

Sri VishNu PurANam

(Vol 5)



Annotated Commentary in English by

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Sri Vishnu Puraana

Classes conducted online

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Sri Krishnaya Parabrahmane Namaha
Sreemathe Ramanujaya Namaha

Amsha 5

Offering our pranaamams to all the Bhaagavataas in this Satsanga.

We will now study the sacred and wonderful story of Krishnaavataara. This is in the 5th Amsha.

॥ अथ पञ्चमे अम्शे प्रथमो अध्यायः ॥

Brahma's Stuti to Lord Vishnu

Now, Chapter 1 of Amsha 5.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 1:

मैत्रेयः -

नृपाणां कथितः सर्वो भवता वंशविस्तरः ।

वंशानुचरितं चैव यथावत् अनुवर्णितम् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

नृपाणाम् इति । उक्तः चतुर्थे अंशे लिङ्गज्ञापकधर्मधर्मप्रवर्तकः क्षत्रवंशः ।

Maitreya - O Sage Paraasharar - all the great kings who established Dharma in this world, you told me about all those Kshatriya vamshaas, the mahaaraajaas who were there and also their descendants. You have told me that vamsha anucharita as it is.

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

अंशावतारो ब्रह्मर्षे योऽहं यदुकुलोद्भवः ।

विष्णोः तं विस्तरेण अहं श्रोतुम् इच्छामि तत्त्वतः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

अंशावतार इति । विष्णोः व्यापकस्य नारायणस्य * अन्तर्बहिः च तत् सर्वं व्याप्य नारायणः स्थितः * इति श्रुतेः ।

I want to know about *Vishnu's avataara*. He incarnated in *Yadukula*. That I would like to know in great detail.

The name *Vishnu* is from *vishalr vyaaptou* - it is a *vyaapaka naamadheya*. It shows his all pervasiveness. *Vishnu* means *Naaraayana* who is all pervading. His *avataara*, the *Krishnaavataara*, I would like to know about that in detail.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 3:

चकार यानि कर्माणि भगवान् पुरुषोत्तमः ।

अंशांशेन अवतीर्य उर्व्या तत्र तानि मुने वद ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

चकार इति । भगवान् पुरुषोत्तमः पर व्यूह विभवादिषु सर्वत्र स्वरूप रूप गुणादिभिः परिपूर्ण एव सन् इच्छा गृहीत परिच्छिन्न देव मनुष्य आदि देहतया अंश इति अंशांश इति च व्यपदिश्यते; कृष्णादि अवतारेषु अपि विश्वरूप दर्शन आदि अतिमानुष प्रवृत्तौ सर्वैश्वर्यस्य व्यक्तत्वात् ।

One who knows about the *avataara*, and also the "*janma karma cha me divyam*", and all His *aascharya cheshtitaas*,

In all His incarnations, He is always *paripoorna* only, in every aspect - *svaroopaa, roopa, guna*. He is only said to be *amsha*, or *amshaamsha*, because out of His own will, He takes on a limited form of a human or deva, and He remains Himself in that form. This is said to be *amsha* of *Vishnu*. But, He is always *poorna* in every aspect in every incarnation. Even in His *avataaraas* where He reveals Himself in limited form of a human, like *Krishnaavataara*, we can see His *sarvaishvarya*, that He is all pervading, *Sarveshvara*, when He shows His *vishvaroopaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 4:

श्री पराशरः -

मैत्रेय श्रूयताम् एतत् यत् पृष्टोऽहम् इह त्वया ।

विष्णोरंशांशसंभूतिचरितम् जगतो हितम् ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

मैत्रेय इति । सम्भूतिश्चरितं च संभूतिचरितम् ।

Sri Paraasharar - O *Maitreyar*, do listen to this story, about *Krishna*, which you asked me. His incarnation and also His wonderful acts, which He did for the good of the world.

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

देवकस्य सुतां पूर्व वसुदेवो महामुने ।

उपयेमे महाभागां देवकीं देवतोपमाम् ॥ ५ ॥

Vasudeva married Devaka's daughter, Devaki, who was like a devataa.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 6:

कंसः तयोः वररथं चोदयामास सारथिः ।

वसुदेवस्य देवक्या संयोगे भोजनन्दनः ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

कंस इति । वररथं कल्याणरथम् । वधूश्च वरश्च वरौ, तयोः रथम् इति ।

Kamsa, was the charioteer for the ratha where Devaki and Vasudeva were sitting. When they got married, for the procession, he became the charioteer.

Vararatha means the shreshtha ratha. Or as the ratha where vadhu and vara are there.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 7:

अथ अन्तरिक्षे वाक् उच्चैः कंसम् आभाष्यसादरम् ।

मेघगंभीर निर्घोषं समाभाष्य इदम् अब्रवीत् ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

अथ इत्यादि । अत्र वाक् शब्देन अशरीरी वक्ता लक्ष्यते । आभाष्यसादरम् इति समासपदम् । आभाष्य अर्थे यथा सादरः स्यात् तथा तं समाभाष्य आमन्त्र्य ।

At that time, there was an aakaashavaani, loud voice in the sky; it addressed Kamsa, like a thunder, it was loud and clear, and this is what it said.

Here, vaak means a person without a body. Having attracted his attention, that ashareeravaani told Kamsa.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 8:

यामेतां वहसे मूढ सह भर्त्रा रथे स्थिताम् ।

अस्याः तव अष्टमो गर्भः प्राणान् अपहरिष्यति ॥ ८ ॥

O stupid person. Whom you are taking in this chariot, being the saarathi along with her husband, her eighth garbha, child, is going to kill you.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 9:

श्री पराशरः -

इति आकर्ण्य समुत्पाठ्य खड्गं कंसो महाबलः ।

देवकीं हन्तुम् आरब्धो वसुदेवोऽब्रवीदिदम् ॥ ९ ॥

Sri Paraasharar - Having heard that, immediately, Kamsa brings out his sword, and tries to kill Devaki. Then Vasudeva tells him thus.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 10:

न हन्तव्या महाभाग देवकी भवता अनघ ।

समर्पयिष्ये सकलान् गर्भान् अस्योदर उद्भवान् ॥ १० ॥

Sri Engal Aalwaan's Commentary:

न हन्तव्य इति । अस्योदरुद्भवान् इति आर्षसन्धिः । यत् वा अस्य तव इति अन्वयः ।

अथवा अस्य मम उदरोद्भवान् इति वा । * अडादङ्गात् * इति श्रुतेः, * पुमान् पुंसो अधिके शुके * इत्यादि स्मृति वचनात् च ।

Please do not kill her, I will give you all the children, and you can do whatever you want.

It should have been "Asyaah udarodbhavaan", but it is "Asya udarodbhavaan". This is Aarsha prayoga, rishi prayoga, which we have to take as it is. It can also have the meaning as "tava", yours. Or it can also mean "mama", which is through me, Vasudeva. Shruti says that a child is nothing but the father, father who is again reborn. Smruti also says this.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 11:

श्री पराशरः -

तथा इति आह ततः कंसो वसुदेवं द्विजोत्तम ।

न घातयामास च तां देवकीं तस्य गौरवात् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

तथा इति । तथा इति अङ्गीकृत्य कंसः देवकीं न घातयामास । स्वार्थे णिच् ।

Sri Paraasharar - Then Kamsa told Vasudeva that "Let it be so", and he did not hurt her. Out of respect to Vasudeva, he stopped hurting her.

Kamsa accepted Vasudeva's words.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 12:

एतस्मिन् एव काले तु भूरिभारावपीडिता ।

जगाम धरणी मेरौ समाजं त्रिदिवौकसाम् ॥ १२ ॥

At the same time, *Bhoomi Devi* was finding it very difficult. There was so much weight (evil forces) on the earth, that she was unable to bear the weight. So, she goes to the assembly of all the gods, in *Meru parvata*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 13:

सब्रह्मकान् सुरान् सर्वान् प्रणिपत्य अथ मेदिनी ।

कथयामास तत् सर्वं खेदात् करुण भाषिणी ॥ १३ ॥

She was very much distressed and hurt, and very sad. She told all the gods, after bowing down to *Brahma* and all the gods. She started to narrate her problem, feeling very sad.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 14:

भूमिः -

अग्निः सुवर्णस्य गुरुः गर्वा सूर्यः परो गुरुः ।

ममाप्यखिल लोकानां गुरुः नारायणोऽगुरुः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

अग्निः इत्यादि । नारायणोगुरुरिति । अगुरुः गुरुरहितः । अत्र गुरु शब्दः करणवाची, *

अग्नेः अपर्यं प्रथमं हिरण्यं भूः वैष्णवी सूर्यसुताः च गावः । लोकात्रयः तेन भवन्ति दत्ता यः कांचनं गां च महीं च दद्यात् । इति संवर्तस्मृतेः ।

Bhoomi Devi - *Agni* is the guru of gold. Sun is the guru of the cows. For me, *Naaraayana* is the *guru*, who is the *Guru* of all. HE is without a guru.

Naaraayana is one who does not have a guru, because *guru* means *kaaranavaachee*. There is a *pramaana* from *Samvartta smruti* - Gold is said to be born of *Tejas, Agni*. *Bhoodevi* is from *Vishnu*. All the cows are born from Sun. One who donates gold or a cow, or some land, is equivalent to donating all the three worlds. That is the greatness of these three.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 15:

प्रजापतिपतिः ब्रह्मा पूर्वेषाम् अपि पूर्वजः ।

कलाकाष्ठानिमेषात्मा कालः च अव्यक्त मूर्तिमान् ॥ १५ ॥

Now, *Bhoomidevi* starts to tell that everything is *Sriman Naaraayana's shareera*. He is also the Lord of *Prajaapati*. He existed before anyone else. He is only present in the form of *kalaa, kaashtha, nimesha, kaala, avyakta*. He takes the form of all these things.

Everything is *shareera* to Him. The *shareera* is as told by *Bhaashyakaarar*, that which is controlled, supported, and is existing for the purpose of the *shareeri*. These are the three relationships all the time. This is *shareera-shareeri bhaava*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 16:

तत् अंश भूत सर्वेषां समूहो वस्सुरोत्तमाः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

तत् अंश भूत इति । तत् अंशभूतः तत् शरीर भूतः । उत्तरत्र * रूपं विष्णोः महात्मनः, * सर्वं विष्णुमयं जगत् * इत्यादेः दर्शनात् ।

O Lord, we are all His *amsha* only. Our *samooha* is also His *shareera* only.

Amsha is *shareera*. *Amsha* is also told in the *Brahma Sutraas*, *Amsho naanaa vyapadeshaat*, in *Amshaadhikarana*. *Visheshana Amsha* and *Visheshya Amsha*. Everything is *visheshana* to Him, being His *shareera*. *Roopa, amsha, tanu, kaaya, vapu*, are all *paryaaya padaas*, telling *shareera* in so many ways, established by *Bhaashyakaarar* in *Vedaarthasangraha, Bhaashya*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 17:

आदित्या मरुतः साध्याः रुद्राः वसु अश्वि वह्नयः ।

पितरो य च लोकानां स्रष्टाराऽत्र त्रिपुरोगमाः ॥ १७ ॥

All the *Aadityaas*, the *Marut ganaas*, *Saadhyaas*, *Ekaadasha Rudraas*, *Ashta Vasus*, *Ashvini Devataas*, *Vahni*, *Pitrus*, those who create the worlds - *Atri* and others, everyone, all of them are forms of *Vishnu*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 18:

एत तस्य अप्रमेयस्य विष्णोः रूपं महात्मनः ॥ १८ ॥

Vishnu is incomparable. All are His *roopa* only, His *shareera*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 19:

यक्ष राक्षस दैतेयाः पिशाच उरग दानवाः ।

गन्धर्व अप्सरसः च एव रूपं विष्णोः महात्मनः ॥ १९ ॥

Earlier, it was told as *Amsha*, now it is told as *Roopa*. *Amsha* and *roopa* both mean *shareera* only. *Yakshas*, *Raakshasaas*, *Daiteyaas*, *Pishaachaas*, *Urugaas*, *Daanavaas*, *Gandharvaas*, *Apsarasas*, all are *Vishnu's roopa*, *shareera* only.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 20:

ग्रहर्क्षतारकाचित्र गगन अग्नि जल अनलाः ।

अहं च विषयाः च एव सर्वं विष्णुमयं जगत् ॥ २० ॥

Sri Engal Aalwaan's Commentary:

ग्रहर्क्ष इति । ऋक्षाणि नक्षत्राणि । तारकाः अश्विनि आदयः ।

Planets, stars, *Ashvini* and others, *aakaasha*, *tejas*, *ap*, *vaayu*, and *pruthivi*, (all the *pancha bhootaas*), and all the countries, the whole world is *Vishnumaya*, everything is *Vishnu* only.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 21:

तथा चानेकरूपस्य यस्य रूपाणि अहर्निशम् ।

बाध्य बाधकतां यान्ति कल्लोला इव सागरे ॥ २१ ॥

Bhagavaan who is existing in all these forms, day and night, they keep destroying each other, one becomes more, one becomes less, one disappears, another appears, just like the waves of an ocean, one will rise and another will fall.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 22:

तत् साम्प्रतममा दैत्याः कालनेमि पुरागमाः ।

मर्त्यलोकं समाक्रम्य बाधन्ते अहर्निशं प्रजाः ॥ २२ ॥

Presently, *Kaalanemi* and other *daityaas*, are all occupying the *martya loka*, and are troubling all the people day and night.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 23:

कालनेमिः हतो यो असौ विष्णुना प्रभविष्णुना ।

उग्रसेनसुतः कंसः संभूतस्य महासुरः ॥ २३ ॥

When *Kaalanemi* was killed, he was born as *Ugrasena's* son, *Kamsa*. Though *Ugrasena* is a *Kshatriya*, *Kamsa*, by his *aacharanaa*, was like a *raakshasa*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 24:

अरिष्टो धेनुकः केशी प्रलंबो नरकस्तथा ।

सुन्दो असुरः तथा अति उग्रो बाणः च अपि बलेस्सुतः ॥ २४ ॥

Arishta, Dhenuka, Keshi, Pralamba, Naraka, Sunda, and the ferocious Baana, who is Bali's son,

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 25:

तथा अन्ये च महावीर्या नृपाणां भवनेषु ये ।

समुत्पन्ना दुरात्मानः तान् न संख्यातुम् उत्सहे ॥ २५ ॥

And all these other very valiant and powerful people, born in the houses of the kings, are all evil kind of people, and I cannot even count how many of them are there.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 26:

अक्षौहिण्यो अत्र बहुला दिव्यमूर्तिधराः सुराः ।

महाबलानां दृप्तानां दैत्येन्द्राणां ममोपरि ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

अक्षौहिण्य इति । * अक्षौहिण्याः सप्ततिरष्टशतान्येकविंशतिसकस्रम् । द्विरदास्था रथाः

तत्त्रिपञ्च गुणकाः सुरङ्गकनराः ।

I am bearing all these people, and so many *akshouhinish* of them are there. All these powerful people are all there.

Akshouhini is 31,870 elephants and chariots. Three times that number is the horses, and five times is the number of soldiers.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 27:

तत् भूरि भार पीडार्था न शक्नोमि अमरेश्वराः ।

बिभर्तुम् आत्मनानम् अहम् इति विज्ञापयामि वः ॥ २७ ॥

I am unable to bear that weight, because so many of them are there. I tell you that I am unable to bear this weight. Please help me out, *Bhoomidevi* is telling. I cannot bear this weight anymore.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 28:

क्रियतां तत् महाभागा मम भारावतारणं ।

यथा रसातलं नाहं गच्छेयम् अति विह्वला ॥ २८ ॥

If this weight is not reduced, if the evil forces are not destroyed, I will be drowned in *Rasaatala* with great suffering. Please prevent that and reduce this weight that I am bearing right now.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 29:

इति आकर्ण्य धरा वाक्यम् अशेषैः त्रिदशेशवरैः ।

भुवो भारवतारार्थं ब्रह्मा प्राह प्रचोदितः ॥ २९ ॥

On listening to these words of *Bhoomidevi*, and all the gods, in order to reduce this weight, *Chaturmukha Brahma* tells them.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 30:

ब्रह्मा-

यथाह वसुधा सर्वं सत्यमेव दिवौकसः ।

अहं भवो भवन्तः च सर्वे नारायणात्मकाः ॥ ३० ॥

Brahma - Everything is *Vishnu's roopa*, whatever she said is all true only. Myself, *Rudra* and all of you, have *Naaraayana* as our inner controller, *antaryaami*. He is our *aatmaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 31:

विभूतयः च याः तस्य तासामेव परस्परम् ।

आधिक्य न्यूनता बाध्य बाधकत्वेन वर्तते ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

विभूतय इति आदि । तासामेव आधिक्य न्यूनता परस्परं बाध्य बाधकत्वेन वर्तते बाध्य बाधकत्वे हेतुः इति अर्थः ।

All are His *vibhootis* only. Among the, one is more and one is less. One is superior, one is inferior; one is more powerful, one is less powerful. Like this, there is more-and-less *bhaava*. Like the waves, where one rises, and another falls.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 32:

तत् आगच्छत गच्छमः क्षीराब्धेः तटमुत्तमम् ।

तत्र आराध्य हरिं तस्मै सर्वं विज्ञापयाम वै ॥ ३२ ॥

Please come, let us all go to the banks of *Ksheera saagara*. Let us worship *Hari* there, and tell all this to Him. And find out what should be done.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 33:

सर्वथा एव जगति अर्थे स सर्वात्मा जगन्मयः ।

सत्त्वांशेन अवतीर्य उर्व्या धर्मस्य कुरुते स्थितिम् ॥ ३३ ॥

Immediately, I know that *Vishnu* will incarnate Himself, here, and will do everything good for the world. He will establish *Dharma* again. The whole world is Him only, He is the *sarvaatman*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 34:

श्री पराशरः -

इति उक्त्वा प्रययौ तत्र सह देवैः पितामहः ।

समाहितमनाः च एवम् तुष्टाव गरुडध्वजम् ॥ ३४ ॥

Sri Paraasharar - Having told thus, along with all the gods, Chaturmukha Brahma goes there with a tranquil mind, and starts to eulogize Bhagavaan Sriman Naaraayana, who is Garudadhvaja.

The Brahma Stuti by Chaturmukha Brahma starts here

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 35:

ब्रह्मा -

द्वे विद्ये त्वमनाम्नाय परा चैवापरा तथा ।

ते एव भवतो रूपे मूर्त अमूर्त आत्मिके प्रभो ॥ ३५ ॥

Sri Engal Aalwaan's Commentary:

द्वे विद्ये इत्यादि श्लोकद्वयम् एकं वाक्यम् । द्वे विद्ये इति । अनाम्नाय आम्नाय अपरिच्छेय । द्वे विद्ये इति शब्दजन्यं विवेकजन्यं च ज्ञानम् उच्यते । * आगमोत्थं विवेकात् च द्विधा ज्ञानं तथा उच्यते । शब्द ब्रह्म आगममयं परं ब्रह्म विवेकजम् * इति हि वक्ष्यति । ब्रह्म परम् ब्रह्मविषयम्, शब्दब्रह्म आगमोत्थं ज्ञानम् । परं च एव ब्रह्म विवेकजं ज्ञानम् । ब्रह्म विषये विवेकज शब्द ब्रह्म विषय आगमज ज्ञानात्मिके पर अपरे द्वे विद्ये इति अन्वयः । तत् रूपे इति अर्थः । ते उपनिषत् प्रसिद्धे मूर्त अमूर्त आत्मिके द्वे ब्रह्मणि प्रकृति पुरुषौ च भवत एव रूपे । अणीयोतिस्थूलात्मान् अणीयसाम् अतिस्थूलानाम् च आत्मभूत । अथवा अनाम्नाय इति अनादिरक्रतुरिति वदध्ययनादिविधेः अवश्यं भवतो रूपे निरूपके मूर्त अमूर्त आत्मिके मूर्त अमूर्त ब्रह्म विषयतया तत् आत्मिके शब्दब्रह्म परब्रह्म रूपे द्वे ब्रह्मशब्द वाच्ये मूर्त अमूर्तात्मिके पर अवर रूपे द्वे विद्ये त्वम्, ते एव भवतः रूपे इति अन्वयः ।

Brahma - He addresses Bhagavaan as Anaamnaaya. Two vidyaas are told. Your two forms are there - moorta and amoorta.

There are two shlokaas which are a single sentence. Anaamnaaya means one whose nature, qualities cannot be explained as this much only, by the Shrutis. Shrutis are unable to tell all His qualities in full. It is not able to tell the aananda guna itself. Shruti just says "Yato vaacho nivartante, apraapya manasaa saha",

words cannot describe Him fully, and mind cannot know Him fully. He can be described and known, but not fully. Two *vidyaas* are told - *Paraa vidyaa* and *Aparaa vidyaa*. This also comes in *Mundakopanishad*. *Paraa vidyaa* is the *upaasane*, and *Aparaa vidyaa* is the *tattvajnyaana*, obtained from the *Vedaas*. One is that obtained through *shabda*, and another is through *viveka*, discriminatory knowledge, *jnyaana*. From *Aagamaas*, *Shabda Brahma* can be known. *Parabrahma* can be known through *Viveka*. One is through textual knowledge, and the other is through meditation, *nidhidhyaasana*. *Shravana*, *manana*, *nidhidhyaasana* are told; first through textual knowledge, then through contemplation, and then *upaasane*, *Parabrahma* can be reached. These are explained here as two *vidyaas* - *Paraa vidyaa* and *Aparaa vidyaa*, that which is manifest and that which is unmanifest. In respect of *Brahman*, *Brahma vishaya*, that which is born if *viveka* is the knowledge. *Shabda Brahma* is obtained through *Aagamaas*. One is *Para*, one is *Apara*. These are the two *vidyaas* explained here. In *Upanishads*, it is told about *Moorta* and *Amoorta Brahma*. Or, it can be *Prakruti* and *Purusha*, they are also Your form only. That which is the most subtle, and that which is in the gross form, You are the *aatman*. It is told for *Bhagavaan*, that *Anaadi*, *Akratu*. *Anaamnaaya* can also be taken as that Your form is *Anaadi*, *Akratu*. This is the gist - there are two *roopaas*, one is *Shabda Brahma* which is *Aagamaja*, and another is *Parambrahma* which is *Vivekaja*. Initially, the textual knowledge is known by study of the text, and then through contemplation, meditation, one has to experience, which is *Vivekaja*. These are the two - *Paraa* and *Aparaa vidyaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 36:

द्वे ब्रह्मणी त्वणीयोतिस्थूलात्मस्सर्व सर्ववित् ।

शब्दब्रह्म परं च एव ब्रह्म ब्रह्ममयस्य यत् ॥ ३६ ॥

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 37:

ऋग्वेदः त्वं यजुर्वेदः सामवेदः तु अथर्वणः ।

शिक्षा कल्पो निरुक्तं च च्छन्दो ज्योतिषमेव च ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

कर्म प्रतिपादक ऋग्वेदादि आगमो अपि त्वत् रूपम् इति आह ऋग्वेद इति आदिना ।

You are the *Rigveda*. *Rigveda* is also Your form only. You are the *Yajus*, *Saama* and *Atharva Vedaas*. You are the six *Angaas* - *Shikshaa*, *Kalpa*, *Nirukta*, *Chandas*, *Jyotisha*.

Rigveda are all the *aagamaas* which are talking about the *karma*. The *aaraadhya* and *phala prada* of all the *karmaas* are You only.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 38:

इतिहास पुराणे च तथा व्याकरणं प्रभो ।

मीमांसा न्यायशास्त्रं च धर्मशास्त्राणि अधोक्षज ॥ ३८ ॥

You are the *Itihaasa*, *Puraana*, *Vyaakarana*. You are both the *Meemaamsaas* put together - *Poorva Meemaamsa* (*vyaakhyaana* for the *Karma Kaanda*), and *Uttara Meemaamsa* (*vyaakhyaana* for the *Jnyaana Kaanda*). You are the *Nyaaya shastra*, and *Dharma shastra*. All of them are Your form only. All are established in You only. You are the *aaraadhya* and *phala prada*. They all eulogize You only.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 39:

आत्माऽऽत्मदेहगुणवद् विचाराचारि यत् वचः ।

तत् अपि आद्यपते नान्यत् अध्यात्म आत्मस्वरूपवत् ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

ब्रह्म प्रतिपादक उपनिषत् भागो अपि त्वत् रूपम् इति आह आत्मा आत्मा इति । अत्र प्रथमेन शब्देन जीवपरावुच्येते । द्वितीयेन सूक्ष्मशरीरम् । देहः स्थूल शरीरम् । गुणवत् अव्यक्तम् । एवम् उभय आत्म उभय देह अव्यक्त विषयम् विचारम् आचरद्यदुपनिषत् वाक्यं तत् च त्वतो न अन्यत् । ३९ ॥

Having told the *karma pratipaadaka bhaaga*, now, *Brahma pratipaadaka bhaaga* is being told here. The *karma pratipaadaka bhaaga* is about the *aaraadhana bhaaga* of the Lord. *Upanishad bhaaga* is the *aaraadhya svaroop*. That is also You only. *Jeevaatman* and *Paramaatman* are the first *aatma* told here. The second *aatma* is the *sookshma shareera*. *Deha* is *sthoola shareera*. *Gunavat* means the *moola prakruti*, *pradhaana*. *Sookshma shareera*, *sthoola shareera*, the two *aatmans* - *jeevaatman* and *Paramaatman*, then *Avyakta* (*moola prakruti*), all these are the topics discussed in the *Upanishad bhaaga*. These are all Your form only.

The *Veda bhaaga*, the *pravartana* is done by You only. They are all telling about You only. All are controlled by You only. They are all related to You. Everything is from You only.

These *shlokaas* are talking about the various forms of *Bhagavaan*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 40:

त्वम् अव्यक्तम् अनिर्देश्यम् अचिन्त्य अनामवर्णवत् ।
अपाणिपादरूपं च शुद्धं नित्यं परात्परम् ॥ ४० ॥

Sri Engal Aalwaan's Commentary:

यथात्मानम् देहम् अधिकृत्य वर्तमानतया अध्यात्मनो जीवस्य स्वरूपं त्वत्तो न अन्यत् ।
तद्वत् मुक्तो अपि त्वत् रूपम् इति आह त्वम् अव्यक्तम् इति । अव्यक्तम् बाह्येन्द्रिय
अगोचरम् । अनिर्देश्यम् इतर सजातीयतया । अचिन्त्यम् मनसा । अनाम देव
मनुष्यादीनाम् अरहितम् । अवर्णम् पीत शुक्ल आदि वर्णविहीनम् । शुद्धम् क्लेश कर्मादि
निर्मुक्तम् । परम् पदम् मुक्त स्वरूपम् गुण प्रवृत्त्या परं पदम् । तस्य अगुणं महत् इति
उक्तम् । परविषयो वा अयं श्लोकः । शुद्धं नित्यं परं पदं च इति च पाठः ।

You cannot be perceived by the external senses. You cannot be told as belonging to same class as anything else. You cannot be thought of through mind. The *mukta aatma svaroop*a does not have the deva, *manushya*, these names. Does not have colour also, like white or red. Does not have hands and legs. Does not have *karma* and other *kleshaas*. This can also be explained with respect to *Paramaatman*.

*Jeevaatma svaroop*a is also supported by You only, controlled by You only. Having told about the *baddha jeevaas*, now, the *muktaatman* is also Your *shareera* only.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 41:

शृणोषि अकर्णः परिपश्यसि त्वम् अचक्षु रूपो बहुरूप रूपः ।
अपाद हस्तो जवनो ग्रहीता त्वं वेत्सि सर्वं न च सर्ववेद्यः ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

अथ परमेव आह शृणोषि इत्यादिना । अचक्षुरूपः अचक्षुः अरूपः च, चक्षुः स्वरूप रहितो वा ।
बहुरूप रूपः स्वेच्छागृहीत बहुविध रूपः । अनेन करणनिरपेक्षं सर्वं कार्यं सामर्थ्यम् उक्तम्,
* अपाणिपादः * इत्यादि श्रुतेः ।

Now, comes the eulogizing about *Bhagavat svaroop*a itself. You do not have *praakruta* ears, but You still listen. You don't have eyes, but You see everything. You don't have *roopa*, but You are existing in many many forms. Of Your own will, You take on so many forms. Without the *indriyaas*, You can do anything. You can do everything without the need for senses. Nobody can know Him. He does not have legs or hands, but can move around fast, and can also hold things. He does not have eyes, but He sees. He does not have ears, but can listen to everything. This is also told in the *Shvetaashatara Upanishad*, and is quoted here. You know

everything but You cannot be known by anyone. You do not have hands and legs, but You can move around and hold anything. This shows His *aashcharya shakti*, *sarva shaktitva*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 42:

अणोरणीयाम्सम् असत्स्वरूपं त्वां पश्यतोऽज्ञाननिवृत्तिरग्र्या ।
धीरस्य धीरस्य बिभर्ति नान्यत् वरेण्यरूपात् परतः परात्मन् ॥ ४२ ॥

Sri Engal Aalwaan's Commentary:

अणोरिति । अणोः जीवात् अणीयांसम् । असत्स्वरूपम् दृश्यरूपरहितम् । धीः अस्य यस्य उपासकस्य धीः वरेणरूपा त्वतो अन्यत् न बिभर्ति न विषयीकरोति, तस्य त्वां पश्यतः, अग्र्या आत्यन्तिकी, अज्ञाननिवृत्तिः कर्म निवृत्तिः । यत् वा पूर्वार्धम् एकं वाक्यम् । तस्य स्पष्टो अर्थः । धीर्यस्य यस्य धीः संकल्पः, सर्वं बिभर्ति, तस्मात् त्वतो अन्यत् न अस्ति इति ।

Compared to the *jeevaatman* who himself is subtle, You are still more subtle. You are without a visible form. One who sees You, all their *ajnyaana* will get destroyed. *Dheerasya* is repeated. One *dheera* is an *upaasaka*, *dhiyaa ramate iti dheerah*, an *upaasaka*. Another way to break is "*dheeh asya*". An *upaasaka* will never think about anything other than You, his mind will always be focussed on You, is the meaning. From that most auspicious form of Yours, other than that, the mind of the *upaasaka* will never contemplate on anything else. When such an *upaasaka* is seeing You, one who beholds You through *upaasane*, his *karma* will get completely destroyed, forever. Or we can also take this as two sentences, the first part as one sentence, and the second part as another. The *dheeh* part - such a person's *sankalpa* only bears everything, this is about *Paramaatman*. Because of this, there is nobody other than You, there is nobody equal or greater than You. *Paramaatman* supports everything through *sankalpa* itself.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 43:

त्वं विष्वनाभिः भुवनस्य गोप्ता सावर्णि भूतानि तवान्तराणि ।
यत् भूतं भव्यं यत् अणोरणीयः पुमान्स्त्वम् एकः प्रकृतेः परस्तात् ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

त्वम् इति । नाभिराधारः आन्तराणि अन्तस्थानि, यत् अणोरणीयः यत् भूतं भव्यम्, प्रकृतेः परस्तात् पुमान् यः, तत् सर्वं त्वम् एकम् एव ।

You are the protector, support of the world. All beings are in You. You are subtler than the subtle. You are what was before, and what will happen in the future. Whatever is superior to *prakruti*, that is You only. This is eulogizing *Bhagavaan*.

You are the *aadhaara*, the hub, that supports the entire world. You are the protector of the whole world. All beings are in You, all supported by You, all depending on You. What was there before, and what is going to come in future, You are more subtler than the subtlest. You are the sentient beings who are superior to the non-sentient, *prakruti*. Everything is You only. Everything is Your *shareera*, Your *prakaara* only, inseparably associated with You, being supported by You, controlled by You, and it all exists for Your purpose. This is the *shareera shareeri bhaava*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 44:

एकः चतुर्धा भगवान् हुताशो वर्चो विभूतिं जगतो ददाति ।
त्वं विश्वतः चक्षुः अनन्तमूर्ते त्रेधा पदं त्वं निदधासि धातः ॥ ४४ ॥

Sri Engal Aalwaan's Commentary:

एकः इत्यादि । चतुर्धा त्रेतोपासनात्मना, वैद्युतजाठरनिर्मन्थ्यवाडवात्मना वा, यो हुताशो जगतो वर्चः तेजः, विभूतिम् अणिमादिं ददाति, सः अपि त्वम्, त्रेधा पदं त्रिविक्रमत्वे त्रिषु लोकेषु पदं निदधासि । यत् वा, * स इमान् लोकान् विचक्रमेधो देवानधोवाचम् * इति श्रुति उक्त प्रकारेण । अथवा उपासनार्थं गिरित्रये सन्निधत्ते समारोहणे विष्णुपदे गयशिरसि इति हि नैरुक्ताः ।

Tretaagni, *Oupaasanaagni*, *Vaidyutaagni* and *Jaatharaagni*, *Vaadavaagni* - these forms - You are the *varchas*, *tejas* of this world. You are the bestower of all the *siddhis* - *Animaa*, *Laghimaa*, *Mahimaa*, *Garimaa*, etc, the *ashta siddhis*. You are the eye of the whole world - You are the controller of everything. You are existing in all these forms. During *Trivikrama avataara*, You occupy all the three worlds. You occupy all the worlds. In the *Nirukta*, it is told that You are covering *Samaarohana*, *Vishnupada* and the head of cow.

Tretaagni are the three *agnis* - *Gaarhapatya*, *Aavahaneeya* and *Daakshinaagni*. These, and *Upaasanaagni* - all these four are You only. You are the *tejas* which is present in these four forms - *Vaidyuta* (lightning), *Jaathara* (in the stomach), *Nirmanthya* (produced on rubbing two *aranis*) and *Vaadava*. You are only the *agni* present in these four forms. You only give all the *siddhis* - *Animaa*, *Laghimaa*, *Garimaa*, etc. You are the controller of all that, and because of You only, objects

have those capabilities, *devataas* have their capabilities. You are present in infinite forms. You are like the eyes of the whole world.

*Bhagavaan's aascharya svaroop*a is being explained in this part of the *Vishnu Puraana*. Which we continue next.

In *Trivikrama avataara*, You were so big that You occupied all the three worlds. *Sri Engal Aalwaan* quotes from *Aitareya Braahmana*. In the *Deva Asura yuddha*, *Vishnu* says that three steps whatever He occupies can belong to the *Devaas*, and He occupied all the worlds with three steps. In *Nirukta* it is told by *Yaaska* that the act of mounting or ascending, and *Vishnupada* is a hill marked with the footprints of *Vishnu*, in *Gaya*, as told in *Mahaabhaarata*. Or the western horizon is also called *Gayashiras*. Or *Ksheerasamudra* can also be told as *Vishnupada*. Or it can also be told as when the Sun enters a sign of the zodiac, the first sign after equinox.

We are studying Chapter 1 of *Amsa* 5. Where we are studying the *Brahma Stuti* of *Bhagavaan Sri Vishnu*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 45:

यथा अग्नोरेको बहुधा समिध्यते विकारभेदैः अविवेकरूपः ।

तथा भवान् सर्वगतैकरूपी रूपाणि अशेषाणि अनुपुष्यतीश ॥ ४५ ॥

As the same fire is seen in many forms, through in its nature, fire, *Agni* is *avikaari*, seen in many forms, big, small, of different shapes, You are the Lord of everything, seen in so many forms, and are all pervading. You are present in all these forms.

This is also told in *Vedaartha Sangraha* by *Sri Bhaashyakaarar*, as "*Ekatve sati naanaatvam, naanaatve sati cha ekataa, achintyam brahmano roopam kastat veditum arhati*", "You are one but many, You are many but one, in Your nature, You are Lord of everything though You are present in many forms. Though You are one, everything is Your *prakaara* only. You are seen in so many forms. You are all pervading, and everything is Your mode being Your *shareera*".

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 46:

एकं तवाद्यं परमं पदं यत् पश्यन्ति त्वां सूरयो ज्ञानदृश्यम् ।

त्वत्तो नान्यत् किञ्चित् अस्ति स्वरूपं यत् वा भूतं यत् च भव्यं परात्मन् ॥ ४६ ॥

Sri Engal Aalwaan's Commentary:

**एकम् इति । अग्र्यम् अप्राकृतम्, एकम् अद्वयम् तव परमं पदं यत् तत् अपि त्वमेव इति ।
यत् वा तव परमं पदं यत् तत् एकं केवलम् अग्र्यम् अप्राकृतम् ।**

Paramapada is *divya*, *apraakruta*, not belonging to the *prakruti mandala*. That unique *Paramapada* is also You only. Your *Paramapada* is *divya*, divine, and is not *praakruta*, which is seen by *Nityasooris*, "*Sadaa pashyanti soorayah*". There is nothing which is not You, everything is *Brahmaatmaka* only, Your mode only. You only manifest in all these forms. This is told in the *Shrutis* - "*Bahusyaam prajaayeya*"; He did *sankalpa* that "I will become many". Whatever was there before, whatever is going to come in future, everything is You only.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 47:

व्यक्त अव्यक्त स्वरूपः त्वं समष्टि व्यष्टिरूपवान् ।

सर्वज्ञः सर्ववित् सर्व शक्ति ज्ञान बलर्द्धिमान् ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

**चेतनाचेतनयोः कार्य कारण भावावस्था द्वयम् अपि त्वम् एव इति आह - व्यक्त इति ।
यत् वा * समष्टिं विदुरव्यक्तं व्यष्टिः व्यक्तम् इह उच्यते * इति वा । अथवा समष्टिः
वासुदेवः, व्यष्टिः संकर्षणादिः । सर्वज्ञः सर्वदृक् इति च पाठः । सर्वज्ञः सर्वदृक् इति ।
सर्वश्चासौ जश्च, सर्वदृक् सर्वद्रष्टा । यत् वा करणैः सर्वतः च ज्ञाता । सर्व शक्ति ज्ञान
बहर्द्धिमान् सामान्य विषयं ज्ञानं सर्वज्ञानम् ।**

Bhagavaan is the *jagadeka kaarana*. *Kaaranaavasthaa* is said to be the *sookshma chit achit vishishta brahma*, and the *kaarya avasthaa* is said to be *sthoola chit achit vishishta brahma*. This is how *Bhaashyakaarar* has established in a wonderful way. You are the manifest and unmanifest form. *Samashti* is the collective creation, which is undifferentiated. *Vyashti* is where name and form are differentiated. After the *naama roopa vyaakarana*, *vyashti strushti* starts. All the forms are You only.

All the sentient and non sentients, in the *kaarya* and *kaarana avasthaa*, this is the *visishtaadvaita*. *Sookshma chit achit vishishta brahma* becomes *sthoola chit achit vishishta brahma*, both are *Brahman* only, and everything is *Brahmaatmaka*. *Samashti* is said to be *avyakta*. *Vyashti* is said to be *vyakta*. Because *naama roopa vibhajana* is not done in *samashti*. During the stage where *naama roopa vibhajana* is done, when there is differentiation into names and forms, this is said to be *vyashti*, *vyakta*, manifest. Among the four forms - *Vaasudeva*, *Pradyumna*, *Aniruddha*, *Sankarshana*, the *para roopa Vaasudeva* is the *ati sookshma*, *samashti*

form; and *Sankarshana*, *Aniruddha*, *Pradyumna* are said to be the *vyashti* forms. He is everything and He is also the knower. Or He is the one who sees everything. He sees everything but He is not seen by anyone. Or, one who can know everything through all His means, instruments, *indriyaas*, which are all *apraakruta* only. *Sarva shakti*, *sarva jnyaana*, *sarva balarddhimaan*. He is all powerful, He knows everything.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 48:

अन्यूनश्चाप्यवृद्धिः च स्वाधीनो नादिमान् वशी ।

क्लमतन्द्रीभयक्रोध कामादिभिः असंयुतः ॥ ४८ ॥

Your form, nature will neither diminish nor increase. You are independent, *svaadheena*, and not *paraadheena*. You are beginningless. You are the controller of everything. Tiredness, laziness, fear, anger, desire, You don't have any of these things.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 49:

निरवद्यः परः प्राप्तेः निरधिष्ठोऽक्षरः क्रमः ।

सर्वेश्वरः पराधारो धाम्नां धामात्मकोऽक्षयः ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

निरवद्य इति । परः प्राप्तेः प्राप्तेः परः, दुष्प्राप इति अर्थः । निरधिष्ठः निराधारः, क्रमः अप्रतिबन्ध महोत्साहः । * वृत्तिः सर्गतानयेषु क्रमः * इति सूत्रे वृत्तिः अप्रतिबन्धः, सर्ग उत्साहः, तायनं स्थि(र) ततेति दर्शनात् । क्रम इति कर्तरि द्वयोः अर्थयोः व्युत्पत्तिः । सर्वेश्वर पराधार सर्वेषाम् ईश्वर परेषामाधार । सर्वेषामीश्वराणां पराधार इति वा । धाम्नां धामात्मक ज्योतिषां ज्योतिः । पाठान्तरे सर्वेश्वर इत्यादि संबुद्धिः ।

You are blemishless, untouched by any defect. One who is unattainable, very difficult to attain. He is the *aadhaara* for Himself, He does not have any other support. There is no deterioration, change, modification in Him. His *utsaaha* is so great that it is unstoppable. O Supreme Lord. He is the support for everything other than Himself. He is the supporter of all the *Eeshvaras*, Lords who are there. He is the Light of the lights. He gives the light to everything.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 50:

सकल आवरण अतीत निरालंबन भावन ।

महाविभूति संस्थान नमस्ते पुरुषोत्तम ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

सकल इत्यादि । आवरणानि प्रकृत्यादीनि, कर्माणि वा । निरालंबन भावन अशरण्य भावन । महाविभूति संस्थान त्रिपाद्विभूतौ संस्थानं स्थितिः यस्य तथा उक्त ।

You are the beyond all the *aavaranaas* surrounding, like *prakruti*; or *karmaas*, which are also covering the *chetanaas* and others. For those who do not have any other protection, they take refuge in Him, He is *asharanya sharanya*. One who is present in the *nitya vibhooti*, the *Paramapada*, the *Tripaadvibhooti*. *Purushottama* is His name, "Atha asmi loke vede cha prathitah purushottamah" is told by Lord Krishna Himself.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 51:

नाकारणात् कारणात् वा कारणाकारणान्न च ।

शरीरग्रहणं व्यापिन् धर्मत्राणाय केवलम् ॥ ५१ ॥

Sri Engal Aalwaan's Commentary:

नाकारणात् इत्यादि । कारणं प्रयोजनं सुखम् । अकारणं अप्रयोजनं दुःखम् । कारणाकारणं मिश्रम् । एतत् उक्तम् भवति- न नारकीवदधर्मफल अनुभवाय तव शरीरग्रहणम् । न च स्वर्गिवत् धर्मफलानुभवार्थम् । न अपि मनुष्यादुवत् उभयफलानुभवार्थम् । किं तु केवलं धर्मत्राणाय इति । यत् वा कस्य सुखस्य आरणत्वात् प्रापकत्वात् कारणं धर्मः, तत् विरुद्धम् अकारणम् अधर्मः, तत् उभयं कारणाकारणं । एभ्यः क्रमात् तिर्यक् देव नराणां जन्म । तव तु नैवम्, अकर्मवश्यत्वात् । किं तु केवलम् इच्छया धर्मत्राणाय इति । * इच्छागृहीताम् अभिमतोरुदेहः, * न सा कर्मनिमित्तजा * इति च वक्ष्यति ।

The meaning of *kaarana* here is purpose, or *sukha*, joy, happiness. *Akaarana* is lack of purpose, or sorrow. *Kaaranaakaarana* is mix of both *sukha* and *dukha*. Why do You take *shareera*, why do You manifest Yourself as a human being, in *Raama*, *Krishna*, etc. *avataaraas* - it is not for the experience of *sukha* or *dukha*, or both *sukha* and *dukha*. You take Your *avataaras* only to protect dharma. He is all pervasive.

The gist of this is explained here. You don't take *shareera* for these three reasons - *sukha* only, *dukha* only, or both *sukha* and *dukha*. Those who go to *svarga*, only enjoy there, there is only *sukha*. Those who go to *naraka*, only get *dukha*. Those who come to *manushya loka*, get both, *ubhaabhyaam manushya lokah*, *sukha* and *dukha*. You are not taking a form because of any of these reasons. For experiencing the fruits of adharma, going to *naraka*, Your *shareera grahana* is not like that. And those who are in *svarga*, enjoying the fruits of *dharma*, that is also not the reason why You take Your form. Or like *manushya*, getting both *sukha* and

dukha. Your *shareera* is only for protecting *dharma*. There is another meaning given here - *ka aarana*. That which leads to *sukha*. This word *arana* is used in *Vedas* itself. *Brahmana ut aranam asi. Brahmana udeeranamasi*. This is told as *Brahma praapaka*. In this meaning, *kaarana* means *dharma* which leads to enjoyment of *sukha*. The opposite of this, *akaarana* becomes *adharma*. *Sukha, dukha* both are *kaaranaakaarana*. The three *janmas* - animal, *devaas, manushya*, are got because of *dukha, sukha*, or a mixture of both. You are *karmaadhyaksha*, You are not *karma vashya*. Your *avataaras* are for none of these reasons. "Sambhavaami aatma maayayaa", is what *Bhagavaan* says, His own *sankalpa*. Out of Your own will, You take on forms here and incarnate. He takes any form that He wants out of His own will, His own *sankalpa*, and that is not because of *karma*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 52:

श्री पराशरः -

इति एवं संस्तवं श्रुत्वा मनसा भगवान् अजः ।

ब्रह्माणम् आह प्रीतेन विश्वरूपं प्रकाशयन् ॥ ५२ ॥

Sri Paraasharar - Having heard this *stotra*, *Bhagavaan Vishnu* was very pleased, He revealed His *Vishvaroop*a, and told *Brahma* thus.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 53:

श्री भगवान् उवाच -

भोभो ब्रह्मस्त्वया मतः सह देवैः यदिष्यते ।

तत् उच्यताम् अशेषं च सिद्धमेव अवधार्यताम् ॥ ५३ ॥

Sri Bhagavaan - O *Brahma*, tell me along with all these gods, whatever you are wanting, why you eulogized Me; you are seeking some help from Me, tell me what is that. Know that it is already done. Whatever you seek from Me, assume that it is already given to you.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 54:

श्री पराशरः -

ततो ब्रह्मा हरेः दिव्यं विश्वरूपमवेक्ष्य तत् ।

तुष्टाव भूयो देवेषु साधवसावनतात्मसु ॥ ५४ ॥

Sri Paraasharar - The moment *Chaturmukha Brahma* saw the *Vishvaroop*a of *Bhagavaan*, again he started to do *stotra* of *Bhagavaan Vishnu*. All the gods were present with a lot of respect, fear and devotion.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 55:

ब्रह्मा -

नमो नमस्ते अस्तु सहस्रकृत्वः सहस्र बाहो बहुवक्त्रपाद ।

नमो नमस्ते जगतः प्रवृत्ति विनाश संस्थानकराप्रमेय ॥ ५५ ॥

Chaturmukha Brahma - I bow down to You a thousand times. You have a thousand arms, faces and feet, meaning innumerable. You are unparalleled, immeasurable. You are the cause of *srushti*, *sthiti*, *laya* of all these worlds - creation, sustenance and dissolution.

This is similar to *Arjuna* seeing *Vishvaroop*a and telling.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 56:

सूक्ष्म अति सूक्ष्म अति बृहत् प्रमाण गरीयसाम् अपि अति गौरवात्मन् ।

प्रधान बुद्धि इन्द्रियवत् प्रधान मूलात् परात्मन् भगवन् प्रसीद ॥ ५६ ॥

Sri Engal Aalwaan's Commentary:

सूक्ष्म इति । प्रधानस्य प्रकृतेः बुद्धि इन्द्रियवत् पुंसश्च प्रधान शेषिभूत । तेन मूल भूतत् अव्यक्तात् परात्मन् । तत् प्रधान इति पाठे, अव्यक्तस्य बुद्धि आदि अन्तःकरणस्य चक्षुरादेः वागादेः च प्रधान मूलभूत जीवात् उत्कृष्ट । प्रधान मूलम् इति पाठे प्रधान मूल भूतः त्वम् इति अर्थः ।

You are more subtle than the most subtle. You are bigger than the biggest. There is nothing bigger than You. There is nothing which is more subtle than You. *Prakruti* and *Purusha* - the non-sentient and sentient, You are the Lord of both *Prakruti* and *Purusha*. You are superior to even *avyakta* also, which is the source of all these. Be pleased.

There is a *paathantara* where *buddhi*, *manas*, *indriyaas* are told. You are superior to *jeeva*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 57:

एषा मही देव महीप्रसूतैः महासुरैः पीडितशैलबन्धा ।

परायणं त्वां जगताम् उपैति भारावतारार्थम् अपारसार ॥ ५७ ॥

This *Bhoodevi*, O Lord, is being troubled, tortured, and the rocks and mountains are all breaking by the weight of the great, powerful *asuraas*, demons who have taken birth here. *Bhoodevi* is coming, and on behalf of her, we are all coming, and praying to You. You are the ultimate refuge, in order to reduce the *bhaara*, weight, to destroy the demons.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 58:

एते वयं वृत्ररिपुः तथा अयं नासत्यदसौ वरुणस्तथैव ।

इमे च रुद्रा वसवः ससूर्याः समीरणाग्नि प्रमुखाः तथा अन्ये ॥ ५८ ॥

We, Indra (one who killed Vrutraasura), the Ashvini Devataas, Varuna, Ekaadasha Rudraas, Ashta Vasus, Dvaadasha Aadityaas, Vaayu, Agni, and all other gods.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 59:

सुराः समस्ताः सुरनाथ कार्यम् एभिः मया यत् च तदीश सर्वम् ।

आज्ञापयाज्ञां परिपालयन्तः तव एव तिष्ठाम सदा अस्तदोषाः ॥ ५९ ॥

O Lord of everyone, whatever we have to do now, please do order. Whatever has to be done by all of them and me, please command us. We will obey Your commands, and stand to carry Your orders, without any blemish.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 60:

श्री पराशरः -

एवं संस्तूयमानस्तु भगवान् परमेश्वरः ।

उज्जहारात्मनः केशौ सितकृष्णौ महामुने ॥ ६० ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । केशौ तेजसी । कः आत्मा तस्मिन् शेत इति केशः । मोक्षधर्मं केशव नाम निर्वचने* सूर्यस्य तपतो लोकान् अग्नेः सोमस्य चैव हि । अंशवो ये प्रकाशंते मम ते केशसंज्ञिताः । इति ।

Sri Paraasharar - Being eulogized thus by Chaturmukha Brahma, with all the gods assembled there, Lord Vishnu pulled out two hairs, one white and one black.

Two hairs means His *tejas*. It is a part, *amsha* of Him. Everything is His *tejas* only. They are all radiant, and that radiance is My *amsha* only. This is told in *Moksha Dharma*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 61:

उवाच च सुरान् एतौ मत्केशौ वसुधातले ।

अवतीर्य भुवो भार क्लेशहानिं करिष्यतः ॥ ६१ ॥

These two *keshaas*, My *amsha*, My *tejas*, will come to the world, and will incarnate there, manifest there. Having done *avataara* there, they will put to end the torture that the *Bhoomi Devi* is facing due to the evil forces.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 62:

सुराश्च सकलास्स्वांशैः अवतीर्य महीतले ।

कुर्वन्तु युद्धम् उन्मतैः पूर्वोत्पन्नैः महासुरैः ॥ ६२ ॥

Let all the gods be born on the earth with their *amshaas*, and let them fight with the powerful demons who are already born there.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 63:

ततः क्षयमशेषास्ते दैतेया धरणीतले ।

प्रयायन्ति न सन्देहो मद्दृक्पातविचूर्णिताः ॥ ६३ ॥

At that time, all the *daityaas*, Diti's children will get destroyed. There is no doubt. They will be totally powdered when My attention falls on them.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 64:

वसुदेवस्य या पत्नी देवकी देवतोपमा ।

तत्र अयम् अष्टमो गर्भो मत्केशो भविता सुराः ॥ ६४ ॥

Sri Engal Aalwaan's Commentary:

वसुदेवस्य इति । तस्य अयम् इति पाठे तस्य अयम् इति आर्षः सन्धिः ।

One part of Me, one *Amsha* of Me, one *kesha*, *tejas*, will be born in Devaki, who is like a Goddess, *Vasudeva's* wife. The eighth child will be one of My *keshas*.

There is another *paatha*, *tasya ayam*, which is a masculine word addressing Devaki, this is *Aarsha sandhi*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 65:

अवतीर्य च तत्र अयं कंसं घातयिता भुवि ।

कालनेमिं समुद्भूतम् इति उक्त्वा अन्तर्दधे हरिः ॥ ६५ ॥

Having told that My one *Amsha* will come and kill *Kamsa*, who is *Kaalanemi*, born as *Kamsa* now, then Hari disappeared.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 66:

अदृश्याय ततः तस्मै प्रणिपत्य महामुने ।

मेरुपृष्ठं सुरा जग्मुः अवतेरुः च भूतले ॥ ६६ ॥

Having again bowed down to *Hari*, who disappeared at that moment, they came down to the bottom of the *Meru parvata*, and then they came to *Bhoo mandala*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 67:

कंसाय च अष्टमो गर्भो देवक्या धरणीधरः ।

भविष्यति इति आचक्षते भगवान् नारदो मुनिः ॥ ६७ ॥

At that time, Naarada comes to Kamsa's house and tells him that the eighth child of Devaki is Bhagavaan Himself. The Lord only will incarnate as the eighth garbha of Devaki.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 68:

कंसो अपि तत् उपश्रुत्य नारदात् कुपितः ततः ।

देवकीं वसुदेवं च गृहे गुप्त अवधारयत् ॥ ६८ ॥

Having heard this from Naarada, Kamsa got very angry, and he imprisoned both Devaki and Vasudeva, put them in confinement.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 69:

वसुदेवेन कंसाय तेन एव उक्तं यथा पुरा ।

तथा एव वसुदेवो अपि पुत्रम् अर्पितवान् द्विज ॥ ६९ ॥

Previously, as Vasudeva had told Kamsa that he will give his child to Kamsa, the moment a child is born, and Kamsa can do whatever he wants to that child, Vasudeva did in the same way.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 70:

हिरण्यकशिपोः पुत्रांश्च षड्गर्भा इति विश्रुताः ।

विष्णुप्रयुक्ता स्तान्निद्रा क्रमाद्रर्भानयोजयत् ॥ ७० ॥

Sri Engal Aalwaan's Commentary:

हिरण्यकशिपोरिति । षड्गर्भाः प्राग्जन्मनाम्ना कीर्तिमत् सुषेण आद्याः । ते हि पूर्वं हिरण्यकशिपोर्भातुः कालनेमि असुरस्य पुत्राः तं हिरण्यकशिपुम् अनादृत्य ब्रह्मार्चनात् कुपितेन तेन भाविजन्मनि पिता एव वो निहनिष्यति इति शक्ताः समुद्रे शायिता इति श्री हरिवंशे । तेन हिरण्यकशिपोः पुत्रा इति उपचारः । गर्भानयोजयत् देवकी जठरे गर्भत्वेन आयोजयत् ।

Though they were the six children of Kaalanemi, they are known as Hiranyakashipu's children itself. That yoga nidraa will make them born as six children of Devaki.

Hiranyakashipu's six children are well known as Keertimaan, Sushena and others, in the previous birth. They are the sons of Hiranyakashipu's brother Kaalanemi. In the Harivamsha, it is told that in their previous birth, they were the children of

Kaalanemi, brother of *Hiranyakashipu*, and they neglected the order of *Hiranyakashipu*, and were worshipping Lord *Vishnu*. He got very angry, and cursed them saying that their father only will kill them. They were all lying down in the ocean. It is only in a secondary sense that it is told that they are *Hiranyakashipu's* sons. They were brought and put in the *Devaki's* womb by *Yoganidraa*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 71:

योगनिद्रा महामाया वैष्णवी मोहितं यया ।

अविद्यया जगत् सर्वं तामाह भगवान् हरिः ॥ ७१ ॥

Sri Engal Aalwaan's Commentary:

योगनिद्रा इति । योगनिद्रा योग एव निद्रा । भगवतः समाधिविशेषो योगः । अयं निद्रायत इति अन्येषां व्यामोहकत्वात् अस्य निद्रात्वम् । सा एव विचित्र कार्य कारित्वात् महामाया, ज्ञानविरोधित्वात् अविद्या ।

Bhagavaan Hari orders *Yoganidraa*. The whole world is deluded with the *ajnyaana*, *yoganidraa*.

Bhagavaan's samaadhi vishesha is said to be *Yoganidraa*. People think that He is sleeping. They don't understand what is His state in *samaadhi*. We also tell during *paryankaasana*, *aaraadhana* of *Bhagavaan*. He is always alert and awake, protecting all the worlds. But the world thinks that He is sleeping. That *nidraa* can make wonderful different kinds of things happen, *Bhagavaan's samaadhi vishesha*. It causes *ajnyaana* in people, it deludes them, because of that, it is called as *avidyaa*. It has got these names, *Mahaamaayaa*, *Avidyaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 72:

श्री भगवान् उवाच -

निद्रे गच्छ मम आदेशात् पाताल तल संश्रयान् ।

एक एकत्वेन षड्गर्भान् देवकीजठरं नय ॥ ७२ ॥

Sri Bhagavaan said - It is My order, My command, go to the bottom of *Paataala loka*, and those who are residing there, the six sons of *Kaalanemi*, who are called as *Hiranyakashipu's* six sons, bring them one by one, in order, and put them in the womb of *Devaki*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 73:

हतेषु तेषु कंसेन शेषाख्यो अंशः ततो मम ।

अंशांशेन उदरे तस्याः सप्तमः संभविष्यति ॥ ७३ ॥

When all the six of them are killed one by one, by *Kamsa*, because of the curse they had, the seventh one is again, My *amsha* only, *Shesha*, *Adishesha* by name, *Balarama*. The seventh one will be My *amsha* only. So, the white and black hairs which were told, *amsha* of *Bhagavaan*, the *tejas* - the white *tejas* is *Balarama*, and the black one is *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 74:

गोकुले वसुदेवस्य भार्या अन्या रोहिणी स्थिता ।
तस्यास्स संभृतिसमं देवि नेयः त्वया उदरम् ॥ ७४ ॥

Sri Engal Aalwaan's Commentary:

गोकुल इति । तस्याः संभृतिसमम् इति क्रियाविशेषणं । गर्भाधानप्रसवकालाविरोधेन नेय इति अर्थः । प्राक् एव हि वसुदेव निषिक्त गर्भायाः पश्चात् गोकुलं गताया रोहिण्या जठरे सप्त मास अवस्थितं वायुरूपं गर्भम् अपसार्य तत्र देवकीगर्भं साप्तमासिकं संक्रामय इति हरिवंशे उक्तम् । तस्या उदरं नेय इति अन्वयः ।

Vasudeva's another wife, *Rohini*, is in *Gokula*.

Rohini will be pregnant at that time. It is told in *Harivamsha* that *Rohini* will be pregnant with *Vasudeva's* child, and she would have gone to *Gokula*. When it reaches the seventh month, her womb will be in the *Vaayu roopa*; at that time, take that womb and bring it to *Devaki's garbha*; and what is in *Devaki's garbha*, the white *Amsha*, *tejas*, which is *Shesha*, take this *garbha* to *Rohini*. So, that nobody will get a doubt when the child is born in the ninth month. This exchange of *garbhaas* should happen, Lord *Hari* tells *Yoganidraa*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 75:

सप्तमो भोजराजस्य भयात् रोधोपरोधतः ।
देवक्याः पतितो गर्भ इति लोको वदिष्यति ॥ ७५ ॥

Sri Engal Aalwaan's Commentary:

सप्तम इति । रोधोवरोधतः रुध्यति अस्मिन् इति रोधो निरोधस्थानम् ।

In the seventh month, what people will think is that *Devaki* had miscarriage in the seventh month, due to fear of *Kamsa*. In the seventh month of *Devaki's* womb, if you take it and place it in *Rohini's garbha*, then the world will think that *Devaki* had a miscarriage, out of fear of *Kamsa*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 76:

गर्भसंकर्षणात् सो अथ लोके संकर्षणेति वै ।

संज्ञामवाप्स्यते वीरः श्वेताद्रि शिखरोपमः ॥ ७६ ॥

Having extracted the *garbha* and brought to *Rohini*'s womb, because of this, he will be well known as *Sankarshana* itself. He will get the name of *Sankarshana*. He will be very powerful, valiant, and will be white like the peak of the *Shvetaadri*, White Crystal Mountain.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 77:

ततो अहं संभविष्यामि देवकीजठरे शुभे ।

गर्भं त्वया यशोदाय गन्तव्यम् अविलंबितम् ॥ ७७ ॥

At that time, I will incarnate Myself in *Devaki*'s womb. At the same time, you have to be born in *Yashoda*'s womb, at the same time when I enter *Devaki*'s *garbha*.

After the seventh *garbha*, *Balarama* is transferred to *Rohini*, during the seventh month, then everyone will think that *Devaki* had a miscarriage for the seventh child. Then I will enter *Devaki*'s womb as the eighth child. At the same time, you have to enter *Yashoda*'s *garbha*, *Bhagavaan* says, so that both are born at the same time. You go to *Yashoda*'s *garbha* when I enter into *Devaki*'s *garbha*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 78:

प्रावृट्काले च नभसि कृष्णाष्टम्याम् अहं निशि ।

उत्पत्स्यामि नवम्यां तु प्रसूतिं त्वम् अवाप्स्यसि ॥ ७८ ॥

Sri Engal Aalwaan's Commentary:

प्रावृट्काल इति । नभसि श्रावणे मासि । नवम्याम् कृष्णाष्टम्या निशाशेषे नवमि अपि अस्ति इति भावः ।

During the rainy season, in the *Shraavana Maasa*, in *Krishna Ashtami*, I will be born in *Devaki*. I will incarnate as *Krishna avataara*. You will be born on *Navami*, the next day morning.

The remaining time of the night, *Navami* is there, is the meaning.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 79:

यशोदाशयने मां तु देवक्याः त्वाम् अनिन्दिते ।

मत् शक्ति प्रेरितमतिः वसुदेवो नयिष्यति ॥ ७९ ॥

Vasudeva being impelled by My power, will carry Me to Yashoda. He will bring you back to Devaki here.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 80:

कंसः च त्वाम् उपादाय देवि शैल शिलातले ।

प्रक्षेप्स्यति अन्तरिक्षे च संस्थानं त्वम् अवाप्स्यसि ॥ ८० ॥

When we both are born, at that time, Kamsa will immediately see you and take you, and throw you on a stone on top of a mountain. You will immediately go to the sky, and you will be located there.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 81:

ततः त्वां शतदृक् छक्रः प्रणम्य मम गौरवात् ।

प्रणिपातानतशिरा भगिनीत्वे ग्रहिष्यति ॥ ८१ ॥

Sri Engal Aalwaan's Commentary:

तत इति । शतदृक् सहस्रदृक् । शत सहस्र आदि शब्दा बहु अर्थ वाचिनो अपि दृश्यन्ते ।

Then Indra will bow down to you, because of My order, command, and will accept you as his sister.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 82:

त्वं तु शुम्भ निशुम्भ आदीन् हत्वा दैत्यान् सहस्रशः ।

स्थानैः अनेकैः पृथिवीम् अशेषां मण्डयिष्यसि ॥ ८२ ॥

Sri Engal Aalwaan's Commentary:

त्वम् च इति । स्थानैः योग पीठाख्यायतनैः विन्ध्यजालन्धरादयैः ।

You will kill many asuraas like Shumbha, Nishumbha, and you will destroy thousands of demons.

Yoganidraa who is the eighth child, will go to antariksha, and will be located there. She will be present in all the Yoga peethaas in this world like Vindhya, Jaalandhara. In Tantra, it is told that there are 51 Yoga peethaas.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 83:

त्वं भूतिः सन्नतिः क्षान्तिः कान्तिर्धौः पृथिवी धृतिः ।

लज्जा पुष्टिरुषा या तु काचित् अन्या त्वम् एव सा ॥ ८३ ॥

You are only *Bhooti, Sannati, Kshaanti, Kaanti, Dhyou, Pruthivee, Dhruvi, Lajjaa, Pushti, Rushaa*, all these are you only.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 84:

ये त्वाम् आर्या इति दुर्गा इति वेदगर्भा अंबिका इति च ।
भद्रा इति भद्रकाली इति क्षेमदा भाग्यदेति च ॥ ८४ ॥

Sri Engal Aalwaan's Commentary:

य इति । आर्यादि नामाष्टकं दुर्गामन्त्र विशेष उद्धारार्थम् ।

Yoga Maayaa is *Durgaa Devi*, and in the *Durga Shataka*, the names are told. *Aaryaa, Durgaa, Vedagarbhaa, Ambikaa, Bhadraa, Bhadrakaalee, Kshemadaa, Bhaagyadaa*. You will be well known in the world with all these names.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 85:

प्रातः च एव अपराह्णे च स्तोष्यन्त्यानममूर्तयः ।
तेषां हि प्रार्थितं सर्वं मत् प्रसादात् भविष्यति ॥ ८५ ॥

Sri Engal Aalwaan's Commentary:

प्रातः इति । मत् प्रसादात् इति । न हि शक्तेः शक्तिमन्तम् अन्तरेण सामर्थ्यम् इति भावः ।

Whoever will pray to you morning and afternoon, all their desires will be fulfilled, with My power. I will give you the boon, that whatever they desire will be fulfilled.

With My grace, you will have the powers to give them all that they desire when they pray to you.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 86:

सुरामांसोपहारैः च भक्ष्यभोज्यैः च पूजिता ।
नृणाम् अशेष कामान्स्त्वं प्रसन्ना संप्रदास्यसि ॥ ८६ ॥

Sri Engal Aalwaan's Commentary:

सुर इति । सुरामांसादि उपहारः तु तत् तत् अधिकारविशेषशूद्रादेः, न सर्वेषाम् ।

Being worshipped with the *upahaaraas* like *suraa, maamsa*, and various kinds of foods and delicacies, you will be able to fulfil the desires of all the humans who pray to you everyday.

This offering is for *adhikaari visheshaas* like *shoodraas* and others, who do this kind of worship.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 87:

ते सर्वे सर्वदा भद्रे मत् प्रसादात् असंशयम् ।

असंदिग्धा भविष्यन्ति गच्छ देवि यथा उदितम् ॥ ८७ ॥

Sri Engal Aalwaan's Commentary:

ते सर्वे इति । ते सर्वे कामाः असंदिग्धा अव्यभिचारितावाप्तयः स्युः । अत्र संशयो नास्ति ।

All of them will be happy and their desires will get fulfilled when they worship you with all My grace only. You go and carry on My orders.

This is the story of *Krishna Avataara*, what all happened, and how it happened, as told by *Sri Paraasharar* to *Sri Maitreyar*.

This concludes Chapter One of *Amsha 5*.

॥ इति श्री विष्णु पुराणे पंचमे अंशे प्रथमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पंचमे अंशे प्रथमो अध्यायः ॥

We just saw Chapter 1 of *Amsha 5*. Where *Bhagavaan* has told *Yoga nidraa* what all should be done as preparations before He can incarnate. As per this, He said that the six children of *Kamsa* have to be brought and placed in *Devaki's garbha*. The seventh one will be another *amsha* of *Bhagavaan*, *Balarama*, and after that, He will Himself incarnate, and at the same time, *Yoga nidraa* will also enter into *Yashoda's* womb, and *Balarama* will go to *Rohini's garbha*. He tells *Yoga nidraa* that she will attain a good position, and will be praised by everyone, as *Durgaa*, and people will offer all kinds of offerings, and that she will bestow them with various benefits that they seek.

॥ अथ द्वितीयोऽध्यायः ॥

Devataa's Prayer to Bhagavaan in Devaki's womb

Now, the Second Chapter starts.

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

श्री पराशरः -

यथोक्तम् सा जगद्धात्रा देवदेवेन वै तथा ।

षड्गर्भगर्भविन्यासं चक्रे च अन्यस्य कर्षणम् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

यथा उक्तम् इति । षड्गर्भाख्यानां गर्भं देवक्या उदरे निक्षेपम्, अन्यस्य शेषाख्यस्य सप्तमगर्भस्य तत् जठरात् कर्षणम् ।

Sri Paraasharar - There is a *paathaantara*, called *Jagaddhaatri*, which applies to *Durgaa*. *Jagaddhaatraa* means *Bhagavaan*.

The God of gods, the *Sarveshvara*, *Bhagavaan*, whatever He said, as per that, the six children have to be brought and placed in *Devaki's* womb, and the seventh one *Shesha* has to be taken and placed with *Rohini*. Accordingly, *Yoga nidraa* carries out all of this.

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

सप्तमे रोहिणीं गर्भं प्राप्ते गर्भं ततो हरिः ।

लोकत्रय उपकाराय देवक्याः प्रविवेश ह ॥ २ ॥

Sri Engal Aalwaan's Commentary:

सप्तम इति । गर्भं इतो रोहिणीं प्राप्ते देवक्या गर्भं हरिः प्रविवेश ।

The seventh one was taken to *Rohini's garbha*, and then, for the good of all the three worlds, *Bhagavaan* entered into *Devaki's* womb.

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

योगनिद्रा यशोदायाः तस्मिन् एव तथा दिने ।

संभूता जठरे तद्वत् यथोक्तं परमेष्ठिना ॥ ३ ॥

Bhagavaan had told *Yoga nidraa* that the moment I enter into the womb of *Devaki*, at the same time, on the same day, *Yoga nidraa* should enter into *Yashoda's* womb. So that when *Krishna* incarnates, then *Krishna* will be exchanged with *Durgaa* by *Vasudeva*. *Yoga nidraa* carried out the instructions given by the Lord.

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

ततो ग्रहगणः सम्यक् प्रचार दिवि द्विज ।

विष्णोरंशे भुवं याते ऋतवः चाबभुशुभाः ॥ ४ ॥

The planetary positions were located in wonderful positions, at the time when *Bhagavaan* entered into *Devaki's* womb. When the *amsha* of *Vishnu* came to this earth, all the seasons became pleasant and auspicious.

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

न सेहे देवकीं द्रष्टुं कश्चित् अपि अतितेजसा ।

जाज्वल्यमानां तां दृष्ट्वा मनांसि क्षोभमाययुः ॥ ५ ॥

Devaki got so much of *tejas* because of carrying *Krishna* in her womb, that nobody was able to look at her, because of her *tejas*. She was radiant. Whoever saw her, their minds got disturbed, such was her *tejas*, once *Bhagavaan* entered into her womb.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 6:

अदृष्टाः पुरुषैः स्त्रीभिः देवकीं देवतागणाः ।

बिभ्राणां वपुषा विष्णुं तुष्टुवुः ताम् अहर्निशम् ॥ ६ ॥

All the hosts of *devataas* in the *svarga loka*, unseen by men and women, in this world, they eulogized *Devaki* who was carrying *Vishnu*. Day and night they prayed to her.

How the *devataas* praised *Devaki* is told here, as she was carrying *Bhagavaan* Himself in her womb. This *stuti* is eulogizing *Bhagavaan* only indirectly through *Devaki*, as she is carrying none other than *Sri Krishna* in her womb.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 7:

देवताः -

प्रकृतिः त्वं परा सूक्ष्मा ब्रह्मगर्भा अभवत्पुरा ।

ततो वाणी जगद्धातुः वेदगर्भा असि शोभने ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

प्रकृतिः इति । ब्रह्मगर्भा आत्मगर्भा । यत् वा ब्रह्म शब्दो महत् वाची । या पुरा अभवत् सा त्वम् इति अन्वयः । जगद्धातुः संबन्धिनी । वेदगर्भा वाणी प्रणवः ।

Devataas - Before creation, during *pralaya*, that *prakruti*, You are only that. That which had all the sentients, *jeevaatmans* in it, before *srushti*, the *achit* and *chit* were all combined together, that *prakruti*, You are only that *prakruti*. Or, it can also be taken as *mahat*. From *moola prakruti*, *mahat* is created, then *ahamkaara*. So, *Brahma* can also be taken to mean *mahat*. You are the very primordial matter,

sookshma prakruti which was there before creation. The creator of the world, You are verily the *Pranava* itself.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 8:

सृज्यस्वरूप गर्भा असि सृष्टिभूता सनातने ।

बीजभूता तु सर्वस्य यज्ञ (गर्भा) भूता अभवस्त्रयी ॥ ८ ॥

You are the very Creator, having all the objects that going to be are created in You. That Creator is verily You only. You are the very *anaadi Bhagavaan*. You are the source of everything. You are like the seed for everything. The three *Vedaas* which contain all the *yajnyaas*, is You only.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 9:

फलगर्भा त्वमेवेज्या वह्निगर्भा तथा अरणिः ।

अदितिः देवगर्भा त्वं दैत्यगर्भा तथा दितिः ॥ ९ ॥

All the *yajnya kriyaas*, that are performed as the *aaraadhana* of *Bhagavaan*, by performing which *yajnyaas*, people get various *purushaarthas*, You are only that *Ijyaa*. When two *aranis*, firewood pieces are rubbed, fire is created, which is used for *Agnihotra*. The firewood which has that *arani*, You are verily that *arani* itself. You are *Aditi*, who gives birth to all the *devaas*. And also *Diti*, who gives birth to the *daityaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 10:

ज्योत्स्ना वासरगर्भा त्वं ज्ञानगर्भा असि सन्नतिः ।

नयगर्भा परा नीतिः लज्जा त्वं प्रश्रयोद्वहा ॥ १० ॥

Sri Engal Aalwaan's Commentary:

ज्योत्स्ना इति । ज्योत्स्ना प्राक् संध्या । सत्सु नतिः सन्नतिः, शुश्रूषा । नीतिः नीतिशास्त्रं, तत्साध्यो न्यायो नयः ।

Jyotsnaa is the light before the *sandhyaa kaala*, in the early morning. You are that only, as that leads to *sandhyaa kaala*, and the day, as it contains the day. Serving the *aacharyaas*, or those from whom one learns, gets *jnyaana*, who give *jnyaana* on *shushroosha*, serving, who do the *jnyaana upadesha*, which leads to *jnyaana*, You are that. *Neetishastra* which has all the *nyaayaas*, etc., that You are only. You are the shyness which leads to modesty, or being humble.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 11:

कामगर्भा तथा इच्छा त्वं तुष्टिः संतोषगर्भिणी ।

मेधा च बोधगर्भा असि धैरगर्भोद्वहा धृतिः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

कामगर्भेति । कामः काम्यो अर्थः । तृष्टिः तृप्तिः, तत् जन्यो हर्षः संतोषः । मेधा
धारणाशक्तिः । धृतिः धीप्रतिष्ठा । धैर्यं अलौल्यम् ।

Any fruits that are desired, is said to be *kaama* here, and the desire; You are the desire which leads to various fruits, benefits desired by various people. You are the Trupti, because of which one gets *Harsha*, which is *Santosha* - one feels happy when contented, You are that only. You are the contentment which leads to happiness. You are the firmness of the mind which is obtained from *medhaa*. *Dhruti* is the capability to hold on, and carry on till the end of any *vrata*, You are that. You are the nature of not being fickle minded.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 12:

ग्रहार्क्षतारकागर्भा द्यौरस्यखिलहैतुकी ।
एता विभूतयो देवी तथा अन्याः च सहस्रशः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

ग्रहर्क्षेति । हेतुरेव हैतुकी । एता इति । एताः प्रकृत्यादयो विभूतयः, अन्याः च ।

You are the *aakaasha*, which holds the planets, stars, and all the constellations. You are the cause of everything, which causes rains and other things. These are all eulogizing Lord only. All these *aishwaryaas*, and also thousands of others, are You only. *Devataas* are eulogizing *Devaki* like this.

Starting from *prakruti*, till now, whatever has been told, all those *vibhootis*, and also anything else not told here, all that are You only.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 13:

तथा असंख्या जगद्धात्री सांप्रतं जठरे तव ।
समुद्राद्रिनदीद्वीप वनपत्तनभूषणा ।
ग्रामखर्वटखेटाद्या समस्ता पृथिवी शुभे ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

तथा इति । असंख्या जगद्धात्री च तव जठरे । इदं प्रकृत्यादिभिः तत् सामानाधिकरण्य
निबन्धनम् ।

The innumerable *vibhootis* are all in Your womb. *Prakruti*, and everything, so far whatever is told. In Your womb, all the oceans, rivers, streams, all the forests, cities, towns, everything which is decorating the whole earth, is all in You only, the villages, *graama*, *kharvata*, hamlets, towns, the entire world is in You only, in Your womb.

The innumerable *vibhootis* are all in Your womb. This is the reason why they are all told with *Saamaanaadhikaranya*.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 14:

समस्त वह्नयो अंभांसि सकलाः च समीरणाः ।

महोरगाः तथा यक्षा राक्षसाः प्रेतगुह्यकाः ॥ १४ ॥

All the fires, all the waters, all the winds, all the serpents, all the *yakshaas*, *raakshasaas*, *pretaas*, *guhyakaas*, all are in You only.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 15:

ग्रहार्क्षतारका चित्र विमानशतसकुलम् ।

अवकाशमशेषस्य यत् ददाति नभस्थलम् ॥ १५ ॥

The collections of hundreds of wonderful *vimaanaas*, and the *aakaasha* that gives space to innumerable things, and everything, ...

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 16:

भूलोकश्च भुवर्लोकः स्वर्लोकोऽथ महर्जनः ।

तपश्च ब्रह्मलोकश्च ब्रह्माण्डमखिलं शुभे ॥ १६ ॥

... *Bhooloka*, *Bhuvarloka*, *Suvarloka*, *Maharloka*, *Janoloka*, *Tapoloka*, *Brahmaloka*, the entire *Brahmaanda* is in You.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 17:

तदन्तरे स्थिता देवा दैत्य गन्धर्व चारणाः ।

महोरगाः तथा यक्षा राक्षसाः प्रेतगुह्यकाः ॥ १७ ॥

All the *Devaas*, *Daityaas*, *Gandharvaas*, *Chaaranaas*, the serpents, *Yakshaas*, *Raakshasaas*, *Pretaas*, *Guhyakaas*, who are all living in these worlds, ...

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 18:

मनुष्याः पशवः च अन्ये ये च जीवा यशस्विनी ।

तैः अन्तस्थैः अनन्तो असौ सर्वगः सर्वभावनः ॥ १८ ॥

... all the humans, animals, whoever is living, Who is having all of them in Him, He is called *Ananta*. He is all pervading. He has got everything in Him only.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 19:

(रूप) नाम कर्म स्वरूपाणि न परिच्छेदगोचरे ।

यस्य अखिल प्रमाणानां स विष्णुः गर्भगः तव ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

नाम कर्मेति । नामादेः प्रमाणानां परिच्छेद अगोचरत्वम् अनवधित्वम् । प्रमाणानि इति पाठे, यस्य विभूत्यादेः ज्ञापकानि इति अर्थः ।

All the things which are there, they are unsurpassable. We cannot even know how many names are there, all the beings which are there, having a name and form. They are so innumerable that one cannot even measure. That Vishnu is right now in your womb.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 20:

त्वं स्वाहा त्वं स्वधा विद्या सुधा त्वं ज्योतिरंबर ।

त्वं सर्वलोकरक्षार्थम् अवतीर्णा महीतले ॥ २० ॥

Sri Engal Aalwaan's Commentary:

त्वम् इति । ज्योतिरंबर इति । अत्र ज्योतिः शब्देन * अदितिः द्यौः अदितिः अन्तरिक्षम् * इति मन्त्रोक्तादिः उच्यते । सुरभ्यदितिभ्यां प्रलोमितः काश्यपो वरुणस्य गां जहार । ततः कुपितेन ब्राह्मणा गोपो भवेति शप्तो असौ वसुदेवत्वं गतो गवाध्यक्षो अभूत् । अदितिः देवकी सुरभिः रोहिणी इति हि हरिवंशे कथा ।

You are born in this world for protecting all the worlds. You are only Svaaha, You are only Svadhaa, You are only Sudhaa. You are born in this world only to protect all the worlds.

Kaashyapa had two wives - Surabhi and Aditi. They pressurized him to get the cow from Varuna. He stole the cow from Varuna. Because he stole the cow from Varuna, Brahma got angry and gave him a curse to be born as a gopa. So, he was born in the gopa kula, as Vasudeva. He became the head of all the cows. In Harivamsha, it is told that Aditi is born as Devaki, and Surabhi is born as Rohini. And Kaashyapa as Vasudeva.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 21:

प्रसीद देवि सर्वस्य जगतः शं शुभे कुरु ।

प्रीत्या तं धारयेशानं धृतं येनाखिलं जगत् ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

प्रसीद इति । प्रीत्या धार्या मातुः प्रीत्या हि गर्भस्य गुणपोषः ।

You are carrying the *Sarveshvareshvara*, because the mother should be pleased, and love the child in the womb. Because of this, the child which will be born will be healthy and have good qualities. Be pleased and carry Him. It is very auspicious for you. Bring all auspiciousness to this world. Be pleased.

They eulogize *Devaki* like this, and indirectly eulogizing Lord *Krishna* who is in her womb.

This completes Chapter Two.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे द्वितीयो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याये श्री विष्णु चितीये पञ्चमे अंशे द्वितीयो अध्यायः ।

॥ अथ तृतीयो अध्यायः ॥

Avataara of Lord Krishna

Now, the Chapter Three.

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

श्री पराशरः -

एवं संस्तूयमाना सा देवैः देवमधारयत् ।

गर्भेण पुण्डरीकाक्षं जगतः त्राणकारणम् ॥ १ ॥

Sri Paraasharar - Being eulogized like this, carrying Lord *Bhagavaan* Himself in her womb, and being prayed to like this by all the gods, carrying *Pundareekaaksha* in her womb, who is the cause of protection of all the worlds, ...

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

ततो अखिल जगत् पद्म बोधाय अच्युत भानुना ।

देवकी पूर्वसंध्यायाम् आविर्भूतं महात्मना ॥ २ ॥

This is a wonderful *shloka* telling about the *Krishnaavataara*. *Krishna* Himself is like the Sun. He rose in order to enlighten, or make the lotus of the three worlds,

in order for it to bloom, the Sun in the form of *Achyuta* rose. To bring enlightenment to the whole world, the Lord rose like the Sun, incarnated Himself. *Devaki* herself was like a *Poorva Sandhyaa* which leads to sunrise. Leading to the rising of the Sun of the form of *Krishna*, to bring enlightenment to the lotus of all the three worlds.

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

तत् जन्मदिनम् अत्यर्थम् आह्लाद्यमलदिङ्मुखम् ।

बभूव सर्वलोकस्य कौमुदी शशिनो यथा ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

तज्जन्म इति । आह्लादी आह्लादकम् ।

That day on which *Krishnaavataara* happened, on which He incarnated on this world, it was most pleasant, and all the directions were without any blemish, were blemishless, pure and clear. Just like the full moon day of the moon, when the moon is fully bright, the whole world was very pleasant.

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

सन्तः संतोषमधिकं प्रशमं चण्डमारुताः ।

प्रसादं निमग्ना याता जायमाने जनार्दने ॥ ४ ॥

All the wise men, the *jnyaanis*, were extremely pleased in their minds, and all the winds became quiet. The rivers flowed very pleasantly, as the Lord incarnated in this world.

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

सिन्धवो निजशब्देन वाद्यं चक्रुः मनोहरम् ।

जगुः गन्धर्वपतयो ननृतुः च अप्सरोगणाः ॥ ५ ॥

All the oceans created beautiful music, through their sounds. All the *Gandharvaas* sang beautifully and the hosts of *Apsarases* danced with joy.

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

ससृजुः पुष्पवर्षाणि देवा भुवि अन्तरिक्षगाः ।

जज्वलुः च अग्नयः शान्ताः जायमाने जनार्दने ॥ ६ ॥

The gods who were moving around in the *antariksha*, brought down a rain of flowers in this world, when the Lord incarnated. Fires were all burning when the Lord was born. Fires which were earlier put out because of the fear of *Kamsa*, all started to burn again brightly, as Lord *Krishna* incarnated in this world.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 7:

मन्दं जगर्जुः जलदाः पुष्पवृष्टिमुचो द्विज ।

अर्धरात्रे अखिलाधारे जायमाने जनार्दने ॥ ७ ॥

The noise, thunder of the clouds was very pleasant. They all brought the rain of flowers. There was support of all the worlds, when He incarnated in the middle of the night.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 8:

फुल्लेन्दीवरपत्राभं चतुर्बाहुम् उदीक्ष्य तम् ।

श्रीवत्सवक्षसं जातं तुष्टाव आनकदुन्दुभिः ॥ ८ ॥

He was bright like the leaves of the lotus, which had just bloomed. He appeared with four arms, and seeing him having the *Shreevatsa* sign in His chest, *Vasudeva* eulogized Him.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 9:

अभिष्टूय च तं वाग्भिः प्रसन्नाभिः महामतिः ।

विज्ञापयामास तदा कंसात् भीतो द्विजोत्तम ॥ ९ ॥

Having praised the Lord with all the *stotraas*, which were very pleasant, he told *Krishna* thus, out of fear of *Kamsa*.

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

वसुदेव उवाच -

जातो असि देवदेवेश शंख चक्र गदाधर ।

दिव्यरूपम् इदम् देव प्रसादेन उपसंहर ॥ १० ॥

Vasudeva - O Lord of Lords, carrying *Shanka*, *Chakra*, *Gadaa*, You are born here. Be pleased and withdraw this *divya roopa*, this wonderful form of Yours, please withdraw it, because it is beyond this *prakruti mandala*, it is *apraakruta*.

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

अद्य एव देव कंसो अयं कुरुते मम घातनम् ।

अवतीर्ण इति ज्ञात्वा त्वाम् अस्मिन् मम मन्दिरे ॥ ११ ॥

If *Kamsa* comes to know that You are incarnated, he will hurt You, he may even kill. He will kill You if he comes to know that You are born in my place. He will hurt me. Please withdraw this form of Yours which is *apraakruta*.

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

देवकी उवाच -

यो अनन्त रूपो अखिल विश्व रूपो गर्भे अपि लोकान् वपुषा बिभर्ति ।
प्रसीदताम् एष स देवदेवो यो मायया आविष्कृत बाल रूपः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

य इति । अखिल विश्व रूपः अखिल जगत् रूपः । गर्भे अपि गर्भ स्थितिओ अपि । मायया
आश्चर्य रूपया शक्त्या ।

Devaki said - O, the whole world is Your form only. You have got innumerable forms. Even being in the womb, You are supporting all the worlds. Be pleased, O Lord of Lords. Out of Your own *sankalpa*, *maayaa*, (or *aashcharya cheshtita*) You have taken this form of a child. This wonderful act of Yours, nobody can comprehend that You have taken this form of a child here.

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

उपसंहर सर्वात्मन् रूपम् एतत् चतुर्भुजम् ।
जानातु मा अवतारं ते कंसो अयं दितिजन्मजः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

उपसंहर इति । दितिजन्मजः दितिजन्मा दैत्यः, तस्मात् जातः । द्रमिडाख्येन दैत्येन
उग्रसेनस्य वेष धारेण तत् भार्यायां चौरेण उत्पादितः कंस इति हरिवंश उक्तेः ।

Please do withdraw this form of Yours, having four arms. Let Kamsa not know that You have incarnated here. *Diti janma* is *daitya*, and *Kamsa* was born to a *daitya*.

In *Harivamsha*, it is said that there is a *daitya* by name *Dramida*, who impregnated *Ugrasena's* wife, without anyone knowing, and that is how *Kamsa* was born.

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

श्री भगवान् उवाच -
स्तुतो अहं यत् त्वया पूर्व पुत्रार्थिन्या तत् अद्य ते ।
सफलं देवि संजातं जातो अहं यत् तव उदरात् ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

स्तुत इति । पूर्व स्वायंभुवे मन्वन्तरे । युवयोः पृश्नेसुतपस्त्वे पृश्निगर्भः, स एव अदिति
काश्यपयोध् वामनः, देवकी वसुदेवत्वे कृष्ण इति जातो अहम् । इत्थं भागवत उक्तम् ।

कृष्णस्य चतुर्भुज रूप उपसंहार उक्त्या कंसवधान्तं द्विभुजत्व उपलब्धिः । परमार्थतः तु चतुर्भुजत्वम् एव, नरक शिशुपाल पौण्ड्रक वध आदिषु प्रसिद्धेः ।

Sri Bhagavaan said - Earlier, you had praised me, you had done *tapas*, and had asked Me for a boon, which was that you wanted Me to be born as your child. See Me as being born as your child. That prayer of yours has fructified today, has come to fruition today, Now, I am born in your womb.

In *Svaayambhuva Manvantara*, they had done *tapas*, as *Prushni* and *Sutapa*. To them, *Bhagavaan* was born as *Prushnigarbha*. They had prayed that He should be born in three *janmaas*. The next *janma* was that of *Vaamana*, when *Prushni* and *Sutapa* were born as *Aditi* and *Sutapa*, *Bhagavaan* was born as their child *Vaamana*. Now, *Aditi* and *Kaashyapa* have become *Devaki* and *Vasudeva*, and *Bhagavaan* has incarnated as *Krishna*. This is told in *Srimad Bhaagavata*. Because *Vasudeva* and *Devaki* say that "Withdraw Your four arms", till the killing of *Kamsa*, *Krishna* is seen with only two arms. But, in reality, He always had *chaturbhuj* only, but He had not revealed all the four arms. He had revealed only two *bhujas* till killing *Kamsa*. After that, He is seen with *chaturbhuj* only. This *chaturbhuj* is seen in *Naraka*, *Shishupaala*, *Pundraka* killings also.

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

श्री पराशरः -

इति उक्त्वा भगवान्स्तूष्णीं बभूव मुनिसत्तम ।

वसुदेवो अपि तं रात्रौ आदाय प्रययौ बहिः ॥ १५ ॥

Sri Paraasharar - Bhagavaan says this to *Devaki* and then keeps quiet. *Vasudeva* takes *Krishna* and moves out.

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

मोहिताः च अभवन् तत्र रक्षिणो योगनिद्रया ।

मथुराद्वारपालाः च व्रजति आनकदुन्दुभौ ॥ १६ ॥

When *Vasudeva* (*Aanakadundubhi*) started to carry *Krishna*, and go out of *Mathura*, all the security people who were guarding the prison, they all went to deep sleep, because of the *Yoga nidraa*, the *sankalpa* of *Bhagavaan*. The *dvaarapaalakaas* of *Mathura* also went into deep sleep. *Vasudeva* started to move out; they all went into deep sleep.

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

वर्षतां जलदानां च तोयम् अति उल्बणं निशि ।

संवृत्यानुययौ शेषः फेणैः आनकदुन्दुभिम् ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

वर्षताम् इति । अति उल्बणम् अतिशब्दम् ।

There was heavy rain at that time, the clouds were pouring down. There was a lot of noise. When Vasudeva was carrying child Krishna, Aadishesha himself appeared and covered Vasudeva completely, and followed him.

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

**यमुनां च अति गंभीरां नानावर्तशताकुलाम् ।
वसुदेवो वहन् विष्णुं जानुमात्रवहां ययौ ॥ १८ ॥**

Sri Engal Aalwaan's Commentary:

यमुनाम् इति । जानुमात्रवहाम् इति अत्र हेतुः वहन् विष्णुम् इति ।

The Yamunaa river was very deep, had many whirlpools, hundreds of them. When Vasudeva was carrying Vishnu, it was just as deep as his knees, which was very deep otherwise. It became knee deep for Vasudeva, because he was carrying none other than the Lord of Lords, Vishnu.

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

**कंसस्य करदानाय तत्र एव अब्यागताम्स्तटे ।
नन्दादीन् गोपवृद्धां च यमुनाया ददर्श सः ॥ १९ ॥**

Sri Engal Aalwaan's Commentary:

कंसस्य इति । नन्दादीन् ददर्श, स्वयं तैः अदृष्टः ।

When he was going there, on the banks of Yamunaa, he saw Nanda and other old gopaas, who had come there in order to pay taxes to Kamsa. But, he was unseen by them. Then never saw Vasudeva carrying Krishna and Aadishesha covering him. Vasudeva crossed the Yamunaa river, which became knee deep for him - all these things they never saw. This was the maayaa of Vishnu.

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

**तस्मिन् काले यशोदा अपि मोहिता योगनिद्रया ।
ताम् एव कन्यां मैत्रेय प्रसूता मोहिते जने ॥ २० ॥**

At the same time, *Yashoda* was also covered with *mohaa*, and went into deep sleep. Everyone went into deep sleep, because of *Bhagavaan's sankalpa*, she gave birth to a girl child.

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

वसुदेवो अपि विन्यस्य बालमादाय दारिकाम् ।

यशोदाशयनातूर्णम् आजगाम अमितद्युतिः ॥ २१ ॥

Vasudeva placed *Krishna* there, and picked up the girl child which was born there. He took that girl child and came quickly back to where he was, with *Devaki*.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 22:

ददृशे च प्रबुद्धा सा यशोदा जातमात्मजम् ।

नीलोत्पलदल श्यामं ततो अत्यर्थं मुदं ययौ ॥ २२ ॥

When *Yashoda* woke up, she saw that there was a beautiful, wonderful boy, born to her. He was of the colour of the leaves of the *Neelotpala*, the dark blue lotus, and He had such a wonderful hue, and she thought that He was born to her only. And she was extremely happy.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 23:

आदाय वसुदेवो अपि दारिकां निजमन्दिरे ।

देवकीशयने न्यस्य यथा पूर्वम् अतिष्ठत ॥ २३ ॥

Vasudeva brought back the girl child, and placing that child next to *Devaki*, he came back to his original position.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 24:

ततो बालध्वनिं श्रुत्वा रक्षिणः सहसा उत्थिताः ।

कंसाय आवेदयामासुः देवकीप्रसवं द्विज ॥ २४ ॥

Immediately, that child started to cry. All the security guards who had gone into deep sleep, they heard the cry of the child, and immediately woke up. They rushed to *Kamsa* and told him that the eighth child is born.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 25:

कंसः तूर्णम् उपैत्य एनां ततो जग्राह बालिकाम् ।

मुञ्चमुञ्च इति देवक्या सन्नकण्ठ्या निवारितः ॥ २५ ॥

Kamsa immediately picked up the child, and *Devaki* was telling "Leave the child, leave the child", her voice was choked completely. She was overcome with so much emotion and grief that she was crying and begging to *Kamsa*, to leave the child. But, he never listened to her.

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

चिक्षेप च शिलापृष्ठे सा क्षिप्ता वियति स्थिता ।

अवाप रूपं सुमहत् सायुधाष्टमहाभुजम् ॥ २६ ॥

He threw the child on the floor. Immediately, the child went to the sky, and became big, with eight arms, each arm carrying a weapon, that child took on a wonderful form in the sky.

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

प्रजहास तथा एव उच्चैः कंसं च रुषिता अब्रवीत् ।

किं मया क्षिप्तया कंस जातो यः त्वां वधिष्यति ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

प्रजहास इति । यः त्वां वधिष्यति स जात इति अन्वयः ।

Being extremely angry, that child, which went into *antariksha* and took on a wonderful huge form, and said loudly - "What is the purpose of killing me, one who kills you is already born".

One who kills you is already born.

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

सर्वस्वभूतो देवानाम् आसीत् मृत्युः पुरा स ते ।

तत् एतत् संप्रधार्य आशु क्रियतां हितम् आत्मनः ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

सर्वभूत इति । पुरा कालनेमित्वे ।

When you were *Kaalanemi*, he killed you. Get some assurance and do what is good for you. Think of doing something good to protect yourself, live properly. Otherwise you will be killed by Him, one who will kill you has already come into this world.

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

इति उक्त्वा प्रययौ देवी दिव्य सक् गन्धभूषणा ।

पश्यतो भोजराजस्य स्तुता सिद्धैः विहायसा ॥ २९ ॥

Having told thus, the *Devi, Yoganidraa*, who had taken this form, wearing the most wonderful garlands, *gandha*, clothes, ornaments, as *Kamsa* was seeing, just went off being eulogized by all the *siddhaas*, she just went away.

This completes Chapter Three. This is the *Krishnaavataara ghatta*, the most wonderful part where *Krishna* incarnated.

॥ इति श्री विष्णुपुराणे पञ्चमे अंशे तृतीयो अध्यायः ॥

॥ इति श्री विष्णुपुराणव्याख्याने श्री विष्णु चितीये पञ्चमे अंशे तृतीयो अध्यायः ॥

॥ अथ चतुर्थो अध्यायः ॥

Kamsa's Discussion with the Asuraas

Now, Chapter Four.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 1:

श्री पराशरः -

कंसः तत उद्विग्नमनाः प्राह सर्वान् महासुरान् ।
प्रलंब केशि प्रमुखान् आहूय असुरपुङ्गवान् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

कंस इति । ततोद्विग्नेत्यार्षः सन्धिः ।

Sri Paraasharar - *Kamsa*, being very agitated in his mind, because he did not know what to do, he called all his other *asuraas*, powerful *asuraas* who were with him - *Pralamba*, *Keshi*, etc. and told them thus -

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

कंसः -

हे प्रलंब महाबाहो केशिन् धेनुक पूतने ।
अरिष्ट आद्याः तथा एव अन्ये श्रूयतां वचनं मम ॥ २ ॥

Sri Engal Aalwaan's Commentary:

हे प्रलंब इति । हे प्रलंब इत्यादि युष्माभिः अन्यैः च श्रूयताम् इति अन्वयः ।

Kamsa - O Pralamba, Keshi, Dhenuka, Pootanaa, Arishta, and others, listen to what I am telling, very carefully.

Pralamba and others, listen to what I am telling.

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

मां हन्तुम् अमरैः यत्नः कृतः किल दुरात्मभिः ।

मत् वीर्यतापितान् वीरो न तु एतान् गणयामि अहम् ॥ ३ ॥

All the gods, the bad ones, are making all kinds of efforts to kill me. They have been troubled with my power, and strength. I don't care at all for them, as I am all powerful and valiant.

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

किम् इन्द्रेण अल्पवीर्येण किं हरेण एकचारिणा ।

हरिणा वापि किं साध्यं छिद्रेष्वसुरघातिना ॥ ४ ॥

What can *Indra* do, who is very weak, does not have any power. What can *Rudra* do, who roams alone? Even *Hari*, what can He do, who finds some fault and kills the demons all the time, what can He do to me? I am so powerful.

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

किम् आदित्यैः किं वसुभिः अल्पवीर्यैः किम् अग्निभिः ।

किं वा अन्यैरमरैः सर्वैः मत् बाहु बलनिर्जितैः ॥ ५ ॥

What can the *Dvaadasha Aadityaas*, the *Ashta Vasus* do? All these are weak, they don't have any power. What can all the fires do? Even other gods, what can they do to me? They cannot even harm me. I have won over all of them with my strength and powers.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 6:

किं न दृष्टो अमरपतिः मया संयुगमेत्य सः ।

पृष्ठेनैव वहन् बाणान् अपगच्छन् न वक्षसा ॥ ६ ॥

Amarapati Indra wanted to wage a war with me, he came, and turned his back and ran away, carrying the arrows in his back itself.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 7:

मत् राष्ट्रे वारिता वृष्टिः यदा शक्रेण किं तदा ।

मत् बाणभिन्नैः जलदैः आपो अमुक्ता यथा ईप्सिताः ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

मत् राष्ट्र इति । आपोमुक्ताः अमुप्ता इति च्छेदः ।

When *Shakra*, *Indra*, prevented rains in my land, country, at that time, I used my arrows and tore apart all the clouds, and we had rains as much as we wanted. I am so powerful, and the *devaas* cannot do anything to me.

Sri Vishnu Puraana, Amsha 5, Chapter 4, Shloka 8:

किम् उर्व्याम् अवनीपाला मत् बाहु बलभीरवः ।
ते सर्वे असन्नतिं याता जरासन्धमृते गुरुम् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

किम् उर्व्याम् इति । ते सर्वे सन्नतिम् इति अत्र असन्नतिं इति पदच्छेदः । न सर्व इति वा पाठः । गुरुं श्वशुरम् ।

All the kings on this earth, what can they do? They are already very scared of my powers. They all bow down to me, and except my father in law, *Jaraasandha*.

Sri Vishnu Puraana, Amsha 5, Chapter 4, Shloka 9:

अमरेषु ममावज्ञा जायते दैत्यपुङ्गवाः ।
हास्यं मे जायते वीराः तेषु यत्नपरेषु अपि ॥ ९ ॥

I just don't care of the gods, I neglect all the gods, O *daityaas*. I laugh at all the efforts that they are making. Whatever efforts they are putting, looking at that, I laugh at them. What they are doing is laughable.

Sri Vishnu Puraana, Amsha 5, Chapter 4, Shloka 10:

तथा अपि खलु दुष्टानां तेषाम् अपि अधिकं मया ।
अपकाराय दैत्येन्द्रा यतनीयं दुरात्मनाम् ॥ १० ॥

Even then, because they are all bad people, we have to put some effort to trouble, harm them. We have to put effort to trouble them.

Sri Vishnu Puraana, Amsha 5, Chapter 4, Shloka 11:

तत् ये यशस्विनः केचित् पृथिव्यां ये च यज्वनः ।
कार्यो देव अपकाराय तेषां सर्वात्मना वधः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । यज्वनः यज्वानः, दीर्घभाव आर्षः । विद्यान्निरन्ना देवा नङ्क्षयन्ति इति देवापकारः ।

In order to ridicule all the gods, we have to kill all those who are very successful, those who are performing *yaaga*, in this world.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 12:

उत्पन्नः च अपि मे मृत्युः भूतपूर्वस्स वै किल ।

इति एतत् दारिका प्राह देवकीगर्भसंभवा ॥ १२ ॥

And the child which was born to *Devaki*, that one who is going to kill me, is already born; and even earlier, he had killed me. He is now born again is what the child told me.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 13:

तस्मात् बालेषु च पुरो यत्नः कार्यो महीतले ।

यत्र उद्रिक्तं बलं बाले स हन्तव्यः प्रयत्नतः ॥ १३ ॥

So, we have to have an eye on all the children also, and wherever you see some child having some extraordinary powers, you have to kill that child also.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 14:

इति आज्ञाप्य असुरान् कंसः प्रविश्याशु गृहं ततः ।

मुमोच वसुदेवं च देवकीं च निरोधतः ॥ १४ ॥

Having ordered all the demons who were there with him, he quickly entered into his house, and he freed *Vasudeva* and *Devaki* from imprisonment.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 15:

कंस उवाच -

युवयोः घातिता गर्भा वृथैवैते मया अधुना ।

को अपि अन्य एव नाशाय मम गर्भः समुद्यतः ॥ १५ ॥

Kamsa continued - I have troubled you unnecessarily, and this has served no purpose. I have killed all your children. Someone else, I don't know who, is already born in order to kill me.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 16:

तत् अलं परितापेन नूनं तत् भाविनो हि ते ।

अर्भका युवयोः दोषात् च आयुषो यत् वियोजिताः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

तत् अलं इति । तत् भाविनः भवितव्यतादृशमरणाः ।

Don't feel bad because all your children were destined to die like that. They had some defect, and because of their *karmaas*, they were destined to be killed like that.

Sri Vishnu Puraana, Amsha 5, Chapter 4, Shloka 17:

श्री पराशरः -

इति आश्वास्य विमुक्त्वा च कंसः तौ परिशङ्कितः ।

अन्तर्गृहं द्विजश्रेष्ठ प्रविवेश ततः स्वकम् ॥ १७ ॥

Sri Paraasharar - Having told them like that, and still having doubts about who is born to kill him, he was always troubled in his mind, he entered into his house after that.

This completes Chapter Four.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे चतुर्थो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे चतुर्थो अध्यायः ॥

We just saw Chapter 4 of *Amsha 5*, where *Kamsa* recalls the words of *Durgaa* that the person who kills him is already born, so he calls all the *asuraas* *Pralamba*, *Dhenuka*, *Keshi*, *Pootanaa*, and others, and tells them to be cautious and watch out, and says that he is not scared of *Indra* or *Hari*. He is so arrogant with his powers that nobody can do any harm to him. He says that even then, we have to be very careful and cautious, because the gods are always trying to kill him. Any child, if seen with extraordinary powers, just kill that child, he instructs them. Then he frees *Devaki* and *Vasudeva* and then retires. The story of *Krishna* continues now, the *Krishnaavataara*.

॥ अथ पञ्चमो अध्यायः ॥

Nandagopa's Prayer to Lord Naaraayana

Now, Chapter Five.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 1:

श्री पराशरः -

विमुक्तो वसुदेवो अपि नन्दस्य शकटं गतः ।

प्रहृष्टं द्रुष्टवान् नन्दं पुत्रो जातो मम इति वै ॥ १ ॥

Sri Paraasharar - Vasudeva approaches Nanda, and having seen him, is very happy. Nanda is also very happy, and says that a son is born to him. Vasudeva also tells him that "It is your good luck, good fortune that you have got a son".

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

वसुदेवो अपि तं प्राह दिष्ट्यादिष्ट्येति सादरम् ।

वार्धके अपि समुत्पन्नः तनयो अयं तव अधुना ॥ २ ॥

Vasudeva says - "Even in old age, you have got a son, you are extremely fortunate".

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

दत्तो हि वार्षिकः सर्वो भवद्भिः नृपतेः करः ।

यदर्थम् आगताः तस्मात् न अत्र स्थेयं महाधनैः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

दत्तो हि इति । वार्षिकः सांवत्सरिकः । न अत्र स्थेयम् इत्यादिना महाधनानां दुष्टनृप समीप स्थितिः दोषाय तत् गम्यताम् इति स्व सुत रक्षण अभिप्रायेण उक्तिः सूचिता ।

Vasudeva says - "You came to pay the tax and other things to Kamsa, and now that you have finished your work, you should not stay any longer. Those who have money should not stay longer than needed".

The yearly taxes and others that you have paid. When the king comes to know that someone is very rich, they may tax more money, and it is not a good thing. That was not the real intention of Vasudeva. Why he said that is that Krishna is there, and Nandagopa has to go there, and look after him, so that he should not stay here longer, because Kamsa may start thinking of doing some harm. That was the real intention of Vasudeva.

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

यदर्थम् आगताः कार्यं तत् निष्पन्नं किमास्यते ।

भवद्भिः गम्यतां नन्द तत् शीघ्रं निजगोकुलम् ॥ ४ ॥

For whatever purpose you came here, that is already done; you please return quickly to Gokula.

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

मम अपि बालकः तत्र रोहिणीप्रभवो हि यः ।

स रक्षणीयो भवता यथा अयं तनयो निजः ॥ ५ ॥

Vasudeva says - "Even my son is born to *Rohini* there, please do look after him just as you look after your son, and protect him".

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 6:

इति उक्ताः प्रययुः गोपा नन्दगोपपुरोगमाः ।

शकटारोपितैः भाण्डैः करं दत्त्वा महाबलाः ॥ ६ ॥

Having told thus, all the people - *Nandagopa* and others returned back in their carts, carrying their things, having paid the taxes.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 7:

वसतां गोकुले तेषां पूतना बालघातिनी ।

सुप्तं कृष्णम् उपादाय रात्रौ तस्मै स्तनं ददौ ॥ ७ ॥

Now, *Pootanaa*'s story comes. When they were staying in *Gokula*, *Pootanaa*, who was sent to kill all the children, came there. *Krishna* was sleeping. She took *Krishna* and wanted to feed him.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 8:

यस्मै यस्मै स्तनं रात्रौ पूतना संप्रयच्छति ।

तस्यतस्य क्षणेनाङ्गं बालकस्य उपहन्यते ॥ ८ ॥

Whomever she breast-fed, all the children were killed within no time.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 9:

कृष्णस्तु तत् स्तनं गाढं कराभ्याम् अतिपीडितम् ।

गृहीत्वा प्राणसहितं पपौ क्रोधसमन्वितः ॥ ९ ॥

What *Krishna* did is told here. *Krishna* immediately caught hold of her breast powerfully, and pulling it away, He sucked the very life of *Pootanaa*, having been very angry with her. He drank the milk along with her life also.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 10:

सा अतिमुक्तमहारावा विच्छिन्न स्नायु बन्धना ।

पपात पूतना भूमौ म्रियमाणा अतिभीषणा ॥ १० ॥

When *Krishna* did like this, she cried out very loudly, and all her muscles broke away, because of the pain she felt at that time. She fell on the ground, and she looked very ferocious.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 11:

तत् नाद श्रुति संव्रस्ताः प्रबुद्धाः ते व्रजौकसः ।

ददशुः पूतनोत्सङ्गे कृष्णं तां च निपातिताम् ॥ ११ ॥

Having heard that sound, that cry of *Pootanaa*, all the people who were there in *Vraja* woke up, and saw this big demon in the form of *Pootanaa*, and Krishna sitting next to her.

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

आदाय कृष्णं संत्रस्ता यशोदा अपि द्विजोत्तम ।

गोपुच्छब्रामणेनाथ बाल दोषम् अपाकरोत् ॥ १२ ॥

Immediately, *Yashoda* came, and got very scared, he immediately picked up *Krishna*, and brought the tail of a cow, which is a good sign, and with that *go-puccha*, she removed all the *baala dosha*, as she was so scared that such a thing has happened. She thought that the child must be very scared.

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

गोकरीषम् उपादाय नन्दगोपो अपि मस्तके ।

कृष्णस्य प्रददौ रक्षां कुर्वश्चैतदुदीरयन् ॥ १३ ॥

Immediately, *Nandagopa* brought the coddung and put the *tilaka* on the forehead of *Krishna*, in order to protect *Krishna*, and he also started to pray to the almighty to protect *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 14:

नन्दगोपः -

रक्षतु त्वाम् अशेषाणां भूतानां प्रभवो हरिः ।

यस्य नाभिसमुद्भूत पङ्कजात् अभवत् जगत् ॥ १४ ॥

Nandagopa - Let *Hari*, who is the creator of all the beings in this world, and from whose navel (*naabhi*) - the Lotus which came out, the whole world was created, protect You.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 15:

येन दम्ष्ट्राग्रविधृता धारयति अवनिः जगत् ।

वराहरूपधृक् देवः स त्वां रक्षतु केशवः ॥ १५ ॥

Nandagopa prays to the many *avataaras* of *Hari*. On whose teeth, the *Varaaha roopa dhaari* pulled up the earth, that *Keshava*, let Him protect You. He prayed to *Keshava*.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 16:

नखाङ्कुरविनिर्भिन्न वैरि वक्षस्थलो विभुः ।

नृसिंहरूपी सर्वत्र रक्षतु त्वां जनार्दनः ॥ १६ ॥

The *Nrusimha roopee Janaardana* who incarnated as *Nrusimha* to protect *Prahlaada*, and who, just with His nails, killed *Hiranyakashipu*, by tearing away his chest, let Him protect you.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 17:

वामनो रक्षतु सदा भवन्तं यः क्षणादभूत् ।

त्रिविक्रमक्रमाक्रान्त त्रैलोक्यः स्फुरदायुधः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

वामन इति । त्रिविक्रमक्रमैः पदन्यासैः, क्रमेण आक्रान्त त्रैलोक्यः ।

That *Vaamana*, let Him protect You all the time. Who, within a moment took three strides, and measured all the three worlds. He occupied all the three worlds, in no time. And also all His weapons also grew like that.

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

शिरस्ते पातु गोविन्दः कण्ठं रक्षतु केशवः ।

गुह्यं च जठरं विष्णुः जङ्घे पादौ जनार्दनः ॥ १८ ॥

Let *Govinda* protect Your head. Let *Keshava* protect Your neck. Let *Vishnu* protect Your stomach and secret parts. Let *Janaardana* protect the knees and feet. *Nandagopa* prays to protect *Krishna*.

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

मुखं बाहू प्रबाहू च मनः सर्वेन्द्रियाणि च ।

रक्षतु अव्याहतैश्वर्यः तव नारायणो अव्ययः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

मुखम् इति । प्रबाहू कूर्परादधोभागौ ।

Let Your face, hands, elbows, Your mind, all the sense organs, Let *Naaraayana* who is *avyaya*, protect You. *Naaraayana*, who is the Supreme Lord, let Him protect You.

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

शार्ङ्ग चक्र गदापाणोः शंखनादहताः क्षयम् ।

गच्छन्तु प्रेतकूष्माण्ड राक्षसा ये तवाहिताः ॥ २० ॥

Let *Bhagavaan Vishnu*, who is holding all these *divya aayudhaas*, the weapons, bow *Shaarnga*, *Chakra*, *Gadaa*, holding all of these, and with the blow of His conch, the *Shanka Naada* itself, let the *preta*, *kooshmaanda*, *raakshasa*, and all of these, let them be destroyed.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 21:

त्वां पातु दिक्षु वैकुण्ठो विदिक्षु मधुसूदनः ।

हृषीकेशो अम्बरे भूमौ रक्षतु त्वां महीधरः ॥ २१ ॥

Let *Madhusoodana*, who is in *Vaikuntha* protect You in all the directions, and also in between in the inter directions, any harm coming from any of these directions. Let *Hrusheekesha* protect from any harm coming from the sky. On this earth, let *Maheedhara* protect You.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 22:

श्री पराशरः -

एवं कृतस्वस्त्ययनो नन्दगोपेन बालकः ।

शायितः शकटस्याधो बालपर्यङ्कितातले ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । स्वस्त्ययनम् क्षेमप्रपणं कर्म । बालपर्यङ्किता बालार्थो अल्पपर्यङ्कः । तलम् उपरिभागः ।

Sri Paraasharar - The prayer that *Nandagopa* offered to Lord *Hari*, invoking all His incarnations, in order to protect *Krishna* and do all good to Him. There was a small bed which was made, in that cot itself; *Nandagopa* let *Krishna* to sleep on top of that bed.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 23:

ते च गोपा महत् दृष्ट्वा पूतनायाः कलेवरम् ।

मृतायाः परमं त्रासं विस्मयं च तदा ययुः ॥ २३ ॥

The *gopaas*, when they saw that huge body of *Pootanaa*, were extremely terrified, and were very surprised that such a thing has happened to *Krishna*. With this, *Pootanaa's* story is completed.

This completes Chapter Five.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे पञ्चमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे पञ्चमो अध्यायः ॥

॥ अथ षष्ठो अध्यायः ॥

Krishna's Baala Leelaas

Now, Chapter Six.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 1:

श्री पराशरः -

कदाचित् शकटस्य अधः शयानो मधुसूदनः ।

चिक्षेप चरणौ ऊर्ध्वं स्तन्यार्थी प्ररुरोद ह ॥ १ ॥

Sri Paraasharar - Below the cart, they had made a small bed for *Krishna*, and He was sleeping there. He felt hungry, and He wanted to be fed with milk. He lifted His small feet and kicked the cart. He cried loudly, asking for milk.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 2:

तस्य पादप्रहारेण शकटं परिवर्तितम् ।

विध्वस्त कुंभभाण्डं तत् विपरीतं पपात वै ॥ २ ॥

Sri Engal Aalwaan's Commentary:

तस्य इति । विध्वस्त कुंभ भाण्डं- कुंभाः घटाः, भाण्डानि गर्गर्यादि उपकरणानि ।

कुप्यभाण्डपाठे स्वर्णरजतेतर द्रव्यमय भाण्डम् इति अर्थः । शकटं मुराविष्टम् । * तदा शकटरूपेण दैत्यस्ताम् आश्रितो मुरः * हरिवंशे ।

As soon as child *Krishna* kicked the cart, with His feet, immediately, that whole cart turned upside down, and all the vessels kept on that, were completely broken, destroyed.

The pots which were kept, and instruments kept on the cart were destroyed. A *raakshasa* by name *Mura* had come in the form of that cart, *Shakata*, and nobody knew that. That *Shakata* was completely shattered into pieces, having been turned upside down. That his name is *Mura* is told in *Harivamsha*, he is known as *Shakataasura*.

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

ततो हहकृतः सर्वो गोपगोपीजनो द्विज ।

आजगाम अथ ददृशे बालम् उत्तानशायिनम् ॥ ३ ॥

All the people around there, the *gopaas* and *gopis*, were suddenly disturbed, having heard this great sound, of this cart getting totally destroyed, and all the pots thrown away and broken, and they made a lot of noise. They did not know what had happened. Immediately, all of them came and saw the boy lying on His back there.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 4:

गोपाः केन इति केन इदं शकटं परिवर्तितम् ।

तत्र एव बालकाः प्रोचुः बालेन अनेन पातितम् ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

गोपाः इति । केनकेनेत्यत्रापि प्रोचुः इति अन्वयः । विस्मयाद्वीप्सा ।

When they came there, they asked - "Who did this, who did this?", "Who was responsible for turning this cart upside down like this?". The kids who were playing around there, they said that this baby who is lying here, did like this - that baby only kicked and did all of this.

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

रुदता दृष्टम् अस्माभिः पादविक्षेपपातितम् ।

शकटं परिवृत्तं वै न एतत् अन्यस्य चेष्टितम् ॥ ५ ॥

The baby was crying, and having cried, kicked the cart with the feet. Just with that kick itself, this cart turned upside down fully and broke, nobody else did anything.

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

ततः पुनरतीव आसन् गोपा विस्मयचेतसः ।

नन्दगोपो अपि जग्राह बालम् अत्यन्त विस्मितः ॥ ६ ॥

The *gopaas* were all surprised and shocked, looking at this. *Nandagopa* immediately took the child, and he was also shocked.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 7:

यशोदा शकटारूढभग्नभाण्डकपालिकाः ।

शकटं चार्चयामास दधि पुष्प फल अक्षतैः ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

यशोदा इत्यादि । अर्चनार्थं शकटे आरोपिताः भग्नभाण्डकपालिकाः यया सा ।

Yashodaa came immediately and did *poojaa* to the *Shakata* and other things which were broken, with flowers, fruits, *akshataa*. She had kept all those things for purpose of *poojaa*. She did *poojaa* with those things.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 8:

गर्गः च गोकुले तत्र वसुदेवप्रचोदितः ।

प्रच्छन्न एव गोपानां संस्कारानकरोतयोः ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

गर्गः च इति । गर्गः यदुपुरोहितः । गोपानां संच्छन्नः तैः आज्ञातः ।

Vasudeva sent *Garga Muni* to *Gokula*, secretly. Secretly, without revealing his identity, without anyone knowing, *Garga Rishi*, did *naamakarana samskaara* to the boys.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 9:

ज्येष्ठं च राममित्याह कृष्णं चैव तथा अवरम् ।

गर्गो मतिमतां श्रेष्ठो नाम कुर्वन् महामतिः ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

ज्येष्ठम् इति । मतिमतां मुनीनाम् ।

Garga Rishi named the elder one as *Raama*, and the younger one as *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 10:

स्वल्पेन एव तु कालेन रंगिणौ तौ तदा व्रजे ।

घृष्टजानुकरौ विप्र बभूवतुः उभावपि ॥ १० ॥

Sri Engal Aalwaan's Commentary:

स्वल्पेन इति । रंगिणौ संचारिणौ ।

After some time, very soon, they started to move around, crawl around, supported by their hands and knees, both *Raama* and *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 11:

करीषभस्मदिग्धाङ्गौ भ्रममाणौ इतस्ततः ।

न निवारयितुम् सेहे यशोदा तौ न रोहिणी ॥ ११ ॥

Their bodies got smeared with cow dung and ashes of burnt cow dung, and they started moving around, crawling around everywhere, and *Yashoda*, *Rohini* could not control them at all.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 12:

गोवाटमध्ये क्रीडन्तौ वत्सवाटं गतौ पुनः ।
तत् अहर्जातगोवत्सपुच्छाकर्षणतत्परा ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

गोवाटमध्य इति । गोवाटं गोक्षेत्रम् ।

They started to walk. They went to the cowshed, and started playing there, and pulling the tails of the just born calves which were there. They started playing like that, and making a lot of mischief all around.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 13:

यदा यशोदा तौ बालौ एकस्थानचरावुभौ ।
शशाक नो वारयितुं क्रीडन्तौ अतिचञ्चलौ ॥ १३ ॥

When they became so mischievous, roaming around together, making all kind of mischief, *Yashoda* could not control them at all. She could not do anything, it was beyond her powers and capability. What she did one day ...

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 14:

दाम्ना मध्ये ततो बद्ध्वा बबन्ध तमुलूखले ।
कृष्णमक्लिष्टकर्माणम् आह चेदममर्षिता ॥ १४ ॥

Then, she brought a small rope and tied *Krishna* to a stone, the grinding stone used for hand grinding. Then she told *Krishna* who was very mischievous, being very angry.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 15:

यदि शक्नोषि गच्छ त्वम् अति चञ्चलचेष्टित ।
इति उक्त्वा अथ निजं कर्म सा चकार कुटुंबिनी ॥ १५ ॥

"O naughty boy, if you are capable of moving around, go anywhere, and let me see how You will go now. You are becoming very mischievous". Then she left Him there and attended to her usual work.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 16:

व्यग्रायामास तस्यां स कर्षमाण उलूखलम् ।

यमलार्जुन मध्येन जगाम कमलेक्षणः ॥ १६ ॥

When she got so angry and went off, this boy *Krishna* started to pull the stone, and went in between two trees - *Arjuna* trees which were there, and started to move in between them. His eyes were so beautiful as the petals of a just bloomed lotus.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 17:

कर्षता वृक्षयोर्मध्ये तिर्यक् गतम् उलूखलम् ।

भग्नावुत्तुंगशाखाग्नौ तेन तौ यमलार्जुनौ ॥ १७ ॥

When He started to pull the stone which got stuck in between the two trees, the very tall trees were totally uprooted, when He pulled the stone which got stuck.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 18:

ततः कटकटाशब्द समाकर्णनतत्परः ।

आजगाम व्रजजनो ददर्श च महाद्रुमौ ॥ १८ ॥

When the "Katakata" noise of the falling of the trees which got uprooted, was heard by the people of that *Vraja*, they came immediately and saw these huge trees having fallen on either side.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 19:

नवोद्गताल्पदन्तांशु सितहासं च बालकम् ।

तयोर्मध्यगतं दाम्ना बद्धं गाढं तथोदरे ॥ १९ ॥

This tells beautifully as to how *Krishna* looked at that time. He was having a beautiful smile on His face, and when He smiled like that, the small teeth which were just starting to grow, were shining like anything in His mouth. They saw that boy in between the trees, having been tied with the rope. She had tied to stone to His stomach very tightly.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 20:

ततः च दामोदरतां स ययौ दामबन्धनात् ॥ २० ॥

From then on, He came to be known as *Daamodara*, because she tied Him around His stomach with the rope.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 21:

गोपवृद्धाः तता सर्वे नन्दगोपपुरोगमाः ।

मन्त्रयामासुः उद्विग्ना महोत्पात अतिभीरवः ॥ २१ ॥

All the elderly people, the *gopaas*, gathered together, started to think about what to do, they were extremely scared by looking at all these evil signs which were

happening. They were terrified with all the things which happened - *Pootanaa*, *Shakataasura*, now the *Yamalaarjuna* trees, such huge trees being uprooted; all these unusual and startling evil signs which they saw. They were very scared.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 22:

स्थाने नेह न नः कार्यं व्रजामो अन्यन्महावनम् ।
उत्पाता बहवो हि अत्र दृश्यन्ते नाशहेतवः ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

स्थानेन इति । स्थानेन स्थित्या ।

"Staying here is of no use, we should not stay here any more. Let us leave this place and go to *Vrundaavana*. There are many evil signs which are being seen here. They are causing destruction, and they are not good signs, let us leave this place and go to *Vrundaavana*", they thought.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 23:

पूतनाया विनाशश्च शकटस्य विपर्ययः ।
विना वातादिदोषेण द्रुमयोः पतनं तथा ॥ २३ ॥

The big *raakshasi Pootanaa* was killed. *Shakata* which got upside down and broke, and *raakshasa Mura* was killed. Without any winds or anything, two huge trees fell. These are all not good signs, and there could be more such evil things happening, there could be more destruction, and cause great harm to all of us. They thought like this.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 24:

वृन्दावनम् इतस्स्थानात् तस्मात् गच्छाम मा चिरम् ।
यावत् भौम महोत्पात दोषो नाभिभवेत् व्रजम् ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

वृन्दावनम् इति । इतः बृहद्वनाख्यात्, भौममहोत्पातः चरस्थिरेषु विकृतिः । स
सप्तरात्रपाकः । तत् पाक कलात् प्राक् तत् भूमि त्यागिनां न दोष इति श्रूयते ।

This place is called *Bruhadvana*, from here, let us go to *Vrundaavana*. Let us go immediately to *Vrundaavana* from here. Before all these evil signs are going to destroy this *Vraja* completely and bring a lot of harm to us, let us leave this place and go. The unusual changes which happened in all the movables and immovables - that is supposed to intensify in seven nights; before it happens, if

one leaves the place, then there is no *dosha* in that. They decided to leave immediately and go to *Vrundaavana*.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 25:

इति कृत्वा मतिं सर्वे गमने ते व्रजौकसः ।

ऊचुः स्वं स्वं कुलं शीघ्रं गम्यताम् मा विलंब्यथ ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

इति इति । कुलं कुटुंबम् ।

Having decided like that, they all went home and told all the people living in *Vraja* to "Let us all pack our things, everything which is there in our houses, and go immediately, don't delay anymore". They told their families.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 26:

ततः क्षणेन प्रययुः शकटैः गोधनैः तथा ।

यूथशो वत्सपालाः च कालयन्तो व्रजौकसः ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

तत इति । कालयन्तः चारयन्तः । गोधनम् इति शेषः ।

Immediately, taking all their cows and all of those, taking all the things that they had in their carts, they took everything and left that place, along with all the people of *Vraja*.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 27:

द्रव्यावयवनिर्धूतं क्षणमात्रेण तत् तदा ।

काकभाससमाकीर्णं व्रजस्थानम् अभूत् द्विज ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

द्रव्यावयव इति । द्रव्यावयवनिर्धूतं वीहि अन्न दधि आदि द्रव्यावयवाः निर्धूताः आकीर्णा यत्र । * क्तो अधिकरणे च * इति सूत्रम् ।

The moment they left, all the leftovers of all the things which were there, were spread all over, and within no time, that whole place was occupied by crows, and vultures and the birds.

The grains, rice, curd, etc. whatever was left, was thrown, and in order to eat that, the birds started coming.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 28:

वृन्दावनं भगवता कृष्णेन अक्लिष्टकर्मणा ।

शुभेन मनसा ध्यातं गवां सिद्धिमभीप्सता ॥ २८ ॥

Immediately, Bhagavaan Krishna did sankalpa that "Let Vrundaavana prosper with all the cows and everything, and let Vrundaavana become a good liveable place".

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 29:

ततः तत्र अतिरुक्षे अपि धर्मकाले द्विजोत्तम ।

प्रावृट्काल इवोद्भूतं नवशष्पं समन्ततः ॥ २९ ॥

Then, it happened, that even though it was fierce summer, very hot time, just as all the plants grow in the rainy season, just like that, tender grass and others, started to grow there, all over in Vrundaavana. This is because of the mahatva of Krishna who is going there.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 30:

स समावासितः सर्वो व्रजो वृन्दावने ततः ।

शकटावाटपर्यन्तः चन्द्रार्धाकारसंस्थितः ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

स इति । शकटीवाटः अल्पशकटीश्रेणी प्रान्ते यस्य सः । व्रततिवावी चा वाटशब्दः ।

चन्द्रार्द्धाकारत्वं यमुनानुरोधात् । शकटीवाटपर्यन्त इति च पाठः ।

Then went and started to make a living in Vrundaavana, having left Vraja and gone there. With their carts and other things, they formed a small community, and made all their houses in the form of an *ardha chandraakaara*, and lived there.

Because of the Yamunaa river, that took the shape of a half moon. They made their houses around Yamunaa river.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 31:

वत्सपालौ च संवृत्तौ रामदामोदरौ ततः ।

एकस्थानस्थितौ गोष्ठे चेरतुः बाललीलया ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

वत्सपालौ इति । एकस्थानस्थितौ लीलास्थानस्थितौ ।

Krishna and Balarama, both, started to look after and protect the cows there. They stayed in one place and roamed around everywhere, enjoying everything as children.

It is in this Leela vibhooti, that Balarama and Krishna incarnated. They were together, here, and they did all their wonderful acts here.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 32:

बर्हिपत्रकृतापीडौ वन्यपुष्पावतंसकौ ।

गोपवेणुकृतातोद्य पत्रवाद्यकृतस्वनौ ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

बर्हि इति । आपीडः शेखरः । गोपवेणुकृतातोद्य पत्रवद्याकृतस्वनौ गोपोचितवेणुमिरेव रचित मुरजादिकृत्यौ, पर्णमयवाद्यैः कृतस्वनौ च ।

They made garlands and decorated themselves, with the feathers of peacock, and taking all the flowers which were grown in the forest, they decorated themselves. They made bamboo flute, and made various instruments, and made wonderful sounds with all of this.

*They decorated on their head. The bamboo flutes used by the cowherds. They also made *Muraja* and other small instruments there. They made nice instruments using bamboo, leaves, etc. and started to play these instruments and made beautiful sounds.*

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 33:

काकपक्षधरौ बालौ कुमारौ इव पावकी ।

हसन्तौ च रमन्तौ च चेरतुः स्म महावनम् ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

काकपक्षधरौ इति । काकपक्षः शिखा । पावकी शाखविशाखाख्या स्कन्दांशौ ।

*Wearing the tufts hanging in one side, they were looking so beautiful with that - these two children. They were looking like *Agni* itself. Laughing and playing, they roamed around this *Vrundaavana*, everywhere.*

They were looking like *Shaakhaa* and *Vishaakhaa* which are two *amshaas* of *Skanda*, with all their *tejas*.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 34:

क्वचित् वहन्तौ अन्योन्यं क्रीडमानौ तथा परैः ।

गोपपुत्रैः समं वत्सांश्चारयन्तौ विचेरतुः ॥ ३४ ॥

Sometimes they carried each other, *Krishna* carried *Balaraama*, and *Balaraama* carried *Krishna*. And they started playing all around. And playing with all the other *gopa baalaas*, the children of other *gopaas*, and taking all the cows, they were roaming around all those places.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 35:

कालेन गच्छता तौ तु सप्तवर्षौ महाव्रजे ।

सर्वस्य जगतः पालौ वत्सपालौ बभूवतुः ॥ ३५ ॥

These two, who are the protectors of all the worlds, became cowherds. They started to protect the cows, calves. Taking on the role of cowherds, were the protectors of the whole world. They became 7 years old.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 36:

प्रावृट्कालः ततो अतीव मेघौघ स्थगितांबरः ।

बभूव वारिधाराभिः ऐक्यं कुर्वन् दिशामिव ॥ ३६ ॥

Then the rainy season came. The sky was filled with thick dark clouds. It was the peak rainy season. With the rains, it looked as though all the directions became one. It poured down so heavily.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 37:

प्ररूढनवशष्पाद्या शक्रगोपाचिता मही ।

तथा मारकतीवासीत् पद्मरागविभूषिता ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

प्ररूढ इति । शक्रगोपः अरुणः कीटविशेषः । मारकती मरकतमयी ।

These are some beautiful explanations of the rainy season, how *Vrundaavana* was looking. It was completely filled with newly grown plants. The earth was filled with red insects. It was as though decorated by the emeralds, rubies, and those gems. It looked so beautiful.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 38:

ऊहुः उन्मार्गवाहीनि निम्नगांभांसि सर्वतः ।
मनांसि दुर्विनीतानां प्राप्य लक्ष्मीं नवामिव ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

ऊहुः इति । ऊहुः जग्मुः । वहतिरत्र प्रापणे ।

The river which was flowing in the town, started to overflow, and go beyond the banks, because of the heavy rains. It was as though the minds of the weak and evil minded people, or the suffering people, they suddenly find a lot of wealth, property, how their mind becomes so joyous, just like that, the rivers were overflowing beyond their banks.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 39:

न रेजे अन्तरितश्चन्द्रो निर्मलो मलिनैः धनैः ।
सद्वादिवादो मूर्खाणां प्रगल्भाभिरिवोक्तिभिः ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

नेति । सद्वादिवादः वैदिकवादः । मूर्खाः वेदबाह्य कुदृष्टयः ।

The moon was completely covered by the dark clouds. The moon did not shine at all. It was as though the good arguments of the wise people, when it is overtaken or thrown out by the arrogant arguments of the stupid people with loud voice. The moon was completely covered by clouds.

Fools or stupid people are those who do not follow the *Vedaas*, those who do not believe in the validity of the *Vedaas*, or those who interpret the *Vedaas* in a wrong way. Their arguments overtake the *vaidika vaada*, of the wise persons, it was like that. This is the similarity given there.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 40:

निर्गुणेनापि चापेन शक्रस्य गगने पदम् ।
अवाप्यताविवेकस्य नृपस्येव परिग्रहे ॥ ४० ॥

Sri Engal Aalwaan's Commentary:

निर्गुणेन इति । अविवेक नृपतिपरिग्रहे निर्गुणेन पुरुषेणेव ।

The *Indradhanush* was without any colours, or was unstrung. The bow of Indra was in the heavens, was as through a person who is an *aviveki*, who is given a very high position by a king. It was just like that.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 41:

मेघपृष्ठे बालकानां रराज विमला ततिः ।

दुर्वृत्ते वृत्तचेष्टेव कुलीनस्य अति शोभना ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

मेघपृष्ठ इति । दुर्वृत्ते अपकारिणि, कुलीनस्य अभिजातस्य, वृत्तचेष्टा सत् चरितम्

उपकारादिकं लब्धपरभागम् औज्ज्वल्यं याति । यत् वा दुर्वृत्तलक्षणं दृष्ट्वा सज्जनचेष्टेव ।

One who is having a bad conduct, or who does bad to others - towards him, how does one who have a good conduct, or one born in a good clan, how will he behave? A person with a good conduct, how he behaves with a person having a bad conduct - just like that, on the back of the clouds, the row of *chaataka* birds, storks, were all shining forth, behind the clouds, beautifully.

Durvrutta is one who has done *apakaara*. *Kuleena* is one born in a good clan.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 42:

न बबन्धाम्बरे स्थैर्यं विद्युत् अत्यन्तचञ्चला ।

मैत्रीव प्रवरे पुंसि दुर्जनेन प्रयोजिता ॥ ४२ ॥

The lightning which just stays for a flash of a second, it was just like the friendship of a wise person with an evil minded person, that which does not stay for long. In the same way, the lightning came in a flash and went off.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 43:

मार्गा बभूवुः अस्पष्टाः तृणशष्पचयावृताः ।

अर्थान्तरं मनुप्राप्ताः प्रजडानामिवोक्तयः ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

मार्गा इति । अर्थान्तरं स्व विवक्षितात् अन्यम् अर्थम् ।

The roads became covered with all the plants. One could not even see where there was a road, or not. Because plants were grown all over. It was as though the ignorant ones speak with one intention, and it gets conveyed in a different intention; where they want to say something and they say something else.

Whatever they want to say, it conveys a different meaning. In the same way, the paths were all covered by plants and one could not make out which was a path, and which was not. This was not clearly noticeable.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 44:

उन्मत्त शिखिसारंगे तस्मिन् काले महावने ।
कृष्णरामौ मुदा युक्तौ गोपालैश्चेरतुस्सह ॥ ४४ ॥

Sri Engal Aalwaan's Commentary:

उन्मत्त इति । सारंगः चातकः ऋष्यो वा ।

All the *chaataka* birds, the peacocks, were all excited. With all of them, *Krishna* and *Raama* very joyously roamed around, everywhere, along with all the other *gopa baalaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 45:

क्वचिद्गोभिस्समं रम्यं गेयतानरतावुभौ ।
चेरतुः क्वचित् अत्यर्थं शीतवृक्षतलाश्रितौ ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

क्वचि इति । गेयतानरतौ तानो नाम गायतो अन्यस्यान्येन वेणु आदि कृत्य श्रुत्याद्यनुग्रहः ।

Sometimes, they would go singing along with the cows, making their noises. Sometimes they took rest below a pleasant tree.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 46:

क्वचित् कदंबसक्चित्रौ मयूरसग्विराजितौ ।
विलिप्तौ क्वचित् आसातां विविधैः गिरिधातुभिः ॥ ४६ ॥

Sometimes, they made garlands out of *Kadamba* flowers, and they decorated themselves with those garlands. Sometimes, they decorated themselves with the feathers of peacocks. They smeared their body with various fragrant things available there.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 47:

पर्णशय्यासु संतृप्तौ क्वचित् निद्रान्तरैषिणौ ।
क्वचित् गर्जति जीमूते हाहाकाररवाकुलौ ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

पर्णशय्यासु इति । निद्रान्तरैषिणौ निद्रार्थम् अवकाशार्थिनौ ।

Sometimes, they made a bed out of the leaves that have fallen, which were soft and beautiful and slept there, nicely lying down. When the thunders were heard, they also made a lot of noise. It was a very joyous time for them. They enjoyed with all the other *gopa baalaas*, roaming around everywhere in *Vrundaavana*. This rainy season was so beautiful for them. They enjoyed in all possible ways.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 48:

गायताम् अन्यगोपानां प्रशंसापरमौ क्वचित् ।

मयूरकेकानुगतौ गोपवेणुप्रवादकौ ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

गायताम् इति । केकानुगतौ ताराध्वनि अनुगतौ । तत् उक्तम्* तारं तु विंध्यात्सवनं तृतीयं शिरोगतं तश्च सदा प्रयोज्यम् । मयूर हंसान्यभृतस्वराणां तुल्येन नादेन शिरःस्थितेन* इति ।

Sometimes, they praised the singing of other *gopa* boys. They imitate the sounds of the peacocks sometimes, with the bamboo flute.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 49:

इति नानाविधैः भावैः उत्तमप्रीतुसंयुतौ ।

क्रीडन्तौ तौ वने तस्मिन् चेरतुः तुष्टमानसौ ॥ ४९ ॥

Being extremely happy and playing all the time, and enjoying, singing, dancing, making noise, they were having a very nice time, and were enjoying their stay there.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 50:

विकाले च समं गोभिः गोपबृन्दसमन्वितौ ।

विहृत्याथ यथायोगं व्रजमेत्य महाबलौ ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

विकाले च इति । विकाले रात्रौ अपि ।

During evenings they will come back, along with the cows and other *gopa baalaas*, they would come back to *Vrundaavana*. Again, in the nights also, along with the cows and boys, they would go around in *Vrundaavana*.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 51:

गोपैः समानैः सहितौ क्रीडन्तावमराविव ।

एवं तावूषतुः तत्र रामकृष्णौ महाद्युति ॥ ५१ ॥

Like this, *Rama* and *Krishna*, along with other *gopaas*, enjoyed their life there, just like the *devaas* in the heavens.

This is the *Baala Chesthita* of *Krishna*. The *Kaalinga* story comes in the next chapter.

This completes Chapter Six.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे षष्ठो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे षष्ठो अध्यायः ॥

We just saw Chapter 6 of *Amsha 5*. We continue with Chapter 7.

॥ अथ सप्तमो अध्यायः ॥

Kaaliya Mardana

Now, Chapter Seven. *Paraasharar* continues to narrate the *baala leelaa* of *Bhagavaan*. This chapter is about the *Kaalinga Mardana* episode.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 1:

श्री पराशरः -

एकदा तु विना रामं कृष्णो वृन्दावनं ययौ ।

विचचार वृतो गोपैः वन्यपुष्पस्रगुज्ज्वलः ॥ १ ॥

Sri Engal Aalwaan's Commentary:

एकदा तु इति । विना रामम् - सहितस्य नागहृदयप्रवेशं न अनुमन्येत ।

Sri Paraasharar - Without Balaraama accompanying Him, Sri Krishna went to Vrundaavana and was surrounded all around by group of friends, *gopaas*, and they decorated with garlands of the flowers, which were available in the forest, and they were all looking very bright and nice.

They were going near the river *Kaalindi*, where the serpent was there, and *Balaraama* told *Krishna* not to go near that alone. But, once, *Krishna* went without *Balaraama*, being accompanied by the *gopaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 2:

स जगाम अथ कालिन्दीं लोलकल्लोलशालिनीम् ।
तीरसंलग्नफेनौघैः हसन्तीम् इव सर्वतः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

स इति । फेनस्य शौकल्याद्धसन्तीम् एव इति उत्प्रेक्षा । हसन्तीम् अङ्गारशकटिकामिव
इति उपमा वा । अत्र ज्वालवत् कल्लोलः, भस्मवत् फेनः ।

He was roaming around all around the place. When He was roaming around that place, they came near the *Kaalindi* river, and how that *Kaalindi* river was, is told by *Sri Paraasharar*. That *Kaalindi* river had huge tides all over, and with the white foam at the banks, it looked as though the *Kaalindi* river was smiling with that all around.

Here is given an exaggeration, because the foam is white, it looked as though the river was smiling. Or, it was like the burning charcoal all around, because of the ashes which were there, along with the foam.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 3:

तस्याश्चातिमहाभीमं विषाग्निश्रितवारिणम् ।
हृदं कालीयनागस्य ददर्श अतिविभीषणम् ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

तस्या इति । श्रितं तप्तम् ।

There was one part, a pool, where it was very deep, and was filled with poisonous fire, the water was burning with poison, as though like fire. It was very fierce, that pool. That was the residing place of *Kaaliya sarpa*, serpent, and *Krishna* along with His friends, saw that fierce deep pool there.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 4:

विषाग्निना प्रसरता दग्धतीरमहीरुहम् ।
वाताहताम्पुविक्षेपस्पर्शदग्धविहंगमम् ॥ ४ ॥

That poisonous fire was all around, and all the trees near the banks, were all completely burnt. The winds carrying the water particles from the pool, when those water particles touched the birds flying around, those birds were immediately burnt down.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 5:

तमतीव महारौद्रं मृत्युवक्रमिवापरम् ।

विलोक्य चिन्तयामास भगवान्मधुसूदनः ॥ ५ ॥

That fierce pool, which was so scary, looked as though it was the face of death itself. Having seen that, *Krishna* started to think, what to do about that.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 6:

अस्मिन् वसति दुष्टात्मा कालीयो असौ विषायुधः ।

यो मया निर्जितः त्यक्त्वा दुष्टो गच्छेत् पयोनिधिम् ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

अस्मिन् इति । यो मया इत्यादि । मया मत् विभूति भूतेन ताक्षर्येण इति अर्थः । नष्टः न दृष्टः । सो अस्मिन् मत्स्य मत्स्यानुजिघृक्षु सौभरि शाप भीत ताक्षर्य दुष्प्रवेशे वसति । अयमर्थो भागवते द्रष्टव्यः ।

One who has the poisonous weapon, *Kaaliya*, the evil serpent, is living in this pool. Having been defeated by Me, this evil serpent should go back to the ocean.

This evil serpent was defeated by *Garuda*, who is also a *vibhooti* of *Krishna* only. So, "*mayaa*" is told as "*mat vibhooti bhootena*". This evil serpent was not seen by *Garuda*, otherwise, he would have been driven away or killed, so he was hiding in the waters that time. He has escaped from the ocean, and has come into this *Kaalindi* river, this pool, because of a story in *Bhaagavata* which is referred here. *Garuda* was cursed by *Soubhari*. *Garuda* was interested in eating the fishes living there, and *Soubhari* cursed him not to come there. So, *Garuda* could not enter into this particular *Kaalindi* river, so, *Kaaliya* was very safe there. So, *Kaaliya* came and lived there.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 7:

तेनेयं दूषिता सर्वा यमुना सागरंगमा ।

न निरैः गोधैः चापि तृषार्तैः उपभुज्यते ॥ ७ ॥

The *Yamunaa* river, which goes and joins the ocean, is completely poisoned, and because of that, either humans or cows, when they are very thirsty, cannot even touch the waters.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 8:

तदस्य नागराजस्य कर्तव्यो निग्रहो मया ।

निस्त्रासास्तु सुखं येन चरेयुः व्रजवासिनः ॥ ८ ॥

I have to now defeat this *Kaaliya*, and send him away from this place. So that all the people around here, and all the animals, without any fear, can go around and drink this water.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 9:

एतदर्थं तु लोके अस्मिन् अवतारः कृतो मया ।

यदेषाम् उत्पथस्थानां कार्या शान्तिः दुरात्मनाम् ॥ ९ ॥

My *avataara*, the very purpose for which I have incarnated is this only, in order to control and destroy the evil minded ones who are in the wrong path, not following the path of dharma, who are on the path of adharma. I have to control those people who are on the wrong path, and have to destroy them. That is why I have incarnated, He thought.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 10:

तदेतं न अतिदूरस्थं कदंबमुरुशाखिनम् ।

अधिरुह्य पतिष्यामि हृदे अस्मिन्ननिलाशिनः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

तत् इति । कदंबः असौ अमृतमानतया ताक्षर्येण क्रान्ततत्त्वात् न दग्ध इति पुराणान्तर सिद्धम् ।

Nearby there was a *Kadamba* tree. I will climb on that tree, and will jump into this pool where the *Kaaliya* is living, He thought so.

How that *Kadamba* tree did not get burnt is explained. It is told in other *Puraanaas* that when *Garuda* was carrying the *Amruta*, he crossed over this tree, and a drop of *Amruta* fell on this, and so nothing has happened to this tree.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 11:

श्री पराशरः -

इत्थं विचिन्त्य बद्ध्वा च गाढं परिकरं ततः ।

निपपात हृदे तत्र नागराजस्य वेगतः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

इत्थम् इति । परितः क्रियत इति परिकरो वस्त्रम् ।

Sri Paraasharar - Having thought over like this, He tied His cloth tightly, and climbed over the *Kadamba* tree. And *Krishna* jumped into that pool, where that serpent was living, with force.

Having tied His clothes tightly, He jumped into the pool.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 12:

तेन अतिपतता तत्र क्षोभितस्स महाहृदः ।

अत्यर्थं दूरजातां तु समसिञ्चन् महीरुहान् ॥ १२ ॥

When He fell like that, the whole pool was disturbed totally, and the waters from there went and splashed on the trees which were far away also. From the force with which He jumped into the pool.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 13:

ते हि दुष्टविषज्वाला तप्तांबुपवनोक्षिताः ।

जज्वलुः पादपाः सद्यो ज्वालाव्याप्तदिगन्तराः ॥ १३ ॥

All the trees which were being splashed with the water, which was full of poison from this pool, when this water went and fell on the trees, those trees all got burnt down all over.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 14:

आस्फोटयामास तदा कृष्णो नागहृदे भुजम् ।

तत् शब्द श्रवणात् च आशु नागराजो अभ्युपागमत् ॥ १४ ॥

He started to loudly hit the waters with His arms, having heard that sound of splashing of the waters, the serpent king *Kaaliya* immediately came there.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 15:

आताम्रनयनः क्रोधात् विषज्वालाकुलैः मुखैः ।

वृत्तो महाविषैः च अन्यैः उरगैः अनिलाशनैः ॥ १५ ॥

His face was very red with anger, he had multiple hoods, and all his faces were burning with poison. He was accompanied by other highly poisonous snakes.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 16:

नागपत्न्यः च शतशो हरिहार उपशोभिताः ।
प्रकंपित तनुक्षेप चलत् कुंतलकान्तयः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

नागपत्न्यः च इति । हरिहार इत्यादिना हार आदि भूषितत्वं उक्तेः, व्यक्त वाक्य उक्तेः च तासां मनुष्य समपूर्व कायत्वं विज्ञेयम् ।

The wives of the serpents, hundreds of them, came. They all came, having taken the form of humans, it looked like, as they were wearing garlands. The hair on their heads was all moving nicely, and their bodies were shaking. All the wives of the serpents came there in hundreds.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 17:

ततः प्रवेष्टितः सर्पैः स कृष्णो भोगबन्धनैः ।
ददंशुः ते अपि तं कृष्णं विषज्वालाकुलैः मुखैः ॥ १७ ॥

Immediately, Krishna was caught with the heads of the snakes, surrounded around Him, and caught Him with all their hoods. All the other snakes also, their faces were burning with poison. He was bitten all over by the other snakes also.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 18:

तं तत्र पतितं दृष्ट्वा सर्पभोगैः निपीडितम् ।
गोपा व्रजम् उपागम्य चुक्रशुः शोकलालसाः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

तम् इति । लालसाः व्याकुलाः । पश्यतेति चुक्रशुः ।

When Krishna fell there, and was caught by the serpents, and His body was all surrounded by serpents, all the gopaas went to Vraja, and were feeling very sad. They were shouting "Look there, look there".

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 19:

गोपाः -
एष मोहं गतः कृष्णो मग्नो वै कालियहृदे ।
भक्ष्यते नागराजेन तमागच्छत पश्यत ॥ १९ ॥

Gopaas - O this Krishna, what has happened to Him? Now, He is under some kind of delusion. He has fallen in this pool of Kaaliya. He is being eaten by the serpent king. All of you come and see. They started shouting.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 20:

तत् श्रुत्वा तत्र ते गोपा वज्रपातोपमं वचः ।

गोप्यः च त्वरिता जग्मुः यशोदा प्रमुखा हृदम् ॥ २० ॥

When they heard this news, it was as though they were hit by the *vajraayudha* itself. *Gopaas* were terrified. The *gopis* and *gopaas* immediately ran towards that place, and *Yashoda* also came there.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 21:

हाहा क्वासाविति जनो गोपीनामतिविह्वलः ।

यशोदया समं भ्रान्तो द्रुतप्रस्खलितं ययौ ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

हाहा इति । विह्वलः परवशः ।

They started making noise - "Where is *Krishna*, where is *Krishna*". They were all lost, did not know what to do. They were so scared, and feeling sad. Along with *Yashoda*, they all came there.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 22:

नन्दगोपः च गोपाः च रामः च अद्भुतविक्रमः ।

त्वरितं यमुनां जग्मुः कृष्णदर्शनलालसाः ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

नन्दगोप इति । कृष्णदर्शनलालसाः । अत्र लालसपदम् औत्सुक्यपरम् ।

Along with *Yashoda*, *Nandagopa* also came there. *Balarama* also came there. They came running to the place. To see *Krishna*, what has happened to Him. They were all very anxious. They came running anxiously, about what has happened.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 23:

ददृशुः च अपि ते तत्र सर्पराजवशंगतम् ।

निष्प्रयत्नीकृतं कृष्णं सर्पभोगविवेष्टितम् ॥ २३ ॥

They saw that *Krishna* was totally tied by the serpents, and was unable to move also. He was totally surrounded by the serpents, tightly held.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 24:

नन्दगोपो अपि निश्चेष्टो न्यस्य पुत्रमुखे दृशम् ।

यशोदा च महाभागा बभूव मुनिसत्तम ॥ २४ ॥

Nandagopa, immediately stood there, and was just not able to move. He was stunned, did not know what to do. He kept on looking at *Krishna's* face, and the same thing happened to *Yashoda* also.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 25:

गोप्यस्त्वन्या रुदन्त्यश्च ददृशुः शोककातराः ।

प्रोचुः च केशवं प्रीत्या भयकातर्यगद्गदम् ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

गोप्यः इति । कातराः अधीराः ।

The *gopis* were all crying and feeling so sad, they saw *Krishna* and told Him with great love, being very scared. Their voice were choking.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 26:

गोप्यः -

सर्वा यशोदया सार्धं विशामो अत्र महाहृदम् ।

सर्पराजस्य नो गन्तुम् अस्माभिः युज्यते ब्रजम् ॥ २६ ॥

Gopis - Along with *Yashoda*, all of us are going to jump into this pool, O *Krishna*. We are going to jump into this pool of *Kaaliya*, serpent king, and we will not go back to *Vraja*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 27:

दिवसः को विना सूर्यं विना चन्द्रेण का निशा ।

विना वृषेन का गावो विना कृष्णेन को ब्रजः ॥ २७ ॥

O *Krishna*, how can there be day without the Sun? How can there be night without the moon? How can there be cows without calves? How can we go to *Vraja* without You, O *Krishna*? Without *Krishna*, how can *Vraja* exist?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 28:

विनाकृता न यास्यामः कृष्णेनानेन गोकुलम् ।

आरंभं नातिसेव्यं च वारिहीनं यथा सरः ॥ २८ ॥

Without *Krishna* coming with us, we will not go to *Gokula* at all. It will not at all be pleasant for us, and it will become unliveable, just like a stream without any water. They started crying and told *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 29:

यत्र नेन्दीवरश्यामकायकान्तिरयं हरिः ।

तेनापि मातुर्वासेन रतिरस्तीति विस्मयः ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

यत्र इति । यत्र न हरिः तेनापि मातुर्वासने जननीगृहेणापि रतिरस्ति चेत् विस्मयः ।

कृष्णरहित मातृगृहे अपि प्रीतिः न अस्ति इति अर्थः ।

Where, this *Hari*, whose eyes are like the petals of a beautiful lotus, and His body is shining with blackish blue hue, if this *Krishna*, *Hari* is not there, how can we go there? It is really surprising that we will not like our mother's house also. If someone likes their mother's house more, without *Krishna* being there, it will be a real surprise for us, meaning that it will not be likeable. We don't even want to go to our parents house.

If someone likes to go to their mother's place, it is a surprise because nobody would like to go, without *Krishna*. We will not even like our own parent's house, without *Krishna* being there.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 30:

उत्फुल्लपंकजदलस्पष्टकान्तिविलोचनम् ।

अपश्यान्तो हरिं दीनाः कथं गोष्ठे भविष्यथ ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

उत्फुल्ल इति । कथं भविष्यथ कथमपि भवितुं न शक्यथेत्यर्थः ।

The beauty of His eyes, just like the bloomed petals of a lotus, are so beautiful. Without seeing this *Krishna*, with such beautiful eyes, how can we even live there?

We cannot live at all, without *Hari*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 31:

(अत्यर्थ) अत्यन्त मधुरालाप हताशेषमनोरथम् ।

न विना पुण्डरीकाक्षं यास्यामो नन्दगोकुलम् ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

अत्यर्थ इति । अत्यर्थ अत्यन्तम् ।

Krishna, whose talk is so sweet, He captures all our imagination. Without this *Pundareekaaksha*, how can we even go to *Nandagokula*?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 32:

भोगेनाविष्टतस्यापि सर्पराजस्य पश्यत ।

स्मितशोभि मुखं गोप्यः कृष्णस्यास्मत् विलोकने ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

भोगेनेति । अस्मत् विलोकने सति इति शेषः ।

Though He is completely surrounded and caught by the serpents, in their hoods, even then, look at *Krishna*. His face is so bright. Looks as though He is slightly smiling, it is so beautiful. Seeing us, His face seems to be so bright and beautiful, even when caught in the grip of the serpents.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 33:

श्री पराशरः -

इति गोपीवचः श्रुत्वा रौहिणेयो महाबलः ।

गोपां च त्रासविधुरान् विलोक्य स्तिमितेक्षणान् ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

इति इति । त्रासविधुरान् त्रासनिष्चेष्टान् ।

Sri Paraasharar - Having heard the words of the *gopis*, *Rohini's* son *Balaraama*, and all the *gopaas*, who had no strength, being so weak and scared, having seen all of them, ...

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 34:

नन्दं च दीनम् अत्यर्थं न्यस्तदृष्टिं सुतानने ।

मूर्च्छकुलां यशोदां च कृष्णमाहात्म्यसंज्ञया ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

नन्दं च इति । आत्मसंज्ञया अनन्यविद्येन संकेतेन ।

Balaraama, having seen all these *gopis*, and *gopaas*, and *Nanda* also, who was feeling so sad, in a pitiable state, who was going on seeing *Krishna* only, and also

Yashoda, who was almost fainting, wanted to convey to *Krishna* His greatness, told so.

He told *Krishna* in a way which nobody else could make out. *Balarama* conveyed to *Krishna* who He really is. Nobody else could understand what *Balarama* was conveying Him.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 35:

किमिदम् देवदेवेश भावो अयं मानुषस्त्वया ।

व्यज्यते अत्यन्तम् आत्मानं किमनन्तं न वेत्ति यत् ॥ ३५ ॥

Sri Engal Aalwaan's Commentary:

किमिदम् इति । किं त्वम् आत्मानम् अनन्तम् - ईश्वरं यत् न वेत्ति, तेन सर्प दष्टत्वम् ऊर्च्छादिरयं मानुषो भावः अत्यन्तं व्यज्यते, किम् इदम् इति अन्वयः ।

O Lord of Lords. What is this human behaviour of Yours. You are showing this humanly behaviour, You are behaving as though an ordinary human, why are You not realizing that You are *Ananta*?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 36:

त्वमेव जगतो नाभिः अरणामिव संश्रयः ।

कर्ता अपहर्ता पाता च त्रैलोक्यं त्वं त्रयीमयः ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

त्वम् एव इति । अराणां नाभिः इव त्वम् अस्य जगतः संश्रयः ।

You are the nave of the spokes, the spokes are all supported by the nave in the centre, and You are like that for the whole world. The whole world is residing in You, and supported by You. You are the Creator of the world, and You are the one who causes dissolution. You are also the Protector. You are the very personification of the three *Vedaas*. You are not realizing Who You are.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 37:

सेन्द्रैः रुद्राग्नि वसुभिः आदित्यैः मरुत् अश्विभिः ।

चिन्त्यसे त्वम् अचिन्त्यात्मन् समस्तैः च एव योगिभिः ॥ ३७ ॥

You, by *Indra*, *Rudra*, *Agni*, *Ashta Vasus*, *Dvaadasha Aadityaas*, *Marut Ganaas*, *Ashvini Devataas* - by all these, You are being meditated upon. You cannot be known completely. All the Yogis are meditating upon You.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 38:

जगत्त्यर्थं जगन्नाथ भारवतरणेच्छया ।

अवतीर्णो असि मर्त्येषु तवांशः च अहम् अग्रजः ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

जगत्त्यर्थं इति । तवांशः तव विभूतिः ।

You have incarnated here in order to protect the whole world, for the sake of *Bhoomi, Pruthivi*, who prayed to You, in order to reduce the evil forces on this world. I am also Your part, *amsha* only. I have incarnated as Your elder brother.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 39:

मनुष्यलीलां भगवन् भजता भवता सुरः ।

विडम्बयन्तः त्वल्लीलां सर्व एव सहासते ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

मनुष्य इत्यादि । मनुष्य देहग्रहणात्मिकां लीलां भजता त्वया हेतुभूतेन सुराः च गोपेषु जातः त्वल्लीलां विडम्बयन्तः अनुकुर्वन्त आसते ।

All the gods are having a nice smile, and are trying to imitate You, who are acting like a human, they are all mimicking these acts.

Even the gods who are all born among the *gopaas*, they are imitating what You are doing only.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 40:

अवतार्य भवान् पूर्व गोकुले तु सुराङ्गनाः ।

क्रीडार्थम् आत्मनः पश्चात् अवतीर्णो असि शाश्वत ॥ ४० ॥

Having made all the *gopika streeas*, all the goddesses to also come here and take on the form of the *gopis*, now, You have incarnated here. For the sake of Your own sport.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 41:

अत्र अवतीर्णयोः कृष्ण गोपा एव हि बान्धवाः ।

गोप्यः च सीदतः कस्मात् एतान् बन्धून् उपेक्षसे ॥ ४१ ॥

For two of us, who have incarnated here, the *gopaas* only are our relatives here. The *gopaas* and *gopis* are all suffering, they are feeling so bad looking at Your condition. Why are You neglecting them?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 42:

दर्शितो मानुषो भावो दर्शितं बालचापलम् ।

तदयं दम्यतां कृष्ण दुष्टात्मा दशनायुधः ॥ ४२ ॥

Enough of Your *maanusha leelaa*, You have shown enough of Your acts as a human, and all the acts of a child. Please control this *naaga*, *Kaaliya*, who is very evil.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 43:

श्री पराशरः -

इति संस्मारितः कृष्णः स्मितभिन्नोष्टसंपुटः ।

आस्फोट्य मोचयामास स्वदेहं भोगिबन्धनात् ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

इति इति। स्मितभिन्न इति। मायोद्घाटनात् स्मित उदयः ।

Sri Paraasharah - When *Balaraama* reminded Him about His own real purpose of incarnation, He gave a nice, beautiful smile, and opened His lips, and made a big noise, and then started to get Himself freed from that tight binding of the serpent.

He was smiling because that *maayaa* was gone.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 44:

अनम्य चापि हस्ताभ्याम् उभाभ्यां मध्यमं शिरः ।

आरुह्याभुग्नशिरसः प्रणतर्तोरुविक्रमः ॥ ४४ ॥

He smiled mildly, indicating that "Now, I am going to show My *maayaa*". Being a child, He is now going to control that *Kaaliya*, for this He gave a nice smile. He held the central hood of that *Kaaliya*, He got over that, and climbed over the head of that *Kaaliya*, and started to dance there on top of it.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 45:

प्राणाः फणे अभवंश्चास्य कृष्णस्यांघ्रिनिकुट्टनैः ।

यत्रोन्नतिं च कुरुते ननामास्य ततः शिरः ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

प्राणा इति । निकुटनैः प्रहारैः ।

When He started stamping His foot on the hood of *Kaaliya*, the very *praana* came to the mouth of *Kaaliya*. He will raise one hood, and *Krishna* will stamp on that hood. He will raise another hood, and *Krishna* will stamp on it. Like this, He performed a wonderful dance there.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 46:

मूर्च्छामुपाययौ भ्रान्त्या नागः कृष्णस्य रेचकैः ।

दण्डपातनिपातेन ववाम रुधिरं बहु ॥ ४६ ॥

Sri Engal Aalwaan's Commentary:

मूर्च्छाम् इति । भ्रान्ति रेचक दण्डपाताः नृतोक्ताः पादन्यासविशेषाः । यथा आह भारतः - *
अन्तर्भ्रमरिका ज्ञेया भ्रमरी बाह्यपूर्विका । अलग्नभ्रमरी च स्यात् उचितभ्रमरी तथा ।
चित्रभ्रमरिका च एव चक्रभ्रमरिका तथा । तिर्यक् भ्रमरिका च इति भ्रमाः सप्त प्रकीर्तिताः ॥
पार्श्वोत्पार्श्वं तु गमनं स्खलितैः चलितैः पदैः । विविधैः च एव पादैः च पादरेचक उच्यते ।
पाष्णीं यस्य स्थितौ भूमौ ऊर्ध्वम् अग्रतलं तथा । अङ्गुल्यः चाञ्चितासर्वाः
सपादस्त्वञ्चितः स्मृतः ॥ पृष्ठतो ह्यञ्चितं कृत्वा पादमग्रतलेन तु । द्रुतं निपातयेत् भूमौ
चादिनूपुरपादिका ॥ चरणं नूपुरं कृत्वा पुरतः संप्रसारयेत् । क्षिप्रमाविद्वकरणं दण्डपाता तु
सा स्मृता ॥ इति ।

The *naaga* almost fainted. *Krishna* performed *Bhraanti*, *Rechaka*, *Dandapaata*, which are special movements in that dance. These are the different kinds of dancing movements which He exhibited there. The serpent started to vomit lot of blood from its mouth.

This is a special type of dance, which is told as *Bhraanti*, *Rechaka*, and *Dandapaata*. These are told by *Bharata*. There are seven types of dancing, it is told. Moving to the left and right, is a form of dance. With different legs, moving left and right, while dancing, is called *Paadarechaka*. Holding the tail and then hitting, is *Dandapaata*.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 47:

तं विभुग्नशिरोग्रीवम् अस्येभ्यस्सुतशोणितम् ।

विलोक्य करुणं जग्मुः तत् पत्न्यो मधुसूदनम् ॥ ४७ ॥

When his hood was all broken, and neck was broken, and when he started to vomit blood all over, seeing him, the *Naagaraaja's* wives, out of great pity, started to pray to *Madhusoodana*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 48:

नागपत्न्यः -

ज्ञातो असि देवदेवेश सर्वज्ञस्त्वमनुत्तमः ।

परं ज्योतिरचिन्त्यं यत् तत् अंशः परमेश्वरः ॥ ४८ ॥

Wives of the *Naagaas* - O Lord of Lords, You are known as the Lord of Lords, and You are *sarvajnya*. There is nobody who can equal You. *Parameshvara* is Your *amsa*. You are *Paramjyoti*, *Achintya*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 49:

न समर्थाः सुरास्तोतुम् यमनन्यभवं विभुम् ।

स्वरूपवर्णनं तस्य कथं योषित्करिष्यति ॥ ४९ ॥

You are by Yourself, and even gods cannot pray to You. How can woman pray unto You, whom even gods cannot pray?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 50:

यस्य अखिल मही व्योम जाल अग्नि पवनात्मकम् ।

ब्रह्माण्डम् अल्प काल्पांशः स्तोष्यामस्तं कथं वयम् ॥ ५० ॥

All this, the entire *Brahmaanda*, having the *aakaasha*, waters and the Agni, and winds, is the minutest part of the minutest part of You. How can we even pray unto You. How can we eulogize You?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 51:

यमतो न विदुर्नित्यं यत् स्वरूपं हि योगिनः ।

परमार्थमणोरल्पं स्थूलात् स्थूलं नताः स्म तम् ॥ ५१ ॥

Because of this great *roopa* of Yours, even yogis cannot think about You. They also don't know about You. You are subtler than the subtle. You are bigger than the big.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 52:

न यस्य जन्मने धाता यस्य चान्ताय नान्तकः ।

स्थितिकर्ता न चान्यो अस्ति यस्य तस्मै नमस्तदा ॥ ५२ ॥

Chaturmukha Brahma is not the cause of Your birth. You incarnate out of Your own *sankalpa*. *Rudra*, who is the *antaka*, through whom You do all the dissolution, He is not the cause of Your end. There is nobody else who is

responsible for sustenance of this world. You are the creator, You are the one who does dissolution and You are the one responsible for sustenance of this whole world. We are prostrating unto You.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 53:

कोपः स्वल्पो अपि ते नास्ति स्थितिपालनमेव ते ।
कारणं कालियस्यास्य दमने श्रूयतां वचः ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

कोप इति । स्थितिपालनं लोकमर्यादास्थापनम् । श्रूयतामथ अथ अस्मत् वचनं श्रूयताम् ।

You are not actually angry with this *Kaaliya*, You are engaged in maintaining the sustenance of this world. When You have controlled this *Kaaliya*, You are only engaged in the sustenance of this world. Please listen to our prayers.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 54:

स्त्रियो अनुकंप्याः साधूनां मूढा दीनाः च जन्तवः ।
यतः ततो अस्य दीनस्य क्षम्यतां क्षमतां वर ॥ ५४ ॥

O Lord, who have great compassion. You know that You have to have compassion on women. Wise men always have compassion on women. Any being who is in a pitiable state, and who are ignorant, are to be shown compassion. Please show compassion to *Kaaliya*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 55:

समस्तजगदाधारो भवान् अल्पबलः फणी ।
त्वत् पाद पीडितो जह्यान् मुहूर्तार्धेन जीवितम् ॥ ५५ ॥

You are the support of the entire world, and this serpent king *Kaaliya* is very weak. Being tortured by the stamping of Your feet, within half a second, he will die.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 56:

क्व पन्नगो अल्पवीर्यो अयं क्व भवान् भुवनाश्रयः ।
प्रीतिद्वेषौ समेत्कृष्ट गोचरौ भवतो अव्यय ॥ ५६ ॥

Sri Engal Aalwaan's Commentary:

क्व इति । समोत्कृष्टयोः प्रीतिद्वेषो वा कार्यः । न तु ईदृशे निकृष्ट इति भावः ।

Where is the comparison between this snake who is very weak, who has no strength and You, and where is Your power, who is supporting the entire world? Cannot even compare these two. You have to show love and hatred only to equals and those who are superior to You. You cannot be angry with such a lowly creature.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 57:

ततः कुरु जगत् स्वामिन् प्रसादमवसीदतः ।

प्राणां त्यजति नागो अयं भर्तृभिक्षा प्रदीयताम् ॥ ५७ ॥

We are begging You to give back our husband. Please be pleased, and not be angry with this *Naagaraaja* who is almost dying, who is leaving his *praanaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 58:

भुनवेश जगन्नाथ महापुरुष पूर्वज ।

प्राणां त्यजति नागो अयं भर्तृभिक्षां प्रयच्छ नः ॥ ५८ ॥

O Lord of all the worlds, *Jagannaatha*, this *Kaaliya* is dying. Please do give him back. We beg unto You to give back our husband.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 59:

वेदान्तवेद्य देवेश दुष्टदैत्यनिर्बहण ।

प्राणां त्यजति नागो अयं भर्तृभिक्षा प्रदीयताम् ॥ ५९ ॥

O Lord who is known only from the *Vedaas*, and the *Vedaanta*. Lord of the gods also. One who controls all the evils. This husband king *Kaaliya* is almost dying. Please do protect him, let him live.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 60:

श्री पराशरः -

इति उक्ते ताभिराश्वश क्लान्तदेहो अपि पन्नगाः ।

प्रसीद देवदेवेति प्राह वाक्यं शनैः शनैः ॥ ६० ॥

Sri Paraasharah - When all his wives prayed to *Krishna* like this, though he was extremely tired, worn out and almost dying, he also started to eulogize *Krishna*, and he started to tell slowly.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 61:

कालियः -

तव अष्टगुणमैश्वर्यं नाथ स्वाभाविकं परम् ।

निरस्तातिशयं यस्य तस्य स्तोष्यामि किन्वहम् ॥ ६१ ॥

Sri Engal Aalwaan's Commentary:

तव इत्यादि । किन्नु स्तोष्यामि इति भावः । अष्टौ गुणाः यस्य तत् अष्टगुणमैश्वर्यम् । ते च अणिमादयः । स्वाभाविकत्व आदि विशेषणैः सनकादि व्यावृत्तिः ।

Kaaliya - O Lord Krishna. What can I eulogize You? How can I even pray unto You? You are endowed with all the *Anima*, etc. *Ashta gunaas*, and it is natural to You, and not like *Sanaka* and others who have got it because of You only. Your greatness is unparalleled, how can I even pray unto You? How can I eulogize You?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 62:

त्वं परः त्वं परस्यार्द्यः परं त्वत्तः परात्मकम् ।

परस्मात् परमो यः त्वं तस्य स्तोष्यामि किन्वहम् ॥ ६२ ॥

Sri Engal Aalwaan's Commentary:

त्वं पर इत्यादि । प्रकृतेः परः पुमान् त्वं । परस्मात् यः परः मुक्तः स त्वम् । परं त्वत्तः परात्मकम् इन्द्रियादेः उत्कृष्टं प्रधानम् अपि त्वत्तो भवति । परस्मात् परमो यः त्वम् उक्तात् बद्ध मुक्त प्रधान रूपात् परस्मात् परमो यः सः त्वम्, तस्य तव किं स्तोष्यामि इति । परं त्वत्तः परात्मक इति पाठे, हे परात्मक उत्कृष्टस्वरूप । त्वत्तः परं प्रधानं प्रवर्तते । परस्मात् यः मुक्तः स त्वम् इति शेषः । त्वं परस्त्वं परस्मात् यः परं त्वत्तः परात्मकम् इति च पाठः ।

You are the *chetanaas* who are superior to *prakruti*. Even *muktaas* are You, they are all Your *shareera* only. Even the *pradhaana* is Your *shareera*, being controlled by You, supported by You, and existing for Your purpose only. You are superior to *baddha*, *mukta*, *pradhaana*, all the three. One who is of great nature. The *pradhaana* acts because of You only, as You are *antaryaami* to it.

Different *paathaantar*as are mentioned here.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 63:

यस्मात् ब्रह्मा च रुद्रः च चन्द्र इन्द्र मरुत् अश्विनः ।

वसवः च सहादित्यैः तस्य स्तोष्यामि किन्वहम् ॥ ६३ ॥

Brahma, *Rudra*, *Chandra*, *Indra*, *Maruts*, *Ashvini devataas*, *Vasus*, *Aadityaas* are all created by You only. They all exist because of You only. Such a great Supreme Lord, how can I even eulogize You?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 64:

एकावयवसूक्ष्मांशो यस्य एतत् अखिलं जगत् ।
कल्पनावयवस्यांशः तस्य स्तोष्यामि किन्वहम् ॥ ६४ ॥

Sri Engal Aalwaan's Commentary:

एकावयव इति । कल्पनावयवात्मा संकल्पसिद्धावयवात्मा । इच्छागृहीत अभिमतोरुदेह
इति यावत् ।

One subtle part of one part of You is this entire world, which is such a minutest part of You. You take many forms out of Your own willing, Your own *sankalpa*. Out of Your own *sankalpa*, You take whatever form, You incarnate in various forms. Such a Supreme Person, how can I eulogize You? What can I pray to You?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 65:

सदसद्रूपिणो यस्य ब्रह्माद्याः त्रिदशेश्वराः ।
परमार्थं न जानन्ति तस्य स्तोष्यामि किन्वहम् ॥ ६५ ॥

Sri Engal Aalwaan's Commentary:

सदसद्रूपिण इति । सदसद्रूपिणः मूर्त अमूर्त रूपवतः ।

Brahma and others are Your *moorta* and *amoorta* forms only - the gross and subtle forms. *Brahma*, *Rudra* and others don't even know Your reality - they do not know Your real nature completely. How can I eulogize You?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 66:

ब्रह्माद्यैः अर्च्यते यः तु गन्धपुष्पानुलेपनैः ।
नन्दनादिसमुद्भूतैः सो अर्च्यते वा कथं मया ॥ ६६ ॥

You are being worshipped by *Brahma* and other gods, with *gandha*, flowers, and the various things which are smeared, sandal paste, which are all taken from the *Nandanavana* of *Indra* himself. They are so supreme. How can I worship You?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 67:

यस्य अवतार रूपाणि देवराजः सदा अर्चति ।
न वेति परमं रूपं सो अर्च्यते वा कथं मया ॥ ६७ ॥

Devaraaja Indra is always worshipping Your avataara roopa, Your forms of incarnation, and he also does not know Your real Supreme form. How can such a Supreme Person be worshipped by me?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 68:

विषयेभ्यः समावृत्य सर्वाक्षाणि च योगिनः ।

यम् अर्चयन्ति ध्यानेन सो अर्च्यते वा कथं मया ॥ ६८ ॥

By withdrawing all the sense organs from their sense objects, the yogis themselves, do meditate upon You and worship You through meditation. How can such a Supreme Lord be worshipped by me?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 69:

हृदि संकल्प्य यत् रूपं ध्यानेन अर्चन्ति योगिनः ।

भावपुष्पादिना नाथः सो अर्च्यते वा कथं मया ॥ ६९ ॥

Sri Engal Aalwaan's Commentary:

हृदि इत्यादि । यत् रूपं ध्यानेन संकल्प्य । भावमयानि पुष्पाणि अहिंसादीनि, * अहिंसा प्रथमं पुष्पं पुष्पम् इन्द्रियनिग्रहः । सर्वभूतदया पुष्पं क्षमा पुष्पं विशिष्यते ॥ शमः पुष्पं दमः पुष्पं ध्यानपुष्पं च सप्तमम् । सत्यं च एव अष्टमं पुष्पम् एभिः तुष्यति केशवः ॥ इति वचनात् ।

Having established Your form in their minds, through meditation, the yogis worship unto You. Through meditation, they establish Your form in their mind. The flowers, which are told, which are the various *aatma gunaas*. Having cultivated these various *aatma gunaas*, they worship You with their pure mind, having established Your form in their minds. Such a Supreme Lord, how can I worship unto You?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 70:

सो अहं ते देवदेवेश नार्चनादौ स्तुतौ न च ।

सामर्थ्यवान् कृपामात्रमनोवृत्तिः प्रसीद मे ॥ ७० ॥

This *shloka* also comes in *Jitante stotra*. Such a lowly creature as me, I am incapable of either worshipping You, or even eulogizing You. I am totally incapable. Having pure *krupaa*, and compassion towards me, please do be pleased towards me, and grace me. Please do *anugraha*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 71:

सर्पजातिरियं क्रूरा यस्यां जातो अस्मि केशव ।

तत् स्वभावो अयम् अत्र अस्ति नापराधो ममाच्युत ॥ ७१ ॥

I am born as a serpent, in the class of serpents. By nature, they are very cruel. They always bite others and carry poison. That is my very nature. This is not my mistake. I am born in such a class.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 72:

सृज्यते भवता सर्वं तथा संहियते जगत् ।

जाति रूप स्वभावाः च सृज्यन्ते सृजता त्वया ॥ ७२ ॥

You are the one who creates this whole world, You are the one who withdraws all these unto Yourself. All the forms, classes, their nature, is all created by You only.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 73:

यथा अहं भवता सृष्टो जात्या रूपेण चेश्वर ।

स्वभावेन च साधुत्वं तथा इदं चेष्टितं मया ॥ ७३ ॥

I am as created by You only. As a serpent in form and class. My nature is also like that only. I am doing all acts according to that.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 74:

यदि अन्यथा प्रवर्तयं देवदेव ततो मयि ।

न्यय्यो दण्डनिपातो वै तव एव वचनं यथा ॥ ७४ ॥

If I am doing the wrong way, You have to punish me. If I am going against my nature, then I have to be punished.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 75:

तथा अप्यज्ञे जगत् स्वामिन् दण्डं पातितवान् मयि ।

स सोढव्यो मया दण्डः त्वतो मामेत्ययं वरः ॥ ७५ ॥

Sri Engal Aalwaan's Commentary:

तथा इति । स सोढव्य इति । अयं दण्डरूपो वरस्त्वतो मामेति, मया सोढव्यः । स श्लाघ्यो अयं वरो दण्डस्त्वतो मे नान्यतो वरः, इति च पाठः ।

I have done wrong here, because of being ignorant. You have punished me. I have to tolerate this, and this is only going to do good to me.

Kaaliya says - Even then, I am one who is ignorant, O Lord of the world. You have punished me. I have to bear that punishment. It is only going to do good to me.

It is only going to do good to me. I have to accept this.

It is only going to do good to me, so I have to tolerate this. There is a *paathaantara*, which means - It is only going to do good to me, and even the

punishment given by You is better than a boon given by others. Even a punishment given by You is good to me. Like this, *Kaaliya* eulogizes *Krishna*.

Aachaaryaas say that "*Rosho api preetaye syaat*", *Bhagavaan* when He punishes also, it will do some good only.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 76:

हतवीर्यो हतविषो दमितो अहं त्वया अच्युत ।

जीवितं दीयताम् एकम् आज्ञापय करोमि किम् ॥ ७६ ॥

I have lost all my strength, and also lost all my poison, and have been now controlled by You, O *Achyuta*. Please grant me my life back, and tell me what I should do.

I have lost all my power and poison, and I have been controlled by You, O *Achyuta*. I am praying for my life. Do order me. What is the order now? What do I do? Please do order me.

Kaaliya prayed like this. We saw the prayers of *Kaaliya's* wives, and also *Kaaliya's* prayers. Such beautiful *stotra* on *Krishna*, eulogizing Him as a Supreme Lord. We see this further.

We are studying Chapter 7 of *Amsa* 5. Where the serpent king *Kaaliya* eulogized *Krishna*, His *paratva*, etc. in a wonderful way. And he says that he has only done what is natural to his birth, as he is a serpent, and it is *Krishna's* order only, that He has established all these things. "Even then, if I have done something wrong, do pardon me", he requests *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 77:

श्री भगवान् उवाच -

न अत्र स्थेयं त्वया सर्प कदाचित् यमुनाजले ।

सपुत्र परिवारः त्वं समुद्रसलिलं व्रज ॥ ७७ ॥

Sri Bhagavaan - You are not to stay here anymore, in this *Yamunaa* river. With all your children, and all people associated with you, go to the ocean.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 78:

मत्पदानि च ते सर्प दृष्ट्वा मूर्धनि सागरे ।

गरुडः पन्नगरिपुः त्वयि न प्रहरिष्यति ॥ ७८ ॥

I have stamped My foot on your hood. Having seen that, O *Kaaliya*, *Garuda* who is a natural enemy of serpents, will not do any harm to you.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 79:

श्री पराशरः -

इति उक्त्वा सर्पराजं तं मुमोच भगवान् हरिः ।

प्रणम्य सो अपि कृष्णाय जगाम पयसां निधिम् ॥ ७९ ॥

Sri Paraasharar - The king of serpents, having been told by *Krishna* to leave that place, paid his obeisance to *Krishna* and then went to the ocean.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 80:

पश्यतां सर्वभूतानां सभृत्य सुत बान्धवाः ।

समस्तभार्यासहितः परित्यज्य स्वकं हृदम् ॥ ८० ॥

As all of them were looking, he left along with all his relatives and children, and everyone, he left the place, with all his wives, he left the pool in the *Yamunaa* river.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 81:

गते सर्पे परिष्वज्य मृतं पुनरिवागतम् ।

गोपा मूर्धनि हार्देन सिषिचुः नेत्रजैः जलैः ॥ ८१ ॥

Sri Engal Aalwaan's Commentary:

गत इति । गोपाः नन्दाद्याः वृद्धाः ।

When the serpent went off, all the *gopaas* embraced *Sri Krishna*, with great joy. With tears coming out of their eyes, with joy, they drenched Him with their tears. They were extremely happy and joyous.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 82:

कृष्णमक्लिष्टकर्माणम् अन्ये विस्मितचेतसः ।

तुष्टुवुः मुदिता गोपा दृष्ट्वा शिवजलां नदीम् ॥ ८२ ॥

Sri Engal Aalwaan's Commentary:

कृष्णम् इति । अन्ये श्रीदामदि सवयसः ।

First, the elderly ones embraced Him and felt very happy. After that, all His friends of the same age, were all totally taken by surprise, and they never expected such a thing. They also felt extremely happy, having seen the river which was purified, there was no more serpent there. They were extremely happy.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 83:

गीयमानः स गोपीभिः चरितैः साधु चेष्टितैः ।
संस्तूयमानो गोपैः च कृष्णो ब्रजमुपागमत् ॥ ८३ ॥

Sri Engal Aalwaan's Commentary:

गीयमान इति । चरितैः हेतुभिः ।

They all sung praises of *Krishna*, for all the wonderful acts that they had seen. They had never seen such a thing. They had never imagined that a small boy can do such wonders. The *gopaas* also were praising Him. He went to *Vraja* along with all of them.

This completes Chapter Seven.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे सप्तमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे सप्तमो अध्यायः ॥

॥ अथ अष्टमो अध्यायः ॥

Dhenukaasura Samhaara

Now, Chapter Eight.

Sri Vishnu Puraana, Amsha 5, Chapter 8, Shloka 1:

श्री पराशरः -

गाः पालयन्तौ च पुनः सहितौ बालकेशवौ ।
भ्रममाणौ वने तस्मिन् रम्यं तालवनं गतौ ॥ १ ॥

Sri Paraasharar - Once, when they were wandering around, *Balarama* and *Keshava*, looking after the cows, were wandering around in that forest, went to the beautiful palm grove.

Sri Vishnu Puraana, Amsha 5, Chapter 8, Shloka 2:

तत् तु तालवनं दिव्यं धेनुको नाम दानवः ।
मृगामांसकृताहारः सदा अध्यास्ते खराकृतिः ॥ २ ॥

There was a fierce demon there, called *Dhenuka*, and he was there, having taken the form of a donkey. He had made that as his place of living. He was eating the

flesh of deer and other animals which were there. That wonderful palm grove was completely controlled by him.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 3:

तत् तु तालवनं पक्वफलसंपत्समन्वितम् ।

दृष्ट्वा स्पृहान्विता गोपाः फलादाने अब्रुवन् वचः ॥ ३ ॥

That palm grove was completely filled with ripe fruits. Having seen that, all the *gopa* boys wanted to eat those fruits. They told *Krishna* to please go there and fetch the fruits for them.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 4:

गोपाः -

हे राम हे कृष्ण सदा धेनुकेनेष रक्षयते ।

भूप्रदेशो यतः तस्मात् पक्वानि इमानि सन्ति वै ॥ ४ ॥

Gopaas - O *Krishna*, O *Balaraama*, *Dhenuka raakshasa* is protecting this *taala vana*, palm grove, and that is why these ripe fruits are there. These fruits are so nice, we want to have them.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 5:

फलानि पश्य तालानाम् गन्धामोदितदिशि वै ।

वयम् एतानि अभीप्सामः पात्यन्ताम् यदि रोचते ॥ ५ ॥

Look at all those fruits, O *Balaraama*, O *Krishna*. The fragrance of those fruits has spread all over in all directions. We are interested in eating them, please go and do get some fruits for us.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 6:

श्री पराशरः -

इति गोपकुमाराणां श्रुत्वा संकर्षणो वचः ।

एतत् कर्तव्यम् इति उक्त्वा पातयामास तानि वै ।

कृष्णश्च पातयामास भुवि तानि फलानि वै ॥ ६ ॥

Sri Paraasharar - *Balaraama* immediately said - "Yes, yes, we have to do this; all our friends are very desirous of having these fruits, we should get it for them". And he started to bring down the fruits. Even *Krishna* started plucking the fruits and putting them down on the ground.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 7:

फलानां पततां शब्दम् आकर्ण्य सुदुरासदः ।

आजगाम स दुष्टात्मा कोपात् दैतेय गर्दभः ॥ ७ ॥

That demon in the form of a donkey, having heard all the sound of the fruits falling down from the tree, felt very angry, and came immediately, that wicked demon.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 8:

**पद्भ्याम् उभाभ्याम् स तदा पश्चिमाभ्याम् बलं बली ।
जघान उरसि ताभ्यां च स च तेन अभ्यगृह्यत ॥ ८ ॥**

Sri Engal Aalwaan's Commentary:

पद्भ्याम् इति । ताभ्यां तयोः इति अर्थः ।

He started kicking Them with the hind legs. He kicked Them on Their chest, with lot of force, and then, *Balaraama* caught hold of both the hind legs.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 9:

**गृहीत्वा भ्रामयामास सो अम्बरे गतजीवितम् ।
तस्मिन् एव स चिक्षेप वेगेन तृणराजनि ॥ ९ ॥**

Sri Engal Aalwaan's Commentary:

गृहीत्वा इति । तं गृहीत्वा तृणराजनि ताले ।

When he started kicking Them with his legs, They held his legs, and started to rotate him all around, holding his legs, and threw him in the air, with so much of force. He fell down on the palm grove, and he lost his life. He fell dead.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 10:

**ततः फलानि अनेकानि तालाग्रान्निपतन् खरः ।
पृथिव्यां पातयामास महावातो घनानिव ॥ १० ॥**

Just as a powerful wind, when it hits the clouds, when the rains come down, just like that, when that huge demon fell on the palm grove, all the fruits fell by themselves, on the ground.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 11:

**अन्यानथ सजातीयान् अगतान् दैत्यगर्दभान् ।
कृष्णः चिक्षेप तालाग्रे बलभद्रः च लीलया ॥ ११ ॥**

Dhenuka had a lot of his followers, who were also in the form of donkeys. They all came and attacked *Krishna* and *Balarama*. *Krishna* and *Balarama* killed all of them, and threw them in the palm grove.

Sri Vishnu Puraana, Amsha 5, Chapter 8, Shloka 12:

क्षणेनालंकृता पृथ्वी पक्वैः तालफलैः तदा ।

दैत्यगर्दभदेहैः च मैत्रेय शुशुभे अधिकम् ॥ १२ ॥

In no time, that palm grove was completely filled, as though it was decorated with all the fruits, all the ripe fruits fell down there, and also the dead bodies of all the demons.

Sri Vishnu Puraana, Amsha 5, Chapter 8, Shloka 13:

ततो गावो निराबाधाः तस्मिन् तालवने द्विज ।

नवशर्षपं सुखं चेरुः यत् न भुक्तमभूत् पुरा ॥ १३ ॥

After that, all the cows, happily came there without any fear, and ate all the fresh grass available there, happily, which they had never touched. Because none of the cows had entered there earlier, they were all scared of this demon and his followers. There was no more any trouble from *Dhenuka* in that palm grove.

This completes Chapter Eight.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे अष्टमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्यानं श्री विष्णु चित्तीये पञ्चमे अंशे अष्टमो अध्यायः ॥

॥ अथ नवमो अध्यायः ॥

Pralambaasura Samhaara

Now, Chapter Nine.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 1:

श्री पराशरः -

तस्मिन् रासभ दैतेये सानुगे विनिपातिते ।

सौम्यं तत् गोप गोपीनां रम्यं तालवनं बभौ ॥ १ ॥

Sri Paraasharar - When the demon in the form of the donkey, along with his followers, were all killed, and that palm grove became beautiful, the *gopaas* and *gopis* started to go there and pluck the flowers.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 2:

ततः तौ जातहर्षौ तु वसुदेवसुतौ उभौ ।

हत्वा धेनुकं दैतेयं भाण्डीरं वटमागतौ ॥ २ ॥

Feeling extremely happy, *Vasudeva's* children *Krishna* and *Balarama*, having killed the demon *Dhenuka*, came near a fig tree which was called as *Bhaandeera*.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 3:

क्ष्वेलमानौ प्रगायन्तौ विचिन्वन्तौ च पादपान् ।

चारयन्तौ च गा दूरे व्याहरन्तौ च नामभिः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

क्ष्वेलमानौ इति । क्ष्वेलन्तौ सिम्हवत् नादं कुर्वन्तौ । विचिन्वन्तौ वासयोग्यान् देशान् अन्विच्छन्तौ ।

Making loud noise like a lion, singing loudly, searching for a place where they could stay, bring all the cows along with them, calling them with names, ...

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 4:

निर्योगपाशस्कन्धौ तौ वनमालाविभूषितौ ।

शुशुभाते महात्मानौ बालशृङ्गाविवर्षभौ ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

निर्योगपाश इति । निर्योगपाशः नियमनरज्जुः ।

They were looking so beautiful and the sight was so grand, the rope with which they control the cows - they had put this rope on their shoulders, and they were wearing the garlands of all the beautiful flowers. They were looking so grand and nice, looking like two young bulls with their horns just coming up.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 5:

सुवर्णं अञ्जनं चूर्णाभ्यां तौ तदा रूषिताम्बरौ ।

महेन्द्र आयुध संयुक्तौ श्वेतकृष्णाविवाम्बुदौ ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

सुवर्ण इति । रुषितांबरौ - रञ्जित वस्त्रौ । महेन्द्र आयुध संकाशौ इति अम्बुद विशेषणम् ।
महेन्द्र आयुधेन प्रकाशमानौ इति अर्थः ।

Golden and blackish blue paste coloured clothes - they were wearing. Like the bow of *Indra*, white and black clouds, which are decorated with bow of *Indra*, just like that, *Balarama* and *Krishna* were shining forth - *Balarama* was fair and *Krishna* was dark. They are compared to the clouds which are looking grand with the *Indra's* bow.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 6:

चेरतुः लोकसिद्धाभिः क्रीडाभिरितरेतरम् ।

समस्तलोकनाथानां नाथभूतौ भुवं गतौ ॥ ६ ॥

They wandered about the various places which are common. The Lords of all worlds, have come to this earth, *Balarama* and *Sri Krishna*, and just like ordinary people, were playing and wandering around there.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 7:

मनुष्यधर्माभिरतौ मानयन्तौ मनुष्यताम् ।

तत् जाति गुण युक्ताभिः क्रीडाभिः चेरतुः वनम् ॥ ७ ॥

Being interested in exhibiting all the qualities of a normal human, They were behaving as though they are normal humans. Just like humans engage in play and other things, They were also engaged in the same things, and wandering about in that forest.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 8:

ततः तु आन्दोलिकाभिः च नियुद्धैः च महाबलौ ।

व्यायामं चक्रतुः तत्र क्षेपणीयैः तथा अश्मभिः ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

तत इति । आन्दोलिकादिभिः द्वयोः गोपयोः हस्तद्वयमय आन्दोलिकादिभिः । नियुद्धैः बाहुयुद्धैः । व्यायामं श्रमम् ।

A swing made of two *gopa's* hands, with hands locked together, in between *Krishna* will sit there, and they will swing Him around, back and forth. Like this, They were playing. They were wrestling, boxing. Throwing stones at each other, They were doing all the acts that normal humans will do. They are the protectors of the entire world.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 9:

तल्लिप्सुरसुरः तत्र हि उभयोः रममाणयोः ।
आजगाम प्रलंबाख्यो गोपवेषितरोहितः ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

तल्लिप्सुः इति । तल्लिप्सुः तौ जिघृक्षुः ।

One *raakshasa* named *Pralamba* came there, wanting to kill and eat both of Them, who were playing around happily, having taken the form of a normal *gopa*. He disguised himself just like a normal *gopa*.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 10:

सो अवगाहत निश्शङ्कः तेषां मध्यममानुषः ।
मानुषं वपुरास्थाय प्रलंबो दानवोत्तमः ॥ १० ॥

That *Pralamba* demon came and mixed himself, without any doubt, along with the other people there, taking the form of a human, just like a *gopa*. He mixed with all the other *gopaas* so that nobody can notice that he is a demon. He looked like any other *gopa*.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 11:

तयोश्छिद्रान्तरप्रेप्सुः अविषह्यममन्यत ।
कृष्णं ततो रौहिणेयं हन्तुं चक्रे मनोरथम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

तयोः इति । छिद्रान्तरप्रेप्सुः - प्रमादावसरं प्रतीक्षमाणः ।

He came with the desire to kill Them. He was looking for a moment when they will not be careful or cautious, so that he can attack them. He knew that *Krishna* cannot be won over. He first decided to kill *Balarama*.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 12:

हरिणाक्रीडनं नाम बालक्रीडनकं ततः ।
प्रकुर्वन्तो हि ते सर्वे द्वौद्वौ युगपत् उत्थितौ ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

हरिणा इति । हरिणाक्रीडनं हरिणावत् आक्रीडनम्, उत्प्लुतिः । द्वयोः युगपत् उत्प्लुतयोः
अलसः जितः, पटुः जेता । तत्र जितो जेतारं वहन् भाण्डीरं गत्वा पुनः उत्प्लुतिस्थानं नयेत्
इति पणबन्धः ।

They were playing a particular game, called *Harinaakreedaa*. Two people, in pairs, they play.

Starting from one point, they have to go up to another point. They have to hop, leap like a deer. When two people are going like this, whoever goes fast wins, and the other one loses. The loser has to carry the winner, on his shoulders, and has to run up to the *Bhaandeera* fig tree and come back again to the starting point. This is the game they were playing. This is called *Harinaakreedaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 13:

श्रीदाम्ना सह गोविन्दः प्रलंबेन तथा बलः ।

गोपालैः अपरैः च अन्ये गोपालाः पुप्लुवुः ततः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

श्रीदाम्ना इति । तत्र प्रलंबः श्रीदामपक्षीयः ।

Krishna and *Shreedama* formed a pair. *Pralamba* and *Balarama* formed a pair. The other *gopalaas* also formed pairs like that, and all of them were leaping towards the second point, like deer.

Pralamba belonged to *Shreedama's* side.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 14:

श्रीदामानं ततः कृष्णः प्रलंबं रोहिणीसुतः ।

जितवान् कृष्णपक्षीयैः गोपैः अन्ये पराजिताः ॥ १४ ॥

Krishna wins over *Shreedama* and *Balarama* wins over *Pralamba*. Others were all defeated by those belonging to *Krishna's* side.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 15:

ते वाहयन्तः अन्योन्यं भाणीरं वटमेत्य वै ।

पुनः निवृत्तुः सर्वे येये तत्र पराजिताः ॥ १५ ॥

They started to carry all the people who won over, one on one shoulder. The person who loses, carrying the person who wins. They started running towards the *Bhaandeera* tree. And then they started to return back to the same place.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 16:

संकर्षणं तु स्कन्धेन शीघ्रम् उत्क्षिप्य दानवः ।

नभस्थलं जगाम आशु सचन्द्र इव वारिदः ॥ १६ ॥

Pralamba was supposed to carry *Balarama* on his shoulders. He placed him on the shoulders, and immediately leaped up to the sky. He was like a rain bearing cloud with the moon. He was shining like that. He was a demon with a dark body, and *Balarama* was fair.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 17:

असहन् रौहिणेयस्य स भारं दानवोत्तमः ।

ववृधे सुमहाकायः प्रावृषीव बलाहकः ॥ १७ ॥

Unable to bear the weight of *Balarama*, as it is not easy to carry *Balarama*, the demon grew his body very big, just as during rains, the rain bearing clouds will start to grow, like those clouds, he became huge in size.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 18:

संकर्षणः तु तं दृष्ट्वा दग्धशैलोपमाकृतिम् ।

स्रग्दामलम्बाभरणं मकुटातोप मस्तकम् ॥ १८ ॥

Balarama saw that, he was like a burnt huge stone, with all his garlands and ornaments hanging, he was wearing a huge crown on his head.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 19:

रौद्रम् शकटचन्द्राक्षं पादन्यासचलत्क्षितिम् ।

अभीतमनसा तेन रक्षसा रोहिणीसुतः ।

ह्रियमाणः ततः कृष्णम् इदं वचनम् अब्रवीत् ॥ १९ ॥

He saw the fierce eyes, which were like the wheels of a cart. If he stamped his foot on the earth, the whole earth would shake. *Balarama* was not scared, and was being carried by this *raakshasa*. Being carried away by the demon, *Balarama* told *Krishna* loudly like this -

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 20:

कृष्ण कृष्ण ह्रियम्येष पर्वतोदग्रमूर्तिना ।

केनापि पश्य दैत्येन गोपालच्छद्मरूपिणा ॥ २० ॥

Sri Engal Aalwaan's Commentary:

कृष्ण कृष्ण इति । ह्रियामि ह्रिये । गोपालच्छद्मरूपिणा कृत्रिम गोपाल रूपिणा ।

O Krishna, O Krishna, I am being carried away by this demon, who is as big as a huge mountain. I don't know who is this demon. He disguised himself as a *gopa* and came. He is carrying me away.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 21:

यत् अत्र सांप्रतं कार्यं मया मधुनिषूदन ।
तत् कथ्यतां प्रयात्येष दुरात्मा अतित्वरान्वितः ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

यत् अत्र इति । अत्र दानवे ।

Please tell me what is it that I am supposed to do now. This evil demon is carrying me and going very fast. He will take me away. Do tell me what I am supposed to do now. *Balaraama* asked Krishna.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 22:

श्री पराशरः -
तमाह रामं गोविन्दः स्मितभिन्नोऽष्टसंपुटः ।
महात्मा रौहिणेयस्य बल वीर्यं प्रमाणवित् ॥ २२ ॥

Sri Paraasharar - Krishna, opening His lips and giving a nice smile, tells *Balaraama*, knowing his powers, knowing his valiance, with a slight smile, told like this.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 23:

श्री कृष्णः -
किमयं मानुषो भावो व्यक्तम् एव अवलम्ब्यते ।
सर्वात्मन् सर्वगुह्यानां गुह्यं गुह्यात्मना त्वया ॥ २३ ॥

Sri Krishna - O Balaraama, what is this humanly behaviour that I am seeing, you are resorting to this human behaviour. What is this? You are the protector of all, and are not known by anyone. You are *Sarvaatman*. Why are you resorting to this human behaviour.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 24:

स्मर अशेष जगत् बीज कारणं कारणाग्रज ।
आत्मानम् एकं तद्वत् च जगति एकार्णवे च यत् ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

**स्मर इत्यादि । जगत् बीज कारणानाम् अपि आदिभूत । जगति जगदवस्थायाम्, तद्वत्
एकार्णवे च एकार्णवावस्थायां च यत् तत् एकं कारणम् आत्मानं किं न वेत्ति ।**

Do remember that You are the cause of this entire universe. When the creation has happened, when the world has been created, and, during dissolution, when the entire thing is filled with water, with a huge ocean, *ekaarnava* - during both the times, You are the sole cause, Why are You not realizing this?

You are earlier to all the causes. You are *Anaadi*.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 25:

किं न वेत्ति यथाहं च त्वं चैकं कारणं भुवः ।

भारावतारणार्थाय मर्त्यलोकम् उपागतौ ॥ २५ ॥

Why don't You realize that Myself and You, both are the cause of this whole universe. In order to eliminate all the evil, and reduce the weight of this world, we have come to this human world.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 26:

नभः शिरः ते अम्बुवहाः च केशाः पादौ क्षितिः वक्त्रम् अनन्तवह्निः ।

सोमो मनस्ते श्वसितं समीरणो दिशः चतस्रो अव्यय बाहवस्ते ॥ २६ ॥

The sky itself is Your head, and all the clouds are Your hair. Your feet are all over. The fire, which is all over, is Your face. *Soma* is Your mind. Your breath is nothing but *Vaayu*. The four directions are Your four arms. This is the *Vishvaroop* of *Paramaatman* which is being explained here.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 27:

सहस्रवक्त्रो भगवान् महात्मा सहस्र हस्ताङ्घ्रि शरीरभेदः ।

सहस्रपद्मोद्भवयोनिराद्यः सहस्रशस्त्वां मुनयो गृणन्ति ॥ २७ ॥

You have got thousand faces, meaning innumerable. You are *Bhagavaan*, You are *Mahaatma*. You have thousand hands, and thousand feet, bodies, meaning innumerable. You are the cause of thousands of *Chaturmukha Brahmas*. You are the primeval one. All the sages meditate upon You in thousands of ways.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 28:

दिव्यं हि रूपं तव वेत्ति नान्यो देवैः अशेषैः अवताररूपम् ।

तत् अर्च्यते वेत्ति न किं यदन्ते त्वय्येव विश्वं लयमभ्युपैति ॥ २८ ॥

No one knows Your divine form. All the gods worship You, Your *avataara roopa*. Why don't You realize that the whole world merges unto You only during *pralaya*.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 29:

त्वया धृतेयं धरणी बिभर्ति चराचरं विश्वम् अनन्तमूर्ते ।

कृतादिभेदैरज कालरूपो निमेषपूर्वो जगदेतदत्सि ॥ २९ ॥

O Anantamoorte, existing in innumerable forms. You are bearing the earth, and because of that, earth is able to bear all the movable and immovables here. You are supporting the earth. *Nimesha* and other *kaala roopa* are also You only. You only, in the end, withdraw unto You, this whole world.

Krishna is reminding *Balarama* of His real nature.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 30:

अतं यथा बडबवहिनिना अम्बु हिमस्वरूपं परिगृह्य कास्तम् ।

हिमाचले भानुमतो अंशोसङ्गाज्जलत्वमभ्येति पुनस्तदेव ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

अतिमिति । अतं चर्वितम् । कास्तं छर्दितम् । यत् वा, केन वायुना, अस्तं

बडबाग्निगतवत्वेनार्करशिमाडीमयेन क्षिप्तम् । अयमर्थः सवायुना बडबाग्निना पीतं

समुद्राम्बु घनीभूय हिमतां गतं तेन वायुनाडीमयार्करशिमेन सोमद्वारा हिमतां हिमाद्रौ

क्षिप्तं ग्रीष्मे पुनरादित्यांशुसंयोगात् विलीनं सत् यथा जलतां याति इति । अयम् एव अर्थः

सरित्समुद्र इत्यादिना पूर्वमुक्तः ।

The *Badavaagni* consumes all the waters. And then it becomes *hima* (snow) in the cold season. When the sun rays fall on the snow, that only becomes water. This is the cycle told here.

Supported by the wind, the *Badavaagni* consumes all the waters from the ocean. After that, it becomes snow. The rays of the Sun, falls on the *himaadri*. During summer, again having come in contact with the sunrays, it melts and again becomes water.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 31:

एवं त्वया संहरणे अतमेतज्जगत्समस्तं त्वदधीनकं पुनः ।

तवैव सर्गाय समुद्यतस्य जगत्त्वमभ्येत्यनुकल्पमीश ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

एवम् इत्यादि । सांहरणात्तम् संहरणकाले अत्तम् । तवैव सर्गाय समुद्यतस्य त्वय्येव सर्गाय समुद्यते सति ।

In the same way, this whole world was withdrawn unto You, just like the *Badavaagni* consumes all the waters. And under Your own control, when You want to engage in creation, in every *kalpa*, one after the other, the world is again created.

During pralaya, You withdraw the whole world unto You, and during *srushti*, again, You create from You. This cycle is explained so. You are the creator. *Krishna* is reminding *Balarama* of His divine nature.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 32:

भवानहं च विश्वात्मन् एकमेव च कारणम् ।

जगतो अस्य जगत्यर्थे भेदेनावां व्यवस्थितौ ॥ ३२ ॥

You and me both are the sole cause of this whole world. For the purpose of the world, in order to do all Our *avataara kaaryaas* here, we have come as two here.

It was told in the beginning itself, that two *amshas*, two hairs - one white and one black are there. *Balarama* is the white *amsha*, and *Krishna* is the dark *amsha*. They are *Bhagavat amshaas* only.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 33:

तत् स्मर्यताम् अमेयात्मन् त्वयात्मा जहि दानवम् ।

मानुष्यमेव अवलम्ब्य बन्धूनां क्रियतां हितम् ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । मनुष्यमेव इति । स्तुति उद्बोधित दिव्य शक्तिः अपि मानुष्यम् अवलम्ब्य एव मनुष्य मूर्त्या एव दानवं जहि ।

O incomparable divine *Balarama*, do kill the demon. Thinking that You have incarnated here just like a human, do good to all Your relatives.

Though I have reminded You of Your divine form, and divine powers, just acting as though You are a human only, You can kill the demon.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 34:

श्री पराशरः -

इति संस्मारितो विप्र कृष्णेन सुमहात्मना ।
विहस्य पीडयामास प्रलंबं बलवान्बलः ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

इति इति । विहस्येति उद्बोधित स्वरूप अनुसन्धान चिह्नम् ।

Sri Paraasharar - O Maitreya, thus reminded of His divine nature by Krishna, Balaraama smiled, and started to torture that Pralamba.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 35:

मुष्टिना सो अहनन् मूर्ध्नि कोपसंरक्तलोचनः ।
तेन च अस्य प्रहारेण बहिर्याते विलोचने ॥ ३५ ॥

He started to hit him with his powerful fist on his head, feeling extremely angry, hit him powerfully. Because of this, both of Pralamba's eyes came out.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 36:

स निष्कासितमस्तिष्को मुखात् शोणितम् उद्वमन् ।
निपपात महीपृष्ठे दैत्यवर्यो ममार च ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

स इति । निष्कासितमस्तिष्कः निर्गमित मस्तकस्नेहः ।

The eyes and all came out of his face, with blood pouring out, after that, the demon fell on the ground and died.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 37:

प्रमंभं निहतं दृष्ट्वा बलेन अद्भुतकर्मणा ।
प्रहृष्टाः तुष्टुवुः गोपाः साधु साधु इति चाब्रुवन् ॥ ३७ ॥

Having seen this fearful demon Pralamba being killed by Balaraama, with that wonderful act, all the gopaas feeling extremely joyous and happy, praised Him a lot. They praised Him as "O You have done a great job, You have done a great job".

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 38:

सन्तूयमानो गोपैः तु रामो दैत्ये निपातिते ।
प्रलंबे सह कृष्णेन पुनः गोकुलमाययौ ॥ ३८ ॥

Being praised by all the *gopaas* like this, having killed the demon *Pralamba*, both *Balarama* and *Krishna* came back to *Gokula* again.

This completes Chapter Nine.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे नवमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे नवमो अध्यायः ॥

Sri Paraasharar is narrating how the *Sharat kaala*, autumn was looking, it was the most wonderful sight. How the season changed over from the rainy season, and what changes it brought.

॥ अथ दशमो अध्यायः ॥

Govardhana Giri Poojaa

Now, Chapter Ten. The *Govardhana Uddharana* instance will be narrated here. Initially, there is a description of the *Aatma vidyaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 1:

श्री पराशरः -

तयोः विहरतोः एवं रामकेशवयोः व्रजे ।

प्रावुङ् व्यतीता विकसत् सरोजा च अभवत् शरत् ॥ १ ॥

Sri Paraasharar - When they were having a nice time, enjoying, *Balarama* and *Krishna*, in *Vraja*, the rainy season passed, and the autumn came, with all the lotuses blooming.

Raama and *Krishna* both were wandering around, sporting around in the forest; at that time, the rainy season just passed, and the lotuses bloomed, and autumn set in.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 2:

अवापुः तापम् अत्यर्थं शफर्यः पल्वलोदके ।

पुत्रक्षेत्रादिसक्तेन ममत्वेन यथा गृही ॥ २ ॥

Sri Engal Aalwaan's Commentary:

अथ वर्ण्यमान शरत् दृष्टान्त व्याजेन आत्मविद्याम् आह अवापुः इत्यादिना । अवापुः इति । शफर्यः क्षुद्रमत्स्याः ।

Each of these descriptions will have some comparison with the *Aatma vidyaa*. *Shapharya* is a type of fish. In the waters, these fish started to experience a lot of heat. When a *gruhasta* is having this feeling of *mamatva*, idea of possession, because of the attachment to children, land, etc., the idea of possession tortures a *gruhasta*. The fish suffered just like that.

While describing the wonderful autumn season, *Paraasharar* is also telling the details of *Aatma vidyaa*, the *upaasanaa*.

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

**मयूरा मौनमातस्थुः परित्यक्तमदा वने ।
असारतां परिजाय सम्सारस्येव योगिनः ॥ ३ ॥**

Sri Engal Aalwaan's Commentary:

मयूरा इति । मौनम् अनुक्तिः मुनिवृत्तिः च ।

The peacocks became very quiet. They gave up all passion and became quiet. It was as though, when yogis, when they realize that *samsaara* is *asaara*, having got dejected from the cycle of births and deaths, they become *mounis*; they start to meditate on the Supreme Lord. Just like that, the peacocks became quiet, just like the *yogis*.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 4:

**उत्सृज्य जलसर्वस्वं विमलाः सितमूर्तयः ।
तत्त्यजुः च अंबरं मेघा गृहं विज्ञानिनो यथा ॥ ४ ॥**

Sri Engal Aalwaan's Commentary:

उत्सृज्य इति । जलसर्वस्वं कृत्स्नं जलम्, अहंमानादिजडभावं च । मलं काष्ण्यं, रागादि च । सितम् शुभ्रम् शुद्धम् च । विग्रहं विरोधम् । * गृहं विज्ञानिनो यथा * इति च पाठः ।

The clouds became very clear, and were very white. Having rained completely, the rainy season passed, and they had no more waters in them. All the dark clouds left the sky. It was as though the wise ones, who have realized, they leave their houses and go for meditation.

Just as the rain clouds give up all the water, the yogis gave up all the *ahamkaara*, and *mamakaara*. Clouds gave up the blackness because there was no more water, the yogis who have realized, got rid of the defects like *raaga*, *dvesha*, etc., they became pure. The clouds became white and clear, and like this, the yogis became pure, their minds became very pure. The *jnyaanis* give up all the *virodha*.

Each shloka is giving a description of the *sharat kaala*, with many of the words having the meaning of *aatma vidyaa* also. This is being explained further. There are many more wonderful *shlokaas* like this. Which we see next.

Having given up all the waters, through rain, the sky became very clear. The clouds gave up all water through rain. The sky became clear without any clouds. It was as though the wise ones, knowledgeable ones, the enlightened ones, they leave their houses and go for meditation, tapas.

Having given up the *ahamkaara*, their minds became pure. The blackness with respect to the clouds; the rain bearing clouds are black, and when they pour down the rain, the waters are no more there, they become clear. With respect to yogis, they gave up the *raaga*, *dvesha*, etc., and their minds became clean. The skies became clear, and with respect to yogis, their mind became pure.

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

शरत् सूर्याशु तप्तानि ययुः शोषं सरांसि च ।

बह्वालम्बममत्वेन हृदयानि इव देहिनाम् ॥ ५ ॥

Burnt by the fierce rays of the Sun, during autumn, the pools dried up. It was as though, having attachment, or the idea of possession in many many kinds of things, that this is mine, that is mine, the devotion, *bhakti*, dries up in the minds of the embodied ones.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 6:

कुमुदैः शरदंभांसि योग्यतालक्षणं ययुः ।

अवबोधैः मनांसीव समत्वम् अमलात्मनाम् ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

**कुमुदैः इति । योग्यता लक्षणं योग्यतात्मकं संबन्धं ययुः । योग्यो हि निर्मलजलस्य सित
कुमुदानां संबन्धः । अमलात्मनाम् अमलमनसाम् ।**

The waters of the ponds in autumns become clean, the water lilies started to sprout there. They were the resort to the lilies. It was just like the minds of the pure minded ones, yogis, with the *jnyaana*, knowledge or enlightenment which

they get; their mind becomes clear. With enlightenment, they attain *samatva*, "*Samatvam yoga uchyate*" is from the *Gita*. They see everything as equal. They see *aatman* everywhere.

The pools started to have all the lilies in the waters. The pure minded ones.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 7:

तारकाविमले व्योम्नि रराज अखण्डमण्डनः ।
चन्द्रश्चरमदेहात्मा योगी साधुकुले यथा ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

तारका इति । तारकाविमले तारकाभिर्विमले । अखण्डमण्डलः पौर्णमास्याम् । चरमदेहात्मा
चरमदेहस्य आत्मा ।

The full moon was shining brightly, in the clear sky, which was filled with stars. It was as though a *yogi* shines forth in his last body, his last life. After that, he attains liberation. Among the *saadhus*, if a *yogi* is there, who has attained the yoga saturation, just as he shines forth, the full moon was shining forth in the sky full of stars.

On the full moon day.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 8:

शनकैश्शनकैः तीरं तत्यजुः च जलाशयाः ।
ममत्वं क्षेत्रपुत्रादिरुद्धमुच्चैर्यथा बुधाः ॥ ८ ॥

All the ponds and rivers started receding, from their banks slowly. It was as though the wise ones, slowly give up the idea of possession, or attachment, in children, land, etc.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 9:

पूर्वं त्यक्तैः सरौभोभिः हंसा योगं पुनर्ययुः ।
क्लेशैः कुयोगिनो शेषैः अन्तरायहता इव ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

पूर्वम् इति । अन्तरायाः विघ्नाः ।

The *hamsaas* started associating again with the waters of the ponds, which they had left earlier. As though they are hit by the obstructions of *samshaya*,

pramaada, aalasya - those who are not doing yoga properly, get associated again with various kinds of *kleshaas*, grief, difficulties. Specifically the *kleshaas* told in yoga are *avidyaa, asmitaa, raaga, dvesha, abhinivesha*, etc.

In Yoga, it is explained - *klesha, antaraaya*. *Antaraaya* is *samshaya, pramaada, aalasya*, etc.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 10:

निभृतो अभवत् अत्यर्थं समुद्रस्सिमितोदकः ।

क्रमावाप्तमहायोगो निश्चलात्मा यथा यतिः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

निभृत इति । क्रमावाप्तमहायोगः क्रमेण मन्त्रस्पर्शभावाभावाख्ययोगचतुष्कान्तरं
लब्धमहायोगः ।

The waters of the ocean, were undisturbed, it attained tranquility. It was as though a yogi, who has a firm mind, attains *mahaa yogaa*, after four kinds of yoga - *mantra, sparsha, bhaava, abhaava*. Step by step, the yogi attains *mahaa yoga*. The waters of the ocean became very still and tranquil.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 11:

सर्वत्र अति प्रसन्नानि सलिलानि तथा अभवन् ।

ज्ञाते सर्वगते विष्णौ मनांसि इव सुमेधसाम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

सर्वत्र इति । सर्वत्र देशे शत्रुमित्रादिषु च ।

Everywhere, the waters were very pure and clear. As though the great devotees, those who are devoted to Vishnu, when they realize *Bhagavaan Vishnu* who is all pervading, then their minds become so pure and clear.

Sarvatra means at all places, and towards all kinds of people, friends or enemies. Their minds become very clear. The clear waters are compared to the clear minds of the *saadhus*.

This is also told in *Srimad Raamaayana* as *Prasannaambu. Ramaneeyam prasannambu sanmanuyashya mano yathaa*. The mind of a noble person is like the clear waters.

Sarvatra is also told as friends, enemies, etc. This is also told as the sign of a Vishnu devotee, which we studied earlier in *Vishnu Puraana*. He is equally disposed towards himself, friends or enemies.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 12:

बभूव निर्मलं व्योम शरदा ध्वस्त तोयदम् ।

योगाग्निदग्धक्लेशौघं योगिनाम् इव मानसम् ॥ १२ ॥

When the autumn came and all the clouds were dispersed, and the sky became very clear, it was as though all the *kleshaas* - *avidyaa*, *asmita*, *raaga*, *dvesha*, *abhinivesha* - all are burnt in the fire of yoga, causing their minds to become very clear. The autumn sky was looking just like that, very clear.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 13:

सूर्याशुजनितं तापं निन्ये तारापतिश्शमम् ।

अहंमानोद्भवं दुःखं विवेकः सुमहानिव ॥ १३ ॥

All the heat generated by the fierce rays of the Sun, was cooled down by the moon. It was as though the grief that arises out of the egotism, is cleared by *viveka*. The discriminatory knowledge that one gets, through *yoga*, *samatva*, that *viveka* eliminates all the egotism and the grief that arises due to egotism.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 14:

नभसो अब्दं भुवः पङ्कं कालुष्यं च अम्भसः शरत् ।

इन्द्रियाणीन्द्रियार्थेभ्यः प्रत्याहर इवाहरत् ॥ १४ ॥

The autumn removed the sky of the clouds. The sky was made clear. The dust of the earth got removed. The dirt in the waters was removed. Waters became pure and the earth became clear and dust free. The sky also became clear without clouds. In *yoga*, *pratyahaara* is told - withdrawing all the senses from the sense objects. Just as the *pratyahaara* detaches the senses from the sense objects, in the same way, the *Sharat kaala* cleared the sky, the earth and the waters.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 15:

प्राणायाम इवाम्भोभिः सरसां कृतपूर्वकैः ।

अभ्यस्यते अनुदिवसं रेचका कुम्भकादिभिः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

प्राणायाम इत्यादि । प्राणायामो हि कृत पूर्वकैः योगिभिः आकुम्भक रेचक प्रधानभिः वायुनयनक्रियाभिः अभ्यस्यते, * पूरकः पूरणं वायोः कुम्भकः स्थापनं क्वचित् । बहिः निस्सरणं तस्य रेचकः परिकीर्तितः ॥ इति वचनात् । अयमर्थः सरसां योगि स्थानीयानां

**प्राणायमः सस्यार्थं कुल्यादिभिः पूर्वं कृतपूरकैः श्वास स्थानीयैः अंभोभिः कारणैः पश्चात्
स्थापन रेचकादि क्रियादिभिः अभ्यस्यते ।**

The pools collected the waters, and this is told as similar to *pooraka* of a yogi who is practicing *praanaayaama* everyday. A yogi practicing *praanaayaama* first takes in the air (*pooraka*), then keeps it still for some time (*kumbhaka*), and then leaves it (*rechaka*). The ponds were taking water from the canal, collecting it, storing for some time, and then giving them for all the plants. It was as though they were practicing *praanaayaama* like the *yogis*.

Pooraka, *Kumbhaka* and *Rechaka* are explained. The ponds themselves are in the place of yogis. From the canals, they collect water as a yogi does *pooraka* in *praanaayaama*. After that, they collect the waters, similar to the air that is taken in by the yogis during *praanaayaama*; they store it and give it back for the plants to grow. It is as though they are practicing *praanaayaama*.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 16:

विमलाम्बरनक्षत्रे काले च अभ्यागते ब्रजे ।

ददर्शेन्द्रमहारम्भायोद्यतांस्तान्ब्रजौकसः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

विमला इति । महः उत्सवः ।

From now, *Paraasharar* starts to tell about the *Govardhana giri* episode. Before that the wonderful description of *Sharat kaala*, and *Aatma vidyaa* was told. During *Sharat kaala*, when the skies became clear, with all the stars seen, *Krishna* sees all those who are living in *Vraja*, the *gopaas*, starting to get ready for the *utsava* to worship *Indra*. They were getting ready, and started working towards that. He saw them do that.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 17:

कृष्णः तान् उत्सुकान् दृष्ट्वा गोपान् उत्सवलालसान् ।

कौतूहलात् इदं वाक्यं प्राह वृद्धान् महामतिः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

कृष्ण इति । उत्सुकान् उद्युक्तान् । उत्सवलालसान् उत्सवकामान् ।

When *Krishna* saw all those people, getting ready and working towards that, in order to carry out the *utsava* of worshipping *Indra*, they were very much

interested in that *utsava*. They were all with great joy and interest for that. With great curiosity, Krishna asked the elderly *gopaas* like this -

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 18:

को अयं शक्रमहो नाम येन वो हर्ष आगतः ।

प्राह तं नन्दगोपश्च पृच्छन्तम् अतिसादरम् ॥ १८ ॥

What is this *Indra utsava*? You are all feeling happy and joyous, and starting with great desire to perform this, what is this *utsava* of *Indra*. *Nandagopa* and others told him the details.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 19:

नन्दगोपः -

मेघानां पयसां चेशो देवराजः शतक्रतुः ।

तेन संचोदिता मेघा वर्षन्ति अम्बुमयं रसम् ॥ १९ ॥

Nandagopa - The lord of all the waters and clouds, is none other than *Devaraaja*, the King of the gods, who is *Shatakratu*, *Indra*. Being ordained by him, they pour down the waters, which is the essence for us.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 20:

तत् वृष्टि जनितं सस्यं वयम् अन्ये च देहिनः ।

वर्तयाम उपयुञ्जानाः तर्पयामः च देवताः ॥ २० ॥

With all the rains that come, because of that, the plants and all grow here, and all of us who are living here, we are living based on that, and we use all those plants, and worship the *devataas* with all the things that we grow here.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 21:

क्षीरवत्य इमा गावो वत्सवत्सश्च निर्वृताः ।

तेन संवर्धितैः सस्यैः तुष्टाः पुष्टा भवन्ति वै ॥ २१ ॥

All the cows here give us a lot of milk. They also have their calves. All this prosperity is happening due to the rains. The cows consume all these plants, and grass, and grow fat and healthy. They give us a lot of milk.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 22:

नासस्या नातृणा भूमिः न बुभुक्षार्दितो जनः ।

दृश्यते यत्र दृश्यन्ते वृष्टिमन्तो बलाहकाः ॥ २२ ॥

Where there are rain bearing clouds, which bring down a lot of rain, there will be no place there are no plants, or no grass. People will never be hungry there.

People never suffer from hunger. All are very happy, and there is all kind of prosperity.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 23:

भौमतेपत्पयो दग्धं गोभिः सूर्यस्य वारिदैः ।

पर्जन्यः सर्वलोकस्योद्भवाय भुवि वर्षति ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

भौमम् इत्यादि । पर्जन्यो हि भूगतं जलं सूर्य रश्मिभिः आतम् ततो मेघेषु दुग्धं तैः जगत् भूत्यैः वर्षति ।

Whatever water is there on the earth in the ponds, the Sun rays suck it up, and they deposit in the clouds, and the clouds again, bring them down in the form of rains, for the good of the world.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 24:

तस्मात् प्रावृषि राजानः सर्वे शक्रं मुदा युताः ।

मखैः सुरेशमर्चन्ति वयमन्ये च मानवाः ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

तस्मात् इति । प्रावृषि गतायाम् इति शेषः, शरदः प्रस्तुतत्वात् । यत् तु नभसि नभस्ये वा द्वादश्याम् इन्द्रमहारंभ इति गर्गादिना उक्तम्, तत् तु गोवर्धन उद्धार उत्तर कालविषयं कल्प्यम् । एतत् हरिवंशे कृष्णं प्रति इन्द्रोक्तिः * ये च इमे वार्षिका मासाः चत्वारो विहिता मम । एषां ते अर्धं प्रदास्यामि शरत्कालं हि पश्चिमम् । अद्यप्रभृति मासौ द्वौ ज्ञास्यन्ति मम मानवाः । वर्षार्धे च ध्वजे नित्यं ततः पूजाम् अवाप्स्यसि ॥ इति । यत् तु हरिवंश एव* ततः प्रवर्तते पुण्या शरत् सुप्त उत्थिते त्वयि* इत्यादि इन्द्र वाक्यं, तत् भगवत् प्रबोध अनन्तर शरत् शेष प्रसङ्गार्थम् ।

All the kings, they worship with great joy, Indra during the rainy season. And they perform a *yaaga*, and worship *Indra*. We are also like that only, we also do the same thing.

After the rainy season passes, and autumn comes, they do this *yaaga*. Because already the *Sharat kaala* has been told. Gargaachaarya and others have told that in the *Shraavana-Bhaadrapada* months, the *Varshaa kaala*, on the *Dvaadashi* day, they start the *yaaga* of worshipping *Indra*, this has to be taken as the time after the *Govardhana Uddharana*. Garga and others have told *Varshaa kaala*, but

this is *Sharat kaala*. For this, some *pramaanaas* are given here from *Harivamsha* - in the four months, I will give You half, so Krishna takes away two months. So, two months become rainy season, and two months become autumn.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 25:

श्री पराशरः -

नन्दगोपस्य वचनं श्रुत्वा इत्थं शक्रपूजने ।

रोषाय त्रिदशेन्द्रस्य प्राह दामोदरः तदा ॥ २५ ॥

Sri Paraasharar - When *Krishna* heard from *Nandagopa* that they are all starting a great *yaaga* for worshipping *Indra*, *Daamodara Krishna* told like this, which will actually make *Indra* very angry.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 26:

न वयं कृषिकर्तारो वाणिज्याजीविनो न च ।

गावो अस्मत् दैवतं तात वयं वनचरा यतः ॥ २६ ॥

Krishna - We are all people living in the forest like nomads. We are not farmers. We don't do trading and such. Cows only are gods for us, we only live with them. We keep moving around in the forest.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 27:

अन्वीक्षिकी त्रयी वार्ता दण्डनीतिः तथा परा ।

विद्याचतुष्टयं च एतत् वार्तामात्रं शृणुष्व मे ॥ २७ ॥

There are four *vidyaas* told - *Aanveekshikee*, *Trayee*, *Vaartaa*, *Dandaneeti*. *Aanveekshikee* is the *tarka shaastra*. *Trayee* is the *Vedaas* - *Poorva kaanda*, *yajnya*, *yaaga*. etc. *Vaartaa* is *vaanijya* - trading, farming, etc. *Dandaneeti* is political science of the kings. Out of these four, I am going to tell you about *Vaartaa* - trading, farming, etc. Do listen to me.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 28:

कृषिर्वणिज्या तद्वत् च तृतीयं पशुपालनम् ।

विद्या हि एका महाभाग वार्ता वृत्तिः त्रयाश्रया ॥ २८ ॥

This *vidyaa* which is called *Vaartaa*, has three kinds of occupation - farming, trading, and rearing cows.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 29:

कर्षकाणां कृषिर्वृत्तिः पण्यं विपणिजीविनाम् ।

अस्माकं गौः परा वृत्तिः वार्ताभेदैः इयं त्रिभिः ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

कर्षकाणाम् इति । अस्माकम् इत्यादि । गौः इति जाति अभिप्रायम् एकवचनम् । सा परावृत्तिः इति पाठे परा वृत्तिः या पाशुपाल्यवृत्तिः । त्रिभिः भेदैः उपलक्षितेयं वार्ता ।

In these three kinds of occupations in *Vaartaa*, farmers are the ones who do farming. Traders do the buying and selling, trading. For us, raising cattle is our occupation. This is how it is divided.

Raising cattle is our occupation. *Vaartaa* has three kinds as told.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 30:

विद्यया यो यया युक्तः तस्य सा दैवतं महत् ।
सा एव पूज्या अर्चनीया च सा एव तस्य उपकारिका ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

विद्यया इति । पूज्या मान्या ।

Those who are associated with a particular *vidyaa*, for them, they have to respect and follow that only. That *vidyaa* with which they are associated, becomes god for them. That is the one they resort to for living. One has to worship or respect that only. That is only useful to that person.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 31:

यो यस्य फलम् अश्नन् वै पूजयति अपरं नरः ।
इह च प्रेत्य चैवासौ न तत् आप्नोति शोभनम् ॥ ३१ ॥

Those who reap the benefits of one occupation, and respect some other occupation, they will not get anything while living here, or in other worlds. They don't get any prosperity. If one is doing trading, but respects farming, then that person is neither respected as a trader or a farmer. They won't get anything good while living here, and after death also. They won't prosper.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 32:

कृष्यान्ता प्रथिता सीमा सीमान्तं च पुनर्वनम् ।
वनान्ता गिरयः सर्वे सा च अस्माकं परा गतिः ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

कृष्यान्ता इति । देशस्थितिः इयम् । सेति गिरः परामृश्यन्ते । गति शब्द समभिव्याहारात् स्त्रीत्वम् एव च । कृष्यन्ताः प्रथिताः सीमाः ते चारमाकं परा गतिः इति च पाठः ।

The land is known as long as it is good for cultivation. That much of land, is only good for cultivation. That is the limit of the farmers. After that land, the forest starts. There is some land, good for cultivation, and after that, the forest starts. At the end of the forest, the mountains are there. That is the ultimate resort for us. Our limit extends that far only, up to the forest.

The limit of the land is when various kinds of occupation happen. Certain portions of the land are good for cultivation. After that, the forests start. Then the mountains are there. Our limit extends that far only.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 33:

न द्वारबन्धावरणा न गृहक्षेत्रिणः तथा ।

सुखिनः तु अखिले लोके यथा वै चक्र चारिणाः ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

न द्वार इति । द्वारबन्धैः गृहैः आवरणं येषां ते तथा उक्ताः ग्रामस्थाः । यत् वा, आवरणं गृहैकवासा वणिजः । गृहक्षेत्रिण इति गृह केदार आदि क्षेत्रसंचारनियताः कर्षकाः । अयम् अन्वयः यथा गिरेः बलेन तृणजलादिमत् प्रदेशेषु स्वैरं चक्रवता शकटेन चरन्तो वयं सुखिनः, न तथा द्वारबन्धावरणाः न तथा गृहक्षेत्राणि इति ।

We are not limited to four walls. We are not limited to house or fields.

Those who live inside villages, live inside a house, inside four walls. We are not people like that, who live inside four walls. We are also not traders who stay in a place like that. The lands which they cultivate, the farmers, are limited to house and land. We are happy living everywhere. As people move around in the carts, just like that, we move around everywhere. We are happy in all the places. We are not limited to staying within four walls. We take a cart, put all our things there, and keep going, moving to a place where there is water and grass, available, taking our cattle. We are not limited to living with land and house.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 34:

श्रूयन्ते गिरयः च एव वने अस्मिन् कामरूपिणः ।

तत् तत् रूपं समास्थाय रमन्ते स्वेषु सानुषु ॥ ३४ ॥

It is heard that all the mountains here take different forms, they can take any form they want. In their peaks, they sport taking desired forms.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 35:

यदा च एते प्रबाध्यन्ते तेषां ये काननौकसः ।

तदा सिंहादिरूपैः तान् घातयन्ति महीधराः ॥ ३५ ॥

These mountains which take different forms, which are sporting around in their peaks, when they are offended by someone, these mountains take the form of lions, and kill them. *Krishna* tells this to the *gopaas*, in order to create fear in them, and make them believe to worship the *Govardhana giri*.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 36:

गिरियज्ञः तु अयं तस्मात् गोयज्ञः च प्रवर्त्यताम् ।

किम् अस्माकं महेन्द्रेण गावः शैलाः च देवताः ॥ ३६ ॥

Because of this, let us worship the mountain. Let us perform the *yaaga* for *giri*, mountain, worshipping the *giri* through a *yajnya*. Let us also do *go yajnya*, worshipping the cows. What have we to do with *Mahendra*? Our gods are cows and mountains only.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 37:

मन्त्रयज्ञपरा विप्राः सीरयज्ञाः च कर्षकाः ।

गिरि गोयज्ञशीलाः च वयम् अद्रि वनाश्रयाः ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

मन्त्रयज्ञ इति । मन्त्रप्रकाशितदेवतायज्ञपराः ।

The *Brahmins* perform *yaagaas*, through *mantraas*, to the *devataas* known through those *mantraas*. They worship the *devataas* through the *mantraas*. The farmers do the *yaaga* with the plough. We are living in forest, and mountain, so, we have to do *giri-yajnya* and *go-yajnya* only.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 38:

तस्मात् गोवर्धनः शैलो भवद्भिः विविधार्हणैः ।

अर्च्यतां पूज्यतां मेध्यान् पशून् हत्वा विधानतः ॥ ३८ ॥

Therefore, *Govardhana* only has to be worshipped by all of you, by offering various things which are good for offering to *Govardhana*. Let us offer *pashu bali* also, and things which are fit to be offered as *bali* in *yajnya*. Let us perform the *giri yajnya* to *Govardhana giri*, as ordained in the scriptures.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 39:

सर्वघोषस्य संदोहो गृह्यतां मा विचार्यताम् ।

भोज्यन्तां तेन वै विप्राः तथा ये च अभिवाञ्छकाः ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

सर्वघोषस्य इति । संदोहः सम्यक् दुग्धम् ।

For this, let us collect all the milk, from all the *go-shaalaas*, the places where cows are living, in this *Vraja*. You don't have to think twice in this matter. Let us feed all the *Brahmins*, with that, and also the beggars and others who are seeking food.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 40:

तत्र अर्चिते कृते होमे भोजितेषु द्विजातिषु ।

शरत् पुष्प कृता पीडाः परिगच्छन्तु गो गणाः ॥ ४० ॥

Having fed all the *Brahmins* and having performed the *homa*, having worshipped the *Govardhana*, let the heads of the cows be decorated with the flowers which are found during this autumn, *Sharat kaala*. Let the cows go around the *Govardhana* in circumambulation, *pradakshina* to *Govardhana giri*.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 41:

एतत् मम मतं गोपाः संप्रीत्या क्रियते यदि ।

ततः कृता भवेत् प्रीतिः गवाम् अद्रेः तथा मम ॥ ४१ ॥

O *Gopaas*, this is what I think is right, and this is My view. If we do this with great love, then all the mountains and cows will be extremely pleased, and I will also be pleased.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 42:

श्री पराशरः -

इति तस्य वचः श्रुत्वा नन्दादि आस्ते व्रजौकसः ।

प्रीति उत्फुल्लमुखा गोपाः साधु साधु इति अथ अब्रुवन् ॥ ४२ ॥

Sri Paraasharar - With these words, when *Krishna* explained in all this detail, *Nandagopa* and others were extremely pleased, and showing great joy in their faces, and being very happy, they said "You told the right thing, You told the right thing, this is what we should do".

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 43:

शोभनं ते मतं वत्स यत् एतत् भवता उदितम् ।

तत् करिष्यामहे सर्वं गिरियज्ञः प्रवर्त्यताम् ॥ ४३ ॥

"O son, what You are telling is extremely good, and pleasing to us, let us do the same thing. Let us start preparing for *Giri yajnya*".

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 44:

तथा च कृतवन्तः ते गिरियज्ञं व्रजौकसः ।

दधि पायस मांसादयैः ददुः शैल बलिं ततः ॥ ४४ ॥

Having performed the *Giri yajnya*, the worshipping of *Govardhana*, all the people of *Vraja*, with curd, *paayasa*, *maamsa*, they gave *bali* to the *Govardhana* mountain.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 45:

द्विजां च भोजयामासुः शतशो अथ सहस्रशः ॥ ४५ ॥

They also fed all the *Brahmins* in hundreds and thousands. They felt extremely pleased and happy.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 46:

गावः शैलं ततः चक्रुः अर्चिताः ताः प्रदक्षिणम् ।

वृषभाः च अतिनर्दन्तः सतोया जलदा इव ॥ ४६ ॥

All the cows being decorated by the flowers, of the autumn, *Sharat kaala*, they did a *pradakshina* of the *Govardhana parvata*. The bulls roared loudly, as though the thunders of water bearing clouds.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 47:

गिरिमूर्धनि कृष्णो अपि शैलो अहम् इति मूर्तिमान् ।

बुभुजे अन्नं बहुतरं गोपवर्याहतं द्विज ॥ ४७ ॥

Krishna sat on top of the mountain, *Govardhana giri*, and said "I am only the *Govardhana* mountain", and He ate a lot of food, various kinds of food, offered by the *gopaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 48:

स्वेन एव कृष्णो रूपेण गोपैः सह गिरेः शिरः ।

अधिरुह्य अर्चयामास द्वितीयामात्मनः तनुम् ॥ ४८ ॥

With His own form, He also, along with all the *gopaas*, he climbed over the *Govardhana*, and started to worship, with a second form of His own.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 49:

अन्तर्धानं गते तस्मिन् गोपा लब्धा ततो वरान् ।

कृत्वा गिरिमखं गोष्ठं निजम् अभ्याययुः पुनः ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

अन्तर्धानम् इति । ततः गोवर्धनात् ।

The *gopaas* returned back from *Govardhana*, to their places, and did the *Giri yajnya*.

This is the *Govardhana pooja*. What is the result of this, what happens, with *Indra* bringing down continuous severe rains, and heavy winds, *Indra's* anger, and how *Krishna* controls all those things, how *Krishna* protects them by lifting the *Govardhana giri*, this wonderful act of *Krishna*, is going to be explained in the next chapter, which we see next.

This completes Chapter Ten.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे दशमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे दशमो अध्यायः ॥

We just concluded Chapter 10 of *Amsha 5*. Where, after listening to the explanation and justification given by *Krishna*, *Nandagopa* and others decided to perform the worship of *Govardhana giri*, instead of *Indra*. They performed it with great pomp and gaiety.

॥ अथ एकादशो अध्यायः ॥

Govardhana Uddharana

Now, Chapter Eleven.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 1:

श्री पराशरः -

मखे प्रतिहते शक्रो मैत्रेय अतिरुषा अन्वितः ।

संवर्तकं नाम गणं तोयदानामथाब्रवीत् ॥ १ ॥

Sri Paraasharar - When *Indra* saw that his *yaaga* was stopped, and they did the worship of *Govardhana giri*, instead of performing the *yaaga* to worship him, he was extremely angry. Then he immediately called a group of clouds called *Samvartaka*, and told thus.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 2:

भोभो मेघा निशम्य एतत् वचनं गदतो मम ।

आज्ञानन्तरमेव आशु क्रियताम् अविचारितम् ॥ २ ॥

O clouds, listen to my words, which I will tell you now. As soon as I order you, immediately, you have to do what I order, without second thoughts.

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

नन्दगोपः सुदुर्बुद्धिः गोपैः अन्यैः सहायवान् ।

कृष्ण आश्रयबलाधमातो मखभङ्गमचीकरत् ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

नन्दगोप इति । आध्मातः उपबृंहितः ।

The evil minded *Nandagopa*, along with all the other *gopaas*, who are helping him, and being very powerful and strong because he has the support of *Krishna*, has stopped performing my *yaaga*, to worship me.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 4:

आजीवो याः परस्तेषां गावः तस्य च कारणम् ।

ता गावो वृष्टिपातेन पीडयन्तां वचनान्मम ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

आजीव इति । आजीवः जीवनोपायः, गोपत्वस्य च कारणं यास्ता गावः ।

The cows are the means of living for them. They are the ultimate means of living for the *gopaas*. They become *gopaas* because of that only, because they look after the cows. They make a living from there. All those cows - go and trouble them, torture them with incessant rains.

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

अहमपि अद्रिशृङ्गाभं तुङ्गमारुह्य वारुणम् ।

साहाय्यम् वः करिष्यामि वाय्वम्बूत्सर्गयोजितम् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

अहम् इति । वाय्वम्बुनोरुत्सर्गेण संबद्धम् ।

When you do that, I am also going to come, sitting on my *Airaavata*, which is as big as the peak of a huge mountain. I will help you also. Being also helped by winds, which will be combined with your downpour.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 6:

श्री पराशरः -

इति आज्ञाप्ताः ततः तेन मुमुचुः ते बलाहकाः ।

वातवर्ष महाभीमम् अभावाय गवां द्विज ॥ ६ ॥

Sri Paraasharar - Being ordered thus by Indra, the group of clouds by the name Samvartaka, started pouring heavy rains, along with severe winds, powerful winds with very heavy rains, in order to destroy all the cows. Sri Paraasharar is telling this to Maitreyar.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 7:

ततः क्षणेन पृथिवी ककुभौ अम्बरमेव च ।

एकं धारामहासार पूरणेन अभवन् मुने ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

तत इत्यादि । धाराणाम् वेगवत् वर्षपूरेण धरणि आदिकम् एकम् अभवत् ।

Within no time, the entire earth became one. The sky and earth and directions, became one huge downpour. With that severe downpour, it was not possible to distinguish which is sky, and which are directions. Everything became one - earth and sky.

With heavy and speedy winds, and rains coming, it became one.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 8:

विद्युल्लताकशाघातव्रस्तैः इव घनैः घनम् ।

नादापूरितदिक् चक्रैः धारासारम् अपात्यत ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

विद्युल्लता इति । घनं निरन्तरम् । धारासारमपात्यत । आर्षत्वात् लिङ्गव्यत्ययः ।

As though the clouds were all troubled by being hit by the stick of the form of a lightning, incessantly, heavily, all directions were resounding with the roaring of the clouds, the torrential rains poured down uninterrupted, heavy rains.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 9:

अन्धकारीकृते लोके वर्षदभिः अनिशं घनैः ।

अधः च ऊर्ध्वं च तिर्यक् च जगदाप्यमिवाभवत् ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

अंधकारीकृत इति । आप्यम् अम्मयम् ।

The clouds started bringing down rains, torrential rains incessantly, assisted by speedy winds, the whole world became dark. Below and above, and in all directions, it became as though there was only water everywhere. Only water could be seen. The whole world was only water. Such severe heavy rains came.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 10:

गावः तु तेन पतता वर्षवातेन वेगिना ।

धूताः प्राणाञ्जहुः सन्नत्रिकसक्थिशिरोधराः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

गावः तु इति । धूताः कंपिताः । त्रिकं* पृष्ठवंशाधरे त्रिकम्* इति अमरः । सक्थि - ऊरुः ।

With this severe downpour and winds, the cows were all severely troubled. They fainted, and almost died. Their necks, thighs, backs, all shrunk, due to severe shivering, caused by such a heavy downpour.

They were shivering heavily.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 11:

क्रोडेन वत्सान् आक्रम्य तस्थुः अन्या महामुने ।

गावो विवत्साः च कृता वारिपूरेण चापराः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

क्रोडेन इति । क्रोडः कुक्षिः ।

Some cows tried to cover their calves with their stomachs, bringing them below. There were many other cows which had lost their calves. Because everywhere there was water, and they did not know what was happening. There was so much water all over.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 12:

वत्सः च दीनवदना वातकंपितकन्धराः ।

त्राहि त्राहि इति अल्प शब्दाः कृष्णम् ऊचुः इव आतुराः ॥ १२ ॥

All the calves, because of the wind and rain, their body and necks were shivering. They could not even make sound loudly. They were as though making mild sounds - "Protect us, protect us". They were looking at Krishna and requesting Him to protect them.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 13:

ततः तत् गोकुलं सर्वं गोगोपी (जन) गोपसंकुलम् ।

अतीवार्त हरिः दृष्ट्वा मैत्रेय अचिन्तयत् तदा ॥ १३ ॥

When He saw this entire group of cows in *Gokula*, and all the *gopaas* and *gopis*, and all of them being tortured like this with this severe rain, *Krishna* saw that and thought like this.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 14:

एतत् कृतं महेन्द्रेण मखभङ्गविरोधिना ।

तत् एतत् अखिलं गोष्ठं त्रातव्यम् अधुना मया ॥ १४ ॥

There is no doubt that this is all done by *Indra* only, because I have stopped this *yajnya*, and have not performed his worship. I have to protect this entire cow herd, now.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 15:

इमम् अद्रिमहं धैर्यात् उत्पाट्य ऊरु शिला घनम् ।

धारयिष्यामि गोष्ठस्य पृथुच्छत्रमिवोपरि ॥ १५ ॥

I am going to pluck out this *Govardhana* hill itself. I will hold it as though it is a huge umbrella, and will protect all these cows and *gopaas*, and *gopis*.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 16:

श्री पराशरः -

इति कृत्वा मतिं कृष्णो गोवर्धनमहीधरम् ।

उत्पाट्य एक करेण एव धारयामास लीलया ॥ १६ ॥

Sri Paraasharar - Having thought like that, having decided to do like that, *Krishna*, without any effort, lifted the *Govardhana* hill, with one hand itself, and was holding it in His hand, single-handedly, without any effort.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 17:

गोपांश्चाह हसञ्छौरिः समुत्पाटितभूधरः ।

विशध्वम् अत्र त्वरिताः कृतं वर्षनिवारणम् ॥ १७ ॥

He was smiling, and telling all the *gopaas*, that, having lifted the *Govardhana* hill, and holding it like a huge umbrella - "Please enter inside here, into this shade, you

will not have any trouble from rains, I am protecting you from the rains, enter inside".

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 18:

सुनिवातेषु देशेषु यथाजोषमिहास्यताम् ।
प्रविश्यतां न भेतव्यं गिरिपातात् च निर्भयैः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

सुन्वातेषु इति । निर्भयैः प्रविश्यतां गिरिपातात् न भेतव्यम् इति अन्वयः ।

Wherever you want in this place, wherever you are comfortable, enter, come inside and then stay there. You can enter without any fear; don't be scared that the hill will fall.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 19:

इति उक्ताः तेन ते गोपाः विविशुः गोधनैः सह ।
शकटारोपितैः भाण्डैः गोप्यः चासारपीडिताः ॥ १९ ॥

Having heard Krishna's words, along with their cows, the *gopis* and *gopaas*, and all their things, came under the *Govardhana* hill, bringing their carts and other things, putting all their things in the carts.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 20:

कृष्णो अपि तं दधार एव शैलम् अत्यन्त निश्चलम् ।
व्रजौकवासिभिः हर्षं विस्मिताक्षैः निरीक्षितः ॥ २० ॥

Sri Engal Aalwaan's Commentary:

कृष्ण इति । व्रजौकेत्यदन्तत्वम् आर्षम् । व्रजौकवासिभिः इति वा पाठः ।

When Krishna was holding the mountain like this, it was so stationary and firm, and standing still, all the people of *Vraja* were seeing Him with extreme feeling that "What a wonderful act He has done", expressing their wonder. They were all wonderstruck by the act of Krishna.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 21:

गोपगोपीजनैः हृष्टैः प्रीतिविस्तारितेक्षणैः ।
संस्तूयमानचरितः कृष्णः शैलं आधारयत् ॥ २१ ॥

The *gopaas* and *gopis* were all extremely happy, and joyous, and with great love, they saw *Krishna*. They were praising all the acts that He did. Being praised by all of them, *Krishna* was holding the *Govardhana* hill.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 22:

सप्तरात्रं महामेघा ववर्षुः नन्दगोकुले ।

इन्द्रेण चोदिता विप्र गोपानां नाशकारिणा ॥ २२ ॥

For seven nights, continuously, without any break, there was a heavy downpour. The *Samvartaka* group of clouds, brought down severe rains, being ordered by Indra, with the idea that they wanted to destroy the *gopaas*, the cows and everyone.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 23:

ततो धृते महाशैले परित्राते च गोकुले ।

मिथ्याप्रतिज्ञो बलभिद्वारयामास तान् घनान् ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

तत इति । मिथ्याप्रतिज्ञः व्यर्थप्रतिज्ञः ।

When the huge mountain was being held, like a huge umbrella by *Krishna*, the *Gokula* was completely protected under that, without any problem. Indra's *pratijnyaa* became a wasted effort. He told the clouds to return back.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 24:

व्यञ्जे नभसि देवेन्द्र वितथात्मवचः तथा ।

निष्क्रम्य गोकुलं दृष्टं स्वस्थानं पुनरागमत् ॥ २४ ॥

When the skies were without any clouds, and when Devendra's efforts were all futile, all the *gopaas*, *gopis* and cows, came out of that hill, very happily and safely returned to their places.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 25:

मुमोच कृष्णो अपि तदा गोवर्धनमहाचलम् ।

स्वस्थाने विस्मित मुखैः दृष्टः तैः तु ब्रजौकसैः ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

मुमोच इति । ब्रजौकसैरित्यदन्तवमार्षम् ।

Krishna placed the *Govardhana* mountain, back in its place, as all of them were seeing wonderstruck, about the wonderful act that *Krishna* had done.

This completes Chapter Eleven, with this wonderful act of *Krishna*.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे एकादशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने विष्णुचितीये पञ्चमे अंशे एकाशो अध्यायः ॥

॥ अथ द्वादशो अध्यायः ॥

Indra worships Krishna

Now, Chapter Twelve.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 1:

श्री पराशरः -

धृते गोवर्धने शैले परित्राते च गोकुले ।

रोचयामास कृष्णस्य दर्शनं पाकशासनः ॥ १ ॥

Sri Paraasharar - When the *Govardhana* was lifted and held by *Krishna*, and all the *Gokula* was completely protected, from the rains, at that time, *Indra* wanted to see *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 2:

सो अधिरुह्य महानागम् ऐरावतममित्रजित् ।

गोवर्धनगिरौ कृष्णं ददर्श त्रिदशेश्वरः ॥ २ ॥

He sat on his huge *Airaavata* elephant, and came to *Govardhana giri*, and the lord of gods, *Indra*, saw *Krishna* there.

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

चारयन्तः महावीर्यं गास्तु गोपवपुर्धरम् ।

कृत्स्नस्य जगतो गोपं वृतं गोपकुमारकैः ॥ ३ ॥

Krishna was looking after the cows, He was the most valiant of all, having taken the form of a *gopa*. One who protects all the worlds, is being surrounded by all the *gopa* boys, He was taking care of the cows. *Indra* sees this wonderful sight.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 4:

गरुडं च ददर्श उच्छैः अन्तर्धानगतं द्विज ।

कृतच्छायं हरेः मूर्ध्नि पक्षाभ्यां पक्षिपुङ्गवम् ॥ ४ ॥

Indra, because he was a deva, could see Garuda above Krishna, which was high above in the sky. Garuda was protecting Krishna with his wings, and was giving shade to Krishna. Indra could see Garuda.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 5:

अवरुह्य स नागेन्द्रात् एकान्ते मधुसूदनम् ।

शक्रः सस्मितमाहेदं प्रीतिविस्तारितेक्षणः ॥ ५ ॥

He got down from the Airavata, and in ekaanta, when no one could see, Indra saw Krishna in secrecy, and told him thus, with great love and devotion.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 6:

इन्द्र उवाच -

कृष्ण कृष्ण शृणुष्व इदं यदर्थमहमागतः ।

त्वत् समीपं महाबाहो न एतत् चिन्त्यं त्वया अन्यथा ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

कृष्ण कृष्ण इति । न एतत् इति । एतत् आगमनम् । अन्यथा विरोधिधिया ।

Indra - Krishna, please listen to me, why I have come. Don't think that I have done with a wrong intention, please don't think like that, please don't mistake me. Do listen to me, why I have come here.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 7:

भारावतरणार्थाय पृथिव्याः पृतिवीतले ।

अवतीर्णो अखिलाधार त्वम् एव परमेश्वर ॥ ७ ॥

O Krishna, You are the Supreme Lord. In order to reduce the weight of the evil on this earth, You have incarnated here as a gopa. You are the support of the whole world, the entire world.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 8:

मखभङ्गविरोधेन मया गोकुलनाशकाः ।

समादिष्टा महामेघाः तैः च इदम् कदनं कृतम् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

मखभङ्ग इति । कदनं संकुलवधः ।

I had only ordered the clouds, in order to protect against the stoppage of that *yaaga*. In order to destroy the *Gokula*, I had ordered the clouds here. This is what the clouds did as per my order.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 9:

त्राताः ताः च त्वया गावः समुत्पाद्य महीधरम् ।

तेनाहं तोषितो वीर कर्मणा अत्यद्भुतेन ते ॥ ९ ॥

All the cows were well protect by You, who lifted the *Govardhana* mountain itself. I am extremely pleased with this most wonderful act of Yours, O *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 10:

साधितं कृष्ण देवानाम् अहं मन्ये प्रयोजनम् ।

त्वया अयम् अद्रिप्रवरः करेण एकेन यद्धुतः ॥ १० ॥

I feel that the purpose of the *devaas* was also served, that You lifted the *Govardhana* mountain itself. You lifted this huge mountain with one hand itself.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 11:

गोभिः च चोदितः कृष्ण त्वत् सकाशम् इह आगतः ।

त्वया त्राताभिरत्यर्थं युष्मत् सत्कार कारणात् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

गोभिः च इति । गोभिः गोकुलस्थाभिः । इह त्राताभिः गोभिः एककुलत्वात् त्राताभिः इति उक्तम् ।

The cows which are all in *Goloka*, have requested me, and because of that, I have come here, O *Krishna*. They have asked me to come and do *satkaara* to You, to offer worship to You. Because all the cows are protected by You.

Though the cows in *Goloka* were not protected, these cows belong to the same class, and therefore it is told as *traatabhih*.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 12:

स त्वां कृष्ण अभिषेक्ष्यामि गवां वाक्यप्रचोदितः ।

उपेन्द्रत्वे गवामिन्द्रो गोविन्दः त्वं भविष्यसि ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

स त्वाम् इति । सो अहं त्वाम् उपेन्द्रत्वे । उप् उपरि सत्यलोक उपरिभागस्थ गोलोक
ईश्वरत्वे अभिषेक्ष्यामि । यथा उक्तं हरिवम्शे* ममोपरि यथेन्द्रस्त्वं स्थापितो गोभिरीश्वरः
। उपेन्द्र इति लोके त्वां गास्यन्ति दिवि देवताः ॥ इति । अतो गावामिन्द्रो गोविन्दो
भविष्यति ।

Being impelled by the cows of the *Goloka*, I am going to do abhisheka as *Upendra* to You. You are going to become the Lord of the cows. You will be called *Govinda* from now on.

The *lokaas* which are above the *Satya loka*, are called *Goloka*, and I am going to make You the Lord of those *Golokaas*. *Indra* says that the *lokaas* above his world, the *Golokaas*, that he will make *Krishna* the Lord of those. All the gods will sing in praise of You, as You are *Upendra*.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 13:

श्री पराशरः -

अथोपवाहयादादाय घण्टामैरावतात् गजात् ।

अभिषेकं तया चक्रे पवित्रजलपूर्णया ॥ १३ ॥

Sri Paraasharar - *Indra* got down from *Airaavata*, and took a *ghantaa* from the *Airaavata*, and then filling it with pure sanctified waters, he did abhisheka to *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 14:

क्रियमाणे अभिषेके तु गावः कृष्णस्य तत् क्षणात् ।

प्रसवोद्भूतदुग्धाद्रा सद्यः चक्रुःवसुन्धराम् ॥ १४ ॥

When he was doing the *abhisheka*, all the cows, profusely gave milk, the whole earth was filled with milk, which came profusely from the cows. They did that out of happiness.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 15:

अभिषिच्य गवां वाक्यात् उपेन्द्रं वै जनार्दनम् ।

प्रीत्या सप्रश्रयं वाक्यं पुनराह शचीपतिः ॥ १५ ॥

Having done the *abhisheka*, as per the request of all the cows of the *Goloka*, with great love, *Indra* says thus -

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 16:

गवाम् एतत् कृतं वाक्यं तथा अन्यत् अपि मे शृणु ।

यत् ब्रवीमि महाभाग भारावतरणेच्छया ॥ १६ ॥

I have done what the cows have told me to do, O *Krishna*. Now, I have another request to You. Kindly listen to that. You have incarnated here in order to reduce the evil on this earth.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 17:

ममांशः पुरुषव्याघ्र पृथिव्यां पृथिवीधर ।

अवतीर्णो अर्जुनो नाम संरक्ष्यो भवता सदा ॥ १७ ॥

On this earth, my *amsha*, *Arjuna* is born. I request You to protect him. O *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 18:

भारावतरणे साहयं स ते वीरः करिष्यति ।

संरक्षणीयो भवता यथा आत्मा मधुसूदन ॥ १८ ॥

He is going to assist You in the destruction of the evil on this earth. I request You to kindly protect him, as You protect Yourself.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 19:

श्री भगवान् उवाच -

जामामि भारते वंशे जातं पार्थ तवांशतः ।

तमहं पालयिष्यामि यावत् स्थास्यामि भूतले ॥ १९ ॥

Sri Bhagavaan says - O *Indra*, I am aware that in *Bhaarata vamsha*, *Arjuna/Paartha* is born as Your *amsha*. I am going to protect him, and look after him, as long as I am going to be here on this earth.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 20:

यावत् महीतले शक्र स्थास्यामि अहम् अरिन्दम ।

न तावत् अर्जुनं कश्चित् देवेन्द्र युधि जेष्यति ॥ २० ॥

As long as I am going to stay on this earth, O *Indra*, nobody can win over *Arjuna* in a war. Don't worry about him, I will protect him as long as I am going to be here.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 21:

कंसो नाम महाबाहुः दैत्यो अरिष्टः तथा असुरः ।

केशी कुवलायापीडो नरकाद्याः तथा परे ॥ २१ ॥

There is a great demon by name *Kamsa*. *Arishta* is also another demon. *Keshi*, *Kuvalayaapeeda*, *Naraka* - all these demons are born here.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 22:

हतेषु तेषु देवेन्द्र भविष्यति महाहवः ।

तत्र विद्धि सहस्राक्ष भारवतरणं कृतम् ॥ २२ ॥

Once all these people are killed - Kamsa, Arishta, Keshi, Kuvalayaapeeda, etc., there will be a huge war, O Indra. You can know that during that war only, all the evil will be destroyed. The weight on the earth due to the evil forces will be reduced.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 23:

स त्वं गच्छ न संतापं पुत्रार्थं कर्तुमर्हसि ।

न अर्जुनस्य रिपुः कश्चित् ममाग्रे प्रभविष्यति ॥ २३ ॥

You don't have to worry at all. Go without any worry with respect to your son. You don't have to have any worries. There will be no enemy of Arjuna who will survive as long as I am here.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 24:

अर्जुनार्थं तु अहं सर्वान् युधिष्ठिर पुरोगमान् ।

निवृत्ते भारते युद्धे कुन्त्यै दास्यामि अविक्षतान् ॥ २४ ॥

Because of Arjuna only, all the other sons of Kunti, Yudhisthira and others, the moment the Bhaarata yuddha gets over, I am going to return all of them to Kunti unharmed, untouched, very safely.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 25:

श्री पराशरः -

इति उक्तः संपरिष्यज्य देवराजो जनार्दनम् ।

आरुह्य ऐरावतं नागं पुनरेव दिवं ययौ ॥ २५ ॥

Sri Paraasharar - Having told this, Krishna embraces Indra. Indra, being seated on his Airaavata, gets back to his world, the svarga loka.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 26:

कृष्णो हि सहितो गोभिः गोपालैः च पुनर्व्रजम् ।

आजगाम अथ गोपीनां दृष्टिपूतेन वर्त्मना ॥ २६ ॥

Krishna, along with all the cows, the gopaas, comes back. Having been also sanctified by the glances of the gopis.

This completes Chapter Twelve.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे द्वादशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे द्वादशो अध्यायः ॥

॥ अथ त्रयोदशो अध्यायः ॥

Raasa Kreedaa

Now, Chapter Thirteen.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 1:

श्री पराशरः -

गते शक्रे तु गोपालाः कृष्णम् अक्लिष्टकारिणम् ।

ऊचुः प्रीत्या धृतं दृष्ट्वा तेन गोवर्धनाचलम् ॥ १ ॥

Sri Paraasharar - When Indra returned back, all the gopaas see Krishna and tell Him with great love, having seen the great act of lifting the entire Govardhana giri itself in one hand. They tell Krishna thus -

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 2:

वयम् अस्मान् महाभाग भगवन् महतो भयात् ।

गावः च भवता त्राता गिरिधारणकर्मणा ॥ २ ॥

O great Krishna, we were all protected, and You got us rid of the great fear that we had, You also protected all the cows by lifting the Govardhana mountain itself and holding it. This is a wonderful act.

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

बालक्रीडेयम् अतुला गोपालत्वं जुगुप्सितम् ।

दिव्यं च भवतः कर्म किम् एतत् तात कथ्यताम् ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

बालक्रीडा इति । बालक्रीडा पूतनावध आदि । कर्म अद्रिधारण आदि ।

You have shown many wonderful acts as a child, such as killing Pootanaa. Lifting and holding the Govardhana mountain in one hand, being born as a gopaala, which is a very lowly caste. You have shown these most wonderful acts as a boy. What are these wonderful acts of Yours, please do tell us about them.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 4:

कालीयो दमितः तोये धेनुको विनिपातितः ।

धृतो गोवर्धनः च अयं शङ्कितानि मनांसि नः ॥ ४ ॥

The serpent *Kaaliya* was tamed by You, and he went away to the ocean. *Dhenuka*, the huge demon, was killed by You. The *Govardhana* was held like an umbrella, without any effort. All these are creating some kind of doubt in our mind.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 5:

सत्यं सत्यं हरेः पादौ शपामो अमितविक्रम ।

यथावत् वीर्यम् आलोक्य न त्वां मन्यामहे नरम् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

सत्यं सत्यम् इति । पादौ पादाभ्याम् ।

We are telling the truth, again and again. O *Krishna* of great valour. Looking at all Your most valiant acts, we do not see that You are an ordinary human.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 6:

प्रीतिः सस्त्रीकुमारस्य व्रजस्य त्वयि केशव ।

कर्म चेदमशक्यं यत् समस्तैः त्रिदशैः अपि ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

प्रीतिः इति । एकस्मिन् सर्वेषां प्रीतिः च अमानुषत्व शङ्का हेतुः ।

All the *gopaas*, *gopis*, all the children, everyone in *Vraja* love You so dearly. The whole *Vraja* is loving You so dearly, without any exception. That also shows that You are not an ordinary human. All the gods put together also cannot do these kinds of wonderful acts like lifting *Govardhana* and holding in one hand, what You did just now. If all gods collect together, it is impossible to do the wonderful acts You did. So, we are doubting whether You are an ordinary human, who are You?

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 7:

बालत्वं च अतिवीर्यत्वं जन्म चास्मास्वशोभनम् ।

चिन्त्यमानम् अमेयात्मन् शङ्कां कृष्ण प्रयच्छति ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

बालत्वम् इति । अतिवीर्यत्वम् इति बालत्वविशेषणम् । अशोभनम् इति जनमविशेषणम् ।

The childhood which is of such valiance, that we can't even see in great warriors, that kind of *veerya*, You displayed as a child itself. But You are born as an ordinary person in a lowly caste like us, like a *gopaalaka*. When we think over all these things, O Krishna, we are definitely getting a doubt that You are not an ordinary human.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 8:

देवो वा दानवो वा त्वं यक्षो गन्धर्व एव वा ।

किमस्माकं विचारेण बान्धवो असि नमोस्तु ते ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

देवो इति । सर्वथा देवादिषु अन्यतम एव अस्माकं बान्धवो असि, न गोपालमात्रम् । किं विचारेण? न अत्र संशयः ।

We don't know whether You are a god, or a *daanava*, or a *yaksha*, or a *gandharva*. Whoever You are, what is it to do with us? You are our dear relative, and we pay our obeisance to You.

One of the gods only come here, You are present here as our relative. You are not just an ordinary *gopaala*. There is no doubt at all.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 9:

श्री पराशरः -

क्षणं भूत्वा तु असौ तूष्णीं किञ्चित् प्रणयकोपवान् ।

इति एवम् उक्तः तैः गोपैः कृष्णो अपि आह महामतिः ॥ ९ ॥

Sri Paraasharar - Krishna did not say anything immediately, when they said that "You are only a god, who have come here, and are born as one among us, as our relative". He becomes very quiet for a minute. Showing some kind of anger out of love, He tells all the *gopaas* thus -

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 10:

श्री भगवान् उवाच -

मतसंबन्धेन वो गोपा यदि लज्जा न जायते ।

श्लाघ्यो वाहं ततः किं वो विचारेण प्रयोजनम् ॥ १० ॥

Sri Bhagavaan - O *gopaas*, if you are not ashamed of being associated with Me, of if I am praiseworthy, I don't care for that. What is the use of thinking in all those directions? I hope you are not ashamed of being with Me. Or maybe praiseworthy also. I don't care for that.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 11:

यदि वो अस्ति मयि प्रीतिः श्लाघ्यो अहं भवतां यदि ।

तत् आत्मबन्धुसदृशी बुद्धिर्वः क्रियतां मयि ॥ ११ ॥

If you really love Me, if all of you have pure love towards Me, and I am being worthy of your praises, then please do think of Me as your relative only. Just think of Me as one of your close relatives only.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 12:

नाहं देवो न गन्धर्वो न यक्षो न च दानवः ।

अहं वो बान्धवो जातो न एतत् चिन्त्यम् इतो अन्यथा ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

नाहम् इति । अहं वो बान्धवः केवलं गोपः ।

I am neither a *deva* nor a *daanava*, nor *yaksha* nor *gandharva*. I am none of them. I am only your close relative. Please do not think in any other way. I am just one among you, just a relative.

I am only a *gopa*.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 13:

श्री पराशरः -

इति श्रुत्वा हरेः वाक्यं बद्धमौनाः ततो वनम् ।

ययुः गोपा महाभागा तस्मिन् प्रणयकोपिनि ॥ १३ ॥

Sri Paraasharar - Having heard these words of *Krishna*, who was showing a little bit of anger, out of love, they all became very quiet. They came back to *Vraja*, and *Krishna* was still showing the anger.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 14:

कृष्णस्तु विमलं व्योम शरत् चन्द्रस्य चन्द्रिकाम् ।

तदा कुमुदिनीं फुल्लाम् आमोदित दिगन्तराम् ॥ १४ ॥

At that time, *Krishna* sees the sky, which was so clear. It was full moon day in the *Sharat kaala*. The lilies were all bloomed. All the directions were filled with the fragrance of those flowers. It was a wonderful night on a full moon day.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 15:

वनराजिं तथा कूजत् भृङ्गमाला मनोहराम् ।

विलोक्य सह गोपीभिः मनश्चक्रे रतिं प्रति ॥ १५ ॥

He saw all the greens all around, and the bees were all humming. The most wonderful environment was created there. *Krishna* saw all those things. He wanted to sport with the *gopis*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 16:

विना रामेण मधुरम् अतीव वनिताप्रियम् ।

जगौ कलपदं शौरिः तारमन्द्रकृतक्रमम् ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

विना इति । कलपदम् अव्यक्त मधुराक्षरम् गेयम् । तारमन्द्रकृतक्रमम् । तारमन्द्रौ उच्चोपांशुध्वनिधर्मौ । नानामात्रकृतक्रमम् इति पाठे द्रुत मध्य विलंबित आख्य त्रिमात्र लयकृतत्परक्रमम् । नानातन्त्रीकृत क्रमम् इति पाठे वीणाङ्ग ध्वनिवत् नियत निबद्ध स्वरक्रमम् ।

He was without *Balarama* at that time. That which is *avyakta*, unmanifest, but it was so sweet and unmanifest thing, the song, he sang that song, which is very dear to ladies. This song had *Taaraa*, *Mandra*, and all the *kramaas* combined. It was most wonderful.

Taara, *Mandra* are loud sounds, without opening the lips - it was a mix of both. There is also another *paatha* - *naanaamaatrakrutakramam*, and also *naanaatantrikutakramam*. These mean the sound of the mixture of all the wonderful instruments, whose beats are very slow, or medium paced. The words of that song were not loud enough to be heard by everyone, but they were *avyakta*, unmanifest. It was so sweet and loving to all the women. *Krishna* started to sing that kind of a song.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 17:

रम्यं गतिध्वनिं श्रुत्वा संत्यज्यावासथांस्तदा ।

आजग्मुः स्वरिता गोप्यो यत्रास्ते मधुसूदनः ॥ १७ ॥

It was so wonderful and pleasant, the sound of that song. When all the *gopis* heard that, they immediately left their houses, and came rushing to where *Madhusoodana* was there. Leaving all their houses in whatever conditions they were, having just heard that wonderful song, they hurried to go and unite with *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 18:

शनैः शनैः जगौ गोपी काचित् तस्य लयानुगम् ।
दत्तावधाना काचित् च तमेव मनसा अस्मरत् ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

शनैः शनैः इति । तस्य लयानुगं द्रुत मध्य विलंबिताख्य त्रिलयात्मक तालविश्रान्ति काल अनुगुणम् । * तालान्तरालवर्ती यः कालौ असौ लयनाल्लयः * इति चचनात् । दत्तावधाना कृतावधाना ।

Based on the beats of the song that He was singing, one *gopi* started slowing moving following the beats of that song itself. Another *gopi*, meditating intensely on *Krishna*, single-mindedly started to meditate on *Krishna* at that time.

One *gopi* started to move, just following the beats of this song. One rare *gopi* started to walk towards that slowly, following the beats of this song. And focussing fully on thinking about *Krishna*, meditating in the mind on *Krishna* only.

Raasa Kreedaa is going to be told in detail now, which we see next.

We are studying Chapter 13 of *Amsha* 5. We concluded the *Govardhana Uddharana prakarana*, and had just started *Raasa Leelaa prakarana* of *Sri Krishna*.

Krishna sees the most wonderful moonlight, of the *Sharat kaala* in the clear skies. All the lily flowers have bloomed, and all the directions are bright with the moonlight. He saw all the plants and greenery around, and the bees humming. Seeing all these, He decided to sport with the *gopis*. *Balaraama* was not there with *Krishna*. At that time, He decided to sing the song which produces the most beautiful sounds, which are not manifest to everyone. This sound is most loved by the *gopis*. He started to play that song, with high and low notes, and with different *kaalaas* - *dhruva*, *madhya*, *vilambita* in the three *maatras*. And also which can produce the sounds of various instruments like *Veenaa*. There are different explanations for this in the different *paathaantaraas*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 19:

काचित् कृष्णेति कृष्णेति प्रोक्ता लज्जम् उपाययौ ।
ययौ च काचित् प्रेमान्धा तत् पार्श्वम् अविलंबितम् ॥ १९ ॥

Kaachit means a very rare one, who had that kind of a *sukruta*, all the *gopis*, that each one was a very rare one. The *sukruta* of these *gopis* cannot be explained. One rare *gopi* was blushing and shy, just pronouncing the name *Krishna Krishna*.

Another *gopi* who was blind with love with *Krishna*, just went and stood next to Him, touching Him.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 20:

काचित् च आवसथस्थान्ते स्थित्वा दृष्ट्वा बहिर्गुरुम् ।
तन्मयत्वेन गोविन्दं दध्यौ मीलितलोचना ॥ २० ॥

Sri Engal Aalwaan's Commentary:

काचित् इति । काचित् आवसथस्येति अनेन गोप्याः कामद्वारा भगवति लय उच्यते ।
तन्मयत्वेन आत्मनः तादात्म्येन ।

She stood towards the front of the house, outside the house, and saw that outside, there were elders standing there. Thinking about *Krishna*, she merged totally into *Krishna* in her mind, and closed her eyes with that kind of supreme experience.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 21:

तत् चित्त विमलाह्लाद क्षीणपुण्यचया तथा ।
तत् अप्राप्ति महादुःख विलीन अशेष पातका ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

तत् चित्त इति । तत् चित्तेन तत् गतेन चित्तेन जात विमल आह्लादेन क्षणपुण्यचया ।
वैमल्यं दुःखासंभेदः । अनेन पूर्व संचित प्रारब्ध निश्शेष कर्मक्षयो भोगात् उक्तः ।

Her mind being filled completely with the thoughts of *Krishna*, she had such bliss, such pure bliss, that all the *punyaas* and *paapaas* which had accumulated were all destroyed at that time. He was without any grief. She had pure bliss unmixed with grief. All her sins got destroyed at that time.

All the accumulated *punya* and *paapa*, all the *praarabdha karmaas* completely got destroyed.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 22:

चिन्तयन्ती जगत् सूतिम् परब्रह्मस्वरूपिणं ।
निरुच्छवासतया मुक्तं गता अन्या गोपकन्यका ॥

Sri Engal Aalwaan's Commentary:

चिन्तयन्ती । परब्रह्मस्वरूपिणी स्वरूपि परब्रह्मणि । परब्रह्मस्वरूपिणम् इति पाठे
परब्रह्मभूतम् इति । निरुच्छ्वासतया प्रियानुभव रूप ध्यानादन्तर्मग्ने मनसि तत्
अविनाभूत प्राणादेः अपि अन्तर्गतत्वात् निरुच्छ्वासत्वम् । दशम्यावत्वया प्रियमिति
कामशास्त्रे वल्लभसयुज्यम् उक्तम् । द्वेष इच्छैद्यादेरिव कामात् गोपीनां सायुज्यम्
उपपन्नम् ।

This is a very famous *shloka*. Krishna who was none other than the Supreme Brahman, Parabrahman. With that kind of a thought of Krishna, she will experience such a bliss that her mind was totally blended, immersed in that. Even her *praana*, and everything got merged into that. Because of that, she was not able to breathe out at all. This is explained in the *Kaamashastra*, in the tenth state, as *priya*. How *Shishupaala* attained moksha by hating Krishna, like that, all the *gopis*, by loving Him, attained moksha. Just by thinking of the Parabrahman, Sri Krishna, she attained moksha.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 23:

गोपीपरिवृतो रात्रिं शरत् चन्द्र मनोरमाम् ।

मानयामास गोविन्दो रासारम्भरसोत्सुकः ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

गोपीपरिवृत इति । रास आरंभ इति । रासो नाम अन्योन्य व्यतिषक्तहस्तं गायतां स्त्रीपुंसां
मण्डलीभूय अमणनृतम् रासः । उक्तं च * अनेकनर्तकीयोज्यं चित्रताललयान्वितम् ।

आचतुष्पष्टियुगलात् रासकं मसृणोद्धतम् ॥

Holding each other's hands, and forming a circle, and dancing around, is called *Raasa*. Being surrounded by *gopis*, in that beautiful night of the *Sharat kaala*, He wanted to sport in the *Raasamandala*, with the *gopis*.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 24:

गोप्यः च बृन्दशः कृष्ण चेष्टास्वायत्तमूर्तये ।

अन्यदेशं गते कृष्णे चेरुः बृन्दावनान्तरम् ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

गोप्यः च इति । अन्यदेशं गत इति विप्रलभशृंगारोक्तिः संभोगपोषार्था । कृष्णचेष्टा

स्वायत्तमूर्तयः इति लीलोक्तिः । यदाह भरतः * प्रियानुकरणं लीला मधुराङ्गविचेष्टितैः *
इति ।

Leelaa is a *lakshana* told by *Bharata*, that, with very beautiful movement of the hands, with wonderful actions, expressing their love through that. Totally, thinking about the various wonderful acts of *Krishna*, and when *Krishna* disappeared suddenly, they started to move around and search for Him in the *Brundaavana*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 25:

कृष्णो निबद्धहृदया इदमूचुः परस्परम् ॥ २५ ॥

They were so much engrossed in the thought of *Krishna*, that they started to tell each other like this, and started to imitate all the wonderful acts of *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 26:

**कृष्णो अहम् एष ललितं व्रजाम्यालोकतां गतिः ।
अन्या ब्रवीति कृष्णस्य मम गीतिः निशम्यताम् ॥ २६ ॥**

Sri Engal Aalwaan's Commentary:

**कृष्णो अहम् इति । ललितं व्रजाम् इति । * सुकुमारो अङ्गविन्यासो मसृणो ललितं भवेत्*
इति ।**

One *gopi* said - I am only *Krishna*, see this wonderful walk of mine. I am walking, just see my walk, which is so beautiful, just like *Krishna*'s. Another one said - Listen to my song, I am only *Krishna*, I am singing.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 27:

**दुष्ट कालिय तिष्ठ अत्र कृष्णो अहम् इति च अपरा ।
बाहुम् आस्फोट्य कृष्णस्य लीलया सर्पमाददे ॥ २७ ॥**

Another one was imitating the *Kaalinga Mardana* of *Krishna*, and started to shout - "Stand, wait for me, I will kill you", and she moved her hands just like *Krishna*, trying to hold the snake just like *Krishna* did. She imitated the same action.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 28:

**अन्या ब्रवीति भो गोपा निश्शङ्कैः स्थीयताम् इति ।
अलं वृष्टिभयेन अत्र धृतो गोवर्धनो मया ॥ २८ ॥**

Another *gopi* said - "O *gopis*, don't be scared, don't run away, don't be scared by this terrible rain. I am holding the *Govardhana*, these rains are not going to harm you. Come and stand below", and she raised her finger.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 29:

धेनुको अयं मया आक्षिप्तो विचरन्तु यथा इच्छया ।

गावो ब्रवीति चैवान्या कृष्णलीलानुसारिणी ॥ २९ ॥

Another *gopi* said - This is *Dhenuka*, and I have killed him, thrown him out. Let the cows move around without any fear. She said like this, imitating the *Krishna leela* of *Dhenukaasura vadhaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 30:

एवं नानाप्रकारासु कृष्णचेष्टासु तास्तदा ।

गोप्यो व्यग्राः समं चेरु रम्यं बृन्दावनान्तरम् ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । व्यग्राः उत्सुकाः ।

In the same way, the *gopis*, by imitating the various wonderful acts of *Krishna*, in various ways, they were highly excited, and roamed around the *Vrundaavana*, desperately searching for *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 31:

विलोक्य एका भुवं प्राह गोपी गोपवराङ्गना ।

पुलकाञ्चित सर्वाङ्गी विकासिनयनोत्पला ॥ ३१ ॥

One *gopi* looked at the ground, and immediately, with horripilation all around her body, and her eyes fully open, with horripilation, she told the other *gopis*, looking at the ground.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 32:

ध्वजवज्राङ्कुशाब्जारेखावन्त्यालि पश्यत ।

पदानि एतानि कृष्णस्य लीलाललितगामिनः ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

ध्वजवज्र इति । ध्वजवज्राङ्कुशाब्जरूपरेखावन्ति । आलि हे सख्यः । आर्षो वचनव्यत्ययः ।

Look at the foot marks here, we can see all the wonderful divine marks on the feet of *Krishna*, who moved so wonderfully. We see the *dhvaja*, *vajra*, *ankusha*, *abja* and all these wonderful divine marks and lines, O friends. We can see the divine weapons and ornaments of *Krishna*, we can see the marks on His feet. He was walking so beautifully.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 33:

का अपि तेन समायाता कृतपुण्या मदालसा ।
पदानि तस्याः च एतानि घनानि अल्पतनूनि च ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

का अपि इति । घनानि मदमन्थरत्वात् अल्पान्तराणि, अल्पतनूनि स्त्रीत्वात् ह्रस्वानि
अपृथूनि च ।

Someone has gone along with *Krishna*, one rare, very fortunate *gopi* has gone along with Him. She was wearing flowers. She was inebriate with passion. We can see her footmarks also here. The foot marks are so very close to each other, because she was inebriate with love towards *Krishna*. Because she was a woman, a *gopi*, her footmarks are smaller, and not very heavy. We can see that she is going along with *Krishna* here.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 34:

पुष्पापचयमत्रोच्चैः चक्रे दामोदरो ध्रुवम् ।
येनाग्राक्रान्तमात्राणि पदानि अत्र महात्मनः ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

पुष्पाचयम् इति । अग्राक्रान्तमात्राणि प्रपदमात्राकान्तानि ।

Another *gopi* said - Look at this place. He has tried to pluck flowers from a tall tree, the flowers which were high. We see that He is standing on His toes, we can see that his foot is raised, that the flowers are a little high. We can see the toe marks alone.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 35:

अत्र उपविश्य (सा) वै तेन काचित् पुष्पैः अलंकृता ।
अन्यजन्मनि सर्वात्मा विष्णुरभ्यर्चि (तो यया) तस्तया ॥ ३५ ॥

Sri Engal Aalwaan's Commentary:

अत्र इति । मृदित स्थल निपतित पुष्पादि लिङ्गदर्शनेन अनुमानम् ।

Having sat here, *Krishna* has decorated one *gopi* with flowers, and she must have certainly worshipped in some other *janma* this *Krishna*, who is none other than

Vishnu, the Supreme Self. She was so fortunate that *Krishna* has Himself decorated her with flowers, seating her here.

Having seen the flowers which had fallen down, she is inferring.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 36:

पुष्पबन्धनसम्मान कृतमानाम् अपास्य ताम् ।
नन्दगोप सुतो यातो मार्गेण अनेन पश्यत ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

पुष्पबन्धन इति । मानो गर्वः ।

At that time, that *gopi* got a little bit arrogant or proud that *Krishna* Himself is decorating me with flowers, and when He decorated her like that, *Nandagopa's* son *Krishna* immediately left her, and has gone in some other way, leaving her there itself, see here.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 37:

अनुयाता एनमत्रान्या नितंबभरमन्थरा ।
या गन्तव्ये द्रुतं याति निम्नपादाग्रसंस्थितिः ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

अनुयाता इति । पुरतो याति गच्छति कृष्णे, तं प्राप्तं द्रुतं गन्तव्ये सति
निम्नपादाग्रसंस्थितिर्या अनुयाता इयम् अन्या इति अन्वयः ।

When *Krishna* is going, she is following Him very quickly, her footmarks are very close by, trying to follow Him very quickly. Another *gopi* has followed Him, and she had a heavy back, it looks like. She is trying to go fast, but the front of her foot is pressed hard.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 38:

हसन्त्यस्ताग्रहस्तेयं तेन याति तथा सखी ।
अनायतपदन्यासा लक्ष्यते पदपद्धतिः ॥ ३८ ॥

This is another *gopi*, and *Krishna* is holding her hand, we can see. She is being carried by Him, holding her hands here. We can see that her footmarks are very light here. This means that *Krishna* is holding her hand and carrying her along with Him.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 39:

हस्तसंस्पर्शमात्रेण धूर्तेन एषा विमानिता ।

नैराश्यान्मन्दगामिन्या निवृत्तं लक्ष्यते पदम् ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

हस्त संस्पर्श इति । एषा अन्या, हस्तसंस्पर्शमात्रेण सत्कारान्तररहितेन विमानिता । अत्र हेतुः नैराश्यादित्यादि ।

This *gopi*, whom *Krishna* held her hand, and took her along with Him, giving her only that much pleasure of touching her hands alone, this cheat, *Krishna* who has cheated her, and has left her neglected. And then, she was so disappointed that she has started to move slowly, disappointed that *Krishna* went away.

He did not do anything else, only He touched her hands. She was highly disappointed.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 40:

नूनमुक्ता त्वरामि इति पुनरेष्यामि ते अन्तिकम् ।

तेन कृष्णेन येनैषा त्वरिता पदपद्धतिः ॥ ४० ॥

Sri Engal Aalwaan's Commentary:

नूनम् इति । त्वरामि रतोचितं स्थानम् अन्वेष्टुं त्वरे, अन्विष्य पुनः ते अन्तिकम् एष्यामि इति नूनं कृष्णेन काचित् उक्ता । अत्र लिङ्गं येन इत्यादि ।

I am going and coming back very quickly to you - He has told. And *Krishna* has run in a hurry. He told her that He will find a nice place for them to unite, and He has run away. This is what *Krishna* has told one *gopi*, it looks like.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 41:

प्रविष्टो गहनं कृष्णः पदमत्र न लक्ष्यते ।

निवर्तध्वं शशाङ्कस्य न एतत् दीधितिगोचरे ॥ ४१ ॥

At that point, the group of *gopis* who are searching for *Krishna*, they come to a place where the forest is very deep, and *Krishna* has definitely entered into this deep forest. There is not even moonlight here, and we cannot see anything; they cannot even see His footmarks anymore, so dark out there. They said "Let us go back" and were disappointed.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 42:

निवृत्ताः ताः तदा गोप्यो निराशाः कृष्णदर्शने ।
यमुनातीरमासाद्य जगुः तत् चरितं तथा ॥ ४२ ॥

Sri Engal Aalwaan's Commentary:

निवृत्ता इति । जगुः । तत् गानं हि तत् अपरोक्षदं सर्वेषाम् ।

Being highly disappointed, all the *gopis* returned back to the bank of the *Yamunaa* river, and started chanting *Krishna's* name alone, and sing and praise all His wonderful acts.

Singing *Krishna's* wonderful acts, will lead to *Saakshaatkaara* of *Krishna* only, for everyone. This leads to direct perception of *Krishna*, for everyone.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 43:

ततो ददृशुरायान्तं विकासिमुखपङ्कजम् ।

गोप्यः त्रैलोक्यगोप्तारं कृष्णम् अक्लिष्टचेष्टितम् ॥ ४३ ॥

At that time, *Krishna* decides to appear back. He comes back. They all see *Krishna* coming there, with wonderful lotus like face, which was like a bloomed lotus. They saw *Krishna*, who is the protector of all the three worlds, that *Krishna*, who has done wonderful acts, they saw.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 44:

काचित् आलोक्य गोविन्दम् आयान्तम् अतिहर्षिता ।

कृष्ण कृष्ण इति कृष्ण इति प्राह नान्यत् उदीरयत् ॥ ४४ ॥

One *gopi* saw *Krishna*, *Govinda* coming there, and was so much overjoyed, that she just started chanting *Krishna*, *Krishna*, *Krishna*. She could not say anything else.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 45:

कचित् भ्रूभङ्गुरं कृत्वा ललाटफलकं हरिम् ।

विलोक्य नेत्रभृङ्गाभ्यां पपौ तन्मुखपङ्कजम् ॥ ४५ ॥

One *gopi* shrunk her eyebrows, and saw the beautiful forehead of *Krishna*, and with her eyes, which were like bees, she drank the nectar from the lotus of His face.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 46:

काचित् आलोक्य गोविन्दं निमीलितविलोचना ।

तस्यैव रूपं ध्यायन्ती योगारूढेव सा बभौ ॥ ४६ ॥

Another *gopi*, saw *Govinda*. Immediately, she closed her eyes, and she just meditated upon His form. She was as though reaching the *samaadhi*, in the *yoga dashaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 47:

ततः कांचित् प्रियालापैः कांचित् भ्रूभङ्गवीक्षितैः ।

निन्ये अनुनयमन्यां च करस्पर्शेन माधवः ॥ ४७ ॥

He told loving words towards one, and then He bent His eyebrows in a beautiful way, and gave glances towards another *gopi*. He consoled another *gopi* by holding her hands.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 48:

ताभिः प्रसन्न चित्ताभिः गोपीभिः सह सादरम् ।

ररास रासगोष्ठीभिः उदारचरितो हरिः ॥ ४८ ॥

Hari, who is with the most benevolent acts, started to sport with all the *gopis*, who were all having a most pleasant mind. Everywhere, the pleasantness, love and joy were there.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 49:

रासमण्डलबन्धो अपि कृष्णपार्श्वमनुज्झता ।

गोपीजनेन नैवाभूत् एकस्थानस्थिरात्मना ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

रास इति । एकस्थानस्थितात्मना कृष्णपार्श्व एकैकस्मिन् स्थाने स्थिरचित्तेन, अत एव कृष्णपार्श्वमनुज्झता गोपीजनेन रासार्थमण्डलीभावेन बन्धो अपि न अभूत् ।

रासमण्डलबद्धो अपि कृष्ण इति पाठे स्वयम् अमितो मण्डलीभूय स्थितेन गोपीजनेन कृष्णो न एकस्थानो अभूत् । गोपीमण्डलान्तः शीघ्र संचारात् तत् पार्श्वस्थ इव अभवत् इति अर्थः ।

Nobody wanted to leave the position next to *Krishna*. *Raasamandala* never happened, as they never stayed in their places. Everybody wanted to be next to *Krishna*. So, they could never form the *Raasamandala* by standing in one place.

With a firm mind, standing in one place, they could not stand. They did not leave the place next to *Krishna*. They could not really do the circular formation. There is another *paatha* - *raasamandalabaddho api* - where *Krishna* started moving around, and *gopis* and all were forming a circular fashion in *Raasamandala*.

Krishna started moving around. He moved so fast, that it looked as though He was standing next to everyone.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 50:

हस्तेन गृह्य चैकैकां गोपीनां रासमण्डले ।

चकार ततकरस्पर्श निमीलितदृशं हरिः ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

हस्तेन इति । हरिरेकां हस्तेन गृह्णाति, सा तस्य करस्पर्श सुख निमीलिताक्षी भवति । ताम् अन्यस्याः स्व करस्पर्श परवशायाः हस्तेन हस्तं योजयति । एवं चापरस्याः तादृष्या हस्तेन इति । हरि हस्त स्पर्श सुखवशात् कृष्णेन गृहीत हस्ता अहमेव इति सर्वासां बुद्धिम् उत्पादयन् एकमूर्तिः एव हरिरगृहीतहस्त एव रासमण्डले चकार । हरिरेवम् एताभिः रासमण्डलं बबन्ध इति रासवित् संप्रदायः । अन्ये तु द्वयोर्द्वयोर्मध्ये हरिः एकैक मूर्तिरात्स्थौ इति आहुः ।

Another explanation of how they formed the *Raasamandala* is given here. He took one *gopi*, touched her hands, and so much was the bliss she experienced that she closed her eyes, immediately, He kept the next *gopi*'s hand in her hand, and she was still thinking that *Krishna* is holding her. And He held the hand of the next *gopi*. She was also overcome with bliss and she also closed her eyes. Like that, He kept moving, making them hold each other's hands, without them realizing that they are holding the hand of the next *gopi*, but they always thought that they are holding *Krishna*'s hand. This is how they formed the *Raasamandala*. Because of the bliss that they experienced, when He touched their hands, everyone thought that I am only holding *Krishna*'s hands. One *Krishna* started moving around in *Raasamandala*. This is the *sampradaaya* of those who know about the *Raasa Kreedaa*, that is how it actually happened. Some others explain this as *Krishna* made Himself into many forms and He stood in between every two *gopis*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 51:

ततः प्रवृत्ते रासश्चलद्वलयनिस्वनः ।

अनुयातशरत्काव्यगेयगीतिरनुक्रमात् ॥ ५१ ॥

Sri Engal Aalwaan's Commentary:

तत इति । अनुयातेति । शरत् वर्णनादिरूपं कविकृतं गेयं यत् तस्य या गीतिः सा अन्याता येन रासेन ।

They started singing the music of the *Sharat kaala* which is done by a poet, which explains the wonderful season of *Sharat kaala*, autumn, and that they started to sing. With all the music of the clashing of the bracelets.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 52:

कृष्णः शरत् चन्द्रमसं कौमुदीं कुमुदाकरम् ।

जगौ गोपीजनस्तु एकं कृष्णनाम पुनः पुनः ॥ ५२ ॥

What Krishna did was that He sang songs related to the beautiful moonlight of the *Sharat kaala*. But *gopi jana* were telling again and again the name of Krishna alone.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 53:

परिवृत्तिश्रमेण एका चलद्वलयलापिनीम् ।

ददौ बाहुलतां स्कन्धे गोपी मधुनिघातिनः ॥ ५३ ॥

Sri Krishna, engrossed in that sport, and revolving around in the *Raasamandala*. One *gopi* got very tired, because of the movement, and she put her hands around the neck of Krishna.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 54:

काचित् प्रविलसत् बाहुं परिरभ्य चुचुम्ब तम् ।

गोपी गीत स्तुतिव्याजात् निपुणा मधुसूदनम् ॥ ५४ ॥

Another *gopi*, who was very intelligent, she, on the pretext of singing, song in praise of Krishna, she embraced His arms and kissed Him.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 55:

गोपीकपोलसंश्लेषम् अभिगम्य हरेर्भुजौ ।

पुलकोद्गमसस्याय स्वेदाम्बुघनतां गतौ ॥ ५५ ॥

Sri Engal Aalwaan's Commentary:

गोपी इति । गोपीकपोलपुलकोद्गमसस्याय स्वेदाम्बुमद्धरिभुजद्वयं घनतां ययौ । अनेन इतरेतर अनुराग उक्तः ।

Krishna's arms, having enjoyed the embraced the cheeks of the *gopis*, His perspirations on the arms were just like a cloud, was completely filled with water, to the plants which were sprouting, which was nothing but the horripilation of the *gopis*. When the *gopis* embraced His arms, His arms became like clouds with rain, and they were all experiencing horripilation.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 56:

रासगेयं जगौ कृष्णो यावत् तारतरध्वनिः ।

साधु कृष्णेति कृष्णेति तावत् ता द्विगुणं जगुः ॥ ५६ ॥

He sang the songs of the *Raasamandala*, in a very high tone. They, praising Him, "Saadhu Krishna, Saadhu Krishna", and were singing.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 57:

गते अनुगमनं चक्रुः वलने सम्मुखं ययुः ।

प्रतिलोम अनुलोमाभ्यां भेजुः गोपाङ्गना हरिम् ॥ ५७ ॥

Sri Engal Aalwaan's Commentary:

गत इति । वलने आवृत्तौ । प्रतिलोम अनुलोमाभ्यां गति प्रवृत्ति निवृत्तिभ्याम् ।

When *Krishna* moves, they move along with Him. When He goes to the front, they go back. When He goes back, they come front. They just followed Him for all His steps, and movements. If He stood, they also stood, and if He moved, they also moved. They started to sport around in the *Raasamandala* like this.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 58:

स तथा सह गोपीभी ररास मधुसूदनः ।

यथा अब्दकोटिप्रतिमः क्षणस्तेन विना अभवत् ॥ ५८ ॥

He enjoyed the sporting in this *Raasamandala* with all the *gopis*, such that one crore years just passed by in a moment. If He is not there for a moment, it was as though they experience that He is not there for one crore years. They could not tolerate even one moment of separation from *Krishna* when they started to sport in the *Raasamandala*. Every moment of separation became like one crore years for them.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 59:

ता वार्यमाणाः पतिभिः पितृभिः भ्रातृभिः तथा ।

कृष्णं गोपाङ्गना रात्रौ रमयन्ति रतिप्रियाः ॥ ५९ ॥

Though they were being prevented by their husbands, parents, brothers, even then, in the nights, they started to come and enjoy sporting with *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 60:

सो अपि कैशोरकवयो मानयन् मधुसूदनः ।

रेमे ताभिः अमेयात्मा क्षपासु क्षपिताहितः ॥ ६० ॥

Sri Engal Aalwaan's Commentary:

स इति । कैशोरकं कौमारकम् । मानयन् संभावयन् ।

He was also in the middle of His youth. Respecting His youth, *Krishna* also, He enjoyed with them only in the nights, when it was dark.

Now, a question comes. *Krishna's avataara* is for establishing *dharma* and *dushta vinaasha*. How can He do this kind of thing, is it not a *dosha* to touch other married women? These questions are raised in *Srimad Bhaagavata* also. The next two *shlokaas* give explanation for this.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 61:

तत् भर्तृषु तथा तासु सर्वभूतेषु चेश्वरः ।

आत्मस्वरूपरूपो असौ व्यापी वायुरिव स्थितः ॥ ६१ ॥

Sri Engal Aalwaan's Commentary:

अथ कृष्णस्य सर्व व्यापनात् ईश्वरत्वेन अपहत पाप्मत्वात् गोपी संभोगे अपि जीववन्न लेप इति आह तत् भर्तृषु इति द्वयेन । आत्मस्वरूप रूपः जीवस्वरूप शरीरः । अत्र पूर्व श्लोकेन अस्य सर्व चेतन शरीरत्वम् उक्तम् । उत्तरेण सर्व अचेतन शरीरत्वम् ।

In the *gopi's* husbands, and also in *gopis*, and in all the beings, the *Eeshvara*, Supreme Lord is present. He is all pervading just like wind.

Krishna is *sarvaantaryaami*, *sarvavyaapi*, and everything is *shareera* to Him, the *chetana* and *achetana*. Being *antaryaami*, what does exist which He does not touch? He is touching everything, the *chara* and *achara* all the time, being *antaryaami* of everything. So, where is the *dosha* here?

He is having the *jeevaatman* also as His *aatma*, *shareera*.

The first *shloka* (*shloka* 61) says that He is having all the *chetanaas* as His *shareera*. This is very clearly told in the *Upanishads* - *yasya aatmaa shareeram*. The second *shloka* (*shloka* 62) says that He is having all the *achetanaas* also as His *shareera* - *yasya pruthivee shareeram*, *yasya tejas shareeram*, *yasya vaayuH shareeram*, like this, many are told. The *chetanaas* and *achetanaas* all are His *shareera* is clearly told in the *Shrutis*. This is told here. In this way, He is *apahata paapmaa*, because He is pervading everything, and He is the Supreme Ruler, He is away from anything that is defiling, untouched by anything that is defiling. Though He was united with the *gopis*, it was not like a human behaviour. That is

why, there is no *dosha*, because He is *sarvaantaryaami*, *sarvavyaapi*. Everything is His *shareera*.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 62:

यथा समस्तभूतेषु नभो अग्निः पृथिवी जलम् ।

वायुः च आत्मा तथा एव असौ वयाप्य सर्वमवस्थितः ॥ ६२ ॥

In all the *bhootaas*, the elements, *aakaasha*, *agni*, *pruthivi*, *jala*, *vaayu*, are there. In the same way, He is pervading everything inside and outside. He is present everywhere.

This completes Chapter Thirteen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे त्रयोदशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे त्रयोदशो अध्यायः ॥

॥ अथ चतुर्दशो अध्यायः ॥

Arishtaasura Samhaara

Now, Chapter Fourteen.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 1:

श्री पराशरः -

प्रदोषाग्रे कदाचित् तु रासासक्ते जनार्दने ।

त्रासयन्समदो गोष्ठम् अरिष्टः समुपागमत् ॥ १ ॥

Sri Paraasharar - In the *Pradosha kaala*, when *Krishna* was enjoying in sporting with the *gopis* in the *Raasamandala*, *Arishta*, a ferocious demon in the form of a bull, causing terror to everyone. He came near all the cows.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 2:

सतोयतोयदच्छायः तीक्ष्णशृङ्गो अर्कलोचनः ।

खोराग्रपतैः अत्यर्थं दारयन् धरणीतलम् ॥ २ ॥

He was as though the shade of a dark cloud, filled with water. His horns were very sharp. His eyes were bright, shining like the Sun. It was as though, with the tips of his hooves, he was tearing the earth itself.

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

लेलिहानः सनिष्पेषं जिह्वयोष्ठौ पुनः पुनः ।
संरभाविद्धलांगूलः कठिनस्कन्धबन्धनः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

लेलिहान इति । सनिष्पेषं सशब्दम् । आविद्धं वक्त्रिकम् ।

His tongue was licking his lips, making a lot of sound. His tail was curved with excitement. His neck was very hard and powerful.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 4:

उदग्रककुदाभोग प्रमाणदुरतिक्रमः ।
विण्मूत्रलिप्तपृष्ठाङ्गो गवाम् उद्वेगकारकः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

उदग्र इति । उदग्रः अतिशायितः, ककुदाभोगः प्रमाणं च यस्य । उदग्रककुदाभोगः प्रमाणादीति च पाठः ।

He had a huge raised hump on his back. The back side of his body was dirty with urine and cowdung. All the cows were terrified just by looking at him.

He had a very huge hump.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 5:

प्रलम्बकण्ठो अतिमुखः तरुखाताङ्किताननः ।
पातयन् स गवां गर्भान् दैत्यो वृषभरूपधृक् ॥ ५ ॥

This demon, who took the form of a bull, his neck was long and hanging down. His face was having the marks, scars of butting against the trees. At the very look at him, the cows which were pregnant aborted, being terrified.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 6:

सूदयंस्तापसानुग्रो वनानि अटति यः सदा ॥ ६ ॥

Terrifying and torturing all the *tapasvis*, sages in the forest, this *Arishta*, was roaming around everywhere.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 7:

ततः तम् अतिघोराक्षम् अवेक्ष्य अतिभयातुराः ।
गोपाः गोपस्त्रियश्चैव कृष्णकृष्णेति चुक्रुशुः ॥ ७ ॥

Having seen this most terrifying bull, everyone was terrified. All the *gopaas* and *gopis* cried for help - "Krishna Krishna".

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 8:

सिंहनादं ततः चक्रे तलशब्दं च केशवः ।

तत् शब्दं श्रवणात् च असौ दामोदरम् उपाययौ ॥ ८ ॥

Immediately, *Krishna* clapped His hands, and then roared like a lion. Having heard that sound, *Arishta* started to run towards *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 9:

अग्रन्यस्तविषाणाग्रः कृष्णकुक्षिकृतेक्षणः ।

अभधावत दुष्टात्मा कृष्णं वृषभदानवः ॥ ९ ॥

This demon, who was in the form of a *Vrushabha*, a bull, pointing his sharp horns in the front, and fixing his eyes on *Krishna*'s stomach, bending and pointing his horns towards *Krishna*, the wicked demon came running towards *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 10:

आयान्तं दैत्यं वृषभं दृष्ट्वा कृष्णो महाबलः ।

न चचाल तदा स्थानात् अवज्ञास्मितलीलया ॥ १० ॥

On seeing this demon running towards Him, *Krishna* who was most powerful, did not even move from His place. He was smiling playfully and showing no respect or fear for the bull.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 11:

आसन्नं चैव जग्राह ग्राहवन् मधुसूदनः ।

जघान जानुना कुक्षौ विषाणग्रहणाचलम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

आसन्नम् इति । ग्राहवत् ग्राह इव ।

When he came nearby, He held the bull, as though a crocodile catches a small animal. Holding his horns, *Krishna* kicked him in his stomach, with His legs.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 12:

तस्य दर्पबलं भङ्क्त्वा गृहीतस्य विषाणयोः ।

अपीडयत् अरिष्टस्य कण्ठं क्लिन्नमिवांबरम् ॥ १२ ॥

Having held his horns, *Krishna* broke his pride, by hitting him powerfully, and humbled him immediately. He wrung the neck of *Arishta*, as though wringing a wet cloth and removing its water, in no time.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 13:

उत्पाद्य सृङ्गमेकं तु तेन एव अताडयत् ततः ।

ममार स महादैत्यो मुखात् शोणितम् उद्वमन् ॥ १३ ॥

He plucked one horn from that bull, and started hitting that bull with that horn. Immediately, that demon vomited blood from his face, and fell dead.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 14:

तुष्टुवुः निहते तस्मिन् दैत्ये गोपा जनार्दनम् ।

जम्भे हते सहस्राक्षं पुरा देवगणा यथा ॥ १४ ॥

All the *gopaas* were extremely pleased, by this wonderful act of *Krishna*, and they started praising *Krishna*, just like, when *Indra* killed the demon *Jambha*, all the gods were so happy and they praised *Indra*. In the same way, all the *gopaas* were feeling so happy and joyous that they praised *Krishna* for this wonderful act of killing *Arishta* demon, who came in the form of a ferocious bull.

This completes Chapter Fourteen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे चतुर्दशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने विष्णु चित्तीये पञ्चमे अंशे चतुर्दशो अध्यायः ॥

We just concluded Chapter 14 of *Amsha 5*. Where the killing of demon *Arishta*, who came in the form of a ferocious bull, was narrated by *Sri Paraashara*.

॥ अथ पञ्चदशो अध्यायः ॥

Kamsa instructs Akroora

Now, Chapter Fifteen.

All the *leelaa cheshtitaas* of *Sri Krishna* are summarized in the next two *shlokaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 1:

श्री पराशरः -

ककुद्मति हते अरिष्टे धेनुके विनिपातिते ।
प्रलम्बे निधनं नीते धृते गोवर्धनाचले ॥ १ ॥

Sri Engal Aalwaan's Commentary:

ककुद्मति इति । ककुद्मति वृषभे ।

Sri Paraasharar - Demon Arishta, who came in the form of a ferocious bull, was killed. Dhenuka was killed. Pralamba was killed. Krishna held up the Govardhana mountain like an umbrella, in one hand.

Sri Vishnu Puraana, Amsa 5, Chapter 15, Shloka 2:

दमिते कालिये नागे भग्ने तुङ्गद्रुमद्वये ।
हतायां पूतनायं च शकटे परिवर्तिते ॥ २ ॥

The Kaaliya serpent was subdued. Yamalaarjuna, who were in the form of two trees, were liberated from their curse. Pootanaa was killed, and Shakataasura was also killed.

All these are the *leelaa cheshtitaas* of *Sri Krishna*. All these were done.

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

कंसाय नारदः प्राह यथावृत्तम् अनुक्रमात् ।
यशोदादेवकीगर्भपरिवर्ताद्यशेषतः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

कंसाय इति । गर्भपरिवर्तः अपत्यव्यत्ययः ।

Naarada goes to Kamsa and narrates all these things right from the beginning. Right from how Yashoda's garbha was brought and kept in Devaki's womb, and how Devaki's garbha was transferred to Yashoda, everything Naarada relates to Kamsa in order.

Sri Vishnu Puraana, Amsa 5, Chapter 15, Shloka 4:

श्रुत्वा तत्सकलं कंसो नारदाद्देवदर्शनात् ।
वसुदेवं प्रति तदा कोपं चक्रे सुदुर्मतिः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

श्रुत्वा इति । देवदर्शनात् देवानाम् इव दर्शनं यस्य तस्मात् ।

Having heard all these from *Naarada*, whose very sight was like seeing a god, the wicked *Kamsa*, became very angry with *Vasudeva*.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 5:

सो अतिकोपात् उपालभ्य सर्वयादवंसदि ।
जगर्ह यादवान् चैव कार्यं च एतत् अचिन्तयत् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

स इति । उपालभ्य विगर्ह्य ।

Kamsa approached *Vasudeva* in a huge assembly of *Yaadavaas*, and he also reproached all the *Yaadavaas*, and was thinking what else to do next. He thought like this.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 6:

यावत् न बलमारूढौ रामकृष्णौ सुबालकौ ।
तावत् एव मया वध्यौ असाध्यौ रूढयौवनौ ॥ ६ ॥

Having come to know all these events, *Kamsa* thought that before *Sri Krishna* and *Balarama* become powerful, before they attain their youth, he has to get rid of them, kill them. Otherwise, it will be impossible to kill them, once they attain youth, *Kamsa* thought.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 7:

चाणूरो अत्र महावीर्यो मुष्टिकश्च महाबलः ।
एताभ्यां मल्लयुद्धेन मारयिष्यामि दुर्मती ॥ ७ ॥

The valiant *Chaanoora*, and *Mushtika* who is a very strong fighter - engaging *Raama* and *Krishna* in a duel with these powerful wrestlers, those two wicked persons are going to get killed, *Kamsa* thought.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 8:

धनुर्महमायोग व्याजेनानीय तौ ब्रजात् ।
तथा तथा यतिष्यामि यास्येते संक्षयं यथा ॥ ८ ॥

On the pretext of arranging a *dhanuryaaga*, I will make both of them come here, and then I will try in such a way that both of them get killed, *Kamsa* thought like this.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 9:

श्वफल्कतनयं शूरम् अक्रूरं यदुपुङ्गवम् ।

तयोः आनयनार्थाय प्रेषयिष्यामि गोकुलम् ॥ ९ ॥

I am going to send the *Yadupungava*, son of *Shvapalka*, *Akroora*, who is valiant, to bring both of them here.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 10:

वृन्दावनचरं घोरम् आदेक्ष्यामि च केशिनम् ।

तत्र एव असौ अतिबलः तौ उभौ घातयिषति ॥ १० ॥

There is this *Keshi* demon, a very powerful demon, who is roaming around in *Vrundaavana*, and I am going to order him to end both of them there itself. *Keshi* will kill both of them there itself, *Kamsa* thought.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 11:

गजः कुवल्यापीडो मत्सकाशमिहागतौ ।

घातयिष्यति वा गोपौ वसुदेवसुतौ उभौ ॥ ११ ॥

In case they escape *Keshi*, *Mushtika*, *Chaanoora*, then, *Kuvalayaapeeda*, a very powerful elephant, is going to kill them, both the sons of *Vasudeva*.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 12:

श्री पराशरः -

इति आलोच्य स दुष्टात्मा कंसो रामजनार्दनौ ।

हन्तुं कृतमतिर्वीरौ अक्रूरं वाक्यम् अब्रवीत् ॥ १२ ॥

Sri Paraasharar - Having thought like this, the wicked evil minded *Kamsa*, that he wanted to get rid of *Balarama* and *Janaardana*, he decided to do that, and called *Akroora* and told him thus.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 13:

कंस उवाच -

भो भो दानपते वाक्यं क्रियतां प्रीतये मम ।

इतः स्यन्दनम् आरुह्य गम्यतां नन्दगोकुलम् ॥ १३ ॥

Kamsa - O *Daanapati* *Akroora*, I am going to tell you, and it is going to please me. You please follow my orders, do as I say. Please go to *Nandagokula*, taking your chariot.

Akroora was known as *Daanapati*, as he was in possession of the *Syamantaka Mani*, he was doing a lot of daana, charity.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 14:

वसुदेवसुतौ तत्र विष्णोः अंश समुद्भवौ ।

नाशाय किल संभूतौ मम दुष्टौ प्रवर्धतः ॥ १४ ॥

Vasudeva's sons, who are *amsha* of *Saakshaat Vishnu* only, are born there. They are both evil, and are trying to kill me. They are becoming more and more powerful there.

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

धनुर्महो ममापि अत्र चतुर्दश्याम् भविष्यति ।

आनेयौ भवता गत्वा मल्लयुद्धाय तत्र तौ ॥ १५ ॥

I am going to organize a *dhanuryaaga*, on the *Chaturdashi* day. We are going to have a *mallayuddha*, a duel between two wrestlers. You have to bring them to participate in this.

Sri Vishnu Puraana, Amsa 5, Chapter 15, Shloka 16:

चाणूर्मुष्टिकौ मल्लौ नियुद्धकुशलौ मम ।

ताभ्यां सह अनयोः युद्धं सर्वलोको अत्र पश्यतु ॥ १६ ॥

Chaanoora and *Mushtika* are experts in wrestling, as duels. Let the entire world witness the wrestling between them - *Chaanoora* and *Mushtika* wrestling with *Balaraama* and *Sri Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 15, Shloka 17:

गजः कुवल्यापीडो महामात्रप्रचोदितः ।

स वा हनिष्यते पापौ वसुदेवात्मजौ शिशू ॥ १७ ॥

In case they escape *Chaanoora* and *Mushtika*, then the mahout will send the *Kuvalayaapeeda* elephant to kill them. Being impelled by the mahout, that *Kuvalayaapeeda* is going to kill both of them.

Sri Vishnu Puraana, Amsa 5, Chapter 15, Shloka 18:

तौ हत्वा वसुदेवं च नन्दगोपं च दुर्मतिम् ।

हनिष्ये पितरं च एनम् उग्रसेनं सुदुर्मतिम् ॥ १८ ॥

Having killed *Balaraama* and *Krishna*, I will next kill *Vasudeva*, and then *Nandagopa*, and also my wicked father, *Ugrasena*. I want to kill all of them, says *Kamsa*.

Sri Vishnu Puraana, Amsa 5, Chapter 15, Shloka 19:

ततः समस्त गोपानां गोधनानि अखिलानि अहम् ।

वित्तं च अपहरिष्यामि दुष्टानां मद्वधैषिणाम् ॥ १९ ॥

After that, I am going to capture all the herds, cows, and all their possessions, of the *gopaas*, and then the wealth they have. All that, I am going to take away. They are all evil minded, trying to kill me.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 20:

त्वामृते यादवाः च एते द्विषो दानपते मम ।

एतेषां च वधाय अहं यतिष्ये अनुक्रमात् ततः ॥ २० ॥

O *Akroora*, all these *Yaadavaas*, are my enemies, except you. I am trying to get rid of all of them, in order, one by one.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 21:

तदा निष्कण्टकं सर्वं राज्यमेतत् अयादवम् ।

प्रशाधिष्ये त्वया तस्मात् मत्प्रीत्यै वीर गम्यताम् ॥ २१ ॥

After that, without anyone opposing me, I am going to rule over the entire kingdom, and there will be no *Yaadavaas* left. Therefore, in order to please me, you have to go, O *Akroora*.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 22:

यथा च महिषं सर्पिः दधि क्षीरं तथा बहु ।

गोपाः समानयन्त्याशु तथा वाच्याः त्वया च ते ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

यथा च इति । उपहार्य उपायनीकृत्य । समानयन्त्वाशु च उपहार्य तथा तथा इति च पाठः ।

Go and tell all the *gopaas* that they have to bring huge quantity of ghee, curd, milk, and give to me. Go and tell them to get everything quickly. This is my order.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 23:

श्री पराशरः -

इति आज्ञप्तः ताथा अक्रूरो महाभागवतो द्विज ।

प्रीतिमान् अभवत् कृष्णं श्वो द्रक्ष्यामि इति सत्वरः ॥ २३ ॥

Sri Paraasharar - When *Kamsa* ordered him thus, *Akroora* who is a great devotee of Lord *Vishnu*, was extremely pleased with himself, that "I am going to see *Krishna* tomorrow".

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 24:

तथा इति उक्त्वा च राजानं रथमारुह्य शोभनम् ।

निश्चक्राम तथा पुर्या मथग्राया मधुप्रियः ॥ २४ ॥

Akroora told Kamsa - Let it be so, and immediately got on to his chariot, and left Mathura for Gokula, and He is a devotee of Krishna.

This completes Chapter Fifteen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे पञ्चदशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे पञ्चदशो अध्यायः ॥

॥ अथ षोडशो अध्यायः ॥

Keshi Samhaara

Now, Chapter Sixteen. This is the narration of the killing of Keshi.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 1:

श्री पराशरः -

केशी च अपि बलोदग्रः कंसदूतप्रचोदितः ।

कृष्णस्य निधनाकाङ्क्षी बृन्दावनम् उपागमत् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

केशी इति । बृन्दावनम् कृष्ण आसन्न भागम् ।

Sri Paraasharar - Keshi, being very arrogant with power, and being ordered by Kamsa, to go and kill Balaraama and Sri Krishna, came to Brundaavana.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 2:

स खुरक्षतभूपृष्ठः सटाक्षेपधुताम्बुदः ।

द्रुतविक्रान्तचन्द्रार्क मार्गो गोपान् उपाद्रवत् ॥ २ ॥

Sri Engal Aalwaan's Commentary:

स इति । द्रुतैः उत्प्लुतिभिः विक्रान्तो आक्रान्तो चन्द्र आर्क मार्गो येन ।

Keshi was an extremely powerful demon compared to all the others who had come. He was digging the earth with his powerful hoofs. When he shakes his mane, it used to scatter the clouds itself. He was such a powerful and huge

demon. With high speed, he would go and cross over the paths of Sun and Moon. He came to torture the *gopaas*.

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

तस्य हेषितशब्देन गोपाला दैत्यवाजिनः ।

गोप्यः च भयसंविग्ना गोविन्दं शरणं ययुः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

तस्य इति । भयसंविग्नाः भयेन चलिताः ।

Having heard *Keshi's* terrifying neighing sound, *heshaarava*, of that *daitya Keshi*, who came in the form of a horse, the *gopaalaas*, *gopis*, and all of them, were terrified, and came to *Krishna* seeking His protection.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 4:

त्राहित्राहि इति गोविन्दः श्रुत्वा तेषां ततो वचः ।

सतोयजलदध्वान गंभीरम् इदम् उक्तवान् ॥ ४ ॥

They came running to *Krishna*, saying "*Krishna*, do protect us, protect us". Having heard that, *Krishna*, roared with the sounding thunderous voice like the roaring of a water bearing cloud. Like this, with a resounding voice, He told them thus.

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

अलं त्रासेन गोपालाः केशिनः किं भयातुरैः ।

भवद्भिः गोपजातीयैः वीरवीर्यं विलोप्यते ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

अलम् इति । केशिनः त्रासेन अलम् । गोपजातीयैः भवद्भिः वीराणां वीर्यं किं विलोप्यते ?

गोप जातीयत्व विशेषणम् एषां वीर्यहेतुः ।

"O *gopaalaas*, don't get scared. Why are you getting scared of this *Keshi*? You should not be afraid at all, you belong to the *gopa jaati*, you are all very valiant, why do you get scared of this *Keshi*?"

Enough of getting scared of this *Keshi*. You are making small of the valiance of all the *veeraas*, of the *gopa jaati* you belong to. You have to be valiant, not scared. You belong to *gopa jaati*.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 6:

किम् अनेन अल्पसारेण हेषिताटोपकारिणा ।
दैतेयबलवाहयेन बल्गता दुष्टवाजिना ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

किम् अनेन इति । आटोपः संभ्रमः । दैतेयः च असौ बलवाहयः च । बलवाहयः बलहीनः ।
बल्गता नृत्यता ।

This weak and powerless *Keshi*, what can he do? Only with his neighing, he is making a lot of loud noise, that's all, nothing else. Why are you scared of this powerless weak *Keshi*? He is a demon, and is very weak, powerless. He is simply dancing and making noise. Why are you getting scared of this *Keshi*, who has come in the form of a horse?

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 7:

एहि एहि दुष्ट कृष्णो अहं पूष्णस्त्विव पिनाकधृक् ।
पातयिष्यामि दशनान् वदनादखिलान् तव ॥ ७ ॥

O evil wicked demon. Come here, come here, I am *Krishna* standing here. Just like the one holding the trident who did for *Pooshan*, like that, I am going to break all your teeth out of your mouth.

In *Daksha yajnya*, *Veerabhadra* carrying a trident, did this to *Pooshan*, breaking all his teeth, so that they all come out of the mouth. Like that, I am going to do same thing to you, knock the teeth out of your mouth.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 8:

इति उक्त्वा आस्फोट्य गोविन्दः केशिनः सम्मुखं ययौ ।
विवृतास्यश्च सो अपि एनं दैतेयाः च उपाद्रवत् ॥ ८ ॥

Having told this, He moved His arms ferociously, and went in front of *Keshi*, challenging him. *Keshi*, the demon in the form of a huge horse, opened his mouth wide, and ran towards *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 9:

बाहुमाभोगिनं कृत्वा मुखे तस्य जनार्दनः ।
प्रवेशयामास तदा केशिनो दुष्टवाजिनः ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

बाहुम् इति । आभोगिनम् परिणाहिनम् ।

Immediately, *Krishna* made His arms as large as *Keshi's* mouth, and put His arm into his face, into the face of the evil horse.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 10:

केशिनो वदनं तेन विशता कृष्णबाहुना ।

शातिताः दशनाः पेतुः सिताश्चावयवा इव ॥ १० ॥

When His arms entered into *Keshi's* mouth, He hit all the teeth of *Keshi*; all the teeth of *Keshi* broke and fell apart, and it was looking as though fragments of a white cloud falling apart.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 11:

कृष्णस्य ववृधे बाहुः केशिदेहगतो द्विज ।

विनाशाय यथा व्याधिः आसंभूतेः उपेक्षितः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

कृष्णस्य इति आसंभूते आवृद्धेः ।

Krishna's arm grew inside *Keshi's* face, in order to kill him. It was just like a disease which is neglected, right from the beginning, which keeps growing. Just like that, His arms grew inside *Keshi's* mouth to kill him, to get rid of *Keshi*.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 12:

विपाटितोष्ठो बहुलं सफेनं रुधिरं वमन् ।

सोक्षिणी विवृते चक्रे विशिष्टे मुक्तबन्धने ॥ १२ ॥

Keshi's lips were torn apart, with the arm of *Krishna*, which started growing inside his mouth. *Keshi* started to vomit blood with foam. *Keshi's* eyes expanded, and all his muscles were torn apart in his face.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 13:

जघान धरणीं पादैः शकृन्मूत्रं समुत्सृजन् ।

स्वेदार्द्रगात्रः शान्तः च निर्यत्नः स अभवत् तदा ॥ १३ ॥

Keshi started to stamp the earth with his feet, not being able to bear the pain. He was urinating, and throwing out excreta, because of the fear, and was about to die. He became very quiet, and was perspiring all over, became quiet, not able to put any more effort.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 14:

व्यादितास्य महारन्ध्रः सो असुरः कृष्णबाहुना ।

निपातितो द्विधा भूमौ वैद्युतेन यथा द्रुमः ॥ १४ ॥

When *Krishna* tore apart the mouth of *Keshi* into two parts, and *Keshi* was killed, and thrown on the earth just like a tree is thrown down by lightning.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 15:

द्विपादे पृष्ठपृच्छार्धे श्रवणेकाक्षिनासिके ।

केशिनस्ते द्विधाभूते शकले द्वे विरेजतुः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

द्विपादे इति । द्वौ पादौ ययोः अर्धरूपे पृष्ठे पृच्छे च ययोः ते । द्विपादपृष्ठपृच्छार्धे इति एक पद्य पाठः च । श्रवण इति । एकशब्दः श्रवणपदात् प्राग्योज्यः । एका श्रवणाक्षिनासिका ययोः ते श्रवणैकाक्षिनासिके ।

The two parts of *Keshi*'s body were shining on the ground. Each part had two legs, and half of the back, half tail, one ear, one eye and one nostril. *Keshi* was torn apart exactly at half.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 16:

हत्वा तो केशिनं कृष्णो गोपालैः मुदितैः वृतः ।

अनायस्त तनुः स्वस्थो हसन् तत्र एव तस्थिवान् ॥ १६ ॥

Having killed this fierce demon *Keshi*, the *gopaalas* were extremely joyous, and all surrounded *Krishna*. He was never tired after the great act. He was very peaceful and calm. He was smiling and stood where He was.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 17:

ततो गोप्यः च गोपाः च हते केशिनि विस्मिताः ।

तुष्टुवुः पुण्डरीकाक्षम् अनुरागमनोरमम् ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

तत इति । अनुरागेण मनोरमं यथा भवति तथा ।

Gopis and *gopaas* were all taken by surprise that *Keshi* was killed. They felt very happy. They eulogized *Krishna*, *Pundareekaaksha*, whose eyes were just like the petals of a lotus.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 18:

अथाहान्तर्हितो विप्र नारदो जलदे स्थितः ।

केशिनं निहतं दृष्ट्वा हर्षनिर्भरमानसः ॥ १८ ॥

Naarada was all the while standing inside a cloud. He tells *Krishna* that he was extremely happy on seeing *Keshi* being killed.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 19:

साधु साधु जगन्नाथ लीलया एव यत् अच्युत ।

निहतो अयं त्वया केशी क्लेशदस्त्रिदिवौकसाम् ॥ १९ ॥

O *Krishna*, You have done a great job. Without any effort, just as a sport, You have killed this *Keshi*, who was a very fierce demon. He was torturing all the gods.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 20:

युद्धोत्सुको अहम् अत्यर्थं नरवाजिमहाहवम् ।

अभूतपूर्वम् अन्यत्र द्रष्टुं स्वर्गात् इह आगतः ॥ २० ॥

Sri Engal Aalwaan's Commentary:

युद्धोत्सुक इति । युद्धोत्सुकः युद्धदर्शनोत्सुकः ।

I was very curious to see this fight between a man and a horse. This has never happened earlier. This is the first time that such a thing has happened. To see this, I came all the way from *svarga*.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 21:

कर्माणि अत्र अवतारे ते कृतानि मधुसूदन ।

यानि तैः विस्मितं चेतः तोषमेतेन मे गतम् ॥ २१ ॥

All the wonderful acts that You have done, in this *avataara*, O *Madhusoodana*, that we are all captured by the wonder of these acts. I am feeling extremely happy and joyous.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 22:

तुरङ्गस्य अस्य शक्रो अपि कृष्ण देवाः च बिभ्यति ।

धुतकेसरजालस्य हेषतो अभावलोकिनः ॥ २२ ॥

All the gods were scared of this horse. And even *Indra* was scared of him. When he spread his mane, and made the neighing sound, looking at the cloud, even the gods were getting terrified. *Indra* was also getting terrified. He was such a fierce demon.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 23:

यस्मात् त्वया एव दुष्टात्मा हतः केशी जनार्दन ।

तस्मात् केशवनाम्ना त्वं लोके ख्यातो भविष्यसि ॥ २३ ॥

O *Janaardana*. Because You have killed this great demon *Keshi*, You are going to be known in this world as *Keshava*.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 24:

स्वस्ति अस्तु ते गमिष्यामि कंसयुद्धे अधुना पुनः ।
परश्वो अहं समेष्यामि त्वया केशिनिषूदन ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

स्वस्ति अस्तु इति । अधुना गमिष्यामि इति अन्वयः ।

O *Keshava*, killer of demon *Keshi*. Let all auspicious things happen to You. I am going now. After two days, I will come back again, and see the *Kamsa yuddha*.

Now, I am going.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 25:

उग्रसेनसुते कंसे सानुगे विनिपातिते ।
भारावतारकर्ता त्वं पृथिव्या पृथिवीधर ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

उग्रसेन इति । कर्ता भविष्यसि ।

When *Ugrasena's* son *Kamsa*, along with all his followers, are all killed, is when You are going to complete Your *bhaara avatarana kaarya*, for which You have incarnated here on this earth.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 26:

तत्र अनेक प्रकाराणि युद्धानि पृथिवीक्षिताम् ।
द्रष्टव्यानि मया आयुष्मत् प्रणीतानि जनार्दन ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

तत्र इति । तत्र भारावतरणे । आयुष्मत्प्रणीतानि इति पदच्छेदः । *
यामोषधीमिवायुष्मन्नितिवत् मङ्गला शासनोक्तिः ।

There, in that *dhanuryajnya* which *Kamsa* is going to organize, there will be many kinds of fights going on there. All the kings will be there. I want to see all the things that You are going to show there.

This is the *Mangalaa shaasana*, telling all auspicious things.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 27:

सो अहं यास्यामि गोविन्द देवकार्यं महत्कृतम् ।

त्वया एव विदितं सर्वं स्वस्ति ते अस्तु ब्रजामि अहम् ॥ २७ ॥

I am going now, O Govinda. You have done a great help to all the *devaas*, by killing *Keshi*. Everything is known to You only, I don't have to tell You this. Let all good happen. I am going now.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 28:

नारदे तु गते कृष्णः सह गोपैः सभाजितः ।

विवेश गोकुलं गोपीनेत्रपान एकभाजनम् ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

नारद इति । नेत्र इति । नेत्रैः पानक्रियाणाम् एको विषयः ।

When *Naarada* left *Krishna* along with the *gopaas*, He entered into *Gokula*. He is said to be for the *gopis*, whatever they see with their eyes, He was the only object of sight for all the *gopis*. They were devouring His wonderful form with their eyes.

This completes Chapter Sixteen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे षोडशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे षोडशो अध्यायः ॥

॥ अथ सप्तदशो अध्यायः ॥

Akroora comes to see Krishna

Now, Chapter Seventeen.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 1:

श्री पराशरः -

अक्रूरो अपि विनिष्क्रम्य स्यन्दनेन आशु गामिना ।

कृष्णसन्दर्शन आकांक्षी प्रययौ नन्दगोकुलम् ॥ १ ॥

Sri Paraasharar - *Akroora* left and came to *Gokula*, in a chariot which moves very fast, eagerly waiting to see *Krishna*, he comes to *Nandagokula*.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 2:

चिन्तयामस च अक्रूरो नास्ति धन्यतरो मया ।
यो अहं अंशावतीर्णस्य मुखं द्रक्ष्यामि चक्रिणः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

चिन्तयामास इति । मया मतः ।

Akroora thought, while travelling, that "There is no one who is more fortunate than me, because I am going to see *Chakri*, *saakshaat* *Amsha* of *Vishnu*, who has incarnated here. I am going to see His wonderful face".

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

अद्य मे सफलं जन्म सुप्रभाता अभवत् निशा ।
यदुन्निद्राब्जपत्राक्षं विष्णोः द्रक्ष्यामि अहं मुखम् ॥ ३ ॥

Today only, my *janma* has become fruitful. So long, it was like a night. Now, it is going to be like a dawn for me. He has wonderful eyes like the lotus. I am going to see His face, and this is dawn for me in my life.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 4:

पापं हरति यत् पुंसां स्मृतं संकल्पनामयम् ।
तत् पुण्डरीकनयनं विष्णोः द्रक्ष्यामि अहं मुखम् ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

पापम् इति । संकल्पनामयम् अदिति देवकि आदि आराधन संकल्प अनुरूपं हि भगवतो देव मनुष्यादि सजातीयम् इदं रूपम् । इदं विभव अर्चावतार साधारणम् । यथा आह* ये यथा मां प्रपद्यन्ते* इति । हृदय उपासने अपि उपासक संकल्प अधीन अङ्ग प्रत्यङ्ग रूपादिमत्त्वमुक्तं* हृदि संकल्प्य यत् रूपम् इति आदिना । अथवा संकल्पनामयम् इति स्वसंकल्प कृतम् इति; इच्छागृहीत इत्यादि । यथा उक्तं हृद्योगे* बहिराराधनार्थं तु या मूर्तिः अवतिष्ठते । तत् आकारं विचिन्त्य अथ यजेत् सर्वेश्वरं हरिम् ॥ इति ।

Even if someone meditates on Him, and just remembers, that destroys all the sins. That form, that face of *Bhagavaan*, I am going to see.

The form of *Krishna* is out of His own *sankalpa*, that He has incarnated here. *Aditi*, *Devaki* worshipped *Bhagavaan* for many many years, and got a boon from Him that He will be born here, as their son. According to this, He takes the form of *deva*, *manushya*, as *Upendra*, *Krishna*. This is common to even *vibhava avataaras*. In the *Bhagavad Gita*, *Krishna* says that "Whatever form one worships Me in, I will

reveal Myself to them in the same form". *Taam tathaa eva bhajaami*, where *bhajaami upaasanaa* means *darshayaami* according to *Bhaashyakaarar*. Even in the, when one meditates upon *Bhagavaan*, in their *hrudaya*, He gives a similar experience to them. Or, He takes different forms out of His own will. In the meditation also, whatever form we see outside, we have to think of the same form inside also, inside our mind.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 5:

विनिर्जग्मुः यथो वेदा वेदाङ्गानि अखिलानि च ।

द्रक्ष्यामि तत् परं धाम धाम्नां भगवतो मुखम् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

विनिर्जग्मुः इति । धाम धाम्नां तेजसां स्थानं, तेजो वा ।

All the *Vedaas* came out of His face only, He only did *upadesha* to *Chaturmukha Brahma*. He does that in every *srushti*. The *Bhagavaan*'s face is the resting house of all the *Vedaangaas*, the *tejo padaarthaas*. That face of *Bhagavaan*, I am going to see.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 6:

यज्ञेषु यज्ञपुरुषः पुरुषैः पुरुषोत्तमः ।

इज्यते यो अखिलाधारः तं द्रक्ष्यामि जगत्पतिम् ॥ ६ ॥

In *yajnyaas*, He is worshipped as *yajnya purusha*. By all the other *purushaas*, He is worshipped as *Purushottama*. He is the support of the entire world. That Supreme Lord of the world, I am going to see His face.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 7:

दृष्ट्वा यमिन्द्रो यज्ञानां शतेन अमरराजताम् ।

अवाप तम् अनन्तादिम् अहं द्रक्ष्यामि केशवम् ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

दृष्ट्वा इति । अनन्तादिम् आद्यन्तर रहितम् ।

Having worshipped Him with a *yaaga, ishti*, *Indra* performed hundred *yaagas* worshipping *Bhagavaan Vishnu*, he is called *Shatakratu*. And he became the lord of the *devaas*. The beginningless and endless *Bhagavaan*, I am going to see that *Keshava* tomorrow.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 8:

न ब्रह्मा न इन्द्र रुद्रा अश्वि वसु आदित्य मरुद्गणाः ।

यस्य स्वरूपं जानन्ति प्रत्यक्षं याति मे हरिः ॥ ८ ॥

Whose svarooopa, even Indra, Rudra, Ashvini devataas, Ashta Vasus, Aadityaas, Marut Ganaas - none of them can know or realize His form, is going to be perceived by me, directly by my eyes. This is going to be *pratyaksya* to me tomorrow.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 9:

सर्वात्मा सर्ववित् सर्वः सर्वभूतेषु अवस्थितः ।

यो हि अचिन्त्यो अव्ययो व्यापी स वक्ष्यति मया सह ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

सर्वात्मा इति । सर्वस्य आत्मा सर्वभूतेषु अवस्थितः व्योमवद्वितस्य व्यापी, न अग्नि वायु आदिवत् विच्छिद्यते ।

He is the inner self of everything, He knows everything. He is all pervading, inside and outside, without any gap. He is not like *agni* or *vaayu*, but like *aakaasha*. It is impossible to think of Him, to know His svarooopa fully. He is *avayaya*, and all pervading. He is going to converse with me tomorrow.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 10:

मत्स्य कूर्म वराह अश्व सिंह रूपादिभिः स्थितम् ।

चकार जगतो यो अजः सो अद्य मामालपिष्यति ॥ १० ॥

That One who incarnated as *Matsya*, *Koorma*, *Varaaha*, *Hayagreeva*, *Narasimha*, One who did wonderful acts to sustain this world, the beginningless one, is going to converse with me today.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 11:

सांप्रतं च जगत् स्वामी कार्यम् आत्महृदि स्थितम् ।

कर्तुं मनुष्यतां प्राप्तः स्वेच्छादेहधृत् अव्ययः ॥ ११ ॥

That Supreme Lord of the world, in order to perform His wonderful acts during his *avataara*, according to His *sankalpa*, He has come here taking on the form of a human. He takes on whatever form He wants, as per His will.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 12:

यो अनन्तः पृथिवीं धत्ते शेखरस्थितिसंस्थिताम् ।

सो अवतीर्णो जगत्पथे मामकूरेति वक्ष्यति ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

यो अनन्त इति । शेखर इति शेखरसन्निवेशेन स्थिताम् । सः रामः ।

That *Ananta*, who supports the entire earth on His head, the one who has incarnated on this earth for the good of the world, that *Balaraama* is going to address me as "Akroora".

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 13:

पितृ पुत्र सुहृत् भ्रातृ मातृ बन्धुमहीम् इमाम् ।
यन्मायां न अलम् उत्तर्तुं जगत् तस्मै नमोनमः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

पितृ पुत्र इति । अत्र पित्रादिरूपेण परिणता गुणमयी विचित्रकार्यकरत्वेन माया इति उच्यते ।

The *prakruti* which is made of *Sattva*, *Rajas*, *Tamas*, which is modified in all the forms of father, son, friend, brother, mother, relative, etc. Different people think in different relationships. Nobody can understand all these, or cross over the *maaya*. For one who surrenders to Him, out of His own grace, one can cross over this *maayaa*. To that Supreme Lord, I pay obeisance to Him.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 14:

तरति अविद्यां विततां हृदि यस्मिन् निवेशिते ।
योगमायाममेयाय तस्मै विद्यात्मने नमः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

तरति इति । सा एव भगवत् स्वरूप तिरोधायकत्वात् अन्यथाज्ञानजनकत्वात् च अविद्या इति उच्यते ।

If one meditates upon *Bhagavaan* in their mind, they can cross over all this *Avidyaa*. He is only *Yogamaayaa*, He is only *Ameya*. I pay obeisance to Him.

Maayaa is told as *Avidyaa* here, because, what it does is - it hides the *Bhagavat svaroopaa* from us, we will not be able to realize that He is there inside us, and it also creates wrong understanding; that is why it is told as *Avidyaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 15:

यज्वभिः यज्ञपुरुषो वासुदेवः च सात्वतैः ।
वेदान्तवेदिभिः विष्णुः प्रोच्यते यो नतो अस्मि तम् ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

यज्वभिः इति । सात्वतैः भगवत् शास्त्र निष्ठैः ।

By those who perform *yaagaas*, He is worshipped as *Yajnya Purusha*. By those who are established in performing the *Bhagavat shaastraas*, *Aagamaas*, *Paancharaatra*, He is worshipped as *Vaasudeva*. Those who are knowledgeable about *Vedaanta*, they worship Him as *Vishnu*. That is how He is eulogized by all, and I bow down to Him.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 16:

यथा यत्र जगद्धाम्नि धातर्येतत् प्रतिष्ठितम् ।

सदसतेन सत्येन मय्यसौ यातु सौम्यताम् ॥ १६ ॥

One who is supporting the whole world, everything is established in Him, He supports everything. That is the truth, and because of that truth, let Him be pleased with me.

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

स्मृते सकलकल्याण भाजनं यत्र जायते ।

पुरुषः तमजं नित्यं ब्रजामि शरणं हरिम् ॥ १७ ॥

On just remembering Him, one will be bestowed with all the auspicious things, that *Purusha* who is well known in the *Purusha Sookta*, I take refuge in that *Hari*.

This is how *Akroora* is praying himself, in his mind, waiting eagerly to get the *darshana* of *Sri Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 18:

श्री पराशरः -

इत्थं संचिन्तयन् विष्णुं भक्ति नम आत्म मानसः ।

अक्रूरो गोकुलं प्राप्तः किञ्चित्सूर्ये विराजति ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

इत्थम् इति । भक्ति नमतात्म मानसः भक्ति प्रहव शरीरान्तःकरणः । किञ्चित्सूर्ये विराजति आस्तासन्ने ।

Sri Paraasharar - *Akroora*'s body, mind, was completely filled with devotion to *Krishna*. Sunset was about to happen. At that time, he reached *Gokula*, thinking about *Bhagavaan* and His wonderful *svaroopaa*.

Just before sunset, when the Sun was just setting, at that time, *Akroora* reached *Gokula*, all the time thinking with great devotion, about *Sri Krishna*.

At *Gokula*, *Akroora* sees *Krishna's* wonderful form and eulogizes Him. How he sees this wonderful form of *Krishna*, and the *darshana* that he gets, and things which happen after that, are going to start from here, which we see next.

We are doing *arthaanusandhaana* of Chapter 17 of *Amsha 5*. Where *Akroora* has been sent by *Kamsa*, to bring *Krishna* and *Balarama* to the *Dhanuryajnya*, with the wicked idea that he wants to eliminate Them. All the *gopaas* also bring in plenty of milk, butter, curd, etc., to offer to *Kamsa*. While coming, *Akroora* is thinking of the wonderful *svaroopa* of *Bhagavaan Krishna*, and is continuously meditating on this, and his entire *janma* has become *saphala* because he is going to behold *Bhagavaan Sri Krishna*, right in front of his eyes. He has just reached *Gokula*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 19:

स ददर्श तदा कृष्णम् आदौ आदोहने गवाम् ।
वत्समध्यगतं फुल्लनीलोत्पलदलच्छविम् ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

स इति । आदोहने दोहस्थाने ।

He then saw *Krishna* in a place where cows were milked, at the time of milking of the cows, in the evening. *Krishna* was among the calves. and had the wonderful radiance of the petal of a bloomed *Neelotpala*, blue lily.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 20:

प्रफुल्लपद्मपत्राक्षं श्रीवत्साङ्कितवक्षसम् ।
प्रलम्बबाहुमायाम तुङ्गोरस्थलम् उन्नसम् ॥ २० ॥

Sri Engal Aalwaan's Commentary:

प्रफुल्ल इति । आयामतुङ्गोरस्थलं विशालपीनोरस्कम् इत्यर्थः ।

His eyes were like the petals of a just bloomed lotus. *Akroora* saw the *Srivatsa* mark on His chest. *Krishna* had long arms. *Akroora* saw His broad and high chest, and high nose. All these wonderful features, *Akroora* saw in *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 21:

सविलासस्मिताधारं बिभ्राणं मुखपङ्कजम् ।

तुङ्गरक्तनखं पद्भ्यां धरण्यां सुप्रतिष्ठितम् ॥ २१ ॥

He saw His face, which was just like lotus, wearing a most wonderful and playful smile. He had dark red nails. He was standing on the ground firmly.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 22:

बिभ्राणं वाससी पीते वन्यपुष्पविभूषितम् ।

सेन्दुनीलाचलाभं तं सिताम्भोजावतंसकम् ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

बिभ्राणम् इति । सेन्दुनीलाचलाभं सिताम्भोजावतंसवत्वात् ।

He was wearing *Peetaambara*, yellow cloth. He had decorated Himself with all the flowers available in the forest. He was wearing ornaments like the white lotus, ornaments were all white, and He was of dark hue, like a *Neelotpala*; it was as though it was a combination of the moon and *Neelaachala parvata*, both were seen there together.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 23:

हंसकुन्देन्दुधवलं नीलाम्बरधरं द्विज ।

तस्य अनु बलभद्रं च ददर्श यदुनन्दनम् ॥ २३ ॥

Standing next to Him, he saw *Balaraama*, who had the radiance of a swan, a jasmine and the moon, all together. He was wearing blackish blue clothes, and He was very fair. Whereas *Krishna* was of blackish blue hue, and was wearing *Peetaambara*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 24:

प्रांशुम् उत्तुङ्गबाहवासं विकासिमुखपङ्कजम् ।

मेघमालापरिवृतं कैलासाद्रिमिवापरम् ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

प्रांशुम् इति । उत्तुङ्गबाहवंसं पीनबाहवंसम् ।

He had very high and broad arms and shoulders, and His face was like a well bloomed lotus. He was looking as though it was another *Kailaasa parvata*, which was surrounded by a series of clouds wonderfully.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 25:

तौ दृष्ट्वा विकसत् वक्त्र सरोजः स महामतिः ।

पुलकाञ्चितसर्वाङ्गः तदा अक्रूरो अभवत् मुने ॥ २५ ॥

He saw both of them looking so wonderfully, as though both their faces were like full bloomed lotuses; Akroora saw them, and he had horripilation all over.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 26:

तत् एतत् परमं धाम तत् एतत् परमं पदम् ।

भगवत् वासुदेवांशो द्विधा यो अयं ववस्थितः ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

तत् एतत् इति । धाम तेजः । परमं पदं परं प्राप्यम् । पद्यते इति पदं, भगवत् वासुदेव अंशत्वात् ।

That supreme *tejas*, He is the supreme goal of attainment, because He was *Para Vaasudeva's amsha*. The two *amshaas* of *Para Vaasudeva* came down to incarnate as *Krishna* and *Balarama*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 27:

साफल्यमक्षणोर्युगमेतत् अत्र दृष्टे जगद्धातरि यातमुच्चैः ।

अपि अङ्गमेतत् भगवत् प्रसादात् तदङ्गसङ्गे फलवत् मम स्यात् ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

साफल्यम् इति । अङ्ग फलवत् अपि स्यात् इति आशंसा ।

Akroora's pair of eyes attained *saaphalya*, ultimate satisfaction, ultimate truth inside, when he saw the supporter of the entire world. He felt that all parts of his body, also would attain the same thing, with the grace of *Bhagavaan*. If he embraces Him completely, all parts of his body will also attain *saaphalya*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 28:

अपि एष पृष्ठे मम हस्तपद्मं करिष्यति श्रीमदनन्तमूर्तिः ।

यस्य अङ्गुलस्पर्शं हताखिलाघः अवाप्यते सिद्धिर (नाश) पास्तदोषा ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

भगवत् पाणि पद्मस्य शुद्धि शौर्यादार्याणि आह अपि एष इत्यादि श्लोकत्रयेण । अपि एष इति । श्रीमत् इति हस्तपद्मविशेषणम् । यस्य इति च तस्य एव निर्देशः । अनाशदोषा नाशदोषाभ्यां हीना । अपास्तदोषा इति च पाठः ।

If He places His lotus hands on my back, just as friend hugs another friend, the touch of even a finger of *Sri Krishna*, means that all the sins are completely destroyed, and they will attain all the benefits.

Bhagavaan's lotus hands will cause complete purity, and eliminate all the sins of the person who gets His touch. This is explained in three *shlokaas* here. *Shreemat* is the attribute of *hasta-padma*, means that it is very *shreshtha*, *shree yukta*.

Three *shlokaas* are going to explain the *mahimaa*, or wonderful characteristics of His wonderful hands and palms.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 29:

येनाग्निविद्युत् रवि रश्मि माला करालम् अति उग्रम् अपेतचक्रम् ।

चक्रं घ्नता दैत्यपतेः हतानि दैत्याङ्गनानां नयनाञ्जनानि ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

येन इति । चक्रं बलम् । अपेतचक्रम् इति क्रियाविशेषणम् । अपास्य चक्रम् इति च पाठः ।

By which hands holding the *Sudarshana Chakra*, which is so fierce that it is like fire, lightning, and sunrays, all put together. The discus is like that, so fierce. When He uses that discus, *chakra*, all the entire army of the followers of the king of *asuraas*, *daityaas*, were killed, and all their wives who were wearing *anjana*, collyrium in their eyes, that got washed away, as they were crying for the loss of their husbands. This is all the acts that His hand has done.

This is being eulogized by *Akroora*, that He had such hands, which was bearing the *Sudarshana Chakra*, and when He used that earlier, He killed the entire army of the demons.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 30:

यत्र अम्बु विन्यस्य बलिः मनोज्ञान् अवाप भोगान् वसुधातलस्थः ।

तथा अमरत्वं त्रिदशाधिपत्वं मन्वन्तरं पूर्णमपेतशत्रुः ॥ ३० ॥

In which hand, by pouring water, during the *daana*, *yajnya* of *Bali*, *Bali* went to *Paataala* and enjoyed all the pleasures, when he gave everything in *daana*, his fame increased so much. When *Bhagavaan's* grace, he had all the enjoyments in *Paataala*. He also attained *amaratva*, and became *Indra*, got *Indra* pada in another *manvantara*. All his enemies were destroyed. That is the greatness of the lotus hands of *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 31:

अपि एष मां कंसपरिग्रहेण दोषास्पदीभूतम् अदोषदुष्टम् ।

कर्ता अवमानोपहतं धिगस्तु तत् जन्म यत् साधुबहिष्कृतस्य ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

**अपि एष इति । अदोषदुष्टं मां कंसपरिगहेण दोष आस्पदीभूतम् अपि । कर्ता करिष्यति इति
अन्वयः । अवमानेस्यादि वाक्यान्तरम् ।**

I have not committed any sins, and I do not have any defects, but because *Kamsa* has taken me as his assistant, I am subordinated to *Kamsa*, and am now subjected to all kinds of defects, being a part of *Kamsa's* group, and having all the *doshaas*, being very defective now. Will He neglect me, or ridicule me because I have been subordinated to *Kamsa*, and doing service to him. If that happens, then my birth itself is futile, and let nobody get this kind of birth, where all the *saadhu janaas* reject him.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 32:

**ज्ञानात्मकस्य अमलसत्त्वाशेः अपेतदोषस्य सदा स्फुटस्य ।
किं वा जगति अत्र समस्त पुंसाम् अज्ञातमस्य अस्ति हृदि स्थितस्य ॥ ३२ ॥**

Sri Engal Aalwaan's Commentary:

**भगवान् सर्वज्ञत्वात् मां निरागसं ज्ञात्वा स्वाररिष्यति इति आह ज्ञानात्मकस्य इति ।
जीवस्य ज्ञानात्मकत्वे अपि रजस्तमोमूल रागादिदोष तिरोहित स्वरूपत्वात्, ततो भगवन्तं
व्यावर्तयति अमलसत्त्व इत्यादिना । सदा स्फुटस्य अतिरोहित स्वरूपस्य ।**

If *Krishna* is present in the heart of all the beings, who is without any defects, He always reveals Himself all the time. In the entire world, what is there which He does not know, because He is present in the hearts of every being.

Because He is *sarvajnya*, He knows that I do not have any sin, I am sinless, and He will definitely accept me. *Amalasattva* is *sattva* without any defects; because all the *chetanaas*, though in *svaroopa* are *jnyaanaatmaka* and are subjected to defects because of association with *prakruti* of the nature of *rajas* and *tamas*, but in nature they are all *jnyaanaatmaka*. But, *Bhagavaan* is not like that, he is *amalasattva*; He is pure *sattva*, without any *doshaas*; He is not having *rajas* and *tamas*. His *svaroopa* is never covered.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 33:

**तस्मात् अहं भक्तिविनम्रचेता व्रजामि सर्वेश्वरम् ईश्वराणाम् ।
अंशावतारं पुरुषोत्तमस्य ह्यनादिमध्यान्तम् अजस्य विष्णोः ॥ ३३ ॥**

With great devotion, and having the feeling of complete subordination, I am going to see *Krishna*. He is the Supreme Lord, Lord of lords. He is the very *amsha* of *Purushottama*. I am going to approach *Bhagavaan Sri Krishna*, *Akroora* thinks to himself.

This completes Chapter Seventeen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे सप्तदशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे सप्तदशो अध्यायः ॥

॥ अथ अष्टादशो अध्यायः ॥

Krishna departs to Mathura

Now, Chapter Eighteen.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 1:

श्री पराशरः -

चिन्तयन् इति गोविन्दम् उपगम्य स यादवः ।

अक्रूरो अस्मि इति चरणौ ननाम शिरसा हरेः ॥ १ ॥

Sri Paraasharar - All the time thinking like this, that He is *sarvajnya*, He knows that I have not committed any sin, and He will definitely accept me, with that hope, *Akroora* went there and bowed down to *Krishna* and paid obeisance at His lotus feet, and also told his name, that he is *Akroora*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 2:

सो अपि एनं ध्वजवज्राब्ज कृतचिह्नेन पाणिना ।

संस्पृश्य आकृष्य च प्रीत्या सुगाढं परिष्वजे ॥ २ ॥

Immediately, *Krishna* touched *Akroora* with His hand, which had all kinds of divine signs - *dhvaja*, *vajra*, *abja*, lotus, etc. He touched him nicely and pulled him, and embraced him deeply with great love.

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

कृतसंवन्दनौ तेन यथावत् बलकेशवौ ।

ततः प्रविष्टौ संहृष्टौ तम् आदाय आत्ममन्दिरम् ॥ ३ ॥

Having enquired both *Krishna* and *Balarama*, about mutual health and welfare, They were feeling very happy, took him and went home.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 4:

सह ताभ्यां तदा अक्रूरः कृतसं(वा) वन्दनादिकः ।
भुक्तभोज्यो यथान्याय्यम् आचक्षे ततः तयोः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

सह इति । कृतसंवादनादिकः कृतसंवादादिकः सुसंस्कृतः ।

Both *Balaraama* and *Krishna* did all the *satkaara* to him. Being done all the *satkaara* by *Balaraama* and *Krishna*, they had food. After that, he tells Them all the details.

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

यथा निर्भर्त्सितः तेन कंसेन आनकदुन्दुभिः ।
यथा च देवकी देवी दानवेन दुरात्मना ॥ ५ ॥

Akroora starts to narrate what all happened there, and tells how *Aanakadundubhi* (*Vasudeva*) was scared away by *Kamsa*, and also *Devaki*, by that wicked *Kamsa*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 6:

उग्रसेन यथा कंसः स दुरात्मा च वर्तते ।
यं चैवार्थं समुद्दिश्य कंसेन तु विसर्जितः ॥ ६ ॥

And how badly *Kamsa* behaves with *Ugrasena*, and all of this, to *Krishna* and *Balaraama*. And also tells for what purpose he was sent by *Kamsa*. And also says that *Kamsa* has an evil thought in his mind.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 7:

तत् सर्वं विस्तरात् श्रुत्वा भगवान् देवकीसुतः ।
उवाच अखिलम् अपि एतत् ज्ञातं दानपते मया ॥ ७ ॥

Having heard all these things in detail, *Devaki's son Sri Krishna*, said - "O *Daanapati*, *Akroora*, I am aware of all these things".

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 8:

करिष्ये तत् महाभाग यदत्रौपयिकं मतम् ।
विचिन्त्यं न अन्यथा एतत् ते विदधि कंसं हतं मया ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

करिष्य इति । औपयिकं युक्तम् ।

O *Akroora*, I am going to do whatever is right, now, I am going to do all that. This is not going to happen in any other way. I am going to do whatever is good to the world. Know that it is not going to happen in any other way. Be sure that *Kamsa* will be killed. Have no doubts about this.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 9:

अहं रामः च मथुरां श्वो यास्यावस्सह त्वया ।

गोपवृद्धाः च यास्यन्ति हि आदाय उपायनं बहु ॥ ९ ॥

Myself and *Balaraama*, will go to *Mathura* tomorrow, along with you, and also all the elderly *gopaas* will come with us, and will bring all the offerings to *Kamsa*, like milk, curd, butter.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 10:

निशेयं नीयतां वीर न चिन्तां कर्तुमर्हसि ।

त्रिरात्राभ्यन्तरे कंसं निहनिष्यामि सानुगम् ॥ १० ॥

Don't worry about anything. Spend the night peacefully. Within three days, I will kill *Kamsa*, along with all his followers.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 11:

श्री पराशरः -

समादिश्य ततो गोपान् अक्रूरो अपि च केशवः ।

सुष्वाप बलभद्रः च नन्दगोपगृहे ततः ॥ ११ ॥

Sri Paraasharar - Having instructed all of them, and *Akroora*, and all the *gopaas*, *Krishna* and *Balabhadra* had good sleep, in the house of *Nandagopa*.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 12:

ततः प्रभाते विमले कृष्णरामौ महाद्युती ।

अक्रूरेण समं गन्तुं उद्यतौ मथुरां पुरीम् ॥ १२ ॥

And, in the clear morning, *Balaraama* and *Krishna*, both started to prepare for the travel along with *Akroora*, to travel to *Mathura*.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 13:

दृष्ट्वा गोपीजनस्सास्रः श्लथद्वलयबाहुकः ।

निशश्वासातिदुःखार्तः प्राह चेदं परस्परम् ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

दृष्ट्वा इति । श्लथद्वलयत्वं विरहकार्यात् ।

All the *gopis* see that *Krishna* is leaving *Gokula* and going to *Mathura*. Immediately, all their hands became thin, and all the rings, bangles they were wearing in their hands, started to become loose and fall down. They started deep breaths, because of feeling very dejected, that *Krishna* is leaving *Gokula* and going to *Mathura*, and they started to talk to each other like this.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 14:

मथुरां प्राप्य गोविन्दः कथं गोकुलमेष्यति ।

नगरस्त्रीकलालाप मधु श्रोत्रेण पास्यति ॥ १४ ॥

This *Krishna* is going to *Mathura*, how will He come back to *Gokula*. He will be totally captured and will be enjoying with His ears all the wonderful talk of the women folk of the city *Mathura*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 15:

विलासवाक्यपानेषु नागरीणां कृतास्पदम् ।

चित्तमस्य कथं भूयो ग्राम्यगोपीषु यास्यति ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

विलास इति । विलास वाक्य पानेषु ग्राम्य गोपीषु अविदग्धगोपीषु ।

The *gopi janaas* are not immersed in sweet talk and all that; the city women folk are all very good in that, and He will be captivated by that. How can He smile even and turn towards all of us, we are all *graamyas gopis* living in the village. We are unaware of all those things which the city women do.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 16:

सारं समस्तगोष्ठस्य विधिना हरता हरिम् ।

प्रहतं गोपयोषित्सु निर्धृणेन दुरात्मना ॥ १६ ॥

This *Hari*, who is the essence of the entire *Vraja*, fate is stealing from us. Wicked fate, has, without any compassion, has stolen the essence of this entire *Vraja* itself.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 17:

भावगर्भस्मितं वाक्यं विलासललिता गतिः ।

नागरीणाम् अतीव एतत् कटाक्षोक्षितमेव च ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

भावगर्भ इति । भावगर्भस्मितम् इति वाक्यविशेषणम् । नागरीणाम् एतत् वाक्यादिकम् अतीव पूजितम् । विभूतम् अस्मदीयं वाक्यादिकम् । अतिक्रान्तम् इति वा ।

Their talk is always with meaningful smiles; they speak very sweetly, which is very attractive. They have very attractive walk. The city folk have all this, it is well known. Even their glances are all like that.

Their ways are very good, and everybody gets attracted by that. Our speech is not like that, it can never exceed the way that they speak attractively, with a lot of meaning, smiles and glances; we can never do such things.

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

ग्राम्यो हरिरयं तासां विलासनिगडैर्युतः ।
भवतीनां पुनः पार्श्वं कया युक्त्या समेष्यति ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

ग्राम्य इति । ग्राम्यः ग्रामे भवः, यतः यन्त्रितः । अग्राम्यत्वात् अपूर्वत्वेन नागरीणां विलासादि लोभनीयं भवति ।

One *gopi* is telling another *gopi* like this. Hari, who lived in *Gokula*, all the way here, when He goes and sees their wonderful attractive ways there, how can you even think of He coming back, to you people?

It is not a village thing. It is something new to Him. He is only used to the talk of the *Gokula* women folk only, the *gopis*. Now, He goes and sees something which is very new and different; it will be very attractive to Him, and by what logic will He come back here, there is no way that He will even come back to you people. This is what one *gopi* is telling another.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 19:

एषैष रथमारुह्य मथुरां याति केशवः ।
क्रूरेण अक्रूरकेणात्र निर्घृणेन प्रतारितः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

एष एष इति । अक्रूरकेणेति कुत्सायां क प्रत्ययः । अत्र व्रजे । निराशेन निरनुरागेण ।

See this *Krishna*. He is mounting the chariot and is going to *Mathura*. This *Akroora* who is so wicked, and cruel; He is being cheated by *Akroora*.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 20:

किं न वेति नृशम्सो अयम् अनुरागपरं जनम् ।
येनैवम् अक्षणोराह्लादं नयति अन्यत्र नो हरिम् ॥ २० ॥

Sri Engal Aalwaan's Commentary:

किम् इत्यादि । अयं स्वयं निरनुरागो अस्तु; अनुरागपरम् अपि जनं किं न वेति येन
अनुरक्तानाम् अस्माकम् अक्षणोः आह्लादकरं हरिम् अन्यत्र नयति ।

Let Him be without any feeling of love towards us. How can He not know this *Akroora* who is so wicked, he has no love for anyone, but how can He not know us, who are filled with such deep and pure love for *Krishna*? Because of which he is taking *Krishna*, who is the joy of our eyes, and he is taking Him somewhere else.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 21:

एष रामेण सहितः प्रयाति अत्यन्त निर्घृणः ।
रथमारुह्य गोविन्दः त्वर्यताम् अस्य वारणे ॥ २१ ॥

This *Krishna* also, who is very cruel, along with *Balarama*, is going somewhere else, having mounted on the chariot. Let us hurry and try to stop Him. One *gopi* says.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 22:

गुरुणाम् अग्रतो वक्तुं किं ब्रवीथ न नः क्षमम् ।
गुरवः किं करिष्यन्ति दग्धानां विहराग्निना ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

गुरुणाम् इत्यादि । त्वर्यताम् अस्य वारणे इति नो गुरुणाम् अग्रतो वक्तुं न क्षमम् इति किं
ब्रवीथ । किं किमर्थम् । विहराग्निना दग्धानां गुरवः किं करिष्यन्ति ।

Another *gopi* tells like this. "When there are elders here, how can we do such a thing (stopping *Krishna*) in front of elders? It is not right for us, we cannot do it". "Why do you think like that, what will the elders do, when we are getting burnt by the fire of separation from *Krishna*?"

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 23:

नन्दगोपमुखा गोपा गन्तुमेते समुद्यतः ।

नोद्यमं कुरुते कश्चित् गोविन्दविनिवर्तने ॥ २३ ॥

"Nandagopa and the other leaders, the *gopaas*, are also not putting any efforts to stop them. They are also getting ready to make Him go. Nobody is putting any effort to stop *Krishna* and make Him return".

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 24:

सुप्रभात अद्य रजनी मथुरावासयोषिताम् ।

पास्यन्त्यच्युतवक्त्राब्जं यासां नेत्रालिपंक्तयः ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

सुप्रभात इति । मथुरा आवासो यासां ताः मथुरावासाः ।

For the women folk of *Mathura*, this night itself is like *Suprabhaata*, this is the time in their life, because they are going to enjoy the bliss of the sight of *Krishna*, the lotus face of *Krishna*. Their eyes are like bees, and they are going to drink the nectar from the lotus face of *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 25:

धन्यास्ते पथि ये कृष्णमितो यान्ति अनिवारिताः ।

उद्वहिष्यन्ति पश्यन्तः स्वदेहं पुलकाञ्चितम् ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

धन्या इति । ये अनिवारिता इतो यान्ति, या अनिवारिता इतो यान्ति ते धन्याः ताः धन्याः ।

ते हि पथि कृष्णम् पश्यन्तः, ता हि पथि कृष्णं पश्यन्तः, पुलकाञ्चितं स्वदेहम्

उद्वहिष्यन्ति ।

Whoever is going along with *Krishna*, both men and women, and are not stopped from going with *Krishna*, they are all *dhanya*. On the way, they will go on seeing *Krishna*, their entire body will be having horripilation, on seeing *Krishna* all the time, while going. Their life only is meaningful.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 26:

मथुरानगरीपौरनयनानां महोत्सवः ।

गोविन्दावयवैः दृष्टैः अतीव अद्य भविष्यति ॥ २६ ॥

All the people of *Mathura*, for them, it is a great *mahotsava*, a great festival, because, having seen *Govinda*, His wonderful hands and feet, and face, so divine and wonderful; it is a big *mahotsava* for their eyes, is going to happen.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 27:

को नु स्वप्नः सभाग्याभिः दृष्टस्ताभिः अधोक्षजम् ।

विस्तारिकान्तिनयना या द्रक्ष्यन्ति अनिवारिताः ॥ २७ ॥

With their eyes fully open, they are going to see *Krishna*, without any block. Nobody will stop them from seeing *Krishna*. What *bhaagya* they had done that they are going to see this *Adhokshaja*, *Krishna*. They are very lucky.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 28:

अहो गोपीजनस्यास्य दर्शयित्वा महानिधिम् ।

उत्कृत्तनि अद्य नेत्राणि विधिना अकरुणात्मना ॥ २८ ॥

Having shown this great treasure to all the *gopi janaas*, it is now as though all their eyes are being plucked away by the wicked and cruel fate.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 29:

अनुरागेण शैथिल्यम् अस्मासु (व्रजता हरेः) व्रजिते हरौ ।]

शैथिल्यम् उपयान्ति आशु करेषु वलयानि अपि ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

अनुरागेण इति । हरौ अस्मासु शैथिल्यं व्रजति सति अस्माकं करेषु वलयानि अपि शैथिल्यम् उपयान्ति ।

Krishna is leaving and going, and because of the love towards Him, we are all becoming weak. Our entire body is becoming weak. He is the cause of our weakness, and because of this, even our hands are becoming so thin that our bangles are falling away.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 30:

अक्रूरः क्रूरहृदयः शीघ्रं प्रेरयते हयान् ।

एवम् आर्तासु योषित्सु कृपा कस्य न जायते ॥ ३० ॥

His name is *Akroora*, but his heart is very cruel. Because he is making the horses of the chariot to move fast. Who is there who cannot have compassion towards the *gopis*, who are so desperate and so full of love for *Krishna*?

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 31:

एष कृष्णरथस्थ उच्चैः चकारेणुर्निरीक्ष्यताम् ।

दूरीभूतो हरिः येन सौ अपि रेणुः न लक्ष्यते ॥ ३१ ॥

This chariot of *Krishna*, the dust raising from the wheels of this chariot, look at that dust. The chariot has taken Him away. When the chariot goes away, even the dust is not going to be visible.

Gopis are very dejected and feel very sad when *Krishna* leaves *Gokula*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 32:

श्री पराशरः -

इति एवम् अतिहार्देन गोपीजननिरीक्षितः ।

तत्याज व्रजभूभागं सह रामेण केशवः ॥ ३२ ॥

Sri Paraasharar - Like this, with all broken hearts, all the *gopijanaas* were seeing *Krishna*. *Sri Krishna* left *Gokula* along with *Balarama*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 33:

गच्छन्तो जवनाश्वेन रथेन यमुनातटम् ।

प्राप्त मध्याह्नसमये राम अक्रूर जनार्दनाः ॥ ३३ ॥

As they were travelling, in the chariot which had horses which were going very fast, they reached the banks of the *Yamunaa* river, in the afternoon, exactly - *Balarama*, *Krishna* and *Akroora*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 34:

अथा आह कृष्णमक्रूरो भवद्भ्यां तावदास्यताम् ।

यावत् करोमि कालिन्द्या आह्निकार्हणमम्भसि ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

अथ इति । आह्निकार्हणं नित्यं माध्याह्निकाराधनम् ।

Akroora told *Krishna* to wait there, that he will go to the *Yamunaa* river, and that he will finish his *maadhyaahnika* and come.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 35:

श्री पराशरः -

तथा इति उक्तः ततः स्नातः स्वाचान्तः स महामतिः ।

दध्यौ ब्रह्म परं विप्र प्रविष्टो यमुनाजले ॥ ३५ ॥

Sri Paraasharar - They said that "We will wait here, you finish your *maadhyaahnika* and come". And he took bath in the *Yamunaa* river, did *aachamana*, and started to meditate upon *Parambrahma*, and then wanted to do *avagaaha*, so he entered into the water.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 36:

फणसाहस्रमालाढ्यं बलभद्रं ददर्श सः ।

कुन्दमालाङ्गम् उन्निद्र पद्मपत्रायतेक्षणम् ॥ ३६ ॥

Immediately, there he saw *Balaraama*, who had thousands of hoods, like *Aadishesha*. He was having the *Kunda pushpa* garland, and His eyes were like the petal of the just bloomed lotus.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 37:

वृतं वासुकिरम्भाद्यैः महद्भिः पवनाशिभिः ।

संस्तूयमानमुद्गन्धिवनमालाविभूषितम् ॥ ३७ ॥

He was surrounded by *Vaasuki*, *Rambhaa*, and all the huge serpents. They were all eulogizing Him, He was decorated with the *Vanamaalaa*, which had wonderful fragrance.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 38:

दधानम् असिते वस्त्रे चारुरूपावतंसकम् ।

चारुकुण्डलिनं भान्तम् अन्तर्जलतले स्थितम् ॥ ३८ ॥

He was wearing *shyaama vastra*, of blackish blue colour, and He had wonderful ornaments, which were beautiful to look at. He had beautiful earrings. He was shining forth under the water. *Akroora* saw *Balaraama* thus.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 39:

तस्योत्सङ्गे घनश्याममातामायतलोचनम् ।

चतुर्बाहुमुदारङ्गं चक्राद्यायुधभूषणम् ॥ ३९ ॥

In the lap of the *Aadishesha*, he saw Sri Krishna. Krishna's body was having the dark hue of the water bearing clouds. His eyes were all red fully. He had four arms, and He was wearing *Sudarshana Chakra*, *Shanka*, *Gadaa*, *Padma*, and these weapons and wonderful ornaments.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 40:

पीते वसानं वसने चित्रमाल्या उपशोभितम् ।

शक्रचापतडिन्माला विचित्रम् इव तोयदम् ॥ ४० ॥

He was wearing *Peetaambara*, yellow coloured cloth. He was shining, wearing wonderful garlands. It was looking as though a cloud with *Indradhanush*, with a chain of lightnings. It was looking like a wonderful cloud. Krishna was so wonderful to look at.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 41:

श्रीवत्स वक्षसं चारु स्फुरन्मकरकुण्डलम् ।

ददर्श कृष्णमक्लिष्टं पाण्डुरीकावतंसकम् ॥ ४१ ॥

Having the Shreevatsa mark on His chest, and beautiful and bright Makara Kundalas in His ears, He was decorated with Pundareeka, such Krishna was there.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 42:

सनन्दनाद्यैः मुनिभिः सिद्ध योगैः अकल्मषैः ।

संचिन्त्यमानं तत्रस्थैः नासाग्रन्यस्त लोचनैः ॥ ४२ ॥

There, under that water itself, he also saw Sanaka, Sanandana and all these munis, there were all siddhayogis, without any sin. They were focussing their eyes on the tip of their nose, and meditating there. Akroora saw all of them there.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 43:

बलकृष्णौ तथा अक्रूरः प्रति अभुजाय विस्मितः ।

अचिन्तयत् रथात् शीघ्रं कथम् अत्र आगतौ इति ॥ ४३ ॥

Akroora then recognized Balaraama and Krishna there, and was thinking "How did they come here from the chariot so fast?".

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 44:

विवक्षोः स्तम्भयामास वाचं तस्य जनार्दनः ।

ततो निष्क्रम्य सलिलात् रथमभ्यागतः पुनः ॥ ४४ ॥

Akroora was about to tell that - whatever he saw, how can that happen? Krishna with His sankalpa, blocked his speech. Akroora got up from the waters, and then came to the chariot again.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 45:

ददर्श तत्र चैवोभौ रथस्योपरि निष्ठितौ ।

रामकृष्णौ यथापूर्वं मनुष्यवपुष अन्वितौ ॥ ४५ ॥

In the chariot, he saw Balaraama and Krishna, who were in the form of ordinary humans, and they were firmly seated in the chariot, as before.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 46:

निमग्नः च पुनस्तोये ददर्श च तथैव तौ ।

संस्तूयमानौ गन्धर्वैः मुनिसिद्धमनोरगैः ॥ ४६ ॥

Again, Akroora went into the water, and took a dip. Again, he saw in the same way, all the gandharvaas were also eulogizing Him, the great serpents, munis, siddhaas, were all eulogizing Him.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 47:

ततो विज्ञातसद्भावः स तु दानपतिः तदा ।

तुष्टाव सर्वविज्ञानमयम् अच्युतम् ईश्वरम् ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

तत इति । सर्वविज्ञानमयं सर्वस्य विज्ञानप्रचुरं, सर्वज्ञमिति अर्थः ।

Then *Akroora* realized what is the truth. Then he prayed to and eulogized the *Sarvajnya*, *Achyuta*, who is the Lord, *Krishna*. *Akroora* starts to eulogize.

Now, the *Akroora Stuti* is going to start, which we see next.

We are studying of Chapter 18 of *Amsha 5*, where *Akroora* is sent by *Kamsa*, and is taking back *Krishna* and *Balarama*, to *Mathura*, with *Kamsa's* bad intentions. On the way, he stopped to do his *maadhyaahnika*, and at that time, he takes a dip in the river. He sees the most wonderful sight, where he has the *saakshaatkaara* of *Bhagavaan*. He sees *Krishna* and *Balarama* there. He then starts to eulogize *Bhagavaan*, based on that wonderful sight that he had.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 48:

अक्रूरः -

सन्मात्र रूपिणो अचिन्त्यमहिम्ने परमात्मने ।

व्यापिने नैकरूपैकस्वरूपाय नमो नमः ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

सन्मात्ररूपिण इति । सन्मात्ररूपाणि । मात्रा सत्ताविरोधि अपक्षयादीनां व्यावृत्तिः, न तु अविरोधिनां नित्यत्वादीनाम् । न एक रूप स्वरूपाय - कार्य अवस्थायाम् अनेक रूपाय कारणावस्थायाम् एक रूपाय ।

Akroora - He does not have the *shat bhaava vikaaraas*. This is not contradicting the mere existence, *sattaa maatra*. *Nityatva* and others are not negated, but only the *bhaava vikaaraas* are negated. There are so many wonderful attributes which are *asaadhaarana gunaas* of *Paramaatman*; nobody can even think of His greatness. He is the *Paramaatman*, the Supreme Self. He is all pervading. He has got many forms. He is also *ekasvaroop*, one unique *svaroop*. I bow down to that Supreme Self. I bow down to that *Paramaatman*.

The *shat bhaava vikaaraas* are *Asti, Jaayate, Vardhate, Viparinamate, Apaksheeyate, Nashyati*. In the state of effect, where everything is created, after *Brahman* does *anupravesha*, and He says "*Bahusyaam prajaayeya*", "Let Me become many", and He brings all the *chetana* and *achetana* into gross form, being the inner self of everything and is all pervading. He is only present in all these forms, because everything is His mode, being His *shareera*; so He is *Naikaroopa*, He has many forms. At the same time, in the state of cause, Causal state, where everything is merged unto Him, and is existing in an extremely subtle state, along with Him, without being distinguishable as a separate entity, united in Him - this is *Ekarooopa*. These are the state of Effect and the Causal state.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 49:

सर्वरूपाय ते अचिन्त्यहविर्भूताय ते नमः ।

नमो विज्ञानपाराय पराय प्रकृतेः प्रभो ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

सर्व रूपाय इति । विज्ञानपाराय विज्ञानस्य पाराय, विज्ञानपर्यवसानाय । अस्मात् परं ज्ञेयं नास्ति इति अर्थः । अविज्ञातपाराय इति वा पाठः ।

Everything is His form only. He only is existing in all forms. The names and forms in the ultimate sense are denoting Him only. He is the *havis svarooopa*, and we cannot imagine His Form or qualities. I bow down to Him.

He is the ultimate knowledge, and there is nothing superior to Him, which is to be known. He is *Ananta*, and one cannot know His vastness. He is superior to *prakruti*. I bow down to such *Paramaatman*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 50:

भूतात्मा च इन्द्रियात्मा च प्रधानात्मा तथा भवान् ।

आत्मा च परमात्मा च त्वम् एकः पञ्चधा स्थितः ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

भूतात्मा इति । भूतात्मा शब्दादि सहित पञ्चभूत शरीरकः । पञ्चभूतानाम् आत्मा इति वा । एवम् एकादशे अहम् आत्मा । एषु एव बुद्धि अहंकारयोः अन्तर्भावः । प्रधानात्मा अव्ययात्मा । आत्मा समष्टि व्यष्टि मुक्त रूपः । परमात्मा आनन्दमयः । पञ्चधा इति ।
* त्रिविधं ब्रह्म एतत् इतिवत् ।

He is existing in the *pancha bhootaas*, and also in the *shabda, sparsha, roopa, rasa, gandha*. He is having all these as His *shareera*, everything being controlled

by Him, supported by Him, and existing for His purpose. The eleven *indriyaas* are also His *shareera*.

In the *Bhootaatmaa*, *Indriyaatmaa*, the *buddhi* and *ahamkaara* are also to be included. *Pradhaana aatma* is the *avyakta aatma*, *avyakta* is the causal state of the non-sentient *prakruti*. He is having *avyakta* also as His *shareera*. The *samashti*, *vyasthi*, *mukta* - all are under His control only, His *shareera*. His *svaroop* is *aanandamaya*, which is very well told in the *Shrutis* as "*Aanando brahmaa*", etc. You are one, existing in five different ways. This is like "*Bhoktaa bhogyam preritaaram cha matvaa, sarvam proktam trividham brahmam etat*". In this *shloka*, five are told - *Bhootaatmaa*, *Indriyaatmaa*, *Pradhaanaatmaa*, *Aatmaa* and *Paramaatmaa*. You are existing in five different forms. In *bhoktaa*, *bhogyam*, *preritaaram*, the non-sentient is combined together. Here, in this *shloka*, they are separated into five.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 51:

प्रसीद सर्व सर्वात्मन् क्षराक्षरमयेश्वर ।

ब्रह्मविष्णुशिवाख्याभिः कल्पनाभिः उदीरितः ॥ ५१ ॥

Sri Engal Aalwaan's Commentary:

प्रसीद इति । उक्त प्रकारेण क्षर अक्षरमय ब्रह्मा इति आख्या संज्ञा, सा एव कल्पना ।

O Supreme Self, be pleased with me, do grace me. You are the *kshara* and *akshara*, whatever is impermanent and permanent, non-eternal and eternal. *Kshara* is that which keeps changing, the *roopa vikaara* which happens. *Akshara* is that which does not change. When it is told as *panchadhaa*, then everything is included in that.

You are only called by the name *Brahma*, *Vishnu*, *Shiva*. You are only the inner self of all, and they are also Your *shareera* only.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 52:

अनाख्येयस्वरूपात्मन् अनाख्येयप्रयोजन ।

अनाख्येयाभिधानं त्वां नतो अस्मि परमेश्वर ॥ ५२ ॥

Sri Engal Aalwaan's Commentary:

अनाख्याय इति । अनाख्यायस्वरूपात्मन् - अनन्ततया सामस्येना अभिधातुम् अशक्यं स्वरूपं निरूपकगुणमयो यस्य आत्मनः सः अनाख्येय स्वरूपात्मा, तत् संबुद्धिः ।

**अनाख्येय प्रयोजन उभयविभूति आन्दात्मकं प्रयोजनम् आनन्त्यात् आख्यातुम् अशक्यं
यस्य सः, तथा भूत । अनाख्येय अभिधानम् अनन्त नामधेयत्वात् परमकारुणत्वात् च ।**

That which is infinite, which cannot be told, one cannot tell completely, and it is impossible to tell because it is infinite. Neither the *svaroopa* nor the host of qualities - cannot be told completely because it is infinite. His *ubhaya vibhooti* - *Nitya vibhooti* and *Leelaa vibhooti*, is all *aanandaatmaka*, and that is the *prayojana*, the purpose, and because it is infinite, eternal, it cannot be told.

One who has that kind of a *ubhaya vibhooti*, *aananda svaroopa*, is told as *Anaakhyeya prayojana*, that which is Supreme Bliss, that *Paramaatman*, who has *ubhaya vibhooti* as His attribute. As it is eternal, it cannot be told completely. You are the Supreme Cause, and You have infinite number of names by which You are addressed, so one cannot tell it completely. I pay obeisance to You, O Supreme Lord.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 53:

न यत्र नाथ विद्यन्ते नाम जाति आदि कल्पनाः ।

तत् ब्रह्म परमं नित्यम् अविकारि भवानजः ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

**कर्मोपाधिक नामरूप व्याकरण अविषयत्वेन जीववत् सुर पशु मनुजादि कल्पना न इति
आह न यत्र इति । शब्द जाति गुण क्रिया द्रव्यैः वस्तुनो विशेषणं कल्पना । * आकाशो ह वै
नाम रूपयोः निर्वहिता ते यत् अन्तरा तत् ब्रह्म * इति श्रुतिः । ते नामरूपे । अन्तरा
नामरूप अपृष्टं यत् तत् ब्रह्मा इति ।**

The differentiation into name and form, happens to all the *baddhaas*, during *srushti*, because of their karma. He is not subject to that, because He is the one who does that.

One cannot imagine of tell You are as a *jeevaatman*, as *deva*, *pashu*, *manushya*, etc. This is told as His *svaroopa*. The characteristics of objects are understood by these only - *shabda*, *jaati*, *guna*, *kriyaa*, etc.; You are one whose *svaroopa* is not like that; because He is the one who creates everything and differentiates everything into name and form. He is the one who oversees and controls the *naama-roopa-vibhajana*; and He is outside of that, untouched by that; that is *Brahma*, as told in the *Shruti*. You are without change, without birth.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 54:

न कल्पामृतेर्थास्य सर्वस्य अधिगमो यतः ।

ततः कृष्ण अच्युत अनन्त विष्णुसंज्ञाभिरीड्यते ॥ ५४ ॥

Sri Engal Aalwaan's Commentary:

तथा अपि जगत् उपकाराय उपासक अनुग्रहाय च स्वेच्छागृहीत देवादि विविध रूप नामा ब्रह्मादिभिः तत् तत् नामभिः स्तूयत इति आह कल्पनाम् इति । कृष्णादीनाम् अग्रहणं भगवत् अवतारदिषु अन्येषाम् अपि नाम्नाम् उपलक्षणम् । मोक्षधर्मे चतुर्मुखस्य अनिरुद्ध उपासनम् उक्तम् * यस्य अवतार रूपाणि समर्चन्ति दिवौकसः * इति च अस्मिन् पुराणे ।

Even though You are like that, without name or class, unlike the *jeevaas* who are subjected to creation and destruction, You are beyond all that, because You are the one who executes all of that. In spite of that, in order that people can attain You, meditating upon You, You are seen in various forms, like *deva*, *manushya*, etc., in order to do good to the world, so that people can meditate on You, and get liberated. In order to grace the *upaasakaas*, You take form. The forms that You take, as *deva*, *manushya*, etc., are all out of Your own will. You are eulogized by Brahma and others using those names and forms. Without calling You by some name or form, one cannot get any benefit. If they have to meditate upon You, they have to meditate upon some form of Yours, with a name and place, and a means of *upaasanaa*. If they cannot perceive You with a name and form, they cannot even meditate upon You, and will be stuck here forever. In order to grace them so that they can get liberated, You are incarnating Yourself as and being eulogized as *Krishna*, *Achyuta*, *Ananta*, *Vishnu*.

Krishna told here, also includes the names of all the *avataaraas* like *Varaaha*, *Raama*, *Narasimha*. In *Moksha Dharma*, it is said that *Chaturmukha Brahma* does *Aniruddha Upaasanaa*. In this *puraana* also, this is being told.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 55:

सर्वार्थास्त्वम् अज विकल्पनाभिरेतैः देवादयैः भवति हि यैः अनन्तविश्वम् ।

विश्वात्मा त्वम् इति विकारहीनमेतत् सर्वस्मिन्न हि भवतो अस्ति किञ्चित् अन्यत् ॥ ५५ ॥

Sri Engal Aalwaan's Commentary:

सर्वार्था इति । यैः एतैः देवादयैः विकल्पनाभूतैः अर्थैः विश्वं भवति ते सर्वार्थाः त्वं विकार हीनम् एतत् आत्म वस्तु च त्वम् । अतो विश्वात्मा त्वम् इति सर्वस्मिन् भवतो अन्यत् न किञ्चित् अस्ति इति योजना ।

By gods and others, the whole world is made, Brahma and others, all are You only. All the objects which are here, the *deva*, *manushya*, the variety which is found here - are all You only. Even the *aatma vastu*, which does not undergo any change, immutable, is also You only. You are present as this entire universe.

Because You are present in the form of this entire universe, and everything is present in You, supported by You, there is nothing which is other than You. Everything is *Brahmaatmaka*.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 56:

त्वं ब्रह्मा पशुपतिर्यमा विधाता धाता त्वं त्रिदश पतिः समीरणो अग्निः ।
तोयेशो धनपतिः अन्तकः त्वम् एको भिन्नार्थः जगदभिपासि शक्तिभेदैः ॥ ५६ ॥

Sri Engal Aalwaan's Commentary:

त्वं ब्रह्मा इति । भिन्नार्थः भिन्नकार्यैः । शक्ति भेदैः ब्रह्मादि रूप भेदैः ।

You are only *Chaturmukha Brahma*, You are *Indra*, You are *Vaayu*. You are *Agni*, *Varuna*, *Kubera*, *Yama*, You are one. The various objects which we see here, being One, You are present in all these forms.

The various forms are all the effects, and are subjected to creation, and are created into the gross form from the subtle form, where they get a body and *indriyaas*. All those things are You only.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 57:

विश्वं भवान् सृजति सूर्यगभस्तिरूपो विश्वेश ते गुणमयो अयमतः प्रपञ्चः ।
रूपं परं सत् इति वाचकमक्षरं यज्जानात्मने सदसते प्रणतो अस्मि तस्मै ॥ ५७ ॥

Sri Engal Aalwaan's Commentary:

विश्वम् इति । सूर्य गभस्ति रूपो भूत्वा वृष्टि द्वार विश्वं सृजति । प्रपञ्चः च ते शेषभूतः ।
सत् इति पदं यस्य वाचकं तत् सत् इति वाचकम् । अक्षरं यत् परं रूपम्* ॐ तत् सत् इति
हि गीतम् । ज्ञानात्मने ज्ञानस्वरूपाय । सत् असत् इति चित् अचित् अधिष्ठात्रे । तस्मै
रूपाय नम इति अन्वयः ।

You only create this whole universe. In the form of the rays of the Sun, You cause rains, and that is how You create the world. The whole universe is subordinated to You. The *sattva*, *rajas*, *tamas* are everywhere, this whole world is all *praakruta*.

The word 'sat' denoted You only. The supreme letter, the *pranava*, Om, Om Tat Sat, is told in the *Bhagavad Gita*. I pay obeisance to You.

O *jnyaana svaroop*a, You are the one who supports and presides over the sentient and non-sentients.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 58:

ॐ नमो वासुदेवाय नमः संकर्षणाय च ।

प्रद्युम्नाय नमस्तुभ्यं अनिरुद्धाय ते नमः ॥ ५८ ॥

Sri Engal Aalwaan's Commentary:

ॐ इति । ॐ नमो वासुदेवाय इत्यादिः चतुर्व्यूह मन्त्रः ।

Vaasudeva, Sankarshana, Pradyumna, Aniruddha are all You only. You are present in all these forms, I pay obeisance to You. This is said to be the *Chaturvyooha Mantra*.

With this wonderful stotra by Akroora, this Chapter Eighteen ends.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे अष्टादशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णि चित्तीये पञ्चमे अंशे अष्टादशो अध्यायः ॥

॥ अथ एकोनविंशो अध्यायः ॥

Balaraama and Krishna enter Mathura

Now, Chapter Nineteen.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 1:

श्री पराशरः -

एवम् अन्तर्जले विष्णुम् अभिष्टूय स यादवः ।

अर्चयामास सर्वशं धूपपुष्पैः मनोमयैः ॥ १ ॥

Sri Paraasharar - Having eulogized *Bhagavaan* under the water like this, *Akroora* started to worship Him with all the *dhoopa*, *pushpa*, which were all in the mind.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 2:

परित्यक्त अन्यविषयो मनस्तत्र निवेश्य सः ।

ब्रह्मभूते चिरं स्थित्वा विरराम समाधितः ॥ २ ॥

Having given up the thought about anything else, focussing his mind completely on the Supreme Form, and the wonderful experience that he was having there, he was meditating and entered into the *Samaadhi* state and was there for a long time.

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

कृतकृत्यम् इव आत्मानं मन्यमानो महामतिः ।

आजगाम रथं भूयो निर्गम्य यमुनाम्भसः ॥ ३ ॥

After a long time, he thought that "I have done what I ought to have done", and again, he got up and came back to the chariot having got up from the waters of *Yamunaa* river.

Sri Vishnu Puraana, Amsa 5, Chapter 19, Shloka 4:

ददर्श रामकृष्णौ च यथा पूर्वम् अवस्थितौ ।

विस्मित अक्षः तदा अक्रूरः तं च कृष्णो अभ्यभाषत ॥ ४ ॥

Akroora, when he came back again and saw *Balarama* and *Krishna* who were sitting there in the chariot as before, was completely filled with surprise, and his eyes widened. Seeing him, *Krishna* told thus.

Sri Vishnu Puraana, Amsa 5, Chapter 19, Shloka 5:

श्री कृष्णः -

नूनं ते दृष्टम् आश्चर्यम् अक्रूर यमुनाजले ।

विस्मय उत्फुल्लनयनो भवान् संलक्ष्यते यतः ॥ ५ ॥

Sri Krishna - I can see the joy in your face. Your eyes are broad, and you are full of surprise; you must have seen some wonderful sight inside the river water.

Sri Vishnu Puraana, Amsa 5, Chapter 19, Shloka 6:

अक्रूरः -

अन्तर्जले यथा आश्चर्यं दृष्टं तत्र मया अच्युत ।

तत् अत्र अपि हि पश्यामि मूर्तिमत् पुरतः स्थितम् ॥ ६ ॥

Akroora - O *Krishna*, *Achyuta*. Whatever the wonderful sight that I saw, that wonderful vision of Yours under the water, the same thing, I am seeing here also. And it has taken a real form here. I am seeing in front of my eyes.

Sri Vishnu Puraana, Amsa 5, Chapter 19, Shloka 7:

जगत् एतत् महा आश्चर्यं रूपं यस्य महात्मनः ।

तेन आश्चर्यं वरेण अहं भवता कृष्ण संगतः ॥ ७ ॥

This whole world is whose most wonderful form, of such a Supreme Being, of that most wonderful person, O Krishna. You who are such a most wonderful person, I am again united with You.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 8:

तत् किम् एतेन मथुरां यास्यामो मधुसूदन ।

बिभेमि कम्सादधिगजन्म परपिण्डोपजीविनाम् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

तत् किम् इति । तत् किम् एतेन आस्थाने तत्त्ववादाने किम् ? मे परसेवकस्य । बिभेमि विलम्बे कंसः कुप्येत् इति । परपिण्डोपजीविनाम् जन्म धिक् यत् साक्षात्कृते अपि भगवति न संभाषितुम् लभ्यते ।

Those who live doing service to others, I hate such a life, and there should be never people like that; they are of no use. I am scared of Kamsa, as he is waiting for me, and I cannot delay any more. What to do with all these things, let us go fast to Mathura.

This is not the right place to discuss about tattva, etc. Because I am really delayed and scared of Kamsa to whom I am subordinate. If I am delayed, he will be very angry. Though I perceived You directly with my eyes, I am not able to speak to You, I have to rush and get back to Mathura, being scared of Kamsa.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 9:

इति उक्त्वा चोदयामास स हयान् वातरंहसः ।

संप्राप्तः च अपि सायाहने सो अक्रूरो मथुरां पुरीम् ॥ ९ ॥

Having told this, Akroora started to ride the chariot, the horses of which were moving very fast. By evening, he reached Mathura Puri.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 10:

विलोक्य मथुरां कृष्णं रामं च आह स यादवः ।

पदभ्यां यातं महावीरौ रथेनैको विशाम्यहम् ॥ १० ॥

Having reached Mathura Puri by evening, Akroora told Balaraama and Krishna that he has to go alone in the chariot, and They have to come by walk.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 11:

गन्तव्यं वसुदेवस्य नो भवद्भ्यां तथा गृहम् ।

युवयोर्हि कृते वृद्धः स कंसेन निरस्यते ॥ ११ ॥

He warned them - "Please do not go to Vasudeva's house; because of You two only, that old man is being troubled by Kamsa".

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 12:

श्री पराशरः -

इति उक्त्वा प्रविवेश अथ सो अक्रूरो मथुरां पुरीम् ।

प्रविष्टौ रामकृष्णौ च राजमार्गम् उपागतौ ॥ १२ ॥

Sri Paraasharar - Having told thus, Akroora entered into Mathura alone in his chariot, and Balaraama and Krishna entered Mathura by walk, and they came to the Raajamaarga, the main path near the palace.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 13:

स्त्रीभिः नरैः च सानन्दं लोचनैः अभिवीक्षितौ ।

जग्मतुः लीलया वीरौ मतौ बालगजौ इव ॥ १३ ॥

All the people around and all the womenfolk were looking at Krishna and Balaraama with great joy. These two entered just like two elephants, and started walking on the road.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 14:

भ्रममाणौ ततो दृष्ट्वा रजकं रङ्गकारकम् ।

अयाचेतां सरूपाणि वासांसि रुचिराणि तौ ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

भ्रममाणौ इति । रङ्गकारकम् । कुंसुभादिना वस्त्राणां रञ्जनं रङ्गः । राग इति केनचित् अनवहितेन व्याख्यातम् । रञ्जेरुपधालोपस्मरणात् । तस्मात् आर्षत्वात् साधुत्वम् इति ।

While roaming around in the road, They saw one washerman who colours the clothes, and They asked him to give Them some good clothes.

He was a person who colours clothes with saffron, turmeric, etc.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 15:

कंसस्य रजकः सो अथ प्रसादारूढविस्मयः ।

बहूनि आक्षेपवाक्यानि प्राह उच्चैः रामकेशवौ ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

कंसस्य इति । विस्मयः विशिष्टः स्मयः दर्पः ।

The washerman started to shout at *Balarama* and *Krishna*, as he was very arrogant, being very close to *Kamsa*, and *Kamsa* had been rewarding him with many gifts as he had done *Kamsa's* work. With this arrogance, he ridiculed Them and shouted at Them with bad words in loud voice.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 16:

ततः तलप्रहारेण कृष्णः तस्य दुरात्मनः ।

पातयामास रोषेण रजकस्य शिरो भुवि ॥ १६ ॥

Immediately, *Krishna* hit him on the head, and immediately, that washerman was down and was killed.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 17:

हत्वा आदाय च वस्त्राणि पीतनीलाम्बरौ ततः ।

कृष्णरामौ मुदा युक्तौ मालाकारगृहं गतौ ॥ १७ ॥

Then, They took all the clothes, and *Krishna* wore the *Peetaambara* (yellow cloth), and *Balarama* wore the *Neelaambara* (blue cloth). And being very happy, they went to the *Maalaakaara's* house, one who makes garlands.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 18:

विकासिनेत्रयोगलो मालाकारो अतिविस्मितः ।

एतौ कस्य सुतौ यातौ मैत्रेय अचिन्तयत् तदा ॥ १८ ॥

O *Maitreya*, the garland maker saw with open eyes the wonderful sight of the forms of *Krishna* and *Balarama*, in front of him, and was extremely taken by surprise. He was thinking - "Whose children are these, who have come here?"

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

पीतनीलाम्बरधरौ तौ दृष्ट्वा अतिमनोहरौ ।

स तर्कयामास तदा भुवं देवावुपागतौ ॥ १९ ॥

He started to argue within his mind, having seen their wonderful clothes of *Peetaambara*, and *Neelaambara*, and the wonderful forms of *Krishna* and *Balarama*, and started to think in his mind that these must be two gods who have come to the earth.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 20:

विकासिमुखपद्माभ्यां ताभ्यां पुष्पाणि याचितः ।

भुवं विष्टभ्य हस्ताभ्यां पस्पर्श शिरसा महीम् ॥ २० ॥

They asked him - "Please do give us flowers", with their faces which were just like full bloomed lotus. He was so much attracted to that. He touched the ground with his hands, and touched his head to Their feet. He did *namaskaara* to them.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 21:

प्रसादपरमौ नाथौ मम गेहम् उपागतौ ।

धन्यो अहम् अर्चयिष्यामि इति आह (माल्यो अप) तौ माल्यजीवनः ॥ २१ ॥

Two of the Supreme Lords have come to my house, I am Their slave, and They are my masters. Today, I am *dhanya*. I will worship Them, he said.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 22:

ततः प्रहृष्टवदनः तयोः पुष्पाणि कामतः ।

चारुण्येतान्यथैतानि प्रददौ स प्रलोभयन् ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

तत इति । एतानि चारुणि इति कतिचित् पूर्व दत्त्वा पुनरेतानि अतिचारुणि इति विलोभयन् ददौ ।

Being extremely pleased in his mind, and full of joy. He gave them all the most wonderful beautiful flowers that they asked, and said "Take this also, take this also".

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 23:

पुनः पुनः प्रणम्य उभौ मालाकारो नरोत्तमौ ।

ददौ पुष्पाणि चारुणि गन्धवन्त्यमलानि च ॥ २३ ॥

Paying obeisance to them again and again, to both of them, the *Maalaakaara* gave them more and more flowers, which were most beautiful and very fragrant, and also without any blemish.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 24:

मालाकाराय कृष्णो अपि प्रसन्नः प्रददौ वरान् ।

श्रीस्त्वां मत्संश्रया भद्रं न कदाचित् त्यजिष्यति ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

मालाकाराय इति । श्रीः मत्संश्रयेति स्वस्य लक्ष्मीपतित्वं भक्तस्य प्रकटयति ।

Krishna being very pleased with the *Maalaakaara*, with the worship he did, revealed that He is the *Lakshmi*pathi, and gave him lot of boons, and said *Lakshmi*

will never leave him, and that he will always be prosperous, and all good will happen to him.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 25:

बलहानिः न ते सौम्य धनहानिरथापि वा ।
यावत् दीनानि तावत् च न निशिष्यति संततिः ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

बलहीनिरिति । यावत् दिनानि यावत् सूर्यः ।

You will never become weak, you will never lose the prosperity, and as long as you live, your progeny will never decrease.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 26:

भुक्त्वा च विपुलान् भोगान् त्वम् अन्ते मत् प्रसादतः ।
ममानुस्मरणं प्राप्य दिव्यं लोकम् अवाप्स्यसि ॥ २६ ॥

Having enjoyed all the prosperity and pleasures here, with My grace, you will be meditating upon Me, and attain divya loka.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 27:

धर्मे मनश्च ते भद्र सार्वकालं भविष्यति ।
युष्मत् संतति जातानां दीर्घमायुः भविष्यति ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

धर्म इति । सार्वकालं सर्वकालसंबन्धि । युष्मत् इति बहुत्वं तत् बन्धु बहुत्व विवक्षया ।

At all times, your mind will be established in dharma only. Whoever is born in your *santati*, will all have a long life.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 28:

नोपसर्गादिकं दोषं युष्मत् संतति संभवः ।
अवाप्स्यति महाभाग यावत् सूर्यो भविष्यति ॥ २८ ॥

As long as Sun is there, whoever is born in your race, they will never have any defects of the kind of diseases, and others.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 29:

श्री पराशरः -

इति उक्त्वा तत् गृहात् कृष्णो बलदेवसहायवान् ।

निर्जगाम मुनिश्रेष्ठ मालाकारेण पूजितः ॥ २९ ॥

Sri Paraasharar - Having told thus, Krishna, along with Balaraama, leaves Maalaakaara's house, being worshipped by him.

This concludes Chapter Nineteen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे एकोनविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे एकोनविंशो अध्यायः ॥

॥ अथ विंशो अध्यायः ॥

Balaraama and Krishna in Mathura

Now, Chapter Twenty.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 1:

श्री पराशरः -

राजमार्गे ततः कृष्णः सानुलेपनभाजनाम् ।

ददर्श कुब्जाम् आयान्तीं नवयौवनगोचराम् ॥ १ ॥

Sri Paraasharar - Krishna comes back to the Raajamaarga, the path which leads to the palace, and sees a young woman, who is coming there, who has a crooked body, and humpback, Kubjaa, and she is carrying all kinds of fragrant paste to be smeared on the body.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 2:

ताम् आह ललितं कृष्णः कस्येदम् अनुलेपनम् ।

भवत्या नीयते सत्यं वद इन्दीवरलोचना ॥ २ ॥

Sri Engal Aalwaan's Commentary:

ताम् इति । ललितं सविलासम् ।

Krishna said - O beautiful woman, with eyes like indeevara, for whom are you taking all these pastes? Tell me the truth.

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

साकामेनेव सा प्रोक्ता सानुरागा हरिं प्रति ।
प्राह सा ललितं कुब्जा तत् दर्शन बलात्कृता ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

बलात्कृता वशीकृता ।

That *Kubjaa*, when *Krishna* addressed her like that, she, full of love towards Him, told Him with great love, because of the sight that she had, seeing *Krishna* directly there.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 4:

कान्त कस्मान् न जानासि कंसेन विनियोजिताम् ।
नैकवक्त्रेति विख्याताम् अनुलेपनकर्मणि ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

कान्त इति । अनुलेपनकर्मणि गन्धवस्तु साधने नियुक्ताम् ।

O dear, who don't you know me as *Naikavaktraa*, which is my name, and I am being deployed by *Kamsa* and I prepare this paste for him everyday and take it to him.

All these fragrant pastes that I am grinding and bringing, are for *Kamsa*, to be applied on his body.

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

नान्यपिष्टं हि कंसस्य प्रीतये हि अनुलेपनम् ।
भवामि अहम् अतीवास्य प्रसादधनभाजनम् ॥ ५ ॥

He does not like the fragrant pastes which are smeared on the body, to be ground by anyone else. When I go and deliver this to him, and serve him, he will be very pleased and will grant me all kinds of rewards.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 6:

श्री कृष्ण उवाच -

सुगन्धम् एतत् राजार्हं रुचिरं रुचिरानने ।
आवयोः गात्रसदृशं दीयताम् अनुलेपनम् ॥ ६ ॥

Sri Krishna said - O beautiful woman, all these fragrant pastes which are applied on the body, please do give which are suitable to us.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 7:

श्री पराशरः -

श्रुत्वा एतत् आह सा कुब्जा गृह्यताम् इति सादरम् ।

अनुलेपनं च प्रददौ गात्रयोग्यम् अथ उभयोः ॥ ७ ॥

Sri Paraasharar - Having heard this, immediately, she gave all the pastes to Krishna, saying "Please do take, please do take", with great respect. And she also applied it on Their bodies, as suitable to them.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 8:

भक्तिच्छेद अनुलिप्ताङ्गौ ततस्तौ पुरुषर्षभौ ।

सेन्द्रचापो व्यराजेतां सितकृष्णाविवाम्बुदौ ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

भक्तिच्छेदा इति । भक्तिच्छेदेन पत्रभंगिरचनया ।

She had a style of smearing, where the paste is smeared in such a way that all the *Vaishnava chihnaas* are marked on the body, like on the forehead, on the arms - this is called *Patra rachanaa vidhi*, or *Bhakticcheda*. She decorated Them with all these things, which were most fragrant, with the wonderful paste which she was carrying for Kamsa. With this, *Balarama* and *Krishna* were radiant like two clouds - white and black clouds, which were decorated by the *Indradhanush*, the multi coloured bow of Indra.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 9:

ततस्तां चुबुके शौरिः उल्लाघनविधानवित् ।

उत्पाट्य तोलयामास द्रव्यङ्गुलेनाग्रपाणिना ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

तत इति । उल्लाघनम् ऋजूकरणम् । उत्पाट्य उन्नमय्य, ग्रन्थभेदं कृत्वा, तोलयामास । तोलनं कंपनम् ।

Then, *Krishna*, who was an expert in treating such people, with such deformities, about how to straighten them. He placed two fingers under her chin, and pulled her up.

He shook her.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 10:

चकर्ष पद्भ्यां च तदा ऋजुत्वं केशवो अनयत् ।
ततः सा ऋजुतां प्राप्ता योषितामभवत् वरा ॥ १० ॥

Sri Engal Aalwaan's Commentary:

चकर्ष इति । पद्भ्यां चकर्ष पादयोः पद्भ्याम् आक्रान्तवान् ।

Pressing her feet with His foot, and two fingers under her chin, He pulled her up, such that all her deformity vanished and she became straight. All her deformity immediately went away. Having lost all her deformity, she became a beautiful woman.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 11:

विलासललितं प्राह प्रेमगर्भभरालसम् ।
वस्त्रे प्रगृह्य गोविन्दं मम गेहं व्रजेति वै ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

विलास इति । प्रेमगर्भभरालसम् अन्तर्गर्भित प्रेमातिशय मन्थरम् ।

Immediately, she was filled with great love for *Krishna*, and told with very sweet voice, and with great love, held *Krishna*'s clothes and said "Please do come to my house", she pleaded.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 12:

एतमुक्तः तया शौरी रामस्य आलोक्य चाननम् ।
प्रहस्य कुब्जां तामाह नैकवत्राम् अनिनिदिताम् ॥ १२ ॥

When she told like this, *Krishna* gave a meaningful glance to *Balarama*, indicating that this girl has fallen for Me, and He told that *Naikavaktraa* thus.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 13:

आयास्ये भवतीगेहम् इति तां प्रहसन् हरिः ।
विससर्ज जहासोच्चैः रामस्य आलोक्य चाननम् ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

आयास्य इति । प्रहसन् प्रसादेन हासं कुर्वन् । अस्मत् अनुग्रहम् अनुरागं मत्वा इयं मुह्यति इति रामं प्रत्युच्चैः जहास ।

Smiling, He told her that he will come to her house. After she went, He laughed loudly, telling that she was attracted by Me.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 14:

भक्तिभेदानुलिप्ताङ्गौ नीलपीताम्बरो तु तौ ।

धनुश्शालां ततो यातौ चित्रमाल्य उपशोभितौ ॥ १४ ॥

Having got decorated with this fragrant paste, with all the wonderful marks on their body, wearing *Neelaambara* and *Peetaambara*, *Balaraama* and *Krishna* went towards the *Dhanus Shaalaa*, where the *yaaga* was organized. They were radiant with the wonderful garlands.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 15:

आयागं तत् धनू रत्नं ताभ्यां पृष्टैस्तु रक्षिभिः ।

आख्याते सहसा कृष्णो गृहीत्वा अपूरयत् धनुः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

आयागम् इति । आयागम् आभिमुख्येन यागोद्देश्यम् ।

In order to do the *yaaga*, a wonderful bow was kept there, and He asked all the security people who were protecting it, about which is that bow. Then, He just took that bow, without any effort, and tried to bend it, by the rope.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 16:

ततः पूरयता तेन भज्यमानं बलात् धनुः ।

चकार सुमहत् शब्दं मथुरा येन पूरिता ॥ १६ ॥

Immediately, that bow was broken, and made a loud big sound, when He forcefully bent it to tie the knot. This loud noise was heard all over *Mathura*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 17:

अनुयुक्तौ ततः तौ तु भग्ने धनुषि रक्षिभिः ।

रक्षिसैन्यं निहत्य उभौ निष्क्रान्तौ कार्मुकालयात् ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

अनुयुक्तौ इति । अनुयुक्तौ अभियुक्तौ ।

Immediately, They were attacked by the security people, and their army who were protecting that *dhanus*. They killed all of them, and left that *dhanus shaalaa*, and came out.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 18:

अक्रूरागमवृत्तान्तम् उपलभ्य महत् धनुः ।

भग्नं श्रुत्वा च कंसो अपि प्राह चाणूरमुष्टिकौ ॥ १८ ॥

Kamsa came to know that *Akroora* has reached *Mathura*, and also heard that loud sound of that bow breaking, and immediately called *Chaanoora* and *Mushtika*, and told them thus.

Having heard that *Akroora* has come, and also having heard the noise of the huge bow breaking, *Kamsa* immediately calls *Chaanoora* and *Mushtika*, and gives them orders.

We next see what *Kamsa* told *Chaanoora* and *Mushtika*.

We are studying Chapter 20 of *Amsha 5*, where *Balarama* and *Krishna* have come to *Mathura*, and *Krishna* has graced *Kubjaa*, and also the one who gave garlands. After that, He goes to the *Dhanus shaala*, and breaks the bow, which makes a huge loud noise, which *Kamsa* has heard, and he has also heard that *Akroora* has come along with *Krishna* and *Balarama*. Immediately, *Kamsa* is giving directions to *Chaanoora* and *Mushtika*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 19:

कंसः -

गोपालदारकौ प्राप्तौ भवद्भ्यां तौ ममाग्रतः ।

मल्लयुद्धेन हन्तवौ मम प्राणहरौ हि तौ ॥ १९ ॥

Kamsa - The two *gopaala baalaas*, cowherd boys have come. You have to kill both of them in front of me. Because they are the ones who are trying to kill me.

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

नियुद्धे तत् विनाशेन भवद्भ्यां तोषितो हि अहम् ।

दास्यामि अभिमतान् कामान् नान्यथा एतौ महाबलौ ॥ २० ॥

Sri Engal Aalwaan's Commentary:

नियुद्ध इति । नान्यथा - अन्यथा तु न दास्यामि ।

In the duel, both of you have to kill *Krishna* and *Balarama* both. Once you kill Them, I will give you whatever you desire. Both of them are very powerful.

If you do not kill, I am not going to give you.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 21:

न्यायतो अन्यायतो वा अपि भवद्भ्यां तौ समाहितौ ।

हन्तव्यौ तत् वधात् राज्यं सामान्यं वां भविष्यति ॥ २१ ॥

Whether in the proper way, or in the way of cheating them, the wrong way, I want you to kill both of Them, because they are trying to do everything bad to me. I want you to kill both of them, and then I will share my kingdom equally with both of you.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 22:

इति आदिश्य स तौ मल्लौ ततः च आहूय हस्तिपम् ।

प्रोवाच उच्चैः त्वया मल्लसमाजद्वारि किञ्जरः ॥ २२ ॥

Having ordered thus to both *Chaanoora* and *Mushtika*, *Kamsa* calls the mahout who is taking care of the elephant *Kuvalayaapeeda*, and tells him loudly that he has to bring the elephant *Kuvalayaapeeda* and make it stand at the very entrance of the ground where the wrestling competitions are going to happen.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 23:

स्थाप्यः कुवल्यापीडः तेन तौ गोपदारकौ ।

घातनीयौ नियुध्वाय रङ्गद्वारम् उपागतौ ॥ २३ ॥

I want you to keep the *Kuvalayaapeeda* elephant ready, and I want both of them to be killed by that elephant, when they come for participating in the wrestling competition here.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 24:

तम् अपि आज्ञाप्य दृष्ट्वा च सर्वान् मञ्चान् उपाकृतान् ।

आसन्नमरणः कंसः सूर्योदयम् उदैक्षत ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

तम् इति । उपाकृतान् कल्पितान् ।

Having ordered that mahout also, and making sure that the platforms are all ready for everyone to come and be seated and witness all the events, *Kamsa*, whose death was near, awaited sunrise.

Upaakrutaan, means having kept ready.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 25:

ततः समस्त मञ्चेषु नागरस्स तदा जनः ।

राजमञ्चेषु च आरूढाः सह भृत्यैः नराधिपाः ॥ २५ ॥

The platforms were separately kept, and all the people of the city, all came and occupied their respective places. And, in the *Raaja mancha*, the kings had a separate platform, where they all came and were seated there, along with all their assistants.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 26:

मल्लप्राश्निकवर्गः च रङ्गमध्यसमीपगः ।

कृतः कंसेन कंसो अपि तुङ्गमञ्चे व्यवस्थितः ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

मल्लप्राश्निका इति । प्राश्निकाः परीक्षकाः ।

The judges for the events, and were located in the centre of the ground where all the competitions happen. *Kamsa* had a high platform for himself, and he sat there.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 27:

अन्तःपुराणां मञ्चाः च तथा अन्ये परिकल्पिताः ।

अन्ये च वारमुख्यानाम् अन्ये नागरयोषिताम् ॥ २७ ॥

The platforms for the ladies of the palace, were separately created. All the courtesans and women folk of the city, were all seated in separate platforms.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 28:

नन्दगोप आदयो गोपाः मञ्चेषु अन्येषु अवस्थिताः ।

अक्रूरवसुदेवौ च मञ्चप्रान्ते व्यवस्थितौ ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

नन्दगोप इति । राजमञ्चप्रान्ते व्यवस्थितौ रहसि स्वैः आलापार्थम् ।

Nandagopa and the other *gopaas*, were all seated in separate platforms. Also, *Akroora* and *Vasudeva* were seated at the end of the platform.

Vasudeva and *Akroora* were sitting at the end of the platform because they wanted to discuss something in secret, so that others will not know.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 29:

नागरीयोषितां मध्ये देवकी पुत्रगर्दधिनी ।

अन्तकाले अपि पुत्रस्य द्रक्ष्यामि इति मुखं स्थिता ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

**नागरीयोषिताम् इति । पुत्रगर्धिनी गृधु अभिकाक्षायाम् इति अस्माद्धातोर्णिनिः,
पुत्रवत्सला ।**

Devaki also came and she mixed herself with all the women folk of the city, and out of love for her child, she sat there. The reason is, even at the end of my life, I want to see the face of my son. She was eagerly waiting to see *Krishna* and *Balarama*.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 30:

**वाद्यमानेषु तूर्येषु चाणूरे चातिवल्गति ।
हाहाकारपरे लोके हि आस्फोटयति मुष्टिके ॥ ३० ॥**

All the instruments were being played loudly. *Chaanoora* and *Mushtika* were all ready, clapping their arms, ready for the wrestling competition. All the people were making loud noise.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 31:

**ईषद्धसन्तौ तौ वीरौ बलभद्र जनार्दनौ ।
गोपवेषधरौ बालौ रङ्गद्वारम् उपागतौ ॥ ३१ ॥**

Both *Balarama* and *Krishna* were mildly smiling. They came in the form of *gopaalakaas*, both of Them came to the entrance of the hall where these events were going to happen.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 32:

**ततः कुवलयपीडो महामात्रप्रचोदितः ।
अभ्यधावत् सुवेगेन हन्तुं गोपकुमारकौ ॥ ३२ ॥**

Then, *Kuvalayaapeeda*, which was sent towards *Krishna* and *Balarama*, by the mahout, who was taking care of that elephant, came running fast towards *Balarama* and *Krishna*, in order to kill Them.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 33:

**हाहाकारो महन् जज्ञे रङ्गमध्ये द्विजोत्तम ।
बलदेवो अनुजं दृष्ट्वा वचनं च इदम् अब्रवीत् ॥ ३३ ॥**

Immediately, at the centre of the platform, there was a loud noise. *Baladeva* saw *Krishna*, and told Him thus.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 34:

हन्तव्यो हि महाभाग नागो अयं शत्रुचोदितः ॥ ३४ ॥

Our enemies are sending this elephant, to kill us, and this elephant has to be killed.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 35:

इत्युक्तः सो अग्रजेन अथ बलदेवेन वै द्विज ।

सिंहनादं ततः चक्रे माधवः परवीरहा ॥ ३५ ॥

As soon as he said this, *Krishna*, being told like this by His elder brother, makes a loud noise, roars like a lion, and is ready to kill the elephant.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 36:

करेण करमाकृष्य तस्य केशिनिषूदनः ।

भ्रामयामास तं शौरिः ऐरावतसमं बले ॥ ३६ ॥

He took its trunk in His hand, *Krishna*, who is *Keshinishoodana*, who has killed the demon *Keshi*, started to rotate it around, that elephant which had the power equal to that of *Airaavata*. He just rotated it all around, holding its trunk.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 37:

ईशो अपि सर्वजगतां बाललीलानुसारतः ।

क्रीडित्वा सुचिरं कृष्णः करिदन्तपदान्तरे ॥ ३७ ॥

Though He is the ruler of the entire world, and all the worlds, following the sport of a child, He started to play like a small boy, moving around between its tusks and legs. He started to play a little bit, as He is the Lord of the three worlds.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 38:

उत्पाद्य वामदन्तं तु दक्षिणेनैव पाणिना ।

ताडयामास यन्तारं तस्यासीच्छतधा शिरः ॥ ३८ ॥

He took away the left tusk, with His right hand, and started killing the mahout, who controls the elephant, with that. The mahout's head broke into hundred pieces.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 39:

दक्षिणं दन्तम् उत्पाद्य बलभद्रो अपि तत् क्षणात् ।

सरोषस्तेन पार्श्वस्थान् गजपालानपोथयत् ॥ ३९ ॥

Baladeva removed the right tusk of the elephant, and He started hitting and killing all the other people around the elephant, who were all trying to protect it.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 40:

ततः तु उत्प्लुत्य वेगेन रौहिणेयो महाबलः ।

जघान वामपादेन मस्तके हस्तिनं रुषा ॥ ४० ॥

Immediately, *Balaraama*, jumped onto the elephant, and started to kick the head of the elephant, with His left foot, with great anger.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 41:

स पपात हतस्तेन बलभद्रेण लीलया ।

सहस्राक्षेण वज्रेण ताडितः पर्वतो यथा ॥ ४१ ॥

Immediately, that elephant was killed and fell down. *Balaraama* killed it without any effort. Just as *Indra*, who had hit all the mountains which had the wings, with his *Vajraayudha*, and had cut off all their wings, and they all fell down. Just like a huge mountain falling down, the *Kuvalayaapeeda* fell down, being killed.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 42:

हत्वा कुवल्यापीडं हस्त्यारोहप्रचोदितम् ।

मदासृगल्पितान्गौ हस्तिदन्तवरायुधौ ॥ ४२ ॥

Having killed that *Kuvalayaapeeda*, which was sent by the mahout, Their body was all smeared with the *mada jala* which comes from the elephant, and its tusks were kept as weapons, by both of Them.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 43:

मृगमध्ये यथा सिंहौ गर्वलीलावलोकिनौ ।

प्रविष्टौ सुमहारङ्गं बलभद्रजनार्दनौ ॥ ४३ ॥

In the middle, both of these, *Balaraama* and *Krishna*, were standing with great pride and *garva*, as though a lion was standing in the middle of deer. Then, They entered the main hall, where the events were going to happen.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 44:

हाहाकारो महान् जज्ञे महारङ्गे तु अनन्तरम् ।

कृष्णो अयं बलभद्रो अयम् इति लोकस्य विस्मयः ॥ ४४ ॥

Immediately, there was a huge noise from the people who had assembled there, in the centre court. They all started to tell "This is *Krishna*, this is *Balaraama*". And they were all stunned by the look of *Krishna* and *Balaraama*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 45:

सो अयं येन हता घोरा पूतना बालघातिनी ।

क्षिप्तं तु शकटं येन भग्नौ तु यमलार्जुनौ ॥ ४५ ॥

This is the one *Krishna*, by whom, that fierce demoness *Pootanaa* was killed, *Pootanaa*, who was killing all the children. And also, *Shakataasura* was broken into pieces. And the *Yamalaarjuna* trees were also broken. They were telling - This is the same *Krishna*, take a look.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 46:

सो अहं यः कालियं नागं ममर्द आरुह्य बालकः ।

धृतो गोवर्धनो येन सप्तरात्रं महागिरिः ॥ ४६ ॥

This is the same *Krishna*, who controlled that *Kaaliya*, and then sent him off, this boy *Krishna*. He subdued that *Kaaliya*, mounted on that. He is the one who held the huge mountain *Govardhana*, for seven nights. They started praising Him for all His wonderful acts.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 47:

अरिष्टो धेनुकः केशी लीलयैव महात्मना ।

निहता येन दुर्वृता दृष्यताम् एष सो अच्युतः ॥ ४७ ॥

Arishta, *Dhenuka*, *Keshi*, and these demons were killed without any effort by this great person *Krishna*. They were all wicked demons. Do take a look at this *Krishna*, behold the wonderful sight, they were telling.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 48:

अयं च अस्य महाबाहुः बलभद्रो अग्रतो अग्रहः ।

प्रयाति लीलया योषित् मनोनयननन्दनः ॥ ४८ ॥

This is *Balabhadra*, who is very powerful, and is the younger brother of *Krishna*. The way He is walking so majestically, He is like a sight for all the womenfolk.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 49:

अयं स कथ्यते प्राज्ञैः पुराणार्थविशारदैः ।

गोपालो यादवं वंशं मग्नम् अभ्युद्धरिष्यति ॥ ४९ ॥

All the persons who are experts in understanding the meanings of the *Puraanaas*, and the wise ones, they say that this *Krishna*, who was born as a *gopaala*, in order to uplift and revive the *Yadu vamsha*, which was almost extinct.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 50:

अयं हि सर्वलोकस्य विष्णोरखिलजन्मनः ।

अवतीर्णो महीं अंशो नूनं भारहरो भुवः ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

अयं हि इति । अखिलजन्मनः अखिलस्य जन्म यस्मिन् इति विग्रहः । ५० ।

He is the same *Vishnu*. In whom everyone is born. He is the one who is creator of the whole world. He has incarnated on earth. He is *saakshaat amsha* of *Vishnu*. He has come in order to reduce the weight of evil on this earth.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 51:

इति एवं वर्णिते पौरे रामे कृष्णे च तत् क्षणात् ।

उरस्तताप देवक्याः स्नेहस्नुतपयोधरम् ॥ ५१ ॥

Sri Engal Aalwaan's Commentary:

इति इति । ताप तप्तम् । ५१ ।

When all the people of the city were wonderfully praising *Krishna* and *Balarama*, their wonderful acts, their wonderful looks, etc., immediately, *Devaki* was troubled in her heart. And milk started to ooze from her breasts. Out of great love towards her children, *Krishna* and *Balarama*.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 52:

महोत्सवमिवासाद्य पुत्राननवलोकनात् ।

युवेव वसुदेवो अभूत् विहाय अभ्यागतां जराम् ॥ ५२ ॥

Vasudeva, having seen the wonderful radiant faces of *Krishna* and *Balarama*, his children, it was as though it was a great festival for him, looking at Their faces. Though he was old, he became a youth in no time. He forgot totally the old age which was coming. He again became as though he was a young person.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 53:

विस्तारित अक्षियुगलो राज अन्तःपुरयोषिताम् ।

नागरस्त्रीसमूहः च द्रष्टुं न विरराम तम् ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

विस्तारितेति । राजान्तःपुरयोषितां समूह इति शेषः । ५३ ।

All the women folk of the city, all their eyes were wide open, and also the women folk of the harems. All of them could not close their eyes. They were just beholding the wonderful sights of *Krishna* and *Balarama*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 54:

सख्यः पश्यत कृष्णस्य मुखम् अति अरुणोक्षणम् ।

गजयुद्धकृत आयासः वेदाम्बुकणिकाचितम् ॥ ५४ ॥

The womenfolk were all telling each other - Look at *Krishna*'s face, and eyes which is so beautifully reddish. Because of the strain of having fought with *Kuvalayaapeeda*, His face is all filled with wonderful drops of perspiration, we can see that radiant face.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 55:

विकासि शरदम्भोजम् अवश्यायजलोक्षितम् ।

परिभूय स्थितं जन्म सफलं क्रियतां दृशः ॥ ५५ ॥

His beautiful face, covered by perspiration, is putting to shame the full blown lotus of the autumn, with glittering dew drops on it. Let your eyes feast with this wonderful sight, and this is proper; you would have done what is worth doing in your life.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 56:

श्रीवत्साङ्कं महत् धाम बालस्यैतत् विलोक्यताम् ।

विपक्षक्षपणं वक्षो भुजयुग्मं च भामिनि ॥ ५६ ॥

Sri Engal Aalwaan's Commentary:

श्रीवत्साङ्कम् इति । सहदधम महतो लक्ष्मि आदेः धाम । ५६ ।

Look at His wonderful huge chest, which is the resting place of *Mahaalakshmi*, where there is the mark of *Shreevatsa*. Look at this boy *Krishna*. Look at His two arms, which even destroy the enemies.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 57:

किम् न पश्यसि दुग्धेन्दुमृणालधवलाकृतिम् ।

बलभद्रम् इमं नील परिधानम् उपागतम् ॥ ५७ ॥

Why don't you see this *Balaraama*, who is radiant, like milk or moon, or the flower, or the stalk of a lotus. Look at *Balabhadra*, who is wearing this wonderful blue cloth.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 58:

वल्गता मुष्टिकेन एव चाणूरेण तथा सखि ।

क्रीडतो बलभद्रस्य हरेः हास्यं विलोक्यताम् ॥ ५८ ॥

Sri Engal Aalwaan's Commentary:

वल्गता इति । वल्गता इत्यादि हेतौ तृतीया । हास्यम् अनादरकृतम् ।

Mushtika, who is clapping his arms, being arrogant, is inviting them for the duel. And also *Chaanoora*. Look at *Balabhadra* and *Krishna* who are playing with him. Look at their playful looks.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 59:

सख्यः पश्यत चाणूरं नियुद्धार्थम् अयं हरिः ।

समुपैति न सन्ति अत्र किं वृद्धाः युक्तकारिणः ॥ ५९ ॥

Another woman is telling her friend - O friend, look at *Chaanoora*, who is ready to fight with *Krishna*. Is there no elder person here who is trying to stop this, this looks very unjust.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 60:

क्व यौवन उन्मुखीभूत सुकुमार तनुः हरिः ।

क्व वज्र कठिनाभोग शरीरो अयं महासुरः ॥ ६० ॥

Where is this *Krishna*, who is just turned into His youth, and is so soft to look at, and wonderful. Where is this great demon, *Chaanoora*, whose body is like a *Vajraayudha*, so huge.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 61:

इमौ सुललितैः अङ्गैः वर्तते नवयौवनौ ।

दैतेयमल्लाशचाणूर प्रमुखाः तु अतिदारुणाः ॥ ६१ ॥

These two brothers *Krishna* and *Balarama*, Tier body, hands, legs are all so soft, and beautiful, and they have just entered into their youth. Whereas *Chaanoora* and *Mushtika* are very fierce.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 62:

नियुद्ध प्राश्निकानां तु महान् एष व्यतिक्रमः ।

यत् बालबलिनोः युद्धं मध्यस्थैः समुपेक्ष्यते ॥ ६२ ॥

The judges of this event have no justice, they are doing the wrong thing. They have allowed the most powerful wrestlers *Chaanoora* and *Mushtika*, to fight with these two young boys, who look so soft. All the middle men are just seeing as though unconcerned, simply watching.

The womenfolk were all very concerned looking at *Krishna* and *Balarama*, being attracted by their beauty.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 63:

श्री पराशरः -

इत्थं पुरस्त्रीलोकस्य वदतश्चालयन् भुवम् ।

ववल्ग बद्धकक्षयो अन्तर्जनस्य भगवान् हरिः ॥ ६३ ॥

Sri Engal Aalwaan's Commentary:

इत्थम् इति । बद्धकक्षयः दृढीकृतपरिकरः ।

Sri Paraasharar - Like this, when all the womenfolk of the city were talking, Sri Krishna started moving. Having tightened all His clothes and body, He was ready, slapping His arms, ready for the duel.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 64:

बलभद्रो अपि च आस्फोट्य ववल्ग ललितं तथा ।

पदेपदे तथा भूमिः यत् न शीर्णा तत् अद्भुतम् ॥ ६४ ॥

Even Balabhadra made loud slapping noise, with His arms, and He stamped His feet in such a way, where it looked as though the earth is going to break into pieces.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 65:

चाणूरेण ततः कृष्णो युयुधे अमितविक्रमः ।

नियुद्धकुशलो दैत्यो बलभद्रेण मुष्टिकः ॥ ६५ ॥

Krishna started to wrestle along with Chaanoora. Balaraama who was an expert in wrestling, took on Mushtika.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 66:

सन्निपातवधूतैस्तु चाणूरेण समं हरिः ।

प्रक्षेपणैः मुष्टिभिः च कीलवज्रनिपातनैः ॥ ६६ ॥

Sri Engal Aalwaan's Commentary:

सन्निपात इति । सन्निपातैः आदौ अन्योन्यं हस्तसंवृट्टैः । अवधूतैः अपहस्ताख्येन बहिर्हस्तेन संस्लोष्ठाङ्गमोचनैः । प्रक्षेपणैः आकृष्य निरसनैः । कीलपातः कूर्परेण घातः । वज्रपातः अरन्निद्वयस्वस्तिकान्त . रेतान्यगात्रघातः, मध्यमानामिकान्तर्गताङ्गुष्ठमुष्टिविशेषघातो वा ।

This shloka has all the acts of wrestling, where the two pull each other, hit them, pull their legs, make them to fall, turn around, etc.

First, they hit their arms against each other. One person is trying to hold the other person, and is trying to escape from the grip of the other person. Pulling them, making them to fall down. The various locks with the thighs, and hands are told, which are used during wrestling. Hitting with the fist, and all of these are told - the various acts which happen during wrestling.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 67:

पादोद्धूतैः प्रसृष्टैः च तयोः युद्धम् अभूत महत् ॥ ६७ ॥

Sri Engal Aalwaan's Commentary:

पादोद्धूतैः इति । पादेन परस्योद्धूतैः । प्रसृष्टैः सर्वाङ्गग्रहणान्निपात्य निष्पेषणैः । प्रसृष्टैः इति पाठे उत्पाट्य निरसनैः ।

With the stamping of the feet, there was a huge fight.

Holding them fully and making them to fall down, and then sitting on them and trying to push them. These are the various things which happened. Entwining, pushing, pulling, beating each other with fists and arms and elbows, interlocking arms and feet, which happen during wrestling.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 68:

**अशस्त्रम् अतिघोरं तत् तयोः युद्धं सुदारुणम् ।
बलप्राणविनिष्पाद्यं समाज उत्सव सन्निधौ ॥ ६८ ॥**

Sri Engal Aalwaan's Commentary:

अशस्त्रम् इति । बलप्राणौ मनस्तनुशक्ति । समाहोत्सवसन्निधौ सोत्सवसमाजसन्निधौ ।

This fight was without any weapons, but was a very fierce duel. A fierce duel was happening between *Chaanoora* and *Krishna*, and *Mushtika* and *Balaraama*. It could make one to die, and make them lose all their powers. In that festival, when everyone was witnessing this fight.

They will feel weak by physical strength, and also in the mind.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 69:

**यावत् यावत् च चाणूरो युयुधे हरिणा सह ।
प्राणहानिमवापाग्यां तावत् तावल्लवाल्लवम् ॥ ६९ ॥**

As long as *Chaanoora* fought with Krishna more and more, his breath became weaker and weaker.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 70:

कृष्णो अपि युयुधे तेन लीलया एव जगन्मयः ।

खेदात् चालयिता कोपात् निजकेसरशेखरम् ॥ ७० ॥

Krishna fought with him without any effort, and He started to push His beautiful tuft on His head, to the side, as He was fighting.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 71:

बलक्षयं विवृद्धिं च दृष्ट्वा चाणूरकृष्णयोः ।

वरयामास तूर्याणि कंसः कोपपरायणः ॥ ७१ ॥

Kamsa was seeing that *Krishna* was becoming powerful and *Chaanoora's* power was reducing, and he was on the path to losing. At that time, *Kamsa* stopped all the noise of all the instruments, and they all became silent. *Kamsa* was very angry.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 72:

मृदङ्गदिषु तूर्येषु प्रतिषिद्धेषु तत् क्षणात् ।

खे सङ्गतान्यवद्यान्त देवतूर्याणि अनेकशः ॥ ७२ ॥

When all these *Mrudanga* and other instruments were stopped by *Kamsa*, immediately in the sky was heard the huge noise of all these instruments, made by the *devataas*, as they were extremely happy that *Krishna* was overpowering *Chaanoora*.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 73:

जय गोविन्द चाणूरं जहि केशव दानवम् ।

अन्तर्धानगता देवाः तम् ऊचुः अति हर्षिताः ॥ ७३ ॥

Sri Engal Aalwaan's Commentary:

जय इति । जय, न तावतालम् जहि च ।

The *devaas* were extremely pleased, and they started to tell Krishna, without anyone seeing them - "O Govinda, win over this *Chaanoora*, kill that *Chaanoora*. Victory to You".

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 74:

चाणूरेण चिरं कालं क्रीडित्वा मधुसूदनः ।

उत्पाट्य भ्रामयामास तत् वधाय कृतोद्यमः ॥ ७४ ॥

After having played with *Chaanoora* for a long time, *Krishna* lifted him and started to rotate him all around, in order to kill him.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 75:

भ्रामयित्वा शतगुणं दैत्यमल्लममित्रजित् ।

भूमौ आस्फोटयामास गगने गतजीवितम् ॥ ७५ ॥

Sri Engal Aalwaan's Commentary:

भ्रामयित्वा इति । शतगुणं शतकृत्वः ।

He rotated him so fiercely all around, a hundred times, and banged him on the ground, and *Chaanoora*'s breath had left him when he was in the air itself.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 76:

भूमौ आस्फोटितः तेन चाणूरः शतधा अभवत् ।

रक्तस्रावमहापङ्कां चकार च तदा भुवम् ॥ ७६ ॥

When *Chaanoora* was banged on the ground, by *Krishna*, he broke into a hundred pieces, and there was blood splashed all around on the ground.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 77:

बलदेवो अपि तत् कालं मुष्टिकेन महाबलः ।

युयुधे दैत्यमल्लेन चाणूरेण यथा हरिः ॥ ७७ ॥

At the same time, *Baladeva* was fighting a fierce duel with *Mushtika*, as *Krishna* was fighting with *Chaanoora*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 78:

सो अपि एनं मुष्टिना मूर्ध्नि वक्षस्याहत्य जानुना ।

पातयित्वा धरापृष्ठे निष्पिपेष गतायुषम् ॥ ७८ ॥

With His firm fist, *Baladeva* hit him on his head, and kicked him on his chest with His knee, made him to fall on the ground, and just pounded him, who was already dead.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 79:

कृष्णः तोसलकं भूयो मल्लराजं महाबलम् ।

वाममुष्टिप्रहारेण पातयामास भूतले ॥ ७९ ॥

There was another wrestler called *Tosalaka*, who came next. *Krishna*, with His left fist itself, killed him in just one hit.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 80:

चाणूरे निहते मल्ले मुष्टिके विनिपातिते ।

नीते क्षयं तोसलके सर्वे मल्लाः प्रदुद्रुवुः ॥ ८० ॥

When *Chaanoora* was killed by *Krishna*, and *Mushtika* killed by *Balaraama*, and *Tosalaka* killed by *Krishna*, all the other wrestlers ran away out of fear.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 81:

ववल्गतुः ततो रङ्गे कृष्ण संकर्षणौ उभौ ।

समानवयसो गोपान् बलादाकृष्य हर्षितौ ॥ ८१ ॥

Krishna and *Balaraama* were enjoying and celebrating, slapping their arms, and called all their friends of the same age, being very happy.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 82:

कंसो अपि कोपरक्ताक्षः प्राह उच्चैः व्यायतान् नरान् ।

गोपावेतौ समाजौघान् निष्क्रान्तम्येतां बलादितः ॥ ८२ ॥

Sri Engal Aalwaan's Commentary:

कंस इति । व्यायतान् कृतश्रमान् ।

Kamsa, being very angry, and his eyes red with blood, told loudly to all the people around, to take them away by force from this assembly.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 83:

नन्दो अपि गृह्यतां पापो निगलैः आयसैः इह ।

अवृद्धार्हेण दण्डेन वसुदेवो अपि वध्यताम् ॥ ८३ ॥

"Even *Nandagopa* has to be caught and chained, with iron chains. Even *Vasudeva* has to be killed, by giving him punishment not fit for old people, make him suffer." *Kamsa* ordered.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 84:

वल्गन्ति गोपाः कृष्णेन ये च इमे सहिताः पुरः ।

गावो निगृह्यताम् एषां यत् च असि वसु किंचन ॥ ८४ ॥

Sri Engal Aalwaan's Commentary:

वल्गन्ति इति । गावः यत् किञ्चन अस्ति वसु तत् सर्वं निगृह्यताम् ।

"All the *gopaas* who are enjoying with *Krishna*, catch all of them, and take away all their cows, and their money and other things they have." - he ordered.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 85:

एवम् आज्ञापयानं तु प्रहस्य मधुसूदनः ।

उत्प्लुत्य आरुह्य तं मञ्चं कंसं जग्राह वेगतः ॥ ८५ ॥

When *Kamsa* was ordering all his assistants like this, *Krishna* had a mild smile in His face, and immediately jumped up to the platform where *Kamsa* was, and held him there.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 86:

केशेषु आकृष्य विगलत्किरीटम् अवनीतले ।

स कंसं पातयामास तस्य उपरि पपात च ॥ ८६ ॥

He held him by his hair, and his crown was falling down on the ground. He pushed him down, and fell on *Kamsa*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 87:

अशेष जगदाधार गुरुणा पतितोपरि ।

कृष्णेन त्याजितः प्राणानुग्रसेनात्मजो नृपः ॥ ८७ ॥

When *Krishna*, who is the support of the entire world, the three worlds, because of the weight of *Krishna*, when He fell on *Kamsa*, immediately *Kamsa* died, unable to tolerate the weight of *Krishna*. *Kamsa*, the son of *Ugrasena* died.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 88:

मृतस्य केशेषु तदा गृहीत्वा मधुसूदनः ।

चकर्ष देहं कंसस्य रङ्गमधये महाबलः ॥ ८८ ॥

Krishna held the hair of *Kamsa*, who was already dead, and dragged him along to the centre of the court.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 89:

गौरवेणातिपतता परिधा तेन कृष्यता ।

कृता कंसस्य देहेन वेगेनेव महाम्भसः ॥ ८९ ॥

Sri Engal Aalwaan's Commentary:

गौरवेण इति । कृष्यमाणेन देहेन परिधा कृता ।

As He dragged with his hair, because of the weight of *Kamsa's* body, there was a huge furrow created on the ground. As though a powerful flow of flood causes a furrow on the ground.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 90:

कंसे गृहीते कृष्णेन तत् भ्राता अभ्यागतो रुषा ।

सुनामा बलभद्रेण लीलया एव निपातितः ॥ ९० ॥

When *Kamsa* was killed like this, *Kamsa's* brother by name *Sunaama*, came there. *Balabhadra* without any effort, killed him.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 91:

ततो हहाकृतं सर्वं आसीत् तत् रङ्गमण्डलम् ।

अवज्ञया हतं दृष्ट्वा कृष्णेन मथुरेश्वरम् ॥ ९१ ॥

That court, where all the people were seated, the people made a huge noise, and saw with how much of disrespect, the way by which *Krishna* had killed *Kamsa*. They were all taken by surprise.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 92:

कृष्णो अपि वसुदेवस्य पादौ जग्राह सत्वरः ।

देवक्याः च महाबाहुः बलदेवसहायवान् ॥ ९२ ॥

Krishna, being helped by *Baladeva*, immediately held the feet of *Vasudeva*, and *Devaki*, who were His parents.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 93:

उत्थाप्य वसुदेवः तं देवकी च जनार्दनम् ।

स्मृतजन्म उक्तवचनौ तौ एव प्रणतौ स्थितौ ॥ ९३ ॥

Immediately, *Vasudeva* and *Devaki* brought Him up, and they remembered their earlier births. They were only bowing down to *Krishna*, that *Krishna* was none other than the Supreme Lord, and they spoke thus -

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 94:

श्री वसुदेव उवाच -

प्रसीद सीदतां दत्तो देवानां यो वरः प्रभो ।

तथा अवयोः प्रसादेन कृतोद्धारः स केशव ॥ ९४ ॥

Sri Engal Aalwaan's Commentary:

प्रसीद इत्यादि । सीदतां देवानां यो वरो दत्तः सः आवयोः प्रसादेन जननरूपेण कृतोद्धारः
निर्व्यूढः ।

Vasudeva starts eulogizing Krishna - O Lord Krishna, do be pleased. You had given the devaas a boon, to the devaas who were all suffering. That boon was fulfilled by being born as our child.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 95:

आराधितो यत् भगवान् अवतीर्णो गृहे मम ।

दुर्वृत्तनिधनार्थाय तेन नः पावितं कुलम् ॥ ९५ ॥

We worship You, You who are none other than Bhagavaan, You have incarnated here in my house, in order to kill all the evil forces on the earth. Because of that, our whole Yadu clan was purified.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 96:

त्वम् अन्तः सर्वभूतानां सर्वभूतमयस्थितः ।

प्रवर्तते समस्तात्मः त्वत्तो भूतभविष्यति ॥ ९६ ॥

Sri Engal Aalwaan's Commentary:

त्वम् इति । अन्तः अवसानं प्रवर्तते । अत्र लङ्घिवक्षितः ।

You are the one who does *srushti*, *sthiti*, *samhaara*. You are present in all these *dehaas* as *antaryaami*. Everything is being run by You only, whatever happened earlier, whatever is going to happen in future, everything is controlled and regulated by You only.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 97:

यज्ञैः त्वम् इज्यसे अचिन्त्य सर्वदेवमयाच्युत ।

त्वम् एव यज्ञो यष्टा च यज्वनां परमेश्वरः ॥ ९७ ॥

O Lord. Your *svaroopa* and *guna* cannot be thought fully by anyone in their mind also. You are being worshipped by all the *yajnyaas*. You are only the *yajnya*, and for people who perform the *yajnyaas* and do the *yajnyaas*, You are the Supreme Lord.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 98:

समुद्भवः समस्तस्य जगतः त्वं जनार्दन ॥ ९८ ॥

You are the one who creates the whole world. O Janaardana.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 99:

सापहनवं मम मनो यत् एतत् त्वयि जायते ।

देवक्याः च आत्मज प्रीत्या तत् अत्यन्त विडम्बना ॥ ९९ ॥

Sri Engal Aalwaan's Commentary:

सापहनवम् इति । त्वयि ईश्वरे पुत्रप्रीत्या सापहनवं सस्नेहं मनो जायते इति यत् मम तत्
अत्यन्त विडम्बना अत्यन्तहास्यत्वावहम् ।

Because of the *putra sneha*, the love that You are my son, the love that I am getting towards You, and also for *Devaki*, that You are her beloved son, that is very laughable, because You are the Supreme Lord, and who are we?

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 100:

त्वं कर्ता सर्वभूतानाम् अनादिनिधनो भवान् ।

त्वां मनुष्यस्य कस्यैषा जिह्वा पुत्रेति वक्ष्यति ॥ १०० ॥

Sri Engal Aalwaan's Commentary:

त्वम् इति । त्वाम् क्व मानुषकस्य इति पाठे, मानुषकस्य कुत्सायां कः, पुत्रेति वक्ष्यति
वदन्ती जिह्वा क्व कुत्र ।

You are the creator of all beings. You are without a beginning and without an end. Which tongue of a human being can call You as son?

Having remembered all his previous births, and having known that *Krishna* is the Supreme Lord, *Vasudeva* is eulogizing *Krishna*.

We are studying Chapter 20 of *Amsha 5*, where *Kamsa* has been killed by *Krishna*, and He prostrates to both *Vasudeva* and *Devaki*, His parents, and *Vasudeva* remembers his *poorva janma*, and knows that *Krishna* is none other than the Supreme Brahman, and is eulogizing Him, as "How can anyone say that You are a human? You are the creator of everything".

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 101:

जगत् एतत् जगन्नाथ संभूतम् अखिलं यतः ।

कया युक्त्या विना मायां सो अस्मतः सम्भविष्यति ॥ १०१ ॥

Sri Engal Aalwaan's Commentary:

जगत् इति । माया मोहिनी भगवत् शक्तिः ।

This entire world, from whom it has been created, is born from whom. But for the veil of *maayaa*, through what logic can we say that the creator of this whole world is being born to us?

Maayaa is *Bhagavaan's* *shakti* which covers our real knowledge.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 102:

यस्मिन् प्रतिष्ठितम् सर्वं जगत् स्थावर जङ्गमम् ।
स कोष्ठ उत्सङ्गशयनो मानुषो जायते कथम् ॥ १०२ ॥

Sri Engal Aalwaan's Commentary:

यस्मिन् इति । कोष्ठ उत्सङ्गशयनः गर्भावस्थायां कोष्ठे शेते, बाल्ये तत् सङ्गे ।

This world, consisting of *sthaavara* and *jangama*, the immovables and movables, is established in whom, how can He be born as a human, who lies in the womb during pregnancy, and after that, in the lap of the mother during childhood?

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 103:

स त्वं प्रसीद परमेश्वर पाहि विश्वमंशावतारकरणैः न ममासि पुत्रः ।
आब्रह्मपादपम् इदं जगत् एतत् ईश त्वतो विमोहयसि किं पुरुषोत्तमास्मान् ॥ १०३ ॥

O Supreme Lord, please do be pleased with us. Protect this whole world, with Your *amsha avataara*, You have incarnated as *Krishna*. You are not my son. This whole world, starting with a tree, up to *Chaturmukha Brahma*, whatever is there in this world, is all created from You only. Why do You delude us, O *Purushottama*?

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 104:

मायाविमोहितदृशा तनयो मम इति कंसात् भयं कृतमपास्त भयो अति तीव्रम् ।
नीतो असि गोकुलमरातिभयाकुलेन वृद्धिं गतो असि मम नास्ति ममत्वमीश ॥ १०४ ॥

With our knowledge being covered by *maayaa*, *prakruti*, we thought that You are our son. And, because of the terrible fear of *Kamsa*, the enemy, You were taken to *Gokula*. You grew up there only. I don't think that You are mine. You are the creator, protector of this whole world.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 105:

कर्माणि रुद्र मरुदश्विशतक्रतूनां साध्यानि यस्य न भवन्ति निरीक्षितानि ।
त्वं विष्णुरीश जगतामुपकारहेतोः प्राप्तो असि नः परिगतो विगतो हि मोहः ॥ १०५ ॥

Sri Engal Aalwaan's Commentary:

कर्माणि इति । यस्य कर्माणि रुद्रादीनाम् अपि असाध्यानि प्रत्यक्षितानि, स त्वं जगदर्थं पुत्रतया अस्मान् प्राप्तो असि इति इदं परिगतं ज्ञानम् । हि हेतौ । हि यस्मात् मोहो विगतः । यानि इति पाठे तानि इति च तस्मात् इति अध्याहृत्य योज्यम् ।

Whose wonderful acts, even *Rudra*, the *Marut gana*, or *Ashvini devataas*, or *Indra*, or anyone, cannot perceive the real nature. O *Vishnu*, You are the lord of this world. In order to protect and do good to this whole world, You have incarnated here. I have now realized that this is the truth. My *moha* is no more there.

The highest of the gods, *Rudra*, *Indra* and others cannot see. That Supreme Lord, You have incarnated as my son, now I know that. The word 'hi' is in the sense of *kaarana*, cause. Because of that, my *moha* is gone.

This completes Chapter Twenty.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे विंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे विंशो अध्यायः ॥

॥ अथ एकविंशो अध्यायः ॥

Balaraama and Krishna learn from Aachaarya Saandeepani

Now, Chapter Twenty One.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 1:

श्री पराशरः -

तौ समुत्पन्न विज्ञानौ भगवत् कर्म दर्शनात् ।
देवकीवसुदेवौ तु दृष्ट्वा मायां पुनर्हरिः ।
मोहाय यदुचक्रस्य विततान स वैष्णवीम् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

तौ इति । मायां योगमायाम् ।

Sri Paraasharar - Having seen the wonderful acts of *Krishna*, the Supreme Lord, both of them (*Devaki* and *Vasudeva*) realized the truth, they had the real knowledge, what *Krishna* did was that He again brought them under the veil of *maayaa*. He again spread the *Vaishnavee maayaa* on them. They were again covered with *moha*.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 2:

उवाच चाम्ब हे तात चिरात् उत्कण्ठितेन मे ।
भवन्तौ कंसभीतेन दृष्टौ संकर्षणेन च ॥ २ ॥

Sri Engal Aalwaan's Commentary:

उवाच इति । मे मया ।

He said - "O mother, I, along with *Balarama*, was waiting for such a long time, and was feeling so bad that I had not seen you, because of the fear of *Kamsa*. We were eagerly waiting to see you, and now I am seeing both of you".

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

कुर्वतां याति यः कालो मातापित्रोरपूजनम् ।
तत् खण्डमायुषो व्यर्थम् असाधूनां हि जायते ॥ ३ ॥

One who spends time not looking after his mother and father, his parents, that part of his life is wasted, and it will not be correct. That kind of life, where they don't look after their parents, will only happen to the *asaadhus*, the ones who are not wise.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 4:

गुरुदेवद्विजातीनां मातापित्रोः च पूजनम् ।
कुर्वतां सफलः कालो देहिनां तात जायते ॥ ४ ॥

Those who are good, who are worthy of living, they spend their time looking after and respecting and worshipping their teacher, *Guru*, then God, *Brahmins* and also parents. Their time will be well spent.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 5:

तत् क्षन्तव्यम् इदम् सर्वम् अतिक्रमकृतं पितः ।
कंस वीर्यं प्रतापाभ्याम् आवयोः परवश्ययोः ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । अतिक्रमकृतम् इदं सर्वं क्षन्तव्यम् । अतिक्रमकारणम् आह कंसवीर्यं इति ।

Please do pardon Us, We had not looked after you all this time. We could not look after you.

Because of the valiance and power of *Kamsa*, we were helpless and had to be away from you.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 6:

श्री पराशरः -

इति उक्त्वा अथ प्रणम्य उभौ यदुवृद्धान् अनुक्रमात् ।

यथावत् अभिपूज्याथ चक्रतुः पौरमाननम् ॥ ६ ॥

Sri Paraasharar - Having told thus, and having paid their obeisance to both their parents, and also all the elderly *Yadus*, the elderly people, in order, paying their respects to all the elders, they also gave suitable rewards to all the people of the city.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 7:

कंस पत्न्यः तथा कंसं परिवार्य हतं भुवि ।

विलेपुः मातरः च अस्य दुःखशोकपरिप्लुताः ॥ ७ ॥

In the meanwhile, all the wives of *Kamsa*, all surrounded *Kamsa* who was lying dead on the ground, and also the mother of *Kamsa*, were all crying and feeling very sad.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 8:

बहुप्रकारमस्वस्थाः पश्चात्ताप आतुरो हरिः ।

ताः समाश्वासयामास स्वयमस्राविलेक्षणः ॥ ८ ॥

Having seen them suffering and feeling so bad, on seeing the death of *Kamsa*, their husband being dead like this, *Krishna* also was repenting and He consoled them, and He Himself had tears in His eyes.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 9:

उग्रसेनं ततो बन्धात् मुमोच मधुसूदनः ।

अभ्यषिञ्चतदैवैनं निजराज्ये हतात्मजम् ॥ ९ ॥

After that, He went and removed the shackles of *Ugrasena*, and freed him from the bondage. Then He made *Ugrasena* the king, and did *abhisheka* to him, immediately established him as the king.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 10:

राज्ये अभिषिक्तः कृष्णेन यदुसिंहः सुतस्य सः ।

चकार प्रेतकार्याणि ये च अन्ये तत्र घातिताः ॥ १० ॥

Having been made the king, after abhisheka by Krishna, Ugrasena did the last rites of his son Kamsa, and also for all the other relatives who were killed.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 11:

कृतौर्ध्वदैहिकं चैनं सिंहासनगतं हरिः ।

उवाच आज्ञापय विभो यत् कार्यम् अविशङ्कितः ॥ ११ ॥

Having completed all the last rites of Kamsa and all the other relatives, Ugrasena sat on the throne, and at that time, Krishna went and told him - "Please do order Me, O king. What is that I have to do now whatever you want Me to do, please don't have any doubt about it".

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 12:

ययाति शापात् वंशो अयं अराज्यार्हो अपि सांप्रतम् ।

मयि भृत्ये स्थिते देवान् आज्ञापयतु किं नृपैः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

ययाति इति । किं नृपैः आज्ञप्तैः ।

To this kingdom, Yayaati had given a shaapa, curse, that they will not become kings, that they will not get to rule the kingdom. In spite of that, when I am present here as your assistant, you don't have to worry about other kings. You can directly order the gods and tell them whatever you want done. There is no point in ordering ordinary kings to do anything, you can directly order the gods when I am here as your assistant.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 13:

श्री पराशरः -

इति उक्त्वा सो अस्मरत् वायुम् आजगाम च तत् क्षणात् ।

उवाच चैनं भगवान् केशवः कार्यमानुषः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

इति इति । कार्यमानुषः धर्मसंस्थापनादि कार्येण मानुषः ।

Sri Paraasharar - Having told thus, He immediately remembered Vaayu, and as soon as He remembered, Vaayu came immediately there. And He. Keshava, ordered Vaayu like this.

Keshava, who, in order to do some extraordinary acts like establishing *dharma*, has taken the form of a human.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 14:

गच्छ इन्द्रं ब्रूहि वायो त्वम् अलं गर्वेण वासव ।

दीयताम् उग्रसेनाय सुधर्मा भवता सभा ॥ १४ ॥

Indra has a famous hall called *Sudharmaa*. Go and tell Indra not to be proud anymore, don't be arrogant. Krishna tells Vaayu to tell Indra thus. That *Indra* should give his hall *Sudharmaa* to *Ugrasena*.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 15:

कृष्णो ब्रवीति राजार्हम् एतत् रत्नमनुत्तमम् ।

सुधर्माख्यसभा युक्तम् अस्यां यदुभिरासितुम् ॥ १५ ॥

Vaayu said to *Indra* - Krishna is telling like this, that it is suitable for kings to have it. The *Sudharmaa* hall is like a precious gem. It is only right that this is to be given to the *Yaadavaas*, who are ruling now with their king as *Ugrasena*.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 16:

श्री पराशरः -

इत्युक्तः पवनो गत्वा सर्वमाह शचीपतिम् ।

ददौ सो अपि सुधर्माख्यां सभां वायोः पुरन्दरः ॥ १६ ॥

Sri Paraasharar - Having been told thus, immediately *Vaayu* went and told *Indra* everything that *Krishna* had told. That *Sudharmaa* has to be given to *Ugrasena*, who is the king of the *Yaadavaas*. It is only right that he should have it. Immediately, *Indra* gave him the *Sudharmaa sabhaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 17:

वायुना चाहतां दिव्यां सभां ते यदुपुंगवाः ।

बुभुजुः सर्वरत्नाढ्यां गोविन्दभुजसंश्रयाः ॥ १७ ॥

Thus, *Sudharmaa* was brought by *Vaayu*, and all the *Yadus* enjoyed the *Sudharmaa* which was filled with all kinds of gems. It was a wonderful hall. They were having *Krishna*, none other than *Govinda* as their support. They enjoyed the *Sudharmaa* hall a lot.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 18:

विदित अखिल विज्ञानौ सर्वज्ञानमयौ अपि ।

शिष्याचार्यक्रमं वीरौ ख्यापयन्तौ यदुत्तमौ ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

विदित इति । * मोक्षे धीर्ज्ञानमन्यत्र विज्ञानं शिल्पशास्त्रयोः * इति अमरः । क्रमः पारंपर्यम् ।

Even though They had all the knowledge that is required, there was nothing that They did not know, in spite of that, they wanted to become students, and they requested an *aachaarya* to teach them the *Vedaas*, in order to establish the *aachaarya-shishya parampara* in which the *Vedaas* and other *shastraas* are learnt, traditionally. The traditional way of preceptors and students.

This is the tradition.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 19:

**ततः सान्दीपनिं काश्यम् अवन्तीपुरवासिनीम् ।
विद्यार्थं जग्मतुः बालौ कृत उपनयनक्रमौ ॥ १९ ॥**

Sri Engal Aalwaan's Commentary:

तत इति । काश्यं वारणासीजातम् ।

In order to get proper education, in the right way, They went and took resort in *Saandeepani*, who belonged to *Kaashi*. He was living in *Avanti*. In order to get education, both the boys *Krishna* and *Balarama* went there, having undergone *Upanayana*.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 20:

**वेदाभ्यासकृतप्रीती संकर्षणजनार्दनौ ।
तस्य शिष्यत्वमभ्येत्य गुरुवृत्तिपरौ हि तौ ।
दर्शयांचक्रतुर्वीरौ आचारमखिले जने ॥ २० ॥**

The *aachaarya* did *upanayana* and accepted them as students. Both *Krishna* and *Balarama* showed a lot of interest in learning the *Vedaas*, and became students of *Saandeepani*. They were serving the teacher as told in the *shastraas*, as to how a student should be. Doing all these things, They showed the *aachara*, about how one should be, how one should acquire knowledge, that they have to go to an *aachaarya* in the right way, that he will do *Upanayana* and accept them as *shishya*. Even if one has all the knowledge, it has to be learnt like that only, from the *aachaarya* - the *Vedaas* and other education that one has to undergo.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 21:

सरहस्यम् धनुर्वेदं ससंग्रहमधीयताम् ।
अहोरात्रचतुष्पष्ट्या तत् अद्भुतम् अभूत् द्विज ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

सरहस्यम् इति । रहस्यम् अस्त्रमन्त्रोपनिषत् । संग्रहः - अस्त्रप्रयोगसंस्थानादि उपदेशः ।
अधीयताम् अधीतवन्तौ । आर्षत्वात्साधुः ।

They learnt the *Dhanurveda* also, the knowledge about archery. They learnt the secret of the *astraas*. In just 64 days, they learnt all the *Dhanurveda*, with all the *rahasyaas*, secrets. It was a great feat, and nobody could do such a thing.

They learnt the *Astramantropanishad*, with *astraas* and *shastraas*. *Shastraas* are physical arrows, weapons. *Astraas* are through *mantraas*. If they take any arrow, and apply mantra, then that arrow will become *astra* like *Brahmaastra*, *Indraastra*, *Varunaastra*. They learnt the *Dhanurveda*, about how to use it.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 22:

सान्दीपनिरसंभाव्यं तयोः कर्मातिमानुषम् ।
विचिन्त्य तौ तदा मेने प्राप्तौ चन्द्रदिवाकरौ ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

सान्दीपनीरिति । असंभाव्यम् अन्येषु । कर्म शस्त्रास्त्राणां शीघ्रधारणशीघ्रप्रयोगादिकम् ।

When *Saandeepani* saw that in 64 days, they had learnt the entire *Dhanurveda*, which is impossible for any human, which is something beyond human capability, he thought that *Chandra* and *Soorya* only had come here, and that they are learning.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 23:

साङ्गांश्च चतुरो देवान् सर्वशास्त्राणि चैव हि ।
अस्त्रग्राममशेषं च प्रोक्तमात्रमवाप्य तौ ॥ २३ ॥

The entire four *Vedaas* - *Rk*, *Yajus*, *Saama*, *Atharva*, with all the *angaas* - *Shikshaa*, *Vyaakarana*, *Chandas*, *Nirukta*, *Jyotisha*, *Kalpa* - and all the *shastraas* also, like *Nyaaya*, *Meemaamsaa*, and also the *Dhanurveda*. *Saandeepani* used to tell once, and They used to immediately learn that. They learnt the entire thing without any effort.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 24:

ऊचतुर्व्रियतां या ते दातव्या गुरुदक्षिणा ॥ २४ ॥

Having learnt everything, They went and told Their *aachaarya Saandeepani* that They have to give *gurudakshinaa*, as per the tradition.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 25:

सो अप्यतीन्द्रियमालोक्य तयोः कर्म महामतिः ।

अयाचत मृतं पुत्रं प्रभासे लवणार्णवे ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

स इति । अतीन्द्रियम् दिव्यम् ।

Having seen Their impossible superhuman acts, the way They learnt, *Saandeepani* had a son who had got immersed in the ocean, and died in *Prabhaasa Kshetra*. *Saandeepani* said that he wanted him back.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 26:

गृहीतास्त्रौ ततः तौ तु सार्घ्यहस्तो महोदधिः ।

उवाच न मया पुत्रो हतः सान्दीपनेः इति ॥ २६ ॥

Krishna and *Balarama* take all their *shastraas* and *astraas* and went to the ocean, to demand *Saandeepani's* son. Immediately, the Ocean came, giving *arghya* to *Krishna* and *Balarama*. He said that he did not steal *Saandeepani's* son.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 27:

दैत्यः पञ्चजनो नाम शंखरूपः स बालकम् ।

जग्राह यो अस्ति सलिले ममैवासुरसूदन ॥ २७ ॥

There is a demon called *Panchajana*, who is in the form of a conch, *shankha*. He took that child of *Saandeepani*, and he is hiding inside this ocean only.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 28:

श्री पराशरः -

इत्युक्तो अन्तर्जलं गत्वा हत्वा पञ्चजनं च तम् ।

कृष्णो जग्राह तस्य अस्थि प्रभवं शंखमुत्तमम् ॥ २८ ॥

Sri Paraasharar - When the Ocean, *Saagara* told like this, *Krishna* went inside the ocean, and found and killed the demon *Panchajana*. He then took all his bones and made his *Shankha*, called *Paanchajanya*.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 29:

यस्य नादेन दैत्यानां बलहानिः अजायत ।

देवानां ववृधे तेजो यात्यधर्मश्च संक्षयम् ॥ २९ ॥

When He blows that conch, the sound of that *Paanchajanya*, immediately, all the demons will become weak, and will be terrified on hearing the sound. Whereas all the gods will be filled with joy and great power, when they hear that sound, and also all the adharma will be destroyed.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 30:

तं पाञ्चजन्यमापूर्य गत्वा यमपुरं हरिः ।

बलदेवः च बलवाञ्जित्वा वैवस्वतं यमम् ॥ ३० ॥

Having taken that *Paanchajanya* and blown it, both *Balarama* and *Krishna* went to *Yamapuri*, *Yama*'s city, and won over the *Vaivasvata Yama* also.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 31:

तं बालं यातनासंस्थं यथापूर्वशरीरिणम् ।

पित्रे प्रदत्तवान् कृष्णो बलश्च बलिनां वरः ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

तम् इति । यथापूर्वशरीरिणं कृत्वा इति शेषः ।

They saw *Saandeepani*'s son suffering there in *Yamapuri*. They then took him, and gave him the same body which he had earlier, and then *Krishna* and *Balarama* both brought him back and gave him back to *Saandeepani*.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 32:

मथुरां च पुनः प्राप्तौ उग्रसेनेन पालिताम् ।

प्रहृष्टपुरुषस्त्रीकामुभौ रामजनार्दनौ ॥ ३२ ॥

After that, they came back to *Mathuraa Puri*, which was ruled by *Ugrasena*, and all the men and women of *Mathuraa* were extremely joyous on seeing *Krishna* and *Balarama* returning back to *Mathuraa*.

This completes Chapter Twenty One.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे एकविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे एकविंशो अध्यायः ॥

॥ अथ द्वाविंशो अध्यायः ॥

Jaraasandha's attacks on Mathuraa

Now, Chapter Twenty Two.

Sri Vishnu Puraana, Amsa 5, Chapter 22, Shloka 1:

श्री पराशरः -

जरासंधसुते कंस उपयेमे महाबलः ।

अस्ति (प्रास्तिम्) प्राप्तिं च मैत्रेय तयोर्भर्तृहणं हरिम् ॥ १ ॥

Sri Paraasharar - Jaraasandha had two daughters, and both of them were married to Kamsa. They were Asti and Praapti. When Kamsa was killed, Jaraasandha got very angry against one who killed their husband.

Sri Vishnu Puraana, Amsa 5, Chapter 22, Shloka 2:

महाबलपरीवारो मगधाधिपतिर्बली ।

हन्तुम् अभ्याययौ कोपात् जरासन्धः सयादवम् ॥ २ ॥

Taking a huge and powerful army along with him, the Magadha king Jaraasandha, came to kill Krishna and Balaraama, along with all the Yaadavaas.

Sri Vishnu Puraana, Amsa 5, Chapter 22, Shloka 3:

उपेत्य मथुरां सो अथ रुरोध मगधेश्वरः ।

अक्षौहिणीभिः सैन्यस्य त्रयोविंशतिभिः वृतः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

उपेत्य इति । त्रयोविंशतिभिः त्रयोविंशत्या ।

He came with the huge army and attacked the Mathuraa Puri, with 23 Akshouhini sainya he brought along with him.

Sri Vishnu Puraana, Amsa 5, Chapter 22, Shloka 4:

निष्क्रम्य अल्पपरीवारौ उभौ रामजनार्दनौ ।

युयुधाते समं तस्य बलिनौ बलिसैनिकैः ॥ ४ ॥

Both Balaraama and Krishna came out of Mathuraa Puri, with very few people. They came and waged a war with Jaraasandha, who had a powerful army.

Sri Vishnu Puraana, Amsa 5, Chapter 22, Shloka 5:

ततो रामः च कृष्णः च मतिं चक्रतुरञ्जसा ।

आयुधानां पुराणानामादाने मुनिसत्तम ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

तत इति । अञ्जसा शीघ्रम् ।

Immediately, *Balaraama* and *Krishna* think that They want to get Their divine weapons, which are very old.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 6:

अनन्तरं हरेः शार्ङ्गं तूणी चाक्षयसायकौ ।

आकाशादागतौ विप्र तथा कौमोदकी गदा ॥ ६ ॥

Immediately, *Krishna's* bow, the *Shaarnga*, with never ending quiver of arrows also came along, from the sky. He also got His *Koumodaki gadaa*. He got His divine weapons immediately.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 7:

हलं च बलभद्रस्य गगनात् आगतं महत् ।

मनसो अभिमतं विप्र सानन्दं मुसलं तथा ॥ ७ ॥

The moment He thinks of it, immediately, for *Balaraama*, His huge, powerful plough also came from the sky. And also, His *musala*, the mace called *Saananda* came along.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 8:

ततो युद्धे पराजित्य ससैन्यं मगधाधिपम् ।

पुरीं विविशतुर्वीरौ उभौ रामजनार्दनौ ॥ ८ ॥

With all that, They defeated *Jaraasandha*, along with his huge army, and got back to *Mathuraa Puri*.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 9:

जिते तस्मिन् सुदुर्वृत्ते जरासंधे महामुने ।

जीवमाने गते कृष्णः तेनामन्यत नाजितम् ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

जित इति । तेन जरासंधेन आत्मानमजितं न मेने जितम् इति एव मेने ।

When *Jaraasandha* was defeated, and *Balaraama* and *Krishna* won over, *Jaraasandha* ran back away from the war field, and because of this, he was not killed. *Krishna* thought that He has not really won over *Jaraasandha*.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 10:

पुनरपि आजगाम अथ जरासंधो बलान्वितः ।

जितश्च रामकृष्णाभ्याम् अपक्रान्तो द्विजोत्तम ॥ १० ॥

After some time, *Jaraasandha* again returned back, along with a huge powerful army, and again attacked *Mathuraa*. Again, *Balarama* and *Krishna* won over him. The second time, *Jaraasandha* ran away.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 11:

दश च अष्टौ च संग्रामान् एवम् अत्यन्त दुर्मदः ।

यदुभिः मागधो राजा चक्रे कृष्ण पुरोगमैः ॥ ११ ॥

Like this, *Jaraasandha* did 18 times. Every time, he was defeated and he ran away.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 12:

सर्वेषु एतेषु युद्धेषु यादवैः सः पराजितः ।

अपक्रान्तो जरासन्धः स्वल्पसैन्यैः बलाधिकः ॥ १२ ॥

In all the wars, the 18 times he did, he was defeated by the *Yaadavaas*, even though the *Yaadavaas* were very few in number, without getting killed.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 13:

न तत् बलं यादवानां विजितं यत् अनेकशः ।

तत् तु सन्निधिमाहात्म्यं विष्णोः अंशस्य चक्रिणः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

न तत् इत्यादि । जरासन्धेन न जितामात्रम् यत् तत् यादवानां न सामर्थ्यम् ।

The army of *Yaadavaas*, which was very small, was not won over by *Jaraasandha*, though he had a huge army. How did this happen? This was because of the mere presence of *Krishna*, *Vishnu's Amsha*, *saakshaat Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 14:

मनुष्यधर्मशीलस्य लीला सा जगतीपतेः ।

अस्त्राणि अनेक रूपाणि यदरातिषु मुञ्चति ॥ १४ ॥

Because He is acting like a human, in this incarnation, this is His *leelaa*, His sport. He was using many kinds of *astraas* against His enemies.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 15:

मनसैव जगत् सृष्टिं संहारं च करोति यः ।

तस्य अरि पक्ष क्षपणे कियानुद्यमविस्तरः ॥ १५ ॥

One who, by mere willing, can cause the dissolution of the whole world, and can also create the whole world by mere willing, for Him, destroying His enemies, is indeed effortless.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 16:

तथा अपि यो मनुष्याणां धर्मस्तम् अनुवर्तते ।

कुर्वन् बलवता सन्धिं हीनैः युद्धं करोति असौ ॥ १६ ॥

Even in spite of that, He did not want to reveal His divine form, He was behaving just like a human. What He was doing was that, when a powerful enemy came, He would have an agreement with him; and when there were weak people attacking Him, He would fight against them; just like any human being. He did not want to reveal His divine nature.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 17:

साम च उपप्रदानं च तथा भेदं च दर्शयन् ।

करोति दण्डपातं च क्वचित् एव पलायनम् ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

साम च इति । क्वचित् यवनादि ।

He was using *Saama*, *Daana*, *Bheda*, *Danda*, as suitable. And sometimes, He was even running away from battle, as though scared.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 18:

मनुष्यदेहिनां चेष्टाम् इति एवम् अनुवर्तते ।

लीला जगत्पतेः तस्य च्छन्दतः परिवर्तते ॥ १८ ॥

Thus, He followed all the acts of a normal human person, and this was His *leelaa*, His divine sport. Just by mere willing, He could do anything.

This completes Chapter Twenty Two.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे द्वाविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे द्वाविंशो अध्यायः ॥

॥ अथ त्रयोविंशो अध्यायः ॥

City of Dwaarakaa, Kaalayavana's Death

Now, Chapter Twenty Three.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 1:

श्री पराशरः -

गार्ग्यं गोष्ठ्यां द्विजं श्यालः षण्ड इत्युक्तवान् द्विज ।
यदूनां सन्निधौ सर्वे जहसुर्यादवाः तथा ॥ १ ॥

Sri Engal Aalwaan's Commentary:

गार्ग्यम् इति । षण्ड इति अपहासो अनपत्यत्वात् ।

Sri Paraasharar - Once what happened was that *Gaargya Rishi*, in a huge assembly of *Yaadavaas*, his brother-in-law called him a *shanda*, a *napumsaka*. And everyone laughed at *Gaargya Rishi*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 2:

ततः कोपपरीतात्मा दक्षिणापथमेत्य सः ।
सुतम् इच्छन् तपस्तेपे यदुचक्रभयावहम् ॥ २ ॥

Sri Engal Aalwaan's Commentary:

तत इति । दक्षिणापथम् विन्ध्यात् दक्षिणदेशम् ।

Then *Gaargya Rishi* got extremely angry, as he was being made fun of in such a huge assembly, and went southward, and did tapas there, wanting a son who can destroy the *Yadu Vamsha*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 3:

आराधयन् महादेवं लोहचूर्णमभक्षयत् ।
ददौ वरं च तुष्टो अस्मै वर्षे तु द्वादशे हरः ॥ ३ ॥

Hew worshipped *Rudra, Mahaadeva*, and was eating only metal powder. He did tapas like this for twelve years. *Mahaadeva* was extremely pleased with him, and gave him a boon.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 4:

संतोषयामास च तं यवनेशो हि अनात्मजः ।
तद्योषित्सङ्गमाच्चास्य पुत्रो अभूदलिसन्निभः ॥ ४ ॥

He went and pleased, and did all service for a king of *Yavanaas*, who did not have any children. And with the *Yaavana's* wife, he had a son who was black like a bee.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 5:

तं कालयवनं नाम राज्ये स्वे यवनेश्वरः ।

अभिषिच्य वनं यातो वज्राग्रकठिनोरसम् ॥ ५ ॥

His name was *Kaalayavana*, and he was made the king of *Yavanaas*. He did abhisheka to this king, and went to the forest. This *Kaalayavana's* chest was as hard as *Vajraayudha*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 6:

स तु वीर्यमदोन्मत्तः पृथिव्यां बलिनो नृपान् ।

अपृच्छत् नारदः तस्मै कथयामास यादवान् ॥ ६ ॥

Kaalayavana was extremely arrogant because of his valiance, and he asked *Naarada* about who are the powerful kings in this world. *Naarada* said that *Yaadavaas* are very powerful in this world.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 7:

म्लेच्छकोटिसहस्राणां सहस्रैः सो अभिसंवृतः ।

गजाश्वरथसंपन्नैः चकार परमोदयमम् ॥ ७ ॥

Immediately, he took a thousand of crores of *mlecchaas*, and thousands of elephants, horses, chariots, and went to attack the *Yaadavaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 8:

प्रययौ स ववच्छिन्नं छिन्नयानो दिनेदिने ।

यादवन्प्रति सामर्थो मैत्रेय मथुरां पुरीम् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

प्रययौ इति । छिन्नयानः त्यक्तयानः । दिनेदिने श्रान्तं श्रान्तं यानं त्यक्त्वा अन्येन आश्रान्तेन प्रययौ इति अर्थः ।

As he travelled with his huge army to *Mathuraa*, on the way, many horses and elephants died because they were extremely tired. He just left them behind, and everyday, his army got reduced like this. He was extremely angry, and marched with his army towards *Mathuraa*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 9:

कृष्णो अपि चिन्तयामास क्षपितं यादवं बलम् ।

यवनेन रणे गम्यं मागधस्य भविष्यति ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

कृष्णो अपि इत्यादि । प्राक् एव क्षीणं मागधस्य बलं स कालयवनो बलित्वात् हन्ता । अतो अस्य बलं यादवैः दुर्धर्षम् । यादवबलं च अनेन क्षपितं चेत् मागधस्य गम्यं साध्यं भविष्यति । अतो द्विधा व्यसनम् आयातम् इति चिन्तयामास इति अन्वयः । अथवा यवनेन क्षपितं यादवबलं मागधस्य गम्यं च भविष्यति । यद्यपि मागधस्य बलं प्राक् एव क्षीणम्, तथा अपि तत् सहायो यवनो बली हन्तैतदिति । एतत् एतस्मात् कारणात् द्विविधं व्यसनम् आयातम् इति चिन्तयामास इति । हन्ता इति विषादे ।

Krishna thought that if this Kaalayavana comes and destroys the Yaadavaas here, then Jaraasandha will easily come and attack us, and win over us.

When Jaraasandha attacks from one side, and Kaalayavana from another side, anyone then can win over the Yaadavaas, Krishna thought. The one who wins will come and attack Mathuraa. When Kaalayavana comes and destroys the Yaadavaas, then Jaraasandha will easily come and defeat us. If by chance, Jaraasandha destroys us, then Kaalayavana will attack and win over Mathuraa. Krishna thought like this.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 10:

मागधस्य बलं क्षीणं स कालयवनो बली ।

हन्तैतदेवमायातं यदूनां व्यसनं द्विधा ॥ १० ॥

If Jaraasandha's strength is reduced by Kaalayavana, then Kaalayavana will come and attack us. Or the other way. Either way, Yaadavaas are in great trouble. Krishna thought.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 11:

तस्मात् दुर्गं करिष्यामि यदूनामरिदुर्जयम् ।

स्त्रियो अपि यत्र युध्येयुः किं पुनर्वृष्णिपुङ्गवाः ॥ ११ ॥

Krishna thought that He is going to create a new city, for all the Yaadavaas, which can never be won over by enemies. Being there, even women can fight over the enemies, what to tell of the great warrior Yaadavaas?

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 12:

मयि मत्ते प्रमत्ते वा सुप्ते प्रवसिते अपि वा ।

यादवाभिभवं दुष्टा मा कुर्वन्त्वरयो अधिकाः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

मयि इति । प्रमत्ते अनवहिते । प्रवासिते प्रोषिते ।

When I create this city like this, in such a way that it can never be won over by the enemies, whether I am not in proper state, or I am sleeping, or I am travelling, whatever happens, nobody can attack and win over the *Yaadavaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 13:

इति संचिन्त्य गोविन्दो योजनानां महोदधिम् ।

ययाचे द्वादश पुरीं द्वारकां तत्र निर्ममे ॥ १३ ॥

Having thought like that, *Krishna* went and asked the ocean twelve *yojanaas* of space, and there He built *Dwaarakaa* city.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 14:

महोद्यानां महावप्रां तटाकशतशोभिताम् ।

प्रासादगृहसंबाधाम् इन्द्रस्यवामरावतीम् ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

महोद्यानम् इति । वप्रः प्राकारमूकधिष्ण्यम् ।

That *Dwaarakaa* was just like the *Amaraavati* of *Indra*, with huge gardens, multi-storied buildings, all the *praakaaraas*, wonderful ponds.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 15:

मथुरावासिनं लोकं तत्रानीय जनार्दनः ।

आसन्ने कालयवने मथुरां च स्वयं ययौ ॥ १५ ॥

He brought all the people living in *Mathuraa*, to this *Dwaarakaa*, and then when *Kaalayavana* came near *Mathuraa*, by Himself, He went to *Mathuraa*.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 16:

बहिरावासिते सैन्ये मथुराया निरायुधः ।

निर्जगाम च गोविन्दो ददर्श यवनश्च तम् ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

बहिरिति । बहिरावासिते सैन्ये । कालयवनेन इति शेषः ।

Having come back to *Mathuraa*, *Govinda* came out of the city and saw the army of *Kaalayavana*, and *Kaalayavana* also saw Him.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 17:

स ज्ञात्वा वासुदेवं तं बाहुप्रहरणं नृपः ।
अनुयातो महायोगिचेतोभिः प्राप्यते न यः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

स इति । स ज्ञात्वा नारदोक्तलक्षणैः ।

Having seen *Vaasudeva* who was having only His arms as His weapons, who was not carrying any other weapons, who was empty handed, *Kaalayavana* chased *Govinda*, who could not even be attained by the minds of *mahaayogis*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 18:

तेन अनुयातः कृष्णो अपि प्रविवेश महागुहाम् ।
यत्र शेते महावीर्यो मुचुकुन्दो नरेश्वरः ॥ १८ ॥

Having been chased by *Kaalayavana*, *Krishna* entered into a huge cave, where a powerful, valiant king *Muchukunda* was sleeping.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 19:

सो अपि प्रविष्टो यवनो दृष्ट्वा शय्यागतं नृपम् ।
पादेन ताडयामास मत्वा कृष्णं सुदुर्मतिः ॥ १९ ॥

Kaalayavana saw *Muchukunda* sleeping there, and thought that it was *Krishna* only, in the darkness, and kicked him with his foot, thinking that it was *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 20:

उत्थाय मुचुकुन्दो अपि ददर्श यवनं नृपः ॥ २० ॥

At that time, *Muchukunda* got up and saw this *Kaalayavana*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 21:

दृष्टमात्रश्च तेन असौ जज्वाल यवनो अग्निना ।
तत् क्रोधजेन मैत्रेय भस्मीभूतश्च तत् क्षणात् ॥ २१ ॥

The moment *Muchukunda* saw this *Kaalayavana*, immediately *Kaalayavana* was burnt in no time into ashes, because of the anger of *Muchukunda*.

Now, *Muchukunda's* story will start, that *Kaalayavana* has been killed, about how *Krishna* planned to kill *Kaalayavana*, which we see next.

We are studying Chapter 23 of *Amsha 5*, where the story of *Kaalayavana* being killed by *Muchukunda* is being studied. *Kaalayavana* attacks *Mathura*, and Krishna thinking that if *Kaalayavana* and *Jaraasandha* both are there, it will become a problem for them, and gets the *Dwaarakaa Puri* built. And shifts all the people from *Mathura Puri* to *Dwaaraakaa*, so that they are all very safe in the ocean. *Krishna* goes alone to *Mathura Puri*, and when He comes out of the city, *Kaalayavana* sees Him unarmed, and chases Him. *Paraasharar* says that even great yogis cannot catch *Krishna* with their minds, *Kaalayavana* is trying to catch Him.

Krishna runs away as though scared, and enters a huge cave, which is very dark inside. There, *Kaalayavana* sees someone lying down, and thinks that it is *Krishna*, and kicks him with his foot. And it happens to be *Muchukunda* who had helped the gods, during the deva-asura war. They had given him a boon, and he had asked for long rest, as he was very tired, and wanted to take rest for a very long time. They also told him that if anyone disturbs him during his sleep, the moment he sees them, that person will be burnt then and there. When *Muchukunda* was sleeping there, *Kaalayavana* without knowing, kicked him and woke him up, and when *Muchukunda* saw him, *Kaalayavana* was burnt immediately. Thus, *Krishna* gets *Kaalayavana* killed.

Muchukunda's Prayer to Krishna

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 21:

दृष्टमात्रश्च तेन असौ जज्वाल यवनो अग्निना ।

तत् क्रोधजेन मैत्रेय भस्मीभूतश्च तत् क्षणात् ॥ २१ ॥

Kaalayavana was burnt to ashes immediately.

Now, *Muchukunda's* story starts.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 22:

स हि देवासुरे युद्धे गतो हत्वा महासुरान् ।

निद्रार्तः सुमहाकालं निद्रां वव्रे वरं सुरान् ॥ २२ ॥

Muchukunda had gone to help the gods during the *deva-asura yuddha*. He had killed the *asuraas*, and the gods won. *Muchukunda* had not slept for a long time. When they told him to ask for a boon, he said that he wants to sleep for a long time.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 23:

प्रोक्तः च दैवैः संसृप्तं यः त्वाम् उत्थापयिष्यति ।

देहजेन अग्निना सध्यः स तु भस्मीभविष्यति ॥ २३ ॥

They also told him that when he is sleeping like that, if anyone disturbs him and wakes him up, with the fire which is born from his body, they will be burnt immediately.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 24:

एवं दग्ध्वा स तं पापं दृष्ट्वा च मधुसूदनम् ।

कः त्वम् इति आह सो अपि आह जातो अहं शशिनः कुले ॥ २४ ॥

He killed that evil Kaalayavana, and he saw Krishna after that. Muchukunda asked Krishna - Who are you. Krishna said that He is born in Yadu vamsha, Chandra vamsha.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 25:

वसुदेवस्य तनयो यदोः वंश समुद्भवः ।

मुचुकुन्दो अपि तत्र असौ वृद्ध गार्ग्य वचो अस्मरत् ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

मुचुकुन्द इति । वृद्ध गार्ग्य वचः * वधार्य द्वापरस्य अन्ते समुत्पत्स्यति केशवः * इत्यादि ।

He said that He was Vasudeva's son, of Yadu vamsha. Muchukunda immediately remembered the Vruddha Gaargya's words.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 26:

संस्मृत्य प्रणिपत्य एनं सर्वं सर्वेश्वरं हरिम् ।

प्राह जातो भवान् विष्णोः अंशः त्वं परमेश्वर ॥ २६ ॥

Muchukunda immediately bowed down to Krishna, who is Sarveshvara Hari, and He is none other than the amsha of Vishnu, that He is Parameshvara.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 27:

पुरा गार्ग्येण कथितम् अष्टाविंशतमे युगे ।

द्वापरान्ते हरेः जन्म यदुवंशे भविष्यति ॥ २७ ॥

I was told long back by Gaargya, that in the 28th yuga, at the end of Dvaapara, Bhagavaan will be incarnating here in Yadu vamsha.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 28:

स त्वं प्राप्तो न संदेहो मर्त्यानाम् उपकारकृत् ॥ २८ ॥

You are the same *Bhagavaan* whom *Gaargya* had told me about. You have incarnated here in order to do good to all the humans.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 29:

तथाहि सुमहत् तेजो नालं सोढुमहं तव ।

तथाहि सजलाम्भोदनादधीतरं तव ।

वाक्यं नमति चैवोर्वी युष्मत् पादप्रपीडिता ॥ २९ ॥

I cannot tolerate this great *tejas* of Yours. Your words are resounding like the sounds of a rain bearing cloud, with thunders. When You walk, the earth is shaking, because the earth cannot tolerate the weight of Your feet, because You are *Sarveshvara*.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 30:

देवासुरमहायुद्धे दैत्य सैन्य महाभटाः ।

न सेहूर्म तेजस्ते त्वत् तेजो न सहामि अहम् ॥ ३० ॥

During the great war of *devaas* and *asuraas*, the army of *daityaas* could not tolerate my *tejas*, and now, I am not able to tolerate Your *tejas*.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 31:

संसारपतितस्य एको जन्तोः त्वं शरणं परम् ।

प्रसीदं त्वं प्रपन्नार्तिः हर नाशय मे अशुभम् ॥ ३१ ॥

You are the only Supreme Resort, for all those beings who are suffering in this huge ocean of *samsaara*. You who destroy all the grief of those who surrender unto You, be pleased and destroy all my inauspiciousness.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 32:

त्वं पयोनिधयश्शैलसरितः त्वं वनानि च ।

मेदिनी गगनं वायुः आपो अग्निः त्वं तथा मनः ॥ ३२ ॥

Seeing *Krishna* in *saamaanaadhiparanyaa* with everything around, *Muchukunda* says - You are only all the oceans, You are the mountains, You are the streams, You are the forests, You are the earth, You are the sky, You are the air, You are the waters, You are the fire, You are the mind, You are everything. You are *antaryami* to everything, You are all pervading. You are the inner controller of everything.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 33:

बुद्धिरव्याकृतप्राणाः प्राणेशस्त्वं तथा पुमान् ।

पुंसः परतरं यत् च व्याप्यजन्मविकारवत् ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

**बुद्धिः इति । प्राणेशः व्यष्टिवर्गः । पुमान् समष्टिपुरुषः । पुंसः परतरम् इति परस्वरूपम्
आह ।**

You are only the *jnyaana*, the *avyaakruta praana*, You are the hosts of things which are differentiated into name and form. You are also the collectivity, the *Samashti Purusha*, the collectivity of all sentients. You are the Supreme Being. Whatever is there is pervaded by You, which undergoes modifications of the nature of birth and death, all that is You only.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 34:

शब्दादिहीनम् अजरम् अमेयं क्षयवर्जितम् ।

अवृद्धिनाशं तत् ब्रह्म त्वम् आदि अन्त विवर्जितम् ॥ ३४ ॥

You are without any of the *praakruta gunaas*, like sound and others. You have no old age. You are incomparable. The six kinds of modifications that things undergo - all that You do not have - *asti, jaayate, vardhate, viparinamate, apaksheeyate, pranashyati* - You don't have these *shat-bhaava vikaaraas*. You are only the Supreme *Brahman*. You do not have a beginning and end.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 35:

त्वत्तो अमराः पितरो यक्षगन्धर्वकिन्नराः ।

सिद्धाः च अप्सरसः त्वत्तो मनुष्याः पशवः खगाः ॥ ३५ ॥

Everything is born from You only - the gods, the *pitrus*, *yakshaas*, *gandharvaas*, *kinnaraas*, *siddhaas*, *apsarases*, the humans, animals and birds.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 36:

सरीसृपाः मृगाः सर्वे त्वत्तः सर्वे महीरुहाः ।

यत् च भूतं भविष्यं च किञ्चित् अत्र चराचरम् ॥ ३६ ॥

All the serpents, deer and other animals, are all born from You only, all created by You. All the mountains, plants, trees. What else to say? Whatever existed earlier, whatever is going to exist in future, whatever is now movable and immovable, everything is created by You only.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 37:

मूर्तामूर्तं तथा चापि स्थूलं सूक्ष्मतरं तथा ।

तत् सर्वं त्वं जगत् कर्ता नास्ति किञ्चित् त्वया विना ॥ ३७ ॥

Whatever is *moorta*, perceivable, and *amoorta*, which is very *sookshma*, whatever is gross and whatever is extremely subtle, everything is You only. You are the creator of everything. There is nothing which does not have You, or without You. Everything is existing in You, everything has You as its inner self, everything is *Bhagavat aatmaka*. This is what is told in the *Upanishads* also. **न तत् अस्ति विना यत् स्यात् मया भूतम् चराचरम्** |, is told in *Bhagavad-Geeta*. There is nothing which does not have Me as the inner self.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 38:

मया संसार चक्रे अस्मिन् भ्रमता भगवन् तदा |

तापत्रयाभिभूतेन न प्राप्ता निर्वृतिः क्वचित् ॥ ३८ ॥

O Lord, when I was simply revolving around in this wheel of *samsaara*, which has birth and death, this cycle, simply wandering around in this wheel of *samsaara*, I was hit by the suffering by the *taapa trayaas* - *aadibhoutika*, *aadidaivika*, *aadhyaatmika*, and I never attained any happiness. I never saw an end to this.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 39:

दुःखानि एव सुखानि इति मृगतृष्णाजलाशयाः |

मया नाथ गृहीतानि तानि तापाय मे अभवन् ॥ ३९ ॥

All the sufferings which come here, I thought that they were all enjoyments, and I was finding happiness in grief. They are all like water in a mirage, which cannot be used for anything, which does not exist. I understood all of them and accepted them like that, and they only increased my suffering.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 40:

राज्यम् उर्वी बलं कोशो मित्रपक्षः तथा आत्मजाः |

भार्या भृत्यजनो ये च शब्दाद्या विषयाः प्रभो ॥ ४० ॥

Similarly, the kingdom, the earth, the army, the *dhana kosha*, all the friends and relatives, the children, my wife, my assistants, *shabda* and other sense objects, ...

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 41:

सुखबुद्ध्या मया सर्वं गृहीतम् इदम् अव्ययम् |

परिणामे तदेवेश तापात्मकम् अभूत् मम ॥ ४१ ॥

... I thought of all of them as enjoyments only. I accepted them and was feeling happy with all those things. The same things, in the end turned out to be sufferings only.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 42:

देवलोकगतिं प्राप्तो नाथ देवगणो अपि हि ।

मतः साहाय्यकामो अभूत् शाश्वती कुत्र निर्वृतिः ॥ ४२ ॥

Even the host of gods, who are supposed to have attained very great *lokaas*, where there is always happiness, where it is told that there is no *dukha*, they were also helpless, because they were scared of *asuraas*. They came to seek my help. There is no happiness which is permanent. Where is the happiness which is permanent?

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 43:

त्वाम् अनाराध्य जगतां सर्वेषां प्रभवास्पदम् ।

शाश्वती प्राप्यते केन परमेश्वर निर्वृतिः ॥ ४३ ॥

Without worshipping You, who is the sole creator of all the worlds, who can attain permanent happiness and joy, O Supreme Lord? Who can attain eternal bliss without worshipping You?

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 44:

त्वत् मायामूढमनसो जन्म मृत्यु जरादिकान् ।

अवाप्य तापान् पश्यन्ति प्रेतराजम् अनन्तरम् ॥ ४४ ॥

Those who are covered by the veil of *maayaa*, *prakruti* and their mind is totally deluded, with *maaya*, *moha*, and they attain only birth, death, old age. They attain only sufferings everywhere. After that, they go to *Yama loka* to see *Yama*.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 45:

ततो निजक्रियासूतिनरकेष्वतिदारुणम् ।

प्राप्नुवन्ति नरा दुःखम् अस्वरूपविदः तव ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

तत इति । निजक्रियासूति स्वकर्मजम् ।

That which is obtained from their own *karmaas*, the acts which they do, they go to various hells, and they suffer great sufferings there. Because they do not know their real nature, and they don't know Your nature properly. They do not have the knowledge about Your nature.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 46:

अहम् अत्यन्त विषयी मोहितः तव मायया ।

ममत्वगर्वगर्तान्तभ्रमामि परमेश्वर ॥ ४६ ॥

Being deluded by Your *maayaa*, *prakruti*, I am extremely immersed in the enjoyment of the sense objects. I am wandering inside a deep pit, which is made of arrogance of possession that everything is mine, O Supreme Lord.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 47:

सो अहं त्वां शरणम् अपारम् अप्रमेयं संप्राप्तः परमपदं यतो न किञ्चित् ।
संसारभ्रमपरितापतप्तचेता निर्वाणे परिणतधाम्नि साभिलाषः ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

सो अहम् इति । परमपदं परमप्राप्यम् । यतः परमपदं न किञ्चित्, तं त्वाम् इति अन्वयः ।
परिणतधाम्नि निरतिशयतेजसि ।

Now, I am surrendering unto You, and You are my refuge now. You, who are immeasurable and incomparable, I have surrendered. There is nothing superior to You to be attained. Those who are suffering from the great heat of this *samsaara*, this *bhramaa*, I am desirous of You, who are of great *tejas*. I am desiring to attain You. I have surrendered unto You now.

This completes Chapter Twenty Three, with the prayer of *Muchukunda*.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे त्रयोविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे त्रयोविंशो अध्यायः ॥

॥ अथ चतुर्विंशो अध्यायः ॥

Balarama visits Nandagokula

Now, Chapter Twenty Four.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 1:

श्री पराशरः -

इत्थं स्तुतः तदा तेन मुचुकुन्देन धीमता ।
प्राहेशः सर्वभूतानाम् अनादिनिधनो हरिः ॥ १ ॥

Sri Paraasharar - When *Muchukunda* eulogized Him like this, the Supreme Lord *Krishna* tells Him that *Hari* who is without a beginning and end, who is the Lord of all the beings, tells thus -

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 2:

श्री भगवान् -

यथाभिवाञ्छितान् दिव्यान् गच्छ लोकान् नराधिप ।

अव्याहतपरैश्वर्यो मत् प्रसाद उपबृंहितः ॥ २ ॥

Sri Bhagavaan - Whatever divine worlds you are desiring, you will attain all of them, and enjoy there. You will have that kind of prosperity and enjoyment, which is unobstructed. Due to the greatness of My *prasaada*.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 3:

भुक्त्वा दिव्यान् महाभोगान् भविष्यसि महाकुले ।

जातिस्मरो मत्प्रसादात् ततो मोक्षमवाप्स्यसि ॥ ३ ॥

Having enjoyed all these great worlds, and all the enjoyments, after that, you will be born in a great, excellent *kula*, and you will remember all your earlier births. With My grace, you will attain liberation at that time.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 4:

श्री पराशरः -

इति उक्तः प्रणिपत्य ईशं जगताम् अच्युतं नृपः ।

गुहामुखात् विनिष्क्रान्तः स ददर्श अल्पकान् नरान् ॥ ४ ॥

Sri Paraasharar - Having been told thus, *Muchukunda* bows down to *Krishna*, who is the Supreme Lord of the world, *Achyuta*, he comes out of the cave, and he sees humans who are very mean and interested in small enjoyments.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 5:

ततः कलियुगं मत्वा प्राप्तं तप्तुं नृपस्तपः ।

नरनारायणस्थानं प्रययौ गन्धमादनम् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

तत इति । प्राप्तम् आसन्नम् ।

Immediately, he understands that *Kaliyuga* has come, seeing the people and all their *aachaara*, *vyavahaara*. And he wants to do *tapas*. He goes to *Nara Naaraayana's* place, which is *Gandhamaadana parvata*.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 6:

कृष्णो अपि घातयित्वा अरिम् उपायेन हि तत् बलम् ।

जग्राह मथुरामेत्यहस्त्यश्वस्यन्दनोज्ज्वलम् ॥ ६ ॥

Krishna also, having got the enemy killed with His plan, He captured all his army which had come with him, with the horses, elephants, chariots, and returned to *Mathuraa*.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 7:

आनीय च उग्रसेनाय द्वारवत्यां न्यवेदयत् ।

पराभिभव निश्शङ्कं बभूव च यदोः कुलम् ॥ ७ ॥

Having brought all of that back, He gave everything to *Ugrasena*, in *Dvaaravatee Puri*. And, now, *Yadukula* was unbeatable.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 8:

बलदेवो अपि मैत्रेय प्रशान्त अखिल विग्रहः ।

ज्ञातिदर्शनसोत्कण्ठः प्रययौ नन्दगोकुलम् ॥ ८ ॥

Baladeva, for a long time, had not seen all his relatives, in *Nandagokula*, and was waiting to see all of them, and wanted to immediately see them, when the war and other things had ended, and the enemies were all killed and destroyed, and all people are safe in *Dwaarakaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 9:

ततो गोपाः च गोप्यः च यथापूर्वम् अमित्रजित् ।

तथैवाभ्यवदत् प्रेम्णा बहुमानपुरस्सरम् ॥ ९ ॥

When the destroyer of enemies, *Balaraama* came there, they spoke to Him with great love, and respect.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 10:

स कैश्चित्संपरिष्वक्तः कांश्चित् च परिष्वजे ।

हास्यम् चक्रे समं कैश्चित् गोपैः गोपीजनैः तथा ॥ १० ॥

Sri Engal Aalwaan's Commentary:

स इति । कैश्चित् वृद्धैः, कांश्चित् यवीयसः, कैश्चित् समैः ।

He embraced some people, He elated some elderly people, He embraced some of His friends, and some others who are of the same age, equal to Him, He laughed with them, telling jokes. HE got united with all the *gopaas* and *gopi janaas* om *Nandagokula* again.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 11:

प्रियाणि अनेकानि अवदन् गोपाः तत्र हलायुधम् ।

गोप्यः च प्रेमकुपिताः प्रोचुः सेर्ष्यम् अथापराः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

प्रियाणि इति । गोप्यः च मध्यस्थाः । अपरा रामकान्ताः ।

The *gopaas* spoke a lot of things with Him very dearly, and all the *gopis* were pretending to be angry, out of love towards Him. Some of them were even jealous.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 12:

गोप्यः पप्रच्चुरपरा नागरीजनवल्लभम् ।

कच्चिदास्ते सुखं कृष्णः चलप्रेमलवात्मकः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

गोप्य इति । अपराः कृष्णकान्ता गोप्यः पप्रचुः ।

Some other *gopis* who were in love with *Krishna*, asked Him thus, who is after the women of the city, and who is now very dear to them. "Is *Krishna* happy there, is He doing well? He has very little love, and that is also not constantly there, and keeps changing. Such *Krishna*, how is He doing?".

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 13:

अस्मत् चेष्टाम् अपहसन् न कच्चित् पुरयोषिताम् ।

सौभाग्यमानम् अधिकं करोति क्षणसौहृदः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

अस्मत् इति । सौभाग्यम् एव मानम् । अस्मत् चेष्टाम् अपहसन् इति नागरीगर्वहेतुः ।

चेष्टापहसनम् इति पाठे अपि अपहसनम् गर्वहेतुः ।

They asked *Balarama* - "Whatever we were playing with Him, without knowing, we were all women of the village, we are not educated like those in the city, we don't know much, whatever we did with Him, we hope He is not making fun of all that in front of all the women folk of the city. That He is not respecting them more than us. His friendship does not last long at all".

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 14:

कच्चित् स्मरति नः कृष्णो गीतानुगमनं कलम् ।

अपि असौ मातरं द्रष्टुम् सकृत् अपि आगमिष्यति ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

कच्चित् इति । गीतानुगमनम् गीतस्य अनुगमनम् । अप्यसावित्युत्कण्ठा, चकार
अध्याहार्यः ।

One who used to follow our songs and prayers, does He remember us at all? Will He even come once to see His mother here?

Will He at all come to see His mother? They are impatient to see *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 15:

अथवा किं तत् आलापैः क्रियन्ताम् अपराः कथाः ।
यस्यास्माभिर्विना तेन विना अस्माकं भविष्यति ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

अथवा इति । अथवा इति निर्वेदः । भविष्यति जीवनं कालयात्रा वा । इदं चित्तसमाधानम् ।
विना इति स्नेहानुतापौ ।

Or, what is even the purpose of talking about Him? Let us talk about something else. He is not going to be with us, and we are not going to be with Him. What is the purpose in talking about Him?

They are feeling very sad. We are going to spend time without Him. We will live without Him. He will spend time without us. It is just to pacify themselves that they are telling this.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 16:

पिता माता तथा भ्राता भर्ता बंधुजनः च किम् ।
संत्यक्तः तत्कृते अस्माभिः अकृतज्ञध्वजो हि सः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

पिता इति । किं किमर्थं संत्यक्तः? अकृतज्ञानां ध्वजः प्रधानः ।

He has left everyone - father, mother, brother, and relatives. We left everyone - father, mother, brother, husband and relatives - and went after Him. We deserted everyone in order to be with *Krishna*, and we ran after Him. He is the leader of those who don't remember anyone. *Krutajnya* is one who remembers good done to one. *Akrutajnya* is one who does not remember, *Krishna* is leader among them.

Why did we leave our parents, husband, brothers, and everyone, to be with Him? They are feeling very sad that *Krishna* has not come back.

Sri Vishnu Puraana, Amsa 5, Chapter 24, Shloka 17:

तथा अपि कच्चित् आलापम् इहागमनसंश्रयम् ।

करोति कृष्णो वक्तव्यं भवता राम नानृतम् ॥ १७ ॥

Does He ever talk about coming here at all? O *Balarama*, please do tell us, and don't lie. Let us have some hope that He may come sometime to see all.

Sri Vishnu Puraana, Amsa 5, Chapter 24, Shloka 18:

दामोदरो असौ गोविन्दः पुरस्त्रीसक्तमानसः ।

अपेतप्रीतिः अस्मासु दुर्दर्शः प्रतिभाति नः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

दामोदर इति । दुर्दर्शः इति नैराशयोक्तिः ।

This *Daamodara*, *Govinda* is deeply interested in all the women of the city now. He has lost all love for us. We don't think we are going to see Him at all, any time.

Sri Vishnu Puraana, Amsa 5, Chapter 24, Shloka 19:

आमन्त्रितः च कृष्णेति पुनर्दामोदरेति च ।

जहसुः सस्वरं गोप्यो हरिणा हृतचेतसः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

आमन्त्रितः च इति । अत्र भावसंकरस्य बीजं हरिणा हृतचेतस्त्वम् । अत्र

कृष्णरतिरूपस्थायीभावः । तत् संचारीभावस्तु निरेव्दादिः ।

The moment they see *Balarama* and remember *Krishna*, and tell all these things - whether He is coming, or will not come at all, and they keep calling *Balarama* Himself as *Krishna*, *Daamodara*, and are laughing loudly, as though they are not in their minds at all. Their mind is totally captured by *Krishna*.

They have surrendered their everything unto *Krishna*, and they cannot tolerate His separation. They are immediately remembering *Krishna*, and experiencing the bliss of union with Him here. One of the outcomes of that is this *nirveda*, *dukha*.

Sri Vishnu Puraana, Amsa 5, Chapter 24, Shloka 20:

संदेशैः साममधुरैः प्रमगर्भैः अगर्वितैः ।

रामेण आश्वासिता गोप्यः कृष्णस्य अति मनोहरैः ॥ २० ॥

Balarama consoles them with all sweet words of *Krishna*, and the message that *Krishna* has sent them, very nice and sweet messages, and tells them in a nice way, without any arrogance.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 21:

गोपैः च पूर्ववत् रामः परिहासमनोहराः ।

कथाः चकार रेमे च सह तैः व्रजभूमिषु ॥ २१ ॥

Balarama, as He used to do earlier, spent time with all the *gopaas*, in fun. He spoke to them, and they talked a lot. They also enjoyed in the *Vraja bhoomi*.

This completes Chapter Twenty Four.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे चतुर्विंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे चतुर्विंशो अध्यायः ॥

॥ अथ पञ्चविंशो अध्यायः ॥

Balarama drags Yamuna River

Now, Chapter Twenty Five. The story of how *Balarama* drags *Yamuna* river is narrated here.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 1:

श्री पराशरः -

वने विचरतः तस्य सह गोपैः महात्मनः ।

मानुषच्छद्मरूपस्य शेषस्य धरणीधृतः ॥ १ ॥

Sri Paraasharar - Balarama was wandering around in *Gokula* with all the *gopaas*. He was taking the form of a human being, He is actually the one who is holding the entire earth, He is *Shesha*, *Aadishesha*.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 2:

निष्पादित ऊरुकार्यस्य कार्येण उर्वी प्रचारिणः ।

उपभोगार्थम् अत्यर्थं वरुणः प्राह वारुणीम् ॥ २ ॥

Sri Engal Aalwaan's Commentary:

निष्पादित इति । कार्येण देवानाम् ।

With His great act, *Balarama*, had executed all the things in order to help the gods. He had incarnated on earth for the sake of the gods, and had done some great acts here. For His enjoyment, *Varuna* called *Vaaruni*, *Madiraa* and told her thus.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 3:

अभीष्टा सर्वदा यस्य मदिरे त्वं महौजसः ।

अनन्तस्य उपभोगाय तस्य गच्छ मुदे शुभे ॥ ३ ॥

O *Madire*, go and give Him all the enjoyments and pleasures, for the enjoyment of *Ananta*, go happily and please Him. Let Him be pleased.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 4:

इति उक्ता वारुणी तेन सन्निधानम् अथाकरोत् ।

बृन्दावनसमुत्पन्न कदंबरुकोटरे ॥ ४ ॥

Having been told like that, *Madiraa* comes and lives in all the hollows of the *Kadamba* trees of *Brundaavana*.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 5:

विचरन् बलदेवो अपि मदिरागन्धम् उत्तमम् ।

आघ्राय मदिरातर्षम् अवाप अथ वराननः ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

विचरन् इति । तर्षं तृष्णाम् ।

When *Balarama* was wandering around in *Vrundaavana*, he sensed the fragrance of this *Madiraa*, which is there in the *Kadamba* trees hollows. Having sensed this, He liked it very much, and He wanted to drink that *Madiraa*.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 6:

ततः कदंबाः सहसा मद्यधारां स लाङ्गली ।

पतन्तीं वीक्ष्य मैत्रेय प्रययौ परमां मुदम् ॥ ६ ॥

Immediately from the *Kadamba* tree, the *Madiraa* was flowing incessantly, and He was extremely pleased.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 7:

पपौ च गोप गोपीभिः समुपेतो मुदान्वितः ।

प्रगीयमानो ललितं गीतवाद्य विशारदैः ॥ ७ ॥

He went and drank that *Madiraa* with all the *gopaas* and *gopis*, and being very happy and enjoying it. They were all singing all the beautiful songs with all instruments.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 8:

प्रमत्तो अत्यन्त धर्माग्भः कणिकामौक्तिकोज्ज्वलः ।

आगच्छ यमुने स्नातुम् इच्छामि इति आह विह्वलः ॥ ८ ॥

At that time, He was very intoxicated by the drinking of the *Madiraa*, and drops of sweat were there on His head, like pearls, because of the heat. He called *Yamunaa*, "O *Yamunaa* river, come here, I want to take bath".

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 9:

तस्य वाचं नदी सा तु मत्तोक्तामवमत्य वै ।

नाजगाम ततः क्रुद्धो हलं जग्राह लाङ्गली ॥ ९ ॥

The *Yamunaa* river saw that He was intoxicated, and not in His proper senses, so she just neglected what He said. *Balaraama* got very angry, and took His *halaayudha*, His great plough.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 10:

गृहीत्वा तां हलान्तेन चकर्ष मदविह्वलः ।

पापे नायासि नायासि गम्यताम् इच्छया अन्यतः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

गृहीत्वा इति । नायासि नायासि इति कोपाद्वीप्सा । गम्यतां शक्तिरस्ति अस्ति चेत् ।

"O evil minded *Yamunaa*, go anywhere if you are capable", and He dragged *Yamunaa* with the end of His great plough.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 11:

सा कृष्टा सहसा तेन मार्गं संत्यज्य निम्नगा ।

यत्रास्ते बलभद्रो असौ प्लावयामास तत् वनम् ॥ ११ ॥

When *Yamunaa* was dragged by *Balaraama* with His *halaayudha*, she started flowing and flooded all the *Brundaavana* there. The whole *Brundaavana* was filled with *Yamunaa* there.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 12:

शरीरिणि तदा अभ्येत्य त्रासविह्वललोचना ।

प्रसीद इति अब्रवीत् रामं मुञ्च मां मुसलायुध ॥ १२ ॥

Immediately, she took on a form, and was extremely terrified, and her eyes were all upwards. She pleads to *Balaraama* "Be pleased and don't trouble me, please leave me, O *Musalaayudha*".

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 13:

ततः तस्याः सुवचनम् आकर्ण्य स हलायुधः ।

सो अब्रवीत् अवजानासि मम शौर्यबले नदी ।

सो अहं त्वां हलपातेन नयिष्यामि सहस्रधा ॥ १३ ॥

Balaraama was pleased with the nice words of *Yamunaa*, and said that she was disrespecting and neglecting Him, and she does not know His powers. "I am going to break you into a thousand parts with My *halaayudha*".

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 14:

श्री पराशरः -

इति उक्तया अति संत्रासात् तया नद्या प्रसादितः ।

भूभागे प्लाविते तस्मिन् मुमोच यमुनां बलः ॥ १४ ॥

Sri Paraasharar - When she pleaded further and was terrified, *Balaraama* was also pleased, and He calmed down, and when that whole area was filled with *Yamunaa* river, He left her at that time.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 15:

ततः स्नातस्य वै कान्तिरजायत महात्मनः ॥ १५ ॥

He took bath in that *Yamunaa* river, wherever He was sitting, as the *Yamunaa* had come there. Having taken bath, He was radiant.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 16:

अवतंसोत्पलं चारु गृहीत्वा एकं च कुण्डलम् ।

वरुणप्रहितां चास्मै मालामम्लानपङ्कजाम् ।

समुद्राभे तथा वस्त्रे नीले लक्ष्मीरयाचत ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

अवतंसेति । अवतंस इत्यादि अयच्छतेत्यन्तमेकं वाक्यम् । उत्पलम् महोत्पलम् । यथा हरिवंशे लक्ष्मी चचनम्* जातरूपमयं चैकं कुण्डलं वज्रभूषणम् । आदिपदम् च पद्माक्षं दिव्यं श्रवणभूषणम् । धेहीमां प्रतिगृहणीश्व पौराणीं भूषणक्रियाम् । संगृह्य तमलङ्कारं ताः

**च तिस्रः स्त्रियो विभौ ॥ इति । तत् एवम् अत्र वारुणीकान्तिलक्ष्म्याः तिस्र शत शक्तयो
रामस्य देव्य इति उक्तम् ।**

Taking a beautiful *Karna pushpa*, *Lakshmi* comes there, with one beautiful *kundala*, earrings, and whatever *Varuna* had given her, having a lotus garland which never withers, and with wonderful blue clothes which had the radiance of the ocean, *Lakshmi* came and gave Him all these things. This *Lakshmi* is different.

This is as per the *Lakshmi vachana* from *Harivamsha*. *Balarama's* Devis are told to be three *shaktis* - *Vaaruni*, *Kaanti* and *Lakshmi*.

Sri Vishnu Puraana, Amsa 5, Chapter 25, Shloka 17:

कृतावतंसः स तदा चारुकुण्डलभूषितः ।

नीलाम्बरधरः स्रग्वी शुशुभे कान्तिसंयुतः ॥ १७ ॥

Having decorated Himself with all the beautiful and wonderful *kundalaas*, the *Karna pushpa*, the *Neelaambara*, and the wonderful lotus garland, *Balarama* was shining forth with radiance, with great *kaanti*.

Sri Vishnu Puraana, Amsa 5, Chapter 25, Shloka 18:

इत्थं विभूषितो रेमे तत्र रामः तथा व्रजे ।

मासद्वयेन यातश्च स पुनर्द्वारकां पुरीम् ॥ १८ ॥

Thus, He enjoyed there in *Brundaavana*, for two months, and then He came back to *Dwaarakaa Puri*.

Sri Vishnu Puraana, Amsa 5, Chapter 25, Shloka 19:

रेवतीं नाम तनयां रैवतस्य महीपतेः ।

उपयेमे बलस्तस्यां जज्ञाते निशितोल्मुकौ ॥ १९ ॥

He then married *Revati*, who was daughter of King *Raivata*. Through her, he got two sons, *Nishita* and *Ulmuka*.

This completed Chapter Twenty Five. The story of Krishna and Rukmini will be told very briefly in the next chapter.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे पञ्चविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे पञ्चविंशो अध्यायः ॥

We just concluded Chapter 25 of *Amsha 5*.

॥ अथ षड्विंशो अध्यायः ॥

Krishna marries Rukmini

Now, Chapter Twenty Six.

Sri Vishnu Puraana, Amsha 5, Chapter 26, Shloka 1:

श्री पराशरः -

भीष्मकः कुण्डिने राजा विदर्भविषये अभवत् ।

रुक्मी तस्य अभत् पुत्रो रुक्मिणी च वरानना ॥ १ ॥

Sri Paraasharar - King Bheeshmaka was there in the city of Kundinapura, belonging to the Vidarbha kingdom. He had two children - a son and daughter - Rukmi was the son, and Rukmini was the daughter.

The story of how *Krishna* marries *Rukmini* is being told in this chapter, which we see next.

Sri Vishnu Puraana, Amsha 5, Chapter 26, Shloka 2:

रुमणीं चकमे कृष्णः सा च तं चारुहासिनी ।

न ददौ याचते चैनां रुक्मिद्वेषण चक्रिणे ॥ २ ॥

Rukmini decided to marry Krishna, and Krishna also was very much interested in marrying Rukmini. Though Krishna asked Rukmi, because Rukmi had hatred towards Krishna, he did not agree to give Rukmini in marriage to Krishna.

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

ददौ च शिशुपालाय जरासंधप्रचोदितः ।

भीष्मको रुक्मणा सार्धं रुक्मिणीमुरुविक्रमः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

ददौ च इति । जरासंधप्रचोदित इति । शिशुपालो हि जरासंधस्य दत्तपुत्रः, कृष्णः तु द्वेष्यः, अतः तत् प्रीत्यै शिशुपालाय ददौ- वाचा ददौ ।

Bheeshmaka along with Rukmi gave a word to Shishupaala, being told by Jaraasandha (Bheeshmaka agreed to give Rukmini in marriage to Shishupaala).

Shishupaala was *Jaraasandha*'s adopted son. *Krishna* was hated by all of them, they saw Him as their enemy. *Rukmi*, who did not like *Krishna*, had enmity towards Him, agreed to give *Rukmini* in marriage to *Shishupaala*, and refused to give her to *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 4:

विवाहार्थं ततः सर्वे जरासंधमुखा नृपाः ।

भीष्मकस्य पुरं जग्मुः शिशुपालप्रियैषिणः ॥ ४ ॥

When the marriage was fixed, all of them, *Jaraasandha* and others who were all dear to *Shishupaala*, went to *Bheeshmaka*'s city, for the marriage.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 5:

कृष्णो अपि बलभद्राद्यैः यदुभिः परिवारितः ।

प्रययौ कुण्डिनं द्रष्टुं विवाहं चैद्यभूतभृतः ॥ ५ ॥

Krishna, along with *Balaraama* and other *Yaadavaas*, also went to *Kundinapura* in order to witness the marriage of *Shishupaala*.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 6:

श्वोभाविनि विवाहे तु तां कन्यां हतवान् हरिः ।

विपक्षभारमासज्य रामादिषु अथ बंधुषु ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

श्व इति । विपक्षभारं विपक्षयुद्धकृत्यम् ।

On the previous day of the marriage, *Krishna* escaped with *Rukmini*, snatched and took her away. When there were so many people who were against Him, in order to take care of all of them, in case there is a fight which may ensue, He left *Balaraama* and other relatives there.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 7:

ततः च पौण्ड्रकः श्रीमान् दन्तवक्त्रो विडूरथः ।

शिशुपालजरासंधं साल्वादयाः च महीभृतः ॥ ७ ॥

Then *Poundraka*, *Dantavakra*, *Vidooratha*, *Shishupaala*, *Jaraasandha*, *Saalva* - all of these kings, all ganged up.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 8:

कुपिताः ते हरिं हन्तुं चक्रुः उद्योगम् उत्तमम् ।

निर्जिताः च समागम्य रामाद्यैः यदुपुङ्गवैः ॥ ८ ॥

They got very angry and wanted to fight with *Balarama* and others. They were then defeated by *Balarama* and the other *Yaadavaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 9:

कुण्डिनं न प्रवेक्ष्यामि हि अहत्वा युधि केशवम् ।

कृत्वा प्रतिज्ञाम् रुक्मी च हन्तुं कृष्णमनुद्रुतः ॥ ९ ॥

Rukmi took a vow that he will not enter *Kundinapura* without killing *Krishna*. And he went after *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 10:

हत्वा बलं सनागाश्वं पतिस्यन्दनसंकुलम् ।

निर्जितः पातितश्चोर्व्यां लीलया एव स चक्रिणा ॥ १० ॥

When *Rukmi* went along with his army, *Krishna* very easily, along with His army, destroyed the army of *Rukmi*, along with the elephants, chariots, soldiers, horses. They were all defeated very easily, and *Rukmi* was made to fall on the ground.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 11:

निर्जित्य रुक्मिणं सम्यक् उपयेमे च रुक्मिणीम् ।

राक्षसेन विवाहेन संप्राप्तां मधुसूदनः ॥ ११ ॥

Having won over *Rukmi*, He married *Rukmini* as per the *Vedic* rites, having brought her through the *Raakshasa vivaaha*, having simply stolen her and escaped with her.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 12:

तस्यां जज्ञे च प्रद्युम्नो मदनांशः स वीर्यवान् ।

जहार शंबरो यं वै यौ जघान च शंबरम् ॥ १२ ॥

Rukmini got a son by name *Pradyumna*, who was the *saakshaat amsa* of *Kaamadeva*, *Madana*. He was very powerful. *Shambaraasura* immediately snatched and stole away the child. Later on, *Paraashara* says briefly that *Pradyumna* killed *Shambaraasura*.

This completes Chapter Twenty Six.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे षड्विंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे षड्विंशो अध्यायः ॥

॥ अथ सप्तविंशो अध्यायः ॥

Story of Pradyumna

Now, Chapter Twenty Seven.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 1:

श्री मैत्रेयः -

शंबरेण हृतो वीरः प्रद्युम्नः स कथं मुने ।

शंबरः स महावीर्यः प्रद्युम्नेन कथं हतः ॥ १ ॥

Sri Maitreya - You said that Pradyumna, who was very valiant, was stolen by Shambara. How did that happen? How was Shambara, who was a very powerful demon, killed by Pradyumna?

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 2:

यस्तेन अपहृतः पूर्वं स कथं विजघान तम् ।

एतत् विस्तरतः श्रोतुम् इच्छामि सकलं गुरो ॥ २ ॥

When Shambaraasura had taken away the child, how did that child kill Shambaraasura himself? I would like to know this story in detail. Please do tell me about it.

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

श्री पराशरः -

षष्ठे अहिनि जातमात्रं तु प्रद्युम्नं सूतिकागृहात् ।

ममैष हन्तेति मुने हतवान् कालशंबरः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

षष्ठे अहिनि इति । कालशंबरः कालः कृष्णः, कालश्च असौ शंबरः च ।

Sri Paraasharar - On the sixth day after birth, Pradyumna was taken away from the delivery place where he was born. Shambaraasura knew that Pradyumna is going to kill him. So, he just snatched the child and went away.

Shambara was black to look at. He was a fearful demon.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 4:

हत्वा चिक्षेप चैवैनं ग्राहोग्रे लवणार्णवे ।

कल्लोलजनितावर्ते सुघोरे मकरालये ॥ ४ ॥

He took the child, to a great ocean, and threw him there, which was filled with crocodiles, which had huge tides and whirls. It was a very ferocious ocean, into which *Shambaraasura* threw *Pradyumna*.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 5:

पातितं तत्र चैवैको मत्स्यो जग्राह बालकम् ।

न ममार च तस्यापि जठराग्निप्रदीषितः ॥ ५ ॥

That child, which was thrown into the ocean, was swallowed by a fish. Even though he got into the stomach of the fish, where there is fire, *jatharaagni*, even then, *Pradyumna* did not die.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 6:

मत्स्यबन्धैः च मत्स्यो असौ मत्स्यैः अन्यैः सह द्विज ।

घातितो असुरवर्याय शंबराय निवेदितः ॥ ६ ॥

The fishermen along with the net with which they catch the fishes, caught many fishes, and this was one of them. All those fish were killed in order to offer to the demon *Shambaraasura*.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 7:

तस्य मायावती नाम पत्नी सर्वगृहेश्वरी ।

कारयामास सूदानाम् आधिपत्यम् अनिन्दिता ॥ ७ ॥

While they were taking all the fish for preparing food for *Shambaraasura*, the preparations were overlooked by *Maayaavati*, who was wife of *Shambaraasura*. She was not actually the wife, she was a *maayaa roopa*. She was in charge of the kitchen, and was taking care of the preparations for *Shambaraasura*.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 8:

दारिते मत्स्य जठरे सा ददर्श अतिशोभनम् ।

कुमारं मन्मथतरोः दग्धस्य प्रथमाङ्कुरम् ॥ ८ ॥

When they tore apart that fish, they saw this most beautiful child, who was like the sprout of the tree of *Manmatha* himself, who was burnt. *Maayaavati* is supposed to be *Manmatha*'s wife, and this story comes briefly later.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 9:

को अयं कथमयं मत्स्य जठरे प्रविवेशितः ।

इति एवं कौतुकाविष्टां तन्वीं प्राहाथ नारदः ॥ ९ ॥

Who is this child, and how did he get into this fish's stomach, and is still alive? She was very curious, and at the same time, *Naarada muni* came there.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 10:

अयं समस्त जगतः स्थितिसंहाराकारिणः ।

शंबरेण हृतो विष्णोः तनयः सूतिकागृहात् ॥ १० ॥

Naarada told *Maayaavati* that he is none other than the son of *Vishnu*, who the creator, sustainer and destroyer of all the worlds, and he is none other than the son of *Krishna*. He was stolen by *Shambara* from the *sootikaagruha*.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 11:

क्षिप्तः समुद्रे मत्स्येन निगीर्णस्ते गृहं गतः ।

नररत्नम् इदं सुभ्र विस्रब्धा परिपालय ॥ ११ ॥

Naarada said - *Shambara* threw this child into the ocean, and it was swallowed by a fish, which was actually brought to your place. Without any doubt, protect and take care of this excellent child.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 12:

श्री पराशरः -

नारदेन एवं उक्ता सा पालयामास तं शिशुम् ।

बाल्यादेवातिरागेण रूपातिशयमोहिता ॥ १२ ॥

Sri Paraasharar - Once *Naarada* told her like that, she thought of nurturing the boy and looking after him with great love. Even when the child was small, she had great attraction towards that child, because of the most wonderful beauty. The child was so beautiful.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 13:

सा यदा यौवनाभोगभूषितो अभूत् महामते ।

साभिलाषा तदा सा अपि बभूव गजगामिनी ॥ १३ ॥

When *Pradyumna* grew up and became a young boy, he had all the excellent features of youth, and *Maayaavati* started to fall in love with *Pradyumna*. She was deeply interested in him.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 14:

मायावती ददौ तस्मै मायास्सर्वा महामुने ।

प्रद्युम्नायानुरागान्धा तन्न्यस्तहृदयेक्षणा ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

मायावती इति । मायाः मोहनविद्याः ।

Maayaavati was blind with love towards *Pradyumna*, and she taught him all the *maayaas* that she knew. She could not take her eyes away from that *Pradyumna*. Her mind was completely captured by *Pradyumna*.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 15:

**प्रसज्जन्तीं तु तां प्राह स कार्ष्णिः कमलेक्षणाम् ।
मातृत्वम् अपहायाद्य किमेवं वर्तसे अन्यथा ॥ १५ ॥**

Sri Engal Aalwaan's Commentary:

प्रसज्जन्तीम् इति । प्रसज्जन्तीं प्रवर्षेण अनुरज्जन्तीम् ।

She was displaying that love towards him. *Krishna's* son *Pradyumna* saw her, the beautiful *Maayaavati*, and said - "What are you doing? You are not behaving like a mother. You are behaving like a lover. What is happening to you?".

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 16:

**सा तस्मै कथयामास न पुत्रस्त्वं ममेति वै ।
तनयं त्वामयं विष्णोः हतवान् कालशंबरः ॥ १६ ॥**

She said that "You are not my son". And she started to narrate the whole story and said that he was *Vishnu's* son, *Krishna's* son, and *Kaalashambara* has stolen you from the place where you were born.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 17:

**क्षिप्तः समुद्रे मत्स्यस्य संप्राप्तो जठरान्मया ।
सा हि रोदिति ते माता कान्ताद्याप्यतिवत्सला ॥ १७ ॥**

She said - "You were thrown into the ocean by *Kaalashambara*, and a fish swallowed you. When the fish came here, I got you. You were inside the stomach of the fish. Even today, your mother is crying for you, out of love for her child".

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 18:

**श्री पराशरः -
इति उक्तः शंबरं युद्धे प्रद्युम्नः स समाहवयत् ।
क्रोधाकुलीकृतमना युयुधे च महाबलः ॥ १८ ॥**

Sri Paraasharar - The moment *Pradyumna* came to know that *Kaalashambara* had stolen him, he immediately invited him for a fight. *Pradyumna* was extremely angry and fought with him fiercely.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 19:

हत्वा सैन्यम् अशेषं तु तस्य दैत्यस्य यादवः ।
सप्त माया व्यतिक्रम्य मायां प्रययुजे अष्टमीम् ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

हत्वा इति । सप्त मायाः व्यतिक्रम्य शंबरप्रयुक्ताः व्यतिक्रम्य । प्रययुजे प्रयुक्तवान् ।

Pradyumna killed the entire army of Kaalashambara, and then Kaalashambara used seven kinds of *maayaa*, when he was fighting with Pradyumna. Pradyumna overcame all of them, as he had learnt all the *maayaas* from *Maayaavati*, and beyond that, he started to deploy the eighth *maaya* against *Shambaraasura*.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 20:

तथा जघान तं दैत्यं मायया कालशंबरम् ।
उत्पत्य च तया सार्धम् आजगाम पितुः परम् ॥ २० ॥

With that, Pradyumna killed *Shambaraasura* with the eighth *maaya*. Immediately, along with *Maayaavati*, he came to his father's city.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 21:

अन्तःपुरे निपतितं मायावत्या समन्वितम् ।
तं दृष्ट्वा कृष्णसंकल्पा बभूवुः कृष्णयोषितः ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

अन्तःपुर इति । कृष्णसंकल्पाः कृष्णो अयम् इति भ्रान्ताः ।

He went and fell into the *antahpura* of *Krishna*, along with *Maayaavati*. On seeing him, all of *Krishna*'s wives thought that he was *Krishna* Himself, as he looked just like *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 22:

रुक्मिणी सा अभवत् प्रेम्णा सास्रदृष्टिरनिन्दिता ।
धन्यायाः खल्वयं पुत्रो वर्तते नवयौवने ॥ २२ ॥

But, *Rukmini* felt a kind of mother's love towards him, and her eyes were filled with tears. She said that whoever is the mother of this boy is most fortunate, as this youth is so handsome and beautiful.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 23:

अस्मिन् वयसि पुत्रो मे प्रद्युम्नो यदि जीवति ।
सभाग्या जननी वत्स सा त्वया का विभूषिता ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

अस्मिन् इति । प्रद्युम्नः प्रद्युम्न इति विकीर्षितसंज्ञः, अस्मिन् वयसि वर्तेतेति शेषः ।

I had a son by name *Pradyumna*, I don't know whether he is living or not.
Whoever is your mother is very lucky to have a son like you.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 24:

अथवा यादृषः स्नेहो मम यादृक् वपुः तव ।
हरेरपत्यं सुव्यक्तं भवान् वत्स भविष्यति ॥ २४ ॥

Or, could it be that, looking at the motherly love that I am feeling towards you, and also looking at your form and your beauty, it is very clear that you are definitely the son of *Krishna* only.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 25:

श्री पराशरः -

एतस्मिन् अन्तरे प्राप्तः सह कृष्णेन नारदः ।
अन्तःपुरचरां देवीं रुक्मिणीं प्राह हर्षयन् ॥ २५ ॥

Sri Paraasharar - At the same time, *Krishna* comes along with *Naarada*, and sees *Rukmini* who is in the *antahpura*, and tells thus, bringing great joy to *Rukmini*.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 26:

एष ते तनयः सुभ्रु हत्वा शंबरमागतः ।
हतो येनाभवद्बालो भवत्याः सूतिकागृहात् ॥ २६ ॥

O *Rukmini*, this is none other than your son only. He was stolen by *Shambaraasura*, and this *Pradyumna* has come back here. When he was a child, he was stolen from the house of delivery, by *Shambaraasura*. He has come back here.

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

इयं मायावती भार्या तनयस्यास्य ते सती ।
शंबरस्य न भार्येयं श्रूयताम् अत्र कारणम् ॥ २७ ॥

And this *Maayaavati* is wife of *Pradyumna* only. She is not *Shambara's* wife. I will tell you the reason why.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 28:

मन्मथे तु गते नाशं तत् उद्भवपरायणा ।

शंबरं मोहयामास मायारूपेण रूपिणी ॥ २८ ॥

Long ago, when *Manmatha* was burnt, *Maayaavati* was waiting for *Manmatha* to be born again. She started to capture *Shambara* with her *maayaa*. She formed another *Maayaavati*, who was not the real one - she was *maayaa roopa*.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 29:

विहारादि उपभोगेषु रूपं मायामयं शुभम् ।

दर्शयामास दैत्यस्य तस्येयं मदिरेक्षणा ॥ २९ ॥

During all his enjoyments and sport, and whenever he went out, she accompanied him in a form which is not real. Through her *maaya*, she created another lady like her, and that was the one which was going along with *Shambaraasura*.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 30:

कामो अवतीर्णः पुत्रस्ते तस्येयं दयिता रतिः ।

विशंका नात्र कर्तव्या स्नुषेयं तव शोभने ॥ ३० ॥

This *Maayaavati* is none other than *Rathi*, who is wife of *Manmatha*. *Pradyumna* is none other than *amsha* of *Manmatha*. He is only born like this. Have no doubts about this. She is your daughter-in-law only.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 31:

ततो हर्षसमाविष्टौ रुक्मिणीकेशवौ तदा ।

नगरी च समस्ता सा साधुसाधिविति अभाषत ॥ ३१ ॥

Then *Rukmini* and *Krishna* were extremely pleased, listening to what all *Naarada* told. The entire city rejoiced, that it was such a wonderful occasion that *Pradyumna* has come back.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 32:

चिरं नष्टेन पुत्रेण संगतां प्रेक्ष्य रुक्मिणीम् ।

अवाप विस्मयं सर्वो द्वारवत्यां तदा जनः ॥ ३२ ॥

They were all very pleasantly surprised, that *Rukmini* is again united with her son *Pradyumna*, who was lost long back when he was a small child itself. The people of *Dwaaravati* were extremely pleased.

This completes Chapter Twenty Seven.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे सप्तविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे सप्तविंशो अध्यायः ॥

॥ अथ अष्टाविंशो अध्यायः ॥

Balarama slays Rukmi

Now, Chapter Twenty Eight.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 1:

श्री पराशरः -

चारुदेष्णं सुदेष्णं च चारुदेहं च वीर्यवान् ।

सुषेणं चारुगुप्तं च भद्रचारुं तथा परम् ॥ १ ॥

Sri Paraasharar - Rukmini had many sons - Chaarudeshna, Sudeshna, Chaarudeha, Veeryavaan, Sushena, Chaarugupta, Bhadracharu, ...

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 2:

चारुविन्दं सुचारुं च चारुं च बलिनां वरम् ।

रुक्मिणि अजनयत् पुत्रान् कन्यां चारुमतीं तथा ॥ २ ॥

... Chaaruvinda, Sucharu, Charu who was powerful. Rukmini had all these sons. She also had a daughter by name Chaarumati.

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

अन्याः च भार्याः कृष्णस्य बभूवुः सप्त शोभनाः ।

कालिन्दी मित्रविन्दा च सत्या नाग्नजिती तथा ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

अन्या इति । मित्रविन्दा सत्या जांबवती रोहिणी सुशीला सत्यभामा लक्ष्मणाख्या सप्त प्रधानाः । आसां कालिन्दी आदीनि क्रमात् विशेषणानि । इयं लक्ष्मणा चतुर्थे अंशे चारुहासिनी इति उक्ता ।

Krishna had seven other beautiful wives. Mitravinda is first, who is Kaalindi, Kaalinda's daughter. Naagnajit's daughter Satyaa is next.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 4:

देवी जाम्बवती चापि रोहिणी कामरूपिणी ।

मद्रराजसुता च अन्या सुशीला शीलमण्डना ॥ ४ ॥

Then Jaambavaan's daughter Jaambavati. Then Rohini, who was very beautiful. Madraraaja's daughter was Susheela, who was with excellent character.

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

सत्राजिती सत्यभामा लक्ष्मणा चारुहासिनी ।

षोडशासन् सहस्राणि स्त्रीणाम् अन्यानि चक्रिणः ॥ ५ ॥

Satraajit's daughter Satyabhaamaa. Then Lakshmanaa who had a beautiful smile. Krishna had 16,000 other wives also. Other than Rukmini, there were seven other primary wives of Krishna.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 6:

प्रद्युम्नो अपि महावीर्यो रुक्मिणः तनयां शुभाम् ।

स्वयंवरे तां जग्राह सा च तं तनयं हरेः ॥ ६ ॥

Pradyumna who was very valiant, went to Rukmi's daughter's swayamvara, and she chose him to be her husband, and Pradyumna also liked her and accepted her.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 7:

तस्यामस्याभवत् पुत्रो महाबलपराक्रमः ।

अनिरुद्धो रणे अरुद्धवीर्योदधिररिन्दमः ॥ ७ ॥

Pradyumna married Rukmi's daughter. They had a son by name Aniruddha, who was unstoppable in war. He was an ocean of valiance. He was destroyer of all his enemies.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 8:

तस्या अपि रुक्मिणः पौत्रीं वरयामास केशवः ।

दौहित्राय ददौ रुक्मी तां स्पर्द्धन्नपि चक्रिणा ॥ ८ ॥

And again, Rukmi's granddaughter, Krishna asked for Aniruddha for marriage. Rukmi also agreed to give, though he was always competing with Krishna, and though he did not like Krishna. Aniruddha was also his daughter's son, for Rukmi.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 9:

तस्या विवाहे रामाद्या यादवा हरिणा सह ।

कल्याणार्थं ततः सर्वे ये च अन्ये भूभृतः तथा ।

रुक्मिणो नगरं जग्मुः नाम्ना भोजकटं द्विज ॥ ९ ॥

Rukmi was living in the city *Bhojakata*. For the marriage of *Aniruddha* with the granddaughter of *Rukmi*, *Balaraama* and *Krishna*, along with the *Yaadavaas*, came there to witness and participate in the marriage, along with all the other kings.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 10:

विवाहे तत्र निर्वृते प्रद्युम्नस्य महात्मनः ।

कलिंगराजप्रमुखा रुक्मिणं वाक्यमब्रुवन् ॥ १० ॥

When *Pradyumna*'s son's marriage was completed, the marriage ceremonies were over, *Kalinga Raaja* and others gathered with *Rukmi* and advised him thus -

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 11:

अनक्षजो हली द्यूते तथा अस्य व्यसनं महत् ।

तज्जयामो बलं कस्मात् द्यूते नैनं महाबलम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

अनक्षज इति । तथा तथा अपि । व्यसनम् आसङ्गः ।

Balaraama who is very powerful, is ignorant about gambling, but even then, is very much addicted to gambling. So, let us win over *Balaraama* through gambling. Anyway, we cannot fight with him and win.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 12:

श्री पराशरः -

तथेति तान् आह नृपान् रुक्मी बलमदान्वितः ।

सभायां सह रामेण चक्रे द्यूतं च वै तदा ॥ १२ ॥

Sri Paraasharar - *Rukmi*, who was very arrogant with the support of all the other kings, agreed to whatever the *Kalinga Raaja* and others said. And he invited *Balaraama* to a game of gambling.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 13:

सहस्रमेकं निष्काणां रुक्मिणा विजितो बलः ।

द्वितीये अपि पणे चान्यत् सहस्रं रुक्मिणा जितः ॥ १३ ॥

Rukmi won 1000 *Nishkaas*, gold coins, initially, and the second time also, he won over.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 14:

ततो दश सहस्राणि निष्काणां पणमाददे ।

बलभद्रो अजयत् तानि रुक्मी द्यूतविदां वरः ॥ १४ ॥

After that, they kept 10000 Nishkaas, as the bet for the third game of gambling. Rukmi won over that also, because Rukmi was an expert in gambling.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 15:

ततो जहास स्वनवत् कलिंगाधिपतिः द्विज ।

दन्तान् विदर्शयन् मूढो रुक्मी चाह मदोद्धतः ॥ १५ ॥

Seeing this, the stupid Kalinga Raaja, laughed loudly making a lot of noise, showing all his teeth. Rukmi also was very arrogant, and he said thus -

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 16:

अविद्यो अयं मया द्यूते बलभद्रः पराजितः ।

मुधैवाक्षावलेपान्धो यो अवमेने अक्षकोविदान् ॥ १६ ॥

Balabhadra was defeated by me and he is ignorant of this gambling. Simply he is boasting. He thinks that he wants to gamble. He used to disrespected all the experts.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 17:

दृष्ट्वा कलिंराजानं प्रकाशदशनाननम् ।

रुक्मिणं चापि दुर्वाक्यं कोपं चक्रे हलायुधः ॥ १७ ॥

When he saw that Kalinga Raaja, who was showing all his teeth and laughing very loudly, and also seeing Rukmi who was talking ill of him, Balaraama got extremely angry.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 18:

ततः कोपपरीतात्मा निष्ककोटिं समाददे ।

ग्लहं जग्राह सुक्मी च तदर्थे अक्षान् अपातयत् ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

तत इति । ग्लहं पणम् । तदर्थे कोटिग्लहार्थं तथेत्यनुक्त्वा अक्षान् अपातयत् ।

Balaraama got so angry, that he kept one crore Nishkaas, as the bet. And then Rukmi picked up the dice, and threw them.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 19:

अजयत् बलदेवः तं प्राह उच्चैः विजितं मया ।

मया इति रुक्मी प्राह उच्चैः अलीकोक्तेरलं बल ॥ १९ ॥

This time, *Balarama* won the one crore *Nishkaas* which he had kept. And he shouted loudly - "I have won, I have won". And then, *Rukmi* also said that "I had won. You are telling lies".

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 20:

त्वयोक्तो अयं ग्लहः सत्यं न मयैषो अनुमोदितः ।
एवं त्वया चेत् विजितं विजितं न मया कथम् ॥ २० ॥

Sri Engal Aalwaan's Commentary:

त्वया इति । त्वयोक्तस्य पणबन्धस्य उभय अनुमत्या भाव्यतया तया विना अपि अन्यतर जयश्चेत् इतरस्यापि स एव जयः किं न स्यात् इति भावः ।

He said - "When I was about to throw the dice, you only told some number. I did not say anything and I did not accept that number, If you say that you have won over, why should I not say that I have won over? I never got a chance, and will not accept what you said".

Both have to agree to the bet and the game. If the other one has not agreed, how can you say that you have won?

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 21:

श्री पराशरः -

अथ अन्तरिक्षे वागुच्चैः प्राह गंभीरनादिनी ।
बलदेवस्य तं कोपं वर्धयन्ती महात्मनः ॥ २१ ॥

Sri Paraasharar - At that time, there was an *aakaashavaani* in the skies, and that increased the anger of *Baladeva*. What that voice said was -

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 22:

जितं बलेन धर्मेण रुक्मिणा भाषितं मृषा ।
अनुक्त्वा अपि वचः किञ्चित् कृतं भवति कर्मणा ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

जितम् इति । अनुक्त्वा ग्लहानुज्ञावचनम् अकृत्वा अपि अक्षपातनादिना कर्मणा तत् वचनं कृतं भवति । अनुमतिमूल क्रियानुष्ठान दर्शनात् अनुमतिः सिद्धैवेति भावः ।

The voice said that - *Balarama* has only won over, and this is the proper dharma. He followed the dharma, and he has won over, and *Rukmi* is telling lies. Even if he

did not say that he had agreed or not, though he did not express, since he threw the dice, he actually played, it means that he had agreed only.

Though he did not say whether he accepted the bet or not, he threw the dice anyway. This means that he has accepted the bet. He acted as though he has accepted, which means that he has accepted only. The voice from the skies said this.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 23:

ततो बलः तम् उत्थाय कोपसंरक्तलोचनः ।

जघान अष्टापदेन एव रुक्मिणं स महाबलः ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

तत इति । अष्टापदेन द्यूतफलकेन ।

Then *Balarama* got so angry that he got up and hit and killed *Rukmi*, with the dice itself, and whatever is used for gambling.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 24:

कलिंगराजं चादाय विस्फुरन्तं बलाद्बलः ।

बभञ्ज दन्तान् कुपितो यैः प्रकाशैः जहास सः ॥ २४ ॥

Balarama caught hold of *Kalinga Raaja*, and being extremely angry, broke all his teeth, which he was revealing and laughing loudly.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 25:

आकृष्य च महास्तम्भं जातरूपमयं बलः ।

जघान तान्ये तत्पक्षे भूभृतः कुपितो भृशम् ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

आकृष्य इति । पञ्च रूपं पञ्च वर्णम् । विचित्रितम् इति च पाठः ।

When *Rukmi*'s other friends, kings who were all getting angry, on seeing what happened, saw a golden pole there, and snatched that pole, and killed all the other kings assembled there.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 26:

ततो हाहाकृतं सर्वं पलायनपरं द्विज ।

तत् राजमण्डलं भीतं बभूव कुपिते बले ॥ २६ ॥

Balaraama was very angry, and all the kings were extremely terrified. They all ran away from that place.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 27:

बलेन निहतं दृष्ट्वा रुक्मिणं मधुसूदनः ।

नोवाच किञ्चित् मैत्रेय रुक्मिणीबलयोः भयात् ॥ २७ ॥

Krishna saw that Rukmi was killed, by Balaraama, and even then, He did not open His mouth, because He was scared of Rukmini and also Balaraama.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 28:

ततो निरुद्धम् आदाय कृतदारं द्विजोत्तम ।

द्वारकामाजगामाथ यदुचक्रं च केशवः ॥ २८ ॥

And He took Aniruddha along with his wife, and came back to Dwaarakaa.

This completes Chapter Twenty Eight.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे अष्टाविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे अष्टाविंशो अध्यायः ॥

॥ अथ एकोनविंशो अध्यायः ॥

Narakaasura Vadha

Now, Chapter Twenty Nine. The Narakaasura vruttaanta is going to be narrated.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 1:

श्री पराशरः -

द्वारवत्यां स्थिते कृष्णे शक्रः त्रिभुवनेश्वरः ।

आजगामाथ मैत्रेय मथैरावतपृष्ठगः ॥ १ ॥

Sri Engal Aalwaan's Commentary:

इदानीं भौमवधप्रसंगेन हरेः सहस्रभार्यालाभं वक्तुम् इन्द्रागमनादिकम् आह द्वारावत्याम् इति ।

Sri Paraasharar - When Krishna was in Dwaarakavati, the king of all the gods, Indra, came mounting on his Airavata, to see Krishna.

Bhouma is *Bhoomi's* son *Narakaasura*. In order to narrate the story of *Narakaasura vadha*, and also about another thousand wives which Krishna gets here, that story is being narrated in the beginning of this chapter.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 2:

प्रविश्य द्वारकां सो अथ समेत्य हरिणा ततः ।

कथयामास दैत्यस्य नरकस्य विचेष्टितम् ॥ २ ॥

He entered into *Dwaarakaa*, and met *Krishna* there. And narrated to him the story of *Narakaasura*, what all bad things he had been doing.

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

त्वया नाथेन देवानां मनुष्यत्वे अपि तिष्ठता ।

प्रशमं सर्वदुःखानि नीतानि मधुसूदन ॥ ३ ॥

O *Krishna*, You are the Supreme Lord, and though You have incarnated as a human here, You destroyed all the evil and everyone's grief is put to an end. O *Madhusoodana*.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 4:

तपस्वि व्यसनार्थाय सो अरिष्टो धेनुकः तथा ।

प्रवृत्तो यस्तथा केशी ते सर्वे निहताः त्वया ॥ ४ ॥

In order to torture the sages, *Arishta*, *Dhenuka*, *Keshi*, and other demons, You destroyed all of them.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 5:

कंसः कुवल्यापीडः पूतना बालघातिनी ।

नाशं नीताः त्वया सर्वे ये अन्ये जगदुपद्रवाः ॥ ५ ॥

Kamsa was killed by You, along with *Kuvalayaapeeda*, *Chaanoora*, *Mushtika*, and *Pootanaa* who used to kill the children. All of them were killed, destroyed by You. And also all the others who were causing trouble to the people of this world.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 6:

युष्मद्दोर्दण्डसंभूतिपरित्राते जगत्त्रये ।

यज्वयज्ञांशसंप्राप्त्या तृप्तिं यान्ति दिवौकसः ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

युष्मत् इति । संभूतिः सत्ता ।

All the three worlds, when they are protected by Your powerful arms, Your presence, O *Krishna*, and all the *yajnya amsha*, and *havis* with which the people perform and offer in the *yaagaas*, all of that the gods obtain properly, when all the evil forces are destroyed. The gods are all very satisfied and happy.

Indra is eulogizing *Krishna* that He has done so many wonderful acts. He incarnated as a human and killed all the evil forces, and all gods are happy that they are getting the *havis*, and are all very satisfied. You did all these wonderful acts, destroying *Arishta*, *Dhenuka*, *Keshi*, *Pootanaa*, *Kuvalayaapeeda*, *Kamsa*.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 7:

सो अहं सांप्रतमायातो यन्निमित्तं जनार्दन ।

तत् श्रुत्वा तत् प्रतीकारप्रयत्नं कर्तुमर्हसि ॥ ७ ॥

Now, I have come to You, for a particular reason. Having heard that reason why I have come to You, You can decide how You are going to take care of that, O *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 8:

भौमो अयं नरको नाम प्राग्ज्योतिषपुरेश्वरः ।

करोति सर्वभूतानाम् उपघातम् अरिन्दम ॥ ८ ॥

There is one *Narakaasura*, who is son of *Bhoomi*, *Pruthvi*, and he is king of *Praagjyotishapura*. And he is torturing all the people, O *Krishna*. I will tell You what all bad acts he has done, and You can decide what to do.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 9:

देवसिद्धसुरादीनां नृपाणां च जनार्दन ।

हत्वा तु सो असुरः कन्या रुरुधे निजमन्दिरे ॥ ९ ॥

All the gods, *devaas*, *siddhaas*, *suraas*, and kings - he has stolen the daughters of all these people. And he has arrested them in his house.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 10:

छत्रं यत् सलिलस्रावि तत् जहार प्रचेतसः ।

मन्दरस्य तथा शृङ्गं हतवान् मणिपर्वतम् ॥ १० ॥

Narakaasura is such a powerful demon that he has stolen *Varuna's* umbrella itself, which actually pours down water. The peak of *Mandara* itself, called *Maniparvata*, he has taken away that itself and kept in his palace.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 11:

अमृतसाविणी दिव्ये मन्मातुः कृष्ण कुण्डले ।

जहार सो असुरो आदित्या वाञ्छति ऐरावतं गजम् ॥ ११ ॥

My mother Aditi's karna kundala, the earrings which actually are pouring down amruta, those divya kundalaas, those he has stolen. He is after my Airaavata now.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 12:

दुर्नीतम् एतत् गोविन्द मया तस्य निवेदितम् ।

यत् अत्र प्रतिकर्तव्यं तत् स्वयं परिमृश्यताम् ॥ १२ ॥

O Krishna, Govinda, I have told You all the bad acts of Narakaasura, that he has done - stolen things from Varuna, stolen the peak of Meru parvata itself, and my mother Aditi's divya karna kundala, now wanting to steal my Airaavata. How to take care of him, and destroy him, please do think over and find a way.

Sri Paraasharar continues with Krishna going after Narakaasura, and next is the Narakaasura vadha prakarana which comes. We see this next.

We are studying Chapter 29 of Amsha 5. Where Indra has just arrived and met Sri Krishna, and tells Him about how Narakaasura is troubling everyone, and that he has stolen all valuable things from svarga, Indraloka. Narakaasura has stolen the kundala of Indra's mother Aditi, has stolen the chatra of Varuna himself, and the peak of Meru parvata itself. Now, Narakaasura is after the Airaavata elephant. Indra requests Krishna to do something so that Narakaasura's tortures will all stop, all his troubles will stop.

Indra says that he has told all the bad things which Narakaasura is doing, and now requests Krishna to do whatever is right for this.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 13:

श्री पराशरः -

इति श्रुत्वा स्मितं कृत्वा भगवान् देवकीसुतः ।

गृहीत्वा वासवं हस्ते समुत्तस्थौ वरासनात् ॥ १३ ॥

Sri Paraasharar - Having heard this, Krishna smiled, and holding Indra's hand, got up from his feet.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 14:

संचिन्त्यागतमारुह्य गरुडं गगनेचरम् ।

सत्यभामां समारोप्य ययौ प्राग्ज्योतिषं पुरम् ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

संचिन्त्य इति । सत्यभामासमारोपणं तस्याः भूमि अंशत्वात् त्वत् पुत्रं त्वत् अनुजया
हनिष्यामि इति वरदानात्तदनुजया भौमं हन्तुम्, तथा नारद दत्त पारिजात पुष्प प्रीत
रुक्मिणीर्ष्या क्रुद्धसत्यभामा सांत्वने तुभ्यं तं तरुमेव दास्यामि इति हरिवंश उक्तां
प्रतिज्ञां च कर्तुम् ॥ १४ ॥

Immediately, Krishna thought of Garuda, and immediately, Garuda came there. Taking Satyabhaama also along, Krishna got onto Garuda, and started to go towards Praagjyotishapura, where Narakaasura was living.

Satyabhaama was Amsha of Bhoomidevi. Bhoomi's son was Narakaasura, and Krishna had given a word that He would kill her son only with her permission, and since Satyabhaama was Bhoomidevi's amsha, He took Satyabhaama along, as He knew that He would destroy Narakaasura. In Harivamsha it is also told that Naarada brings a Paarijaata flower from Devaloka, and gives it to Rukmini. When Satyabhaama sees this, she is immediately jealous of Rukmini, that she got such a wonderful flower from heaven, and she did not get it. So, Krishna had told here that He would get her the entire tree itself. In order to fulfil this also, Krishna took Satyabhaama along with Him.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 15:

आरुह्य ऐरावतं नागं शक्रो अपि त्रिदिवं ययौ ।
ततो जगाम कृष्णश्च पश्यतां द्वारकौकसाम् ॥ १५ ॥

Indra got onto his Airaavata and got back to svarga. Krishna, when all the people of Dwaaravati were looking at Him, travelled to Praagjyotishapura, on Garuda.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 16:

प्रागज्योतिषपुरस्यापि समन्ताच्छातयोजनम् ।
आचिता मौरवैः पाशैः क्षुरान्तैः भूः द्विजोत्तम ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

प्रागज्योतिष पुरस्य इति । मौरवैः मुरसंज्ञरक्षकृतैः ।

A demon by name Mura had created a huge strong net around Praagjyotishapura, which was as sharp as a razor's edge, in order to protect the city. So, nobody could enter into that city. Praagjyotishapura was covered like this all around.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 17:

तांश्चिच्छेद हरिः पाशान् क्षिप्त्वा चक्रं सुदर्शनम् ।

ततो मुरः समुत्तस्थौ तं जघान च केशवः ॥ १७ ॥

Krishna used His Sudarshana Chakra and tore away the net, which demon Mura had created. At that time, demon Mura got up and came to fight with Krishna, and Krishna killed him.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 18:

मुरस्य तनयाः सप्त सहस्रास्तास्ततो हरिः ।

चक्रधाराग्निनिर्दग्धाश्चकार शलभानिव ॥ १८ ॥

Mura's seven thousand children came, seeing their father being killed. They came to fight against Krishna. He created a series of fires from His Sudarshana Chakra, and burnt all of them as though they were just like fireflies.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 19:

हत्वा मुरं हयग्रीवं तथा पञ्चजनं द्विज ।

प्राग्ज्योतिष्यपुरं धीमान्स्त्वरवान् समुपाद्रवत् ॥ १९ ॥

Having killed demon Mura and two more demons Hayagreeva and Panchajana, He rushed towards Praagjyotishapura.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 20:

नरकेनास्य तत्राभूत् महासैन्येन संयुगम् ।

कृष्णस्य यत्र गोविन्दो जघ्ने दैत्यान् सहस्रशः ॥ २० ॥

Then Narakaasura came with his huge army, and there was a big fight with Krishna, along with the huge army of Narakaasura. Krishna killed thousands of demons there.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 21:

शस्त्रास्त्रवर्षं मुञ्चन्तं तं भौमं नरकं बली ।

क्षिप्त्वा चक्रं द्विधा चक्रे चक्री दैतेयचक्रहा ॥ २१ ॥

Bhouma is Bhoomi's son, Narakaasura. Bhouma rained arrows, shastraas, astraas, incessantly, and Krishna threw the Sudarshana Chakra on Narakaasura and cut him into two pieces.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 22:

हते तु नरके भूमिः गृहीत्वा अदितिकुण्डले ।

उपतस्थे जगन्नाथं वाक्यं चेदमथ अब्रवीत् ॥ २२ ॥

The moment *Narakaasura* was killed, *Bhoomidevi* came bringing with her the *kundalaas*, earrings of *Aditi*, and she addressed *Krishna* thus -

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 23:

पृथ्वी उवाच -

यदा अहम् उद्धृता नाथ त्वया सूकरमूर्तिना ।

त्वत् स्पर्श संभवः पुत्रः तदा अपि अयं मयि अजायत ॥ २३ ॥

Bhoomidevi - When I was saved by You, when You had incarnated as *Varaaha Moorthi*, at that time, with Your touch, I gave birth to this *Narakaasura*. He was born when You touched me, bringing me up.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 24:

सो अयं त्वयैव दत्तो मे त्वयैव विनिपातितः ।

गृहाण कुण्डले चेमे पालयास्य च संततिम् ॥ २४ ॥

Narakaasura, who is Your own son, You had given to me, and You only killed him now. Please take this *kundala* of *Aditi*, and protect his progeny.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 25:

भारावतरणार्थाय ममैव भगवान् इमम् ।

अंशेन लोकमायातः प्रसादसुमुखः प्रभो ॥ २५ ॥

O Lord. You are always graceful and You lovingly grace all those who take refuge in You. I had requested You to reduce the weight of evil forces on me, and because of that only, You have incarnated here. You are *amsha* of *Bhagavaan Vishnu*, and You are none other than the Supreme Lord.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 26:

त्वं कर्ता च विकर्ता च संहर्ता प्रभवो अप्ययः ।

जगतां त्वं जगत् रूपः स्तूयते अच्युत किं तव ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

त्वम् इति । कर्ता निमित्तकारणम् । विकर्ता विशेषेण कर्ता, पोषकः । प्रभवोद्भवः प्रभवस्य जन्मनः उपादानम् । तव संबंधि किं स्तूयते ।

Bhoomidevi eulogized *Krishna*. She says that "You are the intelligent or efficient cause, You are the one who nurtures this whole world. You are the material cause. The whole world is sustained because of You only. You are the one who does dissolution also. Everything comes and merges into You only. You are only

present in the form of this whole world. What else can I praise You as? What can I pray You as? You are everything".

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 27:

व्यापी व्याप्यं क्रियाकर्ता कार्यं च भगवान् यथा ।

सर्वभूतात्म भूतस्य स्तूयते तव किं तथा ॥ २७ ॥

You are the all pervader. You also pervade all the objects individually, and You only get everything done. You are the act also. You are the doer also. You are the creator also, You are everything. You are the inner self of all beings. How is it possible to even praise You?

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 28:

परमात्मा च भूतात्मा त्वम् आत्मा चाव्ययो भवान् ।

यथातथा स्तुतिः नाथ किमर्थं ते प्रवर्तते ॥ २८ ॥

You are the Supreme Self, *Paramaatman*. You are the inner self of all beings. You are the inner self of everything and controller of everything. You are immutable, and any *stuti* is not sufficient to praise of eulogize You.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 29:

प्रसीद सर्वभूतात्मन् नरकेण तु यत् कृतम् ।

तत् क्षम्यताम् अदोषाय त्वत्सुतस्त्वन्निपातितः ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

प्रसीद इति । अदोषाय धर्मस्थापनाय ।

O Lord, who is the inner self of all beings. Be pleased, and do grace me. Whatever this *Narakaasura* has done, do pardon him. You have done all this only for establishing *dharma*. Because of this only, You killed Your own son.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 30:

श्री पराशरः -

तथा इति च उक्त्वा धरणीं भगवान् भूतभावनः ।

रत्नानि नरकावासात् जग्राह मुनिसत्तम ॥ ३० ॥

Sri Paraasharar - Krishna said that "Let it be so". He went to *Narakaasura's* palace, and collected all the gems which he had stolen.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 31:

कन्यापुरे स कन्यानां षोडशातुलविक्रमः ।

शताधिकानि ददृशे सहस्राणि महामुने ॥ ३१ ॥

In the harem where *Narakaasura* had put all the girls, *Krishna* saw more than 16,100 girls whom *Narakaasura* had brought and kept there.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 32:

**चतुर्दंष्ट्रान् गजान्श्च अग्र्यान् षट्सहस्रान् च दृष्टवान् ।
कांभोजानां तथा अश्वानां नियुतान्येकविंशितम् ॥ ३२ ॥**

He saw excellent elephants, and each elephant having four tusks; He saw 6000 such elephants. He saw 21 lakh horses, brought from *Kaambhoja desha*, which were of excellent breed.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 33:

**ताः कन्याः तान्स्तथा नागान् तान् अश्वान् द्वारकां पुरीम् ।
प्रापयामास गोविन्दः सद्यो नरककिंकरैः ॥ ३३ ॥**

Using all the servants of *Narakaasura*, *Krishna* carried all the 16,100 girls, and all elephants, and horses and everything, and sent them to *Dwaarakapuri*.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 34:

**ददृशे वारुणं च्छत्रं तथैव मणिपर्वतम् ।
आरोपयामास हरिः गरुडे पतगेश्वरे ॥ ३४ ॥**

He saw the *chatra* of *Varuna*, and also *Maniparvata*, which is the peak of *Meru*. He took both on *Garuda*.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 35:

**आरुह्य च स्वयं कृष्णः सत्यभामासहायवान् ।
आदित्याः कुण्डले दातुं जगाम त्रिदशालयम् ॥ ३५ ॥**

He also got onto *Garuda*, loading the *parvata* of *Meru*, and *Varuna's chatra*, and then, in order to return the *kundala* of *Aditi*, *Indra's* mother, He went to *svarga*.

This completes Chapter Twenty Nine.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे एकोनत्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे एकोनत्रिंशो अध्यायः ॥

॥ अथ त्रिंशो अध्यायः ॥

Story of the Paarijaata Tree

Now, Chapter Thirty.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 1:

श्री पराशरः -

गरुडो वारुणं छत्रं तथैव मणिपर्वतम् ।

सभार्यं च हृषीकेशं लीलयैव वहन् ययौ ॥ १ ॥

Sri Paraasharar - Garuda carried the *chatra* of Varuna, and also the Maniparvata, and Krishna and also Satyabhaama. He carried all of them without any effort.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 2:

ततः शंखमुपाध्मासीत् द्वर्गद्वारगतो हरिः ।

उपतस्थुः तथा देवाः साध्यहस्ता जनार्दनम् ॥ २ ॥

As soon as he came near the entrance of *svarga*, Indra's city, Krishna immediately blew His conch, *Paanchajanya*, loudly. Listening to this, all the *devataas* rushed bringing *arghya*, in order to welcome Krishna.

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

स देवैः अर्चितः कृष्णो देवमातुर्निवेशनम् ।

सिताभ्रशिखराकारं प्रविश्य ददृशे अदितिम् ॥ ३ ॥

Having been worshipped by all the *devaas*, Krishna went towards Indra's mother Aditi's house, which had a peak like a white cloud. It was a huge palace where she was living. he entered there and saw Aditi.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 4:

स तां प्रणम्य शक्रेण सह ते कुण्डलोत्तमे ।

ददौ नरकनाशं च शशंसास्यै जनार्दनः ॥ ४ ॥

He bowed down to Aditi along with Indra, and returned the excellent *kundalaas* of Aditi and also told that *Narakaasura* has been destroyed.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 5:

ततः प्रीता जगन्माता धातारं जगतां हरिम् ।

तुष्टावादितिरव्यग्रा कृत्वा तत्प्रवणं मनः ॥ ५ ॥

Aditi was extremely pleased with the Supreme Lord of the whole world, one who supports the entire world. Aditi is the mother of all the gods. She praised Him, being pleased with His acts.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 6:

अदितिः -

नमस्ते पुण्डरीकाक्ष भक्तानाम् अभयंकर ।

सनातनात्मन् सर्वात्मन् भूतात्मन् भूतभावन ॥ ६ ॥

Aditi - O Pundareekaaksha, I bow down to You. You are the one who destroys the fears of all Your devotees. You don't have a beginning at all. You are the inner self of everything, all beings. You are only present in taking all the forms. Everything is Your mode only.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 7:

प्रणेतर्मनसो बुद्धेः इन्द्रियाणां गुणात्मक ।

त्रिगुणातीत निर्द्वन्द्व शुद्धसत्त्वहृदि स्थित ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

प्रणेतरिति । गुणात्मक कल्याणगुणात्मक ।

O Krishna, who is an abode to all the auspicious qualities. You are the one who controls the mind and *buddhi*, knowledge and all the senses. You are beyond the three qualities of *prakruti*, *sattva*, *rajas*, *tamas*. You are without any dualities of life, such as *sukha*, *dukha*, etc. You are *antaryaami* of everything, You have divine form.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 8:

सितदीर्घादिनिशेष कल्पनापरिवर्जित ।

जन्मादिभिः असंस्पृष्ट स्वप्नादिपरिवर्जित ॥ ८ ॥

You are immutable, so You do not have whiteness, blackness, long, short, etc. of mortals. You do not have any of these *vikaaraas*. You are untouched by birth, death, etc. You are untouched by the defects of the nature of dream, etc.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 9:

सन्ध्यारात्रिरहो भूमिर्गगनं वायुरम्बु च ।

हुताशनो मनो बुद्धिः भूतादिस्त्वं तथा अच्युत ॥ ९ ॥

You are only the *sandhyaa kaala*, You are only the night, You are only the day. You are only the earth, and You are the sky also. You are the *vaayu*, the waters, fire, mind, *jnyaana*. You are the creator of all beings. O Achyuta.

You are the inner controller of everything, and You are the creator. All of the beings are Your *shareera* only. You support and control everything.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 10:

सर्गस्थितिर्विनाशानां कर्ता कर्तृपतिर्भवान् ।

ब्रह्म विष्णु शिवाख्याभिः आत्ममूर्तिर्भिरिश्वर ॥ १० ॥

Sri Engal Aalwaan's Commentary:

सर्ग इति । कर्तृपतिः कर्तृणाम् ब्रह्मादीनां पतिः ।

You cause creation, sustenance, dissolution. You are also the Lord of creators like *Chaturmukha Brahma*. You are the *jagat kaarana*, the cause of creation, sustenance, dissolution. You also are present as *Brahma, Vishnu, Shiva*. O Lord.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 11:

देवा दैत्याः तथा यक्षा राक्षसाः सिद्धपन्नगाः ।

कूष्माण्डाः च पिशाचाः च गंधर्वा मनुजास्तथा ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

**देवा इति । देवा इत्यादिना तृणजातय इति अन्तेन भगवतो देवतिर्यगादि चतुर्विध
चेतनात्मकत्वम् उच्यते ।**

Devaas, daityaas, yakshaas, raakshasaas, siddhaas, pannagaas, kooshmaandaas, pishaachaas, gandharvaas, manujaas, ...

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 12:

पशवः च मृगाश्चैव पतङ्गाश्च सरीसृपाः ।

वृक्षगुल्मलता बह्व्यः समस्ताः तृणजातयः ॥ १२ ॥

... pashus, mrugaas, butterflies, sareesrupaas, trees, twiners, grasses, everything is You only.

You are present as the inner self of all the four types of beings - *devaas* (subgroups including *daityaas, yakshaas, raakshasaas, siddhaas, pannagaas, kooshmaandaas, pishaachaas, gandharvaas*), *manushyaas*, all the animals (butterflies, serpents, cow and other animals), all the immovables like trees, shrubs, twiners, up to grass.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 13:

स्थूला मध्याः तथा सूक्ष्माः सूक्ष्मात् सूक्ष्मतराः च ये ।

देहभेदा भवान् सर्वे ये केचित्पुर्गलाश्रयाः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

स्थूला इति । स्थूला इत्यादिना पुर्गलाश्रया इति अन्तेन तस्य एव तत् देहात्मकत्वम् उच्यते । ये केचित् पुर्गलाश्रयाः देहभेदाः ते सर्वे भवान् इति अन्वयः । पुर्गलो जीवः । यया कौर्म- * अहंकारो अभिमानः च कर्ता मन्ता च संस्मृतः । आत्मा च पुर्गलो जीवो यतः सर्वाः प्रसूतयः ॥ इति । * पूरणागलनाद्देहे पुर्गलाः परमाणवः * इति आर्हताः ।

Those which are the gross, the subtle, those which are in between, those which are extremely subtle, all these differences in the forms that we see, all are You only. All those which are having a *jeeva* inside, You are only that.

He is the inner self of everything. He is having everything as His *shareera*. He is the inner self of those gross bodies of whatever form. All the difference in the bodies that we see, which are having a *jeevaatman* inside. As per *Koorma Puraana*, *purgala* means *jeeva*. But as per *Jainaas*, *purgala* is *paramaanu*, because it fills and flows.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 14:

माया तवेयमज्ञातपरमार्था अतिमोहिनी ।

अनात्मनि आत्म विज्ञानं यया मूढो निरुध्यते ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

माया इति । अज्ञातपरमार्था अज्ञातः परमार्थो ब्रह्म यस्या हेतोः सा अज्ञातपरमार्था । अतिमोहिनी इयं त्रिगुणात्मिका माया तव त्वदीया । मायाकार्यमाह अनात्मनि इति । अस्य अर्थस्य पूर्वेण अन्वयः ।

This *prakruti* is Your *maayaa* only. Because of that, we forget *Brahma*, as we are covered by the *prakruti*. We don't realize the truth. And this *prakruti* causes extreme *moha*. The effect of *maaya* is the having the idea of *aatman* in that which is not *aatman*, thinking of the body itself as *aatman*. Those who have their knowledge covered by *prakruti*, are bound in this *prakruti*.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 15:

अस्वे स्वमिति भावो अत्र यत् पुंसां उपजायते ।

अहं मम इति भावो यत् प्रायेणैवाभिजायते ।

संसारमातुर्मायायाः तवैतन्नाथ चेष्टितम् ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

अस्वे इति । अस्वे स्वमिति भावः ज्ञानम् उपजायत इति यत्, एतत् तव त्वदीयायाः
संसारमातुर्मायायाः चेष्टितम् ।

That which does not belong to one, people think that it belongs to them only. People think that what is not theirs, is theirs. This kind of knowledge which is present in the humans, this kind of *ahamkaara* and *mamakaara*, that "I am the doer", which is present in the human beings here, the bound selves, all these which are caused by *prakruti* which is the cause of *samsaara*, are Your own sport only. These are all Your own *leelaa* only.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 16:

यैः स्वधर्मपरैः नाथ नरैः आराधितो भवान् ।

ते तरन्ति अखिलाम् एतां मायाम् आत्मविमुक्तये ॥ १६ ॥

Those who are well established in following their *varna aashrama dharmaas*, as told in the *shaashtraas*, those humans, You are worshipped by them. They cross over this *maayaa* of *prakruti*, and they get liberated.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 17:

ब्रह्माद्याः सकलाः देवाः मनुष्याः पशवस्तथा ।

विष्णुमायामहावर्तमोहान्धातमसा आवृताः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

ब्रह्माद्या इति । मया एव महावर्तः, तत् कृतो मोह एव अन्धतमसं, तेन आवृतः ।

All the gods starting with *Chaturmukha Brahma*, the *manushyaas*, the animals, are all covered by a huge swirl, which is *Vishnu maayaa*, which is *prakruti*, and are covered in great darkness. This *maaya* is like a huge swirl. The delusion it causes is the deep darkness by which they are covered.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 18:

आराध्य त्वाम् अभीप्सन्ते कामान् आत्मभवक्षयम् ।

यदेते पुरुषा माया सैवेयं भगवन्स्तव ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

आराध्य इति । कामान् अभीप्सन्त इति यत्, तत् तव माया एव मायाचेष्टितम् इति अर्थः ।

Having worshipped You, what the people seek is the different things they desire. They do not ask for *samsaara kshaya*. They aspire only for meagre desires. They worship You and seek meagre things from You. But they do not think of escaping from *samsaara*. This is all because of *maayaa*, and this *maayaa* is Your only; it is also Your *shareera*, and You are only controlling it.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 19:

मया त्वं पुत्रकामिन्या वैरिपक्षजयाय च ।

आराधितो न मोक्षाय मायाविलसितं हि तत् ॥ १९ ॥

I worship You also, and in order to destroy enemies, I worshipped You and asked those kind of boons. I did not seek liberation when I worshipped You, and when You were pleased. I asked for these meagre benefits. This is nothing but the act of *maayaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 20:

कौपीनाच्छादनप्राया वाञ्छा कल्पद्रुमादपि ।

जायते यदपुण्यानां सो अपराधः स्वदोषजः ॥ २० ॥

Sri Engal Aalwaan's Commentary:

कौपीन इति । कौपीन आच्छादनप्राया तत् बहुला, तत् विषयेत्यर्थः । स्वदोषो दुष्कर्म ।

Instead of asking for *kalpavruksha* itself, they ask for loin cloth and for other clothes. These kind of meagre desires come for those who do not have good virtues, but who have only accumulated sins. This is all because of their own defects, because of transgressing of *shastraas*, etc.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 21:

तत्प्रसीदाखिलजगत् मायामोहकराव्यय ।

अज्ञानं ज्ञानसद्भावभूतं भूतेश नाशय ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । मायया मोहो मायामोहः । ज्ञानसद्भावभूतं सम्यक् ज्ञानस्वरूप ।

ज्ञानसद्भावभूतम् इति पाठे स्वयम् अज्ञानम् अपि विज्ञानतया अवभासमानम् अज्ञानम् इति ।

One who is causing this delusion to the entire world. You do *moha* through Your *maayaa* to this entire world. Be pleased, O *Avyaya*, O Immutable one. The *ajnyaana* which looks like *jnyaana* only, You are the nature of consciousness,

please destroy this ignorance, which is caused because of *prakruti*. Though it is ignorance, it will appear as though it is proper knowledge only. This ignorance which is appearing as though it is the right knowledge, please do destroy that. She requests Him.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 22:

नमस्ते चक्रहस्ताय सार्ङ्गहस्ताय ते नमः ।

नन्दहस्ताय ते विष्णो शंखहस्ताय ते नमः ॥ २२ ॥

Aditi addresses Him with all His divine weapons. One who is holding the *Sudarshana Chakra*, the *Shaarnga dhanus*, the *Nanda khadga*, the *Paanchajanya Shankha*. I bow down to You.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 23:

एतत् पश्यामि ते रूपं स्थूलचिह्नोपलक्षितम् ।

न जानामि परं यत् ते प्रसीद परमेश्वर ॥ २३ ॥

I am seeing this form of Yours, which is having all the gross forms, and all Your weapons. But, I do not know about Your Supreme Form. O Lord, do grace me.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 24:

श्री पराशरः -

अदित्यैवं स्तुतो विष्णुः प्रहस्याह सुरारणिम् ।

माता देवि त्वम् अस्माकं प्रसीद वरदा भव ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

अदित्येति । प्रहस्य हासेन मोहयित्वा, अरणिः जन्मभूः ।

Sri Paraasharar - When He was being eulogized by *Aditi* like this, He smiled and told her - You are the one who is the mother of all the *devaas*. He again caused delusion with His smile, that makes one forget all His Supreme Form. He said - You are My mother only, mother for all of us. Do be pleased.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 25:

अदितिरुवाच -

एवम् अस्तु यथेच्छा ते त्वम् अशेषैः सुरासुरैः ।

अजेयः पुरुषव्याघ्र मर्त्यलोके भविष्यसि ॥ २५ ॥

Aditi - Let it be so. Along with all the *suraas* and *asuraas*, You are *Ajeya*, cannot be won over by all the gods or *asuraas* also. You will stay in the *martya loka*.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 26:

श्री पराशरः -

ततः कृष्णस्य पत्नी च शक्रेण सहिता अदितिम् ।

सत्यभामा प्रणम्य आह प्रसीद इति पुनः पुनः ॥ २६ ॥

Sri Paraasharar - Krishna's wife Satyabhaama, along with Indra, bowed down to Aditi again and again, and told her to be pleased with them, and grace them.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 27:

अदितिरुवाच -

मत् प्रसादात् न ते सुभ्रु जरा वैरूप्यमेव वा ।

भविष्यति अनवद्याङ्गि सुस्थिरं नवयौवनम् ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

मत् प्रसादात् इति । सर्वकालमनवद्याङ्गी भविष्यति ।

Aditi - By my grace, you will never get any old age or any changes in your body like aging, all the time. You will be without any blemish. You will always be in your prime youth.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 28:

श्री पराशरः -

अदित्या तु कृतानुज्ञो देवराजो जनार्दनम् ।

यथावत् पूजयामास बहुमानपुरस्सरम् ॥ २८ ॥

Sri Paraasharar - Having taken permission of Aditi, Krishna praises Devaraaja, and gave him the praises, with a lot of respect.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 29:

शची च सत्यभामायै पारिजातस्य पुष्पकम् ।

न ददौ मानुषीं मत्वा स्वयं पुष्पैरलंकृता ॥ २९ ॥

At that time, Indra's wife, Shachi, was wearing the Paarijaata flowers, and she did not give that flower to Satyabhaama, thinking that she was only a human being. And that the Paarijaata is to be only given to all the devataas, and Satyabhaama does not deserve it.

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

ततो ददर्श कृष्णो अपि सत्यभामासहायवान् ।

देवोद्यानानि हृद्यानि नन्दनादीनि सत्तम ॥ ३० ॥

Krishna along with Satyabhaama, went and saw all the gardens of the devaas, and wonderful nandanavanaas.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 31:

ददर्श च सुगन्धाढ्यं मञ्जरीपुञ्जधारिणम् ।

नित्य आह्लादकरं ताम्रबालपल्लवशोभितम् ॥ ३१ ॥

Then He saw the Paarijaata tree which had the most wonderful fragrance, and was filled with bunches of flowers, and causing joy all the time to one who saw it. Filled with most wonderful sprouts which were dark red or copper coloured, sprouts just coming up. With all these, it was looking most beautiful and fragrant, bringing joy to one who saw it.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 32:

मथ्यमाने अमृते जातं जातरूपोपमत्वचम् ।

पारिजातं जगन्नाथः केशवः केशिसूदनः ॥ ३२ ॥

That Paarijaata came out during Amruta mathana, and its skin was just like gold. Keshava saw that Paarijaata tree. And then He worshipped that. He was very happy seeing that. He praised that excellent tree.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 33:

तुतोष परमप्रीत्या तरुराजमनुत्तमम् ।

तं दृष्ट्वा प्राह गोविन्दं सत्यभामा द्विजोत्तम ।

कस्मान् न द्वारकामेष नीयते कृष्ण पादपः ॥ ३३ ॥

Satyabhaama saw that tree, and told Krishna - "Why not we take this tree to Dwaarakaa?"

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 34:

यदि चेत् त्वत् वचः सत्यं त्वम् अत्यर्थं प्रियेति मे ।

मद्गोहनिष्कुटार्थाय तदयं नीयतां तरुः ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

यदि इति । निष्कुटाः गृहोद्यानम् ।

He said - "If your word is true, then you have told me that I am most dear to You. If this is true, then why cannot this tree be taken and kept in the garden?"

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 35:

न मे जांबवती तादृक् अभीष्टा न च रुक्मिणी ।

सत्ये यथा त्वभिर्युक्तं त्वया कृष्ण असकृत्प्रियम् ॥ ३५ ॥

You told many times, that which is very nice to hear. O *Satyabhaama*, *Jaambavati* or *Rukmini* are not that dear to Me as you are. You are most dear to Me, as told so many times earlier.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 36:

सत्यं तत् यदि गोविन्द नोपचारकृतं मम ।

तदस्तु पारिजातो अयं मम गेहविभूषणम् ॥ ३६ ॥

If that is all true, and not told to simply please Me, let this *Paarijaata* be taken and kept as an ornament in the garden of My house.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 37:

बिभ्रती पारैजातस्य केशपक्षेण मञ्जरीम् ।

सपत्नीनामहं मध्ये शोभेयमिति कामये ॥ ३७ ॥

Wearing this bunch of *Paarijaata* flowers in my head, I want to shine forth and all other wives of Yours, among them, I should be the most radiant one and most beautiful one.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 38:

श्री पराशरः -

इति उक्तः स प्रहस्यैनां पारिजातं गरुत्मति ।

आरोपयामास हरिः तमूचुर्वनरक्षिणः ॥ ३८ ॥

Sri Paraasharar - When she said like that, immediately *Krishna* took the *Paarijaata* and mounted it onto *Garuda*. At that time, those who were protecting that garden and the tree, they told Him thus -

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 39:

भो शची देवराजस्य महिषी तत् परियहम् ।

पारिजातं न गोविन्द हर्तुमर्हसि पादपम् ॥ ३९ ॥

O *Krishna*, this tree belongs to *Shachee*, who is the wife of *Devaraaja Indra*. You should not steal this *Paarijaata* tree. Nobody should steal this *Paarijaata* tree.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 40:

उत्पन्नो देवराजाय दत्तः सः अपि ददौ पुनः ।

महिष्यै सुमहाभाग देव्यै शच्यै कुतूहलात् ॥ ४० ॥

When it came out of *Amruta mathana*, it was for the purpose of *Devaraaja Indra* only. He gave it to his dear wife *Shachee*, because she was extremely interested in possessing this *Paarijaata* tree.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 41:

शचीविभूषणार्थाय देवैः अमृतमन्थने ।

उत्पादितो अयं न क्षेमी गृहीत्वैवं गमिष्यसि ॥ ४१ ॥

This was brought out during *Amruta mathana* only because its flowers are ornament to be worn by *Shachee Devi*. For that purpose only this tree has come during *Samudra mathana*. If You take this, You will not be safe, You will be hurt - they warn *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 42:

देवराजो मुखप्रेक्षी यस्याः तस्याः परिग्रहम् ।

मौढ्यात् प्रार्थयसे क्षेमी गृहीत्वा एनं हि को व्रजेत् ॥ ४२ ॥

Devaraaja, who was all the time interested in looking at the face of *Shachee*, being beautifully decorated by these *Paarijaata* flowers, this tree is possessed by her, she owns this tree. Because of stupidity, if You try to steal this, You will definitely not go back safely, and You will be hurt very badly - they warn Him.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 43:

अवश्यमस्य देवेन्द्रो निष्कृतिं कृष्ण यास्यति ।

वज्रोद्यतकरं शक्रम् अनुयास्यन्ति चामराः ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

अवश्यम् इति । यास्यति करिष्यति ।

They warn Him again and again - *Devendra* will not leave You alone if You try to steal this *Paarijaata* tree. It is so dear to his wife *Shachee*, and came out of *Amruta mathana* only for their purpose. He will carry the *Vajraayudha* itself, and along with him, all the gods will come and You cannot face them. They warn Him again and again.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 44:

तदलं सकलैः देवैः विग्रहेण तवाच्युत ।

विपाककटु यत् कर्म तत् न शंसन्ति पण्डिताः ॥ ४४ ॥

Enough of this enmity with all the *devaas*, the host of all the gods who are there. They are all being ruled over by *Indra*, for carrying his wife's most dear possession. The result of this will be very difficult for You to bear, it will not be sweet for You, if You steal this tree. This is definitely not advised by the wise ones. This will lead to bad results.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 45:

श्री पराशरः -

इति उक्ते तैरुवाचैतान् सत्यभामा अतिकोपिनी ।

का शची पारिजातस्य को वा शक्रः सुराधिपः ॥ ४५ ॥

Sri Paraasharar - When the people who were protecting the *Paarijaata* tree said like this, *Satyabhaama* got extremely angry, and said - Who is *Shachee* who possesses this *Paarijaata*, who is *Indra*? As though they were of no consequence.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 46:

सामान्यः सर्वलोकस्य यद्येषा अमृतमन्थने ।

समुत्पन्नतरुः कस्मात् एको गृह्णाति वासवः ॥ ४६ ॥

It is common to all the worlds, when it came out of *Amruta mathana*. How can *Indra* take it as his own?

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 47:

यथा सुधा यथैवेन्दुः यथा श्रीर्वनरक्षिणः ।

सामान्यः सर्वलोकस्य पारिजातः तथा द्रुमः ॥ ४७ ॥

So many other things came along with *Amruta mathana*, like *Amruta* itself came, then moon came, then *Lakshmi Devi* came, then the *Paarijaata* tree also came. This belongs to all the worlds. It is common to the whole world.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 48:

भर्तृबाहुमहागर्वाद्गुणद्वयेनमथो शची ।

तत् कथ्यताम् अलं क्षान्त्या सत्या हारयति द्रुमम् ॥ ४८ ॥

Shachee tried to stop *Krishna*, being proud of the power of her husband *Indra*. She said - Go and tell *Satyabhaama* that enough of this, that she is stealing this tree.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 49:

कथ्यतां च द्रुतं गत्वा पौलोम्या वचनं मम ।

सत्यभामा वदत्येतदितिगर्वोद्धताक्षरम् ॥ ४९ ॥

Satyabhaama said - Go and tell her - she is very arrogant, go and tell her that *Satyabhaama* has told, that I am going to carry this tree and take it away.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 50:

यदि त्वं दयिता भर्तुः यदि वश्यः पतिस्तव ।

मत् भर्तुर्हरतो वृक्षं तत्कारय निवारणम् ॥ ५० ॥

If you are dear to your husband Indra, and if your husband is in your control, then my husband is stealing this tree, ask her to try to stop this - *Satyabhaama* tells with lot of arrogance, being very angry.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 51:

जानामि ते पतिं शक्रं जानामि त्रिदशेश्वरम् ।

पारिजातं तथा अप्येनं मानुषी हारयामि ते ॥ ५१ ॥

I know Indra, and all the gods. Knowing all of these, being a human, I am stealing this *Paarijaata*. She tells the people protecting the *Paarijaata* - Go and tell *Shachee* that *Satyabhaama* has told all these things.

Next comes the description about how the *Paarijaata* tree will be taken, and the fight which ensues, which we see next.

We are studying Chapter 30 of *Amsha 5*. In this, the *Paarijaata apaharana prasanga*, where *Krishna*, after killing *Narakaasura*, comes to *devaloka*, and when they are going around all the wonderful gardens of the gods there, the *Paarijaata* tree, which is there most wonderfully, with bunches of flowers all over, and fragrance spreading many *yojanaas*. Earlier, *Shachee Devi* does not offer *Paarijaata* flower to *Satyabhaama*, thinking that she is a mere human, and does not deserve to be given that flower, that it is only meant for devaas. Seeing all this, *Satyabhaama* tells *Krishna* - "If You really like me so much as You say so many times, take this *Paarijaata* tree to our garden. I want to have it there". Then, all the people protecting that *Paarijaata* tree, warn her, and say that this is only meant for *Shachee Devi*, and *Indra* will not allow them to go free like that, and that they will be in trouble. But then, *Satyabhaama* is very arrogant and gives the message to *Shachee Devi*, and tells them to go and tell their lord *Indra* and also *Shachee Devi*, that *Satyabhaama* is telling like this. She says - "Being a mere human, I am taking it away, and if anyone has the powers, let them stop me. Go and tell *Shachee Devi* that I know her husband *Indra*, and being a human, I am taking it away. Let me see if anyone stops me".

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 52:

श्री पराशरः -

इत्युक्ता रक्षिणो गत्वा शच्याः प्रोचुर्यथोदितम् ।

श्रुत्वा चोत्साहयामास शची शक्रं सुराधिपम् ॥ ५२ ॥

Sri Paraasharar - They go and tell the same thing what *Satyabhaama* told, to *Shachee*. Immediately, *Shachee Devi* tells *Indra* that he should go and stop them.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 53:

ततः समस्त देवानां सैन्यैः परिवृतो हरिम् ।

प्रययौ पारिजातार्थम् इन्द्रो योद्धुं द्विजोत्तम ॥ ५३ ॥

Immediately, *Indra* collects all the *devaas*, and all his army of *devaas*, and in order to fight against *Krishna*, he starts, for getting back the *Paarijaata* tree.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 54:

ततः परिघनिस्त्रिंशगदाशूलवरायुधाः ।

बभूवुः त्रिदशाः सज्जाः शक्रे वज्रकरे स्थिते ॥ ५४ ॥

All the *devataas* are ready with all their weapons, *parigha*, *nistrimsha*, *gadaa*, *shoola*, and *Indra* himself is standing with his *Vajraayudha*.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 55:

ततो निरीक्ष्य गोविन्दो नागराजोपरि स्थितम् ।

शक्रं देवपरीवारं युद्धाय समुपस्थितम् ॥ ५५ ॥

Then *Krishna* sees *Indra*, who is sitting on *Airaavata*, and his army of *devaas* who are all ready to fight against him there.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 56:

चकार शंखनिर्घोषं दिशः शब्देन पूरयन् ।

मोमोच शरसंघातान् सहस्रायुतशश्चितान् ॥ ५६ ॥

Immediately, *Krishna* blows His conch loudly, and all the directions are filled with the wonderful sound of that *Shankha*, and He starts to leave the bunch of sharp arrows in tens of thousands.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 57:

ततो दिशो नभश्चैव दृष्ट्वा शरशतैः चितम् ।

मुमुचुः त्रिदशाः सर्वे ह्यस्त्रशस्त्राणि अनेकशः ॥ ५७ ॥

The *devaas* also do the same thing, they also start to use the *astraas* and *shastraas*. All the directions are filled with the arrows which *Krishna* has left on them. They also start to leave arrows in reply.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 58:

एकैकमस्त्रं शस्त्रं च देवैः मुक्तं सहस्रशः ।

चिच्छेद लीलयैवेशो जगतां मधुसूदनः ॥ ५८ ॥

Every *astra* and *shastra* (an *astra* is a *mantra* which can be used with any arrow to get that power by chanting that *mantra*; *shastra* is a physical arrow thrown), whatever the *devataas* leave, all that He breaks them very easily without any effort, because He is the Lord of all the worlds.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 59:

पाशं सलिलराजस्य समाकृष्योरगाशनः ।

चकार खण्डशश्चञ्च्वा बालपन्नगदेहवत् ॥ ५९ ॥

Varuna throws his *paasha*, net, which is very famous, *Varuna paasha*, and immediately, *Garuda* catches it and cuts into pieces in no time with his sharp beak, as though he is cutting into pieces a small snake.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 60:

यमेन प्रहितं दण्डं गदाविक्षेपखण्डितम् ।

पृथिव्यां पातयामास भगवान् देवकीसुतः ॥ ६० ॥

When *Yama* threw his *Yama danda*, immediately, *Krishna* threw His *gadaa*, and broke it into pieces and it fell down on the earth.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 61:

शिविकां च धनेशस्य चक्रेण तिलशो विभुः ।

चकार शौरिरर्कं च दृष्टिदृष्टहतौजसम् ॥ ६१ ॥

Sri Engal Aalwaan's Commentary:

शिविकां च इति । दृष्टहतौजसं दृष्टत्वात् एव हतौजसम् ।

He broke the *shibika* of *Kubera* also, with his *Sudarshana Chakra*. The sun god, as soon as he sees the *Sudarshana Chakra*, all his *tejas*, his powers will be lost.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 62:

नीतो अग्निः शीततां बाणैः द्राविता वसवो दिशः ।

चक्रविच्छिन्नशूलाग्रा रुद्रा भुवि निपातिताः ॥ ६२ ॥

Yama, *Varuna*, *Surya*, *Agni*, all of them come fighting against *Krishna* as they all belong to the army of *Indra*. *Agni*, in no time becomes cool with the *baana* which *Krishna* has used. The *Ashta Vasus* run away in all directions. The *Ekaadasha Rudraas*, all their *shoolaas*, are broken with the *Sudarshana Chakra*, and were all thrown onto the earth.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 63:

साध्या विश्वे अथ मरुतो गन्धर्वाः च एव सायकैः ।

शार्ङ्गिणा प्रेरितैरः ता व्योम्नि शाल्मिलतूलवत् ॥ ६३ ॥

Sri Engal Aalwaan's Commentary:

साध्य इति । अस्ताः निरस्ता इति अर्थः ।

All the Saadhyaas, Vishvedevaas, Marudganaas, Gandharvaas, Ashvini Devataas, all of them, with Krishna's arrows, were all defeated. They were all thrown everywhere, like cotton, in the sky.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 64:

गरुत्मान् अपि तुण्डेन पक्षाभ्यां च नखाङ्कुरैः ।

भक्षयन् ताडयन् देवान् दारयं च चचार वै ॥ ६४ ॥

Garutmaan also, with his sharp beak, and his wings, and sharp nails, starts to eat all the devaas, and helps Krishna in His fight.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 65:

ततः शतसहस्रेण देवेन्द्रमधोसूदनौ ।

परस्परं ववर्षाते धाराभिरिव तोयदौ ॥ ६५ ॥

Then Indra and Krishna start the fight against each other, and they each rain arrows as though it is an incessant rain of water everywhere.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 66:

ऐरावतेन गरुडो युयुधे तत्र संकुले ।

देवैः समस्तैः युयुधे शक्रेण च जनार्दनः ॥ ६६ ॥

Airaavata fights with Garuda. Krishna fights with all the devaas, along with Indra.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 67:

भिन्नेषु अशेष बाणेषु शस्त्रेषु अस्त्रेषु च त्वरन् ।

जग्राह वासवो वज्रं कृष्णः चक्रं सुदर्शनम् ॥ ६७ ॥

All the arrows, and astraas, shastraas are all cut to pieces, by Krishna immediately. Indra then picks up his Vajraayudha. At the same time, Krishna picks up His Sudarshana Chakra.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 68:

ततो हाहाकृतं सर्वं त्रैलोक्यं द्विजसत्तम ।

वज्रचक्रकरो दृष्ट्वा देवराजजनार्दनौ ॥ ६८ ॥

Immediately, there is a lot of agitation in all the three worlds, and they are highly disturbed, when Indra held the Vajraayudha and Krishna held the Sudarshana Chakra, the most eminent weapons that they had.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 69:

क्षिप्तं वज्रम् अथ इन्द्रेण जग्राह भगवान् हरिः ।

न मुमोच तदा चक्रं शक्रं तिष्ठेति च अब्रवीत् ॥ ६९ ॥

Indra threw the Vajraayudha, against Krishna. Immediately, Krishna just held it, and did not leave the Sudarshana Chakra. He told Indra - "Wait, wait, stop, don't run away".

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 70:

प्रणष्टवज्रं देवेन्द्रं गरुडक्षतवाहनम् ।

सत्यभामा अभ्रवीत् वीरं पलायनपरायणम् ॥ ७० ॥

Then, Devendra lost his Vajraayudha, and his chariot was broken by Garuda. At that time, Satyabhaama told Indra, who was ready to run away -

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 71:

त्रैलोक्येश न ते युक्तं शचिर्भर्तुः पलायनम् ।

पारिजातस्रगाभोगा त्वामुपस्थास्यते शची ॥ ७१ ॥

Sri Engal Aalwaan's Commentary:

त्रैलोक्य इति । स्रगाभोगा आभुज्यत इति आभोगः सक् आभोगो यस्याः सा स्रगाभोगा ।

O lord of three worlds, Indra, it is not right for you, who is husband of Shachee Devi, turning back and run away in a battlefield. And Shachee Devi will greet you wearing the garland of Paarijaata flowers. Don't worry.

Shachee Devi, who likes to wear the Paarijaata garland, she will come wearing that and greet you.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 72:

कीदृशं देवराज्यं ते पारिजातस्रगुज्ज्वलाम् ।

अपश्यतो यथापूर्वं प्रणयाभ्यागतां शचीम् ॥ ७२ ॥

Just like before, Shachee who will come, lovingly towards you, wearing the garland of Paarijaata, and what is this, Devaraaja, if you run away like this? What is the value for your position?

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 73:

अलं शक्र प्रयासेन न व्रीडां गन्धुमर्हसि ।

नीयतां पारिजातो अयं देवाः सन्तु गतव्यथाः ॥ ७३ ॥

Enough of your efforts, O Devendra. Don't be ashamed. Don't run away. Take this Paarijaata tree, and let all the gods be not worried.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 74:

पतिगर्वावलेपेन बहुमानपुरस्सरम् ।

न ददर्श गृहं याताम् उपचारेण मां शची ॥ ७४ ॥

Satyabhaama says finally that Shachee Devi was arrogant, because her husband was Indra, the lord of three worlds, the gods, and she did not respect me, did not give me due respect when I went to your house. And she did not treat me properly.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 75:

स्त्रीत्वादगुरुचिन्ता अहं स्वभर्तृश्लाघनापरा ।

ततः कृतवती शक्र भवता सह विग्रहम् ॥ ७५ ॥

Because I am a woman, my mind is not very strong. And in order to show the greatness of my husband, I started all this fight against you. says Satyabhaama.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 76:

तदलं पारिजातेन परस्वेन हतेन मे ।

रूपेण गर्विता सा तु भर्त्रा का स्त्री न गर्विता ॥ ७६ ॥

Enough of this Paarijaata tree. Why should I steal someone else's thing? It belongs to someone else. It belongs to you. Why should I steal it? I don't want this. Which woman will not be arrogant because of her beauty, and who is loved dearly by her husband because of her beauty? Any woman will become arrogant.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 77:

श्री पराशरः -

इत्युक्तो वै निवृत्ते देवराजः तया द्विज ।

प्राह चैनामलं चण्डी सख्युः खेदोक्तिविस्तरैः ॥ ७७ ॥

Sri Engal Aalwaan's Commentary:

इति इति । हे चण्डी उग्रे । खेदोक्तिविस्तरैः मत् खेदविषयैः उक्तिविस्तरैः, अलम् ।

Sri Paraasharar - Having heard all these words from Satyabhaama, Devaraaja Indra kept quiet and told her - "O cruel Satyabhaama, O angry woman, enough of your words of ridicule towards me. Enough of your abuses towards me. I am a friend only, and you are hurling abuses like this towards a friend".

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 78:

न चापि सर्गसंहारस्थितिकर्ता अखिलस्य यः ।

जितस्य तेन मे व्रीडा जायते विश्वरूपिणा ॥ ७८ ॥

One who is the cause of the creation, sustenance and also dissolution, of all the worlds, such a person if He wins over me, should I be ashamed? He is *Vishvaroopi*. Why should I be ashamed because He is the Supreme Lord. He is the creator of all the worlds. He is the sustainer. He is the one who does dissolution. Why should I be ashamed?

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 79:

**यस्मात् जगत् सकलमेतदनादिमध्याद्यस्मिन्यतः च न भविष्यति सर्वभूतात् ।
तेनोद्भवप्रलयपालनकारणेन व्रीडा कथं भवति देवि निराकृतस्य ॥ ७९ ॥**

**यस्मात् इति । सकलं जगत् यस्मात् भवति, यस्मिन् भवति, यतो न भविष्यति, इत्थम्
उद्भव आदिकारणेन तेन ।**

One who is the cause of all these worlds, everything is created from Him only, everything arises from Him. Everything is resorting Him only. He is the supporter of everything. If He is not there, they will not be there, nothing will exist, and everything will merge into Him. Such a person who is the Supreme Lord, who is the cause of creation, sustenance and dissolution, if I lose to Him, why should I be ashamed? He is the Supreme Lord, most powerful.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 80:

**सकलभुवनसूतिर्मूर्तिरल्पाल्पसूक्ष्मा विदितसकलवैद्यैः जायते यस्य नान्यैः ।
तमजमकृतमीशं शाश्वतं स्वेच्छयैनं जगदुपकृतिमर्त्यं को विजेतुं समर्थः ॥ ८० ॥**

Sri Engal Aalwaan's Commentary:

सकलभुवन इति । मूर्तिः रूपम् । अल्प अल्प सूक्ष्मा अतिसूक्ष्मतरा ।

He is the cause of all the worlds. All the worlds are His form only. He is the most subtle. Those who know everything that is there to know, only by such people He can be known. His greatness is known only by such people who know everything that is there to be known. Others cannot even know Him. That unborn, who is divine, *apraakruta*, who does not have a cause, who is the Lord, who is the eternal, such a Supreme Lord, who is always engaged in doing good for all the worlds, how can anyone even win over Him? Who is capable of winning over Him?

This completes Chapter Thirty.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे त्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे त्रिंशो अध्यायः ॥

॥ अथ एकत्रिंशो अध्यायः ॥

Krishna's Arrival in Dwaarakā, Marriage with 16100 Girls

Now, Chapter Thirty One.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 1:

श्री पराशरः -

संस्तुतो भगवन् इत्थं देवराजेन केशवः ।

प्रहस्य भावगम्भीरम् उवाच इन्द्रं द्विजोत्तम ॥ १ ॥

Sri Engal Aalwaan's Commentary:

संस्तुत इति । भावगंभीरं सूचित अर्थगहनम् ।

Sri Paraasharar - Being eulogized by Devendra like this, Bhagavaan Krishna gave a smile, a knowing smile, that He is revealing something secretly to Devendra, that He is the Supreme Lord. Having made that known to Indra, He told thus, putting Indra into delusion -

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 2:

श्री कृष्ण उवाच -

देवराजो भवान् इन्द्रो वयं मर्त्या जगत्पते ।

क्षन्तव्यं भवतैवेदमपराधकृतं मम ॥ २ ॥

Sri Engal Aalwaan's Commentary:

देवराज इति । अपराधकृतं कृतापराधम् इति अर्थः ।

Sri Krishna - O Devaraaja, you are the lord Indra, and we are all humans, mere mortals. This is My *aparaadha*, please do pardon Me. You only have to pardon Me.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 3:

पारिजाततरुश्चायं नीयतामुचितास्पदम् ।

गृहीतो अयं मया शक्र सत्यावचनकारणात् ॥ ३ ॥

Please do take this *Paarijaata* tree back, to its original place. I took it away listening to the words of *Satyabhaama*, just to please her.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 4:

वज्रं चेदं गृहाण त्वं यदत्र प्रहितं त्वया ।

तवैवैतत् प्रहरणं शक्र वैरिविदारणम् ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

वज्रं च इति । तदैव योग्यमिति शेषः ।

O *Indra*, please do take back this *Vajraayudha* also, which is Your own weapon only. This is useful to you, in order to destroy your enemies.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 5:

इन्द्र उवाच-

विमोहयसि माम् ईश मर्त्यो अहम् इति किं वदन् ।

जानीमस्त्वां भगवतो न तु सूक्ष्मविदो वयम् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

विमोहयसि इति । नैव सूक्ष्मविदः सूक्ष्मरूपं न विद्मः ।

Indra - O *Bhagavaan Krishna*, You are the Lord. You are causing *moha* to me, and telling that You are a mere mortal. We know that You are the Supreme Lord. We do not know Your subtle nature. We do know Your real nature, but we know that You are the Supreme Lord. We do not know the subtle form of Yours.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 6:

यो असि सो असि जगत्त्राणप्रवृत्तौ नाथ संस्थितः ।

जगतः शल्यनिष्कर्षं करोषि असुरसूदन ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

य इति । शल्यनिष्कर्षं कंटकोद्धारम् ।

Whoever You are, You have incarnated in the same form, in order to protect all the worlds, and in order to destroy the evil in the worlds, You are doing all these divine acts, and are incarnating.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 7:

नीयतां पारिजातो अयं कृष्ण द्वारवतीं पुरीम् ।

मर्त्यलोके त्वया त्यक्ते नायं संस्थास्यते भुवि ॥ ७ ॥

O Krishna, please do take this Paarijaata, to Dwaaravati and put it in Your garden. Once You end Your avataara, after that, this Paarijaata tree will not stay on earth, it will come back to Devaloka.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 8:

देवदेव जगन्नाथ कृष्ण विष्णो महाभुज ।

शंखचक्रगदापाणे क्षमस्व एतत् व्यतिक्रमम् ॥ ८ ॥

O Lord of Lords, Jagannaatha, Krishna, You are the Lord of all the worlds. One who is wearing all the divine weapons Shanka, Chakra, Gadaa. Please do pardon me for this act that I have committed.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 9:

श्री पराशरः -

तथा इति उक्त्वा च देवेन्द्रम् आजगाम भुवं हरिः ।

प्रसक्तैः सिद्ध गन्धर्वैः स्तूयमानः सुरर्षिभिः ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

तथा इति । प्रसक्तैः अनुबद्धैः ।

Sri Paraasharar - After that, Krishna said that Let it be so. And He came back to His place in Dwaaravati, with all the things that He carried from there. The siddhaas, gandharvaas, the gods, rishis were all eulogizing Him.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 10:

ततः शंखम् उपाध्माय द्वारकोपरि संस्थितः ।

हर्षमुत्पादयामास द्वारकावासिनां द्विज ॥ १० ॥

And He blew His conch loudly, when He came on top of Dwaaraka Puri, and all the people of Dwaaraka were extremely joyous, on seeing Krishna back.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 11:

अवतीर्यथ गरुडात् सत्यभामासहायवान् ।

निष्कृटे स्थापयामास पारिजातं महातरुम् ॥ ११ ॥

And then, He got down from *Garuda*, and along with *Satyabhaama*, He came to His house, and planted the great *Paarijaata* tree.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 12:

यमभ्येत्य जनः सर्वो जातिं स्मरति पौर्विकीम् ।

वास्यते यस्य पुष्पोत्थगन्धर्वेनोर्वी त्रियोजनम् ॥ १२ ॥

Those who come near the tree, remember all their previous births, this is the power of the *Paarijaata* tree. The fragrance of the flowers of *Paarijaata*, spreads across three *yojanaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 13:

ततः ते यादवाः सर्वे देहबन्धानमानुषान् ।

ददृशुः पादपे तस्मिन् कुर्वन्तो मुखदर्शनम् ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

तत इति । मुखदर्शनम् अभिमुखदर्शनम् । अमानुषान् प्राचीनान् । ददृशुः ज्ञातवन्तः ।

All the *Yaadavaas* came there, near the tree, and saw all their previous births. They became aware of all their births, when they saw the *Paarijaata* tree there.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 14:

किंकरैः समुपानीतं हस्ति अश्वादि ततो धनम् ।

विभज्य प्रददौ कृष्णो बांधवानां महामतिः ॥ १४ ॥

All the servants whom He had brought, all the elephants with four tusks, horses, and the money, of *Narakaasura*, He distributed them to all His relatives. They were all extremely pleased.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 15:

कन्याः च कृष्णो जग्राह नरकस्य परिग्रहान् ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

कन्याः च इति । परिग्रहान् स्वभूतान् ।

All the girls whom He had brought along with Him, whom *Narakaasura* had kept in house arrest, at the right time, on a good day, He married all of them.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 16:

ततः काले शुभे प्राप्ते उपयेमे जनार्दनः ।

ताः कन्या नरकेणासन् सर्वतो याः समाहताः ॥ १६ ॥

He married all the girls whom *Krishna* had brought along from *Narakaasura*, on an auspicious day.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 17:

एकस्मिन्नेव गोविन्दः काले तासां महामुने ।

जग्राह विधिवत्पाणीन् पृथक् गेहेषु धर्मतः ॥ १७ ॥

At the same time, He did the *Paanigrahana* of all the 16100 women He had brought, as per the *Veda vidhi*, as told in the *shastraas*. He married all of them as per the *dharmashastraas*.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 18:

षोडशस्त्रीसहस्राणि शतमेकं ततो अधिकम् ।

तावन्ति चक्रे रूपाणि भगवान् मधुसूदनः ॥ १८ ॥

Though He had brought 16000 girls, He multiplied Himself into so many times, and became 16100 *Krishnas*, and each *Krishna* married each one of them at the same time.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 19:

एकैकमेव ताः कन्या मेनिरे मधुसूदनः ।

ममैव पाणिग्रहणं मैत्रेय कृतवान् इति ॥ १९ ॥

Each girl thought that *Krishna* had married her only, and was not aware that there were so many *Krishnas*, that every one of them had one *Krishna* along with them.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 20:

निशासु च जगत्स्रष्टा तासां गेहेषु केशवः ।

उवास विप्र सर्वासां विश्वरूपधरो हरिः ॥ २० ॥

And in the nights also, He lived with each one of them, in their individual houses. *Bhagavaan Krishna* who is *Vishvaroopo Dhara*, the entire world being His form only, He is the *Vishvaroopo*, He pleased all of them taking on so many forms.

This completes Chapter Thirty One.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे एकत्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे एकत्रिंशो अध्यायः ॥

॥ अथ द्वात्रिंशो अध्यायः ॥

Baana's Daughter Ushaa

Now, Chapter Thirty Two.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 1:

श्री पराशरः -

प्रद्युम्नाद्या हरेः पुत्राः रुक्मिण्यां कथिताः तव ।

भानुभौमेरिकाद्यां च सत्यभामा व्यजायत ॥ १ ॥

Sri Paraasharar - Earlier, I had told you about Rukmini's children, Pradyumna and others. Satyabhaama had Bhaanu, Bhoumerika, and such sons.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 2:

दीप्तेमत्तमपक्षाद्या रोहिण्यां कथिता हरेः ।

बभूवुः जाम्बवत्यां च साम्बाद्या बाहुशालिनः ॥ २ ॥

Deeptimaan, Taamrapaksha, and others, were born to Rohini. I had told you about this. Jaambavati had Saamba and other sons from Krishna.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 3:

तनया भद्रविन्दाद्या नाग्नजित्यां महाबलाः ।

संग्रामजित् प्रधानाः तु शैभ्यायां च हरेः सुताः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

तनया इति । अत्र अष्टप्रधानमहिषी मध्ये शैभ्या अनुप्रवेशः प्रख्यात पुत्रवती प्रस्तावात् ।

Naagnajiti had Bhadravindhya and others, who were very powerful. Shaibya Mitravindaa had Sangraamajit, who was prominent and others.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 4:

वृकाद्याः च सुता माद्र्यां जात्रवत्प्रमुखान् सुतान् ।

अवाप लक्ष्मणा पुत्रान् कालिन्द्याः च श्रुतादयः ॥ ४ ॥

Maadri had children Vruka and others. Lakshmanaa had Jaatravaan and other sons. Shruta and others were born to Kaalindi.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 5:

अन्यासां चैव भार्याणां समुत्पन्नानि चक्रिणः ।

अष्टायुतानि पुत्राणां सहस्राणि शतं तथा ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

अन्यासां च इति । अत्र अयुतसहस्रशतशब्दैः प्रत्येकम् अष्टशब्दः संबध्यते ।

Even other wives of Krishna had many sons. Krishna had 80,800 children with other wives.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 6:

प्रद्युम्नः प्रथमस्तेषां सर्वेषां रुक्मिणीसुतः ।

प्रद्युम्नात् अनिरुद्धो अभूत् वज्रः तस्मात् अजायत ॥ ६ ॥

Pradyumna was the eldest son of Krishna, who was born to Rukmini. Pradyumna had a son by name Aniruddha. Aniruddha had Vajra.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 7:

अनिरुद्धो रणे अरुद्धो बलेः पौत्री महाबलः ।

उषां बाणस्य तनयाम् उपयेमे द्विजोत्तम ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

अनिरुद्ध इति । रणे रुद्ध इति अत्र अरुद्ध इति पदच्छेदः ।

Aniruddha who was undefeatable in war, married Ushaa, who was Bali's granddaughter and Baana's daughter.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 8:

यत्र युद्धमभूत् घोरं हरिशंकरयोः महत् ।

छिन्नं सहस्रं बाहूनां यत्र बाणस्य चक्रिणा ॥ ८ ॥

Baanaasura had 1000 arms, and during that marriage, there was a fierce fight between Krishna and Rudra. Baanaasura's thousand arms were all cut away by Krishna's Sudarshana Chakra.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 9:

मैत्रेय उवाच -

कथं युद्धम् अभूत् ब्रह्मन् उषार्थं हरकृष्णयोः ।

कथं क्षयं च बाणस्य बाहूनां कृतवान् हरिः ॥ ९ ॥

Maitreya - O Paraasharar, I am curious to know about how did this fight happen between Krishna and Shankara, for the purpose of Ushaa? How did Krishna cut away all the 1000 arms of Baanaasura?

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 10:

एतत् सर्वं महाभाग ममाख्यातुं त्वम् अर्हसि ।
महत् कौतूहलं जातं कथां श्रोतुम् इमां हरेः ॥ १० ॥

I am very curious to listen to this wonderful story of *Krishna*. Please do tell me this story in detail.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 11:

श्री पराशरः -
उषा बाणसुता (यत्र) विप्र पार्वती सह शंभुना ।
क्रीडन्तीमुपलक्ष्योच्चैः स्पृहां चक्रे तदाश्रयाम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

उषा इति । यत्र उपवने । तदाश्रयां भर्तृक्रीडाविषयाम् ।

Sri Paraasharar - Baana's daughter Ushaa saw Paarvati and Shambhu being together, and were playing lovingly. She also desired similarly to have such pleasures, with a husband, enjoy time with her husband.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 12:

ततः सकलचित्तज्ञा गौरी तामाह भामिनीम् ।
अलमत्यर्थतापेन भर्त्रा त्वमपि रंस्यसे ॥ १२ ॥

Immediately, *Paarvati*, who knows whatever is in the minds of everyone, came to know that *Ushaa* is having such a desire. And she said - Don't worry about it. You will also enjoy with your husband.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 13:

इत्युक्ता सा तया चक्रे कदेति मतिमात्मनः ।
को वा भर्ता ममेत्याह पुनस्तामाह पार्वती ॥ १३ ॥

Immediately, *Ushaa* asked about when will that happen, and who will be her husband. *Paarvati* told her thus -

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 14:

पार्वती उवाच -

वैशाखशुक्लद्वादश्यां स्वप्ने यो अभिभवं तव ।
करिष्यति स ते भर्ता राजपुत्रि भविष्यति ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

वैशाख इति । अभिभवं प्रधर्षणम् ।

Paarvati - O princess, on Vaishaakha shukla dvaadashi day, whoever unites with you by force, in your dream, he will become your husband.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 15:

श्री पराशरः -

तस्यां तिथावुषास्वप्ने यथा देव्या समीरितम् ।
तथिवाभिभवं चक्रे कश्चिदाग्रं च तत्र सा ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

तस्याम् इति । उषास्वप्ने उषायाः स्वप्ने अभिभवं चक्रे ।

Sri Paraasharar - As Paarvati told, on Vaishaakha shukla dvaadashi day, Ushaa had a dream, and a prince came and united with her by force, and she loved him very dearly.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 16:

ततः प्रबुद्धा पुरुषम् अपश्यन्ती समुत्सुका ।
क्व गतो असी इति निर्लज्जा मैत्रेय उक्तवती सखीम् ॥ १६ ॥

When she woke up, there was her friend sleeping nearby, and immediately, she started to shout - "Where did you go? Where have you gone?" without any shame.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 17:

बाणस्य मन्त्री कुंभाण्डः चित्ररेख च तत् सुता ।
तस्याः सख्यभवत् सा च प्राह को अयं त्वयोच्यते ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

बाणस्य इति । तस्याः उषायाः । को अयं पुमान् इति शेषः ।

Baana's minister was there by name Kumbhaanda, and his daughter was Chitrarekhaa, who was dear friend of Ushaa. She said - "Who are you searching

for as 'Where did you go?' Who are you talking about? Who is that person you are looking for?''.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 18:

यदा लज्जाकुला नास्यै कथयामास सा सखी ।

तदा विश्वासमानीय सर्वमेव अभ्यवादयत् ॥ १८ ॥

When she was filled with embarrassment, she did not say anything. The friend said - "Don't worry, I will keep it a secret", and she gave her the strength to talk about it, and told everything that happened.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 19:

विदितार्था तु तामाह पुनश्चोषा यथोदितम् ।

देव्या तथैव तत् प्राप्तौ यो हि उषायाः कुरुष्व तम् ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

विदितार्थमिति । यथा उदितं देव्या तथा एव विदितार्थं ताम् । तत् प्राप्तौ तस्य कान्तस्य प्राप्तौ यो हि उपायस्तं कुरुष्व इति आह इति अन्वयः ।

Once that friend came to know everything, she said that whatever was told by *Paarvati*, it has happened in the same way. Please do something so that I will unite with that prince.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 20:

चित्रलेखा उवाच -

दुर्विज्ञेयमिदं वक्तुं प्राप्तुं वा अपि न शक्यते ।

तथा अपि किञ्चित् कर्तव्यम् उपकारं प्रिये तव ॥ २० ॥

Chitralekhaa - It is impossible to know, and even get that person whom you are telling. Even then, I will try to do something, by some way, because I have to help you, you are very dear to me.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 21:

सप्त अष्ट दिन पर्यन्तं तावत् कालः प्रतीक्ष्यताम् ।

इति उक्त्वा अभ्यन्तरं गत्वा उपायं तमथाकरोत् ॥ २१ ॥

Give me time for 7 or 8 days. During that time, *Chitralekhaa* thought of a way to solve her problem.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 22:

श्री पराशरः -

ततः पटे सुरान् दैत्यान् गंधर्वान् च प्रधानतः ।

मनुष्यां च विलिख्यास्यै चित्रलेखा व्यदर्शयत् ॥ २२ ॥

Sri Paraasharar - Chitralekhaa was an expert in drawing. She drew all the gods, daityaas, gandharvaas, who were all very prominent, and well known, and also humans. She drew all the faces and showed them to Ushaa.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 23:

अपास्य सा तु गंधर्वाः तथा उरग सुर असुरान् ।

मनुष्येषु ददौ दृष्टिं तेषु अपि अन्धक वृष्णिषु ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

अपास्य इति । मनुष्येषु साजात्यात् दृष्टिः, यदुषु समवेष्ट्वेन च ।

Ushaa eliminated all the gandharvaas, uragaas, suraas, asuraas. And all the humans, especially belonging to Andhaka vamsha and Vrushni vamsha, she saw those drawings with interest.

Humans, because they are all belonging to same jaati. Yaduvamsha people were very similar to them.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 24:

कृष्णरामौ विलोक्यासीत् सुभूर्लज्जाजडेव सा ।

प्रद्युम्न दर्शने व्रीडात् दृष्टिं निन्ये अन्यतो द्विज ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

कृष्णरामौ इति । कृष्णरामयोः तु किञ्चित् सादृश्यतात् दर्शनेन सा लज्जया जडेवासीत् ।

When she saw Krishna and Balaraama, she became quiet and not able to say anything, and started to blush. When she saw Pradyumna, she started blushing, as though this is the person, and she was not able to take the sight away from that.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 25:

दृष्टमात्रे ततः कान्ते प्रद्युम्नतनये द्विज ।

दृष्ट्या अत्यर्थविलासिन्या लज्जा क्वापि निराकृता ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

दृष्टमात्र इति । स्वप्नलब्धे कान्ते दृष्टमात्रे तस्मिन् रागाधिक्याल्लज्जा निराकृता ।

And she was seeing them very shyly - *Krishna, Balaraama* and *Pradyumna*. After that, when she saw *Pradyumna's* son *Aniruddha*, immediately, all her shyness vanished, and she became extremely pleased.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 26:

सो अयं सो अयम् इति उक्ते तया सा योगगामिनी ।

चित्रलेखा अब्रवीत् एनाम् उषां वाणसुता तदा ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

सो अयम् इति । सो अयं सो अयम् इति प्रत्यभिज्ञाविस्मयाभ्यां वीप्सा । योगगामिनी योगविद्यया गगनगामिनी ।

She said immediately - "He is the one, he is the one". *Chitralekhaa* had special powers, *Chitralekhaa* told *Baana's* daughter *Ushaa* thus -

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 27:

चित्रलेखा -

अयं कृष्णस्य पौत्रस्ते भर्ता देव्या प्रसादितः ।

अनिरुद्ध इति ख्यातः प्रख्यातः प्रियदर्शनः ॥ २७ ॥

Chitralekhaa - He is none other than *Krishna's* grandson, who has been graced to be your husband by none other than *Paarvati*. His name is *Aniruddha*, and he is very famous. He is most handsome and beautiful to look at.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 28:

प्राप्नोषि यदि भर्तारम् इमं प्राप्तं त्वया अखिलम् ।

दुष्प्रवेशा पुरी पूर्वं द्वारका कृष्णपालिता ॥ २८ ॥

If you get *Aniruddha* as your husband, you have got everything that is to be got. But the city of *Dwaaraka* which is protected by *Krishna*, is impossible to enter.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 29:

तथा अपि यत्नाद्भर्तारम् आनयिष्यामि ते सखि ।

रहस्यमेतत् वक्तव्यं न कस्यचित् अपि त्वया ॥ २९ ॥

Even then, I will try my best to bring him here, with my *yogic* powers. Do keep this a secret, and please do not tell anyone.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 30:

अचिरादागमिष्यामि सहस्व विरहं मम ।

ययौ द्वारवतीं चोषां समाश्वास्य ततः सखीम् ॥ ३० ॥

I will come very soon. Bear till I come back. I will bring your husband here itself from there, with my yogic powers. Telling this, *Chitralekha* went to *Dwaaravati*, having assures *Usha* that she will bring him back here.

This completes Chapter Thirty Two.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे द्वात्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्यानं श्री विष्णु चित्तीये पञ्चमे अंशे द्वात्रिंशो अध्यायः ॥

We just completed Chapter 32 of *Amsha 5*. Where the story of *Aniruddha*, and *Baanaasura*'s daughter *Usha* was told. *Usha* sees *Aniruddha* in her dream, and her friend *Chitralekha* draws the paintings, and she is able to identify him. *Chitralekha* has the *yogic* powers where she can go unseen, and bring *Aniruddha*, and she says that she will definitely help. And she leaves, and says that she will return very quickly. She asks *Usha* to bear the separation till she comes back, bringing *Aniruddha*. And then she goes to *Dwaaravati*. This concluded the Chapter Thirty Two.

॥ अथ त्रयस्त्रिंशो अध्यायः ॥

Battle between Krishna and Baanaasura

Now, Chapter Thirty Three. *Sri Paraasharar* starts to narrate *Baana*'s story.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 1:

श्री पराशरः -

बाणो अपि प्रणिपत्याग्रे मैत्रेय आह त्रिलोचनम् ।

देव बाहुसहस्रेण निर्विण्णो अस्म्याहवं विना ॥ १ ॥

Sri Engal Aalwaan's Commentary:

बाण इति । अग्रे अनिरुद्धवृत्तान्तात् प्राक् ।

Sri Paraasharar - Before this story of *Aniruddha*, *Baana* went and bowed down to *Shiva*, and told with his thousand arms that "I am really bored, without any fight or war with a suitable person, this is boring".

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 2:

कच्चिन्ममैषां बाहूनां साफल्यजनको रणः ।
भविष्यति विना युद्धं भाराय मम किं भुजैः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

कच्चित् इति । भाराय जातैः किं भुजैः ।

If there is no war, no fight with someone who is suitable to fight with me, what is the purpose of these thousand arms? I am bearing this weight only. All these arms are simply dead weight for me.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 3:

श्री शंकर उवाच -
मयूरध्वजभङ्गस्ते यदा बाण भविष्यति ।
पिशिताशिजनानन्दं प्राप्स्यसे त्वं तदा रणम् ॥ ३ ॥

Sri Shankara said - O *Baana*, when your *mayoora dhvaja* is broken, then you can assume that there will be a huge war, where a lot of people will die. *Yaksha*, *pishaachaas* will be extremely pleased as they will have a lot of dead bodies to eat. Then *Baanaasura* felt very happy with this.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 4:

श्री पराशरः -
ततः प्रणम्य वरदं शम्भुमभ्यागतो गुहम् ।
स भग्नं ध्वजमालोक्य दृष्टो हर्षं पुनर्ययौ ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

तत इति । देववचनात् दृष्टः ध्वजभग्नदर्शनात् हर्षान्तरं ययौ ।

Sri Paraasharar - Having bowed down to *Ishvara*, *Baana* came back home. As soon as he came home, he saw that his *mayoora dhvaja* was broken. Then, he was over-pleased as there would definitely be some war coming.

With *Shankara's* words, he was happy already. He got more pleased now, because definitely it will happen now.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 5:

एतस्मिन्नेव काले तु योगविद्याबलेन तम् ।

अनिरुद्धमथानिन्ये चित्रलेखा बरा अप्सराः ॥ ५ ॥

The apsara *Chित्रalekha*, who was with *Usha*, in the meantime, with her *yogic* powers, brought *Aniruddha* from *Dwaaravati*, without anyone seeing.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 6:

कन्यान्तःपुरमन्भ्येत्य रममाणं सहोषया ।

विज्ञाय रक्षिणो गत्वा शशंसुर्देत्यभूपतेः ॥ ६ ॥

Aniruddha got into the *antahpura* of *Usha*, and he had a good time, enjoying time with her. After some time, having known this, the people who were protecting that, the security people, went and told *Baana* that such a thing had happened.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 7:

व्यदिष्टं किंकराणां तु सैन्यं तेन महात्मना ।

जघान परिघं घोरम् आदाय परवीरहा ॥ ७ ॥

Immediately, *Baanaasura* sent an army of his assistants, all his soldiers, and then *Aniruddha*, who was very powerful, picked up his powerful iron mace, and killed all of them.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 8:

हतेषु तेषु बाणो अपि रथस्थः तत् वरोदयतः ।

युध्यमानो यथाशक्ति यदुवीरेण निर्जितः ॥ ८ ॥

Then *Baana* took on his chariot, and came with his chariot, and fought with *Aniruddha*, and *Baana* was also defeated by *Aniruddha*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 9:

मायया युयुधे तेन स तदा मन्त्रिचोदितः ।

ततः तं पन्नगास्त्रेण बबन्ध यदुनन्दनम् ॥ ९ ॥

Then his minister advised *Baana* to do the *maayaa yuddha*, and fight with *Aniruddha*. *Baana* leaves the *Pannagaastra*, and is able to catch *Aniruddha*. *Aniruddha* gets caught.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 10:

द्वारवत्यां क्व यातो असौ अनिरुद्धेति जल्पताम् ।

यद्नामाचक्षे तं बद्धं बाणेन नारदः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

द्वारावत्याम् इति । अनिरुद्धेत्यार्षः सन्धिः ।

In *Dwaaravati*, in the meanwhile, they were not seeing *Aniruddha*, he was missing. They were all searching for him - "Where did he go, where did he go?". At that time, *Naarada* came and said that *Baanaasura* had arrested him with the *Naaga paasha*.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 11:

तं शोणितपुरं नीतं श्रुत्वा विद्याविदग्धया ।

योषिता प्रत्ययं जग्मुः यादवा नामरैरिति ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

तम् इति । नामरैरिति । पारिजातनिमित्तं बद्धं वैरैरमरैरनिरुद्धो हतस्स्यादिति शङ्का हरिवंश उक्ता ।

Naarada told that *Aniruddha* had been taken by *Chitralekha*, using her special yogic powers. They were thinking that because they went and brought the *Paarijaata* tree from *Devaloka*, maybe they were all planning to do something bad, and had taken *Aniruddha*. But, *Naarada* cleared that doubt and said that *Chitralekha* had taken him with her yogic powers.

In *Harivamsha*, it is told that because *Devaas* were not happy that the *Paarijaata* was taken by *Krishna*, maybe they had caught and taken *Aniruddha* away. This is what they *Yaadavaas* thought, but that doubt was cleared by *Naarada*, saying that *Chitralekha* had taken him with her yogic powers.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 12:

ततो गरुडमारुह्य स्मृतमात्रागतं हरिः ।

बलप्रद्युम्नसहितो बाणस्य प्रययौ पुरम् ॥ १२ ॥

Immediately, *Krishna* thought of *Garuda*, and *Garuda* appeared in front. *Krishna*, along with *Balaraama* and *Pradyumna*, went to *Baana's* city.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 13:

पुरप्रवेशे प्रमथैः युद्धमासीत् महात्मनः ।

ययौ बाणपुराभ्याशं नीत्वा तान्संक्षयं हरिः ॥ १३ ॥

When He was trying to enter into the city, the *pramatha gana* of *Ishvara* (who were with *Baana*, supporting him), fought with *Krishna*, *Balaraama*, *Pradyumna*. *Krishna* killed all of them, and then approached *Baana*'s capital city.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 14:

ततः त्रिपादः त्रिशिराः ज्वरो माहेश्वरो महान् ।

बाणरक्षार्थमभ्येत्य युयुधे शार्ङ्गधन्वना ॥ १४ ॥

Then, immediately, a *Maaheshvara jvara*, which had three feet, and three heads, in order to protect *Baanaasura*, came and fought with *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 15:

तद्भस्मस्पर्शसंभूततापः कृष्णाङ्गसङ्गमात् ।

अवाप बलदेवो अपि श्रममामीलितेक्षणः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

तत् भस्म इति । तापः कृष्णाङ्गसङ्गमात्, अवाप बलदेवो अपि श्रममामीलितेक्षणः इति पाठः ।

तापः कृष्णाङ्गसङ्गमात् श्रममिति पाठे अपिशब्दो न संगतः ।

The *bhasma* which was created by that *jvara*, when *Krishna* came into contact with it, He developed a fever. And when *Balaraama* touched *Krishna*, he also got fever, and could not open his eyes also.

Touching *Krishna*'s body, *Baladeva* also got that fever.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 16:

ततः स युद्ध्यमानस्तु सह देवेन शार्ङ्गिणा ।

वैष्णवेन ज्वरेणाशु कृष्णदेहात् निराकृतः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

तत इति । कृष्णस्पर्शी ज्वरो वैष्णवेन ज्वरेण कृष्णदेहात् निराकृतः ।

Then, *Krishna* was fighting with that *Maaheshvara jvara*, and *Krishna* used the *Vaishnava jvara*, against it, and the *Maaheshvara jvara* left His body, was thrown out from *Krishna*'s body.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 17:

नारायणभुजाघातपरिपीडनविह्वलम् ।

तं वीक्ष्य क्षम्यतामस्येत्याह देवः पितामहः ॥ १७ ॥

This *Maaheshvara jvara* was totally getting destroyed by *Krishna*. At that time, *Pitaamaha*, *Chaturmukha Brahma* came and asked *Krishna* to pardon this *Maaheshvara jvara*, which was suffering from the *Vaishnava jvara* which *Krishna* used.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 18:

ततश्च क्षान्तमेवेति प्रोक्त्वा तं वैष्णवं ज्वरम् ।

आत्मन्येव लयं निन्ये भगवान् मधुसूदनः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

ततः च इति । लयं सौक्ष्म्यम् न नाशम् । * युवां ज्वरौ ज्वरपती पीडायां मारणे प्रभू ।

पीडायां भवान् अस्तु मारणे मामको ज्वरः ॥ इति हरिवंशे भगवदुक्तेः ।

Krishna took back the *Vaishnava jvara*, telling *Pitaamaha* that he has pardoned him, and will not trouble him.

In *Harivamsha*, it is told about *Maaheshvara jvara*, and *Vaishnava jvara*, that one is *jvara*, and the other is *jvarapati*. One troubles people, and the other cures it. *Krishna* took back the *jvara* and kept it inside Him, in a very subtle form, without destroying it.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 19:

ज्वर उवाच -

मम त्वया समं युद्धं ये स्मरिषन्ति मानवाः ।

विज्वरास्ते भविष्यन्तीत्युक्त्वा चैनं ययौ ज्वरः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

मम इति । मम त्वयेत्यनेन कृष्णज्वरयुद्धस्मरणं ज्वरशान्तिकरमुक्तम् । अत्र

श्लोकान्तरम् आद्यन्तवन्तः कव इत्यादि । आद्यन्तवन्तः जगतामाद्यन्तकर्ताः ।

Jvara said - Whoever remembers this fight between You and me, if they have any fever, they will get rid of that fever. And then, it left Him.

Whenever anyone has fever, if they remember the fight between *Maaheshvara jvara* and *Krishna*, and how He brought it under control with *Vaishnava jvara*, they will get rid of the fever.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 20:

ततो अग्नीन् भगवान् पञ्च [नीत्वा अद्यन्तवतः क्षयम्] जित्वा नीत्वा तथा क्षयम् ।
दानवानां बलं कृष्णः चूर्णयामास लीलया ॥ २० ॥

Sri Engal Aalwaan's Commentary:

तत इति । आद्यान्तवतः आद्यन्तकर्तृन् अग्नीन् पुररक्षकान् रुद्रानुचारान् ।

They were *Rudra's* assistants, who were *Agnis*, who were protecting *Baana's* city. There were five *Agnis* which were protecting the city. *Krishna* won over them also and put them off. The army of *Baanaasura* - He completely destroyed it, without any effort.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 21:

ततः समस्त सैन्येन दैतेयानां बलेः सुतः ।

युयुधे शङ्करश्चैव कार्तिकेयः च शौरिणा ॥ २१ ॥

After that, with all their army, of the *daityaas*, *Bali's* son *Baanaasura*, fought with *Krishna*. Along with *Baana*, even *Shankara*, *Kaartikeya*, also came to fight with *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 22:

हरि शङ्करयोः युद्धम् अतीव आसीत् सुदारुणम् ।

चक्षुभुः सकला लोकाः शस्त्रास्त्रांशुप्रतापिताः ॥ २२ ॥

At that time, there was a fierce fight between *Krishna* and *Shankara*. All the worlds were terrified because of this, because of the *astraas* and *shastraas* used in the fight between *Hari* and *Shankara*. All the three worlds were terrified.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 23:

प्रलयो अयमशेषस्य जगतो नूनमागतः ।

मेनिरे त्रिदशाः तत्र वर्तमाने महारणे ॥ २३ ॥

When that huge fight was going on between them, all the gods, *tridashaas*, thought that there is going to be dissolution of all the worlds, that *pralaya* will happen. Because of the fierceness of the battle between *Krishna* and *Shankara*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 24:

जृम्भकास्त्रेण गोविन्दो जृम्भयामास शङ्करम् ।

ततः प्रणेशुः दैतेयाः प्रमथाः च समततः ॥ २४ ॥

At that time, *Krishna* used the *Jhrumbakaastra*, which brought sleep. "So *Shankara* was put to sleep, and became totally inactive. At that time, all the *daiteyaas*, and *Baana's* army, and the *pramatha gana* were destroyed by *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 25:

जृम्भाभिभूतस्तु हरो रथोपस्थ उपाविशत् ।
न शशाक ततो योद्धुं कृष्णेनाक्लिष्टकर्मणा ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

जृम्भेति । बृम्भतो गात्रपारवश्यम् ।

When *Shankara* was totally captured by the *Jhrumbakaastra*, he became almost unconscious, and was just sitting in the chariot, not able to do anything, not able to fight.

Shankara became immovable.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 26:

गरुडक्षतवाहश्च प्रद्युम्नास्त्रेण पीडितः ।
कृष्णहुंकारनिर्धूतशक्तिश्चापययौ गुहः ॥ २६ ॥

Garuda also broke his chariot, his horses, and *Pradyumna* also used powerful weapons, and created problems. *Krishna* did *humkaara*, and from that there was a *shakti* which came out, and seeing that, *Kaartikeya* ran away.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 27:

जृम्भिते शङ्करे नष्टे दैतेयसैन्ये गुहे जिते ।
नीते प्रमथसैन्ये च संक्षयं शार्ङ्गधन्वना ॥ २७ ॥

When *Shankara* was under the *Jhrumbakaastra*, and became immovable, all the *daitya sainya* was completely destroyed, and *Kaartikeya* was also won over. The army of *pramathaas* was also destroyed. All this was done by *Krishna* in that war.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 28:

नन्दिना संगृहीताश्वमधिरूढो महारथम् ।
बाणः तत्राययौ योद्धुं कृष्णकार्ष्णिबलैस्सह ॥ २८ ॥

At that time, *Baana* himself came, he took a huge and powerful chariot, which was driven by none other than *Nandeeshvara*, and came in order to fight with *Krishna*, *Balarama*, and *Pradyumna* and their army.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 29:

बलभद्रो महावीर्यो बाणसैन्यमनेकधा ।
विज्याध बाणैः प्रभृश्य धर्मतश्चापलायत ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

बलभद्र इति । प्रभश्य इति । धर्मतः युद्ध धर्मात् प्रभश्यापलायत ।

Balabhadra also destroyed a lot of soldiers of the *Baana's* army, and brought a lot of damage to the army of *Baanaasura*. If he was doing *dharma yuddha*, and was finding that he was becoming weaker, he also used to turn back sometimes.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 30:

आकृष्य लाङ्गलाग्रेण मुसलेनाशु ताडितम् ।

बलं बलेन ददृशे बाणो बाणैश्च चक्रिणा ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

आकृष्य इति । बलेन चक्रिणा मुसलेन बाणैः च पीडितं स्वबलं बाणो ददर्श इति अन्वयः ।

Balaraama took out his huge plough, and destroyed all the army. *Balaraama* and *Krishna* started to destroy the army of *Baana*, with their plough and arrows of *Krishna*. *Baana* saw that.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 31:

ततः कृष्णेन बाणस्य युद्धमासीत् सुदारुणम् ॥ ३१ ॥

Then, *Krishna* and *Baana* started to fight.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 32:

समस्यतोरिषून् दीप्तान् कायत्राणविभेदिनः ।

कृष्णश्चिच्छेद बाणैस्तान् बाणेन प्रहिताञ्छितान् ।

विव्याध केशवं बाणो बाणं विव्याध चक्रधृक् ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

समस्यतोरिति । समस्यतोः कृष्णबाणयोः मध्ये कृष्णः बाणप्रहितान् तान् बाणान् चिच्छेद ।

When *Krishna* and *Baana* were standing together, *Baana* threw very sharp arrows which were capable of piercing anyone's body. *Krishna* cut them away, broke all of them and destroyed them with His arrows. *Baanaasura* and *Keshava* fought a fierce battle and each of them injured the other one.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 33:

मुमुचाते तथा अस्त्राणि बाणकृष्णौ जिगीषया ।

परस्परक्षितिकरौ लाघवात् अनिशं द्विज ॥ ३३ ॥

Both started throwing their weapons, *astras* and *shastras* - *Baanaasura* and *Krishna*, in order to win over. Both started to fight.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 34:

भिद्यमानेषु अशेषेषु शरेष्वस्त्रे च सीदति ।

प्राचुर्येण ततो बाणं हन्तुं चक्रे हरिर्मनः ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

भिद्यमानेषु इति । प्राचुर्येणास्त्रे च सीदति ।

When all the army was getting destroyed, at that time, *Krishna* decided to kill *Baanaasura*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 35:

ततो अर्कशतसंघात तेजसा सदृशद्युतिः ।

जग्राह दैत्यचक्रारिः हरिः चक्रं सुदर्शनम् ॥ ३५ ॥

Immediately, *Krishna* caught hold of His *Sudarshana Chakra*, which destroys all the enemies, which was having the radiance of a hundred suns.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 36:

मुञ्चतो बाणनाशाय ततः चक्रं मधुद्विषः ।

नग्ना दैतेयविद्या अभूत् कोटरी पुरतो हरेः ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

मुञ्चत इति । कोटरी विद्यारूपा दैतेयकुलदेवता गौर्याः शक्तिः । तथा माथुरे हरिवंशे* दिग्वासा देववचनात् प्रातिष्ठत् तत्र कोटरी । लंबमाना महाभागा गौरीदेव्याः तथा अष्टमी ॥ इति । गोमत हरिवंशे च* शशाप चैनां म्हगवान् यः च मां भक्तिसंयुतः । द्वादसाब्दं नमस्कुर्यात् तेन अभूत् तत् फलं महत् ॥ त्वत् नमस्करणात् तस्य तत् सर्वं नश्यतां तदा । सदा दिगंबरा भूयाः तिष्ठ वा गच्छ वा अग्रतः । इति ।

When *Krishna* left the *Sudarshana Chakra* in order to destroy *Baana*, a *daiteya vidyaa* by name *Kotari*, came nude in front of *Krishna*.

Kotari is the name of *Gouri's shakti*, who is the *kuladevataa* of all these *daityaas*, in the form of *vidyaaroopa*. In *Harivamsha*, it is told that "You always be without clothes". That *daiteya vidyaa*, came in front of *Krishna* without any clothes.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 37:

तामग्रतो हरिः दृष्ट्वा मीलिताक्षः सुदर्शनम् ।

मुमोच बाणमुद्दिश्य च्छेतुं बाहुवनं रिपोः ॥ ३७ ॥

When *Krishna* saw the *daiteya vidyaa* coming, without clothes, He closed His eyes. And then He left the *Sudarshana* in order to kill *Baana*. He wanted to cut off all his arms, He released *Sudarshana*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 38:

क्रमेण तत् तु बाहूनां बाणस्य अच्युत चोदितम् ।

छेदं चक्रे असुरापास्तशस्त्रौधक्षपणाहतम् ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

क्रमेण इति । असुर इति । असुरक्षिप्तशस्त्रौधक्षपणे आधृतम् ।

Baanaasura threw a flood of arms. All of that was destroyed by *Sudarshana*. It was going after cutting off all his arms.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 39:

छिन्ने बाहुवने तत् तु करस्थं मधुसूदनः ।

मुमुक्षुः बाणनाशाय विज्ञातः त्रिपुरद्विषा ॥ ३९ ॥

When all his arms were then cut off, leaving only two arms, when *Krishna* was holding the *Sudarshana Chakra*, He again wanted to leave that, in order to kill *Baanaasura*. Immediately, *Shankara* came to know of this.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 40:

समुपेत्य आह गोविन्दं सामपूर्वमुमापतिः ।

विलोक्य बाणं दोर्दण्डच्छेदासृक्साववर्षिणम् ॥ ४० ॥

Immediately, *Shankara* came there, and with nice words, *Shankara* prayed to Him, that there is a flood of blood flowing from his arms, when all the arms were cut off except two arms. *Shankara* feels a great pity for him, and with praising words, prayed to *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 41:

कृष्ण कृष्ण जगन्नाथ जाने त्वां पुरुषोत्तमम् ।

परेशं परमात्मानम् अनादिनिधनं हरिम् ॥ ४१ ॥

O Krishna, Krishna, You are the Lord of the worlds, I know that You are the Purushottama. You are the Supreme Eeshvara, Paresha. You are the Paramaatman, the Supreme Self. You do not have a beginning or an end. You are none other than Hari.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 42:

देवतिर्यङ्मनुष्येषु शरीरग्रहणात्मिका ।

लीलेयं सर्वभूतस्य तव चेष्टोपलक्षणा ॥ ४२ ॥

Sri Engal Aalwaan's Commentary:

देव इति । देवतिर्यङ्मनुष्येषु मध्ये देवादिशरीरग्रहणात्मिका तत् तत् चेष्टा विशिष्टा तव लीलेयम् ।

You take on the bodies of *deva*, *tiryak*, *manushya*, and all this is Your *leelaa* only. As a *tiryak*, as *Varaaha* and other *avataaraas*. As a *manushya* as *Raama*, *Krishna*. I am aware of that.

You take on *deva shareera*, and incarnate as *Vishnu* among *Brahma*, *Vishnu*, *Maheshvara*. This is all Your *leelaa*, which has all these *cheshtitaas*, the wonderful acts which You do in every incarnation.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 43:

तत्प्रसीदाभयं दत्तं बाणस्यास्य मया प्रभो ।

तत्त्वया नानृतं कार्यं यन्मया व्याहृतं वचः ॥ ४३ ॥

I have given this *Baanaasura* the *abhaya*, that nothing will happen to him. And You please do not make my words as a lie. You have to protect my words. Be pleased.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 44:

अस्मत्संश्रयदृप्तो अयं नापराधी तवाव्यय ।

मया दत्तवरो दैत्यः ततस्त्वां क्षमयाम्यहम् ॥ ४४ ॥

I am seeking pardon on behalf of him. Because he is being protected by us, he is very arrogant, and is not at fault. I have given a boon to him also. That is why I am seeking Your pardon. *Shankara* prays to *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 45:

श्री पराशरः -

इत्युक्तः प्राह गोविन्दः शूलपाणिमुपातिम् ।

प्रसन्नवदनो भूत्वा गतामर्षो असुरं प्रति ॥ ४५ ॥

Sri Paraasharar - Immediately, Krishna saw Ishvara, being very pleased, and was not angry anymore with respect to Baanaasura. And He said thus.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 46:

श्री भगवान् उवाच -

युष्मदत्तवरो बाणो जीवतामेष शंकर ।

त्वद्वाक्यगौरवादेतन् मया चक्रं निवर्तितम् ॥ ४६ ॥

Sri Bhagavaan - You have given him the boon, and let him be alive. I will not kill him, and in order to respect Your words, and protect Your words, which you have given, I have already taken back the Sudarshana Chakra.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 47:

त्वया यदभयं दत्तं तद्दत्तमखिलं मया ।

मतो अविभिन्नमात्मानं द्रष्टुमर्हसि शंकर ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

त्वया इति । मतोविभिन्नमात्मानमित्यत्र अविभिन्नमिति च्छेदः । यो अहं स त्वमितिवत् जगच्चेदं सदेवासुरमानुषमिति उक्तत्वात् इतरक्षेत्रजवदस्य ब्रह्मात्मकत्वेनैक्यमुच्यते, न तु स्वरूपतः ।

Whatever *abhaya* you have given, it is all given by Me only. You are not separated from Me. Whoever is I, that is You only. All this world, having *deva*, *manushya*, everything is Me only. You are also *Brahmaatmaka*, just like this entire world, consisting of *deva*, *manushya*, *tiryak*, *sthaavara* - the four kinds of creation. I am the *antaryaami* of everything, the movables and immovables. Everything is *Brahmaatmaka*, and you are also like that only. You are not different from Me, this is the *apruthaksiddha sambandha*, *shareera-shareeri bhaava*.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 48:

यो अहं स त्वं जगच्चेदं सदेवासुरमानुषम् ।

मतो नान्यदशेषं यत् तत्त्वं ज्ञातुमिहार्हसि ॥ ४८ ॥

He is not anything different from Me, everything is *Brahmaatmakaa*. Words which tell the *shareera*, their connotations extend up to the *shareeri*, the Inner Self. Everything is I only, means that everything *shareera* to Me. I am only everything.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 49:

अविद्यामोहितमात्मानः पुरुषा भिन्नदर्शिनः ।

वदन्ति भेदं पश्यन्ति चावयोरन्तरं हर ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

अविद्या इति । भिन्नदर्शिनः अब्रह्मात्मकत्वेन भिन्नदर्शिनः ।

Those who are deluded by *avidyaa*, they see that they are different, that everything is different from Me. They also see the differences.

This is what the Shruti says - *Neha naanaasti kinchana*. *Naanaatva* is *Brahmaatmaka* and *Abrahamaatmaka naanaatva*. Everything is *Brahmaatmaka*, and this is the truth. Those who see that *Brahmaatmaka* and *Abrahamaatmaka naanaatva*, they are covered by delusion, and they don't know the reality.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 50:

प्रसन्नो अहं गमिष्यामि त्वं गच्छ वृषभध्वज ॥ ५० ॥

I am pleased with you, and am going back. You have to go back to your place, O *Shankara*.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 51:

श्री पराशरः -

इति उक्त्वा प्रययौ कृष्णः प्राद्युम्निर्यत्र तिष्ठति ।

तद्बन्धफणिनो नेशुः गरुडानिलपोथिताः ॥ ५१ ॥

Sri Paraasharar - In the meanwhile, *Baana* had captured *Pradyumna's* son *Aniruddha*, with his *Naaga paasha*. *Krishna* rushes to where *Aniruddha* is, and the serpents which make the *Naaga paasha*, the moment they feel the speed of the winds, caused because of *Garuda's* movement, they all run away. They leave *Aniruddha*, and leave him free.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 52:

ततो अनिरुद्धमारोप्य सपत्नीकं गरुत्मति ।

आजग्मुस्त्वारकां रामकाष्णीं दामोदराः पुरीम् ॥ ५२ ॥

Then, *Aniruddha* and his wife *Ushaa*, both of them are taken on *Garuda*, and along with *Balaraama* and *Pradyumna*, *Krishna* comes to *Dwaarakaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 53:

पुत्रपौत्रैः परिवृतः तत्र रेमे जनार्दनः ।

देवीभिः सततं विप्र भूभारतरणेच्छया ॥ ५३ ॥

Krishna, being surrounded by all His children and grandchildren, and with His wives, has a nice time, enjoying the stay, in order to protect the *bhoomi*, and destroy the evil forces on the earth.

This completes Chapter Thirty Three.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे त्रयस्त्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णुचितीये पञ्चमे अंशे त्रयस्त्रिंशो अध्यायः ॥

॥ अथ चतुस्त्रिंशो अध्यायः ॥

Story of Poundraka Vaasudeva and Burning of Kaashi city

Now, Chapter Thirty Four.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 1:

मैत्रेयः -

चक्रे कर्म महच्छौरिः विभ्राणो मानुषीं तनुम् ।

जिगाय शक्रं शर्वं च सर्वान् देवान् च लीलया ॥ १ ॥

Maitreya - *Krishna*, having taken a human form itself, has performed some great acts. He won over *Shankara*, *Kaartikeya*, and all the gods, without any effort. This is the most wonderful thing that He has done, taking on a human form itself.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 2:

यत् च अन्यत् अकरोत् कर्म दिव्य चेष्टाविघातकृत् ।

तत् कथ्यतां महाभाग परं कौतूहलं हि मे ॥ २ ॥

Sri Engal Aalwaan's Commentary:

यत् च अन्यत् अकरोत् इति । दिव्यचेष्टाविघातकृत् दिव्यानां शर्वादीनां चेष्टाविघातकृत् ।

All the gods, *Shankara*, *Indra*, and others, do all kinds of things, because of which *Krishna* has to go and protect them, and perform some wonderful acts Himself. Whatever He did, the divine acts of His, and the *cheshtaas* that *devaas* do, in order to take care of all that, *Krishna* also does some *divya cheshtitaas*. These

things, I want to know, and am very curious about all the wonderful acts of *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 3:

श्री पराशरः -

गदतो मम विभ्रर्षे श्रूयताम् इदम् आदरात् ।

नरावतारे कृष्णेन दग्धा वाराणसी यथा ॥ ३ ॥

Sri Paraasharar - O Maitreyar, now, I am going to tell you, be very attentive and listen to this story, when He incarnated as a human, *Krishna*, how He burnt *Vaaranaasi* city.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 4:

पौण्ड्रको वासुदेवस्तु वासुदेवो अभवत् भुवि ।

अवतीर्णः त्वम् इत्युक्तो जनैरज्ञानमोहितैः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

पौण्ड्रक इति । पौण्ड्रकः पुण्ड्रदेशेशः ।

There is a *Pundra desha*, and *Poundraka* was the king of that place. He was called *Poundraka Vaasudeva*. Everyone thought that he was real *Krishna* only. People who were ignorant, started telling him that "You are the real *Krishna*, You are only *Vaasudeva*, incarnated here".

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 5:

स मेने वासुदेवो अहम् अवतीर्णो महीतले ।

नष्टः स्मृतिः ततः सर्वं विष्णुचिह्नमचीकरत् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

स इति । अचीकरत् अकारयत् ।

He really started to think that he is only *Vaasudeva*, and has incarnated on this earth. He forgot his earlier identity, and started to believe that he was really *Vaasudeva* only. He started to sport all the signs of *Vishnu*, like *Shankha*, *Chakra*, etc., which he starts to make for himself.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 6:

दूतं च प्रेषयामास कृष्णाय सुमहात्मने ।

त्यक्त्वा चक्रादिकं चिह्नं मदीयं नाम चात्मनः ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

दूतं च इति । इति उक्त्वा दूतं च प्रेषयामास इति, इति उक्तो दूतेन उक्त इति तंत्रेण इति शब्दो योज्यः ।

Then he sent his *doota* (messenger) to *Krishna*, sent a message that "You have to give up Your name also, and all Your *Shankha*, *Chakra*, etc., and also my name *Vaasudeva* which You have taken".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 7:

वासुदेवात्मकं मूढं त्यक्त्वा सर्वमशेषतः ।

आत्मनो जीवितार्थाय ततो मे प्रणतिं व्रज ॥ ७ ॥

"My name You have taken as *Vaasudeva*, that also, stupid *Krishna*, leave all those things completely. If You want to live, come and surrender unto me".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 8:

इति उक्तः संप्रहस्यैनं दूतं प्राह जनार्दनः ।

निजचिह्नम् अहं चक्रं समुत्सृक्ष्ये त्वयीति वै ॥ ८ ॥

When the *doota* came and told Him, *Krishna* smiled and said that He is going to leave all the signs, *Chakra* and others, for him.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 9:

वाच्यश्च पौण्ड्रको गत्वा त्वया दूत वचो मम ।

ज्ञातः त्वद्वाक्यसद्भावो यत्कार्यं तदधिधीयताम् ॥ ९ ॥

He sent this message through the messenger to *Poundraka*. "Go and tell *Poundraka* that I am going to leave all of this for him. Having told him this, tell me to do whatever is required".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 10:

गृहीतचिह्नवेषो अहमागमिष्यामि ते पुरम् ।

उत्सृक्ष्यामि च तत् चक्रं निजचिह्नमसंशयम् ॥ १० ॥

"I am going to take all My weapons which are My unique signs, like *Shankha*, *Chakra*, etc., and am going to come to your city, and will leave all of them, without any doubt".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 11:

आज्ञापूर्वं च यदिदम् आगच्छेति त्वयोदितम् ।

संपादयिष्ये श्वस्वस्तुभ्यं समागम्याविलम्बितम् ॥ ११ ॥

"The order which you have sent, to come there. Tomorrow, I will make it happen. Without any delay, I will come tomorrow itself and make this happen. I will obey your orders".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 12:

शरणं ते समभ्येत्य कर्तास्मि नृपते तथा ।
यथा त्वत्तो भयं भूयो न मे किञ्चित् भविष्यति ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

शरणम् इति । शरणमित्यादि प्रणतिं व्रजेत्यस्योत्तरम् । समभ्येत्य ते शरणं हिंसां कर्ता अस्मि; शीर्णाद्धि शत्रोः न भूय भयं भवेत् इति भावगर्भम् ।

"I am going to surrender unto you, in such a way that I am not going to be afraid of you anymore".

He has told "Come here". Another meaning is explained as "Having come there, I am going to torture or kill you". When the enemy is totally tortured or killed, then there will be no more fear of the enemy. That is what he really meant, and he did not understand it.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 13:

इति उक्ते अपगते दूते संस्मृत्याभ्यागतं हरिः ।
गरुत्मन्तमथारुह्य त्वरितः तत्पुरं ययौ ॥ १३ ॥

When He told that to the messenger, that messenger left Him. He immediately thought of *Garuda*, and *Garutmaan* came immediately there. He got onto *Garutmaan* and hurriedly came to the city of *Poundraka Vaasudeva*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 14:

ततः तु केशवोद्योगं श्रुत्वा काशीपतिः तदा ।
सर्वसैन्यपरीवारः पार्ष्णिग्राह उपाययौ ॥ १४ ॥

At that time, the *Kaashi pati*, the king of *Vaaranaasi*, came to know that *Krishna* is going to come to see *Poundraka Vaasudeva*, and took all his army, and came near the *Pundra desha*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 15:

ततो बलेन महता काशीराजबलेन च ।
पौण्ड्रको वासुदेवो असौ केशवाभिमुखो ययौ ॥ १५ ॥

Then, with his huge army, supported by even the *Kaashi raaja's* army also, *Poundraka Vaasudeva* came in front of *Krishna*, in order to fight Him.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 16:

तं ददर्श हरिः दूरात् उदारस्यन्दने स्थितम् ।

चक्रहस्तं गदाशार्ङ्ग बाहुं पाणिगताम्बुजम् ॥ १६ ॥

At that time, *Krishna* saw this *Poundraka Vaasudeva*, sitting in his huge chariot. He was holding *Sudarshana Chakra*, *Gadaa*, *Shaarnga*, and also holding a lotus in one hand. He was holding all the signs of *Krishna* with him.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 17:

स्रग्धरं पीतवसनं सुपर्णरचितध्वजम् ।

वक्षस्थले कृतं चास्य श्रीवत्सं ददृशे हरिः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

स्रग्धरम् इति । सुपर्णरचितध्वजं सुपर्णरचनोपेतध्वजम् ।

Krishna saw that he was wearing the *Vanamaalaa* garland also, and also the *Peeta vasana*, the yellow cloth also, and he has a *dhvaja*, on which there is *Garuda*. On his chest, there was the *Shreevatsa* mark also. Just like all those which *Krishna* had.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 18:

किरीटकुण्डलधरं नानारत्नोपशोभितम् ।

तं दृष्ट्वा भावगंभीरं जहास गरुडध्वजः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

किरीट इति । कृत्रिमम् अपि मत्सारूप्यं सत्यम् इव भाति इति भावगंभीरं जहास ।

He saw the *kireeta*, *kundala*, and all the *ratnaasa*, gems. *Krishna* gave a meaningful smile. He laughed, thinking that though these are all artificial things he had made, it looked as though very real. *Krishna* laughed at him.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 19:

युयुधे च बलेनास्य हस्त्यश्वबलिना द्विज ।

निस्त्रिंशासिगदाशूलशक्तिकार्मुकशालिना ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

युयुध इति । हस्त्यश्वबलिना हस्त्यश्वैः बलवता ।

Krishna fought with him, his army with all the elephants and horses, and soldiers, with weapons, and others.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 20:

क्षणेन शार्ङ्गनिर्मुक्तैः शरैः अरिविदारणैः ।

गदाचक्रनिपातैः च सूदयामास तत् बलम् ॥ २० ॥

In no time, with all the arrows which *Krishna* left, with the *Gadaa* and *Sudarshana Chakra*, everything was completely destroyed, in no time.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 21:

काशीराजबलं चैवं क्षयं नीत्वा जनार्दनः ।

उवाच पौण्ड्रकं मूढमात्मचिह्नोपलक्षितम् ॥ २१ ॥

He destroyed even *Kaashi raaja's* army completely. He told that stupid *Poundraka* who was bearing all the artificial signs of *Krishna*, thinking of himself as *Vaasudeva*, *Krishna* told him so -

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 22:

श्री भगवान् उवाच -

पौण्ड्रकोक्तं त्वया यत् तु दूतवक्त्रेण मां प्रति ।

समुत्सृजेति चिह्नानि तत् ते संपादयामि अहम् ॥ २२ ॥

Sri Bhagavaan said - O *Poundraka*, you sent a message through your messenger for Me to leave all My *chinhaas*, unique signs. I am going to do that now.

Sri Bhagavaan said - O *Poundraka*, what you told Me through your messenger that I have to leave all My signs and weapons, I have surrendered them to you. I am giving them to you.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 23:

चक्रमेतत् समुत्सृष्टं गदेयं ते विसर्जिता ।

गरुत्मानेष चोत्सृष्टः समारोहतु ते ध्वजम् ॥ २३ ॥

I am going to leave this *Sudarshana Chakra*, this *Gadaa*, and also *Garutmaan*. Let him sit on your *dhvaja*.

Telling that, He said - I am leaving this *Sudarshana Chakra*, I am leaving this *Gadaa*, and also leaving *Garutmaan*, who can come and sit on your *dhvaja*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 24:

श्री पराशरः -

इति उच्चार्य विमुक्तेन चक्रेणासौ विदारितः ।

पातितो गदया भग्नो ध्वजश्चास्य गरुत्मता ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

इति उच्चार्य इति । चक्रेण विदारितः, गदया पातितः ।

Sri Paraasharar - When He left that *Chakra*, *Gadaa*, and other things, *Poundraka* is completely destroyed. *Gadaa* came and hit him. He fell down, and his *dhvaja* also was broken.

Sri Paraasharar - The *Sudarshana Chakra* came and tore him apart. *Poundraka Vaasudeva* fell down, being hit by the *Gadaa*. And his *dhvaja* was broken by *Garutmaan*.

Sri Bhagavaan continues here, which we see next.

We saw the story of *Poundraka Vaasudeva*, in Chapter 34, where *Poundraka Vaasudeva* sent a messenger to Him, asking Him to come and surrender all His weapons, and that he is the real *Vaasudeva*. *Krishna* comes and destroys all his things, and is surprised to see that *Poundraka Vaasudeva* has made all the signs so wonderfully that it almost looks real. *Krishna* tells *Poundraka*, that he told Him to surrender all the weapons, and that now, He is giving all of them, and leaves His *Sudarshana Chakra*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 25:

ततो हहाकृते लोके काशीपुर्यधिपो बली ।

युयुधे वासुदेवेन मित्रस्यापचितौ स्थितः ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

तत इति । अपचितिः पूजा ।

At that time, the entire city was totally disturbed by what was happening, and *Kaashipura*'s king came there and wanted to fight with *Vaasudeva* in order to take revenge for his friend's loss.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 26:

ततः शार्ङ्गधनुर्मुक्तैः छित्वा तस्य शिरश्शरैः ।

काशीपुर्यां स चिक्षेप कुर्वन् लोकस्य विस्मयम् ॥ २६ ॥

Then *Krishna* left arrows from His *Shaarnga Dhanus*, and that cuts off the head of the king of *Kaashi* city, and takes it away and throws it *Kaashi Puri*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 27:

हत्वा त्वं पौण्ड्रकं शौरिः काशीराजं च सानुगम् ।

पुनर्द्वारवर्ती प्राप्तो रेमे स्वर्गगतो यथा ॥ २७ ॥

Thus, having killed *Poundraka Vaasudeva* and also the king of *Kaashi Pura*, *Krishna* got back to *Dwaaravatee Pura*, and lived a happy life enjoying there.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 28:

तत् शिरः पतितं तत्र दृष्ट्वा काशीपतेः पुरे ।

जनः किमेतत् इत्याह च्छिन्नं केन इति विस्मितः ॥ २८ ॥

The people of *Kaashi* saw the head of the king, which had come and fallen there, and they were totally taken aback, and said - "Who has done this cruel act?".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 29:

ज्ञात्वा तं वासुदेवेन हतं तस्य सुतस्ततः ।

पुरोहितेन सहितः तोषयामास शंकरम् ॥ २९ ॥

The son of the king of *Kaashi* came to know that *Krishna* is responsible for this, and that He is the one who killed his father, and took his *purohita* along and started to worship *Shankara*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 30:

अविमुक्ते महाक्षेत्रे तोषितस्तेन शंकरः ।

वरम् वृणीष्व इति तदा तं प्रोवाच नृपात्मजम् ॥ ३० ॥

In the *Avimukta kshetra*, which is a *mahaa kshetra*, very sacred place, he does *tapas* and worships *Shankara*, and *Shankara* is extremely pleased by this, and comes and tells - "You seek a boon. I am going to give you".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 31:

स वव्रे भगवन्कृत्या पितृहन्तुर्वधाय मे ।

समुत्तिष्ठतु कृष्णस्य त्वत् प्रसादात् महेश्वर ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

स वव्रे इत्यादि । पितृहन्तुः * जायमानो मातुरागर्भो हन्तीत्यादिमन्त्रलिङ्गात्,

पित्रोररण्योर्हन्तुरग्रेः कृष्णस्य कृष्णवर्णज्वालत्वेनाभिचारे ध्येयस्य मे मदीयस्य शत्रोः

**नाशाय कृत्या समुत्तिष्ठत्वित्यर्थः । अनन्तरमेतद्विवृणोति तस्यैवाग्निर्विनाशयति । यत्
वा मे पितृहन्तुः कृष्णस्य वधाय कृत्या समुत्तिष्ठतु इति ॥**

A *Krutya*, which is fire, born of your *Agni*, let it be created in order to take revenge against my father's killer. So that I can use it in order to my father's killer. With your grace, let it happen.

In *Atharva Veda*, it is told about *Abhichaara kriyaas*, which is used for bad purposes like killing enemies. In that *Abhichaara*, meditating upon the black flames, during that time, in order to destroy my enemy, let *Krutyaa* be created. After that, it will destroy its own *Agni*. Let *Krutyaa* kill *Krishna* who has killed my father. After that, let *Krutyaa* come out of this.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 32:

श्री पराशरः -

**एवं भविष्यति इति उक्ते दक्षिणाग्नेरनन्तरम् ।
महाकृत्या समुत्तस्थौ तस्यैवाग्नेर्विनाशनी ॥ ३२ ॥**

Sri Engal Aalwaan's Commentary:

**एवं भविष्यति इति । तस्य एव अग्नेः विनाशिनी इति । तस्य दक्षिणाग्नेरेव विनाशिनी इति ।
। अनेन कृत्यायाः क्रौर्यमुच्यते । तस्यैवात्मविनाशिनी इति पाठे, तस्यैव अभिचरत एव ।**

Sri Paraasharar - He did *chayana* of *Daakshinaagni*, through the *Abhichaara kriyaa*, in the forest. At that time, the *Mahaakrutyaa* came out of that, and destroyed that *Daakshinaagni* itself. That *Krutyaa* is such a cruel being that it destroyed the *Daakshinaagni* itself.

There is another *paatha*, where whoever does that *Abhichaara kriyaa*, it kills that person himself. This can also be another meaning.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 33:

**ततो ज्वालाकरालास्या ज्वलत्केशकपालिका ।
कृष्णकृष्णेति कुपिता कृत्या द्वारवती ययौ ॥ ३३ ॥**

That *Krutyaa*'s face was full of burning fire. That *Krutyaa*'s face and hair were burning like fire. It started to shout - "*Krishna, Krishna*" and started to run towards *Dwaaravatee* city.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 34:

तामवेक्ष्य जनस्त्रासात् विचलल्लोचनो मुने ।

ययौ शरण्यं जगतां शरणं मधुसूदनम् ॥ ३४ ॥

All the people of *Dwaaravatee* saw that fierce, fearful *Krutyaa*, as though fire itself was coming. They got extremely scared, and with their eyes rolling all around, they ran towards *Krishna*, saying "Protect us, protect us". They ran towards *Krishna*, who is the protector of the whole world for protection.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 35:

काशीराजसुतेनेयमाराध्य वृषभध्वजम् ।

उत्पादिता महाकृत्येत्यवगम्याथ चक्रिणा ॥ ३५ ॥

Krishna came to know that *Kaashi raaja's* son has worshipped that *Vrushabha dhvaja*, *Shankara*, and with his boon, the *Mahaakrutyaa* is created. *Krishna* came to know how the *Mahaakrutyaa* had come.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 36:

जहि कृत्यामिमामुग्रां वह्निज्वालाजटालकाम् ।

चक्रमुत्सृष्टमक्षेषु क्रीडासक्तेन लीलया ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

जहि इति । जहि इति उत्सृष्टं चक्रम् अक्षक्रीडासक्तेन भगवता ।

Krishna was playing the *Aksha kreedaa* at that time, and was very much immersed in that. When He came to know, and all the people ran to Him for protection, He left the *Sudarshana Chakra*, telling it to "Go and kill that *Krutyaa* who is so cruel and fierce, and whose face is burning with huge flames of fire. Go and destroy that *Krutyaa*". He did that without any effort.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 37:

तदग्निमालाजटिलज्वालोद्गारातिभीषणाम् ।

कृत्यामनुजगामाशु विष्णुचक्रं सुदर्शनम् ॥ ३७ ॥

That *Krutyaa* was such a fierce creature that its *jataa* was all full of fire. The flames of fire were raising out from her. *Sudarshana Chakra* started to chase that *Krutyaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 38:

चक्रप्रतापनिर्दग्धा कृत्या माहेश्वरी तदा ।

ननाश वेगिनी वेगात् तदप्यनुजगाम ताम् ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

चक्रप्रताप इति । ननाश पलायांबभूव* नाश पलायने मृत्यौ* इति वैजयन्ती ।

With the power of that *Sudarshana Chakra*, *Shankara's Krutyaa* was totally burnt, and turned back and ran away, being extremely scared of the *Sudarshana Chakra*. *Sudarshana Chakra* also followed *Mahaakrutyaa* with great speed.

Vyjayanti kosha says that *Naasha* is a synonym for *palaayana*, running away from fight.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 39:

कृत्या वाराणसीमेव प्रविवेश त्वरान्विता ।

विष्णुचक्रप्रतिहतप्रभावा मुनिसत्तम ॥ ३९ ॥

With the power of *Sudarshana Chakra*, which was unstoppable, all her powers were totally blocked and destroyed, and she entered into *Vaaraanasi* city itself, very quickly.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 40:

ततः काशीबलं भूरि प्रमथानां तथा बलम् ।

समस्तशस्त्रास्त्रयुतं चक्रस्याभिमुखं ययौ ॥ ४० ॥

Then the *Pramatha gana* of *Kaashi*, the army of the king of *Kaashi*, cane out, with all the *shastra* and *astra*, they started to face the *Sudarshana Chakra*.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 41:

शस्त्रास्त्रमोक्षचतुरं दग्ध्वा तत् बलमोजसा ।

कृत्यागर्भमशेषां तां तदा वाराणसीं पुरीम् ॥ ४१ ॥

Sudarshana Chakra burnt the entire army of the *Kaashi raaja*, which was an expert in using the *shastra*, *astra*. Without any effort, immediately, *Sudarshana Chakra* burnt all of them. It completely destroyed that *Krutyaa* also, and the entire *Vaaraanasi* city which had *Krutyaa* inside that.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 42:

सभूभृत् भृत्यपौरां तु साश्वमातङ्गमानवाम् ।

अशेषगोष्ठकोशां तां दुर्निरीक्ष्यां सुरैरपि ॥ ४२ ॥

That city, along with all the kings, and his assistants, and all the people living in that city, along with all the horses, elephants, and all the other persons, all the cowsheds, and the koshas, and others, which was not even possible for gods to take a look, which were so secretly hidden, all of that ...

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 43:

ज्वालापरिष्कृताशेषगृहप्राकारचत्वराम् ।

ददाह दद्धरेशचक्रं सकलामेव तां पुरीम् ॥ ४३ ॥

All the houses, all the things like king and his assistants, all his army, all the people of the city, all the houses, and everything, the fires of *Sudarshana Chakra* completely destroyed. That entire city was completely burnt by *Sudarshana Chakra*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 44:

अक्षीणामर्षमत्युग्रं साध्यसाधनसस्पृहम् ।

तत् चक्रं प्रस्फुरद्दीप्ति विष्णोरभ्याययौ करम् ॥ ४४ ॥

The anger of *Sudarshana Chakra* was still not pacified. Its fires were all there. Looking for something to burn, it was burning like anything, making a fearful noise. It came back quickly near *Krishna*. And reached *Krishna*'s hand.

This completes Chapter Thirty Four.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे चतुर्विंशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे चतुर्विंशो अध्यायः ॥

॥ अथ पञ्चविंशो अध्यायः ॥

Balaraama ploughs through Hastinaapura

Now, Chapter Thirty Five.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 1:

मैत्रेयः -

भूय एव अहम् इच्छामि बलभद्रस्य धीमतः ।

श्रोतुं पराक्रमं ब्रह्मन् तन्ममाख्यातुम् अर्हसि ॥ १ ॥

Maitreyar - O Paraasharar, I would like to again the story, the valiant deeds that Balaraama did, who was a very powerful person. Please tell me, narrate to me all the details.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 2:

यमुनाकर्षणादीनि श्रुतानि भगवन्मया ।

तत् कथ्यतां महाभाग यदन्यत् कृतवान् बलः ॥ २ ॥

He pulled away the *Yamunaa* river itself, which I have heard. I want to listen to that story completely, that event, what happened. And also anything else which He did, such wonderful acts, done by *Balaraama*. I want to listen to them.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 3:

श्री पराशरः -

मैत्रेय श्रूयतां कर्म यत् रामेणाभवत्कृतम् ।

अनन्तेनाप्रमेयेन शेषेण धरणीधृता ॥ ३ ॥

Sri Paraasharar - O Maitreyar, do listen to me. All the wonderful acts that Balaraama, who is none other than Ananta, who does not have an equal, whose capability cannot be measured, who is none other than Aadishesha, by whom the entire earth is supported, did.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 4:

सुयोधनस्य तनयां स्वयंवरकृतक्षणाम् ।

बलादादत्तवान्वीरः सांबो जाम्बवतीसुतः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

सुयोधनस्य इति । कृतक्षणां कृतावसराम् । आदत्तवान् आत्तवान् ।

Duryodhana's daughter was having a Svayamvara. At that time, Jaambavati's son Saamba went and snatched her away by force, and stole her.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 5:

ततः क्रुद्ध माहावीर्याः कर्णदुर्योधनादयः ।

भीष्मद्रोणादयश्चै बबन्धुर्युधि निर्जितम् ॥ ५ ॥

Then, all the warriors who were there, *Karna, Duryodhana, Bheeshma, Drona* and all others, were extremely angry, because he came and took her away by force. They fought with him and defeated him. They then put him in arrest.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 6:

तत् श्रुत्वा यादवाः सर्वे क्रुधं दुर्योधनादिषु ।

मैत्रेय चक्रुः कृष्णश्च तान्निहन्तुं महोद्यमम् ॥ ६ ॥

All the *Yaadavaas* came to know of this, and they were extremely angry with *Duryodhana* and others. Krishna and others planned about how to get rid of all these people, and come and fight with them.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 7:

तान्निवार्य बलः प्राह मदलोलकलाक्षरम् ।

मोक्षयन्ति ते मद्वचनाद्यास्याम्येको हि कौरवान् ॥ ७ ॥

Then, *Balaraama* stopped all of them from planning to go there and fight with the *Kouravaas*; His eyes were all intoxicated, eyes rolling. He said - "If I just tell them, with my words, they will leave *Saamba*, and I alone am enough, will go and take care of the *Kouravaas*. Don't worry". He stops all of them.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 8:

श्री पराशरः -

बलदेवः ततो दृष्ट्वा नगरं नागसाहवयम् ।

बाह्य उपवनमध्ये अभूत् न विवेश च तत्पुरम् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

बलदेव इति । पुरं न विवेश, अपेक्षितासिद्धौ विरोद्धम् ।

Sri Paraasharar - *Baladeva* saw that city, and there was a garden outside itself. He stayed there itself, and did not enter into the city.

In case they did not listen to him, he wanted to fight with them. That is why he decided not to enter the city, but he rested outside the city in a garden.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 9:

बलमागतमाज्ञाय भूपा दुर्योधनादयः ।

गामर्घ्यमुदकं चैव रामाय प्रत्यवेदयन् ॥ ९ ॥

Duryodhana and others came to know that *Balaraama* has come, and is staying outside the city. Immediately, they took a lot of cows, *arghya*, *paadya*, and others, and they rushed to *Balaraama* to offer to him.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 10:

गृहीत्वा विधिवत्सर्वं ततः तानाह कौरवान् ।

आज्ञापयत्युग्रसेनः साम्बमाशु विमुञ्चत ॥ १० ॥

Balaraama received all that which they gave, *arghya* and others, as per *vidhi*, and he told all the *Kouravaas* that *Ugrasena* is commanding you people to release *Saamba* immediately.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 11:

ततः तद्वचनं श्रुत्वा भीष्मद्रोणादयो नृपाः ।

कर्णदुर्योधनाद्याः च चुक्षुभुः द्विजसत्तम ॥ ११ ॥

Having listened to the words of *Balabhadra*, *Bheeshma*, *Karna*, *Drona*, *Duryodhana* and others, were highly disturbed.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 12:

ऊचुः च कुपिताः सर्वे बाह्लिकाद्याः च कौरवाः ।

अराज्यार्हं यदोर्वशमवेक्ष्य मुसलायुध ॥ १२ ॥

They were still angry. Along with them, *Baahlika* and others, told *Balaraama* - "O *Balaraama*, what did you say? They don't deserve any kingdom at all. *Yadu vamsha* people don't deserve to be kings at all, don't deserve any kingdom in any place".

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 13:

भोभोः किमेतभवता बलभद्रेरितं वचः ।

आज्ञां कुरुकुलोत्थानां यादवः कः प्रदास्यति ॥ १३ ॥

"Having known this, how can you say such a thing? Who is capable of ordering the *Kouravaas*? How can a *Yaadava* give an order to a *Kuru* king, whoever is born in *Kuru kula*? They don't even deserve to be kings".

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 14:

उग्रसेनो अपि यद्याज्ञां कौरवाणां प्रदास्यति ।

तदलं पाण्डुरैः छैत्रैः नृपयोग्यैः विडम्बनैः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

उग्रसेन इति । विडम्बनैः हासार्हैः । विडम्बितैः इति पाठे उग्रसेनेन विडम्बितैरस्मत् छत्रैरलम् ।

"Even if *Ugrasena* is giving us an order, commanding the *Kouravaas*, it is a laughing stock. We are all deserving to be kings, and we have *shveta chatra*, and we are all great kings. And what is the purpose of all these things, these will all become laughable. Who is *Ugrasena* to command us?"

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 15:

तत् गच्छ बल मा वा त्वं साम्बान्यायचेष्टितम् ।

विमोक्षयामो न भवतः च उग्रसेनस्य शासनात् ॥ १५ ॥

"O *Balaraama*, whether you go back or not, we don't care. We are not going to release *Saamba*, who has not done the right thing, who has done the wrong thing. Whether with your order, or *Ugrasena*'s order, we are not going to release him".

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 16:

प्रणतिर्या कृता अस्माकं मान्यानां कुरुरान्धकैः ।
न नाम सा कृता केयमाज्ञा स्वामिनिनि भृत्यतः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

प्रणतैरिति । पूर्वं कृता अस्माकं या प्रणतिः सा अधुना, न नाम न कृता अस्तु । भृत्यतः
मृतभूतादुग्रसेनात् ।

"Out of respect, we gave *arghya*, *paadya*, and we offered cows and everything. That is not what we meant. Let it not be so. *Kukuraas*, *Andhakaas*, and all of us came. We are all very respectable people. A servant cannot order a master, this is something like a servant ordering a master. Whatever we did out of respect, let it not be done".

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 17:

गर्वमारोपिता यूयं समानासनभोजनैः ।
को दोषो भवतां नीतिः यत् प्रीत्या नावलोकिता ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

गर्वम् इति । नीतिः यत् प्रीत्या न अवलोकितेति । नीचेषु अपि प्रीत्या युष्माकम्
उचितमवमानमकृत्वा समान आसनभोजनैः अस्मत् साम्यं नयद्भिरस्माभिरेव
नीतिरुपेक्षिता । प्रीतिः यत् प्रीत्येति पाठे अस्माभिः समान आसन भोजनैः युष्माकं कृता
प्रीतिः एभिः प्रीत्या कृता इति न अवलोकिता, किं तु भीत्या इति ।

"You *Yaadavaas* have all become arrogant, because we have made you sit along with us in the same seat, and also for eating and others. We have given you a lot of respect, and because of that, you have become arrogant".

Whatever we gave out of love, we came and showed our respect, you did not receive it properly. You did not take it in the right sense. You have no respect for that. You are all lowly people compared to us. Even then, with love, we respected you, even though we should have actually disrespected you. Instead of that, we offered you same seat and food. We took you as equals to us. This you neglected. You did not see it as done out of love, but thought that we were scared and that is why we were offering this respect to you. You did not take it in the right way, and you people don't even deserve all these.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 18:

अस्माभिरर्घो भवतो यो अयं बल विवेदितः ।

प्रेम्णैतन्नैतदस्माकं कुलाद्युष्मत् कुलोचितम् ॥ १८ ॥

Whatever we gave, *arghya* and others, actually, we *Kurus* should not have done all these things to *Yaadavaas*, because you don't deserve that. We have done that with love.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 19:

श्री पराशरः -

इति उक्त्वा कुरवः साम्बं मुञ्चामो न हरेस्सुतम् ।

कृतकनिश्चयास्तूर्णं विविशुः गजसाहवयम् ॥ १९ ॥

Sri Paraasharar - Having told thus, all the *Kurus*, said that they are not going to release *Saamba*, *Jaambavati's* son. This was their final decision, and they returned back to their city.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 20:

मत्तः कोपेन चाधूर्णस्ततो अधिक्षेपजन्मना ।

उत्थाय पाष्ण्या वसुधां जघान स हलायुधः ॥ २० ॥

Balaraama was so angry, that he was roaring. He got up with a lot of anger, that they disrespected him. He got up, took his plough, and hit the earth, fiercely.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 21:

ततो विदारिता पृथ्वी पाष्ण्यघातान्महात्मनः ।

आस्फोटयामास तदा दिशश्शब्देन पूरयन् ॥ २१ ॥

The earth was torn apart, with the hit of his plough, and he made a huge sound, which was filling all the directions.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 22:

उवाच चातितामाक्षो भ्रुकुटिकुटिलाननः ॥ २२ ॥

Balaraama was extremely angry, putting a knot on his eyebrows. He said.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 23:

अहो मदावलेपो अयमसाराणां दुरात्मनाम् ।

कौरवाणां महीपत्वम् अस्माकं किल कालजम् ।

उग्रसेनस्य येनाज्ञां मन्यन्ते अद्यापि लङ्घनम् ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

अहो इति । अस्माकं यादवानां महीपत्वं कालजं कस्मिन्श्चित्काले जातं नान्वयागतम् इति । येन अवलेपेन । लङ्घनं अतिक्रमम् । यत् वा ये कौरवाः आज्ञां न मन्यन्ते, किं तु कङ्घनं मन्यन्ते ।

What is this disrespect that you are showing to me? They are wicked people, they don't have any powers, and they don't even deserve anything. They think that the rulership which came to the *Yaadavaas* started recently only, that it has not come as per our *paramparaa*. They are not respecting *Ugrasena's* orders, they want to reject it and transgress it.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 24:

उग्रसेनस्समध्यास्ते सुधर्मा न शचीपतिः ।

धिङ्मानुषशतोच्छिष्टे तुष्टिरेषां नृपासने ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

अद्यापीति सूचितमैश्वर्यं दर्शयति उग्रसेन इत्यादिना । उग्रसेन इतियादिना । एषां मनुष्यशतोच्छिष्टे ने तुष्टिः । धिगेतान् ।

Ugrasena is now controlling the *Sudharmaa*, and not *Indra*, because *Indra* has sent the *Sudharmaa* to *Ugrasena* himself. That is his greatness. Who are these *Kouravaas*, who are actually getting pleased with whatever is offered by the hundreds of human kings. Whereas *Ugrasena* is enjoying *Sudharmaa*, which is *saakshaat* *Indra's deva sabhaa*; that itself is owned by *Ugrasena*.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 25:

पारिजाततरोः पुष्पमञ्जरीर्वनिताजनः ।

बिभर्ति यस्य भृत्यानां सो अपि एवेषां न महीपतिः ॥ २५ ॥

In *Yaduvamsha*, the kings, their assistants, the servants, their wives, wear the wonderful *Paarijaata pushpa*, which was there in the *Devaloka*. *Saakshaat* *Paarijaata pushpa* is worn by the wives of the servants of the *Yaadavaas*, and even for them, these *Kouravaas* don't deserve to be kings.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 26:

समस्तभूभृतां नाथ उग्रसेनः स तिष्ठतु ।

अद्य निष्कौरवामुर्वी कृत्वा यास्यामि तत्पुरीम् ॥ २६ ॥

Let *Ugrasena* become the king of all the kings of this world, I will see that there are no *Kouravaas* left in this world, and then only I will return back.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 27:

कर्ण दुर्योधनं द्रोणम् अद्य भीष्मं सबाहिलकम् ।

दुःशासनादीन् भूरिं च भूरिश्रवसमेव च ॥ २७ ॥

I am going to destroy Karna, Duryodhana, Drona, Bheeshma, Baahlika, Dusshaasana and others, Bhoori, Bhoorishravas.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 28:

सोमदत्तं शलं चैव भीमार्जुनयुधिष्ठिरान् ।

यमौ च कौरवांश्चान्यान् हत्वा साश्वरथद्विपान् ॥ २८ ॥

I am going to kill Somadatta, Shala, Bheema, Arjuna, Yudhishtira, Nakula, Sahadeva and all the other Kouravaas also, along with their horses, elephants, etc.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 29:

वीरमादाय तं साम्बं सपत्नीकं ततः पुरीम् ।

द्वारकामुग्रसेनादीन् गत्वा द्रक्ष्यामि बान्धवान् ॥ २९ ॥

Then I will take that valiant Saamba along with me, along with his wife, then go to Dwaarakaa puri, and then I will see all my relatives there.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 30:

अथवा कौरवावासं समस्तैः कुरुभिः सह ।

भगीरथ्याम् क्षिपाम्याशु नगरं नागसाहवयम् ॥ ३० ॥

Or, what I will do is that, the entire Kourava city, where they live, along with the Kurus, I will drown them in Bhaageerathi river, the city and everything.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 31:

श्री पराशरः -

इति उक्त्वा मदरक्ताक्षः कर्षणाधोमुखं हलम् ।

प्राकारवप्रदुर्गस्य चकर्ष मुसलायुधः ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

इति उक्त्वा इति । कर्षणाधोमुखं कर्षणार्थमधोमुखम् ॥ ३१ ॥

Sri Paraasharar - Saying this, with all his eyes blood red, in order to pull away the entire Hastinaapura city, he took up his wonderful Musalaayudha, and all the border walls and forts included, they all got caught with the plough, which he started to pull.

He pulled his plough in such a way that it hit the other end of the city, the buildings and forts, and others, and he pulled the whole city.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 32:

अघूर्णितं तत् सहसा ततो वै हस्तिनं पुरम् ।

दृष्ट्वा संक्षुब्धहृदयाः चुक्रुशुः सर्वकौरवाः ॥ ३२ ॥

Hastinaapura started to shake and make a huge noise. Immediately having seen this, for the Kouravaas, their hearts stopped, and they were extremely terrified.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 33:

रामराम महाबाहो क्षम्यतां क्षम्यतां त्वया ।

उपसंह्रियतां कोपः प्रसीद मुसलायुध ॥ ३३ ॥

They ran to *Balarama* seeking his pardon and said "O *Balarama*, *Balarama*, please do pardon us, please do pardon us. Please become peaceful and don't be angry, and please grace us".

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 34:

एष साम्बः सपत्नीकः तव निर्यातितो बलात् ।

अविज्ञातप्रभावानां क्षम्यतामपराधिनाम् ॥ ३४ ॥

We are releasing *Saamba* along with his wife, and returning to you. We did not know your capability and powers. We have made a great mistake. Please do pardon us. They sought his pardon.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 35:

श्री पराशरः -

ततो निर्यातयामासुः साम्बं पत्नीसमन्वितम् ।

निष्क्रम्य स्वपुरात् तूर्णं कौरवा मुनिपुङ्गव ॥ ३५ ॥

Sri Paraasharar - Then, *Saamba* along with his wife, they returned them back to *Balarama*. Then, they came running out from their city, along with *Saamba* and his wife, and returned to him.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 36:

भीष्मद्रोणकृपादीनां प्रणम्य वदतां प्रियम् ।

क्षान्तमेव मय इति आह बलो बलवां वरः ॥ ३६ ॥

Bheeshma, *Drona*, *Krupaachaarya*, and others bowed down to him, sought his grace and pardon. *Balarama* said that he has pardoned them.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 37:

अद्याप्याघूर्णिताकारं लक्ष्यते तत्पुरं द्विज ।

एष प्रभावो रामस्य बलशौर्योपलक्षणः ॥ ३७ ॥

Even today, that city has moved a little bit, and we can see that even today. This is the greatness, the great power of *Balaraama*.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 38:

ततस्तु कौरवाः साम्बं संपूज्य बलिना सह ।

प्रेषयामासुरुद्वाहधनभार्यासमन्वितम् ॥ ३८ ॥

Then *Kouravaas* showed respect to *Saamba* and his wife, and sent him back with *Balaraama*, giving a lot of presents like money, and other things. And made him go back with *Balaraama*.

This completes Chapter Thirty Five.

॥ इति श्री विष्णु पुराने पञ्चमे अंशे पञ्चत्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुरान व्याख्याने श्रीविष्णुचितीये पञ्चमे अंशे पञ्चत्रिंशो अध्यायः ॥

॥ अथ षट्त्रिंशो अध्यायः ॥

Dvidida Vaanara slain

Now, Chapter Thirty Six.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 1:

श्री पराशरः -

मैत्रेय एतत् बलं तस्य बलस्य बलशालिनः ।

कृतं यदन्यत्तेनाभूत् तदपि श्रूयतां त्वया ॥ १ ॥

Sri Engal Aalwaan's Commentary:

मैत्रेय इति । एतत् बलं यमुनाकर्षणादिरूपम् । अन्यत् द्विविदवधादि ।

Sri Paraasharar - *Balaraama* tried to pull *Yamunaa* river itself along with *Hastinaapura* city. I told you that wonderful act of *Balaraama*. The other wonderful act of killing *Dvidida Vaanara*, also I will tell you.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 2:

नरकस्यासुरेन्द्रस्य देवपक्षविरोधिनः ।

सखा अभवन्महावीर्यो द्विविदो वानरर्षभः ॥ २ ॥

That *Narakaasura*, who was an enemy of all the gods, had a great friend who was a very powerful *Vaanara*, called *Dvividā*.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 3:

वैरानुबन्धं बलवान् स चकार सुरान्प्रति ।

नरकं हतवान् कृष्णो देवराजेन चोदितः ॥ ३ ॥

This *Dvividā* came to know that *Indra* went to *Krishna*, and told him to kill *Narakaasura*, so, he got extremely angry with the *devaas*. Having come to know that *Narakaasura* was killed by *Krishna* only because of *Indra*.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 4:

करिष्ये सर्वदेवानां तस्मादेतत्प्रतिक्रियाम् ।

यज्ञविध्वंसनं कुर्वन् मर्त्यलोकक्षयं तथा ॥ ४ ॥

He decided that he will take revenge against all the gods. That he will destroy all the *yaagaas*, because the gods get food only when *yaagaas* are performed, when *havis* is offered in the *yaagaas*. If *yaagaas* are not done, the gods don't get food. So, he thought that he will destroy all the *yajnyaas*, and then destroy the earth where the people live.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 5:

ततो विध्वंसयामास यज्ञानज्ञानमोहितः ।

बिभेद साधुमर्यादां क्षयं चक्रे च देहिनाम् ॥ ५ ॥

Dvividā who was a very powerful *Vaanara*, started to destroy all the *yajnyaas*, being covered by ignorance. He transgressed all the *saadhu maryaadaas*, and disrespected all the *saadhus*, and even killed all the people.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 6:

ददाह सवनान्देशान् पुरग्रामान्तराणि च ।

क्वचित् च पर्वताक्षेपैः ग्रामादीन् समचूर्णयत् ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

ददाह इति । ग्रामान्तराणि ग्रामविशेषान् ।

He burnt the *Savana* and other *deshaas*, the cities, the smaller cities, the villages. Sometimes, he took the peak of a mountain, and destroyed the city with that, by throwing the peak into the city. The cities were blown into powders.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 7:

शैलानुत्पाद्य तोयेषु मुमोचाम्बिनिधौ तथा ।

पुनश्चार्णवमध्यस्थः क्षोभयामास सागरम् ॥ ७ ॥

He picked up huge mountains, and threw them into the ocean. He then entered the ocean, and completely disturbed the ocean. He was so powerful.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 8:

तेन विक्षोभितश्चाब्धिरुद्वेलो द्विज जायते ।

प्लावयंस्तीरजान्यामान् पुरादीनतिवेगवान् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

तेन इति । उद्वेलः वेलामतिक्रान्तः ।

When he threw a huge mountain into the ocean, and himself got in and completely disturbed the ocean, the ocean crossed its boundaries, and created huge floods in all the directions, and it merged all the cities and villages around.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 9:

कामरूपी महारूपं कृत्वा सस्यान्यशेषतः ।

लुठन्भ्रमणसंमर्दैः संचूर्णयति वानरः ॥ ९ ॥

He also destroyed all the plants and grains, and everything. He had taken a huge form, as he was a *kaamaroopee*, who could take any form he wanted. He powdered everything.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 10:

तेन विप्रकृतं सर्वं जगदेतत् दुरात्मना ।

निस्स्वाध्यायवषट्कारं मैत्रेयासीत् सुदुःखितम् ॥ १० ॥

Sri Engal Aalwaan's Commentary:

तेन इति । विप्रकृतम् विनाशितम् ।

This entire world was completely destroyed by one *Vaanara*, *Dvividā* who was so powerful and wicked. The entire world was without any *svaadhyaya*, *vashatkaara*, etc. and there was great grief among people of the world.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 11:

एकदा रैवतोद्याने पपौ पानं हलायुधः ।

रेवती च महाभागा तथैवान् या वरस्त्रियः ॥ ११ ॥

Once in the *Raivata udyana*, *Balarama*, who was *Halaayudha*, was involved in drinking wine, with *Revati* and other women. He was enjoying his time there.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 12:

उद्गीयमानो विलसत् ललनामौलिमध्यगः ।

रेमे यदुकुलश्रेष्ठः कुबेर इव नन्दने ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

उद्गीयमान इति । ललनामौलयः अशोकद्रुमौ वा । * मौलिः किरीटे चूडायामशोके केशसंहतौ* इति निघंटुः । तदा ललनोपरक्षिताशोकवनान्तभ्यः ।

Either it could be the Ashoka tree, or all the women there. He was singing and enjoying with all the women there, and he was shining like *Kubera* in *Nandanavana*.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 13:

ततः स वानरो अभ्येत्य गृहीत्वा सीरिणो हलम् ।

मुसलं च चकारास्य संमुखं च विडम्बनम् ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

तत इति । विडम्बनम् भूनेत्रादिविकारः । सम्मुखस्येति च पाठः ।

Then, *Dvividha* came and picked up *Balarama*'s plough, the *halaayudha*. And then threw it on *Balarama* himself as though he was going to hit him with that.

Dvividha made faces, and teased *Balarama* with his *halaayudha* itself.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 14:

तथैव योषितां तासां जहासाभिमुखं कपिः ।

पानपूर्णाश्च करकाञ्चिक्षेपाहत्य वै तदा ॥ १४ ॥

In front of all the women, *Dvividha* laughed at them. And shaking up all the cups, vessels filled with wine, he just threw them away here and there.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 15:

ततः कोपपरीतात्मा भर्त्सयामास तं हली ।

तथापि तमवज्ञाय चक्रे किलकिलध्वनिम् ॥ १५ ॥

Balaraama got extremely angry, and shouted at him, and tried to scare him away, but *Dvidida* totally neglected *Balaraama*. And made fun of him, by making noises.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 16:

ततः स्मयित्वा स बलो जग्राह मुसलं रुषा ।

सो अपि शैलशिलां भीमां जग्राह प्लवगोत्तमः ॥ १६ ॥

Immediately, *Balaraama* picked up his plough, and at the same time, a huge mountain was picked by *Dvidida*, in order to fight against *Balaraama*.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 17:

चिक्षेप स च तां क्षिप्तां मुसलेन सहस्रधा ।

बिभेद यादवश्रेष्ठस्सा पपात महीतले ॥ १७ ॥

Dvidida threw the huge mountain, and that was broken into a thousand pieces by the *musalaayudha*, plough of *Balaraama*. And it fell with a thousand pieces on the ground.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 18:

अथ तन्मुसलं चासौ सप्लुल्लङ्घ्य प्लवंगमः ।

वेगेनागत्य रोषेण करेणोरस्यताडयत् ॥ १८ ॥

And then, he tried to pick up the *musala*, plough itself, and tried to throw it at the chest of *Balaraama*. With great anger, he came and hit *Balaraama* on the chest.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 19:

ततो बलेन कोपेन मुष्टिना मूर्ध्नि ताडितः ।

पपात रुधिरोद्गारी द्विविदः क्षीणजीवितः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

तत इति । क्षीणजीवित इति अनेन अस्य अमृतप्राशनाद्दीर्घजीवित्वं महत् धिक्कारात् नष्टम् इति उक्तम्, * आयुः श्रियं. वित्तं लोकानाशिष एव च । हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः ॥ इति श्री शुक उक्तेः ।

Then, *Balaraama* got very angry, and hit him with his fist on *Dvidida*'s head. Gave him a huge hit on his head. Immediately, *Dvidida* vomited blood, and fell down dead.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 20:

पतता तत् शरीरेण गिरेश्शृङ्गमशीर्यत ।

मैत्रेय शतधा वज्रिवज्रेणैव विदारितम् ॥ २० ॥

Dvividā was so huge, that when *Balarama* hit him with his fist on the head, the head fell on the mountain, and the mountain's peak itself broke because of the weight of his head. It was as though *Indra* hit something with a *Vajrayudha*, and broke it. The hit from *Balarama*'s fist was so powerful.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 21:

पुष्पवृष्टिं ततो देवा रामस्योपरि चिक्षिपुः ।

प्रशशंसुः ततो अभ्येत्य साध्वेतते महत्कृतम् ॥ २१ ॥

Then all the *devaas* showered flowers, *pushpa vrushti* on *Balarama*, and were extremely happy. They praised him and said that "You did a wonderful thing".

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 22:

अनेन दुष्टकपिना दैत्यपक्षोपकारिणा ।

जगन्निराकृतं वीर दिष्ट्या स क्षयमागतः ॥ २२ ॥

This evil *Vaanara*, who was helping all the *daityaas*, and the entire world was destroyed. We thank you because you destroyed him.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 23:

इति उक्त्वा दिवमाजग्मुः देवा हृष्टस्सगुह्यकाः ॥ २३ ॥

The *devaas* along with the *guhyakaas* went back to their *svarga*.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 24:

श्री पराशरः -

एवंविधानि अनेकानि बलदेवस्य धीमतः ।

कर्माणि अपरिमेयानि शेषस्य धरणीभृतः ॥ २४ ॥

Sri Paraashara - Like this, there are wonderful acts which *Balarama* has done, which are incomparable. He has done many such wonderful acts. Who is none other than *Shesha*, *Aadishesha*, who is supporting all the worlds.

This completes Chapter Thirty Six.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे षट्त्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्रीविष्णुचितीये पञ्चमे अंशे षट्त्रिंशो अध्यायः ॥

We just completed Chapter 36 of Amsha 5. Where *Sri Paraashara* was narrating how *Balarama* killed *Dvividā*, who was a very wicked *Vaanara*, and the kind of

terror which he had created in the world, the kind of destruction which he had done. *Balaraama* put an end to this, and killed him without any effort. Having told about all the great things which *Balaraama* did during his *avataara*, *Maitreyar* is interested in knowing more, so *Paraasharar* continues.

॥ अथ सप्तत्रिंशो अध्यायः ॥

Yaadava Kalaha and Departure of Krishna

Now, Chapter Thirty Seven.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 1:

श्री पराशरः -

एवं दैत्यवधं कृष्णो बलदेवसहायवान् ।
चक्रे दुष्टक्षितीशानां तथैव जगतः कृते ॥ १ ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । दुष्टक्षितीशानां वधमित्यनुषङ्गः ।

Sri Paraasharar - With the help of *Baladeva*, *Krishna* destroyed all the demons in this world. And also all the evil kings who were causing all the trouble in this world, troubling all the wise people. This is all for the good of the world.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 2:

क्षितेश्च भारं भगवान् फल्गुनेन समन्वितः ।
अवतारयामास विभुः समस्ताक्षौहिणीवधात् ॥ २ ॥

The weight which was unbearable for *Pruthivi*, because of the evil forces which had collected on the earth, and which were so huge, was reduced by *Sri Krishna*, along with *Baladeva*, when He destroyed all the evil forces along with their *akshouhini* army.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 3:

कृत्वा भारावतरणं भुवो हत्वा अखिलान् नृपान् ।
शापव्याजेन विप्राणाम् उपसंहृतवान् कुलम् ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

कृत्वा इति । शाप इति । उपसंहारे शापो व्याजमात्रं स्वेच्छा एव हेतुः । यथा उक्तम्*
भवितव्यं तथा तत् हि दृष्टमेतत् महात्मना इति आदिना । कुलं स्वम् ।

Having reduced the weight of the evil forces on this earth, having killed all the evil kings, *Krishna* also destroyed His own *kula* in the end, because of a curse.

The *Brahmins* had given a curse to *Krishna*, and this was only a pretext, *vyaaja*. With His own will, He was the cause of the destruction of His clan. This was how it had to happen, and *Krishna* knowingly did all of that. It was out of His own will that He also destroyed the *Yaadava kula* itself in the end.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 4:

उत्सृज्य द्वारकां कृष्णः त्यक्त्वा मानुष्यमात्मनः ।
सांशो विष्णुमयं स्थानं प्रविवेश मुने निजम् ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

उत्सृज्य आदि । मानुष्यं मर्त्यदेहं, सांशः ससंकर्षणादिः, विष्णुमयं विष्णुप्रचुरम् । तत् तेजः तद्विभूति तत्परिकरसूरिपूर्णम् इति अर्थः । निजं स्थानं परमव्योम् पर्मपदादिशब्दवाच्यम् स्वासाधारणम् । यथा मौसले * दिव्यं स्थानमजरं चाप्रमेयम् * इत्यादि । अत्र मानुष्यम् इति विशेषणात् * ऊर्ध्वं गच्छन् व्याप्य लोकान् स्वलक्ष्म्या इति उक्त्वा, अनन्तरं * दिव्यं प्राप्तमित्यादिना वसुप्रभृतिभिः देवैः प्रत्युद्गमनादिकमुक्त्वा, * ततो राजन् भगवानुग्रधन्वा इत्यादिना स्वस्थानप्रवेशमभिधाय, * भुजैश्चतुर्भिस्समुपेतं ममेदमिति मौसलोक्तप्रकारेण स्वसाधारणदिव्यविग्रहवत् एव गमनं ज्ञातव्यम् ।

Having left *Dwaarakaa*, and having given up His *manushya deha* which He had taken during His *avataara*, along with His *amsha*, *Balaraama*, *Krishna* went to *Paramapada*, *Vishnumaya sthaana*.

Krishna gave up His human body, which was looking like that, which He had taken during His *avataara*. His *avataara* is also His *apraakruta divya mangala vigraha* only. It looked like He had taken a human body. He left, along with *Balaraama* and others. His *tejas*, His *vibhooti*, was completely present there. The words *Paramapada*, *Paramavyoma* are told, which are unique to Him only, His place. It is told in *Mousala Puraana* that it is *divya*, *apraakruta*.

Here, *maanushyam* is told as an attribute for Him. It means His *divya mangala vigraha*, divine auspicious form only. This is the *pramaana* given in the *Mousala Puraana*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 5:

मैत्रेयः -

स विप्रशापव्याजेन संजहे स्वकुलं कथम् ।

कथं च मानुषं देहमुत्ससर्ज जनार्दनः ॥ ५ ॥

Maitreya - O Paraasharar, you told that because of the curse of the *Brahmins*, He concluded His *avataara*, and destroyed His own *kula*. I want to know what was the pretext, and how did He leave His human body.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 6:

श्री पराशरः -

विश्वामित्रस्तथा कण्वो नारदश्च महामुनिः ।

पिण्डारके महातीर्थे दृष्टा यदुकुमारकैः ॥ ६ ॥

Sri Paraasharar - Vishvaamitra, Kanva, Naarada, and all these great sages, were seen by Yadukumaaraas, Yaadavaas in Pindaaraka kshetra.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 7:

ततस्ते यौवनोन्मत्ता भाविकार्यग्रचोदिताः ।

साम्बं जांबवतीपुत्रं भूषयित्वा स्त्रियं यथा ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

तत इति । भावि कार्यं भविष्यफलकर्म, तेन प्रचोदिताः ।

Because of their arrogance due to their youth, and also being impelled by what has to happen, in future as per the will of the Lord, they dressed up *Saamba* who was the son of *Jaambavati*, as a pregnant woman, and took him to the rishis.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 8:

प्रश्रितास्तान्मुनीनूचुः प्रणिपातपुरस्सरम् ।

इयं श्री पुत्रकामा वै ब्रूत किं जनयिष्यति ॥ ८ ॥

They went and prostrated to all the rishis, and asked them that "This lady is desirous of having a son, please do tell who she will give birth to".

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 9:

श्री पराशरः -

दिव्यज्ञानोपपन्नास्ते विप्रलब्धाः कुमारकैः ।

मुनयः कुपिताः प्रोचुः मुसलं जनयिष्यति ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

**दिव्यज्ञान इति । दिव्यज्ञान उपपन्नाः दिव्यस्य भगवदिच्छादेः ज्ञानोपपन्नाः । यथा
मौसल एव* भवितव्यं तथा तत् हि दृष्टमेतन्महिमना । उपेक्षितं च कृष्णेन शक्तेनापि
व्यपोहितुम् ॥ इत्यादि* कुतः शापो मनीषिणाम् इत्यन्तम् ।**

Sri Paraasharar - The rishis had the divine knowledge, which means that they had *Bhagavaan's* will. The rishis knew the will of the Lord. In *Mousala Puraana*, it is told that - Though He was capable of stopping it, He did not do so, because He knew that that is how it has to happen.

The rishis were cheated by the *Yadukumaaraas*, but they had the divine knowledge, the will of the Lord, and they got very angry. They said that he is going to give birth to a mace, *musala*.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 10:

सर्वयादवसंहारकारणं भुवनोत्तरम् ।

येनाखिलकुलोत्सादो यादवानां भविष्यति ॥ १० ॥

That *musala*, which will be unique, like which there is nothing in this world. He is going to give birth to a unique mace. That will be cause of destruction of all the *Yaadava kula*. And the *Yaadava kula* will be completely destroyed by that. The rishis said this.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 11:

इति उक्ताः ते कुमारः तु आचक्षुर्यथातथम् ।

उग्रसेनाय मुसलं जज्ञे साम्बस्य चोदरात् ॥ ११ ॥

Having been told like this, they all came and told *Ugrasena* about what all happened, that they were trying to make fun of the rishis, and that they gave a curse. *Saamba* gives birth to a mace.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 12:

तत् उग्रसेनो मुसलम् अयश्चूर्णमकारयत् ।

जज्ञे तदेरकाचूर्णं प्रक्षिप्तं तैः महोदधौ ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । एरका त्रिधारः तृणविशेषः ।

Ugrasena took that mace, and made it a powder, an iron powder. He got it powdered completely, and then he threw it into the ocean. This gave rise to a special grass, which had got three sharp edges, called *Eraka* grass.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 13:

मुसलस्याथ लोहस्य चूर्णितस्य तु यादवैः ।
खण्डं चूर्णितशेषं तु ततो यत्तोमराकृति ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

मुसलस्य इति । तोमरमत्र बाणशल्यम् ।

In that metal part of the *musala*, though it was all powdered by the *Yaadavaas*, there was one small part which was left, looking like the sharp head of an arrow.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 14:

तदप्यम्बुनिधौ क्षिप्तं मत्स्यो जग्राह जालिभिः ।
घातितस्योदरात्तस्य लुब्धो जग्राह तज्जराः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । जरा नाम लुब्धकः ।

That piece was also thrown into the ocean, and it was swallowed by a fish. That fish was caught by the fishermen, and they killed that fish. From the stomach of that fish, they took out that piece of iron which was looking like the sharp head of an arrow. There was a hunter by name *Jara* who picked it up.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 15:

विज्ञातपरमार्थो अपि भगवान् मधुसूदनः ।
नैच्छत्तदन्यथा कर्तुं विधिना यत् समीहितम् ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

विज्ञात इति । विधिना समीहितम् स्वरान्कल्पेन कृतम् ।

Krishna, *Madhusoodana* knew the truth, what is going to happen. Even then, He did not want to change it, because it was His own will that it has to happen like that. Whatever has to happen as per His *vidhi*, will, has to happen like that. He just left it as it is.

This was done by His own *sankalpa*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 16:

देवैश्च प्रहितो वायुः प्रणिपत्या आह केशवम् ।

रहस्येवमहं दूतः प्रहितो भगवान् सुरैः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

देवैः च इति । दूतः वायुः ।

All the *devaas*, sent *Vaayu* as a messenger, and he came and prostrated to *Krishna* and said that he has been sent as messenger by all the gods. That he is going to tell in secret whatever they told.,

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 17:

वस्वशिवमरुदादित्यरुद्रसाध्यादिभिस्सह ।

विज्ञापयति शक्रस्त्वां तदिदं श्रूयतां विभो ॥ १७ ॥

Indra along with all his *devataa gana*, *ashta Vasus*, the *Ashvini devataas*, *Marudgana*, *Aadityaas*, *Rudraas*, *Saadhyaas*, is sending You a message. Please do listen to that message. Said *Vaayu*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 18:

भारावतरणार्थाय वर्षाणामधिकं शतम् ।

भगवानवतीर्णो अत्र त्रिसशैः सह चोदितः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

भारावतरणार्थाय इति । अवतीर्णो वर्षाणामधिकं शतम् अत्र स्थित इति शेषः ।

O Lord, You have incarnated here being requested by the gods only. They all surrendered unto You, and requested You to incarnate here, in order to destroy the evil forces. You have already spent more than 100 years here. in order to reduce the weight of evil forces on earth. Having incarnated, You have stayed here for more than 100 years.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 19:

दुर्वृत्ता निहता दैत्या भुवो भारो अवतारितः ।

त्वया सनाथास्त्रिदशा भवन्तु त्रिदिवे सदा ॥ १९ ॥

Vaayu said - All the evil kings and demons were all killed by You, and the weight of the earth has been reduced. Let all the gods enjoy Your company in the *Dyu loka*. Please do come back.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 20:

तदतीतं जगन्नाथ वर्षाणामधिकं शतम् ।

इदानीं गम्यतां स्वर्गो भवता यदि रोचते ॥ २० ॥

O Krishna, Jagannaatha, You have already spent more than 100 years. If You like, please do get back to Svarga loka.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 21:

देवैः विज्ञाप्यते देव तथा अत्रैव रतिस्तव ।

तत्स्थीयतां यथाकालमास्थेयमनुजीविभिः ॥ २१ ॥

This is what is the request of the devaas. If You have the same desire, or if You desire to stay here for longer, You can please do as You wish. Because all servants have to remind the master in time. So we have reminded You that whatever You wanted to achieve in Your incarnation, has been achieved, and You may get back. We have reminded You, as per our duty as servants.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 22:

श्री भगवान् उवाच -

यत् त्वम् आत्थाखिलं दूत वेद्मि एतत् अहमप्युत ।

प्रारब्ध एव हि मया यादवानां परिक्षयः ॥ २२ ॥

Sri Bhagavaan - O messenger Vaayu, whatever you are telling, I am already aware of all these things. I have already started even the destruction of the Yaadava kula.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 23:

भुवो नाद्यापि भारो अयं यादवैरनिबर्हितैः ।

अवतार्य करोमि एतत् सप्तरात्रेण सत्वरः ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

भुव इति । भुवो भारो नाद्याप्यवतारित इति शेषः । एतत् गमनम् ।

Even now, the Yaadavaas are not being destroyed, so it is not complete, what I wanted to achieve. I will do that also in 7 nights.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 24:

यथा गृहीतमम्भोधैः दत्त्वा अहं द्वारकाभुवम् ।

यादवानुपसंहृत्य यास्यामि त्रिदशालयम् ॥ २४ ॥

I took space from the ocean to build Dwaarakaa. I am going to give back to him. The dissolution of the Yaadavaas will happen, they will all be destroyed. After that, I will come to the svarga loka.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 25:

मनुष्यदेहमुत्सृज्य संकर्षणसहायवान् ।

प्राप्त एवास्मि मन्तव्यो देवेन्द्रेण तथा अमरैः ॥ २५ ॥

I am going to leave this human body, along with the help of *Balaraama*. Let *Indra* know that very soon, I will be there only with all the gods.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 26:

जरासंधादयो ये अन्ये निहता भारहेतवः ।

क्षितेस्तेभ्यः तु बालो अपो (कुभारो अपि) यदूनां नापचीयते ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

जरासंधादय इति । क्षितेर्भारहेतवो ये अन्ये जरासंधादयो निहताः तेभ्यः यदूनां संबन्धी

शिशुरपि नामचितो युद्धे । कुभर इति पाठे तेभ्यो अपि अधिको यदूनां संबन्धी कुभारः भूभारः न क्षीयते ।

Whoever were the causes of the evil weight on the earth, *Jaraasandha* and others, were all destroyed by Me. Nobody has been left. Only the *Yaadavaas* have been left here, and I have not destroyed the *Yaadavaas*. I need to do that work also. The weight on the earth, of the evil forces, of *Yaadavaas*, is much more than even *Jaraasandha* and others. I am going to destroy that also.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 27:

तदेतं सुमहाभारमवतार्य क्षितेरहम् ।

यास्याम्यमरलोकस्य पालनाय ब्रवीहि तान् ॥ २७ ॥

All this weight, of all the evil forces, I am going to reduce. And then, I am going to come to the *Svarga loka*, in order to protect all. Please do tell all the gods. *Krishna* tells *Vaayu*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 28:

श्री पराशरः -

इत्युक्तो वासुदेवेन देवदूतः प्रणम्य तम् ।

मैत्रेय दिव्यया गत्या देवराजानितोकं ययौ ॥ २८ ॥

Sri Paraasharar - When *Madhusoodana Krishna* told *Vaayu* the messenger of the gods, *Vaayu* got back in the *divya gati* to *Indra*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 29:

भगवानप्यथोत्पातान्दिव्यभौमान्तरिक्षजान् ।

ददर्श द्वारकापुर्या विनाशाय दिवानिशम् ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

**भगवान् इति । ग्रहर्क्षवैकृतं दिव्य उत्पातः, उल्कानिपातनिर्घातपरिवेषादिरान्तरिक्षः,
चरस्थिरजो भौमः ।**

After that, *Krishna* saw day and night in the *Dwaarakaa puri*, a lot of omens, bad signs, the comets and other things, evil signs, the planets and other things not being in position, or being in wrong position, which bring a lot of evil to the world. Flames, like comets and others which are dropping. And all the movables and immovables which are showing signs of destruction. He saw these bad omens day and night, indicating the destruction of *Yaadavaas* in *Dwaarakaa puri*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 30:

**तान् दृष्ट्वा यादवानाह पश्यध्वम् अतिदारुणान् ।
महोत्पाताञ्छमायैषां प्रभासं याम मा चिरम् ॥ ३० ॥**

He saw these and told the *Yaadavaas* that evil fierce omens were happening. In order to get rid of all these things, let us go to *Prabhaasa kshetra* immediately.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 31:

श्री पराशरः -

**एवमुक्ते तु कृष्णेन यादवप्रवरस्ततः ।
महाभागवतः प्राह प्रणिपत्योद्धवोहरिम् ॥ ३१ ॥**

Sri Paraasharar - When *Krishna* told this, the excellent among the *Yaadavaas*, *Uddhava*, prostrated to *Krishna* and told him. *Uddhava* was a *mahaabhaagavata*, a great *Bhaagavata*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 32:

**भगवन्मया कार्यं तदाज्ञापय सांप्रतम् ।
मन्ये कुलमिदं सर्वं भगवान्संहरिष्यति ॥ ३२ ॥**

Please tell me what I am supposed to do now. Because I assume that You are going to destroy this entire kula now.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 33:

नाशायस्य निमित्तानि कुलस्याच्युत लक्षये ॥ ३३ ॥

O *Achyuta*, I am also seeing signs of destruction of this entire *Yaadava kula*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 34:

श्री भगवान् उवाच -

गच्छ त्वं दिव्यया गत्या मत् प्रसादसमुत्थया ।

यद्बदर्याश्रमं पुण्यं गन्धमादनपर्वते ।

नरनारायणस्थाने तत् पवित्रं महीतले ॥ ३४ ॥

Sri Bhagavaan - With your divya gati got by My grace, go to Badari Ashrama, which is a very sacred place in Gandhamaadana parvata, where there is a sacred Nara Naaraayana sthaana, pavitra sthala. Go there.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 35:

मन्मना मत्प्रसादेन तत्र सिद्धिमवाप्स्यसि ।

अहं स्वर्गं गमिष्यामि द्युपसम्हृत्य वै कुलम् ॥ ३५ ॥

Meditate upon Me there, and with My grace, you will get all that you wish to get. I am going to svarga, having destroyed the Yaadava kula here.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 36:

द्वारकां च मया त्यक्तां समुद्रः प्लावयिष्यति ।

मद्वेश्म चैकं मुक्त्वा तु भयान्मतो जलाशये ।

तत्र सन्निहितश्चाहं भक्तानां हितकाम्यया ॥ ३६ ॥

When I leave Dwaarakaa, the ocean is going to submerge the entire Dwaarakaa city, except My palace. Samudra will leave My palace because He is scared of Me. Samudra will not touch My palace. I will be there all the time in order to grace My devotees. In order to do good to My devotees, to grace them, I will all the time be present there.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 37:

श्री पराशरः -

इति उक्तः प्रणिपत्यैनं जगामाशु तपोवनम् ।

नरनारायणस्थानं केशवेनानुमोदितः ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

इत्युक्त इति । अनुमोदितः तत्त्वोपदेशपादुकाप्रदानादिना अनुगृहीतः । यादवत्त्वे अपि भगवत् स्वातन्त्र्यप्रदर्शनार्थं सात्वतविद्यासंतानायादध्वो राजसंतानाय व्रजश्च शेषितौ ।

Sri Paraasharar - Uddhava, having been told like this by Bhagavaan, prostrated to Him, and immediately, went to Badareekaashrama Tapovana, the Nara Naaraayana sthaana, having been permitted by Keshava.

Krishna did tattvopadesha to Uddhava, and also gave His paadukaa. Which Uddhava took and kept in the Nara Naaraayana sthaana in Badareekaashrama. And he meditated upon the Lord there. Though He destroyed the Yaadava kula completely, Bhagavaan, though He incarnated as a Yaadava, He demonstrated the svaatantrya that He is the Super Lord, by doing two things - giving Saatvata vidyaa to Uddhava, doing tattvopadesha, and He protects the Raaja santaana through the protection of Vajra and Uddhava, and destroyed the entire Yaadava kula.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 38:

ततः ते यादवाः सर्वे रथानारुह्य शीघ्रगान् ।

प्रभासं प्रययुः सार्धं कृष्णरामादिभिः द्विज ॥ ३८ ॥

After that, all the Yaadavaas got on to their chariots, and quickly left Dwaaraka and went to Prabhaasa kshetra, along with Krishna, Balaraama and others.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 39:

प्रभासं समनुप्राप्ताः कुकुरान्धकवृष्णयः ।

चक्रुस्तत्र महापानं वासुदेवेन चोदिताः ॥ ३९ ॥

Having gone to Prabhaasa kshetra, the Kukuraas, Andhakaas, Vrushnis, and others, started to drink, being impelled by none other than Vaasudeva only.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 40:

पिबतां तत्र चैतेषां संघर्षेण परस्परम् ।

अतिवादेन्धनो जज्ञे कलहाग्निः क्षयावहः ॥ ४० ॥

When they started drinking there, there were mutual clashes, and each one started to argue with the other, and then, there was a lot of fight there, which was going to destroy them.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 41:

मैत्रेय उवाच -

द्वंस्वं वै भुञ्जतां तेषां कलहः किंनिमित्तकः ।

संघर्षो वा द्विजश्रेष्ठ तन्माख्यातुर्महस्ति ॥ ४१ ॥

Maitreya - Now that they started drinking and eating, they were all eating their own food and drinking their own wine. I don't understand why should there be a fight among them, what was the reason? I would like to know that.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 42:

श्री पराशरः -

मृष्टं मदीयमन्नं ते न मृषमिति जल्पताम् ।

मृष्टामृष्टकथा जज्ञे संघर्षकलहौ ततः ॥ ४२ ॥

Sri Paraasharar - What I am eating is *mrushtaanna*, and yours is not *mrushtaanna*. I am eating the best food, and you are eating bad food. They started telling each other that "Mine is the best". And that is how they started fighting with each other. This is how the fight ensued.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 43:

ततः च अन्योन्यमभ्येत्य क्रोधसंरक्तलोचनाः ।

जघ्नुः परस्परं ते तु शस्त्रैर्दैवबलात्कृताः ॥ ४३ ॥

They started fighting getting extremely angry with each other. And they started to kill each other also with the weapons. This was all due to the will of the Lord only.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 44:

क्षीणशस्त्राः च जगृहुः प्रत्यासन्नामथैरकाम् ॥ ४४ ॥

When the weapons ended, and they did not have any more weapons left to fight, they saw the *Eraka* grass, and started to pick up the *Eraka* grass, which had three sharp edges, as a weapon.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 45:

एरका तु गृहीत्वा वै वज्रभूतेव लक्ष्यते ।

तया परस्परं जघ्नुस्संप्रहारे सुदारुणे ॥ ४५ ॥

When they took that *Eraka* grass, its edges were so sharp, because it was from the *musala*, it was as if it was the *Vajraayudha* itself, and with that, they started to kill each other. There was a fierce fighting there.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 46:

प्रद्युम्नसाम्बप्रमुखाः कृतवर्मा अथ सात्यकिः ।

अनिरुद्धादयः च अन्ये पृथुर्विपृथुरेव च ॥ ४६ ॥

Pradyumna, Saamba, Krutavarma, Saatyaki, Aniruddha, Pruthu, Vipruthu, ...

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 47:

चारुवर्मा चारुकश्च तथा अक्रूरादयो द्विज ।

एकारूपिभिर्वज्रैः ते निजघ्नुः परस्परम् ॥ ४७ ॥

... *Chaaruvarma, Chaaruka, Akroora*, all of them picked up the *Eraka* grass, which was like *Vajraayudha* and they killed each other.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 48:

निवारयामास हरिः यादवांस्ते च केशवम् ।
सहायं मेनिरे अरीणां प्राप्तं जघ्नुः परस्परम् ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

निवारयामास इति । माध्यस्थ्यात्केशवो युध्यमानान् निवारयामास । ते च तम् अरीणां
स्वविपक्षाणां सहायं प्राप्तं मेनिरे । अतस्तमनादृत्य अन्योन्यं च जघ्नुः ।

Krishna tried to stop them. Because He was neutral, Krishna tried to prevent them from fighting. Everyone thought that Krishna is supporting the other person. So, they continued to fight. They did not listen to Him, and started killing each other.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 49:

कृष्णो अपि कुपितस्तेषाम् एरकामुष्टिमाददे ।
वधाय सो अपि मुसलं मुष्टिलोहमभूत् तदा ॥ ४९ ॥

Krishna also became very angry, and He also picked up the Eraka grass. That itself became the musala, the mace. His fist itself became the metallic mace there.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 50:

जघान तेन निश्शेषान्यादवानाततायिनः ।
जघ्नुस्ते सहसा अभ्येत्य तथा अन्ये अपि परस्परम् ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

जघान इति । आततायी वधोद्यतः ।

He also killed all the Yaadavaas, who were engaged in killing each other. They also killed each other.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 51:

ततश्चार्षमध्येन जैत्रो असौ चक्रिणो रथः ।
पश्यतो दारुकस्याथ प्रायादश्वैर्धृतो द्विज ॥ ५१ ॥

At that time, from the middle of the ocean, Krishna's Jaitra ratha rose up. Daaruka also came there, and as Daaruka was seeing, it came, carried by horses.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 52:

चक्रं गदा तथा शार्ङ्ग तूणी शंखो असिरेव च ।
प्रदक्षिणं हरिं कृत्वा जग्मुरादित्यवर्त्मना ॥ ५२ ॥

His *Chakra*, *Gadaa*, *Shaarnga*, *Tooni*, *Shankha*, *Khadga*, and the divine weapons all did *pradakshina* to *Krishna*, and went to the *antariksha*, the *Paramapada*, His place, to the sky. They disappeared into the sky.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 53:

क्षणेन नाभवत्कश्चित् यादवानामघातितः ।

ऋते कृष्णं महात्मानं दारुकं च महामुने ॥ ५३ ॥

Within no time, there was no *Yaadava* left, and each one killed the other. Only two were left *Krishna* and *Daaruka*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 54:

चक्रम्यमाणौ तौ रामं वृक्षमूले कृतासनम् ।

ददृशाते मुखात् च अस्य निष्क्रामन्तं महोरगम् ॥ ५४ ॥

When they started coming, they saw the tree where *Balarama* was sitting. From his face, a huge serpent came out. They saw that.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 55:

निष्क्रम्य स मुखात् तस्य महाभोगो भुजंगमः ।

प्रयावर्णवं सिद्धैः पूज्यमानस्तथोरगैः ॥ ५५ ॥

That huge serpent which came out of *Balarama*'s face, was worshipped by all the *siddhaas*, the serpents, and others, and it went towards the ocean.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 56:

ततो अर्घ्यमादाय तदा जलधिः संमुखं ययौ ।

प्रविवेश ततस्तोयं पूजितः पन्नगोत्तमैः ॥ ५६ ॥

The ocean god himself came with *arghya*, and offered to that *Aadishesha*, and it entered into the ocean, having been worshipped by all the other serpents and everyone there.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 57:

दृष्ट्वा बलस्य निर्याणं दारुकं प्राह केशवः ।

इदं सर्वं समाचक्ष्व वसुदेवोग्रसेनयोः ॥ ५७ ॥

He saw *Balarama* concluding His *avataara*, and *Krishna* told *Daaruka* to go and tell this to *Vasudeva* and *Ugrasena*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 58:

निर्याणं बलभद्रस्य यादवानां तथा क्षयम् ।

योगे स्थित्वा अहमप्येतत्परित्यक्ष्ये कलेवरम् ॥ ५८ ॥

Sri Engal Aalwaan's Commentary:

निर्याणम् इति । योगेन देहत्यागो लोकसंग्रहार्थः ।

He told *Daaruka* - Go and tell how *Balarama* ended his *avataara*, and also that all the *Yaadavaas* were destroyed, and that I am going to be in Yoga, and I am also going to leave this body.

He stayed in Yoga and left His body, this was in order to demonstrate to the world, *loka sangrahaartha*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 59:

वाच्यश्च द्वारकावासी जनः सर्वस्तथा आहुकः ।

यथेमां नगरीं सर्वा समुद्रः प्लावयिष्यति ॥ ५९ ॥

Go and tell all the people in *Dwaaraka*, and also *Ugrasena* that the ocean is going to completely destroy the *Dwaaraka*, and going to flood the city, and the city will be no more.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 60:

तस्मात् भवद्भिः सर्वैः तु प्रतीक्ष्यो ह्यर्जुनागमः ।

न स्थेयं द्वारकामध्ये निष्क्रान्ते तत्र पाण्डवे ॥ ६० ॥

Go and tell *Ugrasena* and *Vasudeva* that they have to be awaiting the entry of *Arjuna* into *Dwaaraka*, and then they should not stay in *Dwaaraka* anymore. Once *Arjuna* leaves, they should also leave with him.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 61:

तेनैव सह गन्तव्यम् यत्र याति स कौरवः ॥ ६१ ॥

Wherever *Arjuna* goes, they have to go along with him.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 62:

गत्वा च ब्रूहि कौन्तेयम् अर्जुनं वचनान्मम ।

पालनीयस्त्वया शक्त्या जनो अयं मत्परिग्रहः ॥ ६२ ॥

Go and tell *Kunti's* son *Arjuna* that *Krishna* has told that he has to protect all the people who are related to *Krishna*, whom *Krishna* had protected so far. Go and tell *Arjuna* that he has to protect them.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 63:

त्वमर्जुनेन सहितो द्वारवत्यां तथा जनम् ।

गृहीत्वा याहि वज्रश्च यदुराजो भविष्यति ॥ ६३ ॥

Along with Arjuna, take all the people of Dwaaravati, and Vajra will become the king of Yaadavaas in future.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 64:

श्री पराशरः -

इति उक्तो दारुकः कृष्णं प्रणिपत्य पुनःपुनः ।

प्रदक्ष्णं च बहुशः कृत्वा प्रायाद्यथोदितम् ॥ ६४ ॥

Sri Paraasharar - Daaruka prostrated to Krishna again and again, and did pradakshina again and again, many times, and left Him, as directed by Him.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 65:

स च गत्वा तदाचष्ट द्वारकायां तथ अर्जुनम् ।

आनीनाय महाबुद्धिः वज्रं चक्रे तथा नृपम् ॥ ६५ ॥

Sri Engal Aalwaan's Commentary:

स च इति । स्वारवत्यां स्थितम् इति शेषः ।

He went and told all of that in Dwaarakaa puri, and also Arjuna, about whatever he had been told. And he made Vajra as the king.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 66:

भगवान् अपि गोविन्दो वासुदेवात्मकं परम् ।

ब्रह्मात्मनि समारोप्य सर्वभूतेष्वधारयत् ॥ ६६ ॥

[निष्प्रपञ्चे महाभाग संयोज्यात्मनमात्मनि ।

तुर्यावस्थस्सलीलं च शेते स्म पुरुषोत्तमः ॥]

Sri Engal Aalwaan's Commentary:

भगवान् अपि इति । सर्वभूतेषु स्थितम् अत एव वासुदेवात्मकं ब्रह्म आत्मन्यधारात् आत्मानं ब्रह्म अभावयत् इति अर्थः ।

Bhagavaan now thought that He is now Bhagavaan, and He did not think anymore that He was Krishna, who had incarnated as a human here. He was already in everyone, and that is why He was called as Vaasudeva.

He stayed in His fourth *avasthaa*, He got the *Brahma Bhaava*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 67:

संमानयन् द्विजवचो दुर्वासा यदुवाच ह ।

योगयुक्तो अभवत्पादं कृत्वा जानुनी सत्तम ॥ ६७ ॥

Sri Engal Aalwaan's Commentary:

संमानयन् इति । द्विजवचः विप्रशाप वचः । दुर्वासा यदुवाच तत् च संमानयन् पादं
लुब्धकदृश्यं स्वस्तिकासनेन जानुनि कृत्वा योगं चक्रे । श्रीकृष्णो हि, मदुच्छिष्टेन सर्वाङ्गं
लिम्पेति दुर्वाससोर्वचनात् विप्रच्छिष्टं पादेन न स्पष्टव्यमिति पादवर्जं सर्वाङ्गे लिप्ते, पादौ
न लिप्ताविति क्रुद्धेन दुर्वाससा तत्रैव पादे विद्धो भवेति शप्त इति उक्तं भारते ।

Respecting the words of the *Brahmins*, the *Rishis*, *Durvaasa Rishi*, whatever he had told, He stayed in the *yogic* pose, lifting His *paada* on the knee.

Respecting the curse of the *Brahmins*, and respecting whatever *Durvaasa* had told, He made His legs in the form of a *Svastikaasana*, on His knee, and sat in *Yogaasana*.

In the *Mahaabhaarata*, it is said that *Durvaasa* asked *Krishna* to smear His entire body with what *Durvaasa* had eaten and left. *Krishna* thought that the food eaten and left by a *Brahmin*, should not be touched with the foot. So, *Krishna* did not smear it for His foot, but smeared it for the rest of His body. *Durvaasa* got very angry and asked "Why did You not smear it on Your feet? You will be hit on the foot itself", and gave Him a curse. Because of this, *Krishna* sat in that position, to respect *Durvaasa's* curse, and also curse of the *Brahmins*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 68:

आययौ स जरा नाम तदा तत्र स लुब्धकः ।

मुसलावशेषलोहैकसायकन्यस्ततोमरः ॥ ६८ ॥

Sri Engal Aalwaan's Commentary:

आययाविति । मुसलावशेषलोहम् एकसायके न्यस्तं तोमरं यस्य स तथा उक्तः ।
अक्षराधिक्यमार्षम् ।

A hunter named *Jaraa*, who had picked up the piece of the *musala*, which was like the head of an arrow, which was the left-over piece of the mace, having taken this piece, he made an arrow with that as the head, and came there.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 69:

स तत्पादं मृगाकारमवेक्ष्यारादवस्थितः ।

तले विव्याध तेनैव तोमरेण द्विजोत्तम ॥ ६९ ॥

He saw His foot, which was looking like a deer. He was standing at a distance. Having seen that, he threw his arrow at that foot, thinking that it was a deer.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 70:

ततश्च ददृशे तत्र चतुर्बाहुधरं नरम् ।

प्रणिपत्याह चैवैनं प्रसीदेति पुनः पुनः ॥ ७० ॥

When he comes near, he saw *Krishna*, who was having *chaturbaahu*, four arms. Then, immediately, he prostrated to the Lord and said - "Be pleased with me, do grace me", again and again.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 71:

अजानता कृतमिदं मया हरिणशङ्कया ।

क्षम्यतां मम पापेन दग्धं मां त्रातुमर्हसि ॥ ७१ ॥

I thought that it was a deer. Without knowing, I have done this mistake. Please do pardon me and protect me from this sin.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 72:

श्री पराशरः -

ततः तं भगवान् आह न ते अस्तु भयमण्वपि ।

गच्छ त्वं मत्प्रसादेन लुब्ध स्वर्गं सुरास्पदम् ॥ ७२ ॥

Sri Engal Aalwaan's Commentary:

तत इति । गच्छ त्वम् इत्यादिना लोकसंग्रहार्थं योगेन स्वदेहं त्यजन्नपि भगवान् आत्मनो निरतिशयम् ऐश्वर्यं प्रकटयितुम् अनहर्मपि लुब्धकं शरीरमेव स्वर्गमगमयदित्यभिप्रेतम् ।

Sri Paraasharar - *Krishna* said - "Let there be not even an iota of fear in you. With My grace, you are going to go to *svarga*".

Though *Krishna* sat in His *yogic* posture to leave His *praana*, in order to demonstrate to the world about how *yogis* are supposed to be, and how yoga is supposed to be done, He did it for *lokasangraha*, even at that time, in order to show His unparalleled *aishwarya*, lordship, even though that hunter was not deserving, *Krishna* sent him as he was, with his body, to the *svarga loka*.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 73:

श्री पराशरः -

विमानमागतं सद्यः तद्वाक्यसमनन्तरम् ।

आरुह्य प्रययौ स्वर्गं लुब्धकस्तत्प्रसादतः ॥ ७३ ॥

Sri Paraasharar - Immediately, a huge vimaana came there, and the hunter got on to that vimaana, and went to svarga with the grace of the Lord.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 74:

गते तस्मिन् स भगवान् संयोज्यात्मानमात्मनि ।

ब्रह्मभूते अव्यये अचिन्त्ये वासुदेवमये अमले ॥ ७४ ॥

Sri Engal Aalwaan's Commentary:

गत इति । गत इत्यादि श्लोकद्वयस्यैक अन्वयः । तस्मिन् लुब्धके स्वर्गं गते सति भगवान् श्रीकृष्णः ब्रह्मभूत इत्यादि उक्तविशेषणविशिष्टे आत्मनि स्वस्मिन् आत्मानं मनः संयोज्य, त्रिविधां सात्त्विकराजसतामसरूपेण त्रिविधां गतिमतीत्य ।

He was *Brahman*, *avyaya*, *achintya*, *Vaasudeva*, *amala*, concentrating the *manas*, having made the mind merge with Himself, ...

Both these *shlokaas* - this and the next have the same *anvaya*. All the *visheshanaas* are for Him only.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 75:

अजन्मन्यमरे विष्णावप्रमेये अखिलात्मनि ।

तत्याज मानुषं देहमतीत्य त्रिविधां गतिम् ॥ ७५ ॥

... surpassing the three *gatis* - the forms of *sattva*, *rajas*, *tamas*, like which it was looking, though in reality it was not that, having left this *maanusha deha*, this *trigunaatmaka deha*, *Krishna* left His body, and got into His original form which is the form of the *Brahman*, Supreme Lord.

This is how *Krishna* concluded His *avataara*.

This completes Chapter Thirty Seven.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे सप्तत्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे सप्तत्रिंशो अध्यायः ॥

We just completed Chapter 37 of *Amsha 5. Bhagavaan Krishna's Avataara samaapti* has happened, and also *Balaraama's*.

॥ अथ अष्टत्रिंशो अध्यायः ॥

Arjuna's Plight

Now, Chapter Thirty Eight. This is the last chapter of *Amsha 5*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 1:

श्री पराशरः -

अर्जुनो अपि तदा अन्वीक्ष्य रामकृष्णकलेवरे ।

संस्कारं लम्भयामास तथा अन्येषामनुक्रमात् ॥ १ ॥

Sri Paraasharar - Arjuna saw the bodies of Krishna and Balaraama, and he wanted to do samskaara, and as well as for others also.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 2:

अष्टौ महिष्यः कथिता रुक्मिणीप्रमुखास्तु याः ।

उपगूह्य हरेर्देहं विविशुस्ता हुराशनम् ॥ २ ॥

Krishna's ashta Mahishis, Rohini and others, all embraced Krishna's body, and entered into Agni along with Him.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 3:

रेवती चापि रामस्य देहमाश्लिष्य सतमा ।

विवेश ज्वलितं वह्निं तत्सङ्गाहलादशीतलम् ॥ ३ ॥

Revati also embraced Balaraama's deha, and entered into the burning fire and it became very cool because of the happiness which she attained, because of sanga of Balaraama.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 4:

उग्रसेनस्तु तत् श्रुत्वा तथैवानकदुन्दुभिः ।

देवकी रोहिणी चैव विविशुर्जातवेदसम् ॥ ४ ॥

Having heard this, Ugrasena and also Vasudeva, along with Devaki and Rohini, they also did Agni pravesha.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 5:

ततो अर्जुनः प्रेतकार्यं कृत्वा तेषां यथाविधि ।

निष्चक्राम जनं सर्वं गृहीत्वा वज्रमेव च ॥ ५ ॥

Arjuna did the *preta kaarya* for all of them, as prescribed in the *shastraas*, and then, taking all the people of *Dwaarakaa* along with him, and also along with *Vajra*, who was supposed to be the future king, left *Dwaarakaa puri*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 6:

द्वारवत्या विनिष्क्रान्ताः कृष्णपत्न्यः सहस्रशः ।

वज्रं जनं च कौन्तेयः पालयञ्छनकैर्ययौ ॥ ६ ॥

Having left *Dwaarakaa*, *Dwaaravati*, all the thousands of wives of *Krishna*, and also *Vajra*, and all the people, *Arjuna*, protecting them, slowly departed from *Dwaaravati*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 7:

सभा सुधर्मा कृष्णेन मर्त्यलोके समुज्झिते ।

स्वर्गं जगाम मैत्रेय पारिजातश्च पादपः ॥ ७ ॥

And the *Sudharma sabhaa* which *Krishna* had ordered, to be brought from *Devaloka*, *Indra's* place, and kept for *Ugrasena*, went back to *Svargaloka*, when *Krishna* left this world. Along with it, the *Paarijaata* tree also went back.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 8:

यस्मिन् दिने हरिर्यातो दिवं संत्यज्य मेदिनीम् ।

तस्मिन् एव अवतीर्णो अयं कालकायो बली कलिः ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

यस्मिन् इति । कालकायः मलिनाङ्गः । कालकाम इति पाठे कृष्णोपेक्षावसरप्रतीक्षः ।

On the same day which *Krishna* completed His *avataara* and left His *maanusha roopa* which He had taken here, and left the earth and went back, on the same day, *Kali* entered.

Kali, who was full of dust and dirt, and who was waiting for the time when *Krishna* would complete His *avataara*, so that he can become more powerful.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 9:

प्लावयामास तां शून्यां द्वारकां च महोदधिः ।

वासुदेवगृहं त्वेकं न प्लावयति सागरः ॥ ९ ॥

Immediately, the ocean submerged the entire *Dwaarakaa* completely, and it just left *Bhagavaan Krishna's* house, palace alone. The ocean did not touch the palace.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 10:

नातिक्रान्तुमलं ब्रह्मः तदस्यापि महोदधिः ।

नित्यं सन्निहितस्तत्र भगवान् केशवो यतः ॥ १० ॥

The ocean cannot submerge the house of *Bhagavaan Krishna*, because He always lives there, even today. He is living there all the time. The ocean cannot exceed *Krishna's* orders, and cannot submerge His house, as He is always present there.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 11:

तदतीव महापुण्यं सर्वपातकनाशनम् ।

विष्णुश्रिया अन्वितं स्थानं दृष्ट्वा पापाद्विमुच्यते ॥ ११ ॥

That place, which is still there, not touched by the ocean, is a very sacred place, and it destroys all the sins, and it is associated with *Bhagavaan*. *Bhagavaan's* presence is there. Even by taking a look at it, people will get rid of their sins.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 12:

पार्थः पञ्चनदे देशे बहुधान्यधान्विते ।

चकार वासं सर्वस्य जनस्य मुनिसत्तमः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

पार्थ इति । पञ्चदास्यो देशः ।

Paartha went to a place called *Panchanada* (today's *Punjab*), which had abundance of *dhana*, *dhaanya*, and He lived there along with all the people.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 13:

ततो लोभस्समभवत् पार्थेनैकेन धन्विना ।

दृष्ट्वा स्त्रियो नीयमाना दस्यूनाम् निहतेश्वराः ॥ १३ ॥

There, the hunters and all the tribal people were there. They saw that *Arjuna* was taking along with him thousands of women, *Krishna's* wives, and he was alone, and carrying his bow, *Gaandeeva*. Having seen this, that all the women who have lost their husband, *Sri Krishna*, they got interested in that.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 14:

ततस्ते पापकर्माणो लोभो (पत्रो) पृहत्चेतसः ।

अभीरा मन्त्रयामासुः समेत्यात्यन्तदुर्मदाः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

तत ओतो । लोप्त्रं चौर्यधनम् । लोभोपहतचेतस इति च पाठः ।

All the hunters collected together, and being wicked and evil minded, they wanted to possess all the women, who had lost their husband. They all collected together and discussed.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 15:

अयमेको अर्जुनः धन्वी स्त्रीजनं निहतेश्वरम् ।

नयस्यस्मानतिक्रम्य धिगेतत् भवतां बलम् ॥ १५ ॥

Arjuna alone was taking all these women, whose husband was no more with them, and he is not bothered about us, not worried about us, and is it not a shame on your part, they all discussed with each other.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 16:

हत्वा गर्वसमारूढो भीष्मद्रोणजयद्रथान् ।

कर्णादीन् च न जानाति बलं ग्रामनिवासिनाम् ॥ १६ ॥

He has killed Bheeshma, Drona, Jayadratha, Karna, and all these mahaarathis, and because of that, he has become very arrogant, and he does not know the power of we people who live in the villages.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 17:

यष्टिहस्तानवेक्ष्यास्मान् धनुष्पाणिः स दुर्मतिः ।

सर्वानेवावजानाति किं वो बाहुभिरुन्नतैः ॥ १७ ॥

Having seen us carrying six yashti, he is having a bow, he ridicules us, he disrespects us. What is the purpose of having powerful arms, they discussed with each other like this.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 18:

ततो यष्टिप्रहारणा दस्यवो लोष्टधारिणः ।

सहस्रशो अभ्यधावन्त तं जनं निहतेश्वरम् ॥ १८ ॥

Immediately, being encouraged by this kind of discussion, thousands of hunters joined together, they carried big boulders of mud, stone, etc., and sticks, they came in thousands, and were after the women.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 19:

ततो निर्भर्त्स्य कौन्तेयः प्राहाभीरान्हसन्निव ।

निवर्तध्वम् अधर्मज्ञा यदि न स्थ मुमूर्षवः ॥ १९ ॥

Arjuna threatened all of them, and he told all those people smilingly to "Get back, get back, you evil minded people. If you don't want to die, just stop and turn away".

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 20:

अवज्ञाय वचस्तस्य जगृहुः ते तदा धनम् ।

स्त्रीधनं चैव मैत्रेय विश्वक्सेनपरिग्रहम् ॥ २० ॥

They just did not care for him, they simply ignored him. They went and caught all the money that he was taking, and also all the women whom Arjuna was protecting.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 21:

ततो अर्जुनो धनुर्दिव्यं गाण्डीवमजरं युधि ।

आरोपयितुमारेभे न शशाक च वीर्यवान् ॥ २१ ॥

Immediately, Arjuna took his Gaandeeva, and wanted to tie the rope. He found it impossible to do that. The valiant Arjuna was not able to tie the rope for Gaandeeva.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 22:

चकार सज्यं कृच्छ्रात् च तत् च अभूत् शिथिलं पुनः ।

न सस्मार ततो अस्त्राणि चिन्तयन् अपि पाण्डवः ॥ २२ ॥

With great difficulty, he tried to tie the rope, and then it became loose again. With great effort also, he was not able to remember any *astra*, and *mantraas* which he had known, the powerful *astraas* which he had known earlier and used. He could not remember even after putting a lot of effort.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 23:

शरान् मुमोच चैतेषु पार्थो वैरिष्वमर्षितः ।

त्वग्भेदं ते परं चक्रुः ता गाण्डीवधन्विना ॥ २३ ॥

He just left some ordinary arrows towards them, being very angry. They just touched their skin, and hurt them a little bit. Arjuna, having Gaandeeva could not do anything beyond that.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 24:

वह्निना ये अक्षया दत्ताः शरास्ते अपि क्षयं ययुः ।

युद्धयतः सह गोपालैः अर्जुनस्य भवक्षये ॥ २४ ॥

Along with the *gopaalakaas* from *Dwaaravati*, whom he had brought, he was fighting all the hunters. All the *Akshaya* which *Agnideva* had given him, which never got empty, that also got empty. He did not know what to do.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 25:

अचिन्तयत् च कौन्तेयः कृष्णस्यैव हि तत् बलम् ।

यन्मया शरसंघातैः सकला भूभृतो हताः ॥ २५ ॥

He started to think that all these acts, whatever he did, all great acts, were because of *Krishna* only. They are all His powers only. Whatever I did with all the arrows, killing of so many *atirathis* and *mahaarathis*, all was because of *Krishna* only.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 26:

मिषटः पाण्डुपुत्रस्य ततः ताः प्रमदोत्तमाः ।

आभीरैरपकृष्यन्त कामं चान्याः प्रदुद्रुवुः ॥ २६ ॥

Before he could wink, all the women were snatched by the hunters, and some of them just ran away here and there.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 27:

ततः शरेषु क्षीणेषु धनुष्कोट्या धनंजयः ।

जघान सस्यंस्ते चास्य प्रहाराञ्जहसुर्मुने ॥ २७ ॥

When all the arrows got over, he started to hit all the hunters with the bow itself. With this, they just laughed it off.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 28:

प्रेक्षतस्तस्य पार्थस्य वृष्णि अंधक वरस्त्रियः ।

जग्मुरादाय ते म्लेच्छाः समस्ता मुनिसत्तम ॥ २८ ॥

As *Arjuna* was just watching, the hunters snatched all the women and just ran away.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 29:

ततः सुदुःखितो जिष्णुः कष्टं कष्टमिति ब्रुवन् ।

अहो भगवता अनेन मुष्टो अस्मि इति रुरोद वै ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

तत इति । मुष्टः मुषितः मायया शक्तिहरणात् ।

Krishna stole all my powers, *Arjuna* cried at that time. He was extremely grief stricken, and said "Such a bad time I have got into". *Krishna* has stolen away all my powers. He started to cry.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 30:

तत् धनुस्तानि शस्त्राणि स रथस्ते च वाजिनः ।
सर्वमेकपदे नष्टं दानमश्रोत्रिये यथा ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

तत् धनुरिति । एकपदे एकक्षणे ।

He said, all the bow, the arrows, the *ratha*, the horses, everything is lost at the same time. It is like making a daana to an *ashrotriya*.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 31:

अहो अतिबलवत् दैवं विना तेन महात्मना ।
यदसामर्थ्ययुक्ते अपि नीचवर्गे जयप्रदम् ॥ ३१ ॥

He said that the power of *daiva*, that is, *Bhagavaan Krishna*, is so great, because even the ordinary people who are very lowly, who do not have any capability, also won over me.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 32:

तौ बाहू स च मे मुष्टिः स्थानं तत्सो अस्मि चार्जुनः ।
पुण्येनैव विना तेन गतं सर्वमसारताम् ॥ ३२ ॥

My arms and my fist, the position that I had as *Arjuna*, were all because of some *punya*, and without *Krishna*, all these have become futile, wasted.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 33:

ममार्जुनत्वं भीमस्य भीमत्वं तत् कृतं ध्रुवम् ।
विना तेन यदाभीरैः जितो अहं रथिनां वरः ॥ ३३ ॥

This *Arjunatva* of mine, the *Bheematva* of *Bheema*, the capability which we were well known, I am very sure that this is definitely because of *Krishna*. All is lost, and because of this only, these ordinary hunter people have won over me.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 34:

श्री पराशरः -
इत्थं वदन्ययौ जिष्णुरिन्द्रप्रस्थं पुरोत्तमम् ।

चकार तत्र राजानं वज्रं यादवनन्दनम् ॥ ३४ ॥

Sri Paraasharar - Thinking like this and speaking to himself, Arjuna went to Indraprastha pura and made Vajra as the king of the Yaadavaas there.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 35:

स ददर्श ततो व्यासं फल्गुनः काननाश्रयम् ।

तमुपेत्य महाभागं विनयेनाभ्यवादयत् ॥ ३५ ॥

At that time, in the forest, he went and saw Vyaasa muni, and went and did abhivaadana to him, prostrated to him.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 36:

तं वन्दमानं चरणौ अवलोक्य मुनिश्चिरम् ।

उवाच वाक्यं विच्छायः कथमद्य त्वमीदृशः ॥ ३६ ॥

When he went down and touched his feet, at that time, Vyaasa took a look at him, and said that he has lost all lustre in his face. "What has happened to you, why did you become like this?"

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 37:

अवीरजोऽनुगमनं ब्रह्ममत्या कृता अथ वा ।

दृढाशाभङ्गदुःखीव भ्रष्टच्छायोऽसि सांप्रतम् ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

**अवीरजो अनुगमनम् इति । अवि शब्देन अजजातिः लक्ष्यते । अविः खरादिजातिर्वा ।
अविशब्दस्य औणकादिक . संज्ञायाम् ।**

All the lustre, tejas on your face is gone. Looks like all your powers are gone. Did you go and approach a woman of a lower caste, or did you do brahma hatyaa. You are full of grief as though you want something you desire which did not happen. Are any of these the reasons why you are without any lustre?

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 38:

सांतानिकादयो वा ते याचमाना निराकृताः ।

अगम्यस्त्रीरतिर्वा त्वं येनासि विगतप्रभः ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

सांतानिकादय इति । सांतानिकः संतानार्थमुद्वोढुमिच्छन् । आदिशब्देन यक्ष्यमाणादयो
गृह्यन्ते । यथा आह मनुः * सांतानिकं यक्ष्यमाणध्वगं सार्ववेदसम् ।
गुर्वर्थपितृमात्रर्थस्वाध्यायाध्युपतापिनः ॥ इति ।

You went and approached someone and asked for marriage, with a woman, in order to get children. Were you rejected when you went for such a purpose? For performing *yaaga*, or for having children, or they are permitted to go when someone asks, they are not supposed to be rejected. Were you rejected when you went with such a purpose, asking for a girl in marriage? Were you turned away when you went for such a purpose? Or, did you want to unite with women who are not supposed to approach?

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 39:

भुङ्क्ते अप्रदाय विप्रेभ्यो मृष्टमेको अथ वा भवान् ।
किं वा कृपणवित्तानि हृतानि भवता अर्जुन ॥ ३९ ॥

Did you by chance, partake good food without offering to *Brahmins*? Or, are you stealing the money of the poor? Because of which you have become like this?

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 40:

कच्चिन्नु शूर्पवातस्य गोचरत्वं गतो अर्जुन ।
दुष्टचक्षुर्हतो वा असि निश्श्रीकः कथमन्यथा ॥ ४० ॥

Or, were you subjected to *shoorpa vaata*, which is supposed to be evil? Or were you the target of a bad glance of some people? Because of which you have lost all your *tejas*.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 41:

स्पृष्टो नखांभसा वाथ घटवार्युक्षितो अपि वा ।
केन त्वं वा असि विच्छायो न्यूनैर्वा युधि निर्जितः ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

स्पृष्ट इति । घटवारि घटान्नियमानात् चलितादुच्चलद्वारि ।

Did you come into contact with water which has touched the nails of someone? Were you sprinkled with water which is coming out from the *ghata*? If someone is carrying water in *ghata*, the water spills out, were you touched by such water? These are all not supposed to be *shuddha*. Finally, were you defeated by someone who is weaker than you?

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 42:

श्री पराशरः -

ततः पार्थो विनिश्चस्य श्रूयतां भगवन्निति ।

प्रोक्त्वा यथावदाचष्टे व्यासायात्मपराभवम् ॥ ४२ ॥

Sri Paraasharar - Arjuna gave a deep breath and then told "O Bhagavaan, please do listen. I am going to tell you why, what happened". And he started to tell what happened, to Vyaasa.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 43:

अर्जुन उवाच -

यत् बलं यत् च तत् (म) तेजो यत् वीर्यं यः पराक्रमः ।

या श्रीश्छाया च नस्सो अस्मान् परित्यज्य हरिर्गतः ॥ ४३ ॥

Arjuna - Whatever power, tejas we had, veerya, paraakrama, and all of that, everything is lost. When Krishna left us, all of these have left us also.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 44:

(इतरेणेव) ईश्वरेणापि महता स्मितपूर्वाभिभाषिणा ।

हीना वयं मुने तेन जातास्तृणमया इव ॥ ४४ ॥

Sri Engal Aalwaan's Commentary:

ईश्वरेण इति । इतरेणेव । महाता महता सता अपि इतरेणेव प्राकृतेनेव स्मितादिकं कुर्वता तृणमयाः तृणकृताः पुरुषाः ।

Though Krishna was there, who was a mahaan, and we were with Him, just like a praakruta, like an ordinary person, He was smiling, mingling with us, living with us like an ordinary person, by Him, we are all reduced to the level of a grass. We do not have anything left.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 45:

अस्त्राणां सायकानां च गाण्डीवस्य तथा मम ।

सारता या अभवन्मूर्तिः स गतः पुरुषोत्तमः ॥ ४५ ॥

All the astraas, the arrows, Gaandeeva, all of them have lost their capacity, and have become useless now. The moment Krishna left this world.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 46:

यस्यावलोकनादस्मात् श्रीर्जयः संपदुन्नतिः ।

न तत्याज स गोविन्दः त्यक्त्वा अस्मान् भगवान् गतः ॥ ४६ ॥

Just by a glance of *Sri Krishna*, we used to win all the wars, and used to have all kinds of wealth and powers. Just by a glance if His, all of them were staying with us. But now, *Krishna* has left this world, and everything is lost.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 47:

भीष्मद्रोणाङ्गराजाद्याः तथा दुर्योधनादयः ।

यत् प्रभावेन निर्दग्धाः स कृष्णः त्यक्तवान् भुवम् ॥ ४७ ॥

Because of His *prabhaava* only, we defeated and killed *Bheeshma*, *Drona*, *Angaraaja*, *Duryodhana* and others. That *Krishna* has left this world, leaving us alone here.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 48:

निर्यौवना गतश्रीका नष्टछायेव मेदिनी ।

विभाति तात नैको अहं विरहे तस्य चक्रिणः ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

निर्यौवना इति । नाहमेक इति निर्यौवनादिकः । यौवनशब्देन शक्तिः लक्ष्यते । छाया कान्तिः ।

The whole earth looks as though it has lost all its lustre, all its youth, its prosperity, and everything. I am not alone in this, having lost *Krishna* when He left this world. Not only I have lost my power, but the whole world has lost its power.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 49:

यस्य प्रभावात् भीष्माद्यैः मय्यग्नौ शलभायितम् ।

विना तेन अद्य कृष्णेन गोपालैरस्मि निर्जितः ॥ ४९ ॥

Bheeshma and such great warriors, were made to look like a firefly because of the powers of *Krishna* only. Such powerful as I was in the company of *Krishna*, I have now been won over by ordinary people.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 50:

गाण्डीवः त्रिषु लोकेषु ख्यातिं यदनुभावतः ।

गतः तेन विना अभीरलगुडैः स तिरस्कृतः ॥ ५० ॥

Gaandeeva which was well known in all three worlds, as the most powerful bow, without *Krishna*, that was totally put aside, by the sticks of all the hunters.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 51:

स्त्रीसहस्राण्यनेकानि मन्नाथानि महामुने ।

यततो मम नीतानि दस्युभिर्लगुडायुधैः ॥ ५१ ॥

All the thousands of women of *Krishna*, wives of *Krishna*, who were depending on me for protection, in spite of all my efforts, they were all carried away by these tribal people. They were just carrying sticks as their weapons.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 52:

आनीयमानमाभीरैः कृष्ण कृष्णावरोधनम् ।

हतं यष्टिप्रहरणैः परिभूय बलं मम ॥ ५२ ॥

Sri Engal Aalwaan's Commentary:

आनीयमानम् इति । कृष्ण हे व्यास ।

When I was bringing all this money, and *Krishna's antahpura*, by simply using the sticks and hitting me with them, they made me look as though I am a very weak person, the weakest person, and they carried them all away.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 53:

निश्श्रीकाता न मे चित्रं यत् जीवामि तदद्भुतम् ।

नीचावमानपंकांकी निर्लज्जो अस्मि पितामह ॥ ५३ ॥

This *nishshreekataa* of mine, when I have lost all capability and powers, this is not something great. That I am living itself, is something *adbhuta*. I don't know why I am living. I have been ridiculed and disrespected by all lowly people. I have been won over. I am without any shame, O *Vyaasa*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 54:

व्यास उवाच -

अलं ते व्रीडया पार्थ न त्वं शोचितुमर्हसि ।

अवेहि सर्वभूतेषु कालस्य गतिरीदृशी ॥ ५४ ॥

Vyaasa - O *Paartha*. Enough of your feeling ashamed. You don't have to feel sad at all. Just know that in all beings, this is what happens as time passed by. This is under the power of *kaala*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 55:

कालो भवाय भूतानाम् अभवाय च पाण्डव ।

कालमूलमिदं ज्ञात्वा भव स्थैर्यपरो अर्जुन ॥ ५५ ॥

Kaala is what is responsible for someone living and not living. Everything is controlled by *kaala*. Knowing that, take courage.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 56:

नद्यः समुद्रा गिरयः सकला च वसुंधरा ।

देवा मनुष्याः पशवः तरवः च सरीसृपाः ॥ ५६ ॥

All the rivers, oceans, mountains and the entire earth, devaas, manushyaas, animals, trees, serpents, ...

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 57:

सृष्टाः कालेन कालेन पुनर्यास्यन्ति संक्षयम् ।

कालात्मकमिदं सर्वं ज्ञात्वा शममवाप्नुहि ॥ ५७ ॥

... all are created by time, and they all have limited time. As time passed by, as their time passes, they get destroyed. Knowing that everything is *kaalaatmaka*, take courage, take peace.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 58:

कालस्वरूपी भगवान् कृष्णः कमललोचनः ।

यच्चात्थ कृष्णमाहात्म्यं तत्तथैव धनंजय ॥ ५८ ॥

Krishna is only *kaala svaroopi*. Bhagavaan Krishna who is lotus eyed. Whatever you told about the greatness of Krishna, is all exactly true.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 59:

भारावतरकार्यार्थम् अवतीर्णः स मेदिनीम् ।

भाराक्रान्ता धरा याता देवानां समितिं पुरा ॥ ५९ ॥

In order to reduce the weight of evil forces on this world, only, Krishna incarnated here. When the weight increased too much, when the evil forces became too much on the earth, Pruthivi went to Devasabhaa, and requested them for this. That is why Krishna has come down, incarnated here.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 60:

तदर्थमवतीर्णो असौ कालरूपी जनार्दनः ।

तत् च निष्पादितं कार्यम् अशेषा भूभुजो हताः ॥ ६० ॥

Because of that only, He incarnated here. He is *kaala svaroopi* only. Once that was done, His work was completed, and He killed all the kings.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 61:

वृष्ण्यन्धककुलं सर्वं तथा पार्थ उपसंहृतम् ।

न किञ्चिदन्यत् कर्तव्यं तस्य भूमितले प्रभोः ॥ ६१ ॥

Vrushni, Andhaka, and these kulaas, were destroyed, O Arjuna. There is nothing else for Him to do here in this world.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 62:

**अतो गतस्य भगवान् कृतकृत्यो यथेच्छया ।
सृष्टिं सर्गे करोति एष देवदेवः स्थितौ स्थितिम् ।
अन्ते अन्ताय समर्थो अयं सांप्रतं वै यथा गतः ॥ ६२ ॥**

Because He concluded whatever He wanted to do, His work is over here. He went back concluding His *avataara*. He achieved whatever He wanted to achieve, as desired. During creation, He is the one who creates. He is the one who is responsible for sustenance of this world. In the end, He is the one who is capable of dissolution also. That is why He has gone back.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 63:

**तस्मात् पार्थ न संतापः त्वया कार्यः पराभवे ।
भवन्ति भावाः कालेषु पुरुषाणां यतः स्तुतिः ॥ ६३ ॥**

Sri Engal Aalwaan's Commentary:

तस्मात् इति । भावाः सर्वे कालेषु अभ्युदयकालेषु ।

Paartha, because of that, you do not grieve now. You should have no grief right now, because you were defeated by very lowly people. All these things will happen for everyone, and sometimes they will be very powerful and rise up, and sometimes they will be defeated like this.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 64:

**त्वयैकेन हता भीष्मद्रोणकर्णादयो रणे ।
तेषामर्जुन कालोत्थः किं न्यूनाभिभवो न सः ॥ ६४ ॥**

You alone killed *Bheeshma, Drona, Karna*, and all these great warriors. Because their time was over. There also, their rising up, their getting killed, are all under the control of *Kaala*, and *Bhagavaan* only is *Kaala svaroopi*.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 65:

**विष्णोः तस्य प्रभावेन यथा तेषां पराभवः ।
कृतः तथैव भवतो दस्युभ्यः स पराभवः ॥ ६५ ॥**

This is all because of *Vishnu's prabhaava* only. Their getting defeated is also because of that only. In the same way, you were also defeated by ordinary hunters.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 66:

स देवेशः शरीराणि समाविश्य जगत् स्थितम् ।

करोति सर्वभूतानां नाशमन्ते जगत् पतिः ॥ ६६ ॥

The Lord of the world, Lord of even the gods, He enters as *antaryaami* into all bodies, and is responsible for sustenance of this world. In the end, He does dissolution also.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 67:

भागोदये ते कौन्तेय सहायो अभूत् जनार्दनः ।

तथान्ते तत् विपक्षास्ते केशवेन विनाशिताः ॥ ६७ ॥

When you were prosperous, He helped you. All your enemies were all destroyed by Keshava.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 68:

कश्श्रद्धद्धयात् सगाङ्गेयान् हन्याः त्वं कौरवान् इति ।

आभीरेभ्यश्च भवतः कः श्रद्धयात् पराभवम् ॥ ६८ ॥

Who can believe that you alone killed *Bheeshma*, *Drona*, *Karna*, *Duryodhana* and these great warriors? In the same way, who will believe that you will be defeated by ordinary hunters like this?

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 69:

पार्थैतत् सर्वभूतस्य हरेर्लीलाविचेष्टितम् ।

त्वया यत् कौरवा ध्वस्ता यदाभीरैर्भवाञ्जितः ॥ ६९ ॥

O *Arjuna*, all these are *Bhagavaan's* *leelaa cheshtitaas* only, His wonderful acts during His incarnation. All the *Kouravaas* were killed by you. You were defeated by the hunters.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 70:

गृहीता दस्युभिर्याश्च भवान् शोचति तास्त्रियः ।

एतस्याहं यथावृतं कथयामि तवार्जुन ॥ ७० ॥

You are telling that these people stole all the women. You are feeling sad because of that. I will tell you the real story behind that. Do listen to me.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 71:

अष्टावक्रः पुरा विप्रो जलवासरतो अभवत् ।

बहून् वर्षगणान् पार्थ गृणन्ब्रह्म सनातनम् ॥ ७१ ॥

Ashtaavakra is a very great *jnyaani*, and he was living immersed in water up to his neck. For many many years, he was meditating upon *Paramaatman*, and was doing tapas.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 72:

हितेष्वसुरसंघेषु मेरुपृष्ठे महोत्सवः ।

बभूव तत्र गच्छन्त्यो ददृशुः तं सुरस्त्रियः ॥ ७२ ॥

When all the *devaas* defeated the *asuraas*, there was a great festival, and they were all celebrating, near the bottom of *Meru parvata*. All the *apsara strees* were going there. On the way, they saw Ashtaavakra doing tapas.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 73:

रंभातिलोत्तमाद्यास्तु शतेशो अथ सहस्रशः ।

तुष्टुवुः तं महात्मानं प्रशशंशु च पाण्डव ॥ ७३ ॥

Sri Engal Aalwaan's Commentary:

रंभा इति । स्तुतुर्गानसहिता प्रशंसा तत् रहिता ।

Rambhaa, Tilottamaa, and thousands of *apsarases* who were going there, they sang many songs praising him. They also praised his greatness.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 74:

आकण्ठमग्नं सलिले जटाभारवहं मुनिम् ।

विनायावनताश्चैनं प्रणेमुः स्तोत्रतत्पराः ॥ ७४ ॥

They eulogized him, when they saw Ashtaavakra under water till his neck. He had a big *jataa* which was grown. With great devotion, they went and bowed down to him. They prayed to him.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 75:

यथायथा प्रसन्नो असौ तुष्टुवुः तं तथा तथा ।

सर्वाः ताः कौरवश्रेष्ठ तं वरिष्टं द्विजन्मनाम् ॥ ७५ ॥

He was very pleased with all this *stotra*. They did more and more *stotra* as he was pleased.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 76:

अष्टावक्र उवाच-

प्रसन्नो अहं महाभागा भवतीनां यदिष्यते ।

मत्तस्त्रहियतां सर्वं प्रदास्याम्यतिदुर्लभम् ॥ ७६ ॥

Ashtaavakra - O Apsarases, I am extremely pleased with you. Seek whatever boon you want. I will give you whatever is even impossible to attain. I will give you everything, whatever you want. You seek a boon.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 77:

रंभातिलोतमाद्यास्तं वैदिक्यो अप्सरसो अब्रुवन् ।

प्रसन्ने त्वय्यपर्याप्तं किमस्माकमिति द्विज ॥ ७७ ॥

Rambhaa, Tilottamaa and others told him - "Once you are pleased, what is there that is not obtained by us? We have got everything because you are pleased. This is enough for us."

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 78:

इतराः त्वब्रुवन् विप्र प्रसन्नो भगवान् यदि ।

तदिच्छामः पतिं प्राप्तुं विप्रेन्द्र पुरुषोत्तमम् ॥ ७८ ॥

While Rambhaa and Tilottamaa said that they had got everything that they wanted because Ashtaavakra was pleased, the others said that "If you are really pleased, we want to have Purushottama as our husband".

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 79:

व्यास उवाच -

एवं भविष्यति इति उक्त्वा ह्युत्तार जलात् मुनिः ।

तम् उत्तीर्णं च दृष्टुः विरूपं वक्रमष्टधा ॥ ७९ ॥

Vyaasa - He said "Tathaastu, it will happen as you wish." And then he got up from the water and came out. As soon as he came out from the waters, they saw that his body was all crooked in eight place, which was why he was called as Ashtaavakra.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 80:

तं दृष्ट्वा गूहमानानां यासां हासः स्फुटो अभवत् ।

तः शशाप मुनिः कोपम् अवाप्य कुरुनन्दन ॥ ८० ॥

As soon as they saw his crooked body, crooked in eight places, they started laughing at him. And he got very angry and cursed them.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 81:

यस्माद्विकृतरूपं मां मत्वा हासावमानना ।

भवतीभिः कृता तस्मात् एतं शापं ददामि वः ॥ ८१ ॥

Looking at my crooked body, you are laughing and showing disrespect towards me. I am going to curse you.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 82:

मत् प्रसादेन भर्तारं लब्ध्वा तु पुरुषोत्तमम् ।

मत् शापोपहताः सर्वा सस्युहस्तं गमिष्यथ ॥ ८२ ॥

With my *prasaada*, you will get *Purushottama* as your husband. And because of my *shaapa*, in the end, you will all get into the hands of lowly clan people.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 83:

व्यास उवाच -

इति उदीरितमाकर्ण्य मुनिः ताभिः प्रसादितः ।

पुनः सुरेन्द्रलोकं वै प्राह भूयो गमिष्यथ ॥ ८३ ॥

Vyaasa - Having told all these, he said "Go back to your *loka*".

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 84:

एवं तस्य मुनेः शापात् अष्टावक्रस्य चक्रिणम् ।

भर्तारं प्राप्य ता याता दस्युहस्तं सुराङ्गनाः ॥ ८४ ॥

Like this, having got the boon, they also got the curse, and that is how they have been all snatched away by these hunters.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 85:

तत्त्वया नात्र कर्तव्यः शोको अल्पो अपि हि पाण्डव ।

तेनैवाखिलनाथेन सर्वं तत् उपसंहृतम् ॥ ८५ ॥

Because of this, you should not feel sad for what happened. The super-lord *Bhagavaan*, who is the Lord of everything, the Supreme *Brahman*, He only is responsible for all this.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 86:

भवतां चोपसंहार आसन्नस्तेन पाण्डव ।

बलं तेजस्तथा वीर्यं माहात्म्यं चोपसंहृतम् ॥ ८६ ॥

Sri Engal Aalwaan's Commentary:

भवताम् इति । तेजः पराभिभवासहिष्णुत्वम् । माहात्म्यं अस्त्रमन्त्रादिजम् सामर्थ्यम् ।

Your *upasamhaara* is also nearby. Your *bala*, *tejas*, *veerya* have all been taken back by *Bhagavaan*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 87:

जातस्य नियतो मृत्युः पतनं च तथोन्नतेः ।

विप्रयोगावसानस्तु संयोगः संचये क्षयः ॥ ८७ ॥

Whoever is born has to die. And whoever rises up has to fall down. If you collect a lot of money, it will get lost. All these are natural. They happen.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 88:

विज्ञाय न बुधाः शोकं न हर्षमुपयान्ति ये ।

तेषामेवेतरे चेष्टां शिक्षन्तः सन्ति तादृशाः ॥ ८८ ॥

Sri Engal Aalwaan's Commentary:

विज्ञाय इति । विबुधाः विद्वाम्सः सन्ति तादृशाः तादृशा भवन्ति ।

Having known all this, the wise men do not feel happy or sad because of that. Whereas, at the same time, the others do different things. They act according to what happens.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 89:

तस्मात् त्वया नरश्रेष्ठ ज्ञात्वा एतत् भ्रातृभिः सह ।

परित्यज्य अखिलं तन्त्रं गन्तव्यं तपसे वनम् ॥ ८९ ॥

Sri Engal Aalwaan's Commentary:

तस्मात् इति । तन्त्रं परिच्छदम् ।

Having known all these things, along with all your brothers, you leave all your kingdom and everything, and go to forest, and be engaged in *tapas*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 90:

तत् गच्छ धर्मराजाय निवेद्यैतत् वचो मम ।

परश्वो भ्रातृभिः सार्धं यथा यासि तथा कुरु ॥ ९० ॥

Go and tell all these to *Dharmaraaja*, and day-after-tomorrow, along with all your brothers, you leave as you came, and go.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 91:

इति उक्तो अभ्येत्य पार्थाभ्यां यमाभ्यां च सहार्जुनः ।

दृष्टं चेवानुभूतं च सर्वमाख्यातवान् तथा ॥ ९१ ॥

Sri Engal Aalwaan's Commentary:

इति उक्त इति । दृष्टं प्रत्यक्षितं व्यास उक्तया श्रुतं च सर्वम् ।

Having gone back, Arjuna told Dharmaraaja and his brothers, he explained whatever he saw and experienced, and whatever Vyaasa told.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 92:

व्यासवाक्यं च ते सर्वे श्रुत्वा अर्जुनमुखेरितम् ।

राज्ये परीक्षितं कृत्वा ययुः पाण्डुसुता वनम् ॥ ९२ ॥

Having heard Vyaasa's words, which Arjuna told them, they made Pareekshit as the king, and they all left the place and went to the forest.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 93:

इत्येतत् तव मैत्रेय विस्तरेण मया उदितम् ।

जातस्य यद्यदोः वंशे वासुदेवस्य चेष्टितम् ॥ ९३ ॥

Sri Engal Aalwaan's Commentary:

श्री कृष्णलीलां निगमयति इति एतत् इति ।

O Maitreya, I have told you in great detail the story of incarnation of Bhagavaan Krishna, who incarnated in Yadu vamsha, as Vasudeva's son Vaasudeva. And all His great acts, cheshtitaas, I have told you in great detail so far.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 94:

यश्चैतत् चरितं तस्य कृष्णस्य शृणुयात् सदा ।

सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ॥ ९४ ॥

Sri Engal Aalwaan's Commentary:

भगवत् चरित्र श्रवणादिफलमाह यश्चत् चरितम् इति ।

Whoever listens to this Krishna charita, the story of Bhagavaan Krishna and all His leelaa cheshtitaas, will get rid of all his sins, and will attain Vishnu loka.

This completes Chapter Thirty Eight.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे अष्टत्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे अष्टत्रिंशो अध्यायः ॥

This completes *Amsha* Five, the story of Sri Krishna.

॥ समाप्तं च अयं पञ्चमो अंशः ॥

*Naaraayanam namaskrutya naram cha eva narottamam |
Deveem sarasvateem vyaasam tato jayam udeerayet ||*

Sri Krishnaarpanamastu
