparsha maatraat iti sheshah |  
Sparshah sparsha visheshah |*

From the *sparsha tanmaatras*, *vaayu* is created. The quality of *vaayu* is *sparsha*. It has got *shabda* and *sparsha* both. Previous *tanmaatras* envelopes the next *vishesha* and next *tanmaatras*. Because of this, the qualities are carried over from the causes to the effects.

In our *siddhaanta*, we accept that *pruthivi* has all the five qualities, *shabda*, *sparsha*, *roopa*, *rasa* and *gandha*. *Aakaasha* has got only *shabda*. *Vaayu* has got *shabda* and *sparsha*. *Tejas* has got *shabda*, *sparsha*, *roopa*. *Ap* has got *shabda*, *sparsha*, *roopa*, *rasa*. *Pruthivi* has got all five.

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

*Tato vaayuh vikurvaano roopa maatram sasarja ha |*

*Jyotirutpadyate vaayoh tat roopa gunam uchyate ||*

*Vaayu* undergoes change and creates *roopa tanmaatras*. From the previous *shabda tanmaatras*, and the *roopa tanmaatras*, *tejas*, or *agni* or *jyoti* is created.

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

*Tata iti | Vaayuh tanmaatrah roopah roopa maatram sasarja | Jyotiriti  
| Vaayoh roopa tanmaatrah sahitaat vaayoh, sparsha tanmaatrah  
roopaat sthoolam jyotih utpadyate iti arthah | Atra idam  
anusandheyam | Poorva poorva tanmaatrah sahitaat eva uttara uttara  
tanmaatrah sva vishesha utpattih na kevalaat | Tathaa sati vaayvaadi  
bhoota visheshaanaam tat tat guna aadhikya ayogaat; kaarana  
kramena hi kaarye guna sambhava iti | Atra puraanaantara vachanam |  
\* Aakaasham shabda tanmaatram sparsha tanmaatram samaavishat |  
Roopam tathaa eva aavishatah shabda sparsha gunou ubhou | Shabdah  
sparshah cha roopam cha rasa maatram samaavishat | Tasmaat  
chaturgunaah ete visheshaah cha indriyagrahaah | | ityaadi |*

The next element is created by the immediate *tanmaatrah*, along with the previous *tanmaatrah*s. For *agni*, *roopa tanmaatrah*, along with the earlier *shabda* and *sparsha* are needed. If it is not so, if the previous *tanmaatrah*s are not associated, it will not be possible. Because of this, *aakaasha* has only *shabda*; *vaayu* has *shabda* and *sparsha*; *agni* has got *shabda*, *sparsha* and *roopa*; *ap* has got *shabda*, *sparsha*, *roopa*, *rasa*; *pruthivi* has got all the five including *gandha*. Whatever the cause has got, the effects will have that accordingly. There is a *pramaana* quoted from *Vaayu Puraana*.

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 41:*

*Sparsha maatrah tu vai vaayuh roopamaatram samaavrunot |*

*Jyotischaapi vikurvaanam rasamaatram sasarja ha | |*

*Sri Engal Aalwaan's Commentary:*

*Sparsham iti | Jyotih roopa tanmaatram |*

This is about *agni*. From the *tanmaatrah* only the next *utpatti* happens, and not by the element itself.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 42:](#)

*Sambhavanti tato ambhaamsi rasaadhaarana taani cha |*

*Rasa maatraani cha ambhaamsi roopamaatram samaavrunot ||*

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

*Sambhavanti iti | Tato ambhaamsi - tatah rasa tanmaatrat poorva tanmaatratraya sahitaat |*

Though it is said that it is *rasa*, it is also associated with the previous three *tanmaatras*. From these four, *ap* is created. *Ambhaamsi* is waters. The previous *tanmaatras* enveloping this *tanmaatrat* and the *vishesha*.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 43:](#)

*Vikurvaanaani cha ambhaamsi gandha maatram sasarjire |*

*Sanghaato jaayate tasmaat tasya gandho guno matah ||*

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

*Vikurvaanaani iti | Ambhaamsi rasa tanmaatrani, sanghaatah bhoomih, samhata shabda aadi sarva gunakatvaat, tasmaat gandha tanmaatrat poorva tanmaatratraya sahitaat |*

The *ap* which is undergoing modification, creates *gandha tanmaatrat*. From *gandha tanmaatrat*, *pruthivi* is created. *Pruthivi* is said to be *sanghaata*, *bhoomi*. It is called *sanghaata* because it is collectivity of all the five qualities, *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*. *Tasmaat* means, from the *gandha tanmaatrat*, associated with the previous four *tanmaatras*, *pruthivi* is created. Its main quality is said to be *gandha*, and it has also the previous four qualities.

The five elements are created from the *tanmaatras*. *Aakaasha* itself will not create *vaayu*, but *aakaasha* will modify to *shabda tanmaatra*, and *vaayu* is created from *shabda tanmaatra*. *Vaayu* itself will not create *tejas*, but *vaayu* will modify to *roopa tanmaatra*, and *tejas* is created from it. *Tanmaatras* are the causes of the elements, they being assisted by the previous *tanmaatras*.

There are other views. One view is that *aakaasha* will get modified into *sparsha tanmaatra* and *vaayu*. But ultimately, *Paramaatman* being the *upaadana* and *nimitta kaarana* of everything, and *antaryaami* of everything, everything culminates in Him. He is the sole creator of everything. There is a *pramaana* that *Adbhya agnih*, *agni* is created from water, in *Taittiriya Aranyaka*. Whereas in the *srushti prakarana*, it says *agneraapah*, that *ap* is created from *agni*.

The *pramaana* from *Taittiriya Aranyaka* is to be taken as *vyashti srushti* and not *samashti srushti*. For example, lightning is said to have water as its cause - from the water carrying cloud, lightning is created.

The first element *aakaasha* has *shabda* as quality. Second element *vaayu* has got *shabda* and *sparsha* as qualities. Third element *tejas* is created from *roopa tanmaatra*, has *shabda*, *sparsha*, *roopa* as qualities. *Ap* is created from *rasa tanmaatra*, it is associated with the previous three *tanmaatras*, and has got four qualities. The final element, *pruthivi*, is created from *gandha tanmaatra*, and is associated with *shabda*, *sparsha*, *roopa*, *rasa*.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 44:](#)

[Tasmin tasmin tu tanmaatram tena tanmaatrataa smrutaa ||](#)

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

*Tasmin iti | Tasmin vyomaadou vishesha rahita shabda sparsha aadi guna maatram; tena tasmin tattve tanmaatrataa |*

In *aakaasha, vaayu, agni, ap, pruthivi*, only those *tanmaatras* which are not having those qualities manifest. *Gunaas* are there, but they are subdued, and not manifest.

*Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 45:*

*Tanmaatraani avisheshaani avisheshaah tato hi te ||*

*Sri Engal Aalwaan's Commentary:*

*Tat eva aaha tanmaatraani iti | Avisheshaani vishesha rahitaani; tatah tena, te shabda aadayoh avishesha sangyaah |*

These *tanmaatras* are told as *avisheshaas*. They are not having the *visheshaas* manifest in them.

*Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 46:*

*Na shaantaa na api ghoraah te na moodhaah cha avisheshinah |*

*Bhoota tanmaatra sargo ayam ahamkaaraat tu taamasaat ||*

*Sri Engal Aalwaan's Commentary:*

*Vishesha shabda artham vyaakurvan tat tat bhaava vishesham aaha na shaantaa iti | Avisheshinah shaanta ghora moodhaakhya triguna janya vishesha rahitatvaat avisheshinah | Uktam bhoota sargam nigamayati bhoota tanmaatra iti | Bhootaanaam tanmaatraanaam cha sargah ahamkaaraat tu taamasaat | Ayam ukta kramena, na tu avyavadhaanena | Kechit, \* aatmaana aakaashaat sambhootah, aakaashaat vaayuh \* ityaadi shruti darshanaat aakaasha aadi bhoota*

*visheshaanaam poorva poorvam prati prakrutitvam aahuh | Tat \* ashtou prakrutayah shodasha vikrutaya iti shruti viruddham | Teshaam api prakrutitve prakruteenaam aadhikyam vikruteenaam nyoonatvam cha syaat | Tasmaat \* ashtou prakrutaya ityaadi shruti virodhena \* aatmaana aakaashah \* ityaadi shruteh iti taih artho vyaakhyeyah | Vyaakhyaatah cha adhatastaat asmaabhireva poorva poorvam tanmaatram sva vishesham uttarottara tanmaatram cha utpaadayati iti aachakshaanaih | \* Pruthivyaa oshadhayah \* iti oshadhi vikrutitve api pruthivyaah na tattva prakrutitvam iti avirodhah | Tasmaat ukta prakara eva srushti kramah |*

Now, the explanation of the *vishesha* is given. *Tanmaatras* are said to be *avishesha*, and elements are said to be *vishesha*. *Sattva*, *rajas*, *tamas*, give rise to the qualities of *shanta*, *ghora* and *moodha* - peaceful or quiet, frightful; these qualities are not seen in the *tanmaatras* and hence are called *avisheshaas*. With this, the creation of the elements is concluded. The elements and their respective *tanmaatras*, are all created from *taamasa ahamkaara*. This is in the order that is told, and not just directly. There are some statements that say that from *aakaasha* only, *vaayu* is created, from *vaayu* only *agni* is created, etc., this is opposed to what is told in the *shrutis*, that there are only eight causes and sixteen effects. *Sri Engal Aalwaan* says that even he has commented that *aakaasha* comes from *shabda tanmaatra* only, and from there, *sparsha tanmaatra* comes, etc. and the order has to be like that. *Shruti* also says that from *pruthivi*, trees are all created. When *prakruti* modifies into trees, *pruthivi* is not the cause of *tattvaas*; so there is no *virodha* there. For example, *vaayu* is not counted as a cause, but *sparsha tanmaatra* is counted as a cause. But, if *pruthivi* becomes a cause for the trees, is this not opposed to the *shrutis*, means, *pruthivi* is not the cause of any *tattva*. There is no contradiction here, as this happens in *vyashti srushti* only. Therefore, what is told here is the order in which is has to be accepted.

Now, the creation of indriyaas is going to be told.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 47:

*Tejasaani indriyaani aahuh devaa vaikaarika dasha |*

*Ekaadasham manah cha atra devaa vaikaarikaah smrutaah ||*

Sri Engal Aalwaan's Commentary:

*Taijasaani iti | Raajasaahamkaara kaaryaani indriyaani iti kechit aahuh | Devaah - manassahitaani dashendriyaani, vaikaarikaah saatvika ahamkaara kaaryaani iti apare | Sva paksham aaha - atra devaa iti | Indriyaanaam deva shabda vaachyatvam tat adhishtaatru devataa abhipraayena | Taijasa ahamkaarah tu vaikaarika taamasayoh sva kaarya karane pravartakah, sattva tamasoh kevalam \* rajah pravartakam tatra iti vaayu ukteh | Ahamkaarasya indriyaani prati nimittatvam eva, bhootaanaam eva upaadaanatvam \* annamayam hi somya manah aapomayah praanah tejomayee vaak \* ityaadi shruteh iti kechit aahuh, tat ayuktam | Ahamkaarasya eva upaadaanatve api bhootaanaam aapyaayakatvena api tathaa nirdesha upapatteh | Ayam atra indriyasya srushti kramah vaikaarika ahamkaaraat kramena shabda tanmaatra aadi pancha sahaayaat kramena shrotraadi jnyaanendriya panchakasya srushtih, tasmaat eva tat sahaayaat vaak aadi karmendriya panchakasya srushtih, asahayaat tu tasmaat manasah srushtih iti |*

From *vaikaarika ahamkaara*, which is *saatvika ahamkaara*, the *indriyaas* are created, assisted by *taijasa*, *raajasa ahamkaara*. But some people say that from *raajasa ahamkaara* itself, the *indriyaas* are created; *Paraasharar* says that this is not his view, and is not acceptable to him. The *indriyaas* are told as *devaah*. *Bhagavaan* is there with the *indriyaas* always, but they never know Him. *Paraasharar's* paksha is that they are from *saatvika ahamkaara*. For every *indriya*, there is an *adhishtaatru devataa*, who is presiding over it, and controlling the functions; *indriyaas* are all *achetanaas*, and have an *devataa*. *Raajasa ahamkaara*, which is called *taijasa* here, only assists *saatvika ahamkaara* and *taamasa ahamkaara* in their respective creations. This is also told clearly in *Vaayu Puraana* also. It is discussed at

one place that *manas* is made of *anna*, which is *pruthivi*; this view is not correct.

The *raajasa ahankaara* only assists *saatvika* and *taamasa ahankaaras* is told in *Vaayu purana*. Another view is also discussed and refuted here: some say that *ahankaara tattva* is only *nimitta kaarana* (efficient cause) of *indriyas* and *bhutas* (elements) only are *upaadaana kaarana* (material cause). They quote the *Upanishat vakya* - '*anna mayam hi somya manah aapomayah praanah tejomayee vaak*'. But that is not correct. Because *annamayam* means here *anna* is *apyaayaka* to *manas* (that is food is appealing or causes happiness to mind). So *ahankaara* is only *upaadaana kaarana* and *bhutas* are only *aapyaayakas*. The order of creation of *indriyas* is like this: from *vaikaarika ahankaara* (or *saatvika ahankaara*) in order with the help of five *tanmaatras* starting with *shabda tanmaatra*, the five *jnaanendriyas* - *shabda* and others are created. From *vaikaarika ahankaara* itself with the help of five *tanmaatras* again *vaak* and other five *karmendriyaas* are created. *Manas* is created directly from *vaikaarika ahankaara* only (without the help of *tanmaatras*).

*Saatvika ahamkaara* is only the cause of all the eleven *indriyaas*. This is the *siddhaanta* told by *Sri Engal Aalwaan*.

[\*\*Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 48:\*\*](#)

[\*\*\*Tvak chakshur naasikaa jihvaa shrotram atra cha panchamam |\*\*\*](#)

[\*\*\*Shabdaadeenaam avaaptyartham buddhiyuktaani vai dvija ||\*\*\*](#)

The five *indriyaas* are told - *tvak* is sense of touch, *chakshuh* - sight, *naasikaa* - sense of smell, *jihvaa* - sense of taste, *shrotram* - sense of hearing. These are the five *jnyaanendriyaas*.

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



***Tvak iti | Avaaptyartham - pumso vishaya jnyaanartham | Buddhi yuktaani tvak aadeeni vishaya jnyana artham bhavanti iti sheshah | Atra buddhi shabdena antahkaranasya grahanam | Atra shloke kramo na vivakshitah |***

*Avaaptyartham* means for the person to get the knowledge of the sense objects like *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*. These sense organs generate the knowledge; when we hear a sound, the organ of hearing generates a knowledge about what is heard; for sensing the objects of the sense organs. How the organs help the *chetana* or person to get the knowledge, is through the mind, *antahkarana*. Mind is the channel for all these. Everything is coming through the mind. *Aatman* connects to the mind; mind connects to the external sense organ, and that connects to the object; this is how it is perceived; and through the mind, it gets conveyed back to the *aatman*. Mind is the channel in between the sense organ and the *aatman*. In this *shloka*, the order is not as told.

***Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 49:***

***Paayu upasthou karou paadou vaak cha maitreya panchamee |***

***Visarga shilpa gati ukti karma tesaam cha kathyate | |***

This is about the five *karmendriyaas*.

***Sri Engal Aalwaan's Commentary:***

***Paayu iti | Paayoh vidvisargah, upasthasya mootra retoh visargah | Visarga shilpa gati ukti iti dvandvaikavat bhaavaat napumsakatvam |***

*Paayu* is the organ of excretion, *upastha* is for urination and procreation. Hands, legs and speech. *Visarga* is for throwing out, *shilpa* is for procreation. *Gati* is for movement, and *ukti* is for speech. These are the actions performed by the organs of action.

**Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 50:**

***Aakaasha vaayu tejaamsi salilam pruthivi tathaa |***

***Shabda aadibhiih gunaiih brahman samyuktaani uttarottarih | |***

*Aakaasha, vaayu, tejas (fire), water, earth - they have got shabda, sparsha, roopa, rasa, gandha, in the order of increasing qualities.*

**Sri Engal Aalwaan's Commentary:**

***Atha anda srushtyartham bhootaanaam pancheekaranam aaha  
aakaasha iti | Atra aakaashaadayah shabdaah bhoota vishesha paraah  
| Uttarottarih - uttarottara atra uttaraih adhikaih ityarthah | Etat  
uktam bhavati - aakaashaadeeni mahaa bhootaani uttaratrottaratra  
vaayu aadou adhikaih shabdaadibhiih gunaiih vishishtaani parasparam  
yuktaani militaani; tena aakaasha vaayuh dvingunah tejah trigunam  
aapah chaturgunaah pruthivi pancha guna iti |***

*Aakaasha has got one quality - shabda. Vaayu has got two qualities - shabda and sparsha. Tejas has got shabda, sparsha, roopa.*

*From this shloka onwards, in order to tell how the anda, the Cosmic Egg is created, this is going to be told. Pancheekarana, the mixing of the five elements in a particular way, is going to be told. Aakaasha has got only one guna, shabda. Vaayu has got two gunaas - shabda and sparsha. Tejas has got three gunaas - shabda, sparsha, roopa. Water has got four gunaas - shabda, sparsha, roopa, rasa; ap shabda is always in bahu vachana. Pruthivi has got five qualities - shabda, sparsha, roopa, rasa, gandha.*

**Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 51:**

***Shaantaah ghoraah cha moodhaah cha visheshaah tena te smrutaah | |***

### Sri Engal Aalwaan's Commentary:

*Shaantaa iti | Tena parasparam melanena, pratyekam visheshaah shaantaah ghoraah moodhaah | Svatah shaante bhoomi jale, ghorou tejo anilou, moodhah aakaashah, melanaat sarve shaanta ghora moodhaah | Ayam atra pancheekarana prakarah - aakaashasya ekam ardham aakaashatvena sthitam | Anyasmin ardhe chaturdhaa krute vaayu aadi chaturbheda bhoota pravesah, evam bhootaantaro api | Uktam hi \* evam jaateshu bhootaani pratyekam syuh dvidhaa tatah | Chaturdhaa bhinnam ekaikam ardham ardham tathaa sthitam | Vyomni ardha bhaagah chatvaaro vaayu tejah payo bhuvaam | Ardhaani yaani vaayostu vyoma tejah payo bhuvaam | Ityaadi |*

By mixing, each one has got these three qualities - quiet and peaceful (*shaanta*), frightful or fearful (*ghora*), and causing delusion (*moodha*). *Pruthivi* and *ap* - are said to be *shaanta*. *Tejas* and *vaayu* are said to be *ghora*. *Aakaasha* is said to be *moodha*. When they are all mixed up, all of them have got all the three qualities. For example, if the *aakaasha* element is taken, and made into two parts - one half of it is remaining as *aakaasha*; if the second half of *aakaasha* is made into four parts, those four parts are filled with one part of *vaayu*, one part of *tejas*, one part of *ap*, one part of *pruthivi*. So, *aakaasha* is 50 percent *aakaasha*, and 12.5 percent each of *vaayu*, *tejas*, *ap*, *pruthivi*. Similarly with *vaayu*, *tejas*, *ap*, *pruthivi*. This is called *pancheekarana prakriyaa*. The *Brahma Sutraas* say that this is done directly by *Paramaatman* - it is told as *trivrutkarana*, which is same as *pancheekarana*. *Paramaatman* only does this, as *Chaturmukha Brahma* is not yet created. This is directly done by *Paramaatman*, during *srushti*, after *praakruta pralaya*. After *pancheekarana*, if we see the *aakaasha*, it has got 50 percent of *aakaasha*, and 12.5 percent of the remaining four. It is still called *aakaasha*, as it has abundance of *aakaasha*. All the elements have got all the other elements also, in part.

### Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 52:

*Naanaa veeryaah pruthak bhootaah tatah te samhatim vinaa |  
Naashaknuvan prajaah srashtum asamaagamyā krutśnashah ||*

*Sri Engal Aalwaan's Commentary:*

*Atha anda utpatti artham mahat aadeenaam paraspara aatmakatvam  
iti aaha naanaa veeryaa iti | Naanaa veeryatvam ati drava ati  
kathinatva aadikam | Samhatim vinaa melanam vinaa, ata eva  
asamaagamyā samityekeeabhaave ekatvam apraapya | Prajaa grahana  
mandasya api upalakshanaartham |*

*Naanaa veeryatva* is is being too much of liquid, or being too hard. *Sammhatim vinaa* means without getting mixed up in this proportion told. Without getting mixed up in this proportion, it was not possible to do any creation. When they are separate, they have different qualities. When they are mixed in this proportion, they have the proper qualities.

*Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 53:*

*Sameti anyonya samyogam paraspara samaashrayaah |*

*Eka sanghaata lakshyaah cha sampraapya aikyam asheshatah ||*

*Sri Engal Aalwaan's Commentary:*

*Sametyeti | Sametya paraspara samaashrayaat anyonya samyogam  
samslesham sametya, anantaram asheshata aikyam praapya, eka  
sanghaata lakshyaah eka sanghaata veekshakaah, chaturvidha ananta  
prajaa nirantara andotpaadana tatparaah | Paathaantare ekah  
sanghaatah andam lakshya saadhyam yeshaam te eka sanghaata  
lakshyaah | Yat vaa eka sanghaata lakshyaah eka sanghaata iti  
drushyaah |*

Getting mixed up like this, after that, becoming one as though there is no difference, the purpose of all this is to create the Cosmic Egg. All these were used to create, continuously without break, the four types of beings (*deva, manushya, tiryak, sthaavara*). From *pradhaana* or *moola prakruti*, it becomes *mahat, ahamkaara, tanmaatras, pancha bhootas, indriyas*, and then *pancheekarana* - all these are done to create the Cosmic Egg, and then the beings. Afterwards, they will be seen like one unit, which is *anda, Brahmaanda*, Cosmic Egg.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 54:](#)

*Purusha adhisthitatvaat cha avyakta anugrahena cha |*

*Mahat aadyaa visheshaanta hi anda utpaadayanti te ||*

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

*Purusha adhisthitatvaat iti | Purusha adhisthitatvaat punya paapa parishvakta jeeva anupravishtatvaat | Avyakta anugrahena anugraho anupravesha, beejasya tvak anugrahena ankuraarambhavat, aapyaayatvam vaa |*

*Purusha adhisthitatvaat* means being presided over by the *chetana*, one who has the *punya, paapa* and these *karmaas*. Depending on the *punya* and *paapa*, the *jeeva* does *anupravesha*.

*Paramaatman* makes *jeeva* enter into a body, and He also enters as *antaryaami*. Just as the seed has got the outer skin, and from there, the sprout comes up, the *avyakta* is also similarly combined with the *jeevaatman*; or it is for making the *jeeva* experience the pleasures and pains.

*Vishesha* is the *pancha bhootas* with the qualities manifested after *pancheekarana*. Beginning from *mahat*, up to the *indriyas* and *pancha bhootas*, they ultimately result in creation of the Cosmic Egg.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 55:](#)

*Tat kramena vivruddham sat jala budbudhavat samam |  
Bhootebho andam mahaa buddhe bruhat tat udakeshayam |  
Praakrutam brahma roopasya vishnoh sthaanam anuttamam | |*

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

*Tat iti | Samam samatvam, andasya andasya hi bhityaadi  
avayavaanaam sama kaalatvam jala budbudavat | Anena asthairyam  
cha soochitam | Bhootaanaam eva praadhaanyam iti aaha bhootebhya  
iti | Brahma roopasya praakrutam iti visheshanaabhyaam sva  
asaadhaaranam divya roopam apraakrutam sthaanam cha asti iti  
soochitam |*

This Cosmic Egg keeps growing gradually, similar to how the bubbles and foam are formed in the water. From the *pancha bhootaas*, the *anda* keeps growing, and it is residing in water. This is supposed to be *praakruta sthaana*, in the form of Brahma; this means that there is an *apraakruta sthaana* also.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 56:](#)

*Tatra avyakta svaroopasou vyakta roopo jagat patih |  
Vishnuh brahma svaroopena svayam eva vyavasthitah | |*

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

*Anda bhoktaa chaturmukha eva katham vishnoh sthaanam iti uchyate |  
Iti atra aaha - tatra iti | Avyaktam pradhaanam, vuaktam mahat aadi,  
asou svayam eva pradhaana aadi purusha apadeshena sthitah, \* etou*

*dvou vibudha sreshthou prasaada krodhajou smrutou | Tadaa darshita panthaanou srushti samhaara kaarakou | Nimitta maatram taavatra \* iti bhaarata vachanaat |*

How *Chaturmukha Brahma* is told to be *Vishnu's sthaanam*, the *praakruta sthaana* of *Vishnu*, is told here. He is only present as *avyakta*, He is only present as *mahat*. *Mahat shareeraka Vishnu* becomes *ahamkaara shareeraka Vishnu*; *ahamkaara shareeraka Vishnu* becomes *tanmaatras shareeraka Vishnu*; *Paramaatman* is always there as inner self, otherwise, they cannot change by themselves, as they are all inert matter, *prakruti*. He is only said to be *pradhaana*, *purusha*. Two knowledgeable persons, were born of *prasaada* and *krodha*, the grace *Bhagavaan*, and out of His anger; *Chaturmukha Brahma* is born out of His grace, and out of His anger, *Rudra* is born; they act only guided by *Paramaatman*; being guided by *Paramaatman* only, they get to be the creators and destroyers; they are only the *nimitta* in this. If *Paramaatman* is not *antaryaami*, they cannot even act. That is why it is told that *Paramaatman* is Himself standing as *pradhaana*, *purusha*.

*Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 57:*

*Meruh ulbam abhoot tasya jaraayuh cha maheedharaah |*

*Garbhodakam samudraah cha tasya aasan sumahaatmanah ||*

*Sri Engal Aalwaan's Commentary:*

*Meruh ityaadi | Tasya brahmanah ulbam garbha veshtana maamsam, tat veshtanam jaraayuh, garbhaashayah, uttaram vaa \* ulbaanjaraayuh \* iti shruteh | Sva deha bhoota brahmaanda avayava bhootah meru aadibhih sahito hiranya garbhah samavartatagre ityarthah | \* Hiranya garbhah samavartataagre \* iti shruteh |*

*Meru parvata* became the muscles and flesh that are surrounding the womb of *Chaturmukha Brahma*, the sac covering it, is said to be all the mountains. Oceans became the liquid in the womb. *Meru* and other *parvataas* are parts

of the Cosmic Egg, which is the body of *Paramaatman*. With all these things, *Hiranyagarbha* was existing at the time of creation. The quote is from *Hiranyagarbha Sookta*, which says that *Hiranyagarbha* was there in the beginning, which is *Paramaatman* only.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 58:](#)

*Saadri dveepa samudraah cha sajyotih loka sangrahaah |*

*Tasmin ande abhavat vipra sa deva asura maanushah ||*

The mountains, islands, oceans, planetary orbits, collection of all the worlds, everything was existing in this Cosmic Egg, along with all the *devaas*, *asuraas*, *manushyaas*, O Maitreya.

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

*Yat brahmanaa saha srushtam yat cha brahmanaa srushtam tat sarvam  
tasmin anda eva iti aaha - saadree iti | Sa jyotih - jyotih chakrasahitah  
| Loka sangrahaah - loka samoohah |*

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 59:](#)

*Vaari vanhi anila aakaashaih tato bhootaadinah bahih |*

*Vrutam dasha gunaih andam bhootaadih mahataa tathaa ||*

Outside of this Cosmic Egg, what was there is told. *Bhootaadi* is *taamasa ahamkaara*. Water, fire, *vaayu*, *aakaasha*, and *taamasa ahamkaara*, all these were existing, each ten times. The Cosmic Egg was covered by all these, each ten times. And the *taamasa ahamkaara* was covered by *mahat tattva*.

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



***Vaari ityaadi | Dasha gunaih - dasha gunottaraih |***

Each one is ten times the previous one. There were multiple layers, each ten times more than the inner layer, surrounding the Cosmic Egg.

***Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 60:***

***Avyaktena aavruto brahman taih sarvaih sahito mahaan |***

***Ebhih aavaranaih andam saptabhih praakrutaih vrutam |***

***Naarikela phalasya antar beejam baahya dalaih iva | |***

Like this, seven *praakruta vastus*, five *bhootaas*, *ahamkaara*, *mahat*, surrounding the *anda*, were present. It was covered by seven layers. All these were covered by *avyakta*, the *pradhaana*. Just like the coconut which has got multiple layers of covering, and inside is the essence. In the same way, this *anda* was covered by the seven *tattvaas*.

***Sri Engal Aalwaan's Commentary:***

***Avyaktena iti | Praakrutaih iti anena prakruteh api lakshanayaa grahanam, chatreeti nyaayaat |***

***Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 61:***

***Jushan rajo gunam tatra svayam vishveshvaro harih |***

***Brahmaa bhootvaa asya jagato visrushtou sampravartate | |***

The quality of *rajas* being high at the time of creation, *Paramaatman* who is *antaryaami* of *Chaturmukha Brahma*, *Chaturmukha Brahma's rajas* gets increased, and he starts to act and start creation. Effects of *guna vashyatva* are for *Chaturmukha Brahma* and not for *Paramaatman*.

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

*Kshetrajnya buddhi poorvaka sargaadou kshetrajnya amshasya eva guna vashyatvam na tu vishnoh iti aaha jushan iti | Brahmaa bhootvaa rajo gunam jushan tatra api svayam vishveshvarah sarveshvaro na guna vashyah, api tu sva sankalpena kshetrajnyaan eva guna vashyaan karoti |*

Creation was done according to the *karmaas* of the *kshetrajnyaas*. According to their *karmaas*, they are associated with *prakruti*; *gunaas sattva, rajas, tamas* have an effect on them. In this, the *guna vashyatva* is under the sway of *gunaas* of *prakruti*, is only for the *kshetrajnya amsha*. *Amsha amshi bhaava* was told. *Kshetrajnya* is *visheshana amsha*, *Paramaatman* is *visheshya amsha*. *Guna vashyatva* to the *gunaas* is only for the *kshetrajnya amsha*, which is *shareera* of *Paramaatman*. *Paramaatman* is not affected by this, and He has no role in this.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 62:](#)

*Srushtam hi paati anuyugam yaavat kalpa vikalpanaa |*

*Sattvabhurut bhagavaan vishnuh aprameya paraakramah ||*

*Kalpa vikalpanaa* are the *Brahma ahah vyavahaarah*, the days and nights of *Brahma*. *Anda* is created, and *Chaturmukha Brahma* is created; he starts to act further, *Paramaatman* is always his *antaryaami*. All the things created are protected and nurtured in every *yuga*, as long as the days and nights of *Brahma* are going on. One who is supporting everything, *Bhagavaan Vishnu*, unparalleled valour.

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

*Srushtam iti | Kalpa vikalpanaa brahma ahar vyavahaarah |*

*Sattvabhurut - sattvam apraakrutam shuddha sattva gunam bibharti iti sattvabhurut, \* gunaaadi doshaam cha mune vyateetah, \* iti ukteh | Kim cha \* sattvaadayo na santeeshe yatra cha praakrutaa gunaah | Na hi*

*tasya gunaah sarve sarvaih muni ganaih api | Vaktum shakya  
viyuktasya sattva aadyaih akhilaih gunaih | Ityaadibhyah |*

*Sattvabhrut* means that He also supports the *apraakruta shuddha sattva* also, which is *Parama Pada*. He is beyond the defects of *guna* and others. *Praakruta sattva, rajas, tamas gunaas* are not there in *Paramaatman*. These qualities, the entire host of sages cannot praise or sing or understand, because they are all far away from *sattva, rajas, tamas*.

We will take up the further *shlokaas* in the next session. We saw how the *indriyaas* are created, and *pancheekarana* is done, mixing up of the *pancha bhootaas* in the right proportion, and how creation cannot continue without this, then the creation of the *anda*, Cosmic Egg, then *Chaturmukha Brahma*, and further creation by *Chaturmukha Brahma*, with *Paramaatman* as *antaryaami*. This was told as '*Jagat cha sah*'. Everything is *shareera* of *Paramaatman*, and changes that are happening are in His *shareera*. *Paramaatman* remains unaffected, and immutable.

We have so far studied the second half of the second chapter of *Sri Vishnu Puraanam*, where the creation of the *tattvaas*, the elements, and their mixing up called *pancheekarana kriyaa*, and then creation of the *brahmaanda*, Cosmic Egg, and *Chaturmukha Brahma*, were explained. How it is surrounded by seven *aavaranaas* was told. *Paramaatman*, being the *antaryaami*, creates according to the *karmaas* of the *chetanaas* - he gives them the respective *deha, indriyaas*, etc. He Himself remains untouched by all these. As long as the days and nights of *Chaturmukha Brahma* are there, *Bhagavaan* protects all that is created. He also supports the *Nitya Vibhooti* - *shloka* 62 of *Amsha* 1, Chapter 2.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 63:](#)

*Tamodreki cha kalpaante rudra roopi janaardanaah |*

*Maitreya akhila bhootaani bhakshayati ati bheeshanaah | |*

O Maitreya, at the end of the *kalpa*, *Bhagavaan Janaardana*, having increased *tamas*, taking the form of *Rudra*, being most ferocious, He eats up all the beings.

**[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 64:](#)**

***Bhakshayitvaa cha bhootaani jagati eka arnaveekrute |***

***Naaga paryanka shayane sheyate asou parameshvarah ||***

After eating up everything and withdrawing unto Himself, the whole world becomes one huge ocean, *Parameshvara* who is the Supreme Lord, He sleeps on the bed of *Aadishesha*; He does *yoga nidraa*.

We say '*Bhagavan pundareekaaksha shriyaa bhoomyaa cha neelayaa | Jagat rakshana jaagaryaam yoga nidraam upaakuru ||*'. In order to be conscious of protecting the world, do *yoga nidraa*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 65:](#)**

***Prabuddhascha punah srushtim karoti brahma roopadhruk ||***

Sleeping on the bed of *Aadishesha*, again, when He wakes up, He again does creation, taking on the form of *Chaturmukha Brahma*.

*Chaturmukha Brahma* does the creation, but *Bhagavaan* being the *antaryaami* directs Him to do all that.

**[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 66:](#)**

***Srushti sthiti antakaraneem brahma vishnu shivaatmikaam |***

***Sa sanjyaam yaati bhagavaan eka eva janaardanaah ||***

*Bhagavaan Janaardana* Himself is called by the names *Brahma*, *Vishnu* and *Shiva*, performing the acts of creation, sustenance and withdrawal.

**Sri Engal Aalwaan's Commentary:**

***Brahmaadeen apadishya teshu sthitvaa svayam eva srushtyaadikam karoti iti aaha srushteti | Srushti sthiti anta nimittaam brahma vishnu shivaatmikaam brahmaa vishnuh shiva iti evam roopaam samjnyaam tat roopo bhagavaan eva yaati iti arthah | Sarga sthiti antakaranaam iti vaktavye deepo prayogah aarshatvaat saadhuh | Yat vaa karmani vyutpattayaa samjnyaayamaanaa samjnyaatva avasthaa uchyate | Tathaa cha sargaadi kriyaa saadhana bhootaam brahma aadi atmikaam avasthaam yaati iti arthah | Karaneem iti karoteh karane lyut pratyayah |***

Being the *antaryaami* of *Brahma*, He does creation. Being the *antaryaami* of *Shiva*, He does *samhaara*, withdrawal. Taking on the *avataara* of *Vishnu*, He does sustenance. The forms responsible for creation, sustenance and end of the world, *Bhagavaan* having them as His *shareera*, controlling them and making them do all the acts, He only does everything, and everything culminates in Him ultimately. Here is a grammatical item mentioned, this is told by a *rishi*, so we have to accept it. Or, the means to the acts of creation, sustenance, etc. - those states of *Brahma*, *Vishnu* and *Shiva* - *Bhagavaan* only takes them. Cause and effect - effect is *avasthaantaraapatti* of *kaarana*; another state of the cause. *Bhagavaan* only is the cause and the effect. The modifications and changes are in His body, and in His nature, there is no change. There are changes in His *shareera*.

**Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 67:**

***Srashtaa srujati cha aatmaanam vishnuh paalyam cha paati cha |  
Upasamhriyate cha ante samhartaa cha svayam prabhuh | |***

He creates Himself. He only protects Himself. And He withdraws unto Himself at the end.

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

*Tadvat srujya paalya samhaarya ananta vastu antareshu samjyaantara abhidheyatayaa vartate iti aaha - srashteti | Srashtaaram brahmaanam srujyam cha daksha aadi ganam, samhartaaram rudram, samhaaryam cha trailokyam, yugapat nirdishya tat roopatva vidhaanaat srujya samhaarya bhootaat vastunah srashtu samhartoh na vishesha iti pradarshanam asmin shloke abhipretam | Tasya kshetrajnya karma anugunam guna niyantrutvam eva na bhoktrutvam iti aaha - svayam prabhuh iti |*

In the same way, the created, protected, that which is destroyed, unlimited beings, objects, being inside all of them, He Himself is present taking on different names. What is told in this *shloka* is that - *Brahma* the creator, *Daksha* and others who are created, *Rudra* who is the destroyer, the three worlds which are destroyed, addressing them at the same time; there is no difference between the creator and created, the destroyer and the destroyed, because such form is being told. He creates *Chaturmukha Brahma*, and being his *antaryaami*, creates everything. He protects being *Vishnu*, and destroys being *Rudra*. But, He is not attached to any of these. All the creations happen according to the *karmaas* of *kshetrajnyaas*. He controls the *guna niyantrutva*; the *sattva*, *rajas*, *tamas* becoming more or less. When *sattva* is more, *jnyaana pravrutti* happens; when *rajas* is more, there is a lot of action, desire; when *tamas* is more, there is ignorance, sleep. All this happens in the *kshetrajnya* according to his *karma*. The qualities keep varying, being associated with *prakruti*. The *kshetrajnya* experiences various things because of this. Everything happens according to *karma* of *kshetrajnya*, and *Bhagavaan* does not have any enjoyership, *bhoktrutva*. This is explained by the word *svayam prabhuh*; He remains the Lord. Everything is happening in His *shareera* and not in Himself. There is no change in His nature, though He remains *antaryaami* and controls and supports everything.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 68:](#)

*Pruthivi aapah tathaa tejo vaayuh aakaasha eva cha |  
Sarvendriya antahkaranam purushaakhyam hi yat jagat | |*

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 69:](#)

*Sa eva sarva bhootaatatmaa vishva roopa yato avyayah |  
Sarga aadikam tu tasya eva bhootastham upakaarakam | |*

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

*Uktasya sarvataadaamyasya hetum adhyaayaadou uktam punarapi  
darshayati - pruthivyaapa iti | Evam bhootam yat jagat tat sa eva iti  
uttaratra anvayah |*

What is told here is whatever was told at the beginning of this chapter, that is identity with everything. It was told *jagat cha sah*, He was identified with everything. This world, consisting of *pruthivi, ap, tejas, vaayu, aakaasha*, all the *indriyaas, antahkarana*, and then the *chetanaas*, sentients - is He only.

He is *sarva bhoota aatma*, inner controller of all beings.

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

*Tatra hetuh sa eva iti | Sarva bhoota aatmaa vishva roopo yata iti -  
sarva bhootaanaam ayam aatmaa vishvam cha asya shareeram iti  
yatah, atah sarvam sa eva iti | Tato brahma aadi bhootastham sarga  
aadikam leelaa avataara roopinah asya eva upakaarakam | Yathaa  
shareera vyaapaaraah shareerino jeevasya iva |*

He is present as the entire world. *Roopa* is *shareera*. Entire world is His *shareera*, controlled by Him, subservient to Him, being supported by Him. He is *vishva roopa*. He is immutable, unchanging. He is the self of all the beings, the entire world is His *shareera*. Because of this, He is only everything. Creation, sustenance, destruction are all His acts only. *Leela* is all His mere sport; when He is doing creation, sustenance, etc., He is engaged in sport; it is all useful for *Bhagavaan* only, who has taken *leela avataara*. Just as all activities and functions of our body are useful to the *aatman* inside. Just like this, creation, sustenance, destruction are all useful to the *Paramaatman* only. It is *upakaaraka* to Him, who is *shareeri*, and it is all mere sport.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 70:](#)

*Sa eva srujyah sa cha sarga kartaa sa eva paatyatti cha paalyate cha |*

*Brahma aadi avasthaabhih ashesha moortih vishnuh varishtho varado varenyah | |*

He is the created, and He is only the creator, He only protects, He eats up also, He also the protected one. He takes all forms such as Brahma and others, He is the Supreme, He is the one who grants all boons, He is the one to be chosen.

*Atti cha adyate cha* - He only eats, and He is being eaten.

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

*Uktam artham nigamayati - sa eva iti | Ashesha moortih - srushti aadi kartuh svasya eva srujyatvaadi upasaadhanam ashesha moortih iti | Brahmaadeenaam kutah srushtrutvaadikam tatra aaha - varada iti | Ayam aashritebhyo brahma aadibhyah srushtrutvaadi vara pradah, \* tad aadarshitapanthaanou srushti samhaara kaarakou, \* mayaa eva ete*



*nihataah, \* ityaadeh | Atra aadyate chetadhyaahaaryam | Varenyah - varaneeyah |*

Whatever was told is concluded here. The one who does the acts of creation and others, He is only being created. He only is present in all forms. How can creation and others be attributed to Brahma and others - this is possible because He grants all boons. He gives them the power to do creation, but He being *antaryaami*. Brahma and others who have taken refuge in Him, He gives the boons. The way of creation is being taught to Brahma and others, by *Paramaatman* only. Because of being shown how to do it, they become the creators or destroyers. Krishna says to Arjuna that 'I have already killed everyone, you are only an instrument'. *Atti - adyate cha | Paati - paalyate cha | Srujya - sarga kartaa cha |*

What was started as *jagat cha sah*, in this process, the entire creation was told, *pancheekarana, samashti srushti, vyashti srushti*, creation of Brahma and others, and through them doing everything, that it is all His different forms only, was told. Because He does *anupravesha* only, any *vastu* gets *vastutva*; otherwise it cannot even exist. He supports everything. He controls everything, and everything is meant for His purpose. He does creation according to the *karmaas* of the *kshetrajanyaas*. Creation is mere sport for Him. He only creates Himself and protects Himself. He withdraws unto Himself. Entire world is Him only. All these are real entities only. Because He is existing as *antaryaami*, all the words in the ultimate sense connote *Paramaatman* only.

This concludes the Second Chapter.

***|| Iti shri Vishnu Puraane prathame amshe sviteeyo adhyaayah ||***

**|| Iti shri Bhagavat bhaashyakaara charana nalinaantaranga shri vishnu chitta virachite shri vishnu puraana vyaakhyaane prathama amshe dviteeyo adhyaayah ||**

This concludes the second chapter of First *Amsha* of *Sri Vishnu Puraana Vyaakhyaana*, written by *Sri Vishnu Chitta*, who is dancing in the holy feet of *Sri Bhaashyakaarar*. He is inside the Lotus Feet of *Sri Bhaashyakaarar*.

**|| Atha Triteeyo Adhyaayah ||**

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

**Maitreyah:**

**Nirgunasya aprameyasya shuddhasya api amalaatmanah |**

**Katham sarga aadi kartrutvam brahmano abhyupagamyate ||**

*Nirguna* is without any *gunaas*, is the general meaning. But for *Bhagavaan*, it is *heya guna rahitvatva*, or *praakruta guna rahitvatva*. *Aprameya* is immeasurable. *Shuddha* is most pure. *Amala aatma* is untouched by any defects. How can creation and other things be attributed for such a person? How can this be accepted?

**Sri Engal Aalwaan's Commentary:**

**Loke raaga dvesha sattva aadi gunakasya shareerinah paricchinnasya karma vashyasya tat sambandha arhasya eva kulaala aadeh kartrutvam drushtam | Brahmanah tat vilakshanasya katham jagat sarga aadi kartrutvam iha uchyate iti chodayati nirgunasya iti |**

In the world, we see that people like potter are associated with *prakruti*, having *sattva*, *rajas*, *tamas*, and this leads to *raaga*, *dvesha*, desire, hatred, has a *praakruta shareera*, is limited or bounded, is under the sway of karma, one who is associated with that - any doership is seen only for such persons.

When we say that *Parabrahman* is different and distinct from all these, how can we attribute creation, etc., how is it possible, this is the question which *Maitreyar* is asking.

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

*Sri Paraasharah:*

*Shaktayah sarva bhaavaanaam achintya jnyaana gocharaah |*

*Yato ato brahmanastaah tu sarga aadyaa bhaava shaktayah |*

*Bhavanti tapataam sreshta paavakasya yathaa ushnataa ||*

This is being answered by *Paraasharar* like this. All objects existing, their capabilities cannot be imagined by anyone. In the same way, for *Parabrahman* also, His powers and capabilities are possible. One who is a *sreshtha* among *tapasvis*, just like the capability of causing heat which is present in fire.

Fire burns, which is the natural power of fire. Like that, every object has got its natural powers. One cannot imagine those powers. *Paramaatman* also is like that, He has got powers.

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

*Pariharati - shaktayah ityaadi saardha shlokena | Shaktaya iti | Sarva padaarthaanaam vanheh aushnyam iva svaabhaavikyah shaktayah tarkaih achintyaah sva saadhaka pramaana gocharaah santi |*

For all objects, just like the burning power of fire, natural powers which cannot be established through debate, which can be known only through its own validity, they exist.

***Ato brahmano api \* paraasya shaktih vividhaiva shrooyate svaabhaaviki jnyaana bala kriyaa cha \* ityaadi shruti prasiddhaah jagat sarga aadi nimitta bhootaah bhaava shaktayah - svaabhaavika saamarthyaaani santi |***

For Brahman also, His capabilities are natural, not given by anyone; He has got multifarious capabilities, which is told in the *Shrutis*, which is well known. His capabilities which are responsible for creation of the world and other things, which cannot be established through *tarka*, such capabilities exist, such natural capabilities.

***Ato loukika kartru vilakshanye api sarga aadi kartrutvam yuktam |***

Because of that, even though He is different and distinct from any doer, the act of His creation is possible.

***Sargaadyaa iti | Srujyate anayaa iti sargah |***

Creation and others. *Sarga* means created by these means.

***\* Akartari cha kaarake \* iti karane ghai pratyayah |***

This is told according to *vyaakarana*.

***Srushtyaadi karana bhootaa ityarthah |***

These are the instruments for creation, etc. He does not need any instruments like a potter needs various instruments to create a pot.

***Tapataam sreshtha iti sambuddhih |***

He is addressed as *tapataam shreshtha*, one who is excellent among the sages.

***Atra brahmano ashareeratvam abhyupagamy shaktimatvaat kartrutvam uktam |***

Here, *ashareeratva* is accepted, the Brahman does not have a *shareera*. But He has the capabilities, and because of this, He can do creation.

***Paramarthah tu divya mangala vigrahavatvam asti eva |***

He is always endowed with *divya mangala vigraha*, the divine auspicious form. This is His reality, established in the *Shrutis*.

***Yadvaa loke sattva aadi gunakam paricchinnam cha mrudaadi upaadaanam drushtam |***

Example given is of a pot, and this is similar to everything else that is created. Mud and other things are taken as material cause in this world, which are also *praakruta*, and *triguna*, and are very limited.

***Dehaadi yukto raagaadinaa malinah cha kulaalaalih nimittam.***

The *nimitta kaarana*, the efficient cause, is told as the potter and others, who are having a body.

***Brahmanah tu tat vilakshanyaat katham upaadaanatvam nimittatvam cha iti chodyam |***

What is asked here is that *Brahman* who is different and distinct from all these, how can He be attributed with both the material and efficient causes of the world?

***Uttaram to loke na ayam niyamah |***

The answer is that even in this world, there is no rule that it has to be only like this.

***Dravya lakshane hi nirgunam eva achit dravyam gunaanaam upaadaanam drushtam |***

The *naiyaayikaas*, logicians say that whatever is created for an instant, remains without *guna*; that *gunaas* are created after the *dravya* is created. In this way, the *dravya* becomes *upaadana* for *guna*. The *achit dravya* which does not have any quality becomes the material cause for the qualities. In this, the rule is broken, that *nirguna dravya* cannot be *upaadana kaarana*. So, it is not necessary that *trigunaatmaka dravya* has to be *upaadana kaarana*.

***Aparicchinna eva aakaashaadih shabdaadeh; ashareera eva aatmaa sva shareera prerane nimittam drushtah |***

It also need not be a limited object. *Aakasha* which is *aparicchinna* which exists everywhere in this *prakruti* mandala, is unlimited; and it becomes the cause of *shabda* and other qualities. So, *paricchinnav* is not necessary. And in the case of individual self, he does not have a body by himself, and body is what is seen outside; in his essential nature, he is *jnyaana aatmaka*. *Aatman*, being without any body, becomes impeller for the body; he is the *nimitta kaarana* of this. Acts of walking, eating, are controlled by *jeevaatman* inside. He becomes the *nimitta kaarana* of the functioning of the body. He is the *nimitta kaarana* being *ashareeri*. Here also the rule is broken that *shareera* is required for being *nimitta kaarana*.

***Raaga aadi rahita eva skhalanadou, ayatna eva aayaskaantaadih loha bhramanaadou heturdrushta iti evam tvat ukta vyaapti bhangam iti abhipraayah |***

What the *naiyaayikaas* say, that the magnet attracts the metal, and nothing is seen there; these are all the things where the *vyaapti* is broken.

So, we cannot argue through *tarka* that because we see like this in this world, *Brahman* who is *ashareeri*, cannot create.

***Sarva bhaavaanaam sva kaarya utpaadana shaktayah sva pramaana siddhatvaat anya ananyatvaadi vikalpaih avichaaraneeyaah santi |***

All objects have got their own capabilities, to do various things, like fire can burn, and water can cool, they are all self valid; we cannot have options like *anya siddha*, *ananya siddha*.

***Yathaa agneh daahakatva shaktih |***

It is like the burning power of fire.

*Naiyaayikaas* say that it has to be *ananyathaa siddha*. If it is also possible to establish by some other means, then it cannot be told as the cause. Any other thing should not be established as the cause of this effect. If it is *anyathaa siddha*, it can also be established through some other validity. For example, the burning power of *agni* is established directly by itself. In the same way, *Parabrahman* also has such wonderful capabilities, which are told very clearly in the *Shrutis*; that He made Himself into effect. Through logic, this cannot be rejected.

***Evam brahmano jagat sarga aadi hetavah svaabhaavikyah shaktayah santi iti |***

In the same way, for *Parabrahman* also, the natural qualities which are the causes of creation, sustenance, destruction, are existing in *Parabrahman*.

*Yathaa aahuh - \* Na cha paryanuyogo asti vastu shakteh kathanchana |  
Agnirdahati na aakaasham kaa atra paryanuyujyataa || \* Aarsha  
dharmopadesham cha veda shaastra avirodhinaa | Yah tarkena  
anusandhatte sa dharma veda netarah || ityaadi |*

As is told - We cannot say - 'Why should fire burn?' It burns, and it is its natural power. We cannot question why *aakaasha* does not burn; it is its natural power. Who can question all of this? Fire does not burn *aakaasha*; we cannot question. The same is for *Paramaatman's* capabilities also. Also, what is taught by *rishis, Manu, Vyaasa, Paraashara*, who have done *upadesha* of *dharmaas*; one who understands all of them as not opposed to anything told in the *Vedaas*, using logic, true logic according to what is taught in the *Shrutis*, only he knows *dharma*. We cannot argue against what is told in the *Shrutis* - such a person does not know *dharma*. *Tarka* has no definite end; and cannot help in deciding realities. A person can argue in one way; another more intelligent person can argue and establish something different; a third person can come later and argue to establish something totally different. It has to be understood according to what is told in the *Vedaas*. *Tarka* can be used to understand it in a proper way, but it should always be not against what is taught in the *Vedaas*.

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

*Tat nibodha yathaa sarge bhagavaan sampravartate |*

*Naaraayanaakhyo bhagavaan brahmaa loka pitaamahah ||*

I am going to teach you how *Bhagavaan* starts to engage in these creation and other things; how *Chaturmukha Brahma* engages in creation and other things.

*Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 4:*

*Utpannah prochyate vidvan nityameva upachaaratah ||*



We will see these *shlokaas* in the next class.

So far we saw *saamaanaadhikaranya*, concomitant coordination, where everything is told as *Paramaatman* only. Everything is His *shareera*, and He is present as *antaryaami*. All these acts are His mere sport. All objects have their natural capabilities. Though *Bhagavaan* is different and distinct from whatever we see in this world, just as so many objects have so many wonderful powers in this world, which cannot be questioned, in the same way, as *Shrutis* are establishing, *Bhagavaan* also has such wonderful qualities, because of which He is able to do all this creation and others. This has to be accepted.

**Recap:** We have started *Adhyaaya 3 of Amsha 1 of Sri Vishnu Puraana*. Where *Maitreyar* is asking how for such a *Bhagavaan* creation is possible. He is said to be the *upaadaana kaarana*, and *nimitta kaarana*; what is seen in the world is that *upaadaana kaarana* undergoes change in its essential nature. Regarding *nimitta kaarana*, we find in this world people having all kinds of defects, *raaga*, *dvesha*. How can those things be attributed to *Paramaatman*, who is said to be without any defiling qualities, and without any *praakruta gunaas*, immeasurably pure. This was answered by *Paraasharar* as - the capabilities and powers of *Paramaatman*, are something which cannot be even imagined by anyone; He is *sarva shakta*, *sarvajnya*, *satya sankalpa*, endowed with all the auspicious qualities, His nature is opposed to everything that is defiling, one cannot question His powers; similarly we see in this world, just like the burning power of fire, how did fire get that power and why cannot some other object have that power. Every object in this world has its own unique power which can be known from that object itself. If we touch fire, it burns; which proves that it has such wonderful capability.

Similarly, all *padaarthaas* have got capabilities, which are beyond reach of our mind. *Parabrahman* being of such wonderful nature, we cannot even

imagine His capabilities. Because we don't see Him with a form here, we cannot say that one who does not have such a form cannot be the intelligent cause. In this world, we are the efficient cause of our own *sukha*, *dukha*. *Jeevaatman* in his essential nature does not have any form; *jeevaatman* is the *nimitta kaarana* for *sukha*, *dukha*. Similarly, *dravya* is accepted as the material cause of *guna* also. General examples in this world show that all these things are possible, and objects have wonderful capabilities which cannot be questioned, and they are natural. In the same way, *Parabrahman* also has natural powers and qualities which are causes of creation, of this wonderful world, where He can become the material cause as well as the efficient cause of this universe. This one cannot even question.

In respect of all things which are *ateendriya*, supersensory, one can know their validity only through *shabda pramaana*, the *Veda shastra*. This is beyond logic, and one cannot disprove it with logic, as logic has no entry into supersensory aspects. If logic is used with respect to what is told in the *Vedaas*, it is only to firm up our understanding, to firmly establish what is already told in the *Vedaas*. One who used logic, *tarka* to understand what is told in the *Vedaas* by the *rishis*, as not opposed to what is told in the *Vedaas*, only such a person can understand what is dharma.

[\*Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 3:\*](#)

[\*Tat nibodha yathaa sarge bhagavaan sampravartate |\*](#)

[\*Naaraayanaakhyo bhagavaan brahmaa loka pitaamahah ||\*](#)

Now that there is no doubt that *Bhagavaan* has such wonderful powers, to be the material and efficient cause of this wonderful universe, know from me how *Bhagavaan* starts to do this wonderful creation. *Chaturmukha Brahma* does that; he is also said to be *Naaraayana*, because *Naaraayana* is *antaryaami* to him, and in a way, He is only present in that form being *antaryaami*, and gets all creation done through *Chaturmukha Brahma*.

*Chaturmukha Brahma* is a *chetana*, and *Bhagavaan* being *antaryaami* of *chetana*, *achetana*, He is the impeller and controller of all activities; having *Chaturmukha Brahma* as His *shareera*, He gets all these things done.

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

*Tat nibodha iti | Naaraayanaakhyah srushtou naaraayano loka pitaamaho brahmaa brahma roopena |*

In the form of *Brahma*, He gets creation and all of this done.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 4:](#)

*Utpannah prochyate vidvan nityameva upachaaratah | |*

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

*Utpanna iti | Utpanna iti upachaarena uchyate | Sa tu nitya eva | Atra naaraayanatvam hetuh | Svecchayaa eva sarvaatmakatva roopatvaat tasya | Karma adheena shareera parigraho hi mukhya utpattih | Yadvaa raatrou naaraayane praveshena naaraayanaakhyo brahmaa prati kalpam utpannah iti upachaarata uchyate | Dvi paraardha kaala sthaayitvena nityatvaat tasya svecchaa gruheeta shareerasya api kaadaachidkatva saamyaaat utpannatva upacharah | Raatrou naaraayanatvam brahmanah kourme uktam, \* Tato avateerya vishvaatmaa dehamaashritya chakrinah | Avaapa vaishnaveem nidraam ekee bhooyaatha vishnunaa | | iti |*

*Utpanna* is used in the secondary sense. *Sriman Naaraayana* is the eternal principle, because He is the Supreme *Brahman*. He by His own willing is present in every form that is seen here, as the inner controller, *antaryaami* of all the forms we see here. Everything is His mode

being His *shareera*; this happens out of His own *sankalpa*. He just wills and transforms into all these things. Changes are happening in His *shareera*, and He remains same *ekarooopa*. Creation or being born in the real sense, is accepting a body due to *karmaas*. *Jeevaatman* is *nitya*, but due to *karma*, he keeps getting into different bodies, and all the bodies come according to his *karma*. Whereas for *Naaraayana*, this is only in the secondary sense. *Ajaayamaanah bahudhaa vijaayate*, is told with respect to His *avataaraas*. In the same way, *Naaraayana* is seen as *Chaturmukha Brahma*; there is no *utpatti* for *Naaraayana*. *Utpaattis* is there only for *baddha chetanaas*. *Naaraayana* is only born as *Chaturmukha Brahma*; He does *anupravesha*, and *Chaturmukha Brahma* is created. All *chetanaas* are His *apruthaksiddha visheshana*, and He is only present in that form. They are all His *prakaara*, and He is *prakaari*. For Him, there is no change in either His essential nature or attributive nature. He remains the same all the time. During the night of *Chaturmukha Brahma*, He is said to be entering into *Naaraayana*, and in every *kalpa*, again, when he wakes up, he is said to be born; *Brahma* who is one with *Naaraayana*, during the next day, is said to be born again, in the secondary sense. He is present for the duration of two *paraardhaas*, according to the measure of *deva varsha*, which is said to be *nitya*, because it is a very long time; he takes his body according to his own willing. *Chaturmukha Brahma* goes and becomes one with *Naaraayana* every night, is told in *Kurma Puraana*. Having taken refuge in the body of *Chakri*, who is *Sriman Naaraayana*, He becomes one with Vishnu, and is said to have gone into *Vaishnavi* sleep. Everyday he is not born, but because he becomes one with *Naaraayana*, and wakes up in the morning.

Durations and times are told now.

[\*\*Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 5:\*\*](#)

[\*\*Nijena tasya maanena aayurvarsha shatam smrutam |\*\*](#)

[\*\*Tat paraakhyam tat ardham cha paraardham abhidheeyate ||\*\*](#)

According to the time period of the *devaas*, his lifespan is said to be hundred years. This hundred years of *Chaturmukha Brahma* is called by the name *para*, half of that is said to be *paraardha*.

**Sri Engal Aalwaan's Commentary:**

***Nijena iti | Nijena braahmena maanena kaala parimaanena | Sarva samsaaryaayusho adhikatvaat tasya aayuh param iti uchyate |***

This is with respect to measure of time, according to Brahma's time, *divya varshaas*. *Chaturmukha Brahma's* lifespan is said to be *para*, as it is more than all the living beings.

**Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 6:**

***Kaala svaroopam vishnoh cha yat mayaa uktam tava anagha |***

***Tena tasya nibodha tvam parinaama upapaadanam | |***

O blemishless *Maitreya*, what was told to you about the *kaala svaroopam* of Vishnu, according to that, hear from me what kind of changes happen.

There are two *paathas* here - *parinaama*, *parimaana*.

**Sri Engal Aalwaan's Commentary:**

***Kaala ityaadi | Tena kaalena, tasya brahmanah, parinaama upapaadanam, naasha svaroopasya parinaamasya upapaadanam nirvartanam nibodha | Parimaana upapaadanam iti paathe brahmaadeenaam jeevane iyattaaklruptih |***

According to his time, what kind of changes happen in his entire life of hundred years, till everything comes to an end, that you hear from me. *Parimaana* means measure, in this *paatha antara*, the limits, are told.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 7:](#)

*Anyeshaam cha eva jantoonam charaanaam acharaascha ye |*

*Bhoo bhoobhrut saagaraadeenaam asheshanaam cha sattama ||*

All other beings also, all moving and non moving beings, earth, mountains, oceans, all of them, listen to me.

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

*Anyeshaam iti | Anyeshaam cha eva parinaama upapaadanam iti sheshah |*

How they all undergo change, I am going to tell you.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 8:](#)

*Kaashthaa pancha dasha aakhyaataa nimesha munisattama |*

*Kaashthaa trimshat kalaa trimshat kalaa mouhoortiko vidhih ||*

O sage, fifteen *nimeshaas* are said to be one *kaashthaa*. *Nimesha* is the smallest measure. Thirty *kaasthaas* are said to be one *kalaa*. Thirty *kalaas* are said to be one *muhoortha*.

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

*Kaala svaroopam aaha kaashthaa ityaadinaa | Kaasthaa iti | Mouhoortiko vidhih muhoorta prakarah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 9:](#)

*Taavat sankhyaih aho raatram muhoortaih maanusham smrutam |*

*Aho raatraani taavanti maasa pakshadvayaatmakah ||*

Thirty *muhoortas* are formed as one *ahoraatra*, one day and night put together, of *manushya*. Thirty days and nights put together, is called a *maasa*. *Maasa* has got two *pakshaas*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 10:](#)**

**[Taih shadbhiih ayanam varsham dve ayane dakshina uttare |](#)**

**[Ayanam dakshinam raatrih devaanaam uttaram dinam ||](#)**

Six *maasaas*, form one *ayana*. One year has got two *ayanaas* - *dakshina* and *uttara*. For *devaas*, *dakshinaayana* is said to be night, and *uttaraayana* is said to be the day.

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

**[Taavat iti | Yadyapi trimshat muhoortaaah saavano ahoraatrah, shukla krishna dvi pakshaatmakah chaandro maasah, ayana dvayaatmakah souro abdah, tathaa api souraabdaireva yuga vyavahaaraat dina maasayoh api suratvam eva atra upalakshyam |](#)**

The *paksha*, *maasa*, *ayana*, *varsha*, are told here. *Paksha* is *chaandra*, according to the moon - *shukla* and *krishna*. One lunar month has got two *pakshaas*; but the thirty *muhoortas* which form a day and night are solar day and night. Two *ayanaas* are said to be one solar year. Even though there is mix up of lunar month and solar year, the year is said to be solar. *Yuga vyavahaara* is done considering the solar year only. Because of this, the solar consideration only is taken here.

After having told the *nimesha*, *kalaa*, *kaashtaa*, *muhoorta*, *ahoraatra*, *paksha*, *maasa*, *ayana*, *varsha*, the durations of the *yugaas* are going to be told.

**[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 11:](#)**

***Divyaih varshaih sahasraih tu kruta tretaadi sanjyinitam |***

***Chaturyugam dvaadashabhih tat vibhaagam nibodha me ||***

The *divya varshaas*, according to the *varsha* of *devaas* - our one year is one day for them. Twelve thousand divine years, *divya varshaas*, constitute one *chaturyuga* - *kruta*, *treta*, *dvaapara*, *kaliyuga*, all put together is called one *chaturyuga*. Know how that is divided and what divisions exist in that.

***Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 12:***

***Chatvaari treeni dve cha ekam krutaadishu yathaakramam |***

***Divyaabdaahaam sahasraani yugeshu aahuh puraa vidah ||***

Thousands of divine years according to the gods, is divided into the four *yugaas*, as *Kruta yuga* - four thousand years, *Treta yuga* - three thousand years, *Dvaapara yuga* - two thousand years, *Kali yuga* - one thousand years.

***Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 13:***

***Tat pramaanaaih shataih sandhyaa poorvaa tatra abhidheeyate |***

***Sandhyaa amsha cha eva tat tulyo yugasya anantaro hi sah ||***

There is *sandhyaa*, before every *yuga*, which is of the same measure as 4, 3, 2, 1, but in hundreds. After the *yuga*, with the same equivalent count of 400, 300, 200, 100, is called *sandhyaamsha*.

So, there is first *sandhyaa* of 400 years, then 4000 years of *kruta yuga*, then 400 years of *sandhyaamsha*. Again, 300 years of *sandhyaa* of *treta yuga*, then 3000 years of *treta yuga*, then 300 years of *sandhyaamsha* for *treta yuga*; and then 200 years of *sandhyaa* of *dvaapara yuga*, 2000 years of *dvaapara yuga*, then 200 years of *sandhyaamsha* of *dvaapara yuga*; then 100 years of *sandhya* of *kali yuga*, 1000 years of *kali yuga*, then 100 years



of *sandhyaamsha* of *kali yuga*. So, *kruta yuga* has 4800 years, *treta yuga* has 3600 years, *dvaapara yuga* has 2400 years, *kali yuga* has 1200 years, which add up to 12000 years.

**Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 14:**

***Sandhyaa sandhyaamshayoh antah yah kaalo munisattama |***

***Yugaakhyah sa tu vijnyeyah kruta tretaadi sanjynitah ||***

In between *sandhyaa* and *sandhyaamsha*, whatever duration is there, that is known as *yuga*. Between 400 years of *kruta sandhyaa*, and 400 years of *kruta sandhyaamsha*, there is 4000 years of *kruta yuga*. Similarly, *treta*, *dvaapara*, *kali*. Each *yuga* is preceded by *sandhyaa* and succeeded by *sandhyaamsha*.

**Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 15:**

***Krutam treta dvaaparascha kalischa eva chaturyugam |***

***Prochyate tat sahasram cha brahmano divasam mune ||***

This is telling about the measure of one day of *Chaturmukha Brahma*. *Kruta*, *treta*, *dvaapara* and *kali* are together known as *chaturyuga*. Thousand such *chaturyugaas* are said to be one day of *Chaturmukha Brahma*.

**Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 16:**

***Brahmano divase brahman manavastu chaturdasha |***

***Bhavanti parinaamam cha tessaam kaala krutam shrunu ||***

In one day of *Chaturmukha Brahma*, O *Maitreya*, fourteen *Manus* are present. Listen to what all happens during their times.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 17:](#)

*Saptarshayah suraah shakro manuh tat soonavo nrupaah |*

*Ekakaale hi srujyante samhriyante cha poorvavat ||*

During this period of one day of *Brahma*, fourteen *Manus*, seven *rishis*, gods, *Indra*, *Manus* and their children are all created at the same time, and are all withdrawn at the same time.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 18:](#)

*Chaturyugaanaam samkhyataa saadhikaa ekasaptatih |*

*Manvantaram manoh kaalah suraadeenaam cha sattama ||*

The duration of each *Manu* is told here. Seventy one *chaturyugaas* and a little more, constitute one *manvantara*.

If we take 71 *chaturyugaas* per *Manu*, and 14 *Manus*,  $14 \times 71$  becomes 994, which means that 6 *chaturyugaas* are left. If those 6 *chaturyugaas* are distributed across 14 *manvantaraas*, it will be a little more than 71 *chaturyugaas* - 5143 *divya varshaas*.

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

*Chaturyugaanaam iti | Saadhikaa kinchit oona trichatvaarimshat shataadikam pancha sahasram divya abdaanaam adhikam avashishta chaturyuga shatka sahasrasya divya abdha sahasraanaam chaturdasha amshah pratyekam chaturyugaanaam eka saptateh adhika ityartyah | Tena sahita saadhikaa suraadeenaam indra saptarshi manu tat putraanaam |*

71 *chaturyugaas* and one fourteenth of 6 *chaturyugaas*, which is a little less than 5143 divine years.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 19:](#)

*Ashtou shata sahasraani divyayaa samkhyayaa smrutam |*

*Dvi panchaashat tathaa anyaani sahasraani adhikaani tu ||*

Eight hundred thousand and fifty two, so many thousands is said to be the day.

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

*Manvantare deva samvatsara samkhyaaam aaha - ashtaaviti | Adhikam vineti vakshyati, tat atra api sambadhyate |*

In terms of gods years, it is told here.

Divine years are converted into years of mortals, by multiplying by 360. One year of man is one day of the gods. 4800 years is the *kruta yuga*, 3600 is *treta*, 2400 is *dvaapara*, 1200 is *kali*. Multiply each by 360, and we get 4,32,000 divine years for *kali yuga*.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shlokaas 20, 21:](#)

*Trimshat kotyastu sampoornaah samkhyaaataa samkhyayaa dvija |*

*Sapta shashtih tathaa anyaani niyutaani mahaamune ||*

*Vimshatistu sahasraani kaalo ayam adhikam vinaa |*

*Manvantarasya sankhyeyam maanushaih vatsaraih dvija ||*

*Ayuta* is 10000. *Niyuta* is 100000. 852000 divine years is the duration of *Manu*. In terms of mortals, 30 crores, 67 lakhs, 20000 years, (30,67,20,000 years) is the period of a *Manu*.

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

*Tasmin maanusha samvatsara samkhyaam aaha - trimshat iti |*

*Vimshatih iti | Adhikam vinaa manvantaratya maanushaih  
varshasseyam sankhya iti anvayah |*

Like this, there are fourteen *Manvantaas* in one day of *Chaturmukha Brahma*.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 22:](#)

*Chaturdasha guno hi esha kaalo braahmamahah smrutah |*

*Braahmo naimittiko naama tasyaante prati sancharah ||*

Fourteen times this is (fourteen times one *manvantara*) is said to be one day of *Chaturmukha Brahma*. At the end of this day, *pralaya* happens, this is said to be *braahma prati sanchara*. This is *naimittika pralaya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 23:](#)

*Tadaa hi dahyate sarvam trailokyam bhoorbhuvaadikam |*

*Janam prayaanti taapaartaa maharloka nivaasinah ||*

All the three *lokaas* - *bhooh*, *bhuvah*, *suvah*, all get burnt; this is said to be *naimittika pralaya*. The seven *lokaas* - *bhooh*, *bhuvah*, *suvah*, *mahah*, *janah*, *tapah*, *satyam* - out of these the three *lokaas* *bhooh*, *bhuvah*, *suvah* get destroyed; and because of the heat, the people residing in the fourth *loka mahah* move to the fifth *loka*, *jana loka*.

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

*Chaturdasha guna iti | Braahma iti | Brahmano grasanaa braahmah | \*  
Nimittam tatra yaccheta iti naimittikatvam vakshyati |*

*Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 24:*

*Ekaarnave tu trailokye brahmaa naaraayanaatmakah |*

*Bhogishayyaam gatah shete trailokya graasa brahmitah | |*

When all the three worlds become one huge ocean, Brahma who is having *Naaraayana* as his *aatmaa*, he goes and sleeps in the bed of *Aadishesha*, having engulfed all the three *lokaas*, having increased in measure.

This is explained in the *vyaakhyaana*, which we will see in the next class.

In this section, we saw the divisions of time, *nimesha*, *kalaa*, *kaashthaa*, *muhurta*, *ahoraatra*, *paksha*, *maasa*, *ayana*, *varsha*; we also saw the durations of the four *yugaas*, and the day of *Chaturmukha Brahma*, which contains 1000 *chaturyugaas*, and how these are divided. There is *sandhyaa* and *sandhyaamsha* before and after each *yuga*. At the end of a day of *Chaturmukha Brahma*, *naimittika pralaya* happens, and all the three worlds are going to be engulfed in fire.

*Paraasharar* is explaining the various durations of the *Chaturyugaas*, the fourteen *Manvantaraas* in a day of *Chaturmukha Brahma*, in terms of *deva varshaas*, and *manushya varshaas*, the divisions and counts. Fourteen *Manvantaraas* are one day of *Chaturmukha Brahma*; at the end of the day, the *pralaya* is called *Braahma*, or *naimittika pralaya*; those staying in *mahar loka* move to *janar loka*.

*Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 24:*

***Ekaarnave tu trailokye brahmaa naaraayanaatmakah |***

***Bhogishayyaam gatah shete trailokya graasa bruhmitah | |***

When all the three worlds become one huge ocean, *Brahma* who is having *Naaraayana* as his *aatmaa*, he goes and sleeps in the bed of *Aadishesha*, having withdrawn all the three *lokaas*, having increased in measure.

***Sri Engal Aalwaan's Commentary:***

***Chaturdasha guna iti | Braahma iti | Brahmano grasanaat braahmah | \*  
Nimittam tatra yaccheta iti naimittikatvam vakshyati |***

***Ekaarnava itiyaadi | Graasa bruhmitah - trailokya graasa samaye  
bhagavat anupravesha atishayaat bruhmitah |***

*Graasa bruhmitah* means eating up or swallowing. The three *lokaas* merge into *Brahma*. There is an increase, *atishaya* in *Chaturmukha Brahma*.

***Jnyaana bruhmita iti paathe tat tat jeeva karma vaasanaa jnyaana  
bruhmitah |***

There is a *paatha* called *jnyaana bruhmita*, where the knowledge of *karma vaasanaas*, there is increase. *Brahma* withdraws everything into him, and there is some *atishaya* in him.

***Shree janma rahasye parashuraama aadivat brahmanah avataaratva  
vachanaat bhagavat cheshtayaah eva udbhootatvaat cha tasya  
bhogishayana vachanam abhiruddham |***

How is *Chaturmukha Brahma* sleeping on *Aadishesha*, is it not *Sriman Naaraayana* sleeping on *Aadishesha*, in *Paramapada*? This is explained in the Commentary. Just like *Parashuraama*, who is said to be *Bhagavaan's*

*avataara*, *Chaturmukha Brahma* is also said to be an *avataara* of *Bhagavaan*, and it is sport of *Bhagavaan* only, he manifests as a sport of *Bhagavaan*, so telling him as sleeping on *Aadishesha* - there is nothing wrong.

***Avataaratve hi yogi chintyatvam uchyate | Balabhadraadi vadatraapi \* Vishnurbrahmasvaroopena svayameva vyavasthitah \* ityuktam |***

Just like *Balarama*, *Vishnu* is Himself present in the form of *Brahma*. There are many other explanations given for this.

***Atha vaa \* Yathaa sushvaapa bhagavaan ap shayyaam eka eva hi \* ityatra ap shaayyaa vachanam bhogi shayyaa vyavadhaanasaham; yathaa cha \* Ksheerode vasati prabhuh \* ityatra ksheeroda vaasah sreemadaayatana divya mantapa yoga peethaadi vyavadhaanasahah |***

This is also told in another place, that *Bhagavaan* slept in water, during the interruption, He might have been sleeping on the waters here; in between, *Bhagavaan* sleeps in *ksheera samudra*, which is outside the *Vaikuntha*.

***Evam brahmaa bhogishayyagata iti atraapi naabhi saroruha vyavadhaanasaham |***

*Chaturmukha Brahma* is sleeping on *Aadishesha* may mean that he is sleeping in the lotus in the navel of *Bhagavaan*.

***Tathaa cha sri vishnudharme \* Ekaarnave jagatyasmin brahmanyabhita tejasi | Krishna naabhi hruda udbhoota kamala udara shaayini | |***

In *Vishnu Dharma*, it is told that *Chaturmukha Brahma* is sleeping on the lotus which is sprouted from the *naabhi*, navel of *Bhagavaan*.

**\* Samhrutya vishvam jalashaayine cha namo namah kaitabha  
naashanaaya | Sva naabhi padmodara shaayine cha brahma svaroopo  
gataaya deva | \***

Having withdrawn all the worlds, and sleeping on the waters, who destroyed *Kaitabha*, I do *namaskaara*. and He Himself has taken the form of *Chaturmukha Brahma*, who is sleeping on the lotus which is sprouting from His *naabhi*.

**\* Sva naabhi kamalodbhoota kamalodara shaayine |**

One who is sleeping on the lotus which has come out of His navel.

***Iti cha bhagavato jalashaayitvam brahmanah padmodara shaayitvam  
cha uktam |***

*Bhagavaan* is sleeping on the waters, and from His navel, there is a lotus which has come up, and on that *Chaturmukha Brahma* is sleeping.

***Tathaa cha sreehari vamshe \* Poorne yugasahasre \* iti aarabhya  
kalpakshaye brahmanaa saha devaanaam bhagavat anupravesham  
uktvaa \****

It is also told in *Hari Vamsha* that at the end of the *kalpa*, along with *Chaturmukha Brahma*, all the *devaas* go and merge into *Bhagavaan*,

***Sahasra sheershaa purusho rukmavarnastu ateendriyah | Sushvaapa  
salile tasmin \* iti bhagavatah salila shayanam uktvaa***

*Bhagavaan* is sleeping on the waters.



*\* Brahma tu salile tasmin jyotirbhootvaa chacaara ha | Nishaayaam  
iva khadyotah praavrutkaale tatastu sah \* iti brahmanah salila  
upakshite padme shayanam uktam |*

As though the fireflies in the night in the rainy season, *Chaturmukha Brahma* was going around. These are all *pramaanaas*. When it says that *Chaturmukha Brahma* is sleeping on the *Aadishesha*, it is to be understood like this - *Bhagavaan* is sleeping there, and in His *naabhi*, there is a *padma* which has come out, and *Chaturmukha Brahma* is sleeping on that lotus.

*Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 25:*

*Janasthah yogibhih devah chintyamaanah abjasambhavah |*

*Tat pramaanam hi taam raatrim tadante srujate punah ||*

Yogis who are present in the *jana loka*, they meditate upon Him. This is also due to *avataara* only. A night also happens which has equal measure as the day - this is when *Chaturmukha Brahma* is sleeping. At the end of the night, he again starts creation.

*Sri Engal Aalwaan's Commentary:*

*Janasthairiti || Taam brahmeem raatrim, nairantaryena shete,  
srujate punah, trailokyam iti sheshah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 26:*

*Evam tu brahmano varsham evam varsha shatam cha yat |*

*Shatam hi tasya varshaanaam paramaayuh mahaatmanah ||*

Like this, one year, and one hundred years will pass. One day has fourteen *Manvantaraas*, and an equal duration of one night happens. Like

this, 365 days is one year, and like this, one hundred years will pass. This hundred years is said to be the life span of *Chaturmukha Brahma*.

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

*Uktam artham nigamayati - evam ityaadinaa | Evam iti anena  
poorvoktaa brahma dina samkhyaa vivakshitaa | Tasya varshanaam  
shatam paramaayuh - tasya aayushah param iti samjynaa iti arthah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 27:](#)

*Ekam asya vyateetam tu paraardham brahmano anagha |*

*Tasya ante abhoot mahaa kalpah paadma iti abhivishtrutah | |*

O blemishless *Maitreya*, *para* is one life span of *Chaturmukha Brahma*. Half of it is *paraardha*. This half lifespan is already spent. At the end of this first half lifespan, which is called on *paraardha*, the *mahaa kalpa* called *paadma*, happened. This is the last *kalpa* of the first fifty years of *Chaturmukha Brahma*.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 28:](#)

*Dviteeyasya paraardhasya vartamaanasya vai dvija |*

*Vaaraaha iti kalpo ayam prathamah parikeertitah | |*

The first *kalpa* of the present *paraardha*, the second half of *Chaturmukha Brahma*, is called *Vaaraaha*.

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

*Ekam iti | Paraardham parasya ardham iti arthah |*

We do *sankalpa* as *Shveta varaaha kalpe*.

|| *Iti shree vishnu puraane prathame amshe triteeyo adhyaayah* ||

The third chapter of the First *Amsha* comes to an end.

|| *Iti shree bhagavad raamaanuja paadaaravinda bhrungaayamaana vishnu chitta virachite shree vshnu puraana vyaakhyaane vishnu chitteeye parthame amshe triteeyo adhyaayah samaaptah* ||

*Sri Engal Aalwaan*, who is like a bee in the lotus feet of *Bhagavad Raamaanuja*, the *vyaakhyaana* of *Sri Vishnu Puraana*, called *Vishnu Chitteeya*, the third Chapter of the First *Amsha* comes to an end.

|| *Atha Chaturtho Adhyaayah* ||

[Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 1:](#)

*Maitreya uvaacha:*

*Brahmaa naaraayanaakhyo asou kalpaadou bhagavaan yathaa |*

*Sasarja sarva bhootaani tat aachakshva mahaamune ||*

O great sage. This *Brahma* who is known as *Naaraayana*, at the beginning of the *kalpa*, how he created all the beings, please do tell me that.

[Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 2:](#)

*Sri Paraasharah:*

*Prajaah sasarja bhagavaan brahmaa naaraayanaatmakah |*

*Prajaapati patih devo yathaa tat me nishaamaya ||*

The Lord *Prajaapati*, *Chaturmukha Brahma*, who has *Bhagavaan* as the inner self, the way he created all beings, listen from me.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 3:](#)

*Ateeta kalpa avasaane nishaa supto sthitah prabhuh |*

*Sattvodriktah tadaa brahmaa shoonyam lokam avaikshata | |*

At the end of the *kalpa* which just passed, he slept the whole night and then woke up. Having woken up, after the night, he was having excess of *sattva*, and saw the world which was totally empty.

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

*Atha paadma kalpa katha vishayaat brahma proktaat paadma  
puraanaat anantaram vaaraaha kalpa vruttaanta vishayam idam  
vaishnavam puraanam iti darshayitum praak paraardha praaptam  
paadmam kalpam anoodya vaaraaha kalpa vruttaantam prastouti -  
ateeta kalpa iti | Tathaa uktam maatsye - Etat eva cha vai braahmam  
paadme kalpe jagat hitam | Sarva bhootaatmakam yat tat paadmam iti  
uchyate budhah | Vaaraaha kalpa vruttaantam adhikrutya  
paraasharah | Yaan praaha dharmaan akhilah tat uktam vaishnavam  
viduh | | \* iti | Sattvodriktah bhagavat anupravesha atishayaat tasya  
eva vaaraahaadi avataara prasiddheh |*

Brahma told about the last *kalpa* of the first *paraardha*; this is called *Paadma Puraana*. What is taught by *Paraasharar* is about the *Vaaraaha kalpa*. To show that it is called *Vaishnava Puraana*, he starts to talk about *Varaaha kalpa*. What is told by Brahma is called *Braahma Puraana*; it was told for the good of the whole world; that is *Paadma Puraana*. All the things which happened in the *Vaaraaha Kalpa*, whatever *Paraashara* has told, all *dharmas* told, that is *Vaishnava Puraana*. *Bhagavaan* has done *anupravesha*, and *Bhagavaan* is well known for His *avataara*, *Varaaha*.

In this fourth chapter, *Varaaha avataara* is going to be told.

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

***Naaraayanah paro achintyah pareshaam api sa prabhuh |***

***Brahma svaroopi bhagavaan anaadih sarva sambhavah ||***

*Brahma* who woke up from sleep, with excess *sattva*, he saw the world which was empty, and He is *Naaraayana*, *para*, Supreme, beyond out thinking, lord of all, He Himself is present as *Brahma*, beginningless, cause of everything.

We get a doubt here whether *Brahma* and *Naaraayana* have *svaroopa aikya*. This is made clear here.

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 5:**

***Imam cha udaaharanti atra shlokam naaraayanam prati |***

***Brahma svaroopinam devam jagatah prabhavaapyayam ||***

This *shloka* is being told about *Naaraayana*. The Lord who is present in the form of *Brahma*, and who is the cause of creation and destruction of the world. *Manu* and others tell this.

**Sri Engal Aalwaan's Commentary:**

***Atra brahma naaraayanayoh svarooapa aikya shankaayaam manu aadayoh tayoh bheda param naaraayana vishayam shlokam udaaharanti iti aaha imam cha iti |***

*Manu* and others have told *shlokaas* which clearly mention that *Chaturmukha Brahma* and *Naaraayana* are different and distinct.

This *shloka* is from *Manu Smruti*.

***Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 6:***

***Aapo naaraa iti proktaa aapo vai narasoonavah |***

***Ayanam tasya taah poorvam tena naaraayanah smrutah ||***

This is *shloka* about *Naaraayana* which clearly states that He is different and distinct from *Chaturmukha Brahma*. The waters are said to be *Naaraa*, and they are the progeny of *Nara*. They are the residing place for Him, He is said to be *Naaraayana*.

***Sri Engal Aalwaan's Commentary:***

***Tam eva shloka darshayati aapa iti | \* Praaduraaseet tamonudah \* iti prakruteh parama kaarana bhooto bhagavaan avinaashitvena nara iti uchyate | Tat srushtaa aapo naaraah | Ap shabdah srujya tattvaantara pradarshana parah, \* Naraat jaataani tattvaani naaraaneeti tato viduh | Taani eva cha ayanam tasya tena naaraayanah smrutah || ityaadi darshanaat | Asya ayanam anupravishtasya shareeram | \* Yat ambu vaishnavah kaayah \* iti vakshyati | Poorvam brahma srushteh praak | Kaarana bhooto bhagavati naaraayana shabda nirvachanaat tasya kaarya bhootaat brahmano bheda iti bhaavah |***

*Bhagavaan* is only said to be *Nara*. There is no *naasha*, therefore He is said to be *Nara*; He is the sole cause of everything. Whatever is created from Him are *naaraah*. Everything that is created is indicated by *ap shabda* here. Whatever was created from *Nara*, are all called *naara*, they are the resting place for Him. Because He is *antaryaami*, He is residing in everything as *antaryaami*. This is one of the *vyutpattis* for *Naaraayana shabda* according to *Bahuvreehi samaasa*. *Naaraah ayanam yasya sah naaraayanah | Naaraanaam ayanam naaraayanah is tatpurusha samaasa*.

In *Shruti*, *swara* itself will tell how the meaning is to be taken. When He becomes *antaryaami*, then only the *vastu* gets the *vastutva*. *Naaraayana* is different from *Chaturmukha Brahma*, and there is no *svaroopa aikya*. *Naama roopa vyaakarana* was done after His *anupravesha*. He is present as *antaryaami* in any object which has name or form. Ultimately, everything connotes *Bhagavaan* only in *aparyavasaana vrutti*. They are all His *shareera*, inseparably associated with Him. That which is *aadheya*, *niyaamy*, *shesha* is *shareera*. Water is *Vishnu's shareera*. *Poorvam* means before *srushti*. Before *srushti*, *Naaraayana* is the cause, *kaarana*. This clearly distinguishes the effect and cause. In the causal state, *Bhagavaan* is said to be *Naaraayana*, and in the state of effect, *Chaturmukha Brahma* is created, and He is residing as *antaryaami*. So, He is different and distinct from *Chaturmukha Brahma*.

*Aaseet idam tamobhootam aprajnyaatam alakshanam |*

It was called *Tamas*, and it was without any name and form differentiation. And then, *Bhagavaan* creates from that.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 7:](#)

*Toyaa antasthaam maheem jnyaatvaa jagati ekaarnaveekrute |*

*Anumaanaat tat uddhaaram kartukaamah prajaapatih ||*

The whole world has become one huge ocean. He inferred that I have to do *uddhaara* of this world.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 8:](#)

*Akarot sva tanoom anyaam kalpaadishu yathaa paraa |*

*Matsya koormaadikaam tadvat vaaraaham vapuraasthitaah ||*

He took the form of the boar, in the same way that He had done *Matsya avataara*, *Koorma avataara*, in other *kalpaas*. He took on the form of *Varaaha*.

**Sri Engal Aalwaan's Commentary:**

***Toyaantaam iti | Toyaantaam samaheem iti paathaantaram |  
Toyenaanto naasho yasyaah taam | Anumaanaat \* So apashyat  
pushkara parnam iti pushkara parna linga darshanaat jnyaatvaa,  
naaraayana moorteh anyam matsya koormaadikaam sva tanum yathaa  
puraa akarot tathaa varaaha roopam aasthitah toyam pravivesha iti  
anvayah |***

Worlds when they end, they all become water. In the state of dissolution, everything becomes water. He saw a lotus leaf floating on the water. Seeing this, He inferred that the world is immersed in this, and I have to uplift this world and bring it out. Having taken the form of the boar, He entered into the water.

*Bhagavaan* took on the form of *Varaaha*, and entered into the water in order to save the world.

This is a wonderful explanation of the *Varaaha Avataara*.

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 9:**

***Veda yaynya mayam roopam ashesha jagatah sthitou |***

***Sthitah sthiraatmaa sarvaatmaa paramaatmaa prajaapatih ||***

As though it is made of *Veda* and *yajnya*, as though the world is supported by *Veda* and *Vaidika dharma*, is the meaning. For the purpose of sustenance.



**Sri Engal Aalwaan's Commentary:**

***Veda iti | Veda yajnya mayama roopam veda yajnya mayatvena  
niroopaneeyam, veda vaidika dharmaih bhoo dharyate iti bhaavah |  
Sthitou sthitah sthiti nimittam aasthitah, sthiraatmaa rakshane sthira  
chittah |***

He is very firm about protection. He is the inner self of everything, the Supreme Self.

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 10:**

***Jana loka gataih siddhaih sanakaadyaih abhistutah |***

***Pravivesha tadaa toyam aatmaa aadhaaro dharaadharah ||***

*Sanaka* and others who have moved to *jana loka*, are eulogizing Him, singing hymns of praise of His wonderful powers and capabilities, in order for creation. He Himself is the support of Himself, there is no other support. He entered into the waters, one who is supporting the world.

**Sri Engal Aalwaan's Commentary:**

***Jana loka iti | Abhistutah strushtyartham udbodhita mahimaa;  
stooyamaana hi devataa veeryena vardhate iti nyaayaat |***

It is well known that when a *devataa* is praised, the *veerya* increases.

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 11:**

***Nireekshyatam tadaa deves paataala talam aagatam |***

***Tushtaava pranataa bhootvaa bhakti namraa vasundharaa ||***

*Bhoodevi*, bowing in great devotion, was greatly pleased, and felt very happy, on seeing *Bhagavaan* entering in the form of a great boar, into the *paataala*.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 12:](#)

*Sri Pruthivi uvaacha:*

*Namaste pundareekaaksha shankha chakra gadaadhara |*

*Maam uddhara asmaat adya tvam tvaatto aham poorvamutthitaa | |*

O Pundareekaaksha, one who is holding shanka, chakra, gadaa, please do save me from here. I was created by You only. I was born from You only. From this ocean that has formed, please do save me.

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

*Nama iti | Maam uddhara asmaat pralaabdheh | Tvatta utthitaa utpannaa |*

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 13:](#)

*Tvayaa aham uddhrutaa poorvam tvanmayaa aham janaardana |*

*Tathaa anyaani cha bhootaani gagana aadeeni asheshatah | |*

Earlier also, I was saved by You. You are the material cause for me. In the same way, all the other elements, sky, You are the only cause.

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

*Tvayaa iti | Tvat mayaa tvat mayee tvat upaadaanaa |*

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 14:](#)

*Namaste paramaatmaatman purushaatman namo astu te |*

***Pradhaana vyakta bhootaaya kaala bhootaaya te namah ||***

O Supreme Lord of everything, You are only present as *pradhaana*, the unmanifest, the manifest, and also *kaala*. I offer my obeisance to You.

***Sri Engal Aalwaan's Commentary:***

***Nama iti | Paramaatmaatman purusha aadi chatooropa vilakshana svaroopam | Apyaye aniruddhaadayah purusha achyuta satya vaasudevaakhyaah |***

One who is having four distinct forms, called *Purusha* and others. During *pralaya*, the four forms told in *aagamaas*, *Vaasudeva*, *Sankarshana*, *Pradyumna*, *Aniruddha*. *Aniruddha* is called *Purusha*. *Pradyumna* is called *Achuyta*. *Sankarshana* is called *Satya*.

***Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 15:***

***Tvam kartaa sarva bhootaanaam tvam paataa tvam vinaashakrut |  
Sarga aadishu prabho brahma vishnu rudra aatma roopa dhruk ||***

You are the creator of everything, You are the protector, You are the destroyer. All these You do during creation and others, taking on the form of *Brahma*, *Vishnu* and *Rudra*.

***Sri Engal Aalwaan's Commentary:***

***Tvam iti | Brahma ityaadi - brahma vishnu rudra roopa dhara |***

Taking on the form of *Brahma*, *Vishnu*, *Rudra*, You only do creation, sustenance and destruction of this world.

***Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 16:***

*Sambhakshayitvaa sakalam jagati ekaarnaveekrute |*

*Sheshe tvam eva govinda chintyamaano maneeshibhih | |*

Having eaten up everything, the world becomes one huge ocean, You are only sleeping, O *Govinda*, being meditated upon by the knowledgeable wise ones.

*Sri Engal Aalwaan's Commentary:*

*Sambhakshayitvaa iti | Sheshe - svapishi |*

*Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 17:*

*Bhavato yat param (roopam) tattvam tat na jaanaati kaschana |*

*Avatareshu yat roopam tat archanti divoukasah | |*

What is the supreme reality of Your *svaroopaa*, *svabhaava*, nobody can know that fully. The gods worship You in the form of Your *avataaraas*.

This is one of the *prayojana* of *avataaraas*, as is also seen in *Geetha Bhaashya*. If *Bhagavaan* does not do *avataara*, nobody will know in which form to worship *Bhagavaan*. The supreme form which He exists as *Paravaasudeva*, nobody has seen or can imagine. How to do *dhyaana* without a form? The mind needs an *aalambana*, a support for meditation. This is why *Bhagavaan* does *avataara*, in order to show a form, in which all can meditate upon Him and worship Him.

*Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 18:*

*Tvam aaraadhya param brahma yaataa muktim mumukshavah |*

*Vaasudevam anaaraadhya ko moksham samavaapsyati | |*

Those who are desirous of getting liberated, they were liberated by worshipping You only. Who can get liberated without worshipping *Vaasudeva*. *Vasati atra iti vai yatah, sarvam yatra vasati, sarvatra asou vasati.*

Like this, *pruthivi* is eulogizing *Bhagavaan* in the *Varaaha avataara*, in these most wonderful *shlokaas*. Further, *pruthivi* praises the *yajnya svaroopam*, and the *Varaaha roopa* is explained by *Paraasharar*.

*Pruthivi Devi* is eulogizing *Mahaa Varaaha*. The *Varaaha Stuti* by *pruthivi* has started.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 17:](#)

*Bhavato yat param (roopam) tattvam tat na jaanaati kaschana |*  
*Avataareshu yat roopam tat archanti divoukasah | |*

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 18:](#)

*Tvam aaraadhya param brahma yaataa muktim mumukshavah |*  
*Vaasudevam anaaraadhya ko moksham samavaapsyati | |*

Worshipping You only, O Supreme Brahman, all those desirous of *moksha* attain *mukti*. Without worshipping *Vaasudeva*, how can anyone get *moksha*?

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 19:](#)

*Yat kinchit manasaa graahyam yat graahyam chakshuraadibhih |*

***Buddhyaa cha yat paricchedyam tat roopam akhilam tava ||***

*Pruthivi* is praising *Bhagavaan's* most wonderful *Varaaha roopa*. Whatever is grasped through the mind like *sukha*, *dukha*, etc., whatever is perceived through our external senses like eyes, and whatever is known by our intellect, inference, that is whatever is known through other *pramaanaas* like *anumaana*, all that form is Yours only. You are only existing as everything.

***Sri Engal Aalwaan's Commentary:***

***Yat kinchit iti | Manasaa graahyam sukhaadi, chakshuraadi graahyam roopaadi, buddhyaa paricchedyam vyaapti sambandha jnyaana aadinaa pramaanaantara paricchedyam |***

***Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 20:***

***Tvat mayaa aham tvat aadhaadhaaraa tvat srushtaa tvat samaashrayaa |***

***Maadhavem iti loko ayam abhidhatte tato hi maam ||***

The *upaadaana kaarana* of *pruthivi* is *Bhagavaan* only. You are my support, I am created by You only, I have taken refuge in You only. Since I belong to *Maadhava*, in the world, I am known as *Maadhavem*.

***Sri Engal Aalwaan's Commentary:***

***Tvat mayaa iti | Maadhavem | Maadhavasya iyam iti maadhavem |***

***Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 21:***

***Jayaa akhila jnyaana maya jaya sthoola mayaa avyaya |***

***Jayaa ananta jaya avyakta jaya vyakta maya prabho ||***

Hail to You, O Lord. One who knows everything by Himself. You are only the gross universe that is being seen, hail to You. You don't undergo any change, You are immutable. You are endless, You are unmanifest. You are *mahat* and others.

Definition of *sarvajnya* as told by *Aalavandaar* is *yo vetti yugapat sarvam pratyakshena sadaa svatah*, He knows everything at the same time, directly, all the time, by Himself.

*Mahat* itself is said to be unmanifest; but compared to that, *Bhagavaan's* form is still more subtle.

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

[Jaya iti | Akhila jnyaana maya - sarvajnya | Sthoolam jagat - tanmaya | Vyaktam mahat aadi, tanmaya |](#)

O Lord, You are the omniscient, the gross universe, everything is Your mode, being Your *shareera*. You are the immutable, You are the endless unmanifest, and the manifest. Everything is You only.

### [Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 22:](#)

[Paraa paraatman vishvaatman jaya yajnya pate anagha |](#)

[Tvam yajnyah tvam vashatkaarah tvam onkaarah tvam agnayah ||](#)

You are the inner self of everything that is superior and inferior, You are the Lord of the sacrifices, You are the one worshipped by the sacrifices, O blemishless, You are only the *yajnya*, You are *vashatkaara*. You are only the *pranava*, You are only the three *agnis* that are used in the *yajnya* (*gaarhapatya, daakshnaagni, aahavaneeya*).

**Sri Engal Aalwaan's Commentary:**

***Paraa paraatman iti | Paraa paraatman utkrushta nikrushtayoh aatma bhoota | Vashatkaarah astu shroushat ityaadi mantrah |***

In *Vedaas*, there are many *mantraas* that are used, like *Astu shroushat*. You are all those *mantraas*.

**Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 23:**

***Tvam vedaah tvam angaani tvam yajnya purusho hare |***

***Sooryaadayo grahaa taaraah nakshatraani akhila jagat ||***

You are only the *Vedaas*, You are *Veda pratipaadya*, You are the supporter of the *Vedaas*, You are the various *angaas* of the *Vedaas* - *shikshaa*, *vyaakarana*, *nirukta*, *chandas*, etc., You are the one worshipped by the *yajnyaas*, You are the *adhidevataa* of the *yajnyaas*, You are the *Soorya* and the planets, stars.

*Vedaas* are residing in *Bhagavaan* during *pralaya*, and He teaches them to *Chaturmukha* during *srushti*.

**Sri Engal Aalwaan's Commentary:**

***Tvam iti | Yajnya purushah yajnya aadi devataa | Taaraah kruttikaadyaah | Nakshatraani devagruhaah |***

*Nakshatraani* is explained as *deva gruhaah*, *Shruti* says *Devagruhaa vai nakshatraani*, the residing places of the gods.



Everything is supported by You, everything is Your *shareera*, everything is controlled by You, and is existing for Your purpose only.

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 24:**

***Moorta amoortam adrushyam cha drushyam cha purushottama |***

***Yat cha uktam yat cha na eva uktam mayaa atra parameshvara |***

***Tat sarvam tvam namah tubhyam bhooyo bhooyo namo namah ||***

The substances which exist everywhere are *moorta*. *Amoorta* are unmanifest or subtle. That which is unseen and that which is seen. Whatever I have mentioned here, and what I have not told, O Supreme Lord, You are everything. Everything is You only. I bow down in reverence to You again and again.

**Sri Engal Aalwaan's Commentary:**

***Moorta amoortam iti | Moortam sarvagatam dravyam | Drushyam pratyaksham |***

*Pruthivi* eulogizes Lord *Varaaha* in this wonderful way. *Paraasharar* continues explaining that wonderful form of *Varaaha*.

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 25:**

***Sri Paraasharah:***

***Evam samstooyamaanah tu pruthivyaa dharaneedharah |***

***Saamasvara dhvanih shreemaan jagarja parighargharam ||***

Bring eulogized by *Pruthivi*, the Lord who is bearing the earth, His voice was like *Saama Veda*, who is ever associated with *Shree*, *Bhagavaan* was very

pleased by the hymns of praise by *Pruthivi*, and roared, indicating that He approved all of this.

**Sri Engal Aalwaan's Commentary:**

*Evam iti | Parighargharam iti varaaha jaati dhvani anukrutih |  
Garjanam strotra anumodana prakaarah |*

*Parigharghara* is the sound made by the boar.

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 26:**

*Tatah samukshipya dharaam sva damshtayaa mahaa varaahah sphuta  
padma lochanah |*

*Rasaatala utpala patra sannibhah samutthita neela iva achalo  
mahaan ||*

*Paraasharar* says *Mahaa Varaaha*. He, with lotus like eyes, wide open, brought out the earth, from *Rasaatala*. He was looking like a huge dark hued mountain, like the dark hue of the lotus petal, as though a great mountain goes up from *Rasaatala*.

**Sri Engal Aalwaan's Commentary:**

*Tata iti | Sphutam vikasitam | Neela utpala patravat snigdha  
shyaamah |*

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 27:**

*Uthisthataa tena mukhaanilaahatam tat sambhavaambho jana loka  
samshrayaan |*

*Sanandanaadeen apakalmashaan muneen chakaara bhooyo api  
pavitrataa padam ||*

As *Varaaha* was rising up, from His face, his mouth, the breath which was coming out, which is *Veda maya*; the water which was gushing out being pushed by the breath of *Mahaa Varaaha*, went up to *Jana Loka*, and *Sanandana* and the *munis*, who were taking refuge in *Jana Loka*, it purified them; all their blemishes got washed away; it made them pure.

**Sri Engal Aalwaan's Commentary:**

***Uttisthateti | Tat samplavaambha iti paathaantaram | Tat samplavaambhah tat abhisheka jalam | Bhagava mukha nishvaasya veda mayatvaaat tat prerita sheekara sparshaat iti paavanatvam \* tasya vaa etasya mahato bhootasya nihsvasitam etat yat rigvedah \* ityaadi shruteh | Ambhovisheshanam vaa pavitrataa padam iti |***

The water became pure being pushed by the breath of *Bhagavaan*, the breath is said to be *Veda maya*; the Supreme Brahman, His *nihsvaasa* is nothing but *Rig veda*. Being pushed by that, it had a cool touch, and it became most pure. Because of being pushed by the *Mahaa Varaaha's* breath, waters became purified and went up to *Jana Loka*, and purified all the *munis* there.

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 28:**

***Prayaanti toyaani khuraagravikshate rasaatale adhah kruta shabda santati |***

***Shvaasaanilaastaah paritah prayaanti siddhaa jane ye niyataa vasanti ||***

*Rasaatala* was torn apart by the sharp edge of the tusks of *Mahaa Varaaha*, water started moving down, gushing down making great noise. And being pushed by the breathing of *Mahaa Varaaha*, the waters started gushing all over, including the *Jana Loka* where *siddhaas* are living.

**Sri Engal Aalwaan's Commentary:**

*Prayaanti ityaadi | Varaahasya khuraagrena vikshate videerne  
rasaatale sati, adhah anda kataahe prayaanti sma | Kruta shabda  
santati iti kiyaa visheshanam | Tathaa cha shri vishnu dharmottare  
gangaa vyaaptou paataalaani adhikruti uktam \* roukma bhoumaat adho  
yaataa roudram tejah sudaarunam | Tatra api avilayam yaataa  
varaaham lokamaagataa | Vaaraaha loke brahmaandam adha oordhve  
bhinnavaan harih | Chidrena tena saa devee svaam yonim  
punaraagataa |*

*Rasaatala* being torn apart, the waters started moving down in the *anda kataaha*. Great noise was made by the moving waters, when the *Rasaatala* got torn apart. *Sri Engal Aalwaan* quotes *Vishnu Dharma*, where *Ganga* came from *Deva Loka* to here, it went to various worlds. Various layers of the earth are told - *shveta bhouma*, *rakta bhouma*, *shilaa bhouma*, *rukma bhouma*. Crossing all of this, it came to *Vaaraaha loka*. *Brahmaanda* was torn apart into two halves by *Hari*. After that, He again came back to the original place.

*Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 29:*

*Uttishtatah tasya jalaardra kuksheh mahaa varaahasya maheem  
vigruhya |*

*Vidhunvato veda mayama shareeram romaantarasthaa munayah  
stuvanti ||*

*Mahaa Varaaha*, as He rose up, all His body was wet with water, bringing out the earth, He shook off His body. His *shareera* is said to be *Veda maya*, the hairs of the mane spread till *jana loka*. Those who were standing in between the hairs of the mane, started praising Him.

*Sri Engal Aalwaan's Commentary:*

*Uttishtatah iti | Romaantarasthaa munayah iti | Jana lokam yaavat  
taavat roma prasaaranaat iti bhaavah | Stuvanti sma iti sheshah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 30:](#)

*Tam tushtuvuh tosha pareeta chetaso loka jane ye nivasanti yoginah |*

*Sanandanaadyaa hi atinamra kandharaa dharaadharama  
dheerataroddha tekshanam | |*

All the yogis who are living in the *jana loka*, being very pleased in their minds, with minds filled with great joy, started praising Him. Yogis, none other than *Sanandana* and others, bowing down their heads in great reverence, *Mahaa Varaaha* who was supporting the earth; without doubt, He was casting His glances of *oudaarya* on everything, and everyone.

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

*Tam iti | Tosha parita chetasah toshena aanandena vyaaptaani  
chetaamsi yeshaam te | Ati namra kandharaah preeti bhaarena |  
Dheera taroddhatekshanam nirvishanka udaara eekshanam iti arthah |*

*Sanandana* and other yogis start praising the *Mahaa Varaaha*.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 31:](#)

*Jayeshvaraanaam paramesha keshava prabho gadaa shankha dharaasi  
chakradhruk |*

*Prasooti naasha sthiti hetuh eeshvara tvam eva naanyat paramam cha  
yat padam | |*

You are the Lord of *Brahma*, *Rudra*. O Lord, One who is bearing the most wonderful divine weapons, *gadaa*, *shankha*, *khadga*, *chakra*. You are the cause of creation, sustenance, destruction. You are only the Lord. The *mukta svaroopta* is also You only. *Parama pada* is *padyaate iti padam*, that which is attained, is also You only. *Parama pada* is also under Your control.

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

*Jayeti | Eeshvaraanaam brahmaadeenaam | Keshaveti | \* Ka iti  
brahmano naama eesho aham sarva dehinaam | Aavaam tavaange  
sambhootou tasmaat keshava naamavaan | | Iti mahaabhaarate |  
Prasooti aadeenaam tvam eva hetuh | Eeshvarah niyantaa | Paramam  
cha yat padam mukta svaroopam, tat cha tvatto naanyat | Tat  
paramam padam tvam eva iti arthah, tasya tvat adheenatvaat |*

Rudra praises Bhagavaan - Kah is said to be the name of Chaturmukha Brahma. I am Eeshvara. We both were born from You only. That is why You are called Keshava.

[Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 32:](#)

*Paadeshu vedaah tava yoopa damshtra danteshu yajnyaah chitayah cha  
vaktre |*

*Hutaasha jihvo asi tanooruhaani darbhaah prabho yajnya pumaan tvam  
eva | |*

The entire shareera of Paramaatman is said to be yajnya. He is said to be yajnya purusha. All the Vedaas are in Your paada. Your tusk is the yoopa stambha, where the pashu is tied. All the sacrifices are in Your teeth. Your mouth is the altar. Your tongue itself is agni. All the hairs in Your body are sacrificial darbha. O Lord, You are only the personification of a yajnya.

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

*Paadeshu iti | Yajnyaah agnistoma aadyaah, chitayah kanka chita  
aadyaani chayanaani utara kratushu utara veda sthaaneeyaani |*

Yajnyaah means agnishtoma and other yagnyas, chitayah means kankachita, shyenachita etc whch are told that are the chayanas and located in place of uttaravedi in uttarakratu's.

**Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 33:**

***Vilochane raatri ahaneer mahaatman sarvaaspadam brahma param shiraste |***

***Sooktaanya asheshaani sataa kalaapo ghraanam samastaani haveemshi deva ||***

Night and day are Your eyes. Day and night are told as the time of the *yajnya*. The refuge of all the *varnaas*. *Brahma*, *pranava* is Your *shiras*. All *Vedic* hymns are Your mane. Your nostrils are the oblations, *havis* offered in a *yajnya*.

*Sarvaashrayam* is also a *paathaantara*.

**Sri Engal Aalwaan's Commentary:**

***Vilochane iti | Raatri ahaneer chandraarkopalakshitou yajnyeeya kaalou | Sarvaaspadam iti paathe sarva varnaashrayatvaat sarvaaspadam | Brahma pranavah | Sataah skandha romaani |***

Raatri and ahaneer - means the kaalas for yagnyas indicated by Chandra and surya. The times for various yajnyas are decided in jyoutisha (which is a vedaanga). There are two paathas - sarvaaspadam and sarvaashrayam. Since 'brahma' which means pranava is your shiras as it is ashraya for all varnas. Sataakalaapa means the hairs of your mane.

**Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 34:**

***Sruk tunda saamasvara dheera naada praagvamsha kaaya akhila satra sandhe |***

***Poorteshta dharma shravano asi deva sanaatanaatman bhagavan praseeda ||***

*Sruk*, *sruva*, *darvi*, the ladle with which the *havis* is offered, are Your tongue. Your deep voice is the sound of *saama gaana*. Your body is the

*praagvamsha*, front portion of the *yajnya vaatikaa*, *agni shaalaa*. A *yaaga* which is ordained to attain something which is immediately available, is a *satram*. All Your joints are the *satra*. Your ears are the *poorta* and *ishta*; the tanks are called *poorta*, and *ishta* are the *yajnya* and others. You are *anaadi*, and of the same form all the time, be pleased.

**Sri Engal Aalwaan's Commentary:**

*Sruk tunda iti | Praagvamsha agni shaalaayaah praagdesah | Satram  
aasannopaaya chodanaa chodito yaagah | Poortam tataaka khaataadi |  
Ishtam yajnyaadi |*

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 35:**

*Pada krama antaa bhuvam bhuvantam aadi sthitam cha akshara vishva  
moorte |*

*Vishvasya vidmah parameshvaro asi praseeda naatho asi paraavarasya  
||*

What is told here is *shabda brahma*, made of *akshara*, *pada*, *krama*, and the way *Vedaas* are recited. The *shabda brahma*, which is all pervading - all are You only. You are the *vaachya* for all the *vaachaka shabdaas*. You are the supreme lord of this whole world. You are the Lord, the one to whom we can pray. *Para avarasya naathah*.

**Sri Engal Aalwaan's Commentary:**

*Pada krameti | Pada kramaabhyaam aakraantam vyaaptam | Anantam  
aadou cha sthitam shabda brahma iti arthah | Aksharah kakaara aadi  
varnaatmakah | Naathah praarthyah svaamee vaa |*



Everything is pervaded by pada and karma. It means that which exists in the beginning and end - which is shabda brahma. Aksharah means 'ka'kaara and other varnas. Naathah means swamee or one who is prayed to.

Beautiful similes are given how *Mahaa Varaaha* was looking.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 36:](#)

*Damshtra agra vinyastam ashesham etat bhroomandalam naatha  
vibhaavyate te |*

*Vigaahatah padma vanam vilagnam sarojini patram iva oodhapankam  
||*

This entire universe which is placed on the edge of Your tusk, is seen as though You are sporting in the lotus pond, as though a lotus petal having some mud on it. The whole universe on Your tusk is looking like some mud which is sticking to a lotus petal when You are sporting in the lotus pond and get up.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 37:](#)

*Dyaavaapruthivyoh achala prabhaava yat antaram tat vapushaa  
tavaiva |*

*Vyaaptam jagat vyaapti samartha deepte hitaaya vishvasya vibho  
bhava tvam ||*

O all pervading lord, of incomparable glory, all the place in between *dyu loka* and *pruthivi loka* is all filled with Your great form, which is capable of pervading the entire world. Do good to the entire world. Grace us with all good.

Now, the *Aadi Varaaha Chatusshloki* which is famous, and is commented upon in *Sri Bhaashya* in detail, comes, in the next four *shlokaas*.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 38:

*Paramaarthah tvam eva eko naanyo asti jagatah pate |*

*Tavaiva mahimaa yena vyaaptam etat charaacharam ||*

*Paramaarthah* is that which is real, there is no other Lord. He is *chit achit vishishta*, so everything is said to be Him only. You are the Lord of the universe. All this is Your glory only. All the movables and immovables are pervaded by Your *mahimaa* only.

Sri Engal Aalwaan's Commentary:

*Paramaarthah ityaadi | Paramaarthah satyah | Tvat vyatiriktah paramaartho naasti \* Bahu syaam \* Sa brahmaa sa shivah sa indrah sah aksharah paramah svaraata \* Neha naanaasti \* Tasmin jajnye svayam brahmaa \* Sarva gatvaat anantasya \* Tat anupravishya, sat cha tyat cha abhavat, \* Harih akhilaabhih udeeryate \* Hareh na kinchit vyatiriktam asti \* ityaadibhyah | Atra hetuh yena upaadaana bhootena tvayaa etat charaacharam vyaaptam tasya tava eva charaacharaatmano mahimaa, atah tvat aatmakam eva idam sarvam iti, tvat anyah ko api paramaartho naasti iti bhaavah |*

There is no other *paramaarthah* other than You. *Bhagavaan* did *sankalpa* 'Let Me become many', He Himself became many. Everything is His *vibhooti*, all are told in *saamaanaadhikaranya*. He is the *antaraatman* of everything. The multiplicity of *brahmaatmaka* and *abrahmaatmaka* does not exist. *Brahma* was also born in Him only. He is everywhere. Having entered, He became *sat* and *tyat*, *chetana* and *achetana*. You who are the material cause of everything, all the movables and immovables are pervaded. This is all Your greatness, glory. Everything is *bhagavadaatmaka*; You are the inner self of everything. There is nothing other than You which can be said to be *paramaarthah*. This all pervasiveness of Yours, with which You are pervading all the movables and immovables, is Your glory.

This is also explained in *Sri Bhaashya. Paramaarthah tvam eva ekah ityaadyapi na krutsnasya apaaramaarthyam vadati. Api tu krutsnasya tadaamakataayaa tat vyatirekena avasthitasya apaaramaarthyam*. Because everything is *bhagavat aatmaka*, there is nothing which is existing apart from Him as not being *bhagavat aatmaka*. Because You are pervading all these movables and immovables, everything is *bhagavat aatmaka*, having You as inner self, there is nothing other than You. Because of being the inner self of everything, You are only the *paramaarthah*. This all pervasiveness which is there, is Your glory, greatness. Otherwise, if everything was illusion, it would have been told *bhraanti*. It is not said *bhraanti*, but *mahimaa*. *Bhaashyakaarar* mentions the *Mahaa Varaaha avataara* of *Vishnu Puraana* here. O Lord of the universe, all these become secondary if everything was illusion. This whole *prakarana* is eulogizing the *Mahaa Varaaha*, who uplifted the universe, very easily, without any difficulty.

[\*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 39:\*](#)

*Yat etat drushyate moortam etat jnyaanaatmanah tava |*

*Bhraanti jnyaanena pashyanti jagat roopam ayoginah | |*

All that which are manifest, the gross form, this universe which is being seen, all is Your form only, because You are the one who is pervading all these as the inner self. All these are Your form only. Those who do not have that *yoga*, who have not performed that meditation, which is the means to experience the fact that everything is *Bhagavat aatmaka*, are *ayogis*. Those who do not have the means to experience that You are the inner self of everything, they see everything as that form which is seen only; this is a wrong perception.

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

*Yat etat iti | Yat etat jagat drushyate jnyaanaatmanaa tvayaa aatmatayaa vyaaptatvaat etat tava moortam moortih, tasmaat*

***ayoginah tvat aatmakatva anubhava saadhana yoga virahinah, etat kevala deva manushyaadi roopam iti bhraanti jnyaanena pashyanti |***

The *ayogis* perceive this whole world as simply made of gods and humans, and such forms only, which is a wrong perception. They do not perceive the inner self, existing in everything. Because of the inner self existing in everything, every form seen in this world is a manifestation of *Bhagavaan* only. All are His mode, His *shareera*.

This is also explained in *Sri Bhaashya* in a similar way. The *ayogis* see as 'This is only the human that I am seeing', 'This is only the *deva*', 'This is only the animal that I am seeing' - like this, they perceive only the form that they are seeing. They do not perceive the *aatman* who is inside. Because of *Paramaatman* being inside only can anything function, or exist. That is why they are seeing with a wrong perception; they see as an illusion.

Recap: The first two *shlokaas* of the *Aadi Varaaha Chatusshloki*.

***Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 38:***

***Paramaarthah tvam eva eko naanyo asti jagatah pate |***

***Tavaiva mahimaa yena vyaaptam etat charaacharam ||***

Everything is You, and is inseparably associated with You. You are the only truth, the real truth. The *sat-shabda-vaachya Brahman* willed and said 'May I become many'. He is only *Chaturmukha Brahma, Shiva, Indra*, everything; all are His *vibhootis*. Everything is *Brahmaatmaka*, there is nothing which is *abrahmaatmaka*. *Brahmaatmaka abrahmaatmaka naanaatva* does not exist. *Prahlaada* experiences that *Paramaatman* is everywhere, all pervading, *ananta*; I am only everything; everything is existing in Me. Having

entered, He became the sentient and non-sentient. There is nothing is other than *Hari*.

It is said '*Tava esha mahimaa*'. If it was unreal, it would have been told '*Tava esha bhraantih*'. This is also the same experienced by *Nammaazhvaar*. He said that I am only the worlds, the oceans, the earth, everything is created by me only. *Nammaazhvaar* experiences the '*Aham Brahmaasmi*'. Because everything *brahmaatmaka*. Every *roopa*, *naama* ultimately denotes *Paramaatman*.

By His *mahimaa*, His wonderful powers, everything is pervaded. By You who is the material cause of this entire universe, the movables and immovables are all pervaded. This is Your wonderful *shakti* that You are being seen as all the movables and immovables here. Everything is having You as the inner self. There is nothing which exists, which does not have You as the inner self.

[Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 39:](#)

*Yat etat drushyate moortam etat jnyaanaatmanah tava |*

*Bhraanti jnyaanena pashyanti jagat roopam ayoginah | |*

The whole universe which is being seen here, which is also real, is pervaded by You as the inner self. This is all Your *shareera*. Those who do not have the means to realize, that everything is having You as the inner self, the see all the things that are perceived here as mere forms of that person, being; they do not see the *Parabrahman* who is *antaryaami*. He is only the inner controller existing in everything. Everything is His *shareera*, being inseparably associated with Him, controlled by Him and supported by Him. Those who do not see this perceive with *bhraanti jnyaana*, as an illusion, which is wrong perception.

[Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 40:](#)

*Jnyaana svaroopam akhilam jagat etat abuddhayah |*

*Artha svaroopam pashyanto bhraamyante moha samplave ||*

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

*Vastutastu tvadaatmakasha jagatah kevala deva manushyaadi roopatvena darshanam eva na bhramah, jnyaanaakaaraanaam aatmanaam deva manushyaadi arthaakaaratva darshanam api bhrama ityaaha jnyaana svaroopam iti | Jnyaana svaroopam jnyaanaatmakatvam iti arthah | Atra jnyaana shabdena jnyaana guna saaratvaat pratyagaatma uchyate | Na ayam shloka para vishayah, yushma shabda adarshanaat | Prakruti purusha viveka eva naasti kutah tvat darshanam iti bhaavah |*

The *brahma* told is not mere seeing of all the forms as bird, or cow, or mountain, as that form only; not realizing the *Paramaatman* who is *isantaryaami*; this is one *bhrame*. The second aspect is that there is also a *jeevaatman* inside each. A *manushya* who is seen is *manushya deha vishishta jeevaatma vishishta Paramaatman*. *Chit achit vishishta Paramaatman* is there is every being. External appearance is the *achetana*, the body, *shareera*. Inside is the *jeevaatman*. Controlling both of these is *Paramaatman*, for whom both of these are *shareera*. The entire world which has You as the inner self, seeing it as only that form, this is not the only *bhrame* which exists. The individual selves which are also of the nature of consciousness, is *deha aatma bhrame*; when we call a person *Devadatta*, we think that only the external appearance, body is *Devadatta*, without realizing the *jeevaatman* who is inside. Here, *jnyaana svaroopam* is referring to the *jeevaatman*. Those who are not knowledgeable, they see only the external appearance; they are deluded. By *jnyaana shabda* is meant *pratyagaatma*, one who has a *jnyaatrutva*. It is not mere knowledge,

but *jnyaana* with *jnyaatrutva guna*. A knower is only told as *jnyaana*, mere consciousness, because the aspect of knowership is the most prominent characteristic of a *jeevaatman*. *Tat guna saaratvaat tu tat vyapadeshah praajnyavat*, is a *Brahma Sutra*. *Vijnyaanam yajnyam tanute* is from *Taittiriya Upanishad*. Here, it is not *viyjaana*, but *vijnyataa*. Here, the most essential characteristic of *jeevaatman*, which is knowership is told. His *svaroop*a is also *jnyaana*, and *guna* is also *jnyaana*.

This *shloka* is not about *Paramaatman*, as there is no *yushmat shabda*. Here, yogis are praising *Varaaha roopi Paramaatman*; *Sanaka*, *Sanandana* and others are eulogizing Him; earlier it was told about *Paramaatman*. Now, it is not a repetition telling about *Paramaatman*, it is about *jeevaatman*. They do not have the discriminatory knowledge of the body and *jeevaatman* is itself not there, how can they realize You who are the inner self of even *jeevaatman*?

[Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 41:](#)

*Ye tu jnyaana vidah shuddha chetasah te akhilaam jagat |*

*Jnyaanaatmakam prapashyanti tvat roopam parameshvara | |*

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

*Ye punah buddhimanto jnyaana svaroopaa aatma vidah sarvasya hi bhagavat aatmakatva anubhava saadhanayoga yogya parishuddha manasah cha te deva manushyaadi prakruti parinaama vishesha roopam akhilaam jagat shareera atirikta jnyaana svaroopaa aatmakam tvat shareeram cha pashyanti iti aaha ye tu iti |*

The knowledgeable ones, those knowledgeable about the nature of consciousness, *jnyaana svaroopaa* of *Paramaatman* and *jeevaatman*, they have pure mind, which is capable of meditating, the means to experience everything as *bhagavadaatmaka*, having the mind capable of meditating like

that; all the forms which we see, the external appearances of *deva*, *manushya*, etc., they are the modifications of *prakruti* - they perceive it as there is something beyond the world that is seen here, which is *Paramaatman*, and the *jeevaatman*, this is how they realize.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 42:](#)

*Praseeda sarva sarvaatman bhavaaya jagataam imaam |*

*Uddharorveem mameyaatman sham no dehi abjalochana ||*

O *Paraamaatman*. You are the inner self of everything that exists. Let this world exist, and let it survive. Be pleased, O lotus eyed supreme Lord. Please grant us all auspiciousness, grant us peace, O Lotus eyed Lord.

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

*Praseedeti | Bhaavaaya jagataam iti paathe bhaavaaya sadbhaavaaya |*

There is another *paatha* called *bhaavaaya jagataam*. This means for proper existence.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 43:](#)

*Sattvodrikto asi bhagavan govinda pruthiveem imaam |*

*Samuddhara bhavaayesham sham no dehi abjalochana ||*

You are having excess of *sattva guna*, O *Bhagavan*, *Govinda*, please uplift this *pruthivi*, let it exist and let it live.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 44:](#)

*Sarga pravruttih bhavato jagataam upakaarini |*



*Bhavatyeshaa namaste astu sham no dehi abjalochana ||*

You who are going to engage in this creation, which is for the good of the world only. We do obeisance, we pray You, do grant us all auspiciousness.

*Sri Engal Aalwaan's Commentary:*

*Sattva udrikto asi iti | Sattva udrikto asi, atah para upakaarako asi |*

*Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 45:*

*Sri Paraasharah:*

*Evam samstooyamaanastu paramaatmaa maheedharah |*

*Ujjahaara kshitim kshipram nyastavaan cha mahaambhasi ||*

Being eulogized thus, *Paramaatman*, who is carrying the *pruthivi*, called *Maheedharah*, lifted it up quickly, and placed it on the huge ocean.

*Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 46:*

*Tasya upari jaloughasya mahatee nouriva sthita |*

*Vitatatvaat tu dehasya na mahee yaati samplavam ||*

This *pruthivi* was looking as though a huge ship, placed on that ocean. Because the expanse of the earth was so much, it did not submerge in it.

*Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 47:*

*Tatah kshitim samaam krutvaa pruthivyaam so achinot gireen |*

*Yathaa vibhaagam bhagavaan anaadih parameshvarah ||*

He made it uniform, and started forming mountains in the same way that it used to exist earlier, He started making divisions, the Supreme Lord who is beginningless.

**Sri Engal Aalwaan's Commentary:**

***Tasya iti | Vitatvaat - vistruta mrutpinda aakaara samsthaanatvaat |  
Mrutpinda aakaaraa hi apsu majjati na tu shaaraavaadi aakaaraa |***

*Pruthivi* was like a ball of mud, it was expanded, broad.

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 48:**

***Praak sarga dagdhaan akhilaan parvataan pruthiveetale |***

***Amoghena prabhaavena sasarja amogha vaanchitah ||***

Before creation, all mountains which were all burnt earlier, He created with His wonderful powers, through His mere *sankalpa*; His *sankalpa* will never go wrong. He is called *satya kaamah*, *satya sankalpah* - whatever He desires will happen.

**Sri Engal Aalwaan's Commentary:**

***Praak iti | Prabhaavena sankalpena, amogha vaanchitah satya kaamah  
|***

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 49:**

***Bhoo vibhaagam tatah krutvaa sapta dveepaan yathaatatham |***

***Bhooraadyaam chaturo lokaan poorvavat samakalpayat ||***

Creating all the divisions of the earth, and all the seven islands, *bhooh*, *bhuvah*, and the *lokaas*, He created. He created them as earlier.

**Sri Engal Aalwaan's Commentary:**

***Bhoo vibhaagam iti | Bhooch iti paataalaam api upalakshanam |***

*Bhoo* is *upalakshana* for everything - the *bhoo*, *bhuvah*, etc., and the *paataalaas*. He also created all the words which are below.

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 50:**

***Brahma roopa dharo devah tato asou rajasaa aavrutah |***

***Chakaara srushtim bhagavaan chaturvaktraharo harih ||***

Then He took the form of *Chaturmukha Brahma*, and was filled with *rajas*, which made Him to act. Taking on four faces, the form *Hari*, He started creation.

**Sri Engal Aalwaan's Commentary:**

***Brahma roopa iti | Chaturvaktra dhara iti | Hareh brahma roopa dhaaratayaa chaturvaktratvam suvacham |***

**Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 51:**

***Nimitta maatrameva asou srujyaanaam sarga karmani |***

***Pradhaana kaaraneebhootaa yato vai srujya shaktayah ||***

In the act of creation of those who are going to be created, the *Bhagavaan* is just a *nimitta*, He just does the act of creation. According to the *praacheena karma vaasanaas* of all the individual selves, the creation happens. Whether someone becomes a *deva*, *manushya*, *vraksha*, or *pashu*, though *Paramaatman* does creation through *Chaturmukha Brahma*, it is only because of the *praacheena karma vaasanaa* of the individual self; whatever

is accumulated over innumerable births, they take on the next birth. This is decided based on the karma, and *Bhagavaan* is only a *nimitta* in the act.

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

*Nimitta maatram iti | Srujya shaktayah - jeevaanaam praacheena karma vaasanaah |*

[Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 52:](#)

*Nimitta maatram muktvaa enam na anyat kinchit apekshate |*

*Neeyate tapataam sreshta sva shaktyaa vastu vastutaam | |*

There is no expectation from *Paramaatman* apart from being *nimitta*. Every object becomes that being because of its own *karma vaasanaa*.

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

*Nimitta maatram iti | Nimitta maatram enam parama purusham muktvaa na anyat kinchit vishesha kaaranam apekshate | Vastu deva aadi sva shaktyaa sva karmabhih, vastutaam tat tat roopataam | Jeeva karmayat tattvaat vichitra srushteh teshu pradhaana kaaranatva uktih upachaarikee |*

Apart from *Paramaatman* being the *nimitta kaarana*, there is no other specific cause needed for creation. *Vastu* means *deva*, *manushya*, *pashu*, *pakshi*, all the various things that are created, they all take that form based on the previous karma of that individual. *Vichitra srushti* happens by karma only. The various creations, differentiation into humans, *devas*, etc. is told as due to the *karma shaktis* only. The individual selves, though they take those forms, and are created like that, the main cause is said to be the karma behind them.

**|| Iti sri vishnu puraane prathame amshe pruthivi uddhaarah chaturtho adhyaahah ||**

The fourth chapter comes to an end.

**|| Iti suri bhagavad raamaanuja charana nalina chanchareeka sri vishnu chitta virachite sri vishnu puraana vyaakhyaane vishnu chitteeye prathame amshe chaturtho adhyaayah ||**

**|| Atha Panchamo Adhyaayah ||**

Now, Maitreyar wants to know in more detail about the creation.

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

**Maitreyah:**

**Yathaa sasarja devo asou devarshi pitru daanavaan |**

**Manushya tiryak vrukshaadeen bhoo vyoma salila oukasah ||**

Paramaatman created devaas, manushyaas, animals, trees, vegetation, earth, sky, water.

**Sri Engal Aalwaan's Commentary:**

**Atha vaikruta sargam prucchati yathaa iti |**

How the vikaaras, the various effects were created, this is being told.

Initially *samashti srushti* was told, the *mahat*, *ahamkaara*, etc. Now, the *vyashti srushti* is going to be told.

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

*Yat gunam yat svabhaavam cha yat roopam cha jagat dvija |*

*Sargaadou srushtavaan brahmaa tam mamaachakshva krutsnashah ||*

What are their qualities, what is their nature, characteristics, forms, O *Brahmin*, do tell me. During the beginning of creation, please do tell me completely, in detail, how He created all these various forms of beings.

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

*Yat gunam iti | Gunaah sattvaadyaah, svabhaavah sheelam, roopam aakaarah |*

*Gunaas* are *sattva*, *rajas*, *tamas*. The conduct, and forms are going to be told.

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 3:](#)

*Sri Paraasharah:*

*Maitreya kathayaami etat shrunushva susamaahitah |*

*Yathaa sasarja devo asou deva aadeen akhilaan vibhuh ||*

O *Maitreya*, I am going to tell you all these things. Be attentive and listen to all the details. The *Vibhu*, the all pervading Lord, how He created the *devaas* and all the beings.

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 4:](#)

*Srushtim chintayatah tasya kalpa aadishu yathaa puraa |*

*Abuddhi poorvakah sargah praadurbhootah tamomayah ||*

Sri Engal Aalwaan's Commentary:

*Srushtim iti | Yathaa puraa - yathaa poorvam, kalpa aadishu tathaa chintayatah abuddhi poorvakah vishesha dhyaana rahitah, tamomayah - tamo guna prachurah, sargah nagasargah |*

In previous *kalpaas*, the way in which the creation was made, in the same way, *Bhagavaan* does in every *kalpa*. He did not have any specific thing in mind, when He did creation. The mountains and trees got created. *Tamas* was abundant in them.

As He started to do *sankalpa* for creation, He did in the same way as done in the previous *kalpaas*.

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

*Tamo moho mahaa mohah taamisro hi andha samjnitah |*

*Avidyaa pancha parvaishaa praadurbhootaa mahaatmanah ||*

Sri Engal Aalwaan's Commentary:

*Tamo moha iti | Avidyaa paryaayaah tamah prabhrutayoh mahaatmanah praadurbhootaah |*

Those which were having abundance of *tamas*, they were created first. They are all synonyms of *avidyaa*, various forms of ignorance.

In this, there is a lot of reference from *Saankhya kaarika*, the 47th *kaarika*. Five types of *avidyaa* are told - *avidyaa*, *asmitaa*, *raaga*, *dvesha*, *abhinivesha*. The effect of this is *tamas*, *moha*, *mahaa moha*, *taamisra* and *andha taamisra*. *Tamas* is obscurity, *moha* is delusion, *mahaa moha* is excessive delusion, *taamisra* is gloom, *andha taamisra* is extreme gloom. They are all synonyms of *avidyaa* only, neiscience.

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 6:](#)

*Panchadhaa avasthitah sarge dhyayato apratibodhavaan |*

*Bahiranto aprakaashah cha samvrutaatmaa nagaatmakah ||*

The trees and vegetation were created in five different forms.

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

*Etat svabhaavakatayaa vruksha aadi roopena cha panchadhaa naga  
sarga iti aaha - panchadhaa iti | Jnyaana alpatva praachuryena  
vruksha gulma lataa veerut truneshu tama aadi svabhaava vyavasthaa  
| Apratibodhanaat iti naga sargasya taamasatve hetuh |  
Apratibodhavaan iti vaa paathah | Bahih shabdaadishu, antah  
sukhaadishu cha, aprakaashah prakrushta jnyaana rahitah | Jalaadi  
aadaana kshata bhagna samrohana dohinaadibhih vrukshaadeenaam  
kinchit jnyaatrutva siddheh \* Antah samjnyaa bhavantyete sukha dukha  
samanvitaah \* ityaadeh cha | Samvruttaatmaa tamasaa samvruta  
chaitanyah |*

Having the five types of *avidyaa*, five types of vegetation were created. They have very meagre knowledge. In the order of diminutive knowledge, (i) *vruksha*, the *guna* is *tamas*, (ii) bushes, it is *moha*, (iii) twiners, it is *mahaa moha* (iv) small plants, it is *tamisra* (v) grass, it is *andha tamisra*. He was not very much awake. He started to do *sankalpa*, but was not fully awake, so *tamas* was abundant; this is when *vruksha* and others were created. The vegetation - there is no knowledge inside and outside; outside sound and others, and inside *sukha* and *dukha*, knowledge is not there; very minute knowledge is there. That *vruksha*, etc. have little bit of knowledge is well known, because they drink water; and grow a branch which is cut off, there is milk produced from the tree, all this indicates that there is some *jnyaatrutva*. Being enveloped by great *tamas*, they were all created.



[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 7:](#)

*Mukhya nagaa yatah proktaa mukhya sargah tatah tvayam | |*

This creation is called *mukhya sarga*, created at the beginning of the creation.

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

*Mukhya iti | Mukhyaah - tiryak aadi sargasya aadou jaataah |*

First the mountains were formed, then the trees were created. Next come the animals, *manushyaas*, *devaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 8:](#)

*Tam drushtvaa asaadhakam sargam amanyata param punah | |*

Having seen this creation, *Paramaatman* thought that still it is not enough.

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

*Tam iti | Asaadhakam - karma anadhikaaraat samsaaraadi apravartakam |*

These do not have any *karma adhikaara*, as plants and trees don't do any karma, so *samsaara* cannot be continued. So He wanted to continue doing further creation.

Next comes creation of the animals.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 9:](#)

*Tasya abhidhyaayatah sargah tiryak sroto abhyavartata |*

***Yasmaat tiryak pravrutti sa tiryak strotah tatah smrutah ||***

*Paramaatman* who was continuing to do *sankalpa* for *srushti* - creation of the animals started. Four legged animals which move across are called *tiryak*.

***Sri Engal Aalwaan's Commentary:***

***Tasya iti | Tiryak srotaah vaayuvat tiryak pravrutta |  
Paarshvaabyaam utpanna iti vaa |***

*Tiryak* were created from His sides.

***Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 10:***

***Pashu aadayah te vikhyaataa tamah praayaah hi avedinah |***

***Utpatha graahinah cha eva te ajnyaane jnyaana maaninah ||***

They are well known as *pashu* and others. They are also having *tamas*.

***Sri Engal Aalwaan's Commentary:***

***Pashu aadayah iti | Avedinah avivekinah, utpathagraahinah maatru  
gamanaadi durmaarga gataah, ajnyaane samyak jnyaana abhaave api  
samyak jnyaana maaninah |***

They do not have *viveka*, discriminatory knowledge. They do not know anything, and go in all kinds of wrong ways, do wrong acts. Animals were said to be thinking that they had good knowledge, though they did not have proper knowledge.

***Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 11:***

***Aham krutaah aham maanaah ashtaavimshadvadhaatmakaah |***

*Antah prakaashaah te sarve hi aavrutaah cha parasparam ||*

This *shloka* is taken from *Saankhya kaarika*. There is a very detailed commentary for this *shloka*, which we shall take up in the next session. Here, it is said how the animals were created, and they are having these kind of qualities, *ahamkaara*, *aham maana*.

*Sri Engal Aalwaan's Commentary:*

*Ahamkrutaa iti | Ahamkrutaah - avaliptaah, aham maanaah - tat hetu shareera aatmaabhimaaninah | Ashtaavimshadvadhaatmakaah - ashta vimshati shakti vadhaa vaayu uktaah \* Ekaadashendriyavadhaa navadhaambaadhayah tathaa || Ashtou cha taarakaadyaah cha tesaam shaktivadhaa mataah || iti | Indriya vaikalyam ekaadasha vidham, baadhira tvak doshah, aandhyam vairasyam naasaadhvamso mookatvam, kunitvam pangutvam vaiklavyam udaavarto jadatvam cha iti, ambhaadinavatushteenaam taarakaadi ashta siddhinaam cha vaiklavyam, sapta dasha vidham buddhivadhaakhyam vaiklavyam tirschaam praayikam iti arthah | Tatra ashta vidhaayaam prakrutyaam chittalayaanmuktah asmi iti tushtih ambhaakhyaa, sannyaasa veshha upaadaana maatraat krutaartha asmi iti tushtih salilaakhyaa, kaalaantare setsyati iti tushtih aapaakhyaa, bhaagyaat eva setsyati iti tushtih vrushtyaakhyaa, etaah prakruti upaadaana kaala bhaagya lakshanaa aadhyaatmikaah chatasrah tushtayah | Arthasya aarjane rakshane kshaye bhoge bhogaavairushnaye cha klesha aadi dosha darshanaat artha aarjanaadi virakto mukto asmi iti tushtayah, sutaara supaara sunetra maareechakottamaanbhaakhyaaah pancha braamhaah | Aarjana rakshana kshayeshu kleshah, bhoge tu atrupti doshah bhogaavairushnye paapa aadih doshah, anupadishte arthe buddhi aadinaa oohah taaraakhyaa siddhih, praasangikaat shabda shravanaat loka yaatraa darshanaat vaa artha jnyaanam*

*sutaraakhyaa, guru upadeshena eva tato adhikaartha jnyaanam  
 taaraayantyaakhyaa taapatraya jaya laabhaah tisro moda pramutidita  
 modamaanaakhyaaah | Tatra aadhyaatmikasya aayurvedena jayah |  
 Aadhi bhoutikasya loukikaih upaayaih jayah | Aadhi daivikasya  
 pratishrayaa aacchaadana pratishthaa daana shavyaakoutuka mangala  
 aacharana aadinaa jayah | Mitra yoga vashaadartha  
 siddhiradhigamyakhyaa | Vidvattapasvi shushrooshaa labhyaartha  
 siddhih sadaa pramuditaakhyaa iti ashtou siddhayah, nava tushtayah,  
 indriya ashaktayah cha mokshaantaraayaah | Uktam cha saamkhye \*  
 Ekaadashendriyavadhaa saha buddhivadhih ashaktiruddhishtaah |  
 Sapta dashadhaa tu buddheh viparyayaat tushti siddheenaam | |  
 Aadhyaatmikataah chatasrah prakruti upaadaana kaala  
 bhaagyaakhyaaah | Baahya vishaya uparamaat pancha nava tushtayah  
 abhivahaah | Oohah shabda udyananam dukha vighaataah trayah suhruh  
 praaptih | Daanam cha siddhaya ashtou siddheh poorva ankushah  
 trividhah | | iti | Trividhah viparyayah shaktih tushtih iti siddheh  
 mokshasya ankushah antaraayah | Aavrutaah - parasparam pitru  
 putratvaadi sambandha anabhijnyaah |*

Egotism, due to having the idea of *aatman* in the body, eighteen types of impairment of senses are told in the *Vaayu Puraana* - deafness, defects of the skin, eye defects such a going blind, losing sense of taste, losing sense of smell, dumbness, defects of hands, legs, defects related to rectum, and so on. These are all impairments of the senses. Twenty eight forms of imperfections are 11 types of impairments of the senses, and 17 types of impairment in *buddhi*. Nine types of contentment are four internal (*aadhyaatimika, prakruti, upaadaana, kaala, bhaagya*) and five external (*baahya*), due to abstinence from sense objects. The nine kinds of *tushti*, contentment are *prakruti, upaadaana, kaala, bhaagya, aarjana, rakshana, kshaya, sanga, himsaa*. Eight kinds of *siddhi* are *ooha, shabda, adhyayana*, prevention of three kinds of *dukha* - *aadhyaatmika, aadhibhoutika, aadhidaivika*, and *suhrutpraapti* and *daana*. There are seventeen types of imperfections of *buddhi*.

The nine types of contentment are explained thus:

- If *chitta* is merged into *prakruti*, that itself is *moksha* - thinking like this and feeling happy about it is called *ambhaa*.
- By just wearing the sings of *sannyaasa*, such as *kaavi* cloth, feeling that one has become a *krutaartha*, and feeling content and not putting any effort to do *upaaya anusthaana* is called *salilaa*.
- Thinking that anyway, at whatever time *siddhi* will happen, so why worry now, and there is no need to put effort, thinking like this and feeling content is *aapah*,
- Thinking that *viveka jnyaana* cannot be achieved by any other means, but can only happen due to luck, contentment coming out of such thinking is *vrushti*. The above four are said to be internal forms of contentment.
- Five external forms of contentment are - contentment arising from abstinence from five sense objects thinking that they are painful. They perceive defects in the process of earning, saving, spending, enjoying, and not being able to stop enjoyment, etc. and do not put any effort for these, and feel contented. This is *tushti*.

Thinking that why I should earn money, as it is painful to work, and not doing it and feeling happy about it, is *arthasya aarjane viraktih*, called as *sutaara, supaara, sunetra, maareechaka, uttamaambha*.

Now, the *taaraka aadi ashta siddhayah*. Eight kinds of *siddhi* are *ooha, shabda, adhyayana*, prevention of three kinds of *dukha* (*aadhyaatmika, aadhidaivika, aadhibhoutika*), *suhrut praapti, daana*.

Three kinds of *siddhi* called *dukha vighaata siddhayah* - are the winning over the sorrows caused by three kinds of tapas.

*Abhigamyaaakhyaa siddhih, mitra yoga vishaada artha siddhih* - acquiring friends is *suhrutpraapti*.

*Vidvat tapasvi shushrooshaa labhyaartha siddhih sadaa pramutidaakhyaa siddhih, is called daana.*

All these *siddhis*, nine *tushtis*, and impairment of senses, are all obstructions to attaining liberation.

The eight kinds of *siddhis*, the nine kinds of contentment (*tushtis*), the impairment of the senses (*indriya ashakti*), are explained in the commentary. These are all called *anugraha srushti*, these are required for the functioning, and they are done for the *abhivruddhi*. One should get this knowledge, and the obstructions, and then win over that, and then attain *moksha*. These are all said to be obstructions to *moksha*; this is told clearly here.

What happened after creation of the animals comes next.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 12:](#)

*Tam api asaadhakam matvaa dhyaayato anyah tato abhavat |*

*Oordhva srotaah truteeyah tu saatvikordhvam avartata | |*

Again, Brahma started meditating that this is also not sufficient for the prosperity of the earth. One more *srushti* happened. The third creation is called *oordhva srotas*. The upward part is called *saatvika srushti*.

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

*Tam iti | Oordhva srotaah asprushta bhoomikaah | Saatviko oordhvam iti aarshah sandhih | Ordhvam avartata dyu loke avartata |*

*Oordhva srotah* means upwards, not touching the earth. The gods are not touching the earth. *Saatviko oordhvam* is not according to *vyaakarana*, but

it is *aarsha*, *rishi kruta*, so we have to accept it. In the upper worlds, the *devaas* were created.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 13:](#)

*Te sukha preeti bahulaah bahirantah cha na aavrutaah |*

*Prakaashaa bahirantah cha oordhva srota udbhavaah smrutaah ||*

They had excess of enjoyment of the senses, love, experience of the sense objects. They had very good knowledge.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 14:](#)

*Tushta aatmaanah truteeyah tu deva sargah tu sa smrutah |*

*Tasmin sarge abhavat preetih nishpanne brahmanah tadaa ||*

The third creation is said to be *deva sarga*. Brahma was quite satisfied with that creation of *devaas*, gods.

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

*Ta iti | Sukha preeti bahulaah - vishaya anubhava dashaa sukham, tat janitaa nirvruttih preetih | Prakaashaa - prakrushta jnyaanaah, jnyaana nirodha rahitaah |*

They had experience of sense objects, the contentment arising out of that is said to be *preeti*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 15:](#)

*Tato anyam sa tadaa dadhyou saadhakam sargam uttamam |*

*Asaadhakaan tu taan jnyaatvaa mukhya sarga aadi sambhavaan ||*

He wanted to do one more creation, that which can achieve the purpose properly and well. Not content with the creation of the gods, again he meditated.

**Sri Engal Aalwaan's Commentary:**

***Tata iti | Mukhya sargah aadih yeshaam sambhavaanaam sargaanaam te tathaa uktaah |***

**Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 16:**

***Tathaa abhidhyaayatah tasya satya abhidhyaayinah tatah |***

***Praadurbabhoova cha avyaktaat arvaak srotaah tu saadhakah ||***

He was *satya sankalpa*, and again He did meditation. Then this *arvaak srotas* was created, which was sufficient to meet His objective in the creation. It was created from *prakruti*.

**Sri Engal Aalwaan's Commentary:**

***Tathaa iti | Satya abhidhyaayinah sadaa satya sankalpasya avyakta aadi iti etat shareera upaadaana pruthivyaadi aapyaayana dvaaraa; idam cha sarva sargeshu api samam | \* Avyaktaat jaayate cha asya manasaa yat yat icchati | Vasheekrutatvaat traigunyaat saakaankshatvaat svabhaavatah || iti vaayu ukteh | Saadhakah - \* Agnou praastaa aahutih samyak aadityam \* ityaadi prakaarena yajnya aadinaa loka saadhakah |***

All the time, He was of true willing, the *shareera* and everything were pleasing for enjoyment, experience; in all creations it was same. In *Vaayu Puraana*, it is told that it is all created from *avyakta*, body and other things for all the beings are created from modifications of *prakruti*. *Saadhakah* means it was sufficient to meet His objectives. He was happy with that. His main purpose was to make sure that *yajnya*,



*yaaga* and the *vaidika karmaas* told in the *Vedaas*, are all performed, and the earth will prosper.

This *arvaak srotas*, which was created in the lower worlds, the *manushyaas* were created, which was sufficient to achieve His purpose. In the Upanishads, it is said that the oblations offered in the Agni will go and reach *Aaditya*. Various *devataas* are offered oblations in the *yaaga*, through the fire. They go and reach those *devataas*, this is told in the *Shruti*. It was possible to offer the *yaagaas*, and the *manushyaas* created were capable of performing these *yaagaas*, and the gods get pleased with this, and give all the boons; in this way, it was possible to perform *yajnyaas*. With this, the world would sustain and prosper.

**[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 17:](#)**

***Yasmaat arvaak vyavartanta tato arvaak srotasah tu te |***

***Te cha prakaasha bahulaa tamodriktaa rajodhikaah ||***

They are said to be *arvaak srotasah* (*arvaak* is lower), as they were created in the lower worlds, earth and other worlds. They had excess of *sattva guna*, at the same time, *tamas* and *rajas* also. All the three were found in excess in the humans.

**[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 18:](#)**

***Tasmaat te dukha bahulaa bhooyo bhooyah cha kaarinah |***

***Prakaashaa bahirantah cha manushyaah saadhakaah tu te ||***

Because *tamas* was high, there was *ajnyaana*, suffering, grief, etc. Because *rajas* was more, which makes one engage in action, they were doing lot of work, activities. They also had more *sattva*, they had knowledge inside and outside, they were able to perceive what is happening outside

through their senses, and could experience *sukha*, *dukha* inside. They were called *manushyaas*, and were able to achieve, perform *yajnya*, *yaaga*.

**Sri Engal Aalwaan's Commentary:**

***Yasmaat iti | Arvaak - bhoomou, vyavartanta, vyavardhante iti paathaantaram |***

*Arvaak* means in the earth. They were born in the earth, and grew here.

If one is feeling unhappy, they would do *yaaga*, and then find happiness. All these *gunaas* were there.

**Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 19:**

***Iti ete kathitaah sargaah shat atra munisattama |***

***Prathamam mahatah sargo vijneyo brahmanah tu sah ||***

Like this, six kinds of creations were told, O great sage, trees, animals, gods, humans, *anugraha*, and *koumaara* (or *mahat* and others). The first creation of Brahman is said to be *mahat* (*ahamkaara* is included).

**Sri Engal Aalwaan's Commentary:**

***Iti iti | Shat atra iti | Naga aadayah chatvaarah avidyaa vadha tushti siddhi roopo avaantareeyako anugraha sargah ekah | Atra vaayuh \* Ashtamo anugrahaah sargah sa chaturdhaa vyavasthitah | Viparyayena cha ashaktya siddhyaa tushyaa tathaa eva cha || Sthaavareshu viparyaasaat tiryak yonishu ashaktitah | Siddhyaatmanaa manushyeshu tushtyaa deveshu krutsnashah || iti | Tasya tasya tattvam viparyayaat itareshaam anugraahakatvam, deva sarga antargata bhootah kumaara sarga iti eke | Sapta atra iti paathe naga aadayaha chatvaarah mahat aadayah trayah iti | Atha anugraha koumaarakou vivareetum uktaan***

***sargaan anuvadati prathama iti | Brahma svaroopena avasthitya  
para brahmanah tu shabdena etat soochitam | Ahamkaarasya mahati  
antarbhaavah | Bhoutikasya andasya bhoota sarge antarbhaavah |***

Six are told. Trees, animals, gods and humans are four. Five kinds of *avidyaa* that were told, *moha*, *mahaa moha*, etc., twenty eight types of impairment of senses, nine types of *tushti*, contentment, eight *siddhis*, all these kinds of varieties, sub-divisions, are said to be one kind of creation called *anugraha sarga*. Trees is one type, animals is the second type, gods is the third type, humans is the fourth type, and *anugraha srushti* is the fifth type. *Anugraha sarga* is said to be the eighth type in *Vaayu Puraana* - that itself is of four types. *Avidya*, the impairment, *siddhi*, *tushti*, trees (which have *moha*, *mahaa moha*), animals where the impairment of senses was told, among the humans it was existing in the form of *siddhi*, and *devaas* had *tushti*, nine kinds of contentment (*nava tushtayah*). Some say that there is a *kumaara sarga*, which is subdivision of *deva sarga*. Because it helps others, it is said to be *anugraha sarga*. *Mahat*, *ahankaara*, *tanmaatras*, *pancha bhootas*, are all said to be kinds of creation. Now, these are going to be told in detail in further *shlokaas*.

***Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 20:***

***Tanmaatrasnaam dviteeyah cha bhoota sargo hi sa smrutah |***

***Vaikaarika truteeyastu sargah aindriyakah smrutah ||***

Then *tanmaatras* are created, this is said to be second kind of *sarga*; this is said to be *bhoota sarga* because from *tanmaatras*, *pancha bhootas* are created. The third one is said to be *vaikaarika*, it is created from the *vikaaras*, these are the *indriyas* and others.

***Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 21:***

***Iti esah praakrutah sargah sambhooto buddhi poorvakah |***

***Mukhya sargah chaturthah tu mukhyaa vai sthaavaraah smrutah ||***

This is called *praakruta sarga*. There are two divisions - *prakruta* and *vaikruta*. *Mahat, tanmaatras, aindriyaka* are said to be *praakruta sarga*. The fourth one is said to be *mukhya sarga*, which is the creation of immovables.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 22:](#)

*Panchamah cha hi yah proktah tairyagyo anyah cha uchyate |*

*Tat oordhva srotasaam shashte deva sargah tu samstutah ||*

The fifth one is the animals, *tiryak*. The sixth one is *oordhva srotas*, the gods who don't touch the earth, who live in the upper world.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 23:](#)

*Tato arvaak srotasaam sargah saptamah sa tu maanushah ||*

The seventh one is said to be *maanusha srushti*, it is called *arvaak srotas*, as they live in the *bhoomi*, earth.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 24:](#)

*Ashtamah anugrahaah sargah saatvikah taamasah cha sah |*

*Pancha ete vaikrutaah sargaah praakrutaah tu trayah smrutaah ||*

The eighth one is said to be *anugraha sarga* - *saatvika* and *taamasa*. Five are said to be *vaikruta* and three are said to be *praakruta*. The three kinds of *srushti* which come from *prakruti* are said to be *praakruta* - these are the causes. The five *vaikrutas* are said to be the effects. The three *praakrutas* are *mahat, tanmaatras* and *aindriyakaas*. The *vaikrutas* are five - trees, animals, *devaas, anugraha, manushya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 25:](#)

*Praakruto vaikrutah cha eva koumaaro navamah smrutah |*

*Iti ete vai samaakhyaataa nava sargaah prajaapateh ||*

The ninth one is said to be *koumaara sarga*, which is *praakruta* and *vaikruta* both. *Prajaapati's* nine kinds of creation are told like this. They are said to be the root of all this world.

*Sri Engal Aalwaan's Commentary:*

*Praakruta iti | Praakruto vaikrutah cha iti | Koumaaro dvididhah, sanatkumaara aadi roopah, neela lohita kumaara cha | Tatra prathamah praakruta pralaya avasara srushtatvaat praakrutah | Dviteeyah kalpaadou brahmanaa srushtatvaat vaikrutah | Atah koumaarah praakruto vaikrutah cha | Eshu mahat aadyaah trayah prajaapateh vishnoh svaroopena avasthitasya, anye chaturmukha roopena avasthitasya iti vibhaagah |*

*Koumaara* is of two types - *Sanatkumaara*, *Sanaka*, *Sanandana*, *Sanatsujaata*, (*Brahma's maanasa putraas*) is one, *Neela Lohita Kumaara* is another. The first one is - at the time of *praakruta pralaya*, when *Chaturmukha Brahma* is also not there, at the end of *Chaturmukha Brahma's* hundred years; the *srushti* that happens after *praakruta pralaya* is said to be *praakruta srushti*, which is *samashti srushti* - *prakruti*, *mahat*, *ahamkaara*, *pancha tanmaatras*, *pancha bhoota tattvaas* are all said to be *praakruta srushti*. Second part of the *srushti* is after *Chaturmukha Brahma* is created, from the *pancha bhootaas*, *Bhagavaan* does *pancheekarana*, mixing, from where body can be created. Trees, animals, gods, humans, *anugraha* are all created after *Chaturmukha Brahma* is created - this is said to be *vaikruta srushti*; this happens during *praakruta pralaya* at the beginning of every *kalpa*, every day of *Chaturmukha Brahma* is also *vaikruta* only. One day of *Chaturmukha Brahma* is said to be a *kalpa*, and after that, he sleeps for one night. At the beginning of every *kalpa*, there is *kalpa srushti*. *Koumaara* is said to be *praakruta* and *vaikruta*. *Mahat*, *tanmaatra*, *aindriyaka srushti* - this is done by *Paramaatman* when He is existing in His *svaroopa*. Remaining are

created by *Chaturmukha Brahma*; being *antaryaami* of *Chaturmukha Brahma*, He does that.

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 26:](#)

*Praakrutaa vaikrutaah cha eva jagatah moola hetavah |*

*Srujato jagadeeshasya kim anyat shrotum icchasi |*

The primary causes of this world are the *praakruta* and *vaikruta* creations. Like this, the Supreme Lord, *Paramaatman*, created all these things. *Parasharar* asks *Maitreya* - what else do you want to know?

**Recap:** We were studying *Amsha 1, Chapter 5*, where the various kinds of creation were told briefly. There were eight types of creation told. The initial creations were done by *Paramaatman* directly. Trees, animals, *devaas* and *manushyaas*, then comes *anugraha sarga*. The first one is *mahat* and *ahamkaara*. Then the *tanmaatras* is the second. *Vaikaarika*, that which undergoes *vikaara*, *aindriyaka* is the third one. This is the *praakruta sarga*, during *praakruta pralaya*, when even *Chaturmukha Brahma* gets merged; when everything gets merged and resides in *Paramaatman* with *ekee bhaava*. *Sthaavaraas* are the fourth one, called *mukhya sarga*. *Tiryak yonis*, animals, *pashus*, are the fifth one. The sixth one is *oordhva srotas*, gods who live in the upper worlds, who do not touch the earth. Then is the *arvaak srotas*, the humans who live on earth.

*Mahat*, *tanmaatras*, *aindriyaka*, trees, animals, gods, humans are the seven types. The eighth one is *anugraha sarga*, *saatvika*, *taamasa*. Out of these eight, three are said to be *praakruta*. Five are said to be *vaikruta*. *Praakruta* means whatever happens after *praakruta pralaya*. *Vaikruta* means after *Chaturmukha Brahma* is created, whatever is done through *Chaturmukha Brahma* during every *kalpa*. *Anugraha sarga* is said to be *saatvika* and *taamasa*, impairments to the senses are all *taamasa*; *siddhi* (for *manushyaas*) and *tushti* (for *devaas*), are said to be *saatvika*.

The ninth type of creation is said to be *koumaara*, which is *praakruta* as well as *vaikruta*. Two are said there - one is *Sanathkumaara* and the *maanasa putraas* of Brahma, and *Neelalohita*, who is *Rudra*. *Maanasa putraas* are said to live as long as Brahma's life; they are *praakruta* as well as *vaikruta*. Thus, nine creations were told.

After *praakruta pralaya*, when *srushti* happens, *Sanathkumara* and others were created. *Rudra srushti* was done by *Chaturmukha Brahma*, at the beginning of every *kalpa*, this is said to be *vaikruta*. Therefore, *koumaara* is said to be *praakruta* and *vaikruta*.

The three *srushtis*, the *mahat*, *tanmaatras* and *aindriyaka* told, is till the creation of *Chaturmukha Brahma*, are directly created by *Paramaatman*, because *Chaturmukha Brahma* is not yet created. The term *Prajaapati* is used to denote Vishnu as well as *Chaturmukha Brahma* also. In the *mahat*, *tanmaatras*, *aindriyaka* creations which are *praakruta sargaas*, the term *Prajaapati* means *Vishnu* who is Himself present. Others are all created through *Chaturmukha Brahma*, *Paramaatman* being his *antaryaami*. Here also, *Prajaapati* in the ultimate sense will denote *Paramaatman* only, *Paramaatman* gets the creation done through *Chaturmukha Brahma*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 26:](#)

[Praakrutaa vaikrutaah cha eva jagatah moola hetavah |](#)

[Srujato jagadeeshasya kim anyat shrotum icchasi |](#)

The primary causes of this world are the *praakruta* and *vaikruta* creations. Like this, the Supreme Lord, *Paramaatman*, created all these things. *Parasharar* asks *Maitreya* - what else do you want to know?

**Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 27:**

**Maitreyah:**

**Sankshepaat kathitah sargo devaadeenaam mune tvayaa |**

**Vistaraat shrotum icchaami tvatto munivarottama ||**

O Superior among sages. Whatever you said so far briefly, about the creation of *devaas* and others, I would like to listen to it in detail.

*Paraasharar* explains in detail the creation of all the various beings in each of these categories.

**Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 28:**

**Sri Paraasharah:**

**Karmabhih bhaavitaah poorvaih kushalaah kushalaih tu taah |**

**Khyaatyaa tayaa hi anirmuktaah samhaare hi upasamhrutaah ||**

They are all having those reminiscent impressions of earlier births, they are bound by all this. All the beings are having these reminiscent impressions, due to the *karmaas* which they have performed, in prior births. All actions create reminiscent impressions, in their *jnyaana*. Being associated with those reminiscent impressions, they are bound by them; during *pralaya* they are withdrawn into *Paramaatman*.

**Sri Engal Aalwaan's Commentary:**

**Karmabhih iti | Bhaavitaah vaasitaah, khyaatyaa poorva jnyaana vaasanayaa |**

**Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 29:**



***Sthaavaraantaah suraadyaah tu prajaa brahman chaturvidhaah |***

***Brahmanah kurvatah srushtim jajnyire maanasaa sutaah | |***

Starting with the *devaas*, and ending with immovables, (including *devaas*, *manushyaas*, *pashus*, immovables), these four types of creation, various creations were done by *Chaturmukha Brahma*. As he started creation, children were born from his mind.

***Sri Engal Aalwaan's Commentary:***

***Sthaavaraantaah iti | Atah karma bhedaat chaturviddhyam prajaanaam  
punya taaratamyena brahmano manastanuh stree linge tridhaa jamna  
vakshyan prathamam manaso janma aaha - brahmana iti | Maanasaah  
tu taa iti paathaantaram | Taah prajaah | Kaaschit iti sheshah |***

The various creations were done by *Chaturmukha Brahma* through his mind, body, and organ of procreation, through women. These are the three ways by which he creates, through his mind, he takes different bodies and creates, and gets creation done through union of man and woman. To start with, those who are born from his mind, is going to be told.

***Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 30:***

***Tato deva asura pritrurun manushyaan cha chatushtayam |***

***Sisrukshuh ambhaamsi etaani svam aatmaaman ayooyujat | |***

Then he created *deva*, *asura*, *pitrus* and *manushyaas*. He deployed his own body for creation of *deva*, *asura*, *pitrus* and *manushyaas*.

***Sri Engal Aalwaan's Commentary:***

***Atha shaareeram prajaa sargam aaha - tata iti | Ambhaamsi  
ambhasanjnyam deva aadi chaturshtayam sisrukshuh svayam  
aatmaanam ayooyujat yojitavaan, shareera antarena iti sheshah |***

He started to do creation through his body. He started to use or deploy his own body, he himself took different bodies and started to create for these four kinds of creation - *deva*, *asura*, *pitrus* and *manushyaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 31:](#)

*Yukta aatmanah tamo maatraa hi udriktaah abhoot prajaapateh |*

*Sisrukshoh jaghanaat poorvam asuraa jajnyre tatah | |*

Once he started to use his own body for creation, he took different bodies. Those who have excess of *tamo guna*, were created. They were called *asuraas*, demons; they were born from the lower part of the body.

*Srashtum icchuh sisrukshuh |*

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 32:](#)

*Utsasarja tatah taam tu tamo maatraatmikaam tanum |*

*Saa tu tyaktaa tanuh tena maitreya abhoot vibhaavaree | |*

That body which was having excess of *tamo guna*, he gave up that body. That body which was given up by him, that body became night, as it had *tamo guna praachurya*.

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

*Yukta aatmanah iti | Tamo maatraa tamo guna amshah |*

He got a body which had a lot of *tamo guna*, and created the *asuraas* from his *jaghana*; he then left that body, and it became night.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 33:](#)

*Sisrukshuh anya dehasthah preetim aapa tatah suraah |*

*Sattvodriktaah samudbhootaah mukhato brahmano dvija ||*

He wanted to create again, and so he took another body. Having left the *taamasa* body, he took a *saatvika deha*. The gods who were having excess of *sattva guna*, they were born out of this, from the mouth.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 34:](#)

*Tyaktaa so api tanuh tena sattvapraayam abhoot dinam |*

*Tato hi balino raatrou asuraa devataa divaa ||*

He gave up this body also, this body became the day. This is why during the day, gods are powerful and during the night, demons are powerful.

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

*Sisrukshuh iti | Anya dehasthah saatvika dehasthah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 35:](#)

*Sattva maatraatmikaam eva tato anyaaam jagruhe tanum |*

*Pitruvat manyamaanasya pitarah tasya jajnyre ||*

He took on another body which had only *sattva*. In his mind, he thought that he was like *pitrus*, and from there, the *pitrus* were created.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 36:](#)

*Utsasarja pitruun srushtvaa tatah taam api sa prabhuh |*

***Sa cha utsrushtaa abhavat sandhyaa dina nakta antarah sthita* ||**

Having created the *pitrus*, he gave up that body also. That body which he gave up, which he gave up, became *sandhyaa*, which is in between day and night.

***Sri Engal Aalwaan's Commentary:***

***Sattva maatraatmikaam iti | Pitruvat manyamaanasya | Aatmaanam iti sheshah | Paarshvaabhyaam pitru janma, prajananaat manushya janma, \* Mukhaat ajanayat devaan sa pitruun upapakshatah || Jaghanaat asuraan sarvaan prajanaat api maanushaan || Iti maatsya ukteh |***

From his sides, the *pitrus* were born; from his regenerative organ, the *manushyaas* were born. This is also told in *Matsya Puraana*. From his mouth, *devaas* were created. From his sides, *pitrus* were created. From the lower hip, *asuraas* were created. From his organ of procreation, *manushyaas* were created.

***Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 37:***

***Rajo maatraatmikaam anyaaam jagruhe sa tanum tatah |***

***Rajo maatrokataa jaataa manushyaa dvija sattama ||***

After that, he took a body made of *rajas*. From this, the *manushyaas* who had excess of *rajo guna*, were born.

***Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 38:***

***Taam api aashu sa tatyaaaja tanum sanghah prajaapatih |***

***Jyotsnaa samabhavat saa api praak sandhyaa yaa abhidheeyate ||***

*Chaturmukha Brahma* gave up that body also immediately. That body, which had *rajo guna*, became  *jyotsnaa*.

*Sandhyaa* is the later part of the day before night. *Jyotsnaa* is the earlier part of the day. We have  *jyotsnaa*, then day, then *sandhyaa*, then night.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 39:](#)

*Jyotsnaa aagame tu balinah manushyaah pitarah tathaa |*

*Maitreya sandhyaa samaye tasmaat ete bhavanti vai ||*

In the earlier part of the day, is when the humans are said to be more powerful. During the later part of the day, is when  *pitrus* are more powerful.

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

*Jyotsnaa iti | Jyotsnaa aagame praak sandhya upalakshite poorvaanhe | Sandhyaa samaye charama sangha upalakshite aparaanhe | Atah te tadaa poojyaah; \* Aparaanhah pitruunaam iti shruteh |*

This is why the  *pitru tarpana* during  *amaavaasyaas*, etc. - they are all given in the  *aparaanha*. The later part of the day is when  *pitrus* are more prominent. This is because they were created with those bodies, which became that part of the day.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 40:](#)

*Jyotsnaa raatri ahanee sandhyaa chatvaari etaani vai prabhoh |*

*Brahmanah tu shareeraani triguna upaashrayaani cha ||*

The four parts of the day are told as  *jyotsnaa* ( *poorvaahna*, earlier part of the day),  *raatri* (night),  *ahani* (day),  *sandhyaa* (later part of the day)

between day and night). These four parts of the day are different bodies of *Chaturmukha Brahma*. Based on the three *gunaas*, these four parts of the body are formed.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 41:](#)

*Rajo maatraatmikaam eva tato anyaam jagruhe tanum |*

*Tatah kshut brahmano jaataa jajnye kopah tataa tatah | |*

Then *Brahma* took another body made of *rajas* only. Then, hunger, anger, were born from that body.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 42:](#)

*Kshut kshaamaan andhakaare atha sah asrujat bhagavaan tatah |*

*Viroopaah smashrulaah jaataah te abhyadhaavan tatah prabhum | |*

Standing in darkness at that time, *Chaturmukha Brahma* created those people who are having terrible hunger. Those people of terrible hunger were of very awkward forms, they had beard and moustache, lot of hair in their face, they started running towards *Chaturmukha Brahma* who created them, to catch him, to probably eat him up.

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

*Kshut iti | Andhakaare sthitvaa iti sheshah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 43:](#)

*Maivam bho rakshyataam esha yaih uktam raakshasaah tu te |*

*Oochuh jakshaama iti anye ye te yakshaah tu jakshanaat | |*

Among them who were created who had terrible hunger, some said don't run like this, that he has to be protected. Those who said like this became *raakshasaas*. Those others who said that let us eat him up, because they want to eat all the time, they were called *yakshaas*.

*Raakshaasaas* means not those who are bad, they are those who wanted to protect *Chaturmukha Brahma*.

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

*Maivam iti | Rakshyataam esha iti atra iti shabdasya anushangah |  
Jakshanaat jakshanaartha ukteh | Yakshanam jakshanam api  
bhakshanam | Ato yakshaah |*

**[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 44:](#)**

*Apriyena tu taan drushtvaa keshaah sheeryanta vedhasah |  
Heenaah cha shiraso bhooyah samaarohanti tat shirah ||*

Having seen them with dislike, the hairs of Brahma started deteriorating and falling apart. They fell down, and again they came back, and mounted on his head.

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

*Apriyena iti | Asya vedhasah shirasah keshaah apriyena heenaah  
bhootvaa sheeryanta samaarohanta vyasarpan |*

**[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 45:](#)**

*Sarpanaat te abhavan sarpaah heenatvaat ahayah smrutaah |*

*Tatah kruddho jagat srushtaa krodhaaat maano vinirmame |*

*Varnena kapishenograa bhootaah te pishitaashanaah ||*

Those which fell down are called *ahis*, (one kind of serpent). Those which moved up, became *sarpaas*. Then, having got fierce anger, the creator created those who are ferocious, who had lot of anger. They were brown, the fierce beings who eat flesh are called *pishitaashanaas*.

*Sri Engal Aalwaan's Commentary:*

*Sarpanaat iti | Krodhaatmaanah krodhaatmakaan | Kapishena varnena upalakshitaah bhootaah, abhavan iti sheshah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 46:*

*Dhyaayato angaat samutpannah gandharvaah tasya tat kshanaat |*

*Pibanto jagnynire vaacham (gaamvai) gandharvaah tena te dvija ||*

Then the *gandharvaas* were created. Why they were called *gandharvaas* is explained here. As Brahma started meditating, from his body, the *gandharvaas* were created immediately. They were pronouncing the letters, and because of this, they were called *gandharvaas*.

There is one *paathaantara*, *Gaayato angaat*.

*Sri Engal Aalwaan's Commentary:*

*Dhyaayata iti | Dhyaayata angaat iti | Pibanto jagnynire vaacham iti paathaantaram | Dhyaayate iti dhakaarena angaat iti ga kaarena vaacham iti va kaaraanea gandharva pada nirvachanam |*



From *dhyaayata*, the *dha kaara* is taken, from *angaat*, *ga kaara* is taken, from *vaacham*, *va kaara* is taken. They keep singing all the time. They were called *gandharvaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 47:](#)

*Etaani srushtvaa bhagavaan brahmaa tat shakti choditah |*

*Tatah svacchandato anyaanii vayaamsi vayaso asrujat ||*

Having created all these, being impelled by the *karmaas* of all these beings, and he again created birds, after that.

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

*Etaan iti | Tat shakti choditah teshaam srujyaanaam karma choditah |  
Vayaamsi pakshinah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 48:](#)

*Avayo vakshasah chakre mukhato ajaah sa srushtavaan |*

*Srushtavaan udaraat gaah cha paarshvaabhyaam cha prajaapatih ||*

Then he created sheep from his chest portion. From his mouth, he created the goat. From his stomach and sides, he created cows.

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

*Avaya iti | Avayah aveen |*

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 49:](#)

*Padbhyaam cha ashvaan sa maatangaan raasabhaan gavayaan mrugaan*  
|

*Ushtraan ashvaataraan cha eva nyankoon anyaan cha jaayatah ||*

From his feet, he created the horses. He created elephants. He created donkeys, wild cows, deer, camels, mules, antelopes.

*Sri Engal Aalwaan's Commentary:*

*Padbhyaam iti | Mrugaan harinaan | Ashva gardabha sankaro hi  
ashvatarah | \* Nyankuh tu shambharaakaara trikona vipulonnatah \* iti  
vajayanti | Jaatayah mruga aadi jaateeh |*

*Mruga* means deer. Cross of horse and donkey is said to be *ashvatara*.  
*Nyanku* is an antelope. The various kinds of animals were created.

*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 50:*

*Oshadhyah phala moolinyo romabhyah tasya jagnynire |*

*Tretaayoga mukhe brahmaa kalpasya aadou dvijottama |*

*Srustvaa aapah cha oushadheeh samyak yuyoja sa tadaa adhvare ||*

From his hair, all the trees were created. At the beginning of the *kalpa*, when *Treta Yuga* starts, he creates all these things. He performed sacrifices. He created water and other things. It is like he performed a proper *yajnya*.

*Sri Engal Aalwaan's Commentary:*

*Oshadhyah iti | Oshadhyah phala paakaa vaasanaah vreehi aadayah,  
phala moolinyah nishpaavasooraadyaah | Tretaayuga mukhe \*  
yajanyajnyaih tretaayaam iti vakshyamaanatvaat kalpadou tretaayuga  
mukhe yajnya anga pashu aadi srushtih | \* Taani dharmaani*

*prathamaani aasan | \* Dhyaayan krute ityaadi dhyaana yoga eva kruta yuge |*

*Oshadhyah* means the various grains, pulses, etc. were created from his hair. Only at the start of *Treta Yuga*, *Chaturmukha Brahma* creates all these things (*pashu* and others) which are accessory to various sacrifices. In *Kruta Yuga*, he is said to be doing only meditation.

*Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 51:*

*Gauh ajah purusho mesha cha ashva ashvatara gardabhaah |*

*Etaan graamyaaan pashoon aahuh aaranyaan cha nibodha me ||*

Cows, goats, horses, mules, donkeys - they are called *graamya pashus*, found in the villages. I am going to tell you now whatever is found in the forests.

*Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 52:*

*Shvaapaadaa dvikhuraa hastee vaanaraah pakshi panchamaah |*

*Oudakaaha pashavah pashtaah saptamaah tu sareesrupaah ||*

Tigers and others, wild cows which have two hooves, elephants, monkeys, birds - these five types which live in the forest, were created. Those which live in water, fish, crocodile, which are of six types, serpents which move by their body itself, are of seven types.

*Sri Engal Aalwaan's Commentary:*

*Shvaapaadaa iti | Shvaapaadaah vyaaghraadyaah, dvikhuraah gavayaadhyah, oudakaah nakraadyaah, sareesrupaah sarpagodhaadyaah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 53:](#)

*Gaayatram cha rushah cha eva trivrutstomam rathantaram |*

*Agnishtomam cha yajnyaanaam nirmame prathamam mukhaat ||*

From his face, the various kinds of *chandas* were created, *stoma* is a kind of *stuti* found in *Saama Veda*, were created. He created the *Gaayatri Chandas*, *trivrut stoma*, *rathantara*, *agnistoma* and other *yajnyaas*, from his mouth.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 54:](#)

*Yajoomshi traishtubham chandah stomam pancha dasham tathaa |*

*Bruhat saama tathokthyam cha dakshinaat asrujan mukhaat ||*

The various *yajur mantraas*, *agnistoma* and other *soma yaagaas*, he created. He created *Trishtup chandas*, *bruhat soma*, from the right portion of his mouth.

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

*Gaayatram iti | Trivrut pancha dasha sapta dashaika vimshah tomaa mukhyaah saama vrutti visheshaah, rathantara bruhat vairoopa vairaajaah saama visheshaah | Agnistoma aadayah soma samsthaa visheshaah |*

*Trivrut, pancha dasha, sapta dasha, ekavimsha are stomas found in Saama Veda. Rathantarta, vairoopa are all different types of saamas.*

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 55:](#)

*Saamaani jagatee cchandah stomam sapta dasham tathaa |*

*Vairoopam atiraatram cha paschimaat asrujan mukhaat ||*

Various *saamaas*, *jagati chandas*, the seventeen *stomaas*, *vairoopa* and *atiraatra*, he created from the western parts of his mouth.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 56:](#)

*Eka vimsham atharvaanam aaptoryaamaanameva cha |*

*Anushtubham cha vairaajam uttaraat asrujan mukhaat | |*

From the north part of the mouth, he created *eka vimshati stoma*, *Atharva Veda*, *aaptoryaamaanameva*, *anushtub chandas*, and *vairaaja*. These are different parts of the *Vedaas*, different *stutis*, *chandas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 57:](#)

*Ucchaavachaani bhootaani gaatrebhyah tasya jajnyire |*

*Deva asura pitruun srushtvaa manushyaam cha prajaapatih | |*

Those which are superior and inferior, different types of beings, were born of various parts of his body. He created *devaas*, *asuraas*, *pitrus*, and *manushyaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 58:](#)

*Tatah punah sasarja aadou sankalpasya pitaamahah |*

*Yakshaan pishaachaan gandharvaan tathaa eva apsarasaan ganaan | |*

Then, he again created through his willing, *yakshaas*, *pishaachaas*, *gandharvaas*, groups of *apsaras*.

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

*Uccha vaachaan iti | Uccha vachaani utkrushta nikrushtaani aneka vidhaani | Jeevaanaam vishama srushteh karma apekshitaam vaktum tat sargam anuvadati deva asura iti |*

*Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 59:*

*Nara kinnara rakshaamsi vayau pashu mruga uragaan |*

*Avyayam cha vyayam cha eva yat idam sthaanu jangamam ||*

Naraas, kinnaraas, demons, birds, animals, deer, the immovables like trees, movables which move, all this he created.

*Sri Engal Aalwaan's Commentary:*

*Nara kinnara rakshaamsi iti | Visheshena ayate gacchati iti vyayam jangamam, itarat sthaanu |*

*Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 60:*

*Tat sasarja tadaa brahmaa bhagavaan aadi krut prabhuh |*

*Teshaam ye yaani karmaani praak srushtyaam pratipedire |*

*Taani eva te prapadyante srujyamaanaah punah punah ||*

The prime creator at the beginning, he created all these things. Whatever *karmaas* they had done in their earlier creations, according to that, they have to experience the results of all those *karmaas*, the fruits of those *karmaas* - *punya* or *paapa* - which have accumulated in innumerable earlier births, according to this, again and again they get different types of bodies, and are born as all these different types told here.

*Sri Engal Aalwaan's Commentary:*

***Tat iti | Evam srujyamaanaanaam praaninaam gunaakaara  
svabhaavaah tat karma anugunyaena brahmanaa srujyante, na tu  
svaatantreyena iti aaha teshaam iti |***

Though it is told in the earlier *shlokaas* that he created out of his own freedom, he did not independently create according to his will. This is all decided based on the *poorva janma karmaas* of those beings. He is without any partiality. Their qualities, attributes, forms, their nature, are done according to their *karmaas* only. He has no freedom in creating what he wants; he creates according to their earlier *karmaas*.

The last few *shlokaas* of this chapter tell a lot of *tattva*. We shall these take up in the next class.

We studied the different classifications, subdivisions, different types of beings created. Also the various *chandas*, *saamas*, the various *Veda bhaagaas*, *stotraas*, *yajnyaas*. We have to understand that the *Veda bhaagaas* are not created newly every time, but again and again taught by *Parabrahman*, to *Chaturmukha Brahma*. He teaches and gives the powers to some *rishis* to do *saakshatkaara*. The *Vedaas* are *apourusheya* and *nitya*. All the beings get associated with various bodies according to their *karmaas*.

***Recap:*** We were studying *Amsha 1*, Chapter 5, where we studied the various varieties of beings created by *Brahma*. He created the various immovables and movables, the *naraas*, *kinnaraas*, demons, birds, animals, deer, the variety of beings. Whatever *karmaas* the sentient beings had accumulated, came the various births. From beginningless time, the sentient beings have been engaged in all kinds of work, and accumulating *punya* and *paapa*, the result of various *karmaas* done. All the time, they are engaged in doing something or the other - *Na hi kaschit kshanam api jaatu tishthati akarmakrut*, he cannot be without doing something even for a fraction of a second. According to these *karmaas*, *Brahma*, during creation, gives the

various bodies, as *nara*, *kinnara*, demons, birds, animals, etc. The Lord, one who creates in the beginning, *Bhagavaan*, created everything according to each one's previous *karmaas*. Again and again when they are getting created, they engage in various kinds of work, and accumulate virtues or sins, and they have to experience these; they again get different births; they are getting into this cycle of births and deaths again and again,

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 61:](#)

*Himsraa ahimsre mrudu kroore dharma adharmou ruta anrute |*

*Tat bhaavitaah prapadyante tasmaat tat tasya rochate ||*

These are the various contradicting qualities which they get, in their births - cruel nature, or not having that cruel nature, being of good nature, soft or tough natured, they follow the virtuous path, or keep doing sins, truth and false. Being controlled by these *karmaas*, the reminiscent impressions accumulated in the previous births, they get the births accordingly, and their nature will be according to this, they act accordingly, and the impressions continue.

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

*Himsre iti | Tat bhaavitaah - taih himsraadibhih, karmabhih vaasitaah, himsra kathina anrutaani ahimsra mrudu satyaani cha mano vaak kaaya karmaani pratipadyante | Tat janya dharma adharmou cha yena vaasitou yah yat karoti tat tasmai rochate |*

These are said to be the acts of body, speech and mind. Being cruel natured means causing bodily injuries. Or telling harsh words, or speaking lies. Or not injuring anyone, being soft natured by mind, and speaking the truth. They do the various activities of body, speech, mind, according to their nature. According to these qualities, their nature, whatever *dharma* or *adharma* are there, good and bad deeds, they are driven by those impressions, they will engage in those acts, and this will be appealing to them; they would like to do only that. One who has the



tendency, from previous reminiscent impressions, to speak the truth all the time, they will engage in virtuous acts, and this will only appeal to them; they would want to do more and more of that. They are born, already having inherited these characteristics, this is their nature from the previous *karmaas*, due to reminiscent impressions, those acts will be appealing to them.

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 62:](#)

*Indriyaartheshu bhooteshu shareereshu cha sa prabhuh |*

*Naanaatvam viniyogam cha dhaataivam vyasrujat svayam | |*

The multitude seen in the sense objects, sound, smell etc. in the organs of hearing, etc. - this is the variety in sense objects; the various places of experience - the earth, oceans, heavens, etc. - this is the variety in *bhootaas*, and bodies; the place where they experience, the bodies which they take, two legged or four legged bodies, where the sentient beings, individual selves reside and experience all of these; in various places like the earth, ocean, etc., using various sense organs and objects of the senses - this is the variety that is told in them.

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

*Indriyaartheshu iti | Indriyeshu tat artheshu cha naanaatvam shrotraaditva shabdaaditva vibhaagam, bhooteshu naanaatvam, bhoo samudra dyu loka aadi bhoga desha vibhaagam, shareereshu naanaatvam dvipaata chatushpaada aadi bhoga aayatana vibhaagam, tesaam viniyogam, asya jeevasya ayam dehah ayam lokah anena indriyena idam bhogyatvam iti eva lakshanam, dhaataa eva svaatantryena vyasrujat tebhyah aadishtavaan | \* Naanaatvam viniyogam cha dhaataa eva vyadadhaat svayam \* iti paathaantaram |*

The distribution to the sentient beings, the various bodies, etc.; for this particular sentient, this is the body, this is the place in heaven or in earth, these are the sense organs, these are the things that he will experience,

these are the objects of experience; this kind of distribution is called *viniyoga*. He creates all these things independently. There is one more *paathaantara* with the same meaning.

This is a very important *pramaana* used in our *aachaaryaa's* works. The establish the *Veda Nityatva*, eternity and impersonality of the *Vedaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 63:](#)

*Naama roopam cha bhootaanaam krutyaanaam cha prapanchanam |*

*Veda shabdebhyah eva aadou devaadeenaam chakaara sah ||*

The names of the various beings, starting with *deva*, up to the immovables, the four kinds of creations, *deva*, *manushya*, *tiryak*, *sthaavara* - their names like *sura* (gods), *nara* (humans), *mruga* (animals), *khaga* (birds), *vruksha* (trees), the name of their class, is called *naama*. The form is that they do not blink (for gods), being two legged (humans), being four legged (animals), having branches (trees), is the *roopa*. The acts that they do are enjoying the *havis* which is offered during sacrifices (gods), performance of the sacrifices (humans), being the material cause of the sacrifices like the *sruk*, ladle, spoon, *darvi*, *upadarvi*, (from trees, leaves, etc.) - these are all the functions of these classes.

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

*Naama iti | Devaadi sthaavara antaanaam bhootaanaam naama sura nara mruga khaga vrukshaadi jaati abhidhaanam, roopam animesha dvipada chatushpada shaakhitva aadi, krutyam havirbhoga yajnya aadi anusthaana sruk chamasa aadi upaadaanatva aadikam \* Aindram dadhi \* Braahmano agninaa dadheeta \* Khaadiram yoopam dhruvam kurveeta \* ityaadi veda shabdebhyah eva jnyaatvaa nirmame |*

It is told in the *Vedaas*, that the *havis* offered to Indra is curd. For *yajnya*, the *braahmana* has to bring *agni* and offer the *havis*. The *stambha* for the sacrifice is made from *khaadira* wood. Knowing all these from

the *Vedic* words, only, he created all these things. Creation was done through understanding of the *Vedic* words.

The Supreme Lord, *Paramaatman*, teaches *Vedaas* to *Chaturmukha Brahma*. This is further taught in the *aachaarya - shishya paramparaa*, the lineage. He also gives certain sages the powers based on their *karmaas*, to directly perceive the various parts of the *Vedaas*, through tapas. The Veda parts are revealed to them directly. The *Veda shabda* is eternal, present always, and is pronounced in the same order all the time in every *kalpa*, every *srushti*. This order is called *krama*. The same words are used. The *Veda shabdaas* indicate the nature of these objects. The characteristics of everything - like *Indra*, *dadhi*, etc. are told in the *Vedaas*. *Chaturmukha Brahma* will create seeing the *Vedic* words. One *chetana* with the right *karma* will be created as *Indra*, with this form and name; and that *chetana* will be called as *Indra*. Similarly, the object with the material cause, called curd is created, and is given name and form. This word *dadhi* is already present in the *Vedaas*. *Chaturmukha Brahma* knows the word *dadhi*, and he creates the object and gives it the name. All the *devaas* are created like this.

[\*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 64:\*](#)

*Rishinaam naamadheyaani yathaa veda shrutaani vai |*

*Tathaa niyoga yogyaani hi anyeshaam api so akarot ||*

Even the names of the various sages, *rishis*, *Vasishta* and others; he creates one sage as *Vasishta*, another with that kind of *karma* as *Vishvaamitra*, even others like *Indra*, *Varuna*, *Agni*, *Vaayu*, according to their *karmaas*, *Harischandra*, every individual being, the names are already present; the individual object is created according to that form, based on the words present in the *Vedaas*, and they are given those names. A new boy is born, and is given the name *Devadatta*; and *Devadatta* indicates that person. During creation, the words are present already; the name is not given after creation of the object. The name is already present in the *Vedaas*, the

object is created and named so. Their functioning also, as in Indra is supposed to function like this, these are his capabilities, these are his activities; according to this, whatever he is supposed to do, and the roles like *adhvaryu* (one who performs the sacrifice), *yajamaana* (the owner of the sacrifice, who gets the sacrifice performed through *adhvaryu*), etc., these are already known in the *Vedaas*, and are created accordingly. Similarly for *samraat*. He creates whatever is told in the *Vedaas*.

Will different souls get different *rishi's* names in the next creation cycle? This will come in the next *shloka*. They are said to be *pravaaha nitya*; someone is always present in this. Different individual selves will be there at different times. It is like the Chief Minister. This name and role is always present, but the individual performing this role differs from time to time. *Vasishta* and *Vishvaamitra* are all like this. There is never a period when there is no *Vasishta*. Only during *praakruta pralaya*, everyone is merged into *Paramaatman*; there is no name and form differentiation. This is a cycle which keeps repeating. They are called *pravaaha nitya*, eternal as a continuous stream. There is one person always in the role as *Vasishta*. But the individual self who is there as *Vasishta* will differ. Once that person's karma finishes, he may go to *moksha*, or may come back to perform various *yaagaas*.

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

*Kincha rishinaam iti | Rishinaam vasishtaadeenaam, anyeshaam - indra harischandra aadeenaam cha tat tat loka yaatraa niyuktaanaam tat tat kriya upaadhikam naam adhvaryu yajamaana samraat aadikam cha, veda krutam veda shrutam eva tatra tatra sanketitavaan | Vasishta indra aadi vyakteenaam anityatve api tat tat pravaahasya nityatvaat tat tat naamnaam vreehi aadi padaanaam iva shrouatva nityatva upapattih |*

The individual selves are not eternal, they stay in that position according to karma. After that, they go and someone else comes there. The stream of

selves occupying that role are eternal. Just like the word *vreehi*, which stands for grain, is the same in all *kalpaas*, though the same grain will not be there, this is so. So, it is reasonable to say that they are eternal like a continuous stream of individual selves occupying that role.

In *Brahma Sutraas*, the *Veda Nityatva* and *Pravaaha Nityatva* are answered in three *Brahma Sutraas*. *Samaana naama roopatvaat ... Naama roopa* is similar, but the person is not the same. Again and again, different people occupy; their name, form and characteristics are the same, but the individual selves are different.

Now, an example is given.

[\*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 65:\*](#)

*Yathaa ruthushu rutu lingaani naana roopaani paryaye |*

*Drushyante taani taani eva tathaa bhaavaa yugaadishu ||*

The signs of the various seasons, happen all the time in the same way. The cycle repeats. In the summer season, the same kinds of things happen every year. Same with the winter season. Different forms are there, and keep repeating all the time with the same signs. In the same way, in every *yuga*, the same thing keeps repeating in the same way.

We may not see the same mango tree the next year. There may be a new mango tree. But we see a mango tree every year. Same with every *kalpa*. At the end of every *kalpa*, some worlds get dissolved, not everything. However, during *praakruta pralaya*, everything gets dissolved, and Supreme Brahman creates as it was earlier. The activities and all are repeating in the same way.

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

*Pravaaha nityatvam drushtaantena dhrudayati yathaa iti | Rutu  
lingaani pushpa phala aadeeni, paryaye punaraavruttou, taani taani  
tat tat jaateeyaani eva, yugaadishu yuga kalpa aadi aavruttishu |*

How the *pravaaha nityatva* is being established is made firm through an example. Fruits, flowers, when the same season comes next year, a mango fruit, in the next season also will come; in the same way, in every *yuga* and *kalpa*, they keep repeating.

*Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 66:*

*Karoti evam vidhaam srushtim kalpaadou sa punah punah |*

*Sisrukshaa shakti yukto asou srujya shakti prachoditah ||*

In the beginning of the *kalpa*, again and again the same kind of creation is made by *Chaturmukha Brahma*. *Paramaatman* being his *antaryaami* gets it done. The desire to create, and having the capability to create, being endowed with both, *Chaturmukha Brahma* creates according to the karma of those who are going to be created.

*Sri Engal Aalwaan's Commentary:*

*Karoti iti | Sisrukshaa shakti yuktah - srushti shaktibhyaam yuktah |  
Srujya shaktih karma |*

With this the fifth chapter comes to an end.

*|| Iti Sri Vishnu Puraane prathame amshe panchamo achyaayah ||*

|| Sri Bhagavad Raamaanuja paada antaranga sri vishnu chitta virachite sri vishnu puraana vyaakhyaane sri vishnu chitteeye parthame amshe panchamo adhyaayah ||

|| *Atha Shashto Adhyaayah* ||

*Maitreyar* asks a question to *Paraasharar* to know more details about creation.

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

*Maitreyah* -

*Arvaak srotaah tu kathito bhavataa yastu maanushah |*

*Brahman vistarato broohi brahmaa tam asrujat yathaa ||*

The *arvaak srotas* that you told, creation of humans on earth, O *Paraashara*, knower of Brahman, please do teach me in detail, how *Chaturmukha Brahma* created them.

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

*Yathaa cha varnaan asrujat yat gunaan cha mahaa mune |*

*Yat cha tesham smrutam karma vipraadeenaam tat uchyataam ||*

How he created the various *varnaas*, various *jaatis*, with what qualities were they created? What are all their functions or activities of the *Brahmins* and others, please tell me that.

*Sri Engal Aalwaan's Commentary:*

*Atha yajnya aadi saadhakaanaam manushyaanaam varna aashrama karma jeevikaa gati srushti ukteeh pruchati arvaak iti |*

Through humans only, *yajnyaas* and others are being performed. He created humans so that they can perform the *yajnyaas*. The world will prosper through *manushyaas* who perform the *yajnyaas*. Their station in life, their various classes, their karma, how they make a living, what final beatitude they attain, what various benefits they get - all these things how it was being created, is being asked by *Maitreyar*.

*Sri Paraashara* answers.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 3:](#)

*Sri Paraasharah:*

*Satya abhidhyaayinah poorvam sisrukshoh brahmano jagat |*

*Ajaayanta dvija sreshtha sattvodriktaa mukhaat prajaah ||*

At that time, when *Chaturmukha Brahma* had the desire to create, *Chaturmukha Brahma* who was of true will, from his mouth all the beings were created who were having excess of *sattva guna*, O *Maitreya*, best among *Brahmins*.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 4:](#)

*Vakshaso rajasodriktaah tathaa vai brahmano abhavan |*

*Rajasaa tamasaa cha eva samudriktaah tathaa oorutah ||*

From his chest, those who were having excess *rajo guna* were created, from *Brahma*. From his thigh portion, those who were having both high *rajas* and high *tamas* were born.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 5:](#)

*Padbhyaam anyaaah prajaa brahmaa sasarja dvijasattama |*

*Tamah pradhaanaah taa sarvaah chaaturvarnyam idam tatah ||*



Other beings were created from his feet, O *Braahmana sreshtha*. Those who were born from his feet were having excess of *tamo guna*. Then the four *varnaas* were created.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 6:](#)

*Braahmanaah kshatriyaah vaishyaah shoodraah cha dvijasattama |*

*Paada ooru vakshasthalato mukhatascha samudgataah | |*

O best among *Brahmins*, the four *varnaas* were created - *Braahmanaas*, *Kshatriyaas*, *Vaishyaas* and *Shoodraas*. They were created from his feet, his thighs, his chest and his mouth.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 7:](#)

*Yajnya nishpattaye sarvam etat brahmaa chakaara vai |*

*Chaaturvarnyam mahaa bhaaga yajnya saadhanam uttamam | |*

In order to make sure that the *yajnyaas* are being performed, to fulfil the objective of performance of the *yajnyaas*, *Chaturmukha Brahma* created all of these. These four classes are the means to fulfilling the performance of the *yajnyaas*. They are all said to be *yajnya saadhana*.

It is told that only *traivarnikaas* have the right to perform *yajnya*. How is it that *shoodraas* are also told as *yajnya saadhana*, this is explained below.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 8:](#)

*Yajnyaih aapyaayitaa devaa vrushti utsargena vai prajaah |*

*Aapyaayayante dharmajnya yajnyaah kalyaana hetavah | |*

*Yajnyaas* are extremely auspicious and create all good to the whole world; the *devaas* who are pleased by performance of the *yajnyaas*, and *havis* is offered to them, they help in proper rains at proper times, and people will be helped by this, as the people can grow food, people are pleased.

**Sri Engal Aalwaan's Commentary:**

***Yajnya nishpattaye iti | Shoodrasya adhyayana agnyaadhaana tatsaadhya yajnya anadhikaare api namaskaara eka mantraka paaka yajnya daana dvija shushrooshaadi adhikaaritvaat chaaturvarnyam yajnya saadhanam iti uktam |***

*Shoodraas* do not have the right to do *adhyayana*, for performing the sacrifice, because *yajnya* can be performed by one who has studied the *Vedaas*, and one who can establish the *agni* in the *vedi*. For performing the *yajnya*, one should have the right to bring the *agni* and establish it in the *vedi*, and should have the right to study the *Vedaas*. *Shoodraas* do not have either of these rights. But there are other things that they are allowed to do, like doing *namaskaara*, reciting something without *pranava*, cooking food (as told in the Upanishads), can donate, can serve the *brahmins*; because of this, which are also part of performing the *yajnya*, like this, they also become *yajnya saadhana*; they are also needed for achieving the objective of performing the *yajnya*.

**Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 9:**

***Nishpaadyante naraih tai tu svadharmaabhirataih sadaa |***

***Vishuddha aacharanopetaih sadbhih sanmaarga gaamibhih | |***

All the humans established firmly in performing their duties of their station in life, performing with utmost liking, always established in good conduct as ordained in the *Vedaas*, they being virtuous people, always tread the path of virtue, ...

**Sri Engal Aalwaan's Commentary:**

***Nishpaadyanta iti | Pravachana rakshana vaanijya paricharyaanaam mukhaadi anga saadhyatvaat vipraadeenaam tat tat anga saadhya kriya ujjeevitvam svaadhyaaya sva gruha uktam sva karma | Sanmaargah shishtaacharah |***

**Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 10:**

***Svarga apavargou maanushyaat praapnuvanti naraa mune |***

***Yat cha abhiruchitam sthaanam tat yaanti manujaa dvija | |***

... they attain various heavens where they enjoy various pleasures, or they can also attain liberation. Taking a human birth, they can attain *svarga* or *apavarga*. Whatever they like, they can attain that place, according to their wishes and liking.

**Sri Engal Aalwaan's Commentary:**

***Svarga apavargou iti | Maanushyam manushya karma tasmaat | Abhiruchitam bhouma svarga paataala aadi |***

**Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 11:**

***Prajaah taa brahmanaa srushtaa chaaturvarnya vyavasthitaah |***

***Samyak shraaddha samaachaara pravanaa munisattama | |***

All the humans who are created are divided into the four classes by *Chaturmukha Brahma*. They were performing everything sincerely, performing the ordained obligatory duties, always established in that, O excellent sage.

**Sri Engal Aalwaan's Commentary:**

*Prajaa iti | Vyavasthitou iti paathe vyavasthitou niyame |*

*Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 12:*

*Yathecccha aavaasa nirataah sarva baadhaa vivarjitaah |*

*Shuddha antahkaranaah shuddhaah karma anusthaana nirmalaah | |*

They can stay in any place they like, they do not have any disturbances or obstructions. Having pure mind, being pure in their acts, performing their obligatory duties with pure mind.

*Sri Engal Aalwaan's Commentary:*

*Yathaa iti | Yathecccha aavaasaah vaasa sthaanam aashramo vaa tasmin nirataah | Shuddha antahkaranaah ahamkaara phala sanga heenaah, shuddhaah snaana aadinaa |*

This means place of living, like *aashrama*, etc. Having pure mind means not having the idea of 'I am doing this', or 'I am interested in the fruits', or 'I am the enjoyer of the benefits', not having *ahamkaara*, not having *phala aashaa*, not having *sanga*; this is the way by which *karma* is to be performed. Taking bath, and keeping them internally and externally pure.

*Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 13:*

*Shuddhe cha taasaam manasi shuddhe antah samsthite harou |*

*Shuddha jnyaanam prapashyanti vishnvaakhyam yena tat padam | |*

When their mind becomes pure like this, having given up all desires, they perceive *Bhagavaan* who is living in their inner self itself, called as Vishnu; they see the *Paramaatman*.

*Sri Engal Aalwaan's Commentary:*

*Shuddhe cha iti | Shuddhe - anusthaanena viraage, shuddha jnyaanam - shuddha jnyaana svaroopam |*

So far, it was told that people were created, and divided into four classes. And that they were established in their duties of station in life. That all four classes are needed for the performance of the sacrifices. That they were always established in performance of obligatory duties, and also not performing what is prohibited. And having pure mind, having established in good conduct. And performing the *karmaas* as *karma yoga*, without any desire in fruits, without the idea of 'I am doing, this is mine'.

From now on, what happened after some time is going to be told. How the time passed and it deteriorated further, is going to be told. *Bhagavaan* is also told to be *kaalaatmaka*.

\*\*\*\*\*

Today is *Thai Tiruvadurai*, which is the *Tirunakshatram* of Aachaarya Sri V T Tirunarayana Iyengar Swamy in whose memory these lectures are being conducted by Sri Tirunarayana Trust. In *punya smarana* of this great *Aachaarya*, a recitation of *Sri Sampathkumaara Stavam* composed by Sri V T T Swamy himself and recited by himself will be played.

**\*\*\*\* Recitation of Sri Sampathkumaara Stava by Aachaarya Sri V T T Swamy (recording) \*\*\*\***

Offering our *pranaamans* to the great *aachaarya* and seeking his *divya anugraha*, we shall resume our session of *Sri Vishnu Puraana*.

\*\*\*\*\*

**Recap:** We were studying *Amsha 1, Chapter 6*, where *Parabrahman* through *Chaturmukha Brahma* created *yajnyaas* and

classified people into four classes, *varnaas*, who can all involve in performance of the *yajnyaas*, to please the gods and get benefits as desired. The gods would bestow all good to those who worshipped through *yajnyaas*, and also make sure that there are good amount of rains. All four *varnaas* were involved in the performance of *yajnyaas*, which is very important for sustenance and prosperity of this whole world. People performing their ordained duties as per their *varna* and *aashrama*, duties of their respective stations in life, is also told in the *Bhagavad Geetha* -

*Saha yajnyaih prajaah srushtvaa uraa uvaacha prajaapatih |*

*Anena prasavishyadhvam eshavo tu ishtha kaamadhuk ||*

*Devaan bhaavayataanena te devaah bhaavayantu vah |*

*Parasparam bhaavayantah shreyah param avaapsyatha ||*

*Ishtaan bhogaan hi vo devaah daasyante yajnya bhaavitaah |*

Performing the *varna aashrama dharmaas*, the people who are living a pure sin free life, their minds became pure by performance of *karma*, *karma anusthaana*, as what was told in the *shastraas*. Performing like this, they can even attain *Paramaatman*, they can perceive *Bhagavaan*, who is their inner self, *antaryaami*.

They had no sufferings, and they were living in good places which they liked. They were keeping themselves pure with *snaana* and other things ordained in the *shastraas*. Their minds were also pure through *karma anusthaana*.

[\*Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 13:\*](#)

[\*Shuddhe cha taasaam manasi shuddhe antah samsthite harou |\*](#)

[\*Shuddha jnyaanam prapashyanti vishnvaakhyam yena tat padam ||\*](#)

They realize Vishnu who is *Paramaatman*, who is *shuddha jnyaana svaroopaa*, this is how life was going on in the *Kruta yuga*.

Then the *Treta yoga* started. Then the effect of *kaala*, which is also an *amsha* of *Paramaatman*, which is *Paramaatman's shareera*, came. *Kaala* brought in lot of change, there was deterioration in the standard of living, this is being told now. *Kaala* is a *dravya* in our *siddhaanta*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 14:](#)**

***Tatah kaalaatmakam yo asau sa cha amshah kathito hareh |  
Sa paatayatyagham ghoram alpam alpa alpa saaravat ||***

After the starting of *Treta yuga*, *Kaala*, controlled and supported by *Paramaatman*, and used by *Paramaatman* for *pravartana* of this *samsaara chakra*, that *amsha* of *Paramaatman* started to become active. It brought in a lot of grief, *dukha*, and had very little *sukha*. There was lot of grief, sorrow in the lives.

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

***Tata iti | Tatah tretaamukhaantaram | Alpam alpa alpa saaravat iti  
paathe alpam udbhootam jaatam alpa alpa saaravat ati alpa sukham,  
ghoram bahu dukham |***

People started to suffer a lot, and there was hardly any happiness in their lives.

**[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 15:](#)**

***Adharma beejam udbhootam tamo lobha samudbhavam |***

***Prajaasu taasu maitreya raagaadikam asaadhakam ||***

The cause of *adharma*, which causes *krodha*, *lobha*; people had ignorance, desire, passion - these things started to sprout in the minds of people, which is the cause of *adharma*.

***Sri Engal Aalwaan's Commentary:***

***Adharma iti | Adharma beejam adharmasya kaaranam, tamah krodha samudbhavam krodha lobhayoh hetum, asaadhakam ashta siddhi virodhi raaga aadikam, ayam kaalah prajaasu paatayati kshipati iti poorvena anvayah | Adharma beejam udbhootam iti cha paathah |***

Passion about the various sense objects, which made them not capable of attaining the eight *siddhis* which are told.

In the *Kruta yuga*, the attainment of *siddhis* was very natural to people. In the *Treta yuga*, this became difficult for people.

***Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 16:***

***Tatah saa sahajaa siddhih taasaam naateeva jaayate |***

***Rasollasa aadayah cha anyaah siddhayoh ashtou bhavanti yaah ||***

The *siddhi* which was natural to them during the *Kruta yuga*, they were not able to attain that during *Treta yuga*. They were not able to attain those eight *siddhis*.

***Sri Engal Aalwaan's Commentary:***

***Tata iti | Sahajaa siddhih outpattikam jnyaanam | \* Krute tu mithunotpattih siddhih cha api rasollasaa | Sakrut drushtimayee chaanyaa gruha vrukshatmikaa aparaa || Paschaat sankalpa siddhih cha kalpavruksha aatmikaa aparaa | Prakaama vrushtih chaakrusta***



*pachya siddhih tathaa ashtamee || iti ashta siddhayah | Rasollasah - yogaabhyaasa balaat sva moordhanyamurtaamshu bimbasravat amruta truptataa | Yathaa skandhe - \* Rasasya svata eva antarullaasah syaat krute yuge | Rasollaasaakhyaa saa siddhih tayaa hanti kshudham narah || iti | Stree nairapekshyena aanando mithunotpattih | Yathaa tatra eva - \* Stri aadi nairapekshyena sadaa truptaah prajaah tathaa | Dviteeyaa siddhih uddishta \* iti | Kourme cha \* Krute mithunotpatti tathaa saakshaat rasollasaah | Prajaah truptaah sadaa sarvaah sarva aanandaah cha yoginah || iti | Sakrut vrushtimayee sakrut vrushtyaa sasya nishpattih | Gruha vrukshaatmikaa - icchayaa gruha vruksha udgamah | Sankalpa siddhih - sankalpena abhimata siddhih | Kalpa vrukshaatmikaa - bharadvaaja aashramavat | Prakaama vrushtih - nikaamenikaame vrushtih | Akrushta pachya siddhih - akrushta pachya bhoomitvam iti, puraanesu ashta siddhayo bahudhaa uktaah |*

In *Kruta yuga*, there were eight *siddhis* told - *mithunotpatti*, *rasollaasa*, *sakrut vrushtimayee siddhi*, *gruha vrukshaatmikaa siddhi*, *sankalpa siddhi*, *kalpa vrukshaatmikaa siddhi*, *prakaama vrushti siddhi*, *akrushta pachya siddhi*. This was naturally possible for people in *Kruta yuga*.

1. *Rasollaasa* is when *amruta* is supposed to flow from the *chandra bimba*, through *moordhanya naadi* for *yogis*, and with that, *yogis* never feel hunger. Winning over hunger through continuous practice of yoga is *rasollaasa siddhi*; the various things required to satiate hunger are produced automatically inside the body.
2. *Mithunotpatti* is when *yogis* who attain such *siddhi* were able to get all kinds of joy by themselves. They were in bliss by themselves without the need for anything else. They had freedom from sensual desires. This is told in *Skanda* and *Koorma Puraanaas*.
3. The third *siddhi* is *sakrut vrushtimayee*; with just one spell of rain, it was sufficient to bring in all kinds of prosperity needed, and all plants would grow abundantly.
4. The next is *gruha vrukshaatmikaa*. The trees in their houses would bear fruits as and when they desired.
5. The next is *sankalpa siddhi*; just by willing, they could get whatever they wanted to attain.

6. *Kalpavruksha aatmika* is the next one, as though they have a *kalpa vruksha* under their control and can get anything by praying to that *kalpa vruksha*. Just as Sage *Bharadwaaja* treated the entire army of *Bharata*, when *Bharata* wanted to bring back *Sri Raama*; *Bharadwaaja* tells *Bharata* that he would like to treat his army with whatever they needed, this is explained wonderfully in *Srimad Raamaayana*,; he invited all the gods from heaven, and they gave all kinds of food, and they had a wonderful treat never dreamt of. People were able to attain such *siddhi* in *Kruta yuga*.
7. The next is *prakaame vrushtih* - whenever they wanted, they could get rains.
8. *Akrushta pachya* is the next one - without having to do any farming, they could reap all harvest.

These eight *siddhis* were naturally possible for people in *Kruta yuga*. As *Treta yuga* started, things started to deteriorate.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 17:](#)

*Taasu ksheenaasu asheshaasu vardhamaane cha paatake |*

*Dvandva abhibhavat dukhaartaah taa bhavanti tatah prajaah ||*

When the state of mind of people started deteriorating, sufferings, disturbances, ill deeds were increasing, the people were affected and suffered the dualities of life like *sheeta*, *ushna*; some time after the start of *Treta yuga*.

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

*Taasu iti | Dvandva sheeta ushnaadi |*

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 18:](#)

*Tato durgani taah chakruh dhaanvam paarvatamoudakam |*

*Krutrimam cha tathaa durgam purakharvatakaadikam ||*

Then they started to make places for themselves, to stay, houses, forts, surrounded by mountains, surrounded by water ditches, walls all around, artificial, employed manual labour; they also made houses of different types, cities.

**Sri Engal Aalwaan's Commentary:**

*Tata iti | Dhaanvam bahirnirjalam marudurgam | Dhaanvam paarvatam iti paathah | Krutrimam kriyaanirvuttam vanaadi | Puraadi lakshanam bhrugooktam \* Nrupaavaasah puree proktaa vishaam puram iteeshyate | Ekato yatra tu graamo nagaram chaikatah sthitam | Mishram tat kharvatam naama nadee giri samaashritam || iti | Aadi shabdaat shibira pattanaadi |*

*Dhaanvam* means desert, surrounded by waterless sand fort, surrounded by mountains. They built themselves, created them artificially. *Pura* is told by *Bhrugu* as: Place of residence of the kings is said to be *puri*, *vishaam* means peoples', their place of residence is said to be *puram*. There will be a village, and after some distance, there will be a city. A mixture of these, would be near the water sources, like rivers or mountains - is said to be *kharvata*. They created for themselves places which were secure and where they could live and get over the effects of dualities of life. They had camps, towns also.

**Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 19:**

*Gruhaani cha yathaa nyaayam teshu chakruh puraadishu |*

*Sheeta aatapaadi baadhaanaam prashamaaya mahaamate ||*

They created houses as per *Vaastu shaastra*, in those cities, villages, towns, in order to prevent suffering from cold, heat, etc.

**Sri Engal Aalwaan's Commentary:**

*Gruhaani iti | Yathaa nyaayam - vaastu shaastra anatikramena |*

*Vaartaah* means farming, cultivation; *hasta siddhih* means manual labour.

*Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 20:*

*Prateekaaram imam krutvaa sheetaadeh taah prajaah punah |*

*Vaartopaayam tatah chakruh hasta siddhim cha karmajaam | |*

Having controlled the effects of cold, heat, they started farming, construction, sculpting. They started to do manual labour, farming, to grow grains, after having secured themselves against the effects of heat and cold.

*Sri Engal Aalwaan's Commentary:*

*Prateekaaram iti | Vaartaa krushyaadih | Hasta siddhih - shilpaadih |*

*Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 21:*

*Vreehayah cha yavaaschaiva godhoomaa anavastilaah |*

*Priyangavo hi udaaraah cha koradooshaah sateenakaah | |*

Different types of grains are told here. They are paddy, barley, wheat, millets, sesamum, black mustard, lentil, some kind of beans, field peas (or groundnut or *nelagadale* in Kannada).

*Sri Engal Aalwaan's Commentary:*

*Tatra vaartaayaam krushi phalam vivrunoti vreehaya iti | Vreehayah shaalyaadayah | Yavo deergha shookah | Go dhoomo nishkanchuko deerghashookah | Anavah kshudra dhaanyaani | Priyanguh kanguh |*

*Udaaro deerghanaalah | Koradrushah kodravah | Sateenakah  
kaalaayah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 22:*

*Maashaa mudgaa masooraascha nishpaavaah sakulutthakaah |*

*Aadhakyah chanakaaschaiva shanaah sapta dasa smrutaah ||*

They grew seventeen types of grains - they are called *graamya dhaanyaas*.  
*Urad daal*, green gram (*hesaru bele* in Kannada), lentils, cow peas (or *avare kaalu*), kind of pulse, *tubaree* (or *togari bele* in Kannada), chick pea (*kadale kaalu*), *sanabu*.

*Sri Engal Aalwaan's Commentary:*

*Maashaa iti | Masooro mangalyakah | Nishpaavah vallee |*

*Kulyutthakah paashaana cchedi saarah | Aadhakee tubaree | Chanakah  
- harimanthakah | Shanah - gonyupaadaanatvak |*

*Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 23:*

*Iti etaa oshadheenaam tu graamyaanaam jaatayo mune |*

*Oshadhyo yajnyiyaah cha eva graamyaaranyaa chaturdasha ||*

O Sage, these are the classes of *graamya dhaanyaas* and plants grown. Those plants which were yielding the grains for *yajnya*, they are fourteen in number; they are called *graamyaaranyaa dhaanyaas*, which were also grown.

*Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 24:*

*Vreehayassayavaa maashaa godhoomaa chanavah tilaah |*

*Priyangu saptamaa hi ete ashtamaah tu kulutthakaah ||*

*Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 25:*

*Shyaamaakaah tu atha neevaara jartilaah sagavedhukaah |*

*Tathaa venu yavaah proktaah tathaa markatakaa mune ||*

A sort of *panic*, uncultivated rice, wild variety of *sesamum*, wheat, some kind of grain, *sesamum*, some kind of millet, bamboo seeds, a variety of *priyangu*, seeds of a tree called *naaga bala*, these are the names of the grains told here.

*Sri Engal Aalwaan's Commentary:*

*Shyaamaakaa iti | Shyaamaakaah trunadhaanyam | Neevaaraah sa shooko vreehih | Jartilaah vana tilaah | Gavedhukaah kusumbha sadrusha beejaah | Venuyavaah vamsha beejaani | Markatakaah priyangu bhedaah; naaga balaakhyadruma beejaani vaa |*

Once they built their houses to protect themselves from cold, heat and other disturbances, they started to engage themselves in cultivation, manual labour, and they grew the seventeen types of *graamya dhaanyaas*, grains, and the fourteen types useful for performance of the *yajnyaas*. We find many of these names in the *Vedaas* too.

*Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 26:*

*Graamyaaanyaah smrutaah hi etaah oshadhyah tu chaturdasha |*

*Yajnya nishpattaye yajnyah tathaa aasaam heturuttamah ||*

The fourteen types of grains are said to be *graamyaaanyaas*, which are used in the performance of *yajnyaas*. These were used for the completion of

the *yajnya*, and useful for the growth of the plants. These grains are used for performance of *yajnya*, and *yajnya* in turn is required for growing these plants. *Yajnya* is the best means for growing all these plants and grains. Through *yajnya* only, rains and all this kind of prosperity can be attained; and this will bring in all kind of good in the world. Performance of *yajnyaas* is very important, and for those *yajnyaas*, these grains are useful. Performance of *yajnyaas* becomes a cause of good growth of these plants.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 27:](#)

*Etaah cha saha yajnyena prajaanaam kaaranam param |*

*Paraavaravidah praajnyaah tato yajnyaan vitanvate ||*

Those who are the knowledgeable people of *para*, *avara* - they always engage in performance of *yajnyaas*. This is also very important for perpetuation of the human race itself.

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

*Graamyaa iti | Aasaam - oshadheenaam hetuh - vardhakah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 28:](#)

*Ahani ahani anusthaanam yajnyaanaam muni sattama |*

*Upakaarakaram pumsaam kriyamaana agha shaantidam ||*

When *yajnyaas* are being performed every single day, O excellent of the sages, it is extremely helpful to people. It helps them to get rid of all sins.

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

*Ahani ahani iti | Yajnyaanaam pancha mahaa yajnyaanaam  
anusthaanam nityam kriyamaanaagham \* Pancha soonaa gruhah tasya  
ityaadinna sooktam, atra tu poorvam alpa alpasaaravat iti uktam,  
tasya aghasya shaantidam - naashakaram iti arthah |*

The *yajnyaas* are told to be *pancha mahaa yajnyaas* - *Deva yajnya*, *Rishi yajnya*, *Pitru yajnya*, *Bhoota yajnya* and *Manushya yajnya*. Performance of *pancha mahaa yajnyaas* every single day helps people to get rid of all kinds of sins. There are many sins which keep accumulating. These will be happening without our knowledge - they are told as *pancha soonaas* - five kinds of sins that we accumulate every day. A householder performs five kinds of sins - (i) the hearth for frying, where we kill so many beings, (ii) during grinding, (iii) sweeping with the broom, (iv) making paste, (v) heating the water vessel. A *gruhasta* engages in all these every day. We do not know the innumerable invisible number of beings we will be torturing. All these accumulate sins. When we do the *pancha mahaa yajnyaas*, these are said to get rid of these sins - this is told in *Manu Smruti*.

*Adhyaapanam brahma yajnyah pitru yajnya tu tarpanam |*

*Homo daivo balirbhooto nri yajnyo atithi poojanam ||*

*Pancha etaan yo mahaa yajnyaan na haapayati shaktitah |*

*Gruhe api vasan nityam soonaa doshah na lipyate ||*

When one performs these *pancha mahaa yajnyaas*, such a person will never be affected by these kind of sins, which are unknowingly performed every single day.

*Paraasharar* now tells about people who are not interested in performing *yajnyaas* and who always engage in bad deeds. And about the worlds attained by those who are engaged in *pancha mahaa yajnyaas* and *varna aashrama dharmas*, and those who are not following the *shastraas*, and hate the *Vedic* way of life.



**Recap:** In the previous session, we were studying *Amsha 1, Chapter 6* of *Sri Vishnu Puraanam*. We saw how after the *Treta Yuga* started, after some time, the changes started to happen. The people started to make residences for themselves, being protected properly from heat, light, and sun, and started cultivation for a means of living, and they grew various grains, seventeen of which are told, which are *graamyas*. Then there are fourteen types which are used for performance of *yajnyas*.

The importance of *yajnyas* which sustains the cycle of creation, and human race, was told. Those who realize the importance of *yajnyas*, and those who are knowledgeable about both *para* and *avara*, it is of utmost benefit to humans, and helps in getting rid of all sins. The *pancha mahaa yajnyas* are meant here. The *pancha mahaa yajnyas* which are being performed, the *nitya naimittika karmaas*, on a daily basis, through these, the *gruhastaas* get rid of *pancha soonaas*; so these are of great benefit. This is what is ordained, and is to be performed.

**[Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 29:](#)**

***Eshaam tu kaala srushto asou paapa binduh mahaa mune |***

***Chetassu vavrudhe chakruh te na yajneshu maanasam | |***

O Sage, due to the effect of time, in their minds, the sins were growing, they were always thinking about transgressing the *shastraas*. They had no inclination to perform the *yajnyas*.

**[Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 30:](#)**

***Vedaan vedyam tathaa devaan yajnya karma aadikam cha yat |***

***Tat sarvam nindamaanaah te yajnyavyaasedhakaarinah | |***

Such people who were not inclined to perform *yajnyas* but were only evil minded, they ridiculed the *Vedaas*, and *yajnya* and other *karmaas* which are

known from the *Vedaas* to be performed for various benefits, and the gods who are praised, and offered *havis*, they ridiculed all of these. Thus they became a hindrance to performance of *yajnyaas*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 31:](#)**

***Pravrutti maarga vyucchitti kaarino veda nindakaah |***

***Duraatmaano duraacharaa babhoovuh kutilaashayaah ||***

Creation is told, the cause of lineage through procreation, they thought that they were the cause of such things, and they ridiculed the *Vedaas*. They were evil minded, of bad conduct, they were going against the *shastraas*, they became evil minded people.

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

***Pravrutti iti | Yajnya pravruttyaa pravruttih - sargah, prajaa sarga iti arthah |***

Such being the time when there were also people like that who were ridiculing the *Vedaas*, gods, *yajnya*, *karma*, etc., they were hindrance to performance of *yajnya*, and hence continuation of human race, ...

**[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 32:](#)**

***Samsiddhaayaam tu vaartaayaam prajaah srushtvaa prajaapatih |***

***Maryaadaam sthaapayaamaasa yathaa sthaanam yathaa gunam ||***

When the means of living such as farming, cultivation, were well established, *Prajaapati* having created all the people, started to establish the rules and guidelines,

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

***Samsiddhaayaam iti | Krushi roopaayaam samsiddhaayaam oshadhi  
dvaaraa prajaah srushtvaa yathaa sthaanam asmin dehe ayam dharmah  
iti yathaa gunam raaginaam kaamyam karma, viraktaanaam tu  
nivartakam ityaadi vyavasthaam sthaapayaamaasa | |***

In these places, these are the *dharmaas* to be followed. For those who are desirous of attaining benefits and pleasures, like *svarga loka*, etc., he established *kaamyam karmaas*. These are all told in the *Vedaas* itself, as various *yaagaas* are told, *vaajapeya*, *ashwamedha*, etc. Various *kaamyam karmaas* are told by which people can experience various worlds, and enjoy there. For those who had given up all these desires, the *moksha maarga*, the means to attain liberation, he started to establish.

***Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 33:***

***Varnaashramaanaam cha dharmaan dharmabhrutaam vara |***

***Lokaanscha sarva varnaanaam samyak dharmaanupaalinaam | |***

O Excellent among those who are supporting and adopting *dharma*, the various *dharmaas* to be followed by various *dharmaas* and *aashramaas*, based on one's station in life (*varnaas* are *braahmana*, *kshatriya*, *vaishya*, *shoodra*; and *aashramaas* are *brahmacharya*, *gruhasta*, *vaanaprastha*, *sannyasi*), what are the *dharmaas* to be followed, and what worlds do they attain, for those who follow the *nitya naimittika karmaas*, *Prajaapati* established all of these.

This is what is told in the *Vedaas*, and everyone has to follow the *Varna Aashrama dharmas*. *Veda* is *Bhagavaan's aajnyaa*, and He will be pleased only when people follow the *varna aashrama dharmas* as ordained in the *Vedaas*. Otherwise there will be *pratyavaaya*. Based on their *ruchi*, whether they are *viraktaas*, desirous of attaining the benefits, according to their needs, *Prajaapati* established all of this.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 34:](#)

*Praajaapatyam braahmanaanaam smrutam sthaanam kriyaavataam |  
Sthaanam aindram kshatriyaanaam samgrameshu anivartinaam | |*

Those *braahmanaas* who are always engaged in following the *nitya naimittika karmaas*, the daily and occasional ordained duties, as told in the *Vedaas*, the worlds called as *Bhrugu loka*, etc., they will attain those worlds. *Kshatriyaas* who do not turn their back in the battlefield, attain the world of *Indra*.

*Braahmanaas* become eligible only if they are following the *nitya naimittika karmaas*; otherwise they are called as *braahmana bandhus*.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 35:](#)

*Vaishyaanaam maarutam sthaanam sva dharma nirataatmanaam |  
Gaandharvam shoodrajaateenaam paricharya anuvartinaam | |*

*Vaishyaas* who are always established in the *dharmaas* as told for their *varna*, they attain the world of *Vaayu*. For *shoodraas*, who serve other classes, for those who are following that as ordained, they attain the *Gaandharva loka*.

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

*Praajaapatyam iti | Praajaapatyam bhrugvaadilokah |  
Braahmanaanaam kriyaavataam nitya naimittika kriyaavataam |*

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 36:](#)

*Ashta asheeti sahasraani muninaam oordhvaretasaam |*

***Smrutam teshaam tu yat sthaanam tat eva guruvaasinaam ||***

Those who are in the *brahmachari aashrama*, serving their *aachaaryaas* living in the *gurukula*, they attain the worlds where eighty eight thousand sages live.

***Sri Engal Aalwaan's Commentary:***

***Ashta asheeti iti | Guruvaasinaam brahmacharinaam |***

***Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 37:***

***Saptarsheenaam tu yat sthaanam smrutam tat vai vanaukasaam |***

***Praajaapatyam gruhasthaanam nyaasinaam brahma sanjnyitam ||***

*Vaanaprasthaas* attain the world of *Saptarshis*.

*Gruhastaas* attain *praajaapatya loka*. *Sannyaasi* attain *Brahma loka*, *Satya loka*.

***Sri Engal Aalwaan's Commentary:***

***Saptarsheenaam iti | Nyaasinaam sannyaasinaam, devayaana maargastho brahma sanjniyah - satya lokah |***

*Satya loka* is located in *Deva yaana*, the *Archiraadi maarga*.

Till now, what was told was about those established in the *Varna Aashrama dharmas*. Next, the world attained by the *jnyaanis* is told.

***Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 38:***

***Yoginaam amrutam sthaanam svaatma santoshakaarinaam ||***

Among the *aashramis*, belonging to the various *aashramaas*, *yogis* established in *prateeka upaasana*, meditation with the idea of a superior object on an inferior one, called as *prateekopaasakaas*, they attain a world known as *Vishnu Pada*, which is above *Dhruva loka*; the *Ganga* river is supposed to start from there only.

**Sri Engal Aalwaan's Commentary:**

***Yoginaam iti | Aashramishu eva ye prateeka upaasakaah yoginah teshaam amrutam vishnu padaakhyam dhruvaat upari sthaanam \* Yato gangaa pravahati iti vakshyamaanam |***

*Prateeka upaasana* is thinking of a *nikrushta vastu* as *utkrushta*. It should not be the other way; one should not think of a *utkrushta vastu* as *nikrushta*. For example, if we tell a servant that he is the king, this is alright. However, the idea of servant cannot be made in a king. There are various *prateeka upaasaanaas* told - for example, thinking of *manas* itself as *Brahman* - *Mano brahmeti upaaseeta, maanavaan bhavati. Annam brahmeti vyajaanaat, annavaan bhavati.*

**Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 39:**

***Ekaantinah sadaa brahma dhyaayino yoginah cha ye |***

***Teshaam tat paramam sthaanam yat vai pashyanti soorayah ||***

Those who are all the time meditating on the *Brahman*, only thinking of *Brahman* as *praapya, praapaka*, for them, the world attained is where the *nitya sooris* are located.

**Sri Engal Aalwaan's Commentary:**

***Ekaantinah iti | Paramam sthaanam parama vyoma |***

Those who are meditating on *Brahman*, *brahma upaasakaas*, *yogis*, *ekaantis*, for whom everything is *Brahman* only, *Paramaatman* only, they are told here. They attain the *Parama Pada*, the *Parama Vyoma*.

[Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 40:](#)

*Gatvaa gatvaa nivartante chandra sooryaadayo grahaah |*

*Adyaapi na nivartante dvaadashaakshara chintakaah ||*

Difference between *bhagavat upaasakaas* and other *upaasakaas* is told here. Those who attain the other worlds, *Soorya*, *Chandra*; they keep going and coming back. Up to *Chaturmukha Brahma*, the worlds attained by various people, who do *kaamyas karma*, *prateekopaasana*, once the period ends, they come back here. While those who are meditating on *Paramaatman*, who do *upaasanaa* of *Paramaatman*, through various *mantraas* such as *Vaasudeva Dvaadasha akshari* or *Ashta akshari*, *Vishnu shadakshara*, they do not come back; they attain eternal abode of *Paramaatman*; they get liberated once and for all from this *samsaara*.

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

*Bhagavat upaasakaanaam eva punaraavruttih itareshaam tu nivruttih eva iti aaha - gatvaa iti | Chandra sooryaadi grahanam teshaam kaala netrutva visheshaat, tat vilakshanaam brahmaadeenaam api upalakshanam | Chandra sooryaadayo api svam svam adhikaaram gatvaa - praapya, ante pralaya kaale nivartante - te sva padaat bhrashyanti | Dvaadasha akshara aadinaa mantrena bhagavat upaasakaah na nivartante - na cha punaraavartante | Etat vyatiriktaah sarve api nivartanta eva | \* Aabrahma bhuvanaallokaah punaraavartino arjuna \* iti bhagavat ukteh |*

Day, time is determined by the movement of moon and sun, this is *upalakshana* for all other gods, including *Chaturmukha Brahma*. Even the gods like *Chandra*, *Soorya*, *Chaturmukha Brahma*, they attain their positions, and during *pralaya*, they also get merged into their causes. When

the gods themselves are not there, their worlds also will go; they also have a time limit. Even *Chaturmukha Brahma* has a time limit of 100 years. During *praakruta pralaya*, *Chaturmukha Brahma* and his world get merged into *Paramaatman*; so they are not permanent. Everyone other than the *Bhagavat upaasakaas*, they keep coming back into this world. In *Bhagavad Geetha*, *Sri Krishna* has told this very clearly, that up to *Chaturmukha Brahma*, all the worlds are impermanent. When they attain those worlds, once their time period is over, they have to come back again. Whereas *Bhagavat upaasakaas* attain *Parama Pada*, and do not return; they escape from *samsaara* forever.

Having told the various worlds attained by these people, up to *Bhagavat upaasakaas*, *prateekopasakaas*, and all those engaged in *nitya naimittika karmaas*, *varna aashrama dharmaas*, what are the world attained by those transgressing the *shaashtraas*. They attain various types of hell.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 41:](#)

*Taamisram andha taamisram mahaa rourava rouravou |*

*Asi patra vanam ghoram kaala sootram aveechikam ||*

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 42:](#)

*Vinindakaanaam vedasya yajnya vyaaghaata kaarinaam |*

*Sthaanam etat samaakhyaatam sva dharma tyaaaginah cha ye ||*

Those who ridicule the *Vedaas*, who don't follow the *dharmaas* ordained in the *Vedaas*, as per their station in life, *varna aashrama*, who obstruct the performance of *yajnyaas*, the various hells are told - *taamisra*, *andha taamisra*, *mahaa rourava*, *rourava*, *asi patra vana*, *ghora*, *kaala sootra*, *aveechika*. They attain various hells and suffer there.

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



*Taamisra aadeenaam svaroopam vakshyate taamisram iti |*

Following the various *varna aashrama dharmaas* is told here. The glory of *Bhagavat upaasakaas*, that they attain *Parama Pada* and do not come back to *samsaara* again, and that all others return and are born again, is told.

*|| Iti Sri Vishnu Puraane Prathame Amshe Shashto Adhyaayah ||*

*|| Iti Sri Bhagavad Raamaanuja Pada Antaranga Sri Vishnu Chitta Virachite Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Prathame Amshe Shastho Adhyaayah ||*

## *|| Atha Saptamo Adhyaayah ||*

Next, Sage *Paraashara* starts to tell about *mithuna srushti*, the combination of man and woman.

*Sri Paraasharah:*

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

*Tato abhidhyaayatah tasya jagjnyire maanasaah prajaah |*

*Tat shareera samutpannaih kaaryaih tat karanaih saha |*

*Kshetrajanyaah samavartanta gaatrebhyah tasya dheematah ||*

When *Chaturmukha Brahma* started to meditate, do *sankalpa*, there were certain people born from his mind. They were also born out of his body, with *deha*, *indriya*, etc. The various elements born from the body of *Hiranya Garbha*, from this, the *deha*, *indriya*, were created.

**Sri Engal Aalwaan's Commentary:**

*Atha mithuna srushtim vaktum maanasa shareera srushteen anuvadati  
tata ityaadinaa | Tata iti | Kaaryaih dehaih, karanaih indriyaih,  
hiranya garbha deha bhoota utpannaih dehaih indriyaih saha  
maanasaah kaaschit maanasyah prajaah jajnyire | Kechit  
kshetrajanyaah tasya gaatrebhyah avayavebhyah kaarya karanaih saha  
samavartanta |*

The various elements born from the body of *Hiranya Garbha*, from this, the *deha*, *indriya*, were created. With this, some people, *maanasaah prajaah*, were born out of his mind itself. Those who are having *shareera*, embodied souls, were born from his various limbs. They had body and *indriya*. They were born thus.

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

*Te sarve samavartanta ye mayaa praak udaahrutaah |*

*Devaadyaah sthaavaraantaah cha traigunya vishaye sthitaah | |*

All those who were created, who were told earlier itself, starting with *deva srushti*, up to the *sthaavara srushti*, who were under the control of *triguna*, *sattva*, *rajas*, *tamas*, who were all associated with *prakruti*, they were all existing.

**Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 3:**

*Evam bhootaani srushtaani charaani sthaavaraani cha |*

These kind of beings were created, which were movable and immovable both.

**Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 4:**

*Yadaa aasya taah prajaah sarvaah na vyavardhanta dheematah |*

*Tadaa anyaan maanasaan putraan sadrushaan aatmano asrujat | |*

When they did not grow further, then *Chaturmukha Brahma* created other people born of his mind, who were similar to himself. They are called *maanasa putraas*.

*Sri Engal Aalwaan's Commentary:*

*Te sarva iti | Te devaadyaah sthaavaraantaah jeevaah traigunya  
vasheekrutaah samavartanta |*

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 5:*

*Bhrugum pulastyam pulaham kratum angirasam tathaa |*

*Mareechim daksham atrim cha vasishtam cha eva maanasaan | |*

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 6:*

*Nava braahmana ityete puraane nischayam gataah |*

These are known as the nine *brahmins*, they are *Bhrugu, Pulastya, Pulaha, Kratu, Angiras, Mareechi, Daksha, Atri, Vasistha*. They are known as *brahmans* in *Brahmaanda Puraana*.

*Sri Engal Aalwaan's Commentary:*

*Nava braahmana iti | Puraane brahmaanda aadou | Poorvam srushteh |*

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

*Khyaatim bhootim cha sambhootim kshamaam preetim tathaiva cha |*

*Sannatim cha tathaa eva orjaam anasooyaaam tathaiva cha ||*

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 8:*

*Prasootim cha tatah srushtvaa dadou tessaam mahaatmanaam |*

*Patnyo bhavadhvam iti uktvaa tessaam eva tu dattavaan |*

Then *Chaturmukha Brahma* created nine women, *Khyaati, Bhooti, Sambhooti, Kshamaa, Preeti, Sannati, Orjaa, Anasooyaa, Prasooti*. He gave them to these nine *maanasa putraas*, and told these nine women that you become wives to these *maanasa prajaas*.

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 9:*

*Sanandanaadayo ye cha poorva srushtaah tu vedhasaa |*

*Na te lokeshu asrujyanta nirapekshaah prajaah prati ||*

The first four *maanasa prajaas* who were created were *Sanandana* and others. These were earlier created by Brahma. They were all the time in meditation and never interested in worldly activities. They were never interested in procreation.

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 10:*

*Sarve te abhyaagata jnyaanaa veetaraagaah vimatsaraah |*

*Teshu evam nirapeksheshu loka srushtou mahaatmanah ||*

They had the ultimate knowledge, they had controlled desires, they had no *maatsarya*; when they were such, with no desires, ...

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 11:*

*Brahmano abhoot mahaan krodhah trailokya dahanakshamah |*

***Tasya krodhaat samudbhootat jvaalaamaalaabhideepitam |***

***Brahmano aboot tadaa sarvam trailokyam akhilam mune ||***

Then *Chaturmukha Brahma* got very angry, as he had created them with the idea that creation will continue through them, but they had controlled all desires, and had no desire to create or other worldly activities. Looking at them, *Chaturmukha Brahma* became extremely angry. His anger was such that it could burn the three worlds. All the three worlds were lighted like a garland of fire which came out of his anger.

***Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 12:***

***Bhrukuti kutilaat tasya lalaataat krodha deepitaat |***

***Samutpannah tadaa rudro madhyaana aarka sama prabhah ||***

From his eyebrows which were twisted with anger, and from his forehead which was glowing with anger, *Rudra* was born, and was shining like the mid day sun.

***Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 13:***

***Ardha naaree nara vapuh prachando ati shareeravaan |***

***Bibhaja aatmaanam ityuktvaa tam brahmaantardadhe tatah ||***

He had half *nara* and half *naari*, half man and half woman; he had that kind of body. Then, *Brahma* disappeared telling *Rudra* that you split yourself into two.

***Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 14:***

***Tatha ukto asou dvidhaa streetvam purushatvam tathaa akarot |***

***Bibheda purushatvam cha dashadhaa cha ekadhaa punah ||***

Rudra promptly listened to *Chaturmukha Brahma*, and divided himself into two parts - *purusha* and *stree*. The part which was *purusha*, he again divided into eleven parts.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 15:](#)

*Soumya asoumyaih tathaa shaantaa ashaantaih steetvam cha sa prabhuh |*

*Bibheda bahudhaa devah svaroopaih asitaih sthitaih ||*

The woman part of his body, he created into many many forms. Some were pleasant, some were not pleasant, some peaceful, some not peaceful, black and white.

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

*Tathoktaa iti | Steetvam purushatvam cha dvidhaa akarot - pruthak chakaara | Pumstvam cha ekaadashaavidham roopamedaih |*

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 16:](#)

*Tato brahma aatma sambhootam poorvam svaayambhuvam prabhuh |*

*Aatmaanam eva krutavaan prajaapaalye manum dvija ||*

*Chaturmukha Brahma*, for the purpose of continuation of the race, he created himself into *Svaayambhuva Manu*.

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

*Tata iti | Aatma sambhootam | Ata eva svaayambhuvam aatmaanam eva tam prajaapaalye nimitte poorvam manum krutavaan |*

From himself, for the purpose of continuing the creation, he created *Svaayambhuva Manu*.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 17:](#)

*Shataroopam cha taam naareem tapo nirdhoota kalmashaam |*

*Svaayambhuvo manuh devah patneetve jagruhe prabhuh ||*

From his *patni's amsha*, he created *Shataroopam*. *Swaayambhuva Manu*, who was created from the *purusha* part, married *Shataroopam*.

Though *Swaayambhuva Manu* and *Shataroopam* had the same parents, they got married. There are two reasons told here for this. (i) They were having that kind of strength of *tapas*. (ii) They were *devaas*. *Swaayambhuva Manu* accepted *Shataroopam* as his wife.

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

*Shataroopam iti | Shataroopam arddhena purusho abhavat arddhena naari iti uktaayaa brahma patnyaah shataroopayaa amsha bhootam brahma amsha bhooto manuh jagruhe |*

From the *stree* part of his *amsha*, *Shataroopam* was created.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 18:](#)

*Tasmaat tu purushaat devee shata roopaa vyajaayata |*

*Priyavrato uttaanapaadou prasooti aakooti sanjnitam ||*

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 19:](#)

*Kanyaadvayam cha dharmajnya roopa oudaarya gunaanvitam |*

***Dadou prasootim dakshaaya aakootim ruchaye puraa | |***

From *Swayambhuva Manu*, *Shataroopa* had two sons and two daughters. *Priyavrata* and *Uttaanapaada* were the two sons. *Prasooti* and *Aakooti* were the two daughters. They had good *roopa* and good qualities. *Prasooti* was given in marriage to *Daksha*, and *Aakooti* to *Rucha*.

***Sri Engal Aalwaan's Commentary:***

***Kanyaa dvayam iti | Prajaapatih aakootim ruchaye dadou |***

The *vamsha*, and *vamsha anucharita* are part of the *Puraana*. This is *Puraana lakshana*.

***Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 20:***

***Prajaapatih sa jagraaha tayoh jajnye sadakshinah |***

***Putro yajnyo mahaabhaaga dampatyoh mithunam tatah | |***

*Yajnya* and *Dakshina* were born from *Ruchi*.

***Sri Engal Aalwaan's Commentary:***

***Prajaapatih iti | Sah - ruchih jagraaha, tayoh aakooti ruchayoh dampatyoh sadakshino yajnyah putro mithinam jajnire |***

Through the marriage of *Aakooti* and *Ruchi*, *Dakshina* and *Yajnya* were born as twins (*mithuna*).

***Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 21:***

***Yajnyasya dakshinaayaam tu putraa dvaadasha jajnire |***



*Yaamaa iti samaakhyaataa devaah svaayambhuve manou | |*

To *Yajnya* and *Dakshina*, twelve sons were born. They were called as *Yaamaas*; they are *devaas*.

*Sri Engal Aalwaan's Commentary:*

*Yajnyasya iti | Svaayambhuve manou - manvantare |*

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 22:*

*Prasootyaam cha tathaa dakshah chatasro vimshatim tathaa |*

*Sasarja kanyaah taasaam cha samyak naamaani me shrunu | |*

Twenty four daughters were born of *Prasooti* and *Daksha*. Listen to their names.

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 23:*

*Shraddhaa lakshmi dhrutih tushtih medhaa pushtih tathaa kriyaa |*

*Buddhih lajjaa vapuh shaantih siddhih keertih trayodashee | |*

*Shraddhaa, Lakshmi, Dhruuti, Tushti, Medhaa, Pushti, Kriyaa, Buddhi, Lajjaa, Vapu, Shaanti, Siddhi, Keerthi.* These are thirteen names told.

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 24:*

*Patnyartham prati jagraaha dharmo daakshaayini prabhuh |*

*Taabhyah shishta yaveeyasya ekaadasha sulochanaah | |*

Dharma accepted these thirteen as his wives.

The lineage is going to be told. This is the *vamsha anucharita*, this is one of the *lakshanaas* of *Puraana*. We shall take them up in the next session. These names have philosophical meanings.

**Recap:** In the previous session, we were studying *Amsha 1, Chapter 7* of *Sri Vishnu Puraanam*. Where we saw that *Swayambhuva Manu* and *Shataroopa* have two sons (*Uttaanapaada* and *Priyavrata*) and two daughters (*Aakooti* and *Prasooti*). *Prasooti* marries *Daksha*, and *Aakooti* marries *Ruchi Prajaapati*. To *Aakooti* and *Ruchi Prajaapati*, twins are born - *Yajnya* and *Dakshina*, who get married; they get twelve sons, who are known as *Yaama Devataas*. *Daksha* and *Prasooti* get twenty four daughters.

**[Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 22:](#)**

***Prasootyaam cha tathaa dakshah chatasro vimshatim tathaa |***

***Sasarja kanyaah taasaam cha samyak naamaani me shrunu ||***

Twenty four daughters were born of *Prasooti* and *Daksha*. Listen to their names.

**[Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 23:](#)**

***Shraddhaa lakshmi dhrutih tushtih medhaa pushtih tathaa kriyaa |***

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*Shraddhaa, Lakshmi, Dhruvi, Tushti, Medhaa, Pushti, Kriyaa, Buddhi, Lajjaa, Vapu, Shaanti, Siddhi, Keerthi*. These are thirteen names told.

**[Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 24:](#)**

***Patnyartham prati jagraaha dharmo daakshaayini prabhuh |***

*Taabhyah shishta yaveeyasya ekaadasha sulochanaah ||*

Dharma accepted these thirteen as his wives.

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 25:*

*Khyaatih satyatha sambhootih smrutih preetih kshamaa tathaa |*

*Santatih cha anasooyaa cha oorjaa svaahaa svadhaa tathaa ||*

The younger eleven daughters of *Daksha* and *Prasooti* are *Khyaati*, *Sati*, *Sambhooti*, *Smruti*, *Preeti*, *Kshamaa*, *Santati*, *Anasooyaa*, *Oorjaa*, *Svaaha*, *Svadhaa*.

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 26:*

*Bhruguh bhavo mareechischa tathaa chaiva angiraa munih |*

*Pulastyah pulahah chaiva kratuh cha rishivarah tathaa ||*

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 27:*

*Atrih vasistho vanhi cha pitarascha yathaa kramam |*

*Khyaatyadyaa jagruhuh kanyaa munayo munisattama ||*

These eleven were accepted as wives, in order, by *Bhrugu*, *Shiva*, *Mareechi*, *Angira*, *Pulastya*, *Pulaha*, *Kratu*, *Atri*, *Vasishta*, *Vanhi* and *Pitara*.

*Sri Engal Aalwaan's Commentary:*

*Yajnyasya iti | Svaayambhuv manou manvantare |*

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 28:*

*Shraddhaa kaamam chala darpa niyamam dhrutih aatmajam |*

*Santosham cha tathaa tushtih lobham pusthah asooyata ||*

The children of *Dharma* are told. *Shraddhaa* gave birth to *Kaama*, *Lakshmi* gave birth to *Darpa*, *Dhruti* gave birth to *Niyama*, *Tushti* gave birth to *Santosha*, *Pushti* gave birth to *Lobha*.

*Sri Engal Aalwaan's Commentary:*

*Shraddheti | Sraddhaa kaamam tathaa darpa iti paathe tathaa iti anyena krama praapta lakshmeeh lakshyaa | Yathaa kourme \* Shraddhaa yaastu sutah kaamo darpo lakshmyaah sutah smrutah \* iti |*

There is a *paatha* called *tathaa darpa*, where *Lakshmi* is to be taken. In *Kurma Puraana* it is said that *Lakshmi's* son is *Darpa*.

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 29:*

*Medhaa shrutam kriyaa dandam nayam vinayam eva cha |*

*Medha* gave birth to *Shruta*, *Kriyaa* gave birth to *Danda*, *Naya* and *Vinaya*.

*Sri Engal Aalwaan's Commentary:*

*Medhaa iti | Kriyaa dandam kriyaayaam taamasyaam dandah, raajasyaam nayah, saatvikyaam maanaso anouddhati aatmaa vinayah |*

*Danda* is said to be when it is in *taamasa* mode; when in *Raajasa* mode, it is *Naya*; *Vinaya* is when it is obedient, or subservient, and when one does not feel superior in the mind, this is in the *Sattva* mode. Here, *Vinaya* is with respect to the mind.

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 30:*

***Bodham buddhih tathaa lajjaa vinayam vapuraatmajam |***

***Vyavasaayama prajajnye vai kshemam shaantih asooyata |***

*Buddhi* gave birth to *Bodha*. *Lajja* also gave birth to a son called *Vinaya* - this is said to be *shaareero vinayah*, when one is bodily subservient. *Vapu* gave birth to *Vyavasaaya*. *Shaanti* gave birth to *Kshema*.

***Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 31:***

***Sukham siddhih yashah keertih iti ete dharma soonavah |***

***Kaamaadratih sutam harsham dharma poutram asooyata ||***

*Siddhi* gave birth to *Sukha*, and *Keerthi* gave birth to *Yashas*. They are all the children of *Dharma*. From *Kaama*, *Rati* gave birth to *Harsha*, and *Dharma* was grandson.

***Sri Engal Aalwaan's Commentary:***

***Bodham iti | Lajjaayaah tu shareero vinayah |***

***Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 32:***

***Himsaa bhaaryaa tu adharmasya tato jajnye tathaa anrutam |***

***Kanyaa cha nikrutih taabhyaam bhayam narakam eva cha ||***

*Himsaa* became wife of *Adharma*, and from them, a son was born by name *Anruta*, and a daughter by name *Nikruti*. From these two - *Anruta* and *Nikruti*, *Bhaya* and *Naraka* were born.

***Sri Engal Aalwaan's Commentary:***

*Dharma prasangaat adharmam sargam aaha - himsaa iti | Tayoh  
adharmam himsayoh anrutam nikrutih cha jajnye, taabhyaam nikruti  
anrutaabhyaam maayaa bhayam vedanaa narakam cha jajnye |*

Because the sons of *Dharma* were told, the sons of *Adharma* are also told. These are also the states of mind. In order to do creation, sustenance and dissolution - for creation and sustenance, *dharma* is required; for dissolution, *adharmam* is also required.

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 33:*

*Maayaa cha vedanaa chaiva mithunam tu idam etayoh |*

*Tayoh jajnye atha vai maayaa mrutyum bhoota apahaarinam | |*

*Maayaa* and *Vedanaa* were born as twin daughters. From *Maaya*, *Bhaya* gave birth to *Mrutyu*, which causes an end to all the beings.

*Sri Engal Aalwaan's Commentary:*

*Maayaa iti | Tasmaat etayoh mithuna dvayam, bhayaajjajnya iti  
paathe etayoh mithunayoh madhye maaya bhayaat tu mrutyum jajnye |  
Tayoh jajnye iti paathe maaya mrutyum sushuve, bhayaat iti sheshah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 34:*

*Vedanaa sva sutam cha api dukham jajnye atha rouravaat |*

*Mrutyoh vyaadhi jaraa shoka trushnaa krodhaah cha jajnire | |*

*Naraka* married *Vedanaa*, and gave birth to *Dukha*. *Rourava* is to be taken as *Naraka*. From *Mrutyu*, *Vyaadhi*, *Jaraa*, *Shoka*, *Trushnaa*, *Krodha* were born.

These are all the various sufferings and death. These are the means to cause dissolution.

**Sri Engal Aalwaan's Commentary:**

***Vedanaa iti | Rouravaat bhayam narakam eva chet uktaat narakaat |***

**Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 35:**

***Dukhottaraah smrutaa hi ete sarve cha adharmakshanaah |***

***Naishaam bhaaryaa asti putro vaa te sarve hi oordhvaretasah | |***

They are all of extreme sorrow and suffering. They are all signs of *adharmakshana*. For them, there are no wife or children. They are said to be *oordhvaretas*.

*Viraktaas, sannyaasis* are told as *oordhvaretas*. Because they do not have wife or children, they are said to be *oordhvaretas*.

**Sri Engal Aalwaan's Commentary:**

***Dukhottaraa iti | Adharmakshanaah adharma vamshamoola bhooto lakshanam eshaam te tathaa uktaah | Te vyaadhyadyaah oordhvaretasah charama kaaryasya dukhaatmatvaat kaaryaantara anupaadakaah |***

These - *Vyaadhi, Jaraa, Shoka, Trishnaa, Krodha* - *adharmakshana* is a sign of their entire *vamsha* itself. The end itself is of extreme sorrow, there is nothing else beyond this; so they are said to be *oordhvaretas*.

**Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 36:**

***Roudraani etaani roopaani vishnoh munvaraamaja |***

***Nitya pralaya hetutvam jagato asya prayaanti vai | |***

These are all the terrific forms of Vishnu, O *Maitreya*. They become the cause of *nitya pralaya* of this world.

Now, the various kinds of *srushti* and *pralaya* are going to be told.

***Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 37:***

***Daksho mareechih atrischa bhrugu aadyaascha prajeshvaraah |***

***Jagati atra mahaa bhaaga nitya sargasya hetavah | |***

*Daksha, Mareechi, Atri, Bhrugu* and these hosts of *prajaapatis*, they are the causes of *nitya sarga*, the everyday creation which is happening.

***Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 38:***

***Manavo manuputraah cha bhoopah veerya dhanaascha ye |***

***Sanmaarga nirataah shooraah te nitya sthiti kaarinah | |***

The causes of the *nitya sthiti*, the daily sustenance that happens, are *Manu* and sons of *Manu*, who are the kings, with lot of valour, established in the righteous path, courageous and bold ones.

Thus, *Paraasharar* explains the various forms of *dharma*, *adharma*, and how they are causing *nitya sarga*, *nitya sthiti*.

Now, *Maitreyar* asks a question.

***Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 39:***

***Maitreyah -***



***Yeyam nityaa sthith brahman nitya sargah sthiteritah |***

***Nitya abhaavah cha teshaam vai svaroopam mama kathyataam | |***

You talked about *nitya sarga*, *nitya sthiti*, *nitya pralaya* - daily creation, daily sustenance and daily dissolution. Please tell me their svaroopam, their nature, O knower of *Brahman*.

***Sri Engal Aalwaan's Commentary:***

***Jeevaanaam srujyatvaadinaa paaratantryaat nitya sargaadou  
hetutvam anupapannam iti aashankyaa tat parihaara bubhutsayaa  
teshaam svaroopam pruchhati yeyam iti |***

The people who are told - *Daksha*, *Mareechi*, *Manu*, their children - are all created, and will also get destroyed. They are dependent on others to create, and not independent. How are they told to be causes of *nitya sarga*, the daily creation? - this is the doubt that *Maitreyar* gets. In order to get that doubt cleared, he is asking about the nature of *nitya sarga*, *nitya sthiti*, *nitya pralaya*.

***Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 40:***

***Sri Paraasharah -***

***Sarga sthith vinaashaam cha bhagavaan madhusoodanah |***

***Taistaih roopaih achintyaatmaa karoti avyaahato vibhuh | |***

*Paramaatman* only does all these things - creation, sustenance and destruction, taking on those forms, being the *antaryaami* of *Daksha*, *Mareechi*, *Manu*, his children and *Vyaadhi* and others which were told. *Paramaatman's* forms cannot be thought of by anybody, it is unimaginable. How He is the inner controller of everything, and controls the entire process of creation, sustenance, dissolution, without expecting any other *sahakaari*, being *sahakaari nirapeksha*, one cannot even imagine this. He keeps doing this without any breakage.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 41:](#)

*Naimittikah praakrutikah tathaa eva aatyantiko dvija |*

*Nityascha sarva bhootaanaam pralayo ayam chaturvidhah ||*

*Paraasharar tells about four kinds of pralaya - Naimittika, Praakrutika, Aayantika, Nitya.*

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 42:](#)

*Braahmo naimittikah tatra yacchete jagateepatih |*

*Prayaati praakrutah chaiva brahmaandam prakrutou layam ||*

*Chaturmukha Brahma has a day and night, one day is a kalpa. After a day, when he sleeps for one night, this is called naimittika pralaya. In the night when Chaturmukha Brahma sleeps, this is said to be naimittika pralaya. Chaturmukha Brahma also goes into praakruta pralaya, when the brahmaanda also gets merged in its cause. Brahmaanda also gets merged into the pancha bhootaas, pancha tanmaatras, everything becomes avyakta, which is merged into Paramaatman, in ekee bhaava - this is called praakruta pralaya, when Chaturmukha Brahma, Brahmaanda, everything merges into moola prakruti. Process of dissolution is in the reverse order of process of creation.*

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 43:](#)

*Jnyaanaat aatyantikah prokto yoginah paramaatmani |*

*Nityah sadaiva bhootaanaam yo vinaasho divaanisham ||*

*Aatyantika pralaya is from Brahma jnyaana, through upaasane, prapatti, those who get rid of samsaara forever. They are told as yogis, who go and join Paramaatman in Parama Pada. Every day and night, the beings are*

created and they die - this is happening all the 24 hours on a continuous basis - the beings dying daily is called *Nitya Pralaya*.

**Sri Engal Aalwaan's Commentary:**

***Vishnuh eva sattva aadi shaktyaadhaana dvaaraa taih taih manvaadi roopaih sthiti aadi karoti iti pariharati - sargeti | Taih taih - manvaadiroopaih | Manvaadayah sattvasthaah, dakshaadayo raajasaah, vyaadhyaadayah taamasaah |***

*Vishnu*, through His *shakti* of *sattva*, *rajas* and *tamas*, through *Manu*, *Mareechi*, *Daksha*, and these forms, He does *srushti*, *sthiti*, *pralaya*. When He takes the form of *sattva*, through *Manu* and others, He becomes the cause of sustenance. When He takes the form of *Daksha* and others, being *antaryaami* of those *chetanaas*, *rajas* is high, and He gets creation done. When *taamasa* is high, He takes the form of *Vyaadhi* and other *chetanaas*, and through them, gets destruction done.

***Atha nitya pralayasya svaroopam darshayan prasangaat pralayasya chaturvidham aaha naimittika ityaadinaa | Naimittika iti | Aatyantika iti | Naimittika aadi layeshu sushupti utkraantyo cha jeevasya paramaatmani laye api karma kshaya abhaavaat punarbhavo vidyate | Aatyantike tu nisshesa karma avidyaadi naashaat na punarbhava iti visheshah |***

In order to tell about *nitya pralaya*, *Paraasharar* starts to explain about four types of *pralaya* here. There are four *pralayas* told - *Naimittika*, *Praakrutika*, *Aatyantika*, *Nitya*. In the daily deaths we see, the *jeevaatman* goes and joins into *Paramaatman*, and from body to body; this is called *samsaara*, *samyak sarati*. During *Naimittika pralaya* also, when *Chaturmukha Brahma* sleeps, they go and join into *Paramaatman*. In *Praakruta pralaya*, *Chaturmukha Brahma* and *Brahmaanda* also get merged. In all these three *pralayaas*, the *jeevaatman* goes and joins *Paramaatman*, but for the *jeevaatman*, the *karmaas* are still existing and not destroyed completely; so they are again born; when *Praakruta*

*srushti* happens after *Praakruta pralaya*, they are again born. After *Naimittika pralaya* also, and *nitya pralaya* also, they are born again. In all these *pralayaas*, *karma* is not completely destroyed. Every day in *sushupti*, we go and join *Paramaatman*. When we leave the body to take on another birth, *utkraanti*, also, *jeevaatman* goes and joins *Paramaatman*. *Laya* is *ekee bhaava*, and not losing the *svaroop* of *jeevaatman*; but *jeevaatman* goes and joins *Paramaatman* as though they cannot be differentiated. In all these cases, *karma* is still there and not destroyed completely. In order to experience the fruits of those *karmaas*, *punya* and *paapa*, again they are born. Whereas in the case of *Aatyantika pralaya*, *karma* and *avidyaa* are completely destroyed, and because of this, one is not born again; they go to *Parama Pada* and join *Paramaatman* and are eternally liberated from this *samsaara*.

Now, about creations are told.

[Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 44:](#)

*Prasootih prakruteh yaa tu saa tushtih praakrutaa smrutaa |*

*Dainandinee tathaa proktaa yaa antara pralayaadanu ||*

After *praakruta pralaya*, again *srushti* happens. This is called *praakruta srushti*. *Dainandina stushti* is the *srushti* which happens after *naimittika pralaya*; whatever *Chaturmukha Brahma* creates after sleeping for his night.

[Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 45:](#)

*Bhootaani anudinam yatra jaayante munisattama |*

*Nitya sargo hi sa proktah puraanaartha vichakshanaih ||*

Those who know the meanings of the *Puraanaas* very well, by them, *nitya sarga* is told as every day when beings are being born, O Sage.

Four kinds of *pralaya* were told - *Nitya*, *Naimittika*, *Praakruta*, *Aatyantika*. In the first three, there is *srushti*, whereas in *Aatyantika*, there is no *srushti*, because they are liberated once and for all, and there is no *karma*. So three kinds of *srushti* are told - *Praakruta srushti* after *praakruta pralaya*, *dainandina srushti* after *naimittika pralaya*, *nitya srushti* is after *nitya pralaya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 46:](#)

*Evam sarva shareereshu bhagavaan bhoota bhaavanah |*

*Samsthitah kurute vishnuh utpatti sthiti samyamaan ||*

All these things happen not being controlled by anyone else, but by *Paramaatman Vishnu* only. *Vishnu* only does these creation, sustenance, dissolution, being present as the inner controller in all the bodies. He is untouched by all these defects. He is endowed with *Shaadgunya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 47:](#)

*Srushti sthiti vinaashaanaam shaktayah sarva dehisu |*

*Vaishnavyah parivartante maitreya aharnisham samaah ||*

*Rajas*, *sattva* and *tamas shaktis* were told to be the cause of *srushti*, *sthiti*, *laya*, in all these embodied beings. They are all controlled and being done repeatedly by the mere willing, *sankalpa* of *Vishnu*. It happens daily without break.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 48:](#)

*Gunatrayam ayam hi etat brahman shakti trayam mahat |*

*Yo atiyaati sa yaatyeva param naavartate punah ||*

The three *shaktis* are said to be *guna trayaas*, *sattva*, *rajas* and *tamas*. One who crosses over all these effects of *sattva*, *rajas*, *tamas*, such *yogis* go and attain *Paramaatman*, and do not come back again.

***Sri Engal Aalwaan's Commentary:***

***Srushti iti | Vaishnavyah vishnu sankalpa anuvartinyah shaktayah  
sattvaadyaah, aharnisham sadaa avicchedhena | Sarvo api jano vishnu  
shakti preritah kaala bhedaat vishaya bhedaat cha sargaadi karoti |***

Those which are controlled by the mere willing of Vishnu, all beings are being impelled by *Paramaatman's shakti*. Based on the time and object under consideration, creation, sustenance, destruction happen, being controlled by *Paramaatman Vishnu* only.

*Paraasharar* talks about four kinds of *pralaya*, and three kinds of *srushti*. Though *Daksha* and *prajaapatis*, *Manu* and his sons, and *Vyaadhi* and others are all responsible, they are all being controlled by *Vishnu* only, being *antaryaami*. Things are done according to the *karmaas* of the *chetanaas*. Those who cross over the effects of these *guna trayaas*, *sattva*, *rajas*, *tamas*, they attain *Paramaatman* and are never born again.

With this, the Seventh Chapter comes to an end.

***|| Iti Sri Vishnu Puraane Prathame Amshe Saptamo Adhyaayah ||***

***|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame  
Amshe Saptamo Adhyaayah ||***

***|| Atha Ashtamo Adhyaayah ||***

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 1:](#)

*Sri Paraasharah -*

*Kathitah taamasah sargo brahmanaste mahaa mune |*

*Rudra sargam pravakshyaami tat me nigadatah shrunu ||*

The *taamasa sarga* of *Chaturmukha Brahma* was told, O great sage. Continuing from that, *Rudra sarga* is going to be told now. Listen to this *Rudra sarga*, the creation of the *Rudras*, now.

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

*Nitya pralaya hetoh adharmadeh taamasasya prasangaat bhrugu sargam atikramya poorva ukta koumaara sarga antargatam taamasam rudra sargam prapanchayitum prastouti kathita iti |*

The cause of *nitya pralaya*, the destruction that keeps happening on a daily basis, *adharma* and others which are because of *tamas*, skipping the *Bhrugu sarga*, whatever was told earlier in the *koumaara sarga*, within this *koumaara sarga* the *taamasa Rudra sarga* happens, this will be explained now.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 2:](#)

*Kalpaadou aatmanah tulyam sutam pradhyayatah tatah |*

*Praaduraaseet prabhoranke kumaaro neela lohithah ||*

In the beginning of the *kalpa*, he wanted to get a son who is very similar to himself. So, *Chaturmukha Brahma* started to do *sankalpa*. At that time, *Neelalohota* was born on his lap.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 3:](#)

*Ruroda su svaram so atha praadravat dvijasattama |*

*Kim rodishi iti tam brahmaa rudantam pratyuvaacha ha | |*

He cried loudly making lot of noise. And he started moving here and there. *Chaturmukha Brahma* asked him why are you crying like this.

*Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 4:*

*Naama deheeti tam so atha pratyuvaacha prajaapatih |*

*Rudrastvam deva naamnaasi maa rodeeh dhairyam aavaha |*

*Evam uktah punah so atha sapta krutvo ruroda vai | |*

He said, 'Give me a name'. *Prajaapati* replied 'You are going to be called *Rudra deva*. Do not cry. Be bold, courageous'. After that, the *Neelalohota*, after having got the name of *Rudra*, again cried seven times.

*Sri Engal Aalwaan's Commentary:*

*Naama iti | Rodana dravanaabhyaam rudra naama niruktih | \**

*Rodanaat dravanaat cha eva rudra naamnaa abhivishrutah | \* iti vaayu ukteh |*

The *nirukti* for the word *Rudra* is *Rodana dravanaabhyaam*, because of crying and moving here and there. In *Vaayu Puraana*, it is told like this.

*Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 5:*

*Tato anyaani dadou tasmai sapta naamaani vai prabhuh |*

*Sthaanaani cha eshaam ashtaanaam patneeh putraamscha sa prabhuh  
| |*



Then *Chaturmukha Brahma* gave him another seven names. He gave *Rudra* and the other seven places also, gave them wives and children also.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 6:](#)

*Bhavam sharvam asheshaanam tathaa pashupatim dvija |*

*Bheemam ugram mahaadevam uvaacha sa pitaamahah ||*

He gave names to the seven people as *Bhava*, *Sharva*, *Eeshaana*, *Pashupati*, *Bheema*, *Ugra*, *Mahaadeva*.

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

*Tata iti | Naamaani rudra bhava aadeeni, patneeh suvarchalaa aadikaah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 7:](#)

*Chakre naamaani atha etaani sthaanaani eshaam chakaara sah |*

*Sooryo jalam mahee vanhih vaayuh aakaasham eva cha |*

*Deekshito braahmanah soma iti etaah tanavah kramaat ||*

He also gave them forms, *Soorya*, *Jala*, *Mahee* (*Pruthivi*), *Vanhi*, *Vaayu*, *Aakaasha*, *Deekshita braahmana* (*braahmana* who has taken *deekshaa* in *yajnyaas*), *Soma* (*Chandra*).

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 8:](#)

*Suvarchalaa tathaa eva oshaa sukeshee chaaparaa shivaa |*

*Svaahaa dishah tathaa deekshaa rohinee cha yathaakramam ||*

He gave wives which are *Suvarchalaa, Oshaa, Sukeshi, Shivaa, Svaahaa, Dishaa, Deekshaa, Rohinee.*

**Sri Engal Aalwaan's Commentary:**

*Chakre naamaani iti | Atra vanhih vaayuh iti paatha kramo na vivakshitah, agneh devataa patnee putraanaam pashupati svaahaa skandaanaam panchama sthaane vakshyamaanatvaat |*

The *paatha krama* is told as *Vanhi (Agni), Vaayu*. In the *artha krama*, we have to take it the other way, *Vaayu* and *Agni*. Because, when the wives are told, *Svaahaa* is the wife of *Agni*.

**Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 9:**

*Sooryaadeenaam dvija sreshta rudraadyaih naamabhih saha |*

*Patnyah smrutaa mahaabhaaga tat apatyaani me shrunu | |*

*Soorya*, water, earth, etc. are the forms and the names are *Rudra* and others which were given. Along with the names called *Rudra* and others, *Soorya* and others, listen to their children.

**Sri Engal Aalwaan's Commentary:**

*Sooryaadeenaam iti | Sooryaadeenaam rudra moortenaam |*

**Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 10:**

*Eshaam sooti prasootibhyaam idam aapooritam jagat |*

By whose children and grand children, this entire world is filled.

**Sri Engal Aalwaan's Commentary:**

*Eshaam iti | Sooti prasootibhyaam sootih putraadih prasootih poutraadih |*

*Sooti is children, prasooti is grand children.*

*Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 11:*

*Shanaischarah tathaa shukro lohitaango manojavah |*

*Skandah sargo atha santaano budhah cha anukramaat sutaah | |*

*Shanaischara, Shukra, Lohitaanga, Manojava, Skanda, Sarga, Santaana, Budha, are the children.*

*Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 12:*

*Evam prakaro rudro asou sateem bhaaryaam aninditaam |*

*Upayeme duhitaram dakshasya eva prajaapateh | |*

*In this way, Rudra takes Daksha Prajaapati's daughter Sati as his wife.*

*Sri Engal Aalwaan's Commentary:*

*Evam iti | Sateem satee naamneem |*

*Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 13:*

*Dakshakopaat cha tatyaaaja saa satee sa kalevaram |*

*Himavat duhitaasaa abhoot menaayaam dvija sattama | |*

*Because of the anger of Daksha, Sati gave her body, she sacrificed herself. Then she became the daughter of Himavaan and Mena, called Uma.*

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 14:](#)

*Upayeme Punah cha umaam ananyaam bhagavaan harah ||*

*Rudra again marries her.*

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 15:](#)

*Daivo dhaatru vidhaataarou bhrugoh khyaatih asooyataa |*

*Shriyam cha deva devasya patnee naaraayanasya yaa ||*

From *Bhrugu*, *Khyaati* gives birth to two devaas *Dhaatru* and *Vidhaatru*, and also *Lakshmi*, who became wife of *Sriman Naaraayana*.

*Maitreyar* asks for this story, and this continues now. The story of *Amruta Manthana*, and how *Maha Lakshmi* was born there will now continue.

**Recap:** In the previous session, we were studying *Amsa 1, Chapter 8*, where the *prakarana* where *Rudra* married *Uma* was told. We studied the *Rudra sarga*.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 15:](#)

*Devou dhaatru vidhaataarou bhrugoh khyaatih asooyataa |*

*Shriyam cha deva devasya patnee naaraayanasya yaa ||*

After this *Paraasharar* says that *Bhrugu* and *Khyaati* got married. *Khyaati* gave birth to two devaas, *Dhaatru* and *Vidhaatru*. And also the consort of Lord *Naaraayana*, the Lord of all Gods, *Shridevi* was born of *Bhrugu* in *Khyaati*.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 16:](#)

***Maitreyah -***

***Ksheeraabdhoh shreeh samutpannaa shrooyate amruta manthane |***

***Bhrugoh khyaatyaam samutpannaa iti etat aaha katham bhavaan ||***

*Maitreyar* asks - I have heard that in the *Ksheeraabdhi*, the milk ocean, when *devaas* and *asuraas* did churning of the ocean to get *amruta*, at that time, *Shree* was born. Now, you are telling that She was born of *Bhrugu* and *Khyaati*, how is this possible.

***Sri Engal Aalwaan's Commentary:***

***Maitreyah chodayati - ksheeraabdhoh iti |***

*Paraasharar* now starts to answer this. While answering, he starts to tell the nature of *Shridevi*, *Mahaalakshmi*, *svaroopa*, *svabhaava*, and also how *Shree* and *Naaraayana* are ever associated. The *Amruta Mathana prakarana* will come later.

***Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 17:***

***Sri Paraasharah -***

***Nitya eva eshaa jaganmaataa vishnoh shreeh anapaayini |***

***Yathaa sarvagato vishnuh tathaa eva iyam dvijottama ||***

*Shree* is ever inseparably associated with *Vishnu*, She is the mother of the whole world, She is eternal. Just as *Vishnu* is all pervading, She is also all pervading.

This is an often quoted *shloka* in commentaries.

### Sri Engal Aalwaan's Commentary:

*Pariharati - nitya iti | Vishnoh jagat pituh vishnoh anapaayinee eshaa jagat maatrutvena tadvat nityaa | Tasyaah cha vishnoh iva aavirbhaava tirobhaavou stah | Saa poovam bhrugoh sutaatvena aavirbhootaa, paschaat indrasya doorvaasasah shaapat tirobhootvaa amruta mathane praadurbhootaa | Ato na virodhah | Yathaa iti | Sarva gato vishnuh yathaa yat svabhaavah, iyam api tathaa tat svabhaavaa iti, vishnoh sarvagatatva satya jnyaana aadi svaroopaa kalyaana gunaadinaam atideshah | Athavaa bhagavaan vibhutvena sarva gatah, asyaah tat shakti vashaat anutve api tatra tatra sandhaanaat sarva gatvatvam uktam | Iyam cha sarva gataa |*

*Jagat pitaa* is *Vishnu*, the father of the whole world. She is ever associated with Him, and is the mother. They are the father and mother of this whole world. Just like *Vishnu*, She is also eternal. For Her also, just like *Vishnu*, She also manifests, and ends Her *avataaraas*, incarnations, many times. First, She was born as the daughter of *Bhrugu*. After that, *Doorvaasa Rishi* curses *Indra*, and at that time, She disappears, and again manifests during the churning of the ocean. So, there is no contradiction here. The all pervading *Vishnu*, whatever nature He is, She is also of the same nature. The attributes of *Vishnu* such as all pervasiveness, His essential, substantive nature being of *satyatva*, *jnyaanatva*, *anantatva*, *amalatva*, *aanandatva*, etc., all the innumerable auspicious qualities of *Vishnu*, *vaatsalya*, *soulabhya*, *sousheelya*, etc., they are all extended in Her also. Or, *Bhagavaan* is all pervasive in His essential nature itself. She is His *shakti*, and though She is *anu*, She is there everywhere, and can be perceived in all places; She is also all pervasive.

Here there are some aspects we have to see. *Shrutis*, tell about *Shridevi* and *Vishnu* both. Though they may not express the words *vibhu* and *anu* in some places, they tell that *Naaraayana* is supreme in some places, that *Shridevi* is supreme in other places. An *Upanishadic vaakya* "*Ksharam pradhaanam amrutaaksharam harah ksharaatmanou eeshate deva ekah*" says that *prakruti*, *pradhaana*, *avyakta iskshara*,

*chetanaas* are *akshara*, one Lord rules over *chetana* and *achetana*; tells *deva ekah*, and does not talk about *Shridevi* there. "*Aaneedavaatam svadhaayaa tadekam*", even during *pralaya*, when nothing exists, there is one *Brahman*, associated with *Shridevi*. "*Tasya madhye vanhi shikhaa aniyordhvaa vyavasthitah neelato yata madhyasthaa vidyullekheva bhaasvaraa*" in *Mahaa Naaraayana Upanishad*, says that *Paramaatman* is present in the heard, and *Shridevi* is also present as a streak of lightning there; *Bhagavaan* is like a dark cloud and *Shridevi* is like lightning. "*Sumajjaani*" tells about *Bhagavaan* who is ever associated with *Shridevi*. "*Vishvasya bhartree jagatah pratishthaa, eeshaanaa devi bhuvanasya aadi patni, shraddhayaa devo devatvam ashnute*", She is the support of the entire world, She rules over the entire world. "*Kum pradhaana eeshvara eeshvari*", She rules over even *Eeshvara*.

*Paraashara Bhattar* says that "*Shruti* may not tell You in some places clearly, separately, because You are included in Him, You are ever associated with Him". Though they are two, they are told as One, they both rule over everything.

There are two versions of *Vishnuchitteeya* itself. There is a version published in 1882 at Madras, edited by *Vavilla Anantanarayana Shastri*, and *Vaavilla Ramaswamy Shastri*. There is one more published earlier than 1882 in Telugu at Madras. This has the following commentary "*Yathaa iti sarvagato vishnuh yathaa yat svabhaavah iyam api tathaa tat svabhaavaa iti. Vishnoh sarvagatatvam pratyajnyaanaadi svaroopaa kalyaana gunaadeenaam atideshah. Athavaa bhagavaan vibhutvena sarvagatah iyam cha sarva gataa*" - *anutva* is not mentioned. Among the followers of *Bhagavad Raamaanuja* also, there is a difference between *Vadagalai* and *Tengalai sampradaayaas*. In *Vadagalai*, they think that *Mahaalakshmi* is *vibhu svaroopaa*, and in *Tengalai*, she is told as *anu svaroopaa*.

Next, *Paraasharar* starts to explain the wonderful relationship of *Naaraayana* and *Mahaalakshmi*, how they both exist together.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 18:](#)

*Artho vishnuh iyam vaani neetireshaa nayo harih |*

*Bodho vishnuriyam buddhih dharmo asou satkriyaa tviyam | |*

*Shridevi* is the word, *vaani*, *shabda*, and *Bhagavaan* is the meaning, *artha*. They are eternally associated like that. *Shridevi* is *neethi*, and *Hari* is *naya*. *Shree* is *buddhi* and *Bhagavaan* is *bodha*. *Dharma* is *Bhagavaan* and *Shree* is *yaga* and others.

In our *siddhaanta*, the relationship between *shabda* and *artha* is eternal, existing all the time. It is not that someone creates an object and associates a word with that. For example, *Devadatta* is born, and the *naamakarana* is done as *Devadatta*. There is a view that after an object is created only, a word can have a meaning; when there is no object, how can a word have a meaning? It is established in the *Shrutis* that *Bhagavaan* does creation with the words only. "*Veda shabdebhya eva aadou devaadeenaam chakaara sah*" says *Manu*. *Shruti* says "*Sa bhooriti vyaaharat sa bhuvam asrujata*", He said *Bhoo*, and created the world. "*Yathaa poorvam dhaataa akalpayat*". All these things show that the relationship between word and meaning is that the meaning is *antargata* in the *shabda* itself. They are ever associated and there is no need to associate an object with a word. Words like *Indra* are existing all the time, *apourusheya*, *nitya*, and the meaning always exists. This is examined in detail in various works. There is always an *Indra*, they are called *pravaaha nityaas*. During creation, *Bhagavaan* takes the *Veda shabda*, and looking at the characteristics, associates the object with the word. The meaning is the *svaroopa* of the *shabda* itself. *Bhaashyakaarar* establishes all of this in three *sutraas* of *Brahma Sutraas*.



This is also the reason why *Kaalidaasa* says '*Vaagarthou iva sampruktou vaagartha pratipattaye*'.

**Sri Engal Aalwaan's Commentary:**

***Tayoh sarvaatmakatvam anapaayitvam cha upapaadayati artha iti | Arthah shabda vaachyah, neetih nyaaya shaastram | Nayo nyaayah | Buddhih adhyavasaayaatmakam antahkaranam, tat kaaryo nischayo bodhah | Satkriyaa yaagaadih | Dharmah tat utpaadyamadrushtam |***

Everything is *ubhaya aatmaka*, *Bhagavaan* and *Shree* are ever associated. Both are there always. Everything has *Vishnu* and *Lakshmi* as their *aatmaa*; they both together control and support everything, and both together are the masters. Word and meaning have *vaachya vaachaka sambandha*, *vaachaka* is the *shabda*, and *vaachya* is the object denoted by the word, this is *artha*. *Nyaaya* is the way the concepts are presented, the *pancha avayayava vaakya*. *Nyaaya shaastra* is that which houses all of these. *Buddhi* is the mind, when it is in the deciding mode, when it is taking a decision. When it is thinking, it is called *chinte*. Like this, there are different *prakaaraas*, modes of the mind. The effect of the deciding mind is the decision itself; the decision taken by such a mind is called *bodha*. *Sat kriyaa* is all the good deeds told in the *Vedaas*, which is *yaagaas*. From the *yaagaas*, *adrushta* is born, obtained, which is *Bhagvaan's sankalpato* bestow various benefits.

*Aalwaar* also says this in many places.

**Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 19:**

***Srashtaa vishnuriyam srushtih shreeh bhoomih bhoodharo harih | Santosho bhagavaan lakshmeeh tushtih maitreya shaashvatee | |***

The creator is *Vishnu*, and She is the creation. *Shree* is *bhoomi*, and He is the one who supports the *bhoomi*. O *Maitreya*, The idea of enoughness

is *tushti*. The happiness that arises out of this, is *santosha*.  
*Bhagavaan* is *santosha*, and *Lakshmi* is *tushti*.

**Sri Engal Aalwaan's Commentary:**

***Srashataa iti | Alam buddhih tushtih | Tat abhivyaktam sukham  
santoshah, shaashvatee iti lakshmyaa visheshanam |***

*Shaashvati* is the attribute of *Lakshmi*.

**Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 20:**

***Ichhaa shreeh bhagavaan kaamo yajnyo asou dakshinaa tviyam |***

***Aajyaahutih asou devee purodaasho janaardanaah ||***

*Shree* is *icchaa*, and *Bhagavaan* is *Kaama*. If *Vishnu* is *yajnya*, She is *dakshinaa*, donation given during the *yajnyaas*. Every *yajnya* is never complete without *dakshinaa*. *Shree* is the *aajyaahuti*, the ghee which is offered as oblation, and *Janaardana* is the *purodaasha*, the rice cake which is offered.

**Sri Engal Aalwaan's Commentary:**

***Ichhaa iti | Ichhaa apekshaa, tat janyo abhiniveshah kaamah |***

*Ichhaa* is desire, and out of this, comes the wanting to attain that.

**Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 21:**

***Patneeshaalaa mune lakshmeeh praagvamsho madhusoodanaah |***

***Chitih lakshmeeh harih yoopa idhmaa shreeh bhagavaan kushah ||***

*Lakshmi* is the *patneeshaalaa*, the place where the women folk sit, and *Madhusoodana* is the *praagvamsha*, the front portion where

the *yajamaana* sits. She is the altar, and *Bhagavaan* is the *yoopastambha*. If *Bhagavaan* is *darbhaa*, She is like the *samit*.

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

*Patneeshaalaa iti | Idhmaa samit | Aarshatvaat taap |*

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 22:](#)

*Saama svaroopi bhagavaan udgeetih kamalaalayaa |*

*Svaahaa lakshmeeh jagannaatho vaasudevo hutaashanah | |*

*Bhagavaan* is *saama svaroopaa* itself. She is a special type of that *saama*. If *Vaasudeva* is like the *Agni*, She is like the *Svaaha Devi*, who is wife of *Hutaashana*, *Agni*.

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

*Saama svaroopi iti | Sagaano mantrah saama, tat gaana vishesha udgeetih |*

*Saama* is *mantraas* which are sung. A special type of such *saama* is called as *udgeeti*.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 23:](#)

*Shankaro bhagavaanchourih gouri lakshmeeh dvijottama |*

*Maitreya keshavah sooryah tat prabhaa kamalaalayaa | |*

If He is like *Shankara*, She is like *Gowri*. If *Keshava* is the Sun, the Sun's brightness is *Lakshmi*.

There is *prabhaa* and *prabhaavat*; *prabhaavat* is the *Soorya*, and *prabhaa* is the rays emanating from the Sun.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 24:](#)

*Vishnuh pitruganah padmaa svadhaa shaashvata pushtidhaa |*

*Dyou shreeh sarvaatmako vishnuh avakaasho ati vistatarah ||*

*Vishnu* is like the *pitru gana*, the host of *pitrus*; and She is *Svadhaa*, which gives *pushti* all the time, *nitya pushti*. If She is like the sky, He is the broad space.

For *pitrus*, when we offer, it is called *svadhaa*. For *devaas*, it is *svaahaa*.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 25:](#)

*Shashaankah shreedharah kaantih shreeh tatha eva anapaayinee |*

*Dhrutih lakshmeeh jagat cheshtaa vaayuh sarvatrago harih ||*

*Shreedhara* is the Moon, and the brightness of the Moon is *Shridevi*. She is the capability to support. The *Vaayu* is said to be *Bhagavaan*.

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

*Shashaanka iti | Vaayuh jagat praanah, dhrutih dhaaranam, jagat cheshtaa cha pravahaadi praanaadi roopa vaayu krutyam |*

*Vaayu* is the *jagat praana*, the life of the entire world. Air carries things with it, and gives life to beings through breathing - *praana*, *apaana*, *vyaana*, *udaana*, *samaana* - these are the effects of *Vaayu*.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 26:](#)

*Jaladhih dvija govindah tat velaa shreeh mahaa mune |*

*Lakshmeeh svaroopam indraanee devendro madhusoodanah | |*

Govinda is like the ocean. Shree is said to be the shores. If Madhusoodana is like Devendra, then Lakshmi is like Indraani, the wife of Devendra.

There is a *paatha* that Shree is the tide.

*Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 27:*

*Yamah chakradharah saakshaat dhoomornaa kamalaalayaa |*

*Ruddhih shreeh shreedharo devah svayameva dhaneshvarah | |*

If He is Yama himself, She is the wife of Yama, Dhoomornaa.  
Lord Vishnu is Kubera, and She is Kubera's wife, Ruddhi.

*Sri Engal Aalwaan's Commentary:*

*Yama iti | Yamasya patni dhoomornaa | Ruddhih kuberasya |*

Dhoomornaa is the wife of Yama. Ruddhi is Kubera's wife.

It can also be taken as Bhagavaan being *antaryaami* to all of these.

*Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 28:*

*Gouri lakshmi mahaabhaaga keshavo varunah svayam |*

*Shreeh devasenaa viprendra devasenaa patih harih | |*

If Keshava is like Varuna, Lakshmi is like Varuna's wife, Gowri.  
if Shree is Devasenaa, Vishnu is Skanda.

**Sri Engal Aalwaan's Commentary:**

***Gowri iti | Gowri varunasya patni | Devasenaa skanda bhaaryaa |***

*Varuna's wife is Gowri. Skanda's wife is Devasenaa.*

*Tayoh sarvaatmakatvam is told. They are told in saamaanaadhikaranya to be those things. Varuna is Keshavaatmaka. Gowri is Lakshmyaatmikaa. Both are ubhayaatmaka.*

**Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 29:**

***Avashtambho gadaa panih shaktih lakshmeeh dvijottama |***

***Kaashthaa lakshmeeh nimesho asou muhoorto asou kalaa tu iyam | |***

*If Bhagavaan is like the aadhaara, Lakshmi becomes the power itself. One kaashtaa is fifteen nimeshaas. Similarly, kalaa is part of muhoorta.*

**Sri Engal Aalwaan's Commentary:**

***Avashtambha iti | Avashtambhah aadhaaro balam vaa |***

*Avashtambha is support or power.*

**Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 30:**

***Jyotsnaa lakshmeeh pradeepo asou sarvah sarveshvaro harih |***

***Lathaa bhootaa jaganmaataa shreeh vishnuh druma sanjnitah | |***

*If the light is Bhagavaan, brightness is Lakshmi. If Bhagavaan is the tree, She is the twiner.*

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

*Jyotsnaa iti | Jyotsnaa prabhaa |*

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 31:](#)

*Vibhaavari shreeh devo asou devah chakra gadaadharah |*

*Varaprado varo vishnuh vadhooh padma vanaalayaa ||*

They are associated like night and day. He is the bridegroom, who gives all boons. *Mahaalakshmi* is like the bride.

There is another *paatha*, *Vibhaavari shree divaso ...*

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 32:](#)

*Nada svaroopi bhagavaan shreeh nadee roopa samsthitaa |*

*Dhvajah cha pundareekaakshah pataakaa kamalaalayaa ||*

She is *nadi*, and He is *nada*. He is the flag, and She is the banner.

*Nada* is the masculine gender of *nadi*. In the rivers also, it is told like that.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 33:](#)

*Trushnaa lakshmeeh jagannaatho lobho naaraayanah parah |*

*Rathee raagascha maitreya lakshmeeh govinda eva cha ||*

*Trushnaa* is *Lakshmi*, and *Jagannaatha* is *lobha*. *Rathi* is *Lakshmi*, and *raaga* is *Govinda*.

**Sri Engal Aalwaan's Commentary:**

***Trushnaa iti | Deyasya aaditsaa nishiddha lipsaa cha lobhah | Labdheh aparyaptadheeh trushnaa | Ratih priya sangamajaa tat kaala preetih; tat prakarsho raagah |***

Not being satisfied with whatever one gets is *trushnaa*; they want more and more all the time. Whatever is given in donation, wanting to possess that; and desiring to attain what is prohibited; is *lobha*. The happiness that arises out of union with the dear one, is *rathi*; and the excess of that is *raaga*.

After telling how they are both associated, and how they are *ubhaya aatmaka*, *Paraasharar* says. It is difficult to understand this aspect of Vishnu and Lakshmi being ever associated inseparably, was explained by so many examples.

**Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 34:**

***Kim cha atra bahunoktena sankshepena idam uchyate ||***

What else can I say, I cannot explain the relationship how they exist, I am telling you very briefly.

There are two aspects of all that is told. That they are the inner controllers of everything, and are inseparably ever associated.

**Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 35:**

***Deva tiryak manushy(eshu)aadou punnaamaa bhagavaan harih |***

***Stree naamnee shreeh cha vijneyaa naanayoh vardhate param ||***



In all these creations of gods, animal, human, all movables and immovables, whatever is told as man, male, is all *Bhagavaan*. Whatever is feminine, are *Shridevi's amsha*. There is nothing superior than these two.

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

***Deva iti | Anayoh aabhyaam param anyat | Sarvasya ubhayaatmakatve  
api tatra tatra aabhimukhya atishaya visheshaat arthavaani  
aadeenaam tat aatmakatvam uktam |***

Why only so few examples like *artha*, *vaani*, etc. Everything has these two as their inner selves, in some places there is a special presence of them that is seen. That was only told here. These are all the examples where this relationship is significantly seen. The examples were told only in specific places, though they are inner controller of everything, and there is nothing superior to them.

**|| *Om Tat Sat iti Shree Vishnu Puraane Prathama Amshe Ashtamo  
Adhyaayah* ||**

**|| *Iti Shree Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame  
Amshe Ashtamo Adhyaayah* ||**

**|| *Atha Navamo Adhyaayah* ||**

Here comes the *prakarana* if *Durvaasa Muni* and *Indra*, and the churning of the ocean comes after this.

*Maitreyar* had asked about *Shridevi*, Her nature, and how She was also born as daughter of *Bhrugu* and *Khyaati* and also manifests during *Amrutha Mathana*. Now, *Paraasharar* starts to explain the second part of it.

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

*Sri Paraasharah -*

*Idam cha shrunu maitreya yat prushto aham iha tvayaa |*

*Shree sambandham mayaa api etat shrutam aaseet mareechitah ||*

O *Maitreya*, listen to this also, I am going to tell you more, which is connected to *Shridevi*, which I heard from *Mareechi*.

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

*Idam iti | Mareechih kaashyapa pitaa |*

*Mareechi* is the father of *Kaashyapa*.

He told me that story, I will tell you.

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

*Doorvaasaah shankarasya amshah chachaara pruthiveem imaam |*

*Sa dadarsha srajam divyaam rushih vidyaadharee kare ||*

*Durvaasa Rushi* is well known for his anger, is *Shankara's amsha*, was roaming around in the world. He saw a wonderful divine garland, in the hand of a *Vidyaadhara stree*.

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

***Doorvaasaah iti | Shankarasya amsha iti vakshyamaanaa  
akshyaantyaadeh hetu nirdeshah |***

*Durvaasa* is very intolerant, *akshaanti*. He curses people for the slightest of mistakes, as well known in the *Puraanaas*. The cause of the *akshaanti* is said that he is *amsha* of *Shankara*, as *Shankara* also is said to be like that.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 3:***

***Santaanakaanaam akhilam yasyaa gandhena vaasitam |***

***Ati sevyam abhoot brahman tat vanam vanacharinaam | |***

It had the wonderful perfume of the flowers of *Santaanaka*. With this, the entire forest was having a wonderful fragrance of these flowers, which was most pleasant.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 4:***

***Unmatta vrata dhruk viprah taam drushtvaa shobhanaam srajam |***

***Taam yathaache varaarohaam vidyaadhara vadhoom tatah | |***

*Durvaasa Rushi* was highly attracted by that garland. He was following the *vrata* of behaving like *anunmatta*, inebriated. He begged her to give him that garland.

***Sri Engal Aalwaan's Commentary:***

***Unmatta iti | Unmatta vrata dhruk | Yogino hi jada unmatta  
pishaachavat vartante | Athavaa sanatkumaara shaapaat unmatta  
vrata dhruk |***

There is an instance of *Sanatkumaara shaapa* for *Durvaasa*, because of which he was as though inebriated. It is also said that yogis behave like this. Yogis when they are in *aatma anubhava*, behave like inert

objects, *jada*, without realizing anything that is happening around. Or as though they are in an inebriated condition.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 5:](#)

*Yaachitaa tena tanvangee maalaam vidyaadharaanganaa |*

*Dadou tasmai vishaalaakshee saadaram pranipatya tam ||*

Immediately that *vidyaadhara stree* offered her obeisance to the *rishi*, and with great respect, gave him that garland.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 6:](#)

*Taam aadaaya aatmano moordhni srajam unmatta roopa dhruk |*

*Krutvaa sa vipro maitreya paribabhraama medineem ||*

He placed that garland on his head, *Durvaasa Muni* roamed around the whole world as though in an inebriated condition. He was so happy with the fragrance of that garland.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 7:](#)

*Sa dadarsha tam aayaantam unmatta airaavate sthitam |*

*Trailokya adhipatim devam saha devaih shacheepatim ||*

At that time, he saw *Indra*, the Lord of the gods, the Lord of the three worlds, coming there, sitting on the *Airaavata* elephant, which was also like *unmatta*; along with all the gods.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 8:](#)

*Taam aatmanah sa shirasah srajam unmatta shat padaam |*

*Aadaaya amara raajaaya chikshepa unmattvat munih ||*

The garland was surrounded by bees, and had a wonderful fragrance. *Durvaasa Muni* threw it at *Indra*.

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 9:*

*Gruheetvaa amara raajena srak airaavata moordhani |*

*Nyastaa raraaja kailaasa shikhare jaanhavee yathaa ||*

*Indra* took that garland, and placed it on *Airaavata* elephant. When he placed it on *Airaavata's* head, it was shining forth like *Ganga* river on *Kailaasa shikhara*. It was such a wonderful view.

Next, the elephant throws it down, and *Durvaasa Muni* gets very angry, and curses *Indra*. After this, *Indra* loses all his wealth, and this is told as *tirodhaana* of *Shridevi*. The whole world loses all its prosperity. After that, they do *Amrutha mathana*, the churning of the ocean.

**Recap:** In the previous session, we were studying *Amsa 1, Chapter 9*, where we were starting to study the part where *Durvaasa Muni*, when roaming around as a *yogi*, sees a *Vidyaadhara stree* carrying a wonderful garland, with most wonderful fragrance filling the entire area. He is so much attracted to it, and he begs her to give that garland, and she gives it to him with great respect. He carries it on his head, and is captivated by its fragrance.

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 7:*

*Sa dadarsha tam aayaantam unmatta airaavate sthitam |*

*Trailokya adhipatim devam saha devaih shacheepatim ||*

At that time, he saw *Devendra*, the husband of *Shachi Devi*, along with *devaas*. *Indra*, the ruler of three worlds, was coming, seated on *Airaavata*, which was in a very intoxicated state.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 8:](#)**

*Taam aatmanah sa shirasah srajam unmatta shat padaam |*

*Aadaaya amara raajaaya chikshepa unmattvat munih ||*

The garland which was covered by bees, he took it from his head, and gave it to *Indra*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 9:](#)**

*Gruheetvaa amara raajena srak airaavata moordhani |*

*Nyastaa raraaja kailaasa shikhare jaanhavee yathaa ||*

*Indra* took that garland from *Durvaasa Rishi*, and placed it on the head of *Airaavata*. It was shining forth like *Jaanhavi* river on the summit of *Kailaasa* mountain.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 10:](#)**

*Madaandhakaaritaa aksho asou gandhaa krishnena vaaranah |*

*Karenaaghraaya chikshepa taam srajam dharaneetale ||*

The *Airaavata* got more intoxicated with that wonderful fragrance of the garland. It was attracted by that fragrance. The trunk of the elephant being the nose, having breathed in the scent, it was intoxicated, and threw the garland down on the ground.

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

*Mandhaataa iti | Gandhaa aakrushtena iti paathaantaram | Karinaam karasya gandhaakrushtatvam tasya eva naasaatvaat |*

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 11:*

*Tataschukrodha bhagavaan durvaasaa muni sattamah |*

*Maitreya devaraajaanam kruddhah cha etat uvaacha ha ||*

Seeing this, *Durvaasa* got infuriated, and O *Maitreya*, the excellent sage *Durvaasa*, told *Indra* thus.

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 12:*

*Durvaasaa uvaacha -*

*Aishwarya mada dushtaatman ati stabdho asi vaasava |*

*Shriyaa dhaama srajam yastvam maddattaam na abhinandasi ||*

*Durvaasa* said - You are having a lot of wealth, and because of that, you have become very arrogant. You don't give respect to elders. This wonderful garland that I had given you, you are not treating with respect. You are not showing any delight in keeping it.

*Sri Engal Aalwaan's Commentary:*

*Aishwarya iti | Stabdham avinayoddhatah | Atra hetuh shriyeti | Shriyo dhaameti vaa paathah |*

Because of the wealth that you have, you are not showing respect. There is another *paatha* called *shriyo dhaama*.

It can also be told that the garland bestows all kinds of prosperity.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 13:](#)

*Prasaada iti noktam te pranipaatah purah saram |*

*Harshotpulla kapolena na chaapi shirasaa dhrutaa ||*

Having received the garland by me, you should have accepted it with great respect saying that 'I treat it as your *prasaada*, I am highly blessed', having paid obeisance to me. Feeling extremely happy, and expressing it, you should have worn it on your head. This was not done by you.

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

*Prasaada iti | Te tvayaa |*

*Te* is to be taken as *tvayaa*, by you.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 14:](#)

*Mayaa dattaam imaam maalaam yasmaat na bahu manyase |*

*Trailokya shreerato moodha vinaasham upayaasyati ||*

For the reason that you are not giving due respect to this garland which was given by me, the prosperity of the three worlds will get destroyed, O ignorant one.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 15:](#)

*Maam manyase anyaih sadrusham noonam shakra bhavaan dvijaih |*

*Ato avamaanam asmaasu maaninaa bhavataa krutam ||*

O *Shakra*, you thinking that I am just like other *rishis*, other *brahmins*. For that reason, being arrogant, you have shown disrespect to me.



[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 16:](#)

*Maddattaa bhavataa yasmaat kshiptaa maalaa maheetale |*

*Tasmaat pranashta lakshmeekam trailokyam te bhavishyati ||*

For the reason that the garland that was given by me, was thrown by you on the ground, your three worlds will disappear from you, you will not have them.

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

*Maddattaa iti | Pranashta lakshmeekam tirohita lakshmeekam | Atra pranashta shabdasya tirohitatvam arthah |*

The meaning for *pranashta* should be taken as that it will disappear from you.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 17:](#)

*Yasya sanjaata kopasya bhayameti charaacharam |*

*Tam tvam maam ati garvena devaraaja avamasyase ||*

The entire world of movables and immovables, tremble with fear if I am angered. Being arrogant, such sage that I am, you are showing disrespect to me.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 18:](#)

*Sri Paraashara uvaacha -*

*Mahendro vaaranaskandhaat avateerya tvaraanvitah |*

*Prasaadayaamaasa tadaa durvaasasam akalmasham ||*

Then *Devendra*, immediately got down from the *Airaavata*, hurriedly, bowed down to *Durvaasa Rishi*, who was blemishless, and tried to please him.

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

*Mahendra iti | Akalmasham saaparaadha shaape dosha abhaavaat |*

When someone has committed a mistake, if he is cursed by a sage, there is no defect on the part of the sage.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 19:](#)

*Prasaadyamaanaasya tadaa pranipaata purassaram |*

*Prati uvaacha sahasraaksham durvaasaa munisattamah | |*

He paid obeisance and fell at the feet of *Durvaasa*, and tried to please him. The excellent sage *Durvaasa* told him.

*Sahasraaksha* is the name of *Indra*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 20:](#)

*Durvaasaa uvaacha -*

*Naaham krupaalu hrudayo na cha maam bhajate kshamaa |*

*Anye te munayah shakra durvaasa samavehi maam | |*

O *Indra*, I am not kind hearted. Tolerance finds no place in me. Those who are tolerant and kind hearted, those sages are all different. Know me as *Durvaasa*.

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

*Naaham iti | Anye te munayah, ye kshamaavantah |*

Those sages who have a lot of tolerance are different, I am not one among them.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 21:](#)

*Gautamaadibhih anyaih tvam garvam aaropito mudhaa |*

*Akshanti saara sarvasvam durvaasa samavehi maam ||*

Your arrogance has increased by the tolerance shown by *Gautama* and other *rishis*. Know me as *Durvaasa*, who is the essence of intolerance.

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

*Gautamaadibhih iti | Gautamo hi ahalyaadharshakam tvaam sarvaangabhago bhaveti shaptvaa punah tvat prasaaditah sarvaanga netram chakre | Akshaanti saara sarvasvam naivam kaaraniko aham iti bhaavah |*

This instance of *Gautama*, *Ahalya* and *Indra* comes in *Ramaayana* and other places. *Indra* had a wrong relationship with *Ahalya*, and *Gautama* cursed him. In *Raamayana*, the curse is to be come infertile. In other *puraanaas*, the curse is for his body be covered by the female organ. *Indra* begs *Gautama*, and *Gautama* gets pleased, and changed the curse to have *Indras* entire body to have eyes instead, so he is called *Sahasraaksha*. So, *Gautama* got pleased when *Indra* begged him to forgive him. *Durvaasa* says that he is not a kind person.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 22:](#)

*Vasishtaadyaih dayaa saaraih stotram kurvadbhih ucchakaih |*

*Garvam gato asi yena evam maam api adya avamanyase ||*

Even sages like *Vasistha* and others, who are the essence of compassion, they praise you in loud voices. Because of this, you have become very arrogant. You are showing a lot of disrespect to me.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 23:](#)

*Jvalajjataa kalaapasya bhru kutee kutilam mukham |*

*Nireekshya kah tribhuvane mama yo na gato bhayam | |*

When I get infuriated with anger, and my eyebrows are knotted, when my *jataa* is shining, looking at my face which is infuriated with anger, who is there in these three worlds who does not tremble with fear?

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 24:](#)

*Na aham kshamishye bahunaa kimuktena shatakrato |*

*Vidambanaam imaam bhooyah karoshi anumayaatmikaam | |*

O *Indra*, I don't want to tell anything more. I am not going to forgive you. Now you are showing more disrespect by trying to please me.

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

*Na aham iti | Vidambanaa avamaanah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 25:](#)

*Sri Paraasharah -*

*Iti uktvaa prayayou vipro devaraajo api tam punah |*

*Aaruhyaa airaavatam naagam prayayou amaraavateem | |*

*Sri Paraashara* - Saying this, *Durvaasa Rishi* went off. *Indra* also went back to city *Amaraavathi* on his *Airaavata*.

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 26:*

*Tatah prabhruti nisshreekam sa shakram bhuvana trayam |*

*Maitreya aaseet apadhvastam samksheenoushadhi veerudham ||*

From that time onward, all three worlds were without any wealth and prosperity. All herbs and plants were not growing at all.

*Sri Engal Aalwaan's Commentary:*

*Tata iti | Nisshreekatvam bhogya vastu abhaava iva | Evam  
oushadhyaadi bhogya abhaavam tat saadhana yajnya satvaadi  
abhaavam cha aaha - samksheena ityaadinaa |*

There was no prosperity, enjoyment in the three worlds. Plants and trees were not growing, and because of this, *yajnya* could not be performed.

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 27:*

*Na yajnyaah sam pravartante na tapasyanti taapasaah |*

*Na cha daanaadi dharmeshu manah chakre tadaa janah ||*

From that time onwards, nobody was performing sacrifices, because nothing was available to them. Sages were not able to perform *tapas*. People never had any intention or mind to perform *daana*, *dharma*, etc.

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 28:*

*Nissattvaa sakalaa lokaa lobhaat upahata indriyaah |*

*Svalpe api hi babhoovuh te saabhilaashaa dvijottamaa ||*

All three worlds were without any *sattva*, they were all covered by *lobha* and all those bad qualities. They got liking to even small and meagre benefits and pleasures.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 29:](#)

*Yatah sattvam tato lakshmeeh sattvam bhootyanusaari cha |*

*Nisshreekaanaam kutah sattvam vinaa tena gunaah kutah | |*

Where there is *sattva guna* or *dhairya*, all the wealth will come. When there is *sattva*, *aishwarya* will happen. When there is no wealth or prosperity, where is the *sattva guna*? Where can they have good qualities?

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

*Yata iti | Sattvam dhairyam, sattva guno vaa | Bhootih lakshmeeh |  
Sattvat bhootyoh itaretara hetutvam | Gunaah satya shoucha  
sheelaadyaah |*

*Sattva* and *bhooti* (*aishwarya*) are mutually present. *Guna* means telling the truth, *shaastreeya shuddhi*, *sadaachaara*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 30:](#)

*Bala shouryaadi abhaavah cha purushaanaam gunaih vinaa |*

*Langhaneeyah samastasya bala shourya vivarjitah | |*

*Bala*, *shourya* were absent without the *gunaas* of *satya*, *shoucha* and *sheela*. When these are absent, everything will be disrespected or dishonoured.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 31:](#)

*Bhavati apadhvastamatih langhitah prathitah pumaan |*

***Evam atyanta nishreeke trailokye sattva varjite | |***

When a person who was respected earlier is disrespected or dishonoured in society, his mind will be totally disturbed. Thus, with extreme absence of prosperity and good qualities, there was no *sattva* at all in the three worlds.

***Sri Engal Aalwaan's Commentary:***

***Bhavati iti | Prathitah prasiddhah pumaan, langhitah avajnyaatah pumaan, apadhvasta matih bhavati |***

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 32:***

***Devaan prati balodyogam chakruh daiteya daanavaah | |***

At that time, *Diti's* children, the *daanavaas* started to wage a war against the *devaas* and tried to overpower them.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 33:***

***Lobhaabhibhootaa nishreekaa daityaah sattva vivarjitaah |***

***Shriyaa viheenaih nissatvaih devaih chakruh tato ranam | |***

*Daityaas* by nature are without *sattva guna*, and do not have good qualities, their mind is always covered by *lobha* and such qualities. They, who were naturally without *sattva guna*, waged war against the *devaas* who had lost their good qualities and wealth.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 34:***

***Vijitaa tridashaa daityaih indraadyaah sharanam yayuh |***

***Pitaamaham mahaabhaagam hutaashana purogamaah | |***

*Indra* and other *devataas* who were won over by the *daityaas*, making *Agni* as the leader, the front, went and took refuge in *Pitaamaha*, *Chaturmukha Brahma*.

**Sri Engal Aalwaan's Commentary:**

***Vijitaa iti | Nisshreekatvaadi dosha saamyee api gunavat prakruti prachyutaa devaa nirgunatva prakruti sthitaih daityaih nirjitaah |***

Both *devaas* and *asuraas* were *nisshreekaa*. *Devaas*, by nature were having good qualities and having lost them now, were won over by the *daityaas*.

**Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 35:**

***Yathaavat kathito devaih brahmaa praaha tatah suraan |***

***Paraavaresham sharanam vrajadhvam asuraardanam ||***

When *Chaturmukha Brahma* was narrated all the story, he told the *Devaas* thus - the tormentor of the demons, who is none other than *Mahaa Vishnu*, who is the ruler of the entirety of sentients and non sentients, go and surrender unto Him.

**Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 36:**

***Utpatti sthiti naashanaam ahetum hetum eeshvaram |***

***Prajaapati patim vishnum anantam aparaajitam ||***

The supreme Lord of everything, *Mahaa Vishnu*, does not have any cause; He is the cause of everything -*utpatti*, *sthiti*, *naasha*, creation sustenance destruction. *Vishnu* who is the Lord of even *Prajaapati*, who is endless, undefeatable.



He has *desha kaala vastu pariccheda raahitya*. He is all pervading, in all objects at all times.

**Sri Engal Aalwaan's Commentary:**

***Utpatti iti | Ahetum svayam hetu rahitam \* Na cha asya kaschit janitaa \* ityaadi shruteh | Hetum sarvasya utpattyaadeh |***

He is without a cause, He is eternal, cause of everything. There is no creator for Him. He is the cause of creation of everything.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 37:**

***Pradhaana pumsoh ajayoh kaaranam kaarya bhootayoh |***

***Pranataartiharam vishnum sa vah shreyo vidhaasyati ||***

He is the cause of *pradhaana* (*avyakta, achetana, moola prakruti*, primordial matter) and *chetana* (collectivity of all sentients), the two unborns (unmanifest and the sentients), which are the effects. He is none other than Vishnu, who destroys the grief of all those who surrender unto Him. He will do all good to you.

**Sri Engal Aalwaan's Commentary:**

***Pradhaana iti | Ajayoh api kaaryatvam vikaaryatvaat svaroopo svabhaava anyathaa bhaavena cha |***

Though they are told as unborn and effects; if it is an effect, how can it be said to be unborn? Because it undergoes modifications, *kaarya* is *avasthaantaraapatti*, the cause takes a different state.

*Pradhaana* continuously undergoes changes into *mahat, ahamkaara, pancha bhootaas, pancha tanmaatras*; *achetana* undergoes change in *svaroopo*, its

essential nature itself. Sentients undergo change in their attributive knowledge; their *svaroota* does not change, but *svabhaava* undergoes change; *dharma bhoota jnyaana* undergoes change because of karma. Both are eternal. In the unmanifest state, primordial matter is eternal.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 38:](#)

*Sri Paraasharah -*

*Evam uktvaa suraan sarvaan brahmaa loka pitaamahah |*

*Ksheerodasyottaram teeram taireva sahito yayou | |*

*Sri Paraashara - Chaturmukha Brahma* having told all the gods thus, he went to the northern shore of the Milky Ocean, along with all the gods.

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

*Evam iti | Uttaram teeram uttaram koolam shaaka dveepaashritam |*

There is an island called *Shaaka Dveepa*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 39:](#)

*Sa gatvaa tridashaih sarvaih samavetah pitaamahah |*

*Tushtaava vaagbhih ishtaabhih paraavara patih harim | |*

Having reached there with all the gods, they eulogized *Hari* with pleasing words, who is master of *para* and *avara*, the movables and immovables, the sentients and non sentients.

Next comes the *Brahma Stuti* of *Paramaatman*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 40:](#)

***Brahmovaacha -***

***Namaami sarvam sarvesham anantam ajam avyayam |***

***Loka dhaama dharaadhaaram aprakaasham abhedinam ||***

Brahma said - I pay obeisance to You, who is everything, who is the Lord of everything, who is all pervading, unborn, who does not undergo any change any time, immutable, residing place for everything in all the worlds, support of the earth, who is not revealed, who does not differentiate.

***Sri Engal Aalwaan's Commentary:***

***Namaami iti | Avyayam apakshaya aadi vikaara rahitam | Abhedinam bheda anarham |***

There is no *vikaara* for *Paramaatman*, He is immutable. He does not differentiate; those who take refuge in Him, He does not see whether it is an animal, or bird or demon or sage, whether he has good or bad qualities. He protects anyone who takes refuge in Him. As we see in *Kaakaasura*, *Sugreeva*, *Vibheeshana*.

Every entity in this universe undergoes six types of modification - *asti*, *jaayate*, *vardhate*, *viparinamate*, *apaksheeyate*, *nashyati*. These are called *shat bhaava vikaaraas*. He is not subject to any of these, and is said to be *avyaya*.

*Aprakaasham* means that it is not possible to see Him with all the *praakruta chakshus*. *Na sandrushe tishthati roopam asya, na chakshushaa pashyati kaschanainam*. With His *anugraha* only, His grace only, He can be seen by His devotees. If anyone can see Him, it is through His grace.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 41:***

***Naaraayanam aneeyaamsam asheshaanaam aneeyasaam |***

***Samastaanaam garishtham cha bhooraadeenaam gareeyasaam ||***

*Naaraayana* is more subtle than all subtle things. He is bigger than even the *lokaas*, the *Bhoo* and other *lokaas*.

*Naaraayana* is a unique name of *Paramaatman*, and it has got two meanings, *Naaraanaam ayanam*, *Naaraah ayanam yasya sah*, *Tatpurusha samaasa* or *Bahuvreehi samaasa*; He resides in everything *asantaryaami*, and He is the goal or refuge of everything. He is bigger than the big and smaller than the small.

***Sri Engal Aalwaan's Commentary:***

***Naaraayanam iti | Aneeyasaam aatmanaam |***

The most subtle entity is the self itself, the *aatmaas*, and He is more subtle than even the *aatmaas*.

He is the inner controller of the *aatman* itself. He does *anupravesha* of the *aatman* also.

***Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 42:***

***Yatra sarvam yatah sarvam utpannam matpurassaram |***

***Sarva bhootascha yo devah paraanaam api yah parah ||***

Starting with me, everything was created, everything resides in Him. All beings are He only. Everything is His body, His *prakaara* being His *shareera*. Everything is controlled by Him, supported by Him and ruled by Him. He is supreme even than the exalted ones.

The *vyutpatti* of the word *Vaasudeva* is *sarvatra asou samastam cha vasati atreti vai yatah, tatah sa vaasudevete vidvadbhih paripathyate*. Everything resides in Him, and He resides in everything. Everything is supported by Him, being His *shareera*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 43:](#)

*Parah parasmaat purushaat paramaatma svaroopo dhruk |*

*Yogibhih chintyate yo asou mukti hetoh mumukshubhih | |*

He is superior than even the *muktaas*, the liberated ones. He is Supreme in His essential nature. He is meditated by the *yogis*. By *mumukshus* who are desirous of liberation, He is meditated upon as the bestower of liberation.

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

*Para iti | Parasmaat muktaat |*

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 44:](#)

*Sattvaadayo na santeeshe yatra cha praakrutaa gunaah |*

*Sa shuddhah sarva shuddhebhyah pumaan aadyah praseedatu | |*

He is the ruler of everything, Supreme ruler. In Him, the material qualities, *sattva*, *rajas* and *tamas* are not present. He is *apraakruta*, *divya*. He is more pure than all the pure things. One who is the cause of everything, let Him get pleased and grace us.

*Sattva*, *rajas*, *tamas* are present in all things material, *prakruti*, *mahat*, *ahamkaara*, *pancha bhootaas*, *pancha tanmaatras*, *indriyaas*, *deha*. They are all various effects, states of *prakruti*. Whereas *Paramaatman* is *shuddha sattva*, *apraakruta*.

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

*Sattvaadaya iti | Atah sarva bhootebhyah shuddhah |*

He is purer than everything else.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 45:](#)

*Kalaa kaashthaa muhoorta aadi kalaa sootrasya gochare |*

*Yasya shaktih na shuddhasya praseedatu sa no harih ||*

His glories are not controlled by *kalaa*, *kaashthaa*, *muhoorta*, and the other time divisions. He is not controlled by time; He controls time also. One who is the purest, that *Hari*, let Him be pleased with us.

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

*Kalaa iti | Shaktih lakshmeeh | Vighraha parijana paricchada aadi vibhootih | \* Kalaa muhoortaadi mayah cha kaalo na yat vibhooteh parinaama hetuh \* ityaadeh |*

All His wealth such as *vighraha*, *parijana*, *paricchada*, His divine auspicious form, the *nityaas* and *muktaas* who are serving Him all the time - all these put together are called as His *shakti*, *vibhooti*.

In this *prakruti mandala*, everything is controlled and limited by time. Beyond a time, things do not exist. Even *Chaturmukha Brahma* has a limited life period of hundred years of his; after that, he gets merged and *pralaya* happens. Whereas in *Parama pada*, time is controlled by *Paramaatman*, and nothing is controlled by time there.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 46:](#)

*Prochyate paramesho ajo yah shuddho api upachaaratah |*

*Praseedatu sa no vishnuh aatmaa yat sarva dehinaam | |*

He is the inner controller of all embodied beings. Let Him be pleased with us, let Him grace us. A *mukta* is told as *shuddha* in the secondary sense. *Paramaatman* is the inner self of *muktaas* also. That *Vishnu* who is controller of all these - *muktaas* and *baddhaas*, let Him grace us.

*Dehi* means one who has the *deha*.

*Sri Engal Aalwaan's Commentary:*

*Prochyata iti | Upachaaratah | Shuddhah muktaah, poorvam avidyaantargatatvena shuddhayabhaavaat yah shuddho api upachaaratah iti anvayah | Atra hetuh aatmaa yah sarva dehinaam iti |*

One who had *karma* earlier, and was impure; after getting rid of the *karma*, when he becomes a liberated self, becomes *shuddha*. A *mukta* even though told as *shuddha*, he is not *shuddha* all the time; at one time, he was *baddha*, a bound self, and then became *mukta*. Embodied selves are *ashuddha* because they are under the sway of *karma*.

*Brahma's stuti*, the most wonderful prayer of *Chaturmukha Brahma* continues.

**Recap:** In the previous session, we were studying *Amsha 1*, Chapter 9, *Brahma Stuti*, where *Chaturmukha Brahma* along with all the *devaas* goes and prays to *Bhagavaan*, standing on the shore of *Ksheera Saagara*. They all surrender unto *Bhagavaan*. They have lost all their wealth. *Chaturmukha Brahma* tells to the *devaas* to go and pray to *Bhagavaan*, and that He is the one who can actually help us in this trouble.

*Brahma* starts to pray, extolling *Bhagavaan's* wonderful *svaroopaa*, that *Bhagavaan* is *sarvaantaryaami*, *sarva gata*, everything is Him only, everything is His *prakaara* being His *shareera*. He said that 'You are superior to even the *muktaas*, the liberated ones; You are meditated upon by *yogis*, and are the cause of liberation, those who are desirous of liberation meditate upon You'. He is purer than everything that is pure; He is the *aadya*, the first, there is no one before Him. He does not have the *praakruta gunaas*, the material qualities of *sattva*, *rajas* and *tamas* of *prakruti*, because He has an *apraakruta divya mangala vigraha*. The various divisions of time are all controlled by *Paramaatman*. There is *kaala* in *Parama Pada* also, but *kaala* has no control there. Whereas in the *prakruti mandala*, everything is controlled by time.

The word *shuddha* is used in many *shlokaas* here, and has different meanings.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 46:](#)

[Prochyate paramesho ajo yah shuddho api upachaaratah |](#)

[Praseedatu sa no vishnuh aatmaa yat sarva dehinaam | |](#)

*Bhagavaan* is said to be *upachaaratah shuddha*. One who is the inner controller of all embodied souls, *Vishnu*, let Him be pleased.

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

[Prochyata iti | Upachaaratah | Shuddhah muktah, poorvam avidyaantargatatvena shuddhayabhaavaat yah shuddho api upachaaratah iti anvayah | Atra hetuh aatmaa yah sarva dehinaam iti |](#)

One who had *karma* earlier, and was impure; after getting rid of the *karma*, when he becomes a liberated self, becomes *shuddha*. A *mukta* even though told as *shuddha*, he is not *shuddha* all the time; at one time, he



was *baddha*, a bound self, and then became *mukta*. Embodied selves are *ashuddha* because they are under the sway of *karma*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 47:](#)

*Yah kaaranam cha kaaryam cha kaaranasya api kaaranam |*

*Kaaryasya api cha yah kaaryam praseedatu sa no harih | |*

*Chaturmukha Brahma* eulogizes *Bhagavaan* that He is *kaarana avasthaa*, *kaarya avasthaa*, everything is *Bhagavaan* only. The *kaarana* is different from *Bhagavaan*, who is also the cause of everything. *Prakruti* is also He only, and *mahat tattva* is also He only. He is *antaryaami* of everything, and that is all His *shareera*. He is *prakruti shareeraka brahma*, *mahat shareeraka Paramaatman*. He is also the effect of the effect. Let that *Hari* be pleased with us.

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

*Yah iti | Kaaranam iti | Kaaranam prakrutih mahatah kaaranatvaat,  
kaaryam mahaan | Kaaranasya prakruteh api kaaranam brahma |  
Kaaryasya mahatah kaaryam ahamkaarah |*

Here, the meaning of *kaaranam* is *prakruti*, according to Commentary, because it is the cause of *mahat*. *Kaaryam* is *mahaan* or *mahat* itself, the effect of *moola prakruti*. He is the cause of even *moola prakruti*. He is *ahamkaara* which is the effect of *mahat*, which is the effect of *moola prakruti*.

*Moola prakruti* is eternal, how can He be said to be the *kaaranam*? He is the cause of sustenance, though it is eternal. It is due to *Paramaatman's sankalpa* that it is eternal. He is only controlling it and supporting it.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 48:](#)

*Kaarya kaaryasya yat kaaryam tat kaaryasya api yat svayam |*

*Tat kaarya kaarya bhooto yah tatah cha pranataasma tam ||*

*Mahat, ahamkaara tattva, and pancha tanmaatras, and its effect the bhoota panchaka, He Himself is all these. The kaarya of bhoota panchaka, which is Viraat, the Anda, then Chaturmukha Brahma, then the jagat, the world, all these are You only.*

This *shloka* has the usage of word *kaarya* many times.

*Pranataah* means *prakarshena nataah*, we are bowing with great reverence.

*Sri Engal Aalwaan's Commentary:*

*Kaarya kaaryasya iti | Kaarya kaaryasya kaarya bhoota mahat kaaryasya ahamkaarasya kaaryam tanmaatra panchakam tasya api kaaryam bhoota panchakam, tat kaaryasya andasya kaaryam chaturmukhah, tatah cha kaaryam iti anushangah, tat kaaryam jagat, tat sarvam yah svayam eva tam pranataassma iyi anvayah |*

*Kaarya kaaryasya* means *ahamkaarasya*. First *kaarya* stands for *mahat*, and second *kaarya* stands for *ahamkaara*. *Ahamkaara tattva* modifies into *pancha tanmaatras*. The effect of *tanmaatra panchaka* is *bhoota panchaka*. Then the *Anda*, then *Chaturmukha Brahma*, then the world. He Himself is all of these means that He has all of these as His *shareera* and He is present as *antaryaami* of these, controlling everything.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 49:*

*Kaaranam kaaranasyaapi tasya kaarana kaaranam |*

*Tat kaaranaanaam hetum tam pranataassma sureshvaram ||*

For *Chaturmukha Brahma*, the *anda* is the *kaarana*, then *bhoota panchaka*, and *tanmaatras panchaka*. The cause of these - *ahamkaara*, *mahat*, *moola prakruti*, that Supreme Lord, we pay obeisance to.

This *shloka* has the usage of word *kaarana* many times. Here it is told in the reverse order as the previous *shloka*.

**Sri Engal Aalwaan's Commentary:**

***Kaaranam iti | Kaaranasya jagat kaaranasya chaturmukhasya, kaaranam andam, tasya kaaranam bhoota panchakam, tat kaaranam tanmaatras panchakam, tat kaaranaanaam ahamkaara mahat prakruteenaam hetum kaaranam | Kaarana avastham kaarya avastham cha sarvam tvam eva iti arthah |***

For *Chaturmukha Brahma*, *anda* is the cause; for *anda*, the cause is *bhoota panchaka*, then *tanmaatras panchaka*. The cause of these, in reverse order, is *ahamkaara*, *mahat*, *moola prakruti*. First, He is told as *kaarana avasthaa*, and also *kaarya avasthaa*.

The order of creation is *moola prakruti*, *mahat*, *ahamkaara*, etc. During *pralaya*, the *laya* order is that effects go and merge into their causes. In each one of these, they happen only because *Paramaatman* is *antaryaami*. It is not that *moola prakruti* itself becomes the cause of *mahat*, *mahat* becomes cause of *ahamkaara*, etc. *Mahat shareeraka Paramaatman* only becomes cause of *ahamkaara*. First, it is told in the *srushti* order, and then told in the *pralaya* order. In both of these, *Paramaatman* only is the cause in every single step.

**Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 50:**

***Bhoktaaram bhojya bhootam cha srashtaaram sraajyam eva cha |***

***Kaarya kartru svaroopam tam pranataassma param padam | |***

The enjoyer and object of enjoyment, the creator and the created, everything is *Paramaatman* only. All the actions and the doers, the nature of all that is *Paramaatman* only. That which is attained is *Param padam*, that is also *Paramaatma svaroopam* only. Such a *Paramaatman*, we bow in reverence.

It should be taken as *bhogyam bhootam*.

***Sri Engal Aalwaan's Commentary:***

***Bhoktaaram iti | Bhojyam bhogyam shabdaadi srujyam ghataadi kaaryam yaagaadi gatyaaadi cha | Param padam paramam praapya sthaanam |***

*Bhogyam* are the objects of senses - *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*. *Bhoktru* is the enjoyer. *Srashtaa* is the creator. *Srujya* is the *ghata*, *pata*, the objects which are created. *Kaaryam* is the actions like *yaaga*, *gati*, all kinds of movements, etc., everything is *Paramaatman*. The doers of all those are also *Paramaatman* only. *Param padam* has three meanings - *jeevaatma svaroopam*, the *Vaikuntha* (the *sthaanam* where *Paramaatman* resides), *Paramaatma svaroopam* itself. Here it means *Bhagavaan* only.

After having eulogized *Bhagavaan* that He is what is seen in various states of effects or causes, if He is only present as cause and effect in various states, does He undergo any modifications, are there any defects in Him? These doubts are removed here.

***Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 51:***

***Vishuddha bodhavat nityam ajam akshayam avyayam |***

***Avyaktam avikaaram yat tat vishnoh paramam padam | |***

He is *parishuddha jnyaana svarooapa*, He is eternal, He is unborn, He is undeteriorating, He is immutable, does not change, He is unmanifest, not easy to see or know, He does not undergo any change, that Supreme nature of *Paramaatman*, we pay our obeisance.

Though there are changes in His *shareera*, the *prakruti* undergoes change in its *svarooapa* itself, the *jeevaatmans* undergo change in their *dharma bhoota jnyaana*, *Paramaatman* who is *shareeri*, *antaryaami*, does not undergo any change at any point of time.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 52:](#)

*Na sthoolam na cha sookshmam yat na visheshana gocharam |*

*Tat padam paramam vishnoh pranamaama sadaa amalam ||*

He is not the gross, He is not the subtle, He cannot be identified or denoted by any other attribute. He is everything. We cannot say that He is just *sthoola*; because He is also *sookshma*. If He is said to be *sookshma*, He is also *sthoola*. He is not mere that, He is that and everything else also. He is untainted by any defects of *prakruti* or *jeevaatmans*, even though He is existing as the *antaryaami* of everything. We pay obeisance to Him.

*Asthoolam, ananu, ahrasvam, akaayam, avranam, Shruti* says so. He is not this, He is not that, etc. means that He is this also, He is that also, He is everything else also.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 53:](#)

*Yasya ayuta ayuta amsha amshe vishva shaktih iyam sthithaa |*

*Para brahma svaroopasya pranamaamah tam avyayam ||*

This whole world, which is His *shareera*, which is also said to be His *shakti*, that *vishva shakti*, the *Parabrahma svaroop*a, a part of the ten thousandth part of the ten thousandth part of His *svarooop*a, that immutable *Paramaatman*, we pay obeisance to.

*Shakti* is also one synonym for *shareera*.

**Sri Engal Aalwaan's Commentary:**

***Yasya iti | Ayutaamsho yah, tasya aayutaamsho yah, tasya amshe sthithaa merorivaanuh; paado asyetaadih vishva shaktih jaganmaayee |***

Take a ten thousandth part, and again divide into ten thousandth, a part of that, in that, the entire world is supported and is existing. One cannot even imagine His *svarooop*a. This whole world, the *prakruti mandala* is itself so huge, the whole thing is just a speck in His *svarooop*a. It is like an atom in front of *Meru parvata*.

**Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 54:**

***Yat yoginah sadaa udyuktaah punya paapa kshaye akshayam |***

***Pashyanti pranave chintyam tat vishnoh paramam padam | |***

Yogis who are always engaged in meditating upon *Paramaatman*, who get the *saakshaatkaara* of *Paramaatman* through *Pranava*, who is meditated upon as the meaning of the *Pranava*, that *Vishnu's Parama Pada*, we bow to. When both the *bandhakaas punya* and *paapa* are got rid of, yogis get a direct vision of the Lord, who is to be meditated upon through *Pranava*. Such a wonderful *svarooop*a of *Paramaatman*, we bow unto.

**Sri Engal Aalwaan's Commentary:**

***Yat iti | Akshayam iti paricchedah |***

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 55:](#)

*Yat na devaa na munayo na cha aham na cha shankarah |*

*Jaananti parameshasya tat vishnoh paramam padam | |*

What else to say? That nature of *Paramaatman*, nobody can know, gods, sages, *Shankara*, and I also, cannot know, that wonderful *svarooapa* of *Vishnu*, we bow unto.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 56:](#)

*Shaktayo yasya devasya brahma vishnu shivaatmikaah |*

*Bhavanti abhoota poorvasya tat vishnoh paramam padam | |*

*Abhoota purvasya* - one before whom there was none, *yasya devasya* - that *Paramatman's* - *brahmaa Vishnu shivaatmikaah shaktayah bhavanti* - *Chaturmukha Brahma*, *Vishnu* and *Shiva* are the *shareeras* (*Vishnu* is also said as *shakti* but *Vishnu* is actual manifestation of *Paramatman* is to be understood), that *vishnoh paramam padam* - that *Vishnu's* supreme form we prostrate unto.

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

*Abhoota poorvasya na bhootam poorvam yasmaat tasya, sa hi sarvasmaat poorvah | Bhoota poorvasya iti paathe bhootaanaam poorva iti |*

*Bhoota poorvasya* is also a *pathaantara* - in that case it means HE existed before all beings.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 57:](#)

*Sarvesha sarva bhootaatman sarva sarvaashraya achyuta |*

*Praseeda vishno bhaktaanaam vraja no drushti gocharam ||*

Lord of everything, the inner self of everything, everything is present as His form only, He is refuge to everything, everything is supported in Him, he does not have *chyuti* anytime, He is immutable. Please do grace us, we are all praying unto You, and do appear in front of us.

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 58:*

*Sri Paraasharah -*

*Iti udeeritam aakarnya brahmanah tridashaah tatah |*

*Pranamyaa oochuh praseedeti vraja no drushti gocharam ||*

*Sri Paraashara* said - Listening to Brahma's prayer thus, all the gods bowed unto *Bhagavaan*, and said - 'Please do grace us, be pleased, do appear in front of us'.

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 59:*

*Yat na ayam bhagavaan brahmaa jaanaati paramam padam |*

*Tat nataah sma jagat dhaama tava sarva gata achyuta ||*

If *Chaturmukha Brahma* also cannot know, then nobody else can know. That support of the entire world, Your wonderful nature, You are all pervading, O *Achyuta*, we prostrated unto You.

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 60:*

*Ityante vachasah tesham devaanaam brahmanah tathaa |*

*Oochuh deva rishayah sarve bruhaspati purogamaah ||*



At the end of *Chaturmukha Brahma* and gods prayer to *Bhagavaan*, all the *devarshis*, starting with *Bruhaspati*, started to pray unto *Paramaatman* thus.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 61:](#)**

***Devarshayah oochuh -***

***Aadyo yajnya punaam eedyah poorveshaam yasya poorvajah |***

***Tam nataassma jagat srushtuh srashtaaram avisheshanam ||***

*Devarshis* said - The creator of even *Chaturmukha Brahma*, that *Paramaatman*, we prostrate unto, who is the very first one, He is the *yajnya purusha* Himself, One who is worshipped unto, one who is worthy of worship, He is earlier to even the earlier ones, the primeval one, there is no one who existed before Him, the creator of the world, He cannot be told with a particular *visheshana* or word, to Him, we bow unto.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 62:](#)**

***Bhagavan bhoota bhavyesha yajnya moorti dharaa avyaya |***

***Praseeda pranataanaam tvam sarveshaam dehi darshanam ||***

O *Bhagavaan*, the Lord of all that was past, and that is going to come in the future, You are the Lord of everything, you are the *Yajnya moorthi dhara*, immutable, please do grace us, who have surrendered unto You, please do appear before us.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 63:](#)**

***Esha brahmaa sahaasmabhih saha roudraih trilochanah |***

***Sarvaadityaih samam pooshaa paavako ayam saha agnibhih ||***

This *Chaturmukha Brahma* along with all of us, with the *ekaadasha rudraas*, and *Shankara* himself with three eyes, along with *dvaadasha aadityaas*, along with all the *agnis*, ...

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 64:](#)

*Ashvinou vasavascha ime sarve cha ete marut ganaah |*

*Saadhyaa vishve tathaa devaa devendrah cha ayam eeshvarah ||*

... along with the *Ashwini Devataas*, the *ashta vasus*, along with the hosts of *maruts*, and the *saadhyaa* group of gods, the *vishve devaas*, and also *Devendra*, the lord of gods himself, ...

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 65:](#)

*Pranaama pravanaa naatha daitya sainyaih paraajitaah |*

*Sharanam tvaam anupraaptaah samastaa devataa ganaah ||*

... we are all surrendering unto You, we are only interested in surrendering unto You, and have surrendered unto You with great devotion, we have been won over by the army of *daityaas*, along with the hosts of *devataa ganaas*, we have come and surrendered unto You.

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 66:](#)

*Sri Paraasharah -*

*Evam samstooyamaanah tu bhagavan shanka chakra dhruk |*

*Jagaama darshanam tesaam maitreya parameshvarah ||*

*Paraashara* said - Thus being eulogized by all the gods, the *devarshis*, *Chaturmukha Brahma* and everyone, *Bhagavaan* with all His *divya aabharanaas* and *aayudhaas*, *Shanka*, *Chakra*, the Supreme Lord directly appeared before them, O *Maitreya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 67:](#)

*Tam drushtvaa te tadaa devaah shanka chakra gadaa dharam |*

*Apoorva roopa samsthaanam tejasaam raashim oorjitam ||*

All the gods saw His most wonderful form, carrying His *shanka*, *chakra*, *gadaa*, the *divya aayudhaas*, the form was so wonderful and was not seen before, His *divya mangala vigraha* was a huge mountain of radiance.

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

*Tam iti | Apoorva roopa samsthaanam samasta loka vilakshana  
varnaanga sannivesham |*

The hue of the *divya mangala vigraha*, the various parts of the *divya mangala vigraha*, was distinct and different from everything that can be seen in this world. It was so wonderful and unique.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 68:](#)

*Pranamyā pranataah poorvam santosha sthiti tekshanaah |*

*Tushtuvuh pundareekaaksham pitaamaha purogamaah ||*

The beheld His form with rapt attention, they could not move their eyelids. Their eyes were fixed on His wonderful form. They again bowed unto Him. All the gods and *devarshis* starting with *Chaturmukha Brahma*, they praised Him, did *stotra*.

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

*Pranamyā iti | Pranamyā pranataah poorvam pranataa api bhaktyā  
punah pranamyā |*

Out of great devotion, they bowed unto Him again and again.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 69:](#)

*Devaah oochuh -*

*Namo namo avisheshah tvam brahmaa tvam pinaaka dhruk |*

*Indrah tvam agnih pavano varunah savitaa yamah ||*

*Devaas said - We offer our namaskaarams to You again and again, One who does not see any special qualities in those who surrender unto Him, You are only Chaturmukha Brahma, You are only Rudra who is holding the trishoola, You are only Indra, You are only Agni, You are only Pavana, You are only Varuna, You are only Savitaa, You are also Yama, ...*

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

*Namo nama iti | Avisheshah - sarva samah |*

Whoever surrenders unto *Bhagvaan*, He does not see any *vishesha* in them, about whether someone has good knowledge, or whether he is born in a good *kula*, etc. Whoever surrenders unto Him, without distinction, He protects them. We see that He protected a *kaakaasura*, a *vaanara*, a *raakshaasa* also.

Here, the *saamaanaadhikaranya* told is that all are You only, that all are *bhagavat aatmaka*, that You are the inner self of all of them, they are all like *shareera bhootaas* to You,

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 70:](#)

*Vasavo marutah saadhyaa vishve deva ganaa bhavaan |*

*Yo ayam tava agrato deva samasto devataa ganah |*

***Sa tvam eva jagat srashtaa yatah sarvagato bhavaan ||***

... You are only *Vasavaas*, You are only *Maruts*, You are only *Saadhyaas*, You are only the host of *Vishve Devataas*. This entire host of gods, who are there in front of You, the entire thing is You only. You are the creator of the world, and You are all pervading. There is no place in which You are not there. There is no object in which You are not there. There is no time in which You don't exist.

He has *desha kaala vastu pariccheda raahitya*. He is *satyam jnyaanam anantam brahma*.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 71:***

***Tvam yajnyah tvam vashatkaarah tvam onkaarah prajaapatih |***

***Vidyaa vedyam cha sarvaatmam tvanmayam cha akhilam jagat ||***

You are only *yajnya*, You are also *vashatkaara*, You are also *Omkaara*, You are also *Prajaapati*. All the *Vidyaas* which are there, and all that is to be known, You are the self of everything. The whole world is made of You only.

It can be taken as *Omkaara pratipaadya*, or as the name itself.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 72:***

***Tvaam aartaah sharanam vishno aprayaataa daitya nirjitaah |***

***Vayam praseeda sarvaatman tejasaa apyaayasva nah ||***

O *Vishnu*, Supreme Lord. We who are defeated by the *daityaas*, having lost all our power, wealth, prosperity, we have come and surrendered unto You. O all pervading Lord, the *antaryaami* of everything, please grace us, and make us get back our powers and capabilities.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 73:](#)

*Taavat aartih tathaa vaancchaa taavat mohah tathaa ashukham |*

*Yaavat na yaati sharanam tvaam ashesha agha naashanam | |*

Grief due to some loss, desire, *moha* (delusion) and *dukkha* - all these can be there only as long as one does not surrender unto YOU who are the destroyer of all sins.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 74:](#)

*Tvam prasaadam prasanna aatman prapannaanaam kurushva nah |*

*Tejasaam naatha sarveshaam sva shaktyaa aapyaayanam kuru | |*

Please be pleased with us, grace us, who have all surrendered unto You. With Your powers please make us get our *tejas*, let our capabilities and powers increase.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 75:](#)

*Sri Paraasharah -*

*Evam samstooyamaanah tu pranataih amaraih harih |*

*Prasanna drushtih bhagavaan idam aaha sa vishvakrut | |*

*Paraashara* said - With utmost pleasing glances towards all the gods, being eulogized wonderfully by all of them, by them who had surrendered unto Him, all the gods, *Bhagavaan*, the creator of the whole world, told them thus.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 76:](#)

*Tejaso bhavataam devaah karishyaami upabrahmanam |*

***Vedaami aham yat kriyataam bhavadbhih tat idam suraah ||***

I will make your *tejas* increase. Whatever you have to do now, that I am going to tell you now, O gods.

*Upabrahmana* is expansion.

Now, He tells them to do the churning of the ocean.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 77:***

***Aaneeya sahita daityaih ksheeraabdhau sakalaa oshadheeh |***

***Manthaanam mandaram krutvaa yoktram krutvaa cha vaasukim ||***

Bring all the *oshadhees*, the various herbs, and throw them in the Milk Ocean, and do it along with the *daityaas*, make the *Mandara parvata* as the stick for churning, make *Vaasuki* serpent as the rope for churning,

***Sri Engal Aalwaan's Commentary:***

***Aaneeya iti | Oshadheenaam vichitra shaktikatvat vichitra vastu utpattiyartham aanayanam |***

The various herbs have the wonderful powers to create different types of wonderful objects. Bring all these herbs.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 78:***

***Mathyataam amrutam devaah sahaaye mayi avasthite ||***

I am going to be present and helping you; churn the ocean in order to get *amruta*.

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

*Mathyataam iti | Amrutam mathyataam mathanena amrutam  
utpaadyataam |*

Do the churning and then generate *amruta*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 79:](#)

*Saama poorvam cha daiteyaah tatra saamaanya karmani |*

*Saamaanya phala bhoktaaro yooyam vaachyaa bhavishyatha ||*

*Bhagavaan* tells the gods what to tell the *daityaas* - Tell them in good words, that this is a common activity for both, and that both will get the fruits that will come. Please come and take part in this common activity.

The four ways of treatment are *saama*, *daana*, *bheda*, *danda*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 80:](#)

*Mathyamaane cha tatra abdhau yat samutpatsyate amrutam |*

*Tat paanaat balino yooyam amaraah cha bhavishyatha ||*

Tell the *daityaas* that when we are going to churn this Milk Ocean, the *amruta* which is going to be generated, you will become very powerful and also immortal.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 81:](#)

*Tathaa cha aham karishyaami te yathaa tridashadvishah |*

*Na praapsyanti amrutam devaah kevalam kleshabhaaginah ||*



I will do in such a way that those *asuraas* who are the enemies of gods they will not get *amruta*, they will only undergo sufferings and misery.

When all the gods went and surrendered unto Him along with *Chaturmukha Brahma*, *Bhagavaan* tells them to bring the *daityaas* also, and make them also part of this common activity, and tell them to partake the *amruta* which is going to be generated from this churning, and I will see to it that they will not partake this *amruta* but will only be subjected to all kinds of suffering and misery, and you will get all the benefits and get back all your wealth, powers and prosperity.

Now, the *ksheera saagara mathana* will start. Sage *Paraasharar* will start to tell that.

**Recap:** In the previous session, we were studying *Amsha 1, Chapter 9*, where *Chaturmukha Brahma*, *devaas* and *rishis* eulogize *Paramaatman*, and pray to Him to appear before them, He promptly appears revealing His wonderful auspicious form, they surrender unto Him, and say that they have lost all their glory, and pray to restore their glory. *Bhagavaan* tells them to "Do as I tell you, churn the *Ksheera Abdhi*, the Ocean of Milk, making *Mandara Parvata* itself as the staff, and the great serpent *Vaasuki* as the cord, include the *daanavaas*, and tell them that they will also get an equal portion of the *amruta* which is going to be generated from the churning. I will help you and see to it that they do not get the nectar of immortality, and you will get everything". *Paraasharar* says what happened after that.

**[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 82:](#)**

***Sri Paraasharah -***

***Ityuktaa devadevena sarva eva tatah suraah |***

***Sandhaanam asuraih krutvaa yatnavanto amrute abhavan ||***

*Sri Paraasharar* said - Being told thus by the Supreme Lord, all the *devaas* made an agreement with the *asuraas* that they will get equal proportion of the *amruta* that they will get from this churning, and started to engage in churning of the ocean.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 83:](#)**

***Naanaa oushadheeh samaaneeya deva daiteya daanavaah |***

***Kshiptvaa ksheeraabdhi payasi sharadabhra amatvishi ||***

They brought various herbs, all the *devaas* and *daanavaas*, and threw them in the *Ksheera Abdhi*, it was as though the clouds of the *sharad kaala*, it was so pure and glowing.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 84:](#)**

***Manthanam mandaram krutvaa yoktram krutvaa cha vaasukim |***

***Tato mathitum aarabdhaah maitreya tarasaa amrutam ||***

They made the *Manthara parvata* itself as the staff for churning, the great serpent *Vaasuki* was made as the rope for churning, and they started to churn the ocean with great speed in order to generate *amruta*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 85:](#)**

***Vibudhah sahitaah sarve yatah puccham tatah krutaah |***

***Krishnena vaasukeh daityaah poorva kaaye niveshitaah ||***

The Lord *Sarveshvara* is told as *Krishna* here. *Krishna* made all the *asuraas* stand towards the head portion of *Vaasuki*, and all the *devaas* were made to hold the tail portion of *Vaasuki*.

In *Bhagavata* it is said that when *Krishna* told the *daanavaas* to hold the tail, they thought it was below their prestige to hold the tail; they said that they will hold the head part of *Vaasuki*. But here it is not told so. *Bhagavaan* saw to it that the *daanavaas* were located towards the head portion of *Vaasuki* serpent.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 86:](#)

*Te tasya mukha nihsvaasa vanhinaa apahatatvishah |*

*Nistejaso asuraah sarve babhoovuh amitoujasah ||*

All the *asuraas* were extremely exhausted, they lost all their strength and vigour, because of being hit by the breath of *Vaasuki*, the fire which was coming out of the mouth of *Vaasuki*.

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

*Ta iti | Amitoujasah tasya iti anvayah |*

*Amitoujasah* is an adjective to *Vaasuki*, the serpent.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 87:](#)

*Tenaiva mukha nihsvaasa vaayunaasta balaahakaih |*

*Puccha pradeshe varshadbhih tathaa cha aapyaayitaah suraah ||*

The *devaas* were located at the tail end of *Vaasuki*; there were lot of clouds blown by the breath of *Vaasuki*, and these clouds moved towards the tail, and started to rain cool waters on the *devataas*; they were never feeling tired.

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

***Tena eva iti | Vanhinaastam balaahakaih iti paathe, pucche vanhinaa astam samksheenam iti arthah | Balaahakaih bhagavataa srushteh |***

There are two *paathaas*, *vaayunaa asta balaahakaih* and *vanhinaa asta balaahakaih*. *Balaahaka* means cloud. Clouds moved towards the tail, and at the tail, it rained. Clouds emptied everything that they had. If a question arises as to how the clouds came there, it was because of *Bhagavaan* only. He created clouds which moved due to the powerful breath of *Vaasuki*, which came towards the tail and poured cool waters on the *devaas* and created a pleasant environment there; they got more and more energy to do the churning.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 88:***

***Ksheeroda madhye bhagavaan koorma roopi svayam harih |***

***Manthanaadreh adhistaanam bhramato abhoot mahaa mune | |***

*Koorma avataara* is mentioned in just one *shloka*. *Bhagavaan* Himself incarnated as the great *Koorma*, tortoise, in the middle of the *Ksheera Saagara*. O great sage, *Maitreya*, He became the support for the *Mandara parvata*, which was being used as the *manthaana*, churning, which was continuously revolving due to the churning.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 89:***

***Roopena anyena devaanaam madhye chakra gadaadharah |***

***Chakarsha naagaraajaanam daitya madhye aparena cha | |***

*Bhagavaan*, who was holding the *chakra*, *gadaa*, took two forms, one form along with the *devaas*, as though another *deva*, and another form, and went in between the *asuraas*, and joined them. He also started moving the *Naagaraaja*, *Vaasuki*, king of the serpents.

He incarnated as the *Koorma*, took a form along with *devaas*, and another form along with the *asuraas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 90:](#)

*Uparyaakraantavaan shailam bruhat roopena keshavah |*

*Tathaa aparena maitreya yat na drushtam sura asuraih | |*

Not only this, He took one more form, a mighty huge form, He occupied the top portion of the *Mandara Parvata*, and this form was not seen by the gods or the *asuraas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 91:](#)

*Tejasaa naagaraajaanam tathaa aapyaayitavaan harih |*

*Anyena tejasaa devaan upabruhmitavaan prabhuh | |*

He started to give lot of energy to *Vaasuki*, king of serpents; also the gods, He pumped them with energy so that they had all the strength and vigour to do the churning with great speed.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 92:](#)

*Mathyamaane tatah tasmin ksheera abdhau deva daanavaih |*

*Havirdhaamaa abhavat poorvam surabhih sura poojitaa | |*

When it was being churned in *Ksheera Abdhi*, by the *devaas* and *asuraas*, the *Kaamadhenu* cow came out of the ocean, which was worshipped by all the gods. First the *Surabhi* came, which is said to be *Havirdhaamaa*.

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

*Mathyamaana iti | Havirdhaam havisha aashrayah |*

All the *yajnya saamagris*, *havis* and others used for *yajnya*, *Surabhi* is said to be the storehouse of all this *havis*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 93:](#)

*Jagmuh mudam tadaa devaah daanavaah cha mahaa mune |*

*Vyaakshipta chetasah cha eva babhoovuh sthimatekshanaah ||*

The *devaas* and *danavaas* were highly pleased, overjoyed. Also, they were disturbed by what is happening here, they could not understand. When *Surabhi* came, their eyes were totally locked on this, about what is happening.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 94:](#)

*Kim etat iti siddhaanaam divi chintayataam tatah |*

*Babhoova vaarunee devee madaaghoornita lochanaa ||*

The *siddhaas* were all thinking "What is this, what is happening?" *Vaaruni Devi* came out next, and her eyes were rolling with intoxication.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 95:](#)

*Krutaavartaat tatah tasmaat ksheerodaaat vaasayan jagat |*

*Gandhena paarijaato abhoot deva stree nandanah taruh ||*

Next came the *Paarijaata* tree, from the whirlpool which was formed due to the churning, in the *Ksheera Saagara*. The *Paarijaata* tree which gives joy to all the *deva strees*, the women folk of the gods, spreading its fragrance in the entire world, came next.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 96:](#)

*Roopa oudaarya gunopetah tathaa cha apsarasaam ganah |*

*Ksheerodadheh samutpanno maitreya parama adbhutah | |*

The most wonderful host of *apsaras*, endowed with supreme beauty, and endowed with qualities, came next, O *Maitreya*. It was most wonderful.

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 97:*

*Tatah sheetaamshuh abhavat jagruhe tam maheshvarah |*

*Jagruhuh cha visham naagaah ksheerodaabdhi samutthitam | |*

Then the moon came, and immediately, it was taken by *Maheshvara*. Then the poison came from the *Ksheera Saagara*, which the serpents took.

*Sri Engal Aalwaan's Commentary:*

*Tata iti | Aadou bhagavan manaso jaatasya chandrasya dvou dehou |  
Tatra eko abdhijah shiva shiro bhooshanam; anyastu atrinetraro loka  
yaatraa niyuktah | Naagaah cha iti cha shabdaat maheshvaro api  
visham jagraaha |*

The moon which was created by the mind of *Bhagavaan* had two forms. One of them was born out of the *Ksheera Saagara*, it became an ornament in *Shiva's* head, and another is the moon we see, which was born through the eyes of *Atri*, it is meant for the *loka yaatre*. It is well known that *Maheshvara* took the poison, and is called *Neelakantha* after that. The word *cha* indicates that *Maheshvara* also took part of the poison.

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 98:*

*Tato dhanvantirih devah shvetaambara dharah svayam |*

*Vibhrat kamandalum poornam amrutasya samuttitah | |*

Holding the *kumbha* filled with *amruta*, God *Dhanvantari* who was wearing white clothes, He Himself came out of the *Ksheera Samudra*.

**Sri Engal Aalwaan's Commentary:**

***Tata iti | Amrutasya poornam iti triteeyartho shashti |***

**Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 99:**

***Tatah svastha manaskaah te sarve daiteya daanavaah |***

***Babhoovuh muditaah sadyo (sarve) maitreya munibhih saha | |***

O *Maitreya*, at that time, when they saw *Dhanvantari Bhagavaan* come out of the *Ksheera Abdhi*, holding the pot of *Amruta*, they were all pleased in their minds. The *rishis* and *munis* were highly pleased.

**Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 100:**

***Tatah sphurat kaantimateem vikaasi kamale sthitaah |***

***Shreeh devee payasah tasmaat udbhootaa ghruta pankajaa | |***

And then, *Shridevi* came out of that, radiating brilliance, sitting on a full bloomed lotus, was also holding a lotus in Her hands.

**Sri Engal Aalwaan's Commentary:**

***Tata iti | Drava roopam ekam dravyam amrutam jaatam, anyat somaatmakam |***

*Amruta* is in two forms - one is in liquid form, the other was present as *soma*. From *soma lataa*, they extract *soma*.



[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 101:](#)

*Taam tushtuvuh mudaa yuktaah shree sooktena maharshayah | |*

All the *rishis*, being overjoyed, eulogized Here with *Sri Sookta*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 102:](#)

*Vishvaa vasuh mukhaah tasyaa gandharvaah purato jaguh |*

*Ghrutaachee pramukhaah tatra nanurtuh cha apsaro ganaah | |*

All the *gandharvaas* led by *Vishvaavasuh*, came in front of Her and started to sing. The host of *apsaras* led by *Ghrutaachee*, were dancing in front of Her with joy.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 103:](#)

*Gangaadyaah saritah toyaih snaartham upatashire |*

*Diggajaa hema patrastham aadaaya vimalam jalam |*

*Snaapayaanchakrire deveem sarva loka maheshvareem | |*

*Ganga* and all the holy rivers, brought all their waters in order to do *abhisheka* for *Shridevi*. All the *diggajaas* brought pure waters, in golden pots, and did *abhisheka* to the Supreme Lordess, *Sarva Loka Maheshvari*, *Shridevi*.

This is also told by *Swami Deshikan* in *Shri Stuti*.  
That *gajendras* did *abhisheka* with *kanaka kalasha*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 104:](#)

*Ksheerodo roopadhrittasyai maalaam amlaana pankajaam |*

***Dadou vibhooshanaani ange vishvakarmaa chakaara ha ||***

*Ksheera Saagara*, itself took on a form, and brought out a garland, which was having lotus which will never fade. *Vishvakarma* came and decorated Her with all wonderful ornaments.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 105:***

***Divya maalyaambaradharaa snaataa bhooshana bhooshitaa |***

***Pashyataam sarva devaanaam yayou vakshasthalam hareh ||***

*Shridevi* was decorated with wonderful ornaments, and *abhisheka* was done to Her. She was wearing the divine garland, clothes, and all the wonderful ornaments. After having taken the *abhisheka*, and wearing all the wonderful ornaments, when all the *devaas* were beholding that wonderful sight, She went and occupied the *vakshasthala* of *Srihari*.

The most wonderful *kataaksha* of *Shridevi* is told here.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 106:***

***Tayaa vilokitaa devaa hari vakshasthalastha yaa |***

***Lakshmyaa maitreya sahasaa paraam nirvrutim aagataah ||***

*Shridevi* who had taken resort in the *vaksha sthala* of *Hari*, She saw all the *devaas*. Being glanced by Her, O *Maitreya*, immediately they attained great joy because of the *kataaksha* of *Shridevi*.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 107:***

***Udvegam paramam jagmuh daityaa vishnu paraanmukhaah |***

***Tyaktaa lakshmyaa mahaabhaaga viprachitti purogamaah ||***

All the *daityaas* starting with *viprachitti*, they also turned away from *Vishnu*, and *Shridevi* did not set Her glances on them, they were highly agitated.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 108:](#)

*Tatah te jagruhuh daityaa dhanvantari kara sthitam |*

*Kamandalum mahaa veeryaah yatra aaste amrutam uttamam | |*

Immediately, with lot of strength, they snatched the *amruta kalasha*, the *kamandalu* which was filled with *amruta* from *Dhanvantari's* hands.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 109:](#)

*Maayayaa mohayitvaa taan vishnuh stree roopa samsthitah |*

*Daanavebhyah tat aadaaya devabhyah pradadou prabhuh | |*

*Bhagavaan* immediately took the most wonderful form of a woman, and attracted all of them, they were subjected to delusion, and He took away the *amruta kalasha* from the *daanavaas*, and gave it to all the *devaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 110:](#)

*Tatah papuh suraganaah shakra aadyaah tat tadaa amrutam |*

*Udyata aayudha nistrimshaa daityaah taam cha samabhyayuh | |*

At that time, the *devaas*, starting with *Indra* and others, took that *amruta* and drank the wonderful nectar of immortality. At that time, the *daityaas* attacked them, carrying all the weapons, swords.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 111:](#)

*Peete amrute cha balibhih devaih daitya chamooh tadaa |*

***Vadhyamaanaa disho bheje paataalam cha vivesha ha ||***

At that time the *devaas* had already drunk the *amruta*, and had great strength because of drinking the *amruta*, and became very powerful. And started to destroy the entire army of *daityaas* who ran helter skelter in all directions, and also went into *paataala*, the subterranean worlds.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 112:***

***Tato devaa mudaa yuktaah shanka chakra gadaa aabhrutam |***

***Pranipatya yathaa apoorvam ashaasamstat trivishtapam ||***

The *devaas* all bowed down to *Mahaa Vishnu*, who was bearing the *shanka*, *chakra*, *gadaa*, His wonderful divine weapons. Being overjoyed the *devaas* again bowed down to Him and did *mangalaashaasanam*.

***Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 113:***

***Tatah prasannabhaah sooryah prayayou svena vartmanaa |***

***Jyotimshi cha yathaa maargam prayayuh munisattama ||***

Once the *amruta* was drunk by all the *devaas*, they started to get their strength back, and the whole world pleased, and everything started to fall in place. The Sun was glowing with pleasant brightness, and he started to function as per *dakshinaayana*, *uttaraayana*, without any change. The stars also started moving not going here and there in wrong directions; they started to function in their respective orbits in a proper manner.

***Sri Engal Aalwaan's Commentary:***

***Tata iti | Svena vartmanaa ayanaadi vyatyaasam vinaa | Yathaa maargam vakraati chaara varjjam |***

Without any difference in the *ayanaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 114:](#)

*Jajvaala bhagavan cha ucchaih chaaru deeptih vibhaavasuh |*

*Dharme cha sarva bhootaanaam tadaa matih ajaayata ||*

Agni started to glow with great flame, with most wonderful radiance. The minds of all the beings became focussed on dharma, with great interest.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 115:](#)

*Trailokyam cha shriyaa jushtam babhoova dvija sattama |*

*Shakrascha tridasha shreshthah punah shreemaan ajaayata ||*

All the three worlds were again happy, and overjoyed, with the prosperity and glory. The lord of the *devaas*, *Indra*, again got back all his glory.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 116:](#)

*Simhaasanagatah shakrah sampraapya tridivam punah |*

*Devaraajye sthito deveem tushtaava aabja karaam tatah ||*

He went back to his place in *svarga*, and sat on his *simhaasana*. Having sat in his throne in the *svarga loka*, he started to eulogize *Shridevi* who was holding a lotus in Her hand.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 117:](#)

*Indra uvaacha -*

*Namaami sarva lokaanaam jananeem abdhi sambhavaam |*

*Shriyam unnidra padmaaksheem vishnu vakshasthala sthitaam ||*

*Indra* said - I bow down, do *namaskaara* to the Mother of all the worlds, One who has incarnated from the *Ksheera Abdhi*, *Shridevi*, who has Her eyes like a full blown lotus, who has taken resort in the *vaksha sthala* of *Mahaa Vishnu*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 118:](#)

*Padmaalayaam padma karaam padma patra nibhekshanaam |*

*Vande padma mukheem deveem padmanaabha priyaam aham | |*

Who has the lotus as Her resting place, who holds the lotus in Her hands, Her glances are like the petals of a lotus, whose face is also like a lotus, consort of *Padmanaabha*, I bow down to Her.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 119:](#)

*Tvam siddhih tvam svadhaa svaahaa sudhaa tvam loka paavaneer |*

*Sandhyaa raatrih prabhaa bhootih medhaa shraddhaa sarasvateer | |*

You are only *Siddhi*, You are only *Svadhaa*, You are only *Svaahaa*, You are only *Sudhaa*, You are the one who sanctifies the entire world, You are *Sandhyaa*, You are *Raatri*, You are *Prabhaa*, *Bhooti*, *Medhaa*, *Shraddhaa*, *Sarasvati*. All these are Your glories only.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 120:](#)

*Yajnya vidyaa mahaa vidyaa guhya vidyaa cha shobhane |*

*Aatma vidyaa cha deveer tvam vimukti phala daayinee | |*

You are *Yajnya vidyaa*, You are *Mahaa vidyaa*, You are *Guha vidyaa*. You are only the one who is worshipped by all these things. You give all kinds of fruits, *dharma*, *artha*, *kaama*, *moksha*. You also give the fruit of *moksha*.

*Aatma vidyaa cha devee tvam* is quoted in many commentaries. *Shridevi* is also told to be the bestower of fruits of *upaasanaa*. She is also to be meditated upon in the *upaasanaa*.

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

**[Yajnya iti | Yajnya vidyaa dharma meemaamsaa, mahaa vidyaa indrajaala aadi kuhaka jnyanam | Guha vidyaa mantra vaada visheshah |](#)**

*Yajnya vidyaa* is *dharma meemaamsaa*, the *poorva kaanda* of *Vedaas*. *Mahaa vidyaa* is knowledge to cheat others like *indrajaala*, etc. *Guha vidyaa* is *mantra vaada*, etc.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 121:](#)**

**[Aanveekshikee trayee vaartaa danda neetih tvam eva cha |](#)**

**[Soumya asoumyaih jagat roopaih tvayaa etat devi pooritam ||](#)**

*Tarka shaastra*, *artha shaastra*, the *Vedaas*, *vaanijya*, *pashu paalya*, *artha shaastra* - all these are You only. All the forms seen here - pleasant and unpleasant are filled by You only. All forms are You only.

This is also telling about the all pervasiveness of *Shridevi*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 122:](#)**

**[Kaa tu anyaa tvaamrute devi sarva yajnya mayam vapuh |](#)**

**[Adhyaaste deva devasya yogi chintyam gadaabhrutah ||](#)**

The holder of the wonderful divine mace, *Bhagavaan*, His *divya mangala vighraha* is said to be *yajnya maya*. You have gone and taken resort in

that *divya mangala vighraha*. Who else can take resort in that kind of form of *Bhagavaan*, who is meditated upon only by yogis?

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 123:](#)**

***Tvayaa devi parityaktam sakalam bhuvanatrayam |***

***Vinashta praayam abhavat tvayaa idaaneem samedhitam | |***

When You had left the three worlds, these three worlds were without *Shri* at that time, everything was as though completely destroyed. Now that You have again incarnated and come back, everything has regained back its glory.

*Parityakta* means that the world had lost its glory, it was just *tirodhaana*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 124:](#)**

***Daaraah putraah tathaa aagaara suhrut dhaanya dhanaadikam |***

***Bhavati etat mahaa bhaage nityam tvat veekshanaat nrunaam | |***

All the wives, children, houses, friends, *dhaanya*, wealth - all of these they will attain through your *kataaksha*, if You just cast Your glance on all the people.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 125:](#)**

***Shareera aarogyam aishvaryam ari pakshah kshayah sukham |***

***Devi tvat drushti drushtaanaam purushaanaam na durlabham | |***

*Shareera*, health, wealth, destruction of all the enemies, all happiness, whoever comes under Your glances, for them it is very easy, not at all unattainable.



[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 126:](#)

*Tvam maataa sarva lokaanaam deva devo harih pitaa |*

*Tvayaa etat vishnunaa cha ambaa jagat vyaaptam chara acharam ||*

You are the mother of all the worlds. *Hari* who is the Lord of all the gods, is like the father. O Mother, by You, and *Vishnu* both, the entire world of movables and immovables is pervaded.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 127:](#)

*Maa nah kosham tathaa gosham maa gruham maa paricchadam |*

*Maa shareeram kalatram cha tyajethaah sarva paavaneer ||*

Reservoir of all the wealth, the *go-shaalaa*, house, and the supporting paraphernalia, please do not desert us any more.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 128:](#)

*Maa putraan maa suhrut vargam maa pashoon maa vibhooshanam |*

*Tyajethaa mama devasya vishnoh vakshasthalaalaye ||*

O *Mahaalakshmi* who has taken resort in the *vakshasthala* of Vishnu, let not my children, my host of friends, of *pashus*, *vibhooshana*, please do not desert us any more. Let us be endowed with all this prosperity and glory.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 129:](#)

*Sattvena shoucha satyaabhyaam tathaa sheelaadibhih gunaih |*

*Tyajyante te naraah sadyah santyaktaa ye tvayaa amale ||*

O blemishless *Mahaalakshmi*, those who are deserted by You, immediately what happens to them? They will not have *sattva guna*, or *shoucha* (*shaastreeya shuddhi*), or *satya*, or *sheela* and other qualities.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 130:](#)**

***Tvayaa avalokitaah sadyah sheeladyaih akhilaih gunaih |***

***Dhanaih aishwaryaih cha yujyante purushaa nirgunaa api ||***

While those who have come under Your *kataaksha*, Your auspicious glances, even if they are without any qualities, what will happen to them? Immediately, they will attain all qualities, they will get wealth, and they will attain everything.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 131:](#)**

***Sa slaaghyah sa gunee dhanyah sa kuleenah sa buddhimaan |***

***Sa shoorah sa cha vikraanto yam tvam devi nireekshase ||***

Whomever You see, he is the one who is to be honoured, he is the one who will have all good qualities, he the one who feels that he has attained everything, he is the one who is born in higher clan, he becomes the intelligent one, he will be valorous, he will cross over any hurdle, all these will happen to one on whom You show Your *kataaksha*.

This is an often quoted *pramaana* in various *rahasya granthaas*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 132:](#)**

***Sadyo vaigunyam aayaanti sheelaadyaah sakalaa gunaah |***

***Paraanmukhee jagaddhaatree yasya tvam vishnu vallabhe ||***

At the same time, One who supports the entire world, if you turn away from someone, he will lose all his good qualities immediately.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 133:](#)

*Na te varnayitum shaktaa gunaan jihvaa api vedhasah |*

*Praseeda devi padmaakshi maa smaanstyaksheeh kadaachana | |*

O *Mahaalakshmi*, be pleased with us, please do not desert us anymore anytime. Even *Chaturmukha Brahma* cannot eulogize You completely; he cannot praise You with all Your qualities.

Indra praises *Mahaalakshmi* wonderfully and tells the greatness of *Lakshmi kataaksha*, what all it can do to one. And if one is not subjected to *Mahaalakshmi's kataaksha*, what all they will lose.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 134:](#)

*Sri Paraasharah -*

*Evam shreeh samstutaa samyak praaha drushyaa shatakratum |*

*Pashyataam sarva devaanaam sarva bhootasthita dvija | |*

*Sri Paraasharar* said - Thus being eulogized wonderfully by *Indra*, She was present in Her most wonderful form. She told *Indra* thus, when all the gods were seeing, O *Maitreya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 135:](#)

*Shreeh uvaacha -*

*Paritushto asmi devesha stotrena anena te hare |*

*Varam vruneeshva yah tvishto varadaaham tavaagataa | |*

Now I have come in front of you. I give any boons that you want. Seek any boon that you want, I am very pleased with your *stotra*.

**Recap:** In the previous session, we were studying *Amsha 1, Chapter 9*, the wonderful way in which Indra extolled the greatness of *Mahaalakshmi*, eulogized *Shridevi* who incarnated in the *Ksheera Samudra*, and also about *Shridevi's kataaksha*, which has such wonderful powers. All the *devaas* who were graced by Her *kataaksha* had all glory, and the *asuraas* who were denied of that were suffering.

**[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 134:](#)**

***Sri Paraasharah -***

***Evam shreeh samstutaa samyak praaha drushyaa shatakratum |***

***Pashyataam sarva devaanaam sarva bhootasthitaam dvija ||***

*Sri Paraasharar* said - When all the gods were seeing, *Shridevi* who is present in all beings, being praised by *Indra* like this, She told *Indra* thus.

**[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 135:](#)**

***Shreeh uvaacha -***

***Paritushtaa asmi devesha stotrena anena te hare |***

***Varam vruneeshva yah tvishto varadaaham tavaagataa ||***

I, One who gives boons, have come now in front of you; now I am extremely pleased with your *stotraas*; you ask for any boon which you like, now that I have come and I give any boon that you seek.

**[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 136:](#)**

*Indra uvaacha -*

*Varadaa yadi me devi vara arho yadi cha api aham |*

*Trailokyam na tvayaa tyaaajyam esha me astu varah parah ||*

*Indra said - If You are willing to give me any boon, if I deserve any boon from You, the boon that I seek is that You should not leave the three worlds again.*

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 137:*

*Stotrena yah tathaa etena tvaam stoshyati abdhi sambhave |*

*Sa tvayaa na parityaajyo dviteeyo astu varo mama ||*

*O Mahaalakshmi who manifested from the Ksheera Abdhi, one who prays to You with this stotra which I have prayed now (Indra Stuti to Mahaalakshmi), You should never leave such a person.*

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 138:*

*Shreeh uvaacha -*

*Trailokyam tridasha sreshtha na santyakshyaami vaasava |*

*Datto varo mayaa ayam te stotra aaraadhana tushtayaa ||*

*Shri said - Being very pleased with your stotraas, now I have given you this boon. O excellent among the devaas. I am not going to leave these three worlds, these three worlds will always be having prosperity and glory; I am not going to desert them any more.*

*Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 139:*

*Yah cha saayam tathaa praatah stotrena anena maanavah |*

*Maam stoshyati na tasya aham bhavishyaami paraanmukhee ||*

I will never turn away from one who prays to Me with this *stotra*, mornings and evenings, every day; whoever prays to Me and makes Me pleased with this *stotra*, I will never turn away from him.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 140:](#)**

***Sri Paraasharah -***

***Evam dadou varou devee devaraajaaya vai puraa |***

***Maitreya shreeh mahaa bhaagaa stotra aaraadhana toshitaa ||***

*Sri Paraashara - Thus, Shridevi gave Indra two boons, O Maitreya, being very pleased by his worship with the stotraas.*

Now, *Paraashara* tells about the nature of Her manifestations.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 141:](#)**

***Bhrugoh khyaatyaam samutpannaa shreeh poorvam udadheh punah |***

***Deva daanava yatnena prasootaa amruta manthane ||***

Initially She was born of *Bhrugu* in *Khyaati*, and again She manifested in the *Ksheera Abdhi*, during the churning of the ocean, for *amruta* which was done by *devaas* and *daanavaas*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 142:](#)**

***Evam yadaa jagat svamee deva devo janaardana |***

***Avataaram karoti eshaa tadaa shreeh tat sahaayinee ||***

Whenever *Devadeva*, who is the Supreme of the Lords, the Master of the all the worlds, *Janaardana*, manifests, *Shri* also manifests along with Him.

**Sri Engal Aalwaan's Commentary:**

***Evam iti | Tat sahaayinee tena saha ayate gacchati iti tat sahaayinee,  
tat sahacharinee iti arthah |***

One who goes with Him, She is always inseparably associated with Him, She always manifests along with Him, is the meaning.

**Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 143:**

***Punascha (padmaat utpannaa) padmaa sambhootaa hi aadityo abhoot  
yadaa harih |***

***Yadaa cha bhaargavo raamah tadaa abhoot harinee tu iyam | |***

Again, when He incarnated as *Aaditya*, (the twelfth son of *Aditi*, the *Vaamana Avataara*), *Shri* manifested as *Padmaa*. When He manifested as *Bhaargava Raama*, *Parashuraama*, She manifested as *Harini*.

**Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 144:**

***Raaghavatve abhavat seetaa rukmanee krishna janmani |***

***Anyeshu cha avatareshu vishnoh eshaa anapaayinee | |***

When *Bhagavaan* incarnated as *Sriraama*, She became *Seeta*. And, in His incarnation as *Krishna*, She manifested as *Rukmini*. In whatever *avataaraas Vishnu* is seen, She is always inseparably associated with Him.

**Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 145:**

***Devatve deva dehaa iyam manushyatve cha maanushee |***

***Vishnoh deha anuroopaam vai karoti eshaa aatmanah tanum | |***

Whenever He takes the form of a *deva*, She also takes the form of a *devataa*. Whenever He takes the form of a human, She also takes a human

form. Whatever form He takes in whichever class, accordingly She also manifests taking on a similar form.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 146:](#)**

***Yah cha etat shrunuyaat janma lakshmyaa yah cha pathet narah |  
Shriyo na vichyutih tasya gruhe yaavat kula trayam | |***

The purpose of *Paraasharar* teaching all these to Maitreya, is that it is going to be extremely beneficial for anyone who recites all these things. To this day, it brings all good to one who recites this. This *avataara* of *Lakshmi*, whoever listens to this, or whoever reads this, *Shridevi* will never desert him, and he will always be having all kinds of glory and prosperity.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 147:](#)**

***Pathyate yeshu cha eva eshaa gruheshu shree kathaa mune |  
Alakshmee kalahaadhaaraa na teshu aaste kadaachana | |***

In whichever house this story of *Shridevi's* manifestations is being read, *Alakshmi* who is the cause of all kinds of quarrel, will never find a place, will never be present in that house.

This is the greatness of the manifestation of *Shridevi*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 148:](#)**

***Etat te kathitam sarvam yat maam tvam pariprucchasi |  
Ksheeraabdhau shreeh yathaa jaataa poorvam bhrugu sutaa satee | |***

As you requested me to tell, I have recited to you as it is, all of them - being the daughter of *Bhrugu* earlier, how She manifested in the *Ksheera Abdhi*.



[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 149:](#)

*Iti sakala vibhooti avaapti hetuh stutih iyam indra mukhodgaataa hi  
laskmyaah |*

*Anudinam iha pathyate nrubhih yaih vasati na teshu kadaachit api  
alakshmeeh ||*

This *Lakshmi Stuti*, which has come from *Indra*, is the cause of one attaining all kinds of glory. Whoever reads this everyday, *Lakshmi* will never desert them.

This is the *phala* of the recitation. Most of the *puraana kathaas* have a *phala* in the end. This is why these *puraanaas* are recited, and people sit and listen to them. People do *paaraayanam* also. Because it brings in immense glories and all good.

Thus the Ninth Chapter comes to an end.

**|| Iti Shri Vishnu Puraane Prathame Amshe Navamo Adhyaayah ||**

**|| Iti Shri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame  
Amshe Navamo Adhyaayah ||**

**|| Atha Dashamo Adhyaayah ||**

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

*Maitreyah -*

*Kathitam me tvayaa sarvam yat prushto asi mayaa mune |*

***Bhrugu sargaat prabhruti esha sargo me kathyataam punah | |***

*Maitreya* said - O *Paraashara*, whatever I have asked, you have told me. Starting with *Bhrugu sarga*, I would like to listen about creation in more detail.

***Sri Engal Aalwaan's Commentary:***

***Atha sankshepena shrutam bhrugu sargam vistaratah shrotum prucchati kathitam iti |***

Whatever was told earlier briefly about *Bhrugu sarga*, the creation of *Bhrugu vamsha*, now *Maitreyar* wants to listen to it in more detail. So, he is requesting *Paraasharar* to tell him about that.

***Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 2:***

***Sri Paraasharah -***

***Bhrugoh khyaatyaam samutpannaa lakshmeeh vishnu parigrahaah |***

***Yathaa dhaatru vidhaataarou khyaatyaam jaatou sutou bhrugoh | |***

*Sri Paraashara - Lakshmi* who was born to *Khyaati* of *Bhrugu*, She became *Vishnu's* consort. *Bhrugu* also had two sons of *Khyaati*, *Dhaatru* and *Vidhaatru*.

***Sri Engal Aalwaan's Commentary:***

***Bhrugoh iti | Parigrahaah kalatram |***

***Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 3:***

***Aayatih niyatih cha eva meroh kanye mahaatmanah |***

***Bhaarye dhaatru vidhaatroh te tayoh jaatou sutou ubhou | |***

*Aayati* and *Niyati* were two daughters of *Meru*, they became *Dhaatru* and *Vidhaatru's* wives. From them, two sons were born.

*Sri Engal Aalwaan's Commentary:*

*Aayatih iti | Tayoh aayati nityayoh, sutou ubhou jaatou |*

*Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 4:*

*Praanah cha eva mrukanduh cha maarkandeyo mrukandutah |*

*Tato vidashiraa jajnye praanasya api sutam shrunu ||*

They were called *Praana* and *Mrukandu*. *Mrukandu* had a son called *Maarkandeya*. *Praana* had a son by name *Veda Shiras*.

*Sri Engal Aalwaan's Commentary:*

*Taavevaah praanascha iti | Praano mrukundah cha | Tatra mrukunduto jajnya iti anvayah | Tayoh jaatou iti paathah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 5:*

*Praanasya dyutimaan putro raajavaan cha tato abhavat |*

*Tato vamsho mahaa bhaaga vistaram bhaargavo gatah ||*

*Praana* had a son by name *Dyutimaan*, *Dyutimaan* had a son called *Raajavaan*. From then on, the *Bhrugu vamsha* expanded a lot after that.

Now, *Paraasharar* starts to tell about the daughter. We read about this in Chapter 7, *shloka 22*, about the children of *Daksha*. *Daksha* had 24 children from *Prasooti*. *Khyaati*, *Sati* and *Sambhooti* married *Bhrugu*, *Rudra (Bhava)*

and *Mareechi*. Then the *Bhrugu vamsha* was told. *Sati* married *Rudra*, and *Rudra srushti* was told in Chapter 8. Chapter 8, *shloka* 12 tells that *Rudra* takes *Sati* as his wife. *Sati* dies in the *Daksha yaaga*, which was also told, due to *Daksha kopa*; so that *vamsha* did not continue after that. Next one is *Sambhooti* and *Mareechi*. This is told now.

**[Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 6:](#)**

***Patnee mareecheh sambhootih pournamaasam asooyata |***

***Virajaah parvatah cha eva tasya putrou mahaatmanah ||***

*Sambhooti* gave birth to *Pournamaasa* from *Mareechi*. *Pournamaasa* had two sons, *Virajas* and *Parvata*.

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

***Atha krama praaktam mareecheh sambhootyaam jaatam vamsham aaha  
- patnee mareecheh iti | Atra alpa santaano mareecheh putrah  
poornamaasah uktah | Bahu santaanaan kaashyapa vivasvaadeen putra  
poutraadeen asmin amshe vamsha sankeertane aaditya utpatti  
prastaave tureeye amshe soorya vamsha prastaave cha vakshye |***

This is as per the order - *Mareechi* has children in *Sambhooti*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 7:](#)**

***Vamsha sankeertane putraan vadishye aham tato dvija |***

***Smrutih cha angeerasah patnee prasootaa kanyakaah tathaa |***

***Sineevaalee kuhooh cha eva raakaa cha anumatih tathaa ||***

I am going to talk about this *vamsha sankeertana*, later on (*Virajas* and *Parvata* are told, and the remaining will be told later in

the *Amsha 4*). *Smruti* became wife of *Angiras*, and she gave birth to four daughters *Sineevaali*, *Kuhu*, *Raakaa*, *Anumati*.

[Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 8:](#)

*Anasooyaa tathaa eva atreh jajnye nishkalmashaan sutaan |*

*Somam durvaasasam cha eva dattaatreyaam cha yoginam ||*

*Anasooya* from *Atri*, gave birth to three children, *Soma* (the moon), *Durvaasa* and *Dattaatreya* (who was a yogi).

[Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 9:](#)

*Preetyaam pulastya bhaaryaayaam dattotrih tat suto abhavat |*

*Poorva janmani yo agastyah smrutah svaayambhuve antare ||*

*Pulastya* from his wife *Preethi*, had a son called *Dattotri*. *Dattotri* in his earlier *janma* was well known as *Agastya* in the *Svaayambhuva Manvantara*.

*Agastya* is a position, called *pravaaha nityaas*. There will be one *Agastya* in that position all the time.

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

*Preetyaam iti | Tat sutah tasya pulastyasya ourasah sutah |*

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

*Kardamah chaarvareevaan cha sahisnuh cha suta trayam |*

*Kshamaa tu sushuve bhaaryaa pulahasya prajaapateh ||*

*Pulaha* from his wife *Kshamaa*, had three sons, *Kardama*, *Arvareevaan*, and *Sahishnu*.

[Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 11:](#)

*Kratoh cha santatih bhaaryaa valaakhilyaa anasooyataa |*

*Shashtih putra sahasraani muneenaam oordhvaretasaam | |*

*Kratu's* wife was *Santati*, she gave birth to *Vaalakhilyaas*. *Vaalakhilyaas* are sixty thousand *munis*, sages, who were *akanda brahmacharis*.

[Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 12:](#)

*Angushta parva maatraanaam jvalat bhaaskara tejasaam |*

*Oorjaayaam tu vasishtasya saptaa jaayanta vai sutaah | |*

They were of the size of one third of the thumb, but were having extremely great *tejas*, were shining with their knowledge. *Vasishta* from *Oorjaa*, had seven sons.

[Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 13:](#)

*Rajo gotro oordhvabaahuh cha savanah cha anaghah tathaa |*

*Sutapaah shukra iti ete sarve saptarshayo amalaah | |*

*Vasistha's* seven sons born of *Oorjaa* were well known as *Saptarshis*, were very pure and without any defect. Their names are *Rajas*, *Gotra*, *Oordhvabaahu*, *Savana*, *Anagha*, *Sutapa*, *Shukra*.

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

*Raja iti | Saptarshaya iti | Ete triteeye manvantare saptarshayo vakshyante |*

In the third *manvantara*, they were the *saptarshis*.

**Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 14:**

***Yo asaavagnyabhimaanee syaat brahmanah tanayo agrajah |***

***Tasmaat svaahaa sutaan lebhe treen udaaroujaso dvija | |***

*Brahma's* eldest son, is called *Agnyabhimaani*, *Agni*; *Svaaha*, who was his wife gave birth to three sons, who were endowed with good qualities.

**Sri Engal Aalwaan's Commentary:**

***Sarga prasangaat agni sargam aaha yo asaaviti |***

The *Agni sarga* is going to be told now.

**Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 15:**

***Paavakam pavamaanam tu shuchim cha api jalaashinam | |***

Three sons of *Svaaha* from *Agni* are called *Paavaka*, *Pavamaana* and *Shuchi*. Out of them, *Shuchi* is said to be *jalaashi*, one who eats or drinks water.

**Sri Engal Aalwaan's Commentary:**

***Paavakam iti | Yathaa kourme \* Nirmanthyah pavamaanah syaat  
vaidyutah paavakah smrutah | Yah cha asou tapate soorye shuchih  
agnih asou smrutah | | iti | Jalaashinam iti shuchi visheshanam |***

Their names have come because of their qualities. This is told in *Koorma Puraana*. *Jalaashi* is qualifying *Shuchi*. One who is generated by churning *Arani*, that *Agni* is called *Pavamaana*. The fire which is found in lightning, is called *Paavaka*. The fire burning in the Sun, is called *Shuchi*, he drinks the waters.

[Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 16:](#)

*Teshaam tu santataavanye chatvaarimshah cha pancha cha |*

*Kathyante vanhayah cha ete pitaa putra trayam cha yat ||*

Each of these three had fifteen children, they became 45 totally. They are all called *Agnis*, who is the eldest son of *Brahma*. Three sons of his, who are also called *Agnis*. Totalling to 49 *Agnis*.

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

*Teshaam iti | Pitru putra trayam pitaa putra trayam cha, trayah putraah pratyekam pancha dasha putrakaah |*

*Agni*, his sons *Paavaka*, *Pavamaana* and *Shuchi*, and fifteen children of each.  
(1 + 3 + 45 = 49)

[Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 17:](#)

*Evam ekona panchaashat vanhayah parikeertitaah ||*

These 49 are called *Agnis*, are well known.

[Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 18:](#)

*Pitaro brahmanaa srushtaa vyaakhyaataa ye mayaa tava |*

*Agnishvaattaa barhishado anagnayah saagnayah cha ye ||*

*Brahma* created *Pitrus*, which was already told to you, O *Maitreya*. They are of two groups *Agnishvaatta* and *Barhishada*. *Agnishvaatta* are those who do not have fire, who are not eligible to perform *yajnyaas*. *Barhishadaas* are with fire, eligible to perform *yajnyaas*.



**Sri Engal Aalwaan's Commentary:**

***Pitara iti | Agnishvaataah ayajvaano, moortaah trayo ganaah |  
Barhishadah yajvaano moorti mantah chatvaarah | Agnishvaatta sutaa  
menaa |***

*Agnishvaatta* are of three groups. *Barhishadaas* are of four groups.

**Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 19:**

***Tebhyah svadhaa sute jajnye menaam (vaitaraneem) vai dhaarineem  
tathaa |***

***Te ubhe brahma vaadinyou yoginyou api ubhe dvije |***

*Svadhaa* from these *Pitrus* gave birth to two daughters, *Mena* and *Vaitarini*. Both these, *Mena* and *Vaitarini*, were endowed with *Brahma Jnyaana*, and were *yoginis*.

**Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 20:**

***Uttama jnyaana sampanne sarvaih samuditaih gunaih | |***

They were endowed with excellent knowledge, and had all good attributes.

**Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 21:**

***Iti ashaa daksha kanyaanaam kathitaa apatyasantatih |***

***Shraddhaavaan samsmaran etaam anapatyo na jaayate | |***

Thus, the daughters of *Daksha*, was told to you. One who reads this, one who remembers this, with *shraddhaa*, sincerity, will never be without children.

Thus the Tenth Chapter comes to an end.

|| *Iti Shri Vishnu Puraane Prathame Amshe Dashamo Adhyaayah* ||

|| *Iti Shri Vishnu Puraana Vyaakhyaane Shri Vishnu Chitteeye Prathame Amshe Dashamo Adhyaayah* ||

## || *Atha Ekaadasho Adhyaayah* ||

In the Eleventh Chapter, the *Dhruva Charita* is going to be told.

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

*Sri Paraasharah -*

*Priyavrato uttaanapaadou manoh svaayambhuvasya tu |*

*Dvou putrou su mahaa veeryou dharmajnyou kathitou tava ||*

*Sri Paraashara -* I had told you about two sons, who had great valour, who were always following the path of *dharma*, as two sons of *Svayambhuva Manu*, called *Priyavrata* and *Uttaanapaada*.

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

*Manoh douhitroh vamsha uktah | Atha tat putra anvayam vaktum anuvadati priyavrata iti |*

*Manu's* daughter's *vamsha* was told so far. Now *Paraashara* tells about the *vamsha* of *Manu's* sons.

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

*Tayoh uttaanapaadasya suruchyaam uttamah sutah |*

*Abheeshtaayaam abhoot brahman pituh atyanta vallabhah ||*

*Uttaanapaada* had a son by name *Uttama*, who was very dear to him, through *Suruchi*, who was very dear to him.

*Uttaanapaada* had two wives *Suniti* and *Suruchi*.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 3:*

*Suneetih naama yaa raajnyah tasya aaseet mahishee dvija |*

*Sa naati preetimaanstasyaam abhoot yasyaa dhruvah sutah ||*

*Suniti* was the elder wife of the king, he was not liking her that much. From *Suniti*, he had a son by name *Dhruva*.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 4:*

*Raajaasana sthitasya ankam pituh bhraataram aashritam |*

*Drushtvaa uttamam dhruvah chakre tam aarodhum manoratham ||*

One day, *Dhruva* comes to see his father sitting on the throne, and on his lap, he sees *Uttama* sitting. He also had a great desire to go and sit on his father's lap.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 5:*

*Pratyaksham bhoopatih tasyaah suruchyaa na abhyanandyata |*

*Pranayena aagatam putram utsangaarohanotsukam ||*

*Suruchi* was also standing there. In front of her, the son who came with great love and wanted to sit on the lap of his father, *Uttaanapaada* never gave attention to him.

**[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 6:](#)**

***Sa patnee tanayam drushvaa tam ankaarohanotsukam |***

***Sva putram cha tathaa aaroodham suruchih vaakyam abraveet ||***

*Suruchi* sees the elder wife's son *Dhruva* come there wanting to sit on the lap of *Uttaanapaada*, and also saw his other son *Uttama* sitting on his lap, and told *Dhruva* thus.

**[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 7:](#)**

***Kriyate kim vruthaa vatsa mahaan esha manorathah |***

***Anya stree garbha jaatena hi asambhooya mamodare ||***

O son *Dhruva*, why are you trying to do this great effort, and having such a desire to go and sit on the lap of your father. You are born to the other woman, and were never born to me.

**[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 8:](#)**

***Uttamottamam apraapyam aviveko abhivaanchasi |***

***Satyam sutah tvam api asya kim tu na tvam mayaa dhrutah ||***

You are ignorant and do not have the proper knowledge, you are desiring something which is only attained by a great son, you are not one among them. It is true that you are also this king's son only, but you are not born of me.

[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 9:](#)

*Etat raajasaasanam sarva bhoobhrut samshrayaketanam |*

*Yogyam mama eva putrasya kimaatmaa klishyate tvayaa ||*

This throne is the resort of all the great kings. Only my son deserves such a throne. Why are you unnecessarily trying to put effort in futile things?

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

*Etat iti | Poorvoktam uttamam aaha sarva iti | Sarva bhoobhrut  
aashraya ketanam iti paathah | Sarva bhoobhrutaam aashrayasha  
saarvabhoomasya ketanam sthaanam |*

[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 10:](#)

*Uchchaih manorathah te ayam mat putrasyeva kim vruthaa |*

*Suneetyaam aatmano janma kim tvayaa na avagamyate ||*

Your desire to attain this great throne, is wasted, as though it is like my son. Why are you simply desiring for such a great throne? Why don't you remember that you are born of *Suniti* and not of me? How can you deserve such a throne when you are not born of me?

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

*Uchchaih iti | Uchchaih manorathah ucchaasanaabhilaashah |*

*Suruchi* thus ridicules the young boy *Dhruva* and *Uttaanapaada* does not say anything.

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

*Sri Paraasharah -*

*Utsrujya pitaram baalah tat shrutvaa maatru bhaashitam |*

*Jagaama kupito maatuh nijaayaa dvija mandiram ||*

*Dhruva* gets very angry, listening to what *Suruchi* said, and just leaves the place, and goes to his mother *Suniti*.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 12:*

*Tam drushtvaa kupitam putram eeshat prasphuritaadharam |*

*Suneetirankam aaropya maitreya idam abhaashata ||*

He was very angry and his lips were quivering. Seeing this, *Suniti* makes him sit on her lap, and tells him thus.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 13:*

*Vatsa kah kopa hetuh te kascha tvaam na abhinandati |*

*Ko avajaanaati pitaram vatsa yah te aparaadhyati ||*

O son, what is the cause of your anger? Who does not give respect to you? One who does wrong to you will be showing disrespect to the king himself. Who is showing disrespect to the king by doing wrong to you?

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 14:*

*Sri Paraasharah -*

*Ityuktah sakalam maatre kathayaamaasa tat yathaa |*

*Suruchih praaha bhoopaala pratyaksham ati garvitaa ||*

When he was told like this by *Suniti*, *Dhruva* tells his mother whatever happened. About how *Suruchi* being extremely arrogant, what all she said in front of the king himself.

**[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 15:](#)**

***Vinihshvasyeti kathite tasmin putrena durmanaah |***

***Shvaasa kshaamekshanaa deenaa suneetih vaakyam abhraveet ||***

She was exhausted, when he told her what all *Suruchi* told him in front of the king himself. She tries to console him at that time, and he is extremely angry.

***Sri Engal Aalwaan's Commentary:***

***Nishvasyete | Tasmin vruttaante kathite sati shvaasa kshaamekshanaa shvaasena dukha janitena kusha drushtih |***

Her eyes were all wet with tears, because of the sorrow after listening to what *Suruchi* did to her son *Dhruva*. She feels very sad and eyes are all wet with tears.

**[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 16:](#)**

***Suruchih satyam aahedam manda bhaagyo asi putraka |***

***Na hi punyavataam vatsa sa patnyaih evam uchyate ||***

O son, what *Suruchi* said is true only. You do not have good fate, you are unfortunate. If you had been fortunate enough, you would not have been told thus by my *sapatni*, who is *Suruchi*.

***Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 17:***

***Nodvegah taata kartavyah krutam yat bhavataa puraa |***

***Tat kopa hartum shaknoti daatum kaschaakrutam tvayaa | |***

O *Dhruva*, what *Suruchi* said is true, you are the unfortunate one. If you had been fortunate, you would not have been talked to like this. You do not have to get agitated like this. This is the result of your own deeds only, whatever you have done earlier. If you have done something wrong in your earlier *janma*, the result of that nobody can see. If you have not done something good, you cannot get good because of that. Whatever you have not done, someone cannot give you that. Whatever you have done, someone cannot take it away from you.

You will reap the benefits according to whatever you have done. If you had done something good, you would have got something good. If you had done something bad, you will face something bad only.

***Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 18:***

***Tat tvayaa na atra kartavyam dukham tat vaakya sambhavam | |***

Because of this, you should not feel sad at all, because of what *Suruchi* said.

***Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 19:***

***Raajaasanam tathaa chatram varaashvaa vara vaaranaah |***

***Yasya punyaani tasya ete matvaa etacchaamyaputrika | |***

The throne of the king, the white sovereign umbrella, all the elephants and horses, whoever has done a lot of *punya*, only such a person will get all these things. Understanding this, please give up your anger.

***Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 20:***



*Anya janma krutaih punyaih suruchyaam suruchih nrupah |*

*Bhaaryaa iti prochyate cha anyaa madvidhaa punya varjita | |*

Because *Suruchi* has done *punya* in previous *janma*, king is very dear to her, and always nice to her. Whereas the other one, who is me, who does not have any *punya*, will be simply called as a wife.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 21:*

*Punya upachaya sampanna tasyaah putrah tathaa uttamah |*

*Mama putrah tathaa jaatah svalpa punyo dhruvo bhavaan | |*

His son *Uttama* also has done a lot of *punya*. You, who are having very less *punya* are born as my son.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 22:*

*Tathaa api dukham na bhavaan kartum arhasi putraka |*

*Yasya yaavat sa tena eva svena tushyati buddhimaan | |*

Even then, you should not feel sad because of this. Whatever one deserves, one will get. Whatever one gets, he should be happy with that only. One who is intelligent will understand that whatever one gains is because of some *punya*, whatever one does not gain is because of some *paapa*. Understand this, and be happy with what you get.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 23:*

*Yadi te dukham atyartham suruchyaa vachasaa abhavat |*

*Tat punya upachaye yatnam kuru sarva phala prade | |*

By listening to *Suruchi's* words, if you felt extremely sad, try to accumulate more *punya*, which will give you all kinds of benefits. Try to engage yourself in performing good deeds.

**[Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 24:](#)**

***Susheelo bhava dharmaatmaa maitrah praani hite ratah |***

***Nimnam yathaa aapah pravanaah paatram aayaanti sampadam | |***

Become one with good *aachaara*, good conduct, and follow the path of *dharma*. Be friendly with everyone, be good to all beings. Waters which flow down will only be respected by everyone.

Engage in these kinds of things, and accumulate *punya*. This is the advice *Suniti* gives to *Dhruva*. *Dhruva* does not listen to this, and goes and does penance, which is a well known story.

***Recap:*** In the previous session, we just started to study the *Dhruva upaakhyaana*, the story of *Dhruva*. When *Dhruva* feels extremely sad when he could not sit on the lap of his father, while his stepmother *Suruchi's* son *Uttama* sat on the lap, he gets extremely sad and comes to his mother crying, and *Suniti* gives him some wonderful advice, which is essentially the teachings of all *shaastraas*, the *karma siddhaanta*. She tells him 'O my son, please do not get disturbed; if you did not enjoy something, it is because you did not do the right deeds in your previous births earlier. The result what you get today is the result of your own past deeds. If you had done something good, you will enjoy good things. If you had not done something good, you will not get it. You should not worry about it. *Uttama* had done some good deeds in his previous births, so he gets to enjoy the benefits of the kingdom, whereas you had not done such good deeds, and so you are not getting. Whatever little one gets, an intelligent person should feel happy about it. This is what you deserve, based on the deeds done earlier. If everything is based on past deeds, is there no other way? The answer is that it is not so. *Shaastra* tells that it is possible to correct what you do in future. From now onwards, it is in your hands. Till now, whatever you did knowingly or unknowingly is all gone.

From this point onwards, it is in your own hands to do the right things. If you do good deeds from now on, you will get to reap good benefits and enjoy good things in future. So, engage in good deeds from now on.'

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 24:**

***Susheelo bhava dharmaatmaa maitrah praani hite ratah |  
Nimnam yathaa aapah pravanaah paatram aayaanti sampadam ||***  
Follow good conduct, *sadaachaara*, and follow the path of *dharma*. Be good to all the beings. If you start doing all these, you will definitely get good benefits in future. You have to be always caring for everyone, always follow the path of *dharma*, and not feel proud of yourself; waters when they flow down and form a pond, everyone wants to start using it, and respect that water.

So, she gives him wonderful advice. *Dhruva* is a *Kshatriya* child.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 25:**

***Dhruva uvaacha -  
Amba yat tvam idam praattha prashamaaya vacho mama |  
Na etat durvachasaa bhinne hrudaye mama tishthati ||***  
*Dhruva* said - O mother, in order to dispel my grief, whatever you said; my heart is completely broken, with the bad words that I have heard from *Suruchi*. Your good words have no place in my heart.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 26:**

***So aham tathaa yatishyaami yathaa sarvottamottamam |  
Sthaanam praapsyaami asheshaanaam jagataam abhipoojitam ||***  
I am going to definitely try for a place; I am going to attain a most supreme position; whatever has to be done to attain such a supreme position, I am going to engage in that. I am going to get that position which is respected by the entire world; I am going to try to attain such an exalted position.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 27:**

***Suruchirdayitaa raajnyaa tasyaa jaato asmi na udaraat |  
Prabhaavam pashya me amba tvam vrudhasya api tava udare ||***  
*Suruchi* is beloved of the king. I am not born from her womb. I am not her son. Though I was nurtured in your womb, you are now going to see what is it that I can achieve. You will see my capabilities now.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 28:**

***Uttamah sa mama bhraataa yo garbhena dhrutah tayaa |  
Sa raajnyaa aasanam aapnotu pitraa dattam tathaa astu tat ||***

My brother *Uttama* who was born of *Suruchi*, let him get the king's throne, which is given by my father to him. Let it be so. I am going to attain the highest position which is respected by the entire world.

**[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 29:](#)**

***Na anyadattam abheepsyaami sthaanam amba sva karmanaa |  
Icchaami tat aham sthaanam yat na praapa pitaa mama | |***

I do not enjoy and accept what is given by others; out of my own efforts, I am going to obtain a place which even my father did not attain.

He is adamant on putting efforts to go and attain a supreme position which is respected by the entire world.

**[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 30:](#)**

***Sri Paraasharah -***

***Nirjagaama gruhaat maatuh iti uktvaa maataram dhruvah |  
Puraat cha nirgamyata tathaa baahya upavanam yayou | |***

*Sri Paraasharah* said - He left the mother's place and went out from his mother's house, saying so. He also left the city, and went to a garden outside the city.

**[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 31:](#)**

***Sa dadarsha muneenstatra sapta poorva aagataan dhruvah |  
Krishnaajina uttareeyeshu vishtareshu samaasthitaan |***

There, he sees seven *rishis*, who had already come there ahead of him. They had come there knowing what he is going to do, and to grace him with blessings, they were seated on *krishnaajina*, and *uttareeya*, and *vistaram* means *darbhaasana*.

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

***Sa iti | Poorva gataan poorvameva aatmano anugrahanaartham  
aagataan, krishnaajina uttareeyaani eva vishtaraasteshu |***

Already seven *rishis* had come there in order to bless him, they were seated on the *krishnaajina*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 32:](#)**

***Sa raaja putrah taan sarvaan pranipatya abhyabhaashata |  
Prashrayaavanatah samyak abhivaadana poorvakam | |***

The prince *Dhruva* bowed down to them in reverence, and spoke thus. He did *abhivaadana* telling his name and *gotra*, and had great respect and reverence to the *rishis*, he bowed down and did *namaskaara*.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 33:**

***Dhruva uvaacha -***

***Utaanapaada tanayam maam nibodhata sattamaah |***

***Jaatam suneetyaam nirvedaat ushmaakam praaptam antikam ||***

*Dhruva* said - O holy sages, know me as *Dhruva*, son of *Utaanapaada*, I was born of *Suniti*, and am of extreme sorrow. Out of sorrow, I have come near you; I am approaching you with extreme sorrow.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 34:**

***Rishayah oochuh -***

***Chatuh panchaabdha sambhooto baalah tam nrupanandana |***

***Nirveda kaaranam kinchit tava naadyaapi vartate ||***

The *rishis* said - O prince, you are just four or five years old; you are just a small boy. What can there be which can cause you so much of grief, we do not see any cause for sorrow at all.

**Sri Engal Aalwaan's Commentary:**

***Chatur pancheti | Itah praak chaturthe panchame vaa abdhe sambhootah |***

You were born four or five years ago.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 35:**

***Na chintyam bhavatah kinchit dhriyate bhoopatih pitaa |***

***Na cha eva ishta viyogaadi tava pashyaama baalaka ||***

There is nothing to worry about for you. Your father, who is the king is still living. We do not see that you have lost any beloveds, or close relatives, dear ones, or something which you are liking.

**Sri Engal Aalwaan's Commentary:**

***Neti | Chintyam kutumba poshanaadi | Dhriyate jeevati |***

Nothing to worry about such as looking after a family, etc. Your father still lives.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 36:**

***Shareere na cha te vyaadhih asmaabhih upalakshyate |***

***Nirvedah kinnimittah te kathyataam yadi vidyate ||***

You do not seem to have any diseases, you look quite healthy. In spite of all these, if you are still having some grief, do tell us the reason for which you are having sorrow.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 37:**

***Sri Paraasharah -***

*Tatah sa kathayaamaasa suruchyaa yat udaahrutam |  
Tat nishamyaa tatah prochuh munayah te parasparam ||*

Sri Paraasharar said - Then Dhruva starts to tell them what all Suruchi told him. He was also very angry. From his tone, the rishis speak to him thus.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 38:*

*Aho kshaatram param tejo baalasyaapi yadakshamaa |  
Sapatnyaa maatuh uktam yat hrudayaat na apasarpati ||*

Look at this boy's great intolerance, which is the quality of Kshatriyaas, the kshaatra tejas. Whatever his stepmother told, he is not able to get rid of that thought at all. He is going on thinking about it. Feeling sad, he is not able to forget it.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 39:*

*Bho bhoh kshatra yadaayaada nirvedaat yat tvayaa adhuna |  
Kartum vyavasitam tat nah kathyataam yado rochate ||*

O son of the king, Kshatriya's son, because of your great sorrow, whatever you are about to do, whatever you will engage in, please do tell us.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 40:*

*Yat cha kaaryam tava asmaabhih saahaayyam anmitadyute |  
Tat uchyataam vivakshuh tvam asmaabhih upalakshyase ||*

O Tejasvi, do tell us what is that we can do to help you. Do tell us whatever we can do.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 41:*

*Dhruva uvaacha -  
Na aham artham abheepsyaami na raajyam dvija sattamaah |  
Tat sthaanam ekam icchami bhuktam na anyena yat puraa ||*

Dhruva said - O holy sages, I am not after money or after kingdom. I only want to attain that supreme position which nobody has enjoyed so far before.

*Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 42:*

*Etat me kriyataam samyak kathyataam praapyate yathaa |  
Sthaanam agryam samastebhyah sthaanebhyo munisattamaah ||*

This is what I would seek your help for. Please, do tell me what is that I have to do, in order to attain a place which is superior to everything else.

*Sri Engal Aalwaan's Commentary:*

*Etat iti | Yathaa praapyate tathaa katthyataam | Etat kathanam eva  
saahaayyam tat kriyataam |*

I do not want you to get me the position itself, just tell me what is it that I have to do to get me this position. That itself is the help that I am seeking from you.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 43:**

**Mareechih -**

**Anaaraadhita govindaih naraih sthaanam nrupa aatmaja |  
Na hi sampraapyate sreshtham tasmaat aaraadhaya achyutam ||**

Then each sage gives him an advice separately. *Mareechi* said - O son of the king, prince, those who have not worshipped *Govinda*, they cannot attain any excellent position. So, if you want to attain a supreme position, do worship *Govinda*.

**Sri Engal Aalwaan's Commentary:**

**Bhagavati bhakti atishayaat dhruve kaarunyaat cha sarve api  
prativadanti pranandanti cha anaaraadhite ityaadi saptabhih |**

Why all the seven sages tell independently is because of the extreme devotion they had in *Bhagavaan Govinda*. And also out of great compassion to this small boy, *Dhruva*.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 44:**

**Atrih -**

**Parah paraanaam purusho yasya tushto janaardanaah |  
Sa praapnoti akshayam sthaanam etat satyam mayaa uditam ||**

*Atri* said - That *Janaardana* who is the most supreme person, superior to everyone else; with whom that *Janaardana* is pleased, such a person can only get a position which is permanent. This is the truth that I am telling you.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 45:**

**Angiraah -**

**Yasya antah sarvam eva idam achyutasya avyaya aatmanah |  
Tam aaraadhaya govindam sthaanam agryam yadeecchasi ||**

*Angiras* said - All these things are under whose control, controlled by Him, which are all His *shareera*, everything is inside Him, that *Achyuta* who is Supreme Being, immutable, *Paramaatman*, worship that *Govinda* if you desire to attain a foremost position.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 46:**

**Pulastyah -**

**Param brahma param dhaama yo asou brahma tathaa param |**

**Tamaaraadhya harim yaati muktim api ati durlabhaam ||**

*Pulastya* said - This Supreme Being, who is the Supreme Brahman, who is the supreme place to be attained by everyone, by worshipping Him, one attains even liberation, which is most difficult to attain by anyone.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 47:**

**Pulahah -**

**Aindram indrah param sthaanam yam aaraadhya jagat patim |**

**Praapa yajnyapatim vishnum tam aaraadhaya suvrata ||**

*Pulaha* said - *Indra*, by worshipping that Supreme Lord of the entire world, the Master of the world, obtained that supreme position, *Indra padavi*, you also please worship that *Vishnu* who is *yajnya pati*, in order to attain such a position.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 48:**

**Kratuh -**

**Yo yajnya purusho yajnyo yajnyeshah paramah pumaan |**

**Tasmin tushthe yat apraapyam kim tat asti janaardane ||**

*Kratu* said - That *yajnya purusha* who Himself is *yajnya*, the one who is the *aaraadhya devataa* of all the *yajnyaas*, the lord of the *yajnyaas*, the Supreme Person, that *Janaardana* if He is pleased, what is there which cannot be attained? If He is pleased one can attain anything; there is nothing which cannot be attained if He is pleased.

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 49:**

**Vasishtah -**

**Praapnoshi aaraadhite vishnou manasaa yat yat icchasi |**

**Trailokya antargatam sthaanam kimu vatsa uttamottamam ||**

*Vasistha* said - O son, if you worship *Vishnu*, whatever you desire in your mind, everything you can attain. Whatever place in all the three worlds, you can attain that. What to say about most excellent among all positions you want to attain?

**Sri Engal Aalwaan's Commentary:**

**Praapnoshi iti | Manasaa iti | Itah poorvam akruptam api dadaati kim punah klruptam iti |**

Whatever did not exist earlier also that He can create and give you. What to say of the already existing supreme position?

**Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 50:**

**Dhruva uvaacha -**



***Aaraadhyah kathito devo bhavadbhih pranatasya me |  
Mayaa tat paritoshaya yat japtavyam tat uchyataam | |***

*Dhruva* said - O holy sages, when I prostrated to you, you have now told me who is the God, deity to be worshipped. Now, in order to please that *Vishnu*, what is the *japa* that I have to chant? Please do tell me that.

***Sri Engal Aalwaan's Commentary:***

***Aaraadhya iti | Mayaa iti | Anupateetasya api aatmano योग्यं  
जप्यं प्रुच्यति जप्तव्यमिति |***

Though he was not yet *upaneeta*, not yet done *upanayana*, he asked about the *mantra* which he is eligible to chant.

***Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 51:***

***Yathaa cha aaraadhanam tasya mayaa kaaryam mahaatmanah |  
Prasaada sumukhaah tat me kathayantu maharshayah | |***

How do I worship that Supreme Lord, *Janaardana*, O sages, who are being pleased towards me, please do tell me.

***Sri Engal Aalwaan's Commentary:***

***Yathaa iti japaanga prashnah |***

*Rishis* now teach him how to worship the Supreme *Brahman*, and what are the *mantraas* to be chanted, to do the *japa*.

***Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 52:***

***Rishayah oochuh -***

***Raaja putra yathaa vishnoh aaraadhana paraih naraih |  
Kaaryam aaraadhanam tat no yathaavat shrotum arhasi | |***

O prince, please do listen what we are going to say. Those who are desiring to worship *Vishnu*, how should they actually worship *Vishnu*, that we are going to say. As it is, we are going to tell you, please do listen to that.

With the next three *shlokaas*, they teach the process of worshipping the Supreme *Brahman*, *Vishnu*, and also the *mantra* which has to be chanted.

***Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 53:***

***Baahyaarthaat akhilaat chittam tyajayet prathamam narah |  
Tasmin eva jagat dhaamni tatah kurveeta nischalam | |***

First, one has to withdraw the mind from all the external sense objects. Mind should be steady, should not wander around here and there. Focussing the mind on only that ultimate refuge or resort of this whole world, and meditating upon that Supreme Being.

Here they are going to teach *Ashtaanga Yoga*, is what we can understand from the Commentary.

**Sri Engal Aalwaan's Commentary:**

***Chitta ekaagrataa roopo yogo japasya angam iti sa yogam japyam upadishanti baahya iti tribhih | Baahyaarthaat iti | Baahyaarthaat chittam tyaajayet iti himsaa anruta aadi nishiddha tyaaga roopo yamah, sarva vishaya tyaaga roopah pratyahaarah cha uktah, nischalam kurveeta iti aasana praanaayaamou, tat adheenatvaat chitta sthairyasya tasmin eva iti shubha aashraye dhaaranaa |***

By these three *shlokaas*, *rishis* teach *Dhruva* the *Ashtaanga Yoga*, which is an accessory to the *aaraadhana*. The nature of that *yoga* is that it is required in order to attain concentration of mind. in order to do the *japa*, the accessory required is that one has to develop concentration of mind, and then do the *japa*, chanting of the *mantra*. Along with that *Ashtaanga yoga*, they teach him the *mantra* which is to be chanted. *Ashtaanga Yoga* has *yama*, *niyama*, *aasana*, *praanaayaama*, *pratyahaara*, *dhaaranaa*, *dhyana*, *samaadhi*. First, one has to give up all the external objects, giving up of telling lies, giving up doing *himsaa*, this is called *yama*; mind has to be controlled, one should desist from telling lies, and doing *himsaa*; *himsaa* by all the *tri karanaas*. *Pratyahaara* is withdrawing the mind from all external sense objects. Achieving steadiness of the mind is possible through *aasana* and *praanaayaama*. Mind has to be steadily focussed on something. *Aasana* and *praanaayaama* are extremely essential. Focus the mind on the Supreme *Brahman*. Focus the mind on the *divya mangala vigraha* of *Bhagavaan*, this is the *shubha aashraya*.

First, withdrawing the mind from everything external, giving up telling lies (*anruta*), giving up *himsaa*, withdrawing the mind from all external sense objects, achieving steadiness of the mind, thinking of the *divya mangala vigraha* of *Paramaatman* (*dhaaranaa*).

**Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 54:**

***Evam ekaagra chittena tanmayena dhruva aatmana | Japtavyam yat nibodha etat tannah paarthiva nandana | |***

Having achieved this kind of steady concentrated mind on the *divya mangala vigraha* of *Paramaatman*, what is the *japa* to be chanted - listen to us, we are going to tell you.

**Sri Engal Aalwaan's Commentary:**

***Evam iti | Dhruataatmanaa iti | Yathaa arham shouchaadishu  
krutanyeneti niyamah, ekaagra chittena iti dhyaanam, tanmayena iti  
samaadhih, iti ashtaanga yogah uktah |***

The word *evam* indicates that as required for this kind of *ashtaanga yoga*. *Shoucha* means *shaastreeya shuddhi*, *snaana* and others. One should put effort to achieve the *shaastreeya shuddhi*, this is called *niyama*. Focussing the mind on only one object, the *divya mangala vighraha* of the Supreme *Brahman*. *Tanmaya* means getting completely merged in that object of meditation, this is *samaadhi*.

How can we say that *rishis* have taught *Ashtaanga Yoga* here? This is explained in the Commentary. After a few *shlokaas*, *Paraasharar* says in *Shloka* 8 of the next chapter that he is said to be a *yogi*. This indicates that *Ashtaanga Yoga* is what is taught by the *rishis*.

***Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 55:***

***Hiranya garbha purusha pradhaana avyakta roopine |  
Om namo vaasudevaaya shuddha jnyaana svaroopine | |***

This is the *mantra* told with *pranava*, *Om Namom Vaasudevaaya*. One whose essential nature is pure *jnyaana*, He is present in all these forms, *Hiranya Garbha*, *Purusha*, *Pradhaana*, *Avyakta*, means that He is *antaryaami*, everything is His *shareera*, being controlled by Him, being supported by Him. Such a *Paramaatman* who is *Vaasudeva*, I bow down and surrender unto Him. His essential nature is like that.

***Sri Engal Aalwaan's Commentary:***

***Hiranya iti | \* Hiranyam asya garbho abhoot hiranyasya api garbhajah  
| Tasmaat hiranya garbham tam puraanaajnyaah prachakshire | Iti  
bhaarate hiranya garbha shabda niruktyaa hiranmayam brahmaandam  
garbhe yasya sah hiranya garbhah, sa cha atra purushaadi samabhih  
vyaahaaraat kaalaatmaa jnyeyah | Hiranya garbhah vyashtih,  
purushah samashtih iti kechit | Atra dvaadashaakshara mantr  
vivakshitah, laingaadishu dhruvasya tanmaatrapadesha prasiddheh |  
Sa tu rahasya upadeshyatvaat atra yathaa paathe na pathitah |***

The *brahmaanda* is said to be *hiranmaya*, and that *brahmaanda* is in His *garbha*, inside Him, so He is called *Hiranyagarbha*, His womb became *Hiranya*; that *brahmaanda* was born of Him, associated inseparably with Him, He willed. *Viraat* is *brahmaanda*, *brahmaanda* was created by *Paramaatman*, and then *Chaturmukha Brahma* was created. In *Mahaabhaarata*, the *nirukti* of the word *Hiranyagarbha* is told. He is one in whose womb the *Hiranmaya Brahmaanda* existed. It existed in a state

where there was no name and form differentiation, and then He did *naama roopa vyaakarana* and created all these beings, this is told in the *srushti prakarana*. Here, *Hiranyagarbha* is told along with the word *Purusha*, the meaning is to be taken as *Paramaatman* who is existing as the *antaraatman* of *kaala*; *kaala* is also *anupaadaana kaarana* for *srushti*, it is also a *padaartha* in our *siddhaanta*, everything is controlled by *kaala* in this *prakruti mandala*. He is one to whom *kaala* is also a *shareera*. Some people say that *Hiranyagarbha* is *vyashti* and *Purusha* is *samashti*. *Samashti* is before the name and form differentiation, *naama roopa vyaakarana*, before *Chaturmukha Brahma* is created; up to that point, *Paramaatman* directly does the creation, where *prakruti*, *mahat*, *ahamkaara*, *pancha bhoota tattvaas* are all created. After creating *pancha bhootaas*, *Paramaatman* does *pancheekarana*, and then the name and form differentiation happens, from that time, it is called *vyashti srushti*. Before *vyashti srushti*, *Paramaatman* was Himself existing in those forms, means that He was *antaryaami*, *mahat shareeraka Paramaatman*, *ahamkaara shareeraka Paramaatman*, etc. Here, the *Dvaadashaakshara Mantra*, *Om Namo Vaasudevaaya* is meant, but only eight letters are here, *Pranava*, *Namaha* and *Vaasudevaaya*, because, in *Lainga Puraana*, it is well known that *Dvaadashaakshara* is what *saptarishis* taught *Dhruva*. Because it has to be taught in secrecy, one on one from *Aachaarya* to the *shishya*, in privacy, this is why it is not told here.

**[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 56:](#)**

**[Etat jajaapa bhagavaan japyam svaayambhuvo manuh |  
Pitaamahah tava puraa tasya tushto janaardanaah ||](#)**

They also justify why this *mantra* can yield such great results. They give an example. They tell *Dhruva* that his grandfather, *Svaayambhuva Manu*, also did *japa* with this *mantra*, and *Janaardana* was extremely pleased with him.

This is continuation of the previous *shloka*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 57:](#)**

**[Dadou yathaa abhilaashitaam siddhim trailokya durlabhaam |  
Tathaa tvam api govindam toshaya etat sadaa japan ||](#)**

That which cannot be easily obtained in all the three worlds, that *Janaardana* gave to *Svaayambhuva Manu*, who did *japa* with this *mantra*; *Svaayambhuva Manu* being your grandfather, you also do the same thing. Chanting this *mantra* continuously, all the time, you also try to please *Govinda*. With His grace, you will also attain whatever you desire.

**Sri Engal Aalwaan's Commentary:**

**Dadou iti | Tathaa tvam iti | Kula devataa manthro hi sheeghram  
siddhyati |**

Because his grandfather had done this *japa* of *Janaardana*, He is *kula devataa* for you, you should also do it, and you will very soon attain whatever you are seeking.

This completes the Eleventh Chapter. *Saptarishis* have taught him the way in which he has to worship *Govinda*, the *mantra* which he has to chant, and how that can yield the desired fruits, because his own grandfather attained whatever he desired by chanting this *mantra* and worshipping *Govinda*, *Janaardana* was extremely pleased with him and granted him all that he desired; you also chant this *mantra* and worship *Govinda*, He will be very pleased and He is the only one who can give you what you are desiring.

|| *Iti Sri Vishnu Puraane Prathame Amshe Ekaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame  
Amshe Ekaadasho Adhyaayah* ||

**|| *Atha Dvaadasho Adhyaayah* ||**

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 1:**

**Sri Paraasharah -**

**Nishamya etat asheshena maitreya nrupateh sutah |**

**Nirjagaama vanaat tasmaat pranipatya sa taan risheen ||**

O *Maitreya*, that prince *Dhruva*, listened to all these things completely, and after that bowed down in reverence, did *namaskaara* to *therishis*, and left that forest.

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 2:**

**Krutakrutyam iva aatmaanaam manyamaanah tato dvijah |**

**Madhu samjnyam mahaa punyam jagaama yamunaa tatam ||**

He felt very happy and as though one who has done what ought to be done, now that he knows what to do to attain what he desires. On the banks of *Yamuna* river, there was a very sacred place called *Madhu*; he went and reached that place.

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 3:**

**Punah cha madhu samjnyena daityena adhishtitam yatah |**

**Tato madhuvanam naamnaa khyaatam atra maheetale ||**

Earlier, that place was occupied by an *asura* by name *Madhu*. So, it was called *Madhavana* after him; this is well known in this world.

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 4:**

***Hatvaa cha lavanam raksho madhu putram mahaa balam |  
Shatrughno madhuraama naama pureem yatra chakaara vai ||***

*Madhu* had a son by name *Lavana* who was very powerful. *Shatrughna*, brother of *Sri Rama*, killed him, and built a city there called *Mathura*.

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 5:**

***Yatra vai deva devasya saanidhyam hari medhasah |  
Sarva paapa hare tasmin tapah teerthe chakaara sah ||***

In that *saanidhya* of *Deva deva*, Lord of the lords, *Hari* is always present. In that holy place, he did penance, that place itself can destroy all our sins.

**Sri Engal Aalwaan's Commentary:**

***Yatra iti | Hari medhasah harih paapa haarinee svarnavat shuddhaa  
medhaa yasya sah harimedhaah, tasya harimedhasah |***

***Chaandasattvaadasich pratyayah |***

*Harih harati paapaani*; *Hari* destroys all our sins. That *Hari* is always there all the time.

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 6:**

***Mareechi mukhyaih munibhih yathaa uddishtam abhoot tathaa |  
Aatmani ashesha devesham sthitam vishnum amanyata ||***

Just as what was taught by *Mareechi* and other *sapta rishis*, whatever was their object of attainment, the same thing happened there. He started to meditate upon *Vishnu* in himself, completely occupying his mind.

**Sri Engal Aalwaan's Commentary:**

***Mareechi mishraih iti | Amanyata dadyou |***

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 7:**

***Ananya chetasah tasya dhyaayato bhagavaan harih |  
Sarva bhoota gato vishnuh sarva bhaava gato abhavat ||***

He did not move his mind even little bit, he was completely, steadily, continuously, concentratedly, meditating upon *Hari, Vishnu* who is present in all beings, all pervading, He pervaded his mind completely.

**Sri Engal Aalwaan's Commentary:**

***Ananya chetasa iti | Sarva bhaagavatah chitta vrutteh saakalyena  
vishayatayaa aavirbhootah |***

All the entire functioning of his mind was totally towards *Vishnu*.

When he was doing such a deep concentrated meditation, with a steady mind, what happened later, and how *Vishnu* appeared before him, will all be told now by *Paraasharar*.

**Recap:** In the previous session, we were studying about how *Dhruva*, after obtaining the *upadesha* of the *mantra*, and the process of performing meditation on *Paramaatman*, or *upaasane*, goes in search of a sacred place, and finds the place where *Shatrughna* had built the *Mathura puri*; in that sacred place, he starts to meditate as taught by the *Saptarshis*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 6:](#)

*Mareechi mukhyaih munibhih yathaa uddishtam abhoot tathaa |*

*Aatmani ashesha devesham sthitam vishnum amanyata | |*

He starts meditating intensely on *Vishnu*, as taught by *Mareechi* and the *rishis*, and as time passes, he meditates so intensely and concentratedly, he started to meditate with his entire mind, as though *Vishnu* was present in his entire mind. He did *dhaarana*, focussed completely on *Vishnu*, as *Mareechi* and other *rishis* wanted him to perform.

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

*Mareechi mishraih iti | Amanyata dadyou |*

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 7:](#)

*Ananya chetasah tasya dhyaayato bhagavaan harih |*

*Sarva bhoota gato vishnuh sarva bhaava gato abhavat | |*

He never thought of anything else other than *Vishnu*, and he started meditating thus. At that time, *Hari*, who was the object of meditation, who

is present in all beings, for his mind and thinking, there was nothing else which was the object of his thinking. Vishnu became completely the object of his thoughts.

**Sri Engal Aalwaan's Commentary:**

***Ananya chetasa iti | Sarva bhaagavatah chitta vrutteh saakalyena vishayatayaa aavirbhootah |***

*Vishnu* became the object of his meditation, completely.

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 8:**

***Manasi avasthite tasmin vishnou maitreya yoginah |***

***Na shashaaka dharaa bhaaram udvodhum bhoota dhaarinee | |***

When *Vishnu* filled the mind of the yogi completely like that, the earth which supports all beings, could not tolerate the weight of *Dhruva* because *Vishnu* was completely filled in him.

*Paraasharar* calls *Dhruva* as a *yogi* here. *Sri Engal Aalwaan* had commented earlier that *ashtaanga yoga* was taught as an accessory of his meditation.

**Sri Engal Aalwaan's Commentary:**

***Manasi iti | Na shashaaketi | Garimaakhya siddhih aaseet iti arthah |***

There are *ashta siddhis*, eight types of *siddhis*, which are told for *Yogis*, *animaa*, *mahimaa*, *garimaa*, *laghimaa*, *praapti*, *praakaamyaa*, *eeshatva*, *vashitva*. *Garimaa* is told, which means that he became very heavy. Earth was not able to tolerate him due to the meditation on *Vishnu*.



*Animaa mahimaa chaiva garimaa laghimaa tathaa |*

*Praaptih praakaamyam eeshatvam vashitvam cha ashta siddhayah ||*

Yogis can become very subtle and enter into something, they can become very heavy also.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 9:***

***Vaama paada sthite tasmin na naamaarddhen medhinee |***

***Dviteeyam cha nanaamaarddham kshiteh dakshinatah sthite ||***

When *Dhruva* was meditating standing, for sometime he would stand on his left leg, and sometime on his right leg. When he was standing on his left leg, that half of the hemisphere of the earth just bent and swung down, not able to tolerate the weight. When he stood on the right leg, the other half of the earth went down, not able to bear the weight.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 10:***

***Paadaangushthena sampeedya yadaa sa vasudhaam sthitah |***

***Tadaa samastaa vasudhaa chachaala saha parvataih ||***

After some time, he stood with half of his thumb of his foot, supporting his entire body. Then, the entire earth, with all the mountains, shook up because of not able to tolerate his weight. That is the power of his *tapas*, meditation.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 11:***

***Nadyo nadaa samudraah cha samkshobham paramam yayuh |***

***Tat kshobhaat amaaraah kshobham param jagmuh mahaamune ||***

All the oceans, rivers and streams, were completely disturbed. Because of that, the earth got shaken up and disturbed, the gods could not tolerate that, and were highly disturbed and thrown out of balance.

This is normally what the *devaas* do. When one does great penance and please the deity whom they are meditating upon, the deity is obliged to give them the boon; they get the position they ask. If one is meditating to attain the *Indra padavi*, when the meditation matures, that deity has to appear and grant him the boon that he desires. Like this, all the gods have attained their places. Whenever someone starts to meditate, they are all highly disturbed and feel that someone will come and occupy their position and they will lose their position and power.

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

*Yaamaa naama tadaa devaa maitreya paramaakulaah |*

*Indrena saha sammantrya dhyaana bhangam prachakramuh | |*

The *Yaama* gods got worried and disturbed, they discussed with *Indra*, and they wanted to disturb or break the meditation, concentration of *Dhruva*.

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

*Yaamaa iti | Yaamaah svaayambhuva manvantare devaah |*

In the *Svaayambhuva manvantara*, there were a class of *devaas* called *Yaamaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 13:](#)

*Kooshmaandaah vividhaih roopaih sahendrena mahaamune |*

*Samaadhi bhangam atyantam aarabdhaah kartum aaturaah | |*

At that time, *Kooshmaandaas* took different forms, along with Indra, and wanted to somehow break his concentration, meditation, *tapas*. They started to try all kinds of things to break his meditation.

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

***Kooshmaandaah iti | Kooshmaandaah upadeva bhedaah |***

*Kooshmaandaas* are another sub class of gods.

**[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 14:](#)**

***Suneetirnaama tat maataa saasraa tat puratah sthithaa |***

***Putreti karunaam vaacham aaha maayaa mayee tadaa ||***

At that time, his mother by name *Suneeti*, with tears in her eyes, stood in front of him. She called *Dhruva* as "O my son", with a heart breaking tone. She was a *Maayaa Suneeti*, not the real *Suneeti*. *Kooshmaandaas* took on a form like *Suneeti*, came crying in front of *Dhruva* and called him with great sorrow.

**[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 15:](#)**

***Putraka asmaat nivartasva shareeraatyaya daarunaat |***

***Nirbandhito mayaa labdho bahubhih tvam manorathaih ||***

You are torturing your body with this fierce *tapas*, fierce meditation, which is very harsh. Please do retire from this. Stop this meditation. I had so much of desire and so many wishes of you, and because of that, I got you as my son.

**[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 16:](#)**

*Deenaam ekaam parityaktum anaathaatvam na tvam arhasi |*

*Sapatneet vachanaat vatsa agateh tvam gatih mama | |*

I am under so much grief. I have so much sorrow. You should not be deserting me. I do not have anybody to help me look after me. You should not desert me. Listening to the other wife of the king, you have deserted me. I don't have anyone who can take care of me. You only have to look after me.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 17:*

*Kva cha tvam pancha varsheeyah kvacha etat daarunam tapah |*

*Nivartataam manah kashthaat nirbandhaat phala varjitaat | |*

You are only just five year old, whereas this penance you are doing is extremely fierce. This does not befit your age. In such a difficult religious practice that you have got into, please do turn away from that. Also, it does not give you any fruit.

*Sri Engal Aalwaan's Commentary:*

*Kva iti | Nirbandhah abhiniveshah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 18:*

*Kaalah kreedanakaanaam te tat ante adhyayanasya te |*

*Tatah samasta bhogaanaam tat ante cha eeshyate tapah | |*

When one is a small child, just play with the various sports with the instruments of sports; that is your pastime. At the end of that, when you are a young boy, you should study the *Vedaas*. After that, you get into marriage and enjoy all kinds of worldly pleasures. At the end of that, during the last

phase of your life, you will get into tapas. This is normally how people follow.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 19:](#)

*Kaalah kreedanahaanaam yah tava baalasya putraka |*

*Tasmin tvam icchasi tapah kim naashaaya aatmano ratah ||*

You are just a small boy. Now, this is the time for you to play with all other boys. At this point of time, when it is time for you to play, you are desiring to do this kind of fierce penance. You are destroying yourself.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 20:](#)

*Mat preetih paramo dharmo vayovasthaa kiyaakramam |*

*Anuvartasva maa mohaata nivartyasmaat adharmatah ||*

You have to look after me, you have to please me. This is your sacred duty. According to your are, this is what you have to do. Don't get deluded and get into this kind of *tapas* which does not benefit you. Please turn away from what you are doing, which is *adharma*.

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

*Mat preetih iti | Vayovasthaa kriyaa kramam vayovasthaasu choditam kriyaa kramam | Nivartya asmaat adharmata iti | "Vruthaa teertham vruthaa daanam vruthaa japyam vruthaa hutam | Sa jeevati vruthaa brahman yasya maataa su dukhitaa" iti puraana vachanaat mat viruddhaat akaala tapascharana roopaat adharmaat nivartasva iti bhaavah | Mat preetyaa paramam dharmam iti paathe vayovasthaa kriyaa krama roopam paramam dharmam mat preetyaa anuvartasva | Sva dharmo hi maataa pitru guru dharmaan no utkrushyate; api tu tat sammatvaa eva utkrushyate \* Yat ete hi anujaaneeyuh karma loka*

***vigarhitam | Sa dharma iti mantavyo na atra kaaryaa vichaaranaa | iti bhaarat ukteh |***

At different ages of a person, whatever is ordained in the *Shrutis*, as the duties of a person. When one is a small child, *upanayana* is not told. When he is eligible for *upanayana*, *sandhyaavandanaa* is told. Like this, according to age, different duties are prescribed. There is a *Puraana vachana*, that when one's mother is suffering, if he goes to *punya teertha*, it is a waste; if one does *daana* also, it is a waste; if one does *japa* also, it is wasted; if one does *homa*, it is also wasted; such a person engaged in all these activities, thinking that they are all *dharma*, when his mother is suffering, he is wasting his time, his entire life doing *adharma* only. What is against my good, my wish, and also it is not suiting your age; because of these, you are doing *adharma*, turn away from that. This is what *Maayaa Suneeti* is telling. There is another *paatha* - whatever are the duties according to your age, you follow that in order to please me. What one wants to do, that is not superior to doing the service of father, mother, guru. If they permit, then only it is a superior dharma which will do all kinds of good. If parents permit them to do some dharma, even if it is ridiculed by all others, it is dharma only; this is told in *Mahaabhaarata*. Like this, she is telling him to turn away from this *daaruna tapas*, this fierce penance.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 21:***

***Parityajati vatsa adya yadi etat na bhavaan tapah |***

***Tyakshyaami aham iha praanaan tato ve pashyatah tava ||***

If you do not turn away from this tapas, O *Dhruva*, I am going to commit suicide in front of you. I am going to put an end to this life.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 22:***

***Sri Paraasharah -***

***Taam pralaapavateem evam baashpaavilavilochanaam |***

***Samaahita manaa vishnou pashyan api na drushtavaan | |***

*Sri Paraasharar* - When she is crying like this, and her eyes completely filled with tears, his mind was so much concentrated on *Vishnu*, that even though he was opening his eyes, he was not seeing anything.

***Sri Engal Aalwaan's Commentary:***

***Taam iti | Pashyan api vyaapaarita chaksuh indriyo api, prayukta baahyendriyo api vaa |***

Though he was opening his eyes, and moving his eyes, he never saw her, he never recognized her. His mind was completely focussed on *Vishnu*.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 23:***

***Vatsa vatsa sughoraani rakshaamsyetaani bheeshane |***

***Vane abhyudyata shastraani samaayaanti apagamyataam | |***

She starts to warn *Dhruva* that there are many demons wielding their fierce weapons, running towards him to kill him. Please do turn away and run.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 24:***

***Iti uktvaa prayayou saa atha rakshaamsyaavirbabhuh tatah |***

***Abhyudyata ugra shastraani jvaalaa maalaakulaih mukhaih | |***

Telling like this, she goes back, and all the *raakhasaas* come there, the *devaas* taking the form of demons. They raised their weapons ready to hit, their faces were all throwing fire; with that kind of fierce, the demons started running towards him.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 25:***

*Tato naadaanateeva ugraan raaja putrasya te purah |*

*Mumuchuh deepta shastraani bhraamayanto nishaacharaah | |*

They made fierce noises, shouted very fierce fully, and threw all kinds of fiery weapons.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 26:*

*Shivaah cha shatasho neduh sa jvaalaakabalaih mukhah |*

*Traayaasa tasya baalasya yoga yuktasya sarvatah | |*

Jackals were also crying very fearfully, and were eating food with all fire, in order to cause fear in that small boy, *Dhruva*, who was completely engrossed in *yoga* meditation, and could not be disturbed by anything else.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 27:*

*Hanyataam hanyataam esha chhidyataam chhidyataamayam |*

*Bhakshyataam bhakshyataam cha ayam iti oochuh te nishaacharaah | |*

All the demons started shouting - 'He has to be killed, he has to be cut into pieces, he has to be eaten, eat him'.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 28:*

*Tato naanaa vidhaan naadaan simha ushtra makaraananaah |*

*Traasaaya raaja putrasya neduste rajaneecharaah | |*

They took different forms, having the face of a lion, some had the face of a camel, some of a crocodile, and started making fearful noises. They were shouting at the top of their voice fierce fully, in order to bring fear to *Dhruva*.



[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 29:](#)

*Rakshaamsi taani te naadaah shivaasthaani aayudhaani cha |*

*Govinda aasakta chittasya yayuh na indriya gocharam ||*

He was so much concentrated on *Govinda*, that he saw nothing. None of his sense organs could sense what was happening around, though the jackals were howling, and demons were making fearful noises and wielding weapons. He was so much engrossed in *Vishnu*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 30:](#)

*Ekaagra chetaah satatam vishnum eva atra samshrayam |*

*Drushtavaan pruthivee naatha putro na anyam kathamchana ||*

He saw nothing. He saw only *Vishnu* who was completely filled in his mind. He had focussed his mind single mindedly on *Vishnu*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 31:](#)

*Tatah sarvaasu maayaasu vileenaasu punah suraah |*

*Samkshobham paramam jagmuh tat paraabhava shankitaah ||*

Gods tried all kinds of tricks, taking all kinds of forms, making all kinds of noises. All their tricks failed completely. All their *maayaas* vanished. They thought that they are going to lose to this small boy's power of meditation, and were highly disturbed in their mind.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 32:](#)

*Te sametya jagat yonim anaadi nidhanam harim |*

*Sharanyam sharanam yaataah tapasaa tasya taapitaah ||*

All the gods went and surrendered unto *Hari*, who is the single cause of the entire world, and is without beginning or end, one who is the refuge of all beings.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 33:](#)

*Devaah oochuh -*

*Deva deva jagannaatha paresha purushottama |*

*Dhruvasya tapasaa taptaah tvaam vayam sharanam gataah ||*

*Devaas* said - O Supreme Lord, Master of the entire world, *Purushottama*, we are highly disturbed by the tapas of *Dhruva*, we are surrendering unto You.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 34:](#)

*Dine dine kalaa leshaih shashaankah pooryate yathaa |*

*Tathaa ayam tapasaa deva prayaat vrudhim aharnisham ||*

Just as the moon gets bigger and bigger every single day, like that, he is growing, his power is growing day and night.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 35:](#)

*Outtaana paadi tapasaa vayam ittham janaardana |*

*Bheetaah tvaam sharanam yaataah tapasah tam nivartaya ||*

O *Janaardana*, we are terrified by the *tapas* of the son of *Uttaanapaada*, and are surrendering unto You. Please make him turn away from this *tapas*.

*Devaas* go and surrender unto *Vishnu* as they are scared of losing their position and powers.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 36:](#)

*Na vidmah kim sa shakratvam sooryatvam kim abheepsyasi |*

*Vittapa ambupa somaanaam saabhilaashah pradeshu kim ||*

We do not know whether he is desiring to become *Indra* itself, or to become *Aaditya*. We are going to lose our positions and powers. Or whether he is interested in attaining the position of *Kubera* (the lord of wealth), *Varuna* (the lord of waters), or *Soma*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 37:](#)

*Tat asmaakam praseedesha hrudayaacchalyam uddhara |*

*Uttaana paada tanayam tapasah tat nivartaya ||*

Please do remove our worry - we are terrified by this boy's meditation, please do help us. Let him not continue his *tapas* like this.

They go and pray to *Hari*, as they have got their powers from *Hari* only doing all kinds of penance. When someone is doing more penance, they get scared that they will lose their powers.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 38:](#)

*Sri Bhagavaan uvaacha -*

*Na indratvam na cha sooryatvam na eva ambupa dhane shataam |*

*Praarthayati esha yam kaamam tam karomi akhilam suraah ||*

*Sri Bhagavaan* said - *Indra padavi*, or *Soorya*, or *Varuna* or *Kubera*, he does not desire any of these. He is not going to request any of these positions. Don't worry; I will grant him whatever he desires.

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

*Na iti | Kaamam kaamyam |*

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 39:](#)

*Yaata devaa yathaa kaamam sva sthaanam vigata jvaraah |*

*Nivartayaami aham baalam tapasi aasakta maanasam ||*

Go back to your places without any fear. I am going to grant him his boon, whatever he desires, and make him stop his penance.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 40:](#)

*Sri Paraasharah -*

*Iti uktvaa deva devena pranamya tridashaah tatah |*

*Prayayuh svaani dhishnyaani shata kratu purogamaah ||*

*Sri Paraasharar* said - Being given an assurance like this by *Hari*, that *Dhruva* is not going to ask for these positions, the gods go back to their places, *Indra* and all the gods.

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

*Iti iti | Dhishnyaani sthaanaani |*

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 41:](#)

*Bhagavaan api sarvaatmaa tanmayatvena toshitah |*

*Gatvaa dhruvam uvaacha idam chaturbhuja vapuh harih ||*

*Bhagavaan* extremely pleased by the concentration of *Dhruva*, whose thoughts were completely filled by *Vishnu*. *Hari* went and told *Dhruva*, revealing His form with four arms.

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

***Bhagavaan iti tanmayatvena dhruvasya tat eka vishaya chittatvena |***

*Dhruva's* mind was having only *Vishnu* as the object of thoughts, and nothing else.

**[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 42:](#)**

***Sri Bhagavaan uvaacha -***

***Outtaana paade bhadram te tapasaa paritoshitah |***

***Varado aham anupraapto varam varaya suvrata | |***

*Sri Bhagavaan* said - O son of *Uttaanapaada*, let all auspicious things happen to you. I am extremely pleased by your tapas. O boy, now I have come in front of you. I give all boons whatever is desired. Whatever boon you seek, ask for that.

*Varaan dadaati iti varadah.*

**[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 43:](#)**

***Baahya artha nirapeksham te mayi chittam yadaahitam |***

***Tushto aham bhavatah tena tat vruneeshva varam param | |***

When you withdrew from all external objects, you were totally disinterested in all external sense objects, when you concentratedly did meditation on

Me, I became very pleased; whatever you want, ask of Me. I am going to grant you.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 44:](#)

*Sri Paraasharah -*

*Shrutvettham gaditam tasya devadevasya baalakah |*

*Unmeelitaaksho dadrushe dhyaana drushtam harim purah ||*

*Sri Paraasharar said - Dhruva with his mind completely meditating upon Hari, as taught by Saptarshis, listening to Bhagavaan's words, the boy opened his eyes, and saw the same form right in front of him.*

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

*Shrutvaa iti | Dhyaana drushtam harim purah yathaa dhyaanam barhi drushtavaan |*

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 45:](#)

*ShankHa chakra gadaa shaarnga vara asi dharam achyutam |*

*Kireetinam samaalokya jagaama shirasaa maheem ||*

He saw Bhagavaan wearing the Shankha, Chakra, Gadaa, Shaarnga, Asi, the Pancha Aayudhaas, wearing the wonderful kireeta. He saw Him and bowed down in great devotion.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 46:](#)

*Romaanchitaangah sahasaa saadhvasam paramam gatah |*

*Stavaaya deva devasya sa chakre maanasam dhruvah ||*

He was horripilated in his entire body, and tried very hard in order to praise *Bhagavaan*, to do *stotra* of *Bhagavaan*.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 47:*

*Kim vadaami stutaavasya kena uktena asya samstutih |*

*Iti aakulamatih devam tam eva sharanam yayou | |*

He was thinking - 'What is the *stuti* that I am going to tell', 'How do I praise Him', 'What *stotras* that I tell in order to eulogize *Bhagavaan*', he was worried in his mind about what to do. Not knowing anything, he just surrendered unto Him only.

*Sri Engal Aalwaan's Commentary:*

*Kim vadaami iti | Kim vadaami kim vaakyam vadaami | Kena uktena arthena |*

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 48:*

*Dhruva uvaacha -*

*Bhagavaan yadi me tosham tapasaa paramam gatah |*

*Stotum tvaam aham icchaami tatra prajnyaam prayaccha me | |*

*Dhruva* said - O Lord, if You are highly pleased with my tapas, I want to pray to You, I want to eulogize You, please do grant me knowledge required for that.

There are two additional *shlokaas* given here. These are also there in the Gita Press version.

*(Brahmaadyaih veda tattvajnyaih jnyaayate yasya no gatih |*

*Tam tvaam katham aham deva stotum shaknomi baalakah | |*

*Chaturmukha Brahma* and others who are knowledgeable about the *Vedaas*, they also cannot know the activities or *svaroompa* or *svabhaava* of *Bhagavaan*. I am just a five year old boy, how can I eulogize You, do *stotra* to You.

*Tvat bhakti pravanam hi etat parameshvara me manah |*

*Stotum kaamayate vishno tatra prajnyaam prayaccha me | |*

My mind is completely filled with devotion for You. Having extreme devotion towards You, I want to eulogize You, and desire greatly to pray unto You. Give me the knowledge.)

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 49:*

*Sri Paraasharah -*

*Shankha praantena govindah tam pasparsha krutaanjalin |*

*Uttaanapaada tanayam dvija varya jagat patih | |*

*Sri Paraasharah* said - *Bhagavaan* touches his cheek, with the conch, one who was holding his hands and bowing down.

*Sri Engal Aalwaan's Commentary:*

*Shankha praantena iti | Vidyaa kosha shankha iti bhagavat shaastre astra bhooshana adhyaaya cha darshanaat |*

In the *Aagamaas* and the *Astra Bhooshana Adhyaaya*, it is told that the *shankha* encompasses all knowledge. With that *shankha*, *Bhagavaan* touched *Dhruva's* cheek.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 50:*



*Atha prasanna vadanah sa kshanaat nrupanandanah |*

*Tushtaava pranato bhootvaa bhoota dhaataaram achyutam | |*

Immediately on being touched by the *Shankha*, *Dhruva* started to eulogize *Bhagavaan* in a most wonderful way. He bowed down in reverence to *Bhagavaan*, who supports all beings, *Achyuta*.

This is well known as *Dhruva Stuti*. He starts to eulogize *Bhagavaan* in a most wonderful way. There are explanations and commentary for this *Dhruva Stuti*. We will take this up in the next class. *Dhruva* gets the knowledge to eulogize *Bhagavaan* because he was touched by the *Shankha* of *Bhagavaan*.

We studied today how *Dhruva* did *ghora tapas*, and nobody could disturb him. And how *Vishnu* revealed Himself to that small boy, and grants him whatever he desires. First he desires to eulogize *Bhagavaan*.

**Recap:** In the previous session, we had just started to study the *Dhruva Stuti*. *Dhruva*, a small 5 year old boy, wonderfully meditated upon *Sri Vishnu*, with the *Dwaadashaakshara Mantra* taught by *Saptarshis*. So intense was his *dhyaana*, and he was meditating with so much devotion, that finally *Vishnu* appears right in front of him. When *Dhruva* sees the grand form of *Vishnu* in front of him, he does not know how to pray and what to do, he surrenders unto *Bhagavaan* seeking His grace. *Bhagavaan* touches him with the divine conch, and immediately *Dhruva* gets the *divya jnyaana*, and starts to eulogize *Bhagavaan*. *Paraasharar* continues to tell *Maitreya* how *Dhruva* prays to *Bhagavaan*.

*Dhruva* praises *Bhagavaan* and says that everything is *Bhagavaan* only. He tells *Mahaavishnu* that 'You are only everything right from *achetana*

*prakruti* to all the modifications and states in which *prakruti* exists'. The *baddha*, the *muktaas*, everything that exists is *Bhagavaan* only.

**[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 51:](#)**

***Dhruva uvaacha -***

***Bhoomih aapo analo vaayuh kham mano buddhih eva cha |***

***Bhootaadih aadi prakrutih yasya roopam nato asmi tam | |***

*Pruthivi, ap, tejas, vaayu, aakaasha* - the *pancha bhootaas* are told here. This also includes the *tanmaatras, manas, buddhi*. *Manas* includes the other sense organs also the *jnyaanendriyaas* and *karmendriyaas*. This is *upalakshana*. *Buddhi* is *mahaan, mahat tattva*. *Bhootaadi* is *ahamkaara*, from which *pancha bhootaas* are created. *Aadi prakruti* is *pradhaana, avyakta*. All these are Whose form, that *Bhagavaan*, I bow down to.

*Pancha bhootaas, tanmaatras, ahamkaara, mahat tattva, pradhaana*, everything is Your *shareera* only. You are *antaryaami* existing in everything. In this way, all the words denote *Paramaatman* only, *Vedaih cha sarvaih aham eva vedyah*. Before *naama roopa vyaakarana*, *Bhagavaan* does *anupravesha*, and does *naama roopa vyaakarana*. All names and forms in the ultimate sense denote *Paramaatman* only. This is what *Dhruva* is eulogizing *Bhagavaan* that 'You are only *pradhaana*, You are only *mahat tattva*, You are only *ahamkaara*, all these are Your forms only. That *Bhagavaan* who is existing in all these forms, I bow down to You'.

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

***Bhoomih iti | Bhoomi aadi grahanam tanmaatraanaam api upalakshanam, namo grahanam dashendriyaanaam | Buddhih mahaan | Bhootaadih ahamkaarah | Aadi prakrutih pradhaanam |***

After the *achetana* forms, *Dhruva* is eulogizing *Bhagavaan* as existing in the embodied souls, the *baddha chetanaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 52:](#)

*Shuddha sookshmo akhila vyaapee pradhaanaat paratah pumaan |*

*Yasya roopam namah tasmai purushaaya gunaatmane | |*

The *jeevaatman* who is pervading in all the bodies, in every embodied soul, as an individual self who pervades within the body, with his *dharma bhoota jnyaana*. He is present in all bodies, He is pervading each body with his *dharma bhoota jnyaana*, and is *shuddha* by his very nature. He is associated with *prakruti* and experiences the *sattva*, *rajas*, *tamas*, the effects. This is telling about the *baddha purusha*. He is very subtle, *anuvavaroopi*, the *jeevaatman*. He is superior to *pradhaana*, the *achetana*. This is also *Bhagavaan's* form only. *Bhagavaan* only is in that form. Everything is His body, all are His *prakaaraas*, modes. That *Bhagavaan* who is existing in this form, I bow down to You.

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

*Shuddha iti | Shuddhah svatah | Akhila vyaapee prati kshetram  
vyaapee | Jnyaanena vaa vyaapee | Gunaashinaa iti paathaantaram |  
Gunaashee guna bhoktaa |*

Now, he is eulogizing *Bhagavaan* as *mukta roopi*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 53:](#)

*Bhootaadeenaam samastaanaam gandhaadeenaam cha shashvatah |*

*Buddhyaadeenaam pradhaanasya purushasya cha yah parah | |*

One who is superior to the *baddha jeevaatman* is *mukta jeevaatman*. The *pancha bhootaas*, the *mahat*, *ahamkaara*, and all the *tattvaas*,

the *pradhaana*, *avyakta*, the *baddha purushaas* - above all these is the *muktaaatma*. You are only the *antaryaami*, *antaraatman* of all that.

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

*Mukta roopam aaha - bhootaadeenaam iti | Purushah baddhah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 54:](#)

*Tam brahma bhootam aatmaanam ashesha jagatah patim |*

*Prapadye sharanam shuddham tvat roopam parameshvara ||*

That form also, which is Yours, which is *shuddha*, most pure, *Paramaatman*, You who are existing in all these forms, I surrender unto You.

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

*Tam iti | Brahma bhootam apahata paapmatva aadi brahma dharma yuktam | Ashesha jagatah param iti paathaantaram | Ashesha jagatah param \* Sa sarvaan paapmano apahatya sarveshaam cha bhootaanaam sraishtyam svaaraajyam adhipatyam cha paryeti, ya evam veda \* Sa svaaraat bhavati \* Aapnoti svaaraajyam \* iti shruteh |*

There is a *paathaantara* called *jagatah param*. *Brahma bhootam* means that he has not become *Paramaatman* Himself. It means that he has attained *Parabrahman's* qualities, *apahata paapmatva*, *vijarah*, *vimrutyuh*, *vishokah*, *vijighatsah*, *apipaasah*, *satya kaamah*, *satya sankalpah*.

The *muktaatman* has attained these *ashta gunaas* in full form, as he has got rid of the *karma bandha*. As he gets rid of the *karma bandha*, he is said to be *svaraat*. He is above all the *bhootaas*. You are also existing in the form of the *muktaas*. To You, who are existing in this form, I bow down to You.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 55:](#)

***Bruhatvaat brahmanatvaat cha yat roopam brahma sanjnyitam |***

***Tasmai namaste sarvaatman yogi chintya avikaarine | |***

This is the definition of *Brahman*, which is also given by *Sri Bhaashyakaarar*. By itself, it is huge. It can make something also attain that mighty form. *Dhruva* is eulogizing *Bhagavaan's divya roopa* itself, directly. He is *bruhat*. He can also make something else attain that form. *Jeevaatmans* attain *aanantya* in their *dharma bhoota jnyaana* when they attain *moksha*. Their *dharma bhoota jnyaana* is *sankuchita* in the bound state. When they attain liberation, *Paramaatman* makes *jeevaatman's dharma bhoota jnyaana* become *ananta*, just as equal to *Paramaatman*. *Paramaatman* makes *jeevaatman* also become *bruhat* in terms of attributive nature. He is *eka roopa*, unchanged, immutable. The second *roopa* is *divya mangala vigraha*. His *divya mangala vigraha* is also like that. His form can only be meditated upon by *yogis*, can be perceived only by *yogis* in *dhyaana*. He is the self of everything. To You who are existing in all these forms, I bow down to You.

***Sri Engal Aalwaan's Commentary:***

***Divya svaroopam aaha - bruhatvaat iti | \* Samastaasshaktayah cha etaa nrupa yatra pratishthitaah | \* ityaadinaa bruhatvam brahmanatvam cha uktam | \* Moortam brahma mahaa bhaaga \* iti brahma samjyativam | \* Sadaika roopa roopaaya iti avikaarivam uktam | Kalaa muhoorta ityaadinaa vibhooteh nityatve sati kaa chintaa vigrahaadi nityatve |***

All the *shaktis* are existing in *Paramaatman*, under His control. He is the abode of all powers, capabilities, qualities. Everything is supported by Him, existing in Him. *Brahma* is the *samjnye*, name for *Paramaatman*. In the *nitya vibhooti*, *kaala* does not have any control. *Kaala* which is divided into *kalaa*, *muhoorta*, *kaashtha*, *paksha*, *samvatsara*, does not have any control in *Parama Pada*, *Nitya Vibhooti*. When *Nitya Vibhooti* is itself like that, what to tell of *Paramaatman's Divya Mangala Vighraha*? That is also *nitya*, eternal.

Now, *Dhruva* starts to eulogize *Bhagavaan* very similar to the *Purusha Sookta*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 56:](#)

*Sahasra sheershaa purushah sahasraakshah sahasra paat |*

*Sarva vyaapee bhuvah sparshaat atyatishtat dashaangulam | |*

Here, *Dhruva* is eulogizing the divine nature of *Paramaatman*. Thousand heads, thousand eyes, thousand feet.

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

*Divya svaroopam aaha - sahasra sheershaa iti | Anena purushasya jnyaana shaktyoh aanantyam tat phaleebhrutaa (vibhootou) vyaaptih cha pratipaadyate | Atra sahasra shabdo ananta vachanah | Sheersha grahanam sarvaanga pratyanga upalakshanam | Atah atra sheersha shabdah shiraso jnyaana karmendriyaanaam aadhaaratayaa tat kaaryaanaam jnyaana shakteenaam upalakshakah | \* Sheershancchandaseeti shira shabdasya sheershan bhaavah | Tayaa cha uktam braahmane shirashabda nirvachane \* Bodhana manana shravana sparshana darshana rasana ghraana jnyaanaani shrutaani bhavanteetyatah shirah \* iti | Ato anena purushasya jnyaana shaktyoh aanantyam uktam | Uktam artham prapanchayati sahasraakshah sahasra paat iti | Sahasraaksha iti jnyaanasya aanantyam uktam, sahasra paat iti shakteh aanantyam | Atra akshi shabdah sarva jnyaanendriyaanaam upalakshakah | Paada shabdah sarva karmendriyaanaam upalakshakah | Atra hi anga pratyangaadeenaam abhaavaat tat kaarya bhoota jnyaana shaktyoh aanantyam eva uchyate | Kutah? \* Na tasya kaaryam karanamcha vidyate \* iti shruteh | Ayam hi bhagavaan sarvaih eva indriyaih eka ekena vaa vinimayena vaa dehena vaa avayavena vaa svaroopena vaa sarvam sadaa sarvathaa saakshaat karoti | Tathaa cha shrutih \* Apaani paado javano graheetaa \* iti aadih | Yathaa aahuh sheevatsaanka mishraah \* Na cha ayam shalaleeva shalalaih sarvatah shirah chakshuraadibhih vairoopyaavahaih aachita iti uchyate; kim tu yathaa aparyanta*

*chakshusho paryaanta avayavaah cha sarvam drashtum kartum cha shaknuvanti tathaa ayam api \* iti | Purusha shabdasya \* poorvameva aham iha aasam iti, \* Tat purushasya purushatvam \* Pooraanaat sadanaat cha api tato asi purusho smrutah \* iti aadishu shruti smrutishu bahu prakaaram nirvachanam drashtavyam | Bhuvah bhavati iti bhooah | Anena asat vyaavruttaani chit achit aatmakaani sarvaani bhootaani lakshyante | Sparshaat iti | Dashaangulam dasha gunam mahaa pramaanam iti bhaavah | Atyadhishtat sarva vyaapitvaat | Bhuvah chit achit aatmakasya jagatah sparshaat sparsham krutvaa dashaangulam atyadhishtat bhagavaan iti anvayah | Sparshaat iti lyamlope panchamee | \* Yenaavrutam kham cha divam maheem cha \* Yat cha kinchit jagat \* ityaadi shrutishu vyaapyaat jagato vyaapakasya purushasya mahatvam pratipaaditam |*

*Sahasra* does not mean thousand, it represents unending, innumerable. Innumerable heads, innumerable eyes, innumerable feet. It is not just the limbs and head; it denotes the *jnyaana* and *shakti* of *Paramaatman*. Because of this, His *vyaapti*, pervasion is also everywhere, unending. By telling the head, all the parts of the body are indicated. The head is the abode, controlling place of all the *jnyaanendriyaas* and *karmendriyaas*. *Shiras shabda* indicates *jnyaana* and *shakti*, which are *ananta*. The head controlling the sense organs, the effects are denoted here. The declension of this *shiras shabda* is told as knowing, meditating or thinking, listening, touching, sight, taste, smelling - all these are controlled there; all these are digested there and everything is processed in the head; this is why *shiras* is said to be the *nirvachana* of that. By all these explanations, we can understand that the *Purusha* having thousand heads means *Purusha* who is having innumerable, unending, *ananta jnyaana* and *shakti*. There is no limit to His powers and knowledge. This is being told clearly in these words. *Sahasra aksha* means *aanantya* of *jnyaana*, *sahasra paat* means *aanantya* of *shakti*; because *akshi* indicates *jnyaanendriya* and foot indicates *karmendriya*. *Akshi shabda* indicates all the *jnyaanendriyaas*, and the *paada shabda* indicates all the *karmendriyaas*. Here, *Bhagavaan* is not told as having all the limbs, we have to understand it as the effects of all that, the functions performed by the *jnyaanendriyaas* and *karmendriyaas*; the *aanantya* of *jnyaana* and *shakti* is to be understood here. What is

the *pramaana* for this? *Shvetaashvatara Upanishad* says that 'He does not have *deha* and *indriyaas* like we have. We get all of these because of the *karmaas* to experience the results of the *karmaas*. He is *karmaadhyaksha*, and so does not have body and *indriyaas* like ours. For Him, there is no one who is equal or above Him. All His *jnyaana kriya*, *bala kriya* are natural to Him. He is endowed with innumerable varieties of powers'. Nobody can imagine His powers, and nobody can say that He is like this, He is not like this, He can be anything in any form in any way. *Yo vetti yugapat sarvam pratyakshena sadaa svatah*, is what *Swami Yaamunaachaarya* says in his *Nyaaya Tattva mangala shloka*. He is one who knows at the same time, everything, He perceives directly, all the time, by Himself. This is the *sarvajnyatva* of *Bhagavaan*. He can perceive everything directly all the time, either with using the *indriyaas*, or without using the *indriyaas*, with body or without body, with limbs or without limbs, He has such wonderful unimaginable powers and capabilities. The *Paramaatma svaroop*a nobody can fully understand or perceive that. *Shruti* is clearly declaring all these qualities of *Paramaatman*, 'He does not have hands and legs like us, He can move around anywhere, and He can hold anything'. *Srivatsaanka Mishra* tells 'When we read about *Sahasra sheersah purushah*, *sahasra aaksha*, *sahasra paat*, when we imagine with our human heads and eyes, and feet, it will look like a very ugly form; it is not like this; *shalali* is porcupine and *shalala* is the quill of the porcupine, porcupine's body is filled with quills, and it looks very ugly with the quills all over, *Bhagavaan's* form is not ugly like that; *Bhagavaan's* form is not filled with heads and eyes and feet all over His body just like the quill of a porcupine, then how else is this to be imagined? It is like one who has eyes which can see to any end, unending, unlimited sight, limbs which can reach to any place, end of anything, He can see everything and do everything'. *Taittiriya Aaranyaka* says that 'I was here before itself', *Purusha* who is described in the *Purusha Sookta* is the Creator of everything, He was present before anything else was present, that is the *Purushatva* of Him, one who exists before anything else. He fills everything, there is nothing which is not *bhagavat aatmaka*. He is residing everywhere, that is why He is said to be *Purusha*. The *nirvachana* of *Purusha shabda* is given in many ways - *puri shete*, one who resides in the body, He resides in all beings, all bodies, He is *Purusha*; He fills everything, He is said



to be *Purusha*; He was present before anything else, He is *Purusha*. What exists, what becomes is *bhoo*. It is not *mithya* or *asat*, it is *sat*; it exists in all beings, sentient or non sentient, everything is indicated by *bhuvah*. *Dashaangulam* is not just ten inches, but it is of huge proportion. He stands above all these things, exceeding everything, as He pervades everything. Having touched the entire world consisting of the sentient and non sentient, He stands above and beyond everything. *Mahaa Naaraayanopanishad* says 'By whom is pervaded the *antariksha loka*, *dyu loka*, *pruthivi loka*, everything, He is the One. Whatever is seen or heard in this world, *Naaraayana* exists pervading it from inside or outside'. *Jagat* is *vyaapya*, that which is pervaded; *Vyaapaka*, one who pervades, is the *Purusha*. This is told very clearly in all these *Shruti pramaanaas*. His greatness is told because He pervades everything.

**[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 57:](#)**

***Yat bhootam yat cha vai bhavyam purushottama tat bhavaan |***

***Tvatto viraat svaraata samraata tvattah cha api adhipoorushah ||***

Whatever existed before, whatever is going to exist in future, O *Purushottama*, You are only everything. *Viraat* is said to be either *Chaturmukha Brahma* or *Hiranya Garbha*. *Svaraata* is said to be the *kevala aatma praapta*. *Samraata* is said to be *parama pada praapta*. *Adhipoorusha* is said to be *Hiranya Garbha*. *Viraat* is *avyakta shareeraka aniruddha*. From You only, all these are created.

Here, the *Purusha Sookta mantra* is '*Purusha evedagam sarvam yat bhootam yat cha bhavyam ...*'; this *shloka* is very similar to the *Purusha Sookta*.

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

***Na kevalam vyomavat vyaapakatvam, sarva shareeritvam cha iti aaha yat bhootam iti | Tvatta iti aadi | Viraat avyakta shareero aniruddhah***

| *Tathaa cha moksha dharme \* Eeshvaro hi jagat srashtaa vibhuh naaraayano viraat | Tato yajnyascha yashtaa cha puraana purusho viraat | Aniruddha iti prokto lokaanaam prabhavaapyayah || iti cha | Samraat parama pada praaptah, \* So aksharah paramah svaraata \* iti visheshanaat | Svaraata kevala aatma praaptah | Yat vaa \* Ayam lokastu vai samraat antariksham viraat smrutam || Svaraata asou smruto lokah \* iti vaayu ukteh lokaah viraat aadayah | Adhi purushah adhikaari purusho brahmaa ayam vaa tvaam adhikaraneekrutya purushah aatma samasthi roopo hiranyagarbho ajaayata |*

*Paramaatman* has everything as His *shareera*. He is not just pervading just like *akaasha*. He controls and supports everything. And everything exists for His sake only. Everything is from You. *Avyakta shareera Aniruddha* is indicated by *Viraat*. *Aniruddha* is a *vyooha avataara* who does *srushti*, and *pralaya*. He is one who performs the *yajnya*, He Himself is the *yajnya*. Everything is from Him only. He is only everything. That *Viraat purusha* is said to be *Aniruddha*. *Samraat* is said to be one who has attained *Parama Pada*, indicates *mukta*. *Akshara* is said to be *kevala aatmaa*, one who has attained the *kaivalya*. In *Vaayu Puraana*, *viraat*, *svaraata* and *samraat* are told as various *lokaas*, worlds. This *loka* is said to be *samraat*. *Antariksha loka* is said to be *viraat*. *Svaraata* is another *loka*. Everything exists for *Paramaatman*, He is the *shareeri*. *Adhikaari purusha* is *Chaturmukha Brahma*, or it can mean that 'Taking You as the support, or locus, *Hiranya Garbha* was born, so he is said to be *adhipoorusha*'. The *aatma samashti roopa*, the collectivity of all individual selves, is said to be *Hiranya Garbha* also. From You only, all these are created, supported, everything is You only. *Paramaatman's* wonderful *svarooopa* is told here.

**[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 58:](#)**

***Atyarityata so adhascha tiryak oordhvam cha vai bhuvah |***

***Tvatto vishvam idam jaatam tvatto bhootam bhavishyati ||***

Below the *bhoomi*, that is *paataala*, in all the islands, in *svarga* and other *lokaas*, He grew or expanded below, above, sideways, in all

directions, through various creations. Through *Chaturmukha Brahma*, He created various various beings, *sthaavara*, *tiryak*, etc. All these worlds were born of You. Whatever existed before, or whatever is going to exist in future, they are all born of You only.

This is also like *Purusha Sookta* - '*Etaavaan asya mahimaa at jyaayaagscha poorushah ...*'

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

***Atyarichateti | Sah purushah, bhuvo adhah paataale, tiryak sarva dweepeshu, oordhvam svargaadou, atyarichyata santaanaatmanaa vrudha, vyashti roopena vaa |***

*Vyashti roopa* is after name and form differentiation is done. He expanded Himself during creation.

**[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 59:](#)**

***Tvat roopa dhaarinah chaantah sarva bhootam idam jagat |***

***Tvatto yajnyah sarvahutah prushadaajyam pashurvidhaa | |***

Everything is inside that *Adhipurusha* which is Your form only. You are existing as *antaryaami*. *Chaturmukha Brahma* was created by You, and the whole world is existing in him. There is no need to say that everything is existing in You. Whatever belongs to one, all those things in the form of *purodaasha*, are all offered as oblation, this is said to be *sarva hutah*. In this *yajnya* of creation, everything in the form of *purodaasha*, everything belonging to one, are offered as *purodaasha*; this is said to be *sarva hutah*. *Prushadaajyam* means ghee mixed with curd. Two types of *pashus* are those animals which live in the forest, and those which live in the cities.

This is told similarly in *Purusha Sookta* as '*Tripadoordhva udet purushah paadosyehaa bhavaat punah ... Tasmaat viraat ajaayata ... Yat purushena havishaa ... Tasmaat yajnyaat sarva hutah ...*'

These are telling about creation as told in *Purusha Sookta*.

**Sri Engal Aalwaan's Commentary:**

*Tvat roopa dhaarinee iti | Tvat roopa dhaarino adhipurushasya antah sarva bhootam sarvam iti arthah | Tvat srushtyaapi antarjagat kim punah tava iti bhaavah | Aatmeeyam sarvam asmin yajnye pashu purodaashaadi roopena hutam iti sarva hutah | Prushadaajyam dadhi mishram aajyam | Pashuh dvidhaa graamyam aranya bhedenam |*

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 60:**

*Thatto rucho atha saamaani tvattah cchandaamsi jajnyre |*

*Tvatto yajoomshi ajaayanta tvatto ashvaashca ekatodatah ||*

The *Rig Veda* came out of You. *Saama* came out of You. *Gaayatri Chandas* and other *chandas* came out of You. You did the *pravartana* of all that. All the *Yajurveda mantraas* came out of You. The horses, and those animals which have jaw on only one side, the lower jaw alone, cows, buffaloes, etc.

This is told in *Purusha Sookta* as '*Tasmaat yajnyaat sarva hutah, ruchah saamaani jajnyre ... Tasmaat ashvaah ajaayanta ...*'

**Sri Engal Aalwaan's Commentary:**

*Tvatta iti | Ekatodatah mahishaadayah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 61:](#)

*Gaavah tvattah samudbhootaa tvatto ajaa avayo mrugaah |*

*Tvat mukhaat braahmanaah baahvoh tava kshatramajaayata ||*

From You only the cows came. From You only, the ewe, sheep, and all deer, animals were born. From Your face the *Braahmanaas* were born. From Your arms, the *Kshatriyaas* were born.

This is told in *Purusha Sookta* as '*Braahmano asya mukham aaseet, baahu raajaanyah krutah ...*'

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

*Gaava iti | Tesu mahishaadishu gavaadeh pruthak yuktih praashastyaat |*

Cows are told separately because of the sacred nature and importance of the cows.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 62:](#)

*Vaishyaah tava urujaah shoodraah tava padbhyaam samudgataah |*

*Akshnoh soorya anilah praanaat chandramaa manasah tava ||*

From Your thighs, *Vaishyaas* were born. From Your feet, *Shoodraas* were born. From Your eyes, Sun was born. From Your *praana*, *Vaayu* was created. From Your mind, the moon was created.

This comes in *Purusha Sookta* as '*Chandramaa manaso jaatah, chakshoh sooryo ajaayata ...*'

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 63:**

***Praano (Praanaan) nah sushiraat jaato mukhaat agnirajaayata |***

***Naabhito gaganam dyouh cha shirasah samavartata ||***

From the *vaayu* which was existing in the nostrils, or from the *mukhya praana*, *praana* was created. *Praana* is one of the functions of the *pancha praanaas*, *praana*, *apaana*, *vyaana*, *udaana*, *samaana*. From Your mouth, *Agni* was created. From Your navel, the sky was created. From Your head, the *dyu loka* was created.

**Sri Engal Aalwaan's Commentary:**

***Praana iti | Praanaat mukhya praanaat | Praano nah sushiraat jaata iti cha paathah | Praanah nah sushiraat naasaa randhraat | Praano antah sushiraat iti vaa paathah | Tadaa tatra vartamaanaat vaayoh iti arthah | Praanah praanaakhyo vrutti visheshah |***

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 64:**

***Dishah srotraat kshitih padbhyaam tvattah sarvam abhoot idam |***

From Your ears, the directions were created. From Your feet, the *bhoomi*, earth was created. From You only, all these were created.

*Dhruva* is eulogizing *Bhagavaan* just as in *Purusha Sookta*, telling about how everything was created from *Bhagavaan*. The greatness of *Purusha Sookta* is that it comes in all the four *Vedaas*. *Bhaashyakaarar* mentions this in *Vedaartha Sangraha*.

**Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 65:**

***Nyagrodhah sumahaan alpe yathaa beeje vyavasthitah |***

***Samyame vishvam akhilam beeja bhoote tathaa tvayee ||***

In the subtle seed, the whole *nyagrodha* tree is existing. In the same way, during *pralaya*, the entire world is existing in You in the form of that seed.

This is also the example given in *Shvetaketu* and *Uddhalaka's* dialog in *Chandogya Upanishad*, how the entire world can be created by something which is not seen. *Uddhalaka* takes the example of a *nyagrodha vruksha*, tree, and take a seed of it and break it. When *Shvetaketu* breaks it, he sees a small part of it; *Uddhalaka* asks to break it further, and *Shvetaketu* says that he does not see anything. From this seed which you don't see, a huge *nyagrodha* tree is created.

***Sri Engal Aalwaan's Commentary:***

***Nyagrodha iti | Samyame samhaare |***

Further, *Dhruva* continues to eulogize *Bhagavaan*, in a most wonderful way, how creation happens, etc.

***Recap:*** In the previous session, we were studying *Dhruva Stuti*, where he is eulogizing *Paramaatman*, very similar to *Purusha Sookta*, the way *Shruti* eulogizes *Bhagavaan*, extolling the way in which He created everything. In the same way, *Dhruva* also did *stuti* of *Bhagavaan*.

***Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 63:***

***Praano (Praanaan) nah sushiraat jaato mukhaat agnirajaayata |***

***Naabhito gaganam dyouh cha shirasah samavartata ||***

***Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 64:***

***Dishah srotraat kshitih padbhyaam tvattah sarvam abhoot idam |***

All the *gagana*, *dyu loka*, *agni*, *praana*, everything was created from *Paramaatman*, the directions were created from His ears; from His feet, the *Bhoo loka* was created. Everything came out of You.

He gives an example for this.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 65:***

***Nyagrodhah sumahaan alpe yathaa beeje vyavasthitah |***

***Samyame vishvam akhilam beeja bhoote tathaa tvayee ||***

How a huge mighty *Nyagrodha* tree is created from a minute seed, how a mighty *Nyagrodha* tree is present in a small seed. In the same way, during *pralaya*, the entire world, having the variety of objects, sentient and non-sentient, is present in You, who is like the seed.

***Sri Engal Aalwaan's Commentary:***

***Nyagrodha iti | Samyame samhaare |***

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 66:***

***Beejaat ankura sambhooto nyagrodhah tu samucchritah |***

***Vistaaram cha yathaa yaati tvayaa srushtam tathaa jagat ||***

From the seed of the *Nyagrodha*, the sprout comes, how the mighty *Nyagrodha* tree grows, the mighty branches, leaves and flowers, in the same way, this whole world has come out of You, who is like the seed.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 67:***



*Yathaa hi kadalee naanyaa tvak patraat atha drushyate |*

*Evam vishvasya naanyastvam tvat sthaayee eeshvara drushyate ||*

The banana tree is made of the stem, skin, leaves; and everything is said to be the plantain tree only. The plantain tree is not different from its stem, or skin or leaves. In the same way, You are no different from this whole world; You are one with it, and everything is present in You.

This is a very important *siddhaanta* we have to understand, and this is also established in the *Brahma Sutraas*.

*Sri Engal Aalwaan's Commentary:*

*Yathaa iti | Yathaa cha kaarana bhootaa baalatvak patraavasthaa kadalee sva kaarya bhoota sthoolatvak patraat naanyaa saa eva cha iyam iti prati abhijnyaanaat; evam kaarana bhootastvam kaarya bhootaat vishvasmaat naanyah, \* Bahu syaam \* Tat aatmaanam svayam akuruta \* Jyoteemshi vishnuh \* ityaadeh | Api cha vishvasmaat pruthak bhootah tripaat roopena tvam drushyase | \* Vyatiriktam na yasya asti vyatirikto akhilasya yah \* Tripaadasyaamrutam divi \* ityaadi |*

Just as the young state of a plantain tree with small leaves and skin, which is just beginning to come out, and is the cause of the gross state of the plantain tree with huge leaves, and big skin; the small sprout which comes out is the cause of its own effect, the small state and gross state are both called the plantain tree only; and we recognize it as the same, whatever was the sprout, is the same tree itself, in the same way, You who are the cause of this entire world, You are not different from the effect which is this whole world. The innumerable types of these objects here, You who are the cause are no different from the effect which is this whole world. This is clearly established in the *Shrutis, Smrutis. Bhagavaan* did *sankalpa* and said '*Bahu syaam*', 'Let Me become many', and He became many. He made Himself Himself. *Svasya kaaryasya svayam eva kaaranam iti sukrutam*. Without any strain or effort, He just did *sankalpa* and became many,

without any *aayaasa*; that is why it is called *sukruta*. For His effect, He Himself is the cause. The world is not different from Him. This is established in the *Brahma Sutra*, '*Tat ananyatvam aarambhana shabdaadibhyah*'. *Shruti* says '*Mruttiketyeva satyam*', everything is *mrut aatmaka*, all effects are made from mud. Like this, everything is *bhagavat aatmaka*. And in *Smritis*, it is told in *Vishnu Puraana*, *Jyoteemshi Vishnuh*, the various sources of light like fire, sun, moon, stars, etc. everything is *Vishnu* only; this is in *saamaanaadhikaranya*; like *Tat tvam asi*, everything is *bhagavat aatmaka*, there is nothing which can shine without Him, *Tasya bhaasaa sarvam idam bibhaati*, so, everything can be said to be Him only. Not only that, You are very different and distinct from this entire world, You are seen as *Tripaat roopa*. It is told in *Purusha Sookta*, *Paadosya vishvaa bhootaani tripaadasyaamrutam divi*. There is nothing which is different from Him, who is different from everything; *Bhagavat svarooopa* is like that. Though He is everything, He is *antaryaami*, the inner controller of everything. Being all pervading, He is different and distinct from everything. He is untouched by any of the defects, and is having innumerable auspicious qualities, His nature is opposed to everything that is defiling, He is all pervading, controls everything, everything is His mode being His *shareera*. *Tri* has the meaning of *bahutva*, three feet, like *Sahasra sheershaa purushah*, *sahasraakshah sahasra paat*. The *sheersha*, *aksha*, *paat* are indicative of *jnyaana* and *shakti* of *Paramaatman*, which is incomparable. He is endowed with innumerable auspicious qualities. He is different and distinct from everything. During *pralaya*, the entire world is present in Him, in the form of a seed, like a tree is present inside a seed. He does *sankalpa*, '*Bahu syaam*' and the whole world is created. He does *anupravesha* and becomes everything.

*Dhruva* eulogizes *Paramaatman* as 'Everything is present in You, and You are not different from the world'.

[\*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 68:\*](#)

[\*Hlaadinee sandhinee samvit tvayyeka sarva samsthitou |\*](#)

## ***Hlaadataapakaree mishraa tvayi no guna varjite | |***

That which is in the form of incomparable bliss, You who are the abode and support of everything, without any break. Your *jnyaana* is *niravadhika atishaya aananda*.

*Samvit* means *dharma bhoota jnyaana*.

## ***Sri Engal Aalwaan's Commentary:***

***Hlaadineeti | Sarva samsthitou sarvaadhaare tvayee | Samvit hlaadinee niravadhika aananda svaroopaa sandhinee anvicchedavatee | Ekaa eka roopaa | Hlaadataapa ubhaya mishraa vicchinna aparimitaa aahlaadakaree kevala taapa karee cha samvit tvayee naasti | Atra hetuh guna varjita iti | Iyam cha samvit tvat kartrukaa vaa tvat karmikaa vaa \* Vijnyaanam aanandam brahma \* Tam evam vidvaan amruta iha bhavati \* Rasou vai sah rasam hi eva ayam labdhvaa aanandee bhavati \* ityaadi shruteh |***

You do not have the *jnyaana* which is limited or bound, or which has got limited bliss. *Paramaatman's jnyaana* is *niravadhika atishaya aananda*, because it is *guna varjita*. *Guna varjita* also includes *heya guna varjita*, without any defects. He Himself is the bliss, He is the object of such bliss, or He creates such bliss in others, both can be told. *Shruti* says '*Vijnyaanam aanandam brahma*', He is of the nature of *aananda*, abundant *aananda*, unlimited unparalleled bliss. One who does *upaasanaa* on *Paramaatman*, here itself, he gets *amruta*, liberated; there is no other way. His nature itself is *aananda*. When the *mukta* gets liberated and goes to *Paramaatman*, through *Paramaatman's anugraha*, he goes and joins *Paramaatman*, who is *aananda maya*, of the nature of innumerable bliss; having attained the *Paramaatman* through His grace, he also becomes *aanandi*; he enjoys the bliss equally as that if *Paramaatman*.

This is how *Dhruva* eulogizes *Paramaatman* in the most wonderful way.

[Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 69:](#)

*Pruthak bhootaika bhootaaya bhoota bhootaaya te namah |*

*Prabhoota bhoota (roopaaya) bhootaaya tubhyam bhootaatmane namah  
||*

That being separate (different), and being one, (*kaarya avasthaa* and *kaarana avasthaa*). Then He became many. He created the world with innumerable objects, and He Himself is present as everything. You are only present as *pancha bhootaas*. One who became *pancha bhootaas* means that one who is having the five elements as His *shareera*, I bow down to You. That which are present as prominent, or as many, *Chaturmukha Brahma* and all the beings - You only have become all that, You are having all that as Your *shareera*. You who have pervaded everything like this, I bow down to You. Or also, *bhoota bhootaaya* is *bhoota sookshmaas* (subtle state), and *prabhoota bhoota* is *mahaa bhoota avasthe* (gross state). *Bhoota* is also in the meaning of beings, One who is present in the form of all beings. I pay my obeisance to You.

*Eka bhoota* is when He is one, in the *kaarana avasthaa*, causal state.

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

*Pruthak bhoota iti | Pruthak bhootaika bhootaaya kaarya kaarana avasthayoh, bhoota bhootaaya pancha bhoota shareeraaya | Prabhoota bhoota bhootaaya iti cha paathah | Prabhoota bhoota bhootaaya prabhootaani bhootaani brahmaadayah praaninah, tat bhootaaya | Bhootaatmane evam vyaaptaatmane | Athavaa bhoota bhootaaya bhoota sookshmatvena aavirbhootaaya | Prabhoota bhoota bhootaaya mahaa bhootatvam praaptaaya | Bhootaatmane sarva praani roopaaya nama iti |*

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 70:](#)

*Vyaktam pradhaana purushou viraat saamraat svaraata tathaa |*

*Vibhaavyate antah karane purusheshu akshayo bhavaan ||*

That which is present distinctly and is well seen, well manifested in the gross state; *viraat*, *samraat*, *svaraata* were explained in *Shloka 57* earlier; *viraat* was told as *avyakta shareerah Aniruddhah*, *Aniruddha* who is having *avyakta* as His *shareera*; *samraat* was told as *parama pada praaptah*, one who has attained *parama pada*; *svaraata* is one who has attained *kevala aatma*, *kaivalya*. All of these, *vyaktam bhavaan*, *pradhaana purushou bhavaan*, *viraat samraat svaraata bhavaan*, we have to take *anvaya* like this. *Yogis*, when they do meditation upon You, in their *antahkarana*, their inner sense organ, the mind, You reveal Yourself.

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

*Vyaktam iti | Vyaktaadayah prasiddhaah | Viraat aadayah poorvam eva uktaah | Vyaktaadeenaam bhavaan iti anena anvayah | Kim cha purusheshu antah karane vibhaavyate bhavaan |*

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 71:](#)

*Sarvasmin sarva bhootastvam sarvah sarva svaroopaa dhрут |*

*Sarvam tvattah tatah cha tvam namah sarvaatmane astu te ||*

In the sky or ether, etc., You are the attributes, *shabda* and other things. Because You are present as the *svaroopaa* of everything also, You are all pervading, existing as inner controller, having everything as *shareera*, You are only everything. You became everything, means everything was born out of You, You are the instrumental cause and also material cause of everything. You who are present as inner controller of everything, I do *namaskaara* to You.

This is also told in *Bhagavad Geetha* also as His *vibhootis* - '*Shabdah khe pourusham nrushu, tejaschaasmi vibhaavasou*', 'I am the *shabda*, I am the *tejas*, I am the valour in humans'.

There is a *Brahma Sutra* which says '*Parinaamaat*'. He was one, and became many through His willing.

*Sri Engal Aalwaan's Commentary:*

*Sarvasmin iti | Sarvasmin gaganaadou, sarva bhootah shabdaadih tvam  
\* Shabdah khe pourusham nrushu \* Tejaschaasmi vibhaavasou \* ityaadi  
sarva svaroopaa dharatvaat sarvah | Sarva bhootah \* Bahu syaam iti  
sarva roopena parinatah | Sarvam tvattah nimittatvaat  
upaadaanatvaat cha sarvam tvam iti arthah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 72:*

*Sarvaatmako asi sarvesha sarva bhoota sthito yatah |*

*Kathayaami tatah kim te sarvam vetsi hrudi sthitah | |*

You are the inner self of everything, You are the ruler of everything, You are present inside everything as *antaryaami*; to You, how can I even say what is there in my mind? You know everything in everybody's mind. What can I tell You what is my desire?

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 73:*

*Sarvaatman sarva bhootesha sarva sattva samudbhava |*

*Sarva bhooto bhavaan vetti sarva sattva manoratham | |*

You are the inner self of everything, and ruler of all beings. One who is the cause of all beings. One who is present as everything. You know very clearly what is the desire, or interest of every being.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 74:](#)

*Yo me manoratho naatha saphalah sa tvayaa krutah |*

*Tapah cha taptam saphalam yat drushto asi jagat pate ||*

Whatever was my desire, You have made it a reality. The penance, tapas that I did has yielded me the fruit. I have directly perceived You, this is the fruit of my tapas, and that was also because of You. It was out of Your grace that I am seeing You.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 75:](#)

*Sri Bhagavaan uvaacha -*

*Tapasah tu phalam praaptam yat drushto aham tvayaa dhruva |*

*Mat darshanam hi viphalam raaja putra na jaayate ||*

*Sri Bhagavaan* said - You have seen Me, I have revealed Myself to you. You have gained the fruits of your tapas. When someone sees Me, it will never become *viphala*, it will never be futile, it will always yield the desired fruits.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 76:](#)

*Varam varaya tasmaat tvam yatha abhimatam aatmanah |*

*Sarvam sampadyate pumsaam mayi drushti patham gate ||*

Whatever is your desire, you seek the boon according to that. By such a person by whom I am seen, everything can be attained.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 77:](#)

*Dhruva uvaacha -*

*Bhagavan bhoota bhavyesha sarvasya aaste bhavaan hrudi |*

*Kim ajnyaatam tava svaamin manasaa yat mayepsitam ||*

Dhruva said - O Bhagavaan, ruler of whatever existed earlier, whatever is going to exist in future. You are present in the heart or mind of all beings. What is not known to You, which was desired by me?

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 78:*

*Tathaa api tubhyam devesha kathayishyaami yat mayaa |*

*Praarthyate durvineetena hrudayena ati durlabham ||*

Even so, I am going to tell You what is being prayed to by me, being very greedy, that which is very difficult to attain.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 79:*

*Kim vaa sarva jagat srushtah prasanne tvayi durlabham |*

*Tvat prasaada phalam bhunkte trailokyam maghavaan api ||*

The creator of this whole world, when You are pleased, what is it that one cannot get? The three worlds enjoy the fruits which are out of Your grace only. Even Indra is enjoying because of Your grace only.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 80:*

*Na etat raajaasanam yogyam ajaatasya mamodaraat |*

*Iti garvaadavochat maam sapatnee maatuh ucchakaih ||*

My father's second wife (*Suruchi*) told very loudly and out of arrogance that 'One who is not born out of my womb, such a person does not deserve this throne of the king'.



[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 81:](#)

*Aadhaara bhootam jagatah sarveshaam uttamottamam |*

*Praarthayaami prabho sthaanam tvat prasaadaat ato avyayam ||*

Because of that, I am seeking this boon from You, O Lord, the most exalted position in all worlds, which is the support of all these other places, that which is always present, does not change any time. Such a position I am seeking from You, out of Your grace.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 82:](#)

*Sri Bhagavaan uvaacha -*

*Yat tvayaa praarthyaate sthaanam etat praapsyasi vai bhavaan |*

*Tvayaa aham toshitah poorvam anya janmani baalaka ||*

*Sri Bhagavaan* said - Whatever you are seeking, you will attain. Not only in this birth, even in your previous birth, I was pleased by you through your tapas.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 83:](#)

*Tvam aaseeh braahmanah poorvam mayi ekaagra matih sadaa |*

*Maataa pitroh cha shushrooshuh nija dharma anupaalakah ||*

*Bhagavaan* tells *Dhruva* about his earlier birth. You were born as a *braahmana* in an earlier birth, and were meditating upon Me with a concentrated mind, without desiring anything. You were doing good service and looking after your parents very well, and were following the *varna aashrama dharmaas*, as told in the *shaastraas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 84:](#)

*Kaalena gacchataa mitram raaja putrah tava abhavat |*

*Youvane akhila bhogaadhyo darshanee yojjalaakrutih ||*

As time passed by, you got a friend who was a prince. He was handsome and good looking, and had all kinds of enjoyments, and pleasures, in his youth.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 85:*

*Tat sangaat tasya taam ruddhim avalokya ati durlabhaam |*

*Bhaveyam raaja purto aham iti vaanchaa tvayaa krutaa ||*

You were seeing all his enjoyments and the good things that he had, which was most difficult to get for anyone. You were also desiring to become a prince at that time.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 86:*

*Tato yathaa abhilashitaa praaptaa te raaja putrataa |*

*Uttaana paadasya gruhe jaato asi dhruva durlabhe ||*

Because of your tapas, your *maataa pitru shushrooshaa, nija dharma anupaalana*, as you desired, you became a prince. You were born in *Uttaanapaada's* house as his son, and that is also very difficult to attain.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shlokaas 87, 88:*

*Anyeshaam tat param sthaanam kule svaayambhuvasya yat ||*

*Tasya etat aparam baala yena aham paritoshitah |*

*Maam aaraadhya naro muktim eva aapnoti avilambitam ||*

Now, you are devotee of mine. For those who are not my devotees, being born in the house of *Svaayambhuva Manu* is a great thing. For you, who are My devotee, you have pleased Me, I am extremely pleased with you; this is a

very lowly position, being born in *Svaayambhuva Manu's kula*. Those who worship Me, get liberation without any delay.

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

***Anyeshaam iti | Svaayambhuvasya kule yat sthaanam tat mad bhaktaat anyeshaam param sthaanam |***

For those who are not my devotees, being born in *Svaayambhuva kula* is a very great thing, achievement.

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

***Tasya iti | Tasya mat bhaktasya te etat svaayambhuva kule sthaanam aparam tuccham |***

Being born in *Svaayambhuva kula* and being the ruler, getting that throne, is a very small thing for you who have pleased me greatly.

**[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 89:](#)**

***Mayi arpita manaa baala kimu svargaadikam padam | |***

You who have pleased Me greatly, who have meditated upon Me single mindedly, attaining *svarga* and other things is nothing in front of that.

**[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 90:](#)**

***Trailokyaat adhike sthaane sarva taaraa gruha aashrayah |***

***Bhavishyati na sandeho mat prasaadaat bhavaan dhruva | |***

O *Dhruva*, you will get a place, through My grace, in a place which is above all the three worlds, which is the abode of all stars and planets, without any doubt.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 91:](#)

*Sooryaat somaat tathaa bhoumaat soma putraat bruhaspateh |  
Sitaarka tanayaadeenaam sarva arkshaanaam tathaa dhruva | |*

You will get a place above all - Soorya, Soma, Bhouma, Soma putra, Bruhaspati, Saturn, Venus, and all the stars.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 92:](#)

*Saptarsheenaam asheshaanaam ye cha vaimaanikaah suraah |  
Sarveshaam upari sthaanam tava dattam mayaa dhruva | |*

All the Saptarshis, the gods who travel in the celestial cars, the place which is above all these, I have already given you.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 93:](#)

*Kechit chaturyugam yaavat kechit manvantaram suraah |  
Tishthanti dhruva te dattah mayaa vai kalpa samsthitih | |*

Some of them just live for one *chaturyuga*, some gods stay for one *manvantara*; the place that I have given you, O *Dhruva*, will be present for one entire *kalpa*.

One *kalpa* is ten thousand *chaturyugaas*, this is one day of *Chaturmukha Brahma*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 94:](#)

*Suneetih api te maataa tvat aasannaa ati nirmalaa |*

***Vimaane taarakaah bhootvaa taavat kaalam nivatsyati ||***

Not only you, even *Suneeti*, who is your mother, will always be with you in a celestial car; she will be present as a star very close to you. As long as you stay, she will also stay with you.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 95:***

***Ye cha tvaam maanavaah praatah saayam cha susamaahitaah |***

***Keertayishyanti teshaam cha mahat punyam bhavishyati ||***

Not only you will get such an exalted position, but also your mother will also stay as a star as long as you live. Even all those human beings who pray up to you, and think of you, with a good clear mind, morning and evening, who praise you, who have done the most wonderful thing of perceiving me directly, O *Dhruva*, they will also get lot of virtue.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 96:***

***Sri Paraasharah -***

***Evam poorvam jaganaataat devadevaat janaardanaat |***

***Varam praapya dhruvah sthaanam adhyaaste sa mahaamate ||***

*Sri Paraasharar* - O Maitreya, like this, I have told you *Dhruva's* story, who having gained the boon from *Janaardana*, who lives in such an exalted position.

***Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 97:***

***Svayam shushrooshanaat dharmyaat maataa pitroh cha vai tathaa |***

***Dvaadashaakshara maahaatmyaat tapasah cha prabhaavatah ||***

Having taken care of his parents extremely well, following all the *dharmaas* as told in the *shaastraas*, taking care of parents extremely well, doing all kinds of service to them, with the greatness of the *Dvaadasaakshara Mantra*, and also the *tapas*, meditation that he did, ...

*Dharmaat anapetam dharmyam*, that which is in line with what is prescribed in the *shaastraas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 98:](#)

*Tasya abhimaanam vrudhim cha mahimaanam nireekshya hi |*

*Devaasuraanaam aachaaryah shloka maatroshanaa jagou | |*

... the way by which he attained such great prosperity and great position, having seen that, *Shukraachaarya*, the *aachaarya* of *devaas* and *asuraas*, composed a *shloka* for *Dhruva*, his great wonderful achievements.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 99:](#)

*Aho asya tapaso veeryam aho asya tapasah phalam |*

*Yat enam puratah krutvaa dhruvam saptarshayah sthitaah | |*

O what a great tapas this *Dhruva* has done, what is his *veerya*, capability, what are the fruits of the tapas that he has obtained, what is the greatness of that, even *Saptarshis* are keeping him in front of them. All the *Saptarshis* are located keeping him in front of them.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 100:](#)

*Dhruvasya jananee cheyam suneetih naam soonrutaa |*

*Asyaah cha mahimaanam kah shakto varnayitum bhuvi | |*

Even *Dhruva's* mother, *Suneeti*, who can praise her greatness in this world?

*Sri Engal Aalwaan's Commentary:*

*Dhruvasya iti | Soonrutaa susheelo bhavetyaadyabhihita satya vaakyaa*  
|

*Soonrutaa* means one who wishes all to be of good conduct, telling good things, wishing good things for everyone, and they will all become true, *Suneeti* was like that.

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 101:*

*Trailokya aashrayataam praaptam param yat tat sthiraayati |*

*Sthaanam praaptaa param dhrutvaa yaa kukshi vivare dhruvam | |*

She attained a place which is staying for a long time, remaining for an entire *kalpa*. Having borne *Dhruva* in her womb, she attained a wonderful place called *Vishnu pada*, which is supporting all three worlds.

*Sri Engal Aalwaan's Commentary:*

*Trailokya iti | Sthiraayati sthira uttara kaalam sthira aishvaryam yaa param kevalam kukshi vivare sthitam dhruvam dhrutvaa dhruva dhaarana dvaaraa trailokya aashrayataam praaptam vishnu padaakhyam param sthaanam praapa | |*

*Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 102:*

*Yah cha etat keertayet nityam dhruvasya aarohanam divi |*

*Sarva paapa vinirmuktah svarga loka maheeyate | |*

One who praises *Dhruva* every day, the way *Dhruva* went to the *Dhruva sthaana*, he gets rid of all his sins, and enjoys all kinds of enjoyments, in *Svarga Loka*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 103:](#)

*Sthaana bhramsham na cha aapnoti divi vaa yadi vaa bhuvi |*

*Sarva kalyaana samyukto deergha kaalam sa jeevati ||*

He will never fall down from his place, either in this world of *Svarga Loka*. Having attained all auspicious things, he will stay for a long long time.

This is the *phala shruti* for the *Dhruva Charitra*. This *charitra* is said to be very auspicious, and doing *paaraayana* of this everyday, one gains a lot of benefit. They will never fall down from all their positions. They will be endowed with all auspicious things. They will live for a long time.

With this, the Twelfth Chapter comes to an end, which is a wonderful story how *Dhruva* directly perceived *Mahaa Vishnu* and attained all his desires. Those who read about this *Dhruva Charitra*, they also attain all the good told.

**|| Iti Sri Vishnu Puraane Prathame Amshe Dvaadasho Adhyaayah ||**

**|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Dvaadasho Adhyaayah ||**

The posterity of *Dhruva* and the story of *Vena*, *Pruthu* will come in the next chapters.

**Recap:** In the previous session, we had concluded the Twelfth Chapter, where *Dhruva* after doing *tapas* attains a very exalted place, the abode of



all the three worlds. Because of his *tapas*, and because of *Bhagavaan* being pleased with him, even *Dhruva's* mother is always residing next to him as a shining star.

Next, *Dhruva's* posterity is going to be told, specifically *Vena*, and *Pruthu Chakravarthy's* stories are going to be told. The greatness of *Pruthu Chakravarthy* will be told in this chapter.

## || *Atha Trayodasho Adhyaayah* ||

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

*Sri Paraasharah -*

*Dhruvaacchistim cha bhavyam cha bhavyaat shambhuh vyajaayata |*

*Shishteraajatta succhaayaa pancha putraan akalmashaan ||*

*Dhruva* had two sons - *Shishti* and *Bhavya*. *Bhavya* had a son named *Shambhu*. *Shishti's* wife *Succhaaya* gave birth to five sons, who were all without any blemish.

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

*Ripum ripunjayam vipram vrukalam vrukatejasam |*

*Riporaadhatta bruhateem chaakshusham sarva tejasam ||*

*Ripu*, *Ripunjaya*, *Vipra*, *Vrukala*, *Vrukatejas*, were the names of those five sons. From *Ripu*, his wife *Bruhatee* gave birth to the illustrious *Chaakshusha*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 3:](#)

*Ajeejanat pushkarinyaam vaarunyaam chaakshusho manum |*

*Prajaapateh aatmajaayaam veeranasya mahaatmanah ||*

*Chaakshushaas' wife was Pushkarini, of Varuna kula, Vaaruni, and daughter of the great Varuna Prajaapati.*

*Sri Engal Aalwaan's Commentary:*

*Ajeejanat iti | Chaakshushasya putrah shashto manuh prajaapateh iti ardhm poorvena sambandhyate |*

He is the sixth *Manu* born in *Dhruva's* clan. *Veerana Pushkarini's* daughter gave birth to *Manu* of the sixth *Manvantara*.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 4:*

*Manorajaayanta dasha nadvalaayaam mahoujasah |*

*Kanyaayaam tapataam sreshtha vairajasya prajaapateh ||*

From *Manu*, who was the excellent one among the sages, *Nadvalaa*, daughter of *Vairaja Prajaapati*, had ten illustrious sons.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 5:*

*(Ooruh puruh) kuruh purushshatadyumnah tapasvee satyavaan shuchih |*

*Agnisthoma atiraatrah cha sudyumnah cha iti te nava |*

*Abhimanyuh cha dashamo nadvalaayaam mahoujasah ||*

Their names are *Kuru*, *Puru*, *Shatadyumna*, *Tapasvi*, *Satyavaan*, *Shuchi*, *Agnisthoma*, *Atiraatra*, *Sudyumna* was ninth, tenth was *Abhimanyu*. They were very illustrious sons.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 6:](#)

*(Oo) Kuroh ajanayat putraan shadaagneyee mahaa prabhaan |*

*Angam sumanasam khyaatim kratum angeerasam shibim ||*

From *Kuru*, *Aagneyee* gave birth to six sons, they were all very illustrious. *Anga*, *Sumanas*, *Khyaati*, *Kratu*, *Angiras*, *Shibi*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 7:](#)

*Angaat suneethaa apatyam vai venam ekam ajaayata |*

*Prajaartham rushayah tasya mamanthuh dakshinam karam ||*

From *Anga*, *Suneetha* gave birth to *Vena*. *Vena* did not have children; in order to continue his progeny, the sages churned his right hand.

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

*Angaat iti | Suneethaa mrutyu duhitaa |*

*Suneethaa* was daughter of *Mrutyu*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 8:](#)

*Venasya paanou mathite sambabhoova mahaa mune |*

*Vainyo naama maheepaalo yah pruthuh parikeertitah ||*

When they churned his right hand, a king was born, son of *Vena*, well known as *Pruthu*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 9:](#)

*Yena dugdhaa mahee poorvam prajaanaam hita kaaranaat ||*

By *Pruthu*, the earth was milked, for the good of all people.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 10:](#)

*Maitreyah* -

*Kimartham mathitah paanih venasya paramarshibhih |*

*Yatra jajnye mahaa veeryah sa pruthuh muni sattama ||*

*Maitreya* asked - Why did the sages churn the right hand of *Vena*?  
Where *Pruthu* was born, who had great valour.

*Maitreyar* asks a question here.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 11:](#)

*Sri Paraasharah* -

*Suneethaa naama yaa kanyaa mrutyoh prathamato abhavat |*

*Angasya bhaaryaa saa dattaa tasyaam veno vyajaayata ||*

*Mrutyu* had a daughter by name *Suneethaa*. She was given as wife of *Anga*.  
To them was born *Vena*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 12:](#)

*Sa maataamaha doshena tena mrutyo sutaatmajah |*

*Nisargaat eva maitreya dushta eva vyajaayata ||*

*Mrutyu's* daughter's son *Vena*, by nature itself, was of wicked mind. Because  
of some sin committed by his maternal grandfather.

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

*Abhishikto yadaa raajye sa venah paramarshibhih |*

*Ghoshayaamaasa sa tadaa pruthivyaam pruthiveepatih ||*

All the *rishis* gathered and made him the king of that country. The king made a big announcement.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 14:](#)

*Na yashtavyam na daatavyam na hotavyam kathanchana |*

*Bhoktaa yajnyasya kah tu anyo hi aham yajnyapatih prabhuh ||*

Nobody should donate, nobody should perform any *yajnya*, nobody should perform any *homa*. I am the person who is to be worshipped by all the *yajnyaas*, I am the *yajnya pati*. Who else is there other than me? Who else is there who can receive the oblations offered in the *yajnya*? I am the king and am to be worshipped through *Yajnyaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 15:](#)

*Tatah tam rushayah poorvam sampoojya pruthiveepatim |*

*Oochuh saamakalam vaakyam maitreya samupasthitaah ||*

All the great sages gathered, and tried to console him, tell him what is right and wrong. To make him understand what is the truth, they told him having made him happy by praising him.

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

*Tata iti | Saama saantvanam kalam avyakta madhuram |*

To appease him, told in a very pleasing way.

**Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 16:**

*Rushayah oochuh -*

*Bho bho raajan shrunushva tvam yat vadaama tavaantike |*

*Raajya dehopabhogaaya prajaanaam cha hitam param ||*

*Rishis* said - O king, please do listen to what we are going to tell you, which will do ultimate good for all the people of this kingdom, and you can also enjoy the kingdom, and also be happy.

**Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 17:**

*Deergha satrena devesham sarva yajnyeshvaram harim |*

*Poojayishyaama bhadram te (tatraam) tasya amshah te bhavishyati ||*

Let us worship *Hari* who is to be worshipped by all the *yajnyaas*. He is *Sarva yajnesvara*, Lord of all the gods also. Let us perform *Deergha Satra yaaga*, which goes for a long time, and worship *Hari*. You will also get a part of that *havis* (The king is supposed to get one sixth of the *havis* of the *yajnyaas*).

This is what *Bhagavaan* has told in the *Bhagavad Geetha*, "*Sarva yajnyaanaam bhoktaa cha prabhuh eva cha*".

**Sri Engal Aalwaan's Commentary:**

*Deergha satrena iti | Tasya amshah te bhavishyati iti paathah | Tasya - yajnyasya, amshah - shashta amshah |*

One sixth part.

**Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 18:**

*Yajnyena yajnya purusho vishnuh sampreenito nrupa |*

*Asmaabhih bhavatah kaamaan sarvaan eva pradaasyati | |*

When the *Yajnya Purusha*, the God who is to be worshipped through the *yajnyaas*, who is none other than *Sri Vishnu*, if He is pleased through this *yajnya*, He will bestow all our desires, yours as well as ours.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 19:*

*Yajnyaih yajnyeshvaro hi eshaam raashtre sampoojyate harih |*

*Teshaam sarva eepsita aavaaptim dadaati nrupa bhoobhrutaam | |*

In any kingdom, if the *Yajnyeshvara*, *Vishnu* is worshipped, through the *yajnya*, all the king's desires will be fulfilled. He will bestow everything if He is worshipped through *yajnyaas*.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 20:*

*Vena uvaacha -*

*Mattah ko abhyadhiko anyo asti kaashchaaraadhyo mamaaparah |*

*Ko ayam harih iti khyaato yo vo yajnyeshvaro matah | |*

Who is there greater than me? Who else is there who is above me? Who else has to be worshipped other than me? You are telling that *Hari* is *Yajnyeshvara*, who is that?

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 21:*

*Brahmaa janaardana shambhuh indro vaayuh yamo ravih |*

*Hutabhuk varuno dhaataa pooshaa bhoomih nishaakarah | |*

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 22:](#)

*Ete chaanye cha ye devaah shaapa aanugraha kaarinah |*

*Nrupasyaite shareerasthaah sarva deva mayo nrupah ||*

King is said to be *sarva deva maya*. All the gods reside in the body of a king - *Brahma, Janaardana, Shambhu, Indra, Vaayu, Yama, Ravi, Agni, Varuna, Dhaataa, Pooshaa, Bhoomi, Nishaakara*, those who giveshaapa, who do *anugraha*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 23:](#)

*Etat jnyaatvaa mayaa aajnyaptam yat yathaa kriyataam tathaa |*

*Na daatavyam na yashtavyam na hotavyam cha bho dvijaah ||*

Knowing this, that all the gods reside in the body of a king, the order was given by me, and you have to obey that order. O *Brahmins*, nobody should do any *homa, yajnya, daana*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 24:](#)

*Bhartru shushrooshanam dharmo yathaa streenaam paro matah |*

*Maam aajnyaapaalanam dharmo bhavataam cha tathaa dvijaah ||*

Just as the *dharmo* of a *stree* is to serve her husband in all possible ways, your *dharmo* is also to obey my orders, to obey and serve me in every way.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 25:](#)

*Rushayah oochuh -*

*Dehi anujnyaam mahaaraaja maa dharmo yaato samkshayam |*

*Havishaam parinaamo ayam yat etat akhila jagat ||*



*Rishis* said - You are doing a wrong thing, O king. Give us permission to perform the *Deergha Satra yaaga* which we have told, and let us worship *Vishnu*. Let not *dharma* become weak. As you know, this entire world is an effect of the *yajnyaas* only.

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

***Dehi iti | Havishaam parinaamah kaaryam vrushthyaadi dvaaraa \*  
Agnou praastaahuti iti ukta prakaarena |***

Only when *yajnyaas* are performed, rains come. Only when rains come, the grains are grown, and all kinds of prosperity can happen. One who is to be worshipped through *yajnyaas* is none other than *Vishnu*.

The *rishis* advice the king that what he is doing is the wrong thing.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 26:](#)**

***Sri Paraasharah -***

***Iti vijnyapyamaano api sa venah paramarshibhih |***

***Yadaa dadaati na anujnyaam proktah proktah punah punah | |***

*Sri Paraasharah* - Not only once, they told him again and again, not to leave the path of *dharma*. But *Vena* did not listen to them. He did not allow them to perform the *yajnya*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 27:](#)**

***Tatah te munayah sarve kopaamarsha samanvitaah |***

***Hanyataam hanyataam paapa iti oochuh te parasparam | |***

The sages got very angry and lost their tolerance. They told each other than this king has to be killed, he is a sinner.

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

*Tata iti | Amarsho titikshaa |*

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 28:](#)

*Yo yajnya purusham vishnum anaadi nidhanam prabhum |*

*Vinindati adhamaachaaro na sa yogyo bhuvah patih ||*

One who is ridiculing the *Yajnya Purusha, Mahaa Vishnu*, who is the overlord of everyone, and who has no beginning and end, who is to be worshipped through all the *yajnyaas*, is not in the right path. He does not deserve to live in this world.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 29:](#)

*Ityuktvaa mantra pootaih taih kushaih muni ganaa nrupam |*

*Nijaghnuh nihitam poorvam bhagavannindanaadinaa ||*

Telling like this, all the sages had the *darbha* grass concentrated with all the powers of *mantraas*, they hit him and killed the king *Vena*. He was already killed by ridiculing *Bhagavaan*.

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

*Iti iti | Devataa veda yajnya nidayaa dharma ananujnyayaa aatma prashamsayaa cha svayam eva hatatvaat tat hantuh na doshah iti bhaavah |*

Though the sages killed the king when he did not have any progeny, there was no *dosha*, because by doing *devataa nindaa*, *veda nindaa*, *yajnya nindaa*, and did not perform the *yajnya* to follow the *dharma*, he started praising himself in a wrong way, he thought he himself was overlord of all. So, he had already killed himself. There was nothing wrong in killing such a person in order to establish *dharma*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 30:](#)**

***Tatah cha munayo renum dadrushuh sarvato dvija |***

***Kim etat iti cha aasannaan papracchuh te janaanstadaa ||***

After that, they saw a great amount of dust rising, in all places. They asked all the people around, what is this great dust rising up.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 31:](#)**

***Aakhyaatam cha janaih teshaam choreebhootaih araajake |***

***Raashtre tu lokaih aarabdham parasva aadaanam aaturaih ||***

They said that when the kingdom does not have any king to enforce law and order, all the thieves and robbers become very powerful, and do all kinds of wrong things. They were all stealing other's property, looting people, and this is why the dust is seen.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 32:](#)**

***Teshaam udeernavegaanaam choraanaam munisattamaah |***

***Sumahaan drushyate renuh para vittaapahaarinaam ||***

All the thieves who were looting people, stealing the wealth of others, this is the dust which you see all around.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 33:](#)

*Tatah sammantrya te sarve munayah tasya (mantratah) bhoobhrutah |  
Mamanthuh oorum putraartham anapatyasya yatnatah | |*

Then all the sages joined together and churned his thigh, he did not have any sons.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 34:](#)

*Matthya (tascha) maanaat sumuttasthou tasya ooroh purushah kila |  
Dagdhasthounaa prateekaashah kharvaatah cha ati hrasvakah | |*

When they churned his thigh, there arose a person, from his thigh. He was looking like a burnt charred log of wood, and was very short, ugly looking, dark.

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

*Matthya maanaat iti | Matthyatah matthyamaanaat | Kharvaatah  
khalatih | Kharvaatah cha ati hrasvakah, iti cha paathah |  
Kharvaatasya iti paathe hrasva vaktrah |*

He was like a dwarf.

He came out dark, from the thigh; all the sins of Vena were expelled through his body in that form.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 35:](#)

*Kim karomi iti taan sarvaan vipraan aaha tvaaranvitah |  
Nisheedeti tam oochuh te nivaadastena so abhavat | |*

As soon as he was born, he asked all the sages around "What should I do?". They said "Don't do anything, just sit down". He became known as *Nishaada*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 36:](#)

*Tatah tat sambhavaa jaataa vindhya shaila nivaasinah |*

*Nishaadaah muni shaardoola paapa karma upalakshanaah ||*

After this *Nishaadaa*, all his posterity are called *Nishaadaas*, and are living near *Vindhya* mountains. They were all robbers and thieves; they had bad qualities.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 37:](#)

*Tena dvaarena tat paapam nishkraantam tasya bhoopateh |*

*Nishaadaah te tato jaataa vena kalmasha naashanaah ||*

Through him, all the sins of *Vena* were expelled. They took away *Vena's* sins, and were called as *Nishaadaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 38:](#)

*Tasya eva dakshinam hastam mamanthuh te tato dvijaah ||*

They then churned his right hand.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 39:](#)

*Matthyamaane cha tatra abhoot pruthoh vainyah prataapavaan |*

*Deepyamaanah sva vapushaa saakshaat agnih iva jvalan ||*

When they were churning like this, *Vena's* son *Pruthu* was born. Hew was radiant as though *Agni* himself had come out.

When they do churning, *Agni* is produced. With this, they perform the *homa*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 40:](#)

*Aadyamaajaghavam naama khaat papaat dato dhanuh |*

*Sharaah cha divyaa nabhasah kavacham cha papaata ha ||*

After all *Vena's* sins were expelled, when *Pruthu* was born, he became a very noble person. As soon as he was born, a bow by name *Aajagava* fell from the sky. All the divine arrows, and the shield fell down from the sky.

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

*Aadyam iti | Aajagavam eva aajagavam - pinaakah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 41:](#)

*Tasmin jaate tu bhootaani samprahrushtaani sarvashah ||*

The moment *pruthu* was born, all the beings were extremely pleased, and there was happiness all over.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 42:](#)

*Satputrena cha jaatena veno api tridivam yayou |*

*Punnaanmo narakaat traatah sa tena sumahaatmanaa ||*

*Vena* also went to *svarga*, as a good son was born to him.

*Putrah punaamnaa narakaat traayate |*

When a son is born, the parents will not attain a *Punnaama naraka*.

**Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 43:**

*Tam samudraah cha nadyah cha raatnaani aadaaya sarvashah |*

*Toyaani cha abhishekaartham sarvaani eva upatasvire ||*

All oceans and rivers took a human form, and brought all kinds of jewels, gold, diamonds, and also brought sacred waters for the *abhisheka* of *Pruthu*, and all came and stood there.

**Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 44:**

*Pitaamahah cha bhagavaan devaih aangeerasaih saha |*

*Sthaavaraani cha bhootaani jangamaani cha sarvashah |*

*Samaagamyataadaa vainyam abhyashinchan naraadhipam ||*

*Pitaamaha* himself came along with *Aangirasa* and the *devaas*, the trees, plants, beings, movables and immovables, all came. All came and did *abhisheka* for *Pruthu*. Such was the greatness of *Pruthu*. They were very pleased that such a noble person was born, and is the king.

**Sri Engal Aalwaan's Commentary:**

*Pitaamaha iti | Devaih aangeerasaih shashta manvantare taih devaih bhavishyadbhih | Sthaavaraani himavat aadi adhidevataani |*

The *devaas* who are going to be there in the sixth *manvantara* are called *aangirasaas*. *Himavaan* and other *adhidevataas* came.

**Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 45:**

*Haste to dakshine chakram drushtvaa tasya pitaamahah |*

***Vishnoh amsham pruthum matvaa paritosham param yayou | |***

*Pitaamaha Chaturmukha Brahma* was extremely happy, to see the mark of *Sudarshana Chakra* on his right arm. They were extremely pleased knowing that he is *Vishnu Amsha*.

***Sri Engal Aalwaan's Commentary:***

***Hasta iti | Chakram rekhaamayam |***

***Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 46:***

***Vishnu chinham kare chakram sarveshaam chakravartinaam |***

***Bhavati avyaahato yasya prabhaavah tridashaih api | |***

Whoever has in the right hand the mark of *Vishnu Chakra*, they become *Chakravarthy*, and are unstoppable even by gods. His greatness cannot be limited by even the *devaas*.

***Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 47:***

***Mahataa raaja raajyena pruthuh vainyah prataapavaan |***

***So abhishikto mahaa tejaa vidhivat dharma kovidaih | |***

He was made king of kings, and *abhisheka* was performed by the sages and those people who knew the *dharma*, as per the *shaastraas*.

***Sri Engal Aalwaan's Commentary:***

***Mahataa iti | Raaja raajyena raajnynaam raajatvena |***

***Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 48:***



*Pitraa paraajitaah tasya prajaat tena anuranjitaah |*

*Anuraagaat tatah tasya naama raajeti ajaayata | |*

All the people of that country who were treated very badly by *Vena*, *Pruthu's* father, *Pruthu* looked after them extremely well. He was very loving towards them, and because of love towards people of his kingdom, became called as *Raajaa*.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 49:*

*Aapastastambhire cha asya samudram abhiyaasyatah |*

*Parvataah cha daduh maargam dhvaja bhangah cha na abhavat | |*

His greatness was so much, he was a *Vishnu Amsa*, had the sign of *Sudarshana Chakra* on his right hand; whenever he went outside with his *dhvaja*, the waters just stopped flowing out of respect. Whenever he went near the ocean, the waters flowed very slowly, out of great respect. All the mountains gave him way by themselves. His *dhvaja* was never put down.

*Sri Engal Aalwaan's Commentary:*

*Aapa iti | Dhvaja bhangah cha na abhavat vaneshu gacchatah pruthoh aanamra shaakhaagraa vrukshaah aasan abhavan |*

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 50:*

*Akrushta pachyaa pruthivee siddhyantarthaani chintayaa |*

*Sarva kaama dughaa gaavah putake putake madhu | |*

The earth, though it was never cultivated, without any farming, by just thinking itself, gave all kinds of prosperity. All the cows fulfilled the desires of the people, and honey was available in every cavity of the tree.

Everything was abundant, there was lot of prosperity. People were very happy and contented. Kingdom became prosperous and good because of the king.

**Sri Engal Aalwaan's Commentary:**

***Akrushta pachyaa iti | Akrushta pachyaa pruthivee deha anantaram prajaakruta krushi aadi vinaa api saphalaa pruthivee, pruthu dugdha ksheera parinaama oushadhi aashrayatvaat |***

**Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 51:**

***Tasya vai jaata maatrasya yajnye paitaamahe shubhe |***

***Sootah sootyaaam samutpannah sutyaih ahani mahaamatih ||***

When *Pruthu* was born, when *Pitaamaha* was the *devataa*. In the *yajnya* which *Pruthu* performed, *Soota* was born there, it was *Soma yaaga*; the *soma* leaves are squashed to generate the *soma rasa*; from that *soma rasa*, *Soota* was born.

**Sri Engal Aalwaan's Commentary:**

***Tasya iti | Tasya pruthoh, yajnye, paitaamahe pitaamaha daivatye \* Vainyasya hi pruthoh yajnye vartamaane mahaamanah | Sutyaaayaam abhavat sootah \* iti vaayu ukteh | Sootyaam sutyaaayaam somaabhisave jaate | Sooyate somo asyaam iti sootih |***

*Paitaamaha yajnya* means when *Pitaamaha* is the *devataa* for the *yajnya*.

**Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 52:**

***Tasmin eva mahaa yajnye jajnye praajyo atha maagadhah |***

***Prokto tadaa munivaraih tou ubhou soota maagadhau ||***

In the same *yajnya*, another knowledgeable person, *Maagadha* was also born. They became to be called as *Soota Maagadha*.

[Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 53:](#)

*Stooyataam esha nrupatih pruthuh vainyah prataapavaan |*

*Karma etat anuroopam cha paatram stotrasya vaam param ||*

All the sages told these two persons *Soota* and *Maagadha*, who were born in the same *yajnya*, that the king be praised by them. The son of *Vena*, *Pruthu*, who is of great valour, you praise him, they said. All the acts that he has done are also in accordance with whatever praise he deserves. So that he does acts in accordance to whatever he is praised.

We see *Soota* and *Maagadha* being there in the court of kings, praising the king.

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

*Stooyataam iti | Oudaaryaadi gunaih esha stooyataam, paraakramaadi karma cha asya stooyataam |*

You have to praise him with qualities of benevolence. You have to praise all his acts of valour.

[Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 54:](#)

*Tatastaavoochatuh vipraan sarvaan eva krutaanjalee |*

*Adya jaatasya no karma jnyaayate asya maheepateh ||*

They folded their hands and told all the *brahmins*, thus. We were just born now, how do we know the acts of the king?

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 55:](#)

*Gunaa na cha asya jnyaayante na cha asya prathitam yashah |*

*Stotram kim aashrayam tvasya kaaryam asmaabhih uchyataam | |*

We do not know his qualities also, and what is his fame attained through his qualities and acts he does.

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

*Gunaa iti | Yasho hi guna kriyaa prasiddhih |*

From the qualities and all his acts, his fame also is known.

You are telling us to praise his qualities and great acts that he has done. But we don't know anything.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 56:](#)

*Rushayah oochuh -*

*Karishyati esha yat karma chakravartee mahaabalah |*

*Gunaa bhavishyaa ye cha asya taih ayam stooyataam nrupah | |*

*Rishis* said - Whatever he is going to do in future, as very powerful *chakravarthy*, and whatever qualities a *chakravarthy* is supposed to have, praise him with those qualities and acts which befit him.

*Soota* and *Maagadha* praised all the qualities that ought to be present in a powerful *chakravarthy*, and all the acts that a *chakravarthy* is supposed to do.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 57:](#)

*Sri Paraasharah -*

*Tatah sa nrupatih tosham tat shrutvaa paramam yayou |*

*Sadgunaih shlaaghyataameti tasmaat labhya gunaa mama ||*

When *Pruthu* heard all that praise, he became extremely pleased. By these good qualities, one attains a lot of fame, and gets respect with good qualities. So *Pruthu* decides that 'I have to cultivate these good qualities'.

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

*Tata iti | Sadgunaih iti | Loke hi janah sadgunaih stutyo bhavati  
tasmaat mama - mayaa guna labhyaah sampadyaah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 58:](#)

*Tasmaat yat adya stotre me guna nirvarnanam tu imou |*

*Karishyete karishyaami tat eva aham samaahitah ||*

These two - whatever they are telling about my qualities that I am supposed to have, I will try to act in such a way that I will attain all those qualities.

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

*Tasmaat iti | Tat eva oudaaryaadi |*

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 59:](#)

*Yat imou varjaneeyam cha kinchit atra vadishyatah |*

*Tat aham varjayishyaami iti evam chakre matim nrupah ||*

If they say that some things have to be given up, I will definitely give up those things.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 60:](#)

*Atha tou chakratuh stotram pruthoh vainyasya dheematah |*

*Bhavishyaih karmabhih samyak susvarou soota maagadhau ||*

By all the acts that he is supposed to do in future, they started praising him. With good *svara*, and very pleasingly, they started praising him.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 61:](#)

*Satyavaak daana sheelo ayam satya sandho nareshvarah |*

*Hreemaan maitrah kshamaa sheelo vikraanto dushta shaasanah ||*

He always tells the truth, he always donates a lot to the deserving people, he follows the path of *satya*, never tells a lie, this king, he is ashamed of doing bad deeds, he is friendly with everyone, he is very tolerant, he punishes the wicked.

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

*Satyavaak iti | Hreeh akaaryaat lajjaa |*

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 62:](#)

*Dharmajnyascha krutajnyascha dayaavaan priya bhaashakah |*

*Maanyaan maanayitaa yajvaa brahmanyah saadhu sammatah ||*

He understands what is *dharma*, and follows the path of dharma, he knows what others have done to him and is grateful for that, he has compassion

towards all, he always talks good things, he respects those who have to be respected, he performs *yaagaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 63:](#)

*Samah shatrou cha mitre cha vyavahara sthitou nrupah ||*

He is equally disposed towards his enemies and friends, he is always following the path of *dharma*.

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

*Sama iti | Vyavahaara sthito nrupa it icha paathah | Vyavahaara sthitah vyavahaara darshanaaya dharmasaanasthah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 64:](#)

*Sootena uktaan gunaan ittham sa tadaa maagadhena cha |*

*Chakaara hrudi taadruk cha karmanaa krutavaan asou ||*

All these qualities which *Soota* and *Maagadha* told, he made up his mind and cultivated all these good qualities. He also put them into practice.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 65:](#)

*Tatah sa pruthiveepaalah paalayan pruthiveem imaam |*

*Iyaaja vividhah yajnyaih mahadbhah bhoori dakshinaih ||*

He was now ruling over the earth, he worshipped all the *devaas* through *yajnyaas*, he performed great *yaagaas*. He gave lot of *dakshine* to the deserving people.

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

*Tata iti | Yajnyaih iyaaja deva poojaam akarot |*

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 66:](#)

*Tam prajaah pruthivee naatham upatasthuh kshudhaarditaah |*

*Oshadheeshu pranashtaasu tasmin kaale hi araajake |*

*Tam oochuh te nataah prushtaah tatra aagamana kaaranam | |*

Now, suddenly, there is some kind of famine, all plants will dry up, and people will not have enough food and water. All the people of the country come to him, they were suffering from hunger, nothing was growing. They all bow down to him and tell him the reason why they are coming here.

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

*Tam iti | Tasmin kaale vena pruthu raajya sandhou tena aagamana kaaranam prushtaah tam oochuh |*

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 67:](#)

*Prajaah oochuh -*

*Araajake nrupa sreshtha dharitryaa sakaloushadheeh |*

*Grastaah tatah kshayam yaanti prajaah sarvaah prajeshvara | |*

The people told - When no king is ruling over, all plants will dry up, and nothing will grow. Everything will be destroyed, people will be suffering.

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

*Araajaka iti | Oshadheeh oshadhyah |*



[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 68:](#)

*Tvam no vrutti prado dhaatraa prajaa paalo niroopatih |*

*Dehi nah kshut pareetaanaam prajaanaam jeevanoushadheeh ||*

Now, you have been told to be the king, make us get all the good things. We want to live happily. We are all suffering from hunger, and need to have food.

They come and tell *Pruthu* that the people are suffering and need to be looked after. The story continues further.

**Recap:** In the previous session, we had studied about the birth of *Pruthu*, son of *Vena*, when they churned his right hand. *Sootha* and *Maagadha* were also created there; they were asked to praise the great *Chakravarthy*; they said that they don't know his qualities and deeds; then the *rishis* said that whatever deeds he is going to do in future, and whatever good qualities he is going to be endowed with in future, praise them. Then they praise King *Pruthu* with all the good qualities he will have, and all the good deeds he is going to do. *Pruthu* takes a vow that he is going to cultivate all these good qualities, and give up all the bad qualities, and that he will also do all those deeds that they have told of him. *Sootha* and *Maagadha* whatever qualities they told thus, he took all those in his mind and started to cultivate those qualities, and also performed all the deeds that they told of him.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 65:](#)

*Tatah sa pruthiveepalah paalayan pruthiveem imaam |*

*Iyaaja vividhah yajnyaih mahadbhih bhoori dakshinaih ||*

Having been endowed with all the great qualities, and doing all good deeds, the great king ruled over the entire earth, performed various *yajnyaas*, and also gave huge amounts of donation to everyone.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 66:](#)**

***Tam prajaah pruthivee naatham upatasthuh kshudhaarditaah |***

***Oshadheeshu pranashtaasu tasmin kaale hi araajake |***

***Tam oochuh te nataah prushtaah tatra aagamana kaaranam ||***

Now, *Paraasharar* tells about what happened when he became the king. All the people approached him, and were suffering from hunger. Because, when *Vena* did not allow anyone to do *yaagaas* and other good deeds, and after his death, there was no rule and order in the kingdom, all the plants and trees got destroyed. He asked them 'Why have you come here?'. They told him the reason why they have come.

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

***Tam iti | Tasmin kaale vena pruthu raajya sandhou tena aagamana kaaranam prushtaah tam oochuh |***

This is at the time when *Vena* died and *Pruthu* was born.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 67:](#)**

***Prajaah oochuh -***

***Araajake nrupa sreshtha dharitryaa sakaloushadheeh |***

***Grastaah tatah kshayam yaanti prajaah sarvaah prajeshvara ||***

The people said - O excellent among kings, when there is no king in a kingdom, the earth swallowed all the plants and herbs; at that time, all people suffer a lot.

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

*Araajaka iti | Oshadheeh oshadhyah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 68:](#)

*Tvam no vrutti prado dhaatraa prajaa paalo niroopitah |*

*Dehi nah kshut pareetaanaam prajaanaam jeevanoushadheeh ||*

Now, you have become the king, and you have to rule over this place, you have to support us. *Brahma* has made you the king to rule over us, and look after our welfare, and show us the occupation, for our own living. We are all suffering from hunger, please do give us our life back.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 69:](#)

*Sri Paraasharah -*

*Tatah tu nrupatih divyam aadaayaajagavam dhanuh |*

*Sharaamscha divyaan kupitah so anvadhaavat vasundharaam ||*

*Sri Paraasharar* said - Then King *Pruthu* gets very angry with *Pruthivi*, the Earth, because everything was swallowed by the Earth. He took his divine bow which fell at the time of his birth, the *Aajagava*, and the divine arrows, and started to chase *Vasundharaa*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 70:](#)

*Tato nanaasha tvaritaa gaurbhootvaa cha vasundharaa |*

*Saa lokaan brahma lokaadeen santraasaagadhaman mahee ||*

She disappeared from his sight, and ran away taking the form of a cow, immediately, sensing that there is danger. She ran over all the different

worlds, all over, including the *Brahma Loka*, terribly scared of *Pruthu* when he started chasing her.

*Sri Engal Aalwaan's Commentary:*

*Tata iti | Nanaasha apalaayata \* Naashah palaayane mrutyou mruto cha \* iti vaijayantee |*

*Vaijayanti Kosha* gives the meaning of *nanaasha* as that she disappeared.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 71:*

*Yatra yatra yayou devee saa tadaa bhoota dhaarinee |*

*Tatra tatra tu saa vainyam dadrushe abhyudyataayudham ||*

Wherever she went, the one who supports all beings, she saw *Pruthu*, the son of *Vena* following her, wherever she went.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 72:*

*Tatah tam praaha vasudhaa pruthum pruthu paraakramam |*

*Pravepamaanaa tat baana paritraanaa paraayanaa ||*

She, who was trembling all over with fear, told *Pruthu* who is of great valour, seeking protection from his weapon.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 73:*

*Pruthivi uvaacha -*

*Stree vadhe tvam mahat paapam kim narendra na pashyasi |*

*Yena maam hantum atyartham prakaroshi nrupodyamam ||*

*Pruthivi* said - O Excellent among kings, are you not able to understand that it is a great sin to kill a woman. Without understanding that it is a great sin to kill a woman, you are trying to kill me, taking on your weapon.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 74:](#)**

***Pruthuh uvaacha -***

***Ekasmin yatra nidhanam praapite dushta kaarinee |***

***Bahunaam bhavati kshemam tasya punya Prado vadha | |***

*Pruthu* replied - For the sake of many, if one who is doing all bad things, is killed, it will help many. So, I don't see any sin in this, it is going to be a good deed only. You have done a bad thing by destroying all the herbs and plants. Killing you will be good only, it will lead to the good of many.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 75:](#)**

***Pruthivi uvaacha -***

***Prajaanaam upakaaraaya yadi maam tvam hanishyasi |***

***Aadhaarah kah prajaanaam te nrupasreshtha bhavishyati | |***

*Pruthivi* said - If for the good of the *prajaas*, you are going to kill me, O King, who will be the support for all the people? I am the support for everyone.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 76:](#)**

***Pruthuh uvaacha -***

***Tvaam hatvaa vasudhe baanaih macchaasana paraanmukheem |***

***Aatma yoga balenemaa dhaarayishyaami aham prajaah | |***

*Pruthu* said - O Earth, by my divine arrows, I will kill you, you have crossed over my rules. Having killed you, by my own capabilities, I will support all the people.

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

***Tvaam iti | Yogah saamarthyam tat eva balam | \* Aatmaanam  
prathayitvemaah dhaarayishyaami aham prajaah \* iti harivamshe |***

*Yoga* means, my own power. *Harivamsa* says - 'I will make myself as big, I am capable of that. I will support all of them'.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 77:](#)**

***Sri Paraasharah -***

***Tatah pranamyah vasudhaah tam brooyah praaya parthivam |***

***Pravepitaangee paramam saadhvasam samupaagataa | |***

*Sri Paraasharah* - Earth was really terrified that he was capable of all that. She bowed down to him, and again she requested him, trembling all over, being terrified.

**[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 78:](#)**

***Pruthivi uvaacha -***

***Upaayatah samaarabdhaah sarve siddhyanti upakramaah |***

***Tasmaat vadaami upaayam te tam kurushva yat icchasi | |***

*Pruthivi* said - All deeds started with proper planning and with the right means, will all yield proper results. If you are interested, I will tell you a means by which you can do all that, and still support your people.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 79:](#)

*Samastaa yaa mayaa jeernaa naranaatha mahoushadheeh |*

*Yadi icchasi pradaasyaami taah ksheera parinaamineeh ||*

All the herbs and plants that I have swallowed, if you like, I can give all those things to you in the form of milk.

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

*Samastaa iti | Ksheera parinaamineeh ksheerena parinaamineeh |*

All being converted into milk.

Whatever herbs and plants that I have digested, I will convert all of them into milk and give you. With that, you can support all your people and live happily.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 80:](#)

*Tasmaat prajaa hitaarthaya mama dharmabhrutaam vara |*

*Tam tu vatsam (prayaccha) kurushva tvam kshareyam yena vatsalaa ||*

For the good of all your people, O Excellent among those who support *Dharma*, create a cow for me, through which I can start to give milk.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 81:](#)

*Samaam cha kuru sarvatra yena ksheeram samantatah |*

*Varoushadhee beeja bhootam veera sarvatra bhaavaye ||*

Not only that, you make all the fields level, so that I can make my milk to flow all over the place. The milk is like the seed for all kinds of plants and trees.

**Sri Engal Aalwaan's Commentary:**

***Samaam iti | Samaam samasthalaam, yena sameekarena bhaavaye utpaadaye |***

Level fields.

**Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 82:**

***Sri Paraasharah -***

***Tata utsaarayaamaasa shailaan shata sahasrashah |***

***Dhanushkotyaa tathaa vainyah tena shailaa vivarddhitaah ||***

*Sri Paraasharar* - Using the end of the divine bow, *Vena's* son *Pruthu*, started to uproot all the mountains, hundreds of thousands of them, and started to make them even.

**Sri Engal Aalwaan's Commentary:**

***Tata iti | Tena utsaarena vivartitaah kshiptaah | Vivarditaa iti paathe ekatra punjeekrutaah | Vivarjitaah iti paathe utsaarana deshe vivarjitaah iti |***

There are three *paathaantaraas*. One means thrown around. Another means that they were all collected in one place. He uprooted them and put them in another place.

**Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 83:**



*Na hi poorva visarge vai vishame pruthiveetale |*

*Pravibhaagah puraanam vaa graamaanaam vaa puraa abhavat | |*

Then he divided all the places, made them level, and created villages, towns, cities. Before *Pruthu's* time, there was no division of city, village, etc. The division of villages, cities, etc. was first done by *Pruthu* only.

*Sri Engal Aalwaan's Commentary:*

*Na hi iti | Poorva nisarga iti cha paathah | Poorva nisarge poorva avasthaayaam | Puraa pruthoh poorva kaale |*

Earlier days, before *Pruthu's* time.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 84:*

*Na sasyaani na gorakshyam na krushih na vanik pathaah |*

*Vainyaat prabhruti maitreya sarvasya etasya sambhavah | |*

Before him, all the plants were not there. Protecting cows and looking after them was not there. Cultivation was not there. Various means of doing business were not existing at all. They were all started by *Vena's* son *Pruthu*.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 85:*

*Yatra yatra samam tu asyaa bhoomeh aaseet dvijottama |*

*Tatra tatra prajaah sarvaah nivaasam samarochayan | |*

Wherever the earth was even and it was possible to live, at all those places, people started to come and reside there.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 86:*

*Aahaarah phala moolaani prajaanaam abhavat tadaa |*

*Krucchrena mahataa so api pranashtaasu oshadheeshu vai | |*

At that time, all the fruits and roots which are the food of people, it was only possible with great difficulty.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 87:*

*Sa kalpayitvaa vatsam tu manum svayambhuvam prabhum |*

*Sva paanou pruthivee naatho dudhoha pruthiveem pruthuh | |*

At that time, *Pruthu* made *Swaayambhuva Manu* as the calf, and *Pruthivi* which was present in the form of a cow, he milked her with his own hands.

*Sri Engal Aalwaan's Commentary:*

*Sa iti | Sasyam manushyaanaam yonim sasyam, pruthuh dudhoha |  
Tatra dohe pruthuh eva yajamaanah rutvik cha |*

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 88:*

*Sasya (beejaani) jaataani sarvaani prajaanaam hita kaamyayaa |*

*Tena annena prajaah taata vartante adya api nityashah | |*

All the plants and food grew, for the good of all the people. To this day and for all time, the people are living with food, which grew.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 89:*

*Praana pradaataa sa pruthuh yasmaat bhoomet abhoot pitaa |*

*Tatassu pruthivee samjanyaam avaapaakhila dhaarinee | |*

Because he protected her and gave back her life, he became her father. That is why she, who supports all the beings, is called as *Pruthu's* daughter, *Pruthivi*.

*Sri Engal Aalwaan's Commentary:*

*Praana iti | Praana pradaataa abhaya pradah \* Janakascha upanetaa  
cha yah cha vidyaam prayacchati | Anna daataa bhaya traataa  
panchaite pitarah smrutaah | | iti vachanaat |*

*Pruthu* saved her. There is a saying that the father, one who does *upanayana*, one who teaches, one who gives food, one who protects from calamities, they are all said to be fathers.

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 90:*

*Tatah cha devaih munibhih daityaih rakshobhih adribhih |  
Gandharvaih uragaih yakshaih pitrubhih tarubhih tathaa | |*

*Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 91:*

*Tat tat paatram upaadaaya tat tat dugdham muneh payah |  
Vatsadogdhru visheshaah cha tesaam tat yonayo abhavan | |*

Here *Paraasharar* tells about how the ten groups of creation, *devaas* (gods), *munis* (sages), *daityaas* (*asuraas*), *raakshasaas*, mountains, *gandharvaas*, snakes, *yakshaas*, *pitrus*, the plants, they milked the earth with their suitable vessels to collect the milk, and making a suitable calf for whatever they want, the proper person to milk.

This is explained in detail in other *Puraanaas*, *Maatsya Puraana*, etc.

### Sri Engal Aalwaan's Commentary:

*Tat tat paatram iti | Pruthu upadeshaat devaadibhih tat tat vatsaih  
tat tat paatram upaadaaya bhoo tat tat payo dugdhaa | Devaadyaih  
yajamaanaah sthaaneeyaih dasha vargaih rutvik sthaaneeyaih soorya  
bruhaspati dvimurddha jatunaabha meru vasuruchi dhrutaraashtra  
suparna antaka saalaakhya dogdhru visheshaih, indra soma virochana  
sumaali himavat chitraratha takshaka kubera maya plakshaakhya vatsa  
visheshaih souvarnam cchandomayam aayasam kaapaalam shailam  
padmapatram alaavu apakvamrunmayam raajatam paalaasham iti tat  
tat paatram aadaaya balam tapah maayaam rudhiram oshadheeh  
ratnam gandham visham antardhaanam svadhaam punah prarohanam iti  
ksheera vishesham maatsyaadi shookta kramena dugdhaa | Atra naama  
bhedah tu naamaantaratvena boddhyah | Teshaam iti | Teshaam deva  
aadeenaam sooryaadeenaam indraadeenaam cha | Tat yonayah taani  
balaadeeni yonayah kaaranam |*

For devaas, the dogdhru, one who milks the cow was different, the calf was specific to them; the vessel in which they collect the milk was specific to them; the milk which they collect is also different. For each one, it was different. Whatever they wanted according to their nature, they milked those things from Pruthivi. Devaas, munis, daityaas are all the yajamaanaas who perform the yajnya. Soorya, Bruhaspati, etc. were in the form of dogdhru, the person who milks the cow. Indra, Soma, etc. were the calves for the ten groups. Sourvarna, Chandomaya, etc. were the ten vessels. Balam, Tapa, etc. were the ten varieties of milk, this is told in the Maatsya Puraana.

The following table shows this.

Who	यजमान (दोग्धृ)	ऋत्विक् (वत्स)	पात्र	क्षीर
देवैः	Sun - सूर्य	इन्द्र	Gold vessel- सौवर्णम्	Superhuman Power-बलम्

मुनिभिः	बृहस्पति	सोम	छन्दोमयम्	तपः
दैत्यैः	द्विमूर्द्ध	विरोचन	आयसम् – iron	मायाम्
रक्षोभिः	जतुनाभ	सुमालि	कापालम्	रुधिरम्
अद्रिभिः mountains	मेरु	हिमवत्	शैलं – crystal	ओषधीः, रत्नम्
गन्धर्वैः	वसुरुचि	चित्ररथ	पद्मपत्रम्	गन्धम्
उरगैः	धृतराष्ट्र	तक्षक	अलाबु – gourd	विषम्
यक्षैः	सुपर्ण	कुबेर	अपक्कमृण्मयम्	अन्तर्धानम्
पितृभिः	अन्तक	मय	राजतम्	स्वधाम्
तरुभिः	साल	प्लक्ष	पालाशम्	पुनःप्ररोहणम्

*Devaas* got the cow milked. They are the *yajamaanaas*. The person who milked was *Soorya*, for the *Devaas*. For *Munis*, the *dogdhru* was *Bruhaspati*. For *Daityaas*, it was *Dvimoordha*. For *Raakashasaas*, it was *Jatunaabha*. For *Adris*, mountains, it was *Meru*. For *Gandharvaas*, it was *Vasuruchi*. For *Uragaas*, snakes, it was *Dhrutaraashtra*. For *Yakshaas*, it was *Suparna*. For *Pitrus*, it was *Antaka*, *Yama*. For *Tarus*, it was *Saala*. The *Vatsa*, calf for these were *Indra*, *Soma*, *Virochana*, *Sumaali*, *Himavat*, *Chittraratha*, *Takshaka*, *Kubera*, *Maya*, *Plaksha*, in order. The vessel in which they collected were *Souvarna* (Gold vessel for *Devaas*), *Chandomaya* (vessel of *Veda* for *Munis*), *Aayasam* (vessel iron for the *Daityaas*), *Kaapaala* for the *Raakashasaas*, *Shaila* (crystal) for the *Adris*, *Padma patra* (lotus leaves) for *Gandharvaas*, *Alaavu* (gourd) for the *Uragaas*, *Apakva mrunmaya* (uncooked earth) for the *Yakshaas*, *Raajata* (silver vessel) for the *Pitrus*, *Paalaasha* for the *Tarus*. The milk that they obtained from *Pruthivi*, is the seed for everything; it got converted into whatever they desired - *Devaas* got *bala*, superhuman power; *Munis* milked *tapas*; *Daityaas* milked *maayaa*; *Raakashasaas* milked *rudhira*, blood; Mountains milked *oshadhees* and *ratna*, gems and trees,

plants; *Gandharvaas* milked *gandha*; *Urugaas* milked poison; *Yakshaas* milked *antardhaana*, the *vidyaa* to disappear; *Pitrus* milked *svadhaa*; and *Tarus* milked *punah prarohana*.

*Pruthvi* said that she would provide everything in the form of milk. This is the seed for all kinds of things digested, and will get converted to whatever they desire. Using the proper *dogdhru*, with the proper calf, with the proper vessel, they get the desired fruits, the *ksheera*, milk. *Devaas* making *Soorya* as the *dogdhru*, *Indra* as the calf, in the golden vessel, they milked *bala*, superhuman power. *Rishis*, making *Bruhaspati* as the *dogdhru*, *Soma* as the calf, *Vedaas* as the vessel, milked *tapas*. Like this, each of the ten groups is told.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 92:](#)

*Saa eshaa dhaatree vidhaatree cha dhaarinee poshanee tathaa |*  
*Sarvasya tu tatah pruthvee vishnu paada talodbhavaa ||*

*Pruthivi* was born from the feet of *Vishnu*. She became *Dhaatree*, *Vidhaatree*, *Dhaarinee* (support), *Poshanee* (nourisher), etc. of all.

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

*Saishaa iti | Dhaatree maataa | Vidhaatree kartree |*  
*Dhaatree* is mother. *Vidhaatree* is doer of all things.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 93:](#)

*Evam prabhaavah sa pruthuh putro venasya veeryavaan |*  
*Jajnye maheepatih poorvo raajaa abhoot jana ranjanaat ||*

Such was the greatness of *Pruthu* of great valour, son of *Vena*. He was looking after the welfare of all people, and was very kind and compassionate. Everyone liked him very much. So he was called *Raajaa*.

***Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 94:***

*Ya idam janma vainyasya pruthoh sankeertayet narah |*

*Na tasya dushkrutam kinchit phaladaaye prajaayate ||*

Whoever recites this birth of *Pruthu*, son of *Vena*, about all his greatness, and the great things that he achieved, whatever bad deeds he might have done, they will not give fruit (the bad deeds will get destroyed).

***Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 95:***

*Dussvapna upashamanam nruunaam shrunvataam etat adbhutam |*

*Pruthoh janma prabhaavah cha karoti satatam shubham ||*

Those who listen to this story of *Pruthu*, his greatness, all their bad dreams will be destroyed; they will never get bad dreams. His auspicious birth, his greatness, his qualities, capabilities, whoever recites all the time, they will get all good; for them there will be no bad dreams; all their bad deeds will get destroyed.

With this the Thirteenth Chapter comes to an end.

*|| Iti Sri Vishnu Puraane Prathame Amshe Trayodasho Adhyaayah ||*

*|| Iti Sti Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Prathame Amshe Trayodasho Adhyaayah ||*

# || *Atha Chaturdasho Adhyaayah* ||

Now, the Fourteenth Chapter.

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

*Sri Paraasharah -*

*Pruthoh putrou tu dharmajnou jajnyaate antarddhvivaadinou |*

*Shikhandinee havirdhaanam antardhaanaat ajaayata ||*

*Pruthu* had two sons, who were knowledgeable about dharma - *Antardhaana* and *Vaadi*. *Antardhaana's* wife *Shikhandinee*, gave birth to *Havirdhaana*.

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

*Havirdhaanaat shadaagneyee dhishanaa ajanayat sutaan |*

*Praacheenabarhisham shukram gayam krushnam vrajaajinou ||*

From *Havirdhaana*, his wife *Dhishanaa* of the *Agni kula*, gave birth to six sons. Their names are *Praacheenabarhis*, *Shukra*, *Gaya*, *Krushna*, *Vruja*, *Ajina*.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 3:](#)

*Praacheenabarhih bhagavaan mahaan aaseet prajaapatih |*

*Havirdhaanaat mahaabhaaga yena samvardhitaah prajaah ||*

Among them, *Praacheenabarhis* was great *Prajaapati*. Who was born of *Havirdhaana*, *Praacheenabarhis*, the mankind was multiplied.



[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 4:](#)

*Praacheenaagraa kushaah tasya pruthivyaam vistrutaa mune |*

*Praacheena barhih abhavat khyaato bhuvi mahaa balah | |*

He was called *Praacheenabarhis* because all the *darbhaas* which had *praacheena agra*, which are used for specific purpose in the *yajnyaas*, were spread all over the earth. That is why he became famous as *Praacheenabarhis*. He was of great valour.

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

*Praacheenaagraa iti | Praacheenaamnaah kushaah yajnya vishesheeyaah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 5:](#)

*Samudra tanayaayaam tu kruta daaro maheepatih |*

*Mahatah tamasah paare savarnaayaam mahaamate | |*

He accepted *Savarnaa* as his wife, who was daughter of *Samudra*.

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

*Samudra ityaadi | Atra daara shabdena daara kriyaa lakshyate | Kruta daarah kruta vivaaha ityarthah | Mahatah tamasah paara iti savarnaa visheshanam | Putra utpatti dvaarena taamisraadi narakottara hetu bhootaayaam iti arthah | Samudra tanayaayaaam savarnaaya kruta vivaahah | Kruta daaro maheepateh iti paathe maheepateh iti asya uttarena sambandhah |*

*Savarnaa* made him cross over all the *tamas*, the *narakaas* like *Taamisra*, through the birth of son.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 6:](#)

*Savarnaa aadhatta saamudree dasa praacheena barhishah |*

*Sarve prachetaso naama dhanurvedasya paaragaah ||*

From *Praacheenabarhis*, *Savarnaa*, *Samudra's* daughter, bore ten sons. They were all called *Prachetas*, and were all experts in *dhanur veda*.

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

*Savarnaa iti | Praacheenabarhisho maheepateh saamudree savarnaa prachetaso naama putraan aadhatta | Ye tamasah paare taan iti vaa anvayah | Taamisraadi naraka naashakaani iti arthah | \* Shashvat putrena pitaro na adhyayan bahulam tamah \* Jyotih hi putrah paramavyoman \* iti cha shruteh |*

From *Praacheenabarhis*, *Savarnaa*, daughter of *Samudraa*, gave birth to ten children, *Prachetas*. *Tamasah paare* can also be used with *Prachetas*. When sons are born, the person does not go to the *narakaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 7:](#)

*Apruthak dharma charanaah te atapyanta mahat tapah |*

*Dasha varsha sahasraani samudra salileshayaah ||*

Following the same *dhamaacharane*, they started to perform great tapas for 10000 years under the waters of the ocean.

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

*Apruthak iti | Apruthak dharma charanaah eka vidha dharma charanaah iti dashaanaam api eka patnee bhoga upakshepah ||*

*Apruthak dharma charanaah* means same type of dharma they were performing. That is why probably all the ten are going to have one wife.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 8:](#)

*Maitreyah -*

*Yat artham te mahaatmaanah tapah tepuh mahaa mune |*

*Prachetasah samudraambhah etat aakhyaatum arhasi ||*

*Maitreyar asks Parasharar - For what purpose did the prachetasas perform such great tapas staying under the waters of the ocean, please do tell me.*

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 9:](#)

*Sri Paraasharah -*

*Pitraa prachetasah proktaah prajaartham amitaatmanaa |*

*Prajaapati niyuktena bahumaana purassaram ||*

The father of *Prachetas*, *Praacheenabarhis*, called all of them and told them. He was called upon by *Prajaapati* for expanding the mankind.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 10:](#)

*Praacheenabarhih uvaacha -*

*Brahmanaa deva devena samaadishtosmi aham sutaah |*

*Prajaah samvardhaneeyaah te mayaa cha uktam tathaa iti tat ||*

*Praacheenabarhis* said - From the God of gods, *Brahma*, I have been ordered thus - You have to expand the mankind. I have already accepted this, I shall do as ordered.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 11:](#)

*Tat mama preetaye putraah prajaa vrudhim atandritaah |*

***Kurudhvam maananeeyaah vah samyah aajnyaa prajaapateh ||***

For my sake, I will be very pleased if you do this, O sons, please continue to expand the mankind, without losing interest, because *Prajaapati's* orders have to be respected by all of you.

***Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 12:***

***Sri Paraasharah -***

***Tatah te tat pituh shrutvaa vachanam nrupa nandanaah |***

***Tathaa iti uktvaa cha tam bhooyah paoracchuh pitaram mune ||***

*Sri Paraashara* said - The sons, *Prachetas*, having listened to their father, said that we shall definitely do so. Again, they asked him thus.

***Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 13:***

***Prachetasah oochuh -***

***Yena taata prajaavrudhou samarthaah karmanaa vayam |***

***Bhavema tat samastam nah karma vyaakhyaatum arhasi ||***

*Prachetas* said - Please do tell us through what deed shall we become capable of expanding the mankind.

***Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 14:***

***Pitaa uvaacha -***

***Aaraadhya varadam vishnum ishta praaptim asamshayam |***

***Sameti na anyathaa martyah kim anyat kathayaami vah ||***

*Praacheenabarhis* said - What else can I say? You have to worship *Varada*, *Vishnu*, One who gives all boons to everyone with whom he is very pleased.

Without any doubt, you can attain all your desires by worshipping Him. There is no other way for anyone to attain all their desires, but for worshipping *Vishnu*.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 15:](#)

*Tasmaat prajaa vivruddhyartham sarva bhoota prabhum harim |*

*Aaraadhayata govindam yadi siddhim abheepsatha | |*

If you want to become successful in your endeavour, for expanding the mankind, you worship *Hari*, the Lord of all beings, *Govinda*.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 16:](#)

*Dharmam artham cha kaamam cha moksham cha anvicchataam sadaa |*

*Aaraadhaneeyo bhagavaan anaadih purushottamah | |*

By anyone who is desiring to attain either *dharma*, *artha*, *kaama*, or *moksha*, he has to all the time worship that *Purushottama*, who has no beginning, *Bhagavaan*.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 17:](#)

*Yasmin aaraadhite sargam chakaaraadou prajaapateh |*

*Tam aaraadhya achyutam vrudhah prajaanaam vo bhavishyati | |*

Having worshipped whom, the *Prajaapati* did creation in the very beginning. If you worship that *Achyuta*, you will be able to expand the mankind.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 18:](#)

*Sri Paraasharah -*

*Iti evam uktaah te pitraa putraah praachetaso dasha |*

*Magnaah payodhi salile tapah tepuh samaahitaah ||*

*Sri Paraasharar* - Having been told thus by *Praacheenabarhis*, the ten sons *Prachetas*, entered the waters of the oceans and performed *tapas*, being very focussed and concentrating.

*Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 19:*

*Dasha varsha sahasraani nyasta chittaa jagat pitou |*

*Naaraayane munisreshtha sarva loka paraayane ||*

For ten thousand years, they meditated upon Lord *Naaraayana*, who is the object of attainment of the entire world.

*Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 20:*

*Tatra eva avasthita deva ekaagra manaso harim |*

*Tushtuvuh yah stutah kaamaan stotuh ishtaan prayacchati ||*

Staying there only, in the waters of the oceans, meditating upon *Hari* alone and thinking of nothing else they worshipped *Hari* who, being praised thus bestows all that is desired by the devotee.

**Recap:** In the previous session, we were studying Chapter Fourteen, the story of the *Prachetasas*, where their father told them that they have to continue the progeny, help in procreation, that creation of mankind should continue, and they should involve in that, that is what I have been told by *Chaturmukha Brahma*. They ask him what to do in order to continue the *prajaa vruddhi*. Father says that they have to worship *Vishnu*, who if pleased, can bestow any boon that is wanted, and you will be able to achieve this through His grace. Anything one desires, *dharma*, *artha*, *kaama* or *moksha*, they will have to worship *Bhagavaan Purushottama*,

*Mahaa Vishnu*, and then only can they attain any of those desires.

**[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 16:](#)**

***Dharmam artham cha kaamam cha moksham cha anvicchataam sadaa |  
Aaraadhaneeyo bhagavaan anaadih purushottamah | |***

By anyone who is desiring to attain either *dharma*, *artha*, *kaama*, or *moksha*, he has to all the time worship that *Purushottama*, who has no beginning, *Bhagavaan*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 17:](#)**

***Yasmin aaraadhite sargam chakaaraadou prajaapateh |  
Tam aaraadhya achyutam vrudhah prajaanaam vo bhavishyati | |***

Even *Prajaapati*, *Chaturmukha Brahma* did all what he did by worshipping *Mahaa Vishnu*. If you also worship Him with great devotion, then you will be able to do the continuation of mankind.

**[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 18:](#)**

***Sri Paraasharah -***

***Iti evam uktaah te pitraa putraah praachetaso dasha |  
Magnaah payodhi salile tapah tepuh samaahitaah | |***

*Sri Paraasharah* - Thus being told by their father, the *prachetasaas* started to engage in penance, under the waters of the ocean, with great devotion and concentration. They started to meditate upon *Mahaa Vishnu*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 19:](#)**

***Dasha varsha sahasraani nyasta chittaa jagat patou |  
Naaraayane munisreshtha sarva loka paraayane | |***

*Naaraayana* who is the ultimate goal of all beings, O *Maitreya*, excellent among sages, they meditated upon Him, who is the master of the entire universe, for ten thousand years.

**[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 20:](#)**

***Tatra eva avasthita deva ekaagra manaso harim |  
Tushtuvuh yah stutah kaamaan stotuh ishtaan prayacchati | |***

Remaining under the waters of the ocean and concentrating single mindedly on *Hari*, they pleased Him; and when He is pleased whatever is the desire of

one who is worshipping Him, He bestows all the desires of His devotee.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 21:**

**Maitreyah -**

**Stavam prachetaso vishnoh samudra ambhasi yam sthitaah |**

**Chakruh tam me munisreshta supunyam vaktum arhasi ||**

Maitreyah asks - O Paraashara, do kindly tell me how did they do *stotra* of *Bhagavaan*, how did they eulogize *Bhagavaan*. I would like to know that because it bestows all *punya* to one who listens to them.

**Sri Engal Aalwaan's Commentary:**

**Stavam iti | Yam stavam chakruh tam vaktum arhasi |**

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 22:**

**Sri Paraasharah -**

**Shrunu maitreya govindam yathaa poorvam prachetasah |**

**Tushtuvuh tanmayee bhootaah samudra salileshayaah ||**

Sri Paraashara - Being completely engrossed in the thought of *Bhagavaan Govinda*, how they eulogized Him, do listen to that.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 23:**

**Prachetasah oochuh -**

**Nataassma sarva vachasaam pratishthaa yatra shaashvatee |**

**Tam aadyantam asheshasya jagatah paramam prabhum ||**

Prachetasas prayed thus to *Bhagavaan* - They pray Him as the cause of everything whatever is created, being the *antaryaami*. We prostrate unto the One, where the ultimate meaning of all words rests, He who creates the entire world, and is also the final resort of the entire world, where everything merges unto Him during *pralaya*, we prostrate unto Him.

**Sri Engal Aalwaan's Commentary:**

**Nataassma iti | Vachasaam yatra pratishthaa | Vaachye hi vachasaam**

**pratishthaa | Pravrutti nimitta maatram hi sarvam vastu jaatam**

**vachasaam, na tu pradhaanatayaa vaachyam, yathaa guna jaati**

**aadikam |**

*Vaachya* is the object denoted by the word, *vaak*. The word rests in the



object which it denotes. All the words ultimately denote *Bhagavaan*, as He did *anupravesha*, and *naama roopa vyaakarana* was done by *Bhagavaan* only, so all words in the ultimate sense denote *Bhagavaan* only. If we say so, how can we use the words to denote objects, in our normal transactions? It is only for a particular purpose that we use, and the connotation of the word is limited because of our need and the way we understand. So, when we say that this is a mobile, the meaning of the word rests in that object only; in the ultimate sense it is resting in *Bhagavaan* who is *antaryaami* of everything. The primary meaning of the word goes up to the *antaryaami Bhagavaan*, who is the inner self of all objects. When we say *gouh*, *manushyah*, *devah*, we limit the connotations to the objects which we see and perceive, but in the ultimate sense, they all rest in *Bhagavaan* only. It is only for our transactional purposes that we limit the meanings.

When we say that '*Devadaatta* is a *manushya*', the purpose of that word is to make one understand the class of the person. Whereas it is not the primary meaning. The primary meaning of all words is *Bhagavaan* only. All words ultimately connote *Bhagavaan* only.

[Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 24:](#)

[Jyotiraadyam anoupamyam anu anantam apaaravat |](#)

[Yonibhootam asheshasya sthaavarsya charasya cha ||](#)

He is the cause of all movables and immovables. His wonderful lustrous form is not material, it is *apraakruta*. He is One who is present before anything else; He is the cause of everything. All luminous objects get their luminosity, shine, brightness only from *Bhagavaan*; they are not independent, they are dependent on *Bhagavaan*. There is no comparison for Him; He is incomparable. He is very *sookshma*, subtle. He is not limited by time, place of object; He is present at all times, in all places, in all objects.

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

[Jyotih iti | Jyotih apraakruta jyotirmaya roopam | Aadyam aadou](#)

[bhavam, \\* Tam eva bhaantam \\* ityaadi shruteh | Anoupamyam](#)

[upamevaih oupamyam tat rahitam | Anu sookshmam | Anantam](#)

[apaaravat desha kaala pariccheda rahitam |](#)

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 25:**

***Yasya aahah prathamam roopam aroopasya tathaa nishaa |  
Sandhyaa cha parameshasya tasmai kaalaatmane namah | |***

Now, they start to eulogize *Bhagavaan* extolling the various forms in which He is present, starting with *kaala*. He is present as *antaryaami* of *kaala*, He controls *kaala*, and is *kaalaatmaka*. Though He does not have a form, He can take any form, He can be without form, day itself is His first form. In the same way, night is also His form, and twilight. One who is present in the form of these times, I bow down to Him.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 26:**

***Bhujyate anudinam devaih pitrubhih cha sudhaatmakah |  
(Jeeva) Beeja bhoota samastasya tasmai somaatmane namah | |***

One who is enjoyed by *devaas* and *pitrus*, in the form of *amruta*, *sudhaa*, He is only present in that form, and is inner controller of that form. He is the seed, everything is created from Him. *Soma* is the moon, or *Soma* is also the lord of all plants, trees, herbs. One who is present in the form of *Soma*, the *antaryaami* of *Soma*, the cause of the rain, and all that is grown. To Him, I bow down.

**Sri Engal Aalwaan's Commentary:**

***Bhujyata iti | Beeja bhootah samastasya iti cha paathah | Beeja  
bhootah vrushti oushadhi dvaaraa |***

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 27:**

***Yah tamo hanti teevraatmaa prabhaabhih bhaasayat nabhah |  
Dharma sheetaambhasaam yonih tasmai sooryaatmane namah | |***

One who is present as *Soorya*, Sun, He is *antaryaami* of that also; his sharp rays dispel darkness, he brightens the sky with his numerous rays. He is the cause of *dharma*, the heat and *hima*, cold, and waters and ice. That Lord who is present in the form of *Soorya*, I prostrate unto You.

**Sri Engal Aalwaan's Commentary:**

***Ya iti | Dharmah ushnam aatapah | Sheetam himam |***

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 28:**

***Kaathinyavaan yo bibharti jagat etat asheshatah |  
Shabdaadi samshrayo vyaapi tasmai bhoomyaatmane namah ||***

One who is present in the form of *Bhoomi*, the earth, which has the hardness because of which it is able to support everything on it; One who has this hardness and supports everything, and One who is also the abode of *shabda*, etc., One who is all pervading; that *Bhagavaan* who is present in the form of *Bhoomi*, I prostrate.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 29:**

***Yat yonibhootam jagato beejam yat sarva dehinaam |  
Tat toya roopam eeshasya namaamo harimedhasah ||***

One who is present in the form of water, which is also a form of *Bhagavaan* only, because He is inner controller of that also, we prostrate unto that *Bhagavaan*. He is the cause of the whole world, He is the one who creates all beings, embodied souls. Water is the cause of all these, and One who is present in the form of water, that *Bhagavaan*, we bow down to Him.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 30:**

***Yo mukham sarva devaanaam havyabhukkavyabhuk tathaa |  
Pitruunaam cha namah tasmai vishnave paavaka atmane ||***

To the One who is the mouth for all Gods receiving *havya* and for all *Pitrus* receiving *kavya*, that *agni*-form of *Bhagavan* we prostrate unto. *Havya* is offered to Gods in sacrifices and *kavya* to *pitrus* in *pitruyajnas* (like *tarpana* etc) through *agni*. *Bhagavan* only receives this being the inner-controller of *agni* also.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 31:**

***Panchadhaa avasthito dehe yah cheshtaam kurute anisham |  
Aakaasha yonih bhagavaan tasmai vaayvaatmane namah ||***

One who is present as *vaayu*. He only is present as *bhoomi*, *ap*, *vaayu*, etc. He is present in five different forms. Day and night, He is causing all kinds of functions within the body, through *praana*, *apaana*, *vyaana*, *udaana* and *samaana*. All the functions of the body like inhaling, exhaling, doing the various movements, maintaining equanimity of various liquids in the body, speaking, all these functions which are done through the

five *vaayus*, and also that which is having *aakaasha* as its cause, that *vaayu*, *Bhagavaan* who is present in the form of *vaayu*, to Him I prostrate.

*Aakaashaat vaayuh |*

*Sri Engal Aalwaan's Commentary:*

*Panchadhaa iti | Panchadhaa praanaadi roopena | Cheshtaam  
ucchsvaasa nishvaasa vyaayaama rasa samaadhaana  
ucchaaranaatmikaam | Aakaasha yonih aakaashaaddhi vaayuh |*

*Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 32:*

*Avakaasham asheshaanaam bhootaanaam yah prayacchati |  
Ananta moortimaan shuddhah tasmai vyomaatmane namah ||*

The sky, ether, which gives the place for all beings to exist, One who is present in the form of endless space, that *Vyomaatmaa*, and *Aakaashaatmaa*, *Bhagavaan*, to Him I prostrate.

*Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 33:*

*Samasta indriya vargasya yah sadaa sthaanam uttamam |  
Tasmai shabda aadi roopaaya namah krushnaaya vedhase ||*

One who is the place where all sense organs reside, to Him, *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*, all objects of the senses, to Him, Lord *Krishna*, I prostrate.

*Sri Engal Aalwaan's Commentary:*

*Samasta iti | Sthaanam aalambanam |*

*Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 34:*

*Grhunnaati vishayaan nityam indriyaatmaa kshara aksharah |  
Yah tasmai jnyaana moolaya nataasma hari medhase ||*

One who is seen in the form of the senses, *indriyaas*, which are of two types - *kshara* and *akshara*, the cause of perception, that *Bhagavaan* we prostrate.

*Sri Engal Aalwaan's Commentary:*

*Grhunnaati iti | Vishayah kshara aksharah ksharam chakshuh nirgatya*

### **vishaya grahanaat aksharam shrotraadi |**

*Indriyaas* are of two types - *kshara* and *akshara*. How does the eye perceive the object? It is explained in the *shastraas* that the rays go to the object from the eye, and come into contact with the object, which is at a distance, and then they get back to the eye, and convey the message. This is how the *indriya*, the eye, travels to the object which it perceives, comes into contact, and this is how it is able to perceive the object. So, it is not staying in one place and perceiving. That is why they are called *ksharam*. *Akshara* is the organ of hearing, is staying in one place, and sound reaches the ear for it to be perceived.

### **Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 35:**

**Gruheetaan indriyaih arthaan aatmane yah prayacchati |**

**Antah karana roopaaya tasmai vishvaatmane namah ||**

*Bhagavaan* who is present as the entire world, who is present in the form of *antahkarana*, the *manas*, inner organ, which is a channel between the self and sense organs, that *Bhagavaan* who is present in the form of mind itself.

When the eye perceives an object, that is conveyed through the mind to the inner self.

### **Sri Engal Aalwaan's Commentary:**

**Gruheetaan iti | Gruheetaan baahyendriyaih sprushtaan aalochita  
anaatma jnyaana vishayaan karoti iti | Antah karana bhootaaya mano  
buddhi ahamkaara chittaatmane |**

Objects which are touched by the external senses, it makes them object of knowledge for the *aatma*. Mind has got various functions, *manas*, *buddhi*, *ahamkaara*, *chitta*, *sarvam mana eva*. When one is taking a decision, it is called *buddhi*. *Ahamkaara* is the feeling of I. *Chitta* is when it is thinking. These are all various functions of the mind.

*Mattah smrutih jnyaanam apohanam cha*. *Bhagavaan* is only controller of everything, the cause of everything and inner self of everything.

### **Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 36:**

*Yasmin anante sakalam vishvam yasmaat tathaa udgatam |  
Laya sthaanam cha yah tasmai namah prakruti dharmine | |*

For the entire world, one which is supported by whom, from whom only it was created, into whom it goes and merges during *pralaya*, that *Bhagavaan* who is present as form of *prakruti*, to Him I prostrate.

*Sri Engal Aalwaan's Commentary:*

*Yasmin iti | Yasmin sakalam tishthati iti sheshah | Prakruti dharmena prakruti roopavate |*

*Bhagavaan* is *antaryaami* is implied, because He is only present as everything - *prakruti*, *mahat*, *ahamkaara*, *pancha tanmaatras*, *pancha bhootas*, *deha*, eleven *indriyaas*. *Bhagavaan* only creates everything.

*Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 37:*

*Shuddha samlakshyate bhraantya gunavaan iva yo agunah |  
Tam aatma roopinam devam nataasma purushottamam | |*

After *prakruti*, now the *purusha* form is told. *Purusha* is also a form of *Bhagavaan* only, because He is the inner self and controller; this way, all these are *shareera* to *Bhagavaan*. One who is present in the form of the individual selves; they are all His *shareera*, and He is *antaryaami*. He is pure *jnyaana aananda svaroopam*. Though He does not have *prakruti gunaas* like *sattva*, *rajas*, *tamas*, He is seen as having *sattva*, *rajas*, *tamas* due to *bhraanti*, wrong perception. To that *Bhagavaan* who is present in the form of the individual selves, we prostrate unto Him.

*Sri Engal Aalwaan's Commentary:*

*Purusha roopam aaha shuddha iti |*

*Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 38:*

*Avikaaram ajam shuddham nirgunam yat niranjanam |  
Nataasma tat param brahma vishnoh yat paramam padam | |*

The *mukta svaroopam* is told here. Though the *jeevaatman*, in the *baddha* state, his *svaroopam* is *avikaari*, because his *dharma bhoota jnyaana* undergoes contraction and expansion, he has *vikaara*; whereas *muktaatma* does not have that. One who is *avikaari*, one who is

unborn, pure, without any *praakruta* or *heya gunaas*, one who is totally detached from the association with *prakruti*, called as *parambrahma* with respect to *prakruti*; for a *mukta aatma*, the *dharma bhoota jnyaana* becomes unlimited, expands completely and becomes equal to that of *Paramaatman*, he also gets *bruhatva* or *brahmatva*, huge; he becomes sovereign, not ruled over by *karma* anymore; that *Bhagavaan* who is present in the form of *muktaas*, I prostrate unto Him.

**Sri Engal Aalwaan's Commentary:**

***Mukta roopam aaha avikaaram iti | Baddhasya jnyaana sankocha vikaasa roopo vikaaro asti, tat rahitativam avikaaratvam | Niranjanam prakruti sambandha rahitam | Param brahmaa iti pradhaanaadi apekshayaa | ( \* Sachaayantyaayeti brahmatvam uktam | ) Padyata iti padam; paramatvam svaraata-tvam |***

**Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 39:**

***Adeerga hrasvam asthoolam ananu ashyaaman alohitam | Asneham achaayam atanum asaktam ashareerinam | |***

These are all attributes of *Bhagavaan* directly now. He is neither long nor short, He is neither subtle nor gross, neither black nor red, He may or may not have *shareera*, He is not interested, ...

**Sri Engal Aalwaan's Commentary:**

***Ahamkaaraadi mukta paryanta roopavatah parasya svaroopam aaha adeerga iti | Anena vyakta avyakta baddha muktebyo vyaavrutthi | Chaaya kaantih | Atanum niravayavam | Asaktam apratihitam |***

Starting with *ahamkaara* upto the *muktaas*, all forms and *prakruti* are told as *Bhagavaan*. *Bhagavaan's svaroopam* is told here. *Baddhaas*, *muktaas*, *vyakta*, *avyakta prakruti* are told here. Two forms of creation are there - *samashti* and *vyashti*; *prakruti* is in *avyakta* form during *samashti srushti*, becomes *vyakta* during *vyashti srushti*. *Bhagavaan's svaroopam* is told as neither this nor that. He is different and distinct from everything other than Himself. He is different and distinct from manifest, unmanifest, from the bound selves, from the liberated selves, everything. *Chaaya* is His lustre.

*Shruti* also says - *Asthoolam ananu ahrasvam adeergam akaayam acchaayam*

...

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 40:**

***Anaakaasham asamsparsham agandham arasam cha yat |  
Achakshuh shrotram achalam avaak-paanim amaanasam | |***

He is not *aakaasha*, He cannot be touched, He does not have *gandha*, He does not have *praakruta chakshus*, *praakruta shrotra*, without any speech, without any hands, mind.

*Sarva gandhah* is also told in *Shruti*. He also listens to the prayers of the devotees and sees everything. *Chakshushmate shrunvate te braveemi*.

**Sri Engal Aalwaan's Commentary:**

***Anaakaasham iti | Anaakaasham vivara rahitam |***

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 41:**

***Anaama gotram asukham atejaskam ahetakam |  
Abhayam bhraanti rahitam anidram ajaraamaram | |***

He does not have a name or a *gotra*, He does not have the pleasures obtained by eating food, or drinking various things, He is different and distinct from the bound selves, as bound selves have *bhaya* of *samsaara*, He is not without the right knowledge.

**Sri Engal Aalwaan's Commentary:**

***Anaama iti | Asukham anna paana aadi janya sukha rahitam | Abhayam ityaadinaa baddha vyaavruttih |***

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 42:**

***Arajo shabda amrutam aputam yadasamvratam |  
Poorva apare na vai yasmin tat vishnoh paramam padam | |***

He does not have *gati* like us, He is present everywhere, and cannot be said to go from here to there, He does not have the *praakrutika gunaas*, there is nothing which can exist before Him, or after Him, as He has no beginning nor end, *Bhagavaan's* form is directly eulogized with all these attributes.

He cannot be told as only a particular attribute. He can be anything and



everything.

**Sri Engal Aalwaan's Commentary:**

*Araja iti | Aplutam yadasamvrutam iti cha paathah | Plutam gatih, tat rahitam | Poorva apare vastuni nastah tasya nityatvaat | Paramam aksharam svaroopam iti sheshah |*

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 43:**

*Parameshatva gunavat sarva bhootam asamshrayam |*

*Nataasma tat padam vishnoh jihvaat druk gocharam na yat ||*

He has the attribute of overlord of everything, ruling over everything. He is the inner self of everything. He is not dependent on anyone, and is not controlled by anyone. He has no controller for Himself. *Nityaas* and others, they function as per *Bhagavaan's sankalpa* only. *Asamshrayam* is an attribute which differentiates Him from the *nityaas*. He cannot be perceived by either our mind or sight, nor cannot be eulogized enough through words. One cannot imagine what is His nature. One cannot eulogize Him any amount. We bow down to the *Bhagavaan* of this wonderful nature.

*Yato vaacho nivartante apraapya manasaa saha |*

**Sri Engal Aalwaan's Commentary:**

*Param iti | Parameshitva gunavat iti cha paathah | Parameshitva gunavat iti mukta vyaavruttih | Asamshrayam iti nitya vyaavruttih | Sarva bhootam sarvaatma bhootam |*

This is how *Prachetasas* eulogized *Bhagavaan* as being present as everything, whatever we see here in this world, in the *vyakta*, *avyakta* forms, the *aatmaas*, *nityaas*, *muktaas*, *baddhaas*, being different and distinct from everything else.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 44:**

*Sri Paraasharah -*

*Evam prachetaso vishnum stuvantah tat samaadhayah |*

*Dasha varsha sahasraani tapah cheruh mahaarnave ||*

With such concentration on *Bhagavaan* that they were completely merged in

His thought, eulogizing Him, the *Prachetasaas*, being immersed in the waters of the ocean, they performed penance for ten thousand years.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 45:**

***Tatah prasanno bhagavaan teshaam antarjale harih |  
Dadou darshanam unnidra neelotpala dalacchavih ||***

*Bhagavaan* being very pleased with their worship, He directly appeared in front of them, in the waters itself, He revealed His wonderful form, with the lustre of the just bloomed petals of the lotus.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 46:**

***Patatri raajam aaroodham avalokya prachetasah |  
Pranipetuh shirobhih tam bhakti bhaaraavanaamitaih ||***

He was on His *Garuda*. Being overcome by devotion, *Prachetasaas* bowed down, and completely prostrated, in front of *Bhagavaan*.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 47:**

***Tatah taan aaha bhagavaan vriyataam eepsito varah |  
Prasaada sumukho aham vo varadah samupasthitah ||***

Then *Bhagavaan* tells them - You can seek whatever boon you want. I am highly pleased with you. I can give any boon to those devotees with whom I am pleased.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 48:**

***Tatah tam oochoh varadam pranipatya prachetasah |  
Yathaa priyaa samaadishtam prajaanaam vruddhi kaaranam ||***

Again prostrating to that *Bhagavaan Varada*, as ordered by their father, that they want to continue creation of the mankind.

**Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 49:**

***Sa cha api devah tam dattvaa yathaa abhilashitam varam |  
Antardhaanam jagaamaashu te cha nischakramuh jalaat ||***

*Bhagavaan* immediately gave them that boon. He disappeared having given them the boon, and said 'So be it, and it will happen'. Then they came out of the water.

With this, the Fourteenth Chapter comes to a completion. Where the *Prachetasaas* eulogized *Bhagavaan* most wonderfully, and get their desired boon from *Bhagavaan* who appeared in front of them on the *Garuda*.

|| *Iti Sri Vishnu Puraane Prathame Amshe Chaturdasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Pathame Amshe Chaturdasho Adhyaayah* ||

## || *Atha Panchadasho Adhyaayah* ||

All this time, for ten thousand years, the *Prachetasaas* were performing penance under water.

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

*Sri Paraasharah -*

*Tapascharatsu pruthiveem prachetassu maheeruhaah |*

*Arakshyamaanaamaavavruh babhoovaatha prajaakshayah ||*

*Sri Paraashara* says - When they were deeply immersed in penance like this, the entire world was filled by trees, growing by great proportions. Mankind declined, and nobody could survive because the plants completely filled the world.

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

*Naashakanmaruto vaatam vruttam khamabhavat drumaih |*

*Dasha varsha sahasraani na shekuh cheshtitum prajaah ||*

The trees went up to the sky, and air was not able to blow at all. People were not able to move around or do any functioning, for ten thousand years.

[\*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 3:\*](#)

*Taan drushtvaa jala nishkraantaah sarve kruddhaah prachetasah |*

*Mukhebhyo vaayum agnim cha te asrujan jaata manyavah ||*

Seeing such a sorry state in the world, the *Prachetasaas* got very angry, and becoming very angry, they blew air and fire through their mouth.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 4:**

***Unmoolaan atha taan vrukshaan krutvaa vaayuh ashoshayat |  
Taan agnih adahatghorah tatra abhoot druma samkshayah ||***

The air that they blew was so powerful that it uprooted all the trees, and the air dried everything. The fire which they blew burnt everything. Then, there was a severe lack of trees.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 5:**

***Drumakshayam atho drushtvaa kinchit shishteshu shaakhishu |  
Upagamyabraveet etaan raajaa somah prajaapateen ||***

Soma, who is the king of all trees and plants, came and told the Prachetasaas, seeing all the destruction of the trees, and few branches being left over.

**Sri Engal Aalwaan's Commentary:**

***Drumakshayam iti | Raajaa vrukshaadeenaam |***

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 6:**

***Kopam yacchata raajaanah shrunudhvam cha vacho mama |  
Sandhaanam vah karishyaami saha kshitiruhairaham ||***

O great kings, please do control your anger and listen to me. I will make sure that trees and plants are not going to cause more trouble to you. I will make sure that they live in peace with you.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 7:**

***Ratnabhootaa cha kanyaa iyam vaarksheyee vara vaarinee |  
Bhavishyat jaanataa poorvam mayaa gobhih vivardhitaa ||***

I also have this wonderful woman, gem of a woman, one who is born of the trees. I am protecting this gem of a woman, excellent among women. Through my grace, I have nurtured her, knowing the future what is going to happen.

In future, what will happen is that this daughter of the trees will be your wife, and will give birth to *Daksha Prajaapati*.

**Sri Engal Aalwaan's Commentary:**

*Ratnabhootaa iti | Vaarksheyee vrukshajaa | Bhavishyat - dasha  
prachetasaam patnee dakshasya maataa cha bhavishyati iti adhikam  
jaanataa mayaa | Gobhiih rashmibhih |*

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 8:*

*Maarishaa naama naamna eshaa vrukshaanaam iti nirmिताa |*

*Bhaaryaa vo astu mahaabhaaga dhruvam vamsha vivardhinee ||*

She was given birth to by the trees, and has the name *Maarishaa*. She is going to help you and is going to be the cause of expansion of your progeny. She will be the wife of you, the ten *Prachetasaas*.

*Sri Engal Aalwaan's Commentary:*

*Maarishaa iti | Naama prasiddhaa maarishaa iti naamnaa prasiddhaa |  
Vrukshanaam iti | Vrukshanaam sambandhinee vaarkshyeyaa iti  
nirmिताa |*

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 9:*

*Yushmaakam tejaso ardhena mama cha ardhena tejasah |*

*Asyaam utpatsyate vidvaan daksho naama prajaapatih ||*

With half of your *tejas*, and half of my *tejas*, in her, one *Prajaapati* is going to be born, by name *Daksha*.

The story of *Daksha Prajaapati* will come later. Before that, the story of *Maarishaa* will come, how she became the daughter of the trees. The story of *Kandu Maharshi* will also come.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 10:*

*Mama cha amshena samyukto yushmat tejomayena vai |*

*Tejasaa agnisamo bhooyah prajaah samvardhayishyati ||*

*Daksha* having my *amsha*, and also your *tejas*,

both, *Maarishaa* and *Prachetasaas*, and *Maarishaa* was nurtured by *Soma* also, *Daksha* will have all qualities like fire, *veerya*, *shourya*, and will also have all pleasing qualities, which are *Soma's gunaas*, and he will help in expanding the mankind.

*Sri Engal Aalwaan's Commentary:*

*Mama cha iti | Mama douhitratvaat mama amshena soumyena  
shaantyaadi bahulena maatru gunena yushmat tejas sambhavana  
aagneya amshena krourya shouryaadi pitru gunena cha yuktaah prajaah  
samvardhayishyati sargasya agnishomaatmakatvaat |*

Now, he starts to tell about the birth of *Maarishaa*, and *Kandu Maharshi*.

**Recap:** In the previous session, we were studying how ten *Prachetasaas* did tapas for ten thousand years, under water and *Mahaa Vishnu* appeared in front of them, and gave them the boon that they want to continue mankind as per their father's orders. Brahma had told their father that mankind has to be continued. *Bhagavaan* is very pleased with their tapas. After they come out of water, they see that the entire earth is filled with trees, which have grown too high, and even air is not able to blow, everything is blocked and choked, people are dying. They get very angry, and create *Agni* and *Vaayu*; *Agni* burns everything, and *Vaayu* dries up the trees, and everything starts getting destroyed. *Soma* who is the king of the trees comes in front of them, and says that there is a lady called *Maarisha*. Knowing the future that she is going to be your wife, I have protected her with my rays, and nurtured her.

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 7:](#)**

***Ratnabhootaa cha kanyaa iyam vaarksheyee vara vaarinee |***

***Bhavishyat jaanataa poorvam mayaa gobhiih vivardhitaa | |***

I also have this wonderful woman, gem of a woman, one who is born of the trees. I am protecting this gem of a woman, excellent among women. Through my rays, I have nurtured her, knowing the future what is going to happen.

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

***Ratnabhootaa iti | Vaarksheyee vrukshajaa | Bhavishyat - dasha  
prachetasaam patnee dakshasya maataa cha bhavishyati iti adhikam  
janaanataa mayaa | Gobhiih rashmibhih |***

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 8:](#)**

***Maarishaa naama naamna eshaa vrukshaanaam iti nirmिताa |***

***Bhaaryaa vo astu mahaabhaaga dhruvam vamsha vivardhinee ||***

She is the daughter of the trees, *vrushaas*, and is called as *Maarishaa*. She will become your wife and will continue the progeny, and help you in expanding the mankind.

***Sri Engal Aalwaan's Commentary:***

***Maarishaa iti | Naama prasiddhaa maarishaa iti naamnaa prasiddhaa |  
Vrukshanaam iti | Vrukshanaam sambandhinee vaarkshyeyaa iti  
nirmitaa |***

She is related to the *vrushaas*.

***Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 9:***

***Yushmaakam tejaso ardhena mama cha ardhena tejasah |  
Asyaam utpatsyate vidvaan daksho naama prajaapatih ||***

With half of my *tejas* and half of your *tejas*, she will give birth to a very knowledgeable son, a *Prajaapati*, called *Daksha*.

***Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 10:***

***Mama cha amshena samyukto yushmat tejomayena vai |  
Tejasaa agnisamo bhooyah prajaah samvardhayishyati ||***

He will increase the mankind, he will be having the *tejas* of *Agni*, having been endowed with half of your *amsha*, and half of my *amsha*,

***Sri Engal Aalwaan's Commentary:***

***Mama cha iti | Mama douhitratvaat mama amshena soumyena  
shaantyaadi bahulena maatru gunena yushmat tejas sambhavana  
aagneya amshena krourya shouryaadi pitru gunena cha yuktah prajaah  
samvardhayishyati sargasya agnishomaatmakatvaat |***

*Srushti* is said to be *Agnishomaatmaka*, with *Agni* and *Soma*, the *devataas* in the *Agnishomiya Yajnya* which is done. *Daksha Prajaapati* will have my *amsha*, he will have all the pleasing qualities, as well as the qualities of a mother, *Maarishaa* being the daughter of the trees. And *Soma* is the king of the trees. *Prachetasaas* are *Aagneya Amsha*; so for the *pitru gunaas*, he will have *krourya*, *shourya*, he will be a very good king, and help in increasing the mankind.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 11:**

***Kanduh naama munih poorvam aaseet vedavidaam varah |  
Suramyee gomatee teere sa tepe paramam tapah ||***

There was a *rishi* called *Kandu*, well versed in the *Vedaas*, on the pleasant banks of *Gomati* river, he was performing *tapas*.

**Sri Engal Aalwaan's Commentary:**

***Kanyaayaa aabhijaatyajnyaanaaya tat janam aaha kandurityaadinaa |***

Now, in order to tell the *Prachetasas* that *Maarishaa* is born in a good *vamsha*, he starts to tell about the story of *Kandu Maharshi*.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 12:**

***Tat kshobhaaya surendrena pramlochaakhyaa varaapsaraah |  
Prayuktaa kshobhayaamaasa tam rishim saa shuchismitaa ||***

In order to disturb his penance, *Indra* sends the *apsaras Pramlochaa*. She started to disturb his *tapas*.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 13:**

***Kshobhitasya tayaa saarddham varshaanaam adhikam shatam |  
Atishtat mandaradronyaam vishayaasakta maanasah ||***

He gets attracted to her, and *tapas* will be broken. He lives with her more than hundred years, in *Mandaraachala*, enjoying her company.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 14:**

***Tam saa praaha mahaabhaaga gantum icchaami aham divam |  
Prasaada sumukho brahman anujnyaam daatum arhasi ||***

After hundred plus years, she tells *Kandu Maharshi*, that 'I desire to go back to *Deva Loka*, be pleased and do allow me to return to *Deva Loka*'.

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

***Tayaa evam uktah sa munih tasyaam aasakta maanasah |  
Dinaani katichit bhadre stheeyataam iti abhaashata ||***

Being very much attached to her, he tells her to stay for some more time.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 16:**

***Evam uktaa tatah tena saagram varsha shatam punah |***



***Bubhuje vishayaanstanvee tena saakam mahaatmanaa ||***

Being told like that, she stays for another hundred plus years, with him, enjoying his company, with all kinds of pleasures.

***Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 17:***

***Anujyaam dehi bhagavan vrajaami tridashaalayam |***

***Uktah tathaa iti sa punah stheeyataam iti abhaashata ||***

After hundred plus years, she again asks him to 'Please give me permission to go back to *Deva Loka*'. He says 'No, please stay for some more time'.

***Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 18:***

***Punargate varsha shate saadhike saa shubhaananaa |***

***Yaami iti aaha divam brahman pranayasmitta shobhanam ||***

Again hundred plus years passed like that. Again she says 'I want to go back to *Deva Loka*, please give me permission'.

***Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 19:***

***Uktah tayaa evam sa munih upaguhyaayatekshanaam |***

***Praahaasyataam kshanam subhru chirakaalam gamishyasi ||***

Being told like that, he embraced her and told her 'Please stay for a little more while, because you are going to go away for a long time'.

***Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 20:***

***Saa kreedamaanaa sushronee saha tenarshinaa punah |***

***Shatadvayam kinchit oonam varshanaam anvatishthata ||***

Enjoying his company, and giving him all kinds of pleasures, she stayed with him for little less than two hundred years.

***Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 21:***

***Gamanaaya mahaabhaaga devaraajaniketanam |***

***Proktah proktah tayaa tanvyaa stheeyataam iti abhaashata ||***

Again and again, whenever she wanted to go back, he again keeps telling her to stay for some more time.

***Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 22:***

***Tasya shaapa bhayaat bheetaa daakshinyena cha dakshinaa |***

**Proktaa pranayabhangaartha vedinee na jahou munim | |**

She being very scared of his *shaapa*, that he may curse her if she goes against his wishes, and also knowing his suffering if his passion in her is broken, she does not leave him.

**Sri Engal Aalwaan's Commentary:**

**Tasya iti | \* Yaa gouravam bhayam prema sadbhaavam poorvanaayake  
| Na munchati anya chittaa api saa jnyeyaa dakshinaa budhah | |  
Dakshinaayaa bhaavo daakshinyam | Pranayo yaanchaa |**

This is one kind of *naayaki* in *naatya*, a *naayaki* who has respect, fear, love, and good feelings towards her earlier hero, even though she is interested in someone else, is called as *Dakshinaa*, in *Naayta shaastra*.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 23:**

**Tayaa cha ramatah tasya paramarsheh aharnisham |  
Navam navam abhoot prema manmathaavishtha chetasah | |**

Staying with her, and enjoying her company, day by day, his interest in her, and passion goes on increasing.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 24:**

**Ekadaa tvarayaa yukto nishchakraama utajaat munih |  
Nishkraamantam cha kutreti gamyate praaha saa shubhaa | |**

One day, he hurriedly started to leave the hermitage. She asked him 'Where are you going?'

**Sri Engal Aalwaan's Commentary:**

**Ekadaa iti | Utajah parnashaalaa |**

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 25:**

**Iti uktah sa tayaa praaha parivruttamahah shubhe |  
Sandhyopaasthim karishyaami kriyaa lopo anyathaa bhavet | |**

Being asked by her, he said that the day has come to end, I am going to do *Sandhyopaasanaa*, otherwise I will be failing in my duties.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 26:**

**Tatah prahasya sudatee tam saa praaha mahaamunim |**

*Kim adya sarva dharmajnya parivruttamahaastava ||*

Smilingly she says 'What, today your day has ended'. She makes fun of him.

*Sri Engal Aalwaan's Commentary:*

*Tata iti | Parivrutam parinatam | Sarva dharmajnya iti gata bahu abda kruta vismarana upaalambhaah |*

That he has forgotten to perform his duties for so many days. This is meant in *sarva dharmajnya*. Hence she tells him like that - 'After so many days, you are telling today that your day has ended'.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 27:*

*Bahoonam vipra varshaanaam parivruttamahah tava |  
Gatam etat na kurute vismayam kasya kathyataam ||*

Many years have gone. When you are telling like this, who does not get surprised.

*Sri Engal Aalwaan's Commentary:*

*Bahoonam iti | Tava bahoonam varshaanaam gataanaam sataam ahah parinaamam gatam iti etat kasya vismayam na kurute ? Idam kathyataam |*

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 28:*

*Munih uvaacha -*

*Praatah tvam aagataa bhadre nadee teeram idam shubham |  
Mayaa drushtaasi tanvangi pravishtaasi mama aashramam ||*

*Kandu Maharishi* says - You have come in the morning, on the banks of this river. I saw you and took you to my hermitage.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 29:*

*Iyam cha vartate sandhyaa parinaama mahargatam |  
Upahaasah kimartha ayam sadbhaavah kathyataam mama ||*

Now, it is evening. So, one day has gone. Why are you making fun of me. Tell me the truth.

*Sri Engal Aalwaan's Commentary:*

*Iyam iti | Sadbhaavah satyam |*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 30:**

***Pramlocha uvaacha -***

***Pratyooshasyaagataa brahman satyam etat na tat mrushaa |***

***Tadvat gatasya kaalasya gataanyabdha shataani te ||***

*Pramlocha* says - It is true that I came in the morning. That is not a lie. In the same way, hundreds of days have already passed.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 31:**

***Somah uvaacha -***

***Tatah sa saadhvaso viprah taam papracchaayatekshanaam |***

***Kathyataam bheeru kah kaalah tvayaa me ramatah saha ||***

*Soma* says - Being very disturbed, he asks her - Tell me how long did I spend with you in your company.

**Sri Engal Aalwaan's Commentary:**

***Tata iti | Kah - kiyaan |***

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 32:**

***Pramlocha uvaacha -***

***Saptottaraanyateetaani nava varsha shataani te |***

***Maasaah cha shat tathaaeva anyat samateetam dina trayam ||***

*Pramlocha* says - Nine hundred and seven years, six months and three days, have passed in my company.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 33:**

***Rishih uvaacha -***

***Satyam bheeru vadasyetat parihaaso athavaa shubhe |***

***Dinamekam aham manye tvayaa saardhamihaasthitam ||***

*Rishi* says - Are you telling the truth, or are you simply making fun of me? I feel as though I have just spent a day with you.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 34:**

***Pramlocha uvaacha -***

***Vadshyaami anrutam brahman katham atra tavaantike |***

***Visheshena adya bhavataa prushtaa maargaanuvartinaa ||***

*Pramlochaa* say - O great sage, how can I tell a lie to you when I am with you? Especially today, when you are wanting to perform your duties, and going on the path of dharma, how can I tell you a lie?

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

***Vadishyaami iti | Maargaanuvartinaa raaga krutam utpatham tyaktvaa vivekaat svadharmam anusandhitasayaa parihaasa anarhena |***

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 35:](#)**

***Somah uvaacha -***

***Nishamyata vachah satyam sa munih nrupanandanaah |***

***Dhik dhik maam iti ateevettham ninindaatmaanam aatmanaa ||***

*Soma* said - Seeing that what she is telling is true, the *Muni* says, feeling very bad that such a thing happened - 'Shame on me'.

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 36:](#)**

***Munih uvaacha -***

***Tapaamsi nashtaani hatam brahma brahmavidaam dhanam |***

***Hruto vivekah kenaapi yoshit mohaaya nirmitaa ||***

*Kandu Maharshi* says - All my tapas is destroyed. *Brahman*, the wealth of the *Brahmavits* - knowers of *Brahman* is lost for me. My *viveka* is destroyed. Someone has created woman only for delusion.

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

***Tapaamsi iti | Hatam brahma vismruto vedah |***

*Brahma hatam* - *brahma* is lost means *Veda* is forgotten. Means I forgot *Vedas* (being immersed in sense pleasures).

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 37:](#)**

***Oormishakaatigam brahma jnyeyam aatma jayena me |***

***Matireshaa hrutaa yena dhik tam kaamam mahaagraham ||***

That *Brahman* who can be known by realizing the self, crossing over the *oormi shatkaas*. I wanted to cross over the *oormi shatkaas* and wanted to realize *Brahman* through realizing the self. That is destroyed. By *kaama*, that is destroyed.

**Sri Engal Aalwaan's Commentary:**

***Oormi iti | \* Ashanaayaapipaase cha shoka mohou jaraamrutee |  
Yugashah praanadhee deha dharmah te hi shat oormayah || iti |  
Aatmajayah mano niyamah | Atretikaranam drashtavyam | Eshaa  
brahma vishayaa matih |***

*Aatma jaya* is told as controlling the mind. *Urmi shatkas* are hunger (*ashanaaya*), thirst (*pipaasaa*), grief (*shoka*), delusion (*moha*), old age (*jaraa*) and death (*mrutyu*). Of these each pair in order (*yugashah*) are the attributes of *prana*, body (*deha*) and mind (*dheeh*). Hunger and thirst are related to *prana*, *shoka* and *moha* are related to mind and *jaraa* and *mrutyu* are related to body.

*Aatmajaya* told here is controlling the mind and *matireshaa hrutaa* means the knowledge of *Brahman* was lost.

*Atra itikaranam drashtavyam - itikartavya* means ordained duties attached to it. These are the necessary accessories to *brahma vidya*.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 38:**

***Vrataani vedavedyaapti kaaranaani akhilaani cha |  
Naraka graama maargena sangena apahrutaani me ||***

The Brahman who is known from the *Vedaas*, to realize that Brahman, whatever *vrataas* have to be performed, all those things, I who am going on the path to hell, because of attachment, they are all destroyed.

**Sri Engal Aalwaan's Commentary:**

***Vrataani iti | Veda vedyam brahma, tat aapti kaaranaani |***

*Vrataani vedavedyaaptikaaranaani apahrutaani* - means the *vratas* necessary to attain *Brahman* who is known from the *Vedas* is lost for me.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 39:**

***Vinindyettham sa dharmajnyah svayam aatmaanam aatmanaa |  
Taam apsarasam aaseenaam idam vachanam abraveet ||***

Despising himself thus, he told that *apsaras* thus.

[Sri Engal Aalwaan's Commentary:](#)  
[Vinindyeti | Aatmanaa manasaa |](#)

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 40:](#)

[Gaccha paape yathaa kaamam yat kaaryam tat krutam tvayaa |](#)  
[Devaraajasya mat kshobham kurvantyaa bhaava cheshtitaih ||](#)

O bad woman, go away as you desire. Whatever *Indra*, *Devaraaja* had sent you to do, that you have done, you have done your duty. With all your charms, you have attracted me and destroyed my tapas.

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

[Gaccha iti | Bhaava cheshtitaih bhaavaakhyaih cheshtitaih](#)  
[vilaasaadyaih |](#)

*Bhava cheshtitaih* means through your fascinations

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 41:](#)

[Na tvaam karomi aham bhasma krodha teevrena vanhinaa |](#)  
[Sataam saptapadam maitram ushito aham tvayaa saha ||](#)

I am not going to burn you to ashes with the fire of my great anger. For *sajjanaas*, one following seven steps will become friend. I have lived with you for many hundreds of years.

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

[Na iti | Sapta padaani saha gacchataam sataam maitram, kim punah](#)  
[chirakaalam tvayaa sahoshtasya me |](#)

When following a *sajjana* for mere seven steps is enough to cause friendship, what to say of spending a long time with you.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 42:](#)

[Athavaa tava ko doshah kim vaa kupyami aham tava |](#)  
[Mamaiva dosho atitaraam yena aham ajitendriyah ||](#)

Or, what is your fault in this? Why should I get angry with you? It is all my fault only that I am not controlling my senses.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 43:](#)

*Yayaa shakra priyaarthinyaa kruto me tapaso vyayah |  
Tvayaa dhik tvaam mahaa moham manjushaam sujugupsitaam ||*  
In order to please *Indra*, you destroyed my *tapas*. You are like a box of great delusion.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 44:*

*Soma uvaacha -*

*Yaavat ittham sa viprarshih taam braveeti sumadhyamaam |  
Taavat galat svedajalaa saa babhoova ati vepathuh ||*

*Soma* said - As *Kandu Maharshi* started to show his anger, and was telling like this, she started shivering all over, and had drops of perspiration all over her body.

*Sri Engal Aalwaan's Commentary:*

*Yayaa iti | Moha manjooshaam mohana panjaram | Moha bhaajana bhootaam jugupsitaam tvaam dhik iti anvayah |*

*Moha Manjooshaa* means a cage or box of delusion. Fie upon you, disgusting being the cause of delusion.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 45:*

*Pravepamaanaam sa tadaa khinna gaatra lataam sateem |  
Gaccha gaccha iti sakrodham uvaacha munisattamah ||*

She was trembling with fear, and was perspiring all over. The *rishi* with great anger, said 'Go away, go away'.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 46:*

*Saa tu nirbhartsitaa tena vinishkramya tat aashramaat |  
Aakaasha gaaminee svedam maaarja taru pallavaih ||*

Being sent off like that, she went out of the hermitage. She started to go on her way to *Deva Loka*. She wiped her sweat with leaves of the plants.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 47:*

*Vrukshaat vruksham yayou baalaa tat agra aruna pallavaih |  
Nirmaarjamaanaa gaatraani galat svedajalaani vai ||*

She went from tree to tree, plant to plant, wiping all her sweat with the leaves of those plants.



**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 48:**

*Rishinaa yah tadaa garbhah tasyaa dehe samaahitah |  
Nirjagaama sa romaanchah svedaroopee tat angatah ||*

The child which was in her womb, from *Kandu Maharshi*, came out in the form of drops of sweat from her body.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 49:**

*Tam vrukshaa jagruhuh garbham ekam chakre to maarutah |  
Mayaa chaapyaayito gobhah sa tadaa vavrudhe shanaih ||*

All the trees got hold of her drops of perspiration, which was having her child, and wind brought everything together and made it one. I with my rays nurtured that child, and that child grew up slowly.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 50:**

*Vrukshaagra garbha sambhootaa marishaakhyaa varaananaa |  
Taam pradaasyanti vo vrukshaah kopa esha prashaamyataam ||*

Born of the buds of the plants, and she is this excellent woman called *Maarishaa*, and that *Maarishaa*, the trees are going to give you, so please control your anger - *Soma* tells the *Prachetasaas*.

**Sri Engal Aalwaan's Commentary:**

*Vrukshaa iti | Vrukshaanaam agram pallavaani sa eva garbhah |  
Vrukshaagra means the tip of trees which is the sprouting leaves.*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 51:**

*Kandorapatyamevam saa vrukshebhyah cha samudgataa |  
Mamaapatyam tathaa vaayoh pramlochaa tanayaa cha saa ||*

She is the daughter of *Kandu Maharshi*, she was also grown by the trees. She is the daughter of *Pramlochaa* and also of me, and also *Vaayu*.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 52:**

*Sa chaapi bhagavaan kanduh ksheene tapasi sattamah |  
Purushottammaakhyaatam vishnoraayatanam yayou ||*

That *Kandu*, when all his *tapas* got destroyed, went to *Vishnu's* abode called *Purushottama*.

**Sri Engal Aalwaan's Commentary:**

***Atha maarishaa janma anupayuktam api prasangaat sva dushkruta  
praayaschittaadi roopam bhagavat stotraadikam kandu charita  
shesham aakhyaati sa chaapi iti |***

Though what is going to come next is how *Bhagavaan* also appeared in front of *Kandu*, how he did *tapas*, and eulogized *Bhagavaan*, with the wonderful *Vishnu Stotra*, though not directly related to *Maarishaa's janma*, as a form of *prayischitta* for all the *dushkrutaas* done, this is going to be told now.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 53:**

***Tatra ekaagramatih bhootvaa chakaara aaraadhanam hareh |  
Brahma paaramayam kurvan japam ekaagra maanasah |  
Oordhva baahuh mahaa yogee sthitvaa asou bhoopa nandanaah ||***

He focussed on *Paramaatman*, did *Vishnu's aaraadhana* there, doing *japa* on *Parabrahman's svaroopam*, he, with concentrated mind on *Paramaatman*, did *tapas*. Having raised his arms, this great *yogi*, in standing posture, did *tapas* on *Paramaatman*, *Vishnu*.

**Sri Engal Aalwaan's Commentary:**

***Tatra iti | Brahma paaramyam brahma paara svaroopam |***

*Soma* is telling this story of *Kandu Maharshi* to *Prachetasaas*.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 54:**

***Prachetasa oochuh -***

***Brahmapaaram muneh shrotum icchaamah paramam svatam |  
Japataa kandunaa devo yenaaraadhyata keshavah ||***

*Prachetasaas* said - *Prachetasaas* request *Soma* to tell the story of how he did the *tapas*, and how he eulogized *Paramaatman Keshava*, that great *stotra*, doing the *japa* of which he worshipped *Keshava*.

Now, *Soma* tells about *Kandu Maharshi's Vishnu stotra*.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 55:**

***Somah uvaacha -***

***Paaram param vishnuh apaarapaarah parah parebhyah paramaatha***

roopee |

*Sa brahma paarah para paara bhootah parah paraanaam api paarapaarah | |*

Soma said - See below commentary.

*Sri Engal Aalwaan's Commentary:*

*Paaram param iti | Paaram param samsaaraadhvanah param paaram antah \* So adhvanah paaramaameti \* yamadhvanah paaram ushanti yoginah \* iti shruti puraanaabhyaam | Yat vaa paramparayaa guru sampradaayaa avicchedena upadeshyam rahasyam vastu; yathaa cchaandogye \* Tadvaitad brahmaa prajaapataya uvaacha prajaapatih manave manuh prajaabhyah \* iti; \* Evam paramparaa praaptam imam viduh \* iti cha | Apaara paarah para teera karma samaaptou iti dhaatoh \* yat vaktum naiva paaryata ityaadou shakyaarthe prayoga darshanaat lakshanayaa paarah shaktih, apaara paarah ananta shaktih ityarthah; \* Paraasya shaktih vividhaiva shrooyate \* ityaadi shruteh | Yadvaa paaram yasya naasti so apaarapaarah; aparimita parimaana itivat nirdeshah | \* Na te vishno jaayamaano na jaato deva mahimnah paramantamaapa \* iti shruteh | Athavaa apaarasya asamaaptasya apoornasya yajnyaadi karmanah paarah sva keertana smaranaadinaa paarayitaa samaapakah poorako vaa | \* Vishnurvai yajnyasya durishtam paati ityaadi \* viduh krushnam braahmanaah tattvato ye teshaam raajan sarva yajnyaah samaaptaah \* Sarvam karoti nischidram naama sankeertanam tava \* ityaadi vaa | Parah parebhyah kaaranatva niratishaya aanandatva aadinaa parebhyah brahmaadibhyah parah | Paramaaritha roopee brahmaadivat na vinaashi vighraah, api tu sarva shakti aashraya paramaaritha divya vighraah, parama prayojana aananda svaroopo vaa | Brahma paarah brahmanah pradhaanasya, paarah avasaana bhoomih | Aarsho linga vyatyayah | Yat vaa sa brahma paarah sa brahmanah sa vedaan vaidikaan paalayati iti sa brahma paarah | Ralayoramedah | Para paara bhootah pradhaana apekshayaa paarah samashti purushah, tasya paara bhootah, \* Pradhaana pumsah ajayoh kaaranam \* ubhou etou leeyete paramaatmani iti cha darshanaat | Yat vaa pareshaam paraspara bhinnaanaam vastoonaam paara bhootah asankarakrut maryaada bhootah \* Esha seturvidhaarana iti shruteh | Parah paraanaam*

*parebhyo nitya muktebhyah jagat yonitva sheshitvaadibhyah parah | Paara paarah sarva paara bhootah kaalah tasya api paarah avasaana bhoomih \* Kaalam sa pachata iti | Yat vaa paaraanaam poorakaanaam vyomaadi vibhu dravyaanaam, paarah poorayitaa | Pruupaalana pooranayoh iti dhaatornijantaat pachaadyat cha | \* Tena idam poornam purushena sarvam iti | Athavaa paalaanaam paalah ralayoramedah \* Esha hi idam sarvam gopaayati iti \* Na hi paalana saamarthyamrute sarveshvaram harim \* iti cha |*

*Paaram param* means the end of the path of *samsaara*. End of *samsaara* is *Vishnu's Parama Pada*, one who does *upaasanaa* reaches that *Parama Pada*. *Bhagavaan* is in *Parama Pada*, and He is also said to be *Parama Pada*. One who is on the other end of *samsaara*, one who crosses over *samsaara* reaches Him. *Bhagavan* is also the means to cross over the *samsara*. In the unbroken tradition of *Guru* and *Shishya*, that secret *upadesha* is taught, this is told in *Chaandogya*, how it is passed on from *aachaarya* to *shishya*, in the unbroken tradition of *aachaarya shishya paramparaa*, that can also be taken as meaning of *Paaram param*. *Bhagavad Geetha pramaana* is also given here - where *Krishna* says to *Arjuna* that whatever *yoga* He is teaching him is taught in the *guru shishya paramparaa*. *Apaara paara* is explained as unending powers - *Vishnu* has got *ananta shakti*, that which cannot be told fully; this is told in *Upanishads* in many ways; His *paraa shakti* is manifold, it is natural to Him; He is *sarva shakta*, *ananta shakta*. There is no end to Him. He is of incomparable proportion. He is *sarva vyaapta*, *vibhu*. Nobody can know Your greatness, He is *vibhu svaroopaa*, and He is *gunatah bruhatvam, svaroopatah bruhatvam*. Or, *yajnya* and other *karmaas*, when they are not yet completed, He makes it complete when one does His *keertana*, or *smarana*, this is also the meaning of *apaara paarah*. Those *braahmanaas* who realize *Krishna* as He is, all their *yajnyaas* are as good as completed. Just Your *naama sankeertana* will make everything fulfilled. He is superior to *Brahma* and others in the aspects of He is the single cause of everything, He is *upaadaana kaarana, nimitta kaarana, sarva kaarana, eka kaarana* of the entire *jagat*, *Chaturmukha Brahma* and others are created by Him, they are all *srujyaas*, and He is *srashta*, His *svarooopaa* is *niratishaya aananda*. *Paramaatha roopee* is told as He is not like *Brahma* and others, who also have a limited life span, *Brahma's* life is a hundred years, and after that he

also gets merged into his *kaarana*, everything gets merged into *Paramaatman* in *praakruta pralaya* and again they are all created; though *chetanaas* are all *nitya*, eternal, they are born again and again as they are *karma vashyaas*. Up to *Chaturmukha Brahma*, everyone's lifespan is limited. *Paramaatman* has divine auspicious *divya mangala vighraha*, which is eternal unlike *Chaturmukha Brahma* and others. This *divya mangala vighraha* is the abode of *sarva shakti*, all powers, it is real and auspicious and eternal. Those who attain Him, they enjoy the bliss of communion with Him, this is *parama purushaartha* for all. *Brahma paarah* - here, the meaning of word *Brahma* is *prakruti*, *pradhaana*, matter. The word *brahma* is used in many senses even in the *Shrutis* and *Smrutis*. He is the ultimate, the end of *pradhaana*, that is, that *pradhaana* also merges into Him during *pralaya*. Or it can also be taken as that the *vaidikaas* who have mastered the *Vedaas*, He nurtures, looks after, protects them. Meaning of *para* is the *samashti purusha*, the collectivity of all the sentients; during *pralaya*, all sentients are merged into *avyakta*. *Avyaktam akshare leeyate, aksharam tamasi leeyate*. In a form which cannot be differentiated as to what is *pradhaana*, what is *chetana*, they go and stay with *Paramaatman*, as though with *ekee bhaava*. How can be *chetanaas* be told as *para*, means with respect to *avyakta*, they can be told as *para*, they are superior to the *avyakta*. He is the cause of *pradhaana* and *chetanaas*; both of them go and merge into *Paramaatman*, they go and stay one with Him. *Samashti purushaas* also go and join unto *Paramaatman*. He is the One who is the abode of even that during *pralaya*, everything merges unto Him. Or, one more meaning can be told as all those objects which are mutually different, they don't get mixed up, there are innumerable *chetanaas*, and every *chetana* when created will have its own body, whether it is *keeta*, *manushya*, *deva*, *gandharva*, *yaksha*, the individual *karmaas* are all maintained, and there is no mixing up of anybody's karma with anybody else; this is called *asaankarya*. For mutually different objects, He maintains their *svabhaava*, *svaroopa*, separately without any two getting mixed up. He is also superior to *nityaas* and *muktaas*, because He is the cause of the entire world, and *nityaas* and *muktaas* cannot create, and cannot involve in *srushti*; in those aspects, *Bhagavaan* is superior to them, and also He is the master of all, and everything is *shesha bhoota* to Him. *Paara paarah* - first word *paara* means *kaala*, He is the resting place, or controller of *kaala* also;

everything is resting in Him, and He is ultimate, where all realities go and stay with Him, being supported by Him, and controlled by Him. *Kaala* is the controller of everything in this *prakruti mandala*. *Kaala* has no control in *Parama Pada*, where *Paramaatman* controls everything there. He is also the fulfiller of even *vyoma* and others, *vyoma* is said to be *vibhu*, *aakaasha*, He is *antaryaami* of *aakaasha* also; where *aakaasha* does not exist, He exists; He is *vibhu*. Everything is filled with *Paramaatman* only. He is also the protector of the protectors. But for *Hari*, who is all protector, nobody else can protect. Without His *sankalpa*, nobody can even protect anyone else.

In this one *shloka*, *Kandu Maharshi* eulogizes *Paramaatman* as superior to everything else, *svetara samasta vilakshana*, He is *Parama Sheshi*. Starting with everything, *avyakta*, *pradhaana*, *samashti purushaas*, *muktaas*, *nityaas*, *kaala*, *aakaasha*, everything is controlled by Him, and everything rests in Him. He is the sole creator of this entire world. He is superior to *Chaturmukha Brahma* and others.

**Recap:** In the previous session, we had studied about how *Maitreyar* asks two doubts to *Paraasharar*, when he started to talk about *Daksha*. *Daksha* was born to *Prachetasaas*, and earlier was also born to *Brahma* of his right thumb which was in a different *manvantara* the *Swaayambhuva Manvantara*; now it is *Chaakshusha Manvantara* - this is how *Paraasharar* clarified that doubt. Then *Maarishaa* the daughter of *Soma*, and *Daksha* is the grandson. It is told that *Soma* marries *Daksha's* daughter. This seems like there are some inconsistencies here. All these are clarified by *Paraasharar*, as during those times, there was no concept of elder and younger for *rishis* and *devaas*, they were all very exalted and had lot of knowledge, they used to live for a long time; elder or younger was decided based on the knowledge they had and their superior powers. *Daksha* and others are born again and again, in every *yuga* and *manvantara*. Like this, all the doubts are clarified. Now, *Maitreyar* asks *Paraasharar* about *Daksha's srushti*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 85:](#)**  
**[Maitreyah -](#)**

**Devaanaam daanavaanaam cha gandharva uraga rakshasaam |  
Utpattim vistarena iha mama brahman prakeertaya | |**

*Maitreyar asks how Daksha created the devaas, daanavaas, gandharvaas, uragaas, raakshasaas, etc. Maitreyar is asking that he wants to know in detail.*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 86:**

**Sri Paraasharah -**

**Prajaa srujete vyaadishtah poorvam dakshah svayambhuvaah |  
Yathaa sasarja bhootaani tathaa shrunu mahaamune | |**

*Sri Paraasharah - As per the order of Chaturmukha Brahma, he created people and expanded the mankind. How he created beings, listen to me, O great sage.*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 87:**

**Maanasaani eva bhootaani poorvam daksho asrujat tadaah |  
Devaan rusheen sa gandharvaan asuraan pannagaan tathaa | |**

*First Daksha created the maanasa putraas, from his sankalpa itself - devaas, rishis, gandharvaas, asuraas, pannagaas, various classes.*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 88:**

**Yadaa sa srujamaanasya na vyavardhanta taah prajaah |  
Tatah sanchintya sa punah srushti hetoh prajaapatih | |**

*When he created, through sankalpa, these devaas, rishis, gandharvaas, etc., they did not further expand their kind. Again he wanted to create, so he started to think.*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 89:**

**Maithunena eva dharmena sisrukshuh vivhdhaah prajaah |  
Asiknim upayeme atha veeranasya prajaapateh |  
Sutaam sutapasaa yuktaam mahateem loka dhaarineem | |**

*He wanted to create through union. Prajaapati Veerana's daughter, Asikni - he married her. Asikni was endowed with great tapas, and was support of the whole world.*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 90:**

*Atha putra sahasraani vairunyaam pancha veeryavaan |  
Asiknyaam janayaamaasa sarga hetoh prajaapatih ||*

*Daksha Prajaapati*, in order to create and expand mankind, in *Asikni*, *Veerana's* daughter, he had 5000 sons.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 91:*

*Taan drushtvaa naarado vipra samvivaradhayishoon prajaah |  
Sangamy priya samvaado devarshih idam abraveet ||*

Now, *Naarada* sees these five thousand children, sons of *Daksha Prajaapati*; they were all interested in procreating more. He went to them and in kind words told them thus.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 92:*

*He haryashvaa mahaaveeryaah prajaa yooyam karishyatha |  
Eedrusho drushyate yatno bhavataam shrooyataam idam ||*

They were called *Haryashvaas*. He said - O *Haryashvaas* of great valour, you want to create more, I see that you are getting engaged in procreation, do listen to me now.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 93:*

*Baalishaa bata yooyam ye naasyaa jaaneetha vai bhuvah |  
Antah oordhvam adhah cha eva katham srakshyatha vai prajaah ||*

You seem to very childish, because you don't know what is there above or below, what is inside this earth; you don't know anything about this earth, how do you create?

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 94:*

*Oordhvam tiryak adhah cha eva yadaa apratihataa gatih |  
Tadaa kasmaat bhuvo na antam sarve drakshyatha baalishaah ||*

When you can go, you are unstoppable, and you are capable of going above, below, everywhere, why are you not going to see the ends of the world? You seem to be now knowledgeable, you are childish.

*Sri Engal Aalwaan's Commentary:*

*Oordhvam iti | Yathaa pratihata gatih iti atra apratihata iti  
padacchedah |*



**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 95:**

***Te tu tat vachanam shrutvaa prayaataah sarvato disham |***

***Adyaapi no nivartante samudrebhya ivaapagaah ||***

They listened to *Naarada's* words, and thought that what *Naarada* is telling is right. We should go and see what is there above and below the earth, and find out and then only we should create. They went all around in all directions, and till now they have not returned, just like rivers which go and join the ocean, never come back.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 96:**

***Haryashveshu atha nashteshu dakshah praachetasah punah |***

***Vairunyaam atha putraanaam sahasram asrujat prabhuh ||***

When the *Haryashvaas* were lost, *Praachetasas'* son *Daksha*, created another thousand children, in *Vairuni*.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 97:**

***Vivardhayishavaste tu shabalaashvaah prajaah punah |***

***Poorvoktam vachanam brahman naaraadena eva noditaah ||***

They were called *Shabalaashvaas*. Again *Naarada* approaches them and tells them the same thing - without knowing the end of the world, why are you engaged in this creation? You seem to be very childish. You are not knowledgeable.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 98:**

***Anyonyam oochuh te sarve samyak aaha mahaamunih |***

***Bhraatruunaam padavee cha eva gantavyaa na atra samshayah ||***

The *Shabalaashvaas* told each other that what *Naarada* is telling is correct, we should also follow our brothers, who went all around to know the ends of the earth. There is no doubt about this.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 99:**

***Jnyaatvaa pramaanam pruthivyaah cha prajaah srakshyaamahe tatah |***

***Te api tena eva maargena prayaataa sarvatomukham |***

***Adyaapi na nivartante samudrebhya ivaapagaah ||***

Let us know the limits of the earth, and then let us create more people.

They also went just like their brothers, all around in all directions. They also have not returned till now, just as the rivers which go and join the oceans never come back.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 100:**

***Tatah prabhruti vai bhraataa bhraatuh anveshane dvija |  
Prayaato nashyati tathaa tat na kaaryam vijaanataa ||***

*Paraasharar* is giving an advice here. From that time onwards, a person who goes searching after his lost brothers never returns. One who is knowledgeable should not go searching for a brother who is lost; he will also be lost.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 101:**

***Taan cha api nashtaan vijnyaaya putraan dakshah prajaapatih |  
Krodham chakre mahaabhaago naaradam tam shashapa cha ||***

Knowing that even *Shabalaashvaas* were lost just like *Haryashvaas*, *Daksha Prajaapati* became very angry with *Naarada*, and cursed him.

**Sri Engal Aalwaan's Commentary:**

***Taan iti | Naarada shaape vaayuh \* Shabalaashveshu nashteshu  
dakshah krudhho ashapat dvijam | Naaradam naashameheeti garbha  
vaasam vaseti cha | Tadaa dakshassutaam praadaat priyaam vai  
parameshtine | Tasmaat sa naarado jajnye bhooya shaapa bhayaat  
rishih \* iti ||***

*Vaayu Puraana* tells like this - *Daksha Prajaapati* on seeing that even *Shabalaashvaas* were also lost, he cursed *Naarada* that 'Be born again in the womb, be born on this earth'. Then *Daksha* gave his daughter *Priyaa* to *Parameshti*, *Naarada* was born as the son of *Parameshti* and *Priyaa*, because of the curse.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 102:**

***Sarga kaamah tato vidvaan sa maitreya prajaapatih |  
Shashtim daksho asrujat kanyaah vairunyaamiti na shrutam ||***

Being interested in creation again, *Daksha Prajaapati* created 60 daughters, in *Vairuni*, is what I have heard, says *Paraasharar*.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 103:](#)

*Dadou sa dasha dharmaya kaashyapaaya trayodasha |  
Sapta vimshati somaaya chatasro arishtanemine | |*

Out of these 60 daughters, he gave 10 daughters in marriage to *Dharma*, and 13 daughters to *Kaashyapa*. He gave 27 daughters in marriage to *Soma*, and 4 daughters to *Arishtanemi*.

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

*Dadou iti | Daakshaayaneenaam samjynaa vamsho vistarena vaktum  
dadou iti anuvaadah | Satavimshati iti supo luk |*

He will tell how they expanded. And also their names.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 104:](#)

*Dve cha eva bahuputraaya dve cha eva aangeerases tatha |  
Dve krushaashvaaya vidushe taasaam naamaani me shrunu | |*

He gave 2 daughters in marriage to *Bahuputra*, 2 to *Aangirasa*, 2 he gave to *Krushaashva*. I will tell you their names, listen to me.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 105:](#)

*Arundhatee vasurjaamee langhaa bhaanuh marudvatee |  
Sankalpa cha muhurtaa cha saadhyaa vishva cha taadrushee |  
Dharma patnyo dasha tu etaah taasvapatyaani me shrunu | |*

*Dharma's* wives names are being told here. He gave 10 daughters, *Arundathi*, *Vasu*, *Jamee*, *Langhaa*, *Bhaanu*, *Marudvati*, *Sankalpa*, *Muhoortaa*, *Saadhyaa* and *Vishvaa*. The children which they had - listen to me.

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

*Arundhatee iti | Etaa arundhatyaadyaah praachetasasya dakshasya  
sutaah dasha dharmapatnyah, poorvoktaah shradhaadyaah  
trayodasha tu svaayambhuvasya dakshasya iti avirodhah |*

*Arundathi*, *Vasu*, *Jaamee*, *Langhaa*, *Bhaanu*, *Marudvati*, etc. - are all told, are *Dakshaa's* daughters given in marriage to *Dharma*. Earlier also it was told that *Dakshaa's* 13 daughters were given in marriage to *Dharma*, that is in another *Manvantara*, the *Svaayambhuva Manvantara*; so there is no contradiction.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 106:**

***Vishve devaah tu vishvaayaah saadhyaah saadhyanajanaayata |  
Marudvatyaam marudvanto vasoh cha vasavah smrutaah |  
Muhoortaah tu muhoortaayaam jaataa bhaanoh tu bhaanavah | |***

Vishvaa's sons were called as Vishve Devaas. Saadhya gave birth to Saadhya Devaas, called Saadhyaas. Marudvati gave birth to Marudvaans. Vasu's children were called Vasus - ashta Vasus. Muhoortaa gave birth to Muhoortaas. Bhaanu gave birth to Bhaanus, Aadityaas.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 107:**

***Langhaayaah tu suto ghosho nagaveethee tu jaamijaa | |***

Langhaa's son was Ghosha, Jaamee gave birth to Naagaveethi.

**Sri Engal Aalwaan's Commentary:**

***Langhaayaa iti | Naagaveethih devayaana utara veethih |***

Naagaveethi is also the name for the North Street, the Devayaana.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 108:**

***Pruthivee vishayam sarvam arundhatyaam ajaayata |  
Sankalpaayaah tu sarvaatmaa jajnye sankalpa eva hi | |***

Everything related to Pruthivi was born from Arundathi. From Sankalpa was born the one who controls everything, the Sankalpa itself.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 109:**

***Ye tu aneka vasupraanaa devaa jyotih purogamaah |  
Vasavo ashtou samaakhyaataah tesaam vakshyaami vistaram | |***

They are all children of Dharma through his 10 wives. Those whose strength are the wealth, powerful rays, they are called as Vasus, I am going to tell you about them.

**Sri Engal Aalwaan's Commentary:**

***Eteshaam dharma putraanaam madhye vasu putraah aapaadayo ashtou  
trayah trimshat devaah antahpaatitvena prasiddhaah iti aaha - ye tu iti***

*| Aneka vasu praanaah anekam vasu dhanam rashmih vaa praano balam  
yeshaam te | Jyotih purogamaah agni mukhyaah \* Vasoonaam asmi  
paavakah \* iti smruteh |*

In *Bhagavad Gita* it is told - Among the *Vasus*, I am *Paavaka*, there is a *Vasu* called *Paavaka*. There are 8 *Vasus*.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 110:*

*Aapo dhruvah cha somah cha dharmah cha eva anilo analah |  
Pratyoooshaah cha prabhaasah cha vasavo naamabhih smrutaah | |*

Their names are *Aapa*, *Dhruva*, *Soma*, *Dharma*, *Anila*, *Anala*, *Pratyooosha*, *Prabhaasa*.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 111:*

*Aapasya putro vai stabdhah shramah shaanto dhunih tathaa |  
Dhruvasya putro bhagavaan kalo loka prakalaanah | |*

*Aapa* had 4 children, *Stabdha*, *Shrama*, *Shaanta*, *Dhuni*. *Dhruva's* son was *Kaala*.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 112:*

*Somasya bhagavaan varcho varchasvee yena jaayate | |*

*Soma's* son was *Varchas*, and because of him one becomes a *Varchasvi*, one who has an aura around him.

*Sri Engal Aalwaan's Commentary:*

*Somasya iti | Yena varchasaa jano varchasvee jaayate sa varcho  
adhidaivatam |*

He is *adhi devataa* for that *Varchas*; people who are knowledgeable have *varchas* around them.

In *Upanishads*, it is said that "Your face is radiating your knowledge of *Brahma Vidya*".

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 113:*

*Dharmasya putro dravino hutahavyavah tathaa |  
Manoharaayaam shishirah praano atha ramanah tathaa | |*

*Dharma* through his wife *Manoharaa*, had *Dravina*, *Hutahavyava*, *Shishira*,

*Praana and Ramana. There is one more way of splitting - Huta and Havyavah.*

**Sri Engal Aalwaan's Commentary:**

***Dharmasya iti | Manoharaayaam dharmaat iti sheshah |***

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 114:**

***Anilasya shivaa bhaaryaa tasyaah putro purojavah |***

***Avijnyaatagatih cha eva dvou putrou anilasya tu ||***

*Anila's wife was Shivaa, and her sons were Purojava and Avijnyaatagati.*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 115:**

***Agni putrah kumaarah tu sharastambe vyajaayata |***

***Tasya shaakhaa vishaakhascha naigameyah cha prushtajaah ||***

*Agni Putra was Agni's son earlier, he was born in Shatastambha. Shaakha, Vishaakha, Naigameya are the younger brothers of Kumaara.*

**Sri Engal Aalwaan's Commentary:**

***Agni putrah iti | Agni putrah poorvam agneh putrah | Yat vaa agni putrah kumaarah tasya kumaarasya indraahata prushta deshaat jaato naigameyah, shaakhaa vishaakhou skanda srushtou |***

*Or also, Agni's son is Kumaara, Naigameya was born of the back portion of Kumaara.*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 116:**

***Apatyam kruttikaanaam tu kaartikeya iti smrutah ||***

*Kruttikaa's son is known to be Kaartikeya.*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 117:**

***Pratyooshasya viduh putram rishim naamna atha devalam |***

***Dvou putrou devalasya api kshamaavantou maneeshinou ||***

*Pratyooshaa's son is Devala Rishi. Devala has two children who had a lot of tolerance and were very knowledgeable.*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 118:**

***Bruhaspateh tu bhaginee varastree brahmachaarinee |***

*Yogasidhaa jagat krutnam asaktaa vicharayuta |*

*Prabhaasaya tu saa bhaaryaa vasoonaam ashtamasya ha ||*

*Bruhaspati* had a sister, called *Varastree*, a *Brahmachaarini*, she had a lot of yogic powers. She was going around in the world with a lot of *virakti*, being dispassionate with everything. The eighth *Vasu* is *Prabhaasa*.

*Varastree* became the wife of *Prabhaasa*.

In another translation, the name is told as *Yogasiddhaa*.

*Sri Engal Aalwaan's Commentary:*

*Bruhaspateh iti | Asaktaa viraktaa |*

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 119:*

*Vishvakarma mahaabhaagah tasyaam jajnye prajaapatih |*

*Kartaa shilpa sahasraanaam tridashaanaam cha vardhakah ||*

In her (*Varastree*), *Vishvakarma* was born. He had created thousands of sculptures, and was also the sculptor of all the gods.

*Sri Engal Aalwaan's Commentary:*

*Vishva karma iti | Tasyaam vishva karmaa |*

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 120:*

*Bhooshanaanaam cha sarveshaam kartaa shilpavataam varah |*

*Yah sarveshaam vimaanaani devaadeenaam chakaara ha |*

*Manushyaah cha upajeevanti yasya shilpam mahaatmanah ||*

He had also created all the ornaments of the gods, and excellent among the sculptors. He also created the vehicles for all the gods. And human beings make a living out of the art of sculpting, which is *Vishvakarma's* art.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 121:*

*Ajaikapaat ahirbudhnyah tvashtaa rudrah cha veeryavaan |*

*Tvashtuh cha api aatmajah putro vishvaroopo mahaatapaah ||*

*Ajaikapaat*, *Ahirbudhnya*, *Tvashtaa*, *Rudra*, were born through *Prabhaasa*. *Tvashtu's* son was *Vishvaroopa*.

*Sri Engal Aalwaan's Commentary:*

*Ajaikapaat iti | Ajaikapaadaadi rudrah chatushkam cha tasyaam  
prabhaasa bhaaryaayaam eva jajnye | Vishvaroopanto atra vasu  
santaanah |*

Vishvaroopaa being Tvashtru's son is told in the Vedaas also. Tvashtru is the son of Vishvakarma.

The names comprising the lineage are told here. Now the *ekaadasha Rudraas* are being told here.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 122:*  
*Harah cha bahuroopah cha tryambakascha aparaajitah |  
Vrushaakapih cha shambhuh cha kapardee raivatah tathaa | |*

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 123:*  
*Mruga vyaadhah cha sharvah cha kapaalee cha mahaa mune |  
Ekaadasha ete kathitaa rudraah tribhuvaneshvaraah | |*  
*Hara, Bahuroopa, Tryambaka, Aparaaajita, Vrushaakapi, Shambhu,  
Kapardee, Raivata, Mrugavyaadha, Sharva, Kapaalee, are the  
eleven Rudraas.*

*Sri Engal Aalwaan's Commentary:*  
*Evam rudra prasangaat praak uktaan brahma putraan neela  
lohitaamshaan rudraan hara aadi naamabhih nirdishati harah cha iti |  
Athavaa prabhaasa bhaarya soona vastrayo rudraah, tvashta soonavo  
ashtou tat anvaye parishishtaah rudraah iti |*

One interpretation is: In Chapter Eight, we saw the *Brahma* started to create the *Rudraas*, starting with *Neela Lohita*. These *Rudraas* are the *amsa* of *Neela Lohita* only. Their names are given as *Hara, Bahuroopa, Tryambaka*, etc. Or, it can be told as: Through *Prabhaasa*, three *Rudraas* were born, *Anekapaada, Ahirbudhnya* and *Rudra*. *Tvashtru's* eight sons were the remaining eight.

*Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 124:*  
*Shatam tu ekam samaakhyaatam rudraanaam amita oujasaam |  
Kaashyapasya tu bhaaryaa yaah taasaam naamaani me shrunu |*



***Aditih ditih danuscha eva arishtaa cha surasaa kashaa ||***

These *Rudraas* had great *ojas*; they are told as hundred also, and one also. Now, listen to the names of the wives of *Kaashyapa*. *Aditi*, *Diti*, *Danu*, *Arishtaa*, *Surasaa*, *Kashaa*, ...

***Sri Engal Aalwaan's Commentary:***

***Shatam tu ekam iti | Shatam tu evam iti cha paathah | Evam rudraanaam shatakam samaakhyaatam | Idam shatakam eeshvara srushtam iti kechit | Atra shata shabdo ananta vachanah |***

There is a *paatha antara* - *shatam* to *evam*. Whether *Rudra* is one or hundred is discussed in the *Poorva Meemaamsa*. For those *karmaas* where there is one *Rudra*, this is how it will be told. Where there are hundred *Rudraas*, this is how it will be told. *Rudraas* are innumerable, it is also told; out of this, eleven are prominent.

***Aditih iti | Adityaadah kaashyapa striyah | Surasaa khasheti cha paathah |***

***Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 125:***

***Surabhih vanitaa cha eva taamraa krodhavashaa ilaa | Kadruh munischa dharmajnya tat apatyaani me shrunu |***

... *Surabhi*, *Vanitaa*, *Taamraa*, *Krodhavashaa*, *Ilaa*, *Kadru*, *Muni*, the 13 wives of *Kashyapa*. Now, listen about their children.

***Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 126:***

***Poorva manvantare shreshtaa dvaadashaa san surottamaah | Tushitaa naama te anyonyam oochuh vaivasvate antare ||***

In the earlier *Manvantara*, there were 12 gods, they were called *Tushitaas*, group of gods. In *Vaivasvata Manvantara*, they met and discussed like this.

***Sri Engal Aalwaan's Commentary:***

***Poorva iti | Poorva manvantare dviteeye svaarochisha manvantare ye tushitaanaama devaa aasan, te vaivasvate saptame manvantare |***

In the second *Manvantara* called *Svaarochisha Manvantara*, *Tushitaa* was the name of the group of gods. The same gods, in the sixth *Manvantara*, are talking like this.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 127:](#)

*Upasthite ati yashasah chaakshushasya antare manoh |*

*Samavaaeyeekrutaa sarve samaagamyaa parasparam ||*

They came together in the *Chaakshusha Manvantara*, which is the 6th *Manvantara*, and spoke to each other like this.

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

*Upasthita iti | Upasthite aasanne chaakshushasya shashtasya*

*manvantare parasparam samaagamyaa samavaaeyeekrutaa anyonyam*

*oochuh iti poorvena anvayah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 128:](#)

*Aagacchata drutam devaah aditim sampravishya vai |*

*Manvantare prasooyaamah tannah shreyo bhavet iti ||*

They all mutually had a conversation that let us all get into the womb of *Aditi*, and be born in the *Vaivasvata Manvantara*, the seventh *Manvantara*, and it will do all good for us.

*Tushitaa devaas*, who were in the *Svaarochisha Manvantara*, met in the *Chaakshusha Manvantara*, and said that in the next *Manvantara*, the *Vaivasvata Manvantara*, let us get into *Aditi's* womb and be born to here - it will be all good for us.

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

*Katham oochuh iti aaha aagacchata iti | Manvantare saptame aditim*

*sampravishya prasooyaamah tannah shreyah iti |*

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 129:](#)

*Evam ukta va to te sarve chaakshushasya antare manoh |*

*Maareechaat kaashyapaat jaataa adityaa daksha kanyayaa ||*

Having spoken thus in *Chaakshusha Manvantara*, *Kashyapa* who is the son of *Mareecha*, and *Kashyapa's* wife *Aditi*, who is daughter of *Daksha*, through her, they were born.

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

*Etan nigamayati evam uktvaa iti |*

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 130:**

*Tatra vishnuh cha shukrah cha jajnyaate punareva hi |  
Aryamaa cha eva dhaataa cha tvashtaa pooshaa tathaa eva cha ||*  
Then, Vishnu and Indra were again born. In the same way, Aryamaa, Dhaataa, Tvashtru, Pooshaa, were also born.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 131:**

*Vivasvaan savitaa cha eva mitro varuna eva cha |  
Amshuh bhaga cha atitejaa aadityaa dvaadasha smrutaah ||*  
Also Vivasvaan, Savitaa, Mitra, Varuna, were also born. Amshu, Bhaga, were all the 12 Aadityaas, who had great tejas. They were the Dvaadasha Aadityaas.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 132:**

*Chaakshusya antare poorvam aasan ye tushitaah suraah |  
Vaivasvate antare te vai aadityaa dvaadasha smrutaah ||*  
Those gods known as Tushitaas in Chaakshusha Manvantara, in the Vaivasvata Manvantara, they only came to be known as Dvaadasha Aadityaas.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 133:**

*Yaa sapta vimshati proktaah soma patnyo atha suvrataah |  
(Sarvaa nakshatra yoginya stannaamnah cha eva taam smrutaah |)  
Taasaam apatyaani abhavan deeptaani amita tejasaam ||*  
It was told that Daksha gave 27 daughters to Soma. And they were all associated with Nakshatraas, Ashvini, Bharani, etc. They also had a lot of children who had a lot of tejas.

**Sri Engal Aalwaan's Commentary:**

*Bhagavatah prati manvantaram prati yugam cha avataaram triteeye  
amshe vakshyati | Aditi vamshaat anantara praaptam api diti aadi  
vamsham prahlaada charita aadi vistara vivakshyaa ante vakshyan  
madhye svalpatvaat shishta daksha kanyaa vamsham aaha yaa sapta  
vimshati iti |*

In the Third *Amsha* of *Vishnu Puraana*, *Bhagavaan's avataara* which happens in every *Manvantara* is going to be told. about *Soma's* wives and their children is going to be told here. Before *Soma's vamsha*, *Diti's vamsha* should have been told - after *Aditi's vamsha*, in order. *Diti vamsha* was not told because *Prahlaada charita* comes, which is going to be told in great detail; in order to tell it in great detail, it will not be told here. Whatever little was left regarding remaining of *Daksha kanyaas* will be concluded and then *Prahlaada charita* will be told.

**[Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 134:](#)**

**[Arishta nemi patneenaam apatyaaani iha shodasha ||](#)**

Now, *Arishtanemi's* 16 children, through his wives, I am going to tell you that.

**[Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 135:](#)**

**[Bahu putrasya vidushah chatasro vidyutah smrutaah ||](#)**

The knowledgeable *Bahuputra*, his four *Vidyuts* are known. Whether they are children or wives, different commentaries tell differently.

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

**[Bahu putrasya iti | Chatasro vidyutah kapilaatirakta peeta sita varnaah |](#)**

*Kapilaa*, *Atirakta*, *Peeta*, *Sitavarna* - brown, dark red, yellow, white colours. *Gita Press* commentary tells them as wives, as *Kapilaa* is told as *Daksha kanyaa*.

**[Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 136:](#)**

**[Pratyangirasajaa sreshtaah rucho brahmarshi satkrutaah ||](#)**

Now, born of *Pratyangiras*, the *Rig mantraas*, which are *shreshta mantraas*, well honoured, respected by *Brahmarishis*, are told.

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

**[Pratyangirasajaa iti | Pratyangirasah pratyangiraakhyaa ruchah \\* yaam kalpayanti iti aadyaa trimshat mantraah |](#)**

The *Rk mantraas* are called *Pratyangira mantraas*. There are thirty *mantraas* told. These are coming in *Atharva Veda*, in the

first *sookta* of the 10th *Kaanda*.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 137:**

***(Bhru) Krushaashvasya tu devarsheh devapraharanaah smrutaah ||***

From *Krushaashva*, the *abhimaani devataas* of the weapons of the *devaas* were born.

**Sri Engal Aalwaan's Commentary:**

***(Bhru) Krushaashva iti | Praharanaah shastra devataah |***

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 138:**

***Ete yugasahasraante jaayante punareva hi |***

***Sarve devaganaah tatta trayah trimshat tu cchandajaah |***

***Teshaam api iha satatam nirodho utpattih uchyate ||***

At the end of the *yuga*, they are again born. All the *deva ganaas* told - 33 in number, *Dvaadashaadityaas*, *Ekaadasha Rudraas*, *Ashta Vasus*, *Ashvini Devataas* are told in one place, *Indra* and *Prajaapati* are told in another place; out of their own willing, they are born again and again, at the end of thousand *yugaas*, all the *deva ganaas*. Out of this, 33 are born of their own will. Their creation and destruction is also told - all the time it happens repeatedly.

**Sri Engal Aalwaan's Commentary:**

***Ete iti | Svacchandajaah svecchayaa jaataah | Nirodhah cha utpattih cha nirodhotpattih |***

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 139:**

***Yathaa sooryasya maitreya udayaastamayaaviha |***

***Evam deva nikaayaah te sambhavanti yuge yuge ||***

Just like the rising and setting of the Sun happens everyday, in the same way, the host of *devaas* are also created again and again in every *yuga*.

**Sri Engal Aalwaan's Commentary:**

***Yathaa iti | Yuge yuge prati yugam kalpa manvantaraadi |***

In every *yuga*, *kalpa*, *manvantara*.

Now, *Diti's vamsha* will be told briefly. In this there is a mention of *Prahlada's* story.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 140:](#)

*Dityaah putradvayam jajnye kaashyapaat iti na shrutam |  
Hiranyakashipuh cha eva hiranyaakshah cha durjayah | |*

*Paraasharar* says - I have heard that *Diti* had two sons from *Kaashyapa*. They were *Hiranyakashipu* and *Hiranyaaksha* whom nobody can win over in war.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 141:](#)

*Simhikaa cha abhavat kanyaa viprachitteh parigrahaah | |*

There was a daughter *Simhika* also, who married *Viprachitti*.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 142:](#)

*Hiranyakashipoh putraah chatvaarah prathitoujasah |  
Anuhlaadah cha hlaadah cha prahlaadah cha eva dharmavaan |  
Samhlaadah cha mahaaveeryaa daitya vamsha vivardhanaah | |*

*Hiranyakashipu* had four children, *Anuhlaada*, *Hlaada*, *Prahlada* who was following dharma and a personification of *dharma*, and *Samhlaada*. They were very valiant. They expanded the *daitya vamsha*.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 143:](#)

*Teshaam madhye mahaabhaagah sarvatra samadruk vashee |  
Prahlaadah paramaam bhaktim ya uvaaha janaardane | |*

Among them, *Prahlada* had and displayed great *bhakti* towards *Janaardana*, and was a very great person. He had an equal disposition towards everything and everyone around him.

Briefly it is told here about *Prahlada*, about *Hiranyakashipu*, his deeds, and how *Prahlada* survived all that. We will see them in the next class.

So far in this section, we saw the *Daksha kanya vamsha* in detail, the daughters of *Daksha*, their names, their *vamsha*. *Diti's vamsha* will be told now. *Prahlada charitra* will be told in detail in future *adhyaayaas*.

**Recap:** In the previous session, we had just started to study about *Diti's*

vamsha, which Sri Paraasharar is telling Maitreyar.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 140:**

***Dityaah putradvayam jajnye kaashyapaat iti na shrutam |  
Hiranyakashipuh cha eva hiranyaakshah cha durjayah ||***

Paraasharar says - Diti and Kashyapa had two sons, *Hiranyakashipu* and *Hiranyaaksha*.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 141:**

***Simhikaa cha abhavat kanyaa viprachitteh parigrahaah ||***

They also had a daughter called *Simhikaa*, who married *Viprachitti*.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 142:**

***Hiranyakashipoh putraah chatvaarah prathitoujasah |  
Anuhlaadah cha hlaadah cha prahlaadah cha eva dharmavaan |  
Samhlaadah cha mahaaveeryaah daitya vamsha vivardhanaah ||***

*Hiranyakashipu* had four sons, who were very valiant, *Anuhlaada*, *Hlaada*, *Prahlada*, *Samhlaada*. Out of them, *Prahlada* was the embodiment of dharma. They were all very courageous, and were the ones who expanded the *Daitya vamsha*.

Now, *Prahlada's* story is going to be told in detail. This starts to talk about the greatness of *Prahlada*, the kind of devotion he had.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 143:**

***Teshaam madhye mahaabhaagah sarvatra samadruk vashee |  
Prahlaadah paramaam bhaktim ya uvaaha janaardane ||***

Among the, *Prahlada* was a great person, he was equi-poised, treating everyone equally, had all his senses under control, he expressed *parama bhakti*, great devotion, towards *Janaardana*.

**Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 144:**

***Daityendra deepito vanhih sarvaanga upachito dvija |  
Na dadaaha cha yam poorvam vaasudeve hrudi sthite ||***

*Prahlada* was so much intent on meditation on *Vaasudeva*, his mind was completely filled with the thought of *Vaasudeva*. Even the king of the demons, *Hiranyakashipu*, though he had put him in fire, and the fire had

engulfed his entire body, it never burnt even a small part of his body.

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 145:](#)**

***Mahaarnavaantah salile sthitasya chalito mahee |***

***Chachaala sakalaa yasya paashabaddhasya dheematah ||***

*Prahlaada* was tied with ropes, and thrown into the great ocean, under the waters. When he was immersed like that, being tied with ropes, he moved a little bit, and the entire world was shaken.

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 146:](#)**

***Na bhinnam vividhah shastraih yasya daityendra paatitaih |***

***Shareeramadri kathinam sarvatra achyuta chetasah | |***

Because of his deep devotion of *Achyuta*, his entire body and mind were filled with the thought of *Achyuta*, his body had become so hard, as a great mountain. Even though he was pierced with a lot of sharp weapons, they could not pierce his body, as it had become so hard, just like mountain.

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 147:](#)**

***Visha analojjvala mukhaa yasya daitya prachoditaah |***

***Na antaaya sarpa patayo babhoovu rurutejasah | |***

All the kings of serpents, throwing fire-like venom, being commanded by *Hiranyakashipu*, they could never do anything to *Prahlaada*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 148:](#)**

***Shailaih aakraanta dehaa api ya smaran purushottamam |***

***Tatyaaja naatmanah praanaan vishnu smarana damshitah | |***

He was hit with rocks, because he was thinking of *Purushottama*, being protected by the shield of the thought of Vishnu, he was still very much alive.

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 149:](#)**

***Patanta mucchaat avanih yamupetya mahaamatim |***

***Dadhaara daitya patinaa kshiptam svarga nivaasinaa | |***

The king of demons, *Hiranyakashipu*, living in *swarga*, threw him from the top of the mountains, on to the earth. Though he was falling like that, the goddess *Pruthivi Devi*, held him and supported him; nothing happened to



him.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 150:**

***Yasya samshoshako vaayuh dehe daityendra yojitah |  
Avaapa samshayam sadhyah chittah te madhusoodhane | |***

The winds which dry up anything, though commanded by *Hiranyakashipu*, could not do anything, and the *Vaayu* itself got dried up immediately, because *Madhusoodana* was in the thought of *Prahlaada*.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 151:**

***Vishaana bhangamunmattaa mada haanim cha diggajaah |  
Yasya vakshasthale praaptaa daityendra parinaamitaah | |***

The *diggajaas* were commanded to kill him with their huge and hard tusks, and they started to pierce his chest with their tusks. Their tusks themselves got broken, and all their energy got dried up. They could not do anything.

**Sri Engal Aalwaan's Commentary:**

***Vishaanaa iti | Parinaamitaah dantaih hantum preritaah |***

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 152:**

***Yasya cha utpaaditaa krutyaa daitya raaja purohitaih |  
Babhoova naantaaya puraa govindaasakta chetasah | |***

The *purohitaas* were asked to do some *aabhichaarika krutya*, they could not do any harm to him, because of his deep thought on *Govinda*.

These *krutyaas* are told in *Vedas* and are used to destroy enemies etc. (Why should *Vedas* each such *karmaas* is discussed in *Vedartha Sangraha* commentary by *Sri Sudarshana Suri*).

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 153:**

***Shambarasya cha maayaanaam sahasra mati maayinah |  
Yasmin prayuktam chakrena krishnasya vitatheekrutam | |***

He called *Shambaraasura* and asked him to use his *maayaa shakti*; he created thousands of wonderful illusions to hurt *Prahlaada*, but *Krishna's Sudarshana Chakra* came and destroyed all the *maayaas* of *Shambaraasura*,

and they all became futile. *Shambaraasura* could not touch him with his *maayaa*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 154:](#)**

***Daityendra soodopahrutam yasya haalaahalam visham |  
Jaarayaamaasa matimaan avikaaram amatsari | |***

He had no jealousy, and was the one endowed with great knowledge because of his deep meditation on Vishnu. The attendants of *Hiranyakashipu* gave him *haalaahala* poison, very powerful poison; *Prahlaada* digested all of them, without any *vikaara*. He had no reaction, and he simply digested the poison.

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

***Daityendra iti | Haalaahalam visham | \* Nadee halahalaa naama  
tajjam haalaahalam visham \* iti aayurvede | |***

There is a river called *Halahala*, and what is born from there is called *Haalaahala visha*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 155:](#)**

***Samachetaam jagati asmin yah sarveshu eva jantushu |  
Yathaa aatmani tathaa anyeshaam param maitra gunaanvitah | |***

In respect of all beings, he was equally positioned, in this world. With respect to others, he was disposed as though towards himself. He was very friendly with respect to everyone.

**[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 156:](#)**

***Dharmaatmaa satya shouchaadi gunaanaam aakarah parah |  
Upamaanam asheshaanaam saadhoonaam yah sadaa abhavat | |***

He was a *dharmaatmaa*, always following the path of *dharma*. He was the abode of all excellent qualities, *satya*, *shoucha*. He was *upamaana* for all the *saadhus*, all the time. All the *saadhus* were compared only with *Prahlaada*.

*Paraasharar* talks about how *Prahlaada* was deeply immersed in the thought of *Vishnu*, and nothing could touch him or shake him. All the tricks that *Hiranyakashipu* tried on him failed.

This concludes the Fifteenth Chapter.

|| *Iti Sri Vishnu Puraane Prathame Amshe Panchadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Panchadasho Adhyaayah* ||

## || *Atha Shodhasho Adhyaayah* ||

Now, *Maitreyar* is curious to know about *Prahlaada*, and asks thus.

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

*Maitreyah* -

*Kathito bhavataa vamsho maanavaanaam mahaatmanaam |*

*Kaaranam cha asya jagato vishnuh eva sanaatanah ||*

*Maitreyar* says - O *Paraashara*, you told me about the great people of the *vamsha* of *Manu*. You also told me about the procreation and generations. What I understood is that you also told me that the ultimate cause of this universe is *Vishnu* only - He is the creator of this entire world.

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

*Kathita iti | Maanavaanaam svayambhuva manu vamshayaanaam uttaanapaadaadeenam | Kaaranam iti shaastra taatparya artha prashnottara smaaranam |*

What is told here is the *Svaayambhuva Manu's vamsha*, *Uttaanapaada* and others. The gist of this entire *shaastra* is the question and answer answered by *Paraasharar*, about who is the cause of this world, in the very beginning itself, this is being reminded here, *kaaranam cha asya jagatah* - He is the ultimate cause of this whole world.

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

*Yattatvetat bhagavaan aaha prahlaadam daitya sattamam |*

*Dadaaha naagnih naastraih cha kshunnah tat tyaja jeevitam ||*

You told me about *Prahlaada*, the great *daitya*, that even fire could not burn him, and that he could not be destroyed even by weapons, and so

nothing happened to him. Nothing could take away his life.

**Sri Engal Aalwaan's Commentary:**

*Taadrushah saadhuh sva bandhubhiih kim nimittam jighaamsita iti  
koutukacchalena vishnu bhakta charita shushrooshayaa prucchati  
yattatvetat iti |*

*Maitreyar* is asking - he was such a great wise person, *Prahlaada*, why did his own relatives try to kill him? He was such a great devotee of *Vishnu*, I want to know about him.

**Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 3:**

*Jagaama vasudhaa kshobham yatra abdhi salile sthite |  
Paashaih baddhaih vichalati vikshipta angaih samaahataa ||*

You also told me that when he was tied with ropes and thrown into water, when he moved a little bit also, the entire world was disturbed and shook.

**Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 4:**

*Shailaih aakraanta deho api na mamaara cha yah puraa |  
Tvayaa cha ateeva maahaatmyam kathitam yasya dheematah ||*

Though he was thrown great rocks and stones, nothing happened to him. You told me the greatness of that intelligent one.

**Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 5:**

*Tasya prabhaavam atulam vishnoh bhaktimato mune |  
Shrotum icchaami yasya etat charitam deepta tejasah ||*

He was a great devotee of *Vishnu*, I want to know about his greatness. That *tejasvi Prahlaada*, I want to know about his story.

**Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 6:**

*Kim nimittam asou shastraih vikshipto ditijaih mune |  
Kimartham cha abdhi salile vikshipto dharma tatparah ||*

Why was he hit with weapons, why was he thrown in waters, by the *daityaas*. He was such an embodiment of *dharma* itself.

**Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 7:**

*Aakraantah parvataih kasmaat drashtah cha eva mahoragaih |*

**[Kshiptah kim adri shikharaat kim vaa paavaka sanchaye | |](#)**

Why was he thrown from the mountains, why were the serpents thrown at him to bite him? Why was he thrown in fire?

**[Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 8:](#)**

**[Digdantinaam danta bhaagaih sa cha kasmaat nipeeditah |](#)**

**[Sanshoshiko anilascha asya prayuktah kim mahaasuraih | |](#)**

Why were the *diggajaas* made to pierce him with their tusks? Why was the great *Vaayu*, which dries up everything, why was he commanded to torture him and dry him up?

**[Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 9:](#)**

**[Krutyaam cha daitya guravo yuyujuh tatra kim mune |](#)**

**[Shambarah cha api maayaanaam sahasram kim prayuktavaan | |](#)**

The *daitya gurus*, why did they do this *aabhichaarika kriyaa*, to cause harm to him? Why did *Shambara* use all his *maaya* to destroy him?

**[Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 10:](#)**

**[Haalaahalam visham ghoram daitya soodaih mahaatmanah |](#)**

**[Kasmaat dattam vinaashaaya yat jeernam tena dheemataa | |](#)**

Why did all the servants of *Hiranyakashipu* give all poison, in order to destroy him? Which he digested, and nothing happened to him.

**[Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 11:](#)**

**[Etat sarvam mahaabhaaga prahlaadasya mahaatmanah |](#)**

**[Charitam shrotum icchaami mahaa maahaatmya soochakam | |](#)**

His greatness was so much that I would like to hear his story. That excellent one, the devotee of *Vishnu*. Please do tell me about his story.

**[Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 12:](#)**

**[Na hi koutoohalam tatra yat daityena na hato hi sah |](#)**

**[Ananya manaso vishnou kah samartho nipaatanee | |](#)**

I am not surprised that the *daityaas* could not kill him. When one is so much deeply meditating on *Vishnu*, who can kill such a person.

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

*Na hi koutoohalam iti | Aascharya shravane hi koutoohalam | Idam tu  
vishnu bhaktasya paraih avadhyatvam na aascharyam |  
Mahaanubhaavasya bandhubhih peedane nimitta shushrooshaa vidyate  
|*

When *Maitreyar* says that he was not surprised; when something is rare which is heard, there will be surprise. A *Vishnu bhakta*, someone not being able to destroy him, there is nothing surprising.

*Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 13:*

*Tasmin dharmapare nityam keshava aaraadhanodyate |  
Sva vamsha prabhavaih daityaih kruto dvesho ati dushkarah | |*

He was following *dharma* all the time. He was always engaged in the worship of *Keshava*. His own close relatives had great hatred towards him.

*Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 14:*

*Dharmaatmani mahaabhaage vishnu bhakte vimatsare |  
Daiteyaih prahrutam kasmaat tat mama aakhyaatum arhasi | |*

He was a *dharmaatmaa*, he was without any jealousy. He was a great devotee of *Vishnu*. Why were all the *daityaas* trying to kill him like that, please let me know.

*Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 15:*

*Praharanti mahaatmaano vipakshe cha api nedrushe |  
Gunaih samanvite saadhou kim punah yah sva pakshajah | |*

Great and wise people don't do these kind of things even to their enemies. That being the case, his own relatives, when he was a very wise person, and he had all great qualities, why did they do like that to such a person?

*Sri Engal Aalwaan's Commentary:*

*Praharanti iti | Yah sva pakshajah tasmin iti sheshah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 16:*

*Tat etat kathyataam sarvam vistaraat munipungava |  
Daiyeshvarasya charitam shrotum icchaami asheshatah | |*

Please do tell me in detail about his story. I would like to hear the complete story of *Hiranyakashipu* and *Prahlaada*.

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

*Tat iti | Charitam vruttam |*

This completes the Sixteenth Chapter. *Maitreyar* asks *Paraasharar* - you told me all these things about *Prahlaada*, why did such a thing happen? I want to know in great detail about this great devotee of *Vishnu*.

*|| Iti Sri Vishnu Puraane Prathame Amshe Shodhasho Adhyaayah ||*

*|| Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Prathame Amshe Shodhasho Adhyaayah ||*

## *|| Atha Saptadasha Adhyaayah ||*

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 1:](#)

*Sri Paraasharah -*

*Maitreya shrooyataam samyak charitam tasya dheematah |*

*Prahlaadasya sadodaara charitasya mahaatmanah ||*

*Sri Paraasharar* says - The most benevolent, great devotee, *Prahlaada*, please do listen to me, I will tell you his story.

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 2:](#)

*Diteh putro mahaa veeryo hiranyakashipuh puraa |*

*Trailokyam vashyamaaninye brahmano varadarpitah ||*

*Diti's* son, *Hiranyakashipu*, was there long back, was very valourous. He became arrogant with the boons received from *Chaturmukha Brahma*. He started to bring under his control all the three worlds.

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 3:](#)

*Indratvam akarot daityah sa cha aaseet savitaa svayam |*

*Vaayuh agnih apaam naathah somah cha abhoot mahaa asurah ||*

He himself became *Indra*, he himself became the Sun, *Vaayu*, *Agni*; he was the master of *Vaayu*, *Agni*, waters; he became the master of *Soma*.

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 4:](#)

**Dhanaanaam adhipah sa abhoot sa eva aaseet svayam yamah |  
Yajnya bhaagaan asheshaan tu sa svayam bubhuje asurah | |**

He became *Kubera* himself, he himself became *Yama*. All the gods were under his control, he captured all of them. He started to play the roles of all these gods himself. All the *havis* which was offered in the *yajnyaas* to these gods - he started to receive that *havis* himself.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 5:**

**Devaah svargam parityajya tat traasaan munisattama |  
Vicheruh avanou sarve bibhraanaa maanusheem tanum | |**

Being terrified by his tortures, all the gods, left *svarga*, took over the bodies of humans, and started roaming around on earth.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 6:**

**Jitvaa tribhuvanam sarvam trailokyaishvarya darpitah |  
Udgeeyamaano gandharvaih bubhuje vishayaan priyaan | |**

Having won over all the three worlds, becoming highly arrogant with the wealth and prosperity of the three worlds, he was being praised by *Gandharvaas*, he was enjoying all sensual pleasures.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 7:**

**Paanaasaktam mahaatmaanam hiranyakashipum tadaa |  
Upaasaam chakrire sarve siddha gandharva pannagaah | |**

He was always indulging in drinking; all *siddhaas*, *gandharvaas*, *pannagaas* were doing *upaasanaa* on him only. They were only worshipping him.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 8:**

**Avaadayan jaguh cha anye jaya shabdham tathaa apare |  
Daitya raajasya puratah chakruh siddhaah mudaanvitaah | |**

Others were playing all kinds of *vaadyaas*, some were singing praising songs, some were singing about his greatness. *Siddhaas* were praising and singing about him.

**Sri Engal Aalwaan's Commentary:**

**Avaadayan iti | Avaadayan vaadyaani |**



[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 9:](#)

*Tatra pranruttaa apsarasi sphatikaabhramaye asurah |*

*Papou paanam mudaa yuktah praasaade sumanohare | |*

All the *apsarases* were dancing to entertain him, in that crystal palace. The king of demons, *Hiranyakashipu* was always taking intoxicating drinks, in that great palace.

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

*Tatra iti | Abhram abhrakaakhyah shilaa visheshah | Yat vaa aakaasha  
gatvaada bhramayatvam | Sphatikaashma maya iti vaa paathah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 10:](#)

*Tasya putro mahaabhaagah prahlaado naama naamatah |*

*Papaatha baala pathyaani guru geha gato arbhakah | |*

His son was the great *Prahlada*, by name. Being a very small child, he went to the *guru's ashrama*, and learnt the lessons taught.

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 11:](#)

*Ekadaa tu sa dharmaatmaa jagaama gurunaa saha |*

*Paanaasaktasya puratah pituh daitya pateh tadaa | |*

The king of demons, *Hiranyakashipu* was engaged in drinking. *Prahlada* went in front of him with his gurus.

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 12:](#)

*Paada pranaamaavatanam tam utthaapya pitaa sutam |*

*Hiranyakashipuh praaha prahlaadam amitoujasam | |*

He bowed down to his father, and touched his feet in respect. His father, *Hiranyakashipu* lifted him up, and told *Prahlada* thus.

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 13:](#)

*Pathyataam bhavataa vatsa saara bhootam subhaashitam |*

*Kaalenaitaavataa yat te sadaa udyuktena shikshitam | |*

O *Prahlada*, tell me what is the essence of all the good things that you have learnt all this time. All the time, you were engaged in learning. Whatever you have learnt, tell me the most essential teachings.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 14:**

***Prahlaadah -***

***Shrooyataam taata vakshyaami saara bhootam tava aajnyayaa |  
Samaahita manaah bhootvaa yat me chetasi avasthitam ||***

*Prahlaada* - Being commanded by you, I am going to tell you the most essential teachings that I have learnt. Pay a lot of attention and listen to me. What is present in my mind, I am going to tell you.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 15:**

***Anaadimadhyaantam ajam avruddhikshayam achyutam |  
Pranato asmi anta santaanam sarva kaarana kaaranam ||***

I bow down to that *Achyuta*, who does not have beginning, middle or end, who is unborn, who neither grows nor deteriorates, I bow down to Him. This is the essential teaching that I have learnt.

**Sri Engal Aalwaan's Commentary:**

***Anaadi iti | Anaaditya aadi visheshanaih antavato vyaavruttih, ajam iti  
karma adheena janmanah purushaat | Antam samhaaram santanoti iti  
anta santaanah |***

He is not that which has an end; He does not have end or beginning. He is different and distinct from anything which has an end. He is unborn; He is different and distinct from *purusha* who is born due to karma. He is the one responsible for the dissolution of this world. He is even the cause of all causes.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 16:**

***Sri Paraasharah -***

***Etat nishamya daityendrah sa kopo rakta lochanah |  
Vilokya tat gurum praaha sphurita adhara pallavah ||***

*Sri Paraasharah* - *Hiranyakashipu*, having heard this, became extremely angry and his eyes became red like blood. His lips were shivering, and he said, looking at the gurus.

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

***Hiranyakashipuh -***

***Brahma bandho kim etat te vipaksha stuti samhitam |  
Asaaram graahito baalo maamavajnyaaya durmate | |***

*Hiranyakashipu* - O *Brahma bandhu*, what is that you have taught him, which is praising my enemy? He is having all *asaara*, which is showing disrespect to me, which is not the right thing to learn.

*Brahma bandhu* means a *brahmin* who does not follow any of the duties, the *varna aashrama dharmaas*. He is a *braahmana adhama*.

***Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 18:***

***Guruh* -**

***Daityeshvara na kopasya vasham aagantum arhasi |  
Mama upadesha janitam na ayam vadati te sutah | |***

*Guru* says - O king of demons, you should not get angry. He is not telling what I have taught him. This is not what I taught him.

***Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 19:***

***Hiranyakashipuh* -**

***Anushishto asi kena eedruk vatsa prahlaada kathyataam |  
Mayaa upadishtam na iti esha prabraveeti guruh tava | |***

*Hiranyakashipu* - O son *Prahlaada*, tell me who taught you all this? Your *guru* says that he is not the one who taught you this. This is not what he taught.

***Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 20:***

***Prahlaadah* -**

***Shaastaa vishnuh asheshasya jagato yo hrudi sthitah |  
Tam rute paramaatmaanam taata kah kena shaasyate | |***

*Prahlaada* - O father, in this entire world, *Vishnu* who is residing in the hearts, He is the teacher. Without Him, how can anyone teach anything and who can be taught by whom? *Paramaatman* is the ultimate teacher. He is residing in everyone's heart, and is the ultimate teacher.

***Sri Engal Aalwaan's Commentary:***

***Shaastaa iti | Shaastaa shaasitaa | Shaasyate shikshyate |***

*Shaastaa* means one who teaches.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 21:**

**Hiranyakashipuh -**

***Ko ayam vishnuh su durbuddhe yam braveeshi punah punah |***

***Jagataam eeshvarasya iha puratah prasabham manah ||***

*Hiranyakashipu - O bad minded Prahlaada, who is this Vishnu about whom you are talking about again and again. That too, in front of me, who is the lord of all the worlds. I am directly in front of you, I am lord of all the worlds.*

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 22:**

**Prahlaadah -**

***Na shabda gocharam yasya yogi dhyeyam param padam |***

***Yato vishvam svayam vishvam sa vishnuh parameshvarah ||***

*Prahlaada - His supreme nature is that He cannot be addressed by these words. Vishnu is One who cannot be described in words fully. He can only be meditated upon by yogis. From Whom only this whole world has emanated, sustained and destroyed. Who Himself is this whole world. He is the supreme Lord, Parameshvara.*

**Sri Engal Aalwaan's Commentary:**

***Na iti | Padam svaroopam na shabda gocharam jaati aadi abhaavaat \****

***Yato vaacho nivartante \* iti shruteh | Vaktum ashakyam iti vaa |***

*He cannot be addressed by any words like deva, manushya, yaksha, kinnara, because he does not have jaati. Shruti says that His nature cannot be explained fully by words. One cannot think that they can understand Him through their minds. One cannot describe Him fully.*

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 23:**

**Hiranyakashipuh -**

***Parameshvara samjnye ajnya kim anyo mayi avasthite |***

***Tathaa adya martukaamah tvam prabraveeshi punah punah ||***

*Hiranyakashipu - O ignorant one, when I am here, who else can be called as Parameshvara. I am the supreme lord of the world. Looks like you want to die today. That is why you are telling again and again that someone else is the supreme lord.*

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 24:**

***Prahlaadah -***

***Na kevalam taata mama prajaanaam sa brahma bhooto bhavatah cha vishnuh |***

***Dhaataa vidhaataa parameshvarascha praseeda kopam kurushe kimartham ||***

*Prahlaada - O father, not only for me or all the people in this world, but also for you, Vishnu who is the Parabrahman, He is the supporter, controller. Why are you simply getting angry, be pleased.*

**Sri Engal Aalwaan's Commentary:**

***Na iti | Dhaataa dhaarakah | Vidhaataa nirmaataa |***

*He is the supporter and creator.*

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 25:**

***Hiranyakashipuh -***

***Pravishtah ko asya hrudaye durbuddheh iti paapa krut |***

***Yena eedrushaani asaadhooni vadati aavishta maanasah ||***

*Who has entered into this boy's mind, who has done great sins? He speaks as though his mind has been seized by some spirit. He is telling all the wrong things.*

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 26:**

***Prahlaada -***

***Na kevalam mat hrudayam sa vishnuh aakramya lokaan akhilaan avasthitah |***

***Sa maam tvat aadeemscha pitah samastan samasta cheshtaasu yunakti sarvagah (sarvatah) ||***

*O father, you are telling about who has entered into my mind, making me tell all these things. Not only my mind, He has pervaded the entire world. Not only me, for you and everybody, He is the all pervading Vishnu, who engages not only me, you, but everybody in all functions, and actions that we do.*

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 27:**

***Hiranyakashipuh -***

*Nishkraamyataam ayam paapah shaasyataam cha guroh gruhe |  
Yojito durmatih kena vipaksha vishaya stutou ||*

*Hiranyakashipu* - Take him away from here, and let him be taught in the guru's house and teach him properly. I don't know who has taught him all these things which are praising my enemies. I do not know which bad minded person has taught him so.

***Sri Engal Aalwaan's Commentary:***

*Nishkraamyataam iti | Vipaksha patita stutou iti cha paathah |  
Vipaksha patitasya stutou kena yojita iti nirvedah |*

He is feeling bad about who taught *Prahlaada* to praise his enemies.

***Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 28:***

*Sri Paraasharar -*

*Iti ukto asou tadaa daityaih neeto guru gruham punah |  
Jagraaha vidyaam anisham guru shushrooshana udyatah ||*

*Sri Paraasharar* - Being told thus, all the demons, take him again to the guru's house. There he was serving his guru and was learning all the things everyday.

***Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 29:***

*Kaale ateete ati mahati prahlaadam asureshvarah |  
Samaahooya abraveet gaatha kaachit putraka geeyataam ||*

After a long time passed, the king of demons, *Hiranyakashipu* called *Prahlaada*, and told him, O son, tell something that you have learnt, some *shlokaas*.

***Sri Engal Aalwaan's Commentary:***

*Kaala iti | Gaathaa shlokaah |*

*Gaatha* means *shloka*.

***Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 30:***

*Prahlaadah -*

*Yatah pradhaana purushou yatah cha etat chara acharam |  
Karanam sakalasya asya sa no vishnuh praseedatu ||*

*Prahlaada* - From whom all these sentients and non-sentients are born, all

the movables and immovables are because of whom, He is the cause of everything, that *Vishnu*, may He be pleased.  
This *shloka* is the essence of everything.

**Sri Engal Aalwaan's Commentary:**

*Yata iti | Charaacharam kaaryabhootam jagat |*

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 31:**

*Hiranyakashipuh -*

*Duraatmaa vadhyataam esha na anena artho asti jeevitaa |*

*Sva paksha haani kartrutvaat yah kula angaarataam gatah ||*

Let this bad boy be killed, by his living, there is no use. He is destroying my own clam. He is like a burning charcoal for our *kula*. Let him be put to death.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 32:**

*Sri Paraasharah -*

*Iti aajnyaaptaah tatah tena pragraheeta mahaa aayudhaah |*

*Udyataah tasya naashaaya daityaah shata sahasrashah ||*

*Sri Paraasharah* - Being ordered by *Hiranyakashipu* thus, hundreds of thousand of demons started to come after him, carrying all the big weapons, to destroy him.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 33:**

*Prahlaadah -*

*Vishnuh shastreshu yushmaasu mayi cha asou yathaa aasthitah |*

*Daiteyaah tena satyena maakramantvaayudhaani vah ||*

*Prahlaada* - This *Vishnu*, as He is residing in me, as well as in all your weapons, I am seeing *Vishnu* only everywhere. By that *satya*, by that *Param Brahma Vishnu*, your weapons, let them not do any harm to me.

**Sri Engal Aalwaan's Commentary:**

*Vishnuh iti | Maakramantvaanta iti atra maamityadhyaahaarah |*

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 34:**

*Sri Paraasharah -*

*Tatah taih shatasho daityaih shastroghaih aahato api san |  
Naavaapa vedanaam alpaam abhoot cha eva punah navah | |*

*Sri Paraasharar* - Hundreds of thousands of *daityaas* threw weapons at him, a flood of weapons were thrown at *Prahlaada*. He did not experience even little pain because of that, not only that, he became again very lively and energetic.

*Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 35:*

*Hiranyakashipuh -*

*Durbuddhe vinivartasva vairi pakshah tavaadatah |  
Abhayam te prayacchaami maa atimoodhamatih bhava | |*

*Hiranyakashipu* - Stop praising my enemy from now on. Don't become ignorant and dull minded. Listen to me, I am giving you *abhaya*, I will protect you.

The next *shloka* is a very wonderful *shloka*.

*Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 36:*

*Prahlaadah -*

*Bhayam bhayaanaam apahaarini sthite manasi anante mama kutra  
tishthati |  
Yasmin smrute janma jaraa antakaadi bhayaani sarvaani apayaanti  
taata | |*

*Prahlaada* - When the One who destroys all fears, that *Ananta*, when He is established in my mind, occupying my entire mind, where is the place for fear in my mind? Fear has no place in my mind. If you just remember that *Ananta Vishnu*, the fears of birth, old age, death, will just run away.

Next, *Hiranyakashipu* orders *sarpaas* to bite *Prahlaada*.

*Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 37:*

*Hiranyakashipuh -*

*Bho bhoh sarpaah duraachaaram enam atyanta durmatim |  
Visha jvaalaakulaih vaktraih sadyo nayata samkshayam | |*

*Hiranyakashipu* - This one who has bad conduct and bad mind, O serpents, with the fire like venom, you just destroy him immediately.

*Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 38:*



*Sri Paraasharah -*

*Iti uktaah te tatah sarpaah kuhaka takshaka aadayah |*

*Adashanta samasteshu gaatreshu ati visha ulbanaah | |*

*Sri Paraashara - All the dangerous serpents, Takshaka and others, pouring venom from all their body, tried to bite him all over.*

*Sri Engal Aalwaan's Commentary:*

*Iti iti | Kuhakaah krooraah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 39:*

*Sa tu aasakta matih krushne dashyamaano mahaa uragaih |*

*Na viveda aatmano gaatram tat smruti aahlaada samsthitah | |*

He was so much immersed deeply in the meditation of *Vishnu*, that even though he was being bitten by all these great serpents, throughout the body, he never realized anything and any of their bites. He was fully immersed in the bliss of thought of *Vishnu*. He never felt his body also.

*Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 40:*

*Sarpaah oochuh -*

*Damshtraa visheernaa manayah sphutanti phaneshu taapo hrudayeshu kampah |*

*Na asya tvachah svalpam apeeha bhinnam prashaadhi daityeshvara kaaryam anyat | |*

The serpents tell - O king of demons, please tell us to do something else. Our *manis* and teeth are all getting broken, and our mind is vibrating with fear. We are feeling lot of heat in our hoods, and are not able to tolerate all this ourselves. His skin is not torn even a little bit - we are only suffering everything.

*Sri Engal Aalwaan's Commentary:*

*Damshtraa iti | Damshtraa visheernaa iti vishasya praatilomyaat |*

*Hiranyakashipu* continues with all the other things, to torture *Prahlaada* who is so much immersed in the thought of *Vishnu*. *Sri Paraasharar* starts to continue further. We will see these in the next class.

So far, we saw some wonderful *shlokaas* as told by *Prahlaada*, which are quoted in many *pramaanaas* and *vyaakhyaanaas*, about *Vishnu bhakti*.

**Recap:** We are studying *Prahlaada's charitra*, where *Hiranyakashipu* is giving all kinds of trouble to destroy *Prahlaada*, but is failing in every attempt, because of the devotion which *Prahlaada* had. *Hiranyakashipu* sends venomous serpents, *Takshaka* and others, who could not do anything. *Prahlaada* is not even aware of his body, as he is deeply meditating on *Vishnu*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 39:](#)**

***Sa tu aasakta matih krushne dashyamaano mahaa uragaih |  
Na viveda aatmano gaatram tat smruti aahlaada samsthitah | |***

With the bliss of remembrance of *Paramaatman*, he did not even realize that he was in a body. He was not even aware of his body.

**[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 40:](#)**

***Sarpaah oochuh -***

***Damshtraa visheernaa manayah sphutanti phaneshu taapo hrudayeshu  
kampah |***

***Na asya tvachah svalpam apeeha bhinnam prashaadhi daityeshvara  
kaaryam anyat | |***

Serpents say - Our teeth are totally broken, we are experiencing terrible heat in our hood, our minds are trembling with fear. His skin was not injured even a little bit, though we are biting him with our sharp fangs. Please tell us some other work to do. We are unable to do anything to *Prahlaada*.

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

***Damshtraa iti | Damshtraa visheernaa iti vishasya praatilomyaat |***

**[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 41:](#)**

***Hiranyakashipuh -***

***He diggajaa sankata danta mishraa ghantainam asmat  
ripupakshabhinnam |***

***Tajjaa vinaashaaya bhavanti tasya yathaa araneh prajvalito hutaashah  
| |***

Then, he calls the *diggajaas*, elephants which are controlling the directions, with closely present tusks, and said 'Kill this boy, he is not on our side, he is on the side of the enemies. Whatever is born from him, will only be destroying me and our *vamsha*, just as fire born of *arani*, wood, destroys *arani*, wood itself'.

**Sri Engal Aalwaan's Commentary:**

***He diggajaa iti | Sankateti | Chaturdantatayaa paraspara nibida danta yuktaah | Ripu pakshena bhinnam asmato bhedinam | Tasya janakasya***

|

*Diggajaas* are supposed to have four tusks, which are very closely present. Because he is on the side of the enemies, he is different from us.

When two *aranis* are rubbed against each other, the fire is created, and that fire burns the wood itself. Fire which is born of wood burns the wood itself. Like that, he will destroy our clan, says *Hiranyakashipu*.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 42:**

***Sri Paraasharah -***

***Tatah sa diggajaih baalo bhoobhrut shikhara sannibhah |***

***Paatito dharaneeprushthe vishaanaih api apeedyata |***

*Sri Paraasharah* - Those *diggajaas* were as huge as huge peaks of mountains, and they felled him on the ground. With their tusks, they started to torture him.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 43:**

***Smaratah tasya govindam ibadantaah sahasrashah |***

***Sheernaa vakshasthalam praapya sa praaha pitaram tatah ||***

He was all the time meditating on *Govinda*. All the tusks of the *diggajaas* trying to pierce his chest, they were broken and torn away, and at that time, *Prahlaada* tells *Hiranyakashipu*.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 44:**

***Dantaa gajaanaam kulishaagra nishthuraah sheernaa yat etena balam mama etat |***

***Mahaa vipat taapa (paapa) vinaashano ayam janaardana***

**[anusmaranaanubhaavah | |](#)**

All the tusks of the elephants, which were as sharp as the edge of a spear, were completely broken, because of the power that I have. How did I get that power? Because of the continuous remembrance of *Janaardana*, that is the power I have. Continuous remembrance of *Janaardana* can destroy even great *taapaas* or *paapaas*.

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

**[Aprushto api bhagavan maahaatmya jnyaapanaaya aaha dantaa iti |](#)**

Why did *Prahlaada* say this though he was not asked by *Hiranyakashipu*? This is to remind *Hiranyakashipu* of the greatness, and power of remembering *Bhagavaan*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 45:](#)**

**[Hiranyakashipuh -](#)**

**[Jvaalyataam asuraa vanhih apasarpata diggajaah |](#)**

**[Vaayo samedhaya agnim tvam dahyataam esha paapakrut | |](#)**

*Hiranyakashipu* then asked the elephants to move away. He then tells the demons to light fire all over. O Wind, help this fire to grow bigger and burn more fiercely. Let this sinner be burnt.

**[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 46:](#)**

**[Sri Paraasharah -](#)**

**[Mahaa kashthachayacchannam asurendra sutam tatah |](#)**

**[Prajvaalya daanavaa vanhim dadahuh svaaminoditaah | |](#)**

*Sri Paraasharah* - All the *daanavaas* lighted fire all around and brought huge fire sticks and put them all around *Prahlaada*, and tried to burn him.

**[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 47:](#)**

**[Prahlaadah -](#)**

**[Tata esha vanhih pavanerito api na maam dahyati atra samantato aham |](#)**

**[Pashyaami padmaastaranaastrutaani sheetaani sarvaani dishaam mukhaani | |](#)**

*Prahlaada* says - O father, this fire, even though it is helped by winds, and is burning fiercely, does not burn me even a bit. All over me, I am only seeing

all the lotus petals spread over and give me a very pleasant feeling and cool atmosphere.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 48:**

***Sri Paraasharah -***

***Atha daityeshvaram prochuh bhagavasya aatmajaa dvijaah |***

***Purohitaah mahaatmaanah saamnaah samstooya vaagminah ||***

*Sri Paraasharah -* At this time, *Shukraachaarya's* children, known as *Shanda*, *Marka*, and others, came and told *Hiranyakashipu*. They had very good power of speech, and told convincing words to *Hiranyakashipu*.

**Sri Engal Aalwaan's Commentary:**

***Atha iti | Dvijaah shanda marka aadayah |***

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 49:**

***Purohitaah oochuh -***

***Raajan niyamyataam kopo baale api tanaye nije |***

***Kopo devanikaayeshu teshu te saphalo yatah ||***

*Purohitaas* said - O King, please do control your anger towards this child who is your son. You have to get angry with the host of gods, because they are the ones who are giving this power to him.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 50:**

***Tathaa tathaa enam baalam te shaasitaaro vayam nrupa |***

***Yathaa vipaksha naashaaya vineetah te bhavishyati ||***

We will instruct him in such a way that he will come on your side, and will also destroy your enemy only.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 51:**

***Baalatvam sarva doshaanaam daitya raajaaspadam yatah |***

***Tato atra kopam atyartham yoktum arhasi na arbhake ||***

A child has all kinds of defects, this is the characteristic of childhood. Because of that, you should not get so angry with this boy, because childhood has defects by itself.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 52:**

***Na tyakshyati hareh paksham asmaakam vachanaat yadi |  
Tatah krutyaam vadhaayaasya karishyaamo anivartineem | |***

In case we give him instructions also, in case he does not leave the side of *Hari* and come to our side, some being created by the *abhichaara krutya*, will go and destroy the enemy, and there will be no return after that for him. We will do such *abhichaara karmaas*.

***Sri Engal Aalwaan's Commentary:***

***Na iti | Krutyaa abhichaara janyo bhoota visheshah |***

*Abhichaara karmaas* are told here, which are told in the *Vedaas*, used to destroy enemies.

***Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 53:***

***Sri Paraasharah -***

***Evam abharthitah taih tu daitya raajah purohitaih |***

***Daityaih nishkaasayaamaasa putram paavaka samchayaat | |***

*Sri Paraasharah* - He told the demons to take him out of the fire, being prayed thus by the *purohitaas*.

***Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 54:***

***Tato guru gruhe baalah sa vasan baala daanavaan |***

***Adhyaapayaamaasa muhuh upadeshaantare guroh | |***

*Prahlaada* is sent to the *gurukula* of *Shukraachaarya's* children; they take him and start instructing him. There, whenever they are not teaching, when there is no *adhyayana* being done, he starts to teach all the children of the *daanavaas*.

***Sri Engal Aalwaan's Commentary:***

***Tata iti | Upadeshantare adhyaapanasya viccheda avasare |***

This is the most wonderful teaching of *Prahlaada* to the *daitya baalakaas*.

***Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 55:***

***Prahlaadah -***

***Shrooyataam paramaartho me daiteyaa ditija aatmajaah |***

***Na cha anyathaa etat mantavyam na atra lobhaadi kaaranam | |***

*Prahlaada* - O children of *Diti's* children, what is the ultimate that anyone

should desire? I am going to tell you, do listen to me. Don't think that I am doing for any other gain. I am not doing this to cheat you, or to create delusion in you.

**Sri Engal Aalwaan's Commentary:**

***Shrooyataam iti | Paramaarthah parama purushaarthah | Lobhaadi ityaadi shabdena anaaptatva hetu bhrama vipralambaadi grahanam |***

I am your *aapta*, *hitaishi*, I am doing good for you. Not for personal gains, or selfish motive, not to cheat you, not to drive you in the wrong path.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 56:**

***Janma baalyam tatah sarvo jantuh praapnoti youvanam |  
Anyaahataa eva bhavati tato anudivasam jaraa | |***

A being who is born, is born (*janma* happens), then he gets into boyhood (*baalya*), then they get into the youth. After that, without any break, every day, he will be getting old.

**Sri Engal Aalwaan's Commentary:**

***Janma iti trishlokyaa dehaatmanoh anityatva nischayatve vadati |***

In three *shlokaas* starting with this, *Prahlaada* is teaching the *nityatva* of *aatman*, and *anityatva* of the *deha*. *Aatma* is eternal, and *deha* is impermanent.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 57:**

***Tatah cha mrutyum abhyeti jantuh daityeshvara aatmajaah |  
Pratyaksham drushyate cha etat asmaakam bhavataam tathaa | |***

O children of *Hiranyakashipu's* clan, after getting old, a being will die. We can perceive this directly with respect to us, you, anyone.

**Sri Engal Aalwaan's Commentary:**

***Tata iti | Drushyate cha etat janma aadi panchakam |***

This is called *janma aadi panchaka* - *janma*, *baalya*, *youvana*, *jaraa*, *mrutyu*.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 58:**

***Mrutasya cha punarjanma bhavati etat cha naanyathaa |***

***Aagama ayam tathaa tat cha na upadaanam vinaa udbhavah | |***

One who dies is born again. This is the truth, and is known from the *Aagamaas*, *Vedaas*. This is also supported by logic. We are born in this body, and experiencing happiness, sorrow right from our birth, it is the result of fruits of *karmaas* done earlier. When one dies, the entire thing getting destroyed - such a thing cannot happen.

***Sri Engal Aalwaan's Commentary:***

***Dehino dehaat oordhvam cha sattvaat nityataa iti aaha mrutasya iti | Punarjanma bhaavi deha grahanam syaat eva | Anyathaa mrutasya janma abhaave, etat cha vartamaanam janma cha na syaat | Atra pramaanam, ayam adhyetrubhih pratyaksham pathyamaanah, \* Sa itah prayanneva punarjaayate \* Atha etam eva adhvaanam punarnivartante \* Mrutvaa punah mrutyum aapadyante \* ityaadiraagamah | Yat aagamena uktam tat cha tathaa eva iti anugraahakam tarkam chaarvaakaadeen prati aaha na upadaanam iti | Prati praani prateeyamaanah sukha dukhaadi kaaryodbhavah praak janma kruta sukrutaadi vishishtham sthaayinam aatmaanam upaadaana kaaranam vinaa na syaat iti arthah | Prayaksham eva na anumaana aagamou iti vadato vaadino yukti poorvo vivaadah sva shaastra pranayanam cha vyaahatam iti bhaavah |***

*Dehi* is the *aatma*, who is in the *deha*. Even after the body is destroyed, the *aatman* lives. He will get into another body. If he is not born again, even the current birth that we have cannot happen. If another birth happens, then we can actually justify our current birth. This is the *pramaana* for that, the students are learning all this in *Aagama*, 'Having died and gone from here, he is again born', 'The path in which he goes - the same path he returns here', the path of *Pitru yaana* is told, 'Having died, he will again get into *samsaara*, and again die'. Whatever is told in *Aagamaas*, is again supported by *tarka*, which is in line with what is taught in the *Aagamaas*. *Tarka* is logic, which by itself cannot be an independent *pramaana* for *ateendriya vishayaas*. Logic is also useful in order to understand what is taught in the *Shrutis*, in order to also make things more firm and clear in our mind. This is against the *Chaarvaakaas*, who say that only the *Pratyaksha pramaana* is accepted, and they say that *Shruti* is not a *pramaana* - they say that *deha* is itself the *aatman*, and destruction of



the body is itself *moksha*; they say that when the body is burnt and becomes ashes, how can it come again; this is not acceptable. The logic which *Prahlaada Aalwaar* is telling here is supporting what is taught in the *Shrutis* - that without a material cause, an effect cannot happen. If one is born, there has to be a material cause for that, and if the soul was not there, he could not have been born taking another body. In every being, what is seen is the effects of *sukha* and *dukha*. In the previous births, whatever *sukruta* and *dukhruta* which one has done, having all these, if an *aatman*, the *upaadaana kaarana*, is not there, such an experience of *sukha* and *dukha* cannot happen. The experience of *sukha* and *dukha* happens in the *aatman* himself, and he is the cause of that only. He is also *nimitta kaarana*, and also the *upaadaana kaarana*. The experience of *sukha* and *dukha* happens in the *aatman* himself, because of the virtuous deeds and sins. This is the logic used here to justify that *aatman* is permanent, and eternal, and is only born again. This is how beings are born again and again, and undergo *janma*, *baalya*, *youvana*, *jaraa*, *mrutyu*. When they (*Chaarvaakaas*) say that *pratyaksha* only is the *pramaana*, they are refuted here, through this logic.

**[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 59:](#)**

***Garbha vaasa aadi yaavat tu punarjanma upapaadanam |  
Samasta avasthakam taavat dukham eva avagamyataam | |***

Again, he will be residing in the womb, and then he is born, the soul who is present in all these states, they all lead to sorrow only.

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

***Nityasya api aatmano anitya deha aadikam garbha aadi punarjanma  
aapti paryanta sapta avasthaa yuktam dukha hetuh iti vairaagyaaya  
aaha garbha vaasa aadi iti |***

Seven states are told - *garbha*, *janma*, *baalya*, *youvana*, *jaraa*, *mrutyu* and *punarjanma*. They are all causes of grief only. One should get *virakti*, *vairaagya*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 60:](#)**

***Kshut trushna upashamam tadvat sheetaadi upashamam sukham |  
Manyate baala buddhitvaat dukham eva hi tat punah | |***

When there is hunger, thirst, and also when there is extreme cold, and when these are removed, one will feel very happy. If we are very thirsty, and we get water to drink, we feel happiness. Similarly, when extreme cold is removed by fire, we feel very comfortable and happy. These are all because of the childish mind, which is not wise, and does not have the proper understanding of the things, because again, it causes grief only.

**Sri Engal Aalwaan's Commentary:**

***Nanvannapaanaadeenaam sukha hetutvasya darshanaat katham dukham eva iti uktam iti aashankya dukha hetou eva sukha hetutva bhrama iti aaha kshut trushna iti | Kshut sheeta aadi dukha shaamakamat agni aadi dukham eva sukha saadhanam manyate baalah | Hirhi hetou | Tadannaadikam kshut aadi abhaave punarudgaaraa jeerna santaapa aadi dukha hetuh eva |***

Food, drinks, etc., cause happiness is well known, and so, how is told as the cause of grief, is the doubt raised. The answer is that it is wrong understanding that that which causes grief is bringing happiness. This is told in the *shloka* 'Kshut sheetaadi'. Fire which burns and causes grief is thought to be causing happiness, in the presence of cold, and so thought of a means of happiness. When hunger is not there, food itself causes vomiting, indigestion, etc., which makes one suffer, and so they only become causes of grief.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 61:**

***Atyanta stimita angaanaam vyaayaamena sukhaishinaam | Bhraanti jnyaana aavrutaakshaanaam (prahaaro api) dukhameva sukhaayate |***

When someone is having a lot of suffering all over the body, and old age, any exercising movement which is given is like happiness. Those whose knowledge is covered with delusion, wrong understanding, *dukha* itself leads to *sukha*, *vyaayaama* is also *aayaasa* only, but they think that they are seeking more happiness, but it is actually wrong understanding.

**Sri Engal Aalwaan's Commentary:**

***Dukha hetutvena prasiddheh api dukhaantara upashaamakatva maatrena sukha hetutvadheeh drushyate iti nidarshanena aaha atyanta***

***iti | Vyaayaamah aayaasah |***

If we say that all these seven states are causes of grief only, but when we experience here, there are certain things which give an illusion of giving happiness.

Though some are well known to cause sorrow, because they are known to destroy some other grief, they are thought to be causes of happiness. This is explained through an example in the *shloka* 'atyanta'.

***Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 62:***

***Kva shareeram asheshaanaam shleshmaadeenaam mahaachayah |***

***Kva kaanti shobhaa soundarya kamaneyaadayo gunaah ||***

This body, which is a great collection of phlegm and all kinds of dirty things like blood and muscle, they see the qualities of grace, shine and beauty. (*Bhaava* is where is the question of such body filled with dirt exhibiting such qualities).

***Sri Engal Aalwaan's Commentary:***

***Tathaa sva para dehe shleshmaadi chaye dukhade api kaantyaadi***

***aaropaat sukha hetutva dhiyam darshayati kva shareeram iti |***

***Kamaneeyam kamaneeyatvam |***

Though my body, other's body, have phlegm and other things which are collected inside, which only leads to grief, qualities like grace, beauty are superimposed on that, and one feels that it is very pleasurable and leads to joy.

***Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 63:***

***Maamsa asruk pooya vin mootra snaayu majja asthi samhatou |***

***Dehe chet preetimaan moodho bhavita narake api asou (api sah) ||***

This body is a collection of muscles, blood, secretions of the glands like pus, faeces, urine, veins, bone marrow, bones; in such a body which has all these things inside, if one is liking that body here, he should be enjoying even in hell. In hell, all these are seen separate from the body, and one suffers in hell. Even here, it is very much the same state, but because it is covered, it creates a feeling of being joyous, happy. Here, if one enjoys such things, even in hell he should enjoy.

**Sri Engal Aalwaan's Commentary:**

***Kim cha narake mala maamsaadikam aatmano anyatvena bhujyate |  
Atra tu tat samooha deham aatmatvena bhogyatvena cha manyamaano  
narake preeya etataraam iti abhipraayena aaha maamsa iti |***

These things like muscles, faeces, etc. are experienced as different from the soul in *naraka*. Whereas here, the body which is the collectivity of all these, is enjoyed as ones own and very pleasurable. If it was true that it is pleasurable, such a person should also be enjoying in hell also.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 64:**

***Agneh sheetena toyasya trushaa bhaktasya cha kshudhaa |  
Kriyate sukha kartrutvam tat vilomasya chetaraih | |***

Through fire, extreme cold is eliminated. Thirst is removed with water. One who has taken food, his hunger will be destroyed. This brings in a feeling of happiness in them. Having lot of thirst, if there is no water, it causes grief. Hunger, when there is no food, will cause a lot of grief.

**Sri Engal Aalwaan's Commentary:**

***Kshut trushna iti shloka uktam vivrunoti agneh iti | Agneh pratiyoginaa  
sheetena sukha kartrutvam kriyate, na tu svatah | Evam toya  
bhaktayoh trut kshutbhyaam tat vilomasya tessaam agni aadeenaam  
pratiyoginah sheetaadeh itaraih agni aadibhih sukha kartrutvam  
kriyate | Yat vaa tat vilomasya sukha vilomasya dukhasya kartrutvam  
agni aadeenaam sheetaadeenaam abhaavaih kriyata iti | Evam  
aniyatatvaat ubhayam api bhraantam; yathaa vakshyati \* Tasmaat  
dukhaatmakam naasti na cha kinchit sukhaatmakam \* iti |***

Whatever was told in the earlier *shloka*, is explained here.

The *pratiyogi* of *agni* is *sheeta*, and vice versa. By itself, fire does not cause joy to someone, it burns and causes grief. If there is extreme cold, if fire is brought, it causes a feeling of happiness. Similarly, when one has taken too much water, we cannot give water to such a person; he will just reject it. Whereas when one is very thirsty, that water causes happiness and sometimes it causes grief also. Similarly with food - when one has overeaten, food itself causes grief, and leads to more trouble. Whereas when one is very hungry, it gives a feeling of happiness. Otherwise, if it is

not there, if food is not there, when one is hungry, the absence of that causes *dukha*, and the presence of that causes *sukha*. Because it is not definitive whether food causes happiness or grief, it is wrong understanding that it causes happiness or grief alone. It will be told later that there is nothing which is *sukhaatmaka* or *dukhaatmaka*, and the object by itself is not causing *sukha* or *dukha*, but one's experiences or the state is what is causing that.

**[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 65:](#)**

***Karoti he daitya sutaah yaavat maatram parigraham |  
Taavat maatram sa eva asya dukham chetasi yacchati ||***

As long as one starts owning and accepting family, house, etc. and gets attached to them, O children of demons, his mind will go one getting filled with grief only. He will experience more and more grief only.

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

***Evam bhrutya dhana aadi api dukhadam iti aaha karoti iti |  
Parigruhyate iti parigrahah |***

This is a wonderful *shloka*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 66:](#)**

***Yaavatah kurute jantuh sambandhaan manasah priyaan |  
Taavanto asya nikhanyante hrudaye shoka shankavah ||***

As much as something is agreeable, desirable, liked by someone, the more one develops attachment, the more the thorns of grief are firmly implanted in the heart, mind.

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

***Tathaa kalatraadi sambandhyi api iti aaha yaavatah iti | Sambandhah  
| Sambandhino na sthiraah, tat naashe shokah tu sthirah iti arthah |***

In the same way, wife and other relations cause grief only. Persons who are related or attached are not eternal, so when they get destroyed, it causes grief which will be there permanently. Relatives are not permanent, but when they die, the grief which comes is permanent.

**[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 67:](#)**

***Yat yat gruhe tat manasi yatra kutra avatishthatah |  
Naashadaaha upakaranam krutah tatra eva tishthati | |***

Whatever materials and things we have in our house, that, wherever we go, will cause worry in our mind - what happens if something is stolen, burnt or destroyed. These torture his mind and create anxiety. Though they are not destroyed, thinking about them, and because of the attachment, this causes anxiety.

***Sri Engal Aalwaan's Commentary:***

***Kincha ajnyaanaam parigrahaadeh sannidhou asannidhou cha shokah sama iti aaha - yat yat iti | Yat yat gruhe vastu tasya naasha daahaadikaranam kutah syaat iti yatra kutra avatishthatah svaamino manasi tat tishthati iti anvayah | Karanam eva upakaranam gruhe kshemena sthitam api premnaa anyathaa aashankino dukhaaya eva sarvam vastu iti arthah | Naasha daaha upakaranam iti cha paathah | Yatra tatra avatishthata iti cha paathah |***

Ignorant ones, whatever things they possess, whether it is near them, or not near them, it causes equal grief. Though it is very safe in the house, because of the attachment that one has towards those things, they will start thinking that 'What if it is destroyed?', because of this, everything causes grief only.

***Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 68:***

***Janmani atra mahat dukham mriyamaanasya cha api tat |  
Yaataanaasu yamasya ugram garbha sankramaneshu cha | |***

When one is born here, he experiences great *dukha*. When one dies also, the same thing happens. When he goes in front of *Yama*, he will be suffering in hell. Or, he will be born in another body, and again experiences sorrow only.

***Sri Engal Aalwaan's Commentary:***

***Evam baalyaadishu pratyaksham dukham uktvaa janmaadishu api tat eva anumeyam iti aaha janmani iti | Janmaadishu dukham anumeeyata iti anvayah |***

Having told that in all the states that we live here, childhood, youth, old age, etc., he says that even in birth and death, the same thing happens. It is

inferred that even in birth and death also, there is sorrow only.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 69:**

***Garbhe cha sukha lesho api bhavadbhih anumeeyate |  
Yadi tat kathyataam evam sarvam dukhamayam jagat ||***

If you think that there is some kind of slight happiness while staying in the womb, it is not so. This whole world is full of sorrow only.

**Sri Engal Aalwaan's Commentary:**

***Garbhe cha iti | Sukha lesho api yadi tat kathyataam tat sukham naasti  
iti arthah | Tasmaat evam dukhamayam jagat |***

Tell me is there any little happiness while staying in the womb? There is no such happiness. In this way, the whole world is full of sorrow and grief.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 70:**

***Tat evam ati dukhaanaam aaspade atra bhava arnave |  
Bhavataam kathyate satyam vishnuh ekah paraayanam ||***

Having told that all this world is all *dukha* only, now he tells what causes *sukha*. This huge ocean of *samsaara*, which is abode to great sorrow, I am telling you the truth is that your only resort or refuge is Vishnu only. He is the only refuge for one who desires *moksha* or *aananda*.

**Sri Engal Aalwaan's Commentary:**

***Tasmaat bhagavat praapti lakshano mokshah praarthya iti aaha tat  
evam iti |***

One has to desire the *Parama Purusha* which is *moksha*, which is nothing but attaining *Bhagavaan Vishnu*.

**Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 71:**

***Maa jaaneeta vayam baalaa dehee deheshu shaashvatah |  
Jaraa youvana janma aadyaa dharmaa dehasya na aatmanah ||***

Don't think that we are children. Because one who is eternal in the body, is the *aatman*. We are all eternal souls. All these attributes of *baalya*, *youvana*, *jaraa*, birth, death, youth, old age, are attributes of the body and not the soul. He is teaching all these so that one should get *virakti*.

**Sri Engal Aalwaan's Commentary:**

***Yat ahah eva virajet iti shrutyaa jhatiti bhagavat jnyaane yatitavyam na vilambitavyam iti aaha maa jaaneeta iti |***

Don't think you are all children, you are all eternal souls. You are there in this body, which is now having the state of childhood, and will undergo youth, etc. *Prahlada* is teaching this so that one should get *virakti* immediately. Immediately, one should start putting efforts to attain *Bhagavaan*. There should be no delay.

*Yat ahah eve virajet, tat ahah eva pravrajat*, is *Shruti*. The moment *virakti* comes, the same moment, one should leave everything and go. If you delay even for a minute, you may get some other attachment, and you may not attempt escape from *samsaara* at all.

*Prahlada* is teaching these wonderful teachings here, to the children, and to everyone. We will continue these in the next session. Finally, he gives the summary about what one should do.

**Recap:** In the previous session, we were studying how *Amsha 1*, Chapter 18, *Prahlada Charitram*. *Hiranyakashipu* is trying to torture *Prahlada* in many ways, trying to get rid of him. He is not able to do anything as *Prahlada* is totally immersed in the meditation of *Sri Hari*, *Mahaa Vishnu* and nothing can touch him. *Hiranyakashipu* says 'Feed him with food mixed with deadly poison', and *Prahlada* simply eats it chanting the name of *Govinda*; he just digests everything and nothing happens to him. At that time, *Hiranyakashipu* calls the *purohitaas* again.

**Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 9:**

***Hiranyakashipuh -***

***Tvaryataam tvaryataam sadyo he he daitya purohitaah |***

***Krutyaam tasya vinaashaaya hi utpaadayata maa chiram | |***

Now, *Hiranyakashipu* calls the *purohitaas* and tells them to come quickly and hurry up, do the *abhichaara kriyaa*, and then create that ferocious being, which will destroy enemies. Don't delay anymore.



**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 10:**

**Sri Paraasharah -**

**Sakaasham aagamyatah prahlaadasya purohitaah |**

**Saamapoovam atha oochuh te prahlaadam vinayaanvitam ||**

Sri Paraashara - Prahlaada was very humble, because they were all gurus to him, Shukraachaarya's children; they come near Prahlaada and tell him, in nice words.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 11:**

**Purohitaah -**

**Jaatah trailokyavikhyata ayushman brahmanah kule |**

**Daityaraajasya tanayo hiranyakashipoh bhavaan ||**

Purohitaas - Hiranyakashipu is born in a great kula, and you are born as son of Hiranyakashipu, belonging to that great kula. Why are you going after other gods; they are of no use.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 12:**

**Kim devaih kim anantena kim anyena tava aashrayah |**

**Pitaa te sarvalokaanaam tvam tathaa eva bhavishyasi ||**

Who else can give you refuge? What is the use of other devaas, even Ananta or anyone else. Your father is only the support of the entire world, and you will also become like that.

**Sri Engal Aalwaan's Commentary:**

**Kim devaih iti | Tvam tathaa eva tava pitaa eva lokaanaam aashrayo bhavishyati |**

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 13:**

**Tasmaat parityaja enaam tvam vipaksha stava samhitaam |**

**Shlaaghyah pitaa samastaanaam guroonaam paramo guruh ||**

It is well known, told in the Vedaas that 'Pitru devo bhava', pitaa is most respected among all gurus. Stop praising his enemies, and leave them, say the purohitaas.

**Sri Engal Aalwaan's Commentary:**

**Tasmaat iti | Stava samhitaam stava prabandham | Vaachyah pitaa iti**

*cha paathah | Vaachyah stutyah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 14:*

*Prahlaadah -*

*Evam etanmahaabhaagaah shlaaghyam etan mahaakulam |  
Mareecheh sakale api asmin trailokye na anyathaa vadet ||*

*Prahlaada -* What you said that this *kula* is a great one, and is most respected, is very true. This is *Mareechi's kula*, and in the three worlds, nobody will say that it is not so.

*Sri Engal Aalwaan's Commentary:*

*Evam iti | Na anyathaa vadet | Kaschit api iti sheshah | Bhavet iti vaa paathah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 15:*

*Pitaa cha mama sarvasmin jagati utkrushta cheshtitah |  
Etat api avagacchaami satyam atra api na anrutam ||*

In the entire three worlds, my father *Hiranyakashipu* is most powerful, and he has great powers through his *tapas*. It is not a lie what you said.

*Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 16:*

*Guroonaam api sarveshaam pitaa paramako guruh |  
Yaduktam bhraantih atra api svalpaa api hi na vidyate ||*

I have no doubt or wrong understanding that father is to be most respected among all gurus.

*Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 17:*

*Pitaa guruh na sandehah poojaneeyah prayatnatah |  
Tatra api na aparaadhyameeti evam manasi me sthitah ||*

Because he is a *guru*, he has to be respected, and is to be worshipped. I have not faulted in that aspect also; I have always respected my father.

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

*Yat tu etat kim anantena iti uktam (ukto) yushmaabhiih eedrusham  
(eedrushah) |*

*Ko braveeti yathaa anyaayam kim tu na etat vacho arthavat ||*

All these things you told is true, that *Mareechi's vamsha* is most respected, that *pitaa* is the ultimate guru, but what you said in the end - 'Kim Anantena', 'What is the use of going after *Ananta*', this kind of talk is not meaningful; nobody who is on the right path will say that.

**Sri Engal Aalwaan's Commentary:**

*Yat tu iti | Brahma kulam shlaaghyam ityaadi yat bhavaduktam tat satyam | Kim tu kim anantena iti yat etat uktam etat vacho na arthavat | Eedrusham vachah yathaa anyayam ko braveet iti anvayah | Kim anantena iti uktam yushmaabhih eedrusham iti cha paathah |*  
The *Brahma kula*, what you said is all true. But, what you said - 'What can *Ananta* do', this is a meaningless thing. Whoever is on the right side, will not say like this.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 19:**

*Iti uktvaa so abhavat mouni tesham gourava yantritah | Prahasya cha punah praaha kim anantena saadhu iti | |*

*Prahlaada* has great respect for his gurus, and having told just that, keeps quiet, because he is unable to speak because of respect to his gurus. Then he smiled and said 'What you said as *Kim Anantena*, what can *Ananta* do, is proper only',

**Sri Engal Aalwaan's Commentary:**

*Iti iti | Gourava yantritah gouravena yantritah niruddha vyavahaarah | Guroonaam api bhagavat nindakaanaam eshaam kim anusaranena iti aashayena prahasya kim anantena iti tat uktam anuvadan saadhu iti sopaalabhyam aaha prahasya iti |*

He could not speak anything more because of his respect to the gurus. *Prahlaada* said that 'Saying *Kim Anantena* is proper only', they are all ridiculing *Bhagavaan* though they are *gurus*, and I should not follow them; thinking thus, repeating what they said '*Kim Anantena*', he tells as if he knows what it is very well; he said that it is most proper.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 20:**

*Saadhu bho kim anantena saadhu bho guravo mama | Shrooyataam yat anantena yadi khedam na yaasyatha | |*

What you said is most proper, what you said is very right. Do listen to me what all *Ananta* can do, what all are His qualities, powers, attributes, if you are not going to feel bad.

**Sri Engal Aalwaan's Commentary:**

***Amarshaat bhooyo api anuvadati saadhu bhoh kim anantena saadhu bho iti | Anantena yat syaat tat shrooyataam |***

Not able to tolerate what they said, and they are all ridiculing *Bhagavaan*, he said that 'What can *Ananta* do, what is the use'. Whatever *Ananta* can do, do listen to me.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 21:**

***Dharma artha kaama mokshaa cha purushaarthaah udaahrutaah | Chatushtayam idam yasmaat tasmaat cha kim idam vruthaa | |***

Four *purushaarthaas*, *dharma*, *artha*, *kaama*, *moksha* - all these are becoming possible because of whom - from Him. What are you telling simply like that?

**Sri Engal Aalwaan's Commentary:**

***Dharma iti | Idam dharma aadi chatushtayam yasmaat tasmaat anantaat kim idam vruthaa vachah, na kinchit iti arthah | Tasmaat kim kim idam vruthaa iti cha paathah |***

There is nothing that He cannot do. He can do anything, because all these *dharma*, *artha*, *kaama*, *moksha*, are all possible because of Him only. He is the bestower of all those benefits. He can do anything.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 22:**

***Mareechimishraih dakshaadyaih tathaa eva anyaih anantatah | Dharmah praaptah tathaa cha anyaih arthah kaamah tathaa aparaih | |***

Addressing *Mareechi* with respect, the most respectable *Mareechi*, *Daksha* and others, who are all *Prajaapathis*, and in the same way, others also, they all followed *dharma*, and obtained the fruits of following *dharma*, from *Ananta* only, and others got *artha*, *kaama*, and all these benefits have been got by worshipping *Ananta* only, through His grace only.

**Sri Engal Aalwaan's Commentary:**

*Mareechi mishraih iti | Mishra shabdah poojya vachanah gurutvaat bahuvachanam |*

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 23:**

*Tat tattva vedino bhootvaa jnyaana dhyaana samaadhibhih |  
Avaapuh muktim apare purushaa dhvasta bandhanaah | |*

While others through *jnyaana* and meditation, *samaadhi*, knowing the realities about *Parabrahman*, *Mahaa Vishnu*, also got liberated, got liberation itself, having got rid of this bondage of *samsaara*.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 24:**

*Sampadaishvarya maahaatmya jnyaana santati karmanaam |  
Vimuktescha ekato labhyam moolam aaraadhanam hareh | |*

*Hari's* worship alone is enough to get all these benefits. This is the root, one means, by which everything can be obtained, including *moksha*; it is worshipping of *Bhagavaan*, *Sri Hari*.

**Sri Engal Aalwaan's Commentary:**

*Sampat ityaadi | Aishvaryaadeenaam sampat vimukti cha ekatah  
aaraadhanaat eva labhya, hareh aaraadhanam sampat aadeenaam  
moolam | Vimuktih cha ekato labhya iti cha paathah |*

Whether long life or wealth or whatever one wants, including *moksha*, all of them they can get by simply worshipping *Hari*; they don't have to resort to any other means.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 25:**

*Yato dharma artha kaamaakhyam muktah cha api phalam dvijaah |  
Tena api kim kim iti evam anantena kim uchyate | |*

Because of whom all these benefits can be obtained, *dharma*, *artha*, *kaama* and *mukti* also, O gurus, for such *Ananta*, why are you telling 'Kim Anantena'? Why are you telling that what can He do and give? This is not the right thing.

**Sri Engal Aalwaan's Commentary:**

*Uktam artham nigamayati yat iti | Tena api anantena kim kim iti evam  
vachah kimartham uchyate |*

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 26:**

***Kim cha api bahunoktena bhavanti guravo mama |  
Vadantu saadhu vaa asaadhu viveko asmaakam alpakah | |***

What else can I say? I don't want to say more. You are all my *gurus*. Tell whether it is right or wrong, because I am not a very knowledgeable person.

**Sri Engal Aalwaan's Commentary:**

***Kim cha iti | Kim cha ityaadi vacho api sopaalagamyam | Kim vaa atra  
iti cha paathah |***

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 27:**

***Bahunaa atra kimuktena sa eva jagatah patih |  
Sa kartaa cha vikartaa cha samhartaa cha hrudi sthitah | |***

What else can I say? He is the Master of this whole world. He is living in the heart of all, and He is the Creator, Doer, can make things undergo changes, He is the one responsible for dissolution.

**Sri Engal Aalwaan's Commentary:**

***Bahunaa iti | Vikartaa parinaamayitaa |***

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 28:**

***Sa bhoktaa bhojyam api evam sa eva jagadeeshvarah |  
Bhavadbhih etat kshantavyam baalyaat uktam tu yat mayaa | |***

He is the Overlord of this entire world, He is the Enjoyer, Enjoyed, Experiencer, Experienced, everything. As a child I am telling you, please do pardon me if I have done something wrong.

I have told you the right thing only, but what you have told is wrong, so I am trying to correct you.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 29:**

***Purohitaah -***

***Dahyamaanah tvam asmaabhih agninaa baala rakshitah |  
Bhooyo na vakshyasi iti evam naiva jnyaato asi abuddhimaan | |***

***Purohitaas -*** You were getting burnt in a huge fire all around you, and we

protected you by bring you out of that fire. We protected you thinking that you will not praise *Hiranyakashipu's* enemy, *Mahaa Vishnu*, but you are not realizing, not learning from what we said. You are still ignorant.

**[Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 30:](#)**

***Yat asmat vachanaat moha graaham na tyakshate bhavaan |  
Tatah krutyaam vinaashaaya tava srakshyaami durmate | |***

Because, listening to us, if you do not give up praising your father's enemies, and come on the side of your father, *Hiranyakashipu*. We are going to create a ferocious being, from that *aabhichaaraka kriyaa*, which will destroy you.

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

***Yat iti | Moha graaham ajnyaana duraagraham |***

**[Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 31:](#)**

***Prahlaada -***

***Kah kena hanyate jantuh jantuh kah kena rakshyate |  
Hanti rakshati cha eva aatmaa hi asat saadhu samaacharan | |***

Who kills whom, who can protect whom. One protects oneself by following the *shaastra* and doing the right things. And one kills oneself by doing the wrong things, not following the *shaastraas*.

A sinner kills himself, and a virtuous one protects oneself. One has to do the right things to protect oneself. One is responsible for one's own actions, and the fruits of that.

**[Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 32:](#)**

***Karmanaa jaayate sarvam karma eva gati saadhanam |  
Tasmaat sarva prayatnena saadhu karma samaacharet | |***

One's *karma* only is responsible, and the consequences of one's *karma*, one cannot stop and one has to experience. *Karma* only is the means for emancipation. One has to put all efforts to do the right things, to act in the right way, as per the *shaastraas*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 33:](#)**

***Sri Paraasharah -***

*Iti uktaah tena te kruddhaah daitya raaja purohitaah |  
Krutyaam utpaadayaamaasuh jvaalaa maala ujjvala aakrutim ||  
Sri Paraashara - The purohitaas of Hiranyakashipu got very angry,  
when Prahlaada said thus. They started creating that ferocious being, of the  
form of a glowing ring of fire, from that abhichaara kriyaa.*

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 34:**

*Ati bheemaa samaagamya paada nyaasa kshata kshitih |  
Shoolena saadhu samkrudhaa tam jaghaana aashu vakshasi ||*

That huge mighty being, when it stepped on the earth, the whole earth trembled. Getting very angry, it started to pierce the chest of Prahlaada with its spear.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 35:**

*Tat tasya hrudayam praapya shoolam baalasya deeptimat |  
Jagaama khanditam bhoomou tatra api shatadhaa gatam ||*

That burning spear with which they tried to pierce Prahlaada's chest, as soon as it touched the chest of Prahlaada, it fell down, and got broken into hundreds of pieces; it got destroyed immediately.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 36:**

*Yatra anapaayee bhagavaan hrudi aaste harih eeshvarah |  
Bhango bhavati vajrasya tatra shoolasya kaa katha ||*

In whose heart that Bhagavaan Hari, who is the Lord of the whole world, He is all the time present, inseparably, even the Vajra Aayudha of Indra gets broken into pieces. What to tell of an ordinary spear?

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 37:**

*Apape tatra paapaih cha paatitaa daitya yaajakaih |  
Taaneva saa jaghaanaashu krutyaa naasham jagaama cha ||*

What the daitya purohitaas did is a wrong thing. They did this krutya, and send the being to destroy Prahlaada who was without any sin. They only became sinners by trying to do harm to a most virtuous Prahlaada who was a parama bhaagavatha, without any sin. Because of that, that krutya killed them only, and the krutya also got destroyed.



**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 38:**

***Krutayayaa dahyamaanaan taan vilokya sa mahaamatih |  
Traahi krushneti ananteti vadan abhyavapadyata | |***

They were all getting burnt due to that *krutya*, and the noble person *Prahlaada* saw this. He prayed for the grace of *Bhagavaan*, and said '*Traahi Krishna Traahi Ananta*', 'Please do save, *Krishna*, do save, *Ananta*'.

**Sri Engal Aalwaan's Commentary:**

***Krutayayaa iti | Abhyavapattih anugrahaah |***

*Prahlaada* prays to *Bhagavaan*.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 39:**

***Prahlaadah -***

***Sarva vyaapin jagat roopa jagat srashtah janaardana |  
Paahi vipraan imaan asmaat dussahaat mantra paavakaat | |***

*Prahlaada* - O all pervading *Janaardana*, You are the creator of the whole world, You are only present as this entire world, You destroy the difficulties of the people, You make them get rid of their birth itself (meanings of *Janaardana*), please do protect these *brahmins* from this unbearable fire created out of this *abhichaara kriyaa*.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 40:**

***Yathaa sarveshu bhooteshu sarva vyaapee jagadguruh |  
Vishnuh eva tathaa sarve jeevantu ete purohitaah | |***

As *Bhagavaan*, *Jagadguru* *Vishnu*, who is all pervading, He resides in all beings, in the same way, let these *purohitaas* come alive again.

**Sri Engal Aalwaan's Commentary:**

***Yathaa iti | Yathaa ityaadinaa apakaarishu api upakurvanti iti  
vaishnavaanaam aacharah pradarshitah |***

The conduct of the *Vaishnavaas* is that even for those who do *apakaara*, they do *upakaara* only.

Even though they tried to destroy him by creating this *krutya*, they themselves got burnt, and *Prahlaada* is trying to save them only.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 41:**

***Yathaa sarva gatam vishnum manyamaano anapaayinam |  
Chintayaami aripakshe api jeevanti ete tathaa dvijaah ||***

*Vishnu* who is present everywhere, all pervading, He is inseparably present in all beings, as I am meditating like that, even in the enemies, I am having the same kind of thought that He is present in my enemies also, let these *brahmins* come alive again.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 42:**

***Ye hantum aagataa dattam yaih visham yaih hutaashanah |  
Yaih diggajaih aham kshunno dashtah sarpaih cha yaih api ||***

Those who came to kill me, by whom I was given poison, some of them put me in fire, some of them tried to destroy me by bringing the *diggajaas*, those who threw serpents on me and tried to kill me, ...

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 43:**

***Teshu aham mitra pakshe cha samah paapo asmi na kvachit |  
Yathaa tena adya satyena jeevantu asura yaajakaah ||***

... with respect to all of them, I have the same feeling which I have with those who are favourable to me. And I have not done any sin. I have not sinned in my mind towards them. If that is true, let these *purohitaas* come alive again.

He prays to *Bhagavaan* saying that 'If I am seeing *Vishnu* everywhere and in everyone, and am equally disposed towards those who tried to torture me or kill me, as I am with respect to anyone favourable to me, and if I have not committed any sin, let them come alive again'.

**Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 44:**

***Sri Paraasharah -***

***Ityuktaah tena te sarve samsprushtaah cha niraamayaah |  
Samutthah tu dvijaa bhooyah tam oochuh prashrayaanvitam ||***

*Sri Paraashara* - The moment he said all these, they all got up, as though nothing happened to them, and told with utmost humility, they addressed *Prahlaada* thus.

[Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 45:](#)

*Deerghaayuh apratihato bala veerya samanvitah |*

*Putra poutra dhana aishvaryaih yukto vatsa bhava uttamah ||*

May you live long, and may you not get any harm. May you be endowed with power, great veerya. May you be excellent among all, and may you have children and grandchildren, wealth and everything.

[Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 46:](#)

*Ityuktvaa tam tato gatvaa yathaa vruttam purohitaah |*

*Daitya raajaaya sakalam aachachakshuh mahaamune ||*

Having blessed him wholeheartedly, they went to *Hiranyakashipu* and told him all the things that happened, as it happened.

This concludes the Eighteenth Chapter.

|| *Iti Sri Vishnu Puraane Prathame Amshe Prahlaada Charite Ashtaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Ashtaadasho Adhyaayah* ||

## || *Atha Ekonavimsho Adhyaayah* ||

Now the Nineteenth Chapter.

[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 1:](#)

*Sri Paraasharah -*

*Hiranyakashipuh shrutvaa taam krutyaam vitatheekrutaam |*

*Aahooya putram papraccha prabhaavasya asya kaaranam ||*

*Hiranyakashipu*, having heard that even the *krutya* that they did through the *abhichaara kriyaa* was of no use, and it also got destroyed, and all their efforts were in vain, he called his son and asked him 'What is the cause of this great power that you have?'

[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 2:](#)

*Hiranyakashipuh -*

***Prahlaada suprabhaavo asi kim etat te vichesthitam |  
Etat mantraadi janitam utaaho sahajam tava | |***

*Hiranyakashipu - Prahlaada*, you seem to have great powers. What is it that you are doing? Is it because of some mantra, that you are having this kind of power? Or is it natural to you?

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 3:***

***Sri Paraasharah -***

***Evam prashtah tadaa pitraa prahlaado asura baalakah |  
Pranipatya pituh paadou idam vachanam abraveet | |***

*Sri Paraashara* - Having been asked like this by *Hiranyakashipu*, *Prahlaada* bows down and does *namaskaara* to his father, with great respect and reverence and says thus.

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 4:***

***Prahlaadah -***

***Na mantraadi krutah taata na cha naisargiko mama |  
Prabhaava esha saamanyo yasya yasya achyuto hrudi | |***

*Prahlaada* - O father, I have not acquired these powers through any *mantra*, or it is also not natural to me. Whoever meditates and is able to realize *Achyuta* in their hearts, for them, it is a very normal thing to have such powers.

***Sri Engal Aalwaan's Commentary:***

***Na iti | Samaana eva saamanyah | Sarvagato api achyuto bhaktasya  
shuddhe hrudi aavirbhavati, naanyasya ashuddhe |***

Though *Prahlaada* said '*Sarvagatah, Sarvagah, Sarvavyaapin*' about *Vishnu*, it is only those who have a pure mind, and very great devotion towards *Bhagavaan* that *Bhagavaan* manifests Himself. If anyone does not have such purity of mind, *Bhagavaan* cannot be realized by them.

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 5:***

***Anyeshaam yo na paapaani chintayati aatmano yathaa |  
Tasya paapa aagamah taata hetu abhaavaat na vidyate | |***

One who does not sin towards others, just as one does towards oneself, for him, there can be no sin he can do, because there will be no cause.

**Sri Engal Aalwaan's Commentary:**

***Taam paapa dukha bhaava roopaam aatmano hrut shuddhim  
chatusshlokyaa aaha anyeshaam ityaadinaa |***

That his mind is so pure and is filled with devotion towards *Hari*, this *Prahlaada* says starting with four *shlokaas* starting with *Anyeshaam*.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 6:**

***Karmanaa manasaa vaachaa para peedaam karoti yah |  
Tat beejam janma phalati prabhootam tasya cha ashubham | |***

One who tortures others through acts, or through mind, or through words, that will lead to sin; and to experience fruits of that sin, he has to be born again in this *samsaara*. He will be committing great sin.

**Sri Engal Aalwaan's Commentary:**

***Karmanaa iti | Tat beejam janma saa para peedaa eva beejam yasya  
tat janma, tasya peedayituh ashubham phalati | Tat beeja janma iti  
cha paathah |***

Those who torture others, for them, all bad things will happen, and they will be accumulating sin only.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 7:**

***So aham na paapam icchaami na karomi vadaami vaa |  
Chintayat sarva bhootastham aatmani api cha keshavam | |***

I never, even in my mind, desire ill for anyone, I don't even do bodily, or don't even speak ill of others. I am meditating all the time on *Keshava*, who is in me as well as present in all beings.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 8:**

***Shaareeram maanasam dukham daivam bhoota bhavam tathaa |  
Sarvatra shubha chittasya tasya me jaayate kutah | |***

When I have such good and pure feeling everywhere, my mind and heart is most pure, when I am such, either bodily grief or sorrows, or in the mind, or caused by gods, or by any other beings - there will be no sorrow or grief to me arising from any of these causes.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 9:**

***Evam sarveshu bhooteshu bhaktih avyabhicharinee |  
Kartavyaa panditaih jnyaatvaa sarva bhootamayam harim ||***

This is how those who are knowledgeable, those who have the *viveka jnyaana* about what is right and wrong (they are called *panditaas*), realizing this, one has to act and live like this. *Hari* only is present in all beings. In that *Hari*, who is present everywhere, everything is His *prakaara*, *shareera*, undiluted devotion, only devoted to *Hari*, nobody else, or nothing else, (*ananya prayojana*), that kind of devotion one has to do.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 10:**

***Sri Paraasharah -***

***Iti shrutvaa sa daityendrah praasaada shikhare sthitah |  
Krodha andhakaarita mukhah praaha daiteya kinkaraan ||***

*Sri Paraashara* - Having heard this, *Hiranyakashipu*, the king of *daityaas*, who was standing on top of a huge building, became extremely angry, and told his guards thus.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 11:**

***Hiranyakashipuh -***

***Duraatmaa kshipyataam asmaat praasaadaat shata yojanaat |  
Giri prushte patatu asmin shilaa bhinna anga samhitan ||***

*Hiranyakashipu* - This bad boy, let him be thrown from this huge tall building (hundred *yojanaas*) on which he was standing; let him fall down on the rock below, and let his body be broken to pieces. Let him die thus.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 12:**

***Sri Paraasharah -***

***Tatah tam chikshipuh sarve baalam daiteya (kimkaraah) daanavaah |  
Papaata so api adhah kshipto hrudayena udvahan harim ||***

*Sri Paraashara* - All the guards of *Hiranyakashipu*, they threw that boy from that huge building. He fell down, he was covering his heart that *Hari* should not get injured by this fall; He was always thinking of *Hari*, and covered his heart.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 13:**

***Patamaanam jagat dhaatree jagaddhaatari keshave |  
Bhakti yuktam dadhaara enam upasangamya medinee ||***

The Earth herself came, he was having utmost devotion in *Keshava* who is supporter of the entire world. The earth is the supporter of this world, and *Keshava* supports earth also, and everything. The boy who was having utmost devotion in *Keshava*, she herself came and held him very softly.

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 14:***

***Tato vilokya tam svastham avisheerna asthi panjaram |  
Hiranyakashipuh praaha shambaram maayinaam varam ||***

*Hiranyakashipu* saw him that there was no injury for *Prahlaada*. He was perfectly alright on falling, he was in perfect shape, nothing happened to his bones, he was absolutely fine. He called *Shambaraasura*, who had some wonderful powers, a *maayi*.

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 15:***

***Hiranyakashipuh -***

***Na asmabhih shakyate hantum asou durbuddhi baalakah |  
Maayaam vetti bhavaan tasmaat maayayaa enam nishoodaya ||***

*Hiranyakashipu* - We are not able to kill this boy who is ignorant and bad mind. You know a lot of *maayaas*, have some wonderful powers, destroy him with your *maayaa*.

*Maayaa* is *aascharya shakti*. *Paramaatman* is told as *Maayi*.

***Sri Engal Aalwaan's Commentary:***

***Na iti | Hantum na shakyate |***

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 16:***

***Shambarah -***

***Soodayaami esha daityendra pashya maayaabalam mama |  
Sahasram atra maayaanaam pashya koti shatam tathaa ||***

*Shambara* - You can see my wonderful *maaya* powers that I have. I will create thousands and crores of *maayas*, which will destroy this boy.

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 17:***

***Sri Paraasharah -***

***Tatah sa sasruje maayaah prahlaade shambaro asurah |  
Vinaasham icchan durbuddhih sarvatra samadarshinee ||***

*Sri Paraashara - Shambara started to create these maayaas, thousands, to destroy Prahlaada. Prahlaada was having samadarshitva, that everything is Bhagavat aatmaka, and Bhagavaan is present everywhere, that everything is Bhagavaan's prakaara. Towards such Prahlaada, in order to destroy such Prahlaada, the wicked Shambaraasura, started to create maayaas towards Prahlaada.*

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 18:***

***Samaahita matih bhootvaa shambare api vimatsarah |  
Maitreya so api prahlaadah sasmaara madhusoodanam ||***

*Prahlaada's mind was equi-poised, and he was not at all disturbed. He had not bad intentions or bad feelings towards Shambaraasura also. O Maitreya, Prahlaada again started to think of and meditate upon Madhusoodana only.*

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

***Tato bhagavataa tasya rakshaartham chakram uttamam |  
Aajagaama samaajnyaptam jvaalaamaali sudarshanam ||***

*Immediately, on the order of Bhagavaan, to protect Prahlaada, Sudarshana Chakra came, throwing fire all over, and like a ring of burning fire.*

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 20:***

***Tena maayaa sahasram tat shambarasya aashugaaminaa |  
Baalasya rakshataa deham ekaikam cha nishooditam ||***

*All the thousands of maayaas which Shambaraasura had created, Sudarshana, protecting this boy, destroyed all the maayaas one by one, as he was seeing.*

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 21:***

***Samshoshakam tadaa vaayum daityendrah tu idam abraveet |  
Sheeghram eva mama aadeshaat duraatmaa neeyataam kshayam ||***

*Hiranyakashipu, seeing that Shambaraasura's all maayaas were destroyed, completely, and were of no use, not doing any harm to Prahlaada, called Vaayu, that Vaayu which dries up everything, and said 'Destroy him*



immediately, dry him up completely'.

*Hiranyakashipu* had all the gods under his control.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 22:](#)**

***Tathaa iti uktvaa to so api enam vivesha pavano laghu |  
Sheeto atirookshah shoshaaya tat dehasya ati dussahah | |***

The *Vaayu* became very light and entered into *Prahlaada*, obeying the orders of *Hiranyakashipu*. He was very unbearably hard and chilling, and started to dry up the entire body.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 23:](#)**

***Tena aavishtam atha aatmaanam sa buddhvaa daitya baalakah |  
Hrudayena mahaatmaanam dadhaara dharaneedharam | |***

*Prahlaada* knew that *Vaayu* had occupied his entire body. He again thought of Him, *Bhagavaan*, who supports the whole earth.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 24:](#)**

***Hrudayasthah tatah tasya tam vaayum ati bheeshanam (shoshanam) |  
Papou janaardanaah kruddhah sa yayou pavanah kshayam | |***

What *Janaardana*, whom *Prahlaada* had realized in his heart, did was that He became very angry and drank up that *Vaayu*, who was most fierce. That air got destroyed fully.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 25:](#)**

***Ksheenaasu sarva maayaasu pavane cha kshayam gate |  
Jagaama so api bhavanam guroh eva mahaamatih | |***

All the *maayaas* got destroyed, and even *Vaayu* was destroyed; *Prahlaada* goes back to his *guru's* place again.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 26:](#)**

***Ahani ahani yathaa aachaaryo neetim raajya phala pradaam |  
Graahayaamaasa tam baalam raajnyaam ushanasaa krutaam | |***

Again he goes for further teaching to the *gurus*, to teach him all the *raaja neetis*, how a king should rule over a kingdom, what are his qualities. He is very obedient, and with utmost humility, he serves his *gurus* and learns

this *raaja neeti*. The *raaja neeti shaastra* of *Shukraachaarya*, they start to teach him. He learns all those things.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 27:](#)**

***Gruheeta neeti shastram tam vineetam cha yadaa guruh |  
Mene tadainam tat pitre kathayaamaasa shikshitam | |***

*Gurus* think that if they teach this *raaja neeti* to him, maybe he will change, and they teach him all that. Having learnt all the *raaja neeti* with utmost humility, the *gurus* come and tell *Hiranyakashipu* that now he is well learned, and we have taught him all the *raaja neeti*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 28:](#)**

***Aachaaryah -***

***Gruheeta neeti shastraastre putro daitya pate krutah |  
Prahlaadah tattvato vetti bhaargavena yadeeritam | |***

*Aachaaryaas* - O *Daitya pati*, your son has learnt all the *raaja neeti*. Whatever *Bhaargava* has told, that *raaja neeti* he knows fully.

Now, *Hiranyakashipu* asks him questions about *raaja neeti*, and the *Prahlaada Charita* continues. *Prahlaada's* devotion, and what kind of replies he gives, we will see next.

***Recap:*** In the previous session, we were studying that *Hiranyakashipu* asked *Shambaraasura* to use all his *maaya shakti* to destroy *Prahlaada*. And then, *Bhagavaan's Sudarshana Chakra* comes to *Prahlaada's* rescue, and all the *maayas* of *Shambaraasura* are destroyed one by one. Even *Vaayu* cannot do anything. *Prahlaada* is then taken back to the *aachaarya's gurukula*; *Shukraachaarya* has written the *Raaja Neeti*, which *Prahlaada* studies; everyday, the *aachaaryas* teach the *Raaja Neeti*. Having learnt all these things, the *aachaaryas* bring *Prahlaada* back to *Hiranyakashipu*, and tell him so -

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 28:](#)**

***Aachaaryah -***

***Gruheeta neeti shastraastre putro daitya pate krutah |  
Prahlaadah tattvato vetti bhaargavena yadeeritam | |***

Aachaaryaas - O Daitya pati, your son has learnt all what Shukraachaarya has written, and has become an expert in Raaja Neeti.

Hiranyakashipu asks Prahlaada what all he has learnt.

[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 29:](#)

[Hiranyakashipuh -](#)

[Mitreshu vartate katham arivargeshu bhoopatih |](#)

[Prahlaada trishu lokeshu madhyastheshu katham charet | |](#)

Hiranyakashipu - How should a king behave or interact with friends? How with respect to enemies?

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

[Mitreshu iti | Mitreshu sahaja praakruta krutrimeshu | Sahajam maatuleyaadi | Praakrutam sva bhoomi anantaraat shatroh anantaram | Krutrimam daana maana vasheekrutam | Arih cha trividhah - sahajo daayaadah, praakruto bhoomyanantaraadih, krutrimah kruta apakaarakah | Madhyasthaah cha trividhaah | Trishu lokeshu mitraadishu trishu janeshu | Kaaleshu iti paathe kshaya vrudhhi sthaana kaaleshu | Katham vartetah? Vruttayo hi varshana aadaana anupravesha maadhyasthya poornatva priyatva sahisnutva roopaah sapta | Yathaa uktam \\* Indrasya aarkasya vaayoh cha yamasya varunasya cha | Chandrasya cha pruthivyaah cha nrupah sapta guno bhavet | Iti |](#)

There are three kinds of allies or friends - natural allies, those who are in this world, and those who are created artificially or temporary friends. Natural allies are mother's brother's children, etc. All those who are in this world, who are not included among enemies, are *praakruta mitraas*. If a king has donated a lot of money to someone, he will be friendly with them, and they are friendly because of the donation received; those who are honoured will also have a friendly feeling, are artificial friends. Enemies are also of three kinds - natural are those who are waiting to snatch a part which is inherited, *praakruta* are those enemies existing in this world, artificial enemies are those to whom we have done something bad, wrong or *apakaara*. King should be aware of these three kinds of enemies. Those who are unconcerned, the *madhyasthaas* are also of three types. Three

worlds are explained as *mitra*, *ari* and *madhyastha* - those who are friendly, those who are enemies, and those who are not concerned (neither enemies nor friends). There is a *paatha trishu kaaleshu* instead of *trishu lokeshu*. Three times means, when there is lot of prosperity, when there is lot of famine, and when things are normal. How should a king be working in these three times? This is said to be of seven kinds, as told in *Manu Smruti*. A king should be having seven attributes or qualities, the qualities of *Indra*, *Surya*, *Vaayu*, *Yama*, *Varuna*, *Chandra* and *Pruthivi*. *Indra* causes rains for four months during the rainy season; a king showers benefits similarly on his kingdom - this is called *varshana*. Sun, *Surya* draws up the water, and similarly a king collects taxes - this is *aadaana*. A king enters his enemies armies through spies and other means, just as *Vaayu* enters into beings and conquers them, this is *anupravesha*. *Yama* is an impartial judge, just like this, the king also rules over the kingdom maintaining justice, punishes the wicked and protects the virtuous ones, this is *maadhyasthya*. *Varuna* punishes sinners with *Varuna paasha*, a king also punishes the wicked, *Varuna* surrounds all around, and in a similar way a king protects all round, this is *poornatva*. Moon is pleasant to the whole world, and similarly a king causes happiness and joy to all the citizens, this is *priyatva*. *Pruthivi*, earth is known for forbearance, *kshamaa* is the name of earth itself, a king should also have this quality, this is *sahishnutva*. The various things that a king should do, and how he should rule over a kingdom, are told.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 30:](#)**

***Katham mantrishu amaatyeshu baahyeshu aabhyantareshu cha |  
Chaareshu pouravargeshu shankiteshu itareshu cha | |***

How should a king be with respect to ministers (*mantri*, *amaatya*), *baahyaas*, *aabhyantaraas*, spies, people looking after the kingdom, *shankitaas*, others.

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

***Katham iti | \* Mantree buddhi sahaayah, syaat amaatyah kaarya saahyakrut | Durgaadhyaksho dhanaadhyakshah (dhaanyaa) senaadhyakshah cha bhoopateh | Sootah purodhaa daivajnyah sapta eta mantrino mataah | Durgaadhyaksho vanaadhyakshah | 'Pootah purodhaah' iti cha paathah | Baahyaah amaatyah shuklaadhyakah***

***aadayah | Aabhyantaraah antah pura mahaanasaadhyadhikrutaah | Shankitaah jita daasa bhootaah saaparaadhaa vaa | Itare svaami hitaishinah | Dharma artha kaama bhaya pareekshaasu shuddhaa vaa |***

There is a slight difference between *mantri* and *amaatya*. *Mantri* is an intellectual assistant. *Amaatya* is an assistant in action, execution of the action. All these are said to be *mantris - durgaadhyaksha* (those who are in control of the fort), *dhanaadhyaksha* (those in control of the treasury), *senaadhyaksha* (control of the army), *soota* (charioteers), *purodhaa*, *daivajnya*. *Durgaadhyaksha* is in control of forts and forests. There is a *paatha pootah purodhaah*, those who conduct *yajnyaas* and *yaagaas*. *Baahyaas* are *amaatyaas*. *Aabhyantaraas* are those who are in charge of harem (*antahpura*), kitchen. *Shankitaas* are those whom the king is always doubting, those who have been won over, and become servants, or those who have done some crime - a king should be very careful about such people because they will always be working against the king. Others (*itareshu*) are those who want to do good to the king, who are favourable to him; those who join the king's administration will be tested for their adherence to *dharma*, *artha* (money - can they be lured by offering bribe), *kaama*, fear; and those who have passed all these tests, they are also included in *itareshu*.

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 31:***

***Krutya akrutya vidhaanam cha durgaatavikasaadhanam |  
Prahlaada kathyataam samyak tathaa kantakashodhanam ||***

*Hiranyakashipu* is asking the various details about how a king should rule over the kingdom.

***Sri Engal Aalwaan's Commentary:***

***Krutya akrutya iti | Krutyaah bhedyaaah | Teshaam akrutyatvasya  
abhedyatvasya vidhaanam | \* Alabdha vetano lubdho maanee cha api  
avamaanitah | Krudhascha kopito akasmaat tathaa bheetah cha  
bheeshitah || Iti medyaah | Jala prakara maru giri vanaatmakam  
panchadhaa durgam | Aatavikaah vanyaa mlecchaadyaah tat  
saadhanam | Kanthakah chouryah kshudra shatruh vaa | Tasya  
shodhanam saadhanam |***

*Krutyaas* are those who are waiting to do something bad by bringing division

of opinion inside, making the trusted assistants to turn against the king; they should not be able to bring about a divided opinion - what should a king do so that such a thing will not happen. A king has to be very careful about such people - they are one who has not got his salaries, one who is greedy, one who is too much egoistic, one who has been disrespected, one who is very angry and does not have control over his anger, one who is very scared - these come under the category of *bhedyas*. *Durga* is of five types - mountains, forests, deserts, forts surrounding, water. *Aatavikas* are those who live in the forests - how to control and bring them under the king's rule. *Kantakas* are thieves, and enemies who are lowly, roaming around in the forests waiting for a chance to turn against the king - how to control and win over them.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 32:](#)**

***Etat cha anyat cha sakalam adheetam bhavataa yathaa |***

***Tathaa me kathyataam jnyaatum tava icchaami manogatam ||***

And all the other things also, I would like to know what you have learnt.

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

***Etat iti | Anyat cha iti | Oushanasoktam sapta prakruti aadikam |***

The *angaas* of the kingdom are said to be the *prakrutis*. Whatever has been told by *Ushanas*, *Shukraachaarya*.

*Swaami amaatyou puram raashtram kosha dandou suhrut tathaa |*

*Sapta prakrutayoh hi etaah sapta angam raajyam uchyate ||*

The kingdom has got seven components, which are *sapta prakrutis* - the king, ministers, the cities, nation, treasury, forces, friends. This is told in *Manu Smruti*.

The answer of *Prahlaada* is very interesting.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 33:](#)**

***Sri Paraasharah -***

***Pranipatya pituh paadou tadaa prashraya bhooshanah |***

***Prahlaadah praaha daityendram krutaanjali putah tathaa ||***

*Sri Paraashara* - *Prahlaada* folding his hands in reverence, does obeisance to his father, with respect, and tells him the reply.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 34:**

**Prahlaadah -**

**Mama upadishtam sakalam gurunaa naatra samshayah |**

**Gruheetam tu mayaa kintu na sadetat matam mama | |**

*Prahlaada* - There is no doubt that our *aachaarya* has taught me everything. Whatever I have learnt, in my opinion, is not the right thing. I do not think that what I have learnt is the right thing that one should learn.

**Sri Engal Aalwaan's Commentary:**

**Mama upadishtam iti | Na sat etat shatru mitraadi bheda vishayatvaat asya |**

I feel it is wrong because they have taught me how to deal with allies and enemies.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 35:**

**Saama cha upapraadaanam cha bheda dandou tathaa aparou |**

**Upaayaah kathitaah hi ete mitraadeenaam cha saadhane | |**

With respect to dealing with friends and enemies, I was told the various means like *saama*, *upapraadaana*, *bheda*, *danda*.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 36:**

**Tena eva aham na pashyaami mitradeen taata maa krudhah |**

**Saadhyaabhaave mahaabaaho saadhanaih kim prayojanam | |**

I don't see any differentiation like friend or enemy, please do not get angry with my reply. When the goal that is to be attained itself is not the right one, what is the use of learning the means? They have told me the means to deal with friends and enemies. When I don't see enemies and friends, *saadhya* itself is absent, what is the point in learning these *saadhanaas*, means?

This is a wonderful *shloka* by *Prahlaada*.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 37:**

**Sarva bhootaatmake taata jagannaathe janagmaye |**

**Paramaatmani govinde mitra amitra kathaah kutah | |**

When the Lord of the world, *Govinda* Himself is existing in all these forms,

whatever is manifest or unmanifest, He who has no other controller, He having all beings as His *shareera*, when such is the case that everywhere I see only *Govinda*, where is the question of differentiating one as friend and one as foe.

**Sri Engal Aalwaan's Commentary:**

***Sarva bhootaatmaka iti | Sarva bhootaatmake sarva jeeva shareerake, jaganmaye vyakta avyakta prapancha roope, paramaatmani aatma antara rahite |***

*Paramaatman* does not have any controller or ruler, He is the ultimate controller of everyone. He is having all beings as His *shareera*. In this whole world, we see some things which are perceived by our senses, some things which are not perceived. All manifested and unmanifested are a form of *Paramaatman* only. He is the Lord of the whole world, who is *Govinda*.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 38:**

***Tvayi asti bhagavaan vishnuh mayi cha anyatra cha asti sah |  
Yatah tato ayam mitram me shatruh cheti pruthak kutah | |***

That *Vishnu* is in you also. He is in me also, and is existing everywhere else. Because of this reason, how can someone separate out like 'This person is my friend', 'This person is my enemy'. Because *Vishnu* is existing in everyone.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 39:**

***Tat ebhi alam aryatham (du) drushtaarambha ukti vistaraih |  
Avidyaantargataih yatnah kartavyah taata shobhane | |***

Enough of the endeavours to acquire and rule over a kingdom, and *artha shastra*, etc. One should put effort to learn the *aatma vidyaa*.

**Sri Engal Aalwaan's Commentary:**

***Tat iti | Drushtaarambhaah raajyaadi artha udyogaah, tessaam ukti vistaraih artha shastraakhyaih avidyaantargataih vidyaayaam antargataani vidyaasthaanaani, tat itaraih | Shobhane parama mangala aatma vidyaa vishaye shaastre |***

*Drushtaarambhaah* means whatever endeavours we pursue, in order to acquire the kingdom, to rule over the kingdom, wealth; *ukti vistara* is



the *artha shaastra*, which explain in detail how to acquire and rule over the kingdom, how to conquer enemies, how to maintain friendship; enough of all those things. There are fourteen *Vidyaa Sthaanaas* told, those which are not included in these will become *avidyaa*. One has to put effort to learn the *aatma vidyaa shaastra*, which is nothing but *Vedaanta*; they cause the utmost good. *Aatma vidyaa* is *parama mangala*. One has to put effort to acquire knowledge about the *aatman*. Other things are all said to be *avidyaa*.

*Angaani vedaah chatvaarah meemaamsa nyaaya vistarah |  
Puraanam dharma shaastram cha vidyaah hi etaah chaturdashaah ||*  
Fourteen *Vidyaa Sthaanaas* are told - four *Vedaas*, six *Angaas* (*Shikshaa Vyaakaranam Chandah Niruktam Jyotisham Kalpa*), *Poorva Meemaamsa* and *Uttara Meemaamsa*, *Nyaaya shaastra*, *Puraanaas*, *Dharma Shaastra*.

*Puraanaas* explain the meanings of *Vedaanga*. *Dharma shaastraas* explain meanings of the *Poorva Kaanda* of *Vedaas*, *yajnyaas*, etc. *Artha shaastra* and others are not included in this.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 40:](#)**

**[Vidyaa buddhih avidyaayaam ajnyaanaat taata jaayate |](#)**

**[Baalo agnim kim na khadyotam asureshvara manyate ||](#)**

O father, one will think that *avidyaa* itself is *vidyaa*, because of ignorance. A boy who is ignorant, on seeing a firefly, will think that it is fire itself.

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

**[Nanu artha shaastraadeh raajyaadi upaaya jnyaapakatvaat katham avidyaasthaanatvam tatra aaha vidyaa iti | Artha shaastraadi janya vidyaayaah tu alpa asthira phala saadhanatvaat vidyaatvam naasti iti bhaavah |](#)**

*Artha shaastra* and other things are helping one to rule over the kingdom, how can they be called as *avidyaa sthaanaas*, is explained here. *Vidyaa* has to lead to *sthira nirantara phala*. Those which lead to *asthira alpa phala*, they are not included as *vidyaa*, is told here.

The next *shloka* is the most wonderful essence of everything.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 41:](#)**

***Tat karma yat na bandhaaya saa vidyaa yaa vimuktaye |  
Aayaasaaya aparam karma vidyaa anyaa shilpa naipunam | |***

What are the *karmaas* which one should do, and what *vidyaa* one should learn? One should do those acts which will not bind one to *samsaara*, which does not lead one to bondage; all other things are not *karma*, one should not even do those acts. That which will lead one to liberation, can only be told as *vidyaa*; all others are *avidyaa* only. All other *karmaas* that one does, is all simply exhaustion only, nothing else; it is of no use. All other *vidyaas* are also getting expertise in useless things.

What is the knowledge which one should acquire? That knowledge which will lead one to liberation.

What are the acts that one should do? Those which will not bind one.

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

***Kaa tarhi vidyaa? Tatra aaha tat karma iti | Yaa vimuktaye saa  
vidyaa, artha shaastraadi vidyaa shilpa naipunam | Yat na bandhaaya,  
api tu vidyaa angatvena mokshaaya tat karma; aparam karma pravrutti  
karma |***

Then what is *vidyaa*, if *artha shaastra* and others are said to be *avidyaa*? They are only means to attain *alpa asthira phalaas*; they are simply getting expertise in some actions which are of no use. That which does not bind one, but being an accessory of *vidyaa*, leads to *moksha*, liberation; that only is *karma*. The remaining *karma* becomes *pravrutti karma*, in order to gain worldly benefits.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 42:](#)**

***Tat etat avagamyaa aham asaaram saaram uttamam |  
Nishaamaya mahaabhaaga pranipatyaa braveemi te | |***

Having learnt and understood that whatever I have learnt - this *Neeti Shaastra*, and others - are all *asaara*, of no use. Listen to me, I will tell you the most essential knowledge that one should acquire. I bow down to you and will tell you this.

**Sri Engal Aalwaan's Commentary:**

***Karma niroopanam praasangikam; raajyaadi drushta phala arthinaa api tat saadhane dharme yatitavyam na neeti shaastraadou iti aaha tat etat ityaadibhih | Tat etat neeti shaastraadi janya jnyaanaadi; nishaamyaa shrunu |***

The aspects of *karma* are told here incidentally. Even by one who desires kingdom and such fruits that are obtained here itself, effort should be put towards dharma which is the means to emancipation and not in *neeti shaastra* and such means. *Tat etat* means the knowledge acquired by study of *Neeti Shaastra* and such is *asaara*, please listen to what is *saara*.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 43:**

***Na chintayati ko raajyam ko dhanam na abhivaancchati |  
Tathaa api bhaavyam eva etat ubhayam praapyate naraih | |***

Who does not think of ruling over a kingdom, who does not desire to acquire wealth? Whether you desire to become a king or emperor, or you want to acquire lot of money and wealth; if you have done some *karmaas* in your earlier life, if you are destined to get that, only then you will get; otherwise you will never get. One will only get whatever one is destined to get.

**Sri Engal Aalwaan's Commentary:**

***Na iti | Bhaavyam praak karmato bhaavi | Ubhayam raajyam dhanam cha |***

*Bhaavya* means that which comes as a result of previous *karma*.  
*Ubhayam* means kingdom and wealth.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 44:**

***Sarva eva mahaabhaaga mahatvam prati sodyamaah |  
Tathaapi pumsaam bhaagyaani na udyamaah bhooti hetavah | |***

Everyone puts a lot of effort to attain greatness, to acquire a lot of wealth. Even then, just putting mere effort will not lead one to acquire wealth, but if they are destined to get, that fate only will decide.

**Sri Engal Aalwaan's Commentary:**

***Sarva eva iti | Mahatvam aishvaryam |***

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 45:**

***Jadanaam avivekaanaam ashooranaam api prabho |  
Bhaagya bhojyaani raajyaani santi aneetimataam api | |***

It can be seen that those who are dullards, those who are ignorant, those who have no valour, they also acquire a lot of good things, they also get a kingdom, they enjoy lot of wealth, even those not on the right path.

Just by putting effort one cannot be assured. Previous *karmaas* decide the fate.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 46:**

***Tasmaat yateta punyeshu ya icchet mahateem shriyam |  
Yatitavyam samatve cha nirvaanam api cha icchataa | |***

One has to do virtuous deeds, if he wants lot of wealth and other things of greatness. One who desires liberation, he should put effort to acquire *samatvam*.

*Samatvam yoga uchyate* is told in *Bhagavad Geetha*. In the *Geetha Bhaashya* it was told as *aatma aatma saamya, aatma Paramaatma saamya*. Everyone is *sama* because *Bhagavaan* is *aatma* to everyone.

**Sri Engal Aalwaan's Commentary:**

***Tasmaat iti | Samatve bhagavat aatmakatvena sarvasya samatva  
buddhou |***

All are equal or similar because all are having *Paramaatman* as their inner controller, inner self. There is nothing which is not *bhagavat aatmaka*. Developing such an equanimity of mind, will lead to liberation.

Here, *Prahlaada* says the most essential teaching.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 47:**

***Devaah manushyaah pashavah pakshi vruksha sareesrupaah |  
Roopam etat anantasya vishnoh bhinnam iva sthitam | |***

We are seeing all these things here, *devaas, manushyaas, pashus*, birds, trees, serpents - all these are forms of *Vishnu*, as though they are present as separated.

These are all forms of Vishnu only. But they are seen as separated. We see a tree separately, an animal separately, a man separately, etc. as though present distinctly. But, they are all *Ananta's roopa* only, *Vishnu's* forms.

**Sri Engal Aalwaan's Commentary:**

***Devaa iti | Bhinnam iva tatah pruthak bhootam iva | Ananta iva tat tat roopena sthita iti jnyaapanam eva samyak \* neha naanaasti kinchana \* na tat asti vinaa \* iti cha |***

*Vishnu* is only present in all these forms, this is what is the right understanding. *Shruti* says - there is no multiplicity. It is not that there is *bhagavat aatmaka* and there is *abhagavat aatmaka*; everything is *bhagavat aatmaka*. Everything is having only *Paramaatman* as the *aatman*. Krishna says '*Na tat asti vinaa yat syaat mayaa bhootam charaacharam*' - movables and immovables which are not having Me as the inner self, does not exist. Everything is *bhagavat aatmaka* only. All these forms, though seen as separate, are all forms of *Vishnu* only, who is all pervasive, and existing as inner controller of everything.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 48:**

***Etat vijaanataa sarvam jagat sthaavara jangamam |***

***Drashtavayam aatmavat vishnuh yato ayam vishvaroopadhruk ||***

One who has realized this, all this world consisting of immovables and movables, *Vishnu* only is existing everywhere. This *Vishnu*, is the only One who is having all forms in this entire world we see. He is the *Vishva roopa*.

Just like He is inner controller of me, He is inner controller of everything else.

**Sri Engal Aalwaan's Commentary:**

***Etat iti | Aatmavat antaryaaminaa paramaatmanaa yuktam | Matup antam etat | Atra hetuh yato ayam vishvaroopadhruk iti |***

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 49:**

***Evam jnyaate sa bhagavaan anaadih parameshvarah |***

***Praseedati achyutah tasmin prasanne klesha samkshayah ||***

If one realizes this, *Bhagavaan* who is *anaadi*, does not have a beginning, the Supreme Lord, *Parameshvara*; *Achyuta* will be very pleased and graces such a person who realizes this. If *Bhagavaan* is pleased and graces such a one, all his difficulties will get destroyed.

This is what *Prahlaada* tells *Hiranyakashipu*, that this is the truth and essential knowledge that one should acquire. That is why he sees that what he has learnt in the *raaja neeti*, *artha shaastra* is not the right knowledge, and it is *avidyaa*. He tells what is *vidyaa*, the *uttama saara* that one has to acquire and realize.

Again, *Hiranyakashipu* gets very angry, and does some more bad things to *Prahlaada*, which we will see next.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 50:](#)**

**[Sri Paraasharah -](#)**

**[Etat shrutvaa ati kopena samutthaaya varaasanaat |](#)**

**[Hiranyakashipuh putram padaa vakshasi ataadayat ||](#)**

*Sri Paraashara* - Having heard what *Prahlaada* said, *Hiranyakashipu* got up from his throne and kicked his son's chest with his foot.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 51:](#)**

**[Uvaacha cha sa kopena saamarshah prajvalan iva |](#)**

**[Nishpishya paaninaa paanim hantukaamo jagat yathaa ||](#)**

And he spoke as though burning with great anger and intolerance and hitting his hand with the other fist as though he wanted to kill everyone in the whole world.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 52:](#)**

**[He viprachitte he raaho he balaisha mahaarnave |](#)**

**[Naaga paashaih dhrudhah baddhvaa kshipyataam maa vilambyataam](#)**

**[||](#)**

He called his servants O *Viprachitti*, O *Raahu*, O *Bala*! Let this boy be bound with strong *naaga paasha* and be thrown into the great ocean, without delay.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 53:](#)**

**[Anyathaa sakalaa lokaah tathaa daiteya daanavaah |](#)**

**[Anuyaasyanti moodhasya matam asya duraatmanah ||](#)**

Otherwise, all worlds and the *daityas* and *daanavas* will start following his teachings of this stupid and wicked boy.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 54:**

***Bahusho vaarito asmaabhih ayam paapah tathaa api areh |  
Stutim karoti dushtaanaam vadha (paksha) eva upakaarakah ||***

In spite of being told not to do in many ways, he wicked boy is only praising our enemy. So killing the wicked is only going to be helpful.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 55:**

***Tatah te satvara daityaa baddhvaa tam naaga bandhanaih |  
Bhartuh aajnyaam puraskrutya chikshipuh salila arnave ||***

Then the *daitya* servants hurriedly bound *Prahlaada* with *Naaga paasha* threw him in the waters of the ocean following the orders of their master.

**Sri Engal Aalwaan's Commentary:**

***Tata iti | Salila arnave arnava salile |***

The word *salila-arnave* means *arnava salile* - waters of the ocean.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 56:**

***Tatah chachaala chalataa prahlaadana mahaa aarnavah |  
Udvelo abhoot param kshobham upteya sa samantatah ||***

Then as *Prahlaada* moved, the entire ocean got stirred. And all round the ocean waters were agitated greatly.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 57:**

***Bhoolokam akhilam drushtvaa plaavyamaanam mahaa ambhasaa |  
Hiranyakashipuh daityaan idam aaha mahaamate ||***

O *Maitreya*, then seeing that the whole earth was getting flooded with the waters of the ocean which was agitated, *Hiranyakashipu* told the *daityaas* thus.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 58:**

***Daiteyaah sakalaih shilaih atra eva varunaalaye |  
Niscchidraih sarvatah sarvaih cheeyataam esha durmatih ||***

Oh *daiteyaas*, let this boy be covered completely without any gap with great number of boulders here in the ocean itself. Let this wicked boy be covered fully.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 59:**

***Na agnih dahati na eva ayam shastraih cchinno na cha uragaih |  
Kshayam neeto na vaatena na vishena na krutyayaa ||***

Fire does not burn him, he was not harmed by weapons, the serpents did not do any harm to him, neither *vaayu* nor poison could kill him. And even by *Krutya* he could not be harmed.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 60:**

***Na maayaabhih na cha eva ucchaat paatito na cha diggajaih |  
Baalo ati dushta chitto ayam na anena arthoi asti jeevataa | |***

Even *Shambaraasura's maayaas* could not harm him and falling from the big mountain also he was unharmed. Even *Diggajas* could not kill him. This boy is very wicked and there is no meaning in his living.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 61:**

***Tat esha toya madhye tu samaakraanto maheedharaih |  
Tishtatu abdha sahasraantam praanaan haasyati durmatih | |***

And thus being covered completely by huge boulders let this boy stay in the ocean for a thousand years and then this wicked minded boy will die.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 62:**

***Tato daityaa daanavaah cha parvataih tam mahodadhau |  
Aakramya chayanam chakruh yojanaani sahasrashah | |***

Then the *daityaas* and *daanavaas* covered him completely with mountains and huge boulders in the ocean for thousands of *yojanaas*.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 63:**

***Sa chitah parvataih antah samudrasya mahaamatih |  
Tushtou aahnika velaayaam ekaagra matih achyutam | |***

Inside the ocean, this great minded, wise person *Prahlaada*, completely covered by huge boulders. The time during which *aaraadhanaa* is to be done to *Bhagavaan*, approaches and he starts to pray to *Bhagavaan*, sensing that the time has come to perform *aaraadhana* of *Bhagavaan*. Completely focussed on, single mindedly meditating on *Achyuta*, he starts to pray to Him.

**Sri Engal Aalwaan's Commentary:**

***Sa iti | Aahnika velaayaam ahni kriyamaana aaraadhana velaayaam |***

*Aahnika velaa* is the time during the day during which *aaraadhana* is performed to Vishnu.

This is the *Prahlaada Stuti*.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 64:**

***Prahlaadah -***



***Namaste pundareekaaksha namaste purushottama |  
Namaste sarva lokaatman namaste tigma chakrine | |***

O Lotus eyed Lord, to You, I do *namaskaara*. O *Purushottama*, I pay obeisance to You. To One who is the inner controller of all the worlds, One who has the *Sudarshana Chakra* having sharp edges, I do *namaskaara*.

***(Namaste vaasudevaaya namaste karunaakara |  
Namaste vishvaroopaya namaste sarva moortaye | |)***

To *Vaasudeva*, to *Karunaakara*, to *Vishvaroopaya*, the One who is present as this entire world, to One who has everything as His form, I do *namaskaara*.

This is a very famous *shloka*. During *Sandhyaavandana* during morning, afternoon and evening, during *upasthaana*, we tell this *shloka* everyday.

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 65:***

***Namo brahmanya devaaya go braahmana hitaaya cha |  
Jagat hitaaya krishnaaya govindaaya namo namah | |***

To One who does good to those who are learning and reciting *Vedaas*, those who are engaged in *tapas*, and the cows and *Brahmins*, to One who does good to the entire world, who is *Krishna*, *Govinda*, I do *namaskaara*.

***Sri Engal Aalwaan's Commentary:***

***Nama iti | Brahmanya devaaya tapo vedaadi hitaaya devaaya |***

One who does good to *tapas*, *Veda*.

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 66:***

***Brahmatve srujate vishvam sthitou paalayate punah |  
Rudra roopaaya kalpaante namastubhyam trimoortaye | |***

He only is present as *trimoortis*, *Brahma*, *Vishnu* and *Rudra*, being the *antaryaami* of *Chaturmukha Brahma*, creating the world; He Himself does *avataara* as *Vishnu*, He is present to sustain this world, He protects the world; taking on the form of *Rudra*, being the *antaryaami* of *Rudra*, He does *samhaara*, at the end of the *kalpa*; I do *namaskaara* to You who is present in the three forms.

***Sri Engal Aalwaan's Commentary:***

***Brahmatva iti | Sthitou svaroopena avasthitou |***

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 67:***

***Devaah yakshaah suraah siddhaah naagaah gandharva kinnaraah |  
Pischaachaa raakshasaah cha eva manushyaah pashavah tathaa | |***

The *Devaas*, *Yakshaas*, *Suraas*, *Siddhaas*, *Naagaas*, *Gandharvaas*, *Kinnaraas*, *Pishaachaas*, *Raakshasas*, humans, animals, ...

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 68:**

***Pakshinah sthaavaraah cha eva pipeelika sareesrupaah |***

***Bhoomi aapo agnih nabho vaayuh shabdah sparshah tathaa rasah ||***

... birds, mountains and immovables, ants, serpents, *pruthivi*, *apas*, *tejas*, *aakaasha* and *vaayu*, their qualities *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*,

...

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 69:**

***Roopam gandho mano buddhih aatmaa kaalah tathaa gunaah |***

***Eteshaam paramaarthah cha sarvam etat tvam achyuta ||***

... *manas*, *buddhi*, *mahat*, *ahamkaara*, time, and the qualities *gunaas*, not only these but also the *jeevaatman* who is there in all these things, all of these are You only, O *Achyuta*.

**Sri Engal Aalwaan's Commentary:**

***Roopam iti | Aatmaa ahamkaarah; eteshaam paramaarthah eteshaam***

***sambandhi avinaashi jeevaatmaa | Etat drusham jagat cha tvam |***

The *jeevaatman* who is imperishable, who is associated with all these things.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 70:**

***Vidyaa avidye bhavaan satyam asatyam tvam visha amrute |***

***Pravruttam cha nivruttam cha karma vedoditam bhavaan ||***

You are only *vidyaa*, You are only *avidyaa*, You are only *satya*, *asatya*, *visha*, *amruta*, and all the *karmaas* told in the *Vedaas*, *pravrutti karmaas* and *nivrutti karmaas*. Everything is You only, all are controlled by You only; all these *karmaas* are also Your worship only.

*Pravrutti karmaas* are those *karmaas* performing which one gains the worldly pleasures. *Nivrutti karmaas* are those performing which one gets liberation.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 71:**

***Samasta karma bhoktaa cha karma upakaranaani cha |***

***Tvam eva vishno sarvaani sarva karma phalam cha yat ||***

You are only the One worshipped through all the *karmaas*, You are the object of worship of all the *karmaas*, You are all the instruments associated with the *karmaas*, You are the bestower of all the fruits of karma, You are the ultimate enjoyer also, You are only everything.

It is told in *Bhagavad Geetha* - *Aham sarvasya karmasya bhoktaa cha*

*prabhureva cha. Bhoktaa is aaraadhya, object of worship, and prabhu is phala prada, One who gives the fruits.*

*Brahma arpanam brahma havih brahmaagnou brahmanaa hutam |  
Brahma eva gantavyam brahma karma samaadhinaa | |*

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 72:**

***Mayi anyatra tathaa ashesha bhooteshu bhuvaneshu cha |  
Tava eva vyaaptih aishvarya guna samsoochakee prabho | |***

You are present in Me, You are present in all the beings, and all the worlds. You are only all pervading. You are only inner controller of all these things. All these things show Your *aishwarya, guna*.

**Sri Engal Aalwaan's Commentary:**

***Mayi iti | Aishvarya guna samsoochakee upaadaana nimittatva  
lakshanam aishvaryam, guno jnyaana shakti aadih, tayoh soochikaa |***

You are the material cause of everything *upaadaana kaarana*, and You are also the efficient cause also *nimitta kaarana*, this is Your *aishwarya*, You are Supreme Lord and owning all these, Your qualities are *jnyaana shakti bala aishwarya veerya tejas*, all these things indicate Your *aishwarya* and *guna*.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 73:**

***Tvaam yoginah chintayanti tvaam yajanti cha yaajakaah |  
Havyakavya bhuk ekah tvam pitru deva svaroopadhruk | |***

Yogis meditate upon You. Those who perform *yajnya yaagaas*, they worship You only, You are only in the form of *pitrus, devaas*, etc., You only receive what is offered in the *pitru yajnyaas, shraadhaas*, (*havya* is given to *devaas*, and *kavya* is given to *pitrus*). You are only the one worshipped ultimately being the *antaryaami*. You are only taking on the forms of *pitrus* and *devaas*, being *antaryaami* of all of them.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 74:**

***Roopam mahat te sthitam atra vishvam tatah cha sookshmam jagat etat  
esha |***

***Roopaani sookshmaani cha bhoota bhedaah teshu antaraatmaakhyam  
ateeva sookshmam | |***

*Prahlaada* is eulogizing *Bhagavaan's* wonderful *divya mangala vigraha*.

In this *Amsa*, in the last chapter, there is a section called *Astra Bhooshana Adhyaaya*. In this, all of this is present as His *astra* and *bhooshana*, is going to be told.

**Sri Engal Aalwaan's Commentary:**

***Na hi aneeshvarasya agunasya cha vyaaptih sambhavati | Astra bhooshana roopa nikhila aadhaaram shubha aashrayatayaa vakshyamaanam divya roopam aaha roopam iti | Te mahat roopam asti iti anushangah | Mahatvam svaroopato gunatah cha | Etat vishvam jagat sookshmam yatra tishthati yatah cha bhavati | Yatah cha sookshmam iti cha paatah | Roopaani sookshmaani avyakta mahat aadeeni | Bhoota bhedaah pruthivi aadayah | Antaraatmaakhyam aatma tattvam | Etaani cha yato yatra; vishvam iti sankshepa uktih, roopaani iti vistara uktih |***

You are only all pervading, You have *aishwarya* and *guna*; these show Your *aishwarya* and *guna* only. One who does not have *aishwarya* and does not have *gunaas*, cannot be all pervading like this. Everything is present as His weapons and ornaments. One who is supporting everything in the form of *astraas* and *bhooshanaas*. His *divya mangala vigraha* is called *Shubhaashraya* - *shubha* and also *aashraya* to everything. You have a wonderful magnanimous form where the *mahatva* is in *svaroopa* and *guna* both. For the word *Brahma* also, the *bruhatva* is *svaroopatah* and *gunatah*. His huge form is all pervading in *svaroopa* also, and His *gunaas* are also *ananta*, each *guna* is *isananta*. This whole world, subtle world, is established in whom, and is also created from whom. You have a huge form, which is *divya mangala vigraha*, in You essential nature also, You have unending, incomparable *svaroopa* and *gunaas*. This whole world, in subtle form is existing in You. In the manifest and unmanifest forms, is existing in You, and is also created from You only. Those who are very subtle, *avyakta*, *mahat*, *ahamkaara*, *tanmaatras* which are present during *samashti srushti avasthaa*, are told here. *Bhoota bhedaah* means the five elements - *pruthivi*, *apas*, *tejas*, *vaayu*, *aakaasha*. In all these, there is an *antaryaami*, who is very subtle. All these, and also the various elements, are also created from whom, and established in whom.

Earlier it is told as *vishvam*, this is a short form, *sankshepa*, in one word. This is expanded in detail as *roopaani sookshmaani*, *bhoota bhedaah*. Told as *vishvam* is also You only, and told as various elements is also You only. You are *antaryaami* of all that.

**Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 75:**

***Tasmaat cha sookshmaadi visheshanaanaam agochare yat paramaatma roopam |***

***Kim api achintyam tava roopam asti tasmai namaste purushottamaaya  
||***

What is seen outside is Your *divya mangala vigraha*, and what is superior to that is Your essential nature, *divya aatma svaroopam*. That which is subtle than all these various manifest forms. It cannot be seen by anyone. That form of yours is unimaginable, and one cannot say that it is like this. To that form, I pay obeisance, O *Purushottama*.

***Sri Engal Aalwaan's Commentary:***

***Divya aatma svaroopam aaha tasmaat iti | Tasmaat param iti sheshah  
| Paramaatha roopam parama prayojana roopam | Yat paramaatma  
roopam iti cha paathah | Roopam svaroopam |***

After having told about His wonderful form, His essential nature, *svarooopam* is told.

***Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 76:***

***Sarva bhooteshu sarvaatman yaa shaktih aparaa tava |  
Gunaashrayaa namah tasyai shaashvataayai sureshvara ||***

Having told that *Bhagavaan* is only present as *avyakta*, *mahat*, *ahamkaara*, the various elements, etc., and also the *divya aatma svaroopam*, *Prahlaada* is eulogizing Him as present as inner controller of the bound selves, and the liberated selves. The *muktaatma svaroopam* is told as His *paraa shakti*, and *baddha aatma* is told as *aparaa shakti*. In all the beings, embodied selves, O controller of all, that which is abode to all the *trigunaas*, *sattva*, *rajas*, *tamas*, to that form of Yours, I pay obeisance to.

In the *shaastraas*, the word *bhoota* is used to denote an embodied self.

***Sri Engal Aalwaan's Commentary:***

***Kshetrajanya roopam mukta roopam cha aaha sarva bhooteshu iti  
dvaabhyaam | Sarva bhooteshu iti | Gunaah sattvaadayah aashrayo  
yasyaah saa gunaashrayaa; aparaa mukta apekshayaa nikrushtaa |***

You are present as inner controller of bound and liberated selves. Compared to the liberated selves, the *baddhaas* are inferior, therefore they are called as *aparaa*.

***Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 77:***

***Yaa ateeta gocharaa vaachaam manasaam cha avisheshanaa |  
Jnyaani jnyaana paricchedyaa taam vande cha aishvareem paraam ||***

Which cannot be imagined by anyone, cannot be seen by anyone, through words and mind, that which cannot be explained in words, and which cannot

be thought in mind, very superior, it can only be known through knowledge of *jnyaanis*, I bow down.

**Sri Engal Aalwaan's Commentary:**

***Yaa ateeta gocharaa iti | Eeshvareem svatantraam, \* sa svaraata bhavati iti shrutih | Paraam utkrushtaam | Etat shakti dvayam, vishnu shaktih paraa proktaa ityaadinaa vakshyate | Taam vande cha eeshvaraam paraam iti cha paathah |***

The *mukta svarooopa* is also told as *eeshvareem paraam*, One which is independent; everything is *paratantra*, and *Bhagavaan* only is *svatantra*, and how can *mukta svarooopa* be told as *eeshvareem*, this is explained here; when the bound self gets liberated, getting rid of its *karma bandha*, *Shruti* says that he gets *karma svaatantrya*, he gets freed from the bondage of *karma*, that is why he is told as *svatantra*, *svaraata*. There is a *shloka* which comes later, which says His *paraa shakti*, *aparaa shakti*; *shakti* also has a meaning of *shareera*.

**Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 78:**

***Om namo vaasudevaaya tasmai bhagavate sadaa | Vyatiriktam na yaasyaasti vyatirikto akhilasya yah ||***

I always pay obeisance to that *Vaasudeva*, *Bhagavaan*; everything is *bhagavat aatmaka*, there is nothing which is separated from *Bhagavaan*, He is present as inner controller and inner self of everything. *Prahlaada* prays to *Vishnu* with the *Dvaadashaakshara mantra*.

**Sri Engal Aalwaan's Commentary:**

***Om nama iti | Om ityaadi mantrasya arthah triteeya shashtayoh vakshyate | Vyatiriktam na yasya asti sarvasya tat aatmakatvaat | Vyatirikto akhilasya yah kaarya bhootaat jagato vyatiriktah | \* Ato jyaayaan \* tripaadoordhva udait purushah \* yasya ayuta ayuta amsha amshe \* iti | Vyatiriktam ityaadinaa vaasudeva shabdaarthah uktah |***

In the later *amshaas*, it is going to be told the meanings of this *mantra*. He is different from everything, He is the cause and the world is the effect; in this way, He is different from the world which is the effect. The *Purusha Sookta mantras* are told here - He is superior to the world, ten thousandth part of a ten thousandth part is this world (*ayuta* means ten thousand), everything is controlled through His *sankalpa* itself. He stays in everything as *antaryaami*, and is different and distinct.

*Sarvatra asou vasati samastam cha atra vasati*, everything lives in Him, and He lives in everything, and He is different and distinct from everything, He

is untouched by the defects of all these, and everything is inseparably associated with Him, and He is inner controller. He is the supporter. Everything is meant for His use, and He is the master who enjoys everything. He is the ultimate enjoyer and bestower of all fruits. Everything is also present in such a way that nothing is present independent of Him. Everything is dependent on Him. There is nothing which is not *brahmaatmaka*.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 79:**

***Namah tasmai namah tasmai namah tasmai mahaatmane |  
Naama roopam na yasya asti yo astitvena na upalabhyate ||***

I do *namaskaara* to Him, that *mahaatman*. He does not have name and form, He is there and present all the time. He cannot be told as only this form or this name. He is present in all names and in all forms, in any *prakaara*.

*Apakshaya vinaashaabhyaam parinaamarddhi janmatah varjitah shakyate vaktum yah sadaa asti iti kevalam*, will come later. The *shat bhaava vikaaraas* present for everyone, *asti* (is present), *jaayate* (gets born), *vardhate* (grows), *viparinamate* (gets modified), *apaksheeyate* (deteriorates), *nashyati* (gets destroyed); *Bhagavaan* does not have any of these. If these *shat bhaava vikaaraas* are not there, how can anyone tell Him in any way? It is possible to tell, He is always present; that is the only way in which He can be told.

**Sri Engal Aalwaan's Commentary:**

***Namah iti | Aadaraat namaskaara aavruttih; sankarshana aadi vyooha vishayaa vaa | Naama roopam na yasya jeevavat na karma krutam |***

The repetition shows *aadara*, great respect. Again and again he is doing *namaskaara*. Or, it can also be interpreted as *Sankarshana*, *Pradyumna* and *Aniruddha*, as told three times.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 80:**

***Yasya avataara roopaani samarchanti divoukasah |  
Apashyantah param roopam namah tasmai mahaatmane ||***

All the forms where He manifests here, as *avataaraas*, and all the gods see Him, they worship Him in all these forms, not able to see His *para roopa*, to that *Bhagavaan*, to that *Mahaatman*, I do *namaskaara*.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 81:**

***Yo antah tishthan asheshasya pashyati eeshah shubha ashubham |  
Tam sarva saakshinam vishnum namaste parameshvaram ||***

Being present inside everything, directly seeing all the good and bad things that all the beings are doing all the time, that *Parameshvara*, Supreme Lord Vishnu, I do *namaskaara*.

*Yah pruthivyaam tishthan pruthivyaa antarah yam pruthivi na veda yo agnou tishthan ya aatmani tishthan ...*

*Varuno yaati madhye satya anrute avapashyan janaanaam.* He is seeing all the good and bad things that all beings are doing, every moment, He is present inside the heart seeing all these things. Nobody can escape Him.

*Saakshi* means *saakshaat drashtari sanjnyaayaam*, He is directly seeing everything.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 82:](#)**

**[Namo astu vishnave tasmai yasya abhinnam idam jagat |](#)**

**[Dhyeyah sa jagataam aadyah sa praseedatu me avyayah | |](#)**

This world is not different from Him. He is only present in all these forms. All these are His modes. One who is present before this whole world, He is the sole creator, He is the *jagat kaarana*. The cause of this whole world - is to be meditated upon. That immutable one, let Him be pleased with me.

*Shruti* says *Kaaranam tu dhyeyah* - who is to be meditated upon, *kascha dhyeyah*, is the question posed, and the answer given is *kaaranam tu dhyeyah* - the One who is the cause of this universe - is to be meditated upon. Because if one has to escape from this world, one has to take refuge in the Creator only. Only the Creator can make someone get out of this creation.

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

**[Namo astu iti | Yasya abhinnam kaaryatvaad roopavatvaat cha |](#)**

World is not different from HIM due to being effect and having a form.

**[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 83:](#)**

**[Yatrotam etat protam cha vishvam akshara samjyake |](#)**

**[Aadhaara bhootah sarvasya sa praseedatu me harih | |](#)**

Everything is woven like the warp and weft in a cloth, the cross-wise and length-wise threads, the way they are woven, in this way, everything is woven in Him. He is called *akshara*, He is the support of everything. Let Him be pleased with me.

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



***Yatra iti | Yatra etat vishvam otam kunda iva, protam sootre maniganaa iva \* brahman sa vishvaa bhootaani naaveeva antah samaahitaah \* sootre maniganaa iva iti cha |***

Everything is interwoven like the warp and weft in a cloth; it is told in the *Geetha* that *sootre maniganaa iva*. In the *Shruti*, *Taittiriya Braahmana*, it is told that the whole world is placed in *Bhagavaan*. There is a nice example as to how it is placed, when someone travels by ship or boat, everything, people and things are loaded onto that, and place inside. Just like this, the sentients and non-sentients are placed in *Bhagavaan*.

When crossing over the ocean, all the *chetana* and *achetana*, people and things, are kept inside the ship. In the same way, the whole world of sentients and insentients are all placed in *Paramaatman*, it is said.

The next *shloka* is a wonderful *shloka* quoted by our *aachaaryaas*, and it shows *Prahlaada's* way of meditation.

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 84:***

***Om namo vishnave tasmai namah tasmai punah punah |***

***Yatra sarvam yatah sarvam yah sarvam sarva samshrayah ||***

*Prahlaada* prays to Vishnu with the *Vishnu Shadakshara mantra*, again and again I pay obeisance to Him. Everything is established in whom, and everything is created from whom, one who is everything, He is the abode of everything. To Him, I pay obeisance.

***Recap:*** In the previous session, we were studying *Prahlaada Charitam*, about how *Prahlaada* started to worship, meditate upon *Paramaatman* during the *aaraadhana kaala*, inside the ocean when he was completely covered with huge boulders. He started to pray to *Bhagavaan* sensing that the time of *aaraadhana* has come.

***Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 83:***

***Yatrotam etat protam cha vishvam akshara samjyake |***

***Aadhaara bhootah sarvasya sa praseedatu me harih ||***

Just as this whole world is woven in Him, like the warp and weft threads of a cloth, widthwise and lengthwise threads in a loom, all the entities in this world are residing in *Paramaatman*. He is known as *akshara*. He is the support of everything; that *Hari*, let Him be pleased with me.

***Sri Engal Aalwaan's Commentary:***

***Yatra iti | Yatra etat vishvam otam kunda iva, protam sootre maniganaa iva \* brahman sa vishvaa bhootaani naaveeva antah***

*samaahitaah \* sootre maniganaa iva iti cha |*

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 84:**

***Om namo vishnave tasmai namah tasmai punah punah |***

***Yatra sarvam yatah sarvam yah sarvam sarva samshrayah ||***

I bow down to that *Vishnu*. Again and again, I prostrate unto Him.

Everything is existing in Him, everything is created from Him only, He is only everything. Everything emanates from Him, He only creates everything. He is only present in all these forms, being the *antaryaami*. He is the refuge for everything.

**Sri Engal Aalwaan's Commentary:**

***Om iti | Yatra sarvam sthitam leenam iti vaa, yatah sarvam  
upaadaanabhootaat bhavati, ata eva yah sarvam |***

During *pralaya*, everything goes and merges unto Him. He is the material cause of everything, everything is created from Him. He is the sole cause, He is the material cause. Because He is the material cause, everything is Him only.

This is the wonderful experience of *Prahlaada* that we see here. What is told in the *Upanishads* *Ahamgrahopaasana*, he experiences that.

**Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 85:**

***Sarva gatvaat anantasya sa eva aham avasthitah |***

***Mattah sarvam aham sarvam mayi sarvam sanaatane ||***

One who is present in everything as the inner self, He is *Ananta*. I am also present as Him only. Everything is created from Me only. I am only everything. Everything is existing in Me.

*Shruti* says *Satyam jnyanam anantam brahma*. He has *desha kaala vastu pariccheda raahitya*; He is present in all objects at all times, in all places. There is no place where He is not there. There is no object in which He is not there. There is no time in which He is not there. He is all pervading.

This is *Ahamgrahopaasana*, as *Nammaazhvaar* also says. *Rishi*

*Vaamadeva* also experiences this, as told in the *Upanishads*.

*Prahlaada* experiences *Vishnu* in himself. This is an '*Aham Brahmaasmi*' kind of experience.

**Sri Engal Aalwaan's Commentary:**

***Sarva gatvaat iti | Sarvatah sarvatra aatmatvena yo vasati | Anaadi  
madhya antam ityaadi visheshanaih rachitah jadaat yo vyaavrutta  
sacchidaananda svaroopah sa eva aham avasthita iti atra anantasya***

### **sarva gatatvam hetuh |**

*Bhagavaan* does not have beginning, or middle or end. He is present all the time. One who is different and distinct from inert objects, non sentient objects. He is *Sat, Chit, Aananda svaroopaa*. He is *jnyaana aananda svaroopaa*, always present. He is present in me, *brahmaatmakatvena*, He is inner self of me also. How he is experiencing this is because *Ananta* is all pervading, present everywhere. *Prahlaada* is experiencing the all pervasiveness of *Paramaatman*.

### **Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 86:**

**Aham eva akshayo nityah paramaatmaa aatma samshrayah |**

**Brahma samjyo aham eva agre tathaa ante cha parah pumaan ||**

Everything is taking refuge in Him. He is refuge for everything. He does not have any other support. He is present in Himself. He Himself is support for Himself. Before *srushti* also, I am *Brahmaatmaka*, after *pralaya* also.

### **Sri Engal Aalwaan's Commentary:**

**Aham eva iti | Sa paramaatmaa kim aashraya iti atra aaha - aatma**

**samshraya iti | Na kinchit aashritah, sve mahimni pratishitah | Nanu**

**brahmano jagat utpattih shrooyate \* yato vaa imaani \* ityaadinaa; tat**

**katham matta iti uchyate | Tatra aaha brahma samjnyo aham iti |**

**Brahma aatmakatvaat aham eva brahma samjyah | Agre srushteh praak**

**| Ante pralaye |**

He is not depending on anything. He is the support of Himself. He exists by Himself. The *Upanishad* says '*Yato vaa imaani bhootaani jaayante, yena jaataani jeevanti*' - from Whom this whole world is created, all these beings are created, and all these live because of Whom; sustenance and everything is from *Paramaatman* only. How can *Prahlaada* say that 'Everything is created from me' when the *Upanishad* says that everything is created from *Brahman*? Everything is created from *Brahman*. The answer is that 'I am called as *Brahma*', this is *Brahmaatmakatva*. Because I have *Brahman* as my *aatman*, I myself can be called as *Brahma*. *Prahlaada* is experiencing *Paramaatmanas* the *antaryaami*, and he is doing that *anusandhaana*. Everywhere *Paramaatman* is present as the inner self, and when one starts to meditate upon the *Brahmaatmakatva* of *Paramaatman*, they themselves will think as *Brahma*. This is the kind of experience called *Ahamgrahopaasana*. This is what *Prahlaada* experienced here.

With this, Chapter Nineteen comes to an end.

|| *Iti Sri Vishnu Puraane Prathame Amshe Ekonavimshatitamo Adhyaayah* ||

|| *Iti Srhi Vishnu Chitteeye Sri Vishnu Puraana Vyaakhyaane Prathame Amshe Akonavimshatitamo Adhyaayah* ||

## || *Atha Vimsho Adhyaayah* ||

Now the Twentieth Chapter.

[Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 1:](#)

[Sri Paraasharah -](#)

[Evam sanchintayan vishnum abhedena aatmano dvija |](#)

[Tanmayatvam avaapa agryam mene cha aatmaanam achyutam ||](#)

*Sri Paraashara - O Maitreya, this is what happened to Prahlaada. Meditating thus upon Vishnu, thinking of himself as Vishnu, experiencing the Vishnu who is antaryaami in him, he experienced that he merged himself into Vishnu, he reached the perfection of that experience, and because of that he thought of himself as Achyuta.*

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

[Vishada vishadatara vishadatama kramena yoga kaashtam praapta iti aaha evam iti | Aatmano abhedena sva shareerakatvena | Vishnu shabdah kaarana vaachee, aatma shabdah kaarya bhoota sva prakaaraka vishnu vaachee, tena api abhedah | Tanmayatvam tat praachuryam | Agryam utkrushtam, svasya tat aatmakatva vaishadyaam api | Ata eva aatmaanam achyutam mene | Tanmayatvam avaapyaage iti cha paathah |](#)

How *Prahlaada* reached that pinnacle of *Yoga*, the ultimate state of *Yoga*; first it became clear, then it became more clear, and then he had a vivid perception, when he meditated upon *Paramaatman*. *Brahman* having him as *Brahman's shareera*; he himself being the *shareera* of *Paramaatman*, that is how he experienced. *Vishnu* is the cause. When it is said '*Sat eva somya idam agra aaseet, tat aikshata bahusyaam prajaayeya*', 'I will be born, I will become many', then He became everything Himself, this is the effect, *kaarya bhoota*. Everything existed as His mode, being His *shareera*. This is in the *shareera shareeri bhaava* with three relationships - *aadhaara aadheya bhaava, niyaamaka niyaamya bhaava* and *sheshi shesha bhaava*. Everything is present within *Paramaatman* with these three relationships. The entire world is present as effect, as His mode only, being His *shareera*. Because *Paramaatman* is *antaryaami*, all words denote *Paramaatman* only in

the ultimate analysis, so everything can be called as *Vishnu* only. *Sarvam khalvidam brahma* means *sarvam brahmaatmakam*, everything can be called as *Brahman* in the *aparyavasaana vrutti*. Any name and form is *Paramaatman* only. *Shruti* says clearly - *Prajaapatih prajaa asrujata, taa srushtaah samashlishyan, saa roopena anupraavishat, ...*, when *Paramaatman* created everything, everything was existing as Him only, united in Him; He did *anupravesha* as form; so they say that all forms as *Paramaatman* only, and He did *anupravesha* in names also; so all names as *Brahman* only. All forms and names are *Brahman*. This means that everything has *Paramaatman* as *antaryaami*. *Prahlaada* meditated as *kaarana roopa Vishnu* became *kaarya*, he experienced the *Brahmaatmakatv* directly; he had abundance of that experience. Then he thought himself as *Achyuta*, he had vivid perception of *Paramaatman* being *antaryaami*, and he being the *shareera* of *Paramaatman*. In this state, he thought of himself as *Achyuta*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 2:](#)**

***Visasmaara tadaa aatmaanam na anyat kinchit ajaanata |  
Aham eva avyayo anantah paramaatmaa iti achintayat ||***

He forgot himself, he did not know anything else, he thought of himself as only the immutable one, I am only *Ananta*, I am only *Paramaatman*. He had this experience.

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

***Visasmaraa iti | Ayoga dashaayaam aatmaanam atadaatmaktvena  
bhraantya vaasitam visasmaara | Sva prakaashasya yoga dashaayaam  
aavirbhootasya cha svaroopasya vismarana ayogaat; svaroopo  
vismrutou tu vaamadevaadeh \* Aham manuh abhavam ityaadi  
vachanavat mattah sarvam ityaadi vachanam na syaat | Tarhi katham  
achintayat tatra aaha aham eva avyayah iti |***

Now he is in *yoga dasha*. Earlier he was in *ayoga dasha*. We are all in *ayoga dasha*; in this *dasha*, we don't experience *Brahman* as *aatman*, the experience that we are all *brahmaatmaka* is not there in the *ayoga dasha*. In the *yoga dasha*, it will be experienced completely. In the *ayoga dasha*, what he thought himself as not *brahmaatmaka*, which is due to wrong knowledge, *bhraanti* - he forgot that. What he was thinking in the *ayoga dasha*, that he was not *brahmaatmaka*, he forgot that wrong knowledge. The knowledge of *Aham Brahma Asmi* is not *svaropa aikya*, that *Brahman* only is true and nothing else exists - this is not that kind of knowledge; the knowledge is that I am also true, but am having *Brahman* as

the inner self, and I am the *shareera* of *Paramaatman* - this kind of experience. *Visasmaara* means that he forgot the earlier knowledge that he had, that was not not in the *yoga dasha*, the wrong knowledge that he was not *brahmaatmaka*. This is because he had reached the vivid perception of *Paramaatman* as *aatman*. In *yoga dasha*, one experiences the self, as the *shareera* of *Paramaatman*, that *Paramaatman* is present as the inner self. In the first stage, he experiences the individual self, and then experiences the individual self as having *Paramaatman* as *aatman*. At that stage, the individual self is *svayam prakaasha*. We are not able to experience this because of our karma, and because our *dharma bhoota jnyaana* is hindered, covered and contracted. In the *yoga dasha*, one will be able to experience the individual self's *svaroopa*, which is *svayam prakaasha*. This *svayam prakaasha* cannot disappear at that stage. In *yoga dasha*, that *svayam prakaasha* will become *aavirbhoota*, it reveals itself directly; this cannot be forgotten. *Sri Engal Aalwaan* quotes *Rishi Vaamadeva* from *Upanishads*, that 'I am only *Manu*, I only became *Manu*, I am only *Soorya*' - he experiences like this. I and *Paramaatman* are different and distinct, but the relationship is *aatma shareera bhaava*. It is not the experience of I merging into *Paramaatman*, and losing the *svaroopa*; because the *svaroopa* which is *svayam prakaasha* of the individual self, that reveals more vividly at that time. Then the *Paramaatma svaroop*a is also experienced, with the relation. If he had forgotten his *svaroopa* itself, if he had not realized his own self itself at that time, he could not have said '*Mattah sarvam*', '*Aham sarvam*'. *Prahlaada's svaroop*a, which is *svayam prakaasha*, is well revealed at that stage. He realized that it was *brahmaatmaka*, the *shareera* of *Paramaatman*. Then he realized that 'I am only immutable, and *Ananta*'.

**[Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 3:](#)**

**[Tasya tat bhaavanaa yogaat ksheena paapasya vai kramaat |  
Shuddhe antahkarane vishnuh tasthou jnyaanamayo achyutah | |](#)**

As he reached the vivid perception of the self, having *Paramaatman* as *aatman*, because of that experience, that state of meditation, all his *paapaas* started to get destroyed, step by step. His mind became very clear, pure, and there *Vishnu* revealed Himself, that *Achyuta Vishnu*, who is *jnyaanamaya*, He revealed Himself.

**[Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 4:](#)**

**[Yoga prabhaavaat prahlaade jaate vishnu maye asure |  
Chalati uragabandham tat maitreya trutitam kshanaat | |](#)**

Because of this *yoga prabhaava*, effect of this yoga, when the *asura*

*Prahlaada* became *Vishnu maya*, when *Vishnu* revealed Himself in his mind, as he moved, the *uraga bandha*, where he was tied with serpents, within a fraction of a second, was completely broken.

**Sri Engal Aalwaan's Commentary:**

***Yoga prabhaavaat iti | Vishnu maye vishnu prachure, yogaat chalati sati | Uruga bandham iti napumsakatvam aarshatvaat | Bhaave nishthaa | Uruga bandhanaih iti vaa paathah | Chalati uruga bandhanam iti cha paathah |***

*Prahlaada* was having such abundance of experience of *Vishnu*, such a vivid perception of *Vishnu*. *Uragabandham* is in *aarsha*, *rishi prayoga*, it should be *uragabandhah*.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 5:**

***Bhraanta graahaganah sormih yayou kshobham mahaarnavah | Chachaala cha mahee sarvaa sashaila vana kaananaa ||***

All the living beings which were there inside the ocean, fishes, and others, everything was completely *bhraanta*, they did not know what was happening. The whole ocean was agitated like anything, with waves. The whole world including mountains, forests, was shaken up, when *Prahlaada* moved.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 6:**

***Sa cha tam shaila sanghaatam daityaih nyastam athaa upari | Utkshipya tasmaat salilaat nischakraama mahaa matih ||***

At that moment, *Prahlaada* just came out of that ocean, and threw away all the things that he was bound with, the boulders and *naaga paasha*, which were all thrown on him and completely covered him. He just came out of those waters, and threw away all those things.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 7:**

***Drushtvaa cha sa jagat bhooyo gaganaadi upalakshanam | Prahlaado asmi iti sasmaara punah aatmaanam aatmanaa ||***

When he came out of the ocean, he saw the world, with sky and trees, all around, which he had completely forgotten, as he was having a vivid perception of *Vishnu* in his mind, in *yoga dasha*. As he came out, he saw the sky and other things outside. Then he remembered himself as *Prahlaada*, which he had completely forgotten as he had the experience of the self, *Vishnu* as *aatman*, and he had vivid perception of *Vishnu*. When he came out, at that moment, due to power of *yoga*, he threw away everything, and came outside from the waters.

**Sri Engal Aalwaan's Commentary:**

***Drushtvaa iti | Prahlaado asmi iti loka drushtyaa kevalam oupaadhika roopa avacchinnam aatmaanam sasmaara, na tu paramaatma roopatayaa |***

From the way it is experienced in the world, the self as he experiences being covered by *karma*, due to *upaadhi*, the worldly view; that was not his experience in the *yoga kaashtha*.

Now he again remembered that he was *Prahlaada*, being covered by *upaadhi*, and present in this form with this body, etc.

All the forms of *deva*, *asura*, etc. are not there for *aatman* in the state without *karma*.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 8:**

***Tushtaava cha punah dheemaan anaadim purushottamam | Ekaagra matih avyagro yatavaak kaaya maanasah | |***

He was such a great devotee, when he came out, the most intelligent knowledgeable person, *jnyaani* he was, one who had the knowledge of the self, *aatma jnyaana*, again he started to pray to *Bhagavaan*, *Purushottama*. With complete concentration, without any disturbance, with speech, and mind, totally merged in *Paramaatman*.

*Prahlaada* now prays to *Bhagavaan*, with *Pranava*, just like a *mantra*.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 9:**

***Prahlaadah -***

***Om namah paramaarthaya sthoola sookshma kshara akshara | Vyakta avyakta kalaateeta sakalesa niranjana | |***

*Prahlaada* - O That which is imperishable, You are only present in the causal state as well as in the state of effect, You are only present in the form of *mukta roopa*, You are the *antaryaami* of even *muktaas*, who are untouched by *karma*.

**Sri Engal Aalwaan's Commentary:**

***Om nama iti | Paramaarthaya avinaashee paramaarthah | Paramaartharthe iti paathe artha shabdah prayojana vaachee | Sthoola ityaadi | Sookshmam aksharam avyaktam kaarana roopam, sthoolam ksharam vyaktam kaarya roopam | Panchendriyaani pancha vishayaah pancha bhootaani cha kaalaah; kaalaateetam mukta roopam; niranjana idam cha mukta roopam | \* Niranjanah paramam soumyam upaiti \* iti shruteh |***



There is also one *paatha Paramaarthartha*, that He is the ultimate goal. *Sthoola-sookshma*, *Kshara-akshara*, *Vyakta-avyakta* are to be understood together. Here, *sthoola*, *kshara*, *vyakta* are grouped together to describe the *kaarya roopa*, in the form of effect, everything is in the gross state with name and form, that which is visible and manifest. *Sookshma*, *akshara*, *avyakta* in the *kaarana roopa*, with *sthoola chit-achit vishishta Paramaatman*, He is subtle, imperishable and unmanifest; this is the causal state of *Paramaatman*. *Kalaah* means all the five *indriyaas*, all the five objects of senses, and all the five elements. *Shruti* says that when one gets liberated, having got rid of the bondage of *karma* completely, he attains ultimate similarity with *Paramaatman*, his *jnyaana svaroopa* manifests completely; he exists in his original form where his attributive consciousness is fully evolved, present in its original state.

*Na ksharati iti aksharam*, that which does not perish.

**[Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 10:](#)**

**[Gunaanjana gunaadhaara nirgunaatman guna sthita |](#)**

**[Moorta amoorta mahaa moorte sookshma moorte sphuta asphuta | |](#)**

The form of collectivity, with which the whole world is supported, *nirguna*, abode of all auspicious qualities, *moorta amoorta*, *mahaa moorti*, *sookshma*, *sphuta*, *asphuta*.

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

**[Gunaanjana iti | Gunaanjana guna aadhaara iti samashti roopam yayaa idam dhaaryate jagat iti | Nirgunaatman \\* Sattvaadyo na santi eeshe](#)**

**[yatra cha praakrutaa gunaah \\* iti | Guna sthita samasta kalyaana](#)**

**[gunaatmako asou iti | Moorta amoorta sthoola sookshma prapancha](#)**

**[roopa | Mahaa moorte vishva roopa adhyaaya ukta mahaa moortih;](#)**

**[vaishvaanara moortih vaa | Sookshma moortih vyoohah | Sphuto](#)**

**[vibhavah | Asphutam para roopam |](#)**

*Nirguna* is told in the sense that He does not have *sattva*, *rajas*, *tamas*, which are the qualities, attributes of *prakruti*. *Prakruti* is told as *triguna*, having *sattva*, *rajas* and *tamas* as qualities. Everything which is a

modification of *prakruti*, called *praakruta*, it all has these three *gunaas* - *mahat*, *ahamkaara*, *tanmaatras*, *pancha bhootaas*, *ekaadasha indriyaas*. Qualities of *prakruti*, *sattva*, *rajas*, *tamas* are not there

in *Eeshvara*, *Paramaatman*. *Moorta* is *sthoola prapancha roopa*, and *amoorta* is *sookshma prapancha roopa*. In causal state, this whole world is present in subtle state, and is existing united with *Paramaatman*. *Paramaatman* is only present in the subtle state, qualified, *sookshma chit*

*achit vishishta Paramaatman, the kaarana. Sthoola chit achit vishishta Paramaatman is the kaarya. In the Vishvaroopaa Adhyaaya of Bhagavad Geetha, this is told wonderfully, where Arjuna sees the Vishvaroopaa of Paramaatman - this form of Paramaatman is said to be Mahaa Moorti. Or also the form of Vaishvaanara, which is told in Upanishads, dyouh moordhaa, soorya and chandra are His eyes; the whole world is imagined as a form of Paramaatman itself; this is how they meditate upon in Vaishvaanara vidyaa. He is Vaishvaanara moorti. Sookshma moorti is vyooha roopa, Vyooha Vaasudeva, which is very subtle; sphuta roopa is vibhava, where He comes as Raama, Krishna, where He moves around and talks to people. Asphuta is the para roopa. These are all the attributes of Paramaatman by which Prahlaada is praising Paramaatman.*

**Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 11:**

***Karaala soumya roopaatman vidyaa avidyaamaya achyuta |***

***Sat asat roopasadbhaava sat asat bhaava bhaavana | |***

*You are with ferocious form, with very pleasant form, vidyaa, avidyaa, sat, asat roopa, sat asat bhaava bhaavanaa.*

**Sri Engal Aalwaan's Commentary:**

***Karaala iti | Karaalatvam samhaara aadishu | Soumya aatmatvam***

***svatah | Avidyaa karma, bhraanti jnyaanam vaa | Sat asat roopa***

***bhaava abhaava roopa | Sadbhaavah sat padaarthah | \* Om tat sat iti***

***nirdesho brahmanah trividhah smrutah \* Sat bhaave saadhu bhaave cha***

***sat \* iti | Vastoonam sat asat bhaavou karoti jaanaati iti vaa sat asat***

***bhaava bhaavana |***

*Ferocious form is when Paramaatman is doing samhaara, pralaya. By Himself, He is of very pleasant form. Avidyaa is karma, or also the wrong knowledge. Vidyaa is all the upaasanaas. Asat means abhaava roopa, not that He does not have any form, He has got a very subtle form, and is present as naastitva vishishta Paramaatman, which is not perceptible to our indriyaas. Sat itself is Paramaatman. In Bhagavad Geetha, it is told that upon doing karma, if we do Om Tat, or Om Sat, or when we are doing some good karmaas, Sat is told. When He creates sat bhaava and asat bhaava for all the vastus, asat bhaava can be taken as impermanent, sat bhaava is that which is nitya. He does sankalpa that some objects may be eternal, like aatman. Why is prakruti changing form all the time, in avyakta form, it is also nitya; but in the manifested form, prakruti, aakaasha, vaayu, etc. are all anitya; they merge during pralaya. Why are they like that - it is Paramaatman's sankalpa that they should be like that. If He does sankalpa that something should be anitya, it becomes anitya. If He*

does *sankalpa* that something should be *nitya*, it becomes *nitya*. He is the cause of all these. He knows also, and makes them to be like that. For both reasons, He can be called as *sat asat bhaava bhaavanaa*.

**Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 12:**

***Nitya anitya prapancha aatman nishprapancha amala aashrita |  
Eka aneka namastubhyam vaasudeva aadi kaarana | |***

*Nitya, anitya*, He is the refuge for everyone, He is without blemishes, cause and effect. I do *namaskaara* to You. You are *Vaasudeva*, existing everywhere, all pervading, You are the primeval cause of this whole world.

**Sri Engal Aalwaan's Commentary:**

***Nitya anitya iti | Anityam ghata aadi, tat apekshayaa nityam  
gaganaadi | Nishprapancha prapanchaat nirgata, prapancha utteerne  
iti arthah | Eka aneka kaarana roopena eka, kaarya roopena aneka |***

*Nitya* and *anitya* are both told to be *praakruta* only, but *aakaasha* is said to be *nitya* compared to *ghata*. *Ghata* is a pot which stays for only very short time, compared to *aakaasha* which stays for a long time. He is beyond the *prapancha*, He is beyond the world. He is *eka* in the *kaarana roopa*, and *aneka* in the *kaarya roopa*.

*Sat eva somya idam agra aaseet. Ekam eva adiviteeyo*. He is *eka*, present as *sookshma chit achit Paramaatman*, when all these things did not have name and form, everything existing in a very subtle form, where one could not differentiate between sentient and non sentient. *Eka* is the causal form *Paramaatman*. In the form of effect, He is present as many.

This *stuti* of *Prahlaada* is most wonderful.

**Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 13:**

***Yah sthoola sookshmah prakato aprakaasho yah sarva bhooto na cha  
sarva bhootah |***

***Vishvam yatah cha etat avishva heto namostu tasmai purushottamaaya  
| |***

He is *sthoola* and *sookshma*, and can be both at the same time. The whole world is created from Whom only. He is said to be *avishva hetu*. To that *Purushottama* I do *namaskaara*.

**Sri Engal Aalwaan's Commentary:**

***Upasamharati ya iti | Sthoolatvaat prakatah sookshmatvaat  
aprakaashah | Yah sthoola sookshma prakata aprakaasha iti cha  
pathah | Sarva bhootah svetara sarva vastu shareerah | Na cha sarva***

***bhootah svetara samasta vastu vilakshanah | Avishva hetuh srujya karma saapekshatvaat svato vishama srushteh ahetuh |***

This is how *Prahlaada* concludes his prayers. That which is revealed, and well seen, manifest; and because He is *sookshma*, He is not seen. He is only present as everything means that He has got everything other than Himself as His body, *shareera*. Everything is existing as *shareera* to Him. Though He is having everything as His *shareera*, He is different and distinct from everything else - His *svaroopaa* and *svabhaava* is very different. Because He is all pervading, everything is existing in Him, He supports everything, He is the Master, Supreme God, having everything as His *shareera*. He is not *jeevaatman*, He is not *prakruti*, He is not any *praakruta* form, because He is very different and distinct from all these. He is only everything as He is present as *antaryaami* of everything. He is *brahmaatmaka*. *Avishva hetu* means that He is not the cause of the world - He only creates, it is told; but the various forms that are created, one person becomes human, one becomes *deva*, one becomes *pashu*, *pakshi*, *sareesrupa*, all these are driven by the *karma* of those individual beings; He is not the cause of each individual getting different forms and lives, but their own *karma* is the cause of all that; in this sense, He is not the cause of this variety, *vishama srushti* which we see here. Though He is the creator, He is just doing the act of creation, but the various bodies that the individual selves take is due to their own *karma*.

This is the wonderful *Prahlaada Stuti* comes to an end here. Then *Paramaatman* appears before *Prahlaada* and the dialog between *Paramaatman* and *Prahlaada* comes next.

***Recap:*** In the previous session, we started to do *anusandhaana* of *Prahlaada Stuti*, where *Prahlaada* is meditating on *Paramaatman*, and starts to eulogize *Paramaatman*,

***Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 9:***

***Prahlaadah -***

***Om namah paramaarthaya sthoola sookshma kshara akshara |  
Vyakta avyakta kalaateeta sakalesa niranjana | |***

***Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 10:***

***Gunaanjana gunaadhaara nirgunaatman guna sthita |***

***Moorta amoorta mahaa moorte sookshma moorte sphuta asphuta | |***

***Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 11:***

*Karaala soumya roopaatman vidyaa avidyaamaya achyuta |  
Sat asat roopasadbhaava sat asat bhaava bhaavana ||*

*Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 12:*  
*Nitya anitya prapancha aatman nishprapancha amala aashrita |  
Eka aneka namastubhyam vaasudeva aadi kaarana ||*

*Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 13:*  
*Yah sthoola sookshmah prakato aprakaasho yah sarva bhooto na cha  
sarva bhootah |  
Vishvam yatah cha etat avishva heto namostu tasmai purushottamaaya  
||*

*Prahlaada* eulogizes *Paramaatman* wonderfully, where he tells all the wonderful characteristics of *Paramaatman's svaroopaa, svabhaava*. He says all contrasting things, everything is *Paramaatman* only - *sthoola, sookshma, prakata, aprakaasha*, etc. *Sarva bhootah* means *svetara sarva vastu shareerah*, having everything other than Himself as His *shareera*. *Na cha sarva bhootah* means *svetara samasta vastu vilakshanah*, He is different and distinct from everything other than Himself. The whole world is created from Him. At the same time, He is not the cause of the world, meaning that in this *vishama srushti*, the *vaishamyaa* is due to the *karma* of the beings who are being born here. *Bhagavaan* is not responsible for this *vaishamyaa*, the differences seen. We had seen all this in the previous session.

*Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 14:*  
*Sri Paraasharah -  
Tasya tat chetaso devah stutim ittham prakurvatah |  
Aavirbabhoova bhagavaan peetaambara dharo harih ||*

*Sri Paraasharah* - At that moment when *Prahlaada* was eulogizing Him so wonderfully, deeply concentrating on Him, with mind completely filled with *Paramaatman*, the *Paramaatman Hari*, wearing the wonderful *peetaambara*, He presented Himself in front of *Prahlaada*.

Immediately, *Prahlaada* is taken aback.

*Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 15:*  
*Sasambhramah tam aalokya samutthaayaakula aksharam |  
Namostu vishnave iti etat yaajahaara sakrut dvija ||*

*Prahlaada*, immediately when he saw *Hari* right in front of him, was totally taken aback, and seeing Him, immediately got up from his seat, and his voice was choked, he said '*Namostu Vishnave*' again and again,

did namaskaara to Vishnu, O Maitreya.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 16:**

**Prahlaadah -**

**Deva prapaanaarthihara prasaadam kuru keshava |  
Avalokana daanena bhooyo maam paalaya achyuta | |**

Prahlaada - O Bhagavan, One who destroys the difficulties of those who surrender to Him, O Keshava, be pleased towards me. Be pleased to protect me by putting Your glances on me.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 17:**

**Sri Bhagavaan uvaacha -**

**Kurvatah te prasanno aham bhaktim avyabhicharineem |  
Yathaa abhilaashito mattah prahlaada vriyataam varah | |**

Sri Bhagavaan said - You are so completely devoted towards Me, single mindedly, that I am extremely pleased with you. O Prahlaada, whatever you desire, that boon please do seek from Me.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 18:**

**Prahlaadah -**

**Naatha yoni sahasreshu yeshu yeshu vrajaami aham |  
Teshu teshu achyutaa bhaktih achyuta astu sadaa tvayi | |**

Prahlaada - Whatever thousands of births I am taking, in all those births, let my devotion be undisturbed and complete, towards You, O Achyuta, all the time. I want to be Your devotee only. My devotion towards You should be complete all the time, untainted, and undisturbed.

This is a well known shloka.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 19:**

**Yaa preetih avivekaanaam vishayeshu anapaayinee |  
Tvaam anusmaratah saa me hrudayaat maa apasarpatu | |**

For those who are very deeply engrossed in the enjoyment of sensual pleasures, without any break, whatever kind of attachment they have to those sensual pleasures, which is unbroken, that kind of deep attachment, let it be towards You from me, who is having continuous conscious unbroken remembrance towards you again and again. When I am meditating upon You constantly, continuously, similar devotion, let it be there in me towards You. Let it never go from my mind.

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

**Sri Bhagavaan uvaacha -**

*Mayi bhaktih tava asti eva bhooyo api evam bhavishyati |  
Varah tu mattah prahlaada vriyataam yah tavepsitah | |*

*Sri Bhagavaan* - O Prahlaada, already you are highly devoted to Me. Again it will continue to be like that only. Please seek another boon from Me. Whatever you desire, please do seek another boon from Me.

*Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 21:*

*Prahlaadah -*

*Mayi dvesha anubandho abhoot samstutou udyate tava |  
Mat pituh tat krutam paapam deva tasya pranashyatu | |*

*Prahlaada* - When I am praising, eulogizing You all the time, because of that, my father started to hate me. Because it is a great sin to hate or showing disrespect to a *bhagavat bhakta*, a devotee of *Bhagavaan*, the sin which is accrued because of that, let it be destroyed.

*Sri Engal Aalwaan's Commentary:*

*Mayi iti | Mayi dvesha anubandha iti asahya apacharah, mat pituh iti kshamaa hetuh |*

*Bhaagavata dvesha* is an *asahya apachara*, which cannot be tolerated. At the same time, he is father of such a great devotee. Because he is my father, that is the reason why you should pardon him.

Again he prays to *Bhagavaan* to make his father not to get affected by the sins which he has done.

*Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 22:*

*Shastraani patitaani ange kshipto yat cha agni samhatou |  
Damshitah cha uragaih dattam yat visham mama bhojane | |*

He hit me with all kinds of weapons, he threw me into fire, I was made to be bitten by serpents, poison was given in my food, ...

*Sri Engal Aalwaan's Commentary:*

*Shastraani iti | Tvayi bhakti mato dveshaat iti asya shastraani paatitaani ityaadinaa sambandhah | Tat sambhavam shastra paata adinaa sambhavam | Ayam bhaagavata apacharah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 23:*

*Baddhva samudre yat kshito yacchito asmi shilochayaih |  
Anyानी cha api asaadhoni yaani pitraa krutaani me | |*

... I was tied and thrown into the ocean, I was completely covered by boulders, anything also which he did which were unwise, not right, he did all those things towards me.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 24:**

***Tvayi bhaktimato dveshaat agham tat sambhavam cha yat |  
Tvat prasaadaat prabho sadyah tena muchyatu me pitaa ||***

The *paapa* which he has accrued, because he had hatred towards a devotee of You; because of Your grace, let him be released from all those sins.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 25:**

***Sri Bhagavaan uvaacha -***

***Prahlaada sarvam etat te mat prasaadaat bhavishyati |  
Anyam cha te varam dadmi vriyataam asuraatmaja ||***

*Sri Bhagavaan* - O *Prahlaada*, with My *anugraha*, all these things will happen. Because I am so pleased with you, and you are seeking this boon, all these things happen as it is. O son of *Hiranyakashipu*, I am going to give you some other boon also, please do seek some other boon from Me.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 26:**

***Prahlaadah -***

***Krutakrutyo asmi bhagavan varena anena yat tvayi |  
Bhavitree tvat prasaadena bhaktih avyabhचारinee ||***

*Prahlaada* - Whatever has to be done is done; I don't have anything else to be done. Due to Your own grace, I am going to have devotion in You continuously, untainted, undiluted, single minded devotion in You. I have no other desire.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 27:**

***Dharma artha kaamaih kim tasya muktih tasya kare sthithaa |  
Samasta jagataam moole yasya bhaktih sthira tvayi ||***

If one has liberation, *moksha* itself in his very hands, what else has to be done by *dharma*, *artha*, *kaama*. One who is the cause of all this world, when continuous steady devotion is there, for such a person, *moksha* is guaranteed.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 28:**

***Sri Bhagavaan uvaacha -***

***Yathaa te nischalam cheto mayi bhakti samanvitam |  
Tathaa tvam mat prasaadena nirvaanam param aapsyasi ||***

*Sri Bhagavaan* says - Because your mind is so much devoted on Me, and you have unmoved devotion on Me, you will get *moksha* itself, the most coveted liberation, the ultimate goal, out of My grace.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 29:**



**Sri Paraasharah -**

***Iti uktvaa antardadhe vishnuh tasya maitreya pashyatah |***

***Sa cha api punaraagama vavande charanou pituh | |***

Sri Paraasharah - O Maitreya, as Prahlaada was seeing, Vishnu disappeared saying all these. Prahlaada came back and did namaskaara to his father.

Here the story is a little different from what we see in the *Bhaagavatha Puraana*.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 30:**

***Tam pitaa moordhni upaaghraaya parishvajya cha peeditam |***

***Jeevasi iti aaha vatsa iti baashpaardra nayano dvija | |***

All his sins were destroyed because of the grace of Paramaatman, so Hiranyakashipu became good and embraced Prahlaada, and said 'May you live long', and his eyes were wet with tears.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 31:**

***Preetimaan cha abhavat tasmin anutaapee mahaa asurah |***

***Guru pitroh chakaara evam sushrooshaam so api dharmavit | |***

The great asura repented for all that he did, and started to like Prahlaada. Prahlaada, one who knew what is dharma, did all seva to his gurus, and his father, because he knew what is dharma.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 32:**

***Pitari uparatim neete narasimha svaroopinaa |***

***Vishnunaa so api daityaanaam maitreya abhoot patih tatah | |***

We have to conclude that at a later time, Hiranyakashipu again starts to hate Prahlaada, and starts to torture him, and Bhagavaan manifests in the form of Narasimha, and slays Hiranyakashipu. After Hiranyakashipu has been killed by Bhagavaan who came in the form of Lord Narasimha, who is nothing by Vishnu, Prahlaada becomes the king of all the daityaas, O Maitreya.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 33:**

***Tato raajya dyutim praapya karma shuddhi kareem dvija |***

***Putra poutraan cha subahoon avaapya aishvaryam eva cha | |***

Then he got all the glory of the kingdom, and did all good acts. He also had children and grandchildren, and also he got great wealth.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 34:**

***Ksheena adhikaarah sa yadaa punya paapa vivarjitah |***

***Tadaa sa bhagavat dhyanaat param nirvaanam aaptavaan | |***

When all his *punya* and *paapa* were gone, when his *adhikaara* was gone, *Prahlaada* meditated on *Bhagavaan*, and attained *moksha*.

Some of these great persons, according to the good deeds done, they are called *adhikaaris*. They are made to live in this world for a particular time, and do all these things for various reasons, as per the command of *Bhagavaan*. Once that is over, their time is over. *Yaavat adhikaaram avasthitih aadhikaarikaanaam*, is a *Brahma Sutra*. As long as they have that *adhikaara*, they will be here. *Vasistha*, and others, they come here as per the command of *Bhagavaan*, that they have to do some good things. Once that is over, they go to *moksha*.

*Punya* and *paapa* are both obstructions to *moksha*.

**[Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 35:](#)**

***Evam prabhaavo daityo asou maitreya aaseet mahaa matih |  
Prahlaado bhagavat bhakto yam tvam maam anuprucchasi | |***

O *Maitreya*, because of the greatness of this *daitya*, son of *Hiranyakashipu*, he was a very wise person, this great devotee of *Bhagavaan*, *Prahlaada* was like that. These are all the miracles that we see due to his devotion in *Bhagavaan*. This is the story of *Prahlaada* whom you are asking me about.

**[Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 36:](#)**

***Yah tu etat charitam tasya prahlaadasya mahaatmanah |  
Shrunoti tasya paapaani sadyo gacchanti samkshayam | |***

Who listens to the story of *Prahlaada* who is the great person, great devotee of *Bhagavaan*, all their sins will get destroyed immediately.

**[Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 37:](#)**

***Aho raatra krutam paapam prahlaada charitam narah |  
Shrunvan pathan cha maitreya vyapohati na samshayah | |***

Whatever bad deeds one has done and accumulated sins, during the days and nights, just listening to or reading *Prahlaada's* stories, O *Maitreya*, all those sins one gets rid of. There is absolutely no doubt about this.

**[Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 38:](#)**

***Pournamaasyaam amaavaasyaam ashtamyaam athavaa pathan |  
Dvaadashyaam vaa tat aapnoti gopradaana phalam (narah) dvija | |***

On the full moon day, on the new moon day, on the *Ashtami tithi*, reading this *Prahlaada Charita*, or on *Dvaadashi*, whatever benefits one attains by doing *godaana*, that benefit one gets by reading this.

**Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 39:**

***Prahlaadam sakala aapatsu yathaa rakshitavaan harih |  
Tathaa rakshati yah tasya shrinoti charitam sadaa ||***

One who listens to *Prahlaada Charita* all the time, he will be protected by *Bhagavaan* in the same way that He protected *Prahlaada* from all the calamities which he underwent. That is the greatness of this story itself. *Prahlaada* was such a great devotee. Listening to his story itself will make one get rid of all sins.

This completes the Twentieth Chapter.

**|| *Iti Sri Vishnu Puraane Prathame Amshe Vimsho Adhyaayah* ||**

**|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Vimsho Adhyaayah* ||**

## **|| *Atha Ekavimsho Adhyaayah* ||**

Now the Twenty First Chapter.

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

***Prahlaada putra aayushmaan shibih baashkala eva cha |  
Virochanah tu prahlaadih balih jajnye virochanaat ||***

Progeny of *Kashyapa's* other wives, and *Maruts* is being told here. *Prahlaada's* sons are *Aayushmaan*, *Shibi*, *Baashkala* and *Virochana*. From *Virochana*, *Bali* was born.

There are many *paathaantaraas*. In another *paatha*, it is *Samhlaada putra aayushmaan*.

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

***Baleh putra shatam tu aaseet baana jyeshtam mahaa mune |  
Hiranyaaksha sutaah cha aasan sarva eva mahaabalaah ||***

*Bali* had hundred children. The eldest was *Baanaasura*. *Hiranyaaksha* also had many sons, and they were also mighty and very powerful.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 3:**

***Jharjharah shakunih cha eva bhoota santaapanah tathaa |  
Mahaanaabho mahaabaahuh kaalanaabhah tathaa aparah ||***

*Hiranyaaksha's* sons are *Jharjhara*, *Shakuni*, *Bhoota Santaapana*, *Mahaanaabha*, *Mahaabaahu*, *Kaalanaabha*.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 4:**

***Abhavan danu putraah cha dvimoordhaa shambarah tathaa |***

***Ayomukhah shankushiraah kapilah shankarah tathaa ||***

*Kashyapa had another wife, Danu - Dvimoordha, Shambara, Ayomukha, Shankushira, Kapila, Shankara, ...*

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 5:**

***Ekachakro mahaabaahuh taarakah cha mahaabalah |***

***Svarbhaanuh vrushaparvaa cha puloma cha mahaabalah ||***

*Ekachakra, Mahaabahu, the mighty Taaraka, Svarbhaanu, Vrushaparva, Puloma who was very powerful.*

**Sri Engal Aalwaan's Commentary:**

***Shishtaanaam kaashyapa streenaam vamshaan aaha abhavan iti |***

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 6:**

***Ete danoh sutaah khyaataa viprachittih cha veeryavaan ||***

*They are all well known as children of Danu, and also Viprachitti, who was of great valour.*

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 7:**

***Svarbhaanoh tu prabhaa kanyaa sharmishta vaarshaparvanee |***

***Upadaanee hayashiraah prakhyaataa varakanyakaah ||***

*Svarbhaanu had a daughter by name Prabhaa, Varshaparvan's daughter is Sharmishta. Upadaane and Hayashiraa are also daughters of Varshaparvan.*

**Sri Engal Aalwaan's Commentary:**

***Svarbhaanoh iti | Sriharivamshe danuputra shate upadaanava***

***vaishvaanarou uktou | Hayashiraa iti upadaanavyaa updaanava***

***duhiturnaama | Hastishiraa iti cha paathah | Upadaanavee iti atra***

***vruddhi abhaavah chaandasah |***

*Among Danu's hundred children, Upadaanavaas and Vaishvaanaraas are told. Upadaanavi's daughter is Hayashiraa. According to grammar, it should have been Oupadaanavee. This is Aarsha, according to Rishi prayoga.*

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 8:**

***Vaishvaanarasute cha ubhe pulomaa kaalakaa tathaa |***

***Ubhe sute mahaabhaage mareecheh tu parigrahaah ||***

*Vaishvaanara had two daughters - Puloma and Kaalakaa. Both these daughters married Mareechi.*

**Sri Engal Aalwaan's Commentary:**

**Vaishvaanara iti | Mareechih kashyapo daanava vishesho vaa |**

We can take it to be some *daanava* by name *Mareechi*.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 9:**

**Taabhyaam putra sahasraani shashtih daanava sattamaah |**

**Poulomaah kaalakeyaah cha mareechi tanayaah smrutaah ||**

*Puloma* and *Kaalakaa* had sixty thousand children. They are known as *Poulomaas* and *Kaalakeyaas*.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 10:**

**Tato apare mahaaveeryaa daarunaah tu ati nirghrunaah |**

**Simhikaayaam athaa utpanna viprachitteh sutaah tathaa ||**

*Simhikaa* is the sister of *Hiranyakashipu*. *Viprachitti* and *Simhikaa* had children of very great valour; they were all very powerful and mighty, with great valour, very wicked and very fierce and cruel.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 11:**

**Tryamshah shalyah cha balavaan nabhah cha eva mahaabalah |**

**Vaataapih namuchih cha eva ilvalah khasrumah tathaa ||**

*Tryamsha*, *Shalya* who was very powerful, *Nabha* who had mighty power, *Vaataapi*, *Namuchi*, *Ilvala*, *Khasruma*, ...

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 12:**

**Andhako narakah cha eva kaalanaabhah tathaa eva cha |**

**Svarbhaanuh cha mahaaveeryo vaktrayodhee mahaa asurah ||**

*Andhaka*, *Naraka*, *Kaalanaabha*, *Svarbhaanu*, *Mahaaveerya*, *Vaktrayodhi*, were all very wicked and cruel children.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 13:**

**Ete vai daanavaah sreshtaah danu vamsha vivardhanaah |**

**Eteshaam putra poutraah cha shatasho atha sahasrashah ||**

They were all great *daanavaas* who expanded the *vamsha* of *Danu*. Their children and grandchildren are hundreds and thousands.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 14:**

**Prahlaadasya tu daityasya nivaata kavachaah kule |**

**Samutpannaa sumahataa tapasaa bhaavitaatmanah ||**

In *Prahlaada's kula*, who had attained greatness, through great penance, *tapas*, who had directly perceived *Bhagavaan*, who was a realized soul, in his *kula*, *Nivaatakavachaas* were born.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 15:**

***Shat sutaah sumahaa sattvaah taamraayaah parikeertitaah |***

***Shukee shyenee cha bhaasee cha sugreevee shuchrudrakaa ||***

Taamra had six sons, and they were all very great people. Six daughters were born - they were Shukee, Shyenee, Bhaasee, Sugreevee, Shuchi, Ghrudhrakaa.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 16:**

***Shukee shukaanajanayat ulookapratyalookakaan |***

***Shyenee shyenaanstathaa bhaasee bhaasaan grudhraan cha grudhrakee***

***||***

Shukee gave birth to parrots, owls and crows. Shyenee gave birth to hawks, Bhaasaa to kites, Ghrudhrakaa to vultures.

**Sri Engal Aalwaan's Commentary:**

***Shukee iti | Ulookah koushikah, paryulookah kaakah, bhaasee***

***bhaasaamscha |***

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 17:**

***Shuchoudakaan pakshiganaan sugreevee tu vyajaayata |***

***Ashvaan ushtraan gardabhaan cha taamraavamshah prakeertitah ||***

Shuchi gave birth to the host of birds which live in water. From Sugreevee, the horses, camels and donkeys were born. This is the Taamra vamsha.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 18:**

***Vinataayaah tu dvou putrou vikhyaatou garuda arunou |***

***Suparnah patataam sreshtho daarunah pannagaashanah ||***

Vinataa gave birth to two sons - well known and famous as Garuda and Aruna. Suparna is known as the excellent among the birds, very fierce, and devouring all the snakes.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 19:**

***Surasaayaam sahasram tu sarpaanaam amita oujasaam |***

***Aneka shirasaam brahman khecharaanaam mahaatmanaam ||***

Surasaa gave birth to thousands of serpents, who were all of great tejas. They had many hoods. They were all flying in the air.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 20:**

***Kaadraveyaah tu balinah sahasram amita oujasah |***

***Suparna vashagaa brahman jajnyire naika mastakaah ||***

Kadru's children were all very powerful. They were in thousands, and all

under the control of *Garuda*. They had many hoods.

[Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 21:](#)

*Teshaam pradhaana bhootaah tu shesha vaasuki takshakaah |  
Shankah shvetou mahaapadmah kambalaashvatarou tathaa | |*

Among the children of *Kadru*, the many hooded serpents, who were all under the control of *Suparna*, the well known ones are *Shesha*, *Vaasuki*, *Takshaka*, *Shanka*, *Shveta*, *Mahaapadma*, *Kambala*, *Ashvatara*.

[Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 22:](#)

*Elaaputrah tathaa karnah kaarkotaka dhananjayou |  
Ete cha anye cha bahavo dandadhookaa visha ulbanaah | |*

*Elaaputra*, *Karna*, *Karkotaka*, *Dhananjaya* - they were *Kadru's* and *Sourasa's* children. They were fighting and were very venomous. Many serpents were born.

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

*Elaaputra iti | Ete kaadravayaah souraseyaah cha anye bahavah  
dandashookaah visholbanaah | |*

[Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 23:](#)

*Ganam krodhavasham viddhi tasyaah sarve cha damshtrinah |  
Sthalajaah pakshino abjaah cha daarunaah pishitaashanaah | |*

*Krodha* gave birth to the host of serpents which were very mighty, they lived on earth. Gave birth to birds, those living in water, they were all very fierce and eating flesh.

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

*Ganam iti | Te cha sarve sarpaah damshrtrinah | Tatra kaadraveya  
souraseyebhyo anyaan sarpaan maamsadaan sthalajaan pakshinah cha  
jalajaan daarunaan cha krodhavamsham ganam krodhavashayaa  
vamsham viddhi | Krodhavasho ganah cchidraa \* Balo ganaat  
krodhavashaat aheendrah \* iti bhaagavata ukteh | \* Rakshoganam  
krodhavashaa sva naamaanam ajeejanat \* iti maatsyeya ukteh cha |*

[Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 24:](#)

*Krodhaa tu janayaamaasa pishaachaam cha mahaabalaan |  
Gaah tu vai janayaamaasa surabhih mahishee tathaa |  
Iraa vrukshalataa valleeah truna jaateeh cha sarvashah | |*

*Krodhaa* gave birth to *pishaachaas* who were very powerful. *Surabhi* gave birth to cows and buffaloes. *Iraa* gave birth to trees, twiners, climbers, and all the varieties of grasses.

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 25:**

***(Vashaa) Khashaa tu yaksha rakshaamsi munih apsarasah tathaa |  
Arishtaa tu mahaa sattvaan gandharvaan samajeejanat | |***

*Khashaa gave birth to yakshaas and raakshasaas. Muni gave birth to apsarasaas. Arishtaa gave birth to gandharvaas, who were all very excellent ones.*

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 26:**

***Ete kaashyapa daayaadaah keertitaah sthaanu jangamaah |  
Tesham putraah cha poutraah cha shatasho atha sahasrashah | |***

*These are all the progeny of Kaashyapa, the movables and immovables. Their children and grandchildren are in hundreds and thousands.*

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 27:**

***Esha manvantare sargo brahman svaarochishe smrutah | |***

*This is told to be the creation in Svaarochisha Manvantara, O Maitreya.*

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 28:**

***Vaivasvate cha mahati vaarune vitate kratou |  
Juhvaanasya brahmano vai prajaa sarga iha uchyate | |***

*Now the creation in Vaivasvata Manvantara is going to be told - how creation of beings was done. Vaaruna yajnya was done by none other than Chaturmukha Brahma, he was the hotaa in that yajnya.*

**Sri Engal Aalwaan's Commentary:**

***Atha vaivasvata manvantare prajaa sarga uchyata iti aaha - vaivasvata  
iti |***

**Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 29:**

***Poorvam yatra tu saptarsheen utpannaan eva maanasaan |  
Putratve kalpayaamaasa svayam eva pitaamahah |  
Gandharva bhogi devaanaam daanavaanaam cha sattama | |***

*Earlier the maanasa putraas were created and saptarshis were created. Pitaamaha created them as his children. Gandharvaas, serpents, devaas, daanavaas were created.*

**Sri Engal Aalwaan's Commentary:**

***Poorvam ityaadi | Gandharvaadeenaam poorvam utpannaan praak  
manvantarasthaan saptarsheen eva vartamaana vaaruna yajnya  
avicchedaaya yatra manvantare prajaa sargaartham putratve  
kalpayaamaasa tatra prajaa sarga uchyata iti poorvena anvayah |***



***Pitrutve kalpayaamaasa iti paathe gandharvaadeenaam pitrutve srashtatva ityarthah |***

*Gandharvaas* and others who were born earlier itself, and *saptarshis* who were there before this *Manvantara*, this *Vaaruna yajnya* which has to continue, and again he makes them to be born as sons, that *prajaa sarga* is told here.

***Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 30:***

***Ditih vinashta putraa vai toshayaamaasa kaashyapam |***

***Tayaa cha aaraadhithah samyak kaashyapah tapataam varah ||***

At that time, *Diti* loses her children and pleases *Kaashyapa*, her husband. *Kaashyapa* who was a great sage was being pleased and worshipped by *Diti*.

***Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 31:***

***Varena cchandayaamaasa saa cha vavre tato varam |***

***Putram indravadhaarthaaya samartham amita oujasam ||***

He becomes very pleased and tells her to seek some boon from me, as I am very pleased with your service. She says that she wants to have a son who is very capable and of great valour, who will kill *Indra*.

***Sri Engal Aalwaan's Commentary:***

***Varena ityaadi | Varam dadaami iti aashvaasitavaan |***

***Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 32:***

***Sa cha tasyai varam praadaat bhaaryaayai muni sattamah |***

***Dattva cha varam avyagrah kaashyapah taam uvaacha ha ||***

*Kaashyapa* gave that boon to his wife, *Diti*. *Kaashyapa* having given her that boon, he tells her thus.

***Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 33:***

***Shakram putro nihantaa te yadi garbham sharad shatam |***

***Samaahitaa atiprayataa shouchinee dhaarayishyasi ||***

If you maintain a pleased mind all the time, with whatever *shaastra shuddhi* is said, maintain purity of mind and body, for hundred seasons, then you will be pregnant with a son who is going to kill *Indra*.

***Sri Engal Aalwaan's Commentary:***

***Shakram iti | Shouchinee maatsya ukta shouchavatee | Tatra hi uktam \****

***Sandhyaayaam na eva bhoktavyam garbhinyaa varavarnini | Na***

***sthaatavyam na gantavyam vruksha mooleshu sarvadaa || Varjayet***

***kalaham loke gaatra bhangam tathaa eva cha | Na unmukta keshee***

***tishtet cha na ashuchih syaat kadaachana || iti | Shuchinee dhaarayishyasi iti cha paathah |***

*Kaashyapa* says that *Diti* has to maintain the *shaastra shuchi* which is required. These are the *shuchis* told in *Maatsya Puraana*- in *Sandhyaa kaala* one who is pregnant should not eat, and should not stand near a tree, should not fight unnecessarily, should not make faces to others, should not let the hair loose and stand like that, should always be pure and clean, should keep their body pure, these are several types of purity told.

***Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 34:***

***Iti evam uktvaa taam deveem sangatah kashyapo munih |***

***Dadhaara cha saa cha tam garbham samyak shoucha samanvitaa ||***

*Kashyapa* unites with her, telling thus. She is maintaining all the purity that is required, and she becomes pregnant, as told by the *muni*.

***Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 35:***

***Garbham aatmavadhaarthaya jnyaatvaa tam maghavaan api |***

***Shushrooshuh taam atha aagacchat vinayaat amaraadhipah ||***

*Indra* comes to know that she is going to have a son who is going to kill him. With great *vinaya*, the king of gods wants to do all kinds of service to her, he comes sincerely.

***Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 36:***

***Tasyaaschaivaantara prepsuh atishthat paaka shaasanah |***

***Oone varsha shate cha asyaa dadarshaantaram aatmavaan ||***

When he was doing all kinds of service to *Diti*, he waits for a time when she is not maintaining the right *shuchi*, and a little less than a hundred years, he saw that one day, ...

***Sri Engal Aalwaan's Commentary:***

***Tasyaah cha iti | Oone asamaapta kaale ||***

***Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 37:***

***Akrutvaa paadayoh shoucham ditih shayanam aavishat |***

***Nidraam cha aahaarayaamaasa tasyaah kukshim pravishya sah ||***

... and one day, without cleaning her feet, she goes to bed, which is against the *shaastra shuchi* told. She fell asleep not being *shuchi* and at that time, he enters into her womb.

***Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 38:***

***Vajra paanah mahaa garbham chiccheda atha sa saptadhaa |***

***Sa paathyamaano vajrena praruroda ati daarunam ||***

Holding his *Vajra aayudha*, he breaks that womb into seven parts. Being hit by that *Vajra aayudha*, that *garbha* started to cry loudly.

[Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 39:](#)

*Maa rodeeriti tam shakrah punah punah abhaashata |*  
*So abhavat saptadhaa garbhah tam indrah kupitah punah ||*

He tells again and again to that *garbha*, 'Do not cry' and that fetus gets broken into seven parts, and getting angry, *Indra* again tells.

[Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 40:](#)

*Ekaikam saptadhaa chakre vajrena adrividaarinaa |*  
*Maaruto naama devaah te babhoovuh ati veginah ||*

Getting angry, again breaks each piece into seven pieces, using the *Vajra*, which is as powerful as to break a huge mountain itself. Each one became seven parts further. These forty nine parts became *devaas* by name *Maruts*. They could move around with great speed.

[Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 41:](#)

*Yat uktam vai maghavataa tena eva maruto abhavan |*  
*Devaa ekonapanchaashat sahaayaa vajrapaaninah ||*

As said by *Indra*, they became *Maruts*, as he said '*Maa rodih, maa rodih*'. They were forty nine *devaas* and they became assistants to *Indra* himself.

This is the story of how *Diti* wants to have a son to kill *Indra*, while *Indra* is waiting for a chance, and breaks the fetus into forty nine pieces, and they become his assistants and become well known as *Marut gana*.

This completes the Twenty First Chapter.

## || *Atha Dvaavimsho Adhyaayah* ||

Now Chapter Twenty Two.

Now, *Pruthu's* ruling the kingdom, and how he established all the leaders, or rulers, the various aspects of creation, are going to be told.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 1:](#)

*Sri Paraasharah -*

*Yadaa abhishiktasya pruthuh poorvam raajye maharshibhih |*

**Tatah kramena raajyaani dadou loka pitaamahah | |**

When *Pruthu* became the king, when all the *maharshis* made him the king earlier, and all the various kingdoms to rule over the various parts, *Chaturmukha Brahma* gave powers to various people.

**Sri Engal Aalwaan's Commentary:**

**Atha pitaamahah pruthoh abhisheka uttaram poorva srushtaanaam aadhipatya vibhaagam tat tat maryaadaa sthaapanaartham akarot iti aaha yadaa iti | Tatah kaalaat aarabhya |**

*Chaturmukha Brahma* establishes all the various rulers, and he gives them powers to rule over, and be the *adhishtaana devataas* of the various aspects. After the *abhisheka* of *Pruthu*, those who were created earlier, how they were put into command of various things, is going to be told. He established the boundaries for each one to rule over. This is going to be told now - from that time onwards.

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

**Nakshatra graha vipraanaam veerudhaam cha api asheshatah | Somam raajye nyaghaat brahmaa yajnyaanaam tapasaam api | |**

*Soma* was made the king of *nakshatraas*, *grahaas* and all the *brahmins*, all the herbs and trees, and *yajnya* as well as *tapas*.

**Sri Engal Aalwaan's Commentary:**

**Nakshatra iti | Raajye aadhipatye |**

*Raajye* means, to rule over.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 3:**

**Raajnyaam vaishnavanam raajye jalaanaam varunam tathaa | Aadityaanaam patim vishnum vasoonaam atha paavakam | |**

For all the kings, *Vaishravana* became the king. For all waters, *Varuna* became the king. For the *Dvaadasha Aadityaas*, *Vishnu* became the ruler or head. For all the *Vasus*, *Paavaka* became the head.

**Sri Engal Aalwaan's Commentary:**

**Raajnyaam iti | Vishnum indraanujam |**

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 4:**

***Prajaapateenaam daksham tu vaasavam marutaam api |  
Daityaanaam daanavaanaam cha prahlaadam adhipam dadou ||***

For all *Prajaapatis*, *Daksha* became the head. For the *Marut ganaas*, *Indra* became the head. For *Daityaas* and *Daanavaas*, *Prahaada* became the king.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 5:**

***Pitruunaam dharmaraajaanam yamam raajye abhyashechayat |  
Airaavatam gajendraanaam asheshaanaam patim dadou ||***

*Yama* who is the king of *Dharma*, became the head of all the *Pitrus*. *Airaavata* became the head of all elephants.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 6:**

***Patatrinaam cha garudam (naagaanaam api vaasukim) devaanaam api  
vaasavam |***

***Ucchaishravasam ashvaanaam vrushabham tu gavaam api ||***

*Garuda* became the head of all the birds. *Indra* became the head of all the gods. *Vaasuki* became the head of the *Naagaas*. For all the horses, *Ucchaishravas* became the head. For all the cows, *Vrushaba* became the head.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 7:**

***Mrugaanaam cha eva sarveshaam raajye simham dadou prabhuh |  
Shesham tu danda shookaanaam akarot patim avyayah ||***

For the kingdom of the animals, lion became the king. *Shesha Naaga* became the king of all the serpents which bite.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 8:**

***Himaalayam sthaavaraanaam muneenaam kapilam munim |  
Nakhinaam damshtrinaam cha eva mrugaanaam vyaaghram eeshvaram  
||***

For all the immovables, mountains, etc., *Himaalaya* became the king. *Kapila* became the head of all the *munis*. Tiger became the head of all animals which had claws and biting teeth.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 9:](#)

*Vanaspateenaam raajaanam plakshameva abhyashechayat |*

*Evam eva anya jaateenaam praadhaanyena akarot prabhoon ||*

*Plaksha* became the king of all the trees. In the same way, for other classes also, those who are very prominent in that class became the head of that class.

This is how *Chaturmukha Brahma* divided the creation, and established heads of various classes.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 10:](#)

*Evam vibhajya raajyaani dishaam paalaan anantaram |*

*Prajaapati patih brahmaa sthaapayaamaasa sarvatah ||*

Thus, having divided the entire kingdom among all these various people, he established the *dik paalakaas*, those who are maintaining the various directions. Brahma who is the head of all *Prajaapatih*, established the *dik paalakaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 11:](#)

*Poorvasyaam dishi raajaanam vairajasya prajaapateh |*

*Dishaapaalam sudhanvaanam sutam vai so abhyashechayat ||*

For the Eastern direction, he made *Sudhanva* as the head, or *dik paalaka*. *Sudhanva* was *Vairaja Prajaapati's* son.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 12:](#)

*Dakshinasyaam dishi tathaa kardamasya prajaapateh |*

*Putram shankapadam naama raajaanam so abhyashechayat ||*

For the South direction, *Kardama Prajaapati's* son *Shankapada* was made the head, *dik paalaka*.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 13:](#)

*Paschimasyaam dishi tathaa rajasah putram achyutam |*

*Ketumantam mahaatmaanam raajaanam so abhyashechayat ||*

For the Western direction, he made *Ketumaan*, son of *Rajasa Prajaapati*, as the head.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 14:](#)

*Tathaa hiranya romaanam parjanyaasya prajaapateh |*

*Udeechyaam dishi durdharsham raajaanam abhyashechayat ||*

*Hiranya Roma* who is the son of *Parjanya Prajaapati*, was made the head of the Northern direction.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 15:](#)

*Taih iyam pruthivi sarvaa sapta dveepaa (sukaananaa) sapattanaa |*

*Yathaa pradesham adya api dharmatah paripaalyate ||*

The entire universe having seven islands, along with all its cities and towns, even today, these are the *dik paalakaas* and others who are ruling over, following dharma as told in the *Shaastraas*.

*Sri Paraasharar* tells that this entire thing is *Bhagavaan's vibhooti* or glory only. He is only the Supreme Ruler, Lord of everything.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 16:](#)

*Ete sarve pravruddhasya sthitou vishnoh mahaatmanah |*

*Vibhooti bhootaa raajaano ye cha anye munisattamaa ||*

O *Maitreya*, excellent among the sages, all these people are the *vibhooti* of *Vishnu*, who is the greatest and overlord of everything. He is the One who is maintaining, sustaining everything. All those which have been told here, and anyone else also.

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

*Ete iti | Ye cha ayne kaashyapa aadyaah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 17:](#)

*Ye bhavishyanti ye bhootaah sarva bhooteshvaraa dvija |*

*Te sarve sarva bhootasya vishnoh amsha samudbhavaah ||*

Those who are established now, those who are going to come in future, those who were present in the past, all of them are born out of the *amsha* of *Vishnu* only.

*Amsa Amshi bhaava* is told. *Bhagavaan Vishnu* is the *Amshi*, and all are His *amsha*. *Bhaashyakaarar* establishes *visheshana amsha* and *visheshya*

*amsha*, in *Sri Bhaashya*, in *Amshaadhikarana*. *Amsha* implies *shareera shareeri bhaava*. *Amsha* means that they are all His *shareera*, His *vibhooti*, His *tanu*, His *vapu*.

**[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 18:](#)**

***Ye tu deva adhipatayo ye cha daityaadhipaah tathaa |  
Daanavaanaam cha ye naathaa ye naathaah pishitaashinaam | |***

Those who are the heads of all gods, the rulers of the *daityaas* (*Diti's* children) also, and also the *daanavaas* (*Danu's* children), the heads of those who eat *maamsa*, flesh eaters, ...

**[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 19:](#)**

***Pashoonaam ye cha patayah patayo ye cha pakshinaam |  
Manushyaanaam cha patayo naagaanaam adhipaah cha ye | |***

... those who are the heads of all the *pashus*, animals, those who are lords of birds, the kings of all the humans, the heads of all the serpents, ...

**[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 20:](#)**

***Vrukshaanaam parvataanaam cha grahaanaam cha api ye adhipaah |  
Ateetaa vartamaanaah cha ye bhavishyanti cha apare |  
Te sarve sarva bhootasya vishnoh amsha samudbhavaah | |***

... the heads of the trees, mountains, planets, the heads of all these - those who were earlier there in the past, those who are present now, and those who are going to come as heads of these in future - all of them without leaving anyone, are all born out of *Vishnu's amsha* only.

Because *Vishnu* is *sarva bhoota*, He is everything, everywhere, all pervading, He is present as Inner Controller of everyone. They are all inseparably associated with *Vishnu*, they are all the *shareera* of *Vishnu*. There is *apruthaksiddha sambandha* with *Vishnu*. All are controlled by *Vishnu*, all are existing for the purpose of serving *Vishnu*, all are supported by *Vishnu*.

**[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 21:](#)**

***Na hi paalana saamarthyam rute sarveshvaram harim |  
Sthitam sthitou mahaa praaajnya bhavati anyasya kasyachit | |***

In sustaining or protecting everything, nobody has the capability to sustain or support of protect everything, except *Vishnu*. It is impossible for anyone



else to protect or sustain all these things, but for the Supreme Lord *Hari*, who is always established in the good of everything. It is impossible for anyone else to have this kind of capability.

**Sri Engal Aalwaan's Commentary:**

***Na hi iti | Paalana saamarthy sarveshvaratvam hetuh |***

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

***Srujati esha jagat srushtou sthitou paati sanaatanah |***

***Hanti cha eva antakatvena rajasaattva aadisamshrayah ||***

When the creation of the world happens, *Hari* only is the one who creates. Regarding the sustenance aspect, He is the one who sustains everything. He is always there, though He is old, He is new. Withdrawing everything unto Himself, He only does as an *antaka*, in the form of *Yama* who does *samhaara* of everything, taking the support of *rajas*, *sattva* and *tamas*, the *gunaas*.

**Sri Engal Aalwaan's Commentary:**

***Paalanavat srushti samhaarayoh apitasya evasaamarthyam itiaha - srujati iti |***

Why is *Hari* said to be the only one capable of protecting? Because He is the Supreme Lord of everything. Just like He protects everything, He only creates, sustains, withdraws during *pralaya*.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 23:**

***Chaturvibhaagah samsrushtou chaturdhasamsthitah sthitou |***

***Pralayam cha karoti ante chaturbhedo janaardanaah ||***

The four forms of *Janaardana* through which He does creation, sustenance and dissolution, are going to be told. During creation, He is present in four different forms. During sustenance also, He is present in four different forms. He does dissolution being present in four different forms.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 24:**

***Ekena amshena brahma asoubhavati avyakta moortimaan |***

***Mareechimishraah patayah prajaanaam cha anyabhaagatah ||***

In one part, He becomes *Chaturmukha Brahma* himself, in creation. He only

is present as *Mareechi* and other *prajaapatis*, during creation.

**Sri Engal Aalwaan's Commentary:**

***Ekena iti | Avyakta moortimaan avyakta svaroopah | Mareechimishraah mareechi sahitaah |***

He is present in unmanifest form.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 25:**

***Kalah truteeyah tasya amshah sarvabhootaani cha aparah |  
Ittham chaturdhaa samsrushtou vartate asou rajogunah | |***

In the third part, He is *kaala*. All the beings that are created are the fourth part of *Janaardana*. Having abundance of *rajas guna*, He does creation. At that time, He Himself is present as *Chaturmukha Brahma*, *Mareechi* and other *Prajaapatis*, *Kaala*, and all the beings that are created. He is inner controller of everything and everything is His *amsha* only.

**Sri Engal Aalwaan's Commentary:**

***Kalah iti | Rajo gune yasya cha rajogunah |***

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 26:**

***Ekaamshena sthito vishnuh karoti paripaalanam |  
Manu aadi roopah cha anyena kaala roopo aparena cha | |***

During sustenance, in one form, He is present as *Vishnu*. The second part of His is *Manu* and other forms, who are responsible for the sustenance part of it. *Kaala* is the third part.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 27:**

***Sarva bhooteshu cha anyena samsthitah kurute sthitim |  
Sattvam gunam samaashritya jagatah purushottamah | |***

In another part, He is present in all beings, because everyone is taking part in sustenance in some way or other. *Bhagavaan Purushottama* takes resort to *Sattva guna*, and *sattva* is more during sustenance.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 28:**

***Aashritya tamaso vruttim anta kaale tathaa prabhuh |  
Rudra svaroopo bhagavaan ekaamshena bhavati ajah | |***

During dissolution, He takes resort to *tamo guna*. He is present as *Rudra* as one form.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 29:](#)

*Agni antaka aadi roopena bhaagena anyena vartate |*

*Kaala svaroopo bhaago anyah sarva bhootaani cha aparah ||*

The second form of dissolution is *Agni* and *Yama*. Third part is *kaala*. Fourth part is all beings.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 30:](#)

*Vinaasham kurvatah tasya chaturddhaivam mahaatmanah |*

*Vibhaaga kalpanaa brahman kathyate sarvakaalikeem ||*

Destruction or dissolution is happening all the time. And there is a *praakruta pralaya* also at some point. In one form, He is present as *Rudra* who does *samhaara*, second form is *Agni* and *Yama*, third form is *kaala*, and fourth form is all the beings. This kind of division is happening in every *kalpa*. In every *kalpa*, there are *Manvantaraas*; *Chaturmukha Brahma* does the creation, *prajaapatis* are created, and all beings are in some way or other part of creation, sustenance and dissolution - these are happening in every *kalpa*.

The gist is that during creation, sustenance or dissolution, *Vishnu* only is present in various forms. When we say that *Chaturmukha Brahma* did the creation, *Manu* did the sustenance, or that *Kaala* is responsible for all these, and that the beings are responsible in some way for all these things, all of these are actually happening by *Vishnu* only, being present in these forms as the Inner Controller, *antaryaami*.

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

*Vinaasham iti | Saarvakaalikee pratikalpa bhaavinee |*

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 31:](#)

*Brahmaa daksha aadayah kaalah tathaa eva akhila jantavah |*

*Vibhootayo hareh etaah jagatah srushti hetavah ||*

All these are the *vibhooti* or glory of *Vishnu* only; *Chaturmukha Brahma*, *Daksha*, and others are responsible for creation, *kaala*, time, and all the

beings - they are also doing creation at their own level. They are the cause of creation of this world.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 32:**

***Vishnuh manu aadayah kaalah sarva bhootaani cha dvija |  
Sthiteh nimitta bhootasya vishnoh etaah vibhootayah ||***

In the same way, for sustenance, *Vishnu* is responsible, *Manu* and others are also responsible, *kaala*, and all the beings are responsible. They are all the *amshaas* of *Bhagavaan* only. They are all the *vibhootis* of *Vishnu*. *Haris* present as Inner Controller, *antaryaami* of all these, and He only gets all these done through them; they are responsible to do that, but the ultimate controller is *Bhagavaan* only.

He is present in *Brahma*, *Vishnu* and *Maheshvara* and as *Vishnu* Himself.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 33:**

***Rudrah kaala antakaadyaah cha samastaah cha eva jantavah |  
Chaturdhaa pralayaaya etaa janaardhana vibhootayah ||***

For *pralaya*, dissolution, *Rudra*, *kaala*, *Yama* and *Agni*, and all the beings, are the four parts. These are the *vibhootis* of *Bhagavaan* only, who are established in dissolution or destruction.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 34:**

***Jagat aadou tathaa madhye srushtih aapralayaat dvija |  
Dhaatraa mareechih mishraih cha kriyate jantubhih tathaa ||***

At the beginning of the world, in the middle also, up to *pralaya*, creation is going on happening. This is happening by *Chaturmukha Brahma*, *Mareechi*, and the *Prajaapatis*, and also by all the beings.

After *praakruta pralaya*, when creation happens, when the world is created newly, and from there, creation keeps on happening every *kalpa*, every *manvantara*, and is going on happening all the time.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 35:**

***Brahmaa srujati aadikaale mareechi pramukhaah tatah |  
Utpaadayanti apatyaani jantavah cha pratikshanam ||***

At the very beginning of the *kalpa*, *Chaturmukha Brahma* does creation. After that, *Mareechi* and *prajaapatis* are established in creation. They create children. And the beings are creating every minute, every second. Every second someone is born.

At the beginning of the *praakruta pralaya*, *Chaturmukha Brahma* is created. Every *kalpa* is like a day for *Chaturmukha Brahma*.

**[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 36:](#)**

**[Kaalena na vinaa brahmaa srushti nishpaadako dvija |  
Na prajaapatayah sarve na cha eva akhila jantavah | |](#)**

*Kaala* is an important aspect of creation. Without *kaala's* help, either *Chaturmukha Brahma* or *Prajaapati* or all the beings - nobody can do creation. It all has to happen at a particular time. Time controls how long one stays, lives. At the end of their time, which is specified based on their karma, they have to die.

**[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 37:](#)**

**[Evam eva vibhaago ayam sthitou api upadishyate |  
Chaturdhaa tasya devasya maitreya pralaye tathaa | |](#)**

In the same way, the divisions are all happening for sustenance also. In the same way, in four forms, *Rudra*, *Agni/Yama*, *Kaala*, and all the beings, dissolution is also happening all the time.

Four broad divisions are told. *Chaturmukha Brahma* is the first to start creation. *Prajaapatis* play a vital role in creation; they have a lot of powers and capability. *Kaala* is an important part for everyone. And, all the beings are also there. In the same way, sustenance is happening by *Vishnu*, *Manu* and others, *Kaala* and also all the beings. Destruction is happening by *Rudra*, *Agni/Yama*, *Kaala* and then all the beings. These are all *vibhootis* of *Vishnu*, the glory, *shareera* of *Vishnu*. Through them, *Vishnu* only is getting all these done.

Having told that everything is *Bhagavaan's vibhooti*, now a very generic statement is told by *Paraasharar*.

**[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 38:](#)**

***Yat kinchit srujyate yena sattva jaatena vai dvija |  
Tasya srujyasya sambhootou tat sarvam vai hareh tanuh | |***

Whatever is created by whoever, that act of creation, and the thing that is created, everything is *Paramaatman's tanu, shareera*.

This is one of the main *pramaanaas* for the *Shareera Shareeri bhaava*. This is quoted by *Bhaashyakaarar* and other *Aachaaryaas*.

***Sri Engal Aalwaan's Commentary:***

***Etat uktam bhavati iti aaha - yat kinchit iti | Sambhootou iti nimitta  
saptami | Kaarya utpatti nimittam hi kaarana adhishtaanena hareh tat  
tat tanutvam |***

Here, *Sri Engal Aalwaan* also tells like *Bhaashyakaarar* - Having told a lot of things, things are told in summary. Everything is *Hari's* body, is told. How everything becomes His *shareera*, is because *Bhagavaan* is *antaryaami* of the *kaarana*, cause also. *Bhagavaan* is Inner Self, locus, Inner Controller of every cause. He gets creation done through those people being their *antaryaami*. For the sake of creating the effect, He is present as the locus, the cause. Because *Hari* is present as *antaryaami* of everything, everything becomes His *shareera, tanu*.

*Etat uktam bhavati* - is a typical style of *Bhaashyakaarar*, in *Sri Bhaashya*. Whatever is summarized is expanded sometimes, or, whatever is told in great detail is summarized briefly. *Vistrutasya sangrahaah. Sangraheetasya vistaarah.*

***Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 39:***

***Hanti yaavat cha yat kinchit sattvam sthaavara jangamam |  
Janaardanasya tat roudram maitreya antakaram vapuh | |***

Whoever destroys or kills anything, whether movable or immovable, that *roudra* form of whatever is responsible for destruction, whether it is *Rudra, Agni/Yama*, or a particular being, it is the *roudra roopa* of *Hari* only. *Bhagavaan* only is *antaryaami* of everything, so everything is said to be His *shareera, tanu, vapu*.

***Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 40:***

***Evam esha jagat srushtaa jagat paataa tathaa jagat |  
Jagat bhakshayitaa devah samastasya janaardanaah | |***

In this way, *Janaardana* is the creator of everything, He is the protector, He is responsible for dissolution, He eats everything, He keeps everything in Himself and protects it as a part of Him, inseparably associated with Him. He is none other than *Janaardana*.

*Aazhvaar* very clearly says that He swallows and He again throws it out. This symbolically tells that He withdraws everything unto Himself, protects during *pralaya*, and again He creates. Everything is present in subtle form during *pralaya*, and comes to gross state during creation.

***Sri Engal Aalwaan's Commentary:***

***Evam iti | Samastasya devo janaardanaah iti anvayah |***

Now, *Paraasharar* starts to tell about *mukta svaroopam*.

***Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 41:***

***Srushti sthiti antakaaleshu tridhaa evam sampravartate |  
Gunapravruttyaa paramam padam tasyaagunam mahat | |***

*Srushti*, *sthiti* and *anta* - it is happening in these three ways. In each of these, there are four forms. Through *sattva*, *rajas* and *tamas*.

When *sattva* is high, He is responsible for sustenance. When *rajas* is high, creation happens. When *tamas* is high, destruction or dissolution happens. Due to the effects of the various *gunaas*, creation, sustenance and destruction happen. Everything is His *shareera*, *vibhooti*.

***Sri Engal Aalwaan's Commentary:***

***Triguna vashyam roopam nigamayati srushti sthiti iti aarabhya guna  
pravrutti iti antena | Srushti iti | Srushti aadi kaaleshu guna  
pravruttyaa tridhaa bhootah, evam ukta prakaarena chaturbhedo  
vartate | Paramam ityaadi | Paramam virinchaadi padaat | Agunam  
gunamaya prakruti viyuktam | Mahat avyaktaat | Sarga sthiti  
antakaaleshu iti cha paathah |***

These are the forms of *Bhagavaan* which are under the sway of *triguna* - *sattva*, *rajas*, *tamas*. *Chaturmukha Brahma* is also *trigunaatmaka*. *Manu*, *Daksha prajaapatis*, *Yama*, *Agni* - all are *trigunaatmaka*. *Hari* being

the *antaryaami*, all these denote the *antaryaami* also. Words which denote the *shareera* go up to the *shareeri* in *aparyavasaana vrutti*. All these *chetanaas* are *triguna vashyaas*. Though they are the *shareera* of Him, their defects don't touch Him. It is established in the *Vedaas* that He is *apahata paapma*. He is present as inseparably associated. Everything is His mode. It can be said that everything is Him only. *Srushti*, *sthiti* and *naasha* - are the three states. In these three states, He is present in four different forms. That was told so far, and is concluded here. It is superior to *Chaturmukha Brahma* and the *devaas*. *Aguna* means not that it is without any attribute or quality, but that it is separated from the three qualities of *prakruti*, *sattva*, *rajas* and *tamas*. It is superior to unmanifest or *avyakta*.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 42:**

***Tat cha jnyanamayam vyaapi sva samvedyam (noo) anoupamam |  
Chatushprakaaram tat api svaroopam paramaatmanah | |***

It is abundance of consciousness. Pervading is through consciousness. It is self revealed. This *pada*, which is attained, is *mukta svaroopam*. This is also told as *Paramaatma svaroopam* because it is also a *visheshana* of *Paramaatman* only.

**Sri Engal Aalwaan's Commentary:**

***Tat cha iti | Jnyanamayam jnyana prachuram | Vyaapi jnyanena |  
Sva samvedyam svayam prakaasham | Evam bhootam yat padam |  
Padyate iti padam mukta svaroopam | Tat cha chatushprakaaram | Tat  
api tasya paramaatmanah svaroopam iti anvayah | Atra svaroopam  
shabdo roopa vachanah | Svam roopam hi svaroopam |***

Abundance of consciousness. *Mayat pratyaya* is in *praachurya*, abundance. Here, *Paramapada* told is *mukta svaroopam*, the essential nature of *mukta*. This is also of four forms. *Mukta svaroopam* is *jnyanamaya*, it has abundance of consciousness; it is *vyaapi*, it is all pervading due to attributive consciousness; it is *sva samvedya*, it knows itself, it reveals to itself; it is *anoupamam*, incomparable.

*Paramapada* is a word used to describe three different things. One is *Paramaatman*. *Padyate iti padam* - that which is attained.



A muktaattains Paramaatman; he goes to Paramapada and then attains Paramaatman. Paramapada is also a sthaana, the abode of Vishnu. Mukta svarooapa is also Paramapada, because the jeevaatman attains his original full form, which is also a thing that he attains. This is also explained in Vedaartha Sangraha by Bhaashyakaarar. Roopa is also paryaapa pada for shareera. Vapu, tanu, shareera, roopa, amsha, vibhooti - are all paryaaya padaas, they all denote shareera shareeri bhaava which is explained by Bhaashyakaarar very clearly.

Shareera shareeri bhaava has three relationships - aadhaara-aadheya, niyaamaka-niyaamya, sheshi-shesha. Shareera is told in various pramaanaas, Shrutis, Smrutis, using various words - amsha, vibhooti, vapu, roopa, tanu, shareera.

Now, Maitreyar asks about those four forms

**Recap:** In the previous session, we were studying the last chapter of Amsha 1, Chapter 22, where Paraasharar is telling how everything is Bhagavaan's roopa, Vishnu's form only. Vishnu only is present as everything, whatever is created, everything is His shareera, depending on Him, supported by Him, and ruled by Him. Here, the words tanu, vapu are used, and everything is Bhagavaan's shareera, as per the shareera shareeri bhaava, very clearly established by Bhagavad Ramanuja and our poorva aachaaryaas.

### Sri Engal Aalwaan's Commentary:

*Triguna vashyam roopam nigamayati srushti sthiti iti aarabhya guna pravrutti iti antena | Srushti iti | Srushti aadi kaaleshu guna pravruttyaa tridhaa bhootah, evam ukta prakaarena chaturbhedo vartate | Paramam ityaadi | Paramam virinchaadi padaat | Agunam gunamaya prakruti viyuktam | Mahat avyaktaat | Sarga sthiti antakaaleshu iti cha paathah |*

The forms of Bhagavaan present in prakruti mandala, due to the karma, being associated with prakruti, which is triguna, associated with sattva, rajas, tamas. That form having concluded, Paraasharar now starts to tell

about the *mukta aatma svaroopam*.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 42:**

***Tat cha jnyanamayam vyaapi sva samvedyam (noo) anoupamam |  
Chatushprakaaram tat api svaroopam paramaatmanah | |***

Having told that everything that is created, that is coming under creation is *Bhagavaan's roopa* only, His form, *shareera*, *Paraasharar* continues to say that even the *mukta aatma svaroopam*, the essential nature of liberated self, is also *Bhagavaan's form* only. *Paramaatman* is only present in this form. The *mukta aatma svaroopam* is also His *prakaara* being His *shareera* only. It is present in four modes - *chatushprakaara*. This *mukta aatma svaroopam* can know itself. *Jeevaatman* has knowership. *Vyaapi* means that in the liberated state, it is all pervading with respect to the *dharma bhoota jnyana*. It is *jnyana prachura*, with abundance of consciousness.

**Sri Engal Aalwaan's Commentary:**

***Tat cha iti | Jnyanamayam jnyana prachuram | Vyaapi jnyanena |  
Sva samvedyam svayam prakaasham | Evam bhootam yat padam |  
Padyate iti padam mukta svaroopam | Tat cha chatushprakaaram | Tat  
api tasya paramaatmanah svaroopam iti anvayah | Atra svaroopam  
shabdo roopa vachanah | Svam roopam hi svaroopam |***

Now, *Maitreyar* asks *Sri Paraasharar* to explain the four *prakaaraas*.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 43:**

***Maitreyah -***

***Chatushprakaarataam tasya (jnyana) brahma bhootasya vai mune |  
Mamaachakshva yathaanyaayam yat uktam param padam | |***

*Maitreya* - The four forms - which is also a *Paramaatman's form*, the *mukta svaroopam*, which is attained by the *jeevaatmans* when they get dissociated from *prakruti*, when they will be present in their original form, when the *dharma bhoota jnyana* is in its original state. That is of four stages or modes.

In this world, whatever we desire to possess, accomplish, that object which we desire to accomplish is the *saadhya*, goal to be accomplished; *saadhya* is

that which is achieved or attained. The means to acquire that goal is called *saadhana*. The *saadhya* and *saadhana* are of several varieties, based on the desire of each person and the means to attain them. In this context, the *saadhya* for a *yogi* who desires to get rid of *samsaara* is the *mukta aatma svaroopaa*. He is in bound state and wants to attain liberated state. Bound state is associated with *prakruti* due to *karma*; now he wants to get rid of this, put an end to the birth and death cycle, and attain the state of liberation. The *mukta aatma svaroopaa* is separated from *prakruti sambandha*. That *mukta aatma svaroopaa* is called *Brahman* here; this is also a form of *Brahman*. In order to attain this *aatma svaroopaa*, the *saadhana* is *praanaayaama* and such things, and this is told in the *yoga shaastra*; this knowledge comes from study of *yoga shaastra*. Knowledge of the *praanaayaama* and such *saadhana*, which is about the *mukta aatma svaroopaa*, who is *jnyaana maya*, is the first *bheda*, first part. Knowledge about *mukta aatma svaroopaa* which is *saadhya*, which comes from this *saadhana*, after adopting the means, *praanaayama*, etc., is the second *bheda*, second part, which comes from the *shaastra* - this is *shaastra janya jnyaana*. After this, merging the *saadhya* and *saadhana bhaava sambandha*, the knowledge of *shuddha aatma svaroopaa*, which is without the differentiation of *deva*, *manushya*, etc., arises; this has the abundance of *aatma svaroopaa jnyaana*, which is known as *dhyaana*; this is the third *bheda*. Then comes *aatma saakshaatkaara*. The *bhedaas* are knowledge of *saadhana*, knowledge of *saadhya*, getting rid of differentiation between *deva manushya* and others through *dhyaana*, then *aatma saakshaatkaara*. In the *aatma saakshaatkaara* stage, the *yogi* does not consider any of the *saadhya saadhana* aspects as they are all opposed to *aatma avalokana*; he will be only in the experience of *aatma avalokana*, and fully immersed in *aatma avalokana*; all thoughts of all other aspects are rejected and only *aatma avalokana* ensues. This *aatma svaroopaa* is *nirvyaapaara*. The object of experience in this stage is *aatman*, and in this stage, thoughts of *saadhana*, *anushtana* are all absent, as the *yogi* has already reached the stage of perception of self experience. This is the gist of the *shlokaas* which we are studying now.

[\*\*Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 44:\*\*](#)  
[\*\*Sri Paraasharah -\*\*](#)

***Maitreya kaaranam proktam saadhanam sarva vastushu |  
Saadhyam cha vastu abhimatam yat saadhayitum aatmanah | |***

*Sri Paraasharar* - In all objects of attainment, *saadhana* is the means, and *saadhya* is whatever one wants to acquire or achieve.

***Sri Engal Aalwaan's Commentary:***

***Tasya chaaturvidyam darshayitum upakramate maitreya ityaadibhih |  
Maitreya iti | Yat kaaranam tat saadhanam yat saadhayitum  
abhimatam tat saadhyam |***

Whatever is the cause or means, is the *saadhana*. Whatever is desired to be achieved, is the *saadhya*.

***Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 45:***

***Yogino mukti kaamasya praanaayaama aadi saadhanam |  
Saadhyam cha paramam brahma punah na aavartate yatah | |***

For a yogi who is desirous of attaining liberation from *samsaara*, *praanaayaama* and others are the *saadhana*, the means. That which is going to be attained is said to be *paramam brahma*, the *mukta aatma svarooopa* separated from *prakruti sambandha*, from which he does not return back.

***Sri Engal Aalwaan's Commentary:***

***Yogino iti | Paramam brahma mukta svaroopam \* Sarva brahma mayo  
harih iti vachanaat prakruti purushayoh api brahmatvam | Tat  
apekshayaa mukta svaroopasya parama brahmatvam |***

*Paramam brahma* is *mukta svarooopa* itself. It is told that *Hari* only is everything and *prakruti* and *purusha* are all said to be *Brahma* only, because they are all modes of *Brahma*. *Brahma* only is present in all those forms. When *prakruti purusha* is itself told as *Brahma*, the *mukta svarooopa* is superior to that, and is told as *Paramam Brahma*. These words - the meanings have to be understood according to context.

***Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 46:***

***Saadhanaa aalambanam jnyaanam muktaye yoginaam hi yat |  
Sa bhedah prathamah tasya brahma bhootasya vai mune | |***

That which is attained through the means of *praanaayaama* and others, that knowledge which arises from *yoga shaastra*. This is the first *bheda*.

**Sri Engal Aalwaan's Commentary:**

*Saadhana aalambanam iti | Saadhanaalambanam jnyaanam yoga shaastra janyam praanaayaama aadi saadhana vishayam jnyaanam; sa prathamam bhedah |*

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 47:**

*Yunjatah klesha mukti artham saadhyam yat brahma yoginah |  
Tat aalambana vijnyaanam dviteeyo amsho mahaamune ||*

One who is engaged in the *yoga*, and is trying to attain that state, in order to get rid of all these difficulties, sufferings of *samsaara*, that which is going to be attained, the *mukta svaroopam*, which is attained through knowledge of *yoga shaastra*, *praanaayaama*, distinctive knowledge of *aatma svaroopam*, which is separated from *prakruti*, this is the second part.

**Sri Engal Aalwaan's Commentary:**

*Yunjata iti | Tat aalambana vijnyaanam saankhya janyam prakruti vivikta aatma vishayam vishishta jnyaanam |*

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 48:**

*Ubhayoh to avibhaagena saadhya saadhanayoh hi yat |  
Vijnyaanam advaitamayam tat bhaago anyo mayaa uditah ||*

Knowing that *praanaayaama* is the means, and *aatma svaroopam* is to be attained, associating both and practicing that, and then reaching the state where there is no differentiation between *deva*, *manushya*, etc., the *aatma aatma saamyam* is experienced. *Yogi* goes into the state of *dhyana*, where he experiences the *aatma aatma saamyam*, that all *aatmaas* are *jnyana svaroopam* and there is no *manushya*, *deva bheda*; that this is all due to *karma*, and this is *prakruti*, and not related to *aatma svaroopam*. *Aatma svaroopam* is similar everywhere. This is the third part. The differences which we see here, are because of *deva*, *manushya*, etc., which are forms of *prakruti*. All *jeevaatmans* inside are *jnyana svaroopam*, there is *aatma aatma saamyam*, is the *advaita* told here.

**Sri Engal Aalwaan's Commentary:**

***Ubhayoh ityaadi | Avibhaagena samyogena, saadhya saadhana bhaava sambandhena | Advaita mayam deva manushyadi dvaita rahita aatma vishayatayaa tat prachuram, vijnyaanam dhyaanam |***

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 49:**

***Jnyaana trayasya cha etasya vishesho yo mahaamune |  
Tat niraakarana dvaara darshita aatma svaroopavat ||***

The *saadhana*, *saadhya*, and the *dhyana* - rejecting them, meaning that not thinking about them, which is the route to attaining perception of the self, realizing the self, knowledge of the form of perceiving the nature of the self, is the fourth part.

**Sri Engal Aalwaan's Commentary:**

***Jnyaana trayasya iti | Uktasya jnyaana trayasya saadhana jnyaanatva aadi roopavato yo visheshah tasya niraakaranam - aparaamarshah yasya dvaaram darshita aatma svaroopavat tat aatma avalokana roopa jnyaanam chaturtho bhaaga iti aanushangah |***

Before this, everything is told as *Bhagavaan's roopa, tanu*. So, it is always associated with *Paramaatman*. This *aatma svarooapa saakshaatkaara*, is not *kaivalya*, it is not without *Paramaatman*, it is experiencing it as *shareera* of *Paramaatman*, with *apruthak siddha sambandha*. That is why it is told that he does not return back. This is the real *aatma svarooapa* experienced as being subservient to *Paramaatman*, ever associated with *Paramaatman*. This is understood here, as this is what is being told.

Perceiving the self directly, putting an end to all these conceptions of *saadhana*, *saadhya*, etc., one attains *aatma saakshaatkaara*.

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 50:**

***Nirvyaapaaram anaakhyeyam vyaapti maatram anoopamam |  
Aatma sambodha vishayam satta maatram alakshanam ||***

This is the nature of *mukta aatma svarooapa*. See Commentary below.

**Sri Engal Aalwaan's Commentary:**

*Vinishpanna samaadheh itara paraamarshasya aatmaavalokana virodhitvaat tat niraakaranam dvaaram iti uktam | Darshita aatma svaroopavat iti uktasya aatma avalokanasya vishayam aatma svaroopam darshayati | Nirvyaapaaram iti | Nirvyaapaaram saadhana anusthaana rahitam | Anaakhyeyam roopa varnaadeenaam agochara svaroopam | Vyaapti maatram maatraa shabdo avadhaarane vyaaptam eva asankuchitam iti arthah | Anupamam eva anoopamam | Anoopamam iti cha paathah | Aatma sambodha vishayam sva jnyaana gamyam | Sattaa maatram apakshayaadi rahitam sattva eka gunakam | Alakshanam streetvaadi rahitam; linga janya jnyaana gamyam iti vaa |*

The last stage is *samaadhi*. When one has reached the state of *samaadhi*, if one is thinking about other things - *saadhana*, *saadhya*, etc., it is actually opposed to experience of the self. For one who has achieved *samaadhi*, thinking of other things is opposed to *aatma avalokana*. Not thinking about anything else, is said to be the path to attaining *aatma saakshaatkaara*. One who is perceiving the *aatma svaroopam*, the nature of that *aatma svaroopam*, the object of that perception, is going to be told here. *Nirvyaapaaram* means that there is no *saadhana anusthaana*. *Anaakhyeya* means that form, class, differentiation is not there. *Vyaapti maatram* means that the *dharma bhoota jnyaana* which is *sankuchita*, contracted due to *karma*, becomes fully evolved when the *karma bandha* is removed; it becomes all pervasive. *Anoopamam* means without comparison. *Aatma sambodha vishayam* means that it knows about itself. *Sattaa maatram* means that it is just present, without the *shat bhaava vikaaraas* of *asti*, *jaayate*, *vardhate*, *viparinamate*, *apaksheeyate*, *nashyati*; it is just said to be *sat*. *Alakshanam* means it cannot be inferred through something else; we infer fire on seeing smoke, this is not like that; cannot be inferred through logic or inference.

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 51:](#)**

***Prashaantam abhayam shuddham durvibhaavyam asamshrayam |  
Vishnoh jnyaanamayasya uktam tat jnyaanam brahma sanjnyitam | |***

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

***Prashaantam iti | Prashaantam ashanaayaadi shat oormi rahitam |***

***Shuddham karma rahitam | Durvibhaavyam aroopaadimatvaat atarkyam iti vaa | Vishno roopam brahma samjnyitam tat jnyaanam evam uktam |***

*Prashaantam* means that it is without the *oormi shatka*, *ashanayaa*, *pipaasa*, *shoka*, *moha*, *jaraa*, *mrutyu* - hunger and thirst are said to be related to *praana*, *shoka* and *moha* are related to *manas*, old age and death are related to be the body. *Mukta aatma svaroopaa* does not have *oormi shatka*. *Abhayam* means without *karma bandha*. *Durvibhaavyam* means it cannot be established through logic, or cannot imagine a form for the *mukta aatma svaroopaa*. This is the form of *Vishnu* only, being *shareera* of *Vishnu*, which is also known by the name *Brahma* - this *jnyaana* is told like this.

***Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 52:***

***Tatra jnyaana nirodhena yogino yaanti te layam |***

***Samsaara karshanoptou te yaanti nirbeejataam dvija ||***

*Jnyaana nirodhena* means *anya jnyaana nirodhena*. This is the kind of realization, meditation that they should have at the time of departing from the body; any knowledge other than this should not be there.

***Sri Engal Aalwaan's Commentary:***

***Aatma yoginaam antima pratyayena avashyam bhaavyam, anyathaa punaraavruttih iti aaha tatra iti | Tatra nirvyaapaaram ityaadinaa ukte nija svaroopaje anya jnyaana nirodhena antima pratyaya balaat ye layam upaadhi viyogam yaanti, aavirbhoota svaroopaa bhavanti iti arthah | Krushyata iti karshanam kedaarah | Samsaara kedaare uptou sasya aavaape, vitusha vreehivat abeejataam yaanti |***

For *aatma yogis*, *antima pratyaya* is very essential - this was also studied in the *Bhagavad Geetha*, that *aatma yogis* have to have the knowledge at the time of leaving the body, otherwise they will come back. Not thinking of anything else, realizing the real nature of *aatman*, they get rid of this *karma bandha*, they get separated from *upaadhi*, *karma*. They will attain their original real state. It is in the field of *samsaara* where the seeds are sown, *jeevaatmans* are going from birth to birth just like the seeds which are sown in the field of *samsaara*. For the *mukta aatmans*, this is not there. The paddy grain which is sown without the outer shell, will not grow into a plant, they will become like that, is the example given here; they will not



come into *samsaara* again.

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 53:**

***Evam prakaaaram amalam nityam vyaapakam akshayam |  
Samasta heya rahitam vishnvaakhyam paramam padam | |***

After telling the forms created in *srushti*, *sthiti*, and then about the *mukta svaroopaa*, the *bhagavat svaroopaa* is going to be told. He is all the time most pure - *nitya shuddhatva*. He is the inner self of everything, *sarva aatmatva*. He is always complete - *poornatva* - there is no change or modification in His real nature. There is nothing which is defiling in His characteristics - *heya raahitva* - He is away from everything that is defiling. These are all the characteristics which separate Him from *prakruti*, *baddha* and *mukta*. This is the *bhagavad svaroopaa* called as *Vishnu*.

**Sri Engal Aalwaan's Commentary:**

***Atha bhagavat svaroopam aaha evam ityaadinaa | Evam iti | Muktasya uktam nirvyaaparataat atidishyate \* Niranjanah paramam saamyam upaiti \* ityaadi shruteh | Asya nitya shuddhatva sarva aatmatva poornatva heya raahitva aadinaa prakruteh buddha muktebhyo visheshah |***

*Atidesha* means extending the meaning of one to another. All the things told for a *mukta svaroopaa* are extended here. It is told that he attains similarity with *Paramaatman*. The characteristics of a *mukta* which were told are extended to *Paramaatman* also, because there is similarity between a *mukta* and *Paramaatman* in many aspects. Not being tainted with *karma*, he attains supreme similarity with *Paramaatman*. Additionally, there are several distinct and unique to *Paramaatman* alone, compared to *prakruti*, *baddha*, *mukta*.

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 54:**

***Tat brahma paramam yogee yato naavartate punah |  
(Apunya punyo paramah ksheena klesho ati nirmalah | )  
Shrayatyapunya uparame ksheena klesho ati nirmale | |***

He is a *bhagavat yogi*. He does not have *punya*, does not have *karma bandha*. *Mukta aatma svaroopaa* attains a state where he does not have any attachment to *karma*. He gets rid of *karma bandha* completely.

**Sri Engal Aalwaan's Commentary:**

***Tat brahma iti | Yogee bhagavat yogee | Asya api antima prayaya balena bhagavati leenasya apunaraavrutih drashtavyaa |***

Here, *yogi* means *bhagavat yogi*, one who is contemplating on *Bhagavaan*. Through realization of individual self only, one can attain *bhagavat svaroopaa*. He realizes the individual self as being subservient to *Paramaatman* only. He realizes *bhagavat svaroopaa* during *antima pratyaya*, and does not come back to *samsaara*.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 55:**

***Dve roope brahmanah tasya moortam cha amoortam eva cha | Kshara akshara svaroope te sarva bhooteshu avasthite | |***

Two forms of *Parabrahman* are going to be told now. All the *srujya vastus* which are coming under creation, are all *Bhagavaan's shareera* only, was told; and the *mukta aatma svaroopaa* is also *Bhagavaan's form* only, was told. These are told as *moorta* and *amoorta*.

**Sri Engal Aalwaan's Commentary:**

***Brahmanah poorva uktam roopa dvayam prapanchayati dve roope iti | Moortam sa shareeram brahma aadi jeeva jaatam | Amoortam ashareeram mukta roopam | Ata eva aksharam sarva bhooteshu avasthitam \* Daaruni agnih \* Sa cha aanantyaaya kalpate \* ityaadeh |***

*Moorta svaroopaa* is that which is with a body, starting from *Chaturmukha Brahma* to all the beings who are there in this *prakruti mandala* - having the bodies of *deva*, *manushya*, *yaksha*, *kinnara*, *pashu*, *pakshi*, *sareesrupa*, etc. *Amoorta* is that which is without a *karma vashya shareera*, which is *mukta svaroopaa*. These are said to be *kshara* and *akshara svaroopaa*s. It is present like fire which is present in firewood. It is there in all beings like that; we cannot see that; for a *mukta svaroopaa*, the *dharma bhoota jnyaana* is all pervading.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 56:**

***Aksharam tat param brahma ksharam sarvam idam jagat | Eka desha sthitasya agneh jyotsnaa vistaarinee yathaa | Parasya brahma shaktih tathaa idam akhilam jagat | |***

*Kshara* and *akshara* are told as *baddha jeevaas* and *mukta*. This is very similar to what is told in *Bhagavad Geetha*. *Akshara* is the *mukta aatma svarooopa*. All the *jeevaas* in this *prakruti mandala* are said to be *kshara*. This *shloka* is an important *pramaana* for our *siddhaanta*. These two forms of *Paramaatman* are said to be the *shakti* of *Paramaatman*. How is this *Paramaatman's* form, how is this related to *Paramaatma svarooopa*? We say that it is inseparable association between *chetana achetana* and *Paramaatman*. Fire which is present in one place only, whereas its brightness is spread all over. In the same way, this entire thing is *Bhagavaan's shakti*.

**Sri Engal Aalwaan's Commentary:**

***Aksharam iti | Idam shakti roopa dvayam parabrahmanah shaktih iti cha uchyate iti aaha ekadesha iti | Atra eka desha sthitasya vistaarinee iti (visheshanaabhyaam) pada dvayena prabhaa prabhaavatoh vailakshanyam darshitam | Anena parasmaat brahmano prabhaa roopasya jagato vailakshanyam (siddham) soochitam | Bhaashyakaarena \* Prakaashaadivat tu na evam parah \* iti asmin sootre prabhaa prabhaavatoh arthaantantarativam samarthitam | Atra jagat shabdaadena achit vishishtasya jeevasya muktasya cha grahanam |***

There are two things - one which is present in one place, and one which is spread all over, and very much associated with fire itself. *Prabhaavat* is the *agni*, and *prabhaa* is the brightness. There is a difference between *prabhaa* and *prabhaavat*. From this, the relationship between the *chetana achetana* - this whole world which is said to be *shakti* of *Paramaatman*, and *Paramaatman*, is told as brightness and fire. *Bhagavaan* is in the place of *prabhaavat*, and the whole world is in the place of brightness, *prabhaa*, *jyotsnaa*. Difference between the *Paramaatman* and the world is told clearly here. This *pramaana* is used by *Bhaashyakaarar* in *Sri Bhaashya*, which is quoted by *Sri Engal Aalwaan* here. What is established by *Bhaashyakaarar* in *Sri Bhaashya* is that the source of light and its brightness, are different and distinct, though they are inseparably associated. *Jagat* includes the *jeevaatman* who is having the *shareera* here, and also the *mukta aatma*. *Jeeva* who is qualified by the body - the embodied soul, and the liberated soul - both are included in the

word *jagat* here. In the second *adhyaya* of *Brahma Sutraas* while commenting on *Sri Bhaashya*, in the Third *Paada*, the *Sutra* 45 is *Prakaashaadivattu naivam parah*. This *adhikarana* is known as the *Amshaadhikarana*, where it is established that all *chetana achetana* are in *visheshya-visheshana amsha*, *Paramaatman* is *visheshya*, and is different and distinct. So, the *svaroopa* and *svabhaava* of *chetana achetana* are very different and distinct from *Paramaatman*. *Prakaasha* becomes the *amsha* of *Aaditya* and *Agni*. A qualified object, quality of the attribute is called *amsha*. This *shloka* is quoted in *Sutra* 3.46 of *Sri Bhaashya*, just like the brightness and object, *shakti* and that which has the *shakti*, is nothing but the *shareera aatma bhaava*, *amsha amshi bhaava*. *Jagat* is *Paramaatman's amsha*, and He is *amshi*. *Jagat* is *Paramaatman's shareera* and He is *aatma*. This is also quoted by *Sri Engal Aalwaan* here to show that this is a very important *pramaana* for our *siddhaanta*.

**[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 57:](#)**

**[Tatra api aasan na dooratvaat bahutva svalpataamayah |  
Jyotsnaabhedo asti tat shakteh tatvat maitreya vidyate | |](#)**

Further, it is justified that the *dharma bhoota jnyaana* of *jeevaatman* which gets contracted and expanded, is also like the *prakaasha* of *Agni*. It will be told that there is difference in *dharma bhoota jnyaana* of various beings. That which is closer to the fire and that which is a little far away from the fire; the brightness reduces as the distance increases from the source of the light, and it is more near the source of the light. There is a difference in the brightness, and there is a differentiation in *Paramaatman's shakti* also. *Paramaatman's shakti* is nothing but *jagat*, His *shareera*. *Jagat* includes the embodied souls and liberated souls.

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

**[Shakti bhootasya brahma aadi sthaavara antasya jagato jnyaanaadishu taaratamyam asti iti aaha tatra iti | Tatra drushtaante agnou tat shakteh brahmanah shakteh jagatah jnyaanaadeh bahutva svalpataam ayoh bhedo vidyate iti arthah |](#)**

In *dharma bhoota jnyaana* and others, there is a difference among the various bound selves here, and between bound selves and liberated selves. Some have more and some have less.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 58:](#)

*Brahma vishnu shivaa brahman pradhaanaa brahma shaktayah |  
Tatah cha devaa maitreya nyoonaa daksha aadayah tathaa | |*

Now, the *shakti* of *Paramaatman* which is told as *jagat*, is told in more detail here. All the sub varieties of that *shakti* will be told here, starting with *Brahma*, *Vishnu* and *Shiva*. Among the *shaktis* told, *Brahma*, *Vishnu*, *Shiva* are the prominent of primary *shaktis*. Compared to these *Chaturmukha Brahma* and *Shiva*, *devaas* such as *Daksha* and others, are inferior in terms of *jnyaana* and *shakti*.

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

*Brahma iti | Brahma shivayoh shareeratvena shaktitvam | Vishnoh sva  
amsha avataaravat svaroopena eva | Tatah tebhyo devaah jnyaana  
shakti aadinaa nyoonaah | Eshaam etat jnyaanadeh taaratamyam  
karma roopa aavaarana alpatva bahutva krutam, na tu svarooapa  
krutam |*

Among the Trinity, *Brahma*, *Vishnu*, *Shiva* - *Chaturmukha Brahma* and *Shiva* are the *srujyaas*, *baddha jeevaas*, and are born due to their *karma*; and are the *shakti* of *Paramaatman* being His *shareera*. Whereas *Bhagavaan* incarnates Himself as *Vishnu*, among the Trinity. So, *Vishnu* is His own *avataara*. What is going to be told for various kinds of beings, how there is a difference in their *jnyaana* and *shakti*, is told. Initially it was told that in the stage of *aatma svarooapa aavirbhaava* in the *dhyaana* state, all these differences disappear, and *aatma aatma saamyam* was told. The *taaratamyam* which is told here - that one is more and one is less, is due to the *karma* and the *dharma bhoota jnyaana* and not in the *svarooapa*. *Svarooapa* is same for all the *aatmans*; all are *jnyaana aananda svarooapa*. Differences that are told in *jnyaana* are because they are covered by *karma*; that is why one has more *jnyaana* and another has less *jnyaana*. *Chaturmukha Brahma* has more *jnyaana*, his *dharma bhoota jnyaana* is more expanded, compared to *Daksha* and others.

This is a very important *pramaana* in *Vishnu Puraana* which our *Aachaaryaas* quote, to show that the *dharma bhoota jnyaana* undergoes contraction and expansion.

**Recap:** In the previous session, we were studying the last chapter of *Amsha 1, Chapter 22*, where everything that is created is *Bhagavaan's vibhooti* only, the *moorta* and *amoorta roopa* of *Bhagavaan*, which was told by *Sri Paraasharar*.

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 55:**

*Dve roope brahmanah tasya moortam cha amoortam eva cha |  
Kshara akshara svaroope te sarva bhooteshu avasthite | |*

**Sri Engal Aalwaan's Commentary:**

*Brahmanah poorva uktam roopa dvayam prapanchayati dve roope iti |  
Moortam sa shareeram brahma aadi jeeva jaatam | Amoortam  
ashareeram mukta roopam | Ata eva aksharam sarva bhooteshu  
avasthitam \* Daaruni agnih \* Sa cha aanantyaaya kalpate \* ityaadeh |*

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 56:**

*Aksharam tat param brahma ksharam sarvam idam jagat |  
Eka desha sthitasya agneh jyotsnaa vistaarinee yathaa |  
Parasya brahma shaktih tathaa idam akhilam jagat | |*

**Sri Engal Aalwaan's Commentary:**

*Aksharam iti | Idam shakti roopa dvayam parabrahmanah shaktih iti  
cha uchyate iti aaha ekadesha iti | Atra eka desha sthitasya vistaarinee  
iti (visheshanaabhyaam) pada dvayena prabhaa prabhaavatoh  
vailakshanyam darshitam | Anena parasmaat brahmano prabhaa  
roopasya jagato vailakshanyam (siddham) soochitam |  
Bhaashyakaarena \* Prakaashaadivat tu na evam parah \* iti asmin  
sootre prabhaa prabhaavatoh arthaantantarativam samarthitam | Atra  
jagat shabdaadena achit vishishtasya jeevasya muktasya cha grahanam  
|*

*Baddha jeevaas* are all told as *kshara*, and the *mukta aatmaas* are told as *akshara*. How the whole world is inseparably associated with *Paramaatman*, and at the same time, it is also a *padaartha* by itself, *chetana achetana aatmaka prapancha* is *Bhagavaan's roopa, vibhooti*,

*shareera*, is being told. As the brightness spreads all over, from the fire which is located in one place; the brightness is very much a part of the fire, but it is different compared to the fire itself; it is like the attribute of the fire. In the same way, the entire world is *shakti* of *Paramaatman*; the *baddhaas* and *muktaas* are both included in the *jagat*. In this world, we have all beings who are embodied souls and there are liberated selves in *Paramapada*. These embodied souls and liberated selves are like *shakti* of *Paramaatman*; like the brightness of fire; they are inseparably associated with *Paramaatman*; this is being told here.

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 57:](#)**

***Tatra api aasan na dooratvaat bahutva svalpataamayah |  
Jyotsnaabhedo asti tat shakteh tatvat maitreya vidyate | |***

Just as the brightness near the source of the light is much more than at a distance, in the same way, there is a difference in the *shaktis* also.

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

***Shakti bhootasya brahma aadi sthaavara antasya jagato jnyaanaadishu  
taaratamyam asti iti aaha tatra iti | Tatra drushtaante agnou tat  
shakteh brahmanah shakteh jagatah jnyaanaadeh bahutva  
svalpataamayoh bhedo vidyate iti arthah |***

What is the *taaratamya* (difference) which is told - that it is more in some places, and less in some other places. This is just like the brightness of fire which is more near the fire, and less at a distance. Like this, in the *shaktis* of *Bhagavaan* also, there is a difference in their *dharma bhoota jnyaana*, attributive consciousness. There is a difference among all beings starting from *Chaturmukha Brahma*, and up to the *sthaavaraas*, the lowest of the beings. In some it is more, and in some it is less.

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 58:](#)**

***Brahma vishnu shivaa brahman pradhaanaa brahma shaktayah |  
Tatah cha devaa maitreya nyoonaa daksha aadayah tathaa | |***

The main or prominent *shaktis* of *Bhagavaan* are said to be the trinity, *Brahma*, *Vishnu* and *Shiva*.

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

***Brahma iti | Brahma shivayoh shareeratvena shaktitvam | Vishnoh sva  
amsha avataaravat svaroopena eva | Tatah tebhyo devaah jnyaana  
shakti aadinaa nyoonaah | Eshaam etat jnyaanadeh taaratamyam  
karma roopa aavaarana alpatva bahutva krutam, na tu svarooopa  
krutam |***

*Chaturmukha Brahma* and *Shiva* are being the *shareera* of *Paramaatman*; *shakti* is also a *panyaaya pada* for *shareera*, meaning controlled, meant for His purpose, and supported by *Paramaatman*, and having this relationship. Among the trinity, *Vishnu* is a direct *avataara* of *Paramaatman* Himself. *Devaas*, other gods are lower, inferior compared to them (*Brahma*, *Vishnu* and *Shiva*), means that with respect to knowledge and capability or powers. Compared to *Devaas*, *Daksha Prajaapati* and others are having still lesser knowledge and powers. This is an important explanation in the commentary - that the *taaratamya* (difference) which is told, why is there this difference - because the nature of all these embodied souls is that they are all *jeevaatman*, except *Vishnu* who is an *avataara* of *Paramaatman* Himself. All embodied souls in their essential nature are all the same, *jnyaana svarooopa*, though they are different beings. The *taaratamya* is in the *dharma bhoota jnyaana*, and why is this difference coming - this difference is because of the *karmaas*, the respective *karmaas* of those individual selves. One individual self becomes *Chaturmukha Brahma*, another one becomes *Shiva*, another *Indra*, *Varuna*, *Daksha Prajaapati*, etc., they are all created like this, and the difference in their attributive knowledge is because of karma done in their previous births. The *dharma bhoota jnyaana* in the original state is fully evolved for everyone, whereas here, it is hidden or covered by the karma. When the *karma bandhana* goes, they get liberated, and the *dharma bhoota jnyaana* shines forth in its original state; it is not created at that time, but it just exists in its natural state. It is not due to *svarooopa* but due to *karma* that there is difference in *dharma bhoota jnyaana* of these individual selves.

***Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 59:***

***Tato manushyaah pashavo mruga pakshi sareesrupaah |  
Nyoonaa nyoonataraah cha eva vruksha gulmaadayah tathaa | |***

Compared to *Daksha Prajaapati* and others, the humans, *manushyaas* are



having still less *dharma bhoota jnyaana*, and *shakti*. The animals, deer and others, cow and others, birds and snakes are having still less. Comparatively, each has lesser and lesser knowledge and powers. Compared to them, still less is there in trees, herbs, etc.

In *Vedaartha Sangraha*, *Sri Bhaashyakaarar* says that anything which has name and form can have a *jeevaatman* in it. But its *dharma bhoota jnyaana* will be so less that it does not exhibit that kind of knowledge.

[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 60:](#)  
*Tat etat aksharam nityam jaganmunivara akhilam |*  
*Aavirbhaava tirobhaava janma naasha vikalpavat | |*

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

*Uktam jagat roopam nigamayati tat etat iti | Tat etat akshayam iti cha paathah | Akshayam \* Anantasya na cha tasya antah samkhyaanam cha api vidyate \* iti jeevaanaam asamkhyeyatvam vakshyate | Atah pratisargam anyoonam | Nityam satkaaryatvaat | \* Avyucchinnaah tatah tu ete sarga sthiti anta samyamaah \* iti vachanaat pravaaha roopena cha nityam; aavirbhaava tirobhavou sankocha vikaasou, tou eva janma naashou |*

Whatever is the form of this whole world - where *Bhagavaan* exists in various forms, which are all His *vibhooti*, *shakti*, *shareera*, is being concluded here. Means that it is endless, His form is never-ending, there are innumerable beings in this world. The number of individual souls cannot be counted, they are innumerable. They are called *nitya* because they are all created, but existing in the *kaarana*. The *kaarya* or effect exists in the *kaarana* which is the cause, this is called *satkaaryavaada*. In this case, all the *chetana achetanaatmaka prapancha* is existing in the *sookshma roopa*, subtle form in *Bhagavaan* during *pralaya*; at that time, there is no name and form differentiation; when creation happens, they all come into the gross state; so the *kaarya* actually exists in the *kaarana*; because there is unbroken chain of creation, sustenance and dissolution - these are going on happening without any break. Another way to tell *nityatva* is *pravaaha nityatva*, because there is on *Indra* or *Agni* or *Varuna* or *Chaturmukha Brahma* all the time. If the time of one *Chaturmukha Brahma* gets over,

another being comes into that position; this is called *pravaaha nityatva*. *Aavirbhaava* and *tirobhaava* means *sankocha* and *vikaasa*, increase or reduction in *dharma bhoota jnyaana*, and this itself is told as *janma* and *naasha*, birth and death.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 61:**

***Sarva shakti mayo vishnuh svaroopam brahmano aparam |***

***Moortam yat yogibhih poorvam yoga aarambhesu chintyate | |***

*Vishnu* is said to be *sarva shakti maya*, all these are said to be His *shakti*. All the embodied beings and the *muktaas* - are all His *shakti*.

**Sri Engal Aalwaan's Commentary:**

***Atha vilakshanam roopaantaram vaktum moorta amoorta bhedena uktam shakti shabda vaachyam roopa dvayam upasamharati sarva shakti mayo vishnuh iti | Tat eva roopaantaram aaha svaroopam iti aarabhya jaayate mune iti antena | Svaroopam - roopam, yogaarambhesu - samaadhi upakramabhootaasu chaturvidhaasu dhaaranaasu dhyaane cha |***

In order to tell another form of *Bhagavaan*, which is very different and distinct from these two forms which were told - *moorta* and *amoorta*, *kshara* and *akshara*, *baddha* and *mukta*, the two forms which are said to be *shaktis* of *Paramaatman*, is being concluded here. This is His another form. What were told earlier, in the four stages of *dhaarana*, and *dhyaana*, that which is meditated upon before attaining the *samaadhi*.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 62:**

***Saalambano mahaayogah sabeejo yatra samsthitah |***

***Manasi avyaahate samyak yunjataam jaayate mune | |***

When they want to attain that *samaadhi*, they meditate upon this form, and realize this form of *Bhagavaan*.

**Sri Engal Aalwaan's Commentary:**

***Saalambana iti | Saalambano moorti vishayatvaat | Mahaa yogah astra bhooshana anga vishishta divya roopa vishayam chaturvidha dhaaranaa janyam dhyaanam | Sabeejah - samantra anusandhaanah | Sa cha***

**nirbeeja yogaakhya samaadheh anantarah | Yatra - roope |**

This is having a form to meditate upon. *Mahaa yogah* is explained as meditation on the form of *Bhagavaan* which is qualified by *astra*, *bhooshana*, *anga*, that divine form of *Bhagavaan* having all the weapons and ornaments, as parts of the *divya mangala vigraha*, and is also meditated upon during the *dhyaana*, through the four stages of *dhaarana*. *Sabeeja* means that it is meditated upon with a *mantra*. There is one more called *nirbeeja yoga*, which is different from this.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 63:**

**Sa parah sarva shakteenaam brahmanah samanantaram |  
Moortam brahma mahaabhaaga sarva brahma mayo harih | |**

**Sri Engal Aalwaan's Commentary:**

**Sa parah iti | Sah - vishnuh sarvaasaam roopatvena uktaanaam  
shakteenaam parah utkrushtah | Yat etat svaroopam brahmano aparam  
iti uktam brahma shabda vaachyam roopam tat brahmanah vishnoh  
samanantaram antarangam iti aaha brahmanah samantaram iti |  
Etaani treeni api roopaani brahma shabda vaachyaani; tanmayo harih  
iti aaha - sarva brahma mayo harih iti |**

This form of *Vishnu* is superior to all the forms that were told. *Samanantaram* means that His own form is superior to all other forms. All these are told as *Brahma* only, the three forms - *moorta*, *amoorta* and His own internal form having *astra bhooshana* which is meditated upon by the *yogis* through a *mantra*.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 64:**

**Yatra sarvam idam protam otam cha eva akhilam jagat |  
Tato jaatam jagati asmin sa jagat cha akhilam mune | |**

All these are embedded in *Bhagavaan*, just like warp and weft of a cloth. It is all created from Him only, He Himself is the whole world.

It was told earlier that '*Jagat cha sah*'. Everything is His *shareera*, His *shakti*, and are all inseparably associated with *Paramaatman*.

**Sri Engal Aalwaan's Commentary:**

*Yatra iti | Yatra - harou | Tatra sarvam iti cha paathah | Shishtam spashtam |*

*Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 65:*

*Kshara akshara mayo vishnuh bibharti akhilam eeshvarah |  
Purusha avyaakruta mayam bhooshana astra svaroopavat | |*

He supports everything, the form of *kshara* and *akshara*. Having the *svaroopa* where *bhooshana*, *astra*, the *adhishtaatra devataas* of all these *tattvaas*, are all present in His form.

*Sri Engal Aalwaan's Commentary:*

*Kshara akshara maya iti | Kshara akshara roope poorvam ukte |  
Bhooshana astra svaroopavat iti bhooshana astra roopena yuktam |  
Sookshma roopena tadattadhidevataabhoota bhooshana astra  
svaroopastham purusha avyaakruta aadimayam akhilam bibharti iti  
arthah |*

The form which is having all the *bhooshanaas* and *astraas*. All these *tattvaas* are present as *astraas* and *bhooshanaas*, and they are the *adhidevataas* of these *tattvaas*; in the form of all *chetanaas*, He is supporting all of these.

*Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 66:*

*Maitreyah -*

*Bhooshana astra svaroopastham yat etat akhilam jagat |  
Bibharti bhagavaan vishnuh tat mama aakhyaatum arhasi | |*

*Maitreya* - The whole world, you said, is present in the form of *bhooshanaas* and *astraas* in *Bhagavaan's* divine form. He supports the whole world in the form of *bhooshanaas* and *astraas*. Please do tell me about that divine form of *Bhagavaan* which is supporting all the *tattvaas*, this whole world as ornaments and weapons.

Now, *Paraasharar* starts to tell the *astra bhooshana* form of *Paramaatman*. This is how we do worship *Bhagavaan* also everyday. *Sri Bhaashyakaarar* has written one work called *Nitya Grantha*, which says how the *Bhagavad Aaraadhana* has to be done. In the very beginning, *Bhaashyakaarar* says '*Atha parama ekaantino bhagavad aaraadhana prayogam vakshye*' - that we

have to do *aaraadhana* of all the *bhooshanaas*, *astras*, individually, one by one, as *chetanaas*. We can also see this in *Kriyaa Deepa* by *Sri Paraashara Bhattar*.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 67:**

***Sri Paraasharah -***

***Namaskrutva aprameyaaya vishnave prabha vishnave |***

***Kathayaami yathaa aakhyaatam vasisthena mama abhavat ||***

*Sri Paraasharar -* Whatever *Vasistha* has taught me earlier, this *astra bhooshana roopa* of *Paramaatman*, I am going to tell you by offering *namaskaarams* to *Mahaa Vishnu*, one who is immeasurable, who has no parallel.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 68:**

***Aatmaanam asya jagato nirlepam aguna amalam |***

***Bibharti koustubha mani svaroopam bhagavaan harih ||***

Each *tattva* is present in *Bhagavaan's* form as an ornament, or a weapon; the *tattva*, means the *adhishthaatru devataa*. All the *jeevaatmans* are present in *Bhagavaan's* divine form, as a *Koustubha* gem.

**Sri Engal Aalwaan's Commentary:**

***Prathamam aatmano abhimaani adhidaivatam aaha aatmaanam iti | \****

***Yathaa na kriyate jyotsnaa mala prakshaalana aatmaneh \* ityaadi***

***shlokena aatmano mani saamyam uktam | Sootra kaarena api \****

***Gunaadvaa aalokavat iti uktam; tena tat roopena tat dhaaranam***

***yuktam | Aatmaanam iti ekavachanam jaati abhipraayam samashti***

***abhipraayam vaa |***

The *abhimaani devataas* of *aatmans* are told. It is told in the last Chapter of *Brahma Sutraas*, the Fourth *Adhyaaya*, where, when the *karma bandha* goes, the *jeevaatman's dharma bhoota jnyaana* expands, becomes all pervasive and shines forth in its original state; there is a doubt put there whether it is newly created; an example is given, just like a gem is there covered by dust, when the dust is removed, the gem shines forth by itself; this shining is not newly created; it is already present in the gem; this is the very nature of the gem itself; it is not seen because it is covered by dust; when the dust is removed, it shines forth in its natural state; in the same

way, when the *jeevaatman* whose *dharma bhoota jnyaana* is covered or hidden by the *karmaas*, when the *karma bandha* is removed, his *dharma bhoota jnyaana* becomes all pervasive; it shines forth in its natural state and is not newly created. For this, this *shloka* is told - just as the brightness is not created for a gem when it is cleaned up, so *jeevaatman* is *mani saamyaa*, similarity is shown with a gem which has that kind of shine. There is a *Brahma Sutra*, *Gunaat vaa aalokavat*; there is an *Upanishadic mantra* which says - *Sa cha aanantyaaya kalpate*; he becomes *ananta* not in his *svaroopaa* but in his *dharma*. The *aanantya* is in his *dharma bhoota jnyaana*, the all pervasiveness that he achieves is in his attributive consciousness; like the brightness of a light which is hidden, when the block is removed, the light shines forth everywhere. Because of this, the *koustubha mani saamyaa* is told for the *jeevaatmans*. The word *aatmaanam* is told, in singular; it is not one *aatma*, but it is the entire collectivity of the *aatmans*; or it can be the class of *aatmans* told.

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 69:](#)**

**[Shreevatsa samsthaana dharam anantena samaashritam | Pradhaanam buddhih adhyaaste gadaaropena maadhava | |](#)**

That *Ananta* is supporting the *pradhaana*, *prakruti*, as *Shreevatsa chinhaa*. *Buddhi* is present in the form of the *gadaa*,

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

**[Shreevatsa iti | Shreevatso romaa aavarta visheshah; \\* Shreevatsenorasi shreemaan romaavartena raajate \\* iti harivamsha ukteh | Sa cha lakshmeenivaasa sthaanam amruta mayatvaat sarva praroha hetuh | Pradhaanam pradhaana abhimaani | Gadaabuddhyoh sthitatvena saamyam |](#)**

*Shreevatsa* is a mark like a tuft of hair, in His chest. *Harivamsha* says this. This is where *Mahaa Lakshmi* resides. Because *Mahaa Lakshmi* resides there, it is *amruta maya*, and is the cause of prosperity of everything. *Pradhaana* means *moola prakruti*, *avyakta*, the *abhimaani devataa* of this. *Gadaa* is the mace, which is hard, firm; *buddhi* is also firm.

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 70:](#)**

**[Bhootaadim indriyaadim cha dvidhaa ahamkaaram eeshvarah |](#)**

### **Bibharti shanka roopena shaarnga roopena cha sthitam ||**

There are three *ahamkaaraas* - *saatvika*, *raajasa* and *taamasa*. In creation, *prakruti* is made of 24 *tattvaas*, *prakruti*, *mahat (buddhi)*, *ahamkaara (sattva, rajas, tamas)*, etc. These are all material, *dravyaas*. From *saatvika ahamkaara*, *indriyaas* are all created, with the help of *raajasa ahamkaara* also. From the *taamasa ahamkaara*, the *pancha tanmaatras* and *pancha bhootaas* are created; this is said to be *bhootaadi*. *Bhootaadi* is *taamasa ahamkaara*; *indriyaadi* is *saatvika ahamkaara* - these two *tattvaas* - He supports them as *Shankha* (conch) and *Shaarnga* (Divine Bow), which are present in *Bhagavaan's* divine form.

### **Sri Engal Aalwaan's Commentary:**

**Bhootaadim iti | Shabda guna hetuh shankhah shabda aadi roopa bhoota kaarana ahamkaara abhimaanee |**

From *Shankha*, the sound is produced. *Taamasa ahamkaara* is present as *Shankha*, and *Saatvika ahamkaara* is present as *Shaarnga*. For *Shankha*, the similarity is because *shabda* is the quality of *pancha bhootaas*.

### **Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 71:**

**Chala svaroopam atyantam javena antarita anilam | Chakra svaroopam cha mano dhatte vishnuh kare sthitam ||**

*Manas tattva* is supported in Divine form of *Bhagavaan* as the divine *Sudarshana Chakra*, because it is fickle minded, keeps changing, not stable; with this speed, it exceeds speed of *Vaayu*. So, the mind moves in such speed, does not stay firm; this is why concentrating on one object is so difficult, and has to be practiced through *yoga*; mind moves faster than *Vaayu*. In His divine hand, *Bhagavaan* is holding the *Sudarshana Chakra*.

### **Sri Engal Aalwaan's Commentary:**

**Chala svaroopam iti | Manaso api sheeghrataratvaat sudarshanasya tat niyantrutvam |**

The mind, because of the speed with which it moves, *Sudarshana* is said to represent the *manas*. *Sudarshana chakra* is the *abhimaani devataa* of *manas*.

### **Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 72:**

**Pancha roopaa tu yaa maalaa vyjayantee gadaabhrutah |**

[Saa bhoota hetu sanghaato bhootamaalaa cha vai dvija ||](#)

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

[Pancha roopa iti | Pancha roopaa muktaa maanikya marakata indraneela vajrasavarnaa | Bhoota hetu sanghaatah tanmaatras samudaayah | Bhoota maalaa cha mahaa bhootaavalih cha, sookshma sthoola bhoota mayee iti arthah | Bhoota hetu samvaata bhoota maalaa iti paathe tanmaatras sanghaatah tat udbhoota bhootamaala cha iti arthah | Krishna shukla lohita peeta shyaamaah pruthivyaadaya iti, bhootamaalaayaah cha paancha roopyam |](#)

These are the five forms of gems - *Muktaa*, *Manikya*, *Marakata*, *Indraneela*, *Vajrasavarna*. *Bhoota hetu sanghaata* is the collection of *tanmaatras* - *bhoota hetu* means the cause of the *pancha bhootaas*. The cause of the *pancha bhootaas* are the *tanmaatras*. From *ahamkaara*, *tanmaatras* are created, and from *tanmaatras*, *pancha bhootaas* are created. *Bhoota maalaas* are the *pancha mahaa bhootaas*, *pruthivi*, *ap*, *tejas*, *vaayu*, *aakaaasha* - in the *sookshma* and *sthoola* form; after *pancheekarana*, they become the *sthoola bhootaas*. The *Vyjayanti maala*, which is present in *Bhagavaan's* divine auspicious form, represents this - *pancha tanmaatras* and *pancha bhoota sookshma* and *sthoola*. *Bhoota maalaa* also has five forms - *krishna*, *shukla*, *lohita*, *peeta*, *shyaama*, the various colours. All the *abhimaani devataas* of these *tattvaas* are present in the *Vyjayanti Maala* of *Bhagavaan's* form.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 73:](#)

[Yaani indriyaani asheshaani buddhi karma aatmakaani vai | Shara roopaani asheshaani taani dhatte janaardana ||](#)

All the *indriyaas* which are *jnyaanendriyaas* and *karmendriyaas*, are present in the form of arrows, in *Janaardana's* form. This means the *abhimaani devataas* of the *jnyaanendriyaas* and *karmendriyaas*.

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

[Yaani iti | Indriyaanaam vishayeshu preryamaanatvaat shara saamyam |](#)

Why are they present in the form of arrows, because they are impelling one towards the sense objects.



[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 74:](#)

*Bibharti yat cha asivaram achyuto atyanta nirmalam |*

*Vidyaamayam tu tat jnyaanam avidyaa kosha samsthitam ||*

Vidyaa and avidyaa are also present in the form of sword, and cover, sheath, scabbard, *charma*. Sheath is *avidyaa*, because it covers the *Vidyaa*. *Vidyaa* is present as sword. *Vidyaa* is very pure.

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

*Bibharti iti | Asivat brahmavidyaayaah samsaara cchedakatvam;*

*tadasiratnam vidyaamayam vidyaamaya jnyaanaadi daivatam iti*

*arthah | (Asirvidyaaropam iti arthah |) Avidyaa - ajnyaanam, tasya*

*aatma tirodhaanakatvaat charmasaamyam |*

*Vidyaa* is said to be *Brahma Vidyaa*, which cuts off *samsaara*; this is why it is given a similarity of a sword. Sheath is *charma*, because it covers the real nature of *aatman*, *avidyaa* is present in the form of sheath.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 75:](#)

*Ittham pumaan pradhaanam cha buddhi ahamkaaram eva cha |*

*Bhootaani cha hrusheekeshe manah sarvendriyaani cha |*

*Vidyaa avidye cha maitreya sarvam etat samaashritam ||*

Thus the divine auspicious form of *Bhagavaan*, which is different from the *moorta* and *amoorta* which was told, supports all the *abhimaani devataas* of all the *tattvaas*; this is told for purposes of meditation. *Pumaan* means all the *chetanaas*. *Pradhaanam* means *moola prakruti*, *avyakta*. *Buddhi* is *mahat*. *Ahamkaara* is *ahamkaara tattva*. *Bhootaani* means *pancha bhootaas* and *pancha tanmaatraas*. *Manas* and all the *jnyaanendriyaas* and *karmendriyaas*. *Vidyaa* and *avidyaa*. All these are supported and existing in the divine auspicious form of *Bhagavaan*, as *astras* and *bhooshanaas*.

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

*Uktam artham nigamayati ittham iti | Ukta arthe abhiyukta vachanam \**

*Bhaasvaram divya vapusham aaspadam cha akhila aatmaanam |*

*Koustubham purato vishnoh bhaaskaraabham anusmaret | Pradhaana*

*tattvasya aadhaaram sva mantrena ati sundaram | Sreevatsam purato*

*vishnoh hema prabham anusmaret | Devasya dakshine paarshve  
hetiraajam sudarshanam | Chala svaroopam ati ugram manah tattva  
aadi daivatam | Yaam vadanti puraanaajnyaa bhootamaalaam  
maneeshinah | Aadhaara bhootaam bhootaanaam \* ityaadi |*

Aachaaryaas have told like this. This is the divine auspicious form of *Bhagavaan* holding all the *tattvaas* as *astraas* and *bhooshanaas*, to be meditated upon. All the *jeevaatmans* are supported there as *Koustubha mani*, in the front; one has to meditate upon the *jeeva tattvaas* which are present there in *Bhagavaan's* form. Then, *Shreevatsa* has to be meditated upon. On the right, there is *Sudarshana*, the king of all weapons, and the *adhidaivata* of *manas*. And the *Vyjayanti* present as *bhoota maala*.

*Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 76:*

*Astra bhooshana samsthaan svaroopam roopa varjitah |  
Bibharti maayaa roopo asou shreyase praaninaam harih | |*

*Sri Engal Aalwaan's Commentary:*

*Astra bhooshana samsthaana svaroopam iti | Ukta prakaraanaam  
astra bhooshanaanaam samsthaanam - aaspadam svaroopam vigraham  
roopa varjitah - karma nimitta praakruta roopa hitah maayaa roopah  
ananta aascharya roopah shreyase darshana anusmarana naama  
sankeertana aadinaa jagato abhyudayaaya dharma  
samsthaapanaartham cha | Yathaa vakshyati \* Samastaah shaktayah  
shroutaa iti aarabhya \* Na saa karma nimittajaa iti antena | \* Na te  
roopam na cha aakaara ityaadi cha |*

Whatever was told of *Bhagavaan*, having all the *astraas* and *bhooshanaas*, which are representing *abhimaani devataas* of various *tattvaas*, is the *Divya Mangala Vighraha*, divine auspicious form of *Bhagavaan*. This form is not because of *karma*. *Maayaa* is told as *aascharya*. Why does He support all these, and why do people meditate upon Him. For the *shreyas* of this whole world - one can see a divine auspicious form of *Bhagavaan* having *bhooshana* and *astra* and enjoy; for continuous meditation again and again; one can do *naama sankeertana*; for the prosperity and good of this whole world; and also in order to establish *dharma*. All the *shaktis* are present in the divine auspicious form of *Bhagavaan*; this form is due to His own *sankalpa*; He is the controller of

everything. In *Jitanta stotra*, does not mean that He does not have form and *aakaara*, He can also be present without form as *antaryaami*; He has a divine auspicious form which is eternal, present all the time with Him; this form is not for Him, but for the devotees to meditate upon.

Bound selves get form because of *karma*, in order to experience the *punya* and *paapa phalaas*.

*Maayaa* is told as *aascharya shakti*; we have seen that *Shambaraasura* created so many *maayaas* which were all destroyed.

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 77:](#)**  
**[Savikaaram pradhaanam cha pumaamsam cha akhilam jagat |](#)**  
**[Bibharti pundareekaakshah tat evam parameshvarah ||](#)**

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

**[Yathaa astra bhooshanaadi roopena avasthitam pradhaana aadi](#)**  
**[tattvam bibharti evam jagat cha bibharti iti aaha - savikaaram iti |](#)**  
All the *tattvaas* which were supported in *Bhagavaan* were told. Not only in the causal state, but in the state of effect also, whatever is present, that also He supports in His form, is told here. All the *prakruti*, and others, in the state of effect - He supports these also in the same way. Just as He supports the *tattvaas* in the *Astra Bhooshana* form, in the same way, He supports the world also.

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 78:](#)**  
**[Yaa vidyaa yaa tathaa avidyaa yat sat yat cha asat avyayam |](#)**  
**[Tat sarvam sarva bhooteshe maitreya madhusoodane ||](#)**  
Everything - *Vidyaa*, *avidyaa*, *sat*, *asat* - is present in Him.

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

**[Prasangaat vibhooti vistaaram aaha yaa vidyaa iti |](#)**

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 79:](#)**  
**[Kalaa kaashthaa nimesha aadi dinartvayana haayanaih |](#)**  
**[Kaala svaroopo bhagavaan \(paro\) apaapo harih avyayah ||](#)**

*Bhagavaan* supports *kaala svaroopam* also. Though *kaala* is *akhanda*, due to *upaadhi*, it is seen in various divisions, *kalaa*, *kaashtha*, *nimesha*, *dina* (day), *rutu* (season), *ayana* (*uttaraayana*, *dakshinaayana*), *haayana* (*varsha*, *samvatsara*).

**Sri Engal Aalwaan's Commentary:**

***Kalaa iti | Haayanaih iti ittham bhoota lakshano triteeyaa |***

Now, he goes further to explain that all the worlds are supported by *Bhagavaan* only, all the *vidyaas*, *Vedaas*. This chapter concludes with what is the *phala* for studying, doing *adhyayana* of this *Amsha*.

**Recap:** In the previous session, we were studying the wonderful way in which *Bhagavaan* supports all the *tattvaas*, in the form of *astras* and *bhooshanaas* in His *Divya Mangala Vighraha*, His divine auspicious form, which is for doing ultimate good for the whole world, *Sri Paraasharar* says.

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 76:**

***Astra bhooshana samsthaan svaroopam roopa varjitah |***

***Bibharti maayaa roopo asou shreyase praaninaam harih | |***

Why does He support all the *tattvaas* as *astras* and *bhooshanaas*, in His *Divya Mangala Vighraha*? He is not a *karma vashya*, He is *karma adhyaksha*. His form is not *praakruta*, but it is *divya*, *apraakruta*, *mangala*, *shubaashraya*.

**Sri Engal Aalwaan's Commentary:**

***Astra bhooshana samsthaana svaroopam iti | Ukta prakaraanaam***

***astra bhooshanaanaam samsthaanam - aaspadam svaroopam vighram***

***roopa varjitah - karma nimitta praakruta roopa hitah maayaa roopah***

***ananta aascharya roopah shreyase darshana anusmarana naama***

***sankeertana aadinaa jagato abhyudayaaya dharmam***

***samsthaapanaartham cha | Yathaa vakshyati \****

***Samastaah shaktayah shroutaa iti aarabhya \* Na saa karma nimittajaa***

***iti antena | \* Na te roopam na cha aakaara ityaadi cha |***

The *astra bhooshana adhyaaya* of *Bhagavaan*, which has all the *tattvaas* as *astraas* and *bhooshanaas*; this is for the ultimate good of the world. One who meditates upon this form, where all the *tattvaas* are present as *astraas* and *bhooshanaas*, this is said to be *mahaa yoga*. Not only the *tattvaas*, He also supports this whole world, which is in the state of effect; this is going to be told now.

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 77:](#)**

***Savikaaram pradhaanam cha pumaamsam cha akhilam jagat |  
Bibharti pundareekaakshah tat evam parameshvarah | |***

The Supreme Lord, *Parameshvara*, who is *Pundareekaaksha*, whom the *Upanishad* says is the person in the *Aaditya Mandala*, well known as the cause of the universe, and the seekers and meditators meditate upon Him, He also supports this whole world, which is in the state of effect, this *pradhaana*, *prakruti*, this *praakruta jagat* with all the *bhoutika padaarthaas* and the embodied souls; He supports all of this.

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

***Yathaa astra bhooshanaadi roopena avasthitam pradhaana aadi  
tattvam bibharti evam jagat cha bibharti iti aaha - savikaaram iti |***

He is said to be supporting (in His *Divya Mangala Vighraha*) all the *tattvaas*, *tanmaatras*, *pancha bhoota tattvaas*, *ahamkaara*, *mahat*, *moola prakruti*, and all the *chetanaas* - this was told. He also supports the world.

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 78:](#)**

***Yaa vidyaa yaa tathaa avidyaa yat sat yat cha asat avyayam |  
Tat sarvam sarva bhooteshe maitreya madhusoodane | |***

The expanse of His *vibhooti* is being told. He supports everything, everything is His *vibhooti*. He supports everything, *Vidyaa*, *avidyaa*, *sat*, *asat*. *Asat* means that which is not there now, it was there earlier, or will come later; can also be told as that which is in *sookshma* form. All these things are supported by this Supreme Lord, *Madhusoodana*.

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

***Prasangaat vibhooti vistaaram aaha yaa vidyaa iti |***

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 79:](#)

*Kalaa kaashthaa nimesha aadi dinartvayana haayanaih |  
Kaala svaroopo bhagavaan (paro) apaapo harih avyayah | |*

He is the controller of even *kaala*. *Kaala* is also *shareera* to Him. He supports it. *Kaala*, which has got the divisions, *kalaa*, *kaashtha*, *nimesha*, *dina*, *rutu*, *ayana*. This is also a *svaroompa* of *Bhagavaan*, form of *Bhagavaan* only.

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

*Kalaa iti | Haayanaih iti ittham bhoota lakshano triteeyaa |*

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 80:](#)

*Bhooh loko atha bhuvah lokah suvah loko munisattama |  
Mahah janah tapah satyam sapta lokaa (lokaan imaan) ime vibhuh | |*

All the seven worlds - *bhooh*, *bhuvah*, *suvah*, *mahah*, *janah*, *tapah*, *satyam* - He is supporting all these seven worlds. He is the controller and supporter of all these worlds.

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

*Bhooh iti | Sapta lokaan bibharti iti sheshah |*

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 81:](#)

*Loka aatma moortih sarveshaam poorveshaam api poorvajah |  
Aadhaarah sarva bhootaanaam svayam eva harih sthitah | |*

All the worlds are His form only. He Himself is there. Everything is His *shareera*, is told as *visheshana*, and He is *visheshya*. Even though everything is His *shareera*, He does not undergo any change; the change is only in the *visheshana*, which is His *shareera*. Everything is inseparably associated with Him. He is *upaadaana kaarana*. He is the support for all the beings. He Himself is present in all these forms.

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

*Lokaatma moortih iti | Lokaa aatma moortih yasya sah lokaatma moortih |*

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 82:](#)

**Deva maanusha pashu aadi svaroopaih bahubhih sthitah |  
Tatah sarveshvaro ananto bhoota moortih amoortimaan ||**

He is present in various forms, in the form of *deva*, *manushya*, *pashu*. All are His forms only, His *prakaara*, being His *shareera*, and He is *prakaari*. He is everywhere, all pervasive; all are His forms only; and He, being *antaryaami*, is present unseen by anyone.

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 83:  
Rucho yajoomshi saamaani tathaa eva atharvanaani vai |  
Itihaasa upavedaah cha vedaanteshu tathoktayah ||**

Now, the *shabda svaroopaa*, He is present as *shabda moorti* dharah, is going to be told. All the *Vedaas*, and *shabdaas* are His form only. *Rk*, *Yajus*, *Saama*, *Atharva* - the *Vedaas*, *Ithhaasaas* - *Mahaabhaarata*, *Upaveda* - *Aayurveda*, *Dhanurveda*, *Gaandharvaveda*, *Dandaneeti*; and *Vedaanta* - are His form only.

*Vedaanta* is told separately, compared to *Rk*, *Yajus*, *Saama*, *Atharva*, because of its importance. *Bhagavat svaroopaa* is established separately there. In our *siddhaanta*, *Poorva Kaanda* and *Uttara Kaanda* are given equal importance. This is established very clearly in *Sri Bhaashya*, *Vedaartha Sangraha*, of *Bhagavad Ramanuja*, and all the *Aachaaryaas* that the entire *Veda* is given equal importance. *Poorva Kaanda* is *Bhagavat Aaraadhana prakaara*, and *Uttara Kaanda* is telling *Bhagavat Svaroopaa*. Because *Bhagavat Svaroopaa* and *Upaasanaa* are coming, the *upaaya* is told; this is why *Vedaanta* is told separately.

**Sri Engal Aalwaan's Commentary:  
Rucha iti | Itihaaso bhaarataadih | Upavedaah aayur dhanurveda  
gaandharva dandaneetayah | Vedaanteshu iti pruthak grahanam  
praashastyaat |**

**Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 84:  
Vedaangaani samastaani manvaadi gaditaani cha |  
Shaastraani asheshaani aakhyaanaani anuvaakaah cha ye kvachit ||**  
All the *Vedaangaas* (*Shikshaa*, *Vyaakarana*, *Chandas*, *Nirukta*, *Jyoutisha*, *Kalpa*), and *Manu Dharma Shaastra*, *Manu Smruti*, all the *Dharma*

*Shaastraas*, the *Aakhyaanaas* like *Souparnaakhyaana*, and the *Anuvaakaas* (*Anuvaaka* is collection of *Sooktaas*, and a *Sookta* is collection of *Rng Mantraas*), collection of *Yajus mantraas*, said to be *Anuvaaka* - all these are *Bhagavaan* only.

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

*Vedaangaani iti | Aakhyaanaani souparnaadeeni | Ruk samooha visheshah sooktam | Sookta samooho anuvaakah, yajussamoohah cha |*

**[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 85:](#)**

*Kaavyaalaapaah cha ye kechit geethakaani akhilaani cha | Shabda moorti dharasya etat vapuh vishnoh mahaatmanah | | Kaavyaas, prabandhaas, geetha - all are shareera, vapu of Mahaa Vishnu.*

*Bhaashyakaarar* says that the *lakshana* for *shareera* is that it is a *dravya*. How can *shabda* be called as *vapu*, because *shabda* is not a *dravya*. This is explained as *Vedaabhimaani devataa*. For all these, there are *abhimaani devataas*. When we say *vapu*, *shareera*, the *abhimaani devataas* are to be taken. This is how it is explained. All the *Vedaas* are supported by *Bhagavaan* only, as *Swami Deshikan* says. During *praakruta pralaya*, even *Chaturmukha Brahma* does not exist. *Vedaas* are said to be *nitya*, and are said be there in *Bhagavaan's jnyaana*. When *Bhagvaan* does the *srushti* again, *Bhagavaan* teaches *Chaturmukha Brahma*, in the same way as it was earlier. This *nityatva* is what makes the *Vedaas apourusheya*. Then *Chaturmukha Brahma* teaches to all the *rishis*. He also creates the *rishis* based on the previous *karmaas*, *sukrutaas*, by which they do *tapas* and *saakshaatkaara* of *Veda bhaagaas*. So, *Vedaas* are all existing as it is, and is not created by *Bhagavaan*; but He does *upadesha*. *Vedaas* will always be there in *Bhagavaan's jnyaana*, in the same form all the time, and will never change; the order is most important. *Bhaashyakaarar* says in *Vedaartha Sangraha* that the *loukika shabdaas* and *Vaidika shabdaas* are all coming from *Vedaas* only. The difference is that in the *loukika shabdaas*, there is no *aanupoorvi nityatva*, no *krama nityatva*. Whereas *Vedaas* are always being taught in the same order, in the *guru shishya paramparaa*.

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



*Kaavyaalaapaah iti | Geetakaani maatrkaa prabandhaadeeni |*

*Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 86:*

*Yaani moortaani amoortaani yaani atra anyatra vaa kvachit |  
Santi vai vastu jaataani taani sarvaani tat vapuh ||*

This is the conclusion that everything is His *vapu*, *shareera*. There is *aadhaara aadheya bhaava*, *niyaamaka niyaamya bhaava*, *sheshi shesha bhaava* - these are the three relationships. Everything, all objects, whatever exist here, there, anywhere, *moorta*, *amoorta*, whether it is in the gross or subtle state, is all His *shareera*. All are controlled by Him, supported by Him, and for His purpose.

*Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 87:*

*Aham harih sarvam idam janaardano naanyat tatah kaarana kaarya  
jaatam |*

*Eedrunmano yasya na tasya bhooyo bhavodbhavaa dvandva gadaa  
bhavanti ||*

This is like '*Aham Brahmaasmi*', '*Tat tvam asi*'. Here, *aham* means that it is *jeevaatman*, *pratyagaatman*. *Aham harih menas aham brahmaatmakah*, and *aham tat shareerakah*, that I have *Hari* as my *aatman*, I am the *shareera* for *Hari*. Everything is *Janaardana* means that everything is *shareera* of *Janaardana*. There is nothing which is effect or cause which is other than Him. Everything is inseparably associated with Him in *shareera shareeri bhaava*. One who does this kind of *anusandhaana*, one who fully realizes this, he will not suffer from the dualities of this life creation again; all the sufferings due to duality, which are coming from this *samsaara*, will not happen to such a person who realizes this fully and does this kind of *anusandhaana*.

*Sri Engal Aalwaan's Commentary:*

*Aham harih iti | Aham arthah pratyagaatmaa, so api harih tat  
shareeraka iti arthah |*

*Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 88:*

*Ityesha te amshah prathamah puraanasya asya vai dvija |  
Yathaavat kathito yasmin dhrute (shrute) paapaih pramuchyate ||*

Now, *Paraasharar* concludes this *Prathama Amsha*. This is the First *Amsha* in this *Vishnu Puraana*, which was told to you by me, O *Maitreya*. I have taught you as it is. In whom all these meanings are well established, he will get rid of all the sins.

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 89:](#)**

***Kaartikyaam poushvara snaane dvaadasha aabdena yat phalam |***

***Tat asya shravaanaat sarvam maitreya aapnoti maanavaah ||***

One who listens to this First *Amsha* of this *Puraana Rathna*, he will get the fruits, *phala* which comes. There are two interpretations for this - the *Kaartika maasa Pushkara snaana* once in twelve years, is said to be very sacred; one who takes bath in that, is one meaning; the other meaning is for twelve years, every year, during *Kaartika maasa* taking *Pushkara snaana*. The fruit which he gets will come to one who listens to this First *Amsha* of *Vishnu Puraana*. O *Maitreya*, all this *phala* one gets by listening to this *Amsha* itself.

This is the *Phala Shruti*. Listening itself is so auspicious, and does all good.

**[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 90:](#)**

***Devarshi pitru gandharva yaksha aadeenaam cha sambhavam |***

***Bhavanti shrunvatah pumso devaadyaa varadaa mune ||***

What is the purpose of listening to this - that *devaas* were created, *rishis* were created, etc. All the creation of *devaas*, *rishis*, *gandharvaas*, *yakshaas* - one who listens to all this - to him all the *devaas* will give all kinds of boons.

This concludes the Twenty Second Chapter of First *Amsha*.

***|| Iti Sri Vishnu Puraane Prathame Amshe Dvaavimsho Adhyaayah ||***

***|| Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Prathame Amshe Dvaavimsho Adhyaayah ||***

***|| Samaaptam cha prathama amsha vyaakhyaanam ||***

**|| Iti Sri Paraashara Muni Virachite Sri Vishnu Paratva Nirnaayake  
Shreemati Sri Vishnu Puraane Prathamam Amshah Samaaptah ||**

This *Vishnu Puraana* which establishes what is *Para Tattva*, in this, the First *Amsha* comes to an end.