

Sri VishNu PurANam (Vol 6)



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
Asmad Guruparamparaayai Namaha*

Amsha 6

Offering our *pranaamams* to all the *Bhaagavataas* in this *Satsanga*.

We just concluded *Amsha 5*, and are entering into the last *Amsha*, *Amsha 6*.

॥ अथ षष्ठः अंशः ॥

Now, *Amsha 6*.

॥ अथ प्रथमो अध्यायः ॥

Characteristics of Kali yuga

Now, Chapter One.

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

मैत्रेयः -

व्याख्याता भवता सर्ग वंश मन्वन्तरस्थितिः ।

वांशानुचरितं चैव विस्तरेण महामुने ॥ १ ॥

Sri Engal Aalwaan's Commentary:

**व्याख्याता इति । प्रथमांशे सर्गः उक्तः । द्वितीयादिषु वंशमन्वन्तरवंशानुचरितरूपा
स्थितिरुक्ता ।**

Maitreya - In the first *Amsha*, *Paraasharar* told about creation. After *srushti*, *sthati* was told in second, third and fourth *Amshaas*. After creation, *Vamsha*, *Vamshaanucharita*, *Manvantara*, are about the sustenance part. This was told in detail.

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

श्रोतुमिच्छाम्यहं त्वतो यथावदुपसंहतिम् ।

महाप्रलयसंज्ञां च कल्पान्ते च महामुने ॥ २ ॥

Sri Engal Aalwaan's Commentary:

श्रोतुम् इति । अथ कल्पान्ते उपसंहृतिं महाप्रलयसंज्ञाम् उपसंहृतिं च श्रोतुम् इच्छामि ।

Now, I would like to listen about pralaya from you. About the *mahaa pralaya*, and *kalpaanta upasamhruti*, *kalpaanta pralaya*. About the *pralaya* which happens at the end of the *kalpa*, and also the *mahaa pralaya*, I would like to listen from you.

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

श्री पराशरः -

मैत्रेय श्रूयतां मतो यथावत् उपसंहृतिः ।

कल्पान्ते प्राकृते चैव प्रलयो जायते यथा ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

मैत्रेय इति । प्राकृते प्रलय इति शेषः । द्विपरार्धक इति वक्ष्यमाणे यथ उपसंतिः जायते तथा यथावत् परमार्थतः श्रूयताम् ।

Sri Paraasharar - O Maitreya, do listen. I am going to tell you how pralaya happens at the end of the kalpa, and also the praakruta pralaya, how it happens.

There are two halves - first *Paraardha* and second *Paraardha*. In this, whatever is the pralaya which is going to be told, that will be at the end of the *dviteeya Paraardha* of *Chaturmukha Brahma*. I will tell you that.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 4:

अहोरात्रं पितृणां तु मासो अब्दस्त्रिदिवौकसाम् ।

चतुर्युगसहस्रे तु ब्रह्मणो द्वे द्विजोत्तम ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

अहोरात्रम् इति । मानुषो मासः पितृणाम् अहोरात्रम्, अब्दो देवानाम्, दिव्ये चतुर्युगसहस्रे द्वे ब्रह्मणो अहोरात्रम् ।

One month of humans is the day and night of *pitrus*. One year of *manushyaas* is the day and night of *devaas*. At the end of two thousand *chaturyugaas*, is *Brahma's* day and night. One thousand *chaturyugaas* is day for *Brahma*, and one more thousand *chaturyugaas* is night of *Brahma*.

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

कृतं त्रेता द्वापरं च कलिश्चेति चौर्युगम् ।

दिव्यैर्वर्षसहस्रैस्तु तत् द्वादशभिरुच्यते ॥ ५ ॥

The four yugaas - Kruta yuga, Tretaa yuga, Dvaapara yuga, and Kali yuga. The four yugaas put together is equal to 12000 deva varshaas. Kruta yuga is 4000 deva varshaas, Tretaa yuga is 3000 deva varshaas, Dvaapara yuga is 2000 deva varshaas, and Kali yuga is 1000 deva varshaas. And 2000 deva varshaas is the sandhi kaala, as was told in the earlier Amshaas.

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

चतुर्युगाण्यशेषाणि सदृशानि स्वरूपतः ।

आद्यं कृतयुगं मुक्त्वा मैत्रेयान्त्यं तथा कलिम् ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

चतुर्युगानि इति । स्वरूपतः परिमाणधर्माधर्मादिभिः । यथोक्तं हरिवंशे* कृते

धर्मश्चतुष्पात् स्यात् अधर्मः पादभागथा । द्वाभ्याम् अधर्मः पादाभ्यां त्रिभिर्धर्मस्ततः

स्थितः । द्वाभ्यां धर्मः स्थितः पद्भ्याम् अधर्मः त्रिभिरुच्छितः । कलौ अधर्मः चतुष्पात्

स्यात् धर्मः पादशेषगः ॥ इति । अयम् अधर्मः कृते कृतयुगे आदौ पादभाक् । अथ कृतान्ते

क्रमेण अधर्मः पादभाक् भवति ततः त्रेतायाम् ।

By nature, means by their measure, and dharma and adharmas, how much is there, and how they are there, the chaturyugaas are all very similar. Harivamsha is quoted here. Dharma is standing on four legs in Kruta yuga, and adharmas are there in one paada towards the end of Kruta yuga. In Tretaa yuga, dharma is standing on three legs, and adharmas in two legs. In the Dvaapara yuga, dharma is standing on two legs, and adharmas on three legs. In Kali yuga, adharmas are on four legs. The meaning of this is that in the beginning, at the end of Kruta yuga itself, adharmas are on one paada. Then adharmas gradually increase, become two, three, and become four at the start of Kali yuga.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 7:

आद्ये कृतयुगे सर्गो ब्रह्मणा क्रियते यथा ।

क्रियते चोपसंहारः तथा अन्ते च कलौ युगे ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

आद्य इति । ब्रह्मणा चतुर्मुखशरीरकेण भगवता* भोगिशय्यागतः शेते त्रैलोक्यग्रासबृंहितः

* इति वचनात् । आद्यन्तयोः युगयोः सृष्टिसंहारात् एव विशेषः । ।

In the beginning, how *Chaturmukha Brahma* creates, in the same way, at the end of *Kali yuga*, he does *upasamhaara*, dissolution happens by *Chaturmukha Brahma*.

Chaturmukha Brahma creates means that *Bhagavaan* is *antaryaami* to *Chaturmukha Brahma*. So, *Bhagavaan* Himself, through *Chaturmukha Brahma* does the creation. This is the uniqueness of beginning and end because there is creation and dissolution.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 8:

मैत्रेयः -

कलेः स्वरूपं भगवन् विस्तरात् वक्रम् अर्हसि ।

धर्मश्चतुष्पात् भगवान् यस्मिन् विप्लवमुच्छति ॥ ८ ॥

Maitreyar - Please do tell me about the nature of *Kali yuga*, in detail. How the dharma which was on four legs in the *Kruta yuga*, is totally not there in *Kali yuga*, I would like to know.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 9:

श्री पराशरः -

कलेः स्वरूपं मैत्रेय यत् भावाञ्छोतिम् इच्छति ।

तन्निबोध समासेन वर्तते यन्महामुने ॥ ९ ॥

Sri Paraasharar - This *Kali svaroop* which you want to know, O *Maitreyar*, I am going to tell you briefly. Do listen to me.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 10:

वर्णाश्रमाचरवती प्रवृत्तिः न कलौ नृणाम् ।

न सामर्ग्यजुर्धर्मं विनिष्पादनहेतुकी ॥ १० ॥

Sri Engal Aalwaan's Commentary:

वर्णाश्रम इति । वर्णाश्रम इत्यादिस्मार्तप्रवृत्तिविषयं सामर्ग्यजुरिति श्रौतप्रवृत्तिविषयत्रयी

प्रतिपाद्य अग्निहोत्रादि धर्मविनिष्पादनं यस्याः प्रवृत्तेः हेतुः प्रयोजनं सा तथा उक्ता । सा च

न इति अर्थः ।

Varnaashrama dharmaas which are told in *Smrutis* in detail - are not present in *Kali yuga*, people do not follow them. The *Rig*, *Yajus*, *Saama Vedaas* are there - these are *Shrouta*; whatever are told there - *Agnihotra* and other *dharmaas*, which are told there, and by performance of that only is dharma established. This

does not happen in *Kali yuga*. People do not follow *Agnihotra* and other dharma *kaaryaas* which are told in the *Vedaas*, in the *Kali yuga*. So, they are not there.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 11:

विवाहा न कलौ धर्म्या न शिष्यगुरुसंस्थितिः ।
न दांपत्यक्रमो नैव वह्निदेवात्मकः क्रमः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

विवाहा इति । दांपत्यक्रमः दंपत्योः धर्मः, दंपती एव दाम्पत्यम् । वह्निदेवात्मकः वह्नौ
देवयज्ञ क्रियात्मकः । क्रमः अनुष्ठानम् ।

Vivaaha does not happen as told in the *Shaastraas*. Even the order of student and teacher does not exist. The husband-wife system is also not there. Offering *havis* through *Agni* to the *devataas* through *yajnya yaagaas* is also not there.

Dharmya means *dharmaat anapetam*, which is in line with dharma.

The dharma of husband and wife, offering *havis* to *devataas*, is not there - the *anusthaana* of these does not happen.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 12:

यत्र कुत्र कुले जातो बली सर्वेश्वरः कलौ ।
सर्वेभ्य एव वर्णेभ्यो योग्यः कन्यावरोधने ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

यत्र कुत्र इति । वर्णेभ्यः वर्णानां धनी योग्यः, न तु वृत्तविद्यादिमान् ।

Whichever *kula* one is born, if powerful, he only rules over, he becomes *sarveshvara*. In all the *varnaas*, one who is rich becomes powerful, and not by his character, education, wisdom. Only one who is rich is sought after for marriage.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 13:

येन केन च योगेन द्विजातिर्दीक्षितः कलौ ।
यैव सैव च मैत्रेय प्रायश्चित्तं कलौ क्रिया ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

येन इति । येन केन च - श्रुतिस्मृतिभ्याम् अनुकल्पतया उक्तेन, योग्येन प्रकारेण, दीक्षितो
भवति ।

The *Brahmins* who take *deeksha*, through *samskaaraas* - the *mukha kalpa* is not followed, only the *anukalpa* is followed. *Anukalpaas* are told for those who are incapable of following the *mukhya kalpa*. In *Kali yuga*, only *anukalpaas* are followed, and *mukhya kalpaas* are not followed. And they do *praayaschitta* by any means, and not as told in the *shastraas*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 14:

सर्वमेव कलौ शास्त्रं यस्य यद्वचनं द्विज ।

देवता च कलौ सर्वा सर्वस्सर्वस्य चाश्रमः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

सर्वमेव इति । देवता च सर्वा अवैदिकी काल्यादिः । सर्वः सर्वस्य च आश्रमः

ब्रह्मचर्यवैराग्यादि रहितस्यापि ।

Everything is *shastra* in *Kali yuga*. Whoever says anything becomes *shastra*. *Aavidika* like *Kaali* also become *devataas*. Every god is treated as *devataa*, whoever is worshipped. If *Brahmacharya* is not there also, he can get married. If *vairagya* is not there also, he can become *sannyaasi*. Like this, anyone can take any *aashrama*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 15:

उपवासः तथा आयासो वित्तोत्सर्गः तपः कलौ ।

धर्मो यथा अभिरुचितैः अनुष्ठानैरनुष्ठितः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

उपवास इति । आयासः तीर्थयात्रादिकायक्लेशः । उपवासादिः स्वाभिरुचित अनुष्ठान

अनुष्ठितो धर्मो भवति ।

Upavaasa, *teertha yaatraa*, giving money in *daana*, *tapas*, and others - whoever does it in any way, that is how it is followed. And not as per *shastraas*. So, *kaaya klesha* by *teertha yaatraa* is as they desire. It is not as told in the *shastraas*, that is not *dharma*. Whoever does whatever becomes *dharma* in all these aspects.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 16:

वित्तेन भविता पुंसां स्वल्पेनाढ्यमदः कलौ ।

स्त्रीणां रूपमदश्चैवं केशैरेव भविष्यति ॥ १६ ॥

Even with little bit wealth, they become arrogant that they are very wealthy. Women also become arrogant because they look good, merely through the beauty of their hair.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 17:

सुवर्णमणिरत्नादौ वस्त्रं चोपक्षयं गते ।
कलौ स्त्रियो भविष्यन्ति तदा केशैरलंकृताः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

सुवर्णमणि इति । केशैः प्रशस्तैः, सुवर्णादिभूषणसहपाठात् ।

Suvarna, mani, ratna, good clothes, become very less in use. They decorate themselves with whatever good is available, and not necessarily with these.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 18:

परित्यक्ष्यन्ति भर्तारं वित्तहीनं तथा स्त्रियः ।
भर्ता भविष्यति कलौ वित्तवानेव योषिताम् ॥ १८ ॥

Women will desert husbands who do not have money. Whoever has money is only accepted as husband.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 19:

यो वै ददाति बहुलं स्वं स स्वामी सदा नृणाम् ।
स्वामित्वहेतुः सांबन्धो न चाभिजनता तथा ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

य इति । स्वामित्वहेतुरिति । बहु अर्थदानादिना संबन्ध एव स्वामित्वहेतुः भावी, न तु अभिजनः स्वामित्वहेतुः संबन्धो भविता अभिजन इति पाठे स्वामित्वहेतुः वसुदानादि संबन्धः, स एव अभिजनः न तु महाकुलीनत्वम् । हीनवर्णोऽपि अर्थदो महाकुलीनवत्सेव्य इति अर्थः ।

Whoever gives more becomes the lord. One who gives a lot of money, only becomes the master or the lord. Not necessarily one born in a good *varna*, a good *kula*, etc. Giving a lot of clothes, doing a lot of donation, one becomes the master. He only is treated as belonging to a very high class, and not one who is born in a good *kula*. Though he is of a lower *varna*, if he has a lot of money, he is treated as belonging to a higher class.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 20:

गृहान्ता द्रव्यसंघाता द्रव्यान्ता च तथा मतिः ।
अर्थाश्चात्मोपभोग्यान्ता भविष्यन्ति कलौ युगे ॥ २० ॥

Sri Engal Aalwaan's Commentary:

गृहान्ता इति । बुद्धेः साध्यं धनार्जनम्, न तु आत्मज्ञानादि । तत् च धनं गृहनिर्माणार्थम्,
न तु यागाधानाद्यर्थम् । ते चार्था गृहरूपाः स्वदेहभोगार्थाः, न त्वतिथ्यादिभोगार्थाः ।

Whatever material is collected is all kept in the house, for purpose of maintaining the house only. One's intelligence is used only for earning money, and not for *aatmajnyaana*. All the money earned is only for constructing houses. All the *yaagaas*, *homaas*, which are performed, the money earned is not used for that purpose. Also, the money earned, used for constructing houses, maintaining, is all for one's own enjoyment, and not for treating guests, not for *atithi satkaara*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 21:

स्त्रोयः कलौ भविष्यन्ति स्वैरिण्यो ललितस्पृहाः ।
अन्यायादप्तवित्तेषु पुरुषाः स्पृहयालवः ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

स्त्रिय इति । ललितेषु पुरुषेषु स्पृहा यासां तास्तथोक्ताः ।

Women get interested only in men who talks nicely. They will become highly independent. Men will be desirous of only money which is not earned in the right way.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 22:

अभ्यर्थिता अपि सुहृदा स्वार्थमेव निरीक्ष्यते ।
पणार्धार्धार्धमात्रे अपि करिष्यन्ति तथा स्पृहाम् ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

अभ्यर्थिता अपि इति । अभ्यर्थिता अपि- अभ्यर्थिता अपि । अत्र आर्षः संधिः । देवापि यं न
पश्यन्ति इतिवत् । पणः कपर्दिकाशीतिः, पञ्चगुञ्जातुलितं स्वर्णं वा ।

Though even a close friend requests a lot, they do not give even a little bit. They expect a lot of personal gains only. They do not give even a half handful, and will be interested in keeping it. They do not even part with half handful of anything, and even for that, they expect a lot of personal gains, from their own friends also.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 23:

समानपौरुषं चेतो भावि विप्रेषु वै कलौ ।
क्षीरप्रधानसंबन्धि भावि गोषु च गौरवम् ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

समानपौरुषम् इति । समान पौरुषम् इति अवर्वर्णाः शूद्रादयः विप्रान् स्वसमानतेजस्कान्
मन्यन्त इति अर्थः । समानपरुषम् इति पाठे सगर्वनिष्ठुरं च चेत् इति ।

Even the *Shoodraas* who belong to a lower class, they treat the higher classes like Brahmins as though they are equal in intelligence, *tejas* and others. Cows which are respected based on only how much milk they give.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 24:

अनावृष्टिभयप्रायाः प्रजाः क्षुत् भय कातराः ।
भविष्यन्ति तदा सर्वे गगनासक्तदृष्टयः ॥ २४ ॥

Because of scanty rains, the people will be suffering from hunger, fear, and they will be only looking at the sky, about when it will rain.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 25:

कन्दमूलफलाहाराः तापसा इव मानवाः ।
आत्मानं घातयिष्यन्ति ह्यनावृष्ट्यादिदुःखिताः ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

कन्दमूल इति । घातयिष्यन्ति क्लेशयिष्यन्ति ।

They eat only whatever is available, like roots, fruits and others, and they torture their own selves, suffering from low rains.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 26:

दुर्भिक्षमेव सततं तथा क्लेशामनीश्वराः ।
प्राप्स्यन्ति व्याहतसुखप्रमोदा मानवाः कलौ ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

दुर्भिक्षम् इति । प्रमोदः उल्लासः ।

They will not have any ruler, and all the time there will be famine. They will never see happiness.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 27:**अस्नानभोजिनो नाग्निदेवतातिथिपूजनम् ।****करिष्यन्ति कलौ प्राप्ते न च पिण्डोदकक्रियाम् ॥ २७ ॥**

They eat without taking bath, they don't worship Agni, devataa, not doing yajnya, yaaga. They don't treat atithi, guests. They will also not do the rites told for the departed forefathers.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 28:**लोलुपा ह्रस्वदेहाश्च बहवन्नादनतत्पराः ।****बहुप्रजाल्पभाग्याश्च भविष्यन्ति कलौ स्त्रियः ॥ २८ ॥**

They will be interested in only enjoyment, and will have a short body. They will be interested in eating a lot of food. They will have many children but will have very little fortune. This is what happens to the women in Kali yuga.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 29:**उभाभ्याम् अपि पाणिभ्यां शिरः कण्डूयनं स्त्रियः ।****कुर्वन्त्यो गुरुभर्तृणाम् आज्ञां भर्त्स्यन्त्यनादराः ॥ २९ ॥**

Women will be scratching their head with both their hands. Doing this, they threaten their own husbands and gurus. They disrespect them.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 30:**स्वपोषणपराः क्षुद्राः देहसंस्कारवर्जिताः ।****परुषानृतभाषिण्यो भविष्यन्ति कलौ स्त्रियः ॥ ३० ॥**

They will be interested in taking care of their own selves, and nurturing themselves. They will not have any dehasamskaara. They do not speak good language. They will have harsh tongue. They tell lies. All this will happen to women in Kali yuga.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 31:**दुश्शीला दुष्टशीलेषु कुर्वन्त्यः सततं स्पृहाम् ।****असद्वृत्ता भविष्यन्ति पुरुषेषु कुलाङ्गनाः ॥ ३१ ॥**

Even those born in high clan, in good kulaas, they will also become of bad character. They only develop friendship with those who are having bad character. They will be desirous in only those men, and they don't go in the right way. They do not behave properly with respect to men. This happens to even those born in good kulaas.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 32:

वेदादानं करिष्यन्ति वटवः च अकृतव्रताः ।
गृहस्थाः च न होष्यन्ति न दास्यन्ति उचितानि अपि ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

वेदादानाम् इति । अकृतव्रताः वेदव्रतरहिताः ।

Without doing the *vrata*, they learn *Vedaas* and others - the *Brahmachaaris* don't do as per the *niyama* what is told in the *shastraas*. *Gruhastaas* don't do *homa*, and they don't even give *daana* which is told for the *gruhastaas*. They do not do the right *daana*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 33:

वानप्रस्था भविष्यन्ति ग्राम्याहारपरिग्रहाः ।
भिक्षवश्चापि मित्रादिशेनसंबन्धयन्त्रणाः ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

वानप्रस्था इति । वनवासिनः वानप्रस्थाः ।

Even those who are *Vaanaprasthaas*, who have retired to the forest, for *dhyaana*, they are interested in eating food served in the cities. *Sannyasis* also have attachment towards friends, and relatives, which they are not supposed to have.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 34:

अरक्षितारो हर्तारः शुक्लव्याजेन पार्थिवाः ।
हारिणो जनवित्तानां संप्राप्ते तु कलौ युगे ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

अरक्षितार इति । शुक्लव्याजेन शुल्कम् इति व्यपदिश्य शुल्कव्यतिरिक्तैः दण्डैः च ।

Kings or rulers, do not protect their *prajaas*, and the people of their land. They steal all their money of the people through some tax or the other.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 35:

यो यो अश्वरथनागाढयः स स राजा भविष्यति ।
यः च यः चावलः सर्वः स स भृत्यः कलौ युगे ॥ ३५ ॥

The one who will be king, ruler will be whoever owns more horses and chariots and elephants. Whoever is weak is the servant.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 36:

वैश्याः कृषिवणिज्यादि संत्यज्य निजकर्म यत् ।

शूद्रावृत्त्या प्रवत्स्यन्ति कारकर्मोपजीविनः ॥ ३६ ॥

Vaishyaas, for whom the occupation is told as *krushi*, *vaanijya*, (farming, business) they will give up all those things. They will follow the *shoodra vrutti*, they will live by sculpting, and others.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 37:

भैक्षव्रतपराः शूद्राः प्रव्रज्यालिङ्गिनो अधमाः ।

पाषण्डसंश्रयां वृत्तिम् आश्रयिष्यन्ति सत्कृताः ॥ ३७ ॥

Shoodraas will become *sannyaasis*, and will follow the *sannyaasi vrata*. They take *sannyaasa*, and they will not have the proper signs of a *sannyaasi*. They will be very evil minded. They follow ways which are against what is told in the *Vedaas*. They will be treated well. They go and accept the *aachaaraas* which are totally against what is told in the *Vedaas*.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 38:

दुर्भिक्षकरपीडाभिः अतीव उपद्रुताः जनाः ।

गोधूमान्नयवान्नाद्यान् देशान्यास्यन्ति दुःखिताः ॥ ३८ ॥

By famine, with a lot of taxes, the people get tortured and they suffer a lot. Wheat, rice, and grains - wherever it grows or is available in plenty, they go and live in those places only. They will be very sad and suffering, and not be happy.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 39:

वेदमार्गे प्रलीनं च पाषण्डादये ततो जने ।

अधर्मवृद्ध्या लोकानाम् अल्पमायुर्भविष्यति ॥ ३९ ॥

When the *Veda maarga* is destroyed, when nobody follows what is told in the *Vedaas*, people follow more and more the *aachaaraas* which are against what is told in the *Vedaas*, and because of this, the *adharma* increases a lot. The lifespan of the people will be very less.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 40:

अशास्त्रविहितं घोरं तप्यमानेषु वै तपः ।

नरेषु नृपदोषेण बाल्ये मृत्युर्भविष्यति ॥ ४० ॥

People will perform *tapas*, which is very severe, but which is not told in the *shastraas*, which is against the *shastraas*. Because of the defects of the rulers, the kings, even at a very young age, the children will die, these things will happen.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 41:**भविता योषितां सूतिः पञ्चषट्सप्तवार्षिकी ।****नवाष्टदशवर्षाणां मनुष्याणां तथा कलौ ॥ ४१ ॥**

Men and women get children at a very young age. For women, it will be 5-year-old, or 6 years, or 7 years, will give birth. Similarly, boys who are only 9, or 8, or 10 years, will become fathers.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 42:**पलितोद्भवश्च भविता तथा द्वादशवार्षिकः ।****नातिजीवति वै कश्चित् कलौ वर्षाणि विंशतिम् ॥ ४२ ॥****Sri Engal Aalwaan's Commentary:****पलितेति । विंशति नातिजीवन्ति कलेरन्ते । त्रयोविंशतिमिति चतुर्थोक्तं जीवनमितः पूर्वम् ।**

When they are 12 years old, their hair becomes white. They don't live for long, beyond 20 years. They live only for 20 years. At the end of *Kali yuga*.

Before that, it was told as 223 years in *Amsha 4*. Towards the end of *Kali yuga*, only 20 years will be the life span of people.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 43:**अल्पप्रज्ञा वृथालिङ्गा दुष्टान्तःकरणाः कलौ ।****यतस्ततो विनङ्क्ष्यन्ति कालेनाल्पेन मानवाः ॥ ४३ ॥**

The people will have very less intelligence, wisdom, knowledge. They will have very less signs, which they wear, like *yajnopaveeta*, etc., as told as per their *varna aashrama dharmaas*. Their minds would be very bad and defective, impure. They just get destroyed very soon.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 44:**यदायदा हि मैत्रेय हानिर्धर्मस्य लक्ष्यते ।****तदातदा कलेर्वृद्धिरनुमेया विचक्षणैः ॥ ४४ ॥**

O *Maitreya*, whenever the *dharma* is reducing, or getting destroyed, at that time, you have to infer that the *Kali yuga* is growing and progressing towards the end.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 45:**यदायदा हि पाषण्डवृद्धिः मैत्रेय लक्ष्यते ।****तदातदा कलेर्वृद्धिरनुमेया महात्मभिः ॥ ४५ ॥**

The wise people have to infer that those who have *aacharaas* which are against what is told in the *Vedaas*, *paashanda vrutti*, when this becomes more and more, we have to assume that *Kali* is progressing.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 46:

यदायदा सतां हानिः वेदमार्गानुसारिणाम् ।

तदातदा कलेर्वृद्धिः अनुमेया विचक्षणैः ॥ ४६ ॥

Whenever the virtuous people who are following the *Vedaas*, when they suffer, at that time, you have to assume that *Kali yuga* is progressing.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 47:

प्रारंभश्चावसीदन्ति यदा धर्मभृतां नृणाम् ।

तदा अनुमेयं प्राधान्यं कलेः मैत्रेय पण्डितैः ॥ ४७ ॥

Those who want to follow the path of dharma, the *Veda dharmaas*, when they start itself, they will have difficulties, and obstructions, and will not be able to progress. When these things are seen, you have to infer that *Kali* is becoming more and more powerful and it is progressing.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 48:

यदायदा न यज्ञानाम् ईश्वरः पुरुषोत्तमः ।

इज्यते पुरुषैः यज्ञैः तदा ज्ञेयं कलेर्बलम् ॥ ४८ ॥

When people are not worshipping with *yajnyaas*, *Purushottama* who is the *Yogeshvara*, who is the Supreme Lord, and is the one worshipped by all the *yajnyaas*, then, at that time, you have to infer that *Kali* is becoming more and more powerful.

Aham hi sarvasya yajnyaanaam bhoktaa cha prabhureva cha, is told in the *Bhagavad Gita*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 49:

न प्रीतिर्वेदवादिषु पाषण्डेषु यदा रतिः ।

कलेर्वृद्धिः तदा प्राज्ञैः अनुमेया विचक्षणैः ॥ ४९ ॥

People are not interested anymore in what is told in the *Vedaas*, but they are all interested in following *aacharaas* which are against what is told in the *Vedaas*, at that time, you have to infer that *Kali yuga* is progressing. Those who are wise will infer like this.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 50:

कलौ जगत्पतिं विष्णुं सर्वस्रष्टारम् ईश्वरम् ।

नार्चयिष्यन्ति मैत्रेय पाषण्ड उपहता जनाः ॥ ५० ॥

In the *Kali yuga*, those who are totally taken to *aachaaraas* which are against the *Vedaas*, against the *shaastraas*, which are *ashaashtra*, as not told in the *shaastraas*, and do not worship the Supreme Lord who is sole creator of all the worlds, *Bhagavaan Vishnu*, O *Maitreya*, you have to assume that *Kali yuga* is progressing. People do not do this in *Kali yuga*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 51:

किं देवैः किं द्विजैः वेदैः किं शौचेनाम्बुजन्मना ।

इति एवं विप्रवक्ष्यन्ति पाषण्ड उपहता जनाः ॥ ५१ ॥

Those who are going against the *Vedaas*, who don't believe in the *Vedaas*, who do everything against what is told in the *Vedaas*, they will argue - "What has to happen from the Gods", "Who is God, where is He? Where are the *devaas* - *Indra*, *Varuna*, etc.? What can they do, what have they to do? Why should we respect Brahmins? Why should we follow the *Vedaas*? What is the purpose of maintaining cleanliness using water?" They argue like this, and are interested in only those things. They never respect the *Devaas* or *Vedaas*, or *shaastraas*. They are never interested in *shuchi* with water.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 52:

स्वल्पाम्बुवृष्टिः पर्जन्यः सस्यं स्वल्पफलं तथा ।

फलं तथा अल्पसारं च विप्र प्राप्ते कलौ युगे ॥ ५२ ॥

O *Maitreya*, when *Kali yuga* comes, the rain stays for a very short time. There will be very little rain. The clouds will bring only very little water. The plants also - the yield is very low, they give only very less fruits. Even the fruits which are grown will not have any taste, they have very little taste. All these happen during *Kali yuga*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 53:

शाणीप्रायाणि वस्त्राणि शमीप्राया महीरुहाः ।

शूद्रप्रायः तथा वर्णा भविष्यन्ति कलौ युगे ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

शाणीप्रायाणि इति । शाणः शाणी वा शणविकारः । शाटीति पाठे ह्रस्वस्थूलम् ।

All the clothes are like torn clothes. The trees are all looking like *shamee vruksha* only. All men will look like *shoodraas* only. This is what happens during *Kali yuga*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 54:

अणुप्रायाणि धान्यानि अजाप्रायं तथा पयः ।

भविष्यन्ति कलौ प्राप्ते ह्यौशीरं चानुलेपनम् ॥ ५४ ॥

The grains will become very small, very minute. The milk will be like goat's milk only. This is what happens in *Kali yuga*. All the *gandha* will be like what is grown in the desert, it will be without any *saara*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 55:

श्वश्रुश्वशुरभूयिष्ठा गुरवश्च नृणां कलौ ।

स्यात्तादया हरिभार्याश्च सुहृदो मुनिसत्तम ॥ ५५ ॥

Sri Engal Aalwaan's Commentary:

श्वश्रुश्वशुर इति । हरिभार्याः हरिण्यः हृदया भार्याः । बहुव्रीहिर्वा हरिण्या भार्या येषां ते, ते सुहृदः । भर्तृणाम् जाराणां च रम्यभार्या हि सुहृदः ।

In *Kali yuga*, the father-in-law and mother-in-law will only be *gurus*. They don't go after any other *gurus*. Their friends will be only their brother-in-law, and those who are very pleasing, only those wives will be friends. The wives who are loving, only they will be friends. They will have no other friends than that. One who is pleasing only, will become a friend for everyone.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 56:

कस्य माता पिता कस्य यथा कर्मानुगः पुमान् ।

इति चोदाहरिष्यन्ति श्वशुरानुगता नराः ॥ ५६ ॥

People will follow only their in-laws, and will disrespect their parents. "Who is father, who is mother?" People will talk only fatalistic view, that everything happens only by *karma*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 57:

वाङ्मनःकायगैर्दोषैः अभिभूताः पुनः पुनः ।

नराः पापानि अनुदिनं करिष्यन्ति अल्पमेधसः ॥ ५७ ॥

With all the defects in speech, body and mind, they will be full of defects in all these three, they will be doing only bad things. Everyday, they will be only sinning. They will have no wisdom.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 58:

निस्सत्यानामशौचानां निर्हीकाणां तथा नृणाम् ।

यद्यत् दुःखाय तत् सर्वं कलिकाले भविष्यति ॥ ५८ ॥

People will not follow the path of truth. They will not have *shoucha* as told in the *shastraas*. They will not have cleanliness. They will not have any shame also. Whatever leads to suffering and grief, only that happens in *Kali yuga*. Everyone will be sad, and no one will be happy.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 59:

निस्स्वाध्यायावष्टकारे स्वधास्वाहाविवर्जिते ।

तदा प्रविरलो धर्मः क्वचित् लोके निवत्स्यति ॥ ५९ ॥

Sri Engal Aalwaan's Commentary:

निस्स्वाध्याय इति । क्वचित् कीटकादौ ।

There will be no *svaadhyaya*, no *Veda adhyayana*. The *havis* given to *pitrus*, *devataas*, etc., will not be there. They will not do *yajnya yaagaas*, and hardly any *dharma* will be present. It may stay in rare places. Very little *dharma* will stay in rare places.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 60:

तत्राल्पेनैव यत्नेन पुण्यस्कन्धमनुत्तमम् ।

करोति यः कृतयुगे क्रियते तपसा हि सः ॥ ६० ॥

Sri Engal Aalwaan's Commentary:

तत्र इति । तत्र कलौ । अल्पेनैव यत्नेन हरिसंकीर्तनादिना । अनुत्तमं पुण्यस्कन्धं पुण्यराशिं करोति पुरुषः । यः पुण्यस्कन्धः क्रियते स कृतयुगे तपसा हि क्रियते ।

What is done with great effort through severe penance, *tapas*, in *Kruta yuga*, that can be achieved with very little effort in *Kali yuga*. In *Kali yuga*, with very little effort, one can achieve *punya*, what is achieved by severe penance in *Kruta yuga*.

By mere *naama sankeertana*, of *Hari*, one can achieve. In *Kruta yuga*, what they do with *tapas*, severe penance, in *Kali yuga*, by mere *Hari sankeertana*, that can be achieved. This is the greatness of *Kali yuga*, in one way.

This completes Chapter One.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे प्रथमो अध्यायः ॥

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

We just concluded Chapter 1 of Amsha 6, where *Paraasharar* described what all happens in *Kali yuga*, to *Maitreyar*.

॥ अथ द्वितीयो अध्यायः ॥

Vyaasar answers Sages' Questions

Now, Chapter Two.

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

श्री पराशरः -

व्यासः च आह महाबुद्धिः यदत्रैव हि वस्तुनि ।

तत् श्रूयतां महाभाग गदतो मम तत्त्वतः ॥ १ ॥

Sri Engal Aalwaan's Commentary:

व्यासश्च इति । अत्र वस्तुनि अल्पयत्नेन पुण्यस्कन्धप्राप्तौ ।

Sri Paraasharar - In spite of so many bad things which are going to happen in *Kali yuga*, where *dharma* is going to be destroyed, and all kinds of *adharma* will ensue, which were described, he continues about what *Vyaasar* has told about this.

Now, he is going to tell something good about *Kali yuga*. With very little effort, one can get *punya*. In the last *shloka* of the previous *adhyaya*, it was concluded that whatever can be achieved with great tapas in *Kruta yuga*, can be achieved with little effort in *Kali yuga*. This continues now. I am going to tell you about that, listen to it. *Paraasharar* is telling what *Vyaasar* has told.

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

कस्मिन् काले अल्पाको धर्मो ददाति सुमहत्फलम् ।

मुनीनां पुण्यवादो अभूत् कैश्चासौ क्रियते सुखम् ॥ २ ॥

Sri Engal Aalwaan's Commentary:

कस्मिन् इति । पुण्यवादः पुण्यविषयविचारः ।

All the great *munis* had gathered, and were discussing about *punya vishaya*. About what is going to give us *punya*. At what time very little *dharma* will also give us great fruits, great benefits. They were discussing like this. They were also discussing about what has to be done.

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

संदेहनिर्णयार्थाय वेदव्यासं महामुनिम् ।
ययुस्ते संशयं प्रष्टुं मैत्रेय मुनिपुङ्गवाः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

संदेहनिर्णयार्थयेति । संशयं संशयितम् अर्थं प्रष्टुम् ।

In the first shloka, *Paraasharar* told about what *Vyaasar* has told to the rishis, about that very little effort within which great benefit can be gained. *Paraasharar* is continuing. All the great sages had gathered and were discussing about *punya vishaya*. They were discussing about what is to be done, and at what time it will happen. In order to get their doubts clarified, they approached *Mahaamuni Vedavyaasa*, and wanted to ask all these doubts, about the *punya vishaya* which they were discussing.

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

ददृशुस्ते मुनिं तत्र जाह्नवीसलिले द्विज ।
वेदव्यासं महाभागमर्धस्नातं सुतं मम ॥ ४ ॥

There they saw *Vedavyaasa* who was taking a bath in *Gangaa* river. He was halfway through.

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

स्नानावसानं ते तस्य प्रतीक्षन्तो महर्षयः ।
तस्थुस्तीरे महानद्याः तरुषण्डमुपाश्रिताः ॥ ५ ॥

They were waiting for him to complete his bath there. Waiting for him, they went and stood under the shade of a tree near the banks of that great river.

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

मग्नो अथ जाह्नवीतोयादुत्थायाह सुतो मम ।
शूद्रः साधुः कलिः साधुरित्येवं शृण्वतां वचः ।
तेषां मुनीनां भूयश्च ममज्ज स नदीजले ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

मग्न इति । शूद्रः साधुः कलिः साधुरिति वचनम् ।

He completely took a dip in the water, and told. *Paraasharar* is telling that his son told like this, after getting up from the water, so that everyone can listen. He took a dip in the water, and again got up. He told "*Shoodrah saadhuh, kalih saadhuh*".

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 7:

साधुसाध्विति चोत्थाय शूद्र धन्यो असि चाब्रवीत् ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

साधु साधु इति । साधु साधु शूद्र धन्यो अस्ति इति उक्तिः हृदयसन्निधेः प्रत्यक्षोक्तिरिव भाति इति ।

He told again "*Saadhu saadhu*".

He said as though he is directly seeing them.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 8:

निमग्नश्च समुत्थाय पुनः प्राह महामुनिः ।

योषितस्साधु धन्यास्ताः ताभ्यो धन्यतरो अस्ति कः ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

निमग्नश्च इति । ताभ्यः योषिद्भ्यः । कलौ साधुत्वं शूद्रे धन्यत्वं योषितां धन्यतरत्वं च इति तत् गुणतारतम्याद्विरम्य त्रिधोक्तिः ।

He took a dip again, and again got up. He said that women are all very fortunate. He said - "Who is more fortunate than them?".

Kaliyuga is good. *Shoodraas* are fortunate. Women are more fortunate.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 9:

ततः स्नात्वा यथान्यायम् आचान्तं च कृतक्रियम् ।

उपतस्थुर्महाभागं मुनयस्ते सुतं मम ॥ ९ ॥

Having finished his bath, he did *aachamana*, and his *anusthaana*, and all the sages approached him.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 10:

कृतसंवन्दनांश्चाह कृतासनपरिग्रहान् ।

किमर्थमागता यूयम् इति सत्यवतीसुतः ॥ १० ॥

They came and did *samskaara* to him, and after that, he asked them to take a seat, and then asked them about the purpose of their coming here. *Vyaasa*, who was *Satyavati*'s son asked thus.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 11:

श्री पराशरः -

तमूचुस्संशयं प्रष्टुं भवन्तं वयमागताः ।

अलं तेनास्तु तावन्नः कथ्यतामपरं त्वया ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

तमिति । तेन प्राग्विवक्षितेन अर्थेन, अलमस्तु तन्निवृत्तिरस्तु ।

Sri Paraasharar - All the sages told him that they came here to ask him some doubts, but let those doubts wait. Now, we want to ask you something else.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 12:

कलिस्साधिवति यत्प्रोक्तं शूद्रः साधिवति योषितः ।

यदाह भगवान्त्साधु धन्याश्चेति पुनः पुनः ॥ १२ ॥

You said that *Kali* is *saadhu*, and then *shoodraas* are *saadhu*, and women are *saadhutara*. You praised *Kali*, *shoodraas* and women. You told like this again and again.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 13:

तत् सर्वं श्रोतुमिच्छामो न चेद्गुह्यं महामुने ।

तत् कथ्यतां ततो हृत्स्थं पृच्छामस्त्वां प्रयोजनम् ॥ १३ ॥

If it is not something which is to be kept very secret, we would like to know what it is. What did you mean by this, we are very curious to know it.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 14:

श्री पराशरः -

इति उक्तो मुनिभिः व्यासः प्रस्येदमथाब्रवीत् ।

श्रूयतां भो मुनिश्रेष्ठा यदुक्तं साधुसाधिवति ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

इति उक्त इति । प्रहस्य इति - धिगस्त्वितिवत् । स्वप्नस्नोतरं दत्तमप्यबुद्ध्वा पुनः पृच्छतो मुनीन् प्रति हासः ।

Sri Paraasharar - Having heard them, *Vyaasa* smiled mildly and said "O great sages, do listen to me. About why I said *saadhu saadhu*".

"You don't even know this, is also the intended meaning here". He gave the answer himself, and even though he gave the answer, the sages were not aware of that, so he was laughing, that they were not able to understand.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 15:

व्यास उवाच -

यत् कृते दशभिः वर्षैः त्रेतायां हायनेन तत् ।

द्वापरे तत् च मासेन ह्यहोरात्रेण तत् कलौ ॥ १५ ॥

Vyaasa - Whatever is done in ten years in *Kruta yuga*, it can be achieved in *Tretaa yuga* in one year. In *Dvaapara yuga*, it can be achieved within one month. In *Kali yuga*, it can be achieved in one day and night.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 16:

तपसो ब्रह्मचर्यस्य जपादेः च फलं द्विजाः ।

प्राप्नोति पुरुषस्तेन कलिस्साध्विति भाषितम् ॥ १६ ॥

Tapas, Brahmacharya, Japa, etc., 12 years *tapas* has to be done in *Kruta yuga*, it can be done in one year by *Brahmacharya* in *Tretaa yuga*. And by *japa* and others in *Dvaapara*. And in *Kali yuga*, it can be achieved in one day itself.

Whatever is done by *Tapas, Brahmacharya, Japa*, it can be achieved in *Kali yuga* in one day. That is why I said that *Kali* is *saadhu*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 17:

ध्यायन् कृते यजन्यज्ञैः त्रेतायाम् द्वापरे अर्चयन् ।

यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम् ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

ध्यायन् इति । कृते चित्तशुद्धिसम्भवात् ध्यानेन फलप्राप्तिः । त्रेतायां तदभावे अपि

चित्तशुद्ध्या यज्ञैः फलसिद्धिः । द्वापरे तयोरभावे अपि आचारशुद्ध्या अर्चनेन सिद्धिः, *

सन्ध्याहीनो अशुचिर्नित्यम्* इत्यादि वचनात् । कलौ तु तेषामभावे अपि

भगवन्नामसंकीर्तनेन एव फलसिद्धिरिति कलेः साधुत्वम् ।

In *Kruta yuga*, one has to do meditation, *dhyana*. In *Kruta yuga*, it is possible for one to achieve purity of mind by meditation only, to get any fruits. In *Tretaa yuga*, people will not have the capability to do that kind of *dhyana*, meditation. So,

they can perform *yajnyaas* and can achieve the same fruits. In *Dvaapara yuga*, if one is not able to do meditation, or perform *yajnyaas*, they can just worship *Bhagavaan*, *archanaa*, *bhagavat poojaa*, and attain the same fruits. In *Kali yuga*, even if one is not able to do all these *dhyaana*, *yajnya*, *archanaa*, etc., mere chanting of *Bhagavaan*'s auspicious names, itself, with that one can achieve all the fruits that one can achieve through *dhyaana* in *Kruta yuga*, or through *yajnyaas* in *Tretaa yuga*, or through *archanaa* in *Dvaapara yuga*. In *Kali yuga*, it is very difficult to do all these, by mere *naama sankeertana*, one can achieve all those fruits. That is why I said *Kali* is *saadhu*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 18:

धर्मोत्कर्षमतीवात्र प्राप्नोति पुरुषः कलौ ।
अल्पायासेन धर्मस्तेन तुष्टो अस्म्यहं कलौ ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

एतत् एव विवृणोति । धर्म इति । स्वल्पायासेन संकीर्तनादिना ।

With very little effort, they achieve great dharma, they get all the fruits. And they become *dhaarmikaas*, *dharmajnyaas* in *Kali yuga*. That is why I am very happy with *Kali yuga*. By mere *Bhagavannaama sankeertana*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 19:

व्रतचर्यापरैः ग्राह्या वेदाः पूर्व द्विजातिभिः ।
ततः स धर्मसंप्राप्तैः यष्टव्यं विधिवत् धनैः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

व्रतचर्य इति । व्रतचर्य इत्यादि शूद्रसाधुत्वस्य उपोद्घातः ।

Till now, how *Kali* is *saadhu* has been told. Because, by mere *naama sankeertana*, one can achieve anything that needs to be achieved through *dhyaana*, *yajnya*, *archanaa* in other *yugaas*. Now, *Vyaasa* explains why he said that "*shoodrah saadhuh*". Performing all the *vrataas*, if one has to do *Veda adhyayana*. In a proper way, they have to do *yaaga* and other things as per *vidhi*. And they have to earn money through the right way, virtuous means, and with that only, they have to perform *yajnya*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 20:

वृथा कथा वृथा भोज्यं वृथेज्या च द्विजन्मनाम् ।
पतनाय ततो भाव्यं तैस्तु संयमिभिस्सदा ॥ २० ॥

The *Brahmins* have very strict guidance from *shastraas* and other things, they should not be talking about unnecessary things. They cannot eat whatever they can lay their hands on. There is a lot of *niyama* for what they should speak, what they should not speak, what they should eat and not eat. And also for performing *yajnyaas*, there is *adhikaara*, who can perform what *yajnya*, how he has to perform, there are many conditions, *niyamaas*, *vrataas* for *Brahmins*. If they do not follow all of this, they will fall down from *dharma*. And they will be subjected to *Bhagavaan's nigraha*. They have to be always controlling the senses. They have to do all these as told in the *shastraas*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 21:

असम्याक्करणे दोषः तेषां सर्वेषु वस्तुषु ।

भोज्यपेयादिकं चैषां नेच्छाप्राप्तिकरं द्विजाः ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

असम्यक्करण इति । इच्छैव प्राप्तिकरी यस्य तदिच्छाप्राप्तिकरम्, इच्छया प्राप्यं न ।

If they don't do properly whatever is told in the *shastraas*, they will be subjected to punishment. For whatever they do, they have to follow the *shastraas* and do it properly. Like what to eat, what to drink, etc. They cannot do whatever they desire. They have to strictly follow the *shastraas*. They have rules for everything.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 22:

पारतन्त्र्यं समस्तेषु तेषां कार्येषु वै यतः ।

जयन्ति ते निजाल्लोकान् क्लेशेन महता द्विजाः ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

अत्र हेतुः पारतन्त्र्यम् इति । पारतन्त्र्यं विधिपारतन्त्र्यम् ।

They have *vidhi paaratantrya* in everything that they do, depending on what is ordained in the *shastraas*. They have to follow very strictly in every act that they do. With that only, they can go to *svarga* and other *lokaas* with great difficulty.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 23:

द्विजशूश्रूषयैवैष पाकयज्ञाधिकारवान् ।

निजाज्जयति वै लोकान् शूद्रो धन्यतरः ततः ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

द्विजशुश्रूषयैवेति । पाकयज्ञाधिकारवान् शूद्रस्याप्यमन्त्रकपक्वहोत्मादिषु अधिकारः ।
अस्मै साधुचरितमिति शेषः ।

Whereas for *Shoodraas*, all these *niyamaas* are not there. These rules are there for the *traivarnikaas* - *Braahmanaas*, *Kshatriyaas* and *Vaishyaas*. Whereas for *Shoodraas*, they have to serve the other three *varnaas*. They also have to do the *yajnyaas* without *mantraas*, without *pranava*. And they can also participate in other things like cooking. Just by this only, by serving the *Brahmins*, and other *Vedaadhikaaris*, by participating in cooking and others, and performing the *mahaa yajnyaas* without *mantraas*, they can earn the *svarga* and other *lokaas*. Which other *Brahmins* can earn by strict rules and with great difficulty. *Shoodraas* can earn this very easily. *Shoodraas* can do *homa* and other things without *mantra*. This also came earlier in *Vishnu Puraana*. That is why *Shoodraas* are told to be very fortunate.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 24:

भक्ष्याभक्ष्येषु नास्यास्ति पेयापेयेषि वै यतः ।

नियमो मुनिशार्दूलाः तेनासौ साध्वितीरितः ॥ २४ ॥

There is no *niyama* about what they can eat and not eat for *Shoodraas*. They can eat and drink anything they like. That is why I said that they are *saadhu*. It is very easy to earn the *punya lokaas*, just by merely serving the other classes, and also by doing *amantraka yajnya* and other things.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 25:

स्वधर्मस्याविरोधेन निरैर्लब्धं धनं सदा ।

प्रतिपादनीयं पात्रेषु यष्टव्यं च यथाविधि ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

स्वधर्मस्य इति । स्वधर्मस्य इति स्त्रीसाधुत्वस्य प्रस्तावः ।

Now, why women are *saadhutara* is going to be told. Men have to earn whatever they want, and it should not be against their *dharma* - they have to follow *dharma* and earn money in the righteous ways. They have to also give it to others, and have to perform *yajnya* as ordained in the *shaashtraas*. They have to do *daana* for the right person, all these *niyamaas* are there for men.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 26:

तस्यार्जने महाक्लेशः पालने च द्विजोत्तमाः ।

तथा सद्विनियोगे च विज्ञातं गहनं नृणाम् ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

तस्य इति । गहनं क्लेशः ।

Earning money is itself very difficult as they have to earn money in the righteous way. They cannot go against what is told in the *shastraas*. And maintaining that money is much more difficult. And how to distribute it among the deserving, is very difficult. Knowing the inner secrets of all these, the *sookshma amshaas*, is very difficult. Who is the right person for daana, how to give daana, is all difficult, as told in the *Bhagavad Geeta*. It is difficult to know the intricacies of how to perform the *daana*, how to earn money, how to maintain it, etc. But they have to follow all of this.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 27:

एवमन्यैः तथा क्लेशैः पुरुषा द्विजसत्तमाः ।

निजाञ्जयन्ति वै लोकान् प्राजापत्यादिकान् क्रमात् ॥ २७ ॥

Following all these *niyamaas* with great difficulty, they earn all the various *lokaas*, *prajaapatya*, where they can go and enjoy later on. But it is very difficult and tough. One has to be very controlled, and careful in following all of these rules. If, at any time, they transgress the rules of the *Vedaas*, what is ordained, then they will be subjected to punishment.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 28:

योषिच्छ्रृणात् भर्तुः कर्मणा मनसा गिरा ।

तद्धिता शुभमाप्नोति तत्सालोक्यं यतो द्विजाः ॥ २८ ॥

Whereas, the women, by merely serving her husband, through *kaayaa*, *vaachaa*, *manasaa*, body, speech and mind, and always doing good to the husband, she will earn all the *lokaas*, which her husband has earned with so much difficulty, following so ,any *vrataas*, *niyamaas*, as per the *shastraas*. By merely serving her husband, she will earn all those *lokaas*.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 29:

नातिक्लेशेन महता तानेव पुरुषो यथा ।

तृतीयं व्याहतं तेन मया साध्विति योषितः ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

नेति । तानेव इति । पुरुषो यथा प्राजापत्यादिकान् प्राप्नोति तथा योषितानेव प्राप्नोति इति अर्थः ।

With very little effort or difficulty, she will learn all those things. Whatever men learn with great difficulty. That is why I said "Yoshitah saadhu".

Whatever *lokaas* men get - *Praajaapatya* and others - which men get with so much difficulty and following tough *niyamaas*, *vrataas* as told in the *shastraas*, women get by merely serving them, the same thing which the husband gets.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 30:

एतद्वः कथितं विप्रा यन्निमित्तमिहागताः ।

तत्पृच्छत यथाकामं सर्वं वक्ष्यामि वः स्फुटम् ॥ ३० ॥

O Brahmins, sages. Now, I have explained why I said that "Kalih saadhuh, shoodrah saadhuh, yoshitah saadhavah". You said that you came to ask me some doubts. Ask me now the doubts whatever you want.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 31:

ऋषयस्ते ततः प्रोचुः यत् प्रष्टव्यम् महामुने ।

अस्मिन् एव च तत् प्रश्ने यथावत् कथितं त्वया ॥ ३१ ॥

All the sages said - O *Mahaamuni*, whatever we wanted to ask our doubts, with whatever you said, our doubts got clarified. These are all the aspects in which we had doubts. You told very clearly all the things. This itself, we had in mind.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 32:

श्री पराशरः -

ततः प्रहस्य तानाह कृष्णद्वैपायनो मुनिः ।

विस्मयोत्फुल्लनयनांस्तापसांस्तानुपागतान् ॥ ३२ ॥

Sri Paraasharar - Then Krishna Dvaipaayana Vyaasar smiled and said, when all the sages were looking very surprised -

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 33:

मयैष भवतां प्रश्नो ज्ञातो दिव्येन चक्षुषा ।

ततो हि वः प्रसंगेन साधुसाध्विति भाषितम् ॥ ३३ ॥

O sages, I knew with my *divya drushti* itself, *divya jnyaana*, I knew what doubts you had, what you wanted to ask. Because of that only, I said "Saadhu saadhu". I knew very well that these are the doubts which you had.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 34:

स्वल्पेन हि प्रयत्नेन धर्मस्सिध्यति वै कलौ ।

नरैरात्मगुणभाम्भोभिः क्षालिताखिलकिल्बिषैः ॥ ३४ ॥

With very little effort, *dharma* can be achieved by humans in *Kali yuga*. Having got all the *aatma gunaas*, they can get rid of all their defects and sins.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 35:

शूद्रैश्च द्विजशुश्रूषा तत्परैः द्विजसत्तमाः ।

तथा स्त्रीभिरनायासात् पतिशुश्रूषयैव हि ॥ ३५ ॥

Shoodraas by just serving the *dvijaas*, can get everything that they want. Women by serving their husbands, can get everything without any effort.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 36:

ततस्त्रितयमप्येतन्मम धन्यतरं मतम् ।

धर्मसंपादने क्लेशो द्विजातीनां कृतादिषु ॥ ३६ ॥

That is why I said three times "*Saadhu*", they are all very fortunate in this *Kali yuga*. In following and maintaining *dharma*, which is extremely difficult in *Kruta* and other *yugaas*.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 37:

भवद्भिर्यदभिप्रेतं तदेतत्कथितं मया ।

अपृष्टेनापि धर्मज्ञाः किमन्यत् क्रियतां द्विजाः ॥ ३७ ॥

Whatever you are intending to ask, which I told you the answer myself, I have told you without asking also. If you have any other doubts, please do ask me.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 38:

श्री पराशरः -

ततस्संपूज्य ते व्यासं प्रशशंसुः पुनः पुनः ।

यथागतं द्विजा जग्मुः व्यासोक्तिकृतनिश्चयाः ॥ ३८ ॥

Sri Paraasharar - They offered their *namaskaaraas* to *Vyaasa*, and praised him again and again for his knowledge and how he clarified their doubts. Being very clear in their mind, and all their doubts dispelled, they returned.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 39:

भवतो अपि महाभाग रहस्यं कथिगं मया ।

अत्यन्तदुष्टस्य कलेरयमेको महान् गुणः ॥ ३९ ॥

Paraasharar told *Maitreyar* - this secret I have told you also, what *Vyaasa* told to all the great sages. Though *Kali yuga* is extremely painful and evil, this is one great quality of *Kali yuga*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 40:

यत् च अहं भवता पृष्टो जगतामुपसंहतिम् ।

प्राकृतामन्तरालां च तामप्येष वदामि ते ॥ ४० ॥

Whatever you asked me about the dissolution of this world, *praakruta pralaya* and other things, I will tell you about that also.

This completes Chapter Two.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे द्वितीयो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये षष्ठे अंशे द्वितीयो अध्यायः ॥

॥ अथ तृतीयो अध्यायः ॥

Naimittika Pralaya

Now, Chapter Three.

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

श्री पराशरः -

सर्वेषामेव भूतानां त्रिविधः प्रतिसञ्चरः ।

नैमित्तिकः प्राकृतिकः तथैवात्यन्तिको लयः ॥ १ ॥

Sri Paraasharar - For all the beings, there are three types of *pralaya*, dissolution. One is *naimittika pralaya*, another is *praakrutika pralaya*, another is *aatyantika pralaya*.

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

ब्राह्मो नैमित्तिकस्तेषां कल्पान्ते प्रतिसञ्चरः ।

आत्यन्तिकस्तु मोक्षाख्यः प्राकृतो द्विपरार्धकः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

ब्राह्म इति । प्राकृतो द्विपरार्धक इति जल्पनात् परार्धद्वयात्मके ब्रह्मायुषि पपूर्णे प्रकृतौ तत्कार्यस्य लयः प्राकृतः ।

Naimittika pralaya is at the end of the *kalpa* of *Brahma*, it is called *Braahma naimittika*. Another is *aatyantika pralaya*, which is called *moksha*. The third one is *praakruta pralaya*, which is at the end of *dviparaardha*, the full life of *Chaturmukha Brahma*.

Paraardha is one half of *Chaturmukha Brahma*'s life. Two *paraardhas* is the two halves together, the complete hundred years of *Chaturmukha Brahma*. At that time, the entire *prakruti mandala*, with all the effects will get merged in *Paramaatman*.

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

मैत्रेय उवाच -

परार्धसंख्यां भवन्ममाचक्ष्व यया तु सः ।

द्विगुणीकृतया ज्ञेयः प्राकृतः प्रतिसञ्चरः ॥ ३ ॥

Maitreyar - O Bhagavan, please do tell me what is the measure of this Paraardha. By doubling it, by dviparaardha, we have to understand that time duration when the praakruta pralaya happens.

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

श्री पराशरः -

स्थानात्स्थानं दशगुणमेकस्मात् गण्यते द्विज ।

ततो अष्टादशमे भागे परार्धमभिधीयते ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

स्थानात् स्थानम् इति । * एकं सश शतमस्मात्सहस्रमयुतं ततः परं लक्षम् । प्रयुतं कोटिमथार्बुदमब्जं खर्वं ततो निखर्वं च । तस्मात् महासरोजं शङ्कुम् सरितां पतिं ततो मध्यम् । अन्त्यं परार्धमाहुः यथोत्तरं दशगुणं हि वै तज्ज्ञाः । एवं द्विपरार्धमानुषवत्सरे तु महासंहारः ।

Sri Paraasharar - From one position to another, as in units, tens, hundreds, each one will be ten times the previous. If we go on counting like that, ten times, and ten times, etc., eighteen times, whatever number is got, that is said to be the paraardha.

First is one, then ten, then hundred, then thousand, then ten thousand, then a lakh, then keep multiplying by ten, we get *prayuta*, *koti*, *arbuda*, *abja*, *kharva*, *nikharva*, then *mahaasaroja*, then *shanku*, then *samudra*, then *madhya*. The last

one is *paraardha*. The *dviparaardha* of *maanusha* years, whatever count comes for *dviparaardha* is said to be *mahaasamhaara*, *praakruta pralaya*.

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

परार्धद्विगुणं यत् तु प्राकृतस्य लयो द्विज ।

तदा अव्यक्ते अखिलं व्यक्तं स्वहेतौ लयमेति वै ॥ ५ ॥

Double of the *paraardha*, whatever happens in the *praakruta pralaya*, all the *vyakta*, whatever is manifested here, goes and merges into the unmanifest, which is the cause of all the manifest.

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

निमेषो मानुषो यो असौ मात्रामात्राप्रमाणतः ।

तैः पञ्चदशभिः काष्ठा त्रिंशत्काष्ठाः कला स्मृता ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

निमेष इत्यादि । यः प्रागुक्तो निमेषः असौ मात्रेत्युच्यते मात्राप्रमाणत्वात् ।

एकमात्रलध्ववक्षरोच्चारणकालसंमितो ह्यसौ ।

Now, the measure of time is told. The human *nimesha*, the measure of that is *maatras*. The *nimesha* is said to be *maatras*, as it is of the measure of a *maatras*. The *laghu akshara*, like *a*, *ka*, is one *maatras* time measure, this is called *nimesha*, in human measure. Fifteen of that is called *kaashtha*, and thirty *kaashthaas* form one *kala*.

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

नाडिका तु प्रमाणेन सा कला दश पञ्च च ॥ ७ ॥

Fifteen *kalaas* make one *naadikaa*.

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

उन्मानेनाम्भसस्सा तु पलान्यर्धत्रयोदश ।

मागधेन तु मानेन जलप्रस्थस्तु स स्मृतः ।

हेममाषैः क्रुतच्छिद्रः चतुर्भिः चरुरङ्गुलैः ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

उन्मानेन इति । तुलया मितस्याम्भसः पलानि, अर्धत्रयोदश अर्धं त्रयोदशं येषां तानि

अर्धत्रयोदश, सार्धदश इति अर्थः । सा नाडिका उपचारात्तैर्नाडिका ज्ञातव्या इति अर्थः ।

कथमित्यताह हेमेति । हेममाषैः माषः पञ्चगुञ्जामानम् । जलस्यैतत् सार्धं पलद्वादशकं

मगधदेश्यं प्रस्थं पूरयति । स च प्रस्थश्चतुर्गुणः सन्नाडीज्ञापक इति शेषः । यथा ह वायुः - *
 उन्मानेनाम्भसश्चापि पलान्यर्धत्रयोदश । मागधेन तु मानेन जलप्रस्थो विधीयते । एवं च
 अप्युदकप्रस्थाश्चत्वारो नाडिका घटः । हेममाषैः कृतच्छिद्रश्चतुर्भिः चतुरङ्गुलैः ॥ इति ।
 एवं चतुर्माषसुवर्णरचित चतुरङ्गुलसूचीकृताधश्छिद्रात् आढकजलपूर्णात्
 पञ्चपलपरिमाणाद्दृढात् तच्छिद्रेण पञ्चाशत्पलं जलं यावता कालेन निस्सरति तावत्
 कालो नाडी इति उक्तं भवति । अथवा अहोरात्रे जलस्य पूरणं निस्सरणं वा षष्टिवारं यथा
 स्यात् तथा तत्पात्रमानं कार्यम् । अन्ये तु चतुर्माषहेमनिर्मितया चतुरङ्गुलया सूच्या
 कृतच्छिद्रे सार्धद्वादशपले ताम्रपात्रे तत्प्रमाणं जलम् तत् छिद्रेण यावता कालेन प्रविशति स
 काल एका नाडिका, तानि पलानि मागधमानेन जलप्रस्थ इति वर्णयन्ति । कृतच्छिद्रैरिति च
 पठन्ति । तत्र अयम् अन्वयः - सा नाडिका चतुर्भिर्हममाषैः कृतच्छिद्रैः निष्पन्ना
 अन्यम्भसो अर्धत्रयोदशपलानि इति ।

How a *naadikaa* is measured, is told with the measure of a water, 12.5 the measure of a fluid.

In *Maagadha raajya*, it is called one jalaprastha. 12.5 is the measure of fluid, such a measure of water. From this, the duration of a *naadikaa* is found out. Five *gulaganji* seeds measure is said to be one *maasha*. There is a vessel called *prastha*, which is used in *Maagadha desha*. This vessel is filled with 12.5 measure of water. When it is four times, it is said to be *naadi*. There is a *Naadikaa ghata*, which is a pot of *Naadikaa*, which is four times this jalaprastha. 1.5 measures of water, with a measure called *pala*, when this is made four times, it becomes 50. Fifty measures of water, is taken in a pot. Taking four *maasha* equivalent of gold, and making a pipe out of that, which is four inches long. The pipe is put to that vessel. And 50 measure of water is poured into that. Whatever time is taken for the water to go out, to empty fully, is said to be one *naadi*. Or, there is a pot which holds 50 measure of that water, where *pala* is one measure. 50 measures of that is filled into that pot. In the bottom of that vessel, a hole is made, and a small tube made of gold, which is four inches. This empty vessel is placed, in stable water. The time taken for the water to fill this vessel completely, when the vessel dips completely inside water, that time is said to be *naadi*. So, the measures are either water filling into this pot, or the time taken for the water to go out. This is how a *Naadikaa* is measured.

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

नाडिकाभ्यामथ द्वाभ्यां मुहूर्तो द्विजसप्तम ।
 अहोरात्रं मुहूर्तास्तु त्रिंशत् मासो दिनैस्तथा ॥ ९ ॥

Two *Naadikaas* make a *muhoorta*. 30 *muhoortaas* make a day, an *ahoraatra*. And 30 days make one month.

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

मासैर्द्वादशभिर्वर्षम् अहोरात्रं तु तद्दिवि ।

त्रिभिर्वर्षशतैर्वर्ष षष्ट्या चैवासुरद्विषाम् ॥ १० ॥

12 months make one year. One year of human measure is one day and night for *devaas*. Like this, 360 years is one year for them.

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

तैस्तु द्वादशसाहस्रैः चतुर्युगमुदाहृतम् ।

चतुर्युगसहस्रं तु कथ्यते ब्रह्मणे दिनम् ॥ ११ ॥

12000 years of *devamaana*, becomes one *chaturyuga*. 1000 *chaturyugaas* is said to be one day of *Chaturmukha Brahma*. *Brahma's* one day is 1000 *chaturyugaas*. And 12000 years of *devaas* is said to be one *chaturyuga*.

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

स कल्पस्तत्र मनवस्चतुर्दश महामुने ।

तदन्ते चैव मैत्रेय ब्राह्मो नैमित्तिको लयः ॥ १२ ॥

One day of *Chaturmukha Brahma* is said to be a *kalpa*. Within that *kalpa*, 14 *Manus*, will be there. At the end of this *kalpa*, there is *naimittika pralaya*. In that day, which is called one *kalpa*, 14 *Manus* are there. At the end of that *kalpa*, there will be one *Braahma Naimittika laya*, which is taken care of by *Chaturmukha Brahma*.

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

तस्य स्वरूपमत्युग्रं मैत्रेय गदतो मम ।

शृणुष्व प्राकृतं भूयस्तव वक्ष्यामि अहं लयम् ॥ १३ ॥

Naimittika pralaya is most ferocious and terrible. After that, I will also tell you about *praakruta pralaya*. Listen to me. *Paraasharar* starts to describe the frightful nature, very fierce, nature of that *Naimittika pralaya*. And then, I will also tell you the *Praakruta pralaya*.

From here, *Paraasharar* continues to explain the nature of *Naimittika pralaya*, which we see next.

We are studying Chapter 3 of *Amsa 6*. Where *Paraasharar* has started to describe the *Naimittika pralaya*, and *Praakruta pralaya*. He tells when the *Naimittika pralaya* will happen, and starts to describe that *Naimittika pralaya*.

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

चतुर्युगसहस्रान्ते क्षीणप्राये महीतले ।

अनावृष्टिरतीवोग्रा जायते शतवार्षिकी ॥ १४ ॥

At the end of 1000 *chaturyugaas*, the earth becomes completely destroyed. Then, there will be no rain, which will happen for 100 years.

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

ततो यान्यल्पसाराणि तानि सत्त्वान्यशेषतः ।

क्षयं यान्ति मुनिश्रेष्ठ पार्थिवान्यनुपीडनात् ॥ १५ ॥

Because there are no rains, there will be severe dearth for 100 years, and all the beings on this earth will become very weak, and suffer a lot. They all will be destroyed.

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

ततः स भगवान् विष्णू रुद्ररूपधरो अव्ययः ।

क्षयाय यतते कर्तुम् आत्मस्थाः सकलाः प्रजाः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

तत इति । क्षयाय रुद्ररूपधरो भूत्वा ।

Then, *Bhagavaan Vishnu*, who takes on the form of *Rudra*, immutable in His nature, starts to do the *pralaya*, so that they all merge in Him. He Himself, being *antaryaami* of *Rudra*, takes on the form of *Rudra*, and starts to do *pralaya*, where all the beings are going to merge in Him. For withdrawing all the beings, He takes on the form of *Rudra*.

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

ततः स भगवान् विष्णुः भानोः सप्तसु रश्मिषु ।

स्थितः पिबति अशेषाणि जलानि मुनिसत्तम ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

तत इति । सप्त रश्मयः - सुषुम्णो हरिकेशश्च विश्वकर्मा तथैव च । विश्वव्यचा स्वधा संयद्वसुरर्वाग्वसुस्था इति उक्ताः ।

Then *Bhagavaan Vishnu*, will be present in the seven *rashmis* of the Sun. He will drink all the waters, in the earth.

The seven *rashmis* of the Sun are told as *Sushumnaa*, *Harikesha*, *Vishvakarma*, *Vishvavyacha*, *Svadhaa*, *Samyadvasu*, *Arvaagvasu*. AS told in the *Shrutis*.

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

पीत्वा अम्भांसि समस्तानि प्राणिभूमिगतानि अपि ।

शोषं नयति मैत्रेय समस्तं पृथिवीतलम् ॥ १८ ॥

Having drunk all the waters, which are there even in the beings, and in the earth, by the seven rays of the Sun, in which *Bhagavaan Vishnu* is present, He will dry up the entire earth.

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

समुद्रान्सरितः शैलनदीप्रसवणानि च ।

पातालेशु च यत् तोयं तत् सर्वं नयति क्षयम् ॥ १९ ॥

All the oceans, the rivers, the ponds, streams, and even whatever water is present in the *Paataala*, the entire thing will be dried up. There will not be even a drop of water on the earth.

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

ततः तस्यानुभावेन तोयाहारोपबृंहिताः ।

त एव रश्मयः सप्त जायन्ते सप्त भास्कराः ॥ २० ॥

Sri Engal Aalwaan's Commentary:

तत इति । भास्कराः आरोगो भ्राज इत्यादयः ।

Having taken this water as the food, the rays of the Sun become very powerful and grow. These very rays become seven Suns, having drunk all the water in the entire earth and *Paataala*.

Seven *Bhaaskaraas*, Suns are told in the *Aaranyaka Shruti* also.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 21:

अधश्चोर्ध्वं च ते दीप्ताः ततः सप्त दिवाकराः ।

देहान्त्यशेषं त्रैलोक्यं सपातालतलं द्विज ॥ २१ ॥

Now, there will be seven Suns there. Above and below, they are burning very bright. They burn all the three worlds - *Bhooh*, *Bhuvah*, *Suvah*, and also the bottom of the *Paataala*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 22:

दह्यमानं तु तैः दीप्तैः त्रैलोक्यं द्विज भास्करैः ।

साद्रिनद्यर्णवाभोगं निस्स्नेहमभिजायते ॥ २२ ॥

These burning seven Suns, when they are burning all the three worlds, the mountains, oceans, rivers, the earth - there will be absolutely no liquid at all anywhere.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 23:

ततो निर्दग्धवृक्षाम्बुत्रैलोक्यम् अखिलं द्विज ।

भवति एषा च वसुधा कूर्मपृष्ठोपमाकृतिः ॥ २३ ॥

When everything is burnt, the water, the trees, in the three worlds, the entire thing is completely burnt, the whole earth looks like the back of a tortoise. Like the hard back of a tortoise.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 24:

ततः कालाग्नि रुद्रो असौ भूत्वा सर्व हरो अनलः ।

शेषाहिश्वाससंभूतः पातालानि दहति अधः ॥ २४ ॥

He becomes *Kaala Agni Rudra*, the pralaya fire, which is very fierceful, the fire which is destroying everything, and which is coming out of the face of *Adishesha*. It burns the entire *Paataala* and other *lokaas* below.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 25:

पातालानि समस्तानि स दग्धा ज्वलनो महान् ।

भूमिमभ्येत्य सकलं बभस्ति वसुधातलम् ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

पातालानि इति । बभस्ति भक्षयति । भस भक्षणदीप्त्योः ।

The fire coming from *Adishesha*'s mouth burns the entire *Paataala* with huge flames. And it comes to *Bhoomi* and eats off the entire earth. It burns off everything.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 26:

भुवर्लोकं ततः सर्वं स्वर्लोकं च सुदारुणः ।

ज्वालामालामहावर्तः तत्रैव परिवर्तते ॥ २६ ॥

Both the *Bhuvarloka* and *Suvarloka*, with all the huge flames of fire, there will be a whirlpool of fire rotating.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 27:

अम्बरीषमिवाभाति त्रैलोक्यमखिलं तदा ।
ज्वालावर्तपरीवारमुपक्षीणचराचरम् ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

अम्बरीषमिव इति । अम्बरीषं भर्जनभाण्डम् ।

When the movables and immovables are all completely destroyed, with the huge flames of fire, it will all look like a frying pan. All the three worlds look like a huge frying pan, with these fearful huge flames of fire, which has destroyed the movables and immovables.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 28:

ततः तापपरीतास्तु लोकद्वयनिवासिनः ।
कृ(ह) ताधिकारा गच्छन्ति महर्लोकं महामुने ॥ २८ ॥

Being bothered by the heat, those who are living in *Bhuvarloka* and *Suvarloka*, those who have still time left, to stay for some more time, because of their *adhikaara*, powers, position, they go to *Maharloka*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 29:

तस्मात् अपि महातापतप्ता लोकात्ततः परम् ।
गच्छन्ति जनलोकं ते दशावृत्त्या परैषिणः ॥ २९ ॥

Even in the *Maharloka*, there is so much of heat because of this huge fire, there also they feel the heat and are getting burnt. They leave that also, and go to *Janaloka*, which is the next *loka*.

Sri Engal Aalwaan's Commentary:

तत इति । कृत अधिकाराः मन्वादयः ।

Manu and others who have got still longer life, will go up to *Maharloka* at that time. *Manu* and others, who are called *Krutaadhikaaraa*, as their position and power are taken away, as everything is burnt and there is nothing for them to rule over.

Sri Engal Aalwaan's Commentary:

दशावृत्त्या सप्त पातालानि त्रयो लोका इति दश, तेष्ववृत्त्या वृत्ति अभावेन । यत् वा, तावत् दशाया आवृत्त्या । परैषिणः परस्थानैषिणः । अथवा त्रैलोक्ये ये कृताधिकारा मन्वादयाः ते हताधिकाराः भोगात् प्रक्षीणतद्देशभोग्यकर्माणः सन्तो महर्लोकं प्राप्य तस्मात् अपि

तप्तातल्लोकवासिभिः सह सशरीराः जनलोकं यान्ति । तेषां मध्ये ये परैषिणः परं
प्राप्तुमिच्छवः ते दशवारावृत्यैव क्रमात्पस्सत्यप्राप्तिद्वारा ततः परमीश्वरं विशन्ति ।
अन्ये त्रैलोक्यस्था जीवाः स्वात्मनि संलीयन्ते ।

There are seven *Paataala lokaas* which are below. And three - *Bhooh, Bhuvah, Suvah* - totally it becomes ten. They cannot stay there. Or, ten times, having come and gone, repeating. They desire to attain the superior place. Or, those who are in the three worlds, who still have the position, *adhikaara, Manu* and others, their powers being taken away, there will be nothing to enjoy there, as everything is lost, will go to *Maharloka*, and they also feel the heat along with the people living there, and go to *Janaloka*. Among them, whoever is there, who want to attain the Supreme, in order, they attain the other *lokaas*, which are *Tapoloka, Satyaloka*, and then they attain *Paramaatman*. The other *jeevaas*, who are living in the three *lokaas*, go and merge into *Chaturmukha Brahma*.

Sri Engal Aalwaan's Commentary:

यथा आह वायुः * पितृभिः मनुभिः च एव साध्यैः सप्तर्षिभिः तथा । यज्वानश्चैव ये अपि
अन्ये तद्भक्ताश्चैव तैः सह । महर्लोकं गमिष्यन्ति त्यक्त्वा त्रैलोक्यमीश्वराः । महर्लोकं
परित्यज्य गणाः ते अपि चतुर्दश । सशरीराश्च यान्त्यन्ये जनलोकं सहानुगैः । एवं
देवास्सपितर ऋषयो मानवाश्च ये । मित्रैः सहोर्ध्वं गच्छन्ति व्यावर्तन्ते च तैः सह ।
जनलोकात् सुराः सर्वे दशकल्पान् पुनः पुनः । पर्यायकाले संप्राप्ते संभूतानि धनेष्विह ।
अवश्यभाविना अर्थेन संबध्यन्ते तथा तु ते । निवर्तन्ते तथा वृत्त्या तेषां सद्यो न निस्तरः ।
महर्जनं चापि जनात्पं च ह्येकान्ततस्तानि भवन्ति सत्ये । मन्वन्तराणां परिवर्तनानि
मुञ्चन्ति सत्येन तपो अवराणि । तपोभियोगाद्विषयप्रहाणाद्विशन्ति ते अपीश्वरमेव
देवम् ॥ इति । * अथात्मनि महातेजाः सर्वमाधाय सर्वकृत् । ततः स रात्रिं स्वपिति
तमस्येकार्णवे जले ॥ इति । हताधिकारा गच्छन्ति च पाठः ।

It is told in *Vaayu Puraana*. Those who have performed specific *yaagaas*, and are supposed to enjoy some more fruit, the *Saadhyaas, Pitrus, Manus, Saptarishis*, along with them, they go to *Maharloka*, leaving all this, having left the three *lokaas*. Having left the *Maharloka* also, the fourteen groups of people like *Pitrus, Manus*, etc., along with the same body, the *shareera*, they go to *Janaloka*, along with others. They go above, along with all of them, and again they come back. From *Janaloka*, for ten *kalpaas*, again and again, they come and go, for every *kalpa*. They go to *Maharloka, Janaloka, Tapoloka*, and after that, they go to *Satyaloka*. Having gone to the *Satyaloka*, they do *tapas, yoga*, and they have

complete control on their *indriyaas*, and they give up all the desires, and then they go and attain *Paramaatman*. Another *paathaantara* is being explained here.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 30:

ततो दग्ध्वा जगत् सर्वं रुद्ररूपी जनार्दनः ।

मुखनिश्वासजान्मेघान् करोति मुनिसत्तम ॥ ३० ॥

Having burnt all the three worlds like this, *Bhagavaan Janaardana* who has taken the form of *Rudra*, with the air coming out of His breath, He creates clouds there. The clouds are coming out of his breath, and He creates them.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 31:

ततो गजकुलप्रख्याः तटित्वन्तो अतिनादिनः ।

उत्तिष्ठन्ति तथा व्योम्नि घोराः संवर्तका घनाः ॥ ३१ ॥

Different kinds of clouds are told here. Like a herd of elephants. With lots of lightning, thunders. They all come up in the sky. They are called *Samvartaka* clouds.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 32:

केचिन्नीलोत्पलश्यामाः केचित् कुमुदसन्निभाः ।

धूमवर्णा घनाः केचित् केचित्पीताः पयोधराः ॥ ३२ ॥

There are different coloured clouds in the sky. Some of them are like water lily. Some of them are like blue lotus. Some like the colour of a smoke. Some of them are yellow. Different coloured clouds are formed in the sky.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 33:

केचित्रासभवर्णाभा लाक्षारसनिभास्तथा ।

केचिद्वैडूर्यसंकाशा इन्द्रनीलनिभाः क्वचित् ॥ ३३ ॥

Some of them are of the colour of donkey. Some of the colour of wax. Some of them like the colour of sapphire. Some like the *Indraneela mani*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 34:

शङ्खकुन्दनिभाः च अन्ये जात्यञ्जननिभाः परे ।

इन्द्रगोपनिभाः केचित् तताश्शिकिनिभाः तथा ॥ ३४ ॥

Some of them like the colour of conch, or jasmine flower. Some like the colour of collyrium. Some of the colour of *Indragopa*. Some like the colour of peacock neck.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 35:

मनश्शेलाभाः केचिद्वै हरितालनिभाः परे ।

चाषपत्रनिभाः केचिदुतिष्ठन्ते महाघनाः ॥ ३५ ॥

Some like the *Haritaala* bird, some like green leaves, some like *manas shilaa*. Some like the blue jay. Like this, different coloured clouds are formed in the sky, various huge clouds.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 36:

केचित्पुरवराकाराः केचित्पर्वतसन्निभाः ।

कूटागारनिभाश्चान्ये केचित्स्थलनिभा घनाः ॥ ३६ ॥

Some of them are like huge cities. Some like mountains. Some like huge buildings. Some like huge places.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 37:

महारावा महाकायाः पूरयन्ति नभस्थलम् ।

वर्षन्तस्ते महासाराः तमग्निमतिभैरवम् ।

शमयन्ति अखिलं विप्र त्रैलोक्यान्तरधिष्ठितम् ॥ ३७ ॥

They are all making huge thundering noises. They are huge clouds. They fill the sky completely. They start to rain with lots of water. They put out all the fire, in the three worlds. The huge fire which is there, is put out by these huge clouds which are raining incessantly, with lots of water.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 38:

नष्टे चाग्नौ च सततं वर्षमाणा ह्यहर्निशम् ।

प्लावयन्ति जगत् सर्वम् अन्भोभिः मुनिसत्तम ॥ ३८ ॥

Once the fire is all gone, and the clouds are raining incessantly, day and night, they completely fill the whole world, and it is immersed completely in water.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 39:

धाराभिरतिमात्राभिः प्लावयित्वा अखिलां भुवम् ।

भुवर्लोकं तथावोर्ध्वं प्लावयन्ति हे ते द्विज ॥ ३९ ॥

With heavy, incessant rains, which is pouring down day and night, the whole earth is immersed in that, and after that, they start to immerse the *Bhuvarloka*, and above also.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 40:

अन्धकारीकृते लोके नष्टे स्थावरजङ्गमे ।

वर्षन्ति ते महामेघा वर्षाणामधिकं शतम् ॥ ४० ॥

The whole world will be completely filled with darkness. Because all the fire will be put out, and there is severe rain, pouring down incessantly. All the movables and immovables are completely destroyed. The huge clouds are raining for more than 100 years.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 41:

एवं भवति कल्पान्ते समस्तम् मुनिसत्तम ।

वासुदेवस्य माहात्म्यात् नित्यस्य परमात्मनः ॥ ४१ ॥

All these things happen because of the *maahaatmya* of *Vaasudeva*. At the end of the *kalpa*, this is how it happens. The three worlds are getting completely destroyed, and completely filled with water, all this happening because of the *maahaatmya* of *Vaasudeva*, who is eternal and who is the Supreme Being, *Paramaatman*.

This completes Chapter Three.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे तृतीयो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये षष्ठे अंशे तृतीयो अध्यायः ॥

॥ अथ चतुर्थो अध्यायः ॥

Praakruta Pralaya

Now, Chapter Four.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 1:

श्री पराशरः -

सप्तर्षिस्थानम् आक्रम्य स्थिते अम्भसि महामुने ।

एकार्णवं भवति एतत् त्रैलोक्यम् अखिलं ततः ॥ १ ॥

Sri Paraasharar - This water is filling up to the *Saptarshi sthaana* in the sky, and it is occupying the place up the *Saptarishis*. It has filled till there, the three worlds. Everything will be one huge ocean. All the three worlds will become one huge ocean.

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

मुखनिश्वासजो विष्णोर्वायुस्ताञ्जलदांस्ततः ॥

नाशयन्वाति मैत्रेय वर्षाणामपरं शतम् ॥ २ ॥

From *Vishnu's* face, there will be a huge forceful air which comes out, *Vaayu*, from His breath, and it blows so heavily that all the clouds will get dispersed. For more than 100 years, His breath which comes out will disperse all the huge clouds.

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

सर्वभूतमयो अचिन्त्यो भगवान् भूतभावनः ।

अनादिरादिर्विश्वस्य पीत्वा वायुमशेषतः ॥ ३ ॥

After that, one who is Himself in everything, who cannot be even thought through our mind, *Bhagavaan*, who is the creator of all the beings, who is *Anaadi*, without a beginning, who is the creator of the whole world, then takes back all the air, *Vaayu* completely.

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

एकार्णवे ततः तस्मिञ्छेषशय्यागतः प्रभुः ।

ब्रह्मरूपधरश्शेते भगवानादिकृत् हरिः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

एकार्णव इति । ब्रह्मरूपधरः इति प्रथमांशे व्याख्यातम् । ननूतरत्र ब्रह्मादीनां शुभाश्रयत्वं निषिध्यते ।

When all the clouds are dispersed, and there is no rain, there will be one huge ocean, when all the three worlds are filled with water, there will be an *Ekaarnava*, He will sleep there on *Aadishesha*, taking on the form of *Chaturmukha Brahma*.

Brahmaroopa dhara was explained in *Amsha 1* itself. *Brahma* and others do not have the *shubhaashrayatva*, only *Bhagavaan's* *Divya Mangala Vighraha* is called as *Shubhaashraya*.

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

जनलोकगतैः सिद्धैः सनकाद्यैः अभिष्टुतः ।

ब्रह्मलोकगतैः चैव चिन्त्यमानो मुमुक्षुभिः ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

तत् कथम् अत्र ब्रह्मरूपधरस्य मुमुक्षुभिः चिन्त्यमानत्वम्? उच्यते - धारणासिद्ध्यर्थं तत्र शुभाश्रय उक्तः । निष्पन्नसमाधीनां तु जगद्रूपतया भगवदनुसन्धानमविरुद्धम् । यथा * मत्तस्सर्वमहं सर्वम्, * अहं मनुरभवम् * इत्यादि । किं च परशुरामकल्क्यादिवदनप्रवेश अवतारत्वात् च न विरोधः ।

Those *siddhaas* who go to *Janaloka*, who cannot even stay in *Maharloka*, being eulogized by *Sanaka* and others, and those who have gone to *Satyalo*ka, which is *Brahma loka*, are all meditating upon the *Brahmaroopa dhara*. Being meditated upon by those who desire to get liberated, *Vishnu* who has taken the form of *Chaturmukha Brahma* is sleeping on *Aadishesha*.

How is this possible, is explained in the Commentary. *Chaturmukha Brahma* and others do not have *shubhaashrayatva* as they are all *karma vashyaas*, being born here. How can *mumukshus*, those who desire liberation, meditate upon this *Chaturmukha Brahma*, is explained here. In *yoga*, we have *dhaarana*, *dhyaana* and *samaadhi*. The object to be meditated upon is to be firmly fixed in the mind. This *dhaarana* has to be done. In order to achieve this *dhaarana*, *shubhaashraya* was told. But, those who attain the *samaadhi* state after *dhaarana*, for them, meditating upon *Bhagavaan* who is in the form of the whole world, is not against the *Shrutis*. This is also possible, they can meditate upon Him like this. *Prahlaada* was meditating like this, he was meditating upon himself as *Bhagavaan*, and that everything is created by him only. This is called *Ahamgrahopaasane*, where they meditate upon the *Brahma, aatman* who is the inner self. So, *aham* goes up to the inner self, who is the *Paramaatman*, who is actually the one who is told by every word. So, *aham* goes up to that, this is called as *Aparyavasaanavrutti*. *Aham* extends up to the *antaryaami Paramaatman*. This is *shareera vishishta, jeevaatma vishishta Paramaatman*. They meditate upon the *Paramaatman* who is the inner self of the self. This is not against what is told in the *Shrutis*. When someone meditates upon *Parashuraama, Kalki*, there is *anupravesha* of *Paramaatman* in them, for some time, they are not *Poornaavataara*, but *anupravesha avataaraas*. Whenever *Bhagavaan* enters into them for some particular time, to achieve extraordinary things, at that time, they are *Paramaatma avataara*, it is not a *Poornaavataara*, but *anupravesha avataara*. He does all His exceptional acts during that time. At that time, He is meditated upon like that by *mumukshus*.

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

आत्ममायामयीं दिव्यां योगनिद्रां समास्थितः ।

आत्मानं वासुदेवाख्यं चिन्तयन्मधुसूदनः ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

आत्म इति । आत्ममायामयीं मूलप्रकृति अभिमानि देवताम् । योगनिद्रां योगरूपां निद्राम् । एतत् विवृणोति आत्मानं चिन्तयन् इति ।

Maayaa is told as *Moola Prakruti*, the *abhimaani devataa* for *Moola Prakruti*. His *yogaroopa nidraa*, which is the *abhimaani devataa* of *Moola Prakruti*, He will take on that. He will go into *yoga nidraa*. He will be meditating upon Himself.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 7:

एष नैमित्तिको नाम मैत्रेयः प्रतिसञ्चरः ।

निमित्तं तत्र यत् शेते ब्रह्मरूपधरो हरिः ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

एष इति । यत् निमित्तं तत्र इति । तत्र ब्रह्मणो दिनान्ते ।

O *Maitreyar*, this is known as *Naimittika pralaya*. That which is the cause of whatever I told you so far, this is known as *Naimittika pralaya*. At the end of *Brahma's* day. The cause of the *Naimittika pralaya* is the end of *Brahma's* day, every *kalpa*. Where *Bhagavaan Hari* takes on the form of *Chaturmukha Brahma* and will be sleeping on *Aadishesha*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 8:

यदा जागर्ति सर्वात्मा स तदा चेष्टते जगत् ।

निमीलति एतत् अखिलं मायाशय्यां गते अच्युते ॥ ८ ॥

When *Chaturmukha Brahma* is sleeping, when *Bhagavaan Vishnu* Himself is sleeping taking on the form of *Chaturmukha Brahma*, when He gets up after the night, the same period, then He will start to create the world. Then everything will be blooming. When He sleeps, everything will be closed, and when He gets up, again He will create everything. Then, again, at the end of the day, He will go into sleep, He takes on the *maayaa shayyaa* again.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 9:

पद्मयोनेर्दिनं यत् तु चतुर्युगसहस्रवत् ।

एकार्णवीकृते लोके तावती तात्रिरिष्यते ॥ ९ ॥

Chaturmukha Brahma, whose day is told as *Chaturyuga sahasra*, 1000 *chaturyugaas*, when the three worlds become one huge ocean, the same 1000 *chaturyugaas* will be one night for him.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 10:

ततः प्रबुद्धो रात्र्यन्ते पुनः सृष्टिं करोति अजः ।

ब्रह्मस्वरूपधृक् विष्णुः यथा ते कथितं पुरा ॥ १० ॥

He wakes up at the end of the night, and will again start to do creation. *Bhagavaan Vishnu*, who has taken the form of *Chaturmukha Brahma*. He will start to create, as whatever I have told you earlier.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 11:

इति एष कल्पसंहारो अवान्तरप्रलयो द्विज ।

नैमित्तिकस्ते कथितः प्राकृतं शृणु अतः परम् ॥ ११ ॥

This is known as *avaantara pralaya*, the *samhaara* at the end of the *kalpa*, the *naimittika pralaya*. I have told you about it now. Now, I will tell you about the *praakruta pralaya*. Do listen to me.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 12:

अनावृष्ट्यादिसंपर्कात् कृते संक्षालने मुने ।

समस्तेष्वेव लोकेषु पातालेष्वखिलेषु च ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

अनावृष्टि इत्यादि । समस्तेषु लोकेषु पातालेषु च संक्षालने नाशे कृते ।

When there is no rain at all for a long time, all beings in the worlds are suffering. There will be no rain in all the worlds, and everyone will be suffering. In all the *Paataalaas* also. When everything will be destroyed.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 13:

महदादेर्विकारस्य विशेषान्तस्य संक्षये ।

कृष्णेच्छाकारिते तस्मिन् प्रवृत्ते प्रतिसञ्चरे ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

महदादेरिति । तस्मिन् प्राकृते प्रतिसंचरे महदादेर्विशेषान्तस्य विकारस्य संक्षये च प्रवृत्ते प्रस्तुते ।

In *praakruta pralaya*, starting with *mahat*, up to all the *pancha bhootaas*, the *bhoutika padaarthaas* which are created, which are called *visheshaas*, *vyakta*, (and before that, they are called *avisheshaas*, *avyakta*), the modifications of the *pruthivi* which happen, in the *moola prakruti*, that is all starting to get destroyed. This is when *pralaya* starts. These are all due to *sankalpa* of *Bhagavaan Krishna*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 14:

आपो ग्रसन्ति वै पूर्व भूमेर्गन्धात्मकं गुणम् ।

आतगन्धा ततो भूमिः प्रलयत्वाय कल्पते ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

आप इत्यादि । प्रलयत्वाय प्रकृष्टो लयो यस्याः सा प्रलया, तद्भावाय ।

The waters first swallow everything. The *gandha guna* of *bhoomi* is completely eaten by waters. Having lost all the *gandha* which is the *guna* of *pruthivi*, the *pruthivi* will be merged in its cause.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 15:

प्रणष्टे गन्धतन्मात्रे भवत्युर्वी जलात्मिका ।

आपस्तदा प्रद्धास्तु वेगवत्यो महास्वनाः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

प्रणष्ट इति । गन्धतन्मात्रे अत्र तन्मात्रग्रहणं विशेषस्याप्युपलक्षणम् ।

When the *gandha tanmaatras* are merged into its cause, then the whole worlds will become waters. They will be making huge sound, noise, and the complete world will be filled with waters.

The *pralaya* is the reverse order of creation. The order of creation is from *ahamkaara*, the *sattva*, *rajas*, *tamas*, the *taamasa ahamkaara* with *raajasa ahamkaara*, the *shabda tanmaatras* are created. From *shabda tanmaatras*, *aakaasha tattva* is created. From *aakaasha*, it is *sparsha tanmaatras*, and then *vaayu tattva*. Then *roopa tanmaatras*, then *tejas*, then *rasa tanmaatras*, then *ap*, then *gandha tanmaatras* and *pruthivi*. The reverse order is *pruthivi - gandha tanmaatras - ap - rasa tanmaatras*, ... the reverse order.

The *gandha tanmaatras*, the modifications of *pruthivi* which we see here, this is also included here.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 16:

सर्वमापूरयन्तीदं तिष्ठन्ति विचरन्ति च ।

सलिलेनोर्मिमालेन आलोकान्तात्समन्ततः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

सर्वम् इति । सलिलेन ओधेन, आलोकान्तात् लोकान्तं यावत् । आलोकस्तेजो वा ।

All the worlds are completely filled with water. And they are all flowing everywhere, with the tides and whirlpools.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 17:

अपामपि गुणो यस्तु ज्योतिषा पीयते तु सः ।

अग्न्यन्त्यापस्ततस्ताः च रसतन्मात्रसंक्षयात् ॥ १७ ॥

The quality of *ap*, which is *rasa tanmaatras*, that merges in *tejas*. The *tejas*, in which all these go and merge, at that time, *ap* also will not be there.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 18:

ततश्चापो हतरसा ज्योतिष्ट्वं प्राप्नुवन्ति वै ।

अग्न्यवस्थे तु सलिले तेजसा सर्वतो वृते ॥ १८ ॥

The *rasa tanmaatras* merges into *tejas*. Everything becomes *tejas* at that time. The waters will not be there anymore. It will reach the state of *agni*. The waters take on the form of *agni*, fire. Everything will be completely covered with *tejas*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 19:

स चाग्निः सर्वतो व्याप्य चादत्ते तत् जलं तथा ।

सर्वमापूर्यते अर्चिभिः तदा जगदिदं शनैः ॥ १९ ॥

This fire will be pervading everywhere. And it dries up all the waters, with its huge flames. Slowly this whole world will be filled with fire.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 20:

अर्चिभिः संवृते तस्मिन्स्तिर्यगूध्वमधस्तदा ।

ज्योतिषो अपि परं रूपं वायुरति प्रभाकरम् ॥ २० ॥

The fire, which is completely above and below, and everywhere, *tejas* also will be merged in *vaayu*, which is the next *tattva*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 21:

प्रलीने च ततः तस्मिन् वायुभूते अखिलात्मनि ।

प्रनष्टे रूपतन्मात्रे हतरूपो विभावसुः ॥ २१ ॥

Agni's quality is *roopa*. *Agni* goes and merges in *roopa tanmaatras*. *Roopa tanmaatras* is also destroyed as it goes and merges in its cause, which is *vaayu*. *Agni* will be completely destroyed, when the *roopa tanmaatras* is destroyed. They go and merge in *vaayu*. The whole world becomes filled with *vaayu*. This is the state, in the reverse order, towards *Moola Prakruti*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 22:

प्रशाम्यति तदाऽज्योतिर्वायुर्दोधूयते महान् ।

निरालोके तथा लोके वाय्ववस्थे च तेजसि ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

प्रशाम्यति इति । अज्योतिरिति पदच्छेदः । तत् च वायुविशेषणम् । ज्योतिर्विरोधी ।

Wind will be blowing making a huge noise. When the fire is put off, the fire *tattva*, *Agni tattva* is destroyed, and there will be no light in all the worlds, when *tejas* reaches the state of *vaayu*.

Ajyoti is a state of *vaayu* itself. Opposed to fire.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 23:

ततः तुमुलमासाद्य वायुः संभवमात्मनः ।
ऊर्ध्वं च अधः च तिर्यक् च दोधवीति दिशो दश ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

तत इति । तुमुलं सशब्दम् । आत्मनः संभवम् खम् ।

When the *vaayu* is making a huge noise, it is blowing above and below, everywhere, the cause of *vaayu* is *aakaasha*. It goes and gets merged into its cause, which is *aakaasha*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 24:

वायोरपि गुणं स्पर्शमाकाशो ग्रसते ततः ।
प्रशाम्यति ततो वायुः खं तु तिष्ठत्यनवृत्तम् ॥ २४ ॥

Aakaasha will make the *vaayu's guna*, which is *sparsha*, to go. The *sparsha tanmaatra* will go and merge in *aakaasha*, which is actually the cause. *Vaayu* will give up its *guna, sparsha*. *Vaayu* will reach the state of *sparsha tanmaatra*, and it will reach the *aakaasha tattva*. Then only *aakaasha* will be there.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 25:

अरूपरसमस्पर्शम् अगन्धं न च मूर्तिमत् ।
सर्वमापूरयत् चैव सुमहत्प्रकाशते ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

अरूपमिति । न च मूर्तिमत् निरवयवम्, अहंकारावच्छिन्नतया परिमाणनिषेधायोगात् ।

Aakaasha is *niravayavi*, and does not have the quality of *sparsha, gandha, roopa*. Because they are all coming after *pancheekarana* only. It fills the whole space. It expands, as it is going and getting merged in *ahamkaara, taamasa ahamkaara*,

which is the cause of *aakaasha*. It cannot be said that it does not have a size. It is also limited in its *parimaana*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 26:

परिमण्डलं च सुषिरम् आकाशं शब्दलक्षणम् ।
शब्दमात्रं तदाकाशं सर्वमावृत्य तिष्ठति ॥ २६ ॥

Aakaasha also goes and changes its state. It goes and takes the form of *shabda tanmaatras*. There will be one huge hole in the form of *shabda tanmaatras*, and it will be round. *Aakaasha* will be in the state of *shabda tanmaatras*. This is the in between state between *aakaasha* and *ahamkaara*, and it will be occupying everywhere.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 27:

ततः शब्दगुणं तस्य भूतादिर्ग्रसते पुनः ।
भूतेन्द्रियेषु युगपत् भूतादौ संस्थितेषु वै ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

तत इति । भूतादिशब्देन त्रिविशाहंकारस्य ग्रहणम् ।

The *shabda tanmaatras* will get merged into *bhootaadi*. *Bhootaadi* is the creator of *Pancha bhootaas*, which is *taamasa ahamkaara*. Along with all the *bhootendriyaas*, it goes and merges. By *bhootaadi* here, the *trividha ahamkaara* is meant, as *indriyaas* are also getting merged. From *saatvika ahamkaara*, *indriyaas* are created. From *taamasa ahamkaara*, *tanmaatras* and *pancha bhootaas* are created. All these get merged in the reverse order during *pralaya*. Only *ahamkaara tattva* will be there.

Shabda tanmaatras will go and get merged in *bhootaadi*. *Indriyaas* are also merging in the *ahamkaara tattva*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 28:

अभिमानात्मको ह्येष भूतादिस्तामसः स्मृतः ।
भूतादिं ग्रसते चापि महान्वै बुद्धिलक्षणः ॥ २८ ॥

The cause of all the *pancha bhootaas* is said to be *taamasa ahamkaara*. The *ahamkaara* also goes in the *mahat tattva*. Which is also told as *buddhi*.

After this, the *pralaya* description continues, where it is going into *moola prakruti*. There is a further description of *praakruta pralaya*. We have seen up to the *mahat tattva*, how the *pralaya* happens in reverse order. The *abhimaanaa* which

comes, *aham aham*, which is the feeling of I, I, *ahamkaara* is responsible for that. This is *bhootaadi*, which is the cause of the *tanmaatras*, *pancha bhootas*. This is known as *taamasa ahamkaara*. *Bhootaadi* goes and merges into *mahaan*, *mahat*, which is also *buddhi*.

All the manifest things get merged into the *pruthivi tattva*. *Pruthivi tattva* merges into the *gandha tanmaatras*. This goes and merges into *ap tattva*, which merges into *rasa tanmaatras*. This goes and merges into *tejas*, which merges into *roopa tanmaatras*, which merges into *vaayu tattva*. This merges into *sparsha tanmaatras*, which merges into *aakaasha*, which merges into *shabda tanmaatras*. Which merges into *ahamkaara tattva*. *Indriyaas* also merge into *ahamkaara tattva*. The three *ahamkaara tattvas* merge into *mahat tattva*, which is also told as *buddhi*. This merges into the *moola prakruti*, which we see next.

We are studying Chapter 4 of Amsha 6. Where Sri Paraasharar is describing the nature of *Naimittika pralaya* and *Praakruta pralaya*. In the *Praakruta pralaya*, everything happens in the reverse order of creation. In creation, the order is *prakruti*, *mahat*, *ahamkaara*, *tanmaatras*, *pancha bhootas*. In the reverse order, everything merges in its respective cause. In this, how the *bhootaadi*, the cause of the *bhootas*, which is *taamasa ahamkaara*, which goes and merges into the *mahat tattva*, is told. This *ahamkaara* is a *tattva*, a *dravya*. This goes and merges in *mahat*, which is also known as *buddhi*, as it influences the mind while making decisions. In some *darshanaas*, it is taken as an *antahkarana* also.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 29:

उर्वी महंश्च जगतः प्रान्ते अन्तर्बाह्यस्तथा ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

उर्वी इत्यादि । उर्वी महंश्च अन्तः अण्डस्यान्तः स्थितस्य जगतः प्रान्ते चरमकोट्यां प्रथमकोट्यां च, तथा बाह्यतः अण्डाद्बहिरपि, तथा पृथ्व्येकप्रान्ते महानितरप्रान्ते ।

The *mahaan* which is inside the *anda*, the *Brahmaanda*, the *prapancha* which is located inside the *Brahmaanda*, in its border, in the end, and also in the very beginning, and also outside the *anda*, the Cosmic Egg, and inside *pruthivi*, all the other parts of the *mahat tattva*, everywhere, this *mahat tattva* devours the *ahamkaara tattva*. This *mahat* also goes and merges into *prakruti*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 30:

**एवं सप्त महाबुद्धे क्रमात्प्रकृतयः स्मृताः ।
प्रत्याहारे तु ताः सर्वाः प्रविशन्ति परस्परम् ॥ ३० ॥**

Sri Engal Aalwaan's Commentary:

एवं इति । अयमावरणालयविषयः श्लोकः । महदादयः सप्त क्रमादहंकारादीनां प्रकृतयः स्मृताः । ताः प्रत्याहारे तु परस्परं स्वं स्वं कारणम् एवं पूर्वोक्तलयक्रमेण प्रविशन्ति ।

This shloka is about the *laya* of all the *sapta aavaranaas*, around the *pruthivi*. From *mahat*, *ahamkaara*, and seven *tanmaatras* - these seven are known as *sapta prakrutayah*. They have both *prakruti* and *vikruti*, but they are known as *prakrutis*. They are the causes of the following *tattvas*. All these, in the reverse order, during dissolution, go and merge into their causes. The *tanmaatras* go and merge into *ahamkaara*, then into *mahat*. They go and merge into their respective causes in the same order.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 31:

येनेदमावृतं सर्वम् अण्डमप्सु प्रलीयते ।
सप्तद्वीपसमुद्रान्तं सप्तलोकं सपर्वतम् ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

एतत् प्रपञ्चयति येन इति । एवंभूतमिदमण्डं येनावृतं तत्पृथिव्यावरणमप्सु लीयते ।

This Cosmic Egg which is like this, the earth is surrounded by this. This goes and merges into water. All the *sapta dveepaas*, *samudraas*, *sapta lokaas*, *parvataas*, everything go and merge into the *anda*, and they all go and merge into water.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 32:

उदकावरणं यत् तु ज्योतिषा पीयते तु तत् ।
ज्योतिर्वायौ लयं याति यात्याकाशे समीरणः ॥ ३२ ॥

The waters which are surrounding, they go and merge into *gyotis*, *tejas*. That goes and merges into *vaayu*, and this merges into *aakaasha*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 33:

आकाशं चैव भूतादिः गसते तं तथा महान् ।
महान्तमेभिः सहितं प्रकृतिः गसते द्विज ॥ ३३ ॥

How the dissolution happens is being explained again. *Aakaasha* goes and merges into its cause, which is *ahamkaara*, *bhootaadi*. *Ahamkaara* goes and merges into *mahat tattva*. *Mahat tattva* goes and merges into its cause, which is *moola prakruti*, *avyakta*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 34:**गुणसाम्यमनुद्रिक्तमन्यूनं च महामुने ।****प्रोच्यते प्रकृतिर्हेतुः प्रधानं कारणं परम् ॥ ३४ ॥**

During *pralaya*, in the *moola prakruti*, the *sattva*, *rajas*, *tamas* are all in equal proportion. When there is any disturbance in that proportion, one of them becomes more or less, immediately, at that time and place, creation starts. *Moola prakruti* is like a huge ocean, and in that, in some parts, the *sattva*, *rajas*, *tamas* get imbalanced; immediately, at that place, one *Brahmaanda* is created, and creation starts - *mahat*, *ahamkaara*, *tanmaatras*, *pancha bhootas*. So, these are like the waves in a huge ocean. *Brahmaandas* are getting created and dissolved. When there is *guna saamya*, then *pralaya* happens. When there is a *guna vaishamya*, creation happens. When the *gunas* are equal, when nothing is less or more, the *pradhana* which is the *moola prakruti*, which is the cause of all the *praakruta* substances.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 35:**इति एषा प्रकृतिः सर्वा व्यक्ताव्यक्तस्वरूपिणी ।****व्यक्तस्वरूपम् अव्यक्ते तस्मान् मैत्रेय लीयते ॥ ३५ ॥****Sri Engal Aalwaan's Commentary:****इति एषा प्रकृतिः इति । व्यक्तावस्थमपि प्रकृतिद्रवमेव न द्रव्यान्तरम् । तस्मात्****व्यक्तमव्यक्ते लीयते । तस्या इति पाठे स्वरूपमित्यनुषङ्गः ।**

This *prakruti* which is having *vyakta* (the manifest part, which is having name and form, what we see in this world, the millions of things we see around) and *avyakta* (the *mahat*, *ahamkaara*, *tanmaatras*, *pancha bhoota tattvas*), all of them will go and merge in *avyakta*.

How can *vyakta avastha* go and merge in *avyakta*? Normally, something goes and merges in its cause only. So, can *vyakta* be an effect of the *avyakta*? Yes, because it is all *praakruta*, it is the same substance. Everything that we see in this world has name and form, is all *praakruta*, it is all *prakruti parinaama*, *avyakta parinaama*. Everything is having *sattva*, *rajas*, *tamas*, these three qualities, which are there in *moola prakruti*. Everything is *prakruti dravya* only, but they are getting modified every moment and present in various states. Same *prakruti dravya* goes into a different state, called *mahat*, then it changes into another state called *ahamkaara*. The *dravya* is same, it is not a new substance which is created. Everything is *trigunaatmaka prakruti* only. Even the *avyakta avastha* is *prakruti dravya* only. Therefore, *vyakta* goes and merges into *avyakta*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 36:**एकश्शुद्धो अक्षरो नित्यः सर्वव्यापी तथा पुमान् ।****सो अप्यंशः सर्वभूतस्य मैत्रेय परमात्मनः ॥ ३६ ॥****Sri Engal Aalwaan's Commentary:**

**एक इति । एकः शुद्धः प्रकृतिवदनेकत्वानर्हः वैचित्र्यानर्हश्च, अनेकत्वबोधक
वैचित्र्यार्हसत्त्वादिगुणमयत्व अभावात् । अत एकाक्षरो नित्यश्च । तत्र हेतुमाह सर्वव्यापी
इति । सूक्ष्मत्वात् प्रकृतेरपि व्यापनस्वभावः । सो अपि पुमान् परमात्मनोः अंशः, यथा
प्रकृतिः । अत्र लयस्थानत्वेन प्रकृतेः प्रकृतत्वात् प्रसङ्गात् पुरुषपरमात्मनोः प्रस्तावः ॥**

This tells about the sentient part, the *chetanaas*. *Chetana* does not undergo modification in his essential nature. He is not told like *prakruti* which gets modified into many forms. There is no *vaichitrya*. All are *jnyaana aananda svaroopas* only. In *svaroopa*, there is no difference among all the sentients. Because the differences and multitude happens because of the *sattva* and other *gunaas* only. Which is absent in the *chetana*. He is not *trigunaatmaka*, he is consciousness, *jnyaana svaroopas*. Though there are many *chetanaas*, they are not like *prakruti*, where *svaroopa* itself gets modified, and it is present in different states. That is why he is called as *eka*, *akshara*, *nitya* - all are similar in *svaroopa*.

He is *sarvavyaapee*. How is he told as *sarvavyaapee*? Because he can enter into minutest form of *prakruti* also. He is very *sookshma*. He is very subtle. This is told as *anu* also in *shastraas*; but *anu* is more a material measure, which cannot be used for a spiritual entity, which is *jeevaatman*. The meaning is *sookshma*. He is so subtle that he can enter into *prakruti* in any state. He can pervade into *prakruti* also, because he is so *sookshma*. He is also *Paramaatman's amsha* only, just as *prakruti* is *Paramaatman's amsha*. *Amsha* means part, which means that He is *visheshana amsha*. *Prakruti* and *Purusha* are *shareera* of *Paramaatman*. That is why there are *visheshana amsha*, and *visheshya amsha*.

The *laya sthaana* is told as *prakruti* here, and incidentally the *Purusha* and *Paramaatman* are going to be told.

Chetana is also an *amsha* of *Paramaatman* only.

Next, *Paramaatman svaroopas* is going to be told.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 37:**न सन्ति यत्र सर्वशे नामजात्यादिकल्पनाः ।**

सत्तामात्रात्मके ज्ञेये ज्ञानात्मन्यात्मनः परे ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

परमाह न सन्तीति । नन्वंशत्ववचनात् पुरुषस्य परमात्मैकद्रव्यत्वं स्यात् । नैवम् ।

Sarvesha is the ruler of everything, He is the Supreme Ruler. He does not have name and class, these kind of differences, divisions, etc. He is known as *sattaa* only.

Paramaatman is *niravayavi*, and how can there be a part in *Paramaatman*? Can we break into parts? Where one part becomes *chetana*, *achetana*, etc. It is not like this. It is not *Paramaatman ekadravyatva*. It is through *shareera shareeri bhaava* only - the *visheshana amsa*, and *visheshya amsa*. And it is inseparably associated as attribute, both the *Purusha* and *Prakruti*. They are supported by Him, they are controlled by Him, and meant for His purpose only, all the time. They can never exist independently by themselves. Just because *amsa* is told, it does not mean that it is *dravya* only, but it is *Bhagavadaatmaka*.

Sri Engal Aalwaan's Commentary:

*** समस्तहेयरहितम् * स सर्वभूतप्रकृतिं विकारान् * विष्णुः समस्त इन्द्रिय देहदेही *
क्षेत्रज्ञशक्तिः * सा वेष्टिता * नित्यो नित्यानाम् * पृथगात्मानं प्रेरितारं च मत्वा * उत्तमः
पुरुषस्त्वन्यः * इत्यादिभिः तयोः अत्यन्तवैलक्षण्यस्योक्तत्वात् ।**

Many *pramaanaas* are told. He is without any defects. He is far from any defects. *Prakruti* has the defect of undergoing modification in its essential nature, *jeevaatman* has the defect of undergoing modification in his attributive nature. Whereas *Paramaatman* does not have any defect. So, He cannot be the same material. He is beyond all the modifications of *prakruti*. The *indriyaas*, *deha*, are all *Bhagavadaatmaka*; He is the inner self of everything. It is said to be *shakti* for Him, *shakti*, *amsa*, *kaaya*, *vapu*, *tanu*, *roopa* denote *shareera*. *Shareera shareeri bhaava* is told. It is told clearly that there are all many *nitya chetanaas*, but there is one who is different and distinct from all these, who bestows everything for them. Having known and meditated upon, the impeller who is *Paramaatman*, and the *jeevaatman* are different; then only he will attain Him. *Purushottama* is different, not the same as *Prakruti* and *Purusha*. He is very different and distinct from *Prakruti* and *Purusha*. There are many Shruti *pramaanaas*, *Smruti pramaanaas* which tell this.

Sri Engal Aalwaan's Commentary:

कथम् अंशत्वमित्याशंक्य * प्रकाशादिवत् नैवं परः * इत्यादिना सूत्रकारः

**प्रकाशजातिगुणदेहवत् आत्मनो अपि शरीरभूतस्य तिष्ठतः परमात्म एकदेहत्वात् अंशत्वम्
उपपादितवान्।**

How can we say *amshatva*, how can we say *amsha*. He is very different and distinct from everything else. How can we say that *jeevaatman* and *prakruti* are *amsha* of *Paramaatman*? *Sootrakaara* says by *shareera shareeri bhaava*, by giving different examples, *prakaasha*, *jaati*, *guna*, *deha*. *Prakaasha* is *prabhaa* and *prabhaavat*, *prabhaavat* is the source of light, and *prabhaa* is the light which comes out; they are different. The light spreads everywhere in brightness, whereas the source is in one place. The light is also *prakaasha*, its *prabhaa* is also *prakaasha*. Both the light and its brightness are light only, but they are different substances, the attribute moves away from it, though it is inseparably associated, and the other, the substance stays there. They are said to be parts, though they are different. Similarly, *jaati*, class. *Jaati* resides in a *vyakti*, a person. *Manushya*, *manushyatva jaati* is there in a person, like *Devadatta*. If we say that *Devadatta* is a man, then *manushyatva* is there in *Devadatta*. It is different, but is inseparably associated. *Jaati* is the attribute of the *vyakti*. *Guna guni* - the quality and the substance which has that quality. Similarly, *deha* and *aatman*, the body and soul. In the same way, both *prakruti* and *Purusha* are present as His *shareera*. When we say *Devadatta*, we mean *Devadatta* with the *manushyatva jaati* included, though the *jaati* is different from the person. The person itself is not *manushyatva*, and *manushyatva* is itself not the person. They are two different things, but present as person, substance and attribute. But they are told as one entity, when we say *Devadatta*, both are included. In the same with *Paramaatman*, one body, told with *amshaas*. This is the way that *Baadaraayana*, *Krishna Dvaipaayana* has told in the *Brahma Sootraas*. This is told as "*Amsho naanaa vyapadeshaat*". *Brahma Sootraas* explain how *prakruti* and *Purusha* are part of the *Paramaatman*. They are called by the name *amsha* as they are *shareera* to *Paramaatman*. *Shareera* does not mean having hands and legs, eyes, etc. but it is by means of the three kinds of relationship, it is *aadhaara-aadheya bhaava*, *niyaamaka-niyaamya bhaava*, *shesha-sheshi bhaava*, these three. These are called as *shareera shareeri*. That which is *aadhaara*, *niyaamaka* and *sheshi*, is *shareeri*. That which is *aadheya* (supported), *niyaamya* (controlled), *shesha* (subservient) is called as *shareera*.

Sri Engal Aalwaan's Commentary:

**सत्तामात्रात्मक इति विकारनिषेधः। ज्ञेये * नारायणं महाज्ञेयं * इत्यादिना। आत्मनः परे *
यस्य आत्मा शरीरम् इति शरीरत्वेन उक्तत्वात् बद्धान् मुक्तान् च आत्मनो अत्यन्त
विलक्षणे।**

Paramaatman does not have any *vikaaraas*, does not mean that He does not have any attributes. But, He does not undergo any modifications, is the meaning here.

He is that to be known. It is told clearly that "*Yasya aatmaa shareeram*". Because He is told as "*Yah pruthivyaam tishthan, yasya pruthivee shareeram, yah tejasi tishthan, yasya tejah shareeram, ..., yah aatmani tishthan, yasya aatmaa shareeram*". The non-sentient and sentient are both said to be *shareera* to *Paramaatman*. *Aatma* and *prakruti* are told to be *shareera* to *Paramaatman*. The word *aatma* shows that the varieties of *aatma* are included. There are three kinds of *aatmans*, *baddha*, *mukta*, *nitya*. He is different and distinct from all because all are His *shareera*.

Sri Engal Aalwaan's Commentary:

**प्रकाशतद्वतोरिव जगत् ब्रह्मणोः शरीरशरीरिभावः स्वाभाविकः न जीववत् कर्मकृतः । *
तत् पुरुषस्य विश्वमाजानमग्रे * वेदात्मशक्तिं स्वाच्छरीरात् इति आदेः ।**

Jeevaatman also gets a body, but it is due to his *karmaas*. He has to experience the fruits of the *karma*, *sukha*, *dukha*, the *phalaas* which have accrued through the *punya* and *paapa roopa karmaas* which he has done from *anaadi kaala*. He has to experience the fruits of all that. He gets a body because of *karma*. *Karma* is the *kaarana* for that. But, *Paramaatman's shareera* is not like that. *Prakruti* and *Purusha* are naturally *shareera* to Him. He has not got it because of *karma*.

Prabhaa and *prabhaavat* are naturally associated. If the source is not there, then *prabhaa* will not be there. Similar to this, the *jagat* and *Brahman*, *shareera shareeri bhaava* is natural. It is not because of *karma*. There are many *pramaanaas* told. This is how *Paramaatma svaroop*a is explained.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 38:

**तत् ब्रह्म परमं धाम परमात्मा स चेश्वरः ।
स विष्णुः सर्वमेवेदं यतो नावर्तते यतिः ॥ ३८ ॥**

He is the ultimate refuge or goal. He is the Supreme Soul, and Supreme Lord. He is *Vishnu*, and everything is He only. One who reaches Him, will not return to this world, due to *karma*, because his *karma* will be exhausted.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 39:

**प्रकृतिर्या मया आख्याता व्यक्त अव्यक्त स्वरूपिणी ।
पुरुषः च अपि उभौ एतौ लीयते परमात्मनि ॥ ३९ ॥**

Sri Engal Aalwaan's Commentary:

प्रकृतिरित्यादि । प्रकृतेः परमात्मनि लयः पुरुषे लयद्वारा * अव्यक्तम् अक्षरे लीयते अक्षरं तमसि लीयते तमः परे देवे एकीभवति * इति श्रुतेः ।

Subaalopanishad says that *avyakta* merges into *akshara*, here merging means that they stay together and cannot be differentiated that this is *avyakta*, this is *akshara*. They are merging in such a way. They are staying together, but they don't lose their essential nature. There is no *svaroopā naasha* in this *laya*. They will be in such a subtle state. That *akshara* which also has *avyakta*, goes and merges into *tamas*. It becomes a substance called *tamas*. *Tamas* stays in *ekē bhaava*, the *tamas* which is a *dravya* which contains *avyakta* and *akshara*, goes and unites into *Paramaatman*, as though it is one with *Paramaatman*, cannot be differentiated. It will be in such a very very subtle state.

The manifest and unmanifest of *Prakruti*, which have merged into the *avyakta*, *moola prakruti*, and the *Purusha*, the collectivity of all sentients, both go and unite into *Paramaatman*. This is *pralaya*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 40:

परमात्मा च सर्वेषाम् आधारः परमेश्वरः ।

विष्णुनामा स वेदेषु वेदान्तेषु च गीयते ॥ ४० ॥

Sri Engal Aalwaan's Commentary:

परमात्मा इति । विष्णुनामा स वेदेषु वेदान्तेषु च गीयते विष्णुनामा स एव परमेश्वरो वेदेषु वेदान्तेषु च सद्ब्रह्मादिशब्दैः गीयते ।

In the *poorva kaanda* of the *Vedaas*, the *Samhitaa*, *Braahmana*, *Aranyakaas*, where *yajnya yaagaas* are all told primarily, and *Paramaatma svaroopā* is also told, but not very directly. Upanishads focus mainly on *Paramaatma svaroopā*, *aatma svaroopā*, directly and completely; this is said to be *Vedaanta*. *Veda* and *Vedaanta* both are known as *Vishnu*, who is none other than *Paramaatma*, Supreme Self. He is support of everything, and is Supreme Lord, Supreme Ruler, known by the name *Vishnu*. In *Vedaas*, He is known as *Vishnu*, and by other names also. Even *Agni*, *Varuna*, *Indra* all names stand for *Paramaatman* only in the *poorva kaanda*. This is told so in *Yaaska's Nirukta*. In *Vedaanta*, it is told by the names of *Tat*, *aatmaa*, *Brahma*, *aakaasha*, *jyoti*, used synonymously.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 41:

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वेदिकम् ।

ताभ्याम् उभाभ्यां पुरुषैः सर्वमूर्तिः स इज्यते ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

प्रवृत्तम् इति । कथमिन्द्रादियागैः अस्येज्यत्वमित्यत्र आह सर्वमूर्तिरिति ।

The *Vaidika karmaas*, everything told in the *Vedaas*, *yajnya*, *yaagaas*, *nitya naimittika karmaas*, can be divided into two, as *pravrutta* and *nivrutta*. Both these *pravrutti karma* and *nivrutti karma*; *pravrutti karma* for *aihika* and *aamushmika phalaas*, fruits obtained here itself, or *svarga* or other kinds of fruits, various *yajnyaas*, *yaagaas*; and those who have the *Vedaantic* knowledge, worship *Paramaatman* only, who is inner self of everything, and this is the *nivrutti maarga*, they are not interested in these fruits, but they want liberation, the ultimate goal. Both are told in the *Vedaas*. Both of them worship only *Vishnu*, who is having everything as His *shareera*, and is only present as everything, as the inner self of everything. He is *sarvaantaryaami*, He is only worshipped by all these.

Because He is *Sarvamoorthi*, present as inner self of all, everything, even gods, those who worship *Indra* and other *devataas*, also worship *Vishnu* only, as He is only *Sarvamoorthi*. He is present as inner self of *Indra* and other *devataas*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 42:

ऋग्यजुस्सामभिः मार्गैः प्रवृत्तैरिज्यते ह्यसौ ।

यज्ञेश्वरो यज्ञपुमान् पुरुषैः पुरुषोत्तमः ॥ ४२ ॥

Pravrutti maarga is told here. The *Rug*, *Yajur*, *Saama Vedaas*, whatever means they are telling, to attain various fruits, He is worshipped through those *karmaas* told in these *Vedaas*. He is *Yajnesvara*, *Yajnya pumaan*, *Purushottama*. He is only worshipped by all these.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 43:

ज्ञानात्मा ज्ञानयोगेन ज्ञानमूर्तिः स चेज्यते ।

निवृत्ते योगिभिर्मार्गे विष्णुः मुक्ति फल प्रदः ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

ज्ञानात्मेति । ज्ञानात्मा ज्ञानस्वरूपः । ज्ञानमूर्तिः ज्ञानात्मिका मूर्तिः विग्रहो यस्य । निवृत्ते मार्गे ज्ञानयोगेन ज्ञानयोगप्रधानेन कर्मणा इज्यते । मुक्तिफलप्रदः निवृत्तिमार्गेणोष्ट एव ।

Those who are not interested in the fruits which are not permanent, they take up the *nivrutti maarga*, and they worship as *Jnyaanaatmaa*, *jnyaana svaroopaa*, whose *divya mangala vighraha* is said to be *jnyaanaatmika*, one who has the *divya mangala vighraha* which is *jnyaanaatmika* is *Jnyaanamooti*, is worshipped through *jnyaana yoga*. *Karma* which has *jnyaana yoga* as the main part, He is worshipped by that. But *nivrutti maarga* one who worships Him, he gets *moksha*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 44:

ह्रस्वदीर्घप्लुतैर्यत् तु किञ्चिद्वस्त्वभिधीयते ।
यत् च वाचामविषयं तत् सर्वं विष्णुरव्ययः ॥ ४४ ॥

Sri Engal Aalwaan's Commentary:

ह्रस्व इति । ह्रस्वादिशब्दैः अभिधेयमचित् वस्तु । वाचामविषयं चिद्वस्तु । तत् सर्वम्
विष्णुः तदात्मकम् ।

Small, short and long - these are all material objects. Vastu means that it is *akalpita*, it is reality only. Whatever is told by these kind of measures, qualities, is everything that is material. That which cannot be told by words - is *jeevaatma svaroop*. All are Vishnu only, all are *Bhagavadaatmaka*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 45:

व्यक्तस्स एव च अव्यक्त स एव पुरुषोत्तमः ।
परमात्मा च विश्वात्मा विश्वरूपधरो हरिः ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

व्यक्तमिति । व्यक्तादिसामानाधिकरण्यहेतुः विश्वात्मा विश्वरूपधर इति । पुरुषः
कार्यकारणरूपोभयावस्थः । परमात्मा मुक्तः व्यक्तं स एव चाव्यक्तम् इति च पाठः ।

Purushottama is only *vyakta* and *avyakta*, manifest and unmanifest. This is told by *Saamaanaadhiakaranya*, concomitant coordination. He is only present in all these forms, He is only the inner self of everything. Everything is His *shareera*. All are His modes. In *avyakta*, He is the *kaarana avasthaa*. He is *avyakta shareeraka Paramaatman*, in the causal state. He is the *vyakta shareeraka Paramaatman*, in the state of effect. He is the *mukta* also. *Avyakta*, *vyakta*, *mukta* are all *Vishnu roopa* only. They are all having *Bhagavaan Vishnu* only as their inner self, and they are all the *shareera*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 46:

व्यक्ताव्यक्तात्मिका तस्मिन् प्रकृतिः संप्रलीयते ।
पुरुषश्चापि मैत्रेय व्यापिन्यव्याहतात्मनि ॥ ४६ ॥

Sri Engal Aalwaan's Commentary:

व्यक्त इत्यादि । उक्तस्य एव अनुवादो गुणान्तरवित्यर्थः । अव्याहतात्मनि
अविकृतस्वरूपे ।

What was told earlier, this is verily a statement of that only. With different qualities. The *prakruti* of *vyakta* and *avyakta* goes and merges into Him. And also *Purusha*. He is the one who is pervading everything.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 47:

द्विपरार्धात्मकः कालः कथितो यो मया तव ।

तदहस्तस्य मैत्रेय विष्णोरीशस्य कथ्यते ॥ ४७ ॥

The time which is divided into two *Paraardhaas*, the *prathama paraardha* and *dviteeya paraardha*, which were told earlier, is one day for *Paramaatman*. The two *Paraardhaas* put together is *Brahma's* 100 years. This is when *Praakruta pralaya* happens. This is said to be Supreme *Brahman's* one day.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 48:

व्यक्ते च प्रकृतौ लीने प्रकृत्यां पुरुषे तथा ।

तत्र स्थिते निशा चास्य तप्रमाणा महामुने ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

व्यक्त इति । प्रकृत्यां पुरुषे लीनायाम् इति शेषः । तथा तत्र स्थिते, तथाभूते पुरुषे तत्र परमात्मनि स्थिते । द्वयोः युगपत् लय पक्षे ग्रंथः सुगमः । व्यक्त इति पुनर्लयानुवादः परमात्मनो रात्रादिकल्पनाविध्यर्थः ।

Vyakta prakruti goes and merges into *Purusha*, and they are all going and uniting with *Paramaatman*. One night of *Paramaatman* which is also *dviparaardha kaala*, equivalent to 100 years of *Chaturmukha Brahma*, is one day, and one night also for *Paramaatman*. One night period, they all will be united into *Paramaatman*.

Why is it again told - *vyakta prakruti*, *laya* with *Purusha*? In order to tell about *nishaa*, night, which is also the same time period. At that time, the *vyakta* and *avyakta* will be united into *Paramaatman*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 49:

नैवाहस्तस्य न निशा नित्यस्य परमात्मनः ।

उपचारस्तथा अप्येष तस्येशस्य द्विजोच्यते ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

नैव इति । नित्यस्य परमात्मनः इति । अत्र स्वरूपनित्यत्वस्य ब्रह्मादीनाम् अपि
साधारण्याद्विग्रहवत्त्वस्य नित्यत्वाभिप्रेतम् * सदैकरूपरूपाय * इत्यादिभिः
विग्रहनित्यत्वस्य प्रतिपादनात् ।

Paramaatma svaroopa is *nitya* means, all the *jeevaatmans* are also *nitya* only. *Chaturmukha Brahma* and their *svaroopa* is also *nitya* only. So for *Paramaatman*, *nitya* here is to be taken as *divya mangala vigraha nityatva*. He has an eternal divine auspicious form, *divya mangala vigraha*. *Sadaikarooparoopaaya* - *roopa* is told two times.

Day and night are not there for *Paramaatman*. It is only told in *oupachaarika* sense, secondary sense.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 50:

इत्येष तव मैत्रेय कथितः प्राकृतो लयः ।

आत्यन्तिकमथो ब्रह्मन् निबोध प्रतिसञ्चरम् ॥ ५० ॥

Now, I have told you the *praakruta laya*. When 100 years are over for *Chaturmukha Brahma*, including *Chaturmukha Brahma* the entire *prakruti mandala*, everything goes and merges into *Paramaatman*. The *chetanaas*, *avyakta*, everything goes and unites with *Paramaatman*, stays as though they are one with *Paramaatman*, and this is the *kaarana avasthaa*. Again, when He creates, these will all come into the manifest state, *srushti*. I have told you about the *praakruta pralaya*. Now, I will tell you about the *aatyantika laya*, which is *moksha*. Do listen.

This completes Chapter Four.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे चतुर्थो अध्यायः ॥

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

॥ अथ पञ्चमो अध्यायः ॥

About Moksha

Now, Chapter Five.

Sri Paraasharar wants to tell about the various *taapaas* which *chetanaas* undergo and experience in the *baddha dasha*, the bound state. And about how they have to escape from all these.

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

श्री पराशरः -

आद्यात्मिकादि मैत्रेय ज्ञात्वा तापत्रयं बुधः ।

उत्पन्नज्ञानवैराग्यः प्राप्नोत्यात्यन्तिकं लयम् ॥ १ ॥

Sri Paraasharar - Aadhyaatmika, Aadhibhoutika, Aadhidaivika, are the three kinds of *taapas* told. These are said to be *taapa traya*, the three sufferings. Having known all of these, one for whom the real knowledge of *jnyaana* and *vairaagya*, and who has developed *asanga* with all these, *vairaagya*, who has given up all these things. He can only attain *aatyantika laya*, *moksha*.

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

आद्यात्मिको अपि द्विविधश्शरीरो मानसस्तथा ।

शरीरो बहुभिर्भेदैर्भिद्यते श्रूयतां च सः ॥ २ ॥

The *aadhyaatmika taapa* is explained first. Here, *aatma* means *shareera*. In this *shareera*, there are two parts - *shaareera* and *maanasa* - related to the body, and related to the mind. Both are said to be *aadhyaatmika taapa*. All the various sufferings arising out of the body, are of so many varieties, and I am going to tell you that, listen to me.

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

शिरोगप्रतिश्यायज्वरशूलभगंदरैः ।

गुल्माश्श्वयथुश्वासच्छर्दयादिभिरनेकधा ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

शिरोग इति । प्रतिश्यायः पीनसः । श्वयथुः शोफः ।

Sinus and cold, sinusitis, headache, fever, pain, colic, fistula, spleen related, swelling, haemorrhoids, ophthalmologic diseases and so many different kinds of diseases which have multiple varieties in the diseases related to the body.

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

तथाक्षिरोगातिसारकुष्ठाङ्गामयसंज्ञितैः ।

भिद्यते देहजस्तापो मानसम् श्रोतुमर्हसि ॥ ४ ॥

The bodily pains and diseases, are diseases related to the eye, diarrhoea, leprosy - like this, there are so many varieties of sufferings in the body. Now, I will tell you sufferings due to the mind.

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

कामक्रोधभयद्वेषलोभमोहविषादजः ।

शोकासूयावमानेर्ष्यामात्सर्यादिमयस्तथा ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

कामक्रोध इति । द्वेषः अप्रीतिः । मोहो मूर्च्छा । विषादः सत्त्वसंक्षयः । शोकः प्रियविरहजः । ईर्ष्या परसंपदक्षमा ।

Kaama - passion, *krodha* - anger, *bhaya* - fear, *dvesha* - hatred, *lobha*, *moha*, *vishaadaja* - despair, grief, jealousy, envy - all of these are related to the mind.

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

मानसो अपि द्विजश्रेष्ठ तापो भवति नैकधा ।

इति एवम् आदिभिः भेदैः तापो हि आध्यात्मिकः स्मृतः ॥ ६ ॥

There are many kinds of sufferings, of the mind. All these things are said to be *aadhyaatmika taapa*.

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

मृगपक्षिमनुष्याद्यैः पिशाचोरगराक्षसैः ।

सरीसृपाद्यैः च नृणां जायते चाधिभौतिकः ॥ ७ ॥

Aadhibhoutika means due to the *praanis*, the beings. All the animals, birds, humans, *pishaachaas*, serpents - all the sufferings which come because of these, is said to be *aadhibhoutika taapa*.

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

शीतवातोष्णवर्षाम्बु वैद्युतादिसमुद्भवः ।

तापो द्विजवरश्रेष्ठैः कथ्यते चाधिदैविकः ॥ ८ ॥

These are all *aadhidaivika* - because they cannot be controlled by us, cold weather, windy weather, heat which is coming, rains, lightning, various sufferings which come from all these, which are the natural causes, this is called as *aadhidaivika taapa*.

Like this, *aadhyaatmika*, *aadhibhoutika*, *aadhidaivika*, are the *taapa trayaas*. *Aadhyaatmika* is about *shareera* and *manas* both, body and mind. *Aadhibhoutika*

is due to various beings, animals, etc. *Aadhidaivika* is the natural causes like heat, cold, rain, lightning, etc. These are the three kinds of *taapa* which one has to know.

Now, *Sri Paraasharar* is going to tell further about birth and death.

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

गर्भं जन्म जरा अज्ञानं मृत्युं नारकजं तथा ।
दुःखं सहस्रशो भेदैः भिद्यते मुनिसत्तम ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

गर्भं इति । नारकजं नरकजम् । * स्यान्नारकस्तु नरकः * इति अमरः ।

Staying in the womb, birth, old age, ignorance, death, that which arises out of sufferings in hell, all these sufferings, grief, there are thousands and thousands of varieties.

Thousands and thousands of varieties of sorrows, that one experiences, arising out of *garbha*, *janma*, *jaraa*, *ajnyaana*, *mrutyu*, *naraka*. One goes through all these in so many births. And experiences many different kinds of sorrows. He says that he will tell about those. First, he tells about birth.

Now, *Sri Paraasharar* will explain in detail about the sufferings which one undergoes in the womb, or during birth, death, etc., which we see next. This is told to develop *jnyaana* and *vairaagya*, so that one can attain liberation.

We are studying Chapter 5 of *Amsa 6*. Where *Sri Paraasharar* is starting to tell about *aatyantika* pralaya, which is nothing but moksha. For this, he is first describing the various kinds of sorrows or griefs which one experiences in one's life.

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

सुकुमारतनुर्गर्भं जन्तुर्बहुमलावृते ।
उल्बसंवेष्टितो भुग्नपृष्ठग्रीवास्थिसंहतिः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

सुकुमार इति । उल्बम् गर्भवेष्टनचर्म ।

Ulba is the sac which covers the womb. He has a very soft body, when he is in the womb. He is said to be a *jantu* only. He is surrounded by all kinds of filth. He is

surrounded by a sac in the womb. His back, neck, bones are all completely bent, because of being packed into that sac in the womb.

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

अत्यन्मलकटुतीक्ष्णोष्णलवणैर्मातृभोजनैः ।

अत्यन्ततापैरयर्थं वर्धमानातिवेदनः ॥ ११ ॥

He is growing with the food that the mother takes. Which is very sour, bitter, very hot taste wise, temperature wise hot also, salty, etc. The various kinds of food taken in, is going with that. He suffers a lot, and is growing with this kind of food taken by the mother.

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

प्रसारणाकुञ्चनादौ नाङ्गानां प्रभुरात्मनः ।

शकृन्मूत्रमहापङ्कशायी सर्वत्र पीडितः ॥ १२ ॥

Whether to stretch his legs and body, or to bend, he has no control over his own body parts, hands, legs, he cannot bend or stretch. He is unable to do all these things. He is surrounded by a lot of filth, with faeces, urine, etc. He is suffering because of all this.

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

निरुच्छवासः सचैतन्यः स्मरञ्जन्मशतान्यधः ।

आस्ते गर्भे अतिदुःखेन निजकर्मनिबन्धनः ॥ १३ ॥

He is not able to breathe, he has *chaitanya*, he has *jnyaana*, he remembers the hundreds of births that he has taken, he is lying down here. With great sorrow, he is lying down here. Because he is being bound by his own karma.

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

जायमानः पुरीषासृङ्मूत्रशुक्लाविलाननः ।

प्राजापत्येन वातेन पीड्यमानास्थित्वन्धनः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

जायमानः इति । प्राजापत्येन ब्रह्मणा नियुक्तेन गात्रसंकोचकेन, * तस्मात् ज्यायायान् सगर्भः कनीयांसं सूतियोनिमजानानो हिनस्ति ब्रह्मणा हि स कृतः * इति श्रुतेः ।

He is completely covered by excreta, blood, semen. He is controlled by *Brahma*, that this is how it should be, that his body be shrunk. He has to be packed inside the womb. He is suffering from the *prajaapatya vaata*, as ordained by *Brahma*. All his joints are paining.

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

अधोमुखो वै क्रियते प्रबलैः सूत्मारुतैः ।

क्लेशात् निष्क्रान्तिमाप्नोति जठरान्मातुरातुरः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

अधोमुख इति । सूतिमारुतैः सूत्यर्थं गर्भप्रेरकैः ।

By the powerful air in the womb itself, it makes him to turn around and face downwards. With great difficulty, he comes out of the womb of the mother.

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

मूर्च्छामवाप्य महतीं संस्पृष्टो बाह्यवायुना ।

विज्ञानभ्रंशमाप्नोति जातश्च मुनिसत्तम ॥ १६ ॥

It is said that inside the womb, he does remember the previous births, but as soon as he touches the air outside, he will immediately be unconscious and will forget everything, of whatever he remembered about his previous births. As soon as he comes in contact with the air outside, he becomes unconscious and all his knowledge will be lost, as soon as he is born.

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

कण्टकैरिव तुन्नाङ्गः क्रकचैरिव दारितः ।

पूतिव्रणान्निपतितो धरण्यां क्रिमिको यथा ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

कण्टैः इति । तुन्नाङ्गः व्यथितदेहः । पूतिव्रणात् दुर्गन्धव्रणात् योनेरित्यर्थः ।

His body is tortured as though pricked by thorns. Or is cut by many saws. The bad odour, and also the injury caused as he exits the reproductive organ of mother, he falls onto the ground, just as an insect falls down.

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

कण्डूयेन अपि चाशक्तः परिवर्ते अपि अनीश्वरः ।

स्नानपानादिकाहारमप्याप्नोति परेच्छया ॥ १८ ॥

He cannot even scratch his body, and he cannot turn. He has no control any of these. Eating food, drinking, taking bath, etc. - all these things he gets only out of someone else's desire.

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

अशुचिप्रस्तरे सुप्तः कीटदंशादिभिस्तथा ।

भक्ष्यमाणो अपि नैवैषां समर्थो विनिवारणे ॥ १९ ॥

He is sleeping in a very dirty bed. Along with all the other insects and mosquitoes, which are there. Though he is being bitten by all these things, he cannot even shoo them away.

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

जन्मदुःखान्यनेकानि जन्मनो अनंतराणि च ।

बालभावे यदाप्नोति ह्याधिभौतादिकानि च ॥ २० ॥

Sri Engal Aalwaan's Commentary:

जन्म इति । कण्डूयनेत्यादिनोक्तानि जन्मनो अनन्तराणि । कीटदंशादिभिः बालभावे यदाप्नोति तदप्यनेकमिति शेषः ।

He takes many many births. Because of the experiences in many births, like he cannot even scratch himself, he cannot even bend or stretch, all his food and bath are under someone else's control, etc., as a child, he gets all kinds of *aadibhoutika dukhaas*, which were explained earlier.

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

अज्ञानतमसाच्छन्नो मूढान्तःकरणो नरः ।

न जानाति कुतः को अहं क्वाहं गन्ता किमात्मनः ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

कामान्धत्वादाधिक्याद्योवने अज्ञानजं दुःखं विशिष्याह अज्ञानेत्यादिना ।

He is covered by the darkness of ignorance. He is totally confused and he does not know what to do. He does not even know who he is, and where he has come, why he has come here, where he is going. He knows none of these things.

Again, during his youth, he is covered by all kinds of passions, and becomes blind due to passion and desire. Because of these, he is under more ignorance. More grief follows because of this.

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

केन बन्धेन बद्धो अहं कारणं किमकारणम् ।

किं कार्यं किमकार्यं वा किं वाच्यं किं च नोच्यते ॥ २२ ॥

Sri Engal Aalwaan's Commentary:**केन इति । कार्य कारणजन्यम् ।**

What is this that is binding me? What is the cause of all these things? Whether it has a cause or not, he does not know. We do not know the cause at all. What can be said, and what is not said? He knows none of these.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 23:**को धर्मः कश्च वा अधर्मः किमस्मिन्वर्ते अथ वा कथम् ।****किं कर्तव्यमकर्तव्यं किं वा किं गुणदोषवत् ॥ २३ ॥****Sri Engal Aalwaan's Commentary:****को धर्मः इति । क वा कस्मिन् वा वर्ते? तत् सर्वं च कथमिति न जानाति इति पूर्वेण अन्वयः ।**

What is *dharma*, what is *adharma*? What is that I am supposed to do? How to do? What should be done, and what should not be done? What is the right thing which has *guna*, and what is defective? He knows none of these. What *karmaas* do I perform? He does not know all these things. What should be said, what should not be said? He knows nothing - how to do, what to do, what not to do, what is *guna*, what is *dosha*, etc.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 24:**एवं पशुसमैर्मूढैः अज्ञानप्रभवं महत् ।****अवाप्यते नरैर्दुःखं शिशुनोदरपरायणैः ॥ २४ ॥**

All people who are equivalent to a *pashu*, an animal - they don't know out of ignorance, that so much *dukha* is coming, and they are all the time devoted to enjoying the pleasures of the stomach - eating good food and sensuous pleasures. They have those kinds of passions, and are engaged in them and finally end up in grief.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 25:**अज्ञानं तामसो भावः कार्यारंभप्रवृत्तयः ।****अज्ञानिनां प्रवर्तन्ते कर्मलोकास्ततो द्विज ॥ २५ ॥****Sri Engal Aalwaan's Commentary:****अज्ञानमिति । अज्ञानं तामसो भावः तामसो विकारः । तेनाज्ञानिनां तदनुगुणकार्यारम्भेषु प्रवृत्तयो भवन्ति । अतः कर्मलोपाः वैदिककर्मलोपाः प्रवर्तन्ते ।**

When the *taamasa guna* increases, it leads to *ajnyaana*, ignorance, the *vikaara* of *tamas*. Those who are ignorant because of that, when their *taamasa guna* increases, they also engage in deeds which are according to that only. Because of that, *karma lopa* happens, they don't know what to do, and they perform all kinds of wrong deeds, which are against the *shastraas*.

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

नरकं कर्मणां लोपात् फलमाहुर्मनीषिणः ।

तस्मात् अज्ञानिनां दुःखमिह चामुत्र चोत्तमम् ॥ २६ ॥

When *karma lopa* happens, when they don't do their *varnaashrama dharmaas*, as told in the *shastraas*, when they do everything against that, then they go to hell. This is the fruit of *karma lopa*. For *ajnyaanis*, the ignorant ones, there is always grief, in this world, and also in the other worlds where they go, like *naraka*.

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

जराजर्जरदेहश्च शिथिलावयवः पुमान् ।

विचलच्छीर्णदशनो वलिस्नायुसिरावृतः ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

जरा इति । वलिस्नायुसिरावृतः इति । वलिस्त्वक्तरंगः । रक्तवहा नाडी सिरा । सैव बन्धनी स्नायुः ।

His body is totally decayed by old age. His hands and legs are all very weak. His teeth are all broken and moving. His skin barely covers the nerves, the veins which carry the blood, the muscle which covers that. The skin also does not cover the veins and nerves. Everything will be exposed when he gets old, and his body is decaying.

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

दूरप्रनष्टनयनो व्योमान्तर्गततारकः ।

नासाविवरनिर्यातलोमपुञ्जश्चलद्वपुः ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

दूर इति । दूरप्रनष्टनयनः अधिकप्रनष्टनयनशक्तिः । व्योमान्तर्गततारकः

दृग्गोलकाकाशनिमग्नकनीनकः ।

His eyes become weak, he cannot see. His eyelids are all floating here and there. From the nostrils, a bunch of hair is coming out. His body is shaking. All these are

the effects of old age. His eye power is reduced heavily. His eyelids are rolling around and seeing somewhere in the sky.

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

प्रकटीभूतसर्वास्थिर्नतपृष्ठास्थिसंहतिः ।

उत्सन्नजठराग्नित्वात् अल्पाहारो अल्पचेष्टितः ॥ २९ ॥

All his bones are exposed. His back is totally bent. His bones are all bent. His digestive fire has become very weak, he is not able to digest anything. He can take very little food. His activity is reduced and he cannot even move around as earlier.

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

कृच्छ्राच्चङ्क्रमणोत्थानशयनासनचेष्टितः ।

मन्दीभवच्छ्रोत्रनेत्रः सवल्ललाविलाननः ॥ ३० ॥

With great difficulty, he can move around, stand, sit or even lie down, or do any activity. Everything is reduced a lot. His hearing power, eyes, are all very weak, and he can hardly hear or see. His saliva will dribble from his mouth. He has no control on all of that.

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

अनायतैः समस्तैः च करणैः मरणोन्मुखः ।

तत्क्षणे अप्यनुभूतानाम् स्मर्ता अखिलवस्तुनाम् ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

अनायतैरिति । अनायतैः प्रवृत्त्यक्षमैः ।

He has no control on anything. Everything is beyond his control. All his senses are not under his control, and he is just about to face death. He is in that kind of state. His sense organs cannot even function. Even one moment before, what he saw or experienced, he is not able to remember. He cannot remember anything.

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

सकृत्तुच्चारिते वाक्ये समुद्धतमहाश्रमः ।

श्वासकाससमुद्भूतमहायासप्रजागरः ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

सकृत् इति । कासः शोष्मा ।

Even in order to tell one sentence, he has to put great effort. His breath, and all these things, it will be difficult to even breathe. Everything is extremely painful. He has phlegm and other things. Even to take out phlegm or to breathe, he has to put great efforts.

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

अन्येनोत्थाप्यते अन्येन तथा संवेश्यते जरी ।

भृत्यात्मपुत्रदाराणाम् अवमानास्पदीकृतः ॥ ३३ ॥

Someone else has to support him to make him stand. And to make him sit. He cannot independently stand or sit. He will be ridiculed by his servants, son, wife, children. All of them will disrespect him.

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

प्रक्षीणाखिलशौचश्च विहाराहारसस्पृहः ।

ह्यासः परिजनस्यापि निर्विण्णाशेषाबान्धवः ॥ ३४ ॥

He has no *shastra shuddhi* - there will be no bath, he cannot perform any of the *karmaas* told, there is no *shoucha* at all. He has no desire to go anywhere or eat anything. Even people around him will be laughing at him. All his relatives are totally detached from him.

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

अन्यभूतमिवान्यस्मिन् जन्मन्यात्मविचेष्टितम् ।

संस्मरन्यावने दीर्घं निश्वासत्यतितापितः ॥ ३५ ॥

Whatever he experienced in his youth, all that he remembers as though it was experienced in some other birth. He gives a deep breath with disappointment, that he is not able to do anything like this. He suffers because of that.

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

एवमादीनि दुःखानि जरायामनुभूय वै ।

मरणे यानि दुःखानि प्राप्नोति शृणु तान्यपि ॥ ३६ ॥

During old age, he suffers all these kinds of sorrows. He is in great grief, suffering. During death, what kind of grief he experiences, I will tell you, listen to me.

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

श्लथद्ग्रीवाङ्घ्रिहस्तो अथ व्याप्तो वेपथुना भृशम् ।

मुहुर्गर्तानिः परवशो मुहुर्जानलवान्वितः ॥ ३७ ॥

With very weak neck and hand, his own body will be trembling. There will be pain briefly. He remembers something, for a brief moment, and again he experiences

pain. He has little consciousness, and again he will be unconscious. All these happen to him.

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

हिरण्यधान्यतनयभार्याभृत्यहादिषु ।

एते कथं भविष्यन्तीत्यतीव ममताकुलः ॥ ३८ ॥

At the time of his death, what he will be worrying is that he has gold, grains and food items, his wife, children, servants, house, he will worry about what will happen in future if he dies. What will happen to them? He feels great attachment.

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

मर्मभिष्टिबः महारोगैः क्रकचैरिव दारुणैः ।

शरैरिवान्तकस्योग्रैः छिद्यमानासुबन्धनः ॥ ३९ ॥

He has a lot of serious diseases, as though he is being pierced by saws. His *praana* is as though pierced by sharp arrows of *Yama*. He suffers.

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

परिवर्तितताराक्षो हस्तपादं मुहुः क्षिपन् ।

संशुष्यमाणताल्वोष्टपुतो घुरघुरायते ॥ ४० ॥

His eyelids are totally rotating. His hands and neck are all falling down. His lips and tongue are totally dry. He is making *ghura ghura* sound.

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

निरुद्धकण्ठो दोषौघैरुदानश्वसपीडितः ।

तापेन महता व्याप्तस्तृषा चार्तस्तथा क्षुधा ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

निरुद्ध इति । दोषः वातादिः । उदानेति । उदानः कण्ठस्थवायुः * उरः स्थानमुदानस्य नासानाम् अभिगलांश्चरेत् । वाक् प्रवृत्तप्रत्नोर्जाबलवर्णः स्मृतिक्रियः ॥ अस्य गलसंचारित्वात् । * उदानः कण्ठदेशस्थः इति अमरः ।

His voice is totally blocked. *Udaana*, the air which is located in his throat, he will be suffering from the breath coming inside and outside his throat. He will be under great suffering. He will be suffering from hunger, thirst, etc.

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

क्लेशादुत्क्रान्तिमाप्नोति यमकिंकरपीडितः ।

ततः च यातनादेहं क्लेशेन प्रतिपद्यते ॥ ४२ ॥

With great difficulty and suffering, he leaves the body, being tortured by the servants of Yama. With great difficulty, he gets another body, which is called Yaatanaa deha, where he is going to experience sufferings in naraka.

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

एतान्यन्यानि चोग्राणि दुःखितानि मरणे नृणाम् ।

शृणुष्व नरके यानि प्राप्यन्ते पुरुषैर्मृतैः ॥ ४३ ॥

All these things and more severe sorrows, griefs, sufferings, are experienced by people during death. Now, I will tell you what kinds of sufferings they undergo, in hell.

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

याम्यकिंकरपाशादिग्रहणं दण्डताडनम् ।

यमस्य दर्शनं चोग्रमुग्रमार्गविलोकनम् ॥ ४४ ॥

When the servants of Yama catch him with that paasha, and beat him with the stick, that path itself is so fearful, and on seeing Yama himself, he will be totally scared.

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

करंभवालुकावहिनयन्त्रशस्त्रासिभाष्णे ।

प्रत्येकं नरके याश्च यातना द्विज दुस्सहाः ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

करंभ इति । भज्यमानकरंभसमवालुकाः करंभादिभीषणवस्तुभिर्युता यातनां दुःसहाः ।

He will be put in burning sand, in the fire, in a machine, with weapons, which are very fierce and very sharp, and he will suffer great pain there. He undergoes these sufferings separately. It is extremely difficult to even tolerate.

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

क्रकचैः पाट्यमानानां मूषायां चापि दहयताम् ।

कुठारैः कृत्यमानानां भूमौ चापि निखन्यताम् ॥ ४६ ॥

He is cut to pieces with saws. He is roasted in forges. He is chopped with axes. He will be buried in the ground.

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

श्लेष्वारोप्यमाणानां व्याघ्रवक्त्रे प्रवेश्यताम् ।

गृधैः संभक्ष्यमाणां द्वीपिबिश्चोपभुज्यताम् ॥ ४७ ॥

He will be hanged, or killed with an arrow. He will be entering into the face of a tiger. He will be eaten by vultures. They will be eating, along with elephants.

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

क्वाथ्यतां तैलमध्ये च क्लिद्यतां क्षारकर्दमे ।

उच्चाग्निपात्यमानानां क्षिप्यताम् क्षेपयन्त्रकैः ॥ ४८ ॥

He will be boiled in oil. He will be rolled in caustic lime. He will be thrown from great heights. There will be machines for throwing, and he will be put into that machine, and thrown with great force through that machine.

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

नरके यानि दुःखानि पापहेतूद्भवानि वै ।

प्राप्यन्ते नरकैर्विप्र तेषां संख्यां न विद्यते ॥ ४९ ॥

The kind of sufferings in the *naraka*, which are because of all the sins which one has performed in their births and accrued, and what the humans get in *naraka* are innumerable. I cannot even tell you how many are there.

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

न केवलं द्विजश्रेष्ठ नरके दुःखपद्धतिः ।

स्वर्गे अपि पातभीतस्य क्षयिष्णोर्नासि निर्वृतिः ॥ ५० ॥

Not only in *naraka*, O Maitreya, that one suffers. Even in *svarga*, he has constant fear of when he is going to fall down into this earth again. He has no idea about when his *punya karma* ends. He is always in the constant fear of falling back into this earth. He will never be happy even there. Because it is going to end some time. He is under constant fear about when it is going to end.

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

पुनश्च गर्भे भवति जायते च पुनः पुनः ।

गर्भे विलीयते भूयो जायमानो अस्तमेति वै ॥ ५१ ॥

Again, he is born, gets into the womb, again and again. He is born and dies again and again.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 52:

जातमात्रश्च म्रियते बालभावे अथ यौवने ।

मध्यमं वा वयः प्राप्य वार्धके वा अथ वा मृतिः ॥ ५२ ॥

He can die as soon as he is born. Or he can die during his childhood, or youth, or middle age, or old age. There can be death to him anytime.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 53:

यावत् जीवति तावत् च दुःखैर्नानाविधैः प्लुतः ।
तन्तुकारणपक्षमौघैः आस्ते कार्पासबीजवत् ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

यावत् इति । तन्तुकारणेति । पक्षमाणि अंशवः ।

As long as he lives, he is suffering from different kinds of sorrows. Like the various parts which are making the cloth, or the thread. Or like the seeds of cotton. He will be like that.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 54:

द्रव्यनाशे तथोत्पत्तौ पालने च सदा नृणाम् ।
भवन्ति अनेक दुःखानि तथैवेष्टविपत्तिषु ॥ ५४ ॥

For even earning, it is painful and full of grief and sorrow. To protect it is more difficult, it brings more grief. Again, when it gets destroyed, there is more sorrow. There are many kinds of suffering that he undergoes. When he likes, he attains that; and something he does not like, when he comes under difficulties, all these cause great sorrow to him.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 55:

यत् यत् प्रीतिकरं पुंसां वस्तु मैत्रेय जायते ।
तदेव दुःखवृक्षस्य बीजत्वमुपगच्छति ॥ ५५ ॥

O Maitreyar, whatever objects are liked by human beings, those themselves become the seeds of the tree of sorrow.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 56:

कलत्रपुत्रमित्रार्थगृहक्षेत्रधादिकैः ।
क्रियते न तथा भूरि सुखं पुंसां यथा असुखम् ॥ ५६ ॥

Sri Engal Aalwaan's Commentary:

कलत्र इति । असुखं दुःखम् ।

Wife or children or friends, or money, house or land, properties, any of these things, will never lead to happiness. These will be more grief only. There will be more grief than happiness.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 57:

इति संसार दुःखार्कतापतापितचेतसाम् ।
विमुक्तिपादपच्छायामृते कुत्र सुखं नृणाम् ॥ ५७ ॥

This *dukha* is itself like a bright sun burning, and one who is suffering because of that heat, of the nature of the sun, which is nothing but the grief of *samsaara*. He has to take the shade of a tree which is nothing but liberation, *mukti*. There will be no *sukha* otherwise for him.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 58:

तदस्य त्रिविधस्यापि दुःखजातस्य व वै मम ।
गर्भजन्मजराद्येषु स्थानेषु प्रभविष्यतः ॥ ५८ ॥

Three kinds of *taapa* which are there - *dukha*, *aadhyaatmika*, *aadhidaivika*, *aadhibhoutika*, womb, birth, old age will all happen.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 59:

निरस्तातिशयाह्लादसुखभावैकलक्षणा ।
भेषजं भगवत्प्राप्तिरेकान्तात्यन्तिकी मता ॥ ५९ ॥

Sri Engal Aalwaan's Commentary:

निरस्तेते । निरस्त अतिशय आह्लाद सुखभावैकलक्षणा सुखान्तरस्य अतिशयो निरस्तो येन तन्निरस्त अतिशयम् । आह्लादरूपं सुखम् आह्लादसुखम् । आह्लादो मोहसंभेदः । सुखान्तर अनुभवाक्षमत्वापादकोत्कर्षवत् सुखम् । भाव शब्देन सुखस्य दुःखनिवृत्तिरूपता व्यावर्त्यते । एवं निरतिशय आह्लादरूपसुखत्वम् एव भगवत्प्राप्तिस्वरूपम् इति उक्तम् । सुख दुःख संभिन्ना आत्यन्तिकी अन्तमतीत्य वर्तमाना नित्या । अत्र भगवत् शब्देन प्राप्यस्य हेयप्रत्यनीकशेष कल्याणगुणात्मकत्वं वक्ष्यमाणं सूचयता तत् प्राप्तेः निरस्त अतिशय इत्यादि उच्यमानं वैशिष्ट्यं प्रतिपादितम् ॥ ५९ ॥

There is no happiness which is greater than *aatyantika sukha*, *moksha*. This is extremely pleasant - that kind of happiness he gets. He will not tolerate experience of any other *sukha* other than this *moksha sukha*. The happiness, bliss which he experiences there in *moksha* is so huge, that there is nothing beyond that. He cannot tolerate any other kind of happiness. Attaining this kind of *sukha* is unparalleled, and this kind of bliss, is the nature of attaining *Bhagavaan*. This bliss is never mixed with even an iota of grief there. It is beyond end, it is eternal.

After this, *Sri Paraasharar* is going to tell the *Bhagavat shabda nirvachana*, the meaning of the *Bhagavat shabda*. The *ubhaya linga* of *Bhagavaan*. He is

indicating that here. This is the speciality of *Bhagavat praapti*. This is the medicine in order to get cured of the disease of *samsaara*. It is eternal and unparalleled. There is not even an iota of grief.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 60:

तस्मात् तत्प्राप्तये यत्नः कर्तव्यः पण्डितैर्नरैः ।
तत्प्राप्तिहेतुर्ज्ञानं च कर्म चोक्तं महामुने ॥

Sri Engal Aalwaan's Commentary:

तस्मात् इति । यस्मात् भागवत प्राप्तिः एव तापत्रयनिवृत्तिहेतुः तस्मात् तत् प्राप्तये यत्नः कर्तव्यः इति, * बुद्धे क्षेमप्रापणं इति मोक्षोपायज्ञानमविधेयम् इति वदतो निरस्यति * प्राप्ति उपायं च दर्शयति ज्ञानं च कर्म च इति । * अत्र ज्ञानमेव सक्षात् प्राप्ति उपायः, कर्म तु तदङ्गत्वेन । न तु विपर्ययः, समुच्छयो वा । * ब्रह्मविद्यामधृष्टाय, इयाज सो अपि सुबहून् * इति हि वक्ष्यति ।

Because it is of unparalleled bliss, one has to put effort to attain it. One who has the *viveka*, who knows what is right and wrong, has to put effort to attain that kind of bliss. The means to attain that is said to be *jnyaana* and *karma*.

The three kinds of *taapatraya* - *aadhyaatmika*, *aadhidaivika*, *aadhibhoutika*, to overcome them, He has to be attained. Attaining *Bhagavaan* only is that which destroys all these *taapaas*. Because of this, one has to put efforts to attain it. Those who say that just *vaakyartha jnyaana* is itself moksha, this is refuted here. *Jnyaana* and *karma* are the means told here. *Karma* is not the main, in *jnyaana*, or also *jnyaana-karma samucchaya* is also not told here. Both being equal means to attain moksha, is also not true. What is told here is that *jnyaana* is only the main means, to attain *Paramaatman*, and *karma* is the *anga* to that. So, it is not without any *karma*. *Nitya naimittika karmaas* are all *angaas* to that. Later on, it will be told that *Brahma vidyaa* only is to be attained, through *jnyaana*, and performing *karmaas* as *anga*.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 61:

आगमोत्थं वेवेकात् च द्विधा ज्ञानं तदुच्यते ।
शब्दब्रह्मागममयं परं ब्रह्म विवेकजम् ॥ ६१ ॥

Sri Engal Aalwaan's Commentary:

आचारे कर्मस्वरूपम् उक्तम् । ज्ञानं द्विधा विभज्य दर्शयति आगमोत्थम् इति । विवेकजं विवेकाद्योगात् जन्यम् । तत्र आगमोत्थं ज्ञानं शब्दब्रह्मेति, विवेकजं परब्रह्मेति च मन्वादिभिः उच्यते इति आह - शब्दब्रह्मेति ।

Karma is there as *anga* to *jnyaana*. *Jnyaana* is said to be of two types. From yoga, that *jnyaana* which comes through *viveka*.

That which comes through *aagama*, which is *shabda brahma*. *Vivekajaa* is *Parabrahman*, the knowledge which comes out of *viveka* is *Parabrahman*. That which comes in *aagama* is *shabda brahma*. These are *shastra janya jnyaana* and *upaasanaatmaka jnyaana*. *Viveka jnyaana* is *upaasanaatmaka jnyaana*. First, *shastra jnyaana* is obtained by study of *shastraas*, and then through *upaasanaa*, *upaasanaatmaka jnyaana* is obtained. *Shabda brahma* is that which comes from *aagama*, *shastra janya jnyaana*. *Vivekajaa* is *upaasanaatmaka jnyaana*.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 62:

अन्धं तम इव अज्ञानं दीपवत् च इन्द्रियोद्भवम् ।
यथा सूर्यस्तथा ज्ञानं यत् विप्रर्षे विवेकजम् ॥ ६२ ॥

Sri Engal Aalwaan's Commentary:

अथ ब्रह्मविषयम् इदं ज्ञानद्वयं प्रशंसति, कुदृष्टिनिरसनाय तस्य ज्ञानद्वयस्य वैषम्यं च दर्शयति - अन्धं तम इति । अज्ञानम् आगमश्रवणात् पूर्वम् ।
आत्मनामविद्याख्यकर्मतिहितस्वरूपत्वात् आत्मपरमात्म याथात्म्यस्य अपरिज्ञानम् ।
अन्यथाज्ञानं वा । तत् च ज्ञानविरोधित्वात् अन्धं तम इव । आगमजन्यं ज्ञानं श्रोत्र इन्द्रियगृहीत आगमजन्यत्वात् इन्द्रिय उद्भवम् इति उच्यते । तत् च
अज्ञानतमोविरोधित्वाद्देवदिति । अतः आगमोत्थं ज्ञानं तमसि
दीपवदन्यथाज्ञानसंवलितमल्पं च । अथ अज्ञानतन्मूलाविद्यारूपसर्वतमोनिरसनत्वात्
आगमोत्थादपि विशदतमप्रत्यक्षरूपत्वात् च विवेकजं ज्ञानं सूर्यवत् इति उच्यते ।

Both these are *Brahma vidyaa* only. The differences between these two kinds of *jnyaana* are told here. In order to refute all those who give the wrong meaning. *Ajnyaana* is before one studies the *shastraas*, before *shastra janya jnyaana* comes, it is ignorance. The souls are all covered by *karma*, which is also known as *avidyaa*. The knowledge is covered by *avidyaa*. Because of this, they do not know the real nature of *aatma* and *Paramaatman*. Or, they have understood it wrongly. This is opposed to *jnyaana*, and it is not *jnyaana*. This is like *andha tamas*,

darkness. That *jnyaana* which arises out of *shastra shravana*, is heard through our ears, and it is *aagama janya*, and is *indriya udbhava*, as it comes through *shastra shravana*. This is opposed to *ajnyaana*, so it is like a *deepa*. So, when we do *shastra shravana* through an *aachaarya*, then our *ajnyaana* of *aatma Paramaatma yaathaatmya jnyaana* gets dispelled. So, it is said to be a *deepa*, like a light, which reveals things. It is like a light in darkness. This is *aagama janya jnyaana*. It also has a little bit of *anyathaa jnyaana*, and it is less only. The comparison between the sun and just a lamp, a lamp has very less brightness compared to the sun, which lights the entire world, so the light of the lamp is *alpa*. The light of lamp, can have a little bit of *anyathaa jnyaana*. The lamp dispels some amount of darkness. *Viveka janya jnyaana*, which is *upaasanaatmaka jnyaana*, completely dispels the ignorance and cause of ignorance, which is *avidyaa*, which is like a darkness. Compared to *aagama shastra janya jnyaana*, it brings in a vivid perception of the Lord. That is why it is said to be like the sun. *Vivekaja* is said to be like *soorya*. *Agamaja* is said to be like *deepa*, and this is *indriyodbhava*.

This is further explained in many *shlokaas*, the two kinds of *jnyaana* as told by *Manu*, by *Mundakopanishad* - all these things are going to be taught by *Sri Paraasharar*. Which we see next.

We are studying Chapter 5 of *Amsha 6*. Where *Sri Paraasharar* is describing the *aatyantika pralaya*, which is *Moksha*, liberation. Before telling that, he tells about the various kinds of sufferings, which one goes through during birth, death, staying in the womb, in *naraka*, hell, so that one can get *virakti*. One should feel that we do not want any more of all of these, and put an end to these. And then, they seek an *aachaarya*, and adopt the means for liberation. After this, *Sri Paraasharar* tells about the means for liberation, and also describes the *Bhagavat svaroopaa*, while describing the *upaasanaa*.

Initially, *shastra janya jnyaana* is to be got, by studying the *Vedaanta*, the *Upanishads* in detail, and the *Brahma Sutraas*, where one understands the meanings of the teachings of the *Upanishads*, without any contradictions and doubts. Then they can proceed to perform the means. There are two steps - (i) to attain the *shastra janya jnyaana*, (ii) to do the *upaasanaa*, which is what leads to *Paramaatma saakshaatkaara*. These are told as *shabda brahma* and *Parabrahma*. *Shabda brahma* is *aagamamaya*, which is *shastra janya*. *Parabrahma* is *vivekaja*, through *yoga, upaasanaa*. Both steps are useful. In the first step, one gets the *tattva jnyaana*, and understands the nature of the realities, and understands the means, and how to adopt the means, and what are the fruits which one gets. Then they can perform the *upaasanaa* to attain *Brahman*. However, the first step, *shastra janya jnyaana* itself will not yield the ultimate fruit, but it will give the

basic knowledge required, the *jnyaana*. This also destroys some of the ignorance with respect to the knowledge of the realities; this is told as a lamp. The *upaasanaatmaka jnyaana* is told as the Sun. The lamp also dispels darkness, but there may be still some doubts, we may not be able to perceive very clearly, and it may not be very bright. And the lamp is dull compared to the Sun. The Sun dispels all the darkness and the cause of the ignorance.

The first step is *tattva jnyaana* by listening to an *aachaarya*, which is *shravana janya*, by listening to the *upadesha* of *Vedaanta vaakya arthaas*. This is *shravana janya*, by listening to the *aachaarya*, so it is called *indriyodbhava*.

Vivekaja is like the Sun, the *upaasanaatmaka jnyaana*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 63:

मनुरप्याह वेदार्थं स्मृत्वा यत् मुनिसत्तम ।
तत् एतत् श्रूयताम् अत्र संबन्धे गदतो मम ॥ ६३ ॥

Sri Engal Aalwaan's Commentary:

उक्ते अर्थे मनुवचनं प्रमाणयति । मनुरपीति । अत्र संबन्धे मोक्षतत्साधनसंबन्धे ।

Manu has told about these things. What *Manu* has told also, I will tell you, please listen to me. *Manu* has told the messages of the *Vedaas*, the *upadesha* of the *Vedaas*. This is called as *Manu Smruti*. He is telling the means to *Moksha*, the *saadhana*. I will tell you what *Manu* has told in his *Smruti*, as the teachings of the *Upanishads*, the *Vedaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 64:

द्वे ब्रह्मणि वेदितव्ये शब्दब्रह्म परं च यत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥ ६४ ॥

Sri Engal Aalwaan's Commentary:

विद्यातः पुरुषार्थो न कर्मणा इति मनुवचनमेवोदाहारति द्वे इति । परं च यत् ब्रह्मेति शेषः । शब्दब्रह्मणि शास्त्रजन्यज्ञाने । निष्णातः निपुणः । परं ब्रह्म प्रत्यक्षरूपं विवेकज्ञं ज्ञानं लभते ।

Sri Paraasharar is telling *Manu's* words also as *pramaana*. *Sri Paraasharar's* words themselves are *pramaana* to us, and he is quoting *Manu*, so we can understand how valid *Manu's* words are.

Kevala karma jnyaana cannot give ultimate *purushaartha*. One who has performed *karmaas* as *anga* to *upaasanaa* is different. He will have *Brahma jnyaana*. Mere *karmaas* which are performed without *jnyaana* of *Brahman*, will only yield very meagre results, *svarga* and other *phalaas*. If one does not have *Brahma jnyaana*, they will do it for their own purpose, and by worshipping only the deities. They don't know that *Paramaatman* is *antaryaami* to everything, and that everything we worship is *Paramaatman*'s worship only. *Paramaatman* is the one who is worshipped through all the *karmaas*; this when they do without the desire for *karma phala*, then only it can lead to liberation.

One has to know two *Brahmas* - *Shabda brahma* and *Parabrahma*. Through *upaasana* only can *purushaartha* be obtained, and not by mere *karma*. This is told by *Manu* also. One who has acquired the *shastra janya jnyaana*, by the *Vedaanta vaakya vichaara*, without any doubt, without any contradictions, without *samshaya*, *viparyaya*, will be able to perform the *upaasanaa*, and get the *vivekaja jnyaana*, *upaasanaatmaka jnyaana*. He will get vivid perception of the Lord. *Viveka* is *yoga* or *upaasanaa* here.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 65:

द्वे वै विद्ये वेदितव्ये इति चाथर्वणी श्रुतिः ।

परया त्वक्षरप्राप्तिः ऋग्वेदादिमया अपरा ॥ ६५ ॥

Sri Engal Aalwaan's Commentary:

मनुवचनमूलश्रुतिम् उदाहरति द्वे विद्ये इति । विद्ये आगमविवेकोत्थे । परया विवेकोत्थया । अक्षरस्य परब्रह्मणः प्राप्तिः * यया तदक्षरमधिगम्यते * इति श्रुतेः । अनेन वाक्यार्थज्ञानात्कर्मणो वा मोक्षं वदन्तो निरस्ताः । वाक्यार्थज्ञानात् मोक्षं वदतः * तत् शास्त्रैः विप्रतिषिद्धं बुद्धे चेते क्षेमप्रापणमिहैव न दुःखमुपलभेत * इति सूत्रविरोधः, प्रत्यक्षविरोधः च । अत्र प्रकारणे स्वोक्तत्यर्थस्य वेदविदग्रेसरमनुवचनप्रामाणिकात् आगमविवेकजपदयोः एकायानात् उक्तो अर्थो न विवक्षित इति वेदितव्यम् ।

After quoting *Manu Smruti*, *Sri Paraasharar* gives *Shruti pramaana*. In the *Mundakopanishad*, in the very beginning, *Shounaka* approaches *Aachaarya Angirasa*, and asks him about knowing which everything is known. *Angirasa* gives him the knowledge - "*Dve vidye veditavye - paraa cha aparaa cha*". And he says that *Aparaa vidyaa* is *Rigveda*, *Yajurveda*, *Saamaveda*, *Atharvaveda*, and all those things through which *tattva jnyaana* is obtained. So, *Aparaa vidyaa* is not inferior knowledge, it is foundational knowledge. *Paraa vidyaa* is about that *Akshara shabdita Paramaatman*, who is attained by that *vidyaa*, which is *upaasanaa*. This is told here as *Aatharvani shruti*, *Atharva Veda* to which *Mundakopanishad*

belongs. *Smrutis* are all *upabrahmanaas* of *Shruti*, and now, the *Shruti vachana* is being told. Two *vidyaas* are told in the *Aagamaas*. The *Paraa* is *vivekajanya*, that *upaasanaa*, *yoga* through which *Brahman* is attained. *Parabrahman* is told as *Akshara* here.

Those who say that mere *vaakyaaartha jnyaana* is sufficient for attaining *moksha*, they are put aside here. Mere *vaakyaaartha jnyaana* alone is not sufficient. That is only *aparaa vidyaa*, foundational knowledge, and one has to start with that only. After that, one has to perform *upaasanaa*, in order to attain *Parabrahman*. *Poorva meemaamsakaas* say *karma* alone, and they don't believe in *upaasanaa*, and even *Upanishads* are *arthavaada* for them; that is all refuted here. Those who say that *Parabrahman* can be obtained by mere *vaakyaaartha jnyaana*, it is said clearly that this is not possible in the *shastraas*; because by mere *vaakyaaartha jnyaana* if one can attain, here itself one should not feel any sorrow or suffering; because anyone can get *vaakyaaartha jnyaana* and attain *moksha*. This is against the *Brahma Sutras*. This is also against the *Pratyaksha*, because we can see that so many people study the *vaakyaaarthaas*, but all their sufferings are still continuing. *Manu vachana* is most trustworthy, as he was an expert in *Vedaas*, *Vedaarthaas*. *Sri Paraasharar* is telling that this is *pramaana*; and *aagama* and *viveka* mean *shastra janya jnyaana* and *upaasanaatmaka jnyaana*, respectively.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 66:

यत् तत् अव्यक्तम् अजरम् अचिन्त्यम् अजम् अव्ययम् ।

अनिर्देश्यम् अरूपं च पाणिपादाद्यसंयुतम् ॥ ६६ ॥

Sri Engal Aalwaan's Commentary:

अथ परविद्या उपास्यस्यस्य प्राप्यभूतस्य ब्रह्मणः स्वरूपम् आह यत् तत् इति । यथा आह

श्रुतिः * यत्तद्वेश्यम्* इत्यादिना । श्रुतिव्यतिरिक्तैः प्रमाणैः न व्यज्यत इति अव्ययम्*

वेदाहमेतम्* नावेदविन्मनुते तं ब्रह्मन्तम्* इति । अजरमजमित्यादिना

षड्भावविकारराहित्यम् उक्तम् । अचिन्तयमनिर्देश्यम् इति वाङ्मनसा अगोचरत्वम् ।

अरूपं हा रूपवदेवमनुष्यादिरूपपरहितम्* अन्यथा रूपवत्त्वश्रुत्यादिविरोधात् ।

This is also taken from the *Mundakopanishad shruti*. This is the *svaroop* of *Akshara*, one who is attained through *Paravidyaa*. When we split the words, it becomes *Paraa* and *vidyaa*, when we combine, it becomes *Paravidyaa*. One who is the object of meditation, through *Paravidyaa*, the ultimate goal who is attained, that *Brahman's svaroop* is told here. *Avyakta* means that He can be known only through *Shrutis*. None of the other *pramaanaas* can help us to know *Brahman*. *Pratyaksha*, and *Anumaana* are not *pramaanaas* for knowing *Brahman*.

Baadaraayanar established in the *Brahma Sutraas* that "*Shaastrayonitvaat*", that "*Shaastraika samadhigamyatvam*", this is told as *Avyakta* here. It is only through *Shruti* that one can know the *Parabrahma svaroopaa*.

Achintyam means that He is beyond thought, that one cannot think of His *svaroopa* completely. One cannot even think or imagine completely. One has to do *chintane*, but cannot do it fully. *Ajaram* and *Ajam* tell about the *vikaara raahitya* of *Brahman*, the absence of six-fold modifications which happen to every object, substance, being. The six-fold modifications are *asti*, *jaayate*, *vardhate*, *viparinamate*, *apaksheeyate*, *nashyati* - the *shat bhaava vikaaraas*. These *vikaaraas* are not there for *Brahman*.

Speech and mind cannot perceive fully the nature of *Brahman*, or the qualities or attributes of *Brahman*. *Avyaya* means that He is without any *vyaya*, He is *vikaara rahita*. *Achintyam* and *anirdeshyam* are telling about *vaang-manasaa-agocharatvam*; *achintyam* is through mind, and *anirdeshyam* is through *vaak*.

Aroopa means that He does not have *karma kruta shareera* like *deva*, *manushya*. Or, He has a divine auspicious form, *divya mangala vighraha*, which is *nitya*, eternal. This is called *shubhaashraya*. *Aroopa* means absence of *deva*, *manushya roopa* which come through *karma*.

He does not have *paani*, *paada* (hands and legs), which are *praakruta*, as we perceive here.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 67:

विभु सर्वगतं नित्यं भूतयोनिरकारणम् ।

व्याप्य व्याप्तं यतः सर्वं यत् वै पश्यन्ति सूरयः ॥ ६७ ॥

Sri Engal Aalwaan's Commentary:

*विभु इति । विभु सर्वगतं वितत्य । विभुत्वं नित्यन्तृत्वं वा । अकारणं स्वयं कारणरहितम् । व्याप्य व्यापकरूपेण अवस्थितं सर्वं जगद्यतः । भूतयोनिरिति जीवाभिप्रायम् । अत्र परदिस्याविषयस्याक्षरस्य भूतयोनोत्वं विभुत्व आदि विशेषणैः परविद्या निर्गुणब्रह्मविषय इति एतत् निरस्तं, * यद्वै पश्यन्ति * सदा पश्यन्ति * इति श्रुतेः ।*

He is all pervading, He is everywhere. He can move anywhere, He is eternal. He is the cause of the whole world. He does not have a cause. He is existing by Himself.

He pervades everything. *Vibhutva* can also be told as controllership, *niyantrutva*. He does not have a cause Himself. He is eternally present by Himself. Whatever is

present in this world, in pervaded form, all this is Him only. He is the cause of a *jeeva* to get connected, to get association with a body.

From whom this whole world consisting of pervaded and pervading, is created. By Him, *Akshara*. There are many attributes told for *Brahman*, *vibhu*, *sarvagata*, *nitya*, *bhootayoni*, *akaarana*, *vyaapya vyaaptam yatah*. The *nitya sooris*, who are eternally present, in the *Paramapada*, they always see Him. He is seeable, He is not *adrushya*. He cannot be seen like the *praakruta* objects.

All these clearly establish that the object of *Paravidyaa*, who is *Akshara*, who has all these attributes, is *saguna* and that this *Paravidyaa* is not about *nirguna Brahman*, but about *saguna Brahman*. Those who say that *Paravidyaa* is about *nirguna Brahman* are refuted here. It is about *saguna Brahman* only. This is very clear here.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 68:

तत् ब्रह्मा तत् परं धाम तत् ध्येयं मोक्षकाङ्क्षिभिः ।
श्रुतिवाक्योदितं सूक्ष्मं तत् विष्णोः परमं पदम् ॥ ६८ ॥

Sri Engal Aalwaan's Commentary:

तत् ब्रह्म इति । धाम तेजोमयं* तद्विष्णोः परमं पदम्* इति श्रुतिवाक्य उदितं सूक्ष्मं
तत्परं ब्रह्म मोक्षकाङ्क्षिभिः ध्येयम् ।

That which is very subtle, and who is *tejomaya*, is to be meditated upon, by those who are desirous of *Moksha*.

Paramapada has three meanings, told by *Bhagavad Ramanuja* in *Vedarthasangraha*, and other works - (i) *Paramapada* means *Parabrahman* Himself, because *padyate* is *gamyate*, one who is attained, (ii) *Paramapada* is the place where *Paravaasudeva* is there all the time, which is *Vaikuntha*, this is also told in the *Shrutis*, (iii) *Jeevaatma svaroop* is also told as *Paramapada*. The one who is meditated upon by those who desire Him is *Parabrahman* only.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 69:

तदेव भवद्वाच्यं स्वरूपं परमात्मनः ।
वाचको भगवत् शब्दः तस्याद्यास्याक्षयात्मनः ॥ ६९ ॥

Sri Engal Aalwaan's Commentary:

उक्तगुणविशिष्टं तदेव ब्रह्म भगवत् शब्द वाच्यम् इति आह तदेव इति । इदं च वचनं*
 ध्यानक्रियाभ्यः । भगवान्* सर्वव्यापी च भगवान्* नारायणो भगवान् प्रजापतिः*
 वासुदेवाय धीमहि* ओमित्यात्मानं युञ्जीत* नमो रुचाय ब्राह्मये
 इत्यादिवेदान्तसारोद्धाररूपं* द्वादशाक्षरचिन्तका इति पूर्वमुक्तं मंत्रविशेषमभिप्रेत्य
 अभिहितम् । सकलहेयप्रत्यनीक कल्याणगुणात्मकं जगत् कारणं परविद्याधिगम्यम् उक्तं
 परब्रह्मैव भगवत् शब्दवाच्यं नान्यत् इति अवधारयति तदेव इति । मनुरपि* ततः स्वयंभूः
 भगवान्* इत्यादिना जगत्कारणमेव भगवत् शब्दवाच्यम् इति आह । अथ ब्रह्मणः
 स्वरूपगुणविभवैरनन्तस्य याथात्म्यवचनसमर्थो अयं शब्द इति आह वाचक इति ।

The *nirvachana* of *Bhagavaan shabda* is going to be told here. The *Parabrahman* who is qualified by all these wonderful attributes, *saguna Brahman*, is the one who is known by the word *Bhagavaan*. This word denotes *Parabrahman* only. He is the essence of all the *Vedaanta*, and *Sri Engal Aalwaan* quotes many *pramaanaas*. *Sarvavyaapi* is *Bhagavaan*, *Naaraayana* is *Bhagavaan*, *Vaasudeva* is *Bhagavaan*. One should offer self as *havis* by reciting *pranava*. Those who meditate with the *mantra dvaadashaakshara*, is what is told here, the *mantra vishesha* meaning. *Om namo bhagavate vaasudevaaya*, is the *dvaadashaakshara mantra*.

The word *tadeva*, is very clearly stressing on the meaning, that the *Bhagavat shabda vaachya*, the one who is denoted by the word *Bhagavaan*, is none other than *Parabrahman*, who is the one who can be attained through *Paravidyaa*, and who is the cause of all the worlds, the *jagat kaarana*, and who has the *ubhaya linga*, *sakala heya pratyaneekatva*, and *kalyaana gunaatmakatva*. He is opposed to everything which is defiling, and He is abode to innumerable auspicious qualities.

Manu's words are also quoted here by *Sri Engal Aalwaan*. One who is known by the word *Bhagavaan* is none other than the sole cause of the entire universe. The *Bhagavat shabda* is capable of denoting the complete meaning, *svaroopaa*, *guna*, *vibhava* of *Paramaatman* who is *ananta*, all pervading. The word *Bhagavaan* is capable of denoting the complete *yaathaatmya*, complete real nature of *Parabrahman*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 70:

एवं निगदितार्थस्य तत् तत्त्वं तस्य तत्त्वतः ।

ज्ञायते येन तत् ज्ञानं परमन्यत्रयीमयम् ॥ ७० ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । एवं भगवत् शब्देन अभिहित निगदितभूतयोनित्वादयर्थस्य तस्य ब्रह्मणः तत्त्वं स्वरूपं येनविवेकज्ञानेन तत्त्वतो ज्ञायते दृश्यते, तत् पुष्कलसाक्षात्कारतूपं परम् । अन्यत् उद्देशतः शास्त्रजं परोक्षरूपमपरमित्युपसंहरति ।

Thus, the *jnyaana* by means of which the nature of *Brahman* which was so far taught is known 'as is', is told as *parajnyaana*. The other is merely *trayeemaya* - Vedic knowledge, or *shaashtra janya jnyaana*.

Thus, what was told as the meaning of *Bhagavat shabda* as *bhootayonitva* (cause of all beings) and others, that *Brahman's* tattva or *Svaroop* is known by means of which *jnyaana* 'as is' (directly perceived), that *jnyaana* which leads to vivid perception of the Lord, is *Parajnyaana*. The other which is indirectly the means is told as *aparajnyaana*.

The meanings of *Paravidyaa* and *Aparavidyaa* are concluded here.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 71:

अशब्दगोचरस्यापि तस्य वै ब्रह्मणो द्विज ।
पूजायां भगवत् शब्दः क्रियते हि उपचारतः ॥ ७१ ॥

Sri Engal Aalwaan's Commentary:

सर्वकारणे परे ब्रह्मणि भगवत् शब्दो मुख्यः, अन्यत्र उपचारत इति वक्ष्यन् मुक्ते तावत् उपचारत इति आह अशब्देति । मुक्तो ह्यशब्दगोचरः * नामरूपात् विमुक्तः * न शब्दगोचरे यस्य * यत् च वाचामविषये * अगोचरं वचसाम् * इत्यादिभ्यः उपनिषत् प्रसिद्ध्या । तस्येति मुक्तस्य परमर्शः । ब्रह्मत्वं च ब्रह्मसाम्यात् । पूजायां निमित्तभूतायां तस्य उपचारतो भगवत् शब्दः क्रियते । अस्य श्लोकस्य भगवत् विषयत्वे व्याहतिः स्यात् । तत्र * शब्दो अयं न उपचारेण तु अन्यत्र ह्युपचारतः * इति अनन्तरं वक्ष्यमाणत्वात्, तदेव भगवत् वाच्यम् इत्यादेः उक्तत्वात् च ।

Bhagavat shabda is used in the primary sense in the entire universe, only for denoting *Paramaatman*, who is the cause of this entire universe. In other places, it is only in the secondary sense, as told here, with respect to a *mukta*. For a *mukta*, the bondage of karma is destroyed. So *mukta* is not known by *deva*, *manushya*, and He is *ashabda gochara*. He is not denoted by the words *deva*, *manushya*, etc. The liberated self attains similarity to *Brahman* in *moksha*, and that is why he is told as *Brahma* itself, that he is similar to *Brahman*, he will have

Brahma gunaas. He is told in *poojyaartha*, in the secondary sense. This *shloka* does not explain the *svaroopa* of *Bhagavaan* can be known very clearly. *Bhagavaan* is told only with respect to *Paramaatman* in the primary sense. When it is used in the sense of respect, *Poojyaartha*, it is applicable to others, in the secondary sense, as used for *mukta* here.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 72:

शुद्धे महाविभूत्याख्ये परे ब्रह्मणि शब्दयते ।
मैत्रेय भगवत् शब्दः सर्वकारणकारणे ॥ ७२ ॥

Sri Engal Aalwaan's Commentary:

परमकारणे परे ब्रह्मणि शब्दो अयमनुपचारतः शब्दयत इति आह - शुद्ध इति । शुद्धिः
मलप्रत्यनीकत्वम् । महाविभूत्याख्ये महाविभूति संज्ञे । महाविभूतिः हि ब्रह्मः ।

He is the cause of all the causes in this universe. He is opposed to anything that is defiling. He has all the *aishwarya* so told as *mahaavibhooti*. For *Parabrahman*, the cause of everything who is without any blemish, the *Bhagavat shabda* is used in the primary sense.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 73:

संभर्ता इति तथा भर्ता भकारो अर्थद्वयान्वितः ।
नेता गमयिता स्रष्टा गकारार्थः तथा मुने ॥ ७३ ॥

Sri Engal Aalwaan's Commentary:

अन्यत्र मुखत्वासंभवज्ञापनाय भगवत् शब्दं निर्वक्ति - संभर्ता इति । संसरणं प्रकृतेः
कार्ययोग्यताकारणम् । भर्ता स्वामी, पोषकश्च । नेता गोप्ता । गमयिता आत्मानं
गमयिता, संहर्ता इत्यर्थः । स्रष्टा आत्मानमुद्गमयिता । एवं गोपेः गुप्ति अर्थत्वात् गमेशच
गकारो निरुक्तैः । ज्ञानार्थत्वात् वा गमेर्गकारः । * तदैक्षत इति संकल्परूपेक्षणस्य कर्ता
इति अर्थः । गमयिता ज्ञाययिता इति वा गकारः । तथा हि एकायननिरुक्तं * भ इति
एतस्मात् भकारात् भर्ता संभर्ता इति द्वौ धात्वर्थौ गम्येते । ग इति पुनरस्मात् ग शब्दात्
गमयिता नेता स्रष्टा परत्र गमनं वा । पुनरव्यय इति अतो गः । सो असौ भर्तुः संभर्तुः
नेतृगमनवानेद्वान् भगवानित्येव भवति इति । तथा अथर्वशिरसि * यः सर्वान् भगवान्
ईक्षति आत्मज्ञानात् निरीक्षायति योगं गमयति तस्मात् उच्यते स भगवान् * इति ।

Now, the *Bhagavat shabda nirvachana* is going to be done - *bha*, *ga*, the letters are going to be explained. To establish the *Bhagavat shabda* clearly that this

applies only to *Parabrahman* in the primary sense, the derivation of the word *Bhagavaan* and the meanings of each letter are explained very clearly here now. *Sambharana* is making the *prakruti* capable of modifying into its various effects. *Prakruti* becomes *mahat*, *ahamkaara*, etc. by mere willing of the *Paramaatman*. *Paramaatman* makes some part of *prakruti* into *sattva*, *rajas*, *tamas*, into imbalance. *Bhartaa* means *swami*, the Lord of everything.

Bhakaara has two meanings - *sambhartaa* and *bhartaa*. Neta means one who protects, *goptaa*. *Sambhartaa* means that He makes everything go and reach Him. In dissolution, He does *samhaara*, He takes back everything so that everything comes and merges unto Him, as though it is one. He is the one who makes everything come and merge into Him, so that there is no name and form differentiation.

Gakaara is both *gupti artha* and *gati artha*. Even *jnyaana artha* can be told. In this sense, He willed that to become many, and created everything. He Himself became everything. The *Ekaayana Shruti* is told here - *Bha* has two meanings - *bhartaa* and *sambhartaa*. One who has all these qualities is only *Bhagavaan*, and He is only none other than *Parambrahma*, *Sriman Naaraayana*. The *Atharva shiras pramaana* is also told here.

All these clearly establish the meaning of *Bhagavaan* as the meanings of the letters *bha*, *ga*.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 74:

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।

ज्ञानवैराग्ययोः चैव षण्णां भग इतीरणा ॥ ७४ ॥

Sri Engal Aalwaan's Commentary:

अथ समुदायनिरुक्तिः औश्वर्यस्य इति । समग्रपदं सर्वत्र संवध्यते । भगः षाड्गुण्यं, तद्वान् भगवानितित्यभिप्रायः ।

The meaning of '*bhaga*' in *Bhagavaan* is also told like this. He is everywhere. The word *samagra* is to be added everywhere. *Samagrasya aishwaryasya*, *samagrasya veeryasya*, *samagrasya yashasah*, *samagra shriyah*. The six qualities are told for *Bhagavaan* - *aishwarya*, *veerya*, *yashas*, *shree*, *jnyaana*, *vairagya*. All these six qualities put together is called as *Bhaga*. One who has this *Bhaga* is *Bhagavaan*.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 75:

वसन्ति तत्र भूतानि भूतत्मन्यखिलात्मनि ।
स च भूतेषु अशेषेषु वकारार्थः ततो अव्ययः ॥ ७५ ॥

Sri Engal Aalwaan's Commentary:

विकारार्थम् आह - वसन्ति इति । भूतात्मनि भूतशरीरे, अखिलात्मनि अखिलस्य आत्मभूते भूतानि वसन्ति तत्र इति जगधारत्वम् उक्तम्, * सदायतनाः * इत्यादि श्रुतेः । स च भूतेष्वित्यन्तरात्मत्वम् * एतदात्म्यम् इदम् सर्वम् * इति श्रुतेः । अतो वः । मतुपो वसतेः च तन्त्रेणायं वकारः ।

The meaning of 'va' is told in this *shloka*. *Bhootaatmani* means one who has all the beings as His *shareera*. All beings reside in Him, who has everything as His *shareera*. One who is the inner self of everything, in Him, all the beings reside, supported by Him. He is *jagat aadhaara*. He is the support of the whole world. Everything is residing in Him. He lives in all the beings as *antaraatman*, as the inner self, as He has done *anupravesha*. Everything has Him as its self. All these have *Paramaatman* as their inner self, and that is what is true. The meaning of *vakaara* is told here.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 76:

एवमेष महान् शब्दो मैत्रेय भगवान् इति ।
परमब्रह्मभूतस्य वासुदेवस्य नान्यगः ॥ ७६ ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । एवम् उक्तप्रकारेण अवयवार्थयोगादयं शब्दो वासुदेवस्य एव ।

The great word - the wonderful word, *Bhagavaan*, told here, denotes none other than *Parabrahma bhoota*, *Vaasudeva*. It cannot denote anyone else. By the meaning of the word *Bhagavaan*, we can know that He is none other than *Vaasudeva*. This is also the *nirvachana* of *Vaasudeva*, that He *sarvatra vasati*, He lives everywhere. So, *Bhagavat shabda* denotes none other than *Vaasudeva*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 77:

तत्र पूज्यपदार्थोक्तिपरिभाषासमन्वितः ।
शब्दो अयं नोपचारेण त्वन्यत्र ह्युपचारतः ॥ ७७ ॥

Sri Engal Aalwaan's Commentary:

रूढिशक्त्या अपि तस्य एव इति आह - तत्र इति । तत्र * भगवान् इति शब्दो वृद्धेः प्रयुज्यते पूज्ये * इति नैघण्टुकप्रसिद्ध्या अयं शब्दो लोके पूज्यपदार्थस्योक्तौ या परिभाषा तया समन्वितो अपि विष्णोः नियतः नारायणविष्णवादिशब्दवत् । नोपचारेण - तस्य सर्वकारणतया सर्वगुणपरिपूर्णतया परमपूज्यतया च अयं शब्दो नौपचारिकः । अन्यत्र जीवविशेषे त्वापेक्षिकपूज्यत्वात् अमुख्यः ।

Though it is used in *poojya artha* in the *loka*, in *Nighantu*, and others, where others are also told as *Bhagavaan Baadaraayana*, etc., even there it denotes *Paramaatman* only, *Bhagavaan Naaraayana*, *Vishnu* only, in the primary sense. With respect to *Bhagavaan* in the primary sense, and in other places in the secondary sense. He is the *sarva kaarana*, He is *sarva guna paripoorna*, He is *parama poojya*. So, denoting Him is not in *upachaara*. With respect to any other *jeevaatman*, if it is told, it is only to highlight some quality which is a very minutest part of the *Paramaatman*, it is only *oupachaarika*, *amukhya*, in the secondary sense. In other places, if the *Bhagavaan shabda* is told, it is only that they have some special knowledge, compared to others.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 78:

उत्पत्तिं प्रलयं चैव भूतानामगतिं गतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥ ७८ ॥

Sri Engal Aalwaan's Commentary:

अन्यत्र उपचारतः प्रवृत्तौ ज्ञानविशेषो निमित्तमित्याह उत्पत्तिमिति ।

Another meaning for *Bhagavaan* is told here. One who knows *utpatti*, *pralaya*, and the *samhaara*, He only is told as *Bhagavaan*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 79:

ज्ञानशक्तिबलैश्वर्यवीर्यतेजांसि अशेषतः ।
भगवत् शब्द वाच्यानि विना हेयैर्गुणादिभिः ॥ ७९ ॥

Sri Engal Aalwaan's Commentary:

अथ भगवतो अन्वयविशेषणभूतानां सत्यकामत्वादीनां गुणान्तराणामुक्तेषु गुणेषु अन्तर्भावं व्यतिरेकविशेषाणां सत्त्वादिगुणानां भगवानित्यत्र नकारवाच्यत्वं चाह - ज्ञानशक्तीति । अशेषतः अशेषैः स्वविस्तारभूतैः गुणानतरैः सह । नकारस्यार्थम् आह विना हेयैरिति । गुणादिभिः त्रिगुणतत्कार्यक्लेशादिभिः । निखिलहेयप्रत्यनीकत्वं

**समस्तकल्याणगुणात्मकत्वं च उभयलिङ्गं कृत्स्नं भगवत् शब्दवाच्यम् इति अनुसंधेयम्
इति । एवं भगवत् प्राप्तिसाधनपरविद्यांगत्वेन उक्तश्रीमत् द्वादक्षारमन्त्रे भगवत् शब्दो
निरुक्तः । वेदशाखाभेदप्रकरणे प्रणवार्थः उक्तः ।**

The *shaadgunya* of *Bhagavaan* - *jnyaana*, *shakti*, *bala*, *aishwarya*, *veerya*, *tejas*. All other *gunaas* are *antarbhoota*, included in this itself, like *satyakaamatva*, *satyasankalpatva*; they are all *vistaara* of these qualities themselves. *Sattva* and other *gunaas* which are opposed, *vyatireka visheshanaas*, here the *nakaara vaachyakatva* is told. The *gunaas* of *prakruti*, *sattva*, *rajas*, *tamas* are not there in *Bhagavaan*; their effects such as *klesha*, *karma*, are included here. *Jnyaana*, *shakti*, *bala*, *aishwarya*, *veerya*, *tejas*, are those included in *sakala kalyaana gunaakaratra*. He is *nikhila heya pratyaneeka* is indicated by *na kaara* in word *Bhagavaan*. These are *ubhaya linga* of *Paramaatman*. This is the meaning of *Bhagavat shabda*, is what we have to do *anusandhaana* for. The *Bhagavat shabda* was explained as told in the *dvaadashaakshara*, which is an *anga* to *upaasanaa*, when one does meditation reciting that *mantra*, the *nirukti* of that *Bhagavat shabda* is explained thus. The meaning of *pranava* was told earlier, where the division into *Veda shaakhaas* by *Vyaasa* was told.

Jnyaana, *shakti*, *bala*, *aishwarya*, *veerya*, *tejas* - the *shaadgunya* of *Bhagavaan* is being told here. All other *kalyaana gunaas* like *satyakaamatva*, *satyasankalpatva*, *sarvajnyatva*, are all included here. That which applies to Him, the other qualities, attributes of *Bhagavaan*, are all included in all these, they are all the *vistaaraas* of these *gunaas* only. All the *heya gunaas*, the *praakruta gunaas* of *sattva*, *rajas*, *tamas*, the letter *na* indicates that He does not have any of the *heya gunaas*. The other *gunaas* are the expansion of the different modes of these qualities only. *Na kaara* indicates *akhila heya pratyaneekatva*. The *trigunaas*, *sattva*, *rajas*, *tamas*, and the effects of these like *klesha*, are not there. It is very clear that the *ubhaya linga* of *Bhagavaan*, which is told as *akhilaheyapratyaneekatva* and *sakala kalyaana gunaakaratra*, we have to *anusandhaana* of these in the name *Bhagavaan*. Thus the *dvaadashaakshara*, the *Vaasudeva dvaadashaaksharee*, the *Bhagavat shabda* is told with this *mantra*. The *dvaadashaakshara* is the means to attain *Bhagavaan* as an accessory to *Brahma vidyaa*. The meaning of the *Bhagavat shabda* in this *Vaasudeva dvaadashaakshara mantra* is explained thus.

With this, the *nirvachana* of *Bhagavat shabda* is concluded.

We are studying Chapter 5 of *Amsha 6*. Where *Sri Paraashara* is telling about the *Paramaatma svaroopaa*, and the *nirvachana* of *Bhagavat shabda*. The word *Bhagavaan* is used in the primary sense with respect to only *Vishnu*, and wherever it is used with respect to others, it is only *oupachaarika*, in the *poojya*

artha. Even in *poojya artha*, in the primary sense it has to be *Bhagavaan* only. Whereas for others, it is only *oupachaarika*.

Another meaning of *Bhagavaan* is One who knows the creation, sustenance, and dissolution, which is happening for all the beings - where they come from, where they go to, One who knows all these things, and *vidyaa*, *avidyaa*, He only can be told as *Bhagavaan*. Only *Vishnu*, being the *Jagadekakaarana*. *Shruti* also tells very clearly in the *Naasadeeya Sookta*. If anyone knows, it will be only *Vishnu*. Nobody else knows.

Now, *Bhagavaan's guna paripoornatva*, *shaadgunya*, *akhilaheyapratyaneekatva*, is being told.

Bhagavat Svaroop

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 80:

सर्वाणि तत्र भूतानि वसन्ति परमात्मनि ।

भूतेषु च स सर्वात्मा वासुदेवः ततः स्मृतः ॥ ८० ॥

Sri Engal Aalwaan's Commentary:

अथ वासुदेवशब्दार्थम् आह सर्वाणि इति । भूतानि जीवाः * वसनात् सर्वभूतानां वसुत्वाद्देवयोनितः । वासुदेवस्ततो ज्ञेयः * इति उद्योगपर्वणि, * वसनाद्देवनात् चैव वासुदेवं ततो विदुः * इति मोक्षधर्मम् । देवनाद्द्योगातनाद्वेति वा देवः । वासुश्चासौ देवश्च वासुदेवः । वसन्ति अस्मिन् देवे भूतनित्येकायननिरुक्तम् ।

The name *Vaasudeva* indicates that all the beings reside in Him, and He also resides in all the beings as *antaryaami*. He is the support, and they are all supported by Him. Everything is *shareera bhoota* to Him. This is told as the *nirvachana* of the *Vaasudeva shabda*. *Bhootaas* means the *jeevaas*. In the *Udyoga parvan* of *Mahaabhaarata*, it is said that He has all the *aishvarya*, and this is how He is to be known. He is the *jyoti svaroop*, and is also the cause of creation, as told in *Mokshadharma*. There are two meanings given here - one is that He is *jyoti svaroop*, and the other that He is the cause of creation. *Divu kreedaayaam*, says that *srushti*, etc. are His *kreedaa* only. In the *Ekaayana smruti* also it is told like this. *Vaasuscha asou devashcha* is *Vaasudeva*.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 81:

खांडिक्यजनकायाह पृष्टः केशिध्वजः पुरा ।

नामव्याख्यामनन्तस्य वासुदेवस्य तत्त्वतः ॥ ८१ ॥

Sri Engal Aalwaan's Commentary:

**उक्तमेव वासुदेवशब्दनिर्वचनं ज्ञाननिष्ठैः जनकादिभिरपि परिगृहीतमिति आह
खाण्डिक्येति ।**

Sri Paraasharar is telling what Keshidhvaja taught Khaandikya Janaka. This story is going to follow in the next chapter. Khaandikya Janaka asked Keshidhvaja to teach him about the Bhagavat svaroopaa. The meaning of the name Bhagavaan, who is Ananta, Vaasudeva. This is explained to him. This Janaka is a grandson of Janaka Mahaaraaja. They were all Brahnavits and Brahmanishthaas. They were all great, knowledgeable wise people.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 82:

**भूतेषु वसते सो अन्तर्वसन्तु अत्र च तानि यत् ।
धाता विधाता जगतां वासुदेवस्ततः प्रभुः ॥ ८२ ॥**

Sri Engal Aalwaan's Commentary:

**भूतेषु इति । नैरुक्तं देवशब्दनिर्वचनं दर्शयति धातेति । दधातेर्वकारः ।
निर्कुतस्यांशद्वयस्यानुवादः वासुदेवः तत इति ।**

He lives in all the beings as the antaryaami, this is also told in the Antaryaami Braahmana. All the beings are supported by Him only. They reside in Him, they cannot exist independently. Their svaroopaa cannot exist without Paramaatman. They are ever associated with Him, through apruthaksiddhi sambandha. He is the one who creates, and He is the Lord of all the worlds. This is the meaning of deva.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 83:

**स सर्वभूतप्रकृतिं विकारान्गुणादिदोषां च मुने व्यतीतः ।
अतीतसर्वावरणो अखिलात्मा तेनास्तृतं यत् भुवनान्तराले ॥ ८३ ॥**

Sri Engal Aalwaan's Commentary:

**अथ विद्याद्वयविषयभूतात् द्वादशाक्षरप्रतिपाद्यतया दर्शितमर्थं बुद्धिस्थेम्ने
प्रपञ्चयति स सर्वेत्यादिचतुर्भिः । स सर्व इति । सर्वभूतप्रकृतिः अव्यक्तम् । विकाराः
महादाद्याः । गुणाः सत्त्वाद्याः । आदिशब्देन तत्कारदुःख अज्ञानादयः उक्ताः । व्यतीतः
तेभ्यो विलक्षणः कर्मकृततत्संबंधरहितश्च । अनेनाचितः तत् संसृष्टात् चेतनात् च
व्यावृत्तिः । अतीतसर्वावरण इति मुक्तात् । मुक्तो हि सम्सारदशायामविद्याद्यावृतः ।**

**अखिलात्मेति नित्यात् व्यावृत्तिः । अखिलात्मत्वमुपपादयति तेनास्तुतमिति ।
यत्सदसद्वस्तुजातम् आस्तुतम् अन्तर्बहिश्च व्याप्तम् ।**

These *shlokaas* are very well known. These are also commented upon by *Bhaashyakaarar* in *Sribhaashya* and other works. What was explained so far is the meaning of the *dvaadashaakshara*, and in this the *Bhagavat shabda*. The *nirvachana* of this was told so far. For the two *vidyaas* - *Paraa vidyaa* and *Aparaa vidyaa*, this is the *vishaya* for both. The meanings told here is such that it remains firmly in our mind. This is only explained further by four *shlokaas*. He is *avyakta*, the *moola prakruti*, *moola kaarana*. The effects of this *moola prakruti*, are *mahat*, *ahamkaara*. *Gunaas*, qualities of *prakruti* are *sattva*, *rajas*, *tamas*. Aadi means *dukha*, *ajnyaana*, etc. which are the effect of *prakruti*. He is beyond all that, different and distinct from all that, beyond all that. For *baddha jeevaas*, *prakruti sambandha* comes because of the *karmaas*, in order or experience the fruits of *punya* and *paapa karmaas*, they get associated with *prakruti*. This is not there for *Bhagavaan*, He is the *karmaadhyaksha*. It is clear that *Bhagavaan* is different and distinct from the matter, and also the *jeevaatman* who is associated with this matter.

In *samsaara dashaa*, *mukta* was once upon a time a bound self only, then he got liberated and became a *mukta*. At that time, when he was in *samsaara*, he was covered by *avidyaa*, etc., so he had *jnyaana sankocha*. This makes *Bhagavaan* different and distinct from a *mukta*. There is no *jnyaana sankocha* for *Bhagavaan* at any time at all. He is inner self of all, and is different and distinct from *nitya* also. He is the one who controls everything.

Even *nityaas*, though they are never associated with *samsaara* at any time, they are supported and reside in *Paramaatman* only. They are controlled by *Paramaatman*, and are also *shareera* of *Paramaatman*. They are *nityaas* because of *Bhagavaan's sankalpa* only.

He is pervading inside and outside, all over. This is told as *aattam*. That which is inside the *prakruti mandala*, all the objects, are all pervaded by *Bhagavaan*, inside and outside, completely.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 84:

**समस्तकल्याणगुणात्मको असौ स्वशक्तिलेशावृतभूतवर्गः ।
इच्छागृहीताभिमतोरुदेहः संसाधित अशेषजगत् हितो यः ॥ ८४ ॥**

Sri Engal Aalwaan's Commentary:

समस्त इति । अत्रात्मशब्दः स्वभाववचनः । निजेच्छया गृहीताभिमतपूज्यदेहः । यत् वा जगत् हितायावतारकालेषु इच्छया गृहीततत्तत्कार्योचितानेकदेहः ।

He has all the divine auspicious qualities. This is His nature itself. By the minutest part of His *sankalpa* itself, He has pervaded everything. He is supporting them, He is doing the *dhaarana*, by the very minute part of His *sankalpa*. He is pervading all the beings inside and outside, by the minutest part of His *shakti*. All His *avataaraas*, whatever body He takes, are taken by His own will. It is suitable to Him. He takes such a body. His *deha* is *poojya*, most worshippingable, divine auspicious form. During His *avataara*, He takes by His own will. His *avataaraas* are most beneficial to the world. By His *avataaraas*, He also shows what is the form of the Lord to be meditated upon, otherwise we will never come to know about how to meditate the Lord. For this, He has to come Himself and reveal Himself. He reveals as *Vibhavaavataara*, *Archaavataara*, so that we know the form of the *Bhagavaan* to meditate upon. He reveals His form for us to do *aaraadhanaa*, *poojaa*, etc., for doing *jagat hita*, for doing good to the whole world. Out of His own will He takes *avataara*. Whatever He wants to accomplish in those *avataaraas*, whatever is good to the world, He takes that form.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 85:

तेजोबलैश्वर्यमहावबोधसुवीर्यशक्त्यादिगुणैकराशिः ।

परः पराणां सकला न यत्र क्लेशादयः सन्ति परावरेषे ॥ ८५ ॥

Sri Engal Aalwaan's Commentary:

तेजोबलेति । भगवानिति शब्दस्थानकारस्यार्थमपि विस्तरेणाह न यत्र इति । क्लेशाः

अविद्यास्मितादयः । आदि शब्देन कर्मविपाकदशया उक्ताः । आशयो वासना ।

He is the *raashi*, He has got innumerable *ananta kalyaana gunaas*, *shaadgunya* and other *kalyaana gunaas*, *teja*, *bala*, *aishwarya*, *jnyaana*, *veerya*, *shakti*, He is an abode to only innumerable auspicious *kalyaana gunaas*. It is told clearly what is not there, the meaning of the *nakaara*, *klesha*, (*avidyaa*, *asmita*, etc.), *karma*, *vipaaka*, *aashaya* (*vaasanaa*), which are told in the *Yoga sootraas* are not there in Him. He is away from any defect. It is not that He had some defect and it got removed, but His nature is totally opposed to anything which is defiling. Just like light and darkness. Light cannot tolerate any darkness. He does not have any of the *heya gunaas*. He is *paraanaam parah*. Even *Brahma* and other gods, He is Supreme to them also. He is the ruler of *para* and *avara*, the *devaas* and *manushyaas*. He is the Lord of both.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 86:

स ईश्वरो व्यष्टिसमष्टिरूपो अव्यक्तस्वरूपः प्रकटस्वरूपः ।
सर्वेश्वरः सर्वधृक् सर्ववित् च समस्तशक्तिः परमेश्वराख्यः ॥ ८६ ॥

Sri Engal Aalwaan's Commentary:

स इति । व्यूहविभावादिरूपेण च व्यष्टोसमष्टिरूपः । पररूपेणाव्यक्तरूपः । व्यूहादिरूपेण व्यक्तरूपः । एवं सर्वावस्थचिदचित् स्वरूपत्वे अपो सर्वेश्वरः न तु परवशः । सर्वधृक्* तत् चक्षुर्देवहितम्* चक्षुर्देवानामुत* त्रैलोक्यस्यैकचक्षुषः* इतिवत् । यत् वा* यत्सर्वज्ञाः सर्वविदितवत्, सर्व वेति, तत् च सर्वप्रकारेण ति । अथवा कारणमन्तरेण करणैः च जानाति इति । * विदुर्लु लाभे* इति अतो वेतिति वा । समस्तशक्तिः* स परः सर्वशक्तीनाम्* समस्ताश्शक्तयश्चैता इति ।

He is the Lord of all, Eeshvara, the Supreme Ruler. He has these forms - Vyooaha, Vibhava. His Vaasudeva para roopa is avyakta, cannot be seen - this is avyakta. The Vibhava, and Archaa roopa are all seen here - these are vyakta. These can be told as Vyashti (differentiated), Samashti (collective) roopa. Para roopa is avyakta. The Vyooaha and other forms are revealed. He is avyakta svaroopo and prakata svaroopo also. With all these, in any form, He is sarveshvara only, Supreme Lord. He does not have anyone who is superior to Him. He is not under the control of anyone else. He has sarvajnyatva, He sees everything. Sri Aalavandaar says "yugapat sarvam pratyakshena sadaa svatah", as told by Sri Naathamuni himself. Sarvajnya means that He knows everything. Sarvavit means that He knows the prakaaraas of everything. He can know directly. He does not need any indriyaas, and other means. He can also know through indriyaas if He wants. These are all apraakruta only for Him. Or, this is all for His benefit only. He is superior to all the powers. All shaktis are residing in Him.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 87:

संजायते येन ततस्तदोषं शुद्धं परं निर्मलमेकरूपम् ।
संदृश्यते वाप्यवगम्यते वा तत् ज्ञानामज्ञानमतौ अन्यत् उक्तम् ॥ ८७ ॥

Sri Engal Aalwaan's Commentary:

अथ परविद्यां प्रशंसन् उपसंहरति संजायत इति । स जायते येन इति च पाठः । स इति उक्तलक्षणं पुरुषोत्तमः परामृश्यते । तदिति हेतौ । यस्मात् भगवत्प्राप्तिरेव तापत्रयस्य भेषजं तस्मात् स येन आगमोत्थेन ज्ञाने जायते- येन विवेकजेन संदृश्यते, येन च दर्शनसमानाकारेण भक्तोरूपापन्नेन गम्यते, तदेव ज्ञानम् । अज्ञानमतौ अन्यत् भगवत् व्यतिरिक्त विषयमज्ञानम् अविद्यारूपं बन्धकमिति अर्थः । अस्तदोषमिति

**विकारास्पदाचिद्विषयात् व्यावृत्तिः । शुद्धमिति तत्संसृष्टचेतनविषयात् । परं
निर्मलमिति हेयार्हमुक्तविषयात्, एकरूपमिति सूरिविषयात्, तेषामनेकरूपत्वात् । * तमेव
विद्वान्* तमेवं विदित्वा नान्यः पन्था इत्यादि श्रुतिभिः इति अर्थम् उक्तम् इति ।**

The *para vidyaa*, *paraa yayaa tadaksharam abhigamyate*, which was told, is being concluded here. There is another *paatha*, *sa jnyaayate yena*. This *sah* means *Purushottama* only. This is told - *jnyaatum drashtum cha tattvena praveshtum cha parantapa*, as told in the *Bhagavad Geeta*. Three things are told here - *Parabhakti*, *Parajnyaana*, *Paramabhakti*. *Bhagavatpraapti* only is the cure for *taapatrayaas*. Only then, one can attain *moksha*, eternal communion with *Bhagavaan*. First comes *jnyaana*, *aagamottha jnyaana*, *vaakya janya jnyaana*, *shruti*, *shastra janya jnyaana*, He is known through this. Through *upaasanaa*, *darshana samaanaakaaratva*, He is attained, He is seen. The *svaroopa* of *Bhagavaan* is told, *ubhaya lingatva*, He has no defects, etc. He is known through *vivekaja jnyaana*, *upaasanaatmaka jnyaana*. He is attained through *darshana samaanaakaara*, *bhakti roopaapanna*, *upaasanaa*, *dhruvaa anusmruti*, *tailadhaaraavat avicchinna smruti santati roopaa*, and then only can one attain *Bhagavaan*. The *phala* also will be similar to that. All of this is told as *jnyaana*. From *shastra janya jnyaana*, *tattva jnyaana* comes, then through *vivekaja jnyaana*, one can see; when this becomes *darshana samaanaakaara*, and *bhakti roopaapanna* also, then *Bhagavaan* is attained. This is actually *jnyaana*, the real knowledge. Everything else other than that is said to be *ajnyaana* with respect to that. Anything other than *Bhagavat vishaya*, that which is opposed to *Bhagavaan*, is all *bandhaka*, *avidyaa roopa*. That which gets *svaroopa vikaara* itself, the *achit*, He is different and distinct from that. He is different and distinct from *prakruti samsrushta chetana*, *baddha chetana*. He is always *shuddha*, not like *muktaas*, who were at one time associated with *prakruti*, and were *ashuddha*. *Bhagavaan* is different and distinct from *muktaas*, this is shown by *nirmala*. *Ekaroopam* shows that He is different and distinct from *nitya sooris* also; based on *Bhagavaan's sankalpa*, they can take many forms. Where is this told, means that this is told in the *Shrutis*. It is told in the *Shrutis* that there is no other way. We have to do *upaasanaa* on Him, it has to be *darshana samaanaakaara roopaapanna*.

Whatever *Keshidhvaja* taught to *Khaandikya Janaka*, that *Sri Paraasharar* is telling here, the *Bhagavat svaroopa*.

This completes Chapter Five.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे पञ्चमो अध्यायः ॥

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

अथ षष्ठो अध्यायः ॥

Keshidhvaja and Khaandikya Janaka's Story

Now, Chapter Six.

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

श्री पराशरः -

स्वाध्यायसंयमाभ्यां स दृश्यते पुरुषोत्तमः ।

तत् प्राप्तिकारणं ब्रह्म तदेतदिति पठ्यते ॥ १ ॥

Sri Engal Aalwaan's Commentary:

एवं तावत् उपास्यभूतं भगवत्स्वरूपम् उक्तम् । इदानीम् उपासनपर्यायं सांगोपाङ्गं वक्तुमारभते स्वाध्याय इति । स्वाध्यायशब्देन वेदान्तद्वादशाक्षरप्रणवादीनां तत्त्वपराणां मीमांसासहितानां वाक्यानां निर्देशः । स इत्युक्तगुणविभूतिविग्रहादिविशिष्टः पुरुषोत्तमः परामृश्यते । स्वाध्यायसंयमजनितं ब्रह्मविषयत्वात् ब्रह्मशब्दवाच्यम्, तदेतत् ज्ञानं न केवलं दर्शनसाधनम्, अपि तु प्राप्तिसाधनं च उच्यते इत्याह तत्प्राप्ति इति । तत् प्राप्तिकारणं तदेतत् ज्ञानं ब्रह्मा इति पठ्यत इति वा योजना ।

Sri Paraasharar - The Bhagavat svaroopaa which is the object of meditation, upaasanaa, upaasya, was told. Now, the upaasanaa itself is told, with all the angaas, upaangaas, accessories and other things. Svaadhyaaya is told as the study of all the Veda vaakyas, along with the meemamsaa, the vichaara roopa meemaamsaa shaastra, so that there is no samshaya, viparyaya; those vaakyas which are directly telling about the tattvaas, the Bhagavat svaroopaa, etc., the Vedaanta vaakyas which are teaching tattva, the dvaadashaakshara, pranava, and others which teach about the svaroopaa of Paramaatman, along with meemaamsaa, poorva meemaamsaa and uttara meemaamsaa is told here. This is told by the svaadhyaaya shabda here. Sah means Purushottama, with all the shaadgunyaas, the vibhooti, the divya mangala vighraha. One who has all these, the Purushottama is being told here by sah. The knowledge which arises out of svaadhyaaya samyama, is nothing but Brahman only. The topic, subject matter of this svaadhyaaya is Brahman only. So, it can be told as Brahman itself. This is the cause of attaining Paramaatman. Not only does this help to get a vivid perception of the Lord, but also one can attain Him with this.

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

स्वाध्यायाधोगमासीत् योगात् स्वाध्यायमावसेत् ।

स्वाध्यायायोगसंपत्त्या परमात्मा प्रकाशते ॥ २ ॥

Sri Engal Aalwaan's Commentary:

स्वाध्यायत् इति । समीमांसात् स्वाध्यायात् अर्थं परिच्छिद्य योगमासीत् ।

गुणत्रयमयतेव्म मनसः प्रमादसंभवात् अन्ययथोपासनपरिहाराय योगात् स्वाध्यायमावसेत्

। योगात् स्वाध्यायमामनेदिति च पाठः । यथा बालो मातृकापत्रिकां वीक्ष्य

लिपिविन्यासमभ्यस्यति तद्वत् । कपिलानुसारिभिर्हि केवलयोगावलंबनात् जगतः

प्रधानपरमाण्वादिकारणत्वनिरीश्वरत्वादिकं दृष्टम् । वेदानुसारिभिस्तु

ब्रह्मकारणत्वब्रह्मात्मकत्वादिः योगो दृष्टः । सांपत्तिपौष्कल्यम् ।

Meemaamsaa shravana is extremely important because once one does the *svaadhyaya samskaara*, as *Vedaadhyayana* is only *akshara raashi grahana*, where meanings are known *aapaatatah*, whereas one has to understand the meanings without any doubt, without any contradictions, without *samshaya*, *viparyaya*, and these doubts will be completely destroyed through *meemaamsaa*. So *meemaamsaa shravana* is a must. Having studied the *Vedaas*, the *Poorva kaanda*, then *Poorva meemaamsaa* is to be studied. And then the *Uttara kaanda*, and the *Uttara meemaamsaa*, where one comes to know that there is *niratishaya phala praapti*, that *Parama purusha artha* can be attained. Therefore, *Uttara meemaamsaa adhyayana* is also to be done. One has to know clearly the meanings, what is required, what is important, and then one has to do meditation, *upaasanaa*. When one is engaged in *upaasanaa*, because of association with *prakruti*, where *sattva*, *rajas*, *tamas* have their effects, the mind can get disturbed. Such *upaasanaa* should not get disturbed, or should not become faulty. In order to avoid that, again, *svaadhyaya* is to be done. *Svaadhyaya*, *upaasanaa*, *svaadhyaya*, *upaasanaa*, like this, one has to do. Sri Engal Aalwaan gives an example here. A child sees the *aksharaas*, and then he will write himself, and practice so that he can understand. Again he will refer to the book, and then again he will write. This is the way he learns. The *Saankhya* and other *darshanaas* by *Kapila Maharshi*, those who follow that, they resort to yoga only, and don't do *svaadhyaya* and *yoga* both, they say that *pradhaana* is the *jagat kaarana*; *Vaisheshikaas* say that *paramaanu* is the *jagat kaarana*, and they don't accept *Eeshvara*. Those which are against the *Shruti*, are seen in the other *darshanaas*, as they resort to only *yoga*. Their meditation of knowledge is because they don't accept *Brahman*, it is *kevala yoga*, without *Paramaatman*. Whereas *Vedaanta*, those who are *Vedaantis*, those who follow the *Vedaanta* properly, they understand that for the entire world, *Brahman* is the creator, and

everything is *Brahmaatmaka*. That He is *antaryaami* in everything, He has done *anupravesha*, and done *naama roopa vyaakarana*, so everything is *Brahmaatmaka*. This *Brahmaatmaka naanaatva* is *shruti siddha*. Whereas *Brahmaatmaka* and *Abrahmaatmaka naanaatva* is *shruti nishiddha*. Everything is *Brahmaatmaka* and *Brahman* only is *jagat kaarana*. Those who follow the *shrutis*, they are able to follow it properly like this. When this becomes mature, when this fructifies, there will be a vivid perception of the Lord.

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

तदीक्षणाय स्वाध्यायश्चक्षुर्योगस्तथा परम् ।

न मांसचक्षुषा द्रष्टुं ब्रह्मभूतस्स शक्यते ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

एतत् उपपादयति तदीक्षणाय स्वाध्यायश्चक्षुरिति । योगः परं चक्षुः प्रधानं चक्षुः

अपरोक्षरूपत्वात् ।

In order to see the *Paramaatman*, *svaadhyaya* is also an eye. *Yoga* is said to be the *parama chakshu*, the *pradhana chakshu*. Through *upaasanaa* only, the *saakshaatkaara* of *Paramaatman* happens. *Svaadhyaya* is also an eye, means that it also helps us to understand the nature of *Paramaatman*. Through *upaasanaa*, one can have vivid perception of the Lord Himself. This is said to be the Supreme eye. He cannot be seen with our *maamsa chakshus*, the *praakruta chakshus*, material eyes.

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

मैत्रेयः -

भगवन् तमहं योगं ज्ञातुमृच्छामि तं वद ।

ज्ञाते यत्राखिलाधारं पश्येयं परमेश्वरम् ॥ ४ ॥

Maitreyar - *Maitreyar* is now interested in knowing more about the *yoga*, through which as *Sri Paraasharar* says that *Bhagavat saakshaatkaara* can be had. That Supreme *yoga* which you talked about, doing which I can have a *saakshaatkaara* of *Paramaatman*, who is *akhilaadhaara*, please do tell me about it.

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

श्री पराशरः -

यथा केशिध्वजः प्राह खाण्डिक्याय महात्मने ।

जनकाय पुरा योगं तमहं कथयामि ते ॥ ५ ॥

Sri Paraasharar - O Maitreyar, I will tell you what Keshidhvaja taught Khaandikya Janaka. What yoga was taught, I will tell you about it.

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

मैत्रेयः -

**खाण्डिक्यः को अभवत् ब्रह्मन् को वा केशिध्वजः कृती ।
कथं तयोश्च संवादो योगसंबन्धकारणात् ॥ ६ ॥**

Sri Engal Aalwaan's Commentary:

खाण्डिक्य इति । योगसंबन्धकारणात् योगेन संबन्धो योगसंबन्धः । कृती पंडितः ।

Maitreyar - I would like to know who was Khaandikya, and who was Keshidhvaja. How did they associate with respect to this? What was the conversation, what was the cause of this conversation, which led to the teachings about this yoga? Keshidhvaja is one who teaches that, he was a Brahnavit.

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

श्री पराशरः -

**धर्मध्वजो वै जनकः तस्य पुत्रो अमितध्वजः ।
कृतध्वजश्च नाम्ना आसीत् सदा आध्यात्मरतिः नृपः ॥ ७ ॥**

Sri Paraasharar - Dharmadhvaja was a Janaka. His sons were Amitadhvaja and Krutadhvaja. Krutadhvaja always engaged in aadhyaatma vidyaa.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 8:

**कृतधजस्य पुत्रो अभूत् ख्यातः केशिध्वजो नृपः ।
पुत्रो अमितध्वजस्यापि खाण्डिक्यजनको अभवत् ॥ ८ ॥**

Krutadhvaja had a son by name Keshidhvaja, who was well known. Amitadhvaja's son was well known as Khaandikya Janaka.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 9:

**कर्ममार्गेण खाण्डिक्यः पृथिव्यामभवत् पतिः ।
केशिध्वजो अप्यतीवासीदात्मविद्याविशारदः ॥ ९ ॥**

Khaandikya Janaka was a real expert in Karma kaanda. He was the most excellent in the entire world in knowing about the Karma maarga. In the same way, Keshidhvaja was an expert in aadhyaatma vidyaa.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 10:

तावुभावपि चैवास्तां विजिगीषू परस्परम् ।

केशिध्वजेन खाण्डिक्यः स्वराज्यादवरोपितः ॥ १० ॥

Both, wanted to win over the kingdom. They wanted to win over each other, and become ruler of kingdom. Keshidhvaja won in that war. Khaandikya Janaka was sent away. He disappeared in the forest.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 11:

पुरोधसा मन्त्रिभिश्च समवेतो अल्पसाधनः ।

राज्यान्निराकृतः सो अथ दुर्गारण्यचरो अभवत् ॥ ११ ॥

He had a few people - Purodhasa, and the mantris, with him. Along with them, because he lost the kingdom, he went to the forest, and was living there.

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

इयाज सो अपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः ।

ब्रह्मविद्याम् अधिष्ठाय तर्तुम् मृत्युमविद्यया ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

* स्वाध्यायप्रवचने एव * इति श्रुतेः स्वाध्यायस्य विद्याङ्गत्वमुक्तम् । इदानीं यज्ञादिश्रुतेः यज्ञाङ्गत्वम् उच्यते इयाजेति । सो अपि केशिध्वजः ज्ञानव्यपाश्रयः आत्मज्ञानवान् ब्रह्मविद्यामधिष्ठाय ब्रह्मोपासननिष्ठ एव इयाज । किमर्थमित्यत आह तर्तुम् इति । मृत्युः परविद्या उत्पत्ति विरोधि प्राचीनकर्म । अविद्यया कर्मणा * अविद्या कर्मसंज्ञेति वक्ष्यति ।

In the meantime, Keshidhvaja did many many yaagaas. Svaadhyaaya is said to be an accessory to upaasanaa. Now, yajnya and others are also told as accessory to upaasanaa. Braamhanaah vividishanti yajnyena daanena tapasaa ... Keshidhvaja had aatma jnyaana, being a brahmopaasana nishtha, he performed many yajnaas as an accessory to that brahmopaasana. Why did he do all the yajnya and other karmaas? Karma is required to get rid of praacheena karma which is obstructing the rising of knowledge through upaasanaa. Praacheena karma which is opposed to para vidyaa utpatti is called mrutyu here. To start the upaasanaa, he has to get rid of the obstruction first. Through karmaas, he got rid of the praacheena karmaas which are obstructing the start of upaasanaa.

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

एकदा वर्तमानस्य (यो) यागे योगविदां वर ।

धर्मधेनुं जघानोग्रः शार्दूलो विजने वने ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

एकदा इति । धर्मः प्रवर्ग्यहविः तद्दोग्धीति धर्मधेनुः ।

Dharmadhenu means that which gives the milk used as *havis* for *pravargya yaaga*. *Keshidhvaja* was performing a particular *yajnya*, there was a cow which was giving the milk as *havis* for *pravargya*. This cow was killed by a tiger in the forest.

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

ततो राजा हतां श्रुत्वा धेनुं व्याघ्रेण चत्विजः ।

प्रायश्चित्तं स पप्रच्छ किमत्रेति विधीयताम् ॥ १४ ॥

He came to know that his cow was killed by a tiger in the forest, and that cow was the one whose milk was used as *havis*. He asked all the *ritwiks* about what is the *praayaschitta* for this. Please tell me what I should do, because this sacred cow has been killed by a tiger in the forest.

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

ते अप्यूचुर्न वयं विद्मः कशेरुः पृच्छयतामिति ।

कशेरुरपि तेनोक्तः तथैव प्राह भार्गवम् ॥ १५ ॥

When he asked the *ritwiks*, they said that they do not know the *praayaschitta* for this. They asked him to go and ask *Kasheru*. *Keshidhvaja* went and asked *Kasheru*, about the *praayaschitta* for this. He said that he did not know, and to go and ask *Bhaargava*.

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

शुनकं पृच्छ राजेन्द्र नाहं व्वेमि स वेत्स्यति ।

स गत्वा तमपृच्छच्च सो अप्याह शृणु यन्मुने ॥ १६ ॥

He said to go and ask *Shunaka*, I do not know. Then he went and asked *Shunaka*.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 17:

न कशेरुर्न चैवाहं न चैकः सांप्रतं भुवि ।

वेत्येक एव त्वच्छत्रुः खाण्डिक्यो यो जितस्त्वया ॥ १७ ॥

Shunaka said - *Kasheru* also does not know, I also do not know. There is no one in this world who knows what is the *praayaschitta* for this. Except your enemy who is *Khaandikya Janaka*, who was won over by you. He is the only person who can tell you what is the *praayaschitta*.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 18:

स चाह तं व्रजान्येष प्रष्टुमात्मरिपुं मुने ।

प्राप्त एव महायज्ञो यदो मां स हनिष्यति ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

**स चाह इति । प्राप्त एव इति । धर्मार्थम् उद्युक्तस्य अन्तरा विपत्तौ सत्यामपि तत्
फलसिद्धेः शास्त्रैदधित्वात् ।**

I am going to approach my enemy, *Khaandikya Janaka* and will ask him what is the *praayaschitta*. Even though it is being performed for the cause of dharma, though there are many obstructions, the *phala* will definitely come, as told in the *shastraas*. Even if he kills me, it does not matter. The *yajnya* will be done as it is a *dharma yajnya*.

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

प्रायश्चित्तमशेषेण स चेत्पृष्टो वदिष्यति ।

ततश्चाविकलो योगो मुनिश्रेष्ठ भविष्यति ॥ १९ ॥

In case he tells me all the *praayaschitta* completely, when I ask him, the *yajnya* will be performed in the proper way. So, I will approach and ask my enemy.

The story continues. This is a wonderful story highlighting the greatness of *Brahma vidyaa*. We will next see the rest of the story.

We are studying Chapter 6 of *Amsha 6*. When *Maitreyar* asks *Paraasharar* to teach about the *pralayaas*, when telling about *aatyantika pralaya*, he tells about all the grief that a *jeevaatman* undergoes, and then tells about the *Bhagavat svaroopaa*. Now, he tells about what *Keshidhvaja* who was a *Brahmavit*, taught *Khaandikya Janaka*. They were both grandsons of another *Janaka* by name *Dharmadhvaja*. They both fight, and *Keshidhvaja* wins over the war, and *Khaandikya Janaka* goes and vanishes into the forest. *Khaandikya Janaka* is a great expert in *Karma kaanda*, and *Keshidhvaja* in *Adhyaatma shastra*. *Keshidhvaja* is performing many *yaagaas*, while he is also doing *upaasanaa*; once while performing *pravargya yaaga*, he will have a cow from which the *havis* is collected for the *yaaga*. A tiger kills that cow, and for that, the *ritwiks* say that he has to do a *praayaschitta*, without which the *yaaga* will not be complete. *Keshidhvaja* goes and asks many sages, *Kasheru*, *Shunaka*, and others; none of them know the *praayaschitta* for this; and they all point him to *Khaandikya Janaka*, who is an expert, and only he can tell what is the *praayaschitta*. *Keshidhvaja* then decides that he will approach *Khaandikya Janaka*, in the forest, and requests him to tell the *praayaschitta* for this. Being his enemy, in case he kills him, even then he will get the fruits of the *yajnya*. If he, by chance tells him

what is the *praayaschitta*, then he can come and complete his *yaaga* by doing the *praayaschitta*. And then, he would have completed the *yaaga*.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 20:

श्री पराशरः -

इत्युक्त्वा रथमारुह्य कृष्णाजुनधरो नृपः ।

वनं जगाम यत्रास्त्रे स खाण्डिक्यो महामतिः ॥ २० ॥

Sri Paraasharar - Having told that he is going to approach and request *Khaandikya Janaka*, *Keshidhvaja* gets into a chariot, and wearing *krushnaajina*, he goes to the forest where *Khaandikya Janaka* lives.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 21:

तमापतन्तमालोक्य खाण्डिक्यो रिपुमात्मनः ।

प्रोवाच क्रोधातामाक्षः समारोपितकार्मुकः ॥ २१ ॥

When *Khaandikya Janaka* saw *Keshidhvaja*, who was his enemy, who had won over him, and was ruling over his kingdom, he got very angry, and got his bow ready to fight or kill him, and told thus -

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 22:

खाण्डिक्यः -

कृष्णाजिनं त्वं कवचमाबध्यास्मान् हनिष्यसि ।

कृष्णाजिनबरे वेत्सि न मयि प्रहरिष्यति ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

कृष्णाजिनम् इति । मयि न प्रहरिष्यति इति वेत्सि इति अन्वयः । अत्र इति शब्दो अध्याहार्यः ।

Khaandikya Janaka - You are wearing this *krushnaajina*, this deer skin, as a cover, and you are planning to kill me. You think that if you wear the *krushnaajina* and come, that I am not going to kill you.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 23:

मृगाणां वद पृष्ठेषु मूढ कृष्णाजिनं न किम् ।

येषां मया त्वया चोग्राः प्रहिताश्शितसायकाः ॥ २३ ॥

The deer which was actually having that skin, will not someone kill it from the back? Tell me whether you and I have not taken very sharp arrows and then killed from behind, the deer for its skin?

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

स त्वामहं हनिष्यामि न मे जीवन्विमोक्ष्यसे ।
आतताय्यसो दुर्बुद्धे मम राज्यहरो रिपुः ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

स इति । राज्यहरत्वादाततायी । अतो यज्ञस्थस्यापि ते वधे न पातकम् ।

Now I am going to kill you, and you are not going to escape from me. You are going to die. You are an *aataataayi*, you have done a heinous crime. You are a wicked person, who has stolen my kingdom. I am going to kill you, you cannot escape from me.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 25:

केशिध्वजः उवाच -

खाण्डिक्य संशयं प्रष्टुं भवन्तमहमागतः ।
न त्वां हन्तुं विचार्यैतत्कोपं बाणं विमुञ्च वा ॥ २५ ॥

Keshidhvaja said - O Khaandikya, I have come here in order to clear my doubt. I have a doubt, and want a solution from you. I have come here to ask you that. Having heard me, and having discussed with others, you decide whether you want to leave your anger, or your bow at me - whether you want to kill me, or tell me the answer.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 26:

श्री पराशरः -

ततः स मन्त्रिभिस्सार्धमेकान्ते सपुरोहितः ।
मन्त्रयामास खाण्डिक्यः सर्वैरेव महामतिः ॥ २६ ॥

Sri Paraasharar - Khaandikya Janaka had ministers and Purohita, who accompanied him in the forest, he collected all of them and sat with them, about what to do, he wanted their opinion, in this juncture.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 27:

तमूचुर्मन्त्रिणो वध्यो रिपुषे वशं गतः ।
हते अस्मिन्पृथिवी सर्वा तव वश्या भविष्यति ॥ २७ ॥

All of them said that Keshidhvaja had to be killed, as he is an enemy, and once he is killed, all the kingdom will become Khaandikya's. Therefore, Keshidhvaja deserves to be killed, as he is under Khaandikya's control.

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

खाण्डिक्यः च आह तान् सर्वान् एवमेतन्न संशयः ।

हते अस्मिन्पृथिवी सर्वा मम वश्या भविष्यति ॥ २८ ॥

Khaandikya told them that what they said is right. If Keshidhvaja is killed, the entire *pruthivi*, will be under his own control, and he would be ruling over the entire world.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 29:

परलोकजयस्तस्य पृथिवी सकला मम ।

न हन्मि चेल्लोकजयो मम तस्य वसुंधरा ॥ २९ ॥

Khaandikya Janaka said - If I kill him now, the entire *pruthivi* will be mine, and I will be ruling over. But he will be winning over *paraloka*, he will attain superior worlds, and I will be only having this *pruthivi*. If I do not kill him, then he will have the kingdom, whereas I will attain superior world.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 30:

नाऽहं मन्ये लोकजयाधिका स्यात् वसुंधरा ।

परलोकजयोऽनन्तः स्वल्पकालो महीजयः ॥ ३० ॥

He further said - I do not think that ruling over this world here is superior to attaining the Supreme worlds which are there, the *paralokaas*. If I win over *paraloka*, it is never-ending, it is eternal, whereas this world is only limited, and I can only rule over for a limited time.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 31:

तस्मात् नैनं हनिष्यामि यत् पृच्छति वदामि तत् ॥ ३१ ॥

Khaandikya Janaka, after taking all the advice, said that he is not going to kill him. Because of the reason that he wants to win over *paraloka*. And let him keep this world. So, I will tell him whatever he is asking. I will clarify his doubt.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 32:

श्री पराशरः -

ततः तम् अभ्युपेत्य आह खाण्डिक्यजनको रिपुम् ।

प्रष्टव्यं यत् त्वया सर्वं तत् पृच्छस्व वदाम्यहम् ॥ ३२ ॥

Sri Paraasharar - Khaandikya Janaka came to Keshidhvaja and addressed his enemy, and told him to ask whatever he wanted to ask, and that he would tell the answer to that.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 33:

श्री पराशरः -

ततः सर्वं यथावृत्तं धर्मधेनुवधं द्विज ।

कथयित्वा स पप्रच्छ प्रायश्चित्तं हि तद्गतम् ॥ ३३ ॥

Sri Paraasharar - Keshidhvaja told the entire story about how the cow which was meant for collecting the *havis*, for the *pravargya yaaga*, how it was killed. Having told this, he asked what was the *praayaschitta* for this.

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

स चाचष्ट यथान्यायं द्विज केशिध्वजाय तत् ।

प्रायश्चित्तमशेषेण यत् वै तत्र विधीयते ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

स चाचष्टेति । यत् वै तत्र विधीयत इत्यत्र प्रायश्चित्तं वाजसनेय उक्तं स्पृणोमिहोमाख्यम् । इयं हि आख्यायिका वाजसनेयाशाखायां केशिगृहपतिना * उपसम्माजमनुहुं सार्दूलो जघान * इति उपक्रम्य * स्पृते हुत्वत्यादि च उक्त्वा * पृथिव्यै ते शरीरं स्पृणोमि स्वाह * इति अन्ता सप्रपञ्चमुक्ता । आपस्तम्बेन तु * यद्यनङ्वाहं धर्मदोग्धिं वा शार्दूलो हन्यादर्कक्षीरमजाक्षीरमन्यधेनुं वा आश्रित्य प्रचरेत् * इत्याद्युक्तम् ।

Khaandikya Janaka being an expert in *karmakaanda*, told him properly as it is, as told in the *shastraas*, the complete *praayaschitta* for this, what is ordained as *praayaschitta*.

Whatever is told in the *Vaajasaneeya Samhitaa*, he told, that *praayaschitta* is known as *Sprunomi Homa*. It is told in the *Vaajasaneeya shaakhaa*, by *Keshigruhapati*, about how the tiger killed the cow, and about how he has to do certain *homaas* as *praayaschitta*, with the specific *mantraas*. They can select another cow, and continue the *yaaga*, is told by *Aapastamba* also.

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

विदितार्थः स तेनैव ह्यनुज्ञातो महात्मना ।

यागभूमिमुपागम्य चक्रे सर्वाः क्रियाः क्रमात् ॥ ३५ ॥

Having known the *praayaschitta* completely and having taken the permission of *Khaandikya Janaka*, *Keshidhvaja* went back to the *yaagabhoomi*, and completed all the things ordained in the *praayaschitta* and also the *yaaga*.

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

क्रमेण विधिवत् यागं नीत्वा सो अवभृताप्लुतः ।

कृतकृत्यस्ततो भूत्वा चिन्तयामास पार्थिवः ॥ ३६ ॥

As told in the *Veda vidhis*, he completed all the *yaaga*, and did the final ritual, the *avabhruta snaana*. Having done what was ordained to be done, he started to think thus -

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

पूजिताश्च द्विजास्सर्वे सदस्या मानिता मया ।

तथैवार्थिजनोऽप्यर्थयोजितोऽभिमतैर्मया ॥ ३७ ॥

All the *Brahmins* were properly worshipped by me. All the people who had come to attend the *yaaga*, were all given proper *dakshinaas* and other things. They were treated well. In the same way, whoever was wanting donation, I have given all of that.

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

यथार्हमस्य लोकस्य मया सर्वं विचेष्टितम् ।

अनिष्पन्नक्रियं चेत्तथापि मम किं यथा ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

यथार्हम् इति । तथापि ममेदं चेतः अनिष्पन्नक्रियं यथा अकृतकृत्यमिव भवति । किमिति चिन्ता । यथाशब्दः सादृश्ये ।

Whatever is possible for this world, I have done everything as per that. Even in this case, though I have treated everyone properly, given proper *dakshinaas*, and worshipped all the *Brahmins*, done whatever is to be done, treated everyone well, given all the donations, even then my mind says that something is still left out, missing. He starts thinking about what he has left out.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 39:

इत्थं चांचिन्तयन्नेव सस्मार स महीपतिः ।

खाण्डिक्याय न दत्तेति मया वै गुरुदक्षिणा ॥ ३९ ॥

When he was thinking about what he has left out, at that time, he remembered immediately that he had not given the *gurudakshinaa* for *Khaandikya Janaka*, who had told him the *praayaschitta* for the cow being killed. He had still to give the *gurudakshinaa*, and that's why he was worried.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 40:

स जगाम तदा भूयो रथमारुह्य पार्थिवः ।

मैत्रेय दुर्गगहनं खाण्डिक्यो यत्र संस्थितः ॥ ४० ॥

Immediately, again, he got into a chariot, and went into the deep forest where *Khaandikya Janaka* was living.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 41:

खाण्डिक्यो अपि पुनर्दृष्ट्वा तमायान्तं धृतायुधः ।

तस्थौ हन्तुं कृतमतिः तमाह स पुनर्नृपः ॥ ४१ ॥

When *Khaandikya* saw him coming again, he immediately took his weapons, and got ready to kill him. He had decided that he is going to kill *Keshidhvaja*.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 42:

भो नाहं ते अपराधाय प्राप्तः खाण्डिक्य मा क्रुधाः ।

गुरोर्निष्क्रयदानाय मामवेहि त्वमागतम् ॥ ४२ ॥

Sri Engal Aalwaan's Commentary:

भो इति । निष्क्रय दक्षिणा । निष्क्रिय इति च पाठः ।

O *Khaandikya*, I have not come to hurt you in any way. Don't get angry. I have come here in order to give *gurudakshinaa*. Please know that I have come here to offer you *gurudakshinaa*.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 43:

निष्पादितो मया यागः सम्यक् त्वदुपदेशतः ।

सो अहं ते दातुमेच्छामि वृणीष्व गुरुदक्षिणाम् ॥ ४३ ॥

With your *upadesha*, whatever you told, the *praayaschitta* for the problem that I had, I have completed all the *yaagaas* in a proper way, as told in the *vidhis*, and now, I am wanting to give you the *gurudakshinaa*. Please tell me what is the *gurudakshinaa* that you want.

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

श्री पराशरः -

भूयः स मन्त्रिभिः सार्धं मन्त्रयामास पार्थिवः ।

गुरुनिष्क्रियकामो अयं किं मया प्रार्थ्यतामिति ॥ ४४ ॥

Sri Paraasharar - Again, *Khaandikya Janaka* gathered all his ministers, and started to discuss with them, and wanted to know what is in their mind. He said that *Keshidhvaja* has come in order to give *gurudakshinaa*, what is it that I am supposed to ask him?

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

तमूचुर्मन्त्रिणो राज्यम् अशेषं प्रार्थ्यतामयम् ।

शत्रुभिः प्रार्थ्यते राज्यमनायासितसैनिकैः ॥ ४५ ॥

They all suggested that he should ask for the kingdom, as *gurudakshinaa*. With enemies, that is what is asked always, without waging any war, and without any killing, he would get the entire kingdom. They told him that he had to ask the kingdom.

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

प्रहस्य तानाह नृपः स खाण्डिक्यो महामतिः ।

स्वल्पकालम् महीपाल्यं मादृशैः प्रार्थ्यते कथम् ॥ ४६ ॥

Immediately, *Khaandikya Janaka* laughed and said "How can I ask for the kingdom, which is impermanent? How long will I do the ruling over this kingdom? How can a person like me ask for that kind of a meagre fruit?"

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

एवमेतत् भवन्तो अत्र ह्यर्थसाधनमन्त्रिणः ।

परमार्थः कथं को अत्र यूयं नात्र विचक्षणाः ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । अत्र राज्यचिन्तायाम् । अत्र संसारे कः परमार्थः स च कथमित्यत्रार्थं यूयं न विचक्षणाः ।

All of you ministers are only interested in wealth, and you do not know what is *paramaarth*. You do not have the knowledge about what is the ultimate gain, you are only interested in impermanent gains like money, kingdom, etc.

In this *samsaara*, what should be the ultimate goal of one? You are not aware of how that is attained. He told his ministers thus.

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

श्री पराशरः -

इति उक्त्वा समुपत्यैनं स तु केशिध्वजं नृपः ।

उवाच किमवश्यं त्वं ददासि गुरुदक्षिणाम् ॥ ४८ ॥

Sri Paraasharar - Having thought like this, and told them, *Khaandikya Janaka* came to *Keshidhvaja* and asked him - "What is it that you are going to give me as *gurudakshinaa*? Tell me what you will give. Whatever I want, will you give me that?"

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

बाढमित्येव तेनोक्तः खाण्डिक्यः तमथाभ्रवीत् ।

भवानध्यात्मविज्ञानपरमार्थविचक्षणः ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

बाढम् इति । अध्यात्म इति । अध्यात्मविज्ञानस्य परमार्थः प्रयोजनं, स च क्लेशनिवृत्तिः ।

When Keshidhvaja said that he will give whatever Khaandikya asked, then Khaandikya Janaka told Keshidhvaja that he knew what is *adhyaatma vijnyaana*, and *paramaarth*. The knowledge of *Paramaatman* will get rid of all our grief, and you have that knowledge.

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

यदि चेद्दीयते मह्यं भवता गुरुनिष्क्रियः ।

तत्क्लेशप्रशमायालं यत्कर्म तत् उदीरय ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

यदि इति । तत् तस्मात् क्लेशप्रशमाय यदलं तदुदीरय इति अब्रवीत् इति अन्वयः ।

If you really want to give me *gurudakshinaa*, tell me what is that which will help me get rid of this *samsaara*. For getting rid of *samsaara* completely, tell me whatever is required, with which means I can get rid of this *samsaara*. Tell that to me. That will be my *gurudakshinaa*.

This completes Chapter Six.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे षष्ठो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्यानं श्री विष्णु चित्तीये षष्ठे अंशे षष्ठो अध्यायः ॥

॥ अथ सप्तमो अध्यायः ॥

Conversation between Keshidhvaja and Khaandikya Janaka

Now, Chapter Seven.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 1:

केशिध्वज उवाच -

न प्रार्थितं त्वया कस्मात् अस्मद्राज्यमकण्टकम् ।

राज्यलाभात् विना नान्यत् क्षत्रियाणाम् अतिप्रियम् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

अथ केशिध्वजः क्लेशं मुमुक्षोः खाण्डिक्यस्य वैराग्यं परीक्षितुम् आह - न प्रार्थितम् इति ।

प्रजापालनादेः क्षत्रधर्मस्य राज्यमूलत्वात् तदुपेक्षायां दोषात् किं राज्यं न प्रार्थितम् इति भावः ।

Keshidhvaja - O *Khaandikya Janaka*. Why did you not ask for my kingdom? I don't think there is anything more dear for a *Kshatriya* than ruling over a kingdom. All the *Kshatriyaas* always want to rule over a kingdom. How come you did not ask me that?

Keshidhvaja is actually testing *Khaandikya Janaka* whether he has really felt grief in this *samsaara*, and really has *nirveda*. A *Kshatriya* can do *prajaa paalana*, can look after his *prajaas*, by ruling over a kingdom only. As a *Kshatriya*, it is your duty to look after your *prajaas*. And you need to rule over a kingdom for that. If you neglect that, it will be a defect on your part. So, he said - "Why are you not asking me for the kingdom?"

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 2:

खाण्डिक्य उवाच -

केशिध्वज निबोध त्वं मया न प्रार्थितं यतः ।

राज्यमेतदशेषं ते यत्र गृध्नन्त्यपण्डिताः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

यतः कारणात् न प्रार्थितं तत् शृणु इति आह केशिध्वज इति ।

Khaandikya Janaka - O *Keshidhvaja*, do know why I did not ask you for a kingdom, where all the people who do not have the *viveka* go and fight over kingdom and other things. I am not like that.

Pandita means - *panda* means knowledge of what is right and what is wrong. One who has this *viveka*, the mind which can distinguish between what is right and what is wrong, is a *pandita*.

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

क्षत्रियाणामयं धर्मो यत्प्रजापरिपालनम् ।
वधश्च धर्मयुद्धेन स्वराज्यपरिपन्थिनाम् ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

तदेव कारणम् आह क्षत्रियाणाम् इति सार्धेन क्षत्रियाणाम् इति । सत्यम्, राज्ये सति
प्रजारक्षणादिधर्मः ।

What you said is right, the duty of a Kshatriya is looking after the *prajaas*. And killing over the enemies, through *dharma yuddha*, and those who are enemies of our kingdom, have to be killed by a Kshatriya in a *dharma yuddha*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 4:

तत्राशक्तस्य मे दोषो नैवास्त्यपहृते त्वया ।
बन्धायैव भवत्येषा ह्यविद्या अप्यक्रमोज्झता ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

तत्र इति । मम त्वशक्तस्य असक्तस्य च तत्र राज्ये त्वया अपहृते सति तदुपेक्षायां न
धर्मलोपदोषः अनधिकारात्, सत्यधिकारे तदुपेक्षायां दोष इति आह बन्धाय इति ।
अक्रमोज्झता विद्यमाने अपि अधिकारे त्यक्ता अविद्या प्रजापालनादिक्रिया बन्धाय
पापाय । हि शब्दो हेतौ ।

When I am weak and not capable of protecting my country, as I lost to you, and you have taken over my kingdom, and because of that, if I am not looking after my *prajaas*, that is not a *dosha* for me. I have lost the kingdom to you. I do not have the *adhikaara* to rule over now. So, there is no *dosha* there. When *adhikaara* is there for someone, even then, if they leave the kingdom and do not look after the *prajaas*, then it will be a defect on the part of the king. Whereas I do not have the *adhikaara*. That is why there is no *dosha* for me.

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

जन्मोपभोगलिप्सार्थम् इयं राज्यस्पृहा मम ।
अन्येषां दोषजा सैव धर्मवै नानुरुध्यते ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

असक्तस्य इति एतत् विवृणोति जन्म इति । अन्येषां दोषजा रागादिदोषजा राज्यस्पृहा, न
धर्मानोरोधिनी । केवलमल्पोपभोगलिप्सार्थं भवति । इयं न मम इति अन्वयः ।

जन्मोपभोग इति पाठे अन्येषां संबन्धिनी मम जन्मान्तरोपभोगलोप्सा एव । कुतः ? अर्थम्
अनुरुध्यते न धर्मम् इति । अस्मिन् जन्मनि उपभोगलिप्सार्थमेव इति वा ।

When others have got all the defects, it is all because of their desire and other things which are not correct. Because of the defects of that nature, they desire to rule over a kingdom. That is not a proper *dharma*. It will only lead to very meagre enjoyment of *bhogaas*. I am not like that. For me, it is not *dharma*. It is only with the desire to enjoy all the things here, which are very meagre, and it will not be *dharma* for me.

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

न याच्ना क्षत्रबन्धूनां धर्मायैतत्सतां मतम् ।
अतो न याचितं राज्यम् अविद्यान्तर्गतं तव ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

तर्हि पालनादिधर्मार्थम् अपहृतस्य राज्यस्य याच्ना कर्त्वया इति अत्र आह न याच्ना इति ।
क्षत्रबन्धूनां क्षत्रियश्रेष्ठानाम् । अविद्यान्तर्गतम् पालनादिकर्तव्यान्तर्गतम् ।

What Keshidhvaja wanted to test was - in order to rule over the *prajaas*, you have to request for a kingdom, you have to do *yaachanaa*, you have to beg. I am not supposed to beg. Superior *Kshatriyaas* do not beg, even if they want to rule over a kingdom. I will not beg. A *shreshtha Kshatriya* thinks that one should not beg for a kingdom. Ruling over this kingdom, and all of that, I did not ask you.

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

राज्ये गृध्नन्त्यविद्वांसो ममत्वाहतचेतसः ।
अहं मानमहापानमदमता न मादृशाः ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

यत्र गृध्नन्त्यपण्डिता इति एतत् विवृणोति राज्य इति ।

What was told earlier, that those who do not have the *viveka* go and run after a kingdom, they are always after possession, wanting more and more. This is not correct, they are all *avivekis*. They are not wise. They are as though intoxicated with the drink of *ahamkaara*, and I am not like that.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 8:

श्री पराशरः -

प्रहृष्टः साधु इति ततः प्राह केशिध्वजो नृपः ।

खाण्डिक्यजनकं प्रीत्या श्रूयतां वचनं मम ॥ ८ ॥

Sri Paraasharar - Keshidhvaja is extremely pleased with Khaandikya and said that "You have told the right thing, and I am extremely happy with you". With great love, he said that he will teach the *Adhyaatma vidyaa*, and to listen to him.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 9:

केशिध्वजः -

अहं ह्यविद्यया मृत्युं तर्तुकामः करोमि वै ।

राज्यं यागां च विविधान् भोगैः पुण्यक्षयं तथा ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

योगस्वरूपं वक्ष्यन् तदन्तर्भूतम् * अध्यात्मयोगाधिगमेनेति श्रुतिविहितं प्रकृतिपुरुषविवेकं विहितं कर्म च आह - अहं हि इति । अविद्यया वर्णाश्रमविहितकर्मणा । मृत्युं विद्योत्पत्तिविरोधि प्रारब्धकर्म, * अन्येषाम् अपि एष विनाशः * इति श्रुतेः ।

Keshidhvaja - In order to do my *varnaashrama dharma*, to get rid of this *praarabdha karma* which is obstructing the *upaasanaa*, I do various *yaagaas*, and rule over my kingdom. So, this is my *varna dharma*. With all this, I will get rid of my *praarabdha karma*, and my *paapa*, *punya*, and everything. Whatever *punya* I have accumulated, that has to be experienced also, all the *bhogaas*, enjoyments have to be done without any attachment; then that will also get exhausted. I am doing that.

In this *shloka*, in order to tell the *yoga svaroopaa*, and what is necessary as a part of that *yoga svaroopaa*, in order to do *upaasanaa*, *bhakti yoga*, one has to know the *aatma svaroopaa jnyaana*, *aatma saakshaatkaara* is also required, one should know the difference and distinction between *prakruti* and *aatma*, *purusha*, and then have *aatma saakshaatkaara*, and then go and do *bhakti yoga*. Shruti tells about *aatma saakshaatkaara*. *Avidyayaa mrutyum teertvaa vidyayaa amrutam ashnute* is told in *Eeshaavaasya Upanishad*. By performing the *varnaashrama vihitaa karma*, the *praarabdha karma* which is obstructing the start of *upaasanaa*, one can get rid of that, and then *upaasanaa* can be started. So, one has to perform *varnaashrama dharma* properly.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 10:

तदिदं ते मनो दिष्ट्या विवेकैश्वर्यतां गतम् ।

तत् श्रूयतामविद्यायाः स्वरूपं कुलनन्दन ॥ १० ॥

Sri Engal Aalwaan's Commentary:

तदिदम् इति । विवेकाख्यमैश्वर्यं विवेक एव वा ऐश्वर्यं यस्य तत् विवेकैश्वर्यं, तत् भावो विवेकैश्वर्यता । कर्माख्यविद्यायाः स्वरूपमाह तत् श्रूयताम् इति सार्धेन ।

Viveka itself is *aishwarya*. The wealth of a wise person should be the *viveka jnyaana* itself, they should be able to differentiate between what is right and wrong. You are fortunate that your mind is now getting this *viveka*, of what is right and wrong. You did not desire for the kingdom, but are asking me to teach this *adhyaatma vijnyaana*, so you are a *viveki*. You know how to differentiate between what is right and wrong. You are very fortunate to have such a mind. Listen to me about the *svaroop* of *avidyaa*, I am going to teach you now. *Avidyaa* means the *varnaashrama dharma*, which I am going to teach you its nature.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 11:

अनात्मनि आत्मबुद्धिः या चास्वे स्वमिति या मतिः ।
संसारतरुसंभूतिबीजमेतत् विधा स्थितम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

अनात्मनि इति । अनात्मनि देहे अहम् इति भ्रमः, अस्वे देहपोषकधारकादौ वस्तुनि स्वमिति । संसारफलकं काम्यकर्म अविद्या सा एव तरुः तत्संभूतेः बीजम् ।

This is a very important shloka which says what are the two main causes for *samsaara*. These are the two causes for the seeds for the tree of *samsaara*. In order for the tree of *samsaara* to grow, these two are like the seeds for that. (1) That which is not *aatma*, thinking that it is *aatma*. *Deha* is not *aatma*, it is *anaatma*, thinking that *deha* is *aatma*, this is *dehaatma bhramaa*. (2) That which is required to nurture and grow the body, that is what is required for me, if one thinks like that, they will only look after their body, and not their *aatma*. Thinking that it belongs to me. *Kaamyaa karmaas* which are having some fruits, for the enjoyment of the individual self, performing those, they get impermanent fruits, and benefits which will not last long. This will only make one to be more and more in *samsaara* only. This is the cause of the tree of *samsaara*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 12:

पञ्चभूतात्मके देहे देही मोहतमोवृतः ।
अहं ममैतदित्युच्चैः कुरुते कुमतिर्मतिम् ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

एतत् द्विविधं च भ्रमं प्रपञ्चयति पञ्चभूतात्मक इत्यादि चतुर्भिः । पञ्चभूतात्मक इति ।
देहे पञ्चभूतात्मके कुमतिर्देही इदं देहाद्यहमेव इति, इदं क्षेत्रादि मम इति च मतिं कुरुते ।
मोहतमः पूर्वकर्मवासना ।

Ahamkaara and *mamakaara*, thinking that what is not mine is mine, all the things needed to look after the body, thinking that they are all belonging to me, near to me. This body which is made of *pancha bhootaas*, this body belongs to me, it is mine, he thinks wrongly.

Four *shlokaas* explain this *ahamkaara* and *mamakaara*. This *dehi*, who is the *aatman*, this individual self, thinks that this *panchabhootaatmaka shareera*, body made up of five elements, thinks that the body is mine, that I am the body. He has the idea that he is the *aatman*, in the body, the *dehaatma bhramaa*. He thinks that the land and other things, that they all belong to him, that he is the owner, that he owns this, and this is all mine. He is covered by *poorva karma vaasanaa*, the impressions which have come from earlier births.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 13:

आकाशवाय्वग्निपृथिवीभ्यः पृथक् स्थिते ।

आत्मन्यात्ममयं भावं कः करोति कलेबरे ॥ १३ ॥

Who can think that the body is *aatman*? This body is made of *pancha bhootaas*, five elements, so it is separate from the *aatman*. Who can even think that the *aatman* which is different from the *kalebara*, body; how can he think that the body itself is the *aatman*? *Aatman* is not the *deha*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 14:

कलेबरोपभोग्यं हि गृहक्षेत्रादिकं च कः ।

अदेहे हि आत्मनि प्राज्ञो ममेदमिति मन्यते ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

कलेबर इति । अदेहे आत्मनि देहादन्यस्मिन् आत्मनि सति ।

House, land and other things, are enjoyed by the body only. Because he is endowed with this body, this *panchabhootaatmaka deha*, and it is not in *aatma svaroopaa*. These kind of enjoyments are not there in *aatma svaroopaa*. In this *aatma*, which is not the body, how can he even think that this is mine. House, land, are for the purpose of enjoyment of the body only, not the *aatman*. In *aatma svaroopaa*, these are all not there. He thinks that these are all mine, which are all connected only because of this body. In this *samsaara*, he is born as a

human or deva, and gets different enjoyments because of all these births. They are all because of the body with which he is associated. Thinking that the body itself is the *aatman*, and thinking that all these house and land which do not belong to him, which are not connected with the *aatman*, as *aatma svaroop*a is *parishuddha* and these are not connected, as belonging to him - no wise person will think like that.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 15:

इत्थं च पुत्रपौत्रेषु तत् देहोत्पादितेषु कः ।

करोति पण्डितः स्वाम्यम् अनात्मनि कलेबरे ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

इत्थं च इति । अनात्मनि आत्मनो अन्यस्मिन् सति ।

Kalebara, body is different from the *aatman*. The son, grandson, and others, who are all born of the body only, how can a knowledgeable, wise person think that these are all mine? All these are related only to the body, the *sambandha* is *shareera sambandha*, it is not *aatma sambandha*. The relationship of son, grandson, are not there in the *aatma svaroop*a; they are all because of the body, which is associated with *prakruti*. How can someone think that he is the owner of this, the master of this, that this thing belongs to him, etc., when the body is different from the *aatman*?

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 16:

सर्वं देहोपभोगाय कुरुते कर्म मानवः ।

देहश्चान्यो यदा पुंसः तदा बन्धाय तत्परम् ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

उक्तेन अज्ञानद्वयेन देहोपभोगार्थं कर्म करोति, तत् च बन्धाय भवति इति आह सर्वम् इति । देहस्य उपभोगाया न आत्मनः । बन्धाय देहातरौत्पादनाय ।

Because of the twofold ignorance, thinking of what is not belonging to him as belonging to him, that he is the master, owner of all that, when it is not really so, and thinking of the body as the *aatman*, when they are very different from each other, will only bind him more and more into *samsaara*. Because of this, if he does all acts only for the enjoyment of the body, he will be bound in the *samsaara* only. Because of these two kinds of misconceptions, wrong understandings, if he does all the *karmaas* only for the enjoyment of the body, that will only bind him more and more. All acts he does only for the enjoyment of the body. It will be

again, for bandha, for giving birth to more bodies only. He will have more children, grandchildren, etc. which will put him more and more into *samsaara*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 17:

मृण्मयं हि यथा गेहं लिप्यते वै मृदम्भसा ।

पार्थिवो अयं तथा देहो मृदम्बवालेपनस्थितिः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

देहोपभोगमेव दर्शयति मृण्मयं हीत्यादिद्वयेन ।

Mixing water and mud, the house is smeared and made of mud only. Similarly, this body is also *paarthiva*, a modification of *pruthivi* only, and it is also made of mud and water. Here, out of five, only *pruthivi* is told here, there are different opinions like that. After *pancheekarana*, *pruthivi* itself has all the five elements in different proportions.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 18:

पञ्चभूतात्मकैः भोगैः पञ्चभूतात्मकं वपुः ।

आप्यायते यदि ततः पुंसो भोगो अत्र किंकृतः ॥ १८ ॥

All the enjoyments are also *panchabhootaatmaka* only, the food that we eat, and others are all *shabda sparsha roopa rasa gandha* - all our enjoyments through the senses are all *panchabhootaatmaka* only. And the body is also *panchabhootaatmaka*. The body which is made of five elements is pleased with the objects of the senses which are also *panchabhootaatmaka*. What is this enjoyment for the *aatman* who is there, who is very different and distinct from the *panchabhootaatmaka* body?

The next two *shlokaas* tell how this kind of a wrong understanding or *ajnyaana* can be got rid of.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 19:

अनेकजन्मसाहस्रीं संसारपदवीं व्रजन् ।

मोहश्रमं प्रयातो असौ वासनारेणुकुण्ठितः ॥ १९ ॥

This is also an often quoted *shloka*. Thousands and thousands of births are coming in this path of *samsaara*, the cycle of births and deaths and births and deaths. He is extremely tired, and there is *moha*, because of the ignorance and wrong understanding, and all the delusion. He has the *vaasanaas*, the reminiscent impressions, from birth to birth to birth, where he is repeatedly doing some actions, and engaging in worldly enjoyments, related to body and senses, and

because of that, he has developed these *vaasanaas*, impressions, continuing from birth to birth. He is suffering great grief because of his ignorance.

An individual self has taken thousands of births, and he is treading the path of *samsaara*, and he has got tremendous amount of grief, because of the ignorance, which is *mohashrama*, and because of the *vaasanaas*, which is *ajnyaana karma ubhaya vaasanaa*, which is ignorance, and *karma*, the reminiscent impressions getting passed on from birth to birth. And this is causing him all the grief and suffering. He has been suffering for innumerable births like this.

This further continues, and there is description of *aatma svaroopaa, yoga*. Which we see next.

We are studying Chapter 7 of *Amsha 6*. Where *Keshidhvaja* is teaching the *adhyaatma jnyaana* that he has to *Khaandikya Janaka*. This starts with the teaching of the nature of the individual self, and the body, this *tattva jnyaana*, and then he goes on to teach the nature of the means, the *yoga*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 20:

प्रक्षाल्यते यदा सो अस्य रेणुर्ज्ञानोष्णवारिणा ।
तदा संसारपान्थस्य याति मोहश्रमश्शमम् ॥ २० ॥

Sri Engal Aalwaan's Commentary:

देहस्य पार्थिवत्व पाञ्चभौतिकत्व उक्तिः मतभेदेन । तदिदम् उभयविधम्
अज्ञानमध्यात्मज्ञानेन निरस्यत इति आह अनेह इति द्वयेन । अनेक इति । वासना
अज्ञानकर्म उभय वासना । मोहश्रमम् अज्ञानजं दुःखम् ।

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 21:

मोहश्रमे शमं याते स्वस्थान्तःकरणः पुमान् ।
अन्यातिशयबाधं परं निर्वाणमृच्छति ॥ २१ ॥

मोह इति । अनन्यातिशयम् अनन्यातिशयरहितम् । अबाधम् अदुःखम् । निर्वाणं
मोक्षसुखम् ।

When this ignorance is destroyed, when the grief is destroyed by proper knowledge, *tattva jnyaana*, the ignorance is dispelled, then he will be experiencing his real nature, he will get the *aatma svaroopaa jnyaana*, which is incomparable, and there is nothing which can exceed this. This is the supreme

bliss he will experience. There is no grief at all there. He will experience the joy of supreme bliss. When he gets the proper knowledge, his ignorance is dispelled.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 22:

निर्वाणमय एवायम् आत्मा ज्ञानमयो अमलः ।

दुःखज्ञानमया धर्मा प्रकृतेस्ते तु नात्मनः ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

निर्वाणम् आत्मनः स्वरूपं न तु कर्मफलवत् औपाधिकम् इति आह निर्वाणमय इति ।

निर्वाणमय एव अयम् आत्मा ज्ञानमयो अमलः निर्मलसुखरूपज्ञारूप एव अयम् आत्मा ।

यथा उक्तम्* यथा न क्रियते ज्योत्स्ना मलप्रक्षानान्मणेः । दोषप्रहाणात् न ज्ञानम्

आत्मनः क्रियते तथा ॥ इति । * न विज्ञातुः विज्ञातेः विपरिलोपो विद्यते* संपद्याविर्भावः

स्वेन शब्दात्, * यावत् आत्मभावित्वात्* इत्यादि । आगन्तुकचैतन्यादिगुणक आत्मा इति

वादो वेदबाह्यः । प्रकृतेस्ते तु न आत्मन इति । प्राप्त अप्राप्त विवेकेन

प्रकृतसांबन्धनिबन्धनत्वात् उक्तं, न तु अचेतनधर्माः । न हि देहस्य कारणानां वा

सुखत्वाद्यनुसंधानसंभवः । * पुरुषः प्रकृतिस्तो हि भुंकेते* इत्यादिविरोधः च ।

The nature of the self is told here. This is the nature of bliss. The nature of the individual self is pure consciousness. He is without any defect. Grief and ignorance, these are qualities of *prakruti*, are all belonging to matter, in association with matter; this is not in the real nature of the individual self; is because of the association with matter that he is getting this.

The fruits of various acts, *karmaas* which we do, are all due to the karma, whereas the *aatma svaroop*a, is always *aananda* only. The nature of *aatman* is bliss and pure consciousness, without any defect. It is like this - there is a gem which is covered with dust, and it is not shining, we don't see a shine as it is covered with a lot of dust; if the gemstone is cleaned, and the dust is removed, it shines forth with its natural radiance; this radiance is not created newly, but it is just covered with dust; that radiance always existed in the gem; when the dust is removed, the gem shines in its original state of radiance. In the same way, the individual self, who is of the nature of supreme bliss and consciousness, *jnyaana* and *aananda*, and whose attributive consciousness, *dharma bhoota jnyaana* which is always infinite, is covered and contracted because of the association with matter; these have come because of the *karmaas* that he has been doing forever. He has to experience the fruits of that. When he attains liberation, the veil of karma is removed, and then he will be in his natural state. His knowledge is not newly created, but he will be in his natural state. He is the knower, and his

knowership is never lost. His *dharma bhoota jnyaana* is always infinite, but it is covered and contracted because of association with *prakruti*. When he attains liberation, he goes and reaches *Parabrahman*, in *Paramapada*, *Vaikuntha*, and his original form will be coming into force at that time. This is not newly created, it always existed, and now the veil of *karma* is removed. His *dharma bhoota jnyaana* is always associated with him inseparably, and this is eternal. Just as the *aatma svaroop* is *nitya*, his *dharma bhoota jnyaana* is also *nitya*. The logicians, and the *naiyaayikaas* say that the *jnyaana* is not *nitya*, that it comes and goes, that we acquire new knowledge, and we forget it; but this kind of argument is against the *Shrutis*, the *Vedaas*. *Ajnyaana* and *dukha*, ignorance and grief are not experienced by matter as matter does not have knowership, as it is *achetana*, not having *jnyaana*. Because of the association with matter, he experiences grief, and it is not in his original state because the association with matter is coming in order to experience the fruits of *karma*, which he has been doing forever. When did the *karma* start, it is *anaadi*, beginningless; because of this, he has been accumulating *punya* and *paapa*, and then to experience the results of *punya* and *paapa*, he has to take different births, and so he is taking births again and again. But, in his real nature, there is no grief; in his nature, there is only bliss, *sukha*, and *jnyaana*. As he is experiencing the grief and ignorance due to association with *prakruti*, these are said to be the qualities of *prakruti* itself. The body cannot experience *sukha*, as it is *achetana*, it does not have knowledge. It is told in *Bhagavad Geeta* that he is associated with *prakruti*, and he experiences *sukha*, *dukha*. If it is taken that *prakruti* itself is experiencing these, then it is against the *pramaanaas*. *Prakruti* does not experience as it does not have knowership.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 23:

जलस्य नाग्नसंसर्गः स्थालीसंगात् तथापि हि ।

शब्दोद्रेकादिकान्धर्मान् तत् करोति यथा नृप ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

अत्र दृष्टान्तम् आह - जलस्य इति । यथा स्वतः शीतम् अम्बु शब्दफेनादिरहितम्, एवम् आत्मा स्वत एव निर्मलानन्तज्ञानानन्दः, प्रकृतेः सङ्गात् तस्यः सङ्गात् आत्मा अहंमानादिदूषितः । अग्निसंयुक्तस्थालीस्थानीया तापत्रययुक्ता प्रकृतिः । तथा प्राकृतान् धर्मान् क्षुत् तृष्णादीन् स्वकीयान् मन्यते । भजते - तेन दुःखदिकं जायते ।

There is an example given here. When water is put in a pot and then heated, because of being there in the pot and getting heated, the association with the heat, it starts to boil and make noise. These are all not the natural qualities of water. This is all happening because of its association with heat, and coming in contact with heat, being inside the pot, which gets heated; because of this, the

water gets heated, and because of this, it is having these qualities. The original quality of water is being cold, *sheeta*; it does not have bubbles, and does not make noise, having bubbles and making noise are not the natural qualities of water. In the same way, the *aatman*, in its essential nature is without any defect, and is *jnyaana aananda svaroopaa*. By the association with matter, *aatma*, the individual self starts to think that this body itself is the self, and starts to experience grief. Just as water is coming in contact with fire, and it is inside the pot, in a similar way, *prakruti* is associated with *jeevaatman*, and the *jeevaatman* experiences *aadhyaatmika*, *aadhibhoutika*, *aadhidaivika taapaas*. Because of the association with matter, he gets all these *taapaas*, and he thinks that these are all in his original nature, whereas they are not in his real nature. His real nature is pure *jnyaana* and *aananda svaroopaa*, and he does not have any defects like grief.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 24:

तथा आत्मा प्रकृतेः सङ्गादहंमानादिदूषितः ।

भजते प्राकृतान् धर्मान् अन्यस्तेभ्यो हि सो अव्ययः ॥ २४ ॥

Prakruti dharmaas means the association with *prakruti*. Because of this, he experiences grief which is not in his real nature. He is unchangeable, does not undergo any modification. In his real nature, he is pure. He is different from *prakruti*, as told here.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 25:

तत् एतत् कथितं बीजम् अविद्याया मया तव ।

क्लेशानां च क्षयकरं योगात् अन्यात् न विद्यते ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

तत् एतत् इति । तत् क्लेश प्रशमायालम् इति प्रश्नस्य प्रतिवचनम् आह क्लेशानाम् इति ।
योगात् भगवत् योगात् ।

Like this, I have told you the nature of *avidyaa*. I have told you the root cause of *avidyaa*. The means to getting rid of *klesha*, *karma*, is *yoga*, and there is nothing else. *Khaandikya Janaka* had asked a question - what is the means to get rid of all these difficulties, grief, *karma*. The answer is that *yoga* only is the answer to this. *Yoga* means the meditation upon the *Paramaatman*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 26:

खाण्डिक्य उवाच -

तं ब्रवीहि महाभाग योगं योगविदुत्तम ।

विज्ञातयोगशास्त्रार्थः त्वम् अस्यां निमिसंततौ ॥ २६ ॥

Khaandikya - O *Keshidhvaja*, in this *Nimi santati*, you are the one who has real knowledge of this *yoga shaastra*. Please do teach me the nature of that *yoga*. You are an expert in that *yoga shaastra*.

Keshidhvaja now starts to teach the nature of *yoga*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 27:

केशिध्वज उवाच -

योगस्वरूपं खाण्डिक्य श्रूयतां गदतो मम ।

यत्र स्थितो न च्यवते प्राप्य ब्रह्मलयं मुनिः ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

योगस्वरूपम् इति । ब्रह्मलयं ब्रह्मणि लयं, ब्रह्मभावम् इति अर्थः । * ये कर्मणा देवान् अपि यान्ति * इतिवत् । यत् वा * मेने च आत्मानम् अच्युतम् ।

Keshidhvaja - O *Khaandikya*, do listen to me, I am going to explain to you the nature of *yoga*. One who is practicing *yoga*, will attain unity with *Paramaatman*, and he will never fall back from that, he will never come into this *samsaara* again.

Brahma laya does not mean merging into *Brahman*. This does not mean losing one's identity. There will be two substances only - *jeevaatman* and *Paramaatman*. *Jeevaatman* will not get destroyed. It will be *Brahmabhaava* - *jeevaatman* will get similar characteristics as *Brahman*. His *dharma bhoota jnyaana* will be exactly same as *Parabrahman*. Even in *Karma kaanda*, the various *karmaas* are told; when they perform the *karmaas* and worship *Indra* and other *devataas*, it is said that they go and merge with those *devaas*; this is not so; they go and attain their worlds and enjoy there. Or also as *Prahlaada's* experience, where he thought of himself as *Achyuta*, he had that experience; he experienced the *Parabrahman* who was the inner self of himself, this he addressed as 'Aham', the *deha vishishta aatma vishishta Paramaatman*, the *Paramaatman* who is *aatman* to him. This kind of experience is also meant here.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 28:

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयासङ्गी मुक्त्यै निर्विषयं मनः ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

अथ योगस्य स्वरूपं करणं विषयं फलं च आह - मन एव इत्यादिभिः ।

For *manushyaas*, humans, mind only is the cause of getting bound in the *samsaara*, as well as getting liberated. With the same mind, one can get attached to everything here and stay in *samsaara*, or, one can practice *yoga* and get liberated. When one is attached to the sense objects, then he will always be bound in *samsaara*. When he takes away his mind from the sense objects, when he controls the sense objects and does not go under their sway, he can get liberated. From these *shlokaas*, *Keshidhvaja* is going to explain the nature of *yoga*, and the causes, *angaas* or accessories, the *vishaya* or object, and *phala* or fruit.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 29:

विषयेभ्यः समाहृत्य विज्ञानात्मा मनो मुनिः ।

चिन्तयेत् मुक्तये तेन ब्रह्मभूतं परेश्वरम् ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

विषयेभ्य इति । विज्ञानात् प्रकृति पुरुष ईश्वर वैलक्षण्यात् । तेन मानसेन चिन्तयेत् इति योगस्वरूपम् । परमेश्वरम् इति विषयः ।

One has to withdraw the mind from the sense objects. And concentrate it on the individual self. And then, he has to meditate upon the *Parabrahman* for liberation. He has to attain the distinctive knowledge among *prakruti*, *purusha* and *Eeshvara*, the nature of individual self, matter and *Paramaatman*, about how they are different and distinct from each other. Then he has to meditate in his mind, and the object of meditation should be *Parameshvara*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 30:

आत्मभावं नयत्येनं तत् ब्रह्म ध्यायिनं मुनिम् ।

विकार्यम् आत्मनः शक्त्या लोहमाकर्षको यथा ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

फलम् आह - आत्मभावम् इत्यादिना । आत्मभावम् इति । विकार्यम् इति । अनादि अविद्या कर्म वासना देहैः बद्धस्य आत्मनो भगवत् ज्ञानेन तत् अवस्था नाशः सर्वभावना नाशः च आत्यन्तिक लयशब्द वाच्यं विकार्यत्वम् ।

Here, the *phala* is going to be told, the fruit of such a *yoga*. One who meditates upon *Parabrahman* like this, he can realize the self. *Vikaaryatva* is *aatyantika laya*, which is complete destruction, that he will totally get destroyed; he is currently in the state of *anaadi avidyaa* and *karma* which is coming from beginningless time, and the *vaasanaas* which are coming from birth to birth, and

the various bodies that he is taking, being bound in all of *avidyaa*, *karma*, *vaasanaa*, *deha*, since beginningless time; such an individual self, with the knowledge of *Bhagavaan*, when he meditates upon *Bhagavaan*, that state will be destroyed; and he will not have any of *avidyaa*, *karma*, *vaasanaa*, *deha*; and all the experiences, feelings, emotions, which are due to association with matter will be destroyed; this is called *aatyantika laya*; where all the *karmaas* will get destroyed totally, and he will be freed; and this is *vikaaryatva*.

Sri Engal Aalwaan's Commentary:

एवं विकार्यम् आत्मानं चिन्तितं तत् ब्रह्मात्मभावं नयति । आत्मनो भावः स्वभावः
आत्मभावः सत्यकामत्व आदिः, * जक्षत् क्रीडन् इत्यादि व्यापारः च । * ब्राह्मेण
जैमिनिरुपन्यासादिभ्यः * इत्यादि सूत्रैः व्यक्तस्य मुक्तस्य ब्रह्मणः क्रीडादीनाम्
आविर्भाव उक्तः ।

The nature of this kind of *aatma*, one has to meditate upon, then he will attain the *Brahmabhaava*. The *bhaavaas* of *aatma* are told here - *apahatapaapmaa*, *vijaro*, *vimrutyu*, *vishoka*, *vijighatsa*, *apipaasa*, *satyakaama*, *satyasankalpa*, these are the *svabhaava* of *aatma*. When he gets *moksha*, when he gets liberated in *Paramapada*, he gets all kinds of enjoyment. Here *Baadaraayanar* quotes the *pramaana* of *Jaimini Rishi*, who says that *jeevaatman* attains the nature of *Brahman* when he gets liberated, that his *dharmabhoota jnyaana* becomes equal to *Brahman*, and he also gets the *apahatapaapmaatvaadi ashta gunaas*. The opinion of *Jaimini* is told by *Baadaraayanar* in this *Brahma Sutra*. What is established in this *Brahma Sutra* is that he will get infinite bliss.

अत्र अपि उक्तं * निर्वाणमय एव अयम् आत्मा इत्यादि । वक्ष्यति च * प्रापणीयः तथा एव
आत्मा प्रक्षीण शेषभावनः * इति ।

Here also it is told as *Nirvaanamaya eva aatma*. The states of liberation will be told later also.

आकर्षकः आकर्षको मणिरयस्कान्तः । आकर्षको हि लोहम् आत्मभावं नयति - स्वस्मिन्
तिष्ठति स्थापयति, गच्छति गमयति, भ्रमति भ्रामयति । * अनुकृतेः तस्य च * कामरूपि
अनुसंचरन् * वत्सो वा मातरं छाया वा सत्त्वम् * इत्यादि श्रुति शतं च ।

The example of magnet is given here. A magnet when it attracts the iron, the iron also gets magnetized there. It attracts, when it moves, the iron also will move, when it rotates, that also rotates. Similarly, he will get the nature of *Parabrahman*. He can take any form, and move around in any worlds, a liberated one. The *Shrutis* for that are told here, that he attains *Brahmabhaava*.

यत् वा दोषाकर्षकत्वात् आकर्षक इति अग्निः उच्यते । * यथा अग्नि सङ्गात् कनकम्
अपदोषं प्रजायते । संक्लिष्टं वासुदेवेन मनुष्याणां तथा मनः ॥

Instead of magnet, *aakarshaka*, that which attracts, *Agni*, fire is also told. Because it attracts, and removes all the defects of whatever comes into contact with it. When gold comes in contact with fire, all the defects of the gold are removed by the fire. In the same way, when one meditates upon *Brahman*, mind gets rid of all the defects and becomes pure.

* यथा अग्निरुद्धतिशिखः कक्षं दहति सानिलः । तथा चित्तस्थितो विष्णुः प्राणिनां
सर्वकिल्बिषम् ।

The fire which is burning with huge flames, being helped by the wind, completely destroys everything, cotton and others. In the same way, *Vishnu* who is established in the mind, destroys all the defects of the mind and one becomes pure.

* यथेषिकातूलमग्नौ प्रोतं प्रदूयेत एवं हास्य सर्वे पाप्मानः प्रदूयन्ते * इत्यादिभिः भगवतो
अग्निसाम्यम् उक्तम् । अग्निवत् भावो हि कनकस्य दोषविगमात् जयते । पूर्वं दोषसंप्लुष्टं
तिरोहितस्वप्नं कनकम् अग्निर्हि स्वशक्त्या स्वसमानवर्णं करोति ।

When a huge bundle of cotton is thrown into a fire, it gets completely destroyed. In the same way, in a liberated one, the *karma*, *vaasanaas*, and all defects, *paapaas* are destroyed completely. All these *pramaanaas* are giving similarity of *Paramaatman* with *Agni*. Gold also becomes like fire as it shines, burns like fire, when it comes in contact with fire; when all its impurities are removed, it shines like fire. When gold is impure, it will not shine forth. When it is put into fire, all the impurities are removed, and it shines forth like anything, and fire causes the gold to shine forth similar to itself. In the same way, when we think about *Parabrahman*, when a *yogi* meditates upon *Parabrahman*, his mind becomes pure and he gets liberated, and all his sins are destroyed completely, his *punya* and *paapa* and everything. And he attains *Brahmabhaava*. *Paramaatman* makes him to attain a nature similar to him with respect to his attributive consciousness.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 31:

आत्मप्रयत्नसापेक्षा विशिष्टा या मनोगतिः ।

तस्या ब्रह्मणि संयोगो योग इति अभिधीयते ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

एवं संक्षिप्य उक्तं योगम् अध्यायशेषेण विस्तरतो दर्शयति आत्मप्रयत्न इति । विषयेषु
अनादिवासनावसितत्वात् परमात्मनो अत्यन्त अपूर्वत्वात् च दुरारोहत्वात् आत्म प्रयत्न

सापेक्षा विशिष्टा एका संततिः च इति वक्ष्यमाणप्रकारा विशदतमप्रत्यक्षतापन्न निरस्त
अतिशय आह्लाद रूपा पूर्व उक्त अनन्त गुण काषाय विशेषविशिष्टा वा या मनोगतिः,
तस्या ब्रह्मणि संयोगः योगः । अनेन आत्मपरमात्मनोः योगो योग इति पक्षो निरस्तः ।

In these three-four *shlokaas*, the nature of *yoga*, the object of meditation, the fruit are all told. Now, is told in detail the nature of *yoga*, till the end of this chapter. From beginningless time, the self is always associated with matter, and always after experience of the sense objects. The impressions are continuing from birth to birth forever. And it is very difficult to attain *Paramaatman*. One has to put a lot of effort to attain him. That requires the *aatma prayatna*, the efforts of the individual self, because the individual self is always associated with *karma*, *vaasanaa*, etc. That meditation which is constant, continuous, and without any break, when it is done, leads to vivid perception of the Lord. It is of the nature of unparalleled bliss. Whatever are the stored defects of the mind, that mind has to be associated with *Brahman*, should be focussed on Brahman. This is called *yoga*. There is another thought, where the meaning of *yoga* is *laya*, where *aatma* and *Paramaatman* become one; there will be no two objects, only one will exist; this thought is refuted here, not accepted here. Because *yoga* is told as meditating upon the *divya mangala vigraha* of *Brahman*, which will be told later. One substance cannot become another substance. When the two are merged, the nature of both will remain as it is. One cannot lose its identity completely, there is no *svaroop naasha*. So, *laya* is not accepted here.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 32:

एवम् अत्यन्त वैशिष्ट्ययुक्तधर्मोपलक्षणः ।
यस्य योगस्य वै योगी मुमुक्षुरभिधीयते ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । उक्तप्रकार अत्यन्तवैशिष्ट्ययुक्तो धर्मरूपो योगो यस्य, स मुमुक्षुर्योगी इति अभिधीयते । अत्र मोक्षसाधनं योगः, स च धर्मरूप इति वदन् वाक्यार्थज्ञानं मोक्षसाधनं, ज्ञानमविधेयम् इति च वादिनो निरस्यति ।

Whatever was explained, with all the attributes, with associated accessories, etc., that kind of *yoga* which is the *dharma*, one who has all this kind of *yoga*, who is practicing this, is said to be a *mumukshu*, *moksham icchuh mumukshuh*, one who is desirous of attaining liberation. The means to attain *moksha* is *yoga*. And that is a form of *dharma*. It is a *dharma* means that it has to be practiced, to be put into practice. Its *anusthaana* has to be done. Mere *vaakyaaartha jnyaana* does not lead to *moksha*. Just a knowledge of the *Upanishadic* sentences will not give *moksha*.

One has to learn that, and has to meditate upon what is told in the *Upanishads*. The first step is understanding the Upanishadic statement, but after that, it has to be put to practice. One has to do *upaasanaa*, meditation. It is not an *avidheya jnyaana*, it has a *vidhi*, it is simply not *vaakyarthajnyaana*. It is beyond *vaakyarthajnyaana*. The other arguments are refuted here.

It has got many special characteristics, and it is a *dharma*. It has to be practiced.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 33:

योगयुक् प्रथमं योगी युञ्जानो हि अभिधीयते ।
विनिष्पन्नसमाधिस्तु परं ब्रह्मोपलब्धिमान् ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

अथ योगिनो अवस्थाभेदेन संज्ञाद्वयम् आह योगयुगिति । प्रथमं युञ्जानः योगे प्रकान्तो योगयुगित्यभिधीयते । साक्षात्कृतपरमात्मस्वरूपो विनिष्पन्नसमाधिरिति अभिधीयते । ध्यानपर्वतसप्ताङ्गयोगनिष्ठस्य योगयुक्तत्वं समाधिमतो योगित्वम् इति विभागः ।

When one practices *yoga*, in the initial stages, when still practicing *yoga*, he is said to be a *yogayuk*. And one who has attained *samaadhi*, having passed through all the stages of *yoga*, and attained the final stage of beatitude, he will attain *Parambrahma*, he is said to be *vinishpanna samaadhi*.

Based on the state in which a *yogi* is, the names are different. One who has started on *yoga* and is still progressing, is called *yogayuk*. One who has realized *Paramaatman*, is called *vinishpanna samaadhi*. *Samaadhi* comes after *dhyaana*. Up to *dhyaana*, the seven stages told - *yama*, *niyama*, *aasana*, *praanaayaama*, *pratyahaara*, *dhaaranaa*, *dhyaana* - whoever is in all these stages is called a *yogayuk*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 34:

यद्यन्तरायदोषेण दूष्यते चास्य मानसम् ।
जन्मान्तरैः अभ्यसतो मुक्तिः पूर्वस्य जायते ॥ ३४ ॥

The various obstructions which can come for *yoga* are all told here. He has to practice for many many births. Then he can move forward and get liberated.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 35:

विनिष्पन्नसमाधिस्तु मुक्तिं तत्रैव जन्मनि ।
प्राप्नोति योगी योगाग्निः दग्धकर्मचयो अचिरात् ॥ ३५ ॥

One who is *vinishpanna samaadhi*, he gets liberated in the same birth itself. With the fire of *yoga*, all his *karma* will be destroyed.

Sri Engal Aalwaan's Commentary:

तयोः पूर्वस्य अनेकजन्मसु अभ्यासात् मुक्तिः, इतरस्य तत्र एव इति आह
यद्यन्तरायेत्यादिद्वयेन । यद्यन्तराय इति । अन्तरायाः प्रक्रान्तयोगानां यावत् धारणम्
आलस्यादयो दश, धारणातः परं प्रतिमाद्याः षट् ।

One who is a *yogayuk*, one who has not yet attained *samaadhi*, one who is there up to the state of *dhyaana*, for him, many many births have to be taken and he has to keep on practicing *yoga* till all the obstructions are destroyed, and he is able to attain *dhyaana*, and can go to *samaadhi* state. Up to that, it may take many many births for him. Whereas one who has gone into the *samaadhi* state, will get liberated in one birth itself. *Antaraaya* are the various obstructions which come in the practice of *yoga* before attaining the perfection in *yoga*. Up to the state of *dhaaranana* - *yama*, *niyama*, *aasana*, *praanaayaama*, *pratyahaara*, *dhaaranana* - there are ten *antaraayaas* like *aalasya*. In *Patanjali Sutraas*, these are told as those which distract the mind from concentrations - *vyaadhi*, *sthyaana*, *samshaya*, *pramaada*, *aalasya*, *avirati*, *bhraanti darshana*, *alabdha bhoomikatva*, *anavasthitatva* - these are the *chitta vikshepa* causes, *antaraayaas*. They cause the meditation to be not steady. In *Patanjali Sutraas*, nine such obstructions are told. *Sri Engal Aalwaan* quotes from *Vaayu Samhita* as ten obstructions.

तथा च वायुसंहितायाम् *

आलस्यं व्याधयस्तीव्राः प्रमादः स्थानसंशयः ।

अनवस्थितचित्तत्वम् अश्रद्धा भ्रान्तिदर्शनम् ॥

दुःखानि दौर्मनस्यं च विषयेषु च लोलता ।

दशैते युञ्जतां पुंसामन्तरायः प्रकीर्तिताः ॥

Vyaadhi is disease, sickness, ill health. *Sthyaana* is inertia, mental sluggishness. *Samshaya* is doubt, feeling of uncertainty. *Pramaada* is carelessness, acting without reflection. *Aalasya* is fatigue, laziness of the body and mind, exhaustion. *Avirati* is indulgence without stop, sensual gratification. *Bhraanti darshana* is delusion, a wandering sense of vision. *Alabdha bhoomikatva* is inability to take a new step. *Anavasthitatva* is failure to maintain progress steadily. These are told in the *Yoga Sutraas*. These are told similarly here. For the one who is practicing *yoga*, these are all the obstructions which come in the way.

शान्तेषु एतेषु विघ्नेषु योगसक्तस्य योगिनः ।

उपसर्गाः प्रवर्तन्ते दिव्याः षट् सिद्धिसूचकाः ॥

When all these are won over, or destroyed, or controlled, when none of these obstructions are there anymore, when one is able to attain steady meditation, they will see six signs of progress in the fruit.

प्रतिभा श्रवणं वार्ता दर्शनास्वादवेदनाः ।

सूक्ष्मे चान्तर्हिते अतीते विप्रकृष्टे त्वनागते ॥

प्रतिभा कथ्यते यो अर्थे प्रतिभासो यथातथम् ।

श्रवणं सर्वशब्दानां श्रवणं त्वप्रयत्नतः ॥

These six are *pratibhaa*, *shravana*, *vaartaa*, *darshana*, *aasvaada*, *vedanaa*.

Pratibhaa is that he is able to get a clear knowledge of everything, that which is very subtle, the past, the future, they will be able to see; this is also told in one of the *yoga sutraas* itself. *Shravana* means that they will be able to perceive all kinds of sounds without any effort.

वार्ता वार्तासु विज्ञानं सर्वेषामेव देहिनां ।

दर्शनं नाम दिव्यानां दर्शनं चाप्रयत्नतः ॥

Vaartaa is that they will have special knowledge in speech. *Darshana* means that they will have divine sights without any effort.

तथा स्वादश्च दिव्येषु रसेष्वास्वाद उच्यते ।

स्पर्शनाधिगमस्तद्वत् वेदना नाम विश्रुतः ॥

गन्धादीनां च दिव्यानाम् आब्रह्मभवनावधि ॥ इति ।

Svaada means that they will have *divya rasaasvaada*, have divine taste. The divine experiences are told.

तथा अहिंसादिफलभूताः * तत् सन्निधौ वैरत्यागः * इत्यादिना पतञ्जलिना उक्ताः

सङ्गस्यापादिकाः सिद्धयो अष्टैश्वर्याद्याः च निष्कामत्यान्तरायाः, * प्रतिमादिषु

अशुद्धेषु गुणेष्वासक्तचेतसाम् । न सिद्ध्येत् परमैश्वर्यम् अक्षयं सार्वकामिकम् ॥ इति

वायु उक्तेः ।

For one who is a *nishkaama*, all the *ashtasiddhis* are all obstructions only. They do not want them, these special powers are obstructions for moksha. When one is interested only in *animaa*, *mahimaa*, *pratimaa*, etc., the *siddhis*, they will be here only, as they will have special powers here. Whereas one who is only after liberation, he will not be interested in all of these. So, these *siddhis* become obstructions to one, in this way.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 36:

ब्रह्मचर्यम् अहिंसा च सत्यास्तेय अपरिग्रहान् ।
सेवेते योगी निष्कामो योग्यतां स्वमनो नयन् ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

योगाङ्गेषु प्रथमं यमनियमौ आह ब्रह्मचर्यम् इति । ब्रह्मचर्यं मैथुनत्यागः ।
निषिद्धद्रव्याणाम् अनादानम् अपरिग्रहः ।

The *aatma gunaas*, the discipline which a yogi has to practice are told here. *Yama* and *Niyama* are told like this. *Ahimsaa*, *satya*, *asteya*, *brahmacharya*, *aparigraha*, are *Yama*. *Brahmacharya* is not associating with women. *Aparigraha* is not possessing or accepting things which are not allowed as per *shaashtra*. *Asteya* is not stealing. *Satya* is telling the truth. Without desiring any other fruit, one has to be devoted and performing *yoga*. And his mind will attain perfection in this way.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 37:

स्वाध्याय शौच संतोष तपांसि नियतात्मवान् ।
कुर्वीत ब्रह्मणि तथा परस्मिन्प्रवणं मनः ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

स्वाध्याय इति । तपः उपवासादि । परस्मिन् ब्रह्मणि मनःप्रावण्यमेको गुणः ।

Niyama is told here. *Svaadhyaya* is study of the *Vedaas*. *Shoucha* is *shaastreeya shuddhi*, *baahya* and *antara*. *Tapas* is *upavaasa* and others, and one who can tolerate thirst and hunger, and practice *mouna*, and *krucchra*, *chaandraayana*. Whatever one possesses, not desiring for anything more is called as *santosha*. Focussing the mind on *Parabrahman* is also a *guna*. The mind should be always focussed on attaining *Paramaatman*, with great devotion, meditating on His *divya mangala vighraha*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 38:

एते यमाः सनियमाः पञ्च पञ्च च कीर्तिताः ।
विशिष्टफलदाः काम्या निष्कामानां विमुक्तिदाः ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

तत इति । विशिष्टफलदाः सकामानाम् ।

Five *Yamas* and five *Niyamaas* are told for a *yogi*. They can give different fruits. For a *nishkaama*, he is not desirous of other fruits, but is only focussed on liberation. He gets liberated. Others desirous of *ashta siddhis*, will get special powers, *siddhis*. One who is interested in all that may get all of that. But, one who is not interested in all that, but totally focussed on liberation, attaining *Parabrahman*, will attain liberation.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 39:

एकं भद्रासनादीनां समास्थाय गुणैर्युतः ।

यमाख्यैः नियमाख्यैः च युञ्जीत नियतो यतिः ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

एकम् इति । आदिशब्देन स्वस्तिकादीनि गृह्यन्ते । भद्रासनादीनां लक्षणं याज्ञवल्क्येन उक्तम् ।

Bhadraasana, *Svastika*, the various *aasanaas* are all told by *Yaajnyavalkya*. Endowed with all the qualities, one should sit in a proper *aasana*, *sthiram sukham aasanam*. With *Yama* and *Niyama*, whatever was told, endowed with all of this, one should practice *yoga* and meditate upon *Brahman*.

Next, will be told about *Praanaayaama*. Which is explained in detail, which we see next.

We are studying Chapter 7 of *Amsa 6*. Where *Keshidhvaja* is teaching the nature of *yoga* to *Khaandikya Janaka*. In this, he told about *Yama*, *Niyama*, *Aasana*, the initial three *angaas* of *yoga*. Now, he is going to teach about *Praanaayaama* and further stages.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 40:

प्राणाख्यम् अनिलं वश्यम् अभ्यासात् कुरुते तु यत् ।

प्राणायामस्स विज्ञेयः सबीजो अबीज एव च ॥ ४० ॥

Sri Engal Aalwaan's Commentary:

प्राण इत्यादि । सबीजः सगर्भः, सालंबनः भगवन्मूर्तिध्यानमन्त्रजपयुक्तः । अबीजः तद्विधुरः ।

There are two types of *Praanaayaama* - *Sabeeja* and *Abeeja*. With practice, one who controls the *praana*, through *Praanaayaama*, *Sabeeja* is with an *aalambana*, doing the *Praanaayaama* with the *dhyana* of either *Bhagavaan's divya mangala*

vigraha, or chanting a *mantra*, or *mantra japa* - this is *Sabeeja*. *Sagarbha Praanaayaama*. Without any of these is *Abeeja*, simply doing the *Praanaayaama*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 41:

परस्परेणाभिभवं प्राणापानौ यथा अनिलौ ।

कुरुतस्स द्विधा तेन तृतीयः संयमातयोः ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

रेचकादिरूपेण प्राणायामं त्रिधा दर्शयति परस्परेण इति । प्राणेन निश्वासेन, अपानस्य उच्छ्वासस्य, अभिभवः निरोधः प्रथमः प्राणायामो रेचकः । विपरीतः पूरकाख्यो द्वितीयः । स द्विधा तेन इति । सः प्राणायामः तेन उक्तेन प्रकारद्वयेन द्विधा । स द्विधानेनेति पाठान्तरे अपि अयमेव अर्थः । तयोः उच्छ्वासनिश्वासयोः युगपत् संयमात् तृतीयः कुम्भकाख्यः । एते त्रयो अपि प्रत्येकं मात्राभेदात् त्रिधा ।

Rechaka, *Pooraka*, *Kumbhaka* are the three parts of *Praanaayaama*. *Rechaka* is *ucchvaasa*, *nishvaasa*, *abhibhava* - where *ucchvaasa* is taking in, *nishvaasa* is leaving out, and controlling and stopping it, this is *Rechaka*. The opposite of that is *Pooraka*, is said to be of two types. The *ucchvaasa* and *nishvaasa* are told together, and they join together in *Kumbhaka*, when the breath is controlled inside. These three are again of three types, by the difference in duration, *maatras bheda*, the number of *maatras* during which it is done.

यथा उक्तम्* मात्राद्वादशको मन्दश्चतुर्विंशतिमात्रकः । मध्यमः प्राणसंरोधः

षट्त्रिंशन्मात्र उत्तमः ॥

When *Praanaayaama* is done for 12 *maatras*, it is said to be *manda*. When it is for 24 *maatras* in duration, it is said to be *madhyama*. When it is done for 36 *maatras*, it is said to be *uttama*.

प्रस्वेदकम्पनोत्थानजनकास्ते यथाक्रमम् ।

When *Praanaayaama* is done for 12 *maatras* and is practiced continuously for a period of time, then the *yogi* who is practicing *Praanaayaama*, will feel perspiration. This is one sign that he is mastering the *Praanaayaama*. The second stage is *kampana*, there will be involuntary tremors in the body, and this is felt in the *madhyama*, when he practices for 24 *maatras*. When he does for 36 *maatras*, then it is *utthaana*, the *praana* is said to raise and reach the *Brahma Randhra*, this is told in *yoga*.

जानुं प्रदक्षिणीकृत्य न द्रुतं न विलम्बितम् ।

अंगुलीस्फोटनं कुर्यात् सा मात्रा इति प्रकीर्तिता ॥

The rotating of the knee joint, when one does with the sound of thumb and middle finger, and makes a round around that, at a normal speed, this duration is said to be a *maatras*.

प्राणस्वदेहजो वायुरायामस्तन्निरोधनम् ॥

तद्रेचकः पूरकश्च कुम्भकश्च त्रिधा उच्यते ।

Praana is the *vaayu* which is generated from the body. And *Aayaama* is stopping, controlling it. This is said to be *Rechaka*, *Pooraka*, *Kumbhaka*. *Pooraka* is filling in, *Rechaka* is leaving out. And *Kumbhaka* is stopping it. First, all the air is left out, then it is filled, and then stopped for some time. These are the three told in *Praanaayaama*.

नासिकापुटमङ्गल्या निपीड्यैकं परेण तु ॥

औदरं रेचयेद्वायुं तदा अयं रेचकः स्मृतः ।

How it is done is also told. Holding the right nostril with the thumb, the air is all left out.

बाह्येन वायुना देहं धृतिवत् परिपूरयेत् । नासापुटेन अपरेण पूरणात् पूरको मतः ।

Then, with the other one, it is filled in.

न मुञ्चति न गृह्णाति वायुमन्तर्बहिस्स्थितम् । संपूर्णकुम्भवत् तिष्ठेत् अचलस्स तु कुम्भकः ॥

One will not take in air, or leave it, but it will be stopped inside. This is said to be *Kumbhaka*. And it should be very steady during that state.

रेचकादित्रयाभ्यासो नासाशोधनपूर्वकः ।

स्वेदोत्क्रमणपर्यन्तः प्रोक्तो योगानुशासने ॥

This is the practice which happens by clearing the nose. First, the nose is to be cleared, and then the *Praanaayaama* is to be done. *Sveda*, *Utkramana* are told in *Yogaanushaasana*.

अगर्भश्च सगर्भश्च प्राणायामो द्विधा पुनः । जपध्यानं विना अगर्भः सगर्भः तत्

समन्वयात् ॥ अगर्भात् गर्भसंयुक्तः प्राणायामः शताधिकः इति ।

This *Praanaayaama*, the three types - *Rechaka*, *Pooraka*, *Kumbhaka* - are again of two types - *Agarbha* and *Sagarbha*. If *Japa*, *Dhyaana* are not there, then it is

Agarbha. When *Japa* and *Dhyaana* are included, then it is *Sagarbha*. There are hundreds of types, with different combinations. This is about *Praanaayaama* explained in the Commentary.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 42:

तस्य चालम्बनवतः स्थूलरूपं द्विजोत्तम ।

आलम्बनमनन्तस्य योगिनो अभ्यसतः स्मृतम् ॥ ४२ ॥

Sri Engal Aalwaan's Commentary:

प्राणायामं सबीजनिर्बीज तथा द्विधा अभिप्रेत्य तत्र सबीजस्य आलम्बनम् आह तस्य इति । स्थूलरूपं मूर्तं भगवतो रूपम् इति वक्ष्यमाणम् । रूपस्य स्थूलत्वं भवत् स्वरूप अपेक्षया ।

One who needs an *aalambana*, a *dhyaana* of *Bhagavaan*, the form of *Ananta*, *Bhagavaan's* *divya mangala vigraha* which is meditated upon, the *yogis* practice by meditating on that.

The *moorta roopa* of *Bhagavaan*, the form of *Bhagavaan*, is *sabeeja*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 43:

शब्दादीषु अनुरक्तानि निगृह्याक्षाणि योगवित् ।

कुर्यात् चित्तानुकारीणि प्रत्याहारपरायणः ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

प्रत्याहारम् आह शब्दादिषु इति ।

This is *Pratyaahaara* told here. These two *shlokaas* are telling about *Pratyaahaara*. The *indriyaas* which are always going after *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*, the sense objects, controlling them from that, and withdrawing them is called *Pratyaahaara*. One has to withdraw all the *indriyaas*, and make his mind steady and free from all these sense objects.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 44:

वश्यता परमा तेन जायते अत्चलात्मनाम् ।

इन्द्रियाणाम् अवश्यैः तैः न योगी योगसाधकः ॥ ४४ ॥

Their mind will be very steady, and they will be able to control their mind from going after the sense objects. Those who are not controlling the sense organs, they cannot practice *yoga*, they will not attain any *siddhi* in *yoga*. Those who do not have control on the senses cannot practice *yoga*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 45:

प्राणायामेन पवने प्रत्याहारेण च इन्द्रिये ।
वशीकृते ततः कुर्यात् स्थितं चेतः शुभाश्रये ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

प्राणायामेण इति । प्राणायामेन पवने प्रत्याहारेण च इन्द्रिये वशीकृते सति चेतः शुभाश्रये पूर्व उक्त भगवत् स्थूल रूपे स्थितं कुर्यात् । अनेन श्लोकेन धारणा उक्ता ।

Controlling the *praana* with *Praanaayaama*, with *Pratyahaara*, controlling the *indriyaas*, the sense organs - controlling both of these, he has to meditate upon the *Shubhaashraya* of *Paramaatman*, the *divya mangala vighraha* of *Paramaatman*.

In the mind, the *sthoola roopa* of *Paramaatman* has to be steadily contemplated upon. This is said to be *Dhaaranaa*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 46:

खाण्डिक्य उवाच -
कथ्यतां मे महाभाग चेतसो यत् शुभाश्रयः ।
यदाधारम् अशेषं यत् हन्ति दोषमलोद्भवम् ॥ ४६ ॥

Sri Engal Aalwaan's Commentary:

कथ्यताम् इति । तत् चेतः दोषमलोद्भवं दोषमलयोः उद्भवम् । दोषः कल्मषं मलं रागादि ।

Khaandikya asks a question - Please do tell me what is this *Shubhaashraya* which is to be placed in the mind, and one has to contemplate on that. And meditating upon which one destroys all the *doshaas*, defects. *Mala* is the *raaga*, *dvesha*. *Dosha* is any other impurities of the mind. They will all be destroyed by meditating upon the *Shubhaashraya* of *Bhagavaan*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 47:

केशिध्वज उवाच -
आश्रयः चेतसो ब्रह्म द्विधा तत् च स्वभावतः ।
भूप मूर्तम् अमूर्तं च परं चापरमेव च ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

अथ शुभाश्रयं वक्ष्यन् प्रथमं हेयम् अशुभाश्रयं दर्शयति आश्रय इति ॥ चेतस आश्रयो ब्रह्म,
तत् च स्वरूपतो द्विधा मूर्तम् अमूर्तं च । मूर्तं सशरीरं हिरण्यगर्भादि बद्धस्वरूपम् ।
अमूर्तम् अशरीरं मुक्तरूपम् । परत्वं अपरत्वे व्युत्क्रमेण तयोः विशेषणे । ब्रह्मात्मकत्वात्
तयोः ब्रह्मशब्दनिर्देशः । अनयोः अपि भगवत् रूपत्वेन ध्येयत्वप्रसङ्गात् प्रतिषेधया
प्रस्तावः ।

Keshidhvaja - The *aashraya* for the mind, the support for the mind, the mind has to have an object to think about, one has to meditate upon an object only. Without an object, one cannot do meditation. That *aashraya* for the mind, is of two types - the *moorta* and *amoorta roopaas*, and *para roopa* and *apara roopa*.

Initially, the *ashubhaashraya* is told. *Shubhaashraya* is to be told, before that, first, the *ashubhaashraya* is told, those which are not *Shubhaashraya*. The *Baddha jeevaas*, *Mukta jeevaas* are all not *Shubhaashraya*, as they are either *ashubha*, or they do not have *aashraya*. Only *Bhagavaan's* form is *Shubhaashraya*. Before telling the *Bhagavaan's* form, which is *Shubhaashraya*, the *ashubhaashraya* which are not fit for meditation, are told now with *moorta* and *amoorta roopaas*. These are the *Kshara* and *Akshara* told in *Bhagavad Geeta* - *Ksharah sarvaani bhootaani kootastho akshara uchyate*. And *Para* and *Apara* are told. *Moorta roopa* is the *Chaturmukha Brahma* and all the bound selves, who are in the *prakruti mandala*, and are having a body; they are associated with matter, *prakruti*, and they have a *praakruta shareera*; starting from *Chaturmukha* down to all the beings in this *prakruti mandala*, the bound selves. *Amoorta* is without a *shareera*, the *mukta roopa*, the liberated selves. One is *Para*, and another is *Apara*.

How can they be told as *Brahma dvidhaa*? Because they are all *Brahmaatmaka*. *Moorta roopaas* and *Amoorta roopaas* are also that of *Parabrahman* only as they all have *Brahman* only as their inner self. This *Brahmaatmaka naanaatva* is told in the *Shrutis* only. *Abrahmaatmaka naanaatva* is what is negated. *Moorta* and *Amoorta* are said to be *Brahman* only, as they are *Brahmaatmaka*. They are also forms of *Bhagavaan* only, as told in *Sarvam Khalvidam Brahma*. But can they be meditated upon, if a question arises, they are not fit for meditation. In order to tell this, this has been told by *Keshidhvaja* initially. First, he tells about the *baddha svaroopas*, and the *muktaas*. He says that both are not fit for meditation. And then he tells about *Bhagavat roopa*, which is *Shubhaashraya*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 48:

त्रिविधा भावना भूप विश्वमेतत् निबोधिताम् ।

ब्रह्माख्या कर्मसंज्ञा च तथा चैवोभयात्मिका ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

त्रिविधा इति । अनन्तरोक्तं मूर्तामूर्तात्मकमेतत् विश्वं त्रिविधा भावना भावनात्रयात्मिकम्
इति अर्थः । तां भावनां निबोध । ब्रह्माख्या इत्यादि । ब्रह्मकर्मादिविषयतया
ब्रह्मादिव्यपदेशः ।

There are three *bhaavanaas* told. In this whole world, in this *prakruti mandala*, everyone is having these three *bhaavanaas* - they are *Brahmabhaavanaa*, *Karmabhaavanaa*, *Ubhayabhaavanaa*. It will be explained who have all these things.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 49:

कर्मभावात्मिका हि एका ब्रह्मभावात्मिका परा ।
उभयात्मिका तथैवान्या त्रिविधा भावभावना ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

एतत् एव आह कर्मभावात्मिका इति । भावभावना भावो मनोव्यापारः, भावेन भावना
भावभावना । भावः पदार्थो वा ।

One is said to be *Karmabhaavanaa*. The next is *Brahmabhaavanaa*, and the third is *Ubhayabhaavanaa*. *Bhaava* is a function of the mind.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 50:

सनन्दनादयो ये तु ब्रह्मभावनया युताः ।
कर्मभावनया चान्ये देवाद्याः स्थावरावराः ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

केषां का भावना इति अत्र आह सनन्दनादय इति । स्थावरावराः स्थावरचरमाः । स्थावराणां
हिमवत् आदीनां हि कर्मसु अधिकारः श्रूयते । * बिल्वा मार्दङ्गिका हि आसन् क्रीडन्ति
ओषधयः सदा ॥ इति च ।

Sanaka, *Sanandana*, and others who are the *maanasa putraas* of *Brahma*, are all having *Brahmabhaavanaa* only. From *Devaas* up to the *sthaavaraas*, including *manushyaas*, which are all *avara*, all of them are having *Karmabhaavanaa*. It is told that the *sthaavaraas* are the last in that category - it is told as *deva*, *manushya*, *tiryak*, *sthaavara*. Even for *Himavat parvata*, some *karma adhikaara* is

told in the *Puraanaas*. *Bilva*, the trees are also said to be having some *karma adhikaara*, they also do some *karmaas*, there is a *chetana* in them also. That is why it is told as *avara* here.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 51:

हिरण्यगर्भादिषु च ब्रह्मकर्मात्मिका द्विधा ।
बोधाधिकारयुक्तेषु विद्यते भावभावना ॥ ५१ ॥

Sri Engal Aalwaan's Commentary:

हिरण्यगर्भादिषु इति । संसारदशायाम् अधिकारबोधयुक्तेषु भावनात्रय अन्वय इति आह बोधादिकारेति । अधिकारो नाम मत् फलसाधनत्वात् मदर्थम् इदं कर्म इति कर्मण्यैश्चर्यबोधः ।

Adhikara is thinking that whatever *karma* one does, is for my purpose only, and for me to gain whatever fruits I want. If one wants *svarga phala*, then this *karma* is for me to attain this *svarga phala*. Like that, if one thinks that it is for them, and for attaining whatever desires they have, and this is said to be *adhikaara*. Whoever in this *samsaara dashaa*, thinks that the *karmaas* are for fulfilling various desires for them, are meant for them, is told here. *Hiranyagarbha* and others have both *Brahmabhaavanaa* and *Karmabhaavanaa*. Anyone performing *karmaas* for their own purpose, they have all these *bhaavanaas*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 52:

अक्षीणेषु समस्तेषु विशेषज्ञानकर्मसु ।
विश्वमेतत्परं चान्यत् भेदभिन्नदृशा नृणाम् ॥ ५२ ॥

Sri Engal Aalwaan's Commentary:

विश्वमेतदुक्तमर्थरूपं विशेषज्ञानकर्मसु अक्षीणेषु इति आह अक्षीणेषु इति । विशेषज्ञानं देवमनुष्यादिभेदभिन्नतया आत्मानुसंधानं तत् तत् अभिमान अनुरूपम् । कर्म विशेषकर्म । अथ पराख्यं मूर्तरूपम् आह परं चान्यत् इत्यादिना परमात्मन इति अन्तेन । भेदभिन्नदृशाम् इति पञ्चमि अर्थे षष्ठी । ये पूर्वश्लोके अक्षीणसमस्तविशेषज्ञानकर्माण उक्ताः तेभ्यो भेदभिन्नदृग्भ्यः ब्रह्मसनकादिभ्यो अन्यत् तत्पराख्यम् ।

Whatever is there in this world, having *deva*, *manushyaadi aakaara*, etc., for them, till the *tattva jnyaana* is not yet arisen, and they are still engaged in *karmaas*, here the *vishesha jnyaana* is the differences existing in *deva*, *manushya*, and others, that only is the *aatma*, thinking that the body itself is the *aatman*,

getting a liking for that, and thinking that "I am only this body", and then performing all the acts according to that. When he gets into the body of a *deva*, or *manushya*, or *krimi* or *keeta*, they get *abhimaana* in those *dehaas*, and do all the acts according to that - this is said to be *vishesha jnyaana*, and the *karma* is said to be *vishesha karma*.

In this *shloka*, we have to stop one sentence at *vishvametat*. This whole world is made of those who think that the body itself is the *aatman*, and they are engaged in those acts only according to whatever body they get.

Up to *vishvametat* is told the *baddha svaroop*. After that, from the word *param* onwards, to *paramaatmanaH* in *shloka* 54, the *para roopa* is told, which is *amoorta*, which is the *mukta svaroop*. These are also commented in the *Shreebhaashyam* by *Bhaashyakaarar*. *Druk* is *jnyaana*, and *bhedabhinnadruk* means seeing the various differences in the bodies itself as differences in the *aatman* - one who thinks that the *aatman* is itself having all these differences and varieties. Those who are different from that, and those who are other than *Brahma*, *Sanaka*, *Sanandana*, etc., are said to *para*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 53:

प्रत्यस्तमित भेदं यत् सत्तामात्रमगोचरम् ।

वचसाम् आत्मसंवेद्यं तत् ज्ञानं ब्रह्मसंज्ञितम् ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

*अन्यत्वम् उपपादयति प्रत्यस्तमित इति । प्रत्यस्तमितभेदम् अशरीरत्वेन जाति आदि भेद रहितम्, अत एव वचसाम् अगोचरम् । सत्तामात्रम् - अपक्षयादिविकारपञ्चकरहितम् । आत्मसंवेद्यं - स्वयंप्रकाशम् । ज्ञानं - ज्ञानगुणैकनिरूपणीयम् । * तद्गुणसारत्वात् इति हि उक्तम् । ज्ञानस्वरूपत्वं त्वात्मसंवेद्यम् इति अनेन दर्शितं ब्रह्मात्मकत्वात् ब्रह्मसंज्ञितम् इति उक्तं यदेव रूपं ज्ञानं तत् ब्रह्मसंज्ञितमिति अन्वयः ।*

Para and *apara* - two forms are told, which are *moorta* and *amoorta*. *Para roopa* is *amoorta roopa*, and *apara roopa* is *moorta roopa*. The *para roopa* is being told now.

Para svaroop is *mukta*. They do not have this *praakruta shareera*. They do not have *jaati*, *varna*, etc. There is no difference like *manushya jaati*, *deva jaati* - this difference does not exist in the liberated self. That is why, they are beyond words, because we cannot call them as *deva*, *manushya*, etc., as we see in terms of the bound selves who belong to various classes. Among the *muktaas*, these classes do

not exist. So, they are said to be *vachasaam agocharam*. The *muktaas* cannot be called as *deva*, *manushya*, etc.

There are six *bhaavaas* told, *shat bhaavaas* - *asti*, *jaayate*, *vardhate*, *viparinamate*, *apaksheeyate*, *nashyati*. Out of these *shat bhaavaas*, five are not there for *muktaas*, and only *asti* is there. *Jaayate* (gets born), *vardhate* (grows), *viparinamate* (undergoes changes), *apaksheeyate* (declines), *nashyati* (perishes) are not there for the *muktaas*.

They know themselves, they have *pratyaktva*. *Jnyaanam* means the *mukta svaroop*a can be established only with *jnyaatrutva*, *jnyaana guna*. One who has the *jnyaana*, but is said to be the *jnyaana* itself. This is the most essential characteristic of the nature of the *aatman*. This is told in a *Brahma sootra* - *Tat gunasaaratvaat tat vyapadeshah praajnyavat*. Because it is the *saarabhoota guna* of *jeevaatman*, the *jnyaatrutva*, it is said to be *jnyaana* itself. Just as *Paramaatman* is told *Aanando brahma*. *Niratishaya aananda svaroop*a is *aananda guna*. So, He is said to be *aananda* itself.

The *jnyaana svaroop*a is also told to be *aatma samvedya*, *svayam prakaasha*. This itself says *jnyaana svaroop*a. *Jnyaana svaroop*a and *guna* are both established here.

Because it is *Brahmaatmaka*, it is said to be *Brahma samjnitam*. It is said to be *Brahma*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 54:

तत् च विष्णोः परं रूपम् अरूपाख्यम् अनुत्तमम् ।
विश्वस्वरूपवैरूप्यलक्षणं परमात्मनः ॥ ५४ ॥

Sri Engal Aalwaan's Commentary:

तत् च इति । अरूपाख्यम् अमूर्ताख्यं पूर्वोक्तविश्वरूपवैरूप्यलक्षणम् । अन्वयलक्षण
असंन्धवेन मूर्तरूपात् व्यतिरेकलक्षणम् । तत् च परमात्मनो विष्णोः परं रूपम् ।

Aroopa is that which is different from *vishvaroop*a. *Vishvaroop*a is all the *baddha jeevaas*. That which is different from them, is *amoorta*. This is also a form of *Bhagavaan* only, as they are all *Brahmaatmaka*. This is said to be *amoorta* and *aroopaakhya*. And it is different from *moorta roopa*. This is said to be the *para roopa* of *Paramaatman*.

Two roopaas of Paramaatman are told - *para roopa* and *apara roopa*. *Para roopa* is *amoorta*, and *apara roopa* is *moorta*, which is the *baddha svarooapa*. *Para roopa* is *mukta svarooapa*. Both are the forms of *Paramaatman*. Because they are also *Bhagavadaatmaka*, they are also forms of *Paramaatman*. However, the *baddhaas* and *muktaas* do not have *Shubhaashraya*; they are not fit to be object of meditation for a *mumukshu*, for a *bhagavat yogi*. This will be told now.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 55:

न तत् योगयुजा शक्यं नृप चिन्तयितुं यतः ।
ततस्थूलं हरे रूपं चिन्तयेत् विश्वगोचरम् ॥ ५५ ॥

Sri Engal Aalwaan's Commentary:

न इति । तत् योगयुजा - योगे प्रक्रान्तेन, चिन्तयिति न शक्यम् । तेन स्थूलरूपं चिन्त्यम्
इति आह तत् ऐति । स्थूलं पूर्वोक्तं बद्धरूपम् ।

Yogayuk is one who is in any of the stages of *yoga* still. He has started *yoga*, and has not yet reached the final stage. One who has reached the final stage is said to be a *nishpanna yogi*. For a *yogayuk*, it is not possible to meditate upon the form of the Lord.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 56:

हिरण्यगर्भो भगवान् वासुदेवः प्रजापतिः ।
मरुतो वसवो रुद्रा भास्कराः तारका ग्रहाः ॥ ५६ ॥

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 57:

गन्धर्वयक्षदैत्याद्याः सकला देवयोनयः ।
मनुष्याः पशवः शैलाः समुद्राः सरितो दुमाः ॥ ५७ ॥

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 58:

भूप भूतानि अशेषाणि भूतानां ये च हेतवः ।
प्रधानादिविशेषान्तं चेतनाचेतनात्मकम् ॥ ५८ ॥

Sri Engal Aalwaan's Commentary:

विस्तारेण तदेव दर्शयति हिरण्यगर्भ इत्यादिना मूर्तमेतत् हरेः रूपम् इति अन्तेन ।

What all is contained in the *sthoola roopa* is told here. The *devataas*, *devayonis*, whoever is born of *devaas*, *manushyaas*, *pashus*, the mountains, the oceans, the streams, trees, all these beings, and whoever is the cause of all these beings, from

pradhaana, mahat, ahamkaara, etc., the whole world consisting of sentient and non sentients, the *sthoola roopa* is told here ...

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 59:

एकपादं द्विपादं च बहुपादमपादकम् ।

मूर्तमेतत् हरेः रूपं भावनात्रितयात्मकम् ॥ ५९ ॥

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 60:

एतत् सर्वम् इदं विश्वं जगदेतत् चराचरम् ।

परब्रह्मस्वरूपस्य विष्णोः शक्तिसमन्वितम् ॥ ६० ॥

Sri Engal Aalwaan's Commentary:

एकपादम् इति श्लोकद्वयस्य एक अन्वयः । भावनात्रितयात्मकमेतत् सर्वम् इति उक्तम् ।

एतत् स्थूलरूपं चिन्तयितुं शक्यम् अपि भावनात्रितयात्मकम् । अतो अशुद्धात्वात्

अशुभाश्रयः इति भावः । इदं विश्वम् इति विश्वमेतत् निबोधताम् इति उक्तस्य उपसंहारः ।

जगदेतत् चराचरम् इत्यादि विष्णोः शक्तिसमन्वितम् इति अन्तमेकं वाक्यम् ।

एवंविधमेतत् जगत् विष्णोः शक्तित्वेन समन्वितम् । शक्तिः शरीरम् अंश इति पर्यायः ।

शरीरतया तत् संकल्पशक्त्या व्याप्तम् इति च, अस्मत् शरीरवत् । केचित् एतत् सर्वम् इति

हिरण्यगर्भादि इदं विश्वम् इति सनन्दनादि जगदेतत् इति सुरनरादि च परामृश्य इदं त्रितयं

विष्णोः शक्तिसमन्वितम् इति योजयन्ति । तत् पक्षे भावनात्रितयात्मकम् इति अस्य

पूर्वेण उत्तरेण वा संबन्धः ।

... all of these which have the *trividha bhaavanaas*, *brahma bhaavana*, *karma bhaavana*, *ubhaya bhaavana*, this gross form of *Paramaatman*, though it can be meditated upon as it has a gross form, it has this *bhaavanaa traya*. Because of that, it is *ashuddha*, it is impure and not fit for meditation, it is not said to be *Shubhaashraya*, it is *ashubhaashraya*. *Idam vishvam* is the conclusion of whatever is told in this world. From *Jagadetat charaacharam* is a separate sentence. This is all said to be the *shakti* of *Vishnu* only. *Shakti*, *amsha*, *tanu*, *vapu*, *shareera* - all of these are *paryaaya padaas*, synonyms. This is controlled by *Paramaatman*, supported by Him, and meant for His purpose. He is the master of that. It is all *shakti* because it is supported by His *sankalpa shakti*. Just like our *shareera*, as our *Jeevaatman* is pervading the whole body, and is controlling by his willing only. In the same way, *Paramaatman* controls the whole world of sentients and non-sentients. There is another way of commenting on this, as told by some people.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 61:

विष्णुशक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथा अपरा ।
अविद्याकर्मसंज्ञा अन्या तृतीया शक्तिरिष्यते ॥ ६१ ॥

Sri Engal Aalwaan's Commentary:

तत्र परा विष्णुशक्तिः प्रत्यस्तमितम् इत्यादिना उक्ता, क्षेत्रज्ञाख्या अपरा हिरण्यगर्भ
इत्यादिना उक्त इति आह - विष्णुशक्तिरिति । अथ यागादिकर्माख्यम् अविद्यापर्यायं
विष्णोः शक्त्यन्तम् आह अविद्या इति ।

The third *shakti* of *Paramaatman* is also going to be told. The first two are *paraa shakti*, and *aparaa shakti*, and the third is *avidyaa*. This is also called *karma*. The *paraa shakti* is the *mukta svaroopaa*. The *kshetrajnyaas* are told as *aparaa*, told as *Hiranyagarbha*, etc., the bound selves. *Avidyaa* is the *yaaga* and other *karmaas*, performing which one gains all the fruits, and they are bound here. *Prakruti sambandha* is continuing because of this *avidyaa* for the sentient. The cause of this *prakruti sambandha* is said to be the third *shakti* of *Paramaatman*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 62:

यया क्षेत्रज्ञशक्तिः सा वेष्टिता नृप सर्वगा ।
संसारतापानखिलान् अवाप्नोत्यतिसंततान् ॥ ६२ ॥

Sri Engal Aalwaan's Commentary:

तत्स्वरूपम् आह यया इति । सर्वगा कर्मनिमित्तसर्वशरीरगा ।

Everyone performs based on the *karmaas*. The *kshetrajnya shakti*, is covered by this third *shakti*, which is *avidyaa*. Because they are all doing karma all the time. And they experience all the grief and difficulties in this *samsaara*. The *aadhyaatmika*, *aadhibhoutika*, *aadhidaivika taapaas*. Coming from beginningless time, without any break, they are continuously experiencing the grief of this *samsaara*, all the *taapaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 63:

तया तिरोहितत्वात् च शक्तिः क्षेत्रज्ञसांज्ञिता ।
सर्वभूतेषु भूपाल तारतम्येन लक्ष्यते ॥ ६३ ॥

Sri Engal Aalwaan's Commentary:

तया इत्यादि । तातरम्येन ज्ञानानन्दतारतम्येन ।

This *aparaa shakti* which was told as *kshetrajnyaas*, the bound selves, their knowledge is covered by *avidyaa*, which is the third shakti, karma. Their *dharmabhoota jnyaana* is contracted, covered. And it is relative in all the beings. For some, the *jnyaana* is more, and for some, it is less. The order in which the *jnyaana* varies is going to be told.

सर्वभूतेषु भूपाल तारतम्येन लक्ष्यते ॥ is a *pramaana*. The *dharmabhoota jnyaana* gets contracted and expanded. There is a difference in *dharmabhoota jnyaana* among the various beings. It is less for *manushyaas*, and more for *devaas*. For *muktaas*, it is in its original natural state, which is *ananta*, all pervading. Here, because of *avidyaa*, it is covered, and there is a relative difference among all the beings.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 64:

अप्राणवत्सु स्वल्पा सा स्थावरेषु ततो अधिका ।

सरीसृपेषु तेभ्यो अपि ह्यतिशक्त्या पतत्रिषु ॥ ६४ ॥

Sri Engal Aalwaan's Commentary:

तारतम्यमेव दर्शयति अप्राणवत्सु इति । शिलाकाष्ठादिषु सा- क्षेत्रज्ञशक्तिः स्वल्पा ज्ञानान्दादिना, न तु स्वरूपेण । सरीसृपेषु तेभ्यो अपि अधिका इति शेषः । अतिशक्त्या ज्ञानशक्त्या अधिका इति अर्थः ।

The *taaratamya*, the relative differences are told here. In mountains, in wooden pieces, it is very very less. The *jeevaatmans* who are there in all these are of the same nature. and they are all very subtle, *sookshma*; and there is no *vikaara* in their *svaroopaa* at any point of time, either in the bound state or any state. There is no *vikaara* in the essential nature of *jeevaatman*. It is only in the *dharmabhoota jnyaana* that the contraction and expansion happens, and differences exist among the *jeevaatmans*. Being less and more is not in the *svaroopaa*, but in the *jnyaana aananda dharma* only; they experience less happiness, and their knowledge is limited. In serpents and other beings, it is a little more than stone, wood. In birds, it is still more.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 65:

पतत्रिभ्यो मृगास्तेभ्यः तत् शक्त्या पशवो अधिकाः ।

पशुभ्यो मनुजाशातिशक्त्या पुंसः प्रभाविताः ॥ ६५ ॥

Sri Engal Aalwaan's Commentary:

पतत्रिभ्य इति । तत् शक्त्या आत्मनो ज्ञानशक्त्या । प्रभाविताः प्रभूताः कृताः ।

Compared to the birds, deer and other animals have more. *Pashus* like cow and others have still more. Humans have more than the *pashus*, with the *jnyaana* shakti which they have. The *dharmabhoota jnyaana* of humans is much more expanded, compared to cow and others.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 66:

तेभ्यो अपि नागगन्धर्वयक्षाद्या देवता नृप ॥ ६६ ॥

Compared to humans, *naaga*, *gandharva*, *yaksha* have more *dharmabhoota jnyaana*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 67:

शक्रः समस्तदेवेभ्यः ततश्चातिप्रजापतिः ।

हिरण्यगर्भो अपि ततः पुंसः शक्ति उपलक्षितः ॥ ६७ ॥

Indra's dharmabhoota jnyaana is less contracted compared to the humans. Compared to all the *devaas*, the *dharmabhoota jnyaana* of *Indra* is much more. More or less means that it is covered by *avidyaa*. It is always in its original state, and in *moksha* also, it is not newly created. It is like a diamond or gem being covered by dust. When the dust is removed, it shines in its original state. The shine is not newly created. In the same way, the *dharmabhoota jnyaana* of all the sentient beings is covered with more or less dust, so that the *dharmabhoota jnyaana* is less or more expanded. The difference is only in this. *Indra* has the maximum *dharmabhoota jnyaana* compared to all the *devaas*. *Prajaapati* has more than *Indra*. *Hiranyagarbha* has much more. These are the relative differences in *dharmabhoota jnyaana*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 68:

एतानि अशेष रूपाणि तस्य रूपाणि पार्थिव ।

यतः तत् शक्तियोगेन युक्तानि नभसा यथा ॥ ६८ ॥

Sri Engal Aalwaan's Commentary:

एतानि अप्राणवदादीनि हिरण्यगर्भान्तानि अशेषरूपाणि अविशेषेण तस्य शरीराणि इति आह एतानि इति । तत्र हेतुमाह यत इति । यथा हि जीवस्य शरीरं जीवसंकल्पव्याप्तम्, एवं चेतनाचेतनात्मकं सर्वं भगवत् शक्ति योगेन व्याप्तं नियाम्यं धार्यं च । अतः तत् शरीरम् । शक्तियोगेन इति । शक्ति तूपो योगः शक्तियोगः । शक्तिः सामर्थ्यं योगः संकल्पः ।

नभसा यथा इति संकल्पनैरन्तर्यम् उक्तम् । * महात्मा भूतभावनः * यथा आकाशः स्थितो नित्यम् * इत्यादि ।

Those who do not have *praana* in them, like mountain, which does not breathe, from *apraani vastu* to *Hiranyagarbha*, whatever were told, are all His *shareera*. *Roopa*, *amsha*, *shakti*, *tanu*, *vapu*, *shareera* are all *paryaaya padaas*. Just as a man's body is pervaded by his *sankalpa shakti*, this entire thing is pervaded by *Bhagavaan's sankalpa shakti*, and is controlled and supported by Him, by His mere *sankalpa* itself. By His mere willing, He can support and control everything. That is why it is said to be His *shareera*. His *sankalpa saamarthy* is told here. His *sankalpa* is present everywhere.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 69:

द्वितीयं विष्णुसंज्ञस्य योगिध्येयं महामते ।

अमूर्तं ब्रह्मणो रूपं यत्सदिति उच्यते बुधैः ॥ ६९ ॥

Sri Engal Aalwaan's Commentary:

एवं भावनात्रयात्मकं भगवतो मूर्तं रूपम् उक्तम् । इदानीं मुक्तरूपम् अमूर्तं रूपम् इति आह द्वितीयम् इति । यत् सदिति उच्यते सत्तामात्रम् इति उच्यते । योगिध्येयं निष्पन्नयोगेन ध्यातुं शक्यम्, तत् विष्णुसंज्ञस्य ब्रह्मणो मूर्तं द्वितीयं रूपम् इति अन्वयः ।

Bhagavaan's moorta roopa is the *apara roopa*, *apara shakti*; and *amoorta roopa* is *para roopa*. The *moorta roopa* was told so far, how the *dharmabhoota jnyaanaas* are varying, and though it is *sthoora*, it is *ashubhaashraya*, and is not fit for meditation by a *bhagavat yogi*, this is the *bhaavanaa trayaatmaka roopa*; all the *baddhaas* have *bhaavanaa traya*. The second one, is called *Vishnu Samjnyaa*, *Vishnu*, and it is told to be fit for meditation by a *yogi*, and is said to be *amoorta roopa* of *Paramaatman*. *Muktaas* do not have the *bhaavanaa traya*.

Now, the *mukta*, *amoorta roopa* is being told here. This is told as *sattaa maatram*. This can be meditated upon by a *nishpanna yogi*, one who has come to the *dhaaranaa* stage. This is also called by the name *Vishnu*, as it is all *Brahmaatmaka*. This form will be told now, and *Bhagavaan's divya mangala vigraha* is going to be told in detail, which we see next. This *divya mangala vigraha* only is fit for meditation by *bhagavat yogi*. The *para* and *apara roopaas* are not fit for meditation by a *bhagavat yogi*.

From *Chaturmukha Brahma* to the lowest beings in this world, all are having this *bhaavanaa traya* - the *Brahma bhaavanaa*, *Karma bhaavanaa*, *Ubhaya*

bhaavanaa. So, they are all *Bhaavanaa trayaatmaka*. The one without *Bhaavanaa traya* is called *amoorta roopa*, and it is *mukta roopa*.

One who is still in any of the *angaas* of *yoga* is said to be a *prakraanta yogi*, who is professing his *yoga*, who has not reached the final stage. Only a *nishpanna yogi* can think of the *mukta svaroopta*. So, the *moorta*, *amoorta* are both told.

Now, will be told the *Bhagavat roopa*.

We are studying Chapter 7 of Amsha 6. Where *Keshidhvaja* is teaching the nature of *yoga* to *Khaandikya Janaka*, the *bhagavat yoga*, *bhakti yoga*. First, he described about the various *angaas* of *yoga* - *yama*, *niyama*, *aasana*, etc. Now, for *dhaaranaa*, he is talking about the object of meditation. Before telling about the *Bhagavat divya mangala vigraha*, as the *upaasya*, he is telling about the two forms of *Paramaatman*, *moorta* and *amoorta*.

Where the *moorta roopa* is all the forms seen in this world, having *chetanaas* and *achetanaas*, which are all *shareera* to Him - *roopa* is also told as *shareera*, *shakti* - He is all pervading through His *sankalpa*. Just like a *jeevaatman* pervaded this body, *Bhagavaan* is pervading the entire world, consisting of the sentients and non-sentients. He is controlling and supporting all of them.

Then, he tells about the *amoorta roopa*, which is said to be *sattaa maatra*. *Sattaaamaatram agocharam vachasaam* was told earlier. This is the form being told here. This is the *mukta svaroopta*. And it is said to be *yogi dhyeya* in the sense that it can be meditated upon only by a *yogi*, who has already perfected his *yoga*, a *nishpanna yogi*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 70:

समस्ताः शक्तयः च एता नृप यत्र प्रतिष्ठिताः ।

तत् विश्वरूप वैरूप्यं रूपमन्यत् हरेः महत् ॥ ७० ॥

Sri Engal Aalwaan's Commentary:

अथ उक्त शक्तित्रयस्य अस्त्रभूषणादिरूपेण नित्य आश्रयभूतं जगदेककारणतया उक्तं भगवत् रूपम्, तस्य शुभाश्रयत्वं वक्तुम् आह- समस्ता इति । विश्वरूपवैरूप्यम् उक्त विश्वरूपवैलक्षण्यं, रूपम् शरीरम्, अन्यत् द्रव्यान्तरम् । * आदित्यवर्णं तमसः परस्तात्, * अमृतो हिरण्मयः * विद्यतः पुरुषादधि * महारजतं वासः * पुण्डरीकमेवक्षिणी * रुक्मवर्णम् * कर्तारमीशम् * रुक्माभम् * इत्यादि वचन सिद्धम् । महत्- स्थूलम् । गुणतो अपि महत्त्वं विवक्षितम् । एवंविधं रूपमस्य अस्ति इति सिद्धम् ।

It was told about three *shaktis* of *Paramaatman* - *para roopa*, *apara roopa* and *karma/avidyaa*. *Para shakti* is the *muktaas*, *aparaa shakti* is all the *baddhaas*, and *avidyaa/karma* is another *shakti* because of which *jeevaatmans* get associated with *prakruti*. All these three *shaktis* are established in *Bhagavaan's roopa*, which is very different from all these. This is told here.

After having told about the three *shaktis* which are all residing in *Bhagavaan's divya mangala vigraha*, in the form of *astras*, *bhooshanaas*, all the weapons, dress, ornaments, etc., which are all the various *shaktis*, the *abhimaani devataas* of various *tattvaas*. They are all eternally supported by Him, under His control. And *Bhagavaan* who is told as the sole cause of this world, only He is *Shubhaashraya* is being told in this shloka.

Bhagavaan's divya mangala vigraha is *apraakruta*, different from the *moorta* and *amoorta roopaas*, and it is *vilakshana* compared to the world form, *vishvaroopta*. The *pramaanaas* are told here. The colour is told - *aaditya varna*, and is beyond the *tamo loka*, *prakruti mandala*. The *Paramapada* is *hiranmaya*, it has got that kind of *jyoti*, lustre. It has got a wonderful robe. His eyes are like the broad and fresh petals of a lotus. When one realizes, and gets a vivid perception, it will be not like a dream. The dream that we get is like a defect when *tamas* increases, whereas, with effort, with *bhakti yoga*, if one achieves that state, then they get a vivid perception. This is like that. It is a gross form. It is great even from the point of view of the *gunaas*, qualities of *Bhagavaan*. This form of *Bhagavaan* is established through various *shruti pramaanaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 71:

समस्तशक्ति रूपाणि तत्करोति जनेश्वर ।
देवतिर्यक् मनुष्यादि (मनुष्याख्या) चेष्टावन्ति स्वलीलया ॥ ७१ ॥

Sri Engal Aalwaan's Commentary:

समस्त शक्ति आश्रयं तत् रूपं भगवान् एव जगत् उपकाराय स्वलीलया देव तिर्यक्
मनुष्यादिचेष्टावन्ति देवादि अवतार रूपाणि करोति इति आह - समस्त इत्यादि द्वयेन ॥
समस्त इति । समस्त शक्ति इति पदच्छेदः । समस्ताः शक्तयः यस्मिन् तत्तथोक्तम् । *
मन्वन्तरेषु अशेषेषु देवत्वेन अधितिष्ठति * इति । प्रतिकल्पं चतुर्दशदेवावताराः,
त्रिमूर्तिमध्यगतविष्णु आदयः च, मत्स्यादयः तिर्यक् अवताराः, रामादयो मनुष्यावताराः,
स्वलीलया न तु प्रयोजनान्तरेण । देव तिर्यक् मनुष्याख्य चेष्टावन्ति इति च पाठः ।

That which is abode for all the *shaktis*, that form of *Bhagavaan*, is for the good of the world, and is His own sport. Creation and others are all His *leelaa*. These two

shlokaas tell about *deva*, *tiryak*, *manushya*, *sthaavara* - the four kinds of creation which He does. He also incarnates in all these forms. He acts as though He is also a *deva*, He is also a *manushya*, He is also a *tiryak*, when he incarnates in these forms. When He incarnates in these forms, He also acts like them, the *cheshtaas*, the acts He does will be similar to them. These are all His *avataara roopaas*. He does these, it is said in these two *shlokaas*. In every *kalpa*, He does fourteen *deva avataaraas*. In each *Manvantara*, He incarnates as a *deva*, *Vishnu* is one of His *avataaraas* only, among *Chaturmukha Brahma*, *Rudra*, *Vishnu*, He is His own *avataara* only. *Matsya*, *Koorma*, *Varaaha* are all *tiryak avataaraas*. *Raama*, *Krishna* are *manushya avataaraas*. He does out of His own sport, and not because of any other benefit for Him, for gaining something. There is another *paatha*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 72:

जगतामुपकाराय न सा कर्मनिमित्तजा ।

चेष्टा तस्य अप्रमेयस्य व्यपिन्यव्याहतात्मिका ॥ ७२ ॥

Sri Engal Aalwaan's Commentary:

किं च, जगताम् इति । जगताम् उपकाराय, न कर्मफलभोगाय सा - जन्मादि रूपा चेष्टा ।

तत्र जन्मरूपा देवमनुष्यादिसर्वजातिव्यापिनी । यथा आह* बहुधा विजायते* इति ।

कर्मरूपा बृन्दावनगोकुलकालियहृदादि व्यापिनी । अव्ययाहतात्मिका -

रावणशिशुपालबाणशक्रशर्वादिभिः अप्रतिहता । न सा कर्मनिमित्तजा इति अनेन

त्रिभावनातीतत्वात् अवताराणामपि शुभाश्रयत्वं दर्शितम् ।

When He incarnates as a human, He acts like a human. We can see this in *Raama avataara*, *Krishna avataara*. It is only for the good of the world that He does that. It is not because He is experiencing the fruits of *karma* done earlier. Because He is *karmaadhyaksha*, and not *karma vashya*. He is *Sarveshvara*, and not like a bound self. This is there in all the *jaatis* - *deva*, *manushya*, etc. He is not born like the bound selves here, He incarnates out of His own will. Whatever wonderful acts He did, *leelaa cheshtitaas*, in *Brindaavana*, *Gokula*, in controlling the *Kaaliya sarpa*, they are unopposed. Nobody can stop Him or oppose Him, or go against Him. *Raavana*, *Shishupaala*, *Baana*, and others - nobody can stop or face Him. He overpowers everyone. The *avataaraas* are said to be not *karma nimitta*, not for experiencing the fruits of the *karma*, like the *baddha jeevaas*; the *leelaas* of the Lord do not come under *bhaavanaa traya*, like the bound selves, Because of this, the *avataara roopaas* are also *Shubhaashraya* only.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 73:

तद्रूपं विश्वरूपस्य तस्य योगयुजा नृप ।

चिन्त्यमात्मविशुद्ध्यर्थं सर्वकिल्बिषनाशनम् ॥ ७३ ॥

Sri Engal Aalwaan's Commentary:

यद्यपि अनन्तस्य अनन्त बद्ध मुक्त रूपाणि सन्ति । तथा अपि व्यूहविभवादि रूपेण स्थितं तत् एव भगवतो रूपं चिन्त्यम् इति आह तत् रूपम् इति । सर्वकिल्बिषनाशनं सर्वकर्मक्षयकरम् ।

The *baddha*, *mukta* forms are all His own form only. They are all His *shareera*, His *moorta* and *amoorta roopaas*. *Tat roopa* means all His forms, which are *para*, *vyooha*, *vibhava*, *antaryaami* and *archaa* - these are the forms to be meditated upon, by one who is engaged in *yoga*. This destroys all the *karmaas* of one. Cleansing of the self means getting rid of the *karmaas*. One who is engaged in *yoga* has to meditate upon that.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 74:

यथा अग्निरुद्धतशिखः कक्षं दहति सानिलः ।

तथा चित्तस्थितो विष्णुः योगिनां सर्वकिल्बिषम् ॥ ७४ ॥

Just as the fire which is burning with huge flames, assisted by the air, burns everything, in the same way, *Vishnu* who is established in the mind of a *yogi*, destroys all the *karmaas* there.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 75:

तस्मात् समस्तशक्तीनाम् आधारे तत्र चेतसः ।

कुर्वीत संस्थितिं सा तु विज्ञेया शुद्धधारणा ॥ ७५ ॥

Sri Engal Aalwaan's Commentary:

यत एवं विलक्षणं योगयुजा अभ्यासवाशेन चिन्तयितुं शक्यं च, तस्मात् तत्र रूपे धारणां कुर्यात् इति आह तस्मात् इति । आधारशुद्ध्या धारणायाः शुद्धिः ।

One who is performing *yoga*, can establish this kind of a form in his mind, and then can meditate upon it, and this is the form in which *dhaaranaa* is to be done. This is to be established firmly, steadily in the mind.

That which is the *aadhaara* of all the *shaktis*, the mind has to be established in that during *dhaaranaa*. This is *shuddha dhaaranaa*. This is in order to get *shuddha dhaaranaa*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 76:

शुभाश्रयः स चित्तस्य सर्वगतस्य अचलात्मनः ।
त्रिभावभावनातीतो मुक्तये योगिनो नृप ॥ ७६ ॥

Sri Engal Aalwaan's Commentary:

शुभाश्रयत्वे त्रिभावभावनातीतत्वं हेतुम् आह शुभाश्रय इति । शुद्धाश्रय इति च पाठः ।
स्वतः सर्वगतस्य चञ्चलस्य विलक्षणविषये अचलात्मनः सर्वविलक्षणत्वात् स शुभाश्रयः ।
अवताररूपाणि अपि भावनात्रयातीतत्वेन मुक्तिहेतुतया च शुभाश्रय इति स्मृत्यादिभिः
उक्तम् । * एवं यो वेति तत्त्वतः * यादृशे वा मनस्स्थैर्यं रूपे बध्नाति चक्रिणः ।
नृसिंहवामनादीनाम् * इत्यादिना शौनकः । श्रीसात्वते * दशेन्द्रियाननं घोरं यो
मनोरजनीचरम् । विवेकशरजालेन शमं नयति योगिनाम् । ध्येयः स एव विश्वात्मा
सतोयजलदप्रभः । रक्तराजीवनयनो धनुश्शरकराङ्कितः * इत्यादिना प्रत्याविर्भावम्
उक्तम् ।

The reason why the *Shubhaashraya* is beyond the *tribhaavanaa*, is told here. It can be *Shubhaashraya* or *Shuddhaashraya*. *Bhagavaan* by Himself is *sarvagata*, He is all pervading, and He moves over everywhere. He is everywhere. He is *vyaapta*, *ananta*. His *svaroopa* itself is *vibhu*. He also moves around everywhere. With respect to something which is totally different, He is *achala*. His *vailakshanya* is told here. He is different and distinct from everything else. That is why He is said to be *Shubhaashraya*. His *avataara roopaas* are also beyond the *bhaavanaa traya*, and also they bestow liberation, *moksha*. They are *moksha kaarana*. Because of this, *shubha* and *aashraya* are both there. They can be meditated upon, and also they bestow the ultimate benefit, *moksha*. This is told in *Smruti* and other places. *Krishna* says in *Bhagavad Geetha* as "One who knows like this". One who establishes his mind on *Nrusimha*, *Vaamana* - these *avataara roopaas* are also *Shubhaashraya* only. In *Saatvata Puraana*, it is said that a man has ten *indriyaas*, and is compared with *Raavana*, who has got ten heads, the *manas* itself is the *raakshasa*, like *Raavana* - the mind, with the ten sense organs, and with the bow and arrows which is nothing but *Viveka*, one can control the mind, and just as *Sri Raama* destroyed *Raavana* with the power of His arrows, a *yogi* with *viveka*, *upaasanaa*, goes forth and controls all these sense organs. He is the one to be meditated upon, and His hue is like the sea. His eyes are blood red, and like a red lotus. He has got bow and arrows. His *Shubhaashraya* is described, and His *avataara roopaas* are all to be meditated upon by a *yogi* in order to get liberated.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 77:

अन्ये तु पुरुषव्याघ्र चेतसो ये व्यपाश्रयाः ।

अशुद्धाः ते समस्तास्तु देवादयाः कर्मयोनयः ॥ ७७ ॥

Sri Engal Aalwaan's Commentary:

एतत् व्यतिरिक्ताः पूर्वोक्ता बद्धमुक्ता ये ते अशुभाश्रया इति आह अन्ये तु इति । अत्रापि शौनकः * आब्रह्मस्तम्बपर्यन्ता जगदन्तर्व्यवस्थिताः । प्राणिनः कर्मजनिताः संसारवशवर्तिनः । यतस्ततो न ते ध्याने ध्यानिनाम् उपकारकाः । अविन्द्यान्तर्गताः सर्वे ते हि संसारगोचराः ॥ पश्चात् उद्भूतबोधाः च ध्याने नैवोपकारकाः । नैसर्गिको न वै बोधस्तेषामप्यन्यतो यतः ॥ तस्मात् तदमलं ब्रह्म निसर्गात् एव बोधवत् । ध्येयः * इत्यादि । महाभारते * ब्रह्माणं शितिकण्ठं च * इत्यादि । * एतदन्तास्तु गतयो ब्रह्माद्यास्समुदाहृताः * इत्यादि मनुः । कर्मयोनित्वमशुद्धिहेतुः ।

All others are *ashuddhaas*, it is said. The *baddha* and *mukta roopaas* told, the *moorta* and *amoorta roopaas*, are all *ashuddhaas*, are *ashubhaashrayaas*, they are different from *bhagavat roopa*. It is told clearly that from *Chaturmukha* Brahma to the lowest being, which are all there in this *prakruti mandala*, which are having a body, and are *baddha*, are all born because of the fruits of experiencing their *karma*. They are all under the sway of *samsaara*, going in the cycle of birth and death. All the *baddha jeevaas* are not fit for *dhyana* by a *yogi*. They themselves are having *avidyaa*, *karma*, and they are in *samsaara*, so they cannot be meditated upon by one who is desirous of liberation, *moksha*. Those who have escaped this *samsaara*, and have got rid of all their *karma*, their *jnyaana* is in its proper full state, original state, they have got the *jnyaana*; they are also not useful for one who is engaged in *dhyana*; because their *jnyaana* is not natural; they were bound selves at one time, and with *Bhagavaan's anugraha*, His grace, they got rid of this *karma*, and then they became *muktaas*; so the *jnyaana* was always not there for them. So, the *Brahman* who is eternally having *asankuchita jnyaana*, *Satyam jnyaanam anantam Brahma*, is only to be meditated upon, as told by *Shounaka*. This is also told in the *Mahaabhaarata*, that they are all in this *samsaara* only. *Manu*, *Mahaabhaarata*, and *Puraanaas* are given as *pramaana* here. They are told as *ashuddhaas* because of *karmayonitva*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 78:

मूर्तं भगवतो रूपं सर्वापाश्रयनिस्पृहम् ।

एषा वै धारणा प्रोक्ता यत् चित्तं तत्र धार्यते ॥ ७८ ॥

Sri Engal Aalwaan's Commentary:

अथ धारणाया ध्यानस्य चाश्रयरूपमाह मूर्तम् इति । मूर्ते भगवतो रूप इति च पाठः । मूर्ते स्थूले ।

In *dhaaranaa* and *dhyaana*, what is the form to be meditated upon, is told here. The gross form of *Bhagavaan*. This is *Shubhaashraya* and is the one fit for *dhaaranaa* and *dhyaana*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 79:

यत् च मूर्ते हरेः रूपं यादृक्चिन्त्यं नराधिप ।

तत् श्रूयताम् अनाधारा धारणा नोपपद्यते ॥ ७९ ॥

O King, what is the *sthoora roopa* of *Bhagavaan*? How is it to be meditated upon? That I am going to tell you, listen to me. *Keshidhvaja* said. *Dhaaranaa* cannot be done without thinking about a form in the mind. Something has to be established in the mind. The mind needs an *aadhaara* for *dhaaranaa*. One has to establish a form in the mind, and then meditate upon it. Without that, it is not possible. What is the form to be established in the mind for *dhyaana*, is now told as the *Bhagavad roopa*, the *divya mangala vigraha*, the most wonderful description of *Bhagavat divya mangala vigraha*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 80:

प्रसन्नवदनं चारुपद्मपत्रोपमेक्षणम् ।

सुकपोलं सुविस्तीर्णललाटफलकोज्ज्वलम् ॥ ८० ॥

The most pleasant face of *Bhagavaan*, *divya vadana*, most beautiful. It is like the petal of the lotus, His eyes are like that, most beautiful, resplendent. He has beautiful cheeks. He has a broad and radiant forehead. This form is to be meditated upon, established in the mind.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 81:

समकर्णातविन्यस्तचारुकुण्डलभूषणम् ।

कम्बुग्रीवं सुविस्तीर्णश्रीवत्साङ्कितवक्षसम् ॥ ८१ ॥

Equally spaced with the ears, the earrings which are most beautiful, and ornaments, with a wonderful neck, with a broad chest, having the mark of *Shreevatsa*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 82:

वलित्रिभङ्गिना मग्ननाभिना ह्युदरेण च ।

प्रलम्बाष्टभुजं विष्णुमथवापि चतुर्भुजम् ॥ ८२ ॥

Sri Engal Aalwaan's Commentary:

वालीति । त्रयो भङ्गा यस्य तत् त्रिभङ्गि । वलिभिस्त्रिभङ्गिना ।

There are three most wonderful folds in His stomach, just like the waves in the sea. There is a deep navel in His stomach. He has got long eight arms. Or four arms. We have to meditate upon the four arms of *Vishnu*, or eight arms, as *ashtabhuja*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 83:

समस्तोरुजङ्घं च सुस्थिताङ्घ्रिवराम्भुजम् ।

चिन्तयेत् ब्रह्मभूतं तं पीतनिर्मलवाससम् ॥ ८३ ॥

Firm and steady, and flat, His legs and thighs, and His Lotus Feet, which are most well formed, and clad in clean yellow robes, the *Peetaambara*, this is the form of *Brahman*, *Paramaatman*, which is to be meditated upon. With all the *aayudhaas* and *bhooshanaas*, this is the form of *Paramaatman* which one has to establish in the mind, and then meditate upon it.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 84:

किरीटहारकेयूरकटकादिविभूषितम् ॥ ८४ ॥

The crown, garland, armlets, bracelets - He is decorated with all these ornaments.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 85:

शार्ङ्गशङ्खगदाखड्गचक्राक्षवलयान्वितम् ।

वरदाभयहस्तं च मुद्रिकारत्नभूषितम् ॥ ८५ ॥

Sri Engal Aalwaan's Commentary:

अथ धारणां विषयभेदेन चतुर्धा दर्शयति शार्ङ्ग इत्यादिना । अष्टभुजत्वपक्षे शार्ङ्गादीनि षट् षण्णां धार्याणि, षिषभुजयोः पद्मबाणौ, वराभये वा । चतुर्भुजत्वे शङ्खचक्रगदाब्जानि । तत्र शार्ङ्ग इत्यादिना, तां तदेत्यन्तेन अस्त्रभूषणप्रत्यङ्गप्रधानाङ्ग चतुष्टयविषया प्रथमा धारणा उक्ता । अस्त्रप्रधानेयं धारणा ।

The *Shaarnga* bow, then *Shankha*, *Gadaa*, *Khadga*, *Chakra*, *Akshamaalaa*, He has got *Varada hasta*, and *Abhaya hasta*, and the *Mudrikaa ratna*. His wonderful form is with all the *bhooshanaas* and *astraas*.

There are four kinds of *dhaaranaa*, told. The weapons that He is carrying, in *Ashtabhuja* and in *Chaturbhuja* are told.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 86:

चिन्तयेत् तन्मयो योगी समाधाय आत्ममानसम् ।

तावत् यावत् दृढी भूता तत्रैव नृप धारणा ॥ ८६ ॥

With complete concentration, the *yogi* has to meditate on the form of the Lord with the *Shaarnga*, *Shankha*, the *Varada Abhaya hasta*, etc., keeping his mind tranquil and equipoised. He has to meditate upon this as long as he has firmly established the form, he has to think of only this and nothing else. This is *dhaaranaa*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 87:

व्रजतस्तिष्ठतो अन्यत् वा स्वेच्छया कर्म कुर्वतः ।

नापयाति यदा चित्तात् सिद्धां मन्येत तां तदा ॥ ८७ ॥

Whether is walking or standing, or whatever he is doing, whatever work he is engaged in, when such a form of *Bhagavaan*, the wonderful *divya mangala vigraha* of *Bhagavaan* does not go away from his mind, is always established in his mind, whatever he may be doing, walking, sitting, standing, or doing any other work, that is when he can understand that his *dhaaranaa* is now mastered, that he has attained the state of *dhaaranaa*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 88:

ततः शङ्खगदाचक्रशार्ङ्गादिरहितं बुधः ।

चिन्तयेत् भगवत् रूपं प्रशान्तं साक्षसूत्रकम् ॥ ८८ ॥

Sri Engal Aalwaan's Commentary:

तत इति । ततः शङ्ख इत्यादिना साक्षसूत्रकमिति अन्तेन शङ्खादि अस्त्र रहित

साक्षसूत्रकिरीटादिभूषणप्रत्यङ्ग प्रधानाङ्गविषया द्वितीया उक्ता । इयं भूषणप्रधाना ।

First, it is said that he has to meditate *Bhagavaan* with all the *astra*, *bhooshana*. Now, the second kind of meditation is told here. This second form of meditation is with only *bhooshanaas*, without the *Shankha*, *Gadaa*, *Chakra*, *Shaarnga*. The first form is *astra* and *bhooshana*. The *Bhagavaan*'s form is to be meditated upon, with *sphatika akshamaalaa*, *yajnyopaveeta*, etc.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 89:

सा यदा धारणा तद्वत् अवस्थानवती ततः ।

किरीटकेयूरमुखैः भूषणैः रहितं स्मरेत् ॥ ८९ ॥

Sri Engal Aalwaan's Commentary:

सा इति । किरीट इत्यादिना भूषणरहितप्रत्यङ्गप्रधानाङ्गविषया तृतीया उक्ता । इयं प्रत्यङ्गप्रधाना ।

The next stage is without *bhooshanaas* also, thinking about all the various *angaas* of *Bhagavaan*. Mainly concentrating on the *angaas* or *avayavas* of *Bhagavaan*. After establishing and mastering the *dhaaranaa* of *bhooshanaas*, one has to meditate without the *bhooshanaas*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 90:

तदेकावयवं देवं चेतसा हि पुनर्बुधः ।

कुर्यात् ततो अवयविनि प्रणिधानपरो भवेत् ॥ ९० ॥

Sri Engal Aalwaan's Commentary:

तत् इति । तत् एक अवयवम् इत्यादिना प्रधान अङ्गविषया चतुर्थी धारणा उक्ता । आयुध भूषण प्रत्यङ्गेषु अभ्यासेन सुदृढं गृहीतेषु पुनः तत् एक अवयवं तेषां प्रत्यङ्गानां प्रधान अवयवयुक्तं देवं चेतसा कुर्यात् चिन्तयेत् इति अर्थः । इयम् एक अवयवप्रधाना । अथ ध्यानम् आह ततो अवयविनी इति । ततः धारणानान्तरम् ।

अस्त्रभूषणप्रत्यङ्गप्रधानाङ्गानामाश्रये गोमुख आकारे अवयविनि अस्त्रादि अनुषङ्गेण ध्यानपरो भवेत् ।

Then, he has to think of each *avayava* of *Bhagavaan*. This is the fourth *dhaaranaa*, with the *angaas* of *Bhagavaan*. The *aayudhaas*, *bhooshanaas*, the various *angaas* of *Bhagavaan*, with the continuous practice and meditation, when it is firmly established in the mind, and then only one *avayava*, having the *Bhagavaan's* form, this is to be meditated upon. This is giving importance to one *avayava* at a time, and then this is told as *dhyaana*. Till this, it is *dhaaranaa*, and now it is *dhyaana*. The *avayavi* is said to be of *gomukhaakaara*, and one has to do *dhyaana* in that.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 91:

तत् रूपप्रत्यया चैका सन्ततिश्चान्यनिस्पृहा ।

तत् ध्यानं प्रथमैरङ्गैः षडभिर्निष्पाद्यते नृप ॥ ९१ ॥

Sri Engal Aalwaan's Commentary:

ध्यानलक्षणम् आह तत् रूप इति । तत् रूपप्रत्यय इति च पाठः । तत् रूप प्रत्यये धारणासिद्धरूपविषयप्रत्यये । एका असदृशी । अन्यनिस्पृहा विजातीयप्रत्ययानन्तरिता

या संततिः प्रवाहः, तत् ध्यानं षड्भङ्गैः यमादिभिः । एवमुपासनसोपानक्रमेणारूढ
दिव्यविषयम् इदं ध्यानम् । पूर्वत्र तस्य च आलम्बहवत इति प्रस्तुतः सालम्बनो योगः ।
अस्त्रभूषण अध्याये हि अस्त्र भूषणमय सर्वशक्ति आश्रयदिव्यविग्रहः सबीहयोगविषय इति
स्पष्टम् उक्तम्* सालम्बनो महायोगः सबीज इत्यादिना ।

This is the form of *dhyaana*. When once *dhaaranaa* is established, this is the same as *tailadhaaraavat avicchinna smruti santati roopaa*, what *Bhaashyakaarar* says, that there should be no other thought coming in between two thoughts. This is *saalambana yoga*. In the *astra bhooshana adhyaaya*, the form that is meditated upon, with *astra, bhooshana*, is said to be *sabeeja yoga*.

The *dhyaana* is now established with the six *angaas* - *yama, niyama, aasana, praanaayaama, pratyahaara, dhaaranaa*. Now is told the *dhyaana*. *Samaadhi* is next.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 92:

तस्यैव कल्पनाहीनं स्वरूपग्रहणं हि यत् ।

मनसा ध्याननिष्पादयं समाधिस्सो अभिधीयते ॥ ९२ ॥

Sri Engal Aalwaan's Commentary:

अथ ध्यानपर्यन्त सप्ताङ्गजन्यं निर्बीजयोगाख्यं भगवत्स्वरूपविषयं समाधिम् आह-
तस्यैव इति । तस्यैव विग्रहादिविशिष्टतया ध्यातस्यैव, कल्पनाः
नामरूपवर्णापक्षयविनाशादयः । अयं समाधिः पूर्वाध्याये परविद्या इति उक्तं
विवेकज्ञानम् । इदं च अस्त्रभूषणादिविशिष्टदिव्यविग्रहवत् एव भगवतो अस्त्रभूषण
अध्यायादिषु* बिभर्ति पुण्डरीकाक्षः सदैव परमेश्वरः* कलामुहूर्तदिमयश्च कालः*
इत्यादिभिः प्रतिपादितत्वात्, अस्त्रादीनां राहित्येन उत्तरोत्तरध्यानस्य वचनम् अन्यथा
तस्याशक्यत्वात्, न तु त्याज्यत्वात् तेषाम् । अस्त्रादिविशिष्टविग्रहवत् एव प्राप्यत्वात्,
तत्क्रतुन्यानेन तेषाम् अपि दृढं ध्येयत्व वचनात् च ।

This is *samaadhi*, said to be *Nirbeeja yoga*. The meditation with *astra, bhooshana* is *Sabeeja yoga*. That which is realized with the *sapta angaas* of *yoga*, up to *dhyaana*, is called *Nirbeeja yoga*, and this is *Bhagavaan's* essential nature. This means, One who is meditated upon with all the *divya mangala vigraha, astra, bhooshana* - thinking that He does not have *naama, roopa* like what we see in this world, and that there are not the *shat bhaava vikaaraas, asti iti kevalam*, who is without any *vikaaraas*, with this, the *svaroopa grahana* has to be done. This is to be achieved through meditation in the mind. This is said to be *samaadhi*. The

previous chapter is told as *para vidyaa* and *apara vidyaa*. *Apara vidyaa* is *shastra janya jnyaana*, *para vidyaa* is as told in the *Mundakopanishad*, is the *vivekaja jnyaana*, which is *upaasanaatmaka*. This is already established in the *Astra bhooshana adhyaaya* for one who has all these attributes - *astra*, *bhooshana*, who is *vishishta* with all these things, such a *Bhagavaan* having the *divya mangala vigraha*. One can meditate upon the *svaroopa* of *Bhagavaan*, starting with the meditation on the *divya mangala vigraha*, with all the *astraas* and *bhooshanaas*, the most resplendent form of *Bhagavaan*, and then thinking without the *astraas* thinking about the same form, without the *bhooshanaas* thinking about the same form, and meditating upon the *svaroopa* of *Bhagavaan*. Always, *Bhagavaan* is qualified by all these things, but the focus is on the *svaroopa*, *astra*, *bhooshanaas*; without this, it is not possible to proceed in this form. Without this, it is not possible to achieve. One should not leave them away, but this is the way to progress. Finally, the one who is to be attained, *Bhagavaan*, is qualified by all of these, *astraas*, *bhooshanaas*, *vigraha*, as per *Tat kratu nyaaya* - "Yathaa kraturasmin loke purusho bhavati, tathaa itah pretya bhavati" - "As one meditates, he attains that only; whatever form one meditates upon, he attains that", so if he meditates upon *jeevaatman*, he attains *jeevaatman* only. If one meditates upon *Bhagavaan*, he attains that. *Bhagavaan's* form is having all of these - *divya mangala vigraha*, *astra*, *bhooshana*, so meditation is only upon such a form, and not leaving all those things. However, one can focus more and more on various aspects, as what is told in the four ways of *dhaaranaa*. One who attains *Bhagavaan* in the final stage, the ultimate stage, is the *Bhagavaan* having the *divya mangala vigraha*, and the *astra*, *bhooshana*, etc.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 93:

विज्ञानं प्रापकं प्राप्ये परे ब्रह्मणि पार्थिव ।

प्रापणीयः तथैवात्मा प्रक्षीणाशेषभावनः ॥ ९३ ॥

Sri Engal Aalwaan's Commentary:

उक्तस्य समाधिरूपज्ञानस्य भेषजं भगवत्प्राप्तिः इति उक्तम् परब्रह्मपाप्तिफलम् आह विज्ञानम् इति । इदं विज्ञानं प्राप्ये परे ब्रह्मणि प्रापकम्, तथा एव ब्रह्मवत् प्रक्षीण अशेषभावनः भावनात्रयरहितो भगवत् उपासक आत्मा प्रापणीयः प्रापयितव्यः । * ब्रह्मविदप्नोति परम्* विद्यया अमृत (त्व) मश्नुते* भक्त्या तु अनन्यया शक्यः, * भक्त्या माम् अभिजानाति, * तत्प्राप्तिहेतुर्ज्ञानं च* इत्यादि ।

The attainer is *aatman*, and this kind of *vijnyaana*, which is the *saadhanaa* for attaining *Bhagavaan* is told here. This *vijnyaana*, told up to *samaadhi*, this *yoga*, is the one which helps one to attain *Paramaatman*. Just like *Parabrahman*, he will

also be getting rid of all his blemish, his *karma bandha*, *prakruti sambandha*; he will get rid of *bhaavanaa traya*, the *bhagavat upaasaka* is the attainer. This is also told in the *Shruti* - one who meditates upon *Brahman* attains *Brahman*. The *pramaanaas* about *upaasanaa* are given here.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 94:

क्षेत्रज्ञः करणी ज्ञानं करणं तस्य तेन तत् ।
निष्पाद्य मुक्तिकार्यं वै कृतकृत्यं निवर्तते ॥ ९४ ॥

Sri Engal Aalwaan's Commentary:

इदं ज्ञानं न केवलं ब्रह्मप्रापकमात्रम्, किं तु मुक्तिकारणमपि इति आह क्षेत्रज्ञ इति । क्षेत्रज्ञः अनादिकालक्षेत्ररूपमायागुणत्रयतिरोहितस्वस्वरूपः । करणी करणवान् । समाधिरूपं ज्ञानं करणम् । तत् ज्ञानं तेन करणत्वेन तस्य क्षेत्रज्ञस्य मुक्तिकार्यं निष्पाद्य कृतकृत्यं निवर्तते मुक्तिमकृत्वा न निवर्तत इति अर्थः ।

It is not only that it will lead one to *Brahman*, but also will make one get liberated. *Kshetrajnya* is the *jeevaatman*, *upaasaka*, who is meditating, is the *karani*. The *karana*, *saadhana* is *jnyaana*, the *upaasana*. It will definitely give him the fruit of *mukti*, and then only will it return, it is told here. He has to do until he gets *moksha*, *aharahah anustheya*, this *bhakti yoga* he has to perform everyday, he will attain *moksha*. The *prakruti*, which is *guna traya*, called *maayaa*, in the form of *kshetra*, the *shareera*, his *svaroop* is covered by that. *Karani* is one who performs the *upaasanaa*. *Karana*, the instrument is *upaasanaa*, the *samaadhi roopa jnyaana*. It will not end before getting him liberation. He has to perform this till he gets liberation.

It will get him liberation, and he will never return to *samsaara* again. *Kshetrajnya* is one whose real nature is covered by the veil of *prakruti*, and *maayaa* which is *trigunaatmaka*, consisting of *sattva*, *rajas*, *tamas*, since beginningless time. *Karani* means one who performs, executes the means to *moksha*. The *jnyaana* of the form of *samaadhi*, is the instrument, the means. It will not get over before he gets liberation. It will take him up to that. This is the power of *samaadhi*, he says. Now, the *moksha svaroop* is told in the next *shloka*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 95:

तद्भावभावमानः ततो असौ परमात्मना ।
भवत्यभेदी भेदश्च तस्य अज्ञानकृतो भवेत् ॥ ९५ ॥

Sri Engal Aalwaan's Commentary:

मुक्तिस्वरूपम् आह तद्भावभावम् इति । तद्भावभावमापन्नः तस्त परस्य ब्रह्मणो भावाः
 अपहतपाप्मत्वादयो धर्माः, तेषां भावम् आविर्भावम्, आपन्नः प्रप्तः, तदा असौ परमात्मना
 अभेदी भवति ज्ञानान्दाद्याकारैः एकप्रकारो भवति इति अर्थः । भेदः देवादिरूपः, तदन्वयो
 अस्य तदन्वयो अस्य कर्मरूप अज्ञानकृतः; * निरञ्जनः परमं साम्यमुपैति, * ब्राह्मणो
 महिमानमाप्नोति, * परं ज्योतिसुसंपद्य स्वेन रूपेण अभिनिष्पद्यते, * संपद्याविर्भावः
 स्वेनशब्दात्, * मम साधर्म्यम् आगताः * इत्यादेः । स्वरूप ऐक्यपक्षे तु द्वितीयो भावशब्दो
 निरर्थकः । अभेदी भवति इति अस्य च पुनरुक्तिः * अन्यत् द्रव्यं हि नैति तत् द्रव्यतां यतः
 * इति च उक्ति विरोधः ।

This is said to be the *moksha svaroop*. *Tadbhaava bhaavam* means *Bhagavaan's svabhaava*, which is *apahata paapmatva, vijarah, vimrutyuh, vishokah*, etc. - these will be *aavirbhaava*, that means that these will not be created, but will be in his natural state, because it was covered, like the dust covered on a gem; if the dust is removed, it will shine forth in its original form. He will be not different from *Paramaatman*, he will be in the same form as *Bhagavaan*, He will attain similarity with *Bhagavaan*, is the meaning. *Bheda* is the *deva, manushya* and other forms, which he was in the bound state, because of the ignorance in the form of *karma*, because of which he thought he was *deva, manushya*, etc.; having got rid of all his blemish, he attains similarity with *Paramaatman*, he will be in his original form. Having attained *Paramaatman*, he will get *samaana dharma, saadharmya*, with *Bhagavaan*. *Svaroop* *aikya*, identity cannot be told here, because *bhaava bhaava* is told, and the second *bhaava* will be futile in this case, it will not be meaningful. That would again become repetition. One *dravya* cannot become another *dravya*, even when they are mixed together. Though they may be like a river merging into the sea, both are called as sea, as the river leaves its name and form; but the particles of the river are still present, and there is no *svaroop naasha* or *svaroop aikya* with *samudra*. It becomes one with *samudra* means that it will also have the same form, similarity, that is what is meant here also. These are all explained here. *Abheda* does not mean *svaroop naasha* and identity with *Bhagavaan*, but it means similarity, *saamya* with *Bhagavaan, guna saamya*.

This tells about the *mukti svaroop*. This is explained in detail by *Sri Engal Aalwaan*. *Tadbhaavabhaavan* means the *bhaavaas* of *Parabrahman*, which are *apahata paapmaa, vijarah, vimrutyuh, vishokah, vijighatsah, apipaasah, satyakaamah, satyasankalpah*, the *ashta gunaas* which are told, which are present in the *jeevaatman* also, in the *upaasaka*, but are covered by the veil of *prakruti*. When the cover is removed, it will be in its original natural state; this is called *aavirbhaava*. So, the *jeevaatman* will also get the *ashta gunaas* like

Paramaatman. He gets *abheda* with *Paramaatman*, his *svaroopa* will also be *jnyaana aananda*, and his *dharma bhoota jnyaana* will be equal to that of *Paramaatman*. The *abheda* told here is to be interpreted as told in the commentary - that he becomes similar to Him, becomes similar to *Paramaatman* with the forms of *jnyaana* and *aananda*. *Jeevaatman* and *Paramaatman* - are they identical or are they different, what happens in the *mukti svaroop*, is explained. Will the *jeevaatman* lose his *svaroopa* and merge into *Paramaatman*, or will he join *Paramaatman* and get the form similar to *Paramaatman*. This is what is explained here. It is said that there is similarity, and he does not lose his essential nature. There is no *svaroopa naasha* in *moksha*; if it were so, then nobody would desire for such a *moksha*. *Shrutis* say clearly that there is similarity attained by the *jeevaatman* with *Paramaatman*. The *bheda* is explained - *jeevaatman* is also *jnyaana aananda maya*, *jnyaana aananda svaroop*, and his *dharma bhoota jnyaana* is eternally having all the good qualities, but due to *prakruti sambandha*, it is covered and contracted. Now, when the *prakruti sambandha* goes off, the association with matter is removed and destroyed once and for all, he will be in his original state, which is similar to *Paramaatman*.

The difference is - when he was associated with *prakruti*, he was born as *deva*, *manushya*, *tiryak*, *krimi*, *keeta*, *sthaavara*, based on each one's *karma*, which is happening from *anaadi kaala*, beginningless time. The *bheda* came because of the *karma*, *anaadi karma*. *Karma* is also *anaadi*. Because *jeevaatman* is *anaadi*, *karma* is also *anaadi*. The *karmaas* which a *jeevaatman* does lead to *Bhagavaan's anugraha* or *nigraha*, which are called *punya* and *paapa*, and that is going on getting accumulated. When he transgresses the *shastraas*, there will be *nigraha*, punishment; *Bhagavaan* will do a *sankalpa* that he has to be punished for this. When he follows the *shastraas* and does all things right, there will be *anugraha*, and *Paramaatman* will grace him, this is *punya*. The *jeevaatman* has to experience the fruits of all the *karmaas* that he has done. For this he gets bodies, and different kinds of bodies based on the *punya* and *paapa* that he has accumulated. Again, he identifies himself with the body, and again gets into all kinds of *karma*. If he gets into the body of a cow, he will act like a cow, he will do all the *karmaas* like a cow, similarly when he gets into the bodies of a human or *deva*. As when *Keshidhvaja* is teaching *Khaandikya Janaka*, when he gets an *aachaarya* and does *upaasanaa*, he gets rid of this body once and for all, and he will be in his liberated state. Then he will be *abhedi* with *Paramaatman*, similar to *Paramaatman*, because he is also *jnyaana aananda maya*. He is *anu*, his *svaroopa* is *jnyaana aananda*, and his *dharma bhoota jnyaana* will become equal to that of *Paramaatman*. *Deva aadi roopa* is the *bheda* here. This *bheda* is due to *karma roopa ajnyaana*.

This is told in *Shrutis* as he gets *parama saamya*, ultimate similarity with respect to the *dharma*, *dharma bhoota jnyaana*, and *apahata paapmatva aadi gunaas*. He will not become *vibhu* in *svaroopa*, he will not be all pervasive in his essential nature, he will be atomic. He will be subtle, and his essential nature will be *ati sookshma*. He will not have the capability to enter into all the beings, *antaryaamitva*. He will not be capable of *jagat srushti*, *paalana*, *samhaara*. He will enjoy the ultimate bliss similar to that of *Paramaatman*. The similarity is with respect to that aspect only. He will not be tainted by *karma*, *prakruti*.

He goes near *Paramaatman*, and touches Him, *sparsha*, and the *paryanka vidyaa* is told in the *Upanishads*. He gets evolved in his original form, and the veil of *karma* is removed. Having attained *Paramaatman*, his *svaroopa aavirbhaava* happens. *Baadaraayana* clearly says this in the *Brahma Sutraas*. *Bhagavaan Krishna* says in the *Bhagavad Geeta* that he gets *samaana dharmatva*. *Svaroopa aikya* does not happen. There is no *svaroopa naasha*.

The defects in the other proposition are told. If there is *svaroopa aikya*, the words told here *tadbhaava bhaavam*, the second *bhaava* will be meaningless. If there is *svaroopa aikya*, only one *bhaava* would be sufficient. So, there is no identity, there is only similarity. *Abhedi bhavati* would also become repetition. The meaning of *yoga* given in the other proposition is identity, where *jeevaatma svaroop*a merges into *Paramaatma svaroop*a and loses its *svaroopa*; that cannot be true, because as told in the *Vishnu Puraana* itself earlier, one object cannot become another object.

When there is merger of two objects, they maintain their *svaroopa*, but they can become one, as in if we add one-half tumbler of water into another half-tumbler of water, both will become water only. If a river merges into the sea, they will both be called sea only, we say that they merge into each other; but the particles, atoms of the river will still remain there only, and will not get destroyed in the ocean. But, it may lose its name and form which was there earlier. Similarly, *jeevaatman* also loses his name and form which *deva*, *manushya*, etc., and will attain a state similar to *Paramaatman* with respect to his *jnyaana aananda gunaas*. There will be contradictions with the *Shruti* statements if we don't say so. This is the *mukti svaroop*a.

There are some more important *shlokaas* coming next.

We are studying Chapter 7 of *Amsha 6*. Where *Keshidhvaja* is teaching *Khaandikya Janaka* about *Bhagavat yoga*, *upaasanaa*, how *dhyaana* is to be done to attain *samaadhi*. He was telling that such a kind of *bhakti yoga*, will definitely get one *moksha*, liberation.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 96:**विभेदजनके अज्ञाने नाशमात्यन्तिकं गते ।****आत्मनो ब्रह्मणो भेदमसंतं कः करिष्यति ॥ ९६ ॥****Sri Engal Aalwaan's Commentary:**

एतत् एव विवृणोति विभेदजनक इति । विभेदः देवमनुष्यादि रूपः । आत्मनि ज्ञानैकरूपे देवादिविविधरूपविविधभेदहेतुभूत कर्माख्य अज्ञाने परब्रह्मदर्शनेन आत्यन्तिक नाशं गते सति, परस्मात् ब्रह्मणः आत्मनो भेदं देवादिरूपं भेदं कः करिष्यति - न को अपि करिष्यति इति अर्थः । यथा आह शौनकः * चतुर्विधो हि भेदो अयं मिथ्याज्ञाननिबन्धनः ।

The *moksha svaroop*a is only explained here. The differences with respect to *deva*, *manushya*, etc., his *karma* gets completely destroyed when he sees *Paramaatman* and goes and joins Him. The *ajnyaana*, ignorance of the nature of *karma*, is the cause of various differences like various forms of *deva*, *manushya*, etc. When that is destroyed completely with the *darshana* of *Paramaatman*, with the *aatman* being *jnyaanaika roopa* itself, then who will say that he is *deva*, or he is *manushya*, then the *aatma Paramaatma saamya* with respect to *jnyaana aakaaratva svaroop*a and in the *jnyaana dharma*, the similarity will be there. That *jeevaatman* is *anu*, and *Paramaatman* is *vibhu* will remain, but both will be of the nature of consciousness. One will not differentiate like *deva*, *manushya*. *Shounaka's* words are also told as *pramaana* here. The four kinds of *bheda* told here - *deva*, *manushya*, *tiryak*, *sthaavara*, is because of the *ajnyaana* which is happening due to *karma*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 97:**इत्युक्तस्ते मया योगः खाण्डिक्य परिपृच्छतः ।****संक्षेपविस्ताभ्यां तु किमन्यत् क्रियतां तव ॥ ९७ ॥**

Keshidhvaja after teaching all these to *Khaandikya Janaka*, the nature of *yoga*, *ashtaanga yoga*, *samaadhi*, what forms to meditate upon, what to meditate upon, what is the nature of liberation, and he said finally - "Thus, I have taught you the *yoga*, *Khaandikya*, which you asked me. I have told you briefly and also in detail. What else do you want to know?"

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 98:**खाण्डिक्य उवाच -****कथिते योगसद्भावे सर्वमेव कृतं मम ।****तवोपदेशेनाशेषो नष्टश्चित्तमलो यतः ॥ ९८ ॥**

Khaandikya replied - O *Keshidhvaja*, with your teaching of this *yoga*, everything is done. I am happy, there is nothing else I want. With this *upadesha* instruction of yours, all the impurities in my mind are completely destroyed now. I have nothing else to ask of you.

He shows the indication that he has absorbed the knowledge, which *Keshidhvaja* has taught him. He said that "My mind has become pure".

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 99:

ममेति यन्मया चोक्तमसदेतत् न चान्यथा ।

नरेन्द्र गदितुं शक्यमपि विज्ञेयवेदिभिः ॥ ९९ ॥

Sri Engal Aalwaan's Commentary:

कथित इत्यादि श्लोके ममेति वचनस्याहंकारममकारहेतुभूतचित्तमलनाशवचनेन व्याहर्ति परिहरति मम इति । यद्यपि अहंममत्वहेतुचित्तमलाशे सति अहंममत्वनाशात् अहं मम इति शब्द प्रयोगो न युज्यते । तथा अपि विज्ञेयवादिभिः साक्षात्कृतपरमार्थैरपि तत् प्रयोगं विना न गदितुं शक्यम् ।

I said "My, mine, that I have heard everything, my mind has now been cleared". These words "I, mine", without using these words, I cannot convey you these. That is why I told, and not with any other reason. I have lost this *ahamkaara*, *mamakaara*. If I tell that my mind is pure, then it may mean that I still have *ahamkaara*, but that is not what I am meaning here. I am not having any *ahamkaara*, *mamakaara*. When the impurities are all destroyed, I still have to tell that "My mind". When the complete impurities are destroyed, I should not even be using *aham*, *mama*, but those who have understood the truth, and are trying to tell, even those who have realized the ultimate, cannot convey this without using those words. That is why I am using that, he says.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 100:

अहं ममेत्यविद्येयं व्यवहारस्तथा अनयोः ।

परमार्थः त्वसंकल्प्यो गोचरे वचसां न यः ॥ १०० ॥

Sri Engal Aalwaan's Commentary:

एतत् एव विवृणोति अहम् मम इति । अहं ममेति इयं बुद्धिरविद्या अन्यथाज्ञानम् । तथा व्यवहारः पुमान् स्त्री गौरयं वाजि इत्यादि व्यवहारो अपि अनया अविद्यया । द्वैताद्वैतयोः अभेदः भ्रमकृत इति अर्थः । परमार्थः अविनाशि आत्मा, असंलाप्यः -

अजमहिषादिविशेषरहिततया तत् तत् शब्दैः अनिर्देश्यः । तत्र हेतुः गोचरे वचसां न यः इति ।

Aham, mama are *avidyaa jnyaana*, thinking one as something else. He is a man, she is a woman, this is a cow, horse, is also *avidyaa*, it is not the right knowledge, because all are *jnyaana aakaaraas, aatmans* only. All the differences, what I said, are due to *avidyaa* only, *bhramaa*. It is the wrong knowledge. The truth is that *aatman* is eternal, and we cannot express by words. We cannot talk about him. We cannot say that this *aatman* is goat, this is buffalo, etc; we cannot use these words to indicate an *aatman*. Because all *aatmans* are *jnyaana aakaaraas* only. He cannot be told using these words. Because these are all coming due to *prakruti sambandha* and not in his real nature.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 101:

तद्गच्छ श्रेयसे सर्वं ममैतद्भवता कृतम् ।

यद्विमुक्तिप्रदो योगः प्रोक्तः केशिध्वजाव्ययः ॥ १०१ ॥

You can return, O *Keshidhvaja*. You told me everything for my good, *shreyas*. *Shreyas* is told in *Upanishads* as the reality principle, and not *preyas*, the pleasure principle. You have taught me all these for my ultimate good. You have taught me the *yoga* which will get me ultimate liberation itself. You have taught me the eternal *moksha* itself - the means to that, O *Keshidhvaja*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 102:

श्री पराशरः -

यथार्हं पूजया तेन खाण्डिक्येन स पूजितः ।

आजगाम पुरं ब्रह्मन् ततः केशिध्वजो नृपः ॥ १०२ ॥

Sri Paraasharar - Having shown all the honour, respect, as *Keshidhvaja* deserved, by *Khaandikya Janaka*, *Keshidhvaja* came back to his city.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 103:

खाण्डिक्यो अपि सुतं कृत्वा राजानं योगसिद्धये ।

वनं जगाम गोविन्दे विनिवेशितमानसः ॥ १०३ ॥

Khaandikya also made his son as the king, and in order to perfect and practice his *yoga*, which was taught by *Keshidhvaja*, he went to the forest, having fixed his mind in *Govinda*. He wanted to meditate, do *upaasanaa*, and attain *moksha*. So, he retired to the forest.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 104:

तत्रैकान्तमतिर्भूत्वा यमादिगुणसंयुतः ।
विष्णवाख्ये निर्मले ब्रह्मण्यवाप नृपतिर्लयम् ॥ १०४ ॥

Sri Engal Aalwaan's Commentary:

तत्र इति । लयम् नामरूपकर्मणामात्यनितनाशम्, * यथा नद्यः स्यन्दमानाः समुद्रे अस्तं
गच्छन्ति नामरूपे विहाय, * अश्व इव रोमाणि विधूय पापम्, * भिद्यते हृदग्रन्थिः, *
निरञ्जनः परं साम्यम् उपैति * इत्यादेः । न तु स्वरूप ऐक्यम्, नित्यनैमित्तिकप्राकृतलये
प्रदर्शनात् । तथा सति ईश्वरस्य वैषम्यनैर्घृण्यादि दोषो जीवानामकृताभ्यागमः
कृतविप्रनाशश्च स्यात् । पुनर्देहसंबन्धा अभाव एव आत्यन्तिके विशेषः ।

Concentrating on *Bhagavaan* only, with *yama*, *niyama*, *aasana*, etc., having perfected all of that, he merged into *Vishnu*, who is *nirmala*, *Parabrahman*.

The meaning of *laya* is told in the commentary. *Laya* is the complete destruction of the *naama*, *roopa*, *karma*. He got this when he attained *Vishnu*. This is told in the *Shrutis*. Just like the rivers. The river is called *Gangaa*, and it has a form, that it is flowing like this, and that is *Yamunaa* river, this is *Kaaveri* river, etc., and they all go and merge into the ocean. When they go into the ocean, inside the ocean, we cannot say that "this is river *Gangaa*, this is river *Kaaveri*, this is river *Yamunaa*". They leave their form and name and merge into the ocean. But they don't lose their essential nature. Similarly, *jeevaatman* attains *moksha*, in the same way.

Just as a horse shakes off its mane, similarly, the *jeevaatman* shakes off all his *punya* and *paapa karmaas* and attains liberation. The knots in the heart, the *raaga*, *dvesha*, *karma*, everything gets destroyed. Being untainted by *karma*, he attains ultimate similarity with *Paramaatman*. These are all told in the *Shrutis*. There is no *svaroopaa aikya*, it is not identity of nature, *jeevaatman* does not lose his essential nature. This is also seen clearly in the *nitya*, *naimittika* and *praakruta laya*. It is told that in *sushupti*, deep sleep, we go and attain *Paramaatman*, we get *laya*; it is said that *jeevaatman* merges into *Paramaatman* in deep sleep, but he again comes back, he becomes the same thing whatever he was earlier, when he wakes up; and he remembers all the things that he remembered earlier, whatever he had done the previous day; he becomes whatever he was earlier; this is proof that he has not lost his essential nature, because he again comes back. Like this, it can be seen in *naimittika* and *praakruta pralaya*.

If the *jeevaatman* had lost his nature, what would have happened? When he dies, for example, and gets into another body, when a human dies and gets born as a

horse or cow, he will become the cow or horse only to experience the fruits of his *karma*, and he will get body of a cow or a horse. If the nature of *jeevaatman* itself gets totally destroyed when he dies, and if he gets into the body of a cow, then he will have to experience *karmaas* which he had not done, because his nature would have been destroyed completely and created again. Or whatever good or bad things he would have done in his human life, will not be giving fruit at all if he loses his nature completely. This is called *kruta vipranaasha*, the fruits of the *karma* done will get destroyed if his nature gets completely destroyed; or he will have to experience the fruits of *karmaas* he has not done; this is not as per *shastraas*, and this is not true. We experience the fruits of acts that we have done only, and not otherwise.

If this were not true, then *Eeshvara* also will have the defects, because if a *jeevaatman* gets into the body of a cow, and someone becomes a human, someone becomes a *deva*, why should *Eeshvara* create like this, if all of them lost their essential nature, and if it was newly created? This differentiation, *vaishamya*, will be a defect on the part of *Eeshvara*. And also there will be *nairghrunya*, because some of them will experience grief all the time, some of them will experience happiness; why should *Paramaatman* subject someone to grief for no reason, there would be cruelty on the part of *Brahman*. Whereas *Brahman* is told to be without any defects, *akhila heya pratyaneekatva*, His nature is far from any defects. He does not have any defects, as also told in the *Sutraas*.

So, *jeevaatman's anaadi karma* is only responsible, and *jeevaatmans* are also there from beginningless time. They get their bodies as per their *karmaas*, and they experience grief or happiness, and *Eeshvara* is only a creator. *Eeshvara* does the act of creation, but choosing the body is based on their *karmaas* only. All this will be proper only if *jeevaatmans* do not lose their essential nature. If they lose their essential nature itself, then none of these will be right. There would be a lot of contradictions in the *shastraas* then.

In the *Aatyantika laya*, *moksha*, he will not get another body. This is the difference compared to *nitya*, *naimittika*, *praakruta laya*, where he will be again in this *samsaara* and will get another body, again and again, whereas in the *Aatyantika laya*, *moksha*, he will never return to *samsaara* again.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 105:

केशिध्वजो विमुक्तिं अर्थं स्वकर्मक्षपणोन्मुखः ।

बुभुजे विषयान्कर्म चक्रे चानभिसंहितम् ॥ १०५ ॥

Sri Engal Aalwaan's Commentary:**केशिध्वज इति । अनभिसंहितम् अनभिसंहितफलम् ।**

Keshidhvaja, for the purpose of liberation, in order to destroy all his *karmaas* which were there, he performed acts without any desire for fruits therein, and with the *mamataa tyaaga*, *kartrutva tyaaga*, *sambandha tyaaga*, *phala tyaaga*, without any desire in the fruits, and with *Bhagavat aaraadhana roopa*. And he also enjoyed based on the *karma*, without any attachment, because it has to be destroyed. The *praarabdha karmaas*, which have started to give fruits, have to be experienced. But there should be no attachment to any of that. If something bad happens, he will experience it, but he will not have any attachment to the fruits. If something good happens also, he will experience without any attachment. *Keshidhvaja* was doing like this.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 106:**अकल्याणोपभोगैश्च क्षीणपापो अमलस्तथा ।****अवाप सिद्धिमत्यन्तां तापक्षयफलां द्विज ॥ १०६ ॥****Sri Engal Aalwaan's Commentary:****अकल्याण इति । अमलः क्षपितप्रारब्धकर्मविशेषः ।**

Having got destroyed all the *praarabdha karmaas*, which had started to give fruit already, and which cannot be avoided, having experienced them, and having got rid of all the *paapaas* having experienced them, which had already started to give fruits, having become *amala*, having got his *praarabdha karma* destroyed fully, then he became eligible for *atyanta siddhi*, liberation.

This completes Chapter Seven.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे सप्तमो अध्यायः ॥**॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये षष्ठे अंशे सप्तमो अध्यायः ॥****॥ अथ अष्टमो अध्यायः ॥****Conclusion**

Now, Chapter Eight. This is mostly about the *phala*, and what was told in the entire *Vishnu Puraana*, is summarized by *Paraasharar* here. *Paraasharar* also tells

the fruits, benefits for someone who studies this most sacred work about *Vishnu*, the *Vishnu Puraana*, which he taught all this time to *Maitreyar*, the benefits of listening to this teaching, doing *manana*, he will tell here.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 1:

श्री पराशरः -

इत्येष कथितः सम्यक् तृतीयः प्रतिसंचरः ।

आत्यन्तिको विमुक्तिर्या लयो ब्रह्मणि शाश्वते ॥ १ ॥

Sri Engal Aalwaan's Commentary:

इतियेष इति । या विमुक्तिः, एषः ब्रह्मणि आत्यन्तिको लयः तृतीयः प्रतिसञ्चरः इत्थं कथितः ॥

Sri Paraasharar - The third pralaya, which is *Aatyantika pralaya*, *moksha*, (the other ones being *naimittika* and *praakruta pralayaas*), was told to you. This is the *Aatyantika vimukti*, the ultimate liberation, which is going and joining *Paramaatman* in the end, the union with *Paramaatman*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 2:

सर्गश्च प्रतिसर्गश्च वंशमन्वन्तराणि च ।

वंशानुचरितं चैव भवतो गदितं मया ॥ २ ॥

I told you about creation, dissolution, the *vamsha*, *manvantaraas*, their further *vamshaas*, thus far.

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

पुराणं वैष्णवं चैतत् सर्वकिल्बिषनाशनम् ।

विशिष्टं सर्वशास्त्रेभ्यः पुरुषार्तोपपादकम् ॥ ३ ॥

This *Vaishnava Puraana*, which will destroy all evil, all sins, which is a very unique *shaashtra* compared to all the *shaashtraas*, because it will get one the ultimate benefit, the *purushaarth*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 4:

तुभ्यं यथावत् मैत्रेय प्रोक्तं शुश्रूषवे अव्ययम् ।

यदन्यदपि वक्तव्यं तत् पृच्छ अद्य वदामि ते ॥ ४ ॥

You had great desire to listen to this instruction, you are *shushrooshu*, *shrotum icchuhu*. I have told you as it is. The student's quality is that he should have desire to listen. The quality of a teacher is that he should tell as it is, what he knows.

Whatever else you want to know, do ask me, I will tell you. This shows his *oudaarya*.

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

मैत्रेय उवाच -

भगवन् कथितं सर्वं यत्पृष्टो असि मया मुने ।

श्रुतं च एतत् मया भक्त्या न अन्यप्रष्टव्यमस्ति मे ॥ ५ ॥

Maitreyar - O Bhagavan, you have told me everything that I have asked you. And I have listened to everything with great devotion. I do not have anything else to ask of you at this time.

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

विच्छिन्नाः सर्वसंदेहा वैमल्यं मनसः कृतम् ।

त्वत्प्रसादात् मया ज्ञाता उत्पत्तिस्थितिसंक्षयाः ॥ ६ ॥

All my doubts are completely destroyed now, my mind has become very clear, *vimala*, without any doubt or defect. All this happened with your grace, O *Bhagavan*. I have come to know about *utpatti*, *sthiti*, *laya* - creation, sustenance, dissolution, everything.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 7:

ज्ञातश्च त्रिविधो राशिः शक्तिश्च त्रिविधा गुरो ।

विज्ञाता सा च कात्स्नर्येन त्रिविधा भावभावना ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

ज्ञात इति । त्रिविधो राशिः सृष्टिपालनप्रलयहेतवो ब्रह्मदक्षादिः, विष्णुमन्वादिः,

रुद्रकालान्तकादिरिति त्रयो राशयः । चतुर्विध इति पाठे भगवता सह

पुंप्रधानव्यक्तकालाख्या हि विष्णुशक्तिः, परेत्याद्युक्ता त्रिविधा शक्तिः ।

I have known the three groups, three *shaktis*, and have also known completely three kinds of *bhaava bhaavanaas*.

The three groups what I have learnt are those responsible for creation, sustenance and dissolution -

1. *Brahma, Daksha Prajaapati* and others, who are responsible for creation,
2. *Vishnu*, who Himself does His *avataara*, *Manu*, who do sustenance,
3. *Rudra, Kaala* who are responsible for dissolution.

I have come to know these three groups.

There is also a *paatha* where *chaturvidha raashi* is told, four groups, where we have to put *Bhagavaan* also.

Vishnushaktih paraa proktaa, which is *jeevaatmans*, *pradhaana* (unmanifest matter), *vyakta* (manifest matter), *kaala*.

I have also come to know the *bhaavanaas*, the *Brahma bhaavanaa*, *karma bhaavanaa*, and *ubhaya bhaavanaa*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 8:

त्वत्प्रसादात् मया ज्ञातं ज्ञेयमन्यैरलं द्विज ।
यदेतत् अखिलं विष्णोः जगत् न व्यतिरिच्यते ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

त्वत् प्रसादात् इति । विष्णोर्न व्यतिरिच्यते तदात्मकत्वेन । पृथक् सिद्धि अनर्हं ज्ञातमिति शेषः ।

With your grace, I have learnt everything. This is sufficient for me. There is nothing else to know. What is that I have known is that this entire world is not different from *Paramaatman*, *Vishnu*. Because everything is having Him as the inner self. Everything is *Bhagavadaatmaka*. Everything is not different from *Vishnu*. Nothing can exist separately from *Vishnu*, because they are inseparably associated with Him, and He is the inner self of everything. This is what I have known.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 9:

कृतार्थोऽहम् असंदेहः त्वत् प्रसादात् महामुने ।
वर्णधर्मादयो धर्मा विदिता यदशेषतः ॥ ९ ॥

I have now learnt everything, whatever ought to be done, I have done now. Whatever ought to be attained, I have attained now. All my doubts are completely cleared, with your grace, O *Bhagavan*. I have also come to know all the *varna ashrama dharmaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 10:

प्रवृत्तं च निवृत्तं च ज्ञातं कर्म मया अखिलम् ।
प्रसीद विप्रप्रवर नान्यत् प्रष्टव्यमस्ति मे ॥ १० ॥

I have known *pravrutti karma*, *nivrutti karma*. That which is done with desire for enjoyment, *phalaabhisandhi*, *aihika* and *aamushmika phalaas*, is *pravrutti karma*. *Nivrutti karma* is that which will lead one to liberation, *moksha*, done without

desire for fruit. I have come to know both with your grace. Do be pleased with me. I have nothing else to ask.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 11:

यदस्य कथनायासैः योजितो असि मया गुरो ।

तत्क्षम्यतां विशेषो अस्ति न सतां पुत्रशिष्ययोः ॥ ११ ॥

Sri Paraasharar has taken so much pains to teach him all this in great detail, and is again asking in the end - what else do you want to know, I will teach you that also. Maitreyar says - I have subjected you to great difficulty because you have told me for such a long time, you have taken so much pain to teach me all these things, so you must be very tired by continuously teaching me all these things. Please do pardon me for that. I plead *kshamaa* from you. For *sajjanaas*, wise people, they do not differentiate between their son and student. Please pardon me if I have subjected you to the difficulty of teaching all these things.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 12:

श्री पराशरः -

एतत् ते यन्मया आख्यातं पुराणं वेदसंमितम् ।

श्रुतेः अस्मिन् सर्वदोषोत्थः पापराशिः प्रणश्यति ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

एतत् इति । दोषोत्थः न केवलं बुद्धिकृतः, रागादिकृतो अपि ।

Sri Paraasharar - Whatever I have told you, O Maitreyar, is equal to Veda only. All the defects, wrong things, *doshaas* which have come, whatever has accrued, that entire heap of sin, *paapa*, gets destroyed, while one listens to this. Not only if one does willingly, but also done out of wrong desire, passion, the sins accumulated due to all of that, everything gets completely destroyed, if one listens to this sacred *Puraana*, which is equal to Veda only.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 13:

सर्गश्च प्रतिसर्गश्च वंशमन्वन्ताणि च ।

वंशानुचरितं कृत्स्नं मया अत्र तव कीर्तितम् ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

वैशिष्ट्यप्रदर्शनाय कात्सर्येन पुराणाङ्गानि उक्तानि ज्ञापनार्थं पुनरस्तान्यन्वाह सर्गश्च इति ।

I have now taught you *sarga*, *pratisarga*, *vamsha*, *manvantaraas*, *vamshaanicharita*, and everything, completely.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 14:

अत्र देवाः तथा दैत्याः गन्धर्व उरग राक्षसाः ।

यक्षविद्याधाराः सिद्धाः कथ्यन्ते अप्सरसस्तथा ॥ १४ ॥

Devaas, daityaas, gandharvaas, raakshasaas, uragaas, yakshaas, vidyaadharaas, siddhaas, apsarasas, are all being told here.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 15:

मुनयो भावितात्मानः कथ्यन्ते तपसा अन्विताः ।

चातुर्वर्ण्यं तथा पुंसां विशिष्टचरितानि च ॥ १५ ॥

Those sages who are established in the *aatman*, who have realized the *aatman*, engaged in *tapas*, they are being told. The four *varnaas*, their specific acts, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 16:

पुण्याः प्रदेशा मेदिन्या पुण्या नद्यो अथ सागराः ।

पर्वताश्च महापुण्याश्चरितानि च धीमताम् ॥ १६ ॥

... all the sacred places of the world, all the sacred rivers and oceans, the mountains which are also highly sacred, and also various acts, life story, conduct of all the great people, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 17:

वर्णधर्मादयो धर्मा वेदशास्त्राणि कृत्स्नशः ।

येषां संस्मरणात्सद्यः सर्वपापैः प्रमुच्यते ॥ १७ ॥

... the *varna aashrama dharmaas*, the complete *Veda shaastraas*, by just remembering whom, immediately one will get rid of all the sins.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 18:

उत्पत्तिस्थितिनाशानां हेतुर्यो जगतो अव्ययः ।

स सर्वभूतः सर्वात्मा कथ्यते भगवान् हरिः ॥ १८ ॥

One who is the cause of creation, sustenance, dissolution of everything, He is only all these forms, being the *antaryaami* of everything. This is being told about *Bhagavaan*, Lord *Hari*.

Bhagavaan, who is present as everything, everything is His form, and He is inner self of everything, He is *antaryaami*, controller of everything, He is immutable, He

is the cause of *utpatti*, *sthiti*, *naasha*, and He is being eulogized everywhere, throughout this *grantha*.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 19:

अवशेनापि यनाम्नि कीर्तिते सर्वपातकैः ।

पुमान्विमुच्यते सद्यस्सिंहत्रस्तैर्मृगैरिव ॥ १९ ॥

Without knowing also, if one tells His name, pronounces His name, he will get rid of all the sins, all blemishes. Just like a deer which is having a great scare of a lion, gets rid of all the fear, like that, the sins will immediately go away.

The greatness of *Vishnu naama sankeertana*, without one's knowledge, or in whatever state he is, when the mind is not in control also, if we just chant His names, that itself will make one get rid of all the sins. A comparison is given - the deer which has come near a lion, and which is very terrified, if it is saved from the lion, and taken to safety, how much comfort it feels; like that, we have accumulated sins from beginningless time, all our sins will get destroyed just by chanting the sacred divine names of *Sri Mahaavishnu*.

The greatness of the *naama sankeertana*, will be told next. The *phala* of listening to this and studying this work will be told. Which we see next.

With the grace of *Bhagavaan Sri Vishnu* and our *Aachaaryaas*, we have been able to study this work, and now is the concluding session, and *Mangalaacharane*. We will listen to the *phalashruti* that *Sri Paraasharar* is going to tell.

We are studying Chapter 8 of *Amsha 6*. Where *Sri Paraasharar* is telling *Sri Maitreyar* what all he has told so far, what all is being taught in this *Sri Vishnu Puraanam* - everything about the sacred land of India, the whole earth *Pruthivi*, the lands, the sacred rivers, the mountains, the stories of lives of great people, great kings and rishis, what all wonderful acts they did during their lifetime, what all we can learn from them, and many people eulogized *Sri Mahaavishnu* as we can see, and the *sarveshvaratva*, *sarvashaktitva*, *sarvaniyantrutva* of *Sri Mahaavishnu*, how everything is created, sustained, and dissolution also, which happens by Him only, and also about *varna aashrama dharmaas*, about *Vedashastraas* - how it was one, and then divided into four, and then propagated through the *aachaarya shishya parampara* - all this is present here, as *Sri Paraasharar* is telling. He will tell about the greatness of *naama sankeertana*, and also the various *phalaas* which come to one who listens and propagates this.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 20:**यन्नामकीर्तनं भक्त्या विलायनमनुत्तमम् ।****मैत्रेयाशेषपापानां धातूनामिव पावकः ॥ २० ॥**

O Maitreyar, just as metal is melted by fire, the *naama sankeertana* of Bhagavaan, done with *bhakti*, is the ultimate means which can melt all the sins, without a trace.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 21:**कलिकल्मषमत्युग्रं नरकार्तिप्रदं नृणाम् ।****प्रयाति विलयं सद्यः सकृद्यत्र च संस्मृते ॥ २१ ॥**

Even if He is remembered once, if we chant once, the fierce and great sins, and the various *kalmashaas* due to *Kali yuga*, which will lead one to *naraka*, immediately, they will be completely burnt out, and completely destroyed.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 22:**हिरण्यगर्भदेवेन्द्ररुद्रादित्याश्विवायुभिः ।****पावकैर्वसुभिः साध्यैः विश्वेदेवादिभिः सुरैः ॥ २२ ॥**

This whole world is consisting of so many different beings, starting from Hiranyagarbha Chaturmukha Brahma, Devendra, Rudra, Aaditya, Ashvini Devataas, Vaayu, Agni, Ashta Vasus, Saadhyaas, Vishvedevaas, the other devataas, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 23:**यक्षरक्षोरगैः सिद्धः दैत्यगन्धर्वदानवैः ।****अप्सररोभिः तथा तारानक्षत्रैः सकलैर्गृहैः ॥ २३ ॥**

... Yaksaas, Raakshasaas, snakes, Siddhaas, Daityaas, Gandharvaas, Daanavaas, Apsaraas, Taaraas, Nakshatra mandalaas, the grahaas, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 24:**सप्तर्षिभिस्तथा धिष्ण्यैः धिष्ण्याधिपतिभिस्तथा ।****ब्राह्मणाद्यैः मनुष्यैः च तथैव पशुभिर्मृगैः ॥ २४ ॥**

... Saptarshis, all the worlds, the *lokapaalakaas*, Braahmanaas and all other humans, the *pashus*, *mrugaas*, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 25:**सरीसृपैर्विहंगैश्च पलाशाद्यैर्महीरुहैः ।****वनाग्निसागरसरित् पातालैः ससुराग्निभिः ॥ २५ ॥**

... snakes, birds, trees such as *palaasha* tree, forests, oceans, streams, *paataala*, and all the *devataas*, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 26:

शब्दादिभिः च सहितं ब्रह्माण्डमखिलं द्विज ।

मेरोरिवाणुर्यस्यैतत् यन्मयं च द्विजोत्तम ॥ २६ ॥

... and the *vishayaas* - *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*, the objects of the senses, all these which are there in the *Brahmaanda*, the entire *Brahmaanda* consisting of all these creations - all these are just like an atom in front of *Meru parvata*, and in front of *Mahaavishnu*, all this *Brahmaanda* consisting of so many beings, so many creations, is like an atom in front of *Meru parvata*. He is so all pervading, and *Brahmaanda* is such a minute entity in front of Him. And this *Brahmaanda* consists of infinite number of such beings, different types of creations.

It was told in the beginning as '*Jagat cha sah*', everything is *Vishnu* only, shows the *praachurya*. Everything is *Bhagavadaatmaka*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 27:

स सर्वः सर्ववित् सर्व स्वरूपो रूपवर्जितः ।

भगवान्कीर्तितो विष्णुः अत्र पापप्रणाशनः ॥ २७ ॥

He knows all the *prakaaraas*, modes of everything also, this is told in the *Shrutis* also. He is only present in all the forms, because everything is His *shareera*. Even then He is unseen; He is without a form also, and He is with form also. He has got all these *aashcharya shaktis*. *Vishnu* only is being eulogized here. His *naama sankeertana* itself will destroy all the sins.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 28:

यदश्वमेधावभृथे स्नातः प्राप्नोति वै फलम् ।

मानवस्तदवाप्नोति श्रुत्वैतत् मुनिसत्तम ॥ २८ ॥

Ashvamedha yaaga is such a difficult *yaaga* to perform, and it needs so many things and people, and one has to be knowledgeable. After performing the *Ashvamedha* without any defect, when one takes the *avabhruta snaana*, the *phala* that comes to such a person, by mere listening to *Vishnu Puraana*, one will get that.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 29:

प्रयागे पुष्करे चैव कुरुक्षेत्रे तथा अर्णवे ।

कृतोपवासः प्राप्नोति तदस्य श्रवणात् नरः ॥ २९ ॥

One who fasts in *Prayaaga kshetra*, or *Pushkara kshetra*, or *Kurukshetra*, or on the banks of an ocean, he gets great benefits and a lot of punya - that punya comes by just mere listening to *Sri Vishnu Puraana*, *shravana*. *Shravana* itself is so great. *Shravanaayaapi bahubhiryō na labhyah*, Yama says to Nachiketas in *Kathopanishad* - this itself is so difficult to get. One who listens to this, gets so many benefits, *phalaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 30:

यदग्निहोत्रे सुहुते वर्षेणाप्नोति मानवः ।

महापुण्यफलं विप्र तदस्य श्रवणात् सकृत् ॥ ३० ॥

If one performs *Agnihotra* for one year without break, everyday, he gets *mahaapunya*, O *Maitreyar*, that he gets if one listens to this *Puraana* once, or even *Harinaama* itself. This itself gives so much of *phala*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 31:

यत् ज्येष्ठशुक्लद्वादश्यां स्नात्वा वै यमुनाजले ।

मथुरायां हरिं दृष्ट्वा प्राप्नोति पुरुषः फलम् ॥ ३१ ॥

On the *Jyestha maasa*, *shukla paksha*, *dvaadashi tithi*, when one takes bath in *Yamunaa* river, and in *Mathura*, if he goes and takes darshan of *Sri Krishna Bhagavaan*, he gets great *phala*, and *Bhagavaan* graces him with a lot of fruits and punya. That he will get by mere listening to *Sri Vishnu Puraana's* one *adhyaya*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 32:

तदाप्नोति अखिलं सम्यक् अद्यायं यत् शृणोति वै ।

पुराणस्यास्य विप्रर्षे केशवार्पितमानसः ॥ ३२ ॥

And while listening to *Sri Vishnu Puraana*, one has to be focussed on *Mahaavishnu*. One has to be meditating upon *Sri Mahaavishnu*. He should have offered himself to *Bhagavaan*, and with great devotion, if he listens to even one *adhyaya*, so much *phala* is told.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 33:

यमुनासलिले स्नातः पुरुषो मुनिसत्तम ।

ज्येष्ठामूले सिते पक्षे द्वादश्यां समुपोषितः ॥ ३३ ॥

It is said that one who takes bath in *Yamunaa* river, in *Jyestha maasa*, *shukla paksha*, *dvaadashi tithi*, and having fasted the whole day, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 34:

समभ्यर्च्या अच्युतं सम्यक् मथुरायां समाहितः ।

अश्वमेधस्य यज्ञस्य प्राप्नोति अविकलं फलम् ॥ ३४ ॥

... and then goes to Mathura and worships Sri Krishna there, he gets the *phala* of Ashvamedha yaaga, the fruit of performing an Ashvamedha yaaga.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 35:

आलोक्यर्द्धिमताऽन्येषामुन्नीतानां स्ववंशजैः ।

एतत्किलोचुरन्येषां पितरस्सपितामहाः ॥ ३५ ॥

Because of this, all the *pitrus* and *pitaamahaas* say that by seeing the prosperity of one who is born in their *vamsha*, and whatever fruits they get by all these things as they say, ...

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 36:

कच्चिदस्मत्कुले जातः कालिन्दीसलिलाप्लुतः ।

अर्चयिष्यति गोविन्दं मथुरायामुपोषितः ॥ ३६ ॥

...that if anyone is going to be born in our *kula* also, who takes bath in *Kaalindi* river, and goes and worships Govinda, in Mathura, having fasted the whole day, ...

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 37:

ज्येष्ठामूले सिते पक्षे केनैवं वयमप्युत ।

परामृद्धिमवाप्स्यामः तारिताः स्वकुलोद्भवैः ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

ज्येष्ठामूल इति । केनैव वयमप्युतेति । तेन वा पुरुषेण एवं मथुरायां कृतगोविन्दपूजनेन

वयं तारिताः परामृद्धिम् अपवर्गर्धिम् अवाप्स्यामः ॥ ३७ ॥

... in Jyestha maasa, Shukla paksha, dvaadashi tithi, he gets the fruit of Ashvamedha yaaga. The *pitrus* and *pitaamahaas* say - "Will there be anyone born in our *kula*, like this, who is going to get us also this fruit, *punya loka*, *punya phala*. will we also get this kind of a *vruddhi*", having seen the prosperity of the other *pitrus* who are there.

The meaning of great prosperity means that he will get *moksha*. The *pitrus* talk like this - will anyone be born in our *kula* who will get us *moksha*. By listening to one *adhyaya*, the *pitrus* are all saved, and they get liberated.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 38:

ज्येष्ठामूले सिते पक्षे समभ्यर्च्य जनार्दनम् ।

धन्यानां कुलजः पिण्डान्यमुनायां प्रदास्यति ॥ ३८ ॥

In *Jyeshtha maasa*, *shukla paksha*, having worshipped *Janaardana*, on a *Dvaadashi*, in *Yamunaa* river, if one goes and offers *pindaas* to his *pitrus*, ...

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 39:

तस्मिन् काले समभ्यर्च्य तत्र कृष्णं समाहितः ।

दत्त्वा पिण्डं पितृभ्यश्च यमुनासलिलाप्लुतः ॥ ३९ ॥

... having worshipped *Krishna* with great devotion, having taken bath in *Yamunaa* river, and offering *pindaas* to the *pitrus* and *pitaamahaas*, ...

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 40:

यदाप्नोति नरः पुण्यं तारयन् स्वपोतामहान् ।

श्रुत्वा अध्यायं तदाप्नोति पुराणस्यास्य शक्तितः ॥ ४० ॥

... whatever *punya* one gets by helping his *pitrus* and *pitaamahaas*, they attain good *lokaas* and will be saved from going to other *lokaas*, all that *punya* which was told, as equivalent to *ashvamedha yaaga*, and one doing this on *Jyeshtha maasa*, *shukla paksha*, *dvaadashi*, fasting and taking bath in *Yamunaa* river, and worshipping *Krishna*, all that he will get by listening to one *adhyaya*, one chapter of this *Puraana*, and all his *pitrus* will get *punya lokaas* and great prosperity.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 41:

एतत् संसारभीरूणां परित्राणामनुत्तमम् ।

श्राव्याणां परमं श्राव्यं पवित्राणामनुत्तमम् ॥ ४१ ॥

One who is scared of *samsaara*, having the *bhaya* of *samsaara*, of being born again, this is the greatest saviour of such a person. This is the ultimate among all those which are worth listening to, and it is most *pavitra*, most sacred.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 42:

दुःखप्रनाशनं नृणां सर्वदुष्टनिर्हणम् ।

मंगलं मंगलानां च पुत्रसंपत्प्रदायकम् ॥ ४२ ॥

This will destroy all the grief, and all the evils are destroyed. This will bestow everything auspicious. This is the most auspicious among the auspicious things. And also, one will get children.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 43:

इदमार्घं पुरा प्राह ऋभवे कलमोद्भवः ।

ऋभुः प्रियव्रतायाह स च भागुरये अब्रवीत् ॥ ४३ ॥

Now, Paraasharar is telling the sampradaaya, how this Vishnu Puraana has come through the aachaarya shishya parampara. Chaturmukha Brahma first taught this to Rubhu. Rubhu told this to Priyavrata, and he taught it to Bhaaguri.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 44:

भागुरिस्स्तंभमित्राय दधीचाय च चोक्तवान् ।

सारस्वताय तेनोक्तं भृगुः सारस्वतेन च ॥ ४४ ॥

Bhaaguri told this to Stambhamitra, and he in turn taught this to Dadhichi. Dadhichi told this to Saarasvata. Saarasvata told this to Bhrugu.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 45:

भृगुणा पुरुकुत्साय नर्मदायै स चोक्तवान् ।

नर्मदा धृतराष्ट्राय नागयापूरणाय च ॥ ४५ ॥

Bhrugu taught this to Purukutsa, who taught this to Narmada, who taught this to Dhritaraashtra and Poorananaaga.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 46:

ताभ्यां च नागराजाय प्रोक्तं वासुकये द्विज ।

वासुकिः प्राह वत्साय वत्सश्वतराय वै ॥ ४६ ॥

Dhritaraashtra and Poorananaaga taught this to Naagaraaja Vaasuki, the king of snakes. Vaasuki taught this to Vatsa. Vatsa taught this to Ashvatara.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 47:

कम्बलाय च तेनोक्तमेलापुत्राय तेन वै ॥ ४७ ॥

Ashvatara taught this to Kambala. He in turn taught this to Elaaputra. This is the parampara.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 48:

पातालं समनुप्राप्तः ततो वेदशिरा मुनिः ।

प्राप्तवानेतदखिलं स च प्रमतये ददौ ॥ ४८ ॥

A sage by name Vedashira went to Paataala, and he, in turn, got upadesha of all of this, and he taught this to Pramati.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 49:

दत्तं प्रमतिना चैतत् जातुकर्णाय धीमते ।

जातुकर्णेनचैवोक्तमन्येषां पुण्यकर्मणाम् ॥ ४९ ॥

Pramati taught this to Jaatukarna. Jaatukarna told this to many people who deserved to get upadesha of this sacred Puraana.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 50:

पुलस्त्यवरदानेन ममाप्येतत् स्मृतिं गतम् ।

मया अपि तुभ्यं मैत्रेय यथावत् कथितं त्विदम् ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

पुलस्त्य इति । ममाप्येतत् स्मृतिं गतिम् इति मह्यं सारस्वतेन चेति पूर्वमुक्तमुपजीव्योच्यते । आद्ये कृतयुगे सर्वपुराणानां संग्रहरूपस्य ब्रह्मसंज्ञस्य कर्तुर्ब्रह्मणो दक्षादिपुरकुत्सान्तः संप्रदायः । पराशरस्य त्रेतायां महद्विष्णुपुराणं कुर्वतः प्रागुक्तकालदैर्घ्यात् तद्विच्छेदे पुनः पराशरर्षिदृष्टमेव तत्पुराणं ब्रह्मणैव ऋग्वादिजातुकर्णान्तसंप्रदायान्तरेण पुनस्त्रैलोक्ये प्रवर्तितम् । इदानीं त्वष्टाविंशतियुगारंभे मैत्रेयपृष्ठेन पराशरेण प्राक् जन्मनि सारस्वतमुखाच्च्युतमिह जन्मनि वसिष्ठपुलस्त्यवरदानेनेदं स्मृतं स्वल्पग्रन्थसंग्रहीतं मैत्रेयायोक्तम् । अतः संप्रदायाविच्छेदोक्तिरविरुद्धा । अस्य गर्भस्थस्यैव जन्मान्तरश्रुतवेदस्मरणवत् पुराणार्थस्मरणमपि उपपन्नम् । षड्विंशे युगे व्यासत्वसिद्ध्या तदाद्यस्य सद्भावादयुक्ता पुलस्त्यवरात् पुराणसंहितकर्तृत्वसिद्धिः ॥ ५० ॥

Because of the *varadaana* of *Pulastya*, I also remembered this. I have taught you as it is, O *Maitreya*.

The story of *Pulastya* and *Vasishtha*, we saw in the very beginning, where *Pulastya* and *Vasishtha* come to *Paraasharar* and they give him the boon of *Bhagavat yaathaatmya jnyaana*, and he will know all the *Puraanaas*. How *Paraasharar* also got this through *sampradaaya*, is explained in the commentary. Earlier, it was told that *Saarasvata* only taught this. Based on this, he says that he learnt this. In the *Kruta yuga*, all the *Puraanaas* were connected together, and it was called *Brahma Puraana*, *Brahma samjnyaa*. *Chaturmukha Brahma* gave this to *Daksha*, and like this, it came up to *Purukutsa*. *Paraasharar* in *Treta yuga*, collected the *Vishnu Puraana*, and there was a lot of time loss, a lot of gap in between, and it got lost in between. Again, *Paraasharar* through his *tapas*, he did *saakshaatkaara* of this, and that was being obtained by *Chaturmukha Brahma*, was taught through *Rubhu* and *Jaaturkarna*. This is another *sampradaaya*. Again it was propagated in *triloka*. What is told here, from *Chaturmukha Brahma*, through *Rubhu*, etc., is another *sampradaaya*. In the 28th *yuga*, where *Maitreyar* is asking *Paraasharar*, and in the previous *janma* of *Paraasharar*, he had learnt it from *Saarasvata*, and in this birth, *Paraasharar* through *Vasishtha* and *Pulastya's varadaana*, he remembered it again, a small part of it only, and became reduced

in size. So, there is no *sampradaaya viccheda*. Through *Paraasharar* only, it came first, and through *Chaturmukha Brahma*, what *Paraasharar* had done *saaksaatkaara*, that only was taught to *Rubhu* and others. So, there is no *sampradaaya viccheda*, no break in the *sampradaaya*. *Sri Paraasharar*, when he was in the womb of his mother itself, remembered the *Veda mantraas*. The story says that *Vasishthar* wanted to end his life, as he was feeling very sad that there was nobody to continue his *vamsha*, when his son was killed by *raakshasaas*. At that time, he heard a *Vedamantra*, and his daughter-in-law, his son *Shakti's* wife, said that she was pregnant. *Paraasharar*, when in the womb itself knew the *Vedamantraas*. He remembered the *Vedaas* heard in some other *janma*, in the *garbha* itself. In the same way, he can remember the *Puraanaas* also. How *Puraana kartrutva* is obtained by *Sri Paraasharar* is told as - In the 26th *yuga*, he became a *Vyaasa*, it has come from there, and through *Pulastya vara*, he taught it. That is how he became the *kartaa* of *Sri Vishnu Puraana*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 51:

त्वमप्येतच्छिनीकाय कलेरन्ते वदिष्यसि ॥ ५१ ॥

At the end of *Kaliyuga*, you are going to teach this to *Chineeka*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 52:

इत्येतत् परमं गुह्यं कलिकल्मषनाशनम् ।

यत् शृणोति नरो भक्त्या सर्वपापैः प्रमुच्यते ॥ ५२ ॥

This is also like an *Upanishad*, it is a secret, it is *guhya*, and it is supreme. It destroys all the blemishes of *Kaliyuga*. One who listens to it with great devotion, will get rid of all sins.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 53:

समस्ततीर्थस्नानानि समस्तामरसंस्तुतिः ।

कृता तेन भवेदेतत् यत् शृणोति दिने दिने ॥ ५३ ॥

One who listens to this daily, everyday, is equivalent to performing *snaana* in all the *punya teerthaas*, and praising all the gods.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 54:

कपिलादानजनितं पुण्यमत्यन्तदुर्लभम् ।

श्रुत्वैतस्य दशाध्यायानवप्नोति न संशयः ॥ ५४ ॥

One who listens to ten *adhyayaas* of this, he gets the great *punya* that one gets by donating a *Kapila dhenu*, a cow.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 55:

यस्त्वेतत् सकलं शृणोति पुरुषः कृत्वा मनसि अच्युतं सर्वं सर्वमयं
समस्तजगतामाधारमात्माश्रयम् ।

ज्ञानज्ञेयमनादिमन्तरहितं सर्वामराणां हितं स प्राप्नोति न संशयो अस्ति अविकलं
यद्वाजिमेधे फलम् ॥ ५५ ॥

One who, having focussed his mind on *Achyuta*, listens to this whole *Vishnu Puraana*, that *Achyuta*, who is everything, and everything is His form only, who is the *antaryaami*, and everything is His *shareera*, who is the support of the whole world, who is established in Himself, who is *jnyaana*, *jnyeya*, *anaadi*, who is without beginning and end, who is the knowledge, the one who is to be known, who always does good to all the gods - one who focusses his mind on *Achyuta*, listening to this *Puraana*, gets all the fruits of performing an *Ashvamedha yaaga*.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 56:

यत्रादौ भगवांश्चराचरगुरुमध्ये तथान्ते च स
ब्रह्मज्ञानमयोऽच्युतोऽखिलजगन्मध्यान्तसर्गप्रभुः ।
तत्सर्वं पुरुषः पवित्रममलं शृण्वन्पठन्वाचयन् प्राप्नोत्यस्ति न तत्फलं
त्रिभुवनेष्वेकान्तसिद्धिर्हरिः ॥ ५६ ॥

The most important teaching of this *Puraana* is told here. In the very beginning, in the middle, in the end, everywhere, eulogized everywhere, one who is the Lord of all the movables and immovables, *Bhagavaan*, He is the creator of the whole world, the one who is responsible for the sustenance of the whole world, and also dissolution, and everything is *Brahma jnyaanamaya*, who is sacred, without any blemish, either listening to it, or just reading it, or even making someone else listen by reading it, by reciting so that others are listening, he will get all the *phalaas*. There is nothing equal to that, and he will get all the fruits, which cannot be got from anything else in all the three worlds, because he will get the ultimate fruit of Hari Himself, who is the ultimate benefit.

The *nirvachana* of *Bhagavaan* we saw earlier, which *Keshidhvaja* taught to *Khaandikya Janaka*, the *akshara nirvachana*, the *avayava artha* - we have seen these.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 57:

यस्मिन्न्यस्तमतिर्नयाति नरकं स्वर्गो अपि यच्चिन्तने विघ्नो यत्र निवेशितात्ममनसो
ब्राह्मो अपि लोको अल्पकः ।
मुक्तिं चेतसि यः स्थितो मलधियां पुंसां ददाति अव्ययः किं चित्रं यदद्यं प्रयाति विलयं
तत्राच्युते कीर्तिते ॥ ५७ ॥

Sri Engal Aalwaan's Commentary:

यस्मिन्निति । मतिः श्रवणमननरूपं ज्ञानं, चिन्तनं- धारणा, आत्मनि मनोनिवेशनं ध्यानं, भगवति चेतः स्थितिः समाधिः ।

One who has fixed his mind on *Bhagavaan Vishnu*, who is meditating on Him, the joy of meditation, and thinking of *Bhagavaan*, in front of that, even *svarga* is an obstruction only, and even the *Brahma loka* is very meagre for one who has established the Lord in his mind, will get *moksha* itself. There is nothing surprising that when one does the *naama sankeertana* of *Bhagavaan*, all the sins will get totally destroyed.

The meaning of *mati* is *shravana*, *manana*, the knowledge out of these. *Chintana* means *dhaarana*, what is told in *yoga*. *Dhyaana* is also told, controlling the mind inside. Next comes *Samaadhi*. One who does all these will get *moksha* itself. There is nothing surprising that all his sins will get destroyed completely, for one who meditates upon *Bhagavaan*, and does *naama sankeertana*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 58:

यज्ञैर्यज्ञविदो यजन्ति सततं यज्ञेश्वरं कर्मिणो यं वै ब्रह्ममयं परावरमयं ध्यायन्ति च ज्ञानिनः ।

यं संचिन्त्य न जायते न म्रियते नो वर्धते हीयते नैवासन्न च सद्भवत्यति ततः किं वा हरेः श्रूयताम् ॥ ५८ ॥

Sri Engal Aalwaan's Commentary:

यज्ञैरिति । न जायते इति । शरीरपरिग्रहे जन्म, तत् त्यागे मरणम् । वृद्धिहासौ ज्ञानतः । नैवासन्न च सदिति कारणत्वकार्यत्वनिरासः । ततः हरेः, अति अतिक्रमेण, किं वा श्रूयताम् ? तदधिकं न किञ्चित् श्रूयत इति अर्थः ।

Those who are knowledgeable about performing *yajnyaas*, they are *karma nishthaas*. They worship *Bhagavaan Vishnu* as *Yajnyeshvara*, all the time with various *yajnyaas*. The *jnyaanis*, the knowledgeable ones, they meditate upon Him, for whom the whole world, *para* and *avara* are His form, or as *Brahman* Himself. One who meditates upon Him, will not be born again, and will not die, and there will be no contraction or expansion of knowledge. Coming into contact with the body is birth, and leaving it is death - these will not be there. No cause and effect will be there; there will be no more birth. This can also be explained for *Bhagavaan*, that there is no cause for Him, just as we see here where the cause undergoes modification and becomes a *kaarya*. *Bhagavaan* is the immutable

principle. *Bhagavaan* is also the *kaarana* and *kaarya* for the whole world, and He does not undergo any modification like the normal things which we see here. What one should listen to, beyond Hari? There is nothing beyond *Bhagavaan* *Hari*, for anyone to even listen to, His *gunagaana* and His *keertana*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 59:

कव्यं यः पितृरूपधृग्विधिहुतं हव्यं च भुङ्क्ते विभुर्देवत्वे भगवाननादिनिधनः
स्वाहास्वधासंज्ञिते ।

यस्मिन् ब्रह्मणि सर्वशक्तिनिलये मानानि नो मानिनां निष्ठायै प्रभवन्ति हन्ति कलुषं श्रोत्रं
स यातो हरिः ॥ ५९ ॥

Sri Engal Aalwaan's Commentary:

स्वनाम आदि द्वारा हरिरेव श्रोतव्य इति आह काव्यम् इति । मानिनां प्रमाणवतां, मानानि
निष्ठायै परिच्छेदाय न प्रभवन्ति न समर्थानि भवन्ति ।

Bhagavaan is without beginning and without end. According to *Veda*, whatever is told, in the *vidhi*, they offer *kavya* to *pitrus*, and *Bhagavaan* only receives that in the form of *pitrus*, being *antaryaami* of everything. Whatever is offered as *svadhaa*, whatever is offered to *devataas* by telling *svaahaa*, that *havya*, that also, He only is the ultimate *phalee*, being the *antaryaami* of *devaas* also. He is all pervading, *Vibhu*. The *Parabrahman*, in the actual meaning, in the prime sense, the word *Brahma* denotes *Bhagavaan* only. Because it is *bruhatva* through *svaroopaa* and *guna*, and everything *bruhat*, *Brahma*. He is the one who is abode of all the *shaktis*. One who follows the various *pramaanaas*, the *pratyaksha* cannot show *Bhagavaan*, we cannot perceive Him through *anumaana*, we cannot perceive Him through *shabda* also, because He is *Ananta*, we cannot know fully. All the *pramaanaas* are not sufficient to grasp *Bhagavaan's svaroopaa*, and *gunaas*, because they are endless and He is all-pervading. Because of this, only *Hari's* sacred divine name, and all His wonderful acts, are to be listened to, and eulogized by anyone.

Through the next four *shlokaas*, the conclusion of the *shastra* is made. Sri *Paraasharar* is doing *namana* to *Bhagavaan* who is present in four forms, in His own divine auspicious form.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 60:

नान्तो अस्ति यस्य न च यस्य समुद्भवो अस्ति वृद्धिर्न यस्य परिणामविवर्जितस्य ।
नापक्षयं च समुपैति अविकारि वस्तु यस्तं नतो अस्मि पुरुषोत्तममीशमीड्यम् ॥ ६० ॥

Sri Engal Aalwaan's Commentary:

अथ शास्त्रं समापयिष्यन् ईश्वरपुरुषप्रधानव्यक्तानि मंगलाय प्रणमति - नान्तो अस्ति
इत्यादि चतुर्भिः । नानोति अस्ति इति । तत्र अयं प्रथमः श्लोकाः शुभाश्रयत्वेन उक्त दिव्य
विग्रह विशिष्ट ईश्वर विषयः । कालो अपि ईश्वरे अन्तर्भूतः ।

For performing *mangala*, that all auspicious things should happen, Sri Paraasharar does *namana* to Bhagavaan who is in the form of Eeshvara (His own form), Purusha (all the *chetanaas*), Pradhana (as *avyakta*, unmanifest matter, *achit*), Vyakta (as manifest matter). The first *shloka* of these four, is about Bhagavaan's divine auspicious form, which was explained wonderfully in the *Astra Bhooshana adhyaaya*, and by Keshidhvaja, about how one has to meditate. Kaala is also included in Him.

He is *aadi anta rahita*, without beginning or end. He does not have *vruddhi*, *parinaama*, *apakshaya* (growth, modification, decline) - the *shat bhaava vikaaraas*. He is immutable, unchangeable principle. He is the supreme ruler of all. He is one who is worth eulogizing, *keertana*, *praarthana*. His name itself is *Purushottama*, He is *uttamah purushah tu anyah*. I bow down to Him.

We have been graced by our *Aachaaryaas* and Bhagavaan to study this wonderful sacred work. So, it is *mangala* for everyone. For this, at the end, Sri Paraasharar does *namana* to Bhagavaan.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 61:

तस्यैव यो अनुगुणभुग्बहुधैक एव शुद्धो अपि अशिद्ध इव भाति हि मूर्तिभेदैः ।
ज्ञानान्वितः सकल तत्त्वविभूतिकर्ता तस्मै नमो अस्तु पुरुषाय सदा अव्ययाय ॥ ६१ ॥

Sri Engal Aalwaan's Commentary:

द्वितीयेन श्लोकेन तस्य पुरुषरूपं नमस्करोति तस्यैव इति । यः पुरुषः, तस्यैव अनुगुणभुक्
शेषभूत इति अर्थः । एकः देवादिभेदरहितः ज्ञानैकस्वरूपः स्वतः शुद्धो अपि प्राकृतदेहेषु
आत्मभ्रमात् तत् धर्मयुक्ततया भानात् अशुद्ध इव भाति । ज्ञानान्वितः ज्ञानधर्मकः ।
तत्त्वादीनां महदादीनां विभूतेः विस्तरस्य कर्मद्वारा कर्ता । सकलतत्त्वविभूतिकर्ता इति च
पाठः ।

Now, Sri Paraasharar does *namana* to Bhagavaan, who is present in the form of all the *chetanaas*. He is present in the form of *chetanaas*, all *chetanaas* are His *shareera*. *Anugunabhuk* means *sheshabhoota*, that they are all subservient to Him. He is One, without any differentiation of *deva*, *manushya*, etc. He is *jnyaanaikasvaroop*. When He comes into contact with *prakruti*, *achetana*, He

will be a *baddha jeeva*, a *samsaari*. Though He is in His real nature, pure and untainted, because of the contact with *prakruti*, because of *karmaas*, He looks as though He is *ashuddha*, impure. Because a *baddha jeeva* thinks that whatever body he is in, that itself is the *aatma*, through *dehaatma bhramaa*, so He looks like *ashuddha*. One *asaadhaarana dharma* of *jeevaatman* is *jnyaaatrutva*, that he has *dharma bhoota jnyaana.*, and this is also *svaroopo niroopaka dharma* for him. The *srushti* happens because the *chetanaas* have to experience the fruits of their karma, *punya* and *paapa*. *Prakruti* modifies to *mahat*, *ahamkaara*, etc., by *Bhagavaan's sankalpa*. This is told as *tattva vibhooti kartaa*. These are done by *Bhagavaan* only, because of the *punya paapa* of the *purushaas*. One who does all these is the creator of the world. The *chetanaas* of the world are also His *shareera*. *Bhagavaan*, who is having the *chetanaas*, who have all these qualities, as His *shareera*, to Him, I bow down.

The *chetana*, who is *sheshabhoota*, who is *shuddha*, but looks like *ashuddha* when he is in contact with *deva*, *manushya*, and other *shareeraas*, who has *jnyaaatrutva*, and whose *punya paapa karmaas* are all responsible for all this creation, to *Bhagavaan* who is having such *chetanaas* as His body, His *shareera*, and who is immutable, I bow down to Him always.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 62:

ज्ञानप्रवृत्तिनियमैक्यमयाय पुंसो भोगप्रदानपटवे त्रिगुणात्मकाय ।

अव्याकृताय भवभावनकारणाय वन्दे स्वरूपभवनाय सदा अजराय ॥ ६२ ॥

Sri Engal Aalwaan's Commentary:

प्रधानस्वरूपम् आह ज्ञान इति । ज्ञानप्रवृत्ति नियमाः सत्त्वादीनां कार्याणि नियमः स्तम्भो ज्ञानसंकोचश्च । एषाम् ऐक्यम् एकत्र लयः, तत् रूपाय । गुणसाम्य अवस्थायां हि तत्त्वात् तत् कार्याणि न भवन्ति । अव्याकृताय अनुद्भूत महादाद्यवस्थाय, प्रधानाय इति अर्थः । भवभावनकारणाय भवः संसारः, तत् भावनस्य कर्मणः कारणाय । स्वरूपभवनाय स्वरूपेण भवनं यस्य तत् स्वरूपभवनं, स्वतः सिद्धाय, आदि रहिताय इति अर्थः ।

The *sattva*, *rajas*, *tamas kaaryaas* - the *kaarya* of *tamas* is contraction of knowledge, or obstruction; when *sattva*, *rajas*, *tamas* are all in one place, and when they are in equal state, they are called as *avyakta*. When in *pralaya*, the *moola prakruti* is *avyakta*, it is said. *Avyakta shareeraka Paramaatman* is the meaning here. *Prakruti* is responsible for the experiences of all the *chetanaas*, of *punya*, *paapa*, etc. One who is having the *trigunaatmaka prakruti* as His *shareera*. He is told as *avyaakruta*. *Karma*, which is the cause of *samsaara*, and He is the cause of this *karma*, because His *anugraha*, *nigraha* will cause *punya*, *paapa*. He is

the one who decides the *punya, paapa* for the *chetanaas* based on their *karmaas*. *Brahma sutraas* say "*aatmakruteh*", that "I will become many", "*bahusyaam*". He is without any beginning, He is there all the time, existing all the time by Himself. This is *Bhagavaan's* form of *avyakta*.

First is told the divine auspicious form, then *chetana-shareeraka Paramaatman*, then *avyakta-shareeraka Paramaatman*. Next comes *vyakta shareeraka Paramaatman*. There is nothing which is not *Bhagavadaatmaka*.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 63:

व्योमानिलाग्निजलभूरचनामयाय शब्दादिभोग्यविषयोपनयक्षमाय ।
पुंसस्समस्तकरणैरुपकारकाय व्यक्ताय सूक्ष्मबृहदात्मवते नतो अस्मि ॥ ६३ ॥

Sri Engal Aalwaan's Commentary:

तस्यैव व्यक्ताख्यं रूपमाह व्योमेति । सूक्ष्मबृहदात्मवते सूक्ष्मम् महदादि, बृहत् पृथिव्यादि
आत्मा । अत्र आत्मशब्दः स्वरूपवचनः ।

This is the *vyakta roopa* of *Paramaatman*. *Aakaasha, anila, agni, jala, pruthivi*, the five elements of the world, He is only present as *antaryaami*. He is present in those forms. Through *shareera-shareeri bhaava*, the words which connote the *shareera* also go up to the *shareeri*. All the words, through *aparyavasaana vrutti*, all connote *Bhagavaan* only. Everything is *Bhagavaan*, being His *shareera*. He is capable of making all the sense objects which are the objects of enjoyment, through the sense organs for the *chetanaas*, the *shabda, sparsha, roopa, rasa, gandha*, the objects of enjoyment; and He does *upakaara* to all the *chetanaas*, through all the *indriyaas*. This is the manifest form of *Bhagavaan*. *Sookshma* form is *mahat* and other things which are in very subtle form. *Bruhat* are *pruthivi*, and others which are being seen. He is the *aatma, antaryaami* of all that. All are His form only.

Bhagavaan is having all the manifest forms of all these as His *shareera*. He is present in those forms being the *aatma, antaryaami*. I bow down to Him.

In the above four *shlokaas*, the four forms are shown. This shows that everything is *Bhagavaan's* form, that everything is *Bhagavadaatmaka*.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 64:

इति विविधमजस्य यस्य रूपं प्रकृत्यपरात्ममयं सनातनस्य ।
प्रदिशतु भगवानशेषपुंसां हरिरपजन्मजरादिकां स सिद्धिम् ॥ ६४ ॥

Sri Engal Aalwaan's Commentary:

अथ एवम् उपपादितात् स्वेतरसमस्तचिदचिद्वस्तुशरीरात् पुरुषोत्तमात् सर्वपुंसां
 परमपुरुषार्थं मोक्षमाशासानः पुराणं पूरयति इति इति । इति उक्तप्रकारेण ।
 प्रकृतिपरात्ममयं प्रकृतिः व्यक्त अव्यक्तात्मिका, तस्याः परम् अप्राकृत दिव्य शरीरम्,
 आत्मा पुरुषः । प्रकृतिपरात्मवत् इति च पाठः । अत्र प्रकृतिपुरुषयोः परस्मात् भेदः, तयोः
 जगत् ब्रह्म सामानाधिकरण्यनिबन्धं तत् रूपत्वम्, अशेषपुंसाम् इति निर्देशात् आत्मनां
 परस्परभेदः, भगवतः अपजन्मजरादिकसिद्धिप्रदेशदृष्टव्य वचनेन स एव मोक्षप्रद इत्यादि
 उक्तम् इति अनुसन्धेयम् ।

The *chetana*, *achetana vastu* means that it is a real object, it is real, the reality principle. He is having everything as His *shareera* means the three relationships, that they are all supported by Him, all are controlled by Him, they are all subservient to Him. He is the Lord of all, He is the *Purushottama*. *Paraasharar* is blessing all the *chetanaas*, that everyone should get *moksha*. This is the greatness of our sages. *Paraasharar*, with so much of *kaarunya*, is blessing everyone that everyone should get *moksha*. He is completing this *Puraana* like this. As told in all these six *amshaas*. *Prakruti*, *para*, *aatma maya* - *prakruti* is *vyakta*, *avyakta* - the manifest and unmanifest; and that which is superior to that is *apraakruta*, *para*, His divine auspicious form; and *aatma* is all the *chetanaas*. *Bhagavaan* is *sanaatana*. For all the *chetanaas*, let Him give the *siddhi* which is without any birth and death, the cycle of *samsaara* - let Him give the ultimate liberation, *moksha*. All the *prakruti*, *vyakta*, *avyakta*, are the form of Him only, the unborn; they are His *roopa* only, His *shareera*. Everything are told as Him only, through *saamaanaadhikaranya*, because of the *shareera-shareeri bhaava*. There are many *chetanaas*, there is *aatma bahutva*, and there is *paraspara bheda*, and every *aatman* is different from the other, though they are of similar *svaroopaa*, *jnyaana svaroopaa*. Because *Paraasharar* is praying *Bhagavaan* to grant *moksha* to everyone, this shows that *Bhagavaan Sri Vishnu* only is the bestower of *moksha*, liberation, and He is *moksha prada*.

He is *sakala itara samasta vilakshana*. All *chetana achetana vastu* is His *shareera*. *Chetanaas* are many, and everything is real. He is *moksha prada*. Because He is *antaryaami* of everything, and everything is His *shareera*, there is *saamaanaadhikaranya* told that everything is Him only. All this is told here. This is the summary of this *shaashtra*.

Prakruti and *Purusha* are different from *Parabrahman*.

तत्त्वेन यश्चिदचिदीश्वरतत्त्वभाव भोगापवर्गतदुपायगतीरुदारः ।

संदर्शयन् निरमिमीत पुराणरत्नं तस्मै नमो मुनिवराय पराशराय ॥

This shloka is taken from *Stotraratna* by Sri Aalavandaar.

This completes Chapter Eight.

॥ इति श्री विष्णुपुराणे षष्ठे अंशे अष्टमो अध्यायः ॥

**॥ इति श्रीभगवद्रामानुजयतीश्वरचरणसरोजचञ्चरीकश्रीविष्णुचित्तार्यप्रसादिते
श्रीविष्णुपुराणव्याख्याने षष्ठे अंशे अष्टमो अध्यायः ॥**

This completes *Amsha* Six.

॥ समाप्तः च षष्ठो अंशः ॥

॥ इति श्री विष्णुचित्तार्यवर्य अनुगृहीत व्याख्या सहितं श्री विष्णुपुराणं समाप्तम् ॥

॥ अस्मद्गुरुपरंपराभ्यो नमः ॥

This completes *Sri Vishnu Puraanam*.

With this, the *Vishnuchitteeya*, the commentary by Sri Vishnuchittar, or Sri Engal Aalwaan, this most wonderful commentary gets completed. We can see from this commentary that all the *Vishnu Puraana shlokaas* given in the *Sri Bhaashya*, the *Mahaasiddhaanta* part, where *Bhaashyakaarar* has not commented on many *shlokaas*, but has given *udaaharana* of these, at all those places, *Sri Sudarshana Suri* has explained these *shlokaas* with the help of *Sri Engal Aalwaan's vyaakhyaana* only. *Sri Engal Aalwaan's shishya* was *Sri Nadaadoorammaal*, whose *shishya* was *Sri Sudarshana Suri*. *Sri Sudarshana Suri*, what he listened in the *kaalakshepa* from *Sri Nadaadoorammaal*, which is *Shrutaprakaashika*. In this *Shrutaprakaashika*, he enlightens all the *Vishnu Puraana shlokaas* by taking from *Sri Engal Aalwaan's vyaakhyaana* only. So, this is a very very important commentary, very important work for us. *Sri Vishnu Puraana* is quoted profusely by *Sri Bhaashyakaarar* in *Sri Bhaashya*, and in *Vedaarthasangraha*.

We were really fortunate to study this *Sri Vishnu Puraana*. It was a great opportunity to study this work.

We offer our *pranaamams* to *Bhagavaan*, and all our *Aachaaryaas*. Our thanks to *Sri Tirunarayana Trust*, to *Sri Sampathkumaran*, *Smt. Sheela*, *Sri Raman*, who have

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*Naaraayanam namaskrutya naram cha eva narottamam |
Deveem sarasvateem vyaasam tato jayam udeerayet ||*

Sri Krishnaarpanamastu
