Srl VishNu PurANam
(Vol 1)

Annotated Commentary in English by
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Sri Vishnu Puraana
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Sri Krishnaya Parabrahmane Namaha
Sreemathe Ramanujaya Namaha

Sri Vishnu Puraana

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

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

*No chet mamaapi yatishekhara bhaarateenaam bhaavah katham bhavitum arhi vaagvidheyyah* |

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

*Vedeshu pourusham sooktam puraaneshu cha vaishnavam* |

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

1. Atraasam, faultless. Traasa is a defect found in gemstones, and stones which do not have it are atraasa. The Vishnu Puraana is like that.

2. Maanadam, brings respectability to those who study it,

3. Sthiram Ratnam, very stable, lasts for a long time,

4. Bhogyam, most enjoyable, because it is all about the svaroopa, roopa, vibhava, of Paramaatman,

5. Prakaashakam, causes delightful experiences to one who studies,

6. Mahaargham, highly valuable, priceless,

7. Mangalam, considered most auspicious,

8. Maanyam, deserves to be handled with great respect,

9. Suraksham, worthy of being protected, with great care,

10. Sugraham, can be handled easily also.

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

Among all the vidyaa sthaanaas that one has to study, fourteen in number,

Angaani vedaah chatvaaro meemaamsaa nyaaya vistarah |
Puraanam dharma shaastram cha vidyaah hi etaah chaturdashaah ||

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

\[
Itihaasa puraanaabhyaam vedam samupabrahmayet |
\]

\[
Bibheti alpashrutaat vedo maamayam pratarediti ||
\]

Veda is scared of those who study the \textit{shrutis} without the help of \textit{upabrahmanaas} like Srimad Raamaayana, Srimad Bhaagavatha, Sri Vishnu Puraana, etc. One has to take the help of these \textit{upabrahmanaas} to understand the teachings of the Vedaas. Bhaashyakaarar says in Sri Bhaashya, quoting this \textit{shloka}, that '\textit{Iti shaastrena arthasya itihaasa puraanaanaam upabrahmanam kaaryam}', one has to take the help of these \textit{upabrahmanaas}. Bhaashyakaarar gives a wonderful definition of \textit{upabrahmana}, '\textit{Upabrahmanam naama vidita sakala veda sadarthaanaam prayoga mahima saakshaatkruta veda tattvaarthaanaam vaakyaih svaavagata veda vaakyaartha vyakteekaranam}', meaning that those who have understood all the meanings of the Vedaas, and the purport of the Vedaas, extolling the greatness of \textit{Paramaatman}, establishing the \textit{svaroopa}, \textit{roopa}, \textit{vibhava} of \textit{Paramaatman}, having realized those meanings, having perceived directly the realities, putting in words very clearly and vividly the meanings of the Veda Vaakyas. This is the importance of \textit{Upabrahmana}. Here, the meaning of Veda is said to be Vedaanta, because dharma \textit{shastraas} do \textit{upabrahmana} of the \textit{poorva bhaaga} (\textit{karma kaanda}) of the Vedaas; whereas \textit{itihaasaas} and \textit{puraanaas} do \textit{upabrahmana} of the latter part (\textit{jnyaana kaanda} or \textit{brahma kaanda}) of the Vedaas. In dharma \textit{shastraas} also, \textit{brahma pratipaadana} is found; the purpose is establishing the fact that \textit{karmaas} are all \textit{aaraadhana roopa} of \textit{Bhagavaan}. Whereas in the \textit{uttara kaanda}, they are established very clearly.

In \textit{itihaasaas} and \textit{puraanaas} also, we see \textit{karma pratipaadana}, which is meant for establishing the \textit{karma} as accessories to \textit{brahma upaasana}. The main purpose of \textit{itihaasa} and \textit{puraana} are for \textit{vishadeekarana} of the meanings of Vedaanta. Dharma \textit{shastraas} are meant mainly to explain the meanings of the \textit{poorva bhaaga}. This is as explained by Sri Sudarshana Suri.
These works given to us by the Rishis and Aachaaryaas are most valid. They are the ultimate pramaana for us. Aapastambhar says Dharmajnya samayah pramaanam, and Vedaascha. First he gave importance to the works of those who have understood the meanings of the Vedaas - what they practice and do anusthaana. Gautama Rishi says Vedo akhilo dharma moolam tadvidaam cha smruti sheele.

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

By this, it is known that Vishnu Puraana is samyak jnyaana nishpaadaka sattva moola. Anyathaa jnyaana vipareetajnyaana hetu bhoota tamo moolatva abhaavaat | This puraana establishes the realities without any doubt, and there is no defect of the form of anyathaa jnyaana, thinking of the dharmaas of one as different, like thinking that deha is nitya. Vipareeta jnyaana is sarvaarthaan vipareetaan cha buddhih saa paartha taamasii, perceiving differently the dharma itself, thinking that deha itself is aatman. None of these are found in Vishnu Puraana's upadeshaas. This is one reason why it is more valid, pramaana for us.
In Moksha Dharma it is said that through Bhagavat kataaksha, sattva guna moola samyak jnyaana nischaya is told. This also establishes that Vishnu Puraana is saatvika puraana. There is no kaarana dosha for this puraana.

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

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

Sri Sudarshana Suri says Vaktru vailakshanya, as Paraashara Muni is telling this; paraan aashrunaaati iti paraasharah, one who torments the disputants
with unassailable logic. *Shruti* declares the greatness of *Paraashara*. This is also told in *Lainga Puraana*.

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

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

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

Sri Sudarshana Suri quotes a *praakruta shloka*, which establishes the *prasiddhi* about one person who had gone astray, and with another woman, and that person says that 'Now I have heard Vishnu Puraana, and will not do anything wrong, will do all *praayischittaas* and go back to my wife'. He teaches the other woman to also do the same. This shows the *prasiddhi* of this *puraana*, how it can transform people.
To establish *Vishnu paaramya*, this is not the purpose with which this *puraana* was told. Because the question is a very generic question, but the answer is very specific. This also establishes the authenticity of this work.

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

*A puraana generally has*

*Sargascha pratisargascha vamsho manvantaraani cha |
Vamshaanucharitam cha iti puraanam pancha lakshanam ||*

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

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

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

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

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

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

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

Sri Vishnu Puraana has 6000 *shlokaas*, in six *amshaas*. Sri Engal Aalwaan gives *mangala shlokaas* in the beginning. He offers his *pranaamams* to *Purushottama*, from whom everything is created, in whom everything exists, and in whom everything goes and merges. This is what is told in the Brahma Sutra, Janmaadyasya yatah. He is *antaryaami*, Purushottama, I offer my *pranaamams*. I offer my *pranaamams* to Paraashara Muni who has given us this Vishnu Puraana.
Yasmaat idam jagat ajaayata yatra tishati ante samastam idam astam upaiti yatra |
Tasmai namah sat asat aadi vikalpa shoonyah chaitanyamaatra vapushe purushottamaaya ||

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

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

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

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 1:
Sri Soota uvaacha -
Paraasharam munivaram kruta pourvaanhika kriyam |
Maitrayah pari papraccha pranipatya abhivaadhya cha ||

It is said that Paraashadar was only 30 years old, whereas Maitreyar was 80 years old. Maitreyar was also a jnyaani; he requested Paraashadar who had completed his aanhika kriyaas, and pranipatya, abhivaadya. This shows how one should approach an aachaarya.
Sri Engal Aalwaan's Commentary

Atha bhagavaan paraasharah sri maitreyaya loka hitaartham sri vishnu puraanam praneshyan pranipaataadibhih upasannaaya sat shishyaaya sadaachaaravataa tat prushtena gurunaa sva dharma anusthaana aviruddhe manah prasaadakara samaye puraanam vyaakhyeyam iti shastra darshanaat puraana prastaavakam tat prashnam nibadhnaati - paraasharam iti shlokena |

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

Paraan baahya kudrushteen samyak pramaana tarkaih aashrunaati iti paraasharah, …

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

… tam munivaram samyak jnyaanavantam kruta pourvaanhiha kriyam bhagavat samaaraadhana aadinaa visheshato vimala manasam |

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

Pari papraccha - paritah papraccha, puraanaartham iti sheshah |

He asked everything in detail.
Kaartsnyena artha vishesha anabhiniveshena saamaanyato * yanmayam ityaadi vakshyamaana prakaarena |

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

Atah prashna anuroopena prati vachanam api na kachit aagrahena krutam |

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

Tena asya puraanasya laingaadivat na kachit pakshapaatitvam |

There is no bias in the reply.

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

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

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

Sri Soota uvaacha -

Paraasharam munivaram kruta pourvaanhika kriyam |

Maitrayah pari papraccha pranipatya abhivaadhya cha ||
Parashara, the muni shreshta, having completed his aanthika kriyaas - Maitraya rishi approached him by doing namaskaara and abhivaadana (this is how a shishya is supposed to approach an aachaarya), and asked to explain all the puraana arthaas in detail.

Paritah papraccha pari papraccha.

_Sri Vishnu Puraana - Amsha 1, Chapter 1, Shlokaas 2, 3:_

_Tvatto hi vedaadhyamnam adheetam akhilam guro _

_Dharma shaastraani sarvaani tathaa angaani yathaa kramam _ _

_Tvat prasaadaat muni shreshta mama anyena akruta shramam _

_Vakshyanti sarva shaastreshu praayashho ye api vidvishah _ _

_Sri Engal Aalwaan’s Commentary_

_Atha maitreyah chaturdasha vidyaa aabhooshita puraana adhigame trayodasha vidyaasthaana adhigama lakshanasya aatmano adhikaarasya tat prasaada labdhatva anuvaadena gurum stuvan puraana pravachane protsaahayati tvatto hi iti dvayena _

By the two shlokaas starting with _tvattah_, among the fourteen _vidyaa sthaanaa_, Maitreya is now eligible to study the thirteenth one which is _puraana_, 'I have studied all these through your grace', is requesting him to teach the _puraana_.

_Angaani vedaah chatvaarah meemaamsaa nyaaya vistarah _

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

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

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

*In *Krishna paksha*, one has to study the *angaaas* for five and a half months. The remaining part of the year is meant for practicing what has been learnt.*
Following exactly the *krama* which is prescribed for *Veda adhyayana*, I have done the complete *Veda adhyayana* under you. Or, including the *khila bhaagas, yathaa kramam*, I have studied everything including the *dharma shaastraas*, as prescribed.

\[
Tvat prasaadaaat iti | Anye janaah na vidvishah te api sarva shaastreshu tvat prasaadaaat akruta shramam maam na vakshyanti, kintu tvat prasaadaaat eva kruta sarva shaastra parichayam maam samaavartanaanantaram vakshyanti | Anyena iti padachhede maam sarva shaastreshu tvat prasaadaaat anyena upaayena akruta shramam vakshyanti, kintu tvat prasaadaadena eva kruta shramam vakshyanti iti arthah | 
\]

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

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

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

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

*So ahام icchaami dharmaJayna shrotum tvatо yathaa jagat | Babhoova bhooyah cha yathaa mahaабhaaga bhavishyati ||*

Now, *Maitreya rishi* asks what he would like to know.
So aham iti | Ya evam veda aadi trayodasha vidyaa sthaana abhijnyah sah aham jagat janma aadi puraanaartham shrotum icchaami iti arthah |

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

Anena brahma yajnya adhyayana artham veda uprabrahmanaartham cha puraanaasya grahanaadou tat yogya traivarnikaanaam eva adhikaara ukto jnyeyah |

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

Paapa kshayaadi artham tu puraana shravanaadou stree shoodrayoh api adhikaar ah |

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

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

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

Tasmaat shoodraih vinaa vipraah na shrotavyam kadaachana | Iti | Vilomajaanaam tu shravana aadou na adhikaarah | Soota aadeh tu
vilomajasya api puraana vachanam * dharma esha tu sootasya sadbhih
drushtah puraatanah * ityaadi vachanaat aviruddham |

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

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shlokaas 5 to 10:
Yanmayam cha jagat brahmanyataschaitah charaacharam |
Leenam aaseet yathaa yatra layameshyati yatra cha ||

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

Sooryadeenaam cha samsthaanam pramaanam munisattama |
Devaadeenaam tathaa vamshaan manoon manvantaraani cha ||

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

Devarshi paartivaanaam cha charitam yat mahaamune |
Veda shaakhaa pranayanam yathaavat vyaasa kartrukam ||

Dharmaanscha braahmanaadeenaam tathaa cha aashramavaasinaam |
Shrotum icchaami aham sarvam tvatto vaashishtanandana ||

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

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

Atra bhagavataa bhaashyakaarena brahma svaroopa vishesha tat vibhooti bheda prakaaraah tat aaraadhana roopa phala visheshaah cha prushtaah iti prushtavyaarththa visheshaah uktaah |

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

Yathaav jagat ityaadi * layameshyati yatra cha, ityantam brahma svaroopa vishesha prashnah |

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

Yat pramaanaani ityaadi chaturyuga iti antam vibhooti bheda prakaara prashnaah |

These shlokaas are asking about vibhooti bheda prakaara.
Dharmaascha ityadi ardhena tat aaraadhaana roopa phala vishesha prashnou prushtou |

These shlokaas ask about aaraadhana roopa and phala vishesha.

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

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

Nanu naaraayana anuvaaka aadibhih svaroopasya vishesho api nirdhaaritah |

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

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

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

Etat eva hi puraana aadikrutyam veda upabrahmanam |
This is the work of the puraanaas which do the upabrahmanaas.

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

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

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

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

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

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

For every effect, there are three types of causes - upadaana kaarana (material cause), nimitta kaarana (efficient / intelligent cause) and sahakaari kaarana (instrumental cause). For making a pot, mud is the upadaana kaarana, the potter is the nimitta kaarana; both upadaana kaarana and nimitta kaarana are required in every work that we see in the world. If kaarya has to happen, there have to be these kaaranaas. Those two are asked here - yatah cha, including both upadaana and nimitta.
kaaranaas. What is the upaadaana kaarana for this world? What is the nimitta kaarana for this world? Here, the word karma means the effect, what is created, the object of creation which is jagat. What is the jagat made of - is it without any aatman, does it exist independently by itself, or is it controlled by Paramaatman as the antaryaami, this is the question asked here.

_Tasya cha uttaram jagat cha sah iti_ | _Idam taadaatmyam antaryaami roopena aatmatayaa avasthaana krutam na tu vastu aikya krutam, _

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

Sarvam niyantrutayaa aapnoti iti aatmaa.

... _yanmayam iti prashnasya uttaratvaat jagat cha sah iti saamaanaadhikaranyasya_ |

There are two words jagat and sah - jagat is the world which is created and sah is Paramaatman. They are told in concomitant coordination, saamaanaadhikaranya. The answer given is 'He is the world', means, 'Is He different from the world?' or 'Is He one with the world?'; it is saamaanaadhikaranya, which is 'Bhinna pravrutti nimittaanaam shabdaanaam ekasmin arthe vrutthi saamaanaadhikaranyam'; both words jagat and sah in the same vibhakti, prathama vibhakti eka vachana - are they the same, or are they qualifying the same object, is what we have to understand; the meaning here is that Paramaatman is jagat antaryaami. The chara achara aatmaka prapancha and Paramaatman are not identical; but Paramaatman who is the creator of the world, the jagat kaarana, and Paramaatman who is the antaryaami of the jagat, the identity is
between these two. This is how the *saamaanaadhikaranya* has to be understood. When we say that *Devadatta* is handsome, handsomeness is one of the qualities of *Devadatta*. Identity is between *Devadatta* who is qualified by that quality, and *Devadatta* - there is identity between them; and not between the quality of handsomeness and *Devadatta*.

*Yanmayam iti atra mayat na vikaaraarthah; pruthak prashna vaiyyarthyaat* |

There is a *pratyaya* in *vyakarana* called *mayat*; this *mayat pratyaya* is used in three different senses - *svaarththa, vikaaraarththa* and *praachuryaarththa*. 

*Svaarththa* means that it represents that itself; *vikaaraarththa* shows the modification of that; *praachuryaarththa* means abundance of that. We see this clearly in *annamaya, praanamaya*, etc.; *annamaya* is *vikaaraarththa*, where the *vikaara* of *anna* is *deha*; *praanamaya* is in *svaarththa*, *praanamaya* is *praana*; *aanandamaya* is *praachuryaarththa*, abundance of *aananda*; *jnyaanamaya* is *praachuryaarththa*, abundance of *jnyaana*; Here, the sense in which the *mayat pratyaya* is used is discussed here. Here, if *mayat* is used in *vikaaraarththa*, there is no need to ask *yatah etat charaacharam*, etc. - these questions would not have been required at all.

*Na api praanamaya aadivat svaarthikah; jagat cha sa iti uttara anupapatteh* |

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

*Tadaa hi vishnuh eva iti uttaram abhavishyat* |

If it had been *svaarththa*, the answer would have been Vishnu only. This was not the answer given by *Paraasharar*; the answer was *jagat cha sah*. 
Atah praachuryaartha eva |  
The usage is in praachuryaartha, abundance.

Krutsnam jagat tad aatmakatayaa tat prachurameva |  
All this world is having Paramaatman as the aatman, and so it has abundance of Brahman. Abundance of Brahman, which is aatman of everything, chara, achara in this world, is what is meant by yanmayam.

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

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

The saamaanaadhikaranya here is shareera aatma bhaava nibandhanam; which means that jagat is the shareera for Paramaatman who is the aatman, and sah represent Paramaatman who is the creator of this world. Paramaatman who is qualified by jagat
kaaranatva and Paramaatman who is having jagat as His shareera, there is identity between these two.

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

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

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

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

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

The second opinion is that: If we say that Brahman is not nirvishesha, that Brahman is jagat itself, that Brahman only exists in all these forms, they are the same material, because the world is filled with inconsistencies and
impurities, then all the qualities of Brahman, being an abode to only auspicious qualities, being opposed to anything that is defiling, would not be there; Brahman would then be attributes to all the impurities; so it cannot be taken like that.

_Tasmaat aatma shareera bhaava eva idam saamaanaadhikaranyam mukhyam iti vakshyaamah |

This is the _siddhaanta_, that the _saamaanaadhikaranya jagat cha sah_, is _aatma shareera bhaava_, this is how it should be understood.

Another objection is addressed here.

_Na cha yatah cha iti yasya kaarana maatra vaachitve api yanmayam iti asya upaadaana kaarana vishayatvaat gobalivardhanyaanena yata iti nimitta kaarana param iti vaachyam; ..._

We cannot say like this - that _yatah cha_ is the _nimitta kaarana_, and _yanmayam_ as the _upaadaana kaarana_,

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

because, by accepting the _praachuryaartha_ for _mayat_ here, we are able to explain clearly that it is _shareera aatma shareera nibandhana_; if there was no other way to explain that, then we could have taken _nimitta kaarana_ in _yatah_ and _upaadaana kaarana_ in _yanmayam_; but that is not so, as we are able to reasonably explain _saamaanaadhikaranya_ as _shareera aatma bhaava_.

_Svaarthikatve yat jagat iti prashnasya vishnuh jagat iti uttare kaa anupapattih iti chet; tadaa hi baadhaayaam saamaanaadhikaranyam abhihitam syaat |
Suppose we take svaarthika, for the question 'What is this jagat', the answer 'Vishnu only is jagat', then also it is reasonable, isn't it? is the objection. then also it would mean baadha, because jagat would get stultified.

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

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

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

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

Arthavatve siddhyati mayatah svaarthakatvena vaiyarthyam cha ayuktam |

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

Leenam aaseet yathaa yatra yena kramena yatra leenam sa kaaranam |

It is explained in what order everything goes and merges during pralaya.
We studied the first six shlokaas so far. Maitreyar requested Paraashara Muni to teach him the cause of the universe. The word yanmayam was commented upon in detail. This is due to shareera aatma bhaava nibandhana, this is the same way explained in Sri Bhaashhya by Bhaashyakaaarar.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 6:
Yat pramaanaanaani bhootaani devaadeenaam cha sambhavam | 
Samudra parvataanaam cha samsthaanam cha yathaa bhuvah ||

Sri Engal Aalwaan's Commentary:
Yat pramaanaani iti | Pruthivyaadeeni yat pramaanaani iti maha bhootaadeenaam iyattaa prashnah, jagatah pramiti saadhana prashnascha |
What is the measure of pruthivi, aapas, tejas, etc., to know about the origin and end of this world, the origin of devaaas and others; the oceans and hills, where were they existing, and how were they supported. All these things I would like to know, is what Maitreyar is asking.

Iyatta means measure, expanse.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 7:
Sooryaadeenaam cha samsthaanam pramaanam munisattama | 
Devaadeenaam tathaa vamshaan manoon manvantaraani cha ||

Sri Engal Aalwaan's Commentary:
Sooryaadeenaam iti | Manvantaraani manoonaam kaalaah |
Manvantaraani means the time period when Manus existed. The sun and others - what is the aadhaara for all this?

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shlokaas 8, 9:
Kalpaan kalpa vibhaagaanscha chaaturyuga vikalpitaan | 
Kalpaantasya svaroopam cha yuga dharmaanscha krutsnashah ||

Devarshi paartivaanaam cha charitam yat mahaamune | 
Veda shaakhaa pranayanam yathaavat vyaasa kartrukam ||

Sri Engal Aalwaan's Commentary:
Kalpaan iti | Kalpaan brahma aayurmitaan mahaa kalpaan, chaaturyuga vikalpitaan chaaturyuga parivrutti kalpitaan, chaaturyugaih aavartamaaanaah vibhaktaan iti arthah | Kalpa vibhaagaan mahaa kalpa amshaan padmaadeen brahma divasaan, kalpaantah pralayah |
Chaaturyugam bhaavi veda vibhajanam, chaturyugasya parimaanam iti vaa |
Kalpaan means limited to, or extending up to the life of Brahma.
The chaturyugaas keep repeating again and again, kalpaas are divided into four yugaas which keep repeating again and again. Kalpa means Padma, Koorma, etc, which are told as brahma divasaas, they are all parts of the maha kalpa, they are all days of Brahma. Kalpa anta means pralaya, the end of the kalpa. How the Vedaas are going to be divided.
The devarshis, kings, their story; how the Veda shaakhaas were all formed, whose pravartana was done by Vyaasa, how Vyaasa divided the Vedaas. All these things I would like to know.

*Sri Vishnu Puraana - Amsha 1, Chapter 1, Shlokaas 10, 11:*
Dharmaanscha braahmanaadeenaam tathaa cha aashramavaasinaam |
Shrotum icchaami aham sarvam tvatto vaasishtanandana ||

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

*Sri Engal Aalwaan’s Commentary:*
Dharmaan iti | Sarvam anyat yogaadi cha |
Vaasishta nandana iti aamantranena guru prasaadaat eva jnyaanam
ityuktayaa cha puraanam vasishtha varadaana vruttaantam
samsmaarito hrushtah paraasharah vakshyamaanasya arthasya
shraddheyatva siddhye tam vruttaantam aakhyaayaati saadhu
ityaadinaa |

All the dharmaas, the varna dharmaas and aashrama dharmaas, I would like to know. I would like to learn about all these things. Maitreyar addresses Paraashara as Vaasishta Nandana, Vasishtha's son is Vaasishta,Shakti; Vaasishta's son is Vaasishta Nandana. The moment Maitreyar says that 'I would like to listen to all these things from you, O son of Shakti, who is son of Vasishtha', Paraasharar was very pleased and started telling the story. Jnyaana one can attain only with the grace of aachaaryaas, Paraasharar was reminded about how he received a boon from Vasistha, he became very pleased, and in order that Maitreyar and others get the shraddhe required in the meanings which are going to be taught, he starts telling that story. One should have shraddhe in what is going to be taught, means that it is praamaanika,
Maitreyar says that ‘By your grace only I will know about all these things; let your mind be pleased towards me; grace me with all these details; let your grace flow towards me’.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shlokaas 12, 13, 14, 15:
Sri Paraashara uvaacha -
Saadhu maitreya dharmajnya smaaritah asmi puraatanam |
Pituh pitaa me bhagavaan vasishtho yat uvaacha ha ||
Sri Paraashara said - O Maitreya, I am very pleased, one who knows the dharmaas; I was reminded about the old story. My father’s father Vasishtha, whatever he said, I am reminded of that. I will tell you that.

Vishvaamitra prayuktena rakshasaas bhakshitah puraa |
Shrutah taatah tatah krodho maitreya abhoot mama atulah ||
Tato aham rakshasaam satram vinaashaaya samaarabham |
Bhasmeebhootaah cha shatashah tasmin satre nischaacharaah ||
Tatah sanksheeyamaaneshu teshu rakshassu asheshatah |
Maam uvaacha mahaa bhaago vasishtho mat pitaamahah ||

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

\textit{Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 16:}

\begin{quote}
Alam atyanta kopena taata manyum imam jahi |
Raakshasaa naaparaadhyanti pituh te vihitam hi tat ||
\end{quote}

\textit{Sri Engal Aalwaan's Commentary:}

Alam iti | Manyum satram |
Vasishta says - 'Enough of this anger, stop this satra. Raakshaas have not done any aparaadha, because your father's fate was that'.

\textit{Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 17:}

\begin{quote}
Moodhaanaam eva bhavati krodho jnyaanavataam kutah |
Hanyate taata kah kena yatab ah sva kruta bhuk pumaan ||
\end{quote}

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

\textit{Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 18:}

\begin{quote}
Sanchitasya api mahataa vatsa kleshena maanavaih |
Yasasah tapasah cha eva krodho naashakarah parah ||
\end{quote}

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

\textit{Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 19:}

\begin{quote}
Svarga apavarga vyasehdakaaranam paramarshayah |
Varjayanti sadaa krodham taata maa tat vasho bhava ||
\end{quote}

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

\textit{Sri Engal Aalwaan's Commentary:}

Yasastapasoh naashe svarga apavarga saadhana dharma jnyaana pratibandho jaayate iti aaha svarga iti |
The cause of svarga and apavarga, which is jnyaana and dharma - anger obstructs that. Krodha prevents someone from following dharma, and jnyaana does not arise.
Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 20:
Alam nishaacharaih dagdhaih deenaih anapakaaribhih |
Satram te viramatu etat kshamaa saaraa hi saadhavah ||
They have not done any apakaara to you, and they are helpless. They are getting burnt here - all the nishaacharaas. Stop this satra yaaga. This is a beautiful statement - kshamaa saaraa hi saadhavaah - the power of saadhus is kshamaa itself, forbearance.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 21:
Evam taatena tena aham anuneeto mahaatmanaa |
Upasamhrutavaan satram sadhyah tat vaakya gouravaat ||
Immediately, in order to respect Vasishta's words, I stopped that Satra, being told like that by the Mahaatma Vasistha.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 22:
Tatah preetah sa bhagavaan vasishto munisattamah |
Sampraaptah cha tadaa tatra pulastyo brahmanah sutah ||
Vasishta was very pleased, at the same time, Brahma's son Pulastya also came there. Pulastya is of the Raakshasa vamsha.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 23:
Pitaamahena dattaarghyah kruta aasana parigrahah |
Maam uvaacha mahaa bhaago maitreya pulahaagrajah ||
Immediately, Vasishta gives argha, paada, aasana to Pulastya, and makes him seated. Pulastya, the elder brother of Pulaha, told me thus.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 24:
Pulastya uvaacha -
Vaire mahati yat vaakyaat guroh adya aashritaa kshamaa |
Tvayaa tasmaat samaastaani bhavaan shaastaani vetsyati ||
When you had great enmity against the raakshasaas, in order to listen to the words of Vasishta, when you have now resorted to kshamaa, you will attain the knowledge of all the shaastaas.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 25:
Santateh na mamocchedah kruddhena api yatah krutah |
Tvayaa tasmaat mahaa bhaaga dadaami anyam mahaar varam ||
My santati was not broken by you even when you were very angry against all the raakshasaas. Because of this, I will give you one more great boon.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 26:
Puraana samhitaa kartaa bhavaan vatsa bhavishyati |
Devataa paramaarthyam cha yathaavat vetsyathe bhavaan ||
You will also become the kartaa of puraana samhitaa. You will know as it is the reality about who is the supreme god. Because of this itself, this puraana is praamaanika. It is because of this that Paraasharar was given the boon.

*Sri Engal Aalwaan's Commentary:*
Puraaneti | Samhitaa tulyatvaat samhitaa tasyaah kartaa | Yathaavat vetsyate vibhooti vigraha guna karma svabhaava aadibhih devataam asamshaya viparyaasam yathaavat jnyaasyati |
This is equivalent to samhitaa. Samhitaa is part of Vedaas. You will know without any doubt, in a proper way, not knowing something differently or wrongly. You will know the supreme deity along with the vibhooti, glories, vigraha, attributes, the acts, the various qualities - you will know all this without any doubt.

*Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 27:*
Pravrutte cha nivrutte cha karmani astamalaas matih |
Mat prasaadaat asandigdhaa tava vatsa bhavishyati ||
Your mind will very clearly understand the pravrtti and nivrutti karmaas, due to my grace. You will have no doubt.

*Sri Engal Aalwaan's Commentary:*
Pravrutta iti | Pravruttam kaamyam karma | Nivruttam nishkaamam jnyaana poorvakam | Astamalaas ajnyaana viparyaasa rahitaa |
Astemalaas matih means not getting the wrong understanding. Nivrutti karma is nishkaama karma with the knowledge of the aatman, and not desiring any fruits. Pravrutti karmaas are kaamya karmaas.

*Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 28:*
Tatah cha praaha bhagavaan vasistho me pitaamahah |
Pulastyena yuktam te sarvam etat bhavishyati ||
When one rishi gives a vara, another rishi is telling 'Tathaastu' - 'Let it happen like that'. Vasishta said 'Tathaastu'.

*Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 29:*
Iti poorvam vasishthena pulastyena cha dheemataa |
Yat uktam tat smrutim yaati tvat prashnaat akhilam mama ||
I am now reminded of all that what Vasistha and Pulastya said, by your question.
Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 30:
So aham vadaami ashesham te maitreya pariprucchate |
Puraana samhitaam samyak taam nibodha yathaa tatham ||
I, who was given this boon by none other than Vasishtar and Pulastyar, I have perceived it as they exist directly, with the grace of the aachaaryaas, I am telling to you, who are asking this question. This puraana samhita which is equivalent to samhitaa, I am telling you as it is, properly, listen to this.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 31:
Vishnoh sakaashaat udbhootam jagat tatra eva cha sthitam |
Sthiti samyama kartaa asou jagato asya jagat cha sah ||
This shloka summarizes the puraana arthaas. This world was created from Vishnu, and this world is existing in Him only. He is the Creator, He is responsible for sustenance also, He only is responsible for ultimately taking it to Himself, controlling it. He is only the world.

Sri Engal Aalwaan's Commentary:
Atha bhagavaan paraasharo ya evam guru prasaadaat saakshaatkruta shastra arthah so aham vadaami iti svasya gurutva adhikaaram soochayan prashneshu jagat kaarana vastu visheshah, tena cha jagatah sambandha prakaara visheshesha cha prushtuh praadhaanyena jijnyaasita iti jaanan pradhaana bhoota prashna prati vachanatvena sanskepatah puraanaarthaam aaha - vishnoh sakaashaat iti |
Paraashara's word indicates that now he has the adhikaara, capacity to teach you this. So aham means 'I have been graced by my aachaaryaas to attain all this knowledge, as it existed. I have perceived all this directly'. The question that Maitreya desired to know is: what is that vastu which is the cause of this universe, what is the relation between the creator of this universe, and this universe itself? These are the main things that Maitreyar desired to know. With this, the main answer for the question is summarized here, the essence of the puraana, which is answered with 'Vishnoh sakaashaat'.

Tathaah hi - mumukshoh kshetrajnyasya * yato vaa imaani jaayante * tat kaaranam saankhya yogaadi gamyam * kaaranam tu dhyeyam * ityaadi shruteh jagat kaarana vishesho jijnyaasyah, tena saha jagat sambandha prakaara visheshah cha |
Mumukshu who is kshetrajnya, as told in Bhagavad Geetha (shareera is told as kshetra, and one who knows that is the knower inside that is
the kshetrajnya), and one who has become a mumukshu (moktum icchuh), desirous of getting liberated from samsaara - what is he supposed to know? He has to know the cause of this universe, this is told in Shruti itself. From which all these are born, in which all these are existing, and they all go and merge into it - as told in Taittiriya Upanishad. The mantra in Shvetaashvatara Upanishad, as told in the Saankhya and yoga shastraas, all these are aatma pramaanaani, they teach about the aatman, Naaraayana is told as the Supreme Deity, everything goes and culminates there, this is the shastra which is told. In Atharva Shikhopanishad, it is said 'Kaaranam tu dhyeyam'; for the question 'Who should be meditated upon', the answer is that the jagat kaarana vastu has to be meditated upon, is told. Because it is taught like this in the Shrutis, the mumukshi kshetrajnya has to know the jagat kaarana vishesha. One has to also know the relation between the jagat kaarana vastu and the jagat.

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

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

Anyathaa tasya upaadhikatve avidyaa parikalpitatve vaa tayoh niyaamya niyaamaka bhaavo na syaat |
If it not so, if we do not understand it like this, there are two ways to understand this (i) jeeva bhaava is due to some upaadhi, limiting adjunct, then Brahman itself will get jeeva bhaava, then jeeva is actually not there, (ii) it is due to avidyaa that jeeva is being imagined, Brahman gets covered by avidyaa, ignorance, and thinks that he is jeeva; there is no possibility of niyaamya niyaamaka bhaava in both these cases.

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

Na hi ghata aakaasho mahaa aakaashena niyaamyte |
Maha aakaasha is the space existing everywhere. Ghata aakaasha is the space existing inside a pot. We make such a distinction because of the limiting adjunct of the pot. If the pot is broken, the ghata aakaasha merges into the maha aakaasha. In this case, if we are talking of mahaakaasha and ghataakaasha as being different due to upaadhi of ghata, where is the question of mahaakaasha controlling the ghataakaasha; the niyaamya niyaamaka bhaava does not exist at all.

Niyamanam hi vyaapya avasthaanam |
Niyamana, controlling is existing with pervasion. Controller has to pervade what is controlled.

Na hi ghata aakaashe mahaa aakaashah tishthati |
We don’t say that the outside aakaasha, mahaakaasha exists inside the ghataakaasha also, pervading the ghataakaasha. So, due to upaadhi, we cannot say that they are different in essential nature.

Ghate ghata aakaasho mahaa aakaashascha iti aakaasha dvayoh upalabdhih syaat |
If mahaakaasha had been controlling ghataakaasha by pervasion, then we would have said that there is both ghataakaasha and mahaakaasha inside the pot. But we do not say like that. So, the difference between jeevaatman and Paramaatman cannot be due to upaadhi, it has to
be due to svaroopa only; when niyaamya niyaamaka bhaava is told very clearly in the Shruti, these clearly establish that it is not oupaadhika.

**Avidyaa parikalpitasya na niyamanam sambhavati |**
When we imagine something due to avidyaa, there is no question of controlling at all.

**Na sthaanou parikalpitah chorah kena api niyamyate |**
When we see a pillar and imagine it to be a thief, we cannot control it as there is no thief there. In this case, due to ignorance, if we are imagining a thief in a pillar, it cannot be controlled.

**Kim cha bhedasya oupaadhikatve kalpitatve vaa brahma vidyayaa tat tvam asi iti vaakyarthaa jnyaanena vaa upaadhi avidyayoh naashaat tat kruta bhedo jeeva shabdaartho nashyet iti mokshasya apurushaarthatvaat saadhane na kaschit pravarteta |**
Nobody will put any effort to understand this kind of relationship between jeevaatman and Paramaatman, where it is imagined due to ignorance, or it is due to limiting adjunct; and by the knowledge of the vaakya 'Tat tvam asi', with this statement, upaadhi and avidyaa will go off; then the jeeva shabda artha itself will get destroyed, because there is no more jeeva there, there is no purushaarthta in such a moksha, then who will undertake saadhana, put any effort for attaining such a moksha? Nobody will.

**Jeevasya anityatve shruti virodhah cha |**
If jeeva is going to be stultified, that there is no more jeeva, there is no meaning of the shabda itself, as jeeva does not exist.

Whereas Shruti says that jeeva is nitya, eternal.

**Jeeva parayoh sambandhe niyaamya niyantrutva roope mokshasya purushaarthataa siddhyati |**
If the relationship between jeeva and Paramaatman is niyaamya niyantrutva sambandha, then only moksha has some meaning, and it becomes purushaarthta.

Meaning of shesha is paragaata atishaya aadhaanecchayaa upaadeyatvameva yasya svarupam sah sheshah itarah sheshi. Shesha has to cause atishaya to the sheshi. When we know that we are subservient to Bhagavaan, that our svaroopa is to do atishaya to Bhagavaan, which culminates in kainkarya,
then it is a *purushaarththa*, which we attain according to our real nature. Then *moksha* will be a *purushaarththa, purushaih arthyate*, which is sought after by *purushaaas*, because it is according to their essential nature.

**Sa hi sambandhah shesha sheshitva aatmaa |**

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

Thus, the *sambandha* is *shesha sheshitva roopa*. The *sambandha* between *jeevaatman* and *Paramaatman* is of the form of *shesha* and *sheshi*. *Jeevaatman* is subservient to *Paramaatman*, who is the *sheshi*, the master. The relationship is of this form (master - slave); by their essential nature, *jeevaatmans* are all subservient to *Paramaatman*, *jeevaatmans* are real and many; there is a multitude of *jeevaatmans*; it is not due to some limiting adjunct, *upaadhi*, or *avidya*. *Jeevaatman* and *Brahman* are different and distinct in their nature, though they are inseparably associated with each other. This is how *shrutis* are propounding these realities. All the *upaayaas* which are prescribed in the *shrutis* to escape from this *samsaara*, all of this will become meaningful. Otherwise, nobody will put any effort to get rid of this *samsaara*, if everything is like a dream, and is not real; it will be against what is told in the *shrutis*. The *sambandha* is *shesha sheshitva aatmaa*.

**Sri Engal Aalwaan’s commentary (continued)**

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

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

It is sometimes said that doing service to someone is not good, and nobody enjoys it. How can doing service to *Paramaatman* be the ultimate form of
liberation? Is it not some kind of bondage? Who wants to be a slave? These kinds of questions are raised and examined in detail in *Vedaartha Sangraha* and *Sri Bhaashya* by *Bhaashyakaarar*. It is said that in this world, we do not enjoy subservience to others, as it is not according to our nature; it is due to the karma. Whereas in our real nature, we are subservient to only *Paramaatman*; this is the nature of *jeevaatman*; so according to this nature, it will be most enjoyable. If it is against the nature, then only it will not be enjoyable. The kind of subservience we experience in this world is due to karma, and this is why it is not very enjoyable and filled with grief. Whereas if it is according to the nature, it will be most enjoyable. This is *svaroopa anuroopa*. This is said to be the ultimate form of liberation.

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

*Atra jagat kaarana vishesha prashnasya uttaram vishnoh sakaashaat iti*

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

*Sakaashat kaashah - prakaasho jnyaanam*

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

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

*Aikshata* means 'He willed', to create the world; *Paramaatman* willed that He become many, this willing is *jnyaana*, this is what is told as *kaasha*; with the *sankalpa roopa jnyaana*, is the meaning.
Athavaa sakaasha shabdah sva roopa vachanah, aachaaryasya sakaashaat itiyaadivat |

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

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

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

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

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

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

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

Upadaane kaaryasya samsthitih hi layah |

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

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

Sthiti samyama kartaa iti |

He causes sustenance, and controls it.

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

There are two types of existence which we see - (i) if Paramaatman is not existing as the antaraatman, the jeevaatman cannot live at all; He makes the jeevaatman enter into achetana, the deha, indriya, etc., and He exists as the antaraatman of the jeevaatman, and jeevaatman can live only because of Paramaatman existing as antaraatman; the beings are all breathing, existing, living because Paramaatman exists as antaraatman; Paramaatman’s existence as antaraatman to jeevaatman, and making him exist as manushya, mruga, pakshi, etc., is one form of sthiti, (ii) for the beings to live, there has to be sunlight, moon, etc., the beings get
externally nurtured and grow from all these things; if sunlight is not there, things will not grow; this is another way in which Paramaatman is the cause of existence as He makes every being live through sun, moon, etc.

_Agni antaka aadi roopena samhaarah samyamah |

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

_Tatra bahih sthitih sthiti samyamayoh kartaa iti uktaa, praanana lakshanaa sthitih jagat cha sah iti uktaa |

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

_Idam eva yanmayam iti asya jagat brahmanoh sambandha prakaara vishesha prashnasya api uttaram |

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

_Yat vaa shruti smruti aadibhih niyamanam samyamah, tatra eva cha sthitam, sthiti samyamayoh kartaa iti chakaarena svaroopa prashnottaram eva |

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

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

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

With this the first adhyaaya comes to a close.
The commentary says that this was taken from *Brahmaanda Puraana*, which was the first *puraana* of all the *puraanaas*, this *Paaraasharya samhitaa* is also taken from there.

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

*Mitraaputra vacho nishamya sakalam smrutvaa aatmanah tat varam*

*Satram cha eva nivaaritam sa sumahaabhaago bhavottaaranam |

*Krutvaa vaishnavam uttamam munivaram maitreyam adhyaapayat*

*Tattva artha pratipaadanam pravadataam sarvaarthadam shri

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

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

*Iti shree bhagavad raamaanuja padaabja bhrungaayamaanaa shree vishnu chittaarya virachite vishnu puraana vyaakhyaane shree vishnu chitteeye prathame amshe prathamo adhyaayah |*
The second chapter starts where Sage *Paraasharar* starts explaining the nature of *Paramaatman*, in a wonderful way. How it is different and distinct from everything, is told.

|| *Atha dviteeyo adhyaayayah* ||

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

*Sri Paraashara uvaacha -*

Avikaaraaya shuddhaaya nityaaya paramaatmane |

Sadaika roopa roopaaya vishnave sarva jishnave ||

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

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

*Sri Engal Aalwaan's Commentary:*

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

In the beginning, *Paraasharar* offers obeisance to his *svaabhimata devataa*, the *Paramaatman*, who is his favourite God, and one who is established in the *Puraanaas, Mahaa Vishnu*, whose nature is going to be established in this *puraana*, about whom he is going to teach in detail. Briefly *Paraasharar* told the answers to *Maitreyar*’s questions in one *shloka* (*shloka 31, of Amsha 1, Chapter 1*). Now he is going to explain that in detail. This entire *puraana* is going to explain in detail the answer given by *Paraasharar* very briefly in one *shloka*. He starts the *puraana* with
these seven shlokaas, starting with Avikaaraaya, thereby offering namaskaara to his favourite devataa and one who is established in this puraana.

*Tatra kaaranatva abhidhaanatah prasaktam vikaaritvam nirasyati - avikaaraaya iti |

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

*Anena achetanaat vyaavruttih |

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

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

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

*Na jaayate mriyate vaa ityaadi shruteh kshetrajnyasya api samaanam avikaaritvam iti tat vyaavruttim aaha - shuddhaaya iti |
Now, if Paramaatman is different from achetana, by telling as avikaari, even chetana is also avikaari, as it is told that he is not born, or does not die, does not undergo any change; jeevaatman in his essential nature is jnyaana svaroopa. Kshetrajnya who is jeevaatman is also equally avikaari. How is Paramaatman different from jeevaatman? Paramaatman is shuddha.

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

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

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

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

Shuddhatva akaarena nityaaya |

Paramaatman is eternally shuddha.
Avikaaritva shuddhatva nitya shuddhatva aadeeni nitya soorinaam api saadhaaranaani iti ata aaha - paramaatmana iti |

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

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

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

Atah pada chatushtayena pradhaanaadi achetana brahma sanaka aadi bhaavanaa yukta kshetrajnya mukta nitya sooribhyoh vyaaavruttam parama svaroopam shodhitam |

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

* There are three kinds of bhaavana, they are bhaavanaa traya - karma bhaavanaa, brahma bhaavanaa and ubhaya bhaavanaa. Brahmabhaavanaa is of the form of upaasanaatmaka jnyaana, karma bhaavana is karma anushthaana. Sanaka and other have brahmabhaavanaa
Hiranyagarbha and others have ubhaya bhaavana (some times karma and sometimes brahma bhaavanaa). All other devas and manushyas - have karma bhaavanaa. The explanation regarding mumukshus (manushyas or devas) - is that they are also having karma bhaavanaa only as they think that ‘upaasane’ is being done by them only (svakeeyata buddhi). Hence it is not considered brahma bhaavana (because Vishnu Puraana shlokas are clearly stating such). We will come across this in 6th Amsha.

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

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

Prathamo roopa shabdah svabhaava vaachee |

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

Athavaa sadaika roopam tulya prakaaram, heya pratyaneekatayaa kalyaana ekataanatatayaa cha svaroopa tulyam |

Or sadaika roopa can also be interpreted as always of same form of nature - which is opposed to anything defiling, and abode to only all auspicious qualities. In whatever form He exists, these two are are always present.
Dviteeyo roopa shabdo vigraha vaachee |
The second *roopa shabda* is telling that He has eternal *shubhaashraya, divya mangala vigraha*. He has a form, an eternal auspicious form, immutable all the time.

Atha sarva vyaphti lakshanam aishwaram gunam khyaapayan
visheshyam nirdishati vishnave iti |
The word *vishnave* is telling about His quality, of the form of ruling everything, pervading everything, *Bhagavaan* pervading everything controls everything from inside and outside.

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

Vishu vyaptoy is the *dhaatu*.

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

Jayo hi parasya sva vashe sthaapanam |
Winning means establishing whatever is won over, establishing it under ones control. Controlling everything, winning over everything is also *svaabhaavika*. 

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

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

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

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 2:
Namo hiranya garbhaaya haraye shankaraaya cha |
Vaasudevaaya taaraaya sarga sthiti antakaarine ||

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 3:
Eka aneka svaroopaaaya sthoola sookshma aatmane namah |
Avyakta vyakta roopaaya vishnave mukti hetave ||

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 4:
Sarga sthiti vinaashaanaam jagato yo jaganmayah |
Paramaatman's svaroopa is taught up to these seven shlokaas.

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

**Answer:** This is also asked in the Brahma Sutras. The answer given by Baadaraayana is Lokavat tu leelaa kaivalyam. It is His sport. Someone has grief, someone has happiness. Someone is enjoying, someone is suffering. Someone has knowledge, someone has ignorance. Why should Paramaatman create all this? It is said to be His sport. He is impartial. He does not have vaishamya and nairghrunya. He does not want someone to suffer. He does not have impartiality or cruelty. The suffering happens because of chetana's karma; they have to experience the results of that; if they do not experience, there will be dosha of partiality on the part
of Paramaatman. A king, if he does not punish a criminal, will become partial; he has to enforce the law. Leelaa is sport for Him, and is ultimately dayaa, because He wants jeevaatmans to liberate themselves from samsaara. He gives them the mind, thinking power, kriyaa shakti, chit shakti, shows the aachaaryaas, teaches the shaastra, makes one to go in the right way, and they have to uplift themselves; if they don’t do, they have to suffer the karma.

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

Continuing further, Bhagavat svaroopa is established again, in various ways.

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

Namo hiranya garbhaaya haraye shankaraaya cha |
Vaasudevaaya taaraaya sarga sthiti antakaarine ||

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

**Sri Engal Aalwaan’s Commentary**

While Bhagavat svaroopa is being established, everything is directed towards Bhagavaan. But here, we seenamaskaarams being done to Hiranya
Garbha and Shankara. What is its meaning? How is Bhagavat svaroopaknown from this? This is explained in the vyakhyaaana.

Brahma shivayoh tat vibhootivam aaha - namo hiranyagarbhaaya iti |

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

Sva avataara chaturmukha rudra roopena hi srushti aadi kartrutvam |

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

Taaraaya - samsaara uttaarakaya, moksha pradaaya |

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

Vaasudevaaya - vaasudeva roopena moksha pradatvam |

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

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

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

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

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

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

* Antavat tu phalam teshaam * ityaadibhih bhagavata eva moksha pradatvam uktam |
Those who worship other deities, their fruits have and end, their benefits end at some point of time; it is not *ananta phala*, but *antavat phala*; only Bhagavaan can bestow fruits which are *ananta*; all these *pramaanaas* establish that *moksha pradatva* is only for Bhagavaan.

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

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

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

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

*Eka aneka svaroopaaaya sthoola sookshma aatmane namah |*

*Avyakta vyakta roopaaya vishnave mukti hetave ||*

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

*Sri Engal Aalwaan's Commentary:*

*Avyakta vyaktayoh api tat roopatvam aaha eka aneka iti |*
Avyakta is the unmanifest, which are in the sookshma roopa, subtle form; and vyakta is the manifest, which are in the sthoola roopa.

This is how the anvaya has to be done.

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

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

Udbhaya avastha prakruteh mukti hetave sva vasha vartitvaat tat mukti hetave |

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

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

Sarga sthiti vinaashaanaam jagato yo jaganmayah |
Moola bhooto namah tasmai vishnave paramaatmane ||

Sri Engal Aalwaan’s Commentary:

Achit prasangaat kaala roopatvam aaha - sarga sthiti iti |

Here, kaala svaroopa is being told, Bhagavaan being of the svaroopa of kaala.
Jagat sarga aadi moola bhooto hi kaalah, * na kaalena vinaa srushti nishpaadakrut bhavet * ityaadeh |

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

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

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

Paramaatmane - akaala vashyaaya |

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

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

Time cooks everybody. Kaala itself will get cooked by Paramaatman. Whoever knows this is said to be Vedavit.
Paramaatman's nitya vibhooti does not undergo any change. Kaala is having divisions of kalaa, muhoortha, kaashtha, etc., and is not the cause of parinaama of Paramaatman's vibhooti. In Paramapada, kaala does not control anything; everything is eternal there, and there is no change; kaala exists but does not control anything in Paramapada. In prakruti mandala, kaala controls everything. Even Brahma's time is limited by a particular number of kalpaas.

Shloka 4 tells about the kaala svaroopatva of Paramaatman.

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

Aadhaara bhootam vishvasya api aneeyaamsam aneeyasaam |
Pranamya sarva bhootastham achyutam purushottamam ||

**Sri Engal Aalwaan’s Commentary:**

Samasthi kshetrajnya roopatvam aaha - aadhaara bhootam iti |

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

Vishvasya prakruti parinaamasya jeeva karma nimittatvena tat shareeratayaa tat aadhaaratvam |

The prakruti parinaama is due to the jeeva karmaas. Prakruti is the shareera for jeevaas, and because of jeeva karmaas, prakruti gets
modified into deha, indriyas, etc., and is under the control of jeevaatman.

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

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

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

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

* Avyaktam akshare leeyate * ityaadi |

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

Sarva bhootastham sarva bhooteshu aatmatayaa avasthitam |

Existing as the inner self in all the bhootaas.

Achyutam - tat vikaara rahitam |

Prakruti vikaaraas do not affect the chetanaas.

Evam roopa samashti purusha shareeram purushottamam pranamya kathayaami iti anvayah |
The anvaya is: All these are ultimately pertaining to Paramaatma svaroopa only, the Paramaatman who has all these as the shareera, the achetana as shareera, kaala as shareera, samashti kshetrajnyaas as shareera, and who controls all these being the inner controller of these, who pervades everything. One who has this kind of samashti kshetrajnyaas as His body, to one who is aadheya, niyaamya and shesa bhoota; I do pranaama to that Purushottama, and tell this.

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

_Yat vaa sarva bhootastham sarva aatmasu sthitam_ |

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

_Achyutam jeeva gata jnyaana sankocha aadi rahitam_ |

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

_Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 6:_
Jnyaana svaroopam atyanta nirmalam paramaarthathah |
Tam eva artha svaroopena bhraanti darshanatah sthitam ||

Sri Engal Aalwaan’s Commentary:

Vyashti roopam aaha - jnyaana svaroopam iti |
After telling about the samashti roopa of Paramaatman, which is the shareera of Paramaatman, now the vyashti roopa is being told. Vyashti roopa is that which is manifested, in the gross state. Samashti is the unmanifested state, avyakta, before the panchaekarana. After panchaekarana, whatever happens is called vyashti srushti - here name and form divisions happen, naama roopa vibhaaga.

Vastu vruttiyaa aparicchinna anukoola jnyaanaika svaroopam |
It is not limited by any object, and it has got unlimited anukoola, and jnyaana aananda svaroop.

Atyanta nirmalam sarvathaa mala roopa dukha ajnyaana aadi rahitam;
tam eva bhraanti darshanatah anaatmani aatma vijnyaanaat artha svaroopena drushya svaroopena sthitam |
There is no defect, there is no grief, ignorance. Bhraanti is anaatmani aatma vijnyaanaat, having an idea of aatman in that which is not the aatman. Drushya svaroop is that which can be perceived with our eyes.

Yat vaa deva manushyaadi tat tat aakaara vishishta pinda maatratayaa pratibhaasamaanam |
In the vyashti roopa, the chetanaas and Paramaatman are existing in the forms of deva, manushya; and in all these forms, a jeevaatman is existing;
we see the body itself as the *jeevatman*; actually, it is the *deha vishishta jeevatma vishishta Paramaatman* who is there; that which is perceived by the eyes in the form of *deva, manushya*, etc., He appears in that form alone. Inside the body, there is subtle *jeevatman*, and this body and *jeevatman* are the *shareera* of *Paramaatman*. *Paramaatman* Himself exists in this *vyashti roopa*.

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

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

*Vishnum grasishnum vishvasya sthitou sarge tathaa prabhum |*

*Pranamya jagataam eesham ajam aksharam avyayam ||*

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

*Sri Engal Aalwan’s Commentary:*

*Uktam artham upasamharati - vishnum iti |*

All these things which were established is being concluded here.

*Prabhum srushti aadishu nairaapekshyena svacchandam |*

He, by Himself, can independently do creation, etc., without any expectation. He Himself is everything - the *upaadaana kaarana, nimitta kaarana*, and *sahakaari kaarana*. 
Ajam aksharam - karma adheena janma naasha rahitam |
He does not have birth and death due to *karma*.

Avyayam - poorvoktam maha vibhooteh aprachyutam |
He has everything as *maha vibhooti*, that is His nature.

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

*Kathayaami yathaa poorvam dakshaadyaih munisattamaih |
Prushtah provaacha bhagavaan abjayonih pitaamahah ||*

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

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

*Taih cha uktam purukutsatha bhoobhuje narmadaa tate |
Saaravataaya tena api mahyam saaravatena cha ||*

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

The *paramparaa* comes like this - *Chaturmukha Brahma, Daksha* and other *rishis, Purukutsa, Saaravata, Paraasharar*. This is the *sampradaaya*, and is most reliable and most authentic.
Sri Engal Aalwaan's Commentary:

Atha shrotrunaam aadaraartham svasya aaptatama guru parva kramam aaha - kathayaami iti dvaabhyaam |

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

Bhagavaan utpatti pralayaadi tattvajnyah, * Utpattim cha vinaasham cha bhootaanaam aagatim gatim | Vetti vidyaam avidyaam cha sa vaachyo bhagavaan iti * iti vachanaat |

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

Kutah? Abjayonih yato bhagavat aurasah tat shishyah cha |

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

* Yo brahmaanam vidadhaati poorvam yo vai vedaamscha prahinoti tasmai * iti shruteh |

He creates Chaturmukha Brahma, and also gives him the Vedaas, is what the shruti says.
Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 10:
Parah paraanaam paramah paramaatmaa aatma samsthitah |
Roopa varna aadi nirdesha visheshana vivarjitha ||

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

Sri Engal Aalwaan’s Commentary:
Atha vistarena puraanam vaktum aarabhate parah paraanaam iti |
Now, Paraasharar starts the teach the puraana in detail.

Parah paraanaam svaroopa roopa guna aishwarya aadibhih utkrushtebhyo api urkrushtah |
In svaroopa, guna, aishwarya, He is supreme and superior to even those who are exalted.

Paramah svasmaat para rahitah |
There is no one who is superior to Him.

Paramaatmaa - aapnoti iti aatmaa svayam aatmaantara rahitah cha |
One who controls everything, supports everything, one who rules over everything. He is aadhaara, niyaamaka and sheshi. Everything else is aadheya to Him, everything is niyaamya, and shesha bhoota to Him. He does not have any other person who rules over Him.
Aatma samsthitah sva aadhaarah |
He is the support of Himself.

Roopam samsthaanam deva aadi jaatih varnah shukla aadih |
Roopa is the samsthaana, the classes told as deva, manushya, etc., varnaas are the colours.

Aadi shabdena kriyaa dravye grahyete |
Kriya and dravya like danda, kundala, are told.

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

Etaih jaati guna kriyaa dravya naamaakhyaih kalpanaa hetubhih visheshanaiah vivarjitah |
We cannot imagine Him to be only of a particular colour or jaati or dravya.

Roopa vargeti paathe vargo jaatih |
There is a paathaantara, roopa varga, here varga means jaati.

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 11:*
Apakshaya vinaashaabhyaam parinaam vruddhi janmabhih |
Varjitaah shakyaat vaktum yah sadaa asti iti kevalam ||
**Sri Engal Aalwaan’s Commentary:**

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

There are six *bhaava vikaaraas* which all beings undergo - *asti, jaayate, vivardhate, viparinamate, apaksheeyate, nashyati*. Here, *apakshaya* is *apaksheeyate*, *vinaasha* is *nashyati*, *parinaama* is *viparinamate*, *vrudhdi* is *vardhate*, *jamabhih* include *asti* and *jaayate*. He is without any of these *bhaava vikaaraas*.

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

*Sadaa asti iti vachanaat kadaachitka astitva vikaaro nirastah |

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

*Etat sattayaa anabhivyaaptasya kaalasya abhaavaat |

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

*Anena kaala anavacchedah uktah |*
He is not limited by time. This is told here.

_Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 12:_

_Sarvatra asou samastam cha vasati atra iti vai yatah |
Tatah sa vaasudeva iti vidvatbhiih paripathyate || |

He exists in all the places, and everything exists in Him. He is told as _Vaasudeva._

_Sri Engal Aalwaan’s Commentary:_

_Desha anavacchedam naama vishesha nirvachanena darshayati sarvatra iti |

He is not bound by a particular place. This is told by telling the specific name of _Paramaatman_ as _Vaasudeva._

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

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

_Agni jala aadibhih nabha iva sarva gato api tadgata doshaih asamsprushto dyotate iti aaha - deva iti |
Vaasudeva - vaasu means vasati samastam atra, sarvatra asou vasati; devah means dyotate - He shines forth. He shines forth untouched by any defects, He is existing everywhere. Just like space pervades everything, He pervades water, fire, everything. The defects of water, fire, space do not touch space. In the same way, Paramaatman pervades everything, untouched by the defects of all the objects. He shines forth like that.

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

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

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 13:*

*Tat brahma paramam nityam ajam akshayam avyayam* |
**Eka svaroopam tu sadaa heya abhaavaat cha nirmalam ||**

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

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**Sri Engal Aalwaan’s Commentary:**

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

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

**Akshayam apakshaya rahitam |**

He doesn’t undergo any change.

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

**Avyayam parinaama vivruddhyakhya avasthaantara rahitam |**

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

**Atah eka svaroopam |**

Because of this, He is all the time of the same nature, unchanging immutable nature.
Heyam avidyaa asmita aadi tat phalam malam; yathaa uktam * kaamah krodhaha cha mohah cha harsho maano mado matih | Vishaadah cha ashtamah proktah iti ete maanasaah malaah * iti |

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

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

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

Gunaah sattva aadayah |

Gunaas are sattva and others.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 14:

Tat eva sarvam eva etat vyakta avyakta svaroopavat |

Tathaa purusha roopena kaala roopena cha sthitam ||

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

Sri Engal Aalwaan’s Commentary:
He is not controlled or bound by anything. He is present in all objects - it cannot be said that He is present in one object and not present in another object. He is present in every object at all times in all places.

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

If something has to be called as a vastu, Brahman has to do antah pravesha, anu pravesha, name and form have to come into existence; Paramaatman makes the jeeva enter, and He enters along with him. Paramaatman associates jeeva with deha, indriya, and gives him the jnyaana. Chetanaas during pralaya, have no knowledge, and are just lying down just like achetanaas. During pralaya, everything merges into Paramaatman. During srushti, He makes each jeevaatman enter a body based on the karmaas, and gives them the awareness, the dharma bhoota jnyaana which is there all the time. He gives the chetanaas an opportunity to act, think, understand, and uplift themselves. If Paramaatman does not enter, and does not do anupravesha, does not do differentiation into name and form, there will be no vastu at all. If something has to be called as a vastu, it is only because Paramaatmans existing as its antaryaami, by anupravesha, everything existing as His mode, as His shareera.
Everything is His prakaara, mode, and He is the prakaari. Chit and achit both are His modes. Every name and form denotes Paramaatman in the ultimate sense - this is called aparyavasaana vrutti. Why we don't feel like this, is because of our lack of knowledge, we limit the connotation of name and form to that chetana only. We don't experience the depth of the complete connotation of the words. All the chetanaas in samashti, vyashti or in any state, are all modes of Paramaatman, and become vastu because of Paramaatman only. There can be no object which is without Paramaatman. There is no object in which Paramaatman does not exist.

**Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 15:**

Parasya brahmano roopam purushah prathamam dvija |
Vyakta avyakte tathaa eva anye roope kaalah tathaa aparam ||

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

This is a very important shloka for our siddhaanta.

**Sri Engal Aalwaan's Commentary:**

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

The taadaatmya, that Paramaatman is existing in everything as antaryaami; everything is Brahman, sarvam khalvidam brahma, everything is a mode of Paramaatman, being His shareera; this identity, oneness, taadaatmya, is it by svaroopa itself, or through shareera aatma bhaava - is what we have to
Understand. It is not in the svaroopa. If it was svaroopa, only one will exist, and second one cannot exist. Taadaatmya is not by svaroopa but through shareera aatma bhaava.

Chetana and achetana exist, Paramaatman also exists; they both exist inseparably all the time, Paramaatman being the controller and support all the time, chetanaas and achetanaas being the controlled and supported, they are independent entities always associated with Paramaatman inseparably; without Paramaatman being there, they cannot even exist; their sthiti, pravrutti is controlled by Paramaatman. This existence of Paramaatman in all these forms - this tree is Paramaatman, this book is Paramaatman, this table is Paramaatman - this oneness is by shareera aatma bhaava. All these are shareera to Paramaatman. Paramaatman exists as inner controller. This is established in the Shruts, as in Yasya aatmaa shareeram. Yah pruthivyam tishtan, yah pruthivyam antarah, yam pruthivi na veda, yasya pruthivi shareeram, yah pruthivim antaro yamayati, ... says Yaajnyavalkya. Finally, he says, yah aatmani tishtan, aatmano antarah, yam aatmaa na veda, yasya aatmaa shareeram, yah aatmaanam antaro yamayati, sa te aatmaa antaryaami amrutah.

Even jeevaatmans are also His shareera. Pruthivi, ap, etc. are all His shareera. He exists in everything, controlling from inside. None of them know that He is existing there. He is all the time present in everything. This is told in the Shruti itself.

Otherwise what is the defect that comes. Paramaatman is of the nature of heya pratyaneeka kalyaana gunaashraya. His nature is opposed to everything that is evil, and He is abode to only auspicious qualities. There are two objects we see - chetana and achetana. Achetana has got the defect of vikaara - it undergoes change in its very essential nature itself; its svaroopa itself goes on changing. For jeevaatmans, there is apurushaarthta - contraction and expansion in their dharma bhoota jnyaana. For these kind of objects which have these defects, if Paramaatman is said to be one with these, will not the defects of these objects also ensue to Paramaatman? This doubt is removed by the shruti pramaana, yasya aatmaa shareeram.
In this shloka, the word roopam is paryaaya pada for shareera. This is explained clearly by Bhaashyakaarar in Vedaartha Sangraha, and also by Sri Sudarshhana Suri in the vyaakhyaaana. Shrutis and smrutis use many words which are paryaaya padaas for shareera. Tanu, vapu, shakti, amsha, kaaya, roopa - are all used for shareera. There are three relationships - aadhaara aadheya, niyaamaka niyaamya, sheshi shesha.

Purushasya kartrutva bhoktrutva chetanatva aadinaa prakrutim iti praadhaanyat prathamyam |

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

Purusha, vyakta, avyakta, kaala are His shareera.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 16:
Pradhaana purusha vyakta kaalaanaam paramam hi yat |
Pashyanti soorayah shuddham tat vishnoh paramam padam ||

Avyakta is also called pradhaana.

This is also an important shloka for our siddhaanta.

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

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

Sri Vishnu Purana, Amsha 1, Chapter 2, Shloka 17:

Pradhaana purusha vyakta kaalaah tu pravibhaagashah |
Roopaani sthiti sarga anta vyakti sadbhaava hetavah ||
This *shloka* establishes many important aspects of our *siddhaanta*.

**Sri Engal Aalwan’s Commentary:**

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

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

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

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

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

It is answered that it is not so, because the characteristic of *vikaaritva* of *pradhaana*, and *bhoktrutva* of *chetanaas*, they are all without getting mixed up, they are the ones which are the forms of *pradhaana, purusha, vyakta, kaala*. Without getting mixed up with each other, they become the cause of *sthiti*, etc., being seen by the eyes, being known when they manifest, and their presence itself.
When we plant a seed, after some time, we can say that a tree has come into existence, and we can see that it is a tree. Every object, every entity exists here without any saankarya. The cause of their forms is their own bodies, and not Paramaatman. Paramaatman exists as inner controller, not getting changed; the change is in the body, shareera. Paramaatman does not undergo any change.

Vyaktih visheshah |

There is a special characteristic.

Hetu shabdo brahmanah tebhyo nyantrutva sheshitva aadinaa vishesha pradarshanaarthishah |

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

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

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

Vyaktam vishnuh tathaa avyaktam purushah kaala eva cha |
Kreedato baalakakasyeva cheshtaam tasya nishaamaya |

Sri Engal Aalwaan's Commentary:

Nanu pradhaanaadeenaam srushti aadi hetutvaat vishnoh katham kaaranatvam ata aaha - vyaktam iti |
If we say that *pradhaana* and others are the cause for the changing world, then how can *Bhagavaan* be told as the *kaarana*? How can we say that He is the *sarva kaarana*? This is told in this *shloka*.

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

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

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

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

*Saamaanaadhirakaranya* has been explained as *bhinaa pravrutti nimittaanaam shabdaanaam ekasmin arthe vrutthi saamaanaadhirakaranyam*. If two words which are in the same *vibhakti* tell the different aspects of the same object, this is *saamaanaadhirakaranya*. The object which is qualified by these characteristics is one only. The identity is not in the object and attribute, but the two objects which are qualified by two different aspects, for example, *jagat kaarana vishnuh*, and *vyakta shareeraka vishnuh*, these are in *saamaanaadhirakaranya*. The *vyakta* which is *brahmaatmaka*, having *Brahman* as the inner controller, and *Vishnu* who is the *jagat kaarana*, there is *saamaanaadhirakaranya*. *Vishnu* is one only in both. It is not between *Vishnu* and *vyakta* that the *saamaanaadhirakaranya* is to be taken.
Nanu avaapta samasta kaamasya prayojana abhaavaat srushti aadih na upapadyate iti at aaha - kreedata iti | Kreedaa eva prayojanam iti arthah |

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

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

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 19:
Avyaktam kaaranam yat tat pradhaanam rishi sattamaah |
Prochyate prakrutih sookshmaa nityam sat asat aatmakam ||
The cause which is unmanifest, the primordial matter, as told by Manu and other rishis.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 20:
Akshayam na anyat aadhaaram ameyam ajaram dhruvam |
Shabda sparsha viheenam tat roopaadibhih asamhitam ||
**Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 21:**

Trigunam tat jagat yonih anaadi prabhavaapyayam |
Tena agre sarvam eva aaseet vyaaptam vai pralayaadanu ||

**Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 22:**

Veda vaada vido brahma niyataa brahma vaadinah |
Pathanti chaitamevaartham pradhaana pratipaadakam ||

**Sri Engal Aalwaan's Commentary:**

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

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

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

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

The name of Kapila comes in the Shrutis, and whatever is told by him has to 
be accepted, is the objection. This objection is removed by Brahma Sutra 
kaarar, Baadaraayanan, that Saankhya Smruti has a lot of things which are
opposed to what is taught in the ShrUTis. One of them is that pradhaana is abhraMAatmaka; they do not accept Brahman; they have only purusha and prakruti; creation happens when the pradhaana modifies itself; it is abhraMAatmaka they say, and it acts by itself; this is not acceptable and is not as per what is told in the ShrUTis.

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

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

chetanaas are existing inside achetana, and are unseen. Prakruti is told as akshaya, meaning that it does not change completely; part of the prakruti undergoes change and mahat is formed. In the avyakta form, it is nitya, eternal. Primordial matter is nitya means that it is not the effect of something; akaarya means that it is not an effect, does not have a kaarana. Paramaatman does not create avyakta during sruSHti; avyakta is an eternal entity existing all the time - achetana. In the avyakta form, it is an eternal entity. Paramaatman only makes avyakta to undergo modification being its inner controller, antaryaami; it becomes mahat, ahamkaara, etc., they then merge back in the reverse order, and then it remains as avyakta. Meya means measurable, and ameya means immeasurable. Prakruti is existing everywhere in this prakruti mandala. It does not become old. It is
without any vibrations. It does not have *shabda*, *sparsha*, etc., they come only after *pancheekarana*. After *pancheekarana*, the *aakaasha* is formed, and it has got quality of *shabda*, *vaayu* has got quality of *shabda* and *sparsha*, etc. Even the forms are not there before *pancheekarana*.

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

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

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

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

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shlokaas 23, 24:*
Na aho na raatrih nabho na bhoomih na aaseet tamo jyotih abhoot cha
naanyat |

Shrotraadi buddhyaa anupalabhyamekam praadhaanikam brahma
pumaan tat aaseet ||

Vishnoh svaroopaat paratodite dve roope pradhaanam purushascha
vipra |

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

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

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

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

We were studying the nature of *prakruti* and *purusha*, that existed
before *srushti*, at the end of *pralaya*. In order to teach about *srushti*,
*Paraasharar* tells about the svaroopa of *pradhaana* and *purusha* and others,
at the time of the end of the *pralaya*, before *srushti*. Then he will start
telling about srushti. While telling this, he tells that everything is Paramaatman only, everything is Bhagavaan’s shareera; the change that happens is only in the shareera and not in the Paramaatman, who is inseparably associated, and is immutable. If He does not undergo any change, if the change is only in the shareera which is chetana and achetana, (svaroopa vikaara in the achetana and svabhaava vikaara in the chetana in the dharma bhoota jnyaana), how can Paramaatman be called the cause of creation? It is because the very existence, sustenance and functioning of these chetanaas and achetanaas, is controlled by Paramaatman, and they are all inseparably associated with Him. As a qualified entity, He can also be called as the cause - He is the main cause. Creation is a mere sport for Him, Kreedato baalakakasyeva cheshtaam tasya nishaamaya, just like a boy is playing. Kreedaa eva prayojanam iti arthah.

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

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

Two shlokaas about pradhaana are well known.

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shlokaas 23, 24:*

Na aho na raatrih nabho na bhoomih na aaseet tamo jyotih abhoot cha naanyat |
Shrotraadi buddhyaa anupalabhyam ekam praadhaanikam brahma pumaan tat aaseet ||

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

Vishnoh svaroopaat paratah udite dve roope pradhaanam purushascha vipra |

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

This tells about kaala.

Sri Engal Aalwaan’s Commentary:

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

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

Pradhaanam eva praadhaanikam, svaarthe thak pratyayah |

Pradhaana means moola prakruti, it was avyakta.
Brahma cha, pumaan samashti purushascha ekam aaseet, * tam aaseet
tamasaa goodham agre, * tamah pare deve ekee bhavati * ityaadi
shruteh |

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

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

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

Kaala is said to be two - akhandha kaala and khanda kaala. Akhandha
kaala means there is no division - there is one time. Khanda kaala means we
see divisions like kalaa, kaashtha, muhoortha, aho, raatri, paksha, maasa,
samvatsara - this is oupaadhika. It is told that there is no day, no night, no
light, no darkness - those which give the division of time we see here. The
word tadaa indicates time. Though there was no division of time we see
here, like day, night, etc., one akhandha kaala, the sookshma kaala still
existed at that time.
So, what existed before srishti was pradhaana or avyakta, Brahman and samashti purushaas. Brahman is nitya vibhooti vishshta. Nitya vibhooti is outside the scope of this creation and destruction. Nitya vibhooti is eternally present there. Paramaatman who is nitya vibhooti vishishta, divya soori vishishta, divya bhooshana, divya aayudha, divya mahishi, was existing, along with pradhaana and samashti purusha.

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

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

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

*Udite udbhoothe; aarshah sandhih |

We can say as paratah udit, which is aarsha sandhi.

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

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

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

This is the aarsha sandhi told by a rishi.

Prakrutou samshhitam vyaktam ateeta pralaye tu yat |
Tasmaat prakruta samjnayah ayam uchyaite pratisancharah ||

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

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 26:
Anaadigh bhagavaan kaalo naanto asya dvija vidyate |
Avyucchinnaah tatah tu ete sarga sthiti anta samyamaah ||
Avyucchinnaah means unceased, or uninterrupted. Kaala is always there, it is like a pravaaha.

**Sri Engal Aalwan’s Commentary:**

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

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

Tatah - kaalaat; kaalasya anaadyantatvaat sarga kaala nirodhah samyamah jagat niyamaa na anupravesho vaa |

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

Prakruti purusha roopavat kaala roopam api parasmin antarhitam |

Just like prakruti and samashti purushaas which get united with Paramaatman and stay one with Him, kaala is also united with Paramaatman.
Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 27:

Guna saamye tatah tasmin pruthak pumsi vyavasthite |
Kaala svaroopam tat vishnoh maitreya parivartate ||

Now, starting of srushti is going to be told.

Sri Engal Aalwaan's Commentary:

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

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

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

In pralaya time, sattva, rajas, tamas are all equal. If one of them changes, srushti happens. At the time when pradhaana can be known as having sattva, rajas, tamas as equal, when the primordial matter and chetanaas were existing separately, how does time get modified? It becomes favourable for creation according to the karmaas of the sentients who are all going to be part of creation. We can say that time becomes ripe for creation.
Sri Vishnu Puraana, Amsha 1, Chapter 2, Shlokaas 28, 29:

*Tatah tu tat param brahma paramaatmaa jaganmayah |
Sarvagah sarvabhooteshah sarvaatmaa parameshvarah ||

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

*Pradhaana purushou cha api pravishyati aatmecchayaa harih |
Kshobhyaamaasa sampraapte sarga kaale vyaya avyayou ||

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

Sri Engal Aalwaan’s Commentary:

*Atha srushtyartham pradhaana pumsoh kshobhamaaaha - tata iti |

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

He does sankalpa that 'Let Me become many, let Me be born'. He is present everywhere, what does it mean that He is going to enter? It means making that as the object of His action. Disturbance, is that He made them ready for creation. What is the readiness of pradhaana for creation, means, He creates disturbance in the three qualities, sattva, rajas, tamas, so that it
starts getting modified. For *chetanaas*, the readiness for creation is *jnyaana vikaasa*; during *pralaya*, their *dharma bhoota jnyaana* is contracted very much, so that they are lying down like *achetana*; during *srushti*, He will make them know, and his experiences and impressions from the earlier births, he will be made aware of all that. *Vyaya* is *vikaara*, undergoing change, and *avyaya* is *kootastha*, *jeevaatmans* will not be undergoing any change.

Through this disturbance, He makes them ready for creation.

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

*Yathaa sannidhi maatrena gandhah kshobhaaya jaayate |
Manaso na upakartrutvaat tathaa asou parameshvarah ||*

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

*Sri Engal Aalwaan’s Commentary:*

*Eeshvarah prakruti purushayoh kshobhane api svayam avikaarah iti aaha - yathaa iti |
Paramaatman is avikaara, does not undergo any change; His mere presence, His sankalpa can cause disturbance.*

*Yathaa gandhah kinchit vikaara rahito api sannidhi maatrena manasah kshobhaaya sukha dukha aadi vikaaraaya bhavati |
The fragrance does not undergo any change, it is just present nearby. Just its mere presence causes *sukhaa* and *dukha*, which are *vikaaras* of the mind. The mind undergoes change.*
The fragrance does not undergo any change, it is just present nearby. Just its mere presence causes sukha and dukha, which are vikaaras of the mind. The mind undergoes change. Just like this, Paramaatman’s presence can itself cause change in chetana and achetana.

A question arises.

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 31:*

Sa eva kshobhako brahman kshobhyah cha purushottamah |
Sa sankocha vikaasaabhyaan pradhaanatve api cha sthitah |

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

*Sri Engal Aalwaan’s Commentary:*

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

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

Kshobakah san pradhaana purushaatmakam svayam eva kshobayati |

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

Na hi svasmaat bahirbhootam kulaalo mrut pindam iva, * tat aatmaanam svayam akuruta * aatma kruteh; * sah abhidhyaaya shareeraat sukhaat * ityaadibhyah |
It is not like a potter who creates a pot out of mud, which is external to him. It is not like that for Paramaatman. Paramaatman is not doing like that. He Himself makes effect into Himself.

This is told wonderfully in the Prakrutti Adhikarana, which is the last-but-one adhikarana of the fourth paada of the First Chapter of Brahma Sutraas. There are six sutraas, and the first of these says “Prakrutih cha”. Paramaatman is only the upaadaana kaarana. One of the reasons why He is told as upaadaana kaarana is aatma kruteh. From His own shareera, doing sankalpa, He created all these beings. Achetana, chetana are all His shareera, inseparably associated. Still He remains unchanged all the time. There is no change in His svaroopa svabhaava. There is change only in His attributes, which are chetana and achetana. Achetana undergoes change in svaroopa itself, and chetana undergoes change in svabhaava, according to the karmaas of the jeevaatman.

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

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

We also see this in the jeevaatman. During young age, middle age, old age, all the changes happen to the body, whereas jeevaatman remains unchanged inside. They are associated inseparably. In the same way, Paramaatman who is antaryaami, though there is change in the jeevaatman’s dharma bhoota jnyaana, He does not undergo any change. He being antaryaami of everything, is present as everything, as everything is
His *shareera*. Anything which has name and form is there only because He has done *antah pravesha*.

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 32:*

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

*Sri Engal Aalwaan’s Commentary:*

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

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

Now, *srushti* is going to be told.

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 33:*

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

*Sri Engal Aalwaan’s Commentary:*

*Srushtim aaha - guna saamyaat iti | Tatah - kshobhaanantaram |
Kshetrajnya karma preritaat guna saamyaat - guna shakti saamya roopaat pradhaanaat, vyajyante anena gunaa iti guna vyanjanam mahat tattvam, tasya sambhootih |
Tatah means after Paramaatman starts creation. From the pradhaana which was existing before srushti, having all gunaas in equality, being impelled by the karmaas of the kshetrajnyaas. At the time of srushti, the first thing created is guna vyanjana, which is mahat tattva. In the moola prakruti form, the gunaas are all equal. Whereas when there is some disturbance, and something undergoes change, then prakruti becomes mahat. In the mahat, some guna will be prominent.

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

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

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

Creation of the various \textit{tattvaas}, in order, is going to be told now.

\textbf{Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 33:}
\begin{quote}
Guna saamyaat tatah tasmaat kshetrajnya adhisthitaat mune |
Guna vyanjana sambhootih sarga kaale dvijottama ||
\end{quote}

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

The next stages of creation are explained.

\textbf{Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 34:}
\begin{quote}
Pradhaana tattvam udbhootam mahaantam tat samaavrunot |
Saatviko raajasah cha eva taamasah cha tridhaa mahaan ||
\end{quote}

\textbf{Sri Engal Aalwaan's Commentary:}
\begin{quote}
Pradhaana tattvam iti | Udbhootam mahaantam tat pradhaanam samaavrunot |
Pradhaana tattva envelops the \textit{mahat tattva}.\end{quote}
Yadaa udbhootam iti pradhaana visheshanam | Saatvika ityaadi | Saatvikatvaadikam pradesha bhedhena udbhootam guna trayam |

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

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

Pradhaana tattvena samam tvachaa beejam iva aavrutam |
Vaikaarikah taijasah cha bhootaadisaiva taamasah ||

*Sri Engal Aalwaan’s Commentary:*

Pradhaana tattvena iti | Samam bahissamantatah |

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

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

Vaikaarika is saatvika ahamkaara, taijasa is raajasah ahamkaara, bhootaadi is taamasa ahamkaara. Saatvika, raajasa and taamasa ahamkaaraas are told by the terms vaikaarika, taijasa and bhootaadi. Vaikaarika means that it is of vikaara svabhaava, undergoes changes. Bhootaadi also means that it is the cause of pancha bhootaas. There is one more sattva known as shuddha sattva, or parama sattva, which
is in Parama Pada; this sattva is different from the sattva guna of prakruti. Because the sattva guna of pradhaana undergoes changes. Whereas the shuddha sattva in Parama Pada does not undergo any change. The Moksha dharma quotation is told about how the vaikaarika word is mentioned.

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

*Tri vidho ayam ahamkaaro mahat tattvaat ajaayata |
Bhootendriyaanaam hetuh sah trigunatvaat mahaa mune |
Tathaa pradhaanena mahaan mahataaa saa tathaa vrutah ||*

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

**Sri Engal Aalwaan’s Commentary:**

*Trividha iti | Bhootendriyaanaam hetum sah iti atra taamasa amshena bhootaanaam hetuh, saatvika amshena indriyaanaam | Raajasa amshena ubhayoh anugraahakah |

Ahamsaara is of three types. From the saatvika ahamkaara, eleven indriyaas - jnyaanendrika, karmendriya and manas are created. From taamasa ahamkaara, pancha bhootaas and pancha tanmaatraas are created. Raajasa ahamkaara helps both in the creation of the respective indriyaas and pancha bhootaas.

**Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 37:**

*Yathaa pradhaanena mahaan mahataaa saa tathaa vrutah || |
Bhootaadhih tu vikurvaanah shabda tanmaatrakam tatah |
Sasarja shabda tanmaatraat aakaasham shabda lakshanam ||

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The way mahat tattva is enveloped by pradhaana, in the same way, the ahamkaara tattva is enveloped by mahat tattva. Taamasa ahamkaara will modify and create shabda tanmaatra.

Tanmaatra is a middle state. When milk becomes curd, the mid state between milk and curd, called as kalala, is like the tanmaatra. In the same way, taamasa ahamkaara becomes shabda tanmaatra, and then becomes aakaasha. Shabda tanmaatra is a very sookshma avasthe.

From taamasa ahamkaara, assisted by raajasa ahamkaara, shabda tanmaatra is created. From shabda tanmaatra, aakaasha is created. From aakaasha, sparsha tanmaatra is created. From sparsha tanmaatra, vaayu is created. From vaayu, roopa tanmaatra is created. From roopa tanmaatra, tejas (agni) is created. From tejas, rasa tanmaatra is created. From rasa tanmaatra, ap is created, water. From ap, gandha tanmaatra is created. From gandha tanmaatra, pruthivi is created. Aakaashaat vaayuh, vaayoh agnih, agneh aapah, apbhyah pruthivi. Aakaasha, vaayu, agni, ap, pruthivi are the pancha bhootaas. In between states are the tanmaatraas.

We should understand that there should not be any virodha between shrutis and smrutis. In shrutis, in one place, it says 'Ashtou prakrutayah, shodashakascha vikaaraah' - there are eight causes, and there are sixteen effects. The eight causes are moola prakruti, mahat, ahamkaara, and five tanmaatraas. The sixteen vikaaraas, effects, are eleven indriyaas and pancha bhootaas.

In the srushti prakarana of Chandogya and in Taittriya Upanishad, the tanmaatraas are not mentioned. Whereas in the laya prakarana of Subaalopanishad, the tanmaatraas are mentioned. Tanmaatraani bhootaadou leeyante.
Sri Engal Aalwaan’s Commentary:

Bhootaadih ityaadi | Tato bhootaadi vikurvaanah kshubhyan, anabhi vyakta vishesha shabda gunakam shabda tanmaatram sasarja | Shabda tanmaatraat shabda vishesha lakshanam sthoola aakaasham abhoot iti arthah |

Bhootaadi undergoes disturbance, change, shabda tanmaatra, in which the shabda guna is not manifested, is created. Aakaasha, which is having the quality of shabda, the gross aakaasha, when the pancheekarana is not yet done, is created.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 38:

Shabda maatram tathaa aakaasham bhootaadih sa samaavrunot |

Aakaashah tu vikurvaanah sparsha maatram sasarja ha ||

Bhootaadi envelopes shabda tanmaatra and aakaasha both. The previous tanmaatra envelopes the next tanmaatra and the vishesha. Aakaasha got modified to sparsha tanmaatraa.

Sri Engal Aalwaan’s Commentary:

Shabda maatram iti | Shabda maatram - shabda tanmaatram; tathaa aakaasham - sthoola aakaasham cha, sah bhootaadih, aavrunot | Etena poorva poorva tanmaatram uttara uttara tanmaatram tat vishesham cha aavrunot iti darshitam | Aakashah tu iti | Aakaashah - tanmaatra roopa sthoola aakaasham iva sparsha tanmaatram cha sasarja |

Bhootaadi enveloped aakaasha and shabda tanmaatra. By this, we have to understand that the previous tanmaatra envelopes the successive tanmaatra and the vishesha, where the qualities are manifested. Aakaasha gets modified into sparsha tanmaatra.
Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 39:

Balavaan abhavat vaayuh tasya sparsho guno matah |
Aakaasham shabda maatram tu sparsha maatram samaavrunot ||

Sri Engal Aalwaan’s Commentary:

Balavaan iti | Balavaan abhoot vaayuh, sparsha maatraat iti sheshah | 
Sparshah sparsha visheshah |

From the sparsha tanmaatra, vaayu is created. The quality of vaayu is sparsha. It has got shabda and sparsha both. Previous tanmaatra envelopes the next vishesha and next tanmaatra. Because of this, the qualities are carried over from the causes to the effects.

In our siddhaanta, we accept that pruthivi has all the five qualities, shabda, sparsha, roopa, rasa and gandha. Aakaasha has got only shabda. Vaayu has got shabda and sparsha. Tejas has got shabda, sparsha, roopa. Ap has got shabda, sparsha, roopa, rasa. Pruthivi has got all five.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 40:

Tato vaayuh vikurvaano roopa maatram sasarja ha |
Jyotirutpadyate vaayoh tat roopa gunam uchyate ||

Vaayu undergoes change and creates roopa tanmaatra. From the previous shabda tanmaatra, and the roopa tanmaatra, tejas, or agni or jyoti is created.

Sri Engal Aalwaan’s Commentary:
The next element is created by the immediate tanmaatra, along with the previous tanmaatraas. For agni, roopa tanmaatra, along with the earlier shabda and sparsha are needed. If it is not so, if the previous tanmaatraas are not associated, it will not be possible. Because of this, aakaasha has only shabda; vaayu has shabda and sparsha; agni has got shabda, sparsha and roopa; ap has got shabda, sparsha, roopa, rasa; pruthivi has got all the five including gandha. Whatever the cause has got, the effects will have that accordingly. There is a pramaana quoted from Vaayu Puraana.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 41:
Sparsha maatraah tu vai vaayuh roopam aatram samaavrunot |
Jyotischaapi vikurvaanam rasamatraam sasarja ha ||

Sri Engal Aalwaan’s Commentary:
Sparsham iti | Jyotih roopa tanmaatraam |

This is about agni. From the tanmaatra only the next utpatti happens, and not by the element itself.
Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 42:

Sambhavanti tato ambhaamsi rasaadhaarana taani cha |
Rasa maatraani cha ambhaamsi roopamaatram samaavrunot ||

Sri Engal Aalwaan’s Commentary:

Sambhavanti iti | Tato ambhaamsi - tatah rasa tanmaatraat poorva tanmaatra traya sahitaat |

Though it is said that it is rasa, it is also associated with the previous three tanmaatraas. From these four, ap is created. Ambhaamsi is waters. The previous tanmaatraas enveloping this tanmaatra and the vishesha.

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

Vikurvaanaani cha ambhaamsi gandha maatram sasarjire |
Sanghaato jaayate tasmaat tasya gandho guno matah ||

Sri Engal Aalwaan’s Commentary:

Vikurvaanaani iti | Ambhaamsi rasa tanmaatraani, sanghaatah bhoomih, samhata shabda aadi sarva gunakatvaat, tasmaat gandha tanmaatraat poorva tanmaatra chatushtaya sahitaat |

The ap which is undergoing modification, creates gandha tanmaatra. From gandha tanmaatra, pruthivi is created. Pruthivi is said to be sanghaata, bhoomi. It is called sanghaata because it is collectivity of all the five qualities, shabda, sparsha, roopa, rasa, gandha. Tasmaat means, from the gandha tanmaatra, associated with the previous four tanmaatraas, pruthivi is created. Its main quality is said to be gandha, and it has also the previous four qualities.
The five elements are created from the tanmaatraas. Aakaasha itself will not create vaayu, but aakaasha will modify to shabda tanmaatra, and vaayu is created from shabda tanmaatra. Vaayu itself will not create tejas, but vaayu will modify to roopa tanmaatra, and tejas is created from it. Tanmaatraas are the causes of the elements, they being assisted by the previous tanmaatraas.

There are other views. One view is that aakaasha will get modified into sparsha tanmaatra and vaayu. But ultimately, Paramaatman being the upaadaana and nimitta kaarana of everything, and antaryaami of everything, culminates in Him. He is the sole creator of everything. There is a pramaana that Adbhyo agnih, agni is created from water, in Taittiriya Aranyaka. Whereas in the srushti prakarana, it says agneraapah, that ap is created from agni. The pramaana from Taittiriya Aranyaka is to be taken as vyashti srushti and not samashti srushti. For example, lightning is said to have water as its cause - from the water carrying cloud, lightning is created.

The first element aakaasha has shabda as quality. Second element vaayu has got shabda and sparsha as qualities. Third element tejas is created from roopa tamnaatra, has shabda, sparsha, roopa as qualities. Ap is created from rasa tanmaatra, it is associated with the previous three tanmaatraas, and has got four qualities. The final element, pruthivi, is created from gandha tanmaatra, and is associated with shabda, sparsha, roopa, rasa.

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 44:*

*Tasmin tasmin tu tanmaatram tena tanmaatrataa smrtaaa ||

*Sri Engal Aalwaan’s Commentary:*
In aakaasha, vaayu, agni, ap, pruthivi, only those tanmaatraas which are not having those qualities manifest. Gunaas are there, but they are subdued, and not manifest.

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 45:*

Tanmaatraani avisheshaani avisheshaah tato hi te ||

*Sri Engal Aalwaan's Commentary:*

Tat eva aaha tanmaatraani iti | Avisheshaani vishesha rahitaani; tatah tena, te shabda aadayoh avishesha sangyaah |

These tanmaatraas are told as avisheshaas. They are not having the visheshaas manifest in them.

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 46:*

Na shaantaa na api ghoraah te na moodhaah cha avisheshinah |

Bhoota tanmaatra sargo ayam ahamkaaraat tu taamasaat ||

*Sri Engal Aalwaan's Commentary:*

Vishesha shabda artham vyaakurvan tat tat bhaava vishesham aaha na shaantaa iti | Avisheeshinah shaanta ghora moodhaakhya triguna janya vishesha rahitatvaat avisheshinah | Uktam bhoota sargam nigamayati bhoota tanmaatra iti | Bhootaanaam tanmaatraanaam cha sargah ahamkaaraat tu taamasaat | Ayam ukta kramena, na tu avyavadhaanena | Kechit, *aatmaana aakaashaat sambhootah, aakaashaat vaayuh * ityaadi shruti darshanaat aakaasha aadi bhoota
Now, the explanation of the vishesha is given. Tanmaatraas are said to be avishesha, and elements are said to be vishesha. Sattva, rajas, tamas, give rise to the qualities of shanta, ghora and moodha - peaceful or quiet, frightful; these qualities are not seen in the tanmaatraas and hence are called avisheshaas. With this, the creation of the elements is concluded. The elements and their respective tanmaatraas, are all created from taamasa ahamkaara. This is in the order that is told, and not just directly. There are some statements that say that from aakaasha only, vaayu is created, from vaayu only agni is created, etc., this is opposed to what is told in the shrutis, that there are only eight causes and sixteen effects. Sri Engal Aalwaan says that even he has commented that aakaasha comes from shabda tanmaatra only, and from there, sparsha tanmaatra comes, etc. and the order has to be like that. Shruti also says that from pruthivi, trees are all created. When prakruti modifies into trees, pruthivi is not the cause of tattvaas; so there is no virodha there. For example, vaayu is not counted as a cause, but sparsha tanmaatra is counted as a cause. But, if pruthivi becomes a cause for the trees, is this not opposed to the shrutis, means, pruthivi is not the cause of any tattva. There is no contradiction here, as this happens in vyashti srushti only. Therefore, what is told here is the order in which is has to be accepted.

Now, the creation of indriyaas is going to be told.
Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 47:
Tejasaani indriyaani aahuh devaa vaikaarikaa dasha |
Ekaadasham manah cha atra devaa vaikaarikaah smrutaah ||

Sri Engal Aalwaan’s Commentary:
Taijaasaani iti | Raajasaahamkaara kaaryaani indriyaani iti kechit aahuh | Devaah - manassahitaani dashendriyaani, vaikaarikaah saatvika ahamkaara kaaryaani iti apare | Sva paksham aaha - atra devaa iti | Indriyaanaam deva shabda vaachyatvam tat adhishtaatru devataa abhipraayena | Taijasa ahamaakaarah tu vaikaarika taamasayoh sva kaarya karane pravartakah, sattva tamasoh kevalam * rajah pravartakam tatra iti vaayu ukteh | Ahamkaarasya indriyaani prati nimittatvam eva, bhootaanaam eva upadaanatvam * annamayam hi somya manah aapomayah praanah tejomayee vaak * ityadi shruteh iti kechit aahuh, tat ayuktam | Ahamkaarasya eva upadaanatve api bhootaanaam aapyaayakatvena api tathaa nirdesha upapatteh | Ayam atra indriyasya srushti kramah vaikaarika ahamaakaarata iti sva shabda tanmaatra aadi pancha sahaayaat kramena shrotraadi jnyaanendriya panchakasya srushtih, tasmaat eva tat sahaayaat vaak aadi karmendriya panchakasya srushtih, asahayaat tu tasmaat manasah srushtiit
devaa |

From vaikaarika ahamkaara, which is saatvika ahamkaara, the indriyaas are created, assisted by taijasa, raajasa ahamkaara. But some people say that from raajasa ahamkaara itself, the indriyaas are created; Paraasharar says that this is not his view, and is not acceptable to him. The indriyaas are told as devaaah. Bhagavaan is there with the indriyaas always, but they never know Him. Paraasharar’s paksha is that they are from saatvika ahamkaara.

For every indriya, there is an adhishtaatru devataa, who is presiding over it, and controlling the functions; indriyaas are all achetanaas, and have an devataa. Raajasa ahamkaara, which is called taijasa here, only assists saatvika ahamkaara and taamasah ahamkaara in their respective creations. This is also told clearly in Vaayu Puraana also. It is discussed at
one place that *manas* is made of *anna*, which is *pruthivi*; this view is not correct.

The *raajasa ahankaara* only assists *saatvika* and *taamasa ahankaararas* is told in *Vaayu purana*. Another view is also discussed and refuted here: some say that *ahankaara tattva* is only *nimitta kaarana* (efficient cause) of *indriyas* and *bhutas* (elements) only are *upaadaana kaarana* (material cause). They quote the *Upanishat vakya* - ‘*anna mayam hi somya manah aapomayah praanah tejomayee vaak*’. But that is not correct. Because *annamayam* means here *anna* is *apyaayaka* to *manas* (that is food is appealing or causes happiness to mind). So *ahankaara* is only *upaadaana kaarana* and *bhutas* are only *aapyaayakas*. The order of creation of *indriyas* is like this: from *vaikaarika ahankaara* (or *saatvika ahankaara*) in order with the help of five *tanmaatras* starting with *shabda tanmaatra*, the five *jnaanendriyas* - *shabda* and others are created. From *vaikaarika ahankaara* itself with the help of five *tanmaatras* again *vaak* and other five *karmendriyaas* are created. *Manas* is created directly from *vaikaarika ahankaara* only (without the help of *tanmaatras*).

*Saatvika ahamkaara* is only the cause of all the eleven *indriyaas*. This is the *siddhaanta* told by *Sri Engal Aalwaan*.

**Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 48:**

*Tvak chakshur naasikaa jihvaa shrotram atra cha panchamam |
Shabdaadeenaam avaaptyartham buddhiyuktaani vai dvija ||*

The five *indriyaas* are told - *tvak* is sense of touch, *chakshuh* - sight, *naasikaa* - sense of smell, *jihvaa* - sense of taste, *shrotram* - sense of hearing. These are the five *jnyaanendriyaas*.

**Sri Engal Aalwaan’s Commentary:**
Avaaptyartham means for the person to get the knowledge of the sense objects like shabda, sparsha, roopa, rasa, gandha. These sense organs generate the knowledge; when we hear a sound, the organ of hearing generates a knowledge about what is heard; for sensing the objects of the sense organs. How the organs help the chetana or person to get the knowledge, is through the mind, antahkarana. Mind is the channel for all these. Everything is coming through the mind. Aatman connects to the mind; mind connects to the external sense organ, and that connects to the object; this is how it is perceived; and through the mind, it gets conveyed back to the aatman. Mind is the channel in between the sense organ and the aatman. In this shloka, the order is not as told.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 49:

Paayu upasthou karou paadou vaak cha maitreya panchamee |
Visarga shilpa gati ukti karma tesham cha kathyate ||

This is about the five karmendriyaas.

Sri Engal Aalwaan’s Commentary:

Paayu iti | Paayoh vidvisargah, upasthasya mootra retoh visargah |
Visarga shilpa gati ukti iti dvandvaikavat bhaavaat napumsakatvam |

Paayu is the organ of excretion, upastha is for urination and procreation. Hands, legs and speech. Visarga is for throwing out, shilpa is for procreation. Gati is for movement, and ukti is for speech. These are the actions performed by the organs of action.
Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 50:

Aakaasha vaayu tejaamsi salilam pruthivi tathaa |
Shabda aadibhih gunaih brahman samyuktaani uttarottaraih |

Aakaasha, vaayu, tejas (fire), water, earth - they have got shabda, sparsha, roopa, rasa, gandha, in the order of increasing qualities.

Sri Engal Aalwaan’s Commentary:

Atha anda srushtyartham bhootaanaam pancheekaranam aaha aakaasha iti | Atra aakaashaadayah shabdaah bhoota vishesha paraah | Uttarottaraih - uttarottara atra uttaraih adhikaih ityarthah | Etat uktam bhavati - aakaashaadeeni mahaa bhootaani uttaratrottaratra vaayu aadou adhikaih shabdaadibhih gunaih vishishtaani parasparam yuktaani militaani; tena aakaasha vaayuh dvigunah tejah trigunam aapah chaturgunaah pruthivi pancha guna iti |

Aakaasha has got one quality - shabda. Vaayu has got two qualities - shabda and sparsha. Tejas has got shabda, sparsha, roopa.

From this shloka onwards, in order to tell how the anda, the Cosmic Egg is created, this is going to be told. Pancheekaranam, the mixing of the five elements in a particular way, is going to be told. Aakaasha has got only one guna, shabda. Vaayu has got two gunaas - shabda and sparsha. Tejas has got three gunaas - shabda, sparsha, roopa. Water has got four gunaas - shabda, sparsha, roopa, rasa; ap shabda is always in bahu vachana. Pruthivi has got five qualities - shabda, sparsha, roopa, rasa, gandha.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 51:

Shaantaah ghoraah cha moodhaah cha visheshaah tena te smrutaah ||
Sri Engal Aalwaan’s Commentary:

Shaantaa iti | Tena parasparam melanena, pratyekam visheshaaah shaantaaah ghoraah moodhaah | Svatah shaunte bhoomi jale, ghorou tejo anilou, moodhah aakaashah, melanaat sarve shaanta ghora moodhaah | Ayam atra pancheekarana prakaarah - aakaashasya ekam ardham aakaashatvena sthitam | Anyasmin ardhe chaturdhaa krute vaayu aadi chaturbheda bhoota pravesah, evam bhootaantaro api | Uktam hi * evam jaateshu bhootaani pratyekam syuh dvidhaa tatah | Chaturdhaa bhinnam ekaikam ardham ardham tatha sthitam | Vyomni ardha bhaagah chatvaaro vaayu tejah payo bhuvaam | Ardhaani yaani vaayostu vyoma tejah payo bhuvaam | Ityaadi |

By mixing, each one has got these three qualities - quiet and peaceful (shaanta), fearful (ghora), and causing delusion (moodha). Pruthivi and ap - are said to be shaanta. Tejas and vaayu are said to be ghora. Aakaasha is said to be moodha. When they are all mixed up, all of them have got all the three qualities. For example, if the aakaasha element is taken, and made into two parts - one half of it is remaining as aakaasha; if the second half of aakaasha is made into four parts, those four parts are filled with one part of vaayu, one part of tejas, one part of ap, one part of pruthivi. So, aakaasha is 50 percent aakaasha, and 12.5 percent each of vaayu, tejas, ap, pruthivi. Similarly with vaayu, tejas, ap, pruthivi. This is called pancheekarana prakriyaa. The Brahma Sutraas say that this is done directly by Paramaatman - it is told as trivrutkarana, which is same as pancheekarana. Paramaatman only does this, as Chaturmukha Brahma is not yet created. This is directly done by Paramaatman, during srushti, after praakruta pralaya. After pancheekarana, if we see the aakaasha, it has got 50 percent of aakaasha, and 12.5 percent of the remaining four. It is still called aakaasha, as it has abundance of aakaasha. All the elements have got all the other elements also, in part.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 52:
Naanaa veeryaah pruthak bhootaah tatah te samhatim vinaa |
Naashaknuvan prajaah srashtum asamaagamyaa krutsnashah ||

Sri Engal Aalwaan’s Commentary:
Atha anda utpatti artham mahat aadeenaam paraspara atmakatvam iti aaha naanaa veeryaa iti | Naanaa veeryatvam ati drava ati kathinatva aadikam | Samhatim vinaa melanam vinaa, ata eva asamaagamyaa samityekeebhaave ekatvam apraapya | Prajaa grahana mandasya api upalakshanaarthaam |

Naanaa veeryatva is is being too much of liquid, or being too hard. Sammatim vinaa means without getting mixed up in this proportion told. Without getting mixed up in this proportion, it was not possible to do any creation. When they are separate, they have different qualities. When they are mixed in this proportion, they have the proper qualities.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 53:
Sameti anyonya samyogam paraspara samaashrayaaah |
Eka sanghaata lakshyaah cha sampraapya aikyam asheshatah ||

Sri Engal Aalwaan’s Commentary:
Sametyeti | Sametya paraspara samaashrayaat anyonya samyogam samsleshham sametya, anantaram asheshata aikyam praapya, eka sanghaata lakshyaah eka sanghaata veekshakaah, chaturvidha ananta prajaa nirantaraya andotpaadana tatparaah | Paathaantare ekah sanghaatah andam lakshya saadhyam yeshaam te eka sanghaata lakshyaah | Yat vaa eka sanghaata lakshyaah eka sanghaata iti drushyaah |
Getting mixed up like this, after that, becoming one as though there is no difference, the purpose of all this is to create the Cosmic Egg. All these were used to create, continuously without break, the four types of beings (deva, manushya, tiryak, sthaavara). From pradhaana or moola prakruti, it becomes mahat, ahamkaara, tanmaatraas, pancha bhootaas, indriyaas, and then pancheekarana - all these are done to create the Cosmic Egg, and then the beings. Afterwards, they will be seen like one unit, which is anda, Brahmaanda, Cosmic Egg.

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 54:*

Purusha adhisthitatvaat cha avyakta anugrahena cha |
Mahat aadyaa visheshaantaa hi anda utpaadayanti te ||

*Sri Enqal Aalwaan’s Commentary:*

Purusha adhisthitatvaat iti | Purusha adhisthitatvaat punya paapa parishvakta jeeva anupravishtatvaat | Avyakta anugrahena anugraho anupraveshah, beejasya tvak anugrahena ankuraarambhavat, aapyaayakatvam vaa |

Purusha adhisthitatvaat means being presided over by the chetana, one who has the punya, paapa and these karmaas. Depending on the punya and paapa, the jeeva does anupravesha. Paramaatman makes jeeva enter into a body, and He also enters as antaryaami. Just as the seed has got the outer skin, and from there, the sprout comes up, the avyakta is also similarly combined with the jeevaatman; or it is for making the jeeva experience the pleasures and pains.

Vishesha is the pancha bhootaas with the qualities manifested after pancheekarana. Beginning from mahat, up to the indriyaas and pancha bhootaas, they ultimately result in creation of the Cosmic Egg.
This Cosmic Egg keeps growing gradually, similar to how the bubbles and foam are formed in the water. From the *pancha bhootaas*, the *anda* keeps growing, and it is residing in water. This is supposed to be *praakruta sthaana*, in the form of Brahma; this means that there is an *apraakruta sthaana* also.
How Chaturmukha Brahma is told to be Vishnu's sthaanam, the prakaṛūta sthāna of Vishnu, is told here. He is only present as avyakta, He is only present as mahaṭ. Mahat shareeraka Vishnu becomes ahamkaara shareeraka Vishnu; ahamkaara shareeraka Vishnu becomes tanmaatra shareeraka Vishnu; Paramaṭma is always there as inner self, otherwise, they cannot change by themselves, as they are all inert matter, prakṛuti. He is only said to be pradhaana, puruṣha. Two knowledgeable persons, were born of prasaada and krodha, the grace Bhagavaan, and out of His anger; Chaturmukha Brahma is born out of His grace, and out of His anger, Rudra is born; they act only guided by Paramaṭma; being guided by Paramaṭma only, they get to be the creators and destroyers; they are only the nimitta in this. If Paramaṭma is not antaryaami, they cannot even act. That is why it is told that Paramaṭma is Himself standing as pradhaana, puruṣha.

*Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 57:*

Meruh ulbam abhoot tasya jaraayuh cha maheedharaah |
Garbhodakam samudraah cha tasya aasan sumahaatmanah ||

*Sri Engal Aalwaan’s Commentary:*

Meruh ityaadi | Tasya brahmanah ulbam garbha veshtana maamsam, 
tat veshtanam jaraayuh, garbhaashayah, uttaram vaa * ulbaanjaraayuh *
* iti shruteh | Sva deha bhoota brahmaanda avayava bhootah meru 
aadibhih sahito hiranya garbha samavartataagre ityarthah | * Hiranya 
garbha samavartataagre * iti shruteh |

Meru parvata became the muscles and flesh that are surrounding the womb of Chaturmukha Brahma, the sac covering it, is said to be all the mountains. Oceans became the liquid in the womb. Meru and other parvataas are parts...
of the Cosmic Egg, which is the body of Paramaatman. With all these things, Hiranyagarbha was existing at the time of creation. The quote is from Hiranyagarbha Sookta, which says that Hiranyagarbha was there in the beginning, which is Paramaatman only.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 58:

Saadri dveepa samudraah cha sajyotih loka sangrahah |

Tasmin ande abhavat vipra sa deva asura maanushah |

The mountains, islands, oceans, planetary orbits, collection of all the worlds, everything was existing in this Cosmic Egg, along with all the devaas, asuraas, manushyaas, O Maitreya.

Sri Engal Aalwaan's Commentary:

Yat brahmanaa saha srushtam yat cha brahmanaa srushtam tat sarvam tasmin anda eva iti aaha - saadree iti | Sa jyotih - jyotih chakrasahitah | Loka sangrahah - loka samoohah |

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 59:

Vaari vanhi anila aakaashaih tato bhootaadinaa bahih |

Vrutam dasha gunaih andam bhootaadih mahataa tathaa |

Outside of this Cosmic Egg, what was there is told. Bhootaad is taamsa ahamkaara. Water, fire, vaayu, aakaasha, and taamsa ahamkaara, all these were existing, each ten times. The Cosmic Egg was covered by all these, each ten times. And the taamsa ahamkaara was covered by mahat tattva.

Sri Engal Aalwaan's Commentary:
Vaari ityaadi | Dasha gunaih - dasha gunottaraih |

Each one is ten times the previous one. There were multiple layers, each ten times more than the inner layer, surrounding the Cosmic Egg.

_Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 60:

Avyaktena aavruto brahman taih sarvaih sahito mahaan |
Ebhih aavaranaaih andam saptabhih praakrutaih vrutam |
Naarikela phalasya antar beejam baahya dalaih iva ||

Like this, seven prauruta vastus, five bhootas, ahamkaara, mahat, surrounding the anda, were present. It was covered by seven layers. All these were covered by avyakta, the pradhaana. Just like the coconut which has got multiple layers of covering, and inside is the essence. In the same way, this anda was covered by the seven tattvaas.

_Sri Engal Aalwaan's Commentary:

Avyaktena iti | Praakrutaih iti anena prakruteh api lakshanayaa grahanam, chatreeti nyaayaat |

_Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 61:

Jushan rajo gunam tatra svayam vishveshvaro harih |
Brahmaa bhootvaa asya jagato visrushtou sampravartate ||

The quality of rajas being high at the time of creation, Paramaatman who is antaryaami of Chaturmukha Brahma, Chaturmukha Brahma’s rajas gets increased, and he starts to act and start creation. Effects of guna vashyatva are for Chaturmukha Brahma and not for Paramaatman.
Sri Engal Aalwaan's Commentary:

Kshetrajnya buddhi poorvaka sargaadou kshetrajnya amshasya eva guna vashyatvam na tu vishnoh iti aaha jushan iti | Brahmaa bhootvaa rajo gunam jushan tatra api svayam vishveshvarah sarveshvaro na guna vashyah, api tu sva sankalpena kshetrajnyaan eva guna vashyaan karoti |

Creation was done according to the karmaas of the kshetrajnyaas. According to their karmaas, they are associated with prakruti; gunaas sattva, rajas, tamas have an effect on them. In this, the guna vashyatva is under the sway of gunaas of prakruti, is only for the kshetrajnya amsha. Amsha amshi bhaava was told. Kshetrajnya is visheshana amsha, Paramaatman is visheshya amsha. Guna vashyatva to the gunaas is only for the kshetrajnya amsha, which is shareera of Paramaatman. Paramaatman is not affected by this, and He has no role in this.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 62:

Srushtam hi paati anuyugam yaavat kalpa vikalpanaa |
Sattvabhrut bhagavaan vishnuh aprameya paraakramah ||

Kalpa vikalpanaa are the Brahma ahar vyavahaarah, the days and nights of Brahma. Anda is created, and Chaturmukha Brahma is created; he starts to act further, Paramaatman is always his antaryaami. All the things created are protected and nurtured in every yuga, as long as the days and nights of Brahma are going on. One who is supporting everything, Bhagavaan Vishnu, unparalleled valour.

Sri Engal Aalwaan's Commentary:

Srushtam iti | Kalpa vikalpanaa brahma ahar vyavahaarah |
Sattvabhrut - sattvam aprakrutam shuddha sattva gunam bibharti iti sattvabhrut, * gunaaadi doshaam cha mune vyateetah, * iti ukteh | Kim cha * sattvaadayo na santeeshe yatra cha praakrutaa gunaah | Na hi
Sattvabhrut means that He also supports the apraakruta shuddha sattva also, which is Parama Pada. He is beyond the defects of guna and others. Praakruta sattva, rajas, tamas gunaas are not there in Paramaatman. These qualities, the entire host of sages cannot praise or sing or understand, because they are all far away from sattva, rajas, tamas.

We will take up the further shlokaas in the next session. We saw how the indriyaas are created, and pancheekarana is done, mixing up of the pancha bhootaas in the right proportion, and how creation cannot continue without this, then the creation of the anda, Cosmic Egg, then Chaturmukha Brahma, and further creation by Chaturmukha Brahma, with Paramaatman as antaryaami. This was told as 'Jagat cha sah'. Everything is shareera of Paramaatman, and changes that are happening are in His shareera. Paramaatman remains unaffected, and immutable.

We have so far studied the second half of the second chapter of Sri Vishnu Puraanam, where the creation of the tattvaas, the elements, and their mixing up called pancheekarana kriyaa, and then creation of the brahmaanda, Cosmic Egg, and Chaturmukha Brahma, were explained. How it is surrounded by seven aavaranaas was told. Paramaatman, being the antaryaami, creates according to the karmaas of the chetanaas - he gives them the respective deha, indriyaas, etc. He Himself remains untouched by all these. As long as the days and nights of Chaturmukha Brahma are there, Bhagavaan protects all that is created. He also supports the Nitya Vibhooti - shloka 62 of Amsha 1, Chapter 2.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 63:
Tamodreki cha kalpaante rudra roopi janaardanah |
Maitreya akhila bhootaani bhakshayati ati bheeshanah ||
O Maitreya, at the end of the kalpa, Bhagavaan Janaardana, having increased tamas, taking the form of Rudra, being most ferocious, He eats up all the beings.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 64:

Bhakshayitvaa cha bhootaani jagati eka arnaveekrute |
Naaga paryanka shayane sheyate asou parameshvarah ||

After eating up everything and withdrawing unto Himself, the whole world becomes one huge ocean, Parameshvara who is the Supreme Lord, He sleeps on the bed of Aadishesha; He does yoga nidra.

We say 'Bhagavan pundareekaaksha shriyaa bhoomyaa cha neelayaa | Jagat rakshana jaagaryaam yoga nidraam upaakuru || '. In order to be conscious of protecting the world, do yoga nidra.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 65:

Prabuddhascha punah srushtim karoti brahma roopadhruk ||
Sleeping on the bed of Aadishesha, again, when He wakes up, He again does creation, taking on the form of Chaturmukha Brahma.

Chaturmukha Brahma does the creation, but Bhagavaan being the antaryaami directs Him to do all that.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 66:

Srushti sthiti antakaraneem brahma vishnu shivaatmikaam |
Sa sanjyaam yaati bhagavaan eka eva janaardanah ||
Bhagavaan Janaardana Himself is called by the names Brahma, Vishnu and Shiva, performing the acts of creation, sustenance and withdrawal.

Sri Engal Aalwaan’s Commentary:

Brahmaadeen apadishya teshu sthitvaa svayam eva srushtyaadikam karoiti iti aaha srushteti | Srushti sthiti anta nimittaam brahma vishnu shivaatmikaam brahmaa vishnuh shiva iti evam roopaam samjnyaam tat roopo bhagavaan eva yaati iti arthah | Sarga sthiti antakaranaam iti vaktavye deepo prayogah aarshatat saadhuh | Yat vaa karmani vyutpattayaa samjnyaayamaanaa samjnyaatva avasthaa uchyate | Tathaach cha sargaadi kriyaa saadhana bhootaam brahma aadi aatmikaam avasthaam yaati iti arthah | Karaneem iti karoteh karane lyut pratyayah |

Being the antaryaami of Brahma, He does creation. Being the antaryaami of Shiva, He does samhaara, withdrawal. Taking on the avataara of Vishnu, He does sustenance. The forms responsible for creation, sustenance and end of the world, Bhagavaan having them as His shareera, controlling them and making them do all the acts, He only does everything, and everything culminates in Him ultimately. Here is a grammatical item mentioned, this is told by a rishi, so we have to accept it. Or, the means to the acts of creation, sustenance, etc. - those states of Brahma, Vishnu and Shiva - Bhagavaan only takes them. Cause and effect - effect is avasthaantaraapatti of kaarana; another state of the cause. Bhagavaan only is the cause and the effect. The modifications and changes are in His body, and in His nature, there is no change. There are changes in His shareera.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 67:

Srashtaa srujati chaaatmaanam vishnuh paalyam cha paati cha |
Upasamhriyate cha ante samhartaa cha svayam prabhuh ||
He creates Himself. He only protects Himself. And He withdraws unto Himself at the end.

**Sri Engal Aalwaan’s Commentary:**

_Tadvat srujya paalya samhaarya ananta vastu antareshu samjyaantara abhidheyatayaa vartate iti aaha - srashteti | Srashtaaram brahmaanam srujjya cha daksha aadi ganam, samhartaaram rudram, samhaaryam cha trailokyam, yugapat nirdishya tat roopatva vidhaanaat srujya samhaarya bhootaat vastunah srasthru samhartoh na vishesha iti pradarshanam asmin shloke abhipretam | Tasya kshetrajnya karma anugunam guna nyantrutvam eva na bhoktrutvam iti aaha - svayam prabhu iti |

In the same way, the created, protected, that which is destroyed, unlimited beings, objects, being inside all of them, He Himself is present taking on different names. What is told in this _shloka_ is that - _Brahma_ the creator, _Daksha_ and others who are created, _Rudra_ who is the destroyer, the three worlds which are destroyed, addressing them at the same time; there is no difference between the creator and created, the destroyer and the destroyed, because such form is being told. He creates _Chaturmukha Brahma_, and being his _antaryaami_, creates everything. He protects being _Vishnu_, and destroys being _Rudra_. But, He is not attached to any of these. All the creations happen according to the _karmaas_ of _kshetrajnyaas_. He controls the _guna nyantrutva_; the _sattva, rajas, tamas_ becoming more or less. When _sattva_ is more, _jnynaana pravrutti_ happens; when _rajas_ is more, there is a lot of action, desire; when _tamas_ is more, there is ignorance, sleep. All this happens in the _kshetrajnya_ according to his _karma_. The qualities keep varying, being associated with _prakruti_. The _kshetrajnya_ experiences various things because of this. Everything happens according to _karma of kshetrajnya_, and _Bhagavaan_ does not have any enjoyership, _bhoktrutva_. This is explained by the word _svayam prabhu_; He remains the Lord. Everything is happening in His _shareera_ and not in Himself. There is no change in His nature, though He remains _antaryaami_ and controls and supports everything.
Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 68:
Pruthivi aapah tathaa tejo vaayuh aakaasha eva cha |
Sarvendriya antahkaranam purushaakhyam hi yat jagat ||

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 69:
Sa eva sarva bhootaatatmaa vishva roopa yato avyayah |
Sarga aadikam tu tasya eva bhootastham upakaarakam ||

Sri Engal Aalwaan's Commentary:
Uktasya sarvataadaamyasya hetum adhyaayaadou uktam punarapi
darshayati - pruthivyaapa iti | Evam bhootam yat jagat tat sa eva iti
uttaratra anvayah |

What is told here is whatever was told at the beginning of this chapter, that is identity with everything. It was told jagat cha sah, He was identified with everything. This world, consisting of pruthivi, ap, tejas, vaayu, aakaasha, all the indriyaas, antahkarana, and then the chetanaas, sentients - is He only.

He is sarva bhoota aatma, inner controller of all beings.

Sri Engal Aalwaan's Commentary:
Tatra hetuh sa eva iti | Sarva bhoota aatmaa vishva roopo yata iti -
sarva bhootaanaam ayam aatmaa vishvam cha asya shareeram iti
yatah, atah sarvam sa eva iti | Tato brahma aadi bhootastham sarga
aadikam leelaa avataara roopinah asya eva upakaarakam | Yathaa
shareera vyaapaaraah shareerino jeevasya iva |
He is present as the entire world. *Roopa* is *shareera*. Entire world is His *shareera*, controlled by Him, subservient to Him, being supported by Him. He is *vishva roopa*. He is immutable, unchanging. He is the self of all the beings, the entire world is His *shareera*. Because of this, He is only everything. Creation, sustenance, destruction are all His acts only. *Leela* is all His mere sport; when He is doing creation, sustenance, etc., He is engaged in sport; it is all useful for *Bhagavaan* only, who has taken *leelaa avataara*. Just as all activities and functions of our body are useful to the *aatman* inside. Just like this, creation, sustenance, destruction are all useful to the *Paramaatman* only. It is *upakaaraka* to Him, who is *shareeri*, and it is all mere sport.

**Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 70:**

_Sa eva srujyah sa cha sarga kartaa sa eva paatyatti cha paalyate cha |
Brahma aadi avasthaabhih ashesha moortih vishnuh varishtho varado varenyah ||_

He is the created, and He is only the creator, He only protects, He eats up also, He also the protected one. He takes all forms such as Brahma and others, He is the Supreme, He is the one who grants all boons, He is the one to be chosen.

_Atti cha adyate cha - He only eats, and He is being eaten._

**Sri Engal Aalwaan's Commentary:**

_Uktam artham nigamayati - sa eva iti | Ashesha moortih - srushti aadi kartuh svasya eva srujyatvaadi upasaadhanam asheshha moortih iti |
Brahmaadeenaam kutah srushtrutvaadikam tatra aaha - varada iti |
Ayam aashritebhyo brahma aadibhyah srushtrutvaadi vara pradah, * tad aadarshitapanthaanou srushti samhaara kaarakou, * mayaa eva ete_
Whatever was told is concluded here. The one who does the acts of creation and others, He is only being created. He only is present in all forms. How can creation and others be attributed to Brahma and others - this is possible because He grants all boons. He gives them the power to do creation, but He being antaryami. Brahma and others who have taken refuge in Him, He gives the boons. The way of creation is being taught to Brahma and others, by Paramaatman only. Because of being shown how to do it, they become the creators or destroyers. Krishna says to Arjuna that 'I have already killed everyone, you are only an instrument'. Ati - adyate cha | Paati - paalyate cha | Srujya - sarga kartaa cha |

What was started as jagat cha sah, in this process, the entire creation was told, pancheekarana, samashti srushti, vyashti srushti, creation of Brahma and others, and through them doing everything, that it is all His different forms only, was told. Because He does anupravesha only, any vastu gets vastutva; otherwise it cannot even exist. He supports everything. He controls everything, and everything is meant for His purpose. He does creation according to the karmaas of the kshetrajnyaas. Creation is mere sport for Him. He only creates Himself and protects Himself. He withdraws unto Himself. Entire world is Him only. All these are real entities only. Because He is existing as antaryaami, all the words in the ultimate sense connote Paramaatman only.

This concludes the Second Chapter.

|| Iti shri Vishnu Puraane prathame amshe sviteeyo adhyaayah ||
This concludes the second chapter of First Amsha of Sri Vishnu Puraana Vyaakhyaana, written by Sri Vishnu Chitta, who is dancing in the holy feet of Sri Bhaashyakaarar. He is inside the Lotus Feet of Sri Bhaashyakaarar.

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

Maitreyah:

Nirgunasya aprameyasya shuddhasya api amalatmanah |

Katham sarga aadi kartrutvam brahmano abhyupagamyate |

Nirguna is without any gunaas, is the general meaning. But for Bhagavaan, it is heya guna rahitatva, or praakruta guna rahitatva. Aprameya is immeasurable. Shuddha is most pure. Amala aatma is untouched by any defects. How can creation and other things be attributed for such a person? How can this be accepted?

Sri Engal Aalwaan’s Commentary:

Loke raaga dvesha sattva aadi gunakasya shareerinah paricchinnasya karma vashyasya tat sambandha arhasya eva kulaala aadeh kartrutvam drushtam | Brahmanah tat vilakshanasya katham jagat sarga aadi kartrutvam iha uchhate iti chodayati nirgunasya iti |

In the world, we see that people like potter are associated with prakruti, having sattva, rajas, tamas, and this leads to raaga, dvesha, desire, hatred, has a praakruta shareera, is limited or bounded, is under the sway of karma, one who is associated with that - any doership is seen only for such persons.
When we say that Parabrahman is different and distinct from all these, how can we attribute creation, etc., how is it possible, this is the question which Maitreyar is asking.

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

Sri Paraasharah:

Shaktayah sarva bhaavaanaam achintya jnyaana gocharaah |
Yato ato brahmanastaah tu sarga aadyaa bhaava shaktayah |
Bhavanti tapataam sreshta paavakasya yathaa ushnataa ||

This is being answered by Paraasharar like this. All objects existing, their capabilities cannot be imagined by anyone. In the same way, for Parabrahman also, His powers and capabilities are possible. One who is a sreshtha among tapasvis, just like the capability of causing heat which is present in fire.

Fire burns, which is the natural power of fire. Like that, every object has got its natural powers. One cannot imagine those powers. Paramaatman also is like that, He has got powers.

Sri Engal Aalwaan’s Commentary:

Pariharati - shaktayah ityaadi saardha shlokena | Shaktaya iti | Sarva padaarthaanaam vanheh aushnyam iva svaabhaavikyah shaktayah tarkaih achintyaah sva saadhaka pramaana gocharaah santi |

For all objects, just like the burning power of fire, natural powers which cannot be established through debate, which can be known only through its own validity, they exist.
For Brahman also, His capabilities are natural, not given by anyone; He has got multifarious capabilities, which is told in the Shrutis, which is well known. His capabilities which are responsible for creation of the world and other things, which cannot be established through tarka, such capabilities exist, such natural capabilities.

Because of that, even though He is different and distinct from any doer, the act of His creation is possible.

Creation and others. Sarga means created by these means.

This is told according to vyakarana.

These are the instruments for creation, etc. He does not need any instruments like a potter needs various instruments to create a pot.

He is addressed as tapataam shreshta, one who is excellent among the sages.
Atra brahmano ashareeratvam abhyupagamyasaktimatvaatkartrutvam uktam |

Here, ashareeratva is accepted, the Brahman does not have a shareera. But He has the capabilities, and because of this, He can do creation.

Paramaarthah tu divya mangala vighravatvam asti eva |

He is always endowed with divya mangala vighraha, the divine auspicious form. This is His reality, established in the Shrutis.

Yadvaa loke sattva aadi gunakam paricchinnam cha mrudaadi upaadanan drushtam |

Example given is of a pot, and this is similar to everything else that is created. Mud and other things are taken as material cause in this world, which are also prakruta, and triguna, and are very limited.

Dehaadi yukto raagaadinaa malinah cha kulaalaalih nimittam.

The nimitta kaarana, the efficient cause, is told as the potter and others, who are having a body.

Brahmanah tu tat vailakshanyaat katham upaadaanatvam nimittatvam cha iti chodyam |

What is asked here is that Brahman who is different and distinct from all these, how can He be attributed with both the material and efficient causes of the world?

Uttaram to loke na ayam niyamah |
The answer is that even in this world, there is no rule that it has to be only like this.

Dravya lakshane hi nirgunam eva achit dravyam gunaanaam upaadaanam drushtam |

The naiyaayikaas, logicians say that whatever is created for an instant, remains without guna; that gunaasare created after the dravya is created. In this way, the dravya becomes upaadaana for guna. The achit dravya which does not have any quality becomes the material cause for the qualities. In this, the rule is broken, that nirguna dravya cannot be upaadaana kaarana. So, it is not necessary that trigunaatmaka dravya has to be upaadaana kaarana.

Aparicchinaa eva aakaashaadhi shabdaadeh; ashareera eva aatmaa sva shareeraa prerane nimittam drushtah |

It also need not be a limited object. Aakasha which is aparicchinna which exists everywhere in thissprakruti mandala, is unlimited; and it becomes the cause of shabda and other qualities. So, paricchinnatva is not necessary. And in the case of individual self, he does not have a body by himself, and body is what is seen outside; in his essential nature, he is jnyaana aatmaka. Aatman, being without any body, becomes impeller for the body; he is the nimitta kaarana of this. Acts of walking, eating, are controlled byjeevaatman inside. He becomes the nimitta kaarana of the functioning of the body. He is the nimitta kaarana being ashareeri. Here also the rule is broken that shareera is required for being nimitta kaarana.

Raaga aadi rahita eva skhalanadou, ayatna eva aayaskaantaadih loha bhramanaadou heturdrushta iti evam tvat ukta vyaapti bhangam iti abhipraayah |

What the naiyaayikaas say, that the magnet attracts the metal, and nothing is seen there; these are all the things where the vyaapti is broken.
So, we cannot argue through tarka that because we see like this in this world, Brahman who is ashareeri, cannot create.

_Sarva bhaavaanaam sva kaarya utpaadana shaktayah sva pramaana siddhatvaaat anya ananyatvaadi vikalpaih avichaaraneeyaah santi |

All objects have got their own capabilities, to do various things, like fire can burn, and water can cool, they are all self valid; we cannot have options like _anya siddha, ananya siddha._

_Yathaa agneh daahakatva shaktih |

It is like the burning power of fire.

_Naiyaayikaas_ say that it has to be _ananyathaas_ siddha. If it is also possible to establish by some other means, then it cannot be told as the cause. Any other thing should not be established as the cause of this effect. If it is _ananyathaas siddha_, it can also be established through some other validity. For example, the burning power of _agni_ is established directly by itself. In the same way, _Parabrahman_ also has such wonderful capabilities, which are told very clearly in the _Shrutis_; that He made Himself into effect. Through logic, this cannot be rejected.

_Evam brahmano jagat sarga aadi hetavah svaabhaavikyah shaktayah santi iti |

In the same way, for _Parabrahman_ also, the natural qualities which are the causes of creation, sustenance, destruction, are existing in _Parabrahman._
Yathaa aahuh - * Na cha paryanuyogo asti vastu shakteh kathanchana |
Agnirdahati na aakaasham kaa atra paryanuyujyataa || * Aarsha
dharmopadesham cha veda shastra avirodhinaa | Yah tarkena
anusandhatte sa dharma veda netarah || ityaadi |

As is told - We cannot say - ‘Why should fire burn?’ It burns, and it is its
natural power. We cannot question why aakaasha does not burn; it is its
natural power. Who can question all of this? Fire does not burn aakaasha;
we cannot question. The same is for Paramaatman’s capabilities also. Also,
what is taught by rishis, Manu, Vyaasa, Paraashara, who have
done upadesha of dharmaas; one who understands all of them as not
opposed to anything told in the Vedaas, using logic, true logic according to
what is taught in the Shrutiis, only he knows dharma. We cannot argue
against what is told in the Shrutiis - such a person does not know dharma.

Tarka has no definite end; and cannot help in deciding realities. A person
can argue in one way; another more intelligent person can argue and
establish something different; a third person can come later and argue to
establish something totally different. It has to be understood according to
what is told in the Vedaas. Tarka can be used to understand it in a proper
way, but it should always be not against what is taught in the Vedaas.

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

Tat nibodha yathaa sarge bhagavaan sampravartate |
Naaraayanaakhyo bhagavaan brahmaa loka pitaamahah ||

I am going to teach you how Bhagavaan starts to engage in these creation
and other things; how Chaturmukha Brahma engages in creation and other
things.

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

Utpannah prochyate vidvan nityameva upachaaratah ||
We will see these shlokaas in the next class.

So far we saw saamaanaadhirikaranya, concomitant coordination, where everything is told as Paramaatman only. Everything is His shareera, and He is present as antaryami. All these acts are His mere sport. All objects have their natural capabilities. Though Bhagavaan is different and distinct from whatever we see in this world, just as so many objects have so many wonderful powers in this world, which cannot be questioned, in the same way, as Shruts are establishing, Bhagavaan also has such wonderful qualities, because of which He is able to do all this creation and others. This has to be accepted.

Recap: We have started Adhyaaya 3 of Amsha 1 of Sri Vishnu Puraana. Where Maitreyar is asking how for such a Bhagavaan creation is possible. He is said to be the upaadaana kaarana, and nimitta kaarana; what is seen in the world is that upaadaana kaarana undergoes change in its essential nature. Regarding nimitta kaarana, we find in this world people having all kinds of defects, raaga, dvesha. How can those things be attributed to Paramaatman, who is said to be without any defiling qualities, and without any prakruta gunaas, immeasurably pure. This was answered by Paraasharar as - the capabilities and powers of Paramaatman, are something which cannot be even imagined by anyone; He is sarva shakta, sarvajnya, satya sankalpa, endowed with all the auspicious qualities, His nature is opposed to everything that is defiling, one cannot question His powers; similarly we see in this world, just like the burning power of fire, how did fire get that power and why cannot some other object have that power. Every object in this world has its own unique power which can be known from that object itself. If we touch fire, it burns; which proves that it has such wonderful capability.

Similarly, all padaarthaas have got capabilities, which are beyond reach of our mind. Parabrahman being of such wonderful nature, we cannot even
imagine His capabilities. Because we don’t see Him with a form here, we cannot say that one who does not have such a form cannot be the intelligent cause. In this world, we are the efficient cause of our own sukha, dukha. Jeevaatman in his essential nature does not have any form; jeevaatman is the nimitta kaarana for sukha, dukha. Similarly, dravya is accepted as the material cause of guna also. General examples in this world show that all these things are possible, and objects have wonderful capabilities which cannot be questioned, and they are natural. In the same way, Parabrahman also has natural powers and qualities which are causes of creation, of this wonderful world, where He can become the material cause as well as the efficient cause of this universe. This one cannot even question.

In respect of all things which are ateendriya, supersensory, one can know their validity only through shabda pramaana, the Veda shastra. This is beyond logic, and one cannot disprove it with logic, as logic has no entry into supersensory aspects. If logic is used with respect to what is told in the Vedaas, it is only to firm up our understanding, to firmly establish what is already told in the Vedaas. One who used logic, tarka to understand what is told in the Vedaas by the rishis, as not opposed to what is told in the Vedaas, only such a person can understand what is dharma.

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

*Tat nibodha yathaa sarge bhagavaan sampravartate |
Naaraayanaakhyo bhagavaan brahmaa loka pitaamahah ||

Now that there is no doubt that Bhagavaan has such wonderful powers, to be the material and efficient cause of this wonderful universe, know from me how Bhagavaan starts to do this wonderful creation. Chaturmukha Brahma does that; he is also said to be Naaraayana, because Naaraayana is antaryaami to him, and in a way, He is only present in that form being antaryaami, and gets all creation done through Chaturmukha Brahma.
Chaturmukha Brahma is a chetana, and Bhagavaan being antaryaami of chetana, achetana, He is the impeller and controller of all activities; having Chaturmukha Brahma as His shareera, He gets all these things done.

Sri Engal Aalwaan’s Commentary:

Tat nibodha iti | Naaraayanaakhyah srushtou naaraayano loka pitaamaho brahmaa brahma roopena |

In the form of Brahma, He gets creation and all of this done.

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

Utpannah prochyate vidvan nityameva upachaaratah ||

Sri Engal Aalwaan’s Commentary:

Utpanna iti | Utpanna iti upachaarena uchyate | Sa tu nitya eva | Atra naaraayanatvam hetuh | Svecchayaa eva sarvaatmakatva roopatvaaat tasya | Karma adheena shareera parigraho hi mukhya utpattih |
Yadvaat raatrou naaraayane praveshena naaraayanaakhyo brahmaa prati kalpam utpannah iti upachaarata uchyate | Dvi paraardha kaala sthaayitvena nityatvaat tasya svecchaa gruheeta shareerasya api kaadaachidkatva saamyaat utpannatva upachaarah | Raatrou naaraayanatvam brahmanah kourme uktam, * Tato avateerya vishvaatmaa dehamaashritya chakrinah | Avaapa vaishnaveem nidraam ekee bhooyaatha vishnunaa || iti |

Utpanna is used in the secondary sense. Sriman Naaraayana is the eternal principle, because He is the Supreme Brahman. He by His own willing is present in every form that is seen here, as the inner controller, antaryaami of all the forms we see here. Everything is His mode
being His shareera; this happens out of His own sankalpa. He just wills and transforms into all these things. Changes are happening in His shareera, and He remains same ekaroopa. Creation or being born in the real sense, is accepting a body due to karmaas. Jeevaatman is nitya, but due to karma, he keeps getting into different bodies, and all the bodies come according to his karma. Whereas for Naaraayana, this is only in the secondary sense. Ajaayamaanah bahudhaa vijaayate, is told with respect to His avataaraas. In the same way, Naaraayana is seen as Chaturmukha Brahma; there is no utpatti for Naaraayana. Utpaattis is there only for baddha chetanaas. Naaraayana is only born as Chaturmukha Brahma; He does anupravesha, and Chaturmukha Brahma is created. All chetanaas are His apruthaksiddha visheshana, and He is only present in that form. They are all His prakaara, and He is prakaari. For Him, there is no change in either His essential nature or attributive nature. He remains the same all the time. During the night of Chaturmukha Brahma, He is said to be entering into Naaraayana, and in every kalpa, again, when he wakes up, he is said to be born; Brahma who is one with Naaraayana, during the next day, is said to be born again, in the secondary sense. He is present for the duration of two paraardhaas, according to the measure of deva varsha, which is said to be nitya, because it is a very long time; he takes his body according to his own willing. Chaturmukha Brahma goes and becomes one with Naaraayana every night, is told in Kurma Puraana. Having taken refuge in the body of Chakri, who is Sriman Naaraayana, He becomes one with Vishnu, and is said to have gone into Vaishnavi sleep. Everyday he is not born, but because he becomes one with Naaraayana, and wakes up in the morning.

Durations and times are told now.

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

*Nijena tasya maanena aayurvarsha shatam smrutam |  
Tat paraakhyam tat ardham cha paraardham abhidheeyate ||*
According to the time period of the devaas, his lifespan is said to be hundred years. This hundred years of Chaturmukha Brahma is called by the name para, half of that is said to be paraardha.

**Sri Engal Aalwaan’s Commentary:**

Nijena iti | Nijena brahmena maanena kaala parimaanena | Sarva samsaaryaayusho adhikatvaat tasya aayuh param iti uchyate |

This is with respect to measure of time, according to Brahma’s time, divya varshaas. Chaturmukha Brahma’s lifespan is said to be para, as it is more than all the living beings.

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

Kaala svaroopam vishnoh cha yat mayaa uktam tava anagha |

Tena tasya nibodha tvam parinaama upapaadanam ||

O blemishless Maitreya, what was told to you about the kaala svaroopa of Vishnu, according to that, hear from me what kind of changes happen.

There are two paathas here - parinaama, parimaana.

**Sri Engal Aalwaan’s Commentary:**

Kaala ityaadi | Tena kaalena, tasya brahmanah, parinaama upapaadanam, naasha svaroopasya parinaamasya upapaadanam nirvartanam nibodha | Parimaana upapaadanam iti paathe brahmaadeenaam jeevane iyattaakruptih |

According to his time, what kind of changes happen in his entire life of hundred years, till everything comes to an end, that you hear from me. Parimaana means measure, in this paatha antara, the limits, are told.
Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 7:

Anyeshaam cha eva jantoonaa chaaraanaam acharaascha ye |
Bhoo bhoobhrut saagaraadeenaam asheshanaam cha sattama ||

All other beings also, all moving and non moving beings, earth, mountains, oceans, all of them, listen to me.

Sri Engal Aalwaan’s Commentary:

Anyeshaam iti | Anyeshaam cha eva parinaama upapaadanam iti sheshah |

How they all undergo change, I am going to tell you.

Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 8:

Kaashtaa pancha dasha aakhyaataa nimesha munisattama |
Kaashtaa trimshat kalaa trimshat kalaa mouhoortiko vidhih ||

O sage, fifteen nimeshaas are said to be one kaashtaa. Nimesha is the smallest measure. Thirty kaasthaas are said to be one kalaa. Thirty kalaas are said to be one muhoortha.

Sri Engal Aalwaan’s Commentary:

Kaala svaroopam aaha kaashtaa ityaadinaa | Kaasthaa iti |
Mouhoortiko vidhii muhoorta prakaarah |

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

Taavat sankhyaih aho raatram muhoortaih maanusham smrutam |
Aho raatraani taavanti maasa pakshadvayaatmakah ||
Thirty *muhoortaas* are formed as one *ahoraatra*, one day and night put together, of *manushya*. Thirty days and nights put together, is called a *maasa*. *Maasa* has got two *pakshaas*.

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

*Taih shadbhih ayanam varsham dve ayane dakshina uttare |
Ayanam dakshinam raatrih devaanaam uttaram dinam ||*

Six *maasaas*, form one *ayana*. One year has got two *ayanaas* - *dakshina* and *uttara*. For *devaaas*, *dakshinaayana* is said to be night, and *uttaraayana* is said to be the day.

**Sri Engal Aalwaan’s Commentary:**

*Taavat iti | Yadyapi trimshat muhoortaah saavano ahoraatrah, shukla krishna dvi pakshaatmakah chaandro maasah, ayana dvayaatmakah souro abdah, tatha api souraabdaireva yuga vyavahaaraat dina maasayoh api souratvam eva atra upalakshyam |

The *paksha*, *maasa*, *ayana*, *varsha*, are told here. *Paksha* is *chaandra*, according to the moon - *shukla* and *krishna*. One lunar month has got two *pakshaas*; but the thirty *muhoortaas* which form a day and night are solar day and night. Two *ayanaas* are said to be one solar year. Even though there is mix up of lunar month and solar year, the year is said to be solar. *Yuga vyavahaara* is done considering the solar year only. Because of this, the solar consideration only is taken here.

After having told the *nimesha, kalaa, kaashtaa, muhoorta, ahoraatra, paksha, maasa, ayana, varsha*, the durations of the *yugaas* are going to be told.

**Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 11:**
Divyaih varshaih sahasraih tu kruta tretaadi sanjynitam |
Chaturyugam dvaadashabhih tat vibhaagam nibodha me ||

The divya varshaas, according to the varsha of devaas - our one year is one day for them. Twelve thousand divine years, divya varshaas, constitute one chaturyuga - kruta, treta, dvaapara, kaliyuga, all put together is called one chaturyuga. Know how that is divided and what divisions exist in that.

Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 12:
Chatvaari treeni dve cha ekam krutaadishu yathaakramam |
Divyaabdaahaam sahasraani yugeshu aahuh puraa vidah ||

Thousands of divine years according to the gods, is divided into the four yugaas, as Kruta yuga - four thousand years, Treta yuga - three thousand years, Dvaapara yuga - two thousand years, Kali yuga - one thousand years.

Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 13:
Tat pramaanaaih shataih sandhyaa poorvaa tatra abhidheeyate |
Sandhyaa amsha cha eva tat tulyo yugasya anantaro hi sah ||

There is sandhyaa, before every yuga, which is of the same measure as 4, 3, 2, 1, but in hundreds. After the yuga, with the same equivalent count of 400, 300, 200, 100, is called sandhyaamsha.

So, there is first sandhyaa of 400 years, then 4000 years of kruta yuga, then 400 years of sandhyaamsha. Again, 300 years of sandhyaa of treta yuga, then 3000 years of treta yuga, then 300 years of sandhyaamsha for treta yuga; and then 200 years of sandhyaa of dvaapara yuga, 2000 years of dvaapara yuga, then 200 years of sandhyaamsha of dvaapara yuga; then 100 years of sandhya of kali yuga, 1000 years of kali yuga, then 100 years
of sandhyaamsha of kali yuga. So, kruta yuga has 4800 years, treta yuga has 3600 years, dvaapara yuga has 2400 years, kali yuga has 1200 years, which add up to 12000 years.

Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 14:
Sandhyaa sandhyaamshayoh antah yah kaalo munisattama |
Yugaakhyah sa tu vijnyeyah kruta tretaadi sanjynitah ||

In between sandhyaa and sandhyaamsha, whatever duration is there, that is known as yuga. Between 400 years of kruta sandhyaa, and 400 years of kruta sandhyaamsha, there is 4000 years of kruta yuga. Similarly, treta, dvaapara, kali. Each yuga is preceded by sandhyaa and succeeded by sandhyaamsha.

Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 15:
Krutam treta dvaaparascha kalischa eva chaturyugam |
Prochyate tat sahasram cha brahmano divasam mune ||

This is telling about the measure of one day of Chaturmukha Brahma. Kruta, treta, dvaapara and kali are together known as chaturyuga. Thousand such chaturyugaas are said to be one day of Chaturmukha Brahma.

Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 16:
Brahmano divase brahman manavastu chaturdasha |
Bhavanti parinaamam cha tesaam kaala krutam shrunu ||

In one day of Chaturmukha Brahma, O Maitreya, fourteen Manus are present. Listen to what all happens during their times.
Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 17:
Saptarshayah suraa shakro manuh tat soonavo nrupaah |
Ekakaale hi srujyante samhriyante cha poorvavat ||
During this period of one day of Brahma, fourteen Manus, seven rishis, gods, Indra, Manus and their children are all created at the same time, and are all withdrawn at the same time.

Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 18:
Chaturyugaanaam samkhyaataa saadhikaa ekasaptatih |
Manvantaram manoh kaalah suraadeenaam cha sattama ||
The duration of each Manu is told here. Seventy one chaturyugaas and a little more, constitute one manvantara.

If we take 71 chaturyugaas per Manu, and 14 Manus, 14 x 71 becomes 994, which means that 6 chaturyugaas are left. If those 6 chaturyugaas are distributed across 14 manvantaraas, it will be a little more than 71 chaturyugaas - 5143 divya varshaas.

Sri Engal Aalwaan's Commentary:
Chaturyugaanaam iti | Saadhikaa kinchit oona trichatvaarimshat shataadikam pancha sahasram divya abdaanaam adhikam avashishta chaturyuga shatka sahasrasya divya abdha sahasraanaam chaturdasha amshah pratyekam chaturyugaanaam eka saptateh adhika ityartyah |
Tena sahitaa saadhikaa suraadeenaam indra saptarshi manu tat putraanaam |
71 chaturyugaas and one fourteenth of 6 chaturyugaas, which is a little less than 5143 divine years.
**Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 19:**

Ashtou shata sahasraani divyayaa samkhyayaa smrutam |
Dvi panchaashat tathaa anyaani sahasraani adhikaani tu ||

Eight hundred thousand and fifty two, so many thousands is said to be the day.

**Sri Engal Aalwaan’s Commentary:**

Manvantare deva samvatsara samkhyaam aaha - ashtaaviti | Adhikam vineti vakshyati, tat atra api sambadhyate |

In terms of gods years, it is told here.

Divine years are converted into years of mortals, by multiplying by 360. One year of man is one day of the gods. 4800 years is the kruta yuga, 3600 is treta, 2400 is dvaapara, 1200 is kali. Multiply each by 360, and we get 4,32,000 divine years for kali yuga.

**Sri Vishnu Puraana, Amsha 1, Chapter 3, Shlokas 20, 21:**

Trimshat kotyastu sampoornaah samkhyaataa samkhyayaa dvija |
Sapta shashtih tathaa anyaani niyutaani mahaamune ||
Vimshatistu sahasraani kaalo ayam adhikam vinaa |
Manvantarasya sankhyeyam maanushaih vatsaraih dvija ||

Ayuta is 10000. Niyuta is 100000. 852000 divine years is the duration of Manu. In terms of mortals, 30 crores, 67 lakhs, 20000 years, (30,67,20,000 years) is the period of a Manu.
Sri Engal Aalwaan's Commentary:

Tasmin maanusha samvatsara samkhyaam aaha - trimshat iti |
Vimshatih iti | Adhikam vinaa manvantaratya maanushaih
varshasseyam sankhyaa iti anvayah |

Like this, there are fourteen Manvantaras in one day of Chaturmukha Brahma.

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

Chaturdasha guno hi esha kaalo braahmamahah smrutah |
Braahmo naimittiko naama tasyaante prati sancharah |

Fourteen times this is (fourteen times one manvantara) is said to be one day of Chaturmukha Brahma. At the end of this day, pralaya happens, this is said to be brahma prati sanchara. This is naimittika pralaya.

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

Tadaa hi dahyate sarvam trailokyam bhoorbhuvaadikam |
Janam prayaanti taapaartaa maharloka nivaasinah |

All the three lokaas - bhoooh, bhuvah, suvah, all get burnt; this is said to be naimittika pralaya. The seven lokaas - bhoooh, bhuvah, suvah, mahah, janah, tapah, satyam - out of these the three lokaas bhoooh, bhuvah, suvah get destroyed; and because of the heat, the people residing in the fourth loka mahah move to the fifth loka, jana loka.
When all the three worlds become one huge ocean, Brahma who is having Naaraayana as his aatmaa, he goes and sleeps in the bed of Aadishesha, having engulfed all the three lokaas, having increased in measure.

This is explained in the vyaakhyana, which we will see in the next class.

In this section, we saw the divisions of time, nimesha, kalaa, kaashtaa, muhurta, ahoraaatra, paksha, maasa, ayana, varsha; we also saw the durations of the four yugaas, and the day of Chaturmukha Brahma, which contains 1000 chaturyugaas, and how these are divided. There is sandhyaa and sandhyaamsha before and after each yuga. At the end of a day of Chaturmukha Brahma, naimittika pralaya happens, and all the three worlds are going to be engulfed in fire.

Paraasharar is explaining the various durations of the Chaturyugaas, the fourteen Manvantaraas in a day of Chaturmukha Brahma, in terms of deva varshaas, and manushya varshaas, the divisions and counts. Fourteen Manvantaraas are one day of Chaturmukha Brahma; at the end of the day, the pralaya is called Brahma, or naimittika pralaya; those staying in mahar loka move to janar loka.
Ekaarnave tu trailokye brahmaa naaraayanaa atmakah |
Bhogishayyaam gatah shete trailokya graasa bruhmitah ||

When all the three worlds become one huge ocean, Brahma who is having Naaraayana as his aatmaa, he goes and sleeps in the bed of Aadishesha, having withdrawn all the three lokaas, having increased in measure.

Sri Engal Aalwaan’s Commentary:
Caturdasha guna iti | Brahma iti | Brahmano grasanaat braahmah | *
Nimittam tatra yaccheta iti naimittikatvam vakshyati |

Ekaarnava itiyaadi | Graasa bruhmitah - trailokya graasa samaye bhagavat anupravesha atishayaat bruhmitah |

Graasa bruhmitah means eating up or swallowing. The three lokaas merge into Brahma. There is an increase, atishaya in Chaturmukha Brahma.

Jnyaana bruhmita iti paathe tat tat jeeva karma vaasanaa jnyaana bruhmitah |

There is a paatha called jnyaana bruhmita, where the knowledge of karma vaasanaas, there is increase. Brahma withdraws everything into him, and there is some atishaya in him.

Shree janma rahasye parashuraama aadivat brahmanah avataaratva vachanaat bhagavat cheshtayaah eva udbhootatvaat cha tasya bhogishayana vachanam abhiruddham |

How is Chaturmukha Brahma sleeping on Aadishesha, is it not Sriman Naaraayana sleeping on Aadishesha, in Paramapada? This is explained in the Commentary. Just like Parashuraama, who is said to be Bhagavaan’s
Avataara, Chaturmukha Brahma is also said to be an avataara of Bhagavaan, and it is sport of Bhagavaan only, he manifests as a sport of Bhagavaan, so telling him as sleeping on Aadishesha - there is nothing wrong.

Avataaratve hi yogi chintyatvam uchyate | Balabhadraadi vadatraapi *
Vishnurbrahmasvaroopena svayameva vyavasthitah * ityuktam |

Just like Balaraama, Vishnu is Himself present in the form of Brahma. There are many other explanations given for this.

Atha vaa * Yathaa sushvaapa bhagavaan ap shayyaam eka eva hi *
ityatra ap shaayyaa vachanam bhogi shayyaa vyavadhaanasaham;
yathaa cha * Ksheerode vasati prabhuh * ityatra ksheeroda vaasah
sreemadaayatana divya mantapa yoga peethaadi vyavadhaanasah |

This is also told in another place, that Bhagavaan slept in water, during the interruption, He might have been sleeping on the waters here; in between, Bhagavaan sleeps in ksheera samudra, which is outside the Vaikuntha.

Evam brahmaa bhogishayyagata iti atraapi naabhi saroruha
vyavadhaanasaham |

Chaturmukha Brahma is sleeping on Aadishesha may mean that he is sleeping in the lotus in the navel of Bhagavaan.

Tathaa cha sri vishnudharme * Ekaarnave jagatyasmin brahmanyabhita
tejasi | Krishna naabhi hruda udbhoota kamala udara shaayini |

In Vishnu Dharma, it is told that Chaturmukha Brahma is sleeping on the lotus which is sprouted from the naabhi, navel of Bhagavaan.
* Samhrutya vishvam jalashaayine cha namo namah kaitabha naashanaaya | Sva naabhi padmodara shaayine cha brahma svaroopo gataaya deva | *

Having withdrawn all the worlds, and sleeping on the waters, who destroyed Kaitabha, I do namaskaara. and He Himself has taken the form of Chaturmukha Brahma, who is sleeping on the lotus which is sprouting from His naabhi.

* Sva naabhi kamalodbhoota kamalodara shaayine |

One who is sleeping on the lotus which has come out of His navel.

**Iti cha bhagavato jalashaayitvam brahmanah padmodara shaayitvam cha uktam |

Bhagavaan is sleeping on the waters, and from His navel, there is a lotus which has come up, and on that Chaturmukha Brahma is sleeping.

*Tathaa cha sreehari vamshe * Poorne yugasahasre * iti aarabhya kalpakshaye brahmanaa saha devaanaam bhagavat anupravesham uktvaa *

It is also told in Hari Vamsha that at the end of the kalpa, along with Chaturmukha Brahma, all the devaas go and merge into Bhagavaan,

**Sahasra sheershaa purusho rukmavarnastu atependriyah | Sushvaapa salile tasmin * iti bhagavatah salila shayanam uktvaa**

Bhagavaan is sleeping on the waters.
* Brahmaa tu salile tasmin jyotirbhootvaa chacaara ha | Nishaayaam
iva khadyotah praavrutkaale tatastu sah * iti brahmanah salila
upakshite padme shayanam uktam |

As though the fireflies in the night in the rainy season, Chaturmukha Brahma was going around. These are all pramaanaas. When it says that Chaturmukha Brahma is sleeping on the Aadishesha, it is to be understood like this - Bhagavaan is sleeping there, and in His naabhi, there is a padma which has come out, and Chaturmukha Brahma is sleeping on that lotus.

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

Janasthaih yogibhih devah chintyamaanah abjasambhavah |

Tat pramaanam hi taam raatrim tadante srujate punah ||

Yogis who are present in the jana loka, they meditate upon Him. This is also due to avataara only. A night also happens which has equal measure as the day - this is when Chaturmukha Brahma is sleeping. At the end of the night, he again starts creation.

Sri Engal Aalwaan’s Commentary:

Janasthairiti || Taam brahmeem raatrim, nairantaryena shete, srujate punah, trailokyam iti sheshah |

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

Evam tu brahmano varsham evam varsha shatam cha yat |

Shatam hi tasya varshaanaam paramaayuh mahaatmanah ||

Like this, one year, and one hundred years will pass. One day has fourteen Manvantaraas, and an equal duration of one night happens. Like
this, 365 days is one year, and like this, one hundred years will pass. This hundred years is said to be the life span of Chaturmukha Brahma.

_Sri Engal Aalwaan’s Commentary:_

_Uktam artham nigamayati - evam ityaadinaa | Evam iti anena poorvoktaa brahma dina samkhyaa vivakshitaa | Tasya varshanaam shatam paraamaayuh - tasya aayushah param iti samjynaan iti arthah |

_Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 27:_

_Ekam asya vyateetam tu paraardham brahmano anagha |
Tasya ante abhoot mahaal kalpah paadma iti abhivishtrutah |

O blemishless Maitreya, para is one life span of Chaturmukha Brahma. Half of it is _paraardha_. This half lifespan is already spent. At the end of this first half lifespan, which is called on _paraardha_, the _mahaal kalpa_ called _paadma_, happened. This is the last _kalpa_ of the first fifty years of Chaturmukha Brahma.

_Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 28:_

_Dviteeyasya paraardhasya vartamaanasya vai dvija |
Vaaraaha iti kalpo ayam prathamah parikeertitah |

The first _kalpa_ of the present _paraardha_, the second half of Chaturmukha Brahma, is called Vaaraaha.

_Sri Engal Aalwaan’s Commentary:_

_Ekam iti | Paraardham parasya ardham iti arthah |
We do sankalpa as Shveta varaaha kalpe.

|| Iti shree vishnu puraane prathame amshe triteeyo adhyaayah ||

The third chapter of the First Amsha comes to an end.

|| Iti shree bhagavad raamaanuja paadaaravinda bhrungaayamaana vishnu chitta virachite shree vshnu puraana vyaakhyaane vishnu chitteeye parthame amshe triteeyo adhyaayah samaaptah ||

Sri Engal Aalwaan, who is like a bee in the lotus feet of Bhagavad Raamaanuja, the vyaakhyaana of Sri Vishnu Puraana, called Vishnu Chitteeya, the third Chapter of the First Amsha comes to an end.

|| Atha Chaturtho Adhyaayah ||

_Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 1:_

*Maitreya uvaacha:*

_Brahmaa naaraayanaakhyo asou kalpaadou bhagavaan yathaa |
Sasarja sarva bhootaani tat aachakshva mahaamune ||

O great sage. This Brahma who is known as Naaraayana, at the beginning of the *kalpa*, how he created all the beings, please do tell me that.

_Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 2:_

_Sri Paraasharah:*

_Prajaah sasarja bhagavaan brahmaa naaraayanaatmakah |
Prajaapati patih devo yathaa tat me nishaamaya ||
The Lord Prajaapati, Chaturmukha Brahma, who has Bhagavaan as the inner self, the way he created all beings, listen from me.

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

Ateeta kalpa avasaane nishaa supto sthitah prabhuh |
Sattvodriktah tadaa brahmaa shoonyam lokam avaikshata ||

At the end of the kalpa which just passed, he slept the whole night and then woke up. Having woken up, after the night, he was having excess of sattva, and saw the world which was totally empty.

Sri Engal Aalwaan's Commentary:

Atha paadma kalpa kathaa vishayaat brahma proktaat paadma puraanaat anantaram vaaraaha kalpa vruttaanta vishayam idam vaishnavam puraanam iti darshayitum praak paraardha praaptam paadmam kalpam anoodya vaaraaha kalpa vruttaantam prastouti - ateeta kalpa iti | Tathaa uktam maatsye - Etat eva cha vai braahmam paadme kalpe jagat hitam | Sarva bhootaatmakam yat tat paadmam iti uchyte budhaih | Vaaraaha kalpa vruttaantam adhikrutya paraasharah | Yaan praaha dharmaan akhilah tat uktam vaishnavam viduh || * iti | Sattvodriktah bhagavat anupravesha atishayaat tasya eva vaaraahaadi avataara prasiddheh |

Brahma told about the last kalpa of the first paraardha; this is called Paadma Puraana. What is taught by Paraasharar is about the Vaaraaha kalpa. To show that it is called Vaishnava Puraana, he starts to talk about Varaaha kalpa. What is told by Brahma is called Braahma Puraana; it was told for the good of the whole world; that is Paadma Puraana. All the things which happened in the Vaaraaha Kalpa, whatever Paraashara has told, all dharmas told, that is Vaishnava Puraana. Bhagavaan has done anupravesha, and Bhagavaan is well known for His avataara, Varaaha.
In this fourth chapter, *Varaaha avataara* is going to be told.

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

Naaraayanah paro achintyah pareshaam api sa prabhu |
Brahma svaroopi bhagavaan anaadih sarva sambhavah ||

*Brahma* who woke up from sleep, with excess *sattva*, he saw the world which was empty, and He is *Naaraayana, para*, Supreme, beyond out thinking, lord of all, He Himself is present as *Brahma*, beginningless, cause of everything.

We get a doubt here whether *Brahma* and *Naaraayana* have *svaroopa aikya*. This is made clear here.

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 5:*

Imam cha udaaharanti atra shlokam naaraayanam prati |
Brahma svaroopinam devam jagatah prabhavaapyayam ||

This *shloka* is being told about *Naaraayana*. The Lord who is present in the form of *Brahma*, and who is the cause of creation and destruction of the world. *Manu* and others tell this.

*Sri Engal Aalwaan’s Commentary:*

Atra brahma naaraayanayoh svaroopa aikya shankaayaam manu aadayoh tayoh bheda param naaraayana vishayam shlokam udaaharanti iti aaha imam cha iti |
Manu and others have told shlokaas which clearly mention that Chaturmukha Brahma and Naaraayana are different and distinct.

This shloka is from Manu Smruti.

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

Aapo naaraa iti proktaa aapo vai narasoonavah |

Ayanam tasya taah poorvam tena naaraayanaah smrutah ||

This is shloka about Naaraayana which clearly states that He is different and distinct from Chaturmukha Brahma. The waters are said to be Naaraa, and they are the progeny of Nara. They are the residing place for Him, He is said to be Naaraayana.

Sri Engal Aalwaan's Commentary:

Tam eva shloka darshayati aapa iti | * Praaduraaseet tamonudah * iti prakruteh parama kaarana bhooto bhagavaan avinaashitvena nara iti uchyate | Tat srushtaa aapo naaraah | Ap shabdah srujya tattvaantara pradarshana parah, * Naraat jaataani tattvaani naaraaneeti tato viduh |

Taani eva cha ayanam tasya tena naaraayanaah smrutah || ityaadi darshanaat | Asya ayanam anupravishtasya shareeram | * Yat ambu vaishnavah kaayah * iti vakshyati | Poorvam brahma srushteh prak |

Kaarana bhoote bhagavati naaraayana shabda nirvachanaat tasya kaarya bhoootaat brahma ho bheda iti bhaavah |

Bhagavaan is only said to be Nara. There is no naasha, therefore He is said to be Nara; He is the sole cause of everything. Whatever is created from Him are naaraah. Everything that is created is indicated by ap shabda here. Whatever was created from Nara, are all called naara, they are the resting place for Him. Because He is antaryaami, He is residing in everything as antaryaami. This is one of the vyutpattis for Naaraayana shabda according to Bahuvreehi samaasa. Naaraah ayanam yasya sah naaraayananah | Naaraanaam ayanam naaraayananah is tatpurusha samaasa.
In Shruti, swara itself will tell how the meaning is to be taken. When He becomes antaryaami, then only the vastu gets the vastutva. Naaraayana is different from Chaturmukha Brahma, and there is no svaroopa aikya. Naama roopa vyaakarana was done after His anupravesha. He is present as antaryami in any object which has name or form. Ultimately, everything connotes Bhagavaan only in aparyavasaana vrutti. They are all His shareera, inseparably associated with Him. That which is aadheya, niyaamya, shesha is shareera. Water is Vishnu’s shareera. Poorvam means before srushti. Before srushti, Naaraayana is the cause, kaarana. This clearly distinguishes the effect and cause. In the causal state, Bhagavaan is said to be Naaraayana, and in the state of effect, Chaturmukha Brahma is created, and He is residing as antaryaami. So, He is different and distinct from Chaturmukha Brahma.

Aaseet idam tamobhootam aprajnyaatam alakshanam |

It was called Tamas, and it was without any name and form differentiation. And then, Bhagavaan creates from that.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 7:

Toyaa antasthaam maheem jnyaatvaa jagati ekaarnaveekrute |
Anumaanaat tat uddhaaram kartukaamah praajapatih |

The whole world has become one huge ocean. He inferred that I have to do uddhaara of this world.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 8:

Akarot sva tanoom anyaam kalpaadishu yathaa paraa |
Matsya koormaadikaam tadvat vaaraamah vapuraaasthitaah | |
He took the form of the boar, in the same way that He had done Matsya avātaara, Koorma avātaara, in other kalpaas. He took on the form of Varaaha.

Sri Engal Aalwaan's Commentary:

Toyaantaam iti | Toyaantaam samaheem iti paathaantaram |
Toyenaanto naasho yasyaah taam | Anumaanaat * So apashyat
pushkara parnam iti pushkara parna linga darshanaat jnyaatvaa,
naaraayana moorteh anyaam matsya koormaadikaam sva tanum yathaa
puraa akarot tathaa vaaraaha roopam aasthitah toyam pravivesha iti
anvayah |

Worlds when they end, they all become water. In the state of dissolution, everything becomes water. He saw a lotus leaf floating on the water. Seeing this, He inferred that the world is immersed in this, and I have to uplift this world and bring it out. Having taken the form of the boar, He entered into the water.

Bhagavaan took on the form of Varaaha, and entered into the water in order to save the world.

This is a wonderful explanation of the Varaaha Avataara.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 9:

Veda yaynya mayam roopam ashesha jagatah sthitou |
Sthitah sthiraatmaa sarvaatmaa paramaatmaa prajaapatih ||

As though it is made of Veda and yajnya, as though the world is supported by Veda and Vaidika dharma, is the meaning. For the purpose of sustenance.
**Sri Engal Aalwaan’s Commentary:**

_Veda iti | Veda yajnya mayama roopam veda yajnya mayatvena niroopaneeyam, veda vaidika dharmai bhoooh dhaaryate iti bhaavah | Sthitou sthitah sthiti nimittam aasthitah, sthiraatmaa rakshane sthira chittah |

He is very firm about protection. He is the inner self of everything, the Supreme Self.

**Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 10:**

_Jana loka gataih siddhaih sanakaadyaih abhistutah |

_Pravivesha tadaa toyam aatmaa aadhaar o dharaadharah ||

Sanaka and others who have moved to _jana loka_, are eulogizing Him, singing hymns of praise of His wonderful powers and capabilities, in order for creation. He Himself is the support of Himself, there is no other support. He entered into the waters, one who is supporting the world.

**Sri Engal Aalwaan’s Commentary:**

_Jana loka iti | Abhistutah strushtyartham udbodhita mahimaa; stooyamaana hi devaa veeryena vardhate iti nyaayaat |

It is well known that when a _devaa_ is praised, the _veerya_ increases.

**Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 11:**

_Nireekshyatam tadaa devee paataala talam aagatat |

_Tushtaava pranataa bhootvaa bhakti namraa vasundharaa |||

_Bhoodevi_, bowing in great devotion, was greatly pleased, and felt very happy, on seeing _Bhagavaan_ entering in the form of a great boar, into the _paataala._
Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 12:

Sri Pruthivi uvaacha:

Namaste pundareekaaksha shankha chakra gadaadhara |
Maam uddhara asmaat adya tvam tvaatto aham poorvamutthita |

O Pundareekaaksha, one who is holding shanka, chakra, gadaa, please do save me from here. I was created by You only. I was born from You only. From this ocean that has formed, please do save me.

Sri Engal Aalwaan’s Commentary:

Nama iti | Maam uddhara asmaat pralaabdheh | Tvatta utthita utpannaa |

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 13:

Tvayaa aham uddhrutaa poorvam tvanmayaa aham janaardana |
Tathaa anyaani cha bhootaani gagana aadeeni asheshatah |

Earlier also, I was saved by You. You are the material cause for me. In the same way, all the other elements, sky, You are the only cause.

Sri Engal Aalwaan’s Commentary:

Tvayaa iti | Tvat mayaa tvat mayee tvat upaadaanaa |

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 14:

Namaste paramaatmaatman purushaatman namo astu te |
Pradhaana vyakta bhootaaya kaala bhootaaya te namah ||

O Supreme Lord of everything, You are only present as pradhaana, the unmanifest, the manifest, and also kaala. I offer my obeisance to You.

*Sri Engal Aalwaan’s Commentary:*

Nama iti | Paramaatmaatman purusha aadi chatoороopa vilakshana svaroopa | Apyaye aniruddhaadayah purusha achyuta satya vaasudevaakhyaaah |

One who is having four distinct forms, called Purusha and others. During pralaya, the four forms told in aagamaas, Vaasudeva, Sankarshana, Pradyumna, Aniruddha. Aniruddha is called Purusha. Pradyumna is called Achuyta. Sankarshana is called Satya.

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 15:*

Tvam kartaa sarva bhootaanaam tvam paataa tvam vinaashakrut |

Sarga aadishu prabho brahma vishnu rudra aatma roopa dhruk ||

You are the creator of everything, You are the protector, You are the destroyer. All these You do during creation and others, taking on the form of Brahma, Vishnu and Rudra.

*Sri Engal Aalwaan’s Commentary:*

Tvam iti | Brahma ityaadi - brahma vishnu rudra roopa dhara |

Taking on the form of Brahma, Vishnu, Rudra, You only do creation, sustenance and destruction of this world.

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 16:*
Sambhakshayitvaa sakalam jagati ekaarnaveekrute |
Sheshe tvam eva govinda chintyamaano maneeshibhih ||

Having eaten up everything, the world becomes one huge ocean, You are only sleeping, O Govinda, being meditated upon by the knowledgeable wise ones.

Sri Engal Aalwaan’s Commentary:

Sambhakshayitvaa iti | Sheshe - svapishi |

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 17:

Bhavato yat param (roopam) tattvam tat na jaanaati kascha na |
Avataareshu yat roopam tat archanti divoukasah ||

What is the supreme reality of Your svaroop, svabhaava, nobody can know that fully. The gods worship You in the form of Your avataaraas.

This is one of the prayojana of avataaraas, as is also seen in Geetha Bhaashya. If Bhagavaan does not do avataara, nobody will know in which form to worship Bhagavaan. The supreme form which He exists as Paravaasudeva, nobody has seen or can imagine. How to do dhyaana without a form? The mind needs an aalambana, a support for meditation. This is why Bhagavaan does avataara, in order to show a form, in which all can meditate upon Him and worship Him.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 18:

Tvam aaraadhya param brahma yaataa muktim mumukshavah |
Vaasudevam anaaraadhya ko moksham samavaapsyati ||
Those who are desirous of getting liberated, they were liberated by worshipping You only. Who can get liberated without worshipping Vaasudeva. Vasati atra iti vai yatah, sarvam yatra vasati, sarvatra asou vasati.

Like this, pruthivi is eulogizing Bhagavaan in the Varaaha avataara, in these most wonderful shlokaas. Further, pruthivi praises the yajnya svaroopa, and the Varaaha roopa is explained by Paraasharar.

Pruthivi Devi is eulogizing Mahaa Varaaha. The Varaaha Stuti by pruthivi has started.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 17:
Bhavato yat param (roopam) tattvam tat na jaanaati kaschana |
Avataareshu yat roopam tat archanti divoukasah ||

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 18:
Tvam aaraadhya param brahma yaataa muktim mumukshavah |
Vaasudevam anaaraadhya ko moksham samavaapsyati ||

Worshipping You only, O Supreme Brahman, all those desirous of moksha attain mukti. Without worshipping Vaasudeva, how can anyone get moksha?

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 19:
Yat kinchit manasaa graahyam yat graahyam chakshuraadibhih |
Buddhyaa cha yat paricchedyam tat roopam akhilam tava ||

Pruthivi is praising Bhagavaan's most wonderful Varaaha roopa. Whatever is grasped through the mind like sukha, dukha, etc., whatever is perceived through our external senses like eyes, and whatever is known by our intellect, inference, that is whatever is known through other pramaanaas like anumaana, all that form is Yours only. You are only existing as everything.

_Sri Engal Aalwaan's Commentary:_

Yat kinchit iti | Manasaa graahyam sukhaadi, chakshuraadi graahyam roopaadi, buddhyaa paricchedyam vyaapti sambandha jnyaana aadinaa pramaanaantara paricchedyam |

_Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 20:___

Tvat mayaa aham tvat aadhaadhaaraa tvat srushtaa tvat samaaashrayaa |

_Maadhaveem iti loko ayam abhidhatte tato hi maam ||_

The upaadaana kaarana of pruthivi is Bhagavaan only. You are my support, I am created by You only, I have taken refuge in You only. Since I belong to Maadhava, in the world, I am known as Maadhavee.

_Sri Engal Aalwaan's Commentary:_

Tvat mayaa iti | Maadhavee | Maadhavasya iyam iti maadhavee |

_Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 21:_

Jayaa akhila jnyaana maya jaya sthoola mayaa avyaya |

Jayaa ananta jaya avyakta jaya vyakta maya prabho ||
Hail to You, O Lord. One who knows everything by Himself. You are only the gross universe that is being seen, hail to You. You don't undergo any change, You are immutable. You are endless, You are unmanifest. You are *mahat* and others.

Definition of *sarvajnya* as told by *Aalavandaar* is *yo vetti yugapat sarvam pratyakshena sadaa svatah*, He knows everything at the same time, directly, all the time, by Himself.

*Mahat* itself is said to be unmanifest; but compared to that, *Bhagavaan*’s form is still more subtle.

**Sri Engal Aalwaan’s Commentary:**

*Jaya iti | Akhila jnyaana maya - sarvajnya | Sthoolam jagat - tanmaya | Vyaktam mahat aadi, tanmaya |

O Lord, You are the omniscient, the gross universe, everything is Your mode, being Your *shareera*. You are the immutable, You are the endless unmanifest, and the manifest. Everything is You only.

**Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 22:**

*Paraa paraatman vishvaatman jaya yajnya pate anagha |
Tvam yajnyah tvam vashatkaarah tvam onkaarah tvam agnayah ||

You are the inner self of everything that is superior and inferior, You are the Lord of the sacrifices, You are the one worshipped by the sacrifices, O blemishless, You are only the *yajnya*, You are *vashatkaar*ar. You are only the *pranava*, You are only the three *agnis* that are used in the *yajnya* (*gaarhapatya, daakshnaagni, aahavaneeya*).
Sri Engal Aalwaan’s Commentary:
Paraa paraatman iti | Paraa paraatman utkrushta nikrushtayoh aatma bhoota | Vashatkaaraha astu shroushat ityaadi mantraah |

In Vedaas, there are many mantraas that are used, like Astu shroushat. You are all those mantraas.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 23:
Tvam vedaah tvam angaani tvam yajnya purusho hare |
Sooryaadayo grahaa taaraah nakshatraani akhilam jagat ||

You are only the Vedaas, You are Veda pratipaadya, You are the supporter of the Vedaas, You are the various angaas of the Vedaas - shikshaa, vyakarana, nirukta, chandas, etc., You are the one worshipped by the yajnyaas, You are the adhidevataa of the yajnyaas, You are the Soorya and the planets, stars.

Vedaas are residing in Bhagavaan during pralaya, and He teaches them to Chaturmukha during srushti.

Sri Engal Aalwaan’s Commentary:
Tvam iti | Yajnya purushah yajnya aadi devataa | Taaraah kruttikaadyaaah | Nakshatraani devagruhaah |

Nakshatraani is explained as deva gruhaah, Shruti says Devagruhaa vai nakshatraani, the residing places of the gods.
Everything is supported by You, everything is Your shareera, everything is controlled by You, and is existing for Your purpose only.

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 24:*

Moorta amoortam adrushyam cha drushyam cha purushottama |
Yat cha uktam yat cha na eva uktam mayaa atra parameshvara |
Tat sarvam tvam namah tubhyam bhooyo bhooyo namo namah ||

The substances which exist everywhere are moorta. Amoorta are unmanifest or subtle. That which is unseen and that which is seen. Whatever I have mentioned here, and what I have not told, O Supreme Lord, You are everything. Everything is You only. I bow down in reverence to You again and again.

*Sri Engal Aalwaan’s Commentary:*

Moorta amoortam iti | Moortam sarvagatam dravyam | Drushyam pratyaksham |

Pruthivi eulogizes Lord Varaaha in this wonderful way. Paraasharar continues explaining that wonderful form of Varaaha.

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 25:*

*Sri Paraasharah:*

Evam samstooyamaanah tu pruthivyaa dharaneedharah |
Saamasvara dhvanih shreemaan jagarja parighargharam ||

Bring eulogized by Pruthivi, the Lord who is bearing the earth, His voice was like Saama Veda, who is ever associated with Shree, Bhagavaan was very
pleased by the hymns of praise by *Pruthivi*, and roared, indicating that He approved all of this.

*Sri Engal Aalwaan's Commentary:

Evam iti | Parighargharam iti varaaha jaati dhvani anukrutih |
Garjanam strotra anumodana prakaarah |

*Parigharghara* is the sound made by the boar.

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 26:

Tatah samukshipya dharaam sva damshrayaa mahaara varaahah sphuta padma lochanah |

*Rasaatala*at utpala patra sannibhah samutthita neela iva achalo mahaan ||

*Paraasharar* says *Mahaar Varaaha*. He, with lotus like eyes, wide open, brought out the earth, from *Rasaatala*. He was looking like a huge dark hued mountain, like the dark hue of the lotus petal, as though a great mountain goes up from *Rasaatala*.

*Sri Engal Aalwaan's Commentary:

Tata iti | Sphutam vikasitam | Neela utpala patravat snigdha shyaamah |

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 27:

Uthisthataa tena mukhaanilaahatam tat sambhavaambho jana loka samshrayaan |

Sanandanaadeen apakalmashaan muneen chakaara bhooyo api pavitrataa padam ||
As Varaha was rising up, from His face, his mouth, the breath which was coming out, which is Veda maya; the water which was gushing out being pushed by the breath of Mahaa Varaha, went up to Jana Loka, and Sanandana and the munis, who were taking refuge in Jana Loka, it purified them; all their blemishes got washed away; it made them pure.

Sri Engal Aalwaan’s Commentary:

Uttisthateti | Tat samplavaambha iti paathaantaram | Tat samplavaambhah tat abhisheka jalam | Bhagava mukha nishvaasya veda mayatvaat tat prerita sheekara sparshaat iti paavanatvam *
tasya vaa etasya mahato bhootasya nihsvasitam etat yat rigvedah * ityaadi shruteh | Ambhovisheshanam vaa pavitrataa padam iti |

The water became pure being pushed by the breath of Bhagavaan, the breath is said to be Veda maya; the Supreme Brahman, His nihsvaasa is nothing but Rig veda. Being pushed by that, it had a cool touch, and it became most pure. Because of being pushed by the Mahaa Varaha’s breath, waters became purified and went up to Jana Loka, and purified all the munis there.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 28:

Prayaanti toyaani khuraagravikshate rasaatale adhah kruta shabda santati |

Shvaasaanilaastaah paritah prayaanti siddhaa jane ye niyataa vasanti ||

Rasaatala was torn apart by the sharp edge of the tusks of Mahaa Varaha, water started moving down, gushing down making great noise. And being pushed by the breathing of Mahaa Varaha, the waters started gushing all over, including the Jana Loka where siddhaas are living.

Sri Engal Aalwaan’s Commentary:
Rasaatala being torn apart, the waters started moving down in the *anda* *kataaha*. Great noise was made by the moving waters, when the Rasaatala got torn apart. *Sri Engal Aalwaan* quotes *Vishnu Dharma*, where *Ganga* came from *Deva Loka* to here, it went to various worlds. Various layers of the earth are told - *shveta bhouma, rakta bhouma, shilaa bhouma, rukma bhouma*. Crossing all of this, it came to *Vaaraaha loka*. *Brahmaanda* was torn apart into two halves by *Hari*. After that, He again came back to the original place.

**Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 29:**

_Uttishtatah tasya jalaardra kuksheh mahaa varaahasya maheem vigruhya |
Vidhunvato veda mayama shareeram romaantarasthaa munayah stuvanti ||

_Mahaa Varaaha*, as He rose up, all His body was wet with water, bringing out the earth, He shook off His body. His *shareeara* is said to be *Veda maya*, the hairs of the mane spread till *jana loka*. Those who were standing in between the hairs of the mane, started praising Him.

**Sri Engal Aalwaan’s Commentary:**

_Uttishtatah iti | Romaantarasthaa munayah iti | Jana lokam yaavat taavat roma prasaaranaat iti bhaavah | Stuvanti sma iti sheshah |
**Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 30:**

_Tam tushtuvuh tosha pareeta chetaso loke jane ye nivasanti yoginah |
Sanandanaadyaa hi atinamra kandharaa dharaadharama
dheerataroddha tekshanam || |

All the yogis who are living in the _jana loka_, being very pleased in their minds, with minds filled with great joy, started praising Him. Yogis, none other than _Sanandana_ and others, bowing down their heads in great reverence, _Maha Varaaha_ who was supporting the earth; without doubt, He was casting His glances of _oudaarya_ on everything, and everyone.

**Sri Engal Aalwaan's Commentary:**

_Tam iti | Tosha parita chetasah toshena aanandena vyaptaani
chetamsi yeshaan te | Ati namra kandharah preeti bhaarena |
Dheera tarodhatekshanam nirvishankaudaara eekshanam iti arthah |

_Sanandana_ and other yogis start praising the _Maha Varaaha_.

**Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 31:**

_Jayeshvaraanaam paramesha keshava prabho gadaa shankha dharaasi
dhakradhruk |
Prasooti naasha sthiti hetuh eeshvara tvam eva naanyat paramam cha
yat padam || |

You are the Lord of _Brahma, Rudra_. O Lord, One who is bearing the most wonderful divine weapons, _gadaa, shankha, khadga, chakra_. You are the cause of creation, sustenance, destruction. You are only the Lord. The _mukta svaroopa_ is also You only. _Parama pada_ is _padyate iti padam_, that which is attained, is also You only. _Parama pada_ is also under Your control.
Sri Engal Aalwaan’s Commentary:

Jayeti | Eeshvaraanaam brahmaadeenaam | Keshaveti | * Ka iti
brahmano naama eesho ahom sarva dehinaam | Aavaam tavaange
sambhootou tasmaat keshava naamavaan | | Iti mahaaabhaarate |
Prasooti aadeenaam tvam eva hetuh | Eeshvarah niyantaa | Paramam
cha yat padam mukta svaroopam, tat cha tvatto naanyat | Tat
paramam padam tvam eva iti arthah, tasya tvat adheenatvaaat |

Rudra praises Bhagavaan - Kah is said to be the name of Chaturmukha Brahma. I am Eeshvara. We both were born from You only. That is why You are called Keshava.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 32:

Paadeshu vedaah tava yoopa damshtra danteshu yajnyaah chitayah cha
vaktre |

Hutaasha jihvo asi tanooruhaani darbhaah prabho yajnya pumaaan tvam
eva ||

The entire shareera of Paramaatman is said to be yajnya. He is said to be yajnya purusha. All the Vedaas are in Your paada. Your tusk is the yoopa stambha, where the pashu is tied. All the sacrifices are in Your teeth. Your mouth is the altar. Your tongue itself is agni. All the hairs in Your body are sacrificial darbha. O Lord, You are only the personification of a yajnya.

Sri Engal Aalwaan’s Commentary:

Paadeshu iti | Yajnyaah agnistoma aadayah, chitayah kanka chita
aadyaani chayanaani uttara kratushu uttara veda sthaaneeyaani |

Yajnyaah means agnishtoma and other yagnyas, chitayah means kankachita, shyenachita etc which are told that are the chayanas and located in place of uttaravedi in uttarakratu’s.
Night and day are Your eyes. Day and night are told as the time of the yajnya. The refuge of all the varnaas. Brahma, pranava is Your shiras.
All Vedic hymns are Your mane. Your nostrils are the oblations, havis offered in a yajnya.

Sarvaashrayam is also a paathaantara.

Sri Engal Aalwaan’s Commentary:

Raatri and ahanee - means the kaalas for yagnyas indicated by Chandra and surya. The times for various yajnyas are decided in jyoutisha (which is a vedaanga). There are two paathas - sarvaaspadam and sarvaashrayam. Since ‘brahma’ which means pranava is you shiras as it is aashraya for all varnas. Sataakalaapa means the hairs of your mane.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 34:

Sruk, sruva, darvi, the ladle with which the havis is offered, are Your tongue. Your deep voice is the sound of saama gaana. Your body is the
praaavgamsha, front portion of the yajnya vaatikaa, agni shaalaa. A yaaga which is ordained to attain something which is immediately available, is a *satram*. All Your joints are the *satra*. Your ears are the *poorta* and *ishta*; the tanks are called *poorta*, and *ishta* are the *yajnya* and others. You are *anaadi*, and of the same form all the time, be pleased.

**Sri Engal Aalwaan’s Commentary:**

*Sruk tunda iti | Praaavgamsha agni shaalaayaaah praagdeshah | Satram aasannopaaya chodanaa chodito yaagah | Poortam tataaka khaataadi | Ishtam yajnyaadi |

**Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 35:**

*Pada krama antaa bhuvam bhuvantam aadi sthitam cha akshara vishva moorte | Vishvasya vidmah parameshvaro asi praseeda naatho asi paraavarasya |

What is told here is *shabda brahma*, made of *akshara, pada, krama*, and the way *Vedaas* are recited. The *shabda brahma*, which is all pervading - all are You only. You are the *vaachya* for all the *vaachaka shabdaas*. You are the supreme lord of this whole world. You are the Lord, the one to whom we can pray. *Para avarasya naathah*.

**Sri Engal Aalwaan’s Commentary:**

*Pada krameti | Pada kramaabhyaan aakraantam vyaaptam | Anantam aadou cha sthitam shabda brahma iti arthah | Aksharah kakaara aadi varnaatmakah | Naathah praarthyah svaamee vaa |
Everything is pervaded by pada and karma. It means that which exists in the beginning and end - which is shabda brahma. Aksharah means ‘ka’kaara and other varnas. Naathah means swamee or one who is prayed to.

Beautiful similes are given how *Maha Varaha* was looking.

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 36:*

_Damshtra agra vinyastam ashesham etat bhroomandalam naatha vibhaavyate te |

_Vigaahatah padma vanam vilagnam sarojini patram iva oodhapankam _|

This entire universe which is placed on the edge of Your tusk, is seen as though You are sporting in the lotus pond, as though a lotus petal having some mud on it. The whole universe on Your tusk is looking like some mud which is sticking to a lotus petal when You are sporting in the lotus pond and get up.

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 37:*

_Dyaavaaprutivyoh achala prabhaava yat antaram tat vapushaa tavaiva _|

_Vyaaptam jagat vyaapte samartha deepte hitaaya vishvasya vibho bhava tvam _|

O all pervading lord, of incomparable glory, all the place in between *dya loka* and *pruthivi loka* is all filled with Your great form, which is capable of pervading the entire world. Do good to the entire world. Grace us with all good.

Now, the *Aadi Varaha Chatusshloki* which is famous, and is commented upon in *Sri Bhaashya* in detail, comes, in the next four *shlokaas.*
Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 38:
Paramaarthaḥ tvam eko eka naanyo asti jagatah pate
Tavaiva mahimaa yena vyayaptaṃ etat charaacharam

Paramaartha is that which is real, there is no other Lord. He is *chit achit vishishta*, so everything is said to be Him only. You are the Lord of the universe. All this is Your glory only. All the movables and immovables are pervaded by Your *mahimaa* only.

Sri Engal Aalwaan’s Commentary:
Paramaartha ityaadi | Paramaarthaḥ satyah | Tvat vyatiriktah
paramaarthe naasti * Bahu syaam * Sa brahmaa sa shivah sa indrah sah
aksharakh paramah svaraat * Neha naanaasti * Tasmin jajnye svayam
brahmaa * Sarva gatvaat anantasya * Tat anupravishya, sat cha tyat
cha abhavat, * Harih akhilaabhihi udeeryate * Hareh na kinchit
vyatiriktam asti * ityaadibhyah | Atra hetuh yena upadaama bhootena
tvayaa etat charaacharam vyayaptaṃ tasya tava eva
charaachatmano mahimaa, atah tvat aatmakam eva idam sarvam
iti, tvat anyah ko api paramaartho naasti iti bhaavah |

There is no other *paramaartha* other than You. Bhagavaan did sankalpa 'Let Me become many', He Himself became many. Everything is His *vibhooti*, all are told in *saamaanaadhikaranya*. He is the *antaraatman* of everything. The multiplicity of *brahmaatmaka* and *abrahmaatmaka* does not exist. *Brahma* was also born in Him only. He is everywhere. Having entered, He became *sat* and *tyat*, *chetana* and *achetana*. You who are the material cause of everything, all the movables and immovables are pervaded. This is all Your greatness, glory. Everything is *bhagavadaatmaka*; You are the inner self of everything. There is nothing other than You which can be said to be *paramaartha*. This all pervasiveness of Yours, with which You are pervading all the movables and immovables, is Your glory.
This is also explained in *Sri Bhaashya.* Paramaarthah tvam eva ekah ityaadyapi na krutsnasya apaaramaarthhyam vadati. Api tu krutsnasya tadaamakatayaa tat vyatirekena avasthitasya apaaramaarthhyam. Because everything is *bhagavat aatmaka,* there is nothing which is existing apart from Him as not being *bhagavat aatmaka.* Because You are pervading all these movables and immovables, everything is *bhagavat aatmaka,* having You as inner self, there is nothing other than You. Because of being the inner self of everything, You are only the *paramaartha.* This all pervasiveness which is there, is Your glory, greatness. Otherwise, if everything was illusion, it would have been told *bhraanti.* It is not said *bhraanti,* but *mahimaa.* *Bhaashyakaarar* mentions the *Mahaa Varaaha avataara* of *Vishnu Puraana* here. O Lord of the universe, all these become secondary if everything was illusion. This whole *prakarana* is eulogizing the *Mahaa Varaaha,* who uplifted the universe, very easily, without any difficulty.

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 39:*

**Yat etat drushyate moortam etat jnyaanaatmanah tava |**

**Bhraanti jnyaanena pashyanti jagat roopam ayoginah ||**

All that which are manifest, the gross form, this universe which is being seen, all is Your form only, because You are the one who is pervading all these as the inner self. All these are Your form only. Those who do not have that *yoga,* who have not performed that meditation, which is the means to experience the fact that everything is *Bhagavat aatmaka,* are *ayogis.* Those who do not have the means to experience that You are the inner self of everything, they see everything as that form which is seen only; this is a wrong perception.

*Sri Engal Aalwaan’s Commentary:*

**Yat etat iti | Yat etat jagat drushyate jnyaanaatmanaa tvayaa aatmatayaa vyaaaptatvaat etat tava moortam moortih, tasmaat**
The ayogis perceive this whole world as simply made of gods and humans, and such forms only, which is a wrong perception. They do not perceive the inner self, existing in everything. Because of the inner self existing in everything, every form seen in this world is a manifestation of Bhagavaan only. All are His mode, His shareera.

This is also explained in Sri Bhaashya in a similar way. The ayogis see as 'This is only the human that I am seeing', 'This is only the deva', 'This is only the animal that I am seeing' - like this, they perceive only the form that they are seeing. They do not perceive the aatman who is inside. Because of Paramaatman being inside only can anything function, or exist. That is why they are seeing with a wrong perception; they see as an illusion.

Recap: The first two shlokaas of the Aadi Varaaha Chatusshloki.

_Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 38:_

_Paramaaarthah tvam eva eko naanyo asti jagatah pate |
Tavaiva mahimaa yena vyaaaptam etat charaacharam ||

Everything is You, and is inseparably associated with You. You are the only truth, the real truth. The sat-shabda-vaachya Brahman willed and said 'May I become many'. He is only Chaturmukha Brahma, Shiva, Indra, everything; all are His vibhootis. Everything is Brahmaatmaka, there is nothing which is abrahmaatkama. Brahmaatmaka abrahmaatmaka naanaatva does not exist. Prahlaadaexperiences that Paramaatman is everywhere, all pervading, ananta; I am only everything; everything is existing in Me. Having
entered, He became the sentient and non-sentient. There is nothing is other than Hari.

It is said 'Tava esha mahimaa'. If it was unreal, it would have been told 'Tava esha bhraantih'. This is also the same experienced by Nammaazhvaar. He said that I am only the worlds, the oceans, the earth, everything is created by me only. Nammaazhvaar experiences the 'Aham Brahmaasmi'. Because everything brahmaatmaka. Every roopa, naama ultimately denotes Paramaatman.

By His mahimaa, His wonderful powers, everything is pervaded. By You who is the material cause of this entire universe, the movables and immovables are all pervaded. This is Your wonderful shakti that You are being seen as all the movables and immovables here. Everything is having You as the inner self. There is nothing which exists, which does not have You as the inner self.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 39:

Yat etat drushyate moortam etat jnyaanaatmanah tava |
Bhraanti jnyaanena pashyanti jagat roopam ayoginah ||

The whole universe which is being seen here, which is also real, is pervaded by You as the inner self. This is all Your shareera. Those who do not have the means to realize, that everything is having You as the inner self, the see all the things that are perceived here as mere forms of that person, being; they do not see the Parabrahman who is antaryaami. He is only the inner controller existing in everything. Everything is His shareera, being inseparably associated with Him, controlled by Him and supported by Him. Those who do not see this perceive with bhraanti jnyaana, as an illusion, which is wrong perception.
Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 40:

Jnyaana svaroopam akhilam jagat etat abuddhayah |
Artha svaroopam pashyanto bhraamyante moha samplave ||

Sri Engal Aalwaan’s Commentary:

Vastutastu tvadaatmakasha jagatah kevala deva manushyaadi roopatvena darshanam eva na bhramah, jnyaanaakaaraanaam aatmanaam deva manushyaadi arthaakaaratva darshanam api bhrama ityaaha jnyaana svaroopam iti | Jnyaana svaroopam jnyaanaatmakatvam iti arthah | Atra jnyaana shabdena jnyaana guna saaratvaat pratyagaatma uchye | Na ayam shlokah para vishayah, yushma shabda adarshanaat | Prakruti purusha viveka eva naasti kutah tvat darshanam iti bhaavah |

The brahma told is not mere seeing of all the forms as bird, or cow, or mountain, as that form only; not realizing the Paramaatman who isantaryaami; this is one bhrame. The second aspect is that there is also a jeevaatman inside each. A manushya who is seen is manushya deha vishishta jeevaatma vishishta Paramaatman. Chit achat vishishta Paramaatman is there is every being. External appearance is theachetana, the body, shareera. Inside is the jeevaatman. Controlling both of these is Paramaatman, for whom both of these are shareera. The entire world which has You as the inner self, seeing it as only that form, this is not the only bhrame which exists. The individual selves which are also of the nature of consciousness, is deha aatma bhrame; when we call a person Devadatta, we think that only the external appearance, body is Devadatta, without realizing the jeevaatman who is inside. Here, jnyaana svaroopam is referring to the jeevaatman. Those who are not knowledgeable, they see only the external appearance; they are deluded. By jnyaana shabda is meant pratyagaatma, one who has a jnyaatrutva. It is not mere knowledge,
but jnyaana with jnyaatrutva guna. A knower is only told as jnyaana, mere consciousness, because the aspect of knowership is the most prominent characteristic of a jeevaatman. Tat guna saaratvaat tu tat vyapadeshah praatnyavat, is a Brahma Sutra. Vijnyaanam jayjaan man tanute is from Taittiriya Upanishad. Here, it is not viyjaana, but vijnyaataa. Here, the most essential characteristic of jeevaatman, which is knowership is told. His svaroopa is also jnyaana, and guna is also jnyaana.

This shloka is not about Paramaatman, as there is no yushmat shabda. Here, yogis are praising Varaha roopi Paramaatman; Sanaka, Sanandana and others are euologizing Him; earlier it was told about Paramaatman. Now, it is not a repetition telling about Paramaatman, it is about jeevaatman. They do not have the discriminatory knowledge of the body and jeevaatman is itself not there, how can they realize You who are the inner self of even jeevaatman?

Sri Vishnu Purana, Amsha 1, Chapter 4, Shloka 41:
Ye tu jnyaana vidah shuddha chetasah te akhilam jagat |
Jnyaanaatmakam prapashyanti tvat roopam parameshvara ||

Sri Engal Aalwaan’s Commentary:
Ye punah buddhimanto jnyaana svaroopa aatma vidah sarvasya hi bhagavat aatmakatva anubhava sadhanayoga yogya parishuddha manasah cha te deva manushyaadi prakruti parinaama vishesha roopam akhilam jagat shareera atirikta jnyaana svaroopa aatmakam tvat shareeram cha pashyanti iti aaha ye tu iti |

The knowledgeable ones, those knowledgeable about the nature of consciousness, jnyaana svaroopa of Paramaatman and jeevaatman, they have pure mind, which is capable of meditating, the means to experience everything as bhagavadaatmaka, having the mind capable of meditating like
that; all the forms which we see, the external appearances of deva, manushya, etc., they are the modifications of prakruti - they perceive it as there is something beyond the world that is seen here, which is Paramaatman, and the jeevaatman, this is how they realize.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 42:

Praseeda sarva sarvaatman bhavaaya jagataam imaaam |
Uddharorveem mameyaatman sham no dehi abjalochana ||

O Paraamaatman. You are the inner self of everything that exists. Let this world exist, and let it survive. Be pleased, O lotus eyed supreme Lord. Please grant us all auspiciousness, grant us peace, O Lotus eyed Lord.

Sri Engal Aalwaan’s Commentary:

Praseedeti | Bhaavaaya jagataam iti paathe bhaavaaya sadbhaavaaya |

There is another paatha called bhaavaaya jagataam. This means for proper existence.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 43:

Sattvodrikto asi bhagavan govinda pruthiveem imaaam |
Samuddhara bhavaayesham sham no dehi abjalochana ||

You are having excess of sattva guna, O Bhagavan, Govinda, please uplift this pruthivi, let it exist and let it live.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 44:

Sarga pravruttih bhavato jagataam upakaarini |
You who are going to engage in this creation, which is for the good of the world only. We do obeisance, we pray You, do grant us all auspiciousness.

Sri Engal Aalwaan's Commentary:
Sattva udrikto asi iti | Sattva udrikto asi, atah para upakaarako asi |

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 45:
Sri Paraasharah:
Evam samstoooyamaanastu paramaatmaa maheedharah |
Ujjahaara kshitim kshipram nyastavaan cha mahaambhasi ||
Being eulogized thus, Paramaatman, who is carrying the pruthivi, called Maheedharah, lifted it up quickly, and placed it on the huge ocean.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 46:
Tasya upari jaloughasya mahatee nouriva sthitaa |
Vitatatvaat tu dehasya na mahee yaati samplavam ||
This pruthivi was looking as though a huge ship, placed on that ocean. Because the expanse of the earth was so much, it did not submerge in it.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 47:
Tatah kshitim samaam krutva pruthivyam so achinot gireen |
Yathaa vibhaagam bhagavaan anaadih parameshvarah ||
He made it uniform, and started forming mountains in the same way that it used to exist earlier, He started making divisions, the Supreme Lord who is beginningless.

*Sri Engal Aalwaan’s Commentary:*

Tasya iti | Vitatvaat - vistruta mrupinda aakaara samsthaanatvaat |
Mrupinda aakaaraa hi apsu majjati na tu shaaraavaadi aakaaraa |

Pruthivi was like a ball of mud, it was expanded, broad.

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 48:*

Praak sarga dagdhaan akhilaan parvataan pruthiveetale |
Amogha prabhaavena sasarja amogha vaanchitah ||

Before creation, all mountains which were all burnt earlier, He created with His wonderful powers, through His mere sankalpa; His sankalpa will never go wrong. He is called satya kaamah, satya sankalpah - whatever He desires will happen.

*Sri Engal Aalwaan’s Commentary:*

Praak iti | Prabhaavena sankalpena, amogha vaanchitah satya kaamah |

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 49:*

Bhoo vibhaagam tatah krutvaa sapta dveepaan yathaatatham |
Bhooraadyaam chaturo lokaan poorvavat samakalpayat ||

Creating all the divisions of the earth, and all the seven islands, bhooh, bhuvaḥ, and the lokaas, He created. He created them as earlier.
Sri Engal Aalwaan’s Commentary:

*Bhoo vibhaagam iti | Bhooh iti paataalaam api upalakshanam |

*Bhoo* is *upalakshana* for everything - the *bhoo, bhuvah*, etc., and the *paataalaas*. He also created all the words which are below.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 50:

*Brahma roopa dharo devah tato asou rajasaa aavrutah |*

*Chakaara srushtim bhagavaan chaturvaktradharo harih ||*

Then He took the form of *Chaturmukha Brahma*, and was filled with *rajas*, which made Him to act. Taking on four faces, the form *Hari*, He started creation.

Sri Engal Aalwaan’s Commentary:

*Brahma roopa iti | Chaturvaktra dhara iti | Hareh brahma roopa dhaaratayaa chaturvaktratvam suvacham |

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 51:

*Nimitta maatrameva asou srujyaanaam sarga karmani |*

*Pradhaana kaaraneebhootaa yato vai srujya shaktayah ||*

In the act of creation of those who are going to be created, the *Bhagavaan* is just a *nimitta*, He just does the act of creation. According to the *praacheena karma vaasanaas* of all the individual selves, the creation happens. Whether someone becomes a *deva, manushya, vruksha*, or *pashu*, though *Paramaatman* does creation through *Chaturmukha Brahma*, it is only because of the *praacheena karma vaasanaa* of the individual self; whatever
is accumulated over innumerable births, they take on the next birth. This is decided based on the karma, and Bhagavaan is only a *nimitta* in the act.

*Sri Engal Aalwaan’s Commentary:*

*Nimitta maatram iti | Srujya shaktayah - jeevaanaam praacheena karma vaasanaah |

*Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 52:*

*Nimitta maatram muktvaa enam na anyat kinchit apekshate |
Neeyeate tapataam sreshta sva shaktyaa vastu vastutaam ||

There is no expectation from Paramaatman apart from being *nimitta*. Every object becomes that being because of its own *karma vaasanaa*.

*Sri Engal Aalwaan’s Commentary:*

*Nimitta maatram iti | Nimitta maatram enam parama purusham muktvaa na anyat kinchit vishesha kaaranam apekshate | Vastu deva aadi sva shaktyaa sva karmabhih, vastutaam tat tat roopataam | Jeeva karmayat tattvaat vichitra srushteh teshu pradhaana kaaranatva uktih upachaarikke |

Apart from Paramaatman being the *nimitta kaarana*, there is no other specific cause needed for creation. *Vastu* means *deva*, *manushya*, *pashu*, *pakshi*, all the various things that are created, they all take that form based on the previous karma of that individual. *Vichitra srushti* happens by karma only. The various creations, differentiation into humans, *devas*, etc. is told as due to the *karma shaktis* only. The individual selves, though they take those forms, and are created like that, the main cause is said to be the karma behind them.
The fourth chapter comes to an end.

Now, Maitreyar wants to know in more detail about the creation.

_Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 1:_

**Maitreyah:**

_Yathaa sasarja devo asou devarshi pitru daanavaan |_

_Manushya tiryak vrukshaadeen bhoo vyoma salila oukasah | |_

Paramaatman created devaas, manushyaas, animals, trees, vegetation, earth, sky, water.

_Sri Engal Aalwaan’s Commentary:_

_Atha vaikrutha sargam prucchati yathaa iti |_

How the vikaaras, the various effects were created, this is being told.

Initially _samashti srushti_ was told, the _mahat, ahamkaara_, etc. Now, the _vyashti srushti_ is going to be told.
**Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 2:**

_Yat gunam yat svabhaavam cha yat roopam cha jagat dvija |
Sargaadou srshtavaan brahmaa tam mamaachakshva krutsnashah ||_

What are their qualities, what is their nature, characteristics, forms, O Brahmin, do tell me. During the beginning of creation, please do tell me completely, in detail, how He created all these various forms of beings.

**Sri Engal Aalwaan’s Commentary:**

_Yat gunam iti | Gunaah sattvaadyaah, svabhaavah sheelam, roopam aakaararah |

Gunaas are _sattva, rajas, tamas_. The conduct, and forms are going to be told.

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

_Sri Paraasharah: |

_Maitreya kathayaami etat shrunushva susamaahitah |
Yathaas sasarja devo asou deva aadeen akhilaan vibhuh || |

O Maitreya, I am going to tell you all these things. Be attentive and listen to all the details. The _Vibhu_, the all pervading Lord, how He created the _devaas_ and all the beings.

**Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 4:**

_Srushtim chintayatah tasya kalpa aadishu yathaa puraa |
Abuddhi poorvakah sargah praadurbhootah tamomayah ||_
Sri Engal Aalwaan’s Commentary:

Srushtim iti | Yatha puraa - yathaa poorvam, kalpa aadishu tathaa
chintayatath abuddhi poorvakah vishesha dhyaana rahitah, tamomayah -
tamo guna prachurah, sargah nagasargah |

In previous kalpaas, the way in which the creation was made, in the same
way, Bhagavaan does in every kalpa. He did not have any specific thing in
mind, when He did creation. The mountains and trees got
created. Tamas was abundant in them.

As He started to do sankalpa for creation, He did in the same way as done in
the previous kalpaas.

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

Tamo moho mahaa mohah taamisro hi andha samjnitah |

Avidyaa pancha parvaishaa praadurbhootaa mahaatmanah ||

Sri Engal Aalwaan’s Commentary:

Tamo moha iti | Avidyaa paryaayaaah tamah prabhrutayoh
mahaatmanah praadurbhootaaah |

Those which were having abundance of tamas, they were created first. They
are all synonyms of avidyaa, various forms of ignorance.

In this, there is a lot of reference from Saankhya kaarikaa, the
47th kaarikaa. Five types of avidyaa are told - avidyaa, asmitaa, raaga,
dvesha, abhinivesha. The effect of this is tamas, moha, maha moha,
taamisra and andha taamisra. Tamas is obscurity, moha is delusion,maha moha
is excessive delusion, taamisra is gloom, andha taamisra is extreme
gloom. They are all synonyms of avidyaa only, neiscience.
Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 6:

Panchadhaa avasthitah sarge dhyaayato apratibodhavaan |
Bahiranto aprakaashah cha samvrutaatmaa nagaatmakah ||

The trees and vegetation were created in five different forms.

Sri Engal Aalwaan’s Commentary:

Etat svabhaavakatayaa vruksha aadi roopena cha panchadhaa naga sarga iti aaha - panchadhaa iti | Jnyaana alpatva praachuryena vruksha gulma lataa veerut truneshu tama aadi svabhaava vyavasthaa |
Apratibodhanaat iti naga sargasya taamasatve hetuh |
Apratibodhavaan iti vaa paathah | Bahih shabdaadishu, antah sukhaadishu cha, aprakaashah prakrushta jnyaana rahtih | Jalaadi aadaana kshata bhagna samrohana dohinaadibhih vrukshaadeenaam kinchit jnyaatrutva siddheh * Antah samjnyaa bhavantyete sukha dukha samanvitaah * ityaadeh cha | Samvruttaatmaa tamasaa samvruta chaaitanyah |

Having the five types of avidyaa, five types of vegetation were created. They have very meagre knowledge. In the order of diminutive knowledge, (i) vruksha, the guna is tamas, (ii) bushes, it is moha, (iii) twiners, it is mahaamoha (iv) small plants, it is tamisra (v) grass, it is andha tamisra. He was not very much awake. He started to do sankalpa, but was not fully awake, so tamas was abundant; this is when vruksha and others were created. The vegetation - there is no knowledge inside and outside; outside sound and others, and inside sukha and dukha, knowledge is not there; very minute knowledge is there. That vruksha, etc. have little bit of knowledge is well known, because they drink water; and grow a branch which is cut off, there is milk produced from the tree, all this indicates that there is some jnyaatrutva. Being enveloped by great tamas, they were all created.
**Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 7:**

*Mukhya nagaa yatah proktaa mukhya sargah tatah tvayam ||*

This creation is called *mukhya sarga*, created at the beginning of the creation.

**Sri Engal Aalwaan’s Commentary:**

*Mukhyaa iti | Mukhyaah - tiryak aadi sargasya aadou jaataah |*

First the mountains were formed, then the trees were created. Next come the animals, *manushyaas, devaas.*

**Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 8:**

*Tam drushtvaa asaadhakam sargam amanyata param punah ||*

Having seen this creation, *Paramaatman* thought that still it is not enough.

**Sri Engal Aalwaan’s Commentary:**

*Tam iti | Asaadhakam - karma anadhikaaraat samsaaraadi apravartakam |*

These do not have any *karma adhikaara*, as plants and trees don’t do any karma, so *samsaara* cannot be continued. So He wanted to continue doing further creation.

Next comes creation of the animals.

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

*Tasya abhidhyaayatah sargah tiryak sroto abhyavartata |*
Yasmaat tiryak pravruttih sa tiryak strotaa tatah smrutah ||

Paramaatman who was continuing to do sankalpa for srushti - creation of the animals started. Four legged animals which move across are called tiryak.

Sri Engal Aalwaan’s Commentary:

Tasya iti | Tiryak srotaah vaayuvat tiryak pravruttah |
Paarshvaabyaam utpanna iti vaa |

Tiryak were created from His sides.

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

Pashu aadayah te vikhyaataa tamah praayaah hi avedinah |
Utpatha graahinah cha eva te ajnyaane jnyaana maaninah ||

They are well known as pashu and others. They are also having tamas.

Sri Engal Aalwaan’s Commentary:

Pashu aadayah iti | Avedinah avivekinah, utpathagraahinah maatru gamanaadi durmaarga gataah, ajnyaane samyak jnyaana abhaave api samyak jnyaana maaninah |

They do not have viveka, discriminatory knowledge. They do not know anything, and go in all kinds of wrong ways, do wrong acts. Animals were said to be thinking that they had good knowledge, though they did not have proper knowledge.

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

Aham krutaah aham maanaah ashtaavimshadvadhaatmakaah |
Antah prakaashaah te sarve hi aavrutaah cha parasparam  

This shloka is taken from Saankhya kaarikaa. There is a very detailed commentary for this shloka, which we shall take up in the next session. Here, it is said how the animals were created, and they are having these kind of qualities, ahamkaara, aham maana.

Sri Engal Aalwaan's Commentary:
Ahamkrutaa iti | Ahamkrutaa - avaliptaaah, aham maanaah - tat hetu shareera aatmaabhimaaninah | Ashtaavimshadvadhaatmakaah - ashta vimshati shakti vadhaa vaayu uktaaah * Ekaadashendriyavadhaa navadhaambaadhahay tathaa || Ashtou cha taarakaaadyaah cha teshaaam shaktivadhaa mataah || iti | Indriya vaikalyam ekaadasha vidham, baadhrya tvak doshaah, aandhyam vairasyam naasaadhvamso mookatvam, kunitvam pangutvam vaiklavyam udaavarto jadatvam cha iti, ambhaadinavatushteenam taarakaaadi ashta siddhinaam cha vaiklavyam, sapta dasha vidham buddhivadhaakhyaam vaiklavyam tiraschaam praayikam iti arthah | Tatra ashta vidhaayaam prakrutyam chittalayaanmuktaah asmi iti tusthiambhaakhyaam, sannyaasa vesha upaadaanaa maatraat krutaartho asmi iti tusthi salilaakhyaam, kaalaantare setsyati iti tusthi aapaakhyaam, bhaagyaat eva setsyati iti tusthi vrushtyaakhyaam, etaah prakruti upaadaanaa kaala bhaagya lakshanaa aadhyaatmikaah chatasrah tushtayah | Arthasya aarjane rakshane kshaye bhoge bhogaavaitrushnaye cha klesha aadi dosha darshanaat artha aarjanaadi virakto mukto asmi iti tushtayah, sutaara supaara sunetra maareechakottamaanbhaakhyaam pancha braamhaah | Aarjana rakshana kshayeshu kleshah, bhoge tu atringi doshaah bhogaavaitrushnaye paapa aadhih doshaah, anupadishte arthe buddhi aadinaa oohah taaraakhyaam siddhii, praasangikaat shabda shravanaat loka yaatraaa darshanaat vaa artha jnyaanam
Egotism, due to having the idea of *aatman* in the body, eighteen types of impairment of senses are told in the *Vaayu Puraana* - deafness, defects of the skin, eye defects such as going blind, losing sense of taste, losing sense of smell, dumbness, defects of hands, legs, defects related to rectum, and so on. These are all impairments of the senses. Twenty eight forms of imperfections are 11 types of impairments of the senses, and 17 types of impairment in *buddhi*. Nine types of contentment are four internal (*aadhyaatimika, prakruti, upaadaana, kaala, bhaagya*) and five external (*baahya*), due to abstinence from sense objects. The nine kinds of *tushti*, contentment are *prakruti, upaadaana, kaala, bhaagya, aarjana, rakshana, kshaya, sangha, himsaa*. Eight kinds of *siddhi* are *ooha, shabda, adhyayana, prevention of three kinds of dukha - aadhyaatmika, aadhibhoutika, aadhidaivika*, and *suhrutpraapti* and *daana*. There are seventeen types of imperfections of *buddhi*.

The nine types of contentment are explained thus:
• If chitta is merged into prakruti, that itself is moksha - thinking like this and feeling happy about it is called ambhaa.

• By just wearing the signs of sannyasa, such as kaavi cloth, feeling that one has become a krutaartha, and feeling content and not putting any effort to do upaaya anusthaana is called salilaa.

• Thinking that anyway, at whatever time siddhi will happen, so why worry now, and there is no need to put effort, thinking like this and feeling content is aapah.

• Thinking that viveka jnyaana cannot be achieved by any other means, but can only happen due to luck, contentment coming out of such thinking is vrushti. The above four are said to be internal forms of contentment.

• Five external forms of contentment are - contentment arising from abstinence from five sense objects thinking that they are painful. They perceive defects in the process of earning, saving, spending, enjoying, and not being able to stop enjoyment, etc. and do not put any effort for these, and feel contented. This is tushti.

Thinking that why I should earn money, as it is painful to work, and not doing it and feeling happy about it, is arthasya aarjane viraktih, called as sutaara, supaara, sunetra, maareechaka, uttamaambha.

Now, the taaraka aadi ashta siddhayah. Eight kinds of siddhi are ooha, shabda, adhyayana, prevention of three kinds of dukha (aadhyaatmika, aadhidaivika, aadhibhoutika), suhrut praapti, daana.

Three kinds of siddhi called dukha vighaata siddhayah - are the winning over the sorrows caused by three kinds of tapas.

Abhigamyaaakhyaaa siddhih, mitra yoga vishaada artha siddhih - acquiring friends is suhrutpraapti.
Vidvat tapasvi shushrooshaa labhyaarthaa siddhih sadaa pramutidaakhyaa siddhih, is called daana.

All these siddhis, nine tushtis, and impairment of senses, are all obstructions to attaining liberation.

The eight kinds of siddhis, the nine kinds of contentment (tushtis), the impairment of the senses (indriya ashakti), are explained in the commentary. These are all called anugraha srushti, these are required for the functioning, and they are done for the abhivruddhi. One should get this knowledge, and the obstructions, and then win over that, and then attain moksha. These are all said to be obstructions to moksha; this is told clearly here.

What happened after creation of the animals comes next.

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

Tam api asaadhakam matvaah dhyayato anyah tato abhavat |
Oordhva srotaah truteeyah tu saatvikordhvam avartata |

Again, Brahma started meditating that this is also not sufficient for the prosperity of the earth. One more srushti happened. The third creation is called oordhva srotas. The upward part is called saatvika srushti.

Sri Engal Aalwaan’s commentary:

Tam iti | Oordhva srotaah asprushta bhoomikaah | Saatviko oordhvam iti aarshah sandhii | Ordhvam avartata dyu loke avartata |

Oordhva srotaah means upwards, not touching the earth. The gods are not touching the earth. Saatviko oordhvam is not according to vyaakarana, but
it is *aarsha, rishi kruta*, so we have to accept it. In the upper worlds, the *devaas* were created.

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

*Te sukha preeti bahulaah bahirantah cha na aavrutaah |*

*Prakaashaa bahirantah cha oordhva srota udbhavaah smrutaah ||*

They had excess of enjoyment of the senses, love, experience of the sense objects. They had very good knowledge.

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

*Tushta aatmaanah truteeyah tu deva sargah tu sa smrutah |*

*Tasmin sarge abhavat preetih nishpanne brahmanah tadaa ||*

The third creation is said to be *deva sarga*. Brahma was quite satisfied with that creation of *devaas*, gods.

*Sri Engal Aalwaan’s Commentary:*

*Ta iti | Sukha preeti bahulaah - vishaya anubhava dashaa sukham, tat janitaa nirvruttiih preetih | Prakaashaa - prakrushta jnyaanaah, jnyaana nirodha rahitaah |*

They had experience of sense objects, the contentment arising out of that is said to be *preeti*.

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

*Tato anyam sa tadaa dadhyou saadhakam sargam uttamam |*

*Asaadhakaan tu taan jnyaatvaa mukhya sarga aadi sambhavaan ||*
He wanted to do one more creation, that which can achieve the purpose properly and well. Not content with the creation of the gods, again he meditated.

*Sri Engal Aalwaan’s Commentary:*

*Tata iti | Mukhya sargah aadih yeshaam sambhavaanaam sargaanaam te tathaa uktaah |

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

*Tathaa abhidhyaayatah tasya satya abhidhyaayinah tatah |
Praadurbabhoova cha avyaktaat arvaak srotaah tu saadhakah ||

He was satya sankalpa, and again He did meditation. Then this *arvaak srotas* was created, which was sufficient to meet His objective in the creation. It was created from *prakruti*.

*Sri Engal Aalwaan’s Commentary:*

*Tathaa iti | Satya abhidhyaayinah sadaa satya sankalpasya avyakta aadi iti etat shareera upaadaana pruthivyadi aapyaayana dvaaraa; idam cha sarva sargeshu api samam | * Avyaktaat jaayate cha asya manasaa yat yat icchati | Vasheekrutatvaat traigunyaat saakaankshatvaat svabhaavatah || iti vaayu ukteh | Saadhakah - * Agnou praastaa aahutih samyak aadityam * ityaadi prakaarena yajnya aadinaa loka saadhakah |

All the time, He was of true willing, the *shareera* and everything were pleasing for enjoyment, experience; in all creations it was same. In *Vaayu Puraana*, it is told that it is all created from *avyakta*, body and other things for all the beings are created from modifications of *prakruti*. *Saadhakah* means it was sufficient to meet His objectives. He was happy with that. His main purpose was to make sure that *yajnya*,
yaaga and the vaidika karmaas told in the Vedaas, are all performed, and the earth will prosper.

This arvaak srotas, which was created in the lower worlds, the manushyaas were created, which was sufficient to achieve His purpose. In the Upanishads, it is said that the oblations offered in the Agni will go and reach Aaditya. Various devataas are offered oblations in the yaaga, through the fire. They go and reach those devataas, this is told in the Shruti. It was possible to offer the yaagaas, and the manushyaas created were capable of performing these yaagaas, and the gods get pleased with this, and give all the boons; in this way, it was possible to perform yajnyaas. With this, the world would sustain and prosper.

_Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 17:_

_Yasmaat arvaak vyavartanta tato arvaak srotasah tu te |
Te cha prakaasha bahulaa tamodriktaa rajodhikaah ||_

They are said to be arvaak srotasah (arvaak is lower), as they were created in the lower worlds, earth and other worlds. They had excess of sattva guna, at the same time, tamas and rajas also. All the three were found in excess in the humans.

_Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 18:_

_Tasmaat te dukha bahulaa bhooyo bhooyah cha kaarinah |
Prakaashaa bahirantah cha manushyaah saadhakaah tu te ||_

Because tamas was high, there was ajnyaana, suffering, grief, etc. Because rajas was more, which makes one engage in action, they were doing lot of work, activities. They also had more sattva, they had knowledge inside and outside, they were able to perceive what is happening outside
through their senses, and could experience su\textit{kha}, du\textit{kha} inside. They were called \textit{manushyaas}, and were able to achieve, perform \textit{yaj\textit{n}ya}, \textit{ya\textit{a}ga}.

\textbf{Sri Engal Aalwaan's Commentary:}

\textit{Yasmaat iti | Arvaak - bhoomou, vyavartanta, vyavardhante iti paathaantaram |}

\textit{Arvaak} means in the earth. They were born in the earth, and grew here.

If one is feeling unhappy, they would do \textit{ya\textit{a}ga}, and then find happiness. All these \textit{gunaas} were there.

\textbf{Sri Vishnu Pura\textit{a}na, Amsha 1, Chapter 5, Shloka 19:}

\textit{Iti ete kathitaah sargaa shat atra munisattama | Pratham\textit{o} mahatah sargo vijneyo brahmanah tu sah ||}

Like this, six kinds of creations were told, O great sage, trees, animals, gods, humans, \textit{anug\textit{r}aha}, and \textit{kou\textit{m}ara} (or \textit{mahat} and others). The first creation of Brahman is said to be \textit{mahat} (\textit{ahamkaara} is included).

\textbf{Sri Engal Aalwaan's Commentary:}

\textit{Iti iti | Shat atra iti | Naga aadaya\textit{h} chatvaar\textit{ah} avidya\textit{a} vadha tushti siddhi roop\textit{o} avaantareeyako anug\textit{r}aha sarg\textit{ah} ek\textit{ah} | Atra vaayuh * Ashtamo anugrah\textit{ah} sarg\textit{ah} sa chaturdhaa vyavasthit\textit{ah} | Viparyayena cha ashaktya siddhyaa tushya\textit{a} tathaa eva cha | Sthaavareshu viparyaasaat tiryak yonishu ashaktit\textit{ah} | Siddhyaatmanaa manushyeshu tushtyaa deveshu krutsnashah | iti | Tasya tasya tattvam viparyaayaat itareshaam anugraahakatvam, deva sarga antargata bhootah kumaara sarga iti eke | Sapta atra iti paathe naga aadaya\textit{h}a chatvaar\textit{ah} mahat aadaya\textit{h} trayah iti | Atha anugrah\textit{a} koumaarakou vivareetum uktaan}
Six are told. Trees, animals, gods and humans are four. Five kinds of avidyaa that were told, moha, maha moha, etc., twenty eight types of impairment of senses, nine types of tushti, contentment, eight siddhis, all these kinds of varieties, sub-divisions, are said to be one kind of creation called anugraha sarga. Trees is one type, animals is the second type, gods is the third type, humans is the fourth type, and anugraha srushti is the fifth type. Anugraha sarga is said to be the eighth type in Vaayu Puraana - that itself is of four types. Avidya, the impairment, siddhi, tushti, trees (which have moha, maha moha), animals where the impairment of senses was told, among the humans it was existing in the form of siddhi, and devaas had tushti, nine kinds of contentment (nava tushtayah). Some say that there is a kumaara sarga, which is subdivision of deva sarga. Because it helps others, it is said to be anugraha sarga. Mahat, ahankaara, tanmaatraas, pancha bhootaas, are all said to be kinds of creation. Now, these are going to be told in detail in further shlokaas.

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

*Tanmaatraanam dviteeyah cha bhoota sargo hi sa smrutah |*

*Vaikaarikah truteeyastu sargah aindriyakah smrutah ||*

Then tanmaatraas are created, this is said to be second kind of sarga; this is said to be bhoota sarga because from tanmaatraas, pancha bhootaas are created. The third one is said to be vaikaarika, it is created from the vikaaraas, these are the indriyaas and others.

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

*Iti eshah praakrutah sargah sambhooto buddhi poorvakah |*

*Mukhya sargah chaturthah tu mukhyaa vai sthaavaraah smrutaah ||*
This is called *praakruta sarga*. There are two divisions - *praakruta* and *vaikruta*. *Mahat, tanmaatra, aindriyaka* are said to be *praakruta sarga*. The fourth one is said to be *mukhya sarga*, which is the creation of immovables.

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

*Panchamah cha hi yah proktah tairyagyo anyah cha uchyate* |
*Tat oordhva srotasaam shashte deva sargah tu samstutah* ||

The fifth one is the animals, *tiryak*. The sixth one is *oordhva srotas*, the gods who don't touch the earth, who live in the upper world.

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

*Tato arvaak srotasaam sargah saptamah sa tu maanushah* ||

The seventh one is said to be *maanusha srushti*, it is called *arvaak srotas*, as they live in the *bhoomi*, earth.

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

*Ashtamah anugrahah sargah saatvikah taamasah cha sah* |
*Pancha ete vaikrutaah sargaah praakrutaah tu trayah smrutaah* ||

The eighth one is said to be *anugraha sarga* - *saatvika* and *taamas*. Five are said to be *vaikruta* and three are said to be *praakruta*. The three kinds of *srushti* which come from *prakruti* are said to be *praakruta* - these are the causes. The five *vaikrutas* are said to be the effects. The three *praakrutas* are *mahat, tanmaatraas* and *aindriyakaas*. The *vaikrutaas* are five - trees, animals, *devaas, anugraha, manushya*.

*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 25:*
Praakruto vaikrutah cha eva koumaaro navamah smrutah |

Iti ete vai samaakhyaataa nava sargaah prajaapateh ||

The ninth one is said to be koumaara sarga, which is praakruta and vaikruta both. Prajaapati’s nine kinds of creation are told like this. They are said to be the root of all this world.

Sri Engal Aalwaan’s Commentary:

Praakruta iti | Praakruto vaikrutah cha iti | Koumaaro dvividhah, sanatkumaara aadi roopah, neela lohita kumaara cha | Tatra prathamah praakruta pralaya avasara srushtatvaat praakrutah |
Dviteeyah kalpaadou brahmanaa srushtatvaat vaikrutah | Atah koumaarah praakruto vaikrutah cha | Eshu mahat aadyaah trayah prajaapateh vishnoh svaroopena avasthitasya, anye chaturmukha roopena avasthitasya iti vibhaagah |

Koumaara is of two types - Sanatkumaara, Sanaka, Sanandana, Sanatsujaata, (Brahma’s maanasa putraas) is one, Neela Lohita Kumaara is another. The first one is - at the time of praakruta pralaya, when Chaturmukha Brahma is also not there, at the end of Chaturmukha Brahma’s hundred years; the srushti that happens after praakruta pralaya is said to be praakruta srushti, which is samashti srushti - prakruti, mahat, ahamkaara, pancha tanmaatraas, pancha bhoota tattvaas are all said to be praakruta srushti. Second part of the srushti is after Chaturmukha Brahma is created, from the pancha bhootaas, Bhagavaan does pancheekarana, mixing, from where body can be created. Trees, animals, gods, humans, anugraha are all created after Chaturmukha Brahma is created - this is said to be vaikruta srushti; this happens during praakratha pralaya at the beginning of every kalpa, every day of Chaturmukha Brahma is also vaikruta only. One day of Chaturmukha Brahma is said to be a kalpa, and after that, he sleeps for one night. At the beginning of every kalpa, there is kalpa srushti. Koumaara is said to be praakruta and vaikruta. Mahat, tanmaatra, aindriyaka srushti - this is done by Paramaatman when He is existing in His svaroopa. Remaining are
created by Chaturmukha Brahma; being antaryami of Chaturmukha Brahma, He does that.

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

Praakrutaa vaikrutaah cha eva jagatah moola hetavah |
Srujato jagadeeshasya kim anyat shrotum icchasi |

The primary causes of this world are the praakrata and vaikruta creations. Like this, the Supreme Lord, Paramaatman, created all these things. Parasharar asks Maitreya - what else do you want to know?

Recap: We were studying Amsha 1, Chapter 5, where the various kinds of creation were told briefly. There were eight types of creation told. The initial creations were done by Paramaatman directly. Trees, animals, devaas and manushyaas, then comes anugraha sarga. The first one is mahat and ahamkaara. Then the tanmaatraas is the second. Vaikaarika, that which undergoes vikaara, aindriyaka is the third one. This is the praakrata sarga, during praakrata pralaya, when even Chaturmukha Brahma gets merged; when everything gets merged and resides in Paramaatman with ekee bhaava. Sthaavaraas are the fourth one, called mukhya sarga. Tiryak yonis, animals, pashus, are the fifth one. The sixth one is oordhva srotas, gods who live in the upper worlds, who do not touch the earth. Then is the arvaak srotas, the humans who live on earth.

Mahat, tanmaatraas, aindriyaka, trees, animals, gods, humans are the seven types. The eighth one is anugraha sarga, saatvika, taamasa. Out of these eight, three are said to be praakrata. Five are said to be vaikruta. Praakrata means whatever happens after praakrata pralaya. Vaikruta means after Chaturmukha Brahma is created, whatever is done through Chaturmukha Brahma during every kalpa. Anugraha sarga is said to be saatvika and taamasa; siddhi (for manushyaas) andtushti (for devaas), are said to be saatvika.
The ninth type of creation is said to be koumaara, which is praakruta as well as vaikruta. Two are said there - one is Sanathkumaara and the maanasa putraas of Brahma, and Neelalohita, who is Rudra. Maanasa putraas are said to live as long as Brahma's life; they are praakruta as well as vaikruta. Thus, nine creations were told.

After praakruta pralaya, when srushti happens, Sanathkumara and others were created. Rudra srushti was done by Chaturmukha Brahma, at the beginning of every kalpa, this is said to be vaikruta. Therefore, koumaara is said to be praakruta and vaikruta.

The three srushtis, the mahat, tanmaatraas and aindriyaka told, is till the creation of Chaturmukha Brahma, are directly created by Paramaatman, because Chaturmukha Brahma is not yet created. The term Prajaapati is used to denote Vishnu as well as Chaturmukha Brahma also. In the mahat, tanmaatraas, aindriyaka creations which are praakruta sargaas, the term Prajaapati means Vishnu who is Himself present. Others are all created through Chaturmukha Brahma, Paramaatman being his antaryaami. Here also, Prajaapati in the ultimate sense will denote Paramaatman only, Paramaatman gets the creation done through Chaturmukha Brahma.

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

Praakrutas vaikrutas cha eva jagatam moolam hetavah |

Srujato jagadeeshasya kim anyat shrotum icchasi |

The primary causes of this world are the praakruta and vaikruta creations. Like this, the Supreme Lord, Paramaatman, created all these things. Parasharar asks Maitreya - what else do you want to know?
Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 27:

Maitreyah:

Sankshepaat kathitah sargo devaadeenaam mune tvayaa |
Vistaraat shrotum icchaami tvatto munivarottama ||

O Superior among sages. Whatever you said so far briefly, about the creation of devaas and others, I would like to listen to it in detail.

Paraasharar explains in detail the creation of all the various beings in each of these categories.

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

Sri Paraasharah:

Karmabhih bhaavitaah poorvaih kushalaah kushalaih tu taah |
Khyaatyaa tayaa hi anirmuktaah samhaare hi upasamhrutaah ||

They are all having those reminiscent impressions of earlier births, they are bound by all this. All the beings are having these reminiscent impressions, due to the karmaas which they have performed, in prior births. All actions create reminiscent impressions, in their jnyaana. Being associated with those reminiscent impressions, they are bound by them; during pralaya they are withdrawn into Paramaatman.

Sri Engal Aalwaan's Commentary:

Karmabhih iti | Bhaavitaah vaasitaah, khyaatyaa poorva jnyaana vaasanayaa |

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 29:
Starting with the devas, and ending with immovables, (including devaas, manushyaas, pashus, immovables), these four types of creation, various creations were done by Chaturmukha Brahma. As he started creation, children were born from his mind.

Sri Engal Aalwaan's Commentary:

The various creations were done by Chaturmukha Brahma through his mind, body, and organ of procreation, through women. These are the three ways by which he creates, through his mind, he takes different bodies and creates, and gets creation done through union of man and woman. To start with, those who are born from his mind, is going to be told.

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

Then he created deva, asura, pitrus and manushyaas. He deployed his own body for creation of deva, asura, pitrus and manushyaas.
He started to do creation through his body. He started to use or deploy his own body, he himself took different bodies and started to create for these four kinds of creation - deva, asura, pitrus and manushyaas.

*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 31:*

Yukta aatmanah tamo maatraa hi udriktaah abhoot praajaapateh  |
Sisrukshoh jaghanaat poorvam asuraa jajnyre tatah  ||

Once he started to use his own body for creation, he took different bodies. Those who have excess of tamo guna, were created. They were called asuraas, demons; they were born from the lower part of the body.

Srashtum icchuh sisrukshuh  |

*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 32:*

Utsasarja tatah taam tu tamo maatraatmikaam tanum  |
Saa tu tyaktaa tanuh tena maitreya abhoot vibhaavaree  ||

That body which was having excess of tamo guna, he gave up that body. That body which was given up by him, that body became night, as it had tamo guna praachurya.

*Sri Engal Aalwaan’s Commentary:*

Yukta aatmanah iti | Tamo maatraa tamo guna amshah  |

He got a body which had a lot of tamo guna, and created the asuraas from his jaghana; he then left that body, and it became night.
Sri Vishnu Purana, Amsha 1, Chapter 5, Shloka 33:

Sisrukshuh anya dehasthah preetim aapa tatah suraah |
Sattvodriktaah samudbhootaah mukhato brahmano dvija ||

He wanted to create again, and so he took another body. Having left the taamasa body, he took a saatvika deha. The gods who were having excess of sattva guna, they were born out of this, from the mouth.

Sri Vishnu Purana, Amsha 1, Chapter 5, Shloka 34:

Tyaktaa so api tanuh tena sattvapraayam abhoot dinam |
Tato hi balino raatrou asuraa devataa divaa ||

He gave up this body also, this body became the day. This is why during the day, gods are powerful and during the night, demons are powerful.

Sri Engal Aalwaan’s Commentary:

Sisrukshuh iti | Anya dehasthah saatvika dehasthah |

Sri Vishnu Purana, Amsha 1, Chapter 5, Shloka 35:

Sattva maatraatmikaam eva tato anyaam jagruhe tanum |
Pitruvat manyamaanasya pitarah tasya jajnyre ||

He took on another body which had only sattva. In his mind, he thought that he was like pitrus, and from there, the pitrus were created.

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

Utsasarja pitruun srushtvaa tatah taam api sa prabhuh |
Sa cha utsrushtaa abhavat sandhyaa dina nakta antarah sthitaa ||

Having created the *pitrus*, he gave up that body also. That body which he gave up, which he gave up, became *sandhyaa*, which is in between day and night.

*Sri Engal Aalwaan’s Commentary:*

*Sattva maatraatmikaam iti | Pitruvat manyamaanasya | Aatmaanam iti sheshah | Paarshvaabhyaam pitru janma, prajananaat manushya janma, * Mukhaat ajanayat devaan sa pitruun upapakshatah ||

*Jaghanaat asuraan sarvaan prajanaat api maanushaan || Iti maatsya ukteh ||*

From his sides, the *pitrus* were born; from his regenerative organ, the *manushyaas* were born. This is also told in *Matsya Puraana*. From his mouth, *devaaas* were created. From his sides, *pitrus* were created. From the lower hip, *asuraas* were created. From his organ of procreation, *manushyaas* were created.

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

*Rajo maatraatmikaam anyaam jagruhe sa tanum tatah ||

*Rajo maatrotkataa jaataa manushyaa dvija sattama ||*

After that, he took a body made of *rajas*. From this, the *manushyaas* who had excess of *rajo guna*, were born.

*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 38:*

*Taam api aashu sa tatyaaja tanum sangah prajaapatih ||

*Jyotsnaa samabhavat saa api praak sandhyaa yaa abhidheeyate ||*
Chaturmukha Brahma gave up that body also immediately. That body, which had rajo guna, became jyotsnna.

Sandhya is the later part of the day before night. Jyotsnna is the earlier part of the day. We have jyotsnna, then day, then sandhya, then night.

*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 39:*

Jyotsnna aagame tu balinah manushyaah pitarah tathaa |
Maitreya sandhya samaye tasmaat ete bhavanti vai ||

In the earlier part of the day, is when the humans are said to be more powerful. During the later part of the day, is when pitrus are more powerful.

*Sri Engal Aalwaan’s Commentary:*

Jyotsnna iti | Jyotsnna aagame praak sandhya upalakshite poorvaanhe |
Sandhya samaye charama sangha upalakshite aparaanhe | Atah te tadaa poojyaah; * Aparaanhhah pitruunaam iti shruteh |

This is why the pitru tarpana during amaavaasyaas, etc. - they are all given in the aparaanha. The later part of the day is when pitrus are more prominent. This is because they were created with those bodies, which became that part of the day.

*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 40:*

Jyotsnna raatri ahanee sandhya samaye chatvaari etaani vai prabhoh |
Brahmanah tu shareeraani triguna upaashrayaani cha ||

The four parts of the day are told as jyotsnna (poorvaaahna, earlier part of the day), raatri (night), ahani (day), sandhya (later part of the day)
between day and night). These four parts of the day are different bodies of *Chaturmukha Brahma*. Based on the three *gunaas*, these four parts of the body are formed.

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

*Rajo maatraatmikaam eva tato anyaam jagruhe tanum |
Tatah kshut brahmano jaataa jajnye kopah tataa tatah |||

Then *Brahma* took another body made of *rajas* only. Then, hunger, anger, were born from that body.

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

*Kshut kshaamaan andhakaare atha sah asrujat bhagavaan tatah |
Viroopaah smashrulaah jaataah te abhyadhaavan tatah prabhum |||

Standing in darkness at that time, *Chaturmukha Brahma* created those people who are having terrible hunger. Those people of terrible hunger were of very awkward forms, they had beard and moustache, lot of hair in their face, they started running towards *Chaturmukha Brahma* who created them, to catch him, to probably eat him up.

*Sri Engal Aalwaan’s Commentary:*

*Kshut iti | Andhakaare sthitvaa iti sheshah |||

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

*Maivam bho rakshyataam esha yaih uktam raakshasaah tu te |
Oochuh jakshaama iti anye ye te yakshaah tu jakshanaat |||
Among them who were created who had terrible hunger, some said don't run like this, that he has to be protected. Those who said like this became raakshasaas. Those others who said that let us eat him up, because they want to eat all the time, they were called yakshaas.

Raaakshaasaas means not those who are bad, they are those who wanted to protect Chaturmukha Brahma.

**Sri Engal Aalwaan’s Commentary:**

Maivam iti | Rakshyataam esha iti atra iti shabdasya anushangah | Jakshanaat jakshanaartha ukteh | Yakshanam jakshanam api bhakshanam | Ato yakshaah |

**Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 44:**

Apriyena tu taan drushtvaa kessaah sheeryanta vedhasah |

Heenaah cha shiraso bhooyah samaarohanti tat shirah |

Having seen them with dislike, the hairs of Brahma started deteriorating and falling apart. They fell down, and again they came back, and mounted on his head.

**Sri Engal Aalwaan’s Commentary:**

Apriyena iti | Asya vedhasah shirasah kessaah apriyena heenaah bhootvaa sheeryanta samaarohanta vyasarpan |

**Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 45:**

Sarpanaat te abhavan sarpaah heenatvaat ahayah smrutaah |
Tatah kruddho jagat srushta krodhaat maano vinirmame |
Varnena kapishenograa bhootaah te pishitaashanaah ||

Those which fell down are called *ahis*, (one kind of serpent). Those which moved up, became *sarpaas*. Then, having got fierce anger, the creator created those who are ferocious, who had lot of anger. They were brown, the fierce beings who eat flesh are called *pishitaashanaas*.

*Sri Engal Aalwaan’s Commentary:*

Sarpanaat iti | Krodhaatmaanah krodhaatmakaan | Kapishena varnena upalakshitaah bhootaah, abhavan iti sheshah |

*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 46:*

Dhyaayato angaat samutpannah gandharvaah tasya tat kshanaat |
Pibanto jagnynire vaacham (gaamvai) gandharvaah tena te dvija ||

Then the *gandharvaas* were created. Why they were called *gandharvaas* is explained here. As Brahma started meditating, from his body, the *gandharvaas* were created immediately. They were pronouncing the letters, and because of this, they were called *gandharvaas*.

There is one *paathaantara, Gaayato angaat*.

*Sri Engal Aalwaan’s Commentary:*

Dhyaayata iti | Dhyaayata angaat iti | Pibanto jagnynire vaacham iti paathaantaram | Dhyaayate iti dhakaarena angaat iti ga kaarena vaacham iti va kaaraanea gandharva pada nirvachanam |
From dhyaayata, the dha kaara is taken, from angaat, ga kaara is taken, from vaacham, va kaara is taken. They keep singing all the time. They were called gandharvaas.

**Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 47:**

_Etaani srushtvaa bhagavaan brahmaa tat shakti choditah |

_Tatah svacchandato anyaani vayaamsi vayaso asrujat ||_

Having created all these, being impelled by the karmaas of all these beings, and he again created birds, after that.

**Sri Engal Aalwaan’s Commentary:**

_Etaan iti | Tat shakti choditah teshaam srujyaanaam karma choditah | Vayaamsi pakshinah |

_Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 48:_

_Avayo vakshasah chakre mukhato ajaah sa srushtavaan |

_Srushtavaan udaraat gaah cha paarshvaabhyaaam cha prajaapatihi ||_

Then he created sheep from his chest portion. From his mouth, he created the goat. From his stomach and sides, he created cows.

**Sri Engal Aalwaan’s Commentary:**

_Avaya iti | Avayah aveen |

_Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 49:_
Padbhyaam cha ashvaan sa maatangaan raasabhaan gavayaan mrugaan |

Ushtraan ashvaataraan cha eva nyankoon anyaan cha jaayata h ||

From his feet, he created the horses. He created elephants. He created donkeys, wild cows, deer, camels, mules, antelopes.

**Sri Engal Aalwaan’s Commentary:**

Padbhyaam iti | Mrugaan harinaan | Ashva gardabha sankaro hi ashvataraah | * Nyankuh tu shambharaakaara trikona vipulonnatah * iti vaijayanti | Jaatayah mruga aadi jaateeh |

Mruga means deer. Cross of horse and donkey is said to be ashvatara. Nyanku is an antelope. The various kinds of animals were created.

**Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 50:**

Oshadhyah phala moolinyo romabhyah tasya jagynire |

Tretaayoga mukhe brahmaa kalpasya aadou dvijottama |

Sructose aapah cha oushadheeh samyax yuyoja sa tadaa adhvare ||

From his hair, all the trees were created. At the beginning of the kalpa, when Treta Yuga starts, he creates all these things. He performed sacrifices. He created water and other things. It is like he performed a proper yajnnya.

**Sri Engal Aalwaan’s Commentary:**

Oshadhya iti | Oshadhyah phala paakaa vaasanaah vreehi aadayah, phala moolinyah nishpaavasooranaadyaah | Tretaayuga mukhe * yajanyajnayih tretaayam iti vakshyamaanatvaat kalpadou tretaayuga mukhe yajnya anga pashu aadi srshtih | * Taani dharmaani
Oshadhyah means the various grains, pulses, etc. were created from his hair. Only at the start of Treta Yuga, Chaturmukha Brahma creates all these things (pashu and others) which are accessory to various sacrifices. In Kruta Yuga, he is said to be doing only meditation.

_Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 51:_

_Gauh ajah purusho mesha cha ashva ashvatara gardabhaah |
Etaan graamyaaan pashoon aahuh aaranyaan cha nibodha me ||

Cows, goats, horses, mules, donkeys - they are called _graamya pashus_, found in the villages. I am going to tell you now whatever is found in the forests.

_Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 52:_

_Shvaapaadaa dvikhuraa hastee vaanaraah pakshi panchamaah |
Oudakaaha pashavah pashtaah saptamaah tu sareesrupaah ||

Tigers and others, wild cows which have two hooves, elephants, monkeys, birds - these five types which live in the forest, were created. Those which live in water, fish, crocodile, which are of six types, serpents which move by their body itself, are of seven types.

_Sri Engal Aalwaan’s Commentary:_

_Shvaapaadaa iti | Shvaapaadaaah vyaaghraadyaah, dvikhuraah gagayaadhyaah, oudakaah nakraadyaah, sareesrupaah sarpagodhaadyaah |
Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 53:

Gaayatram cha rushah cha eva trivrutstomam rathantaram |
Agnishtomam cha yajnyaanaam nirmame prathamaan mukhaat ||

From his face, the various kinds of chandas were created, stoma is a kind of stuti found in Saama Veda, were created. He created the Gaayatri Chandas, trivrut stoma, rathantara, agnistoma and other yajnyaas, from his mouth.

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

Yajoomshi traishtubham chandah stomam pancha dasham tathaa |
Bruhat saama tathokthyam cha dakshinaat asrujan mukhaat ||

The various yajur mantras, agnistoma and other soma yaagaas, he created. He created Trishtup chandas, bruhat soma, from the right portion of his mouth.

Sri Engal Aalwaan’s Commentary:

Gaayatram iti | Trivrut pancha dasha sapta dashaika vimshah tomaa mukhyaah saama vrutti visheshaah, rathantara bruhat vairoopa vairaajaah saama visheshaah | Agnistoma aadayah soma samsthaa visheshaah |

Trivrut, pancha dasha, sapta dasha, ekavimsha are stomas found in Saama Veda. Rathantarta, vairoopa are all different types of saamas.

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

Saamaani jagatee cchandah stomam sapta dasham tathaa |
Vairoopam atiraatram cha paschimaat asrujan mukhaat ||
Various saamaas, jagati chandas, the seventeen stomaas, vairoopa and atiraatra, he created from the western parts of his mouth.

_Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 56:_

_Eka vimsham atharvaanam aaptoryaamaanameva cha |
Anushtubham cha vairaajam uttaraat asrujan mukhaat ||_

From the north part of the mouth, he created _eka vimshati stoma, Atharva Veda, aaptoryamaanameva, anushtup chandas_, and _vairaaja_. These are different parts of the _Vedaas_, different _stutis, chandas_.

_Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 57:_

_Ucchaavachaani bhootaani gaatrebhyah tasya jajnynire |
Deva asura pitruun srushtvaa manushyaam cha prajaapatiḥ ||_

Those which are superior and inferior, different types of beings, were born of various parts of his body. He created _devaas, asuraas, pitrus_, and _manushyaas_.

_Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 58:_

_Tatah punah sarjya aadou sankalpasya pitaamahah |
Yakshaan pishaachaan gandharvaan tathaa eva apsarasaaan ganaan ||_

Then, he again created through his willing, _yakshaas, pishaachaas, gandharvaas_, groups of _apsaras_.

_Sri Engal Aalwaan’s Commentary:_
Uccha vaachaan iti | Uccha vachaani utkrushta nikerushtaani aneka 
idhaani | Jeevanaam vishama srushteh karma apekshitaam vaktum 
tat sargam anuvadati deva asura iti |

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 59:
Nara kinnara rakshaamsi vayau pashu mruga uragaan |
Avyayam cha vyayam cha eva yat idam sthaanu jangamam ||

Naraas, kinnaraas, demons, birds, animals, deer, the immovables like trees, 
movables which move, all this he created.

Sri Engal Aalwaan’s Commentary:
Nara kinnara rakshaamsi iti | Visheshena ayate gacchati iti vyayam 
jangamam, itarat sthaanu |

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 60:
Tat sasarja tadaa brahmaa bhagavaan aadi krut prabhuh |
Teshaaam ye yaani karmaani praak srshtyaam pratipedire |
Taani eva te prapadyante srujyamaanaah punah punah ||

The prime creator at the beginning, he created all these things. 
Whatever karmaas they had done in their earlier creations, according to 
that, they have to experience the results of all those karmaas, the fruits of 
those karmaas - punya or paapa - which have accumulated in innumerable 
earlier births, according to this, again and again they get different types of 
bodies, and are born as all these different types told here.

Sri Engal Aalwaan’s Commentary:
Though it is told in the earlier shlokaas that he created out of his own freedom, he did not independently create according to his will. This is all decided based on the poorva janma karmaas of those beings. He is without any partiality. Their qualities, attributes, forms, their nature, are done according to their karmaas only. He has no freedom in creating what he wants; he creates according to their earlier karmaas.

The last few shlokaas of this chapter tell a lot of tattva. We shall these take up in the next class.

We studied the different classifications, subdivisions, different types of beings created. Also the various chandas, saamas, the various Veda bhaagaas, stotraas, yajnyaas. We have to understand that the Veda bhaagaas are not created newly every time, but again and again taught by Parabrahman, to Chaturmukha Brahma. He teaches and gives the powers to some rishis to do saakshatkaara. The Vedaas are apourusheya and nitya. All the beings get associated with various bodies according to their karmaas.

Recap: We were studying Amsha 1, Chapter 5, where we studied the various varieties of beings created by Brahma. He created the various immovables and movables, the naraas, kinnaraas, demons, birds, animals, deer, the variety of beings. Whatever karmaas the sentient beings had accumulated, came the various births. From beginningless time, the sentient beings have been engaged in all kinds of work, and accumulating punya and paapa, the result of various karmaas done. All the time, they are engaged in doing something or the other - Na hi kaschit kshanam api jaatu tishthati akarmakrut, he cannot be without doing something even for a fraction of a second. According to these karmaas, Brahma, during creation, gives the
various bodies, as nara, kinnara, demons, birds, animals, etc. The Lord, one who creates in the beginning, Bhagavaan, created everything according to each one's previous karmaas. Again and again when they are getting created, they engage in various kinds of work, and accumulate virtues or sins, and they have to experience these; they again get different births; they are getting into this cycle of births and deaths again and again,

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

Himsraa ahimsre mrudu kroore dharma adharmou ruta anrute |

Tat bhaavitaah prapadyante tasmaat tat tasya rochate ||

These are the various contradicting qualities which they get, in their births - cruel nature, or not having that cruel nature, being of good nature, soft or tough natured, they follow the virtuous path, or keep doing sins, truth and false. Being controlled by these karmaas, the reminiscent impressions accumulated in the previous births, they get the births accordingly, and their nature will be according to this, they act accordingly, and the impressions continue.

_Sri Engal Aalwaan’s Commentary:

Himsre iti | Tat bhaavitaah - taih himsraadibhih, karmabhih vaasitaah, himsra kathina anrutaani ahimsra mrudu satyaani cha mano vaak kaaya karmaani pratipadyante | Tat janya dharma adharmou cha yena vaasitou yah yat karoti tat tasmai rochate |

These are said to be the acts of body, speech and mind. Being cruel natured means causing bodily injuries. Or telling harsh words, or speaking lies. Or not injuring anyone, being soft natured by mind, and speaking the truth. They do the various activities of body, speech, mind, according to their nature. According to these qualities, their nature, whatever dharma or adharma are there, good and bad deeds, they are driven by those impressions, they will engage in those acts, and this will be appealing to them; they would like to do only that. One who has the
tendency, from previous reminiscent impressions, to speak the truth all the time, they will engage in virtuous acts, and this will only appeal to them; they would want to do more and more of that. They are born, already having inherited these characteristics, this is their nature from the previous *karmaas*, due to reminiscent impressions, those acts will be appealing to them.

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

*Indriyaartheshu bhooteshu shareereshu cha sa prabhuḥ* |  
*Naanaatvam viniyogam cha dhaataivam vyasrujat svayam* | |

The multitude seen in the sense objects, sound, smell etc. in the organs of hearing, etc. - this is the variety in sense objects; the various places of experience - the earth, oceans, heavens, etc. - this is the variety in *bhootaas*, and bodies; the place where they experience, the bodies which they take, two legged or four legged bodies, where the sentient beings, individual selves reside and experience all of these; in various places like the earth, ocean, etc., using various sense organs and objects of the senses - this is the variety that is told in them.

*Sri Engal Aalwaan’s Commentary:*

*Indriyaartheshu iti* | *Indriyeshu tat artheshu cha naanaatvam*  
*shrotraaditva shabdaaditva vibhaagam, bhooteshu naanaatvam, bhoo samudra dyu loka aadi bhoga desha vibhaagam, shareereshu naanaatvam dvipaat chatushaadaa aadi bhoga aayatana vibhaagam, teshaaam viniyogam, asya jeevasya ayam dehah ayam lokah anena indriyena idam bhogyatvam iti eva lakshanam, dhaataa eva svaatantryena vyasrujat tebyah aadishtavaan* | *Naanaatvam viniyogam cha dhaataa eva vyadadhaat svayam* | *iti paathaantaram* |

The distribution to the sentient beings, the various bodies, etc.; for this particular sentient, this is the body, this is the place in heaven or in earth, these are the sense organs, these are the things that he will experience,
these are the objects of experience; this kind of distribution is called *viniyoga*. He creates all these things independently. There is one more *paathaantara* with the same meaning.

This is a very important *pramaana* used in our *achaaryaa’s* works. The establish the *Veda Nityatva*, eternity and impersonality of the *Vedaas*.

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

**Naama roopam cha bhootaanaam krutyanaam cha prapanchanam |**

**Veda shabdebhyah eva aadou devaadeenaam chakaara sah ||**

The names of the various beings, starting with *deva*, up to the immovables, the four kinds of creations, *deva, manushya, tiryak, sthaavara* - their names like *sura* (gods), *nara* (humans), *mruga* (animals), *khaga* (birds), *vruksha* (trees), the name of their class, is called *naama*. The form is that they do not blink (for gods), being two legged (humans), being four legged (animals), having branches (trees), is the *roopa*. The acts that they do are enjoying the *havis* which is offered during sacrifices (gods), performance of the sacrifices (humans), being the material cause of the sacrifices like the *sruk*, ladle, spoon, *darvi, upadarvi*, (from trees, leaves, etc.) - these are all the functions of these classes.

*Sri Engal Aalwaan’s Commentary:*

**Naama iti | Devaadi sthaavara antaanaam bhootaanaam naama sura nara mruga khaga vrukshaadi jaati abhidhaanam, roopam animesha dvipada chatushpada shaakhitva aadi, krutyam havirbhoga yajnya aadi anusthaana surk chamasa aadi upaadaanatva aadikam * Aindram dadhi * Braahmano agninaa dadheeta * Khaadiram yoopam dhruvam kurveeta * ityaadi veda shabdebhyah eva jnyaatvaa nirmame |**

It is told in the *Vedaas*, that the *havis* offered to Indra is curd. For *yajnya*, the *braahmana* has to bring *agni* and offer the *havis*. The *stambha* for the sacrifice is made from *khaadira* wood. Knowing all these from
the Vedic words, only, he created all these things. Creation was done through understanding of the Vedic words.

The Supreme Lord, Paramaatman, teaches Vedaas to Chaturmukha Brahma. This is further taught in the aachaarya - shishya paramparaa, the lineage. He also gives certain sages the powers based on their karmaas, to directly perceive the various parts of the Vedaas, through tapas. The Veda parts are revealed to them directly. The Veda shabda is eternal, present always, and is pronounced in the same order all the time in every kalpa, every srushti. This order is called krama. The same words are used. The Veda shabdaas indicate the nature of these objects. The characteristics of everything - like Indra, dadhi, etc. are told in the Vedaas. Chaturmukha Brahma will create seeing the Vedic words. One chetana with the right karma will be created as Indra, with this form and name; and that chetana will be called as Indra. Similarly, the object with the material cause, called curd is created, and is given name and form. This word dadhi is already present in the Vedaas. Chaturmukha Brahma knows the word dadhi, and he creates the object and gives it the name. All the devaas are created like this.

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

Rishinaam naamadheyaani yathaa veda shrutaani vai |

Tathaa niyoga yogyaani hi anyeshaam api so akarot ||

Even the names of the various sages, rishis, Vasishta and others; he creates one sage as Vasishta, another with that kind of karma as Vishvaamitra, even others like Indra, Varuna, Agni, Vayyu, according to their karmaas, Harischandra, every individual being, the names are already present; the individual object is created according to that form, based on the words present in the Vedaas, and they are given those names. A new boy is born, and is given the name Devadatta; and Devadatta indicates that person. During creation, the words are present already; the name is not given after creation of the object. The name is already present in the Vedaas, the
object is created and named so. Their functioning also, as in Indra is supposed to function like this, these are his capabilities, these are his activities; according to this, whatever he is supposed to do, and the roles like adhvaryu (one who performs the sacrifice), yajamaana (the owner of the sacrifice, who gets the sacrifice performed through adhvaryu), etc., these are already known in the Vedaas, and are created accordingly. Similarly for samraat. He creates whatever is told in the Vedaas.

Will different souls get different rishi's names in the next creation cycle? This will come in the next shloka. They are said to be pravaaha nitya; someone is always present in this. Different individual selves will be there at different times. It is like the Chief Minister. This name and role is always present, but the individual performing this role differs from time to time. Vasishta and Vishvaamitra are all like this. There is never a period when there is no Vasishta. Only during praakruta pralaya, everyone is merged into Paramaatman; there is no name and form differentiation. This is a cycle which keeps repeating. They are called pravaaha nitya, eternal as a continuous stream. There is one person always in the role as Vasishta. But the individual self who is there as Vasishta will differ. Once that person's karma finishes, he may go to moksha, or may come back to perform various yaagaas.

Sri Engal Aalwaan's Commentary:

Kincha rishinaam iti | Rishinaam vasishtaadeenaam, anyeshaam - indra
harischandra aadeenaam cha tat tat loka yaatraa niyuktaanaam tat tat
kriya upaadhikam naam adhvaryu yajamaana samraat aadikam cha,
veda krutam veda shrutam eva tatra tatra sanketitavaan | Vasishta
indra aadi vyakteenaam anityatve api tat tat pravaahasya nityatvaat
tat tat naamnaam vreehi aadi padaanaam iva shroutatva nityatva
upapattihi |

The individual selves are not eternal, they stay in that position according to karma. After that, they go and someone else comes there. The stream of
selves occupying that role are eternal. Just like the word *vreehi*, which stands for grain, is the same in all *kalpaas*, though the same grain will not be there, this is so. So, it is reasonable to say that they are eternal like a continuous stream of individual selves occupying that role.

In *Brahma Sutraas*, the *Veda Nityatva* and *Pravaaha Nityatva* are answered in three *Brahma Sutraas*. *Samaana naama roopatvaat* ... *Naama roopa* is similar, but the person is not the same. Again and again, different people occupy; their name, form and characteristics are the same, but the individual selves are different.

Now, an example is given.

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

*Yathaa ruthushu rutu lingaani naana roopaani paryaye |
Drushyante taani taani eva tathaa bhaavaa yugaadishu ||*

The signs of the various seasons, happen all the time in the same way. The cycle repeats. In the summer season, the same kinds of things happen every year. Same with the winter season. Different forms are there, and keep repeating all the time with the same signs. In the same way, in every *yuga*, the same thing keeps repeating in the same way.

We may not see the same mango tree the next year. There may be a new mango tree. But we see a mango tree every year. Same with every *kalpa*. At the end of every *kalpa*, some worlds get dissolved, not everything. However, during *praakrutha pralaya*, everything gets dissolved, and Supreme Brahman creates as it was earlier. The activities and all are repeating in the same way.

*Sri Engal Aalwaan’s Commentary:*
How the *pravaaha nityatva* is being established is made firm through an example. Fruits, flowers, when the same season comes next year, a mango fruit, in the next season also will come; in the same way, in every *yuga* and *kalpa*, they keep repeating.

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

*Karoti evam vidhaam srushtim kalpaadou sa punah punah |
Sisrukshaa shakti yukto asou srujya shakti prachoditah ||*

In the beginning of the *kalpa*, again and again the same kind of creation is made by *Chaturmukha Brahma*. *Paramaatman* being his *antaryami* gets it done. The desire to create, and having the capability to create, being endowed with both, *Chaturmukha Brahma* creates according to the karma of those who are going to be created.

*Sri Engal Aalwaan's Commentary:*

*Karoti iti | Sisrukshaa shakti yuktah - srushti shaktibhyam yuktah | Srujya shaktih karma ||

With this the fifth chapter comes to an end.
Maitreyar asks a question to Paraasharar to know more details about creation.

_Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 1:_

_Maitreyah -_

_Arvaak srotaah tu kathito bhavataa yastu maanushah |
Brahman vistarato broohi brahmaa tam asrujat yathaa |

The arvaak srotas that you told, creation of humans on earth, O Paraashara, knower of Brahman, please do teach me in detail, how Chaturmukha Brahma created them.

_Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 2:_

_Yathaa cha varnaan asrujat yat gunaan cha maha mune |
Yat cha tesaam smrutam karma vipraadeenaam tat uchyataaam |

How he created the various varnaas, various jaatis, with what qualities were they created? What are all their functions or activities of the Brahmins and others, please tell me that.

_Sri Engal Aalwaan’s Commentary:_

_Atha yajnya aadi saadhakaanaam manushyaanaam varna aashrama karma jeevikaa gati srushti ukteeh prucchati arvaak iti |
Through humans only, yajnyaas and others are being performed. He created humans so that they can perform the yajnyaas. The world will prosper through manushyaas who perform the yajnyaas. Their station in life, their various classes, their karma, how they make a living, what final beatitude they attain, what various benefits they get - all these things how it was being created, is being asked by Maitreyar.

Sri Paraashara answers.

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

**Sri Paraasharah:**

*Satya abhidhyaayinah poorvam sisrukshoh brahmano jagat |
Ajaayanta dvija sreshtha sattvodriktaa mukhaat prajaah ||*

At that time, when Chaturmukha Brahma had the desire to create, Chaturmukha Brahma who was of true will, from his mouth all the beings were created who were having excess of sattva guna, O Maitreya, best among Brahmins.

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

*Vakshaso rajasodriktaah tathaa vai brahmano abhavan |
Rajasaa tamasaa cha eva samudriktaah tathaa oorutah ||*

From his chest, those who were having excess rajo guna were created, from Brahma. From his thigh portion, those who were having both high rajas and high tamas were born.

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

*Padbhyaam anyaah prajaa brahmaa sasarja dvijasattama |
Tamah pradhaanaah taa sarvaah chaaturvarnyam idam tatah ||*
Other beings were created from his feet, O Brahma sreshtha. Those who were born from his feet were having excess of tamo guna. Then the four varnaas were created.

\textit{Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 6:}

\textit{Braahmanaah kshatriyaah vaishyaah shoodraah cha dvijasattama |
Paada ooru vakshasthalato mukhatascha samudgataah ||}

O best among Brahmins, the four varnaas were created - Brahmaas, Kshatriyaas, Vaishyaas and Shoodraas. They were created from his feet, his thighs, his chest and his mouth.

\textit{Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 7:}

\textit{Yajnya nishpattaye sarvam etat brahmaa chakaara vai |
Chaaturvarnyam mahaa bhaaga yajnya saadhanam uttamam ||}

In order to make sure that the yajnyaas are being performed, to fulfil the objective of performance of the yajnyaas, Chaturmukha Brahma created all of these. These four classes are the means to fulfilling the performance of the yajnyaas. They are all said to be yajnya saadhana.

It is told that only traivarnikaas have the right to perform yajnya. How is it that shoodraas are also told as yajnya saadhana, this is explained below.

\textit{Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 8:}

\textit{Yajnyaih aapyaayitaa devaa vrushti utsargena vai prajaah |
Aapyaayayante dharmaajnya yajnyaah kalyaana hetavah ||}
Yajnyas are extremely auspicious and create all good to the whole world; the devas who are pleased by performance of the yajnyas, and havis is offered to them, they help in proper rains at proper times, and people will be helped by this, as the people can grow food, people are pleased.

Sri Engal Aalwaan's Commentary:
Yajnya nishpattaye iti | Shoodrasya adhyayana agnyaadhaana
tatsaadhya yajnya anadhikaare api namaskaara eka mantraka paaka
yajnya daana dvija shushroshaadi adhikaaritvaat chaaturvarnyam
yajnya saadhanam iti uktam |

Shoodraas do not have the right to do adhyayana, for performing the sacrifice, because yajnya can be performed by one who has studied the Vedaas, and one who can establish the agni in the vedi. For performing the yajnya, one should have the right to bring the agni and establish it in the vedi, and should have the right to study the Vedaas. Shoodraas do not have either of these rights. But there are other things that they are allowed to do, like doing namaskaara, reciting something without pranava, cooking food (as told in the Upanishads), can donate, can serve the brahmins; because of this, which are also part of performing the yajnya, like this, they also become yajnya saadhana; they are also needed for achieving the objective of performing the yajnya.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 9:
Nishpaadyante naraih tai tu svadharmabhirataih sadaa |
Vishuddha aacharanopetaih sadbhih sanmaarga gaamibhii | |

All the humans established firmly in performing their duties of their station in life, performing with utmost liking, always established in good conduct as ordained in the Vedaas, they being virtuous people, always tread the path of virtue, …
Sri Engal Aalwaan’s Commentary:

Nispaadyanta iti | Pravachana rakshana vaanijya paricharyaanaam
mukhaadi anga saadhyatvaat vipraadeenaam tat tat anga saadhyaa
kriya ujjeevitvam svaadhyaya sva gruha uktam sva karma |
Sanmaargah shishtaacharaah |

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

Svarga apavargou maanushyaat praapnuvanti naraa mune |
Yat cha abhiruchitam sthaanam tat yaanti manujaa dvija ||

... they attain various heavens where they enjoy various pleasures, or they
can also attain liberation. Taking a human birth, they can
attain svarga or apavarga. Whatever they like, they can attain that place,
according to their wishes and liking.

Sri Engal Aalwaan’s Commentary:

Svarga apavargou iti | Maanushyam manushya karma tasmaat |
Abhiruchitam bhouma svarga paataala aadi |

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

Prajah taa brahmanaa srushtaa chaaturvarnya vyavasthitaah |
Samyak shraaddha samaachaara pravanaa munisattama ||

All the humans who are created are divided into the four classes
by Chaturmukha Brahma. They were performing everything sincerely,
performing the ordained obligatory duties, always established in that, O
excellent sage.

Sri Engal Aalwaan’s Commentary:
**Prajaa iti | Vyavasthitou iti paathe vyavasthitou niyame |**

**Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 12:**

Yatheeccha aavaasa nirataah sarva baadhaa vivarjitaah |

Shuddha antahkaranaah shuddhaah karma anusthaana nirmalaah ||

They can stay in any place they like, they do not have any disturbances or obstructions. Having pure mind, being pure in their acts, performing their obligatory duties with pure mind.

**Sri Engal Aalwaan’s Commentary:**

Yathaa iti | Yatheeccha aavaasaah vaasa sthaanam aashramo vaa tasmin nirataah | Shuddha antahkaranaah ahamkaara phala sanga heenaah, shuddhaah snaana aadinaa |

This means place of living, like aashrama, etc. Having pure mind means not having the idea of 'I am doing this', or 'I am interested in the fruits', or 'I am the enjoyer of the benefits', not having ahamkaara, not having phala aashaa, not having sanga; this is the way by which karma is to be performed. Taking bath, and keeping them internally and externally pure.

**Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 13:**

Shuddhe cha taasaam manasi shuddhe antah samsthite harou |

Shuddha jnyaanam prapashyanti vishnvaakhyam yena tat padam ||

When their mind becomes pure like this, having given up all desires, they perceive Bhagavaan who is living in their inner self itself, called as Vishnu; they see the Paramaatman.

**Sri Engal Aalwaan’s Commentary:**
So far, it was told that people were created, and divided into four classes. And that they were established in their duties of station in life. That all four classes are needed for the performance of the sacrifices. That they were always established in performance of obligatory duties, and also not performing what is prohibited. And having pure mind, having established in good conduct. And performing the *karmaas* as *karma yoga*, without any desire in fruits, without the idea of 'I am doing, this is mine'.

From now on, what happened after some time is going to be told. How the time passed and it deteriorated further, is going to be told. *Bhagavaan* is also told to be *kaalaatmaka*.

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Today is *Thai Tiruvadurai*, which is the *Tirunakshatram* of Aachaarya Sri V T Tirunarayana Iyengar Swamy in whose memory these lectures are being conducted by Sri Tirunarayana Trust. In *punya smarana* of this great Aachaarya, a recitation of *Sri Sampathkumaara Stavam* composed by Sri V T T Swamy himself and recited by himself will be played.

**** *Recitation of Sri Sampathkumaara Stava by Aachaarya Sri V T T Swamy (recording)****

Offering our *pranaamans* to the great *aachaarya* and seeking his *divya anugraha*, we shall resume our session of *Sri Vishnu Puraana*.

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*Recap*: We were studying *Amsha* 1, Chapter 6, where *Parabrahman* through *Chaturmukha Brahma* created *yajnyaas* and
classified people into four classes, varnaas, who can all involve in performance of the yajnyaas, to please the gods and get benefits as desired. The gods would bestow all good to those who worshipped through yajnyaas, and also make sure that there are good amount of rains. All four varnaas were involved in the performance of yajnyaas, which is very important for sustenance and prosperity of this whole world. People performing their ordained duties as per their varna and aashrama, duties of their respective stations in life, is also told in the Bhagavad Geetha -

Saha yajnyaih prajaah srushtvaa uraa uvaacha prajaapatih |
Anena prasavishyadhvam eshavo tu ishta kaamadhuk ||
Devaan bhaavayataanena te devaah bhaavayantu vah |
Parasparam bhaavayantah shreyah param avaapsyatha ||
Ishtaan bhogaan hi vo devaah daasyante yajnya bhaavitaah |

Performing the varna aashrama dharmaas, the people who are living a pure sin free life, their minds became pure by performance of karma, karma anusthaana, as what was told in the shastraas. Performing like this, they can even attain Paramaatman, they can perceive Bhagavaan, who is their inner self, antaryaami.

They had no sufferings, and they were living in good places which they liked. They were keeping themselves pure with snaana and other things ordained in the shastraas. Their minds were also pure through karma anusthaana.

_Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 13:_

Shuddhe cha taasaam manasi shuddhe antah samsthite harou |
Shuddha jnyaanam prapashyanti vishnvaakhyam yena tat padam ||
They realize Vishnu who is Paramaatman, who is shuddha jnyaana svaroopa, this is how life was going on in the Kruta yuga.

Then the Treta yoga started. Then the effect of kaala, which is also an amsha of Paramaatman, which is Paramaatman's shareera, came. Kaala brought in lot of change, there was deterioration in the standard of living, this is being told now. Kaala is a dravya in our siddhaanta.

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

Tatah kaalaatmako yo asou sa cha amshah kathito hareth |
Sa paatayatyaghah ghoram alpam alpa alpa saaravat |

After the starting of Treta yuga, Kaala, controlled and supported by Paramaatman, and used by Paramaatman for pravartana of this samsaara chakra, that amsha of Paramaatman started to become active. It brought in a lot of grief, dukha, and had very little sukha. There was lot of grief, sorrow in the lives.

Sri Engal Aalwaan's Commentary:

Tata iti | Tatah tretaamukhaantaram | Alpam alpa alpa saaravat iti paathe alpam udbhootam jaatam alpa alpa saaravat ati alpa sukham, ghoram bahu dukham |

People started to suffer a lot, and there was hardly any happiness in their lives.

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

Adharma beejam udbhootam tamo lobha samudbhavam |
Prajaasu taasu maitreyaa raagaadikam asaadhakam ||

The cause of adharma, which causes krodha, lobha; people had ignorance, desire, passion - these things started to sprout in the minds of people, which is the cause of adharma.

Sri Engal Aalwaan’s Commentary:

Adharma iti | Adharma beejam adharmasya kaaranam, tamah krodha samudbhavam krodha lobhayoh hetum, asaadhakam ashta siddhi virodhi raaga aadikam, ayam kaalah prajaasu paatayati kshipati iti poorvena anvayah | Adharma beejam udbhootam iti cha paathah |

Passion about the various sense objects, which made them not capable of attaining the eight siddhis which are told.

In the Kruta yuga, the attainment of siddhis was very natural to people. In the Treta yuga, this became difficult for people.

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

Tatah saa sahajaa siddhih taasaam naateeva jaayate |

Rasollasa aadayah cha anyaah siddhayoh ashtou bhavanti yaah ||

The siddhi which was natural to them during the Kruta yuga, they were not able to attain that during Treta yuga. They were not able to attain those eight siddhis.

Sri Engal Aalwaan’s Commentary:

Tata iti | Sahajaa siddhih outpattikam jnyaanam | * Krute tu mithunotpattih siddhih cha api rasollasaa | Sakrut drushtimayee chaanyaa gruha vrukhatmikaa aparaa || Paschaat sankalpa siddhih cha kalpavruksha aatmikaa aparaa | Prakaama vrushti chaakruta
In Kruta yuga, there were eight siddhis told - mithunotpatti, rasollaasa, sakrut vrushtimayee siddhi, gruha vrukshaatmikaa siddhi, sankalpa siddhi, kalpa vrukshaatmikaa siddhi, prakaama vrushti siddhi, akrushta pachya siddhi. This was naturally possible for people in Kruta yuga.

1. Rasollaasa is when amruta is supposed to flow from the chandra bimba, through moordhanya naadi for yogis, and with that, yogis never feel hunger. Winning over hunger through continuous practice of yoga is rasollaasa siddhi; the various things required to satiate hunger are produced automatically inside the body.

2. Mithunotpatti is when yogis who attain such siddhi were able to get all kinds of joy by themselves. They were in bliss by themselves without the need for anything else. They had freedom from sensual desires. This is told in Skanda and Koorma Puraanaas.

3. The third siddhi is sakrut vrushtimayee; with just one spell of rain, it was sufficient to bring in all kinds of prosperity needed, and all plants would grow abundantly.

4. The next is gruha vrukshaatmikaa. The trees in their houses would bear fruits as and when they desired.

5. The next is sankalpa siddhi; just by willing, they could get whatever they wanted to attain.
6. *Kalpavruksha aatmikaa* is the next one, as though they have a *kalpa vruksha* under their control and can get anything by praying to that *kalpa vruksha*. Just as Sage *Bharadwaaja* treated the entire army of *Bharata*, when *Bharata* wanted to bring back *Sri Raama*; *Bharadwaaja* tells *Bharata* that he would like to treat his army with whatever they needed, this is explained wonderfully in *Srimad Raamaayana*; he invited all the gods from heaven, and they gave all kinds of food, and they had a wonderful treat never dreamt of. People were able to attain such *siddhi* in *Kruta yuga*.

7. The next is *prakaame vrushtih* - whenever they wanted, they could get rains.

8. *Akrushta pachya* is the next one - without having to do any farming, they could reap all harvest.

These eight *siddhis* were naturally possible for people in *Kruta yuga*. As *Treta yuga* started, things started to deteriorate.

*Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 17:*

*Taasu ksheenaasu ashishaasu vardhamaane cha paatake |
Dvandva abhibhavat dukhaartaah taa bhavanti tatah prajaah ||*

When the state of mind of people started deteriorating, sufferings, disturbances, ill deeds were increasing, the people were affected and suffered the dualities of life like *sheeta, ushna*; some time after the start of *Treta yuga*.

*Sri Engal Aalwaan's Commentary:*

*Taasu iti | Dvandva sheeta ushnaadi |

*Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 18:*

*Tato durgaani taah chakruh dhaanvam paarvatamoudakam |
Krutrimam cha tathaa durgam purakharvatakaadikam ||*
Then they started to make places for themselves, to stay, houses, forts, surrounded by mountains, surrounded by water ditches, walls all around, artificial, employed manual labour; they also made houses of different types, cities.

**Sri Engal Aalwaan’s Commentary:**

*Tata iti | Dhaanvam bahirnjalam marudurgam | Dhaanvam paarvatam iti paathah | Krutrimam kriyaanirvruttam vanaadi | Puraadi lakshanam bhrugooktam * Nrupaavaasah puree proktaa vishaam puram iteeshyate | Ekato yatra tu graamo nagaram chaikatah sthitam | Mishram tat kharvatam naama nadee giri samaashritam || iti | Aadi shabdaat shibira pattanaadi |

Dhaanvam means desert, surrounded by waterless sand fort, surrounded by mountains. They built themselves, created them artificially. *Pura* is told by *Bhrugu* as: Place of residence of the kings is said to be *puri*, *vishaam* means peoples’, their place of residence is said to be *puram*. There will be a village, and after some distance, there will be a city. A mixture of these, would be near the water sources, like rivers or mountains - is said to be *kharvata*. They created for themselves places which were secure and where they could live and get over the effects of dualities of life. They had camps, towns also.

**Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 19:**

*Gruhaani cha yathaa nyaayam teshu chakruh puraadishu |
Sheeta aatapaadi baadhaanaam prashamaaya mahaamate ||*

They created houses as per *Vastu shastra*, in those cities, villages, towns, in order to prevent suffering from cold, heat, etc.

**Sri Engal Aalwaan’s Commentary:**
Gruhaani iti | Yathaa nyaayam - vaastu shastra anatikramena |

Vaartaah means farming, cultivation; hasta siddhih means manual labour.

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

Prateekaaram imam krutvaas sheetaadeh taah prajaah punah |
Vaartopaayam tatah chakruh hasta siddhim cha karmajaam ||

Having controlled the effects of cold, heat, they started farming, construction, sculpting. They started to do manual labour, farming, to grow grains, after having secured themselves against the effects of heat and cold.

Sri Engal Aalwaan’s Commentary:

Prateekaaram iti | Vaarta krushyaadih | Hasta siddhih - shilpaadih |

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

Vreehayah cha yavaaschaiva godhoomaa anavastilaah |
Priyangavo hi udaaraah cha koradooshaah sateenakaah ||

Different types of grains are told here. They are paddy, barley, wheat, millets, sesamum, black mustard, lentil, some kind of beans, field peas (or groundnut or nelagadale in Kannada).

Sri Engal Aalwaan’s Commentary:

Tatra vaartaayaam krushi phalam vivrunoti vreehaya iti | Vreehaya shaalyaadayah | Yavo deergha shookah | Go dhoomo nishkanchuko deerghashookah | Anavaah kshudra dhaanyaani | Priyanguh kanguh |
They grew seventeen types of grains - they are called *graa mya dhaanyaas*. *Urad daal*, green gram (*hesaru bele* in Kannada), lentils, cow peas (*avare kaalu*), kind of pulse, *tubaree* (or *togari bele* in Kannada), chick pea (*kadale kaalu*), *sanabu*.

O Sage, these are the classes of *graa mya dhaanyaas* and plants grown. Those plants which were yielding the grains for *yajnya*, they are fourteen in number; they are called *graa myaaranyaadhaanyaas*, which were also grown.
Priyangu saptamaa hi ete ashtamaah tu kulutthakaah ||

*Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 25:*

Shyaamaakaah tu atha neevaara jartilaah sagavedhukaah |

Tathaa venu yavaah proktaah tathaa markatakaa mune ||

A sort of *panic*, uncultivated rice, wild variety of *sesamum*, wheat, some kind of grain, *sesamum*, some kind of millet, bamboo seeds, a variety of *priyangu*, seeds of a tree called *naaga bala*, these are the names of the grains told here.

*Sri Engal Aalwaan’s Commentary:*

Shyaamaakaa iti | Shyaamaakaah trunadhaanyam | Neevaaraah sa shooko vreehih | Jartilaah vana tilaah | Gavedhukaah kusumbha sadrashtra beejaaah | Venuyavaah vamsha beechaani | Markataakaah priyangu bhedaah; naaga balaakhyadruma beechaani vaa |

Once they built their houses to protect themselves from cold, heat and other disturbances, they started to engage themselves in cultivation, manual labour, and they grew the seventeen types of *graamya dhaanyaas*, grains, and the fourteen types useful for performance of the *yajnyaas*. We find many of these names in the *Vedaas* too.

*Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 26:*

Graamyaaranyaah smrutaah hi etaah oshadhyah tu chaturdasha |

Yajnya nishpattaye yajnyah tathaa aasaam heturuttamah ||

The fourteen types of grains are said to be *graamyaaranyaas*, which are used in the performance of *yajnyaas*. These were used for the completion of
the yajnya, and useful for the growth of the plants. These grains are used for performance of yajnya, and yajnya in turn is required for growing these plants. Yajnya is the best means for growing all these plants and grains. Through yajnya only, rains and all this kind of prosperity can be attained; and this will bring in all kind of good in the world. Performance of yajnyaas is very important, and for those yajnyaas, these grains are useful. Performance of yajnyaas becomes a cause of good growth of these plants.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 27:

_Etaah chaaha yajnyena praajaanaam kaaranam param |
Paraavaravidah praajnyaah tato yajnyaan vitanvate ||_

Those who are the knowledgeable people of para, avara - they always engage in performance of yajnyaas. This is also very important for perpetuation of the human race itself.

Sri Engal Aalwaan’s Commentary:

_Graamya iti | Aasaam - oshadheenaam hetuh - vardhakah |_

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 28:

_Ahani ahani anusthaanam yajnyaanaam muni sattama |
Upakaarakaram pumsaam kriyamaana agha shaantidam ||_

When yajnyaas are being performed every single day, O excellent of the sages, it is extremely helpful to people. It helps them to get rid of all sins.

Sri Engal Aalwaan’s Commentary:
Ahani ahani iti | Yajnyaanaam pancha mahaa yajnyaanaam anusthaanam nityam kriyamaanaagham * Pancha soonaa gruhah tasya ityaadinaa sooktam, atra tu poorvam alpa alpasaaravat iti uktam, tasya aghasya shaantidam - naashakaram iti arthah |

The yajnyaas are told to be pancha mahaa yajnyaas - Deva yajnya, Rishi yajnya, Pitru yajnya, Bhoota yajnya and Manushya yajnya. Performance of pancha mahaa yajnyaas every single day helps people to get rid of all kinds of sins. There are many sins which keep accumulating. These will be happening without our knowledge - they are told as pancha soonaas - five kinds of sins that we accumulate every day. A householder performs five kinds of sins - (i) the hearth for frying, where we kill so many beings, (ii) during grinding, (iii) sweeping with the broom, (iv) making paste, (v) heating the water vessel. A gruhasta engages in all these every day. We do not know the innumerable invisible number of beings we will be torturing. All these accumulate sins. When we do the pancha mahaa yajnyaas, these are said to get rid of these sins - this is told in Manu Smruti.

Adhyaapanam brahma yajnyah pitru yajnya tu tarpanam |

Homo daivo balirbhooto nri yajnyo atithi poojanam ||

Pancha etaan yo mahaa yajnyaan na haapayati shaktitah |

Gruhe api vasan nityam soonaa doshaih na lipyate ||

When one performs these pancha mahaa yajnyaas, such a person will never be affected by these kind of sins, which are unknowingly performed every single day.

Paraasharar now tells about people who are not interested in performing yajnyaas and who always engage in bad deeds. And about the worlds attained by those who are engaged in pancha mahaa yajnyaas andvarna aashrama dharmas, and those who are not following the shaasstroas, and hate the Vedic way of life.
Recap: In the previous session, we were studying Amsha 1, Chapter 6 of Sri Vishnu Puraanam. We saw how after the Treta Yuga started, after some time, the changes started to happen. The people started to make residences for themselves, being protected properly from heat, light, and sun, and started cultivation for a means of living, and they grew various grains, seventeen of which are told, which are graamya. Then there are fourteen types which are used for performance of yajnyaas.

The importance of yajnyaas which sustains the cycle of creation, and human race, was told. Those who realize the importance of yajnyaas, and those who are knowledgeable about both para and avara, it is of utmost benefit to humans, and helps in getting rid of all sins. The pancha mahaas yajnyaas are meant here. The pancha mahaas yajnyaas which are being performed, the nitya naimittika karmaas, on a daily basis, through these, the gruhastaas get rid of pancha soonaas; so these are of great benefit. This is what is ordained, and is to be performed.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 29:

Eshaam tu kaala srushto asou paapa binduh mahaas mune |
Chetassu vavrudhe chakruh te na yajneshu maanasam ||

O Sage, due to the effect of time, in their minds, the sins were growing, they were always thinking about transgressing the shastraaas. They had no inclination to perform the yajnyaas.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 30:

Vedaan vedyam tatha devaa yajnya karma aadikam cha yat |
Tat sarvam nindamaanaah te yajnyavyaasadhakaarinah ||

Such people who were not inclined to perform yajnyaas but were only evil minded, they ridiculed the Vedaas, and yajnya and other karmaas which are
known from the Vedaas to be performed for various benefits, and the gods who are praised, and offered havis, they ridiculed all of these. Thus they became a hindrance to performance of yajnyaa.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 31:
Pravrutti maarga vyucchitti kaarino veda nindakaah |
Duraatmaano duraachaaraa babhoovuh kutilaashayaah ||

Creation is told, the cause of lineage through procreation, they thought that they were the cause of such things, and they ridiculed the Vedaas. They were evil minded, of bad conduct, they were going against the shastraas, they became evil minded people.

Sri Engal Aalwaan's Commentary:
Pravrutti iti | Yajnya pravruttyaa pravruttih - sargah, prajaa sarga iti arthah |

Such being the time when there were also people like that who were ridiculing the Vedaas, gods, yajnya, karma, etc., they were hindrance to performance of yajnya, and hence continuation of human race, ...

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 32:
Samsiddhaayaam tu vaartaayaam prajaah srushtvaa prajaapatih |
Maryaadaam sthapayaamaasa yathaa sthaanam yathaa gunam ||

When the means of living such as farming, cultivation, were well established, Prajaapati having created all the people, started to establish the rules and guidelines,

Sri Engal Aalwaan's Commentary:
Samsiddhaayaam iti | Krushi roopaayaam samsiddhaayaam oshadhi
dvaaraa prajaah srshtvaa yathaa sthaanam asmin dehe ayam dharmah
iti yathaa gunam raaginaam kaamyam karma, viraktaanaam tu
nivartakam ityaadi vyavasthaam sthaapayaamaasa ||

In these places, these are the dharmaas to be followed. For those who are
desirous of attaining benefits and pleasures, like svarga loka, etc., he
established kaamya karmaas. These are all told in the Vedaas itself, as
various yaagaas are told, vaajapeya, ashwamedha, etc. Various kaamya
karmaas are told by which people can experience various worlds, and enjoy
there. For those who had given up all these desires, the moksha maarga, the
means to attain liberation, he started to establish.

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

Varnaashramaanaam cha dharmaan dharmabhrutaam vara |
Lokaanscha sarva varnaanaam samyak dharmaanupaalinaam ||

O Excellent among those who are supporting and adopting dharma, the
various dharmaas to be followed by various dharmaas and aashramaas,
based on one's station in life (varnaas are brahmana, kshatriya, vaishya,
shoodra; and aashramaas are brahmacharya, gruhasta, vaanaprastha,
sannyaasi), what are thedharmaas to be followed, and what worlds do they
attain, for those who follow the nitya naimittika karmaas,
Prajaapati established all of these.

This is what is told in the Vedaas, and everyone has to follow the Varna
Aashrama dharmaas. Veda is Bhagavaan's aajnyaa, and He will be pleased
only when people follow the varna aashrama dharmaas as ordained in
the Vedaas. Otherwise there will be pratyavaaya. Based on their ruchi,
whether they are viraktaas, desirous of attaining the benefits, according to
their needs, Prajaapati established all of this.
Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 34:

Praajaapatyam braahmanaanaam smrutam sthaanam kriyaavataam |
Sthaanam aindram kshatriyaanaam samgrameshu anivartinaam ||

Those braahmanaas who are always engaged in following the nitya naimittika karmaas, the daily and occasional ordained duties, as told in the Vedaas, the worlds called as Bhrugu loka, etc., they will attain those worlds. Kshatriyaas who do not turn their back in the battlefield, attain the world of Indra.

Braahmanaas become eligible only if they are following the nitya naimittika karmaas; otherwise they are called as braahmana bandhus.

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

Vaishyaanaam maarutam sthaanam sva dharma nirataatmanaam |
Gaandharvam shoodrajaateenaam paricharya anuvartinaam ||

Vaishyaas who are always established in the dharmaas as told for their varna, they attain the world of Vaayu. For shoodraas, who serve other classes, for those who are following that as ordained, they attain the Gaandharva loka.

Sri Engal Aalwaan’s Commentary:

Praajaapatyam iti | Praajaapatyam bhrugvaadilokah |
Braahmanaanaam kriyaavataam nitya naimittika kriyaavataam |

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

Ashta asheeti sahasraani muninaam oordhvaretasaam |
Smrutam teshaam tu yat sthaanam tat eva guruvaaasinaam

Those who are in the brahmachaari aashrama, serving their aachaaryaas living in the gurukula, they attain the worlds where eighty eight thousand sages live.

Sri Engal Aalwaan’s Commentary:
Ashta asheeti iti | Guruvaasinaam brahmachaarinaam |

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 37:
Saptarsheenaam tu yat sthaanam smrutam tat vai vanaukasaam |
Praajaapatyam gruhasthaanam nyaasinaam brahma sanjnyitam |

Vaanaprasthaas attain the world of Saptarshis. Gruhastaas attain praajaapatyya loka. Sannyasi attain Brahma loka, Satya loka.

Sri Engal Aalwaan’s Commentary:
Saptarsheenaam iti | Nyaasinaam sannyaasinaam, devayaana maargastho brahma sanjniytah - satya lokah |

Satya loka is located in Deva yaana, the Archiraadi maarga.

Till now, what was told was about those established in the Varna Aashrama dharmaas. Next, the world attained by the jnyaanis is told.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 38:
Yoginaam amrutam sthaanam svaatma santoshakaarinaam | |
Among the aashramis, belonging to the various aashramaas, yogis established in prateeka upaasana, meditation with the idea of a superior object on an inferior one, called as prateekopasakaas, they attain a world known as Vishnu Pada, which is above Dhruva loka; the Ganga river is supposed to start from there only.

Sri Engal Aalwaan’s Commentary:

Yoginaam iti | Aashramishu eva ye prateeka upaasakaah yoginah teshaaam amrutam vishnu padaakhyaam dhruvaat upari sthaanam * Yato gangaa pravahati iti vakshyamaanam |

Prateeka upaasana is thinking of a nIKrushta vastu as utkrushta. It should not be the other way; one should not think of a utkrushta vastu as nIKrushta. For example, if we tell a servant that he is the king, this is alright. However, the idea of servant cannot be made in a king. There are various prateeka upaasanaas told - for example, thinking of manas itself as Brahman - Mano brahmeti upaaseeta, maanavaan bhavati. Annam brahmeti vyajaanaat, annavaan bhavati.

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

Ekaantinah sadaa brahma dhyaayino yoginah cha ye |
Teshaaam tat paramam sthaanam yat vai pashyanti soorayah ||

Those who are all the time meditating on the Brahman, only thinking of Brahman as praapya, praapaka, for them, the world attained is where the nitya sooris are located.

Sri Engal Aalwaan’s Commentary:

Ekaantinah iti | Paramam sthaanam parama vyoma |
Those who are meditating on Brahman, brahma upaasakaas, yogis, ekaantis, for whom everything is Brahman only, Paramaatman only, they are told here. They attain the Parama Pada, the Parama Vyoma.

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

Gatvaa gatvaa nivartante chandra sooryadayo grahaah |
Adyaapi na nivartante dvaadashaakshara chintakaah ||

Difference between bhagvat upaasakaas and other upaasakaas is told here. Those who attain the other worlds, Soorya, Chandra; they keep going and coming back. Up to Chaturmukha Brahma, the worlds attained by various people, who do kaamya karma, prateekopaasana, once the period ends, they come back here. While those who are meditating on Paramaatman, who do upaasanaa of Paramaatman, through various mantraas such as Vaasudeva Dvaadasha akshari or Ashta akshari, Vishnu shadakshara, they do not come back; they attain eternal abode of Paramaatman; they get liberated once and for all from this samsaara.

Sri Engal Aalwaan’s Commentary:

Bhagavat upaasakaanaam eva punaraavruttih itareshaam tu nivruttih eva iti aaha - gatvaa iti | Chandra sooryadayo grahanaam teshaam kaala netrutva visheshaat, tat vilakshanaam brahmaadeenaam api upalakshanaam | Chandra sooryadayo api svam svam adhiikaaram gatvaa - praapya, ante pralaya kaale nivartante - te sva padaat bhrashyanti | Dvaadasha akshara aadinaa mantrena bhagavat upaasakaah na nivartante - na cha punaraavartante | Etat vyatiriktaah sarve api nivartanta eva | * Aabrahma bhuvanaalokaah punaraavartino arjuna * iti bhagavat ukteh |

Day, time is determined by the movement of moon and sun, this is upalakshana for all other gods, including Chaturmukha Brahma. Even the gods like Chandra, Soorya, Chaturmukha Brahma, they attain their positions, and during pralaya, they also get merged into their causes. When
the gods themselves are not there, their worlds also will go; they also have a time limit. Even Chaturmukha Brahma has a time limit of 100 years. During prakrutha pralaya, Chaturmukha Brahma and his world get merged into Paramaatman; so they are not permanent. Everyone other than the Bhagavat upaasakaas, they keep coming back into this world.

In Bhagavad Geetha, Sri Krishna has told this very clearly, that up to Chaturmukha Brahma, all the worlds are impermanent. When they attain those worlds, once their time period is over, they have to come back again. Whereas Bhagavat upaasakaas attain Parama Pada, and do not return; they escape from samsaara forever.

Having told the various worlds attained by these people, up to Bhagavat upaasakaas, prateekopasakaas, and all those engaged in nitya naimittika karmaas, varna aashrama dharmas, what are the world attained by those transgressing the shastraas. They attain various types of hell.

*Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 41:*

`Taamisram andha taamisram mahaaroourava rouravou |'

`Asi patra vanam ghoram kaala sootram aaveechikam ||`

*Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 42:*

`Vinindakaanaam vedasya yajnya vyaghaata kaarinaam |`

`Sthaanam etat samaakhyaatam sva dharma tyaginah cha ye ||`

Those who ridicule the Vedaas, who don't follow the dharmas ordained in the Vedaas, as per their station in life, varna aashrama, who obstruct the performance of yajnyaas, the various hells are told - taamisra, andha taamisra, mahaaroourava, rourava, asi patra vana, ghora, kaala sootra, aaveechika. They attain various hells and suffer there.

*Sri Engal Aalwaan’s Commentary:*
Following the various varna aashrama dharmaas is told here. The glory of Bhagavat upaasakaas, that they attain Parama Pada and do not come back to samsaara again, and that all others return and are born again, is told.

Iti Sri Vishnu Puraane Prathame Amshe Shashto Adhyaayayah

Atha Saptamo Adhyaayayah

Next, Sage Paraashara starts to tell about mithuna srshti, the combination of man and woman.

Sri Paraasharah:

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

Tato abhidhyaayayah tasya jagjnyire maanasaah prajaah |
Tat shareera samutpannaih kaaryaih tat karanaa saha |
Kshetrajnyaah samavartanta gaatrebhyah tasya dheematah |

When Chaturmukha Brahma started to meditate, do sankalpa, there were certain people born from his mind. They were also born out of his body, with deha, indriya, etc. The various elements born from the body of Hiranya Garbha, from this, the deha, indriya, were created.
Sri Engal Aalwaan’s Commentary:

Atha mithuna srushtim vaktum maanasa shareera srushteen anuvadati tata ityaadinan | Tata iti | Kaaryaih dehaih, karanaah indriyaih, hiranya garbha deha bhootaih utpannaih dehaih indriyaih saha maanasaah kaaschit maanasyah prajaah jajnyire | Kechit kshetrajnyaah tasya gaatrebhyah avayavebhyah kaarya karanaah saha samavartanta |

The various elements born from the body of Hiranya Garbha, from this, the deha, indriya, were created. With this, some people, maanasaah prajaah, were born out of his mind itself. Those who are havingshareera, embodied souls, were born from his various limbs. They had body and indriya. They were born thus.

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

Te sarve samavartanta ye mayaa praak udaahrutaah |

Devaadyaah sthaavaraantaah cha traigunya vishaye sthitaah ||

All those who were created, who were told earlier itself, starting with deva srushti, up to the sthaavara srushti, who were under the control of triguna, sattva, rajas, tamas, who were all associated withprakruti, they were all existing.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 3:

Evam bhootaani srushtaani charaani sthaavaraani cha |

These kind of beings were created, which were movable and immovable both.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 4:
Yadaa aasya taah prajaah sarvaah na vyavardhanta dheematah |
Tadaa anyaan maanasaan putraan sadrushaan aatmano asrujat ||

When they did not grow further, then Chaturmukha Brahma created other people born of his mind, who were similar to himself. They are called maanasa putraas.

_Sri Engal Aalwaan’s Commentary:_

Te sarva iti | Te devaadyaah sthaavaraantaah jeevaah traigunya vasheekrutaah samavartanta |

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 5:_

Bhrugum pulastyaam pulaham kratum angirasam tathaa |
Mareechim daksham atrim cha vasishtam cha eva maanasaan ||

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 6:_

Nava braahmana ityete puraane nischayam gataah |

These are known as the nine brahmins, they are Bhrugu, Pulastya, Pulaha, Kratu, Angiras, Mareechi, Daksha, Atri, Vasistha. They are known as brahmans in Brahmaanda Puraana.

_Sri Engal Aalwaan’s Commentary:_

Nava braahmana iti | Puraane brahmaanda aadou | Poorvam srushteh |

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 7:_

Khyaatim bhootim cha sambhootim kshamaam preetim tathaiva cha |
Then Chaturmukha Brahma created nine women, Khyaati, Bhooti, Sambhooti, Kshamaa, Preeti, Sannati, Orjaa, Anasooyaa, Prasooti. He gave them to these nine maanasa putraas, and told these nine women that you become wives to these maanasa prajaas.

The first four maanasa prajaas who were created were Sanandana and others. These were earlier created by Brahma. They were all the time in meditation and never interested in worldly activities. They were never interested in procreation.

They had the ultimate knowledge, they had controlled desires, they had no maatsarya; when they were such, with no desires, ...
Then Chaturmukha Brahma got very angry, as he had created them with the idea that creation will continue through them, but they had controlled all desires, and had no desire to create or other worldly activities. Looking at them, Chaturmukha Brahma became extremely angry. His anger was such that it could burn the three worlds. All the three worlds were lighted like a garland of fire which came out of his anger.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 12:

Bhrukuti kutilaat tasya lalaataat krodha deepitaat |
Samutpannah tadaa rudro madhyaana aarka sama prabhah |

From his eyebrows which were twisted with anger, and from his forehead which was glowing with anger, Rudra was born, and was shining like the mid day sun.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 13:

Ardha naaree nara vapuh prachando ati shareeravaan |
Bibhaja aatmaanam ityuktvaa tam brahmaantardadhe tatah |

He had half nara and half naari, half man and half woman; he had that kind of body. Then, Brahma disappeared telling Rudra that you split yourself into two.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 14:

Tatha ukto asou dvidhaa streetvam purushatvam tathaa akarot |
Bibheda purushatvam cha dashadhaa cha ekadhaa punah |
Rudra promptly listened to Chaturmukha Brahma, and divided himself into two parts - purusha and stree. The part which was purusha, he again divided into eleven parts.

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 15:_

Soumya asoumyaih tathaa shaantaa ashaantaih steetvam cha sa prabhuḥ |

Bibheda bahudhaa devah svaroopaih asitaih sthitaih ||

The woman part of his body, he created into many many forms. Some were pleasant, some were not pleasant, some peaceful, some not peaceful, black and white.

_Sri Engal Aalwaan’s Commentary:_

Tathoktaa iti | Streetvam purushatvam cha dvidhaa akarot - pruthak chakaara | Pumstvam cha ekaadashaavidham roopamedaih |

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 16:_

Tato brahma aatma sambhootam poorvam svaayambhuvam prabhuḥ |

Aatmaanam eva krutavaan prajaapaalye manum dvija ||

Chaturmukha Brahma, for the purpose of continuation of the race, he created himself into Svaayambhuva Manu.

_Sri Engal Aalwaan’s Commentary:_

Tata iti | Aatma sambhooram | Ata eva svayambhuvam aatmaanam eva tam prajaapaalye nimitte poorvam manum krutavaan |
From himself, for the purpose of continuing the creation, he created Svaayambhuva Manu.

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 17:_

_Shtataroopaam cha taam naareem tapo nirdhoota kalmashaam |
Svaayambhuvo manuh devah patneetve jagruhe prabhu |

From his patni's amsha, he created Shataroopa. Svaayambhuva Manu, who was created from the _purusha_ part, married Shataroopa.

Though Svaayambhuva Manu and Shataroopa had the same parents, they got married. There are two reasons told here for this. (i) They were having that kind of strength of _tapas_. (ii) They were _devaas_. Svaayambhuva Manu accepted Shataroopa as his wife.

_Sri Engal Aalwaan's Commentary:_

_Shataroopaam iti | Shataroopaam arddhena purusho abhavat arddhena naari iti uktaayaa brahma patnyaah shataroopaayaa amsha bhootaam brahma amsha bhooto manuh jagruhe |

From the stree part of his _amsha_, Shataroopa was created.

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 18:_

_Tasmaat tu purushaat devee shata roopaa vyajaayata |
Priyavrato uttaanapaadou prasooti aakooti sanjnitam |

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 19:_

_Kanyaadvayam cha dharmaayna roopa oudaarya gunaanvitam |
Dadou prasootim dakshaaya aakootim ruchaye puraa

From Swayambhuva Manu, Shataroopa had two sons and two daughters. Priyavrata and Uttaanapaada were the two sons. Prasooti and Aakooti were the two daughters. They had good roopa and good qualities. Prasooti was given in marriage to Daksha, and Aakooti to Rucha.

Sri Engal Aalwaan's Commentary:
Kanyaa dvayam iti | Prajaapatih aakootim ruchaye dadou |

The vamsha, and vamsha anucharita are part of the Puraana. This is Puraana lakshana.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 20:
Prajaapatih sa jagraaha tayoh jajnye sadakshinah |
Putro yajnyo mahaabhaaga dampatyoh mithunam tatah |
Yajnya and Dakshina were born from Ruchi.

Sri Engal Aalwaan's Commentary:
Prajaapatih iti | Sah - ruchih jagraaha, tayoh aakooti ruchayoh dampatyoh sadakshino yajnyah putro mithinam jajnire |

Through the marriage of Aakooti and Ruchi, Dakshina and Yajnya were born as twins (mithuna).

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 21:
Yajnyasya dakshinaayaam tu putraa dvaadasha jajnire |
Yaamaa iti samaakhyaataa devaah svaayambhuve manou ||

To Yajnya and Dakshina, twelve sons were born. They were called as Yaamaas; they are devaas.

Sri Engal Aalwaan’s Commentary:

Yajnyasya iti | Svaayambhuve manou - manvantare |

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 22:

Prasootyaam cha tathaa dakshah chatasro vimhatim tathaa |
Sasarja kanyaah taasaam cha samyak naamaani me shrunu ||

Twenty four daughters were born of Prasooti and Daksha. Listen to their names.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 23:

Shraddhaa lakshmi dhruti tushti medhaa pushti tathaa kriyaa |
Buddhih lajjaa vapuh shaantih siddhii keertii trayodashee ||

Shraddhaa, Lakshmi, Dhruti, Tushti, Medhaa, Pushti, Kriyya, Buddhi, Lajjaa, Vapu, Shaanti, Siddhi, Keerthi. These are thirteen names told.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 24:

Patnyartham prati jagraaha dharmo daakshaayini prabhuh |
Taabhyah shishtaa yaveeyasya ekaadasha sulochanaah ||

Dharma accepted these thirteen as his wives.
The lineage is going to be told. This is the vamsha anucharita, this is one of the lakshanaas of Puraana. We shall take them up in the next session. These names have philosophical meanings.

Recap: In the previous session, we were studying Amsha 1, Chapter 7 of Sri Vishnu Puraanam. Where we saw that Swayambhuva Manu and Shataroopa have two sons (Uttaanapaada and Priyavrata) and two daughters (Aakooti and Prasooti). Prasooti marries Daksha, and Aakooti marries Ruchi Prajaapati. ToAakooti and Ruchi Prajaapati, twins are born - Yajnya and Dakshina, who get married; they get twelve sons, who are known as Yaama Devataas. Daksha and Prasooti get twenty four daughters.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 22:
Prasootyaam cha tathaa dakshah chatasro vimshatim tathaa |
Sasarja kanyaah taasaam cha samyak naamaani me shrunu ||

Twenty four daughters were born of Praso oti and Daksha. Listen to their names.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 23:
Shraddhaa lakshmi dhrutih tusthih medhaa pushtih tathaa kriyaa |
Buddhih lajjaa vapuh shaanti shaantih siddhih keerthi trayodashee ||

Shraddhaa, Lakshmi, Dhruti, Tushti, Medhaa, Pushti, Kriyaa, Buddhi, Lajjaa, Vapu, Shaanti, Siddhi, Keerthi. These are thirteen names told.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 24:
Patnyartham prati jagraaha dharmo daakshaayini prabhuh |
Taabhyah shishtaa yaveeyasya ekaadasha sulochanaah ||

Dharma accepted these thirteen as his wives.

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 25:_

Khyaatih satyatha sambhootih smrutih preetih kshamaa tathaa ||

Santatih cha anasooyaa cha oorjaa svaahaa svadhaa tathaa ||

The younger eleven daughters of Daksha and Prasooti are Khyaati, Sati, Sambhooti, Smruti, Preeti, Kshamaa, Santati, Anasooyaa, Oorjaa, Svaaha, Svadhaa.

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 26:_

Bhruguh bhavo mareechischa tathaa chaiva angiraa munih ||

Pulastyah pulahah chaiva kratuh cha rishivarah tathaa ||

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 27:_

Atrih vasistho vanhi cha pitarascha yathaa kramam ||

Khyaatyadyaa jagruhuh kanyaa munayo munisattama ||

These eleven were accepted as wives, in order, by Bhrugu, Shiva, Mareechi, Angira, Pulastya, Pulaha, Kratu, Atri, Vasishta, Vanhi and Pitara.

_Sri Engal Aalwaan’s Commentary:_

Yajnyasya iti | Svaayambhuve manou manvantare |

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 28:_
Shraddhaa kaamam chalaa darpam niyamam dhrutih aatmajam |
Santosham cha tatha tushthih lobham pustih asooyata ||

The children of Dharma are told. Shraddha gave birth to Kaama, Lakshmi gave birth to Darpa, Dhruti gave birth to Niyama, Tushti gave birth to Santosha, Pushti gave birth to Lobha.

Sri Engal Aalwaan’s Commentary:

Shraddheti | Sraddhaa kaamam tathaa darpam iti paathe tathaa iti anyena krama praaptaa lakshmeeh lakshyaa | Yathaa kourme *
Shraddhaa yaastu sutah kaamo darpo lakshmyaah sutah smrutah * iti |

There is a paatha called tathaa darpam, where Lakshmi is to be taken. In Kurma Puraana it is said that Lakshmi’s son is Darpa.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 29:

Medhaa shrutam kriyaa dandam nayam vinayam eva cha |
Medha gave birth to Shruta, Kriyaa gave birth to Danda, Naya and Vinaya.

Sri Engal Aalwaan’s Commentary:

Medhaa iti | Kriyaa dandam kriyaayaam taamasyaam dandah,
raajasyaam nayah, saatvikyaam maanaso anouddhati aatmaa vinayah |

Danda is said to be when it is in taamasa mode; when in Raajas mode, it is Naya; Vinaya is when it is obedient, or subservient, and when one does not feel superior in the mind, this is in the Sattva mode. Here, Vinaya is with respect to the mind.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 30:
Bodham buddhih tathaa lajjaa vinayam vapuraatmajam |
Vyavasaayama prajajnye vai kshemam shaantih asooyata |

Buddhi gave birth to Bodha. Lajja also gave birth to a son called Vinaya - this is said to be shaareero vinayah, when one is bodily subservient. Vapu gave birth to Vyavasaaya. Shaanti gave birth to Kshema.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 31:
Sukham siddhih yashah keertih iti ete dharma soonavah |
Kaamaadratih sutam harsham dharma poutram asooyata ||

Siddhi gave birth to Sukha, and Keerthi gave birth to Yashas. They are all the children of Dharma. From Kaama, Rati gave birth to Harsha, and Dharma was grandson.

Sri Engal Aalwaan’s Commentary:
Bodham iti | Lajjaayaah tu shareero vinayah |

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 32:
Himsaa bhaaryaa tu adharmasya tato jajnye tathaa anrutam |
Kanyaa cha nirkutih taabhyaam bhayam narakam eva cha ||

Himsaa became wife of Adharma, and from them, a son was born by name Anruta, and a daughter by name Nikruti. From these two - Anruta and Nikruti, Bhaya and Naraka were born.

Sri Engal Aalwaan’s Commentary:
Because the sons of Dharma were told, the sons of Adharma are also told. These are also the states of mind. In order to do creation, sustenance and dissolution - for creation and sustenance, dharma is required; for dissolution, adharma is also required.

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 33:_

_Maayaa cha vedanaa chaiva mithunam tu idam etayoh |
Tayoh jajnye atha vai maayaa mrutyum bhoota apahaarinam |

Maayaa and Vedanaa were born as twin daughters. From Maaya, Bhaya gave birth to Mrutyu, which causes an end to all the beings.

_Sri Engal Aalwaan’s Commentary:_

_Maayaa iti | Tasmaat etayoh mithuna dvayam, bhayaajjajnya iti paathe etayoh mithunayoh madhye maaya bhayaat tu mrutyum jajnye |
Tayoh jajnye iti paathe maaya mrutyum sushuve, bhayaat iti sheshah |

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 34:_

_Vedanaa sva sutam cha api dukham jajnye atha rouravaat |
Mrutyoh vyaadhi jaraa shoka trushnaa krodaah cha jajnire |

Naraka married Vedanaa, and gave birth to Dukha. Rourava is to be taken as Naraka. From Mrutyu, Vyaadhi, Jaraa, Shoka, Trushnaa, Krodha were born.
These are all the various sufferings and death. These are the means to cause dissolution.

*Sri Engal Aalwaan's Commentary:*

Vedanaa iti | Rouravaat bhayam narakam eva chet uktaat narakaat |

*Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 35:*

Dukhottaraah smrutaa hi ete sarve cha adharma lakshanaah |
Naishaam bhaaryaa asti putro vaa te sarve hi oordhvaretasah ||

They are all of extreme sorrow and suffering. They are all signs of adharma. For them, there are no wife or children. They are said to be oordhvaretas.

Viraktaas, sannyaasis are told as oordhvaretas. Because they do not have wife or children, they are said to be oordhvaretas.

*Sri Engal Aalwaan's Commentary:*

Dukhottaraa iti | Adharma lakshanaah adharmo vamsha moola bhoofo lakshanam eshaam te tathaa uktaah | Te vyaadhyaadyaah oordhvaretasah charama kaaryasya dukhaatmatvaat kaaryaantara anupaadakaah |

These - Vyaadhi, Jaraa, Shoka, Trushnaa, Krodha - adharma is a sign of their entire vamsha itself. The end itself is of extreme sorrow, there is nothing else beyond this; so they are said to be oordhvaretas.

*Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 36:*

Roudraani etaani roopaani vishnoh munvaraatmaja |
Nitya pralaya hetutvam jagato asya prayaanti vai ||

These are all the terrific forms of Vishnu, O Maitreya. They become the cause of nitya pralaya of this world.

Now, the various kinds of srushti and pralaya are going to be told.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 37:
Daksho mareechih atrischa bhrugu aadyascha prajeshvaraah |
Jagati atra mahaa bhaaga nitya sargasya hetavah ||

Daksha, Mareechi, Atri, Bhrugu and these hosts of praajapatis, they are the causes of nitya sarga, the everyday creation which is happening.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 38:
Manavo manuputraah cha bhoopah veerya dhanaascha ye |
Sanmaarga nirataah shooraaah te nitya sthiti kaarinah ||

The causes of the nitya sthiti, the daily sustenance that happens, are Manu and sons of Manu, who are the kings, with lot of valour, established in the righteous path, courageous and bold ones.

Thus, Paraasharar explains the various forms of dharma, adharma, and how they are causing nitya sarga, nitya sthiti.

Now, Maitreyar asks a question.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 39:
Maitreyah -
You talked about *nitya sarga*, *nitya sthiti*, *nitya pralaya* - daily creation, daily sustenance and daily dissolution. Please tell me their svaroopa, their nature, O knower of *Brahman*.

**Sri Engal Aalwaan’s Commentary:**

*Jeevaanaam srujyatvaadinaa paaratantryaat nitya sargaadou hetutvam anupapannam iti aashankyaa tat parihaara bubhutsayaa teshaaam svaroopam prucchati yeyam iti* |

The people who are told - *Daksha*, *Mareeechi*, *Manu*, their children - are all created, and will also get destroyed. They are dependent on others to create, and not independent. How are they told to be causes of *nitya sarga*, the daily creation? - this is the doubt that *Maitreyar* gets. In order to get that doubt cleared, he is asking about the nature of *nitya sarga*, *nitya sthiti*, *nitya pralaya*.

**Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 40:**

*Sri Paraasharah -

Sarga sthith vinaashaam cha bhagavaan madhusoodanah |

Taistaih roopaih achintyaatmaa karoti avyaahato vibhuh ||

*Pramaatman* only does all these things - creation, sustenance and destruction, taking on those forms, being the *antaryaami* of *Daksha*, *Mareeechi*, *Manu*, his children and *Vyaadhi* and others which were told. *Pramaatman*’s forms cannot be thought of by anybody, it is unimaginable. How He is the inner controller of everything, and controls the entire process of creation, sustenance, dissolution, without expecting any other *sahakaari*, being *sahakaari nirapeksha*, one cannot even imagine this. He keeps doing this without any breakage.
Paraasharar tells about four kinds of pralaya - Naimittika, Praakrutika, Aayantika, Nitya.

Chaturmukha Brahma has a day and night, one day is a kalpa. After a day, when he sleeps for one night, this is called naimittika pralaya. In the night when Chaturmukha Brahma sleeps, this is said to be naimittika pralaya. Chaturmukha Brahma also goes into prakrutah pralaya, when the brahmaanda also gets merged in its cause. Brahmaanda also gets merged into the pancha bhootas, pancha tanmaatraas, everything becomes avyakta, which is merged into Paramaatman, in ekee bhaava - this is called prakruta pralaya, when Chaturmukha Brahma, Brahmaanda, everything merges into moola prakruti. Process of dissolution is in the reverse order of process of creation.

Aatyantika pralaya is from Brahma jnyaana, through upaasane, prapatti, those who get rid of samsaara forever. They are told as yogis, who go and join Paramaatman in Parama Pada. Every day and night, the beings are
created and they die - this is happening all the 24 hours on a continuous basis - the beings dying daily is called Nitya Pralaya.

**Sri Engal Aalwaan’s Commentary:**

Vishnuh eva sattva aadi shaktyaadhaana dvaaraa taih taih manvaadi roopaih sthiti aadi karoti iti pariharati - sargeti | Taih taih - manvaadiroopaih | Manvaadayah sattvasthaah, dakshaadayo raajasah, vyaadhyaadayah taamasah |

Vishnu, through His shakti of sattva, rajas and tamas, through Manu, Mareechi, Daksha, and these forms, He does srushti, sthiti, pralaya. When He takes the form of sattva, through Manu and others, He becomes the cause of sustenance. When He takes the form of Daksha and others, being antaryami of those chetanaas, rajas is high, and He gets creation done. When taamasa is high, He takes the form of Vyaadhi and other chetanaas, and through them, gets destruction done.

Atha nitya pralayasya svaroopam darshyan prasangaat pralayasya chaturvidham aaha naimittika ityaadinaa | Naimittika iti | Aatyantika iti | Naimittika aadi layeshu sushupti utkraantyoh cha jeevasya paramaatmaniy laye api karma kshaya abhaavaat punarbhavo vidyate | Aatyantike tu nisshesha karma avidyaadi naashaat na punarbhava iti visheshah |

In order to tell about nitya pralaya, Paraasharar starts to explain about four types of pralaya here. There are four pralayas told - Naimittika, Praakrutika, Aatyantika, Nitya. In the daily deaths we see, the jeevaatman goes and joins into Paramaatman, and from body to body; this is called samsaara, samyak sarati. During Naimittika pralaya also, when Chaturmukha Brahma sleeps, they go and join into Paramaatman. In Praakruta pralaya, Chaturmukha Brahma and Brahmaanda also get merged. In all these three pralayaas, the jeevaatman goes and joins Paramaatman, but for the jeevaatman, the karmaas are still existing and not destroyed completely; so they are again born; when Praakruta
srushti happens after Praakruta pralaya, they are again born. After Naimittika pralaya also, and nitya pralaya also, they are born again. In all these pralayaas, karma is not completely destroyed. Every day in sushupti, we go and join Paramaatman. When we leave the body to take on another birth, utkraanti, also, jeevaatman goes and joins Paramaatman. Laya is ekee bhaava, and not losing the svaroopa of jeevaatman; but jeevaatman goes and joins Paramaatman as though they cannot be differentiated. In all these cases, karma is still there and not destroyed completely. In order to experience the fruits of those karmaas, punya and paapa, again they are born. Whereas in the case of Aatyantika pralaya, karma and avidyaa are completely destroyed, and because of this, one is not born again; they go to Parama Pada and join Paramaatman and are eternally liberated from this samsaara.

Now, about creations are told.

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 44:_

_Prasootih prakruteh yaa tu saa tushtih praakrutaa smrutaa |
Dainandinee tathaa proktaa yaa antara pralayaadanu ||_

After prakruta pralaya, again srushti happens. This is called prakruta srushti. Dainandina stushti is the srushti which happens after naimittika pralaya; whatever Chaturmukha Brahma creates after sleeping for his night.

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 45:_

_Bhootaani anudinam yatra jaayante munisattama |
Nitya sargo hi sa proktaah puraanaarthaa vichakshanaih ||_

Those who know the meanings of the Puraanaas very well, by them, nitya sarga is told as every day when beings are being born, O Sage.
Four kinds of pralaya were told - Nitya, Naimittika, Praakruta, Aatyantika.
In the first three, there is srushti, whereas in Aatyantika, there is no srushti, because they are liberated once and for all, and there is no karma. So three kinds of srushti are told - Praakruta srushti after prakruta pralaya, dainandina srushti after naimittika pralaya, nitya srushti is after nitya pralaya.

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 46:_

_Evam sarva shareereshu bhagavaan bhoota bhaavanah |
Samsthitah kurute vishnuh utpatti sthiti samyamaan ||

All these things happen not being controlled by anyone else, but by Paramaatman Vishnu only. Vishnu only does these creation, sustenance, dissolution, being present as the inner controller in all the bodies. He is untouched by all these defects. He is endowed with Shaadgunya.

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 47:_

_Srushti sthiti vinaashaanaam shaktayah sarva dehishu |
Vaishnivyah parivartante maitreya aharnisham samaah ||

Rajas, sattva and tamas shaktis were told to be the cause of srushti, sthiti, laya, in all these embodied beings. They are all controlled and being done repeatedly by the mere willing, sankalpa of Vishnu. It happens daily without break.

_Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 48:_

_Gunatrayam ayam hi etat brahman shakti trayam mahat |
Yo atiyaati sa yaatyeva param naavartate punah ||
The three shaktis are said to be guna trayaas, sattva, rajas and tamas. One who crosses over all these effects of sattva, rajas, tamas, such yogis go and attain Paramaatman, and do not come back again.

Sri Engal Aalwaan’s Commentary:

Srushti iti | Vaishnavyah vishnu sankalpa anuvartinyah shaktayah
sattvaadyaah, aharnisham sadaaavicchedhena | Sarvo api jano vishnu
shakti preritah kaala bhedaat vishaya bhedaat cha sargaadi karoti |

Those which are controlled by the mere willing of Vishnu, all beings are being impelled by Paramaatman’s shakti. Based on the time and object under consideration, creation, sustenance, destruction happen, being controlled by Paramaatman Vishnu only.

Paraasharar talks about four kinds of pralaya, and three kinds of srushti. Though Daksha and prajaapatis, Manu and his sons, and Vyaadhi and others are all responsible, they are all being controlled by Vishnu only, being antaryaami. Things are done according to the karmaas of the chetanaas. Those who cross over the effects of these guna trayaas, sattva, rajas, tamas, they attain Paramaatman and are never born again.

With this, the Seventh Chapter comes to an end.

|| Iti Sri Vishnu Puraane Prathame Amshe Saptamo Adhyaayayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Saptamo Adhyaayayah ||

|| Atha Ashtamo Adhyaayayah ||
**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 1:**

**Sri Paraasharah -**

Kathitah taamasah sargo brahmanaste mahaa mune |
Rudra sargam prvakshyaami tat me nigadatah shrunu  ||

The *taamasa sarga* of Chaturmukha Brahma was told, O great sage. Continuing from that, *Rudra sarga* is going to be told now. Listen to this *Rudra sarga*, the creation of the *Rudras*, now.

**Sri Engal Aalwaan’s Commentary:**

Nitya pralaya hetoh adharmaadeh taamasasya prasangaat bhrugu sargam atikramya poorva ukta koumaara sarga antargatam taamasam rudra sargam prapanchayitum prastouti kathita iti  |

The cause of *nitya pralaya*, the destruction that keeps happening on a daily basis, *adharma* and others which are because of *tamas*, skipping the *Bhrugu sarga*, whatever was told earlier in the *koumaara sarga*, within this *koumaara sarga* the *taamasa Rudra sarga* happens, this will be explained now.

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

Kalpaadou aatmanah tulyam sutam pradhyaayatah tatah |
Praaduraaseet prabhoranke kumaaro neela lohitah  ||

In the beginning of the *kalpa*, he wanted to get a son who is very similar to himself. So, *Chaturmukha Brahma* started to do *sankalpa*. At that time, *Neelalohota* was born on his lap.

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 3:**
Ruroda su svaram so atha praadravat dvijasattama |
Kim rodishi iti tam brahmaa rudantam pratyuvaacha ha ||

He cried loudly making lot of noise. And he started moving here and there. Chaturmukha Brahma asked him why are you crying like this.

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 4:**

Naama deheeti tam so atha pratyuvaacha prajaapatih |
Rudrastvam deva naamnaasi maa rodeeh dhairyam aavaha |
Evam uktah punah so atha sapta krutvo ruroda vai ||

He said, 'Give me a name'. Prajaapati replied 'You are going to be called Rudra deva. Do not cry. Be bold, courageous'. After that, the Neelalohota, after having got the name of Rudra, again cried seven times.

**Sri Engal Aalwaan's Commentary:**

Naama iti | Rodana dravanaabhyaam rudra naama niruktih | *
Rodanaat dravanaat cha eva rudra naamnaa abhivishrutah | * iti vaayu ukteh |

The nirukti for the word Rudra is Rodana dravanaabhyaam, because of crying and moving here and there. In Vaayu Puraana, it is told like this.

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 5:**

Tato anyaani dadou tasmai sapta naamaani vai prabhu |
Sthaanaani cha eshaam ashtaanaam patneeh putraamscha sa prabhu ||

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Then *Chaturmukha Brahma* gave him another seven names. He gave *Rudra* and the other seven places also, gave them wives and children also.

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 6:**

*Bhavam sharvam asheshaanam tatha pashupatim dvija |*

*Bheemam ugram mahaadevam uvaacha sa pitaamahah ||*

He gave names to the seven people as *Bhava, Sharva, Eeshaana, Pashupati, Bheema, Ugra, Mahaadeva.*

**Sri Engal Aalwaan’s Commentary:**

*Tata iti | Naamaani rudra bhava aadeeni, patneeh suvarchalaa aadikaah ||*

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 7:**

*Chakre naamaani atha etaani sthaanaani eshaam chakaara sah |*

*Sooryo jalam mahee vanhii vaayuh aakaasham eva cha |*

*Deekshito braahmanah soma iti etaah tanavah kramaat ||*

He also gave them forms, *Soorya, Jala, Mahee (Pruthivi), Vanhi, Vaayu, Aakaasha, Deekshita braahmanah* (*braahmana who has taken deekshaa in yajnyaas), *Soma (Chandra).*

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 8:**

*Suvarchalaa tatha eva oshaa sukeshee chaaparaa shivaa |*

*Svaahaa dishah tatha deekshaa rohinee cha yathaakramam ||*
He gave wives which are Suvarchalaa, Oshaa, Sukeshi, Shivaa, Svaahaa, Dishaa, Deekshaa, Rohinee.

_Sri Engal Aalwaan’s Commentary:_

Chakre naamaani iti | Atra vanhih vaayuh iti paatha kramo na vivakshitah, agneh devataa patnee putraanaam pashupati svaahaa skandaanaam panchama sthaane vakshyamaanatvaat |

The _paatha krama_ is told as Vanhi (Agni), Vaayu. In the _artha krama_, we have to take it the other way, Vaayu and Agni. Because, when the wives are told, Svaahaa is the wife of Agni.

_Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 9:_

Sooryaadeenaam dvija sreshta rudraadyaih naamabhih saha |

_Patnyah smrutaa mahaabhaaga tat apatyaani me shrunu || |

Soorya, water, earth, etc. are the forms and the names are _Rudra_ and others which were given. Along with the names called _Rudra_ and others, _Soorya_ and others, listen to their children.

_Sri Engal Aalwaan’s Commentary:_

Sooryaadeenaam iti | Sooryaadeenaam rudra moorteenaam |

_Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 10:_

Eshaam sooti prasootibhyam idam aapooritam jagat |

By whose children and grand children, this entire world is filled.

_Sri Engal Aalwaan’s Commentary:_
Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 11:
Shanaischarah tathaa shukro lohitaango manojavah |
Skandah sargo atha santaano budhah cha anukramaat sutaah  
Shanaischara, Shukra, Lohitaanga, Manojava, Skanda, Sarga, Santaana, Budha, are the children.

Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 12:
Evam prakaaro rudro asou sateem bhaaryaam aninditaam |
Upayeme duhitaram dakshasya eva prajaapateh  
In this way, Rudra takes Daksha Prajaapati’s daughter Sati as his wife.

Sri Engal Aalwaan’s Commentary:
Evam iti | Sateem satee naamneem |

Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 13:
Dakshakopaat cha tatyaaaja saa satee sa kalevaram |
Himavat duhitaa saa abhoot menaayaam dvija sattama  
Because of the anger of Daksha, Sati gave her body, she sacrificed herself. Then she became the daughter of Himavaan and Menaa, called Uma.
**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 14:**

*Upayeme Punah cha umam ananyaam bhagavaan harah ||*

*Rudra* again marries her.

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 15:**

*Daivo dhaatru vidhaatarou bhrugoh khyaatih asooyataa |
Shriyam cha deva devasya patnee naaraayanasya yaa ||*

From *Bhrugu*, *Khyaati* gives birth to two *devaas* *Dhaatru* and *Vidhaatru*, and also *Lakshmi*, who became wife of *Sriman Naaraayana*.

*Maitreyar* asks for this story, and this continues now. The story of *Amruta Manthana*, and how *Maha Lakshmi* was born there will now continue.

**Recap:** In the previous session, we were studying *Amsha 1*, Chapter 8, where the *prakarana* where *Rudra* married *Uma* was told. We studied the *Rudra sarga*.

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 15:**

*Devou dhaatru vidhaatarou bhrugoh khyaatih asooyataa |
Shriyam cha deva devasya patnee naaraayanasya yaa ||*

After this *Paraasharar* says that *Bhrugu* and *Khyaati* got married. *Khyaati* gave birth to two *devaas*, *Dhaatru* and *Vidhaatru*. And also the consort of Lord *Naaraayana*, the Lord of all Gods, *Shridevi* was born of *Bhrugu* in *Khyaati*.

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 16:**
**Maitreyah -**

*Ksheeraabdhoh shreeh samutpannaa shrooyate amruta manthane |

*Bhrugoh khyaatyaam samutpannaa iti etat aaha katham bhavaan ||*

*Maitreyar asks - I have heard that in the *Ksheeraabdh* (milk ocean), when *devaas* and *asuraas* did churning of the ocean to get *amruta*, at that time, *Shree* was born. Now, you are telling that She was born of *Bhrugu* and *Khyaati*, how is this possible.

**Sri Engal Aalwaan's Commentary:**

*Maitreyah chodayati - ksheeraabdhou iti |

Paraasharar now starts to answer this. While answering, he starts to tell the nature of *Shridevi, Mahaalakshmi*, *svaroopa*, *svabhaava*, and also how *Shree* and *Naaraayana* are ever associated. The *Amruta Mathana prakarana* will come later.

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 17:**

*Sri Paraasharar -

*Nitya eva eshaa jaganmaataa vishnoh shreeh anapaayini |

Yathaa sarvagato vishnuh tathaa eva iyam dvijottama ||*

*Shree* is ever inseparably associated with *Vishnu*, She is the mother of the whole world, She is eternal. Just as *Vishnu* is all pervading, She is also all pervading.

This is an often quoted *shloka* in commentaries.
Jagat pitaa is Vishnu, the father of the whole world. She is ever associated with Him, and is the mother. They are the father and mother of this whole world. Just like Vishnu, She is also eternal. For Her also, just like Vishnu, She also manifests, and ends Her avataaraas, incarnations, many times. First, She was born as the daughter of Bhrugu. After that, Doorvaasa Rishi curses Indra, and at that time, She disappears, and again manifests during the churning of the ocean. So, there is no contradiction here. The all pervading Vishnu, whatever nature He is, She is also of the same nature. The attributes of Vishnu such as all pervasiveness, His essential, substantive nature being of satyatva, jnyaanatva, anantatva, amalatva, aanandatva, etc., all the innumerable auspicious qualities of Vishnu, vaatsalya, soulabhya, sousheelya, etc., they are all extended in Her also. Or, Bhagavaan is all pervasive in His essential nature itself. She is His shakti, and though She is anu, She is there everywhere, and can be perceived in all places; She is also all pervasive.

Here there are some aspects we have to see. Shruti, tell about Shridevi and Vishnu both. Though they may not express the words vibhu and anu in some places, they tell that Naaraayana is supreme in some places, that Shridevi is supreme in other places. An Upanishadic vaakya "Ksharam pradhaanam amrutaaksharam harah ksharaatmanou eeshate deva ekah" says that prakruti, pradhaana, avyakta iskshara,
chetanaas are akshara, one Lord rules over chetana and achetana; tells deva ekah, and does not talk about Shridevi there. "Aaneedavaatam svadhaayaat tadekam", even during pralaya, when nothing exists, there is one Brahma, associated with Shridevi. "Tasya madhye vanhi shikhaa anyordhva vyavasthitah neelato yata madhyasthaa vidyullekheva bhaasvaraa" in Mahaa Naaraayana Upanishad, says that Paramaatman is present in the heard, and Shridevi is also present as a streak of lightning there; Bhagavaan is like a dark cloud and Shridevi is like lightning. "Sumajjaani" tells about Bhagavaan who is ever associated with Shridevi. "Vishvasya bhartree jagatah pratishthaa, eeshaanaa devi bhuvanasya aadi patni, shraddhayaa devo devatvam ashnute", She is the support of the entire world, She rules over the entire world. "Kum pradhaana eeshvara eeshvari", She rules over even Eeshvara.

Paraashara Bhattar says that "Shruti may not tell You in some places clearly, separately, because You are included in Him, You are ever associated with Him". Though they are two, they are told as One, they both rule over everything.

There are two versions of Vishnuchitteeya itself. There is a version published in 1882 at Madras, edited by Vavilla Anantanarayana Shastri, and Vaavilla Ramaswamy Shastri. There is one more published earlier than 1882 in Telugu at Madras. This has the following commentary "Yathaa iti sarvagato vishnuh yathaa yat svabhaavah iyam api tathaa tat svabhaavaa iti. Vishnoh sarvagatatvam prayajnyaanaadi svaroopa kalyana gunaadeenaam atideshah. Athavaa bhagavaan vibhutvena sarvagatah iyam cha sarva gataa" - anutva is not mentioned. Among the followers of Bhagavad Raamaanuja also, there is a difference between Vadagalai and Tengalai sampradaayaas. In Vadagalai, they think that Mahaalakshmi is vibhu svaroopa, and in Tengalai, she is told as anu svaroopa.
Next, *Paraasharar* starts to explain the wonderful relationship of *Naaraayana* and *Mahaalakshmi*, how they both exist together.

*Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 18:*

*Artho vishnuh iyam vaani neetireshaa nayo harih |*

*Bodho vishnuriyam buddhih dharma asou satkriyaa tviyam ||*

Shridevi is the word, *vaani*, *shabda*, and Bhagavaan is the meaning, *artha*. They are eternally associated like that. Shridevi is *neethi*, and Hari is *naya*. Shree is *buddhi* and Bhagavaan is *bodha*. Dharma is Bhagavaan and Shree is *y aaga* and others.

In our *siddhaanta*, the relationship between *shabda* and *artha* is eternal, existing all the time. It is not that someone creates an object and associates a word with that. For example, *Devadatta* is born, and the *naamakarana* is done as *Devadatta*. There is a view that after an object is created only, a word can have a meaning; when there is no object, how can a word have a meaning? It is established in the *Shrutis* that Bhagavaan does creation with the words only. "*Veda shabdebhya eva aadou devaadeenaam chakaara sah*" says Manu. Shruti says "*Sa bhooriti vyaaaharat sa bhuvam asrujata*", He said Bhoo, and created the world. "*Yathaa poorvam dhaataa akalpayat*". All these things show that the relationship between word and meaning is that the meaning is *antargata* in the *shabda* itself. They are ever associated and there is no need to associate an object with a word. Words like Indra are existing all the time, *apourusheya*, *nitya*, and the meaning always exists. This is examined in detail in various works. There is always an Indra, they are called *pravaaha nityaas*. During creation, Bhagavaan takes the *Veda shabda*, and looking at the characteristics, associates the object with the word. The meaning is the *svaroopa* of the *shabda* itself. *Bhaashyakaarar* establishes all of this in three *sutraas* of *Brahma Sutraas*. 
This is also the reason why Kaalidaasa says ‘Vaagarthou iva sampruktou vaagartha pratipattaye’.

_Sri Engal Aalwaan’s Commentary:_

_Tayoh sarvaatmakatvam anapaayitvam cha upapaadayati artha iti | Arthah shabda vaachyah, neetih nyaaya shaastram | Nayo nyaayah | Buddhih adhyavasaayaatmakam antahkaranam, tat kaaryo nischayo bodhah | Satkriyaa yaagaadih | Dharmah tat upaadyamadrushtam |

Everything is _ubhaya aatmaka_, Bhagavaan and Shree are ever associated. Both are there always. Everything has _Vishnu_ and _Lakshmi_ as their _aatmaa_; they both together control and support everything, and both together are the masters. Word and meaning have _vaachya vaachaka sambandha_, _vaachaka_ is the _shabda_, and _vaachya_ is the object denoted by the word, this is _artha_. _Nyaaya_ is the way the concepts are presented, the _pancha avayayava vaakya_. _Nyaaya shastra_ is that which houses all of these. _Buddhi_ is the mind, when it is in the deciding mode, when it is taking a decision. When it is thinking, it is called _chinte_. Like this, there are different _prakaaraas_, modes of the mind. The effect of the deciding mind is the decision itself; the decision taken by such a mind is called _bodha_. _Sat kriyaa_ is all the good deeds told in the _Vedaas_, which is _yaagaas_. From the _yaagaas_, _adrushta_ is born, obtained, which is _Bhagvaan’s sankalpato_ bestow various benefits.

_Aalwaar_ also says this in many places.

_Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 19:_

_Srashtaa vishnuriyam srsutih shreeh bhoomih bhodharo harih |
Santosho bhagavaan lakshmeeh tushthih maitreya shaashvatee || |

The creator is _Vishnu_, and She is the creation. _Shree_ is _bhoomi_, and He is the one who supports the _bhoomi_. O _Maitreya_, The idea of enoughness
is tushti. The happiness that arises out of this, is santosha.
Bhagavaan is santosha, and Lakshmi is tushti.

**Sri Engal Aalwaan’s Commentary:**

Srashataa iti | Alam buddhih tushtih | Tat abhivyaktam sukham santoshah, shaashvatee iti lakshmyaa visheshanam |

Shaashvati is the attribute of Lakshmi.

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 20:**

Icchaa shreeh bhagavaan kaamo yajnyo asou dakshinaa tviyam |
Aajyaahutih asou devee purodaasho janaardanah ||

Shree is icchaa, and Bhagavaan is Kaama. If Vishnu is yajnya, She is dakshinaa, donation given during the yajnyaas. Every yajnya is never complete without dakshinaa. Shree is the aajyaahuti, the ghee which is offered as oblation, and Janaardana is the purodaasha, the rice cake which is offered.

**Sri Engal Aalwaan’s Commentary:**

Icchaa iti | Icchaa apekshaa, tat janyo abhiniveshah kaamah |

Icchaa is desire, and out of this, comes the wanting to attain that.

**Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 21:**

Patneeshaalaa mune lakshmeeh praagvamsho madhusoodanah |
Chitih lakshmeeh harih yoopa idhmaa shreeh bhagavaan kushah ||

Lakshmi is the patneeshaalaa, the place where the women folk sit, and Madhusoodana is the praagvamsha, the front portion where
the yajamaana sits. She is the altar, and Bhagavaan is the yoopastambha. If Bhagavaan is darbhaa, She is like the samit.

*Sri Engal Aalwaan’s Commentary:*

*Patneeshaalaa iti | Idhmaa samit | Aarshatvaat taap |*

*Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 22:*

*Saama svaroopi bhagavaan udgeetih kamalaalayaa |*

*Svaahaa lakshmeeh jagannaatho vaasudevo hutaashanah ||*

Bhagavaan is saama svaroopa itself. She is a special type of that saama. If Vaasudeva is like the Agni, She is like the Svaaha Devi, who is wife of Hutaashana, Agni.

*Sri Engal Aalwaan’s Commentary:*

*Saama svaroopi iti | Sagaano mantrah saama, tat gaana vishesha udgeetih |*

Saama is mantraas which are sung. A special type of such saama is called as udgeeti.

*Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 23:*

*Shankaro bhagavaanchourih gouri lakshmeeh dvijottama |*

*Maitreya keshayah sooryah tat prabhaa kamalaalayaa | |*

If He is like Shankara, She is like Gowri. If Keshava is the Sun, the Sun’s brightness is Lakshmi.
There is *prabhaa* and *prabhaavat*; *prabhaavat* is the *Soorya*, and *prabhaa* is the rays emanating from the Sun.

*Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 24:*

*Vishnuh pitruganah padmaa svadhaa shaashvata pushtidhaa |*

*Dyou shreeh sarvaatmako vishnuh avakaasho ati vistatarah | |*

*Vishnu* is like the *pitru gana*, the host of *pitrus*; and She is *Svadhaa*, which gives *pushti* all the time, *nitya pushti*. If She is like the sky, He is the broad space.

For *pitrus*, when we offer, it is called *svadhaa*. For *devaas*, it is *svaahaa*.

*Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 25:*

*Shashaankah shreedharah kaantih shreeh tatha eva anapaayinee |*

*Dhrutih lakshmeeh jagat cheshtaa vaayuh sarvatrago harih | |*

*Shreedhara* is the Moon, and the brightness of the Moon is *Shridevi*. She is the capability to support. The *Vaayu* is said to be *Bhagavaan*.

*Sri Engal Aalwaan’s Commentary:*

*Shashaanka iti | Vaayuh jagat praanah, dhrutih dhaaranam, jagat cheshtaa cha pravahaadi praanaadi roopa vaayu krutyam |*

*Vaayu* is the *jagat praana*, the life of the entire world. Air carries things with it, and gives life to beings through breathing - *praana, apaana, vyaana, udaana, samaana* - these are the effects of *Vaayu*.

*Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 26:*
Jaladhih dvija govindah tat velaa shreeh maha mune |
Lakshmeeh svaroopam indraanee devendro madhusoodanah ||

Govinda is like the ocean. Shree is said to be the shores. If Madhusoodana is like Devendra, then Lakshmi is like Indraani, the wife of Devendra.

There is a paatha that Shree is the tide.

Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 27:
Yamah chakradharah saakshaat dhoomornaa kamalaalayaa |
Ruddhih shreeh shreedharo devah svayameva dhaneshvarah ||

If He is Yama himself, She is the wife of Yama, Dhoomornaa. Lord Vishnu is Kubera, and She is Kubera's wife, Ruddhi.

Sri Engal Aalwaan's Commentary:
Yama iti | Yamasya patni dhoomornaa | Ruddhi kuberasya |

Dhoomornaa is the wife of Yama. Ruddhi is Kubera's wife.

It can also be taken as Bhagavaan being antaryaami to all of these.

Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 28:
Gouri lakshmi mahaabhaaga keshavo varunah svayam |
Shreeh devasenaa viprendra devasenaa patih harih ||

If Keshava is like Varuna, Lakshmi is like Varuna's wife, Gowri. if Shree is Devasenaa, Vishnu is Skanda.
Sri Engal Aalwaan’s Commentary:

Gowri iti | Gowri varunasya patni | Devasenaa skanda bhaaryaa |

Varuna’s wife is Gowri. Skanda’s wife is Devasenaa.

Tayoh sarvaatmakatvam is told. They are told in saamaanaadhikaranya to be those things. Varuna is Keshavaatmaka. Gowri is Lakshmyaatmikaa. Both are ubhayaatmaka.

Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 29:

Avashtambho gadaa panih shaktih lakshmeeh dvijottama |

Kaashtaa lakshmeeh nimesho asou muhoorto asou kalaa tu iya m ||

If Bhagavaan is like the aadhaara, Lakshmi becomes the power itself. One kaashtaa is fifteen nimeshaas. Similarly, kalaa is part of muhoorta.

Sri Engal Aalwaan’s Commentary:

Avashtambha iti | Avashtambhah aadhaaro balam vaa |

Avashtambha is support or power.

Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 30:

Jyotsnaa lakshmeeh pradeepo asou sarvah sarveshvaro harih |

Lathaa bhootaa jaganmaataa shreeh vishnuh druma sanjnitah ||

If the light is Bhagavaan, brightness is Lakshmi. If Bhagavaan is the tree, She is the twiner.
Sri Engal Aalwaan’s Commentary:
Jyotsnaa iti | Jyotsnaa prabhaa |

Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 31:
Vibhaavari shreeh devo asou devah chakra gadaadharah |
Varaprado varo vishnuh vadhooh padma vanaalaya |
They are associated like night and day. He is the bridegroom, who gives all boons. Mahaalakshmi is like the bride.

There is another paatha, Vibhaavari shree divaso …

Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 32:
Nada svaroopi bhagavaan shreeh nadee roopa samsthitaa |
Dhvajah cha pundareekaakshah pataakaa kamalaalaya |
She is nadi, and He is nada. He is the flag, and She is the banner.

Nada is the masculine gender of nadi. In the rivers also, it is told like that.

Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 33:
Trushnaa lakshmeeh jagannaatho lobho naaraayanah parah |
Rathee raagascha maitreya lakshmeeh govinda eva cha |
Trushnaa is Lakshmi, and Jagannaatha is lobha. Rathi is Lakshmi, and raaga is Govinda.
Not being satisfied with whatever one gets is *trushnaa*; they want more and more all the time. Whatever is given in donation, wanting to possess that; and desiring to attain what is prohibited; is *lobha*. The happiness that arises out of union with the dear one, is *rathi*; and the excess of that is *raaga*.

After telling how they are both associated, and how they are *ubhaya aatmaka*, Paraasharar says. It is difficult to understand this aspect of Vishnu and Lakshmi being ever associated inseparably, was explained by so many examples.

*Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 34:*

*Kim cha atra bahunoktena sankshepena idam uchyate || |

What else can I say, I cannot explain the relationship how they exist, I am telling you very briefly.

There are two aspects of all that is told. That they are the inner controllers of everything, and are inseparably ever associated.

*Sri Vishnu Puraana, Amsha 1, Chapter 8, Shloka 35:*

*Deva tiryak manushy(eshu)aadou punnaamaa bhagavaan harih |
Stree naamnee shreeh cha vijneyaa naanayoh vardhate param ||*
In all these creations of gods, animal, human, all movables and immovables, whatever is told as man, male, is all Bhagavaan. Whatever is feminine, are Shridevi’s amsha. There is nothing superior than these two.

Sri Engal Aalwaan’s Commentary:

Deva iti | Anayoh aabhyaam param anyat | Sarvasya ubhayaatmakatve api tatra tatra aabhimukhya atishaya visheshaat arthavaani aadeenaam tat aatmakatvam uktam |

Why only so few examples like artha, vaani, etc. Everything has these two as their inner selves, in some places there is a special presence of them that is seen. That was only told here. These are all the examples where this relationship is significantly seen. The examples were told only in specific places, though they are inner controller of everything, and there is nothing superior to them.

|| Om Tat Sat iti Shree Vishnu Puraane Prathama Amshe Ashtamo Adhyaayah ||

|| Iti Shree Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Ashtamo Adhyaayah ||

|| Atha Navamo Adhyaayah ||

Here comes the prakarana if Durvaasa Muni and Indra, and the churning of the ocean comes after this.
Maitreyar had asked about Shridevi, Her nature, and how She was also born as daughter of Bhrugu and Khyaati and also manifests during Amrutha Mathana. Now, Paraasharar starts to explain the second part of it.

\textit{Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 1:}

\textit{Sri Paraasharah -}

\textit{Idam cha shrunu maitreya yat prushto aham iha tvayaa |}

\textit{Shree sambandham mayaa api etat shrutam aaseet mareechitah | |}

O Maitreya, listen to this also, I am going to tell you more, which is connected to Shridevi, which I heard from Mareechi.

\textit{Sri Engal Aalwaan's Commentary:}

\textit{Idam iti | Mareechih kaashyapa pitaa |}

\textit{Mareechi is the father of Kaashyapa.}

He told me that story, I will tell you.

\textit{Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 2:}

\textit{Doorvaasaah shankarasya amshah chachaara pruthiveem imaam |}

\textit{Sa dadarsha srajam divyaam rushih vidyaadharee kare | |}

Durvaasa Rushi is well known for his anger, is Shankara's amsha, was roaming around in the world. He saw a wonderful divine garland, in the hand of a Vidyaadhara stree.

\textit{Sri Engal Aalwaan's Commentary:}
**Doorvaasaah iti | Shankarasya amsha iti vakshyamaanaa
akshyaantyaadeh hetu nirdeshah |**

Durvaasa is very intolerant, *akshaanti*. He curses people for the slightest of mistakes, as well known in the *Puraanaas*. The cause of the *akshaanti* is said that he is *amsha* of Shankara, as Shankara also is said to be like that.

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

*Santaanakaanaam akhilam yasyaa gandhena vaasitam |*

*Ati sevyam abhoot brahman tat vanam vanachaarinaam ||*

It had the wonderful perfume of the flowers of *Santaanaka*. With this, the entire forest was having a wonderful fragrance of these flowers, which was most pleasant.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 4:**

*Unmatta vrata dhruk vipraah taam drushtvaa shobhanaam srajam |*

*Taam yathaache varaarohaam vidyaadhara vadhoom tatah ||*

*Durvaasa Rushi* was highly attracted by that garland. He was following the *vrata* of behaving like *anunmatta*, inebriated. He begged her to give him that garland.

**Sri Engal Aalwaan's Commentary:**

*Unmatta iti | Unmatta vrata dhruk | Yogino hi jada unmatta pishachavat varbante | Athavaa sanatkumaara shaapaat unmatta vrata dhruk |*

There is an instance of *Sanatkumaara shaapa* for *Durvaasa*, because of which he was as though inebriated. It is also said that yogis behave like this. *Yogis* when they are in *aatma anubhava*, behave like inert
objects, *jada*, without realizing anything that is happening around. Or as though they are in an inebriated condition.

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

*Yaachitaa tena tanvangee maalaam vidyaadharaanganaa |
Dadou tasmai vishaalaakshee saadaram pranipatya tam ||*

Immediately that *vidyaadhara stree* offered her obeisance to the *rishi*, and with great respect, gave him that garland.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 6:*

*Taam aadaaya aatmano moordhni srajam unmatta roopa dhruk |
Krutvaa sa vipro maitreya paribabhraama medineem ||*

He placed that garland on his head, *Durvaasa Muni* roamed around the whole world as though in an inebriated condition. He was so happy with the fragrance of that garland.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 7:*

*Sa dadarsha tam aayaantam unmatta airaavate sthitam |
Trailokya adhipatim devam saha devaih shacheepatim ||*

At that time, he saw *Indra*, the Lord of the gods, the Lord of the three worlds, coming there, sitting on the *Airaavata* elephant, which was also like *unmatta*; along with all the gods.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 8:*

*Taam aatmanah sa shirasah srajam unmatta shat padaam |*
The garland was surrounded by bees, and had a wonderful fragrance. Durvaasa Muni threw it at Indra.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 9:_

_Gruheetvaa amara raajena srak airaavata moordhani |

_Nyastaa raraaja kailaasa shikhare jaanhavee yathaa |

Indra took that garland, and placed it on Airaavata elephant. When he placed it on Airaavata’s head, it was shining forth like Ganga river on Kailaasa shikhara. It was such a wonderful view.

Next, the elephant throws it down, and Durvaasa Muni gets very angry, and curses Indra. After this, Indra loses all his wealth, and this is told as _tirodhaana_ of Shridevi. The whole world loses all its prosperity. After that, they do _Amrutha mathana_, the churning of the ocean.

_Rekap_: In the previous session, we were studying _Amsha 1, Chapter 9_, where we were starting to study the part where Durvaasa Muni, when roaming around as a yogi, sees a Vidyaadhara stree carrying a wonderful garland, with most wonderful fragrance filling the entire area. He is so much attracted to it, and he begs her to give that garland, and she gives it to him with great respect. He carries it on his head, and is captivated by its fragrance.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 7:_

_Sa dadarsha tam aayaantam unmatta airaavate sthitam |

_Trailokya adhipatim devam saha devaih shacheepatim | |_
At that time, he saw Devendra, the husband of Shachi Devi, along with devaas. Indra, the ruler of three worlds, was coming, seated on Airaavata, which was in a very intoxicated state.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 8:**

Taam aatmanah sa shirasah srajam unmatta shat padaam |
Aadaaya amara raajaaya chikshepa unmattvat munih ||

The garland which was covered by bees, he took it from his head, and gave it to Indra.

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

Gruheetvaa amara raajena srak airaavata moordhani |
Nyastaa raraaja kailaasa shikhare jaanhavee yathaa ||

Indra took that garland from Durvaasa Rishi, and placed it on the head of Airaavata. It was shining forth like Jaanhavi river on the summit of Kailaasa mountain.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 10:**

Madaandhakaaritaa aksho asou gandhaa krishnena vaaranah |
Karenagraaya chikshepa taam srajam dharaneetale ||

The Airaavata got more intoxicated with that wonderful fragrance of the garland. It was attracted by that fragrance. The trunk of the elephant being the nose, having breathed in the scent, it was intoxicated, and threw the garland down on the ground.

**Sri Engal Aalwaan’s Commentary:**
Mandhaataa iti | Gandhaa aakrushtena iti paathaantaram | Karinaam karasya gandhaakrushtatvam tasya eva naasaatvaat |

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 11:
Tataschukrodha bhagavaan durvaasaa muni sattamah |
Maitreya devaraajaanam kruddhah cha etat uvaacha ha |

Seeing this, Durvaasa got infuriated, and O Maitreya, the excellent sage Durvaasa, told Indra thus.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 12:
Durvaasaa uvaacha -
Aishwarya mada dushtaatman ati stabdho asi vaasava |
Shriyaa dhaama srajam yastvam maddattaam na abhinandasi ||

Durvaasa said - You are having a lot of wealth, and because of that, you have become very arrogant. You don't give respect to elders. This wonderful garland that I had given you, you are not treating with respect. You are not showing any delight in keeping it.

Sri Engal Aalwaan's Commentary:
Aishwarya iti | Stabdhah avinayoddhatah | Atra hetuh shriyeti | Shriyo dhaameti vaa paathah |

Because of the wealth that you have, you are not showing respect. There is another paatha called shriyo dhaama.

It can also be told that the garland bestows all kinds of prosperity.
Having received the garland by me, you should have accepted it with great respect saying that 'I treat it as your prasaada, I am highly blessed', having paid obeisance to me. Feeling extremely happy, and expressing it, you should have worn it on your head. This was not done by you.

Sri Engal Aalwaan’s Commentary:

Prasaada iti | Te tvayaa |
Te is to be taken as tvayaa, by you.

For the reason that you are not giving due respect to this garland which was given by me, the prosperity of the three worlds will get destroyed, O ignorant one.

O Shakra, you thinking that I am just like other rishis, other brahmins. For that reason, being arrogant, you have shown disrespect to me.
Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 16:
Maddattaa bhavataa yasmaat kshiptaa maalaa maheetale |
Tasmaat pranashta lakshmeekam trailokyam te bhavishyati ||
For the reason that the garland that was given by me, was thrown by you on the ground, your three worlds will disappear from you, you will not have them.

Sri Engal Aalwaan’s Commentary:
Maddattaa iti | Pranashta lakshmeekam tirohita lakshmeekam | Atra pranashta shabdasya tirohitatvam arthah |
The meaning for pranasht is that it will disappear from you.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 17:
Yasya sanjaata kopasya bhayameti charaacharam |
Tam tvam maam ati garvena devaraaja avamasyase ||
The entire world of movables and immovables, tremble with fear if I am angered. Being arrogant, such sage that I am, you are showing disrespect to me.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 18:
Sri Paraashara uvaachaa -
Mahendro vaaranaskandhaat avateerya tvaraanvitha |
Prasaadayaamaasa tadaa durvaasasam akalmasham ||
Then Devendra, immediately got down from the Airaavata, hurriedly, bowed down to Durvaasa Rishi, who was blemishless, and tried to please him.
Sri Engal Aalwaan's Commentary:

Mahendra iti | Akalmasham saaparaadha shaape dosha abhaavaat |

When someone has committed a mistake, if he is cursed by a sage, there is no defect on the part of the sage.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 19:

Prasaadyamaanaasya tadaa pranipaata purassaram |
Prati uvaacha sahasraaksham durvaasaa munisattamah ||

He paid obeisance and fell at the feet of Durvaasa, and tried to please him. The excellent sage Durvaasa told him.

Sahasraaksha is the name of Indra.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 20:

Durvaasaa uvaacha -
Naaham krupaalu hrudayo na cha maam bhajate kshamaa |
Anye te munayah shakra durvaasa samavehi maam ||

O Indra, I am not kind hearted. Tolerance finds no place in me. Those who are tolerant and kind hearted, those sages are all different. Know me as Durvaasa.

Sri Engal Aalwaan's Commentary:

Naaham iti | Anye te munayah, ye kshamaavantah |
Those sages who have a lot of tolerance are different, I am not one among them.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 21:*

_Gautamaadibhīh anyaih tvam garvam aaropito mudhaa |
Akshanti saara sarvasvam durvaasa samavehi maam ||_

Your arrogance has increased by the tolerance shown by Gautama and other rishis. Know me as Durvaasa, who is the essence of intolerance.

*Sri Engal Aalwaan’s Commentary:*

_Gautamaadibhīh iti | Gautamo hi ahalyaadharshakam tvaam sarvaangabhago bhaveti shaptvaa punah tvat prasaaditah sarvaanga netram chakre | Akshaanti saara sarvasvam naivam kaaraniko aham iti bhaavah ||_

This instance of Gautama, Ahalya and Indra comes in Raamayana and other places. Indra had a wrong relationship with Ahalya, and Gautama cursed him. In Raamayana, the curse is to be come infertile. In other puraanaas, the curse is for his body be covered by the female organ. Indra begs Gautama, and Gautama gets pleased, and changed the curse to have Indras entire body to have eyes instead, so he is called Sahasraaksha. So, Gautama got pleased when Indra begged him to forgive him. Durvaasa says that he is not a kind person.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 22:*

_Vasishtaadyaih dayaa saaraih stotram kurvadbhih ucchakaih |
Garvam gato asi yena evam maam api adya avamanyase ||_

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Even sages like Vasistha and others, who are the essence of compassion, they praise you in loud voices. Because of this, you have become very arrogant. You are showing a lot of disrespect to me.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 23:_

_Jvalajjataa kalaapasya bhru kutee kutilam mukham |
Nireekshya kah tribhuvane mama yo na gato bhayam ||_

When I get infuriated with anger, and my eyebrows are knotted, when my _jataa_ is shining, looking at my face which is infuriated with anger, who is there in these three worlds who does not tremble with fear?

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 24:_

_Na aham kshamishye bahunaa kimuktena shatakraato |
Vidambanaam imaam bhooyah karoshi anunayaatmikaam ||_

O Indra, I don't want to tell anything more. I am not going to forgive you. Now you are showing more disrespect by trying to please me.

_Sri Engal Aalwaan’s Commentary:_

_Na aham iti | Vidambanaa avamaanah ||_

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 25:_

_Sri Paraasharah -

_Iti uktvaa prayayou vipro devaraajo api tam punah |
Aaruhya airaavatam naagam prayayou amaraavateem ||_

_Sri Engal Aalwaan’s Commentary:_

_Na aham iti | Vidambanaa avamaanah ||_

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 25:_

_Sri Paraasharah -

_Iti uktvaa prayayou vipro devaraajo api tam punah |
Aaruhya airaavatam naagam prayayou amaraavateem ||_
Sri Paramaha - Saying this, Durvaasa Rishi went off. Indra also went back to city Amaraavathi on his Airavata.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 26:

Tatah prabhruti nisshreekam sa shakram bhuvana trayam |
Maitreya aaseet apadhvastam samksheenoushadhi veerudham ||

From that time onward, all three worlds were without any wealth and prosperity. All herbs and plants were not growing at all.

Sri Engal Aalwaan’s Commentary:

Tata iti | Nisshreekatvam bhogya vastu abhaava iva | Evam oushadhyaadi bhogya abhaavam tat saadhana yajnya satvaadi abhaavam cha aaha - samksheena ityaadinaa |

There was no prosperity, enjoyment in the three worlds. Plants and trees were not growing, and because of this, yajnya could not be performed.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 27:

Na yajnyaah sam pravartante na tapasyanti taapasaah |
Na cha daanaaadi dharmeshu manah chakre tadaa janah ||

From that time onwards, nobody was performing sacrifices, because nothing was available to them. Sages were not able to perform tapas. People never had any intention or mind to perform daana, dharma, etc.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 28:

Nisattvaa sakalaa lokaa lobhaat upahata indriyaah |
Svalpe api hi babhoovuh te saabhilaashaa dvijottama ||
All three worlds were without any sattva, they were all covered by lobha and all those bad qualities. They got liking to even small and meagre benefits and pleasures.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 29:**

Yatah sattvam tato lakshmeeh sattvam bhootyanusaari cha |
Nisshreekaanaam kutah sattvam vinaa tena gunaaah kutah | |

Where there is sattva guna or dhairya, all the wealth will come. When there is sattva, aishwarya will happen. When there is no wealth or prosperity, where is the sattva guna? Where can they have good qualities?

**Sri Engal Aalwaan’s Commentary:**

Yata iti | Sattvam dhairyam, sattva guno vaa | Bhootih lakshmeeh |
Sattvat bhootyoh itaretara hetutvam | Gunaah satya shoucha sheelaadyaah |

Sattva and bhooti (aishwarya) are mutually present. Guna means telling the truth, shaastreeya shuddhi, sadaachaara.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 30:**

Bala shouryaadi abhaavah cha purushaanaam gunaih vinaa |
Langhaneyah samastasya bala shourya vivarjitah | |

Bala, shourya were absent without the gunaas of satya, shoucha and sheela. When these are absent, everything will be disrespected or dishonoured.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 31:**

Bhavati apadhvastamatih langhitah prathitah pumaan |
Evam atyanta nisshreeke trailokye sattva varjite ||

When a person who was respected earlier is disrespected or dishonoured in society, his mind will be totally disturbed. Thus, with extreme absence of prosperity and good qualities, there was no sattva at all in the three worlds.

Sri Engal Aalwaan’s Commentary:

Bhavati iti | Prathitah prasiddhah pumaan, langhitah avajnyaatah pumaan, apadhvasta matih bhavati ||

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 32:

Devaan prati balodyogam chakruh daiteya daanavaah ||

At that time, Diti’s children, the daanavaas started to wage a war against the devaas and tried to overpower them.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 33:

Lobhaabhibhootaa nisshreekaa daityaah sattva vivarjitaah |

Shriyaa viheenaih nissatvaih devaih chakruh tato ranam ||

Daityaas by nature are without sattva guna, and do not have good qualities, their mind is always covered by lobha and such qualities. They, who were naturally without sattva guna, waged war against the devaas who had lost their good qualities and wealth.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 34:

Vijitaa tridashaa daityaih indraadyaah sharanam yayuh |

Pitaamaham mahaabhaagam hutaashana purogamaah ||
Indra and other devataas who were won over by the daityaas, making Agni as the leader, the front, went and took refuge in Pitaamaha, Chaturmukha Brahma.

Sri Engal Aalwaan’s Commentary:

Vijitaa iti | Nisshreekatvaadi dosha saamye api gunavat prakruti prachyutaa devaa nirgunatva prakruti sthitaih daityaih nirjitaah |

Both devaas and asuraas were nisshreekaa. Devaas, by nature were having good qualities and having lost them now, were won over by the daityaas.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 35:

Yathaavat kathito devaih brahmaa praaha tatah suraan |
Paraavaresham sharanam vrajadhvam asuraardanam ||

When Chaturmukha Brahma was narrated all the story, he told the Devaas thus - the tormentor of the demons, who is none other than Mahaa Vishnu, who is the ruler of the entirety of sentients and non sentients, go and surrender unto Him.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 36:

Utpatti sthiti naashanaam ahetum hetum eeshvaram |
Prajaapati patim vishnum anantam aparajjitatam ||

The supreme Lord of everything, Mahaa Vishnu, does not have any cause; He is the cause of everything - utpatti, sthiti, naasha, creation sustenance destruction. Vishnu who is the Lord of even Prajaapati, who is endless, undefeatable.
He has *desha kaala vastu pariccheda raahitya*. He is all pervading, in all objects at all times.

**Sri Engal Aalwaan’s Commentary:**

*Utpatti iti | Ahetum svayam hetu rahitam * Na cha asya kaschit janitaa * ityaadi shruteh | Hetum sarvasya utpattyadeh |

He is without a cause, He is eternal, cause of everything. There is no creator for Him. He is the cause of creation of everything.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 37:**

*Pradhaana pumsoh ajayoh kaaranam kaarya bhootayoh |
Pranataartiharam vishnum sa vah shreyo vidhaasyati |||

He is the cause of *pradhana* (avyakta, achetana, moola prakruti, primordial matter) and *chetana* (collectivity of all sentients), the two unbsons (unmanifest and the sentients), which are the effects. He is none other than Vishnu, who destroys the grief of all those who surrender unto Him. He will do all good to you.

**Sri Engal Aalwaan’s Commentary:**

*Pradhaana iti | Ajayoh api kaaryatvam vikaaryatvaat svaroopa svabhaava anyathaa bhaavena cha |

Though they are told as unborn and effects; if it is an effect, how can it be said to be unborn? Because it undergoes modifications, *kaarya* is *avasthaantaraapatti*, the cause takes a different state.

*Pradhaana* continuously undergoes changes into *mahat, ahamkaara, pancha bhootaas, pancha tanmaatraas; achetana* undergoes change in *svaroopa*, its
essential nature itself. Sentients undergo change in their attributive knowledge; their svaroopa does not change, but svabhaava undergoes change; dharma bhoota jnyaana undergoes change because of karma. Both are eternal. In the unmanifest state, primordial matter is eternal.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 38:

Sri Paraasharah -

Evam uktvaa suraan sarvaan brahmaaloka pitaamahah |
Ksheerodasyottaram teeram taireva sahito yayou ||

Sri Paraashara - Chaturmukha Brahma having told all the gods thus, he went to the northern shore of the Milky Ocean, along with all the gods.

*Sri Engal Aalwaan’s Commentary:

Evam iti | Uttaram teeram uttaram koolam shaaka dveepaashritam |

There is an island called Shaaka Dveepa.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 39:

Sa gatvaa tridashaih sarvaih samavetah pitaamahah |
Tushtaava vaagbhih ishtaabhih paraavara patih harim ||

Having reached there with all the gods, they eulogized Hari with pleasing words, who is master of para and avara, the movables and immovables, the sentient and non sentient.

Next comes the Brahma Stuti of Paramaatman.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 40:
Brahmovaacha -

Namaami sarvam sarvesham anantam ajam avyayam |

Loka dhaama dharaadhaaram aprakaasham abhedinam ||

Brahma said - I pay obeisance to You, who is everything, who is the Lord of everything, who is all pervading, unborn, who does not undergo any change any time, immutable, residing place for everything in all the worlds, support of the earth, who is not revealed, who does not differentiate.

Sri Engal Aalwaan's Commentary:

Namaami iti | Avyayam apakshaya aadi vikaara rahitam | Abhedinam bheda anarham |

There is no vikaara for Paramaatman, He is immutable. He does not differentiate; those who take refuge in Him, He does not see whether it is an animal, or bird or demon or sage, whether he has good or bad qualities. He protects anyone who takes refuge in Him. As we see in Kaakaasura, Sugreeva, Vibheeshana.

Every entity in this universe undergoes six types of modification - asti, jaayate, vardhate, viparinamate, apaksheeyate, nashyati. These are called shat bhaava vikaaraas. He is not subject to any of these, and is said to be avyaya.

Aprakaashham means that it is not possible to see Him with all the praakruta chakshus. Na sandrushe tishthati roopam asya, na chakshushaa pashyati kaschanainam. With His anugraha only, His grace only, He can be seen by His devotees. If anyone can see Him, it is through His grace.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 41:
Naaraayanam aneeyaamsam asheshaanaam aneeyasaam |
Samastaanaam garishtham cha bhooraadeenaam gareeyasaam ||

Naaraayana is more subtle than all subtle things. He is bigger than even the lokaas, the Bhoo and otherlokaas.

Naaraayana is a unique name of Paramaatman, and it has got two meanings, Naaraanaam ayanam, Naaraah ayanam yasya sah, Tatpurusha samaasa or Bahuvreehi samaasa; He resides in everything asantaryaami, and He is the goal or refuge of everything. He is bigger than the big and smaller than the small.

Sri Engal Aalwaan’s Commentary:

Naaraayanam iti | Aneeyasaam aatmanaam |

The most subtle entity is the self itself, the aatmaas, and He is more subtle than even the aatmaas.

He is the inner controller of the aatman itself. He does anupravesha of the aatman also.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 42:

Yatra sarvam yatah sarvam utpannam matpurassaram |
Sarva bhootascha yo devah paraanaam api yah parah ||

Starting with me, everything was created, everything resides in Him. All beings are He only. Everything is His body, His prakaara being His shareera. Everything is controlled by Him, supported by Him and ruled by Him. He is supreme even than the exalted ones.
The vyutpatti of the word Vaasudeva is sarvatra asou samastam cha vasati atreti vai yatah, tatah sa vaasudeveti vidvadbhih paripathyate. Everything resides in Him, and He resides in everything. Everything is supported by Him, being His shareera.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 43:_

_Parah parasmaat purushaat paramaatma svaroopa dhruk |
Yogibhih chintyate yo asou mukti hetoh mumukshubhih ||_

He is superior than even the _muktaas_, the liberated ones. He is Supreme in His essential nature. He is meditated by the _yogis_. By _mumukshus_ who are desirous of liberation, He is meditated upon as the bestower of liberation.

_Sri Engal Aalwaan’s Commentary:_

_Para iti | Parasmaat muktaat |

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 44:_

_Sattvaadayo na santeeshe yatra cha praakrutaa gunaah |
Sa shuddah sarva shuddhebhyah pumaan aadyah praseedatu ||_

He is the ruler of everything, Supreme ruler. In Him, the material qualities, _sattva_, _rajas_ and _tamas_ are not present. He is _apraakruta_, _divya_. He is more pure than all the pure things. One who is the cause of everything, let Him get pleased and grace us.

_Sattva, rajas, tamas_ are present in all things material, _prakruti_, _mahat_, _ahamkaara_, _pancha bhootaas_, _pancha tanmaatraas_, _indriyaas_, _deha_. They are all various effects, states of _prakruti_. Whereas_Paramaatman_ is _shuddha sattva_, _apraakruta_.

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Sri Engal Aalwaan’s Commentary:

Sattvaadaya iti | Atah sarva bhootebhyah shuddhah |

He is purer than everything else.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 45:

Kalaa kaashthaa muhoorta aadi kalaa sootrasya gochare |

Yasya shaktih na shuddhasya praseedatu sa no harih ||

His glories are not controlled by kalaa, kaashtaa, muhoorta, and the other time divisions. He is not controlled by time; He controls time also. One who is the purest, that Hari, let Him be pleased with us.

Sri Engal Aalwaan’s Commentary:

Kalaa iti | Shaktih lakshmeeh | Vigraha parijsana paricchada aadi vibhootih |

Kalaa muhoortaadi mayah cha kaalo na yat vibhooteh parinaama hetuh * ityaadeh |

All His wealth such as vigraha, parijsana, paricchada, His divine auspicious form, the nityaas and muktaas who are serving Him all the time - all these put together are called as His shakti, vibhooti.

In this prakruti mandala, everything is controlled and limited by time. Beyond a time, things do not exist. Even Chaturmukha Brahma has a limited life period of hundred years of his; after that, he gets merged and pralaya happens. Whereas in Parama pada, time is controlled by Paramaatman, and nothing is controlled by time there.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 46:
He is the inner controller of all embodied beings. Let Him be pleased with us, let Him grace us. A mukta is told as shuddha in the secondary sense. Paramaatman is the inner self of muktaas also. That Vishnu who is controller of all these - muktaas and baddhaas, let Him grace us.

Dehi means one who has the deha.

Sri Engal Aalwaan’s Commentary:

One who had karma earlier, and was impure; after getting rid of the karma, when he becomes a liberated self, becomes shuddha. A mukta even though told as shuddha, he is not shuddha all the time; at one time, he was baddha, a bound self, and then became mukta. Embodied selves are ashuddha because they are under the sway of karma.

Brahma’s stuti, the most wonderful prayer of Chaturmukha Brahma continues.

Recap: In the previous session, we were studying Amsha 1, Chapter 9, Brahma Stuti, where Chaturmukha Brahma along with all the devaas goes and prays to Bhagavaan, standing on the shore of Ksheera Saagara. They all surrender unto Bhagavaan. They have lost all their wealth. Chaturmukha Brahma tells to the devaas to go and pray to Bhagavaan, and that He is the one who can actually help us in this trouble.
Brahma starts to pray, extolling Bhagavaan’s wonderful svaroopa, that Bhagavaan is sarvaantaryami, sarva gata, everything is Him only, everything is His prakaara being His shareera. He said that ‘You are superior to even the muktaas, the liberated ones; You are meditated upon by yogis, and are the cause of liberation, those who are desirous of liberation meditate upon You’. He is purer than everything that is pure; He is the aadya, the first, there is no one before Him. He does not have the praakruta gunaa, the material qualities of sattva, rajas and tamas of prakruti, because He has an apraakruta divya mangala vigraha. The various divisions of time are all controlled by Paramaatman. There is kaala in Parama Pada also, but kaala has no control there. Whereas in the prakruti mandala, everything is controlled by time.

The word shuddha is used in many shlokaas here, and has different meanings.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 46:**

Prochyate paramesho ajo yah shuddho api upachaaratah |
Praseedatu sa no vishnuh aatmaa yat sarva dehinaam ||

Bhagavaan is said to be upachaaratah shuddha. One who is the inner controller of all embodied souls, Vishnu, let Him be pleased.

**Sri Engal Aalwaan’s Commentary:**

Prochyata iti | Upachaaratah | Shuddah muktah, poorvam avidyaantargatatvena shuddhayabhaavaat yah shuddho api upachaaratah iti anvayah | Atra hetuh aatmaa yah sarva dehinaam iti |

One who had karma earlier, and was impure; after getting rid of the karma, when he becomes a liberated self, becomes shuddha. A mukta even though told as shuddha, he is not shuddha all the time; at one time, he
was *baddha*, a bound self, and then became *mukta*. Embodied selves are *ashuddha* because they are under the sway of *karma*.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 47:*

_Yah kaaranam cha kaaryam cha kaaranasya api kaaranam |
Kaaryasya api cha yah kaaryam praseedatu sa no harih ||_

Chaturmukha Brahma eulogizes Bhagavaan that He is *kaarana avasthaa, kaarya avasthaa*, everything is Bhagavaan only. The *kaarana* is different from Bhagavaan, who is also the cause of everything. *Prakruti* is also He only, and *mahat tattva* is also He only. He is *antaryaami* of everything, and that is all His *shareera*. He is *prakruti shareeraka brahma, mahat shareeraka Paramaatman*. He is also the effect of the effect. Let that Hari be pleased with us.

*Sri Engal Aalwaan’s Commentary:*

_Yah iti | Kaaranam iti | Kaaranam prakrutih mahatah kaaranatvaat, kaaryam mahaan | Kaaranasya prakruteh api kaaranam brahma |
Kaaryasya mahatah kaaryam ahamkaarah |

Here, the meaning of *kaaranam* is *prakruti*, according to Commentary, because it is the cause of *mahat*. *Kaaryam* is *mahaan* or *mahat* itself, the effect of *moola prakruti*. He is the cause of even *moola prakruti*. He is *ahamkaara* which is the effect of *mahat*, which is the effect of *moola prakruti*.

*Moola prakruti* is eternal, how can He be said to be the *kaaranam*? He is the cause of sustenance, though it is eternal. It is due to Paramaatman’s *sankalpa* that it is eternal. He is only controlling it and supporting it.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 48:*
Kaarya kaaryasya yat kaaryam tat kaaryasya api yat svayam |
Tat kaarya kaarya bhooto yah tatah cha pranataasma tam ||

Mahat, ahamkaara tattva, and pancha tanmaatraas, and its effect the bhoota panchaka, He Himself is all these. The kaarya of bhoota panchaka, which is Viraat, the Anda, then Chaturmukha Brahma, then the jagat, the world, all these are You only.

This shloka has the usage of word kaarya many times.

Pranataah means prakarshena nataah, we are bowing with great reverence.

Sri Engal Aalwaan’s Commentary:

Kaarya kaaryasya iti | Kaarya kaaryasya kaarya bhoota mahat kaaryasya ahamkaarasasya kaaryam tanmaatra panchakam tasya api kaaryam bhoota panchakam, tat kaaryasya andasya kaaryam chaturmukhah, tatah cha kaaryam iti anushangah, tat kaaryam jagat, tat sarvam yah svayam eva tam pranataassma iyı anvayah |

Kaarya kaaryasya means ahamkaarasya. First kaarya stands for mahat, and second kaarya stands for ahamkaara. Ahamkaara tattva modifies into pancha tanmaatraas. The effect of tanmaatra panchaka is bhoota panchaka. Then the Anda, then Chaturmukha Brahma, then the world. He Himself is all of these means that He has all of these as His shareera and He is present as antaryami of these, controlling everything.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 49:

Kaaranam kaaranasyaapi tasya kaarana kaaranam |
Tat kaaranaanaam hetum tam pranataassma sureshvaram ||
For Chaturmukha Brahma, the anda is the kaarana, then bhoota panchaka, and tanmaatra panchaka. The cause of these - ahamkaara, mahat, moola prakruti, that Supreme Lord, we pay obeisance to.

This shloka has the usage of word kaarana many times. Here it is told in the reverse order as the previous shloka.

Sri Engal Aalwaan's Commentary:

Kaaranam iti | Kaaranasya jagat kaaranasya chaturmukhasya, kaaranam andam, tasya kaaranam bhoota panchakam, tat kaaranam tanmaatra panchakam, tat kaaranaanaam ahamkaara mahat prakruteenaam hetum kaaranam | Kaarana avastham kaarya avastham cha sarvam tvam eva iti arthah |

For Chaturmukha Brahma, anda is the cause; for anda, the cause is bhoota panchaka, then tanmaatra panchaka. The cause of these, in reverse order, is ahamkaara, mahat, moola prakruti. First, He is told as kaarana avasthaa, and also kaarya avasthaa.

The order of creation is moola prakruti, mahat, ahamkaara, etc. During pralaya, the laya order is that effects go and merge into their causes. In each one of these, they happen only because Paramaatman is antaryaami. It is not that moola prakruti itself becomes the cause of mahat, mahat becomes cause of ahamkaara, etc. Mahat shareeraka Paramaatman only becomes cause of ahamkaara. First, it is told in the srushti order, and then told in the pralaya order. In both of these, Paramaatman only is the cause in every single step.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 50:

Bhoktaaram bhojya bhootam cha srashtaaram srajyam eva cha |
Kaarya kartru svaroopam tam pranataassma param padam ||

The enjoyer and object of enjoyment, the creator and the created, everything is Paramaatman only. All the actions and the doers, the nature of all that is Paramaatman only. That which is attained is Param padam, that is also Paramaatma svaroopa only. Such a Paramaatman, we bow in reverence.

It should be taken as bhogya bhootam.

Sri Engal Aalwaan’s Commentary:

Bhoktaaram iti | Bhojyam bhogyam shabdaadi srujyam ghataadi
kaaryam yaagaadi gatyadi cha | Param padam paramam praapya
sthaanam |

Bhogya are the objects of senses - shabda, sparsha, roopa, rasa, gandha. Bhoktru is the enjoyer. Srashtaa is the creator. Srujya is the ghata, pata, the objects which are created. Kaaryam is the actions like yaaga, gati, all kinds of movements, etc., everything is Paramaatman. The doers of all those are also Paramaatman only. Param padam has three meanings - jeevaatma svaroopa, the Vaikuntha (the sthaanawhere Paramaatman resides), Paramaatma svaroopa itself. Here it means Bhagavaan only.

After having eulogized Bhagavaan that He is what is seen in various states of effects or causes, if He is only present as cause and effect in various states, does He undergo any modifications, are there any defects in Him? These doubts are removed here.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 51:

Vishuddha bodhavat nityam ajam akshayam avyayam |
Avyaktam avikaaram yat tat vishnoh paramam padam ||
He is *parishuddha jnyaana svaroopa*, He is eternal, He is unborn, He is undeteriorating, He is immutable, does not change, He is unmanifest, not easy to see or know, He does not undergo any change, that Supreme nature of *Paramaatman*, we pay our obeisance.

Though there are changes in His *shareera*, the *prakruti* undergoes change in its *svaroopa* itself, the *jeevaatmans* undergo change in their *dharma bhoota jnyaana*, *Paramaatman* who is *shareeri*, *antaryaami*, does not undergo any change at any point of time.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 52:*

*Na sthoolam na cha sookshmam yat na visheshana gocharam |
Tat padam paramam vishnoh pranamaama sadaa amalam ||*

He is not the gross, He is not the subtle, He cannot be identified or denoted by any other attribute. He is everything. We cannot say that He is just *sthoola*; because He is also *sookshma*. If He is said to be *sookshma*, He is also *sthoola*. He is not mere that, He is that and everything else also. He is untainted by any defects of *prakruti* or *jeevaatmans*, even though He is existing as the *antaryaami* of everything. We pay obeisance to Him.

*Asthoolam, ananu, ahrasvam, akaayam, avranam, Shruti* says so. He is not this, He is not that, etc. means that He is this also, He is that also, He is everything else also.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 53:*

*Yasya ayuta ayuta amsha amshe vishva shaktih iyam sthitaa |
Para brahma svaroopasya pranamaamah tam avyayam ||*
This whole world, which is His shareera, which is also said to be His shakti, that vishva shakti, the Parabrahma svaroopa, a part of the ten thousandth part of the ten thousandth part of His svaroopa, that immutable Paramaatman, we pay obeisance to.

Shakti is also one synonym for shareera.

Sri Engal Aalwaan's Commentary:

Yasya iti | Ayutaamsho yah, tasya aayutaamsho yah, tasya amshe sthitaa merorivaanuh; paado asyetaadih vishva shaktih jaganmaayee |

Take a ten thousandth part, and again divide into ten thousandth, a part of that, in that, the entire world is supported and is existing. One cannot even imagine His svaroopa. This whole world, the prakruti mandala is itself so huge, the whole thing is just a speck in His svaroopa. It is like an atom in front of Meru parvata.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 54:

Yat yoginah sadaa udyuktaah punya paapa kshaye akshayam |
Pashyanti pranave chintyam tat vishnoh paramam padam ||

Yogis who are always engaged in meditating upon Paramaatman, who get the saakshaatkaara of Paramaatman through Pranava, who is meditated upon as the meaning of the Pranava, that Vishnu's Parama Pada, we bow to. When both the bandhakaas punya and paapa are got rid of, yogis get a direct vision of the Lord, who is to be meditated upon through Pranava. Such a wonderful svaroopa of Paramaatman, we bow unto.

Sri Engal Aalwaan’s Commentary:

Yat iti | Akshayam iti paricchedah |
Sri Vishnu Purana, Amsha 1, Chapter 9, Shloka 55:

Yat na devaa na munayo na cha aham na cha shankarah |
Jaananti parameshasya tat vishnoh paramam padam ||

What else to say? That nature of Paramaatman, nobody can know, gods, sages, Shankara, and I also, cannot know, that wonderful svaroopa of Vishnu, we bow unto.

Sri Vishnu Purana, Amsha 1, Chapter 9, Shloka 56:

Shaktayo yasya devasya brahma vishnu shivaatmikaah |
Bhavanti abhoota poorvasya tat vishnoh paramam padam ||

Abhoota purvasya - one before whom there was none, yasya devasya - that Paramatman’s - brahmaa Vishnu shivaatmikaah shaktayah bhavanti - Chaturmukha Brahma, Vishnu and Shiva are the shareeras (Vishnu is also said as shakti but Vishnu is actual manifestation of Paramatman is to be understood), that vishnoh paramam padam - that Vishnu’s supreme form we prostrate unto.

Sri Engal Aalwaan’s Commentary:

Abhoota poorvasya na bhootam poorvam yasmaat tasya, sa hi sarvasmaat poorvah | Bhoota poorvasya iti paathe bhootaanaam poorva iti |

Bhoota poorvasya is also a pathaantara - in that case it means HE existed before all beings.

Sri Vishnu Purana, Amsha 1, Chapter 9, Shloka 57:
Sarvesha sarva bhootaatman sarva sarvaashraya achyuta |
Praseeda vishno bhaktaanaam vraja no drushti gocharam |

Lord of everything, the inner self of everything, everything is present as His form only, He is refuge to everything, everything is supported in Him, he does not have chyuti anytime, He is immutable. Please do grace us, we are all praying unto You, and do appear in front of us.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 58:

Sri Paraasharah -
Iti udeeritam aakarnya brahmanah tridashaah tatah |
Pranamyaa oochuh praseedeti vraja no drushti gocharam |

Sri Paraashara said - Listening to Brahma's prayer thus, all the gods bowed unto Bhagavaan, and said - 'Please do grace us, be pleased, do appear in front of us'.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 59:

Yat na ayam bhagavaan brahmaa jaanaati paramam padam |
Tat nataah sma jagat dhaama tava sarva gata achyuta |

If Chaturmukha Brahma also cannot know, then nobody else can know. That support of the entire world, Your wonderful nature, You are all pervading, O Achyuta, we prostrated unto You.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 60:

Ityante vachasah teshaam devaanaam brahmanah tathaa |
Oochuh deva rishayah sarve bruhaspati purogamaah |
At the end of *Chaturmukha Brahma* and gods prayer to *Bhagavan*, all the *devarshis*, starting with *Bruhaspati*, started to pray unto *Paramaatman* thus.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 61:*

*Devarshayah oochuh -*

*Aadyo yajnya punaam eedyah poorveshaam yasya poorvajah |
Tam nataassma jagat srushtuh srashtaaram avisheshanam |||

*Devarshis* said - The creator of even *Chaturmukha Brahma*, that *Paramaatman*, we prostrate unto, who is the very first one, He is the *yajnya purusha* Himself, One who is worshipped unto, one who is worthy of worship, He is earlier to even the earlier ones, the primeval one, there is no one who existed before Him, the creator of the world, He cannot be told with a particular *visheshana* or word, to Him, we bow unto.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 62:*

*Bhagavan bhoota bhavyesha yajnya moorti dharaa avyaya |
Praseeda pranataanaam tvam sarveshaam dehi darshanam |||

*O Bhagavaan*, the Lord of all that was past, and that is going to come in the future, You are the Lord of everything, you are the *Yajnya moorthi dhara*, immutable, please do grace us, who have surrendered unto You, please do appear before us.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 63:*

*Esha brahmaa sajaasmabhiih saja roudraih trilochanah |
Sarvaadityaih samam pooshaa paavako ayam saja agnibhih |||
This *Chaturmukha Brahma* along with all of us, with the *ekaadasha rudraas*, and *Shankara* himself with three eyes, along with *dvaadasha aadityaas*, along with all the *agnis*, ...

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 64:*

Ashvinou vasavascha ime sarve cha ete marut ganaah |

*Saadhyaa vishve tathaa devaa devendrah cha ayam eeshvarah ||

... along with the *Ashwini Devataas*, the *ashta vasus*, along with the hosts of *maruts*, and the *saadhyaa* group of gods, the *vishve devaa*, and also *Devendra*, the lord of gods himself, ...

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 65:*

*Pranaama pravanaa naatha daitya sainyaih paraajitaah |

*Sharanam tvaam anupraaptaah samastaa devataa ganaah ||

... we are all surrendering unto You, we are only interested in surrendering unto You, and have surrendered unto You with great devotion, we have been won over by the army of *daityaas*, along with the hosts of *devataa ganaas*, we have come and surrendered unto You.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 66:*

*Paraashara* said - Thus being eulogized by all the gods, the *devarshis*, *Chaturmukha Brahma* and everyone, *Bhagavaan* with all His *divya aabharanaas* and *aayudhaas*, *Shanka, Chakra*, the Supreme Lord directly appeared before them, O Maitreya.
**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 67:**

_Tam drushtvaa te tadaa devaah shanka chakra gadaa dharam |
Apoorva roopa samsthaanam tejasam raashim oorjitam ||_

All the gods saw His most wonderful form, carrying His _shanka, chakra, gadaa_, the _divya aayudhaas_, the form was so wonderful and was not seen before, His _divya mangala vigraha_ was a huge mountain of radiance.

**Sri Engal Aalwaan’s Commentary:**

_Tam iti | Apoorva roopa samsthaanam samasta loka vilakshana varnaanga sannivesham |

The hue of the _divya mangala vigraha_, the various parts of the _divya mangala vigraha_, was distinct and different from everything that can be seen in this world. It was so wonderful and unique.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 68:**

_Chaturmukha Brahma_, they praised Him, did _stotra_.

**Sri Engal Aalwaan’s Commentary:**

_Pranamya iti | Pranamya pranataah poorvam santosha sthiti tekshanaah |
Tushtuvuh pundareekaaksham pitaamaha purogamaah ||_

The beheld His form with rapt attention, they could not move their eyelids. Their eyes were fixed on His wonderful form. They again bowed unto Him. All the gods and _devarshis_ starting with _Chaturmukha Brahma_, they praised Him, did _stotra_.

**Sri Engal Aalwaan’s Commentary:**

_Pranamya pranataah poorvam pranataa api bhaktyaa punah pranamya |
Out of great devotion, they bowed unto Him again and again.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 69:*

*Devaah oochuh -*

*Namo namo avisheshah tvam brahmaa tvam pinaaka dhruk |*

*Indrah tvam agnih pavano varunah savitaa yamah ||*

Devaas said - We offer our namaskaarams to You again and again, One who does not see any special qualities in those who surrender unto Him, You are only Chaturmukha Brahma, You are only Rudra who is holding the trishoola, You are only Indra, You are only Agni, You are only Pavana, You are only Varuna, You are only Savitaa, You are also Yama, ...

*Sri Engal Aalwaan’s Commentary:*

*Namo nama iti | Avisheshah - sarva samah |

Whoever surrenders unto Bhagvaan, He does not see any vishesha in them, about whether someone has good knowledge, or whether he is born in a good kula, etc. Whoever surrenders unto Him, without distinction, He protects them. We see that He protected a kaakaasura, a vaanara, a raakshaasa also also.

Here, the saamaanaadhikaranya told is that all are You only, that all are bhagavat aatmaka, that You are the inner self of all of them, they are all like shareera bhootaas to You,

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 70:*

*Vasavo marutah saadhyaa vishve deva ganaa bhavaan |*

*Yo ayam tava agrato deva samasto devataa ganah |
... You are only Vasavaas, You are only Maruts, You are only Saadhyaas, You are only the host of Vishve Devataas. This entire host of gods, who are there in front of You, the entire thing is You only. You are the creator of the world, and You are all pervading. There is no place in which You are not there. There is no object in which You are not there. There is no time in which You don't exist.

He has desha kaala vastu pariccheda raahitya. He is satyam jnyaanam anantam brahma.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 71:**

Tvam yajnyah tvam vashatkaararah tvam onkaarah praajaapatih |
Vidyaa vedyam cha sarvaatmam tvanmayam cha akhilam jagat ||

You are only yajnya, You are also vashatkaarara, You are also Omkaara, You are also Praajaapati. All the Vidyaaas which are there, and all that is to be known, You are the self of everything. The whole world is made of You only.

It can be taken as Omkaara pratipaadya, or as the name itself.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 72:**

Tvaam aartaah sharanam vishno aprayaataa daitya nirjitaah |
Vayam praseeda sarvaatman tejasaa apyaayasva nah ||

O Vishnu, Supreme Lord. We who are defeated by the daityaaas, having lost all our power, wealth, prosperity, we have come and surrendered unto You. O all pervading Lord, the antaryaami of everything, please grace us, and make us get back our powers and capabilities.
Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 73:

Taavat aartih tathaa vaancchaa taavat mohah tathaa ashukham |
Yaavat na yaati sharanam tvaam ashesha agha naashanam ||

Grief due to some loss, desire, moha (delusion) and dukkha - all these can be there only as long as one does not surrender unto YOU who are the destroyer of all sins.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 74:

Tvam prasaadam prasanna aatman prapannaanaam kurushva nah |
Tejasaam naatha sarveshaam sva shaktyaa aapyaayanam kuru ||

Please be pleased with us, grace us, who have all surrendered unto You. With Your powers please make us get our tejas, let our capabilities and powers increase.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 75:

Sri Paraasharah -

Evam samstooyamaanah tu pranataih amaraih harih |
Prasanna drushtih bhagavaan idam aaha sa vishvakrut ||

Paraashara said - With utmost pleasing glances towards all the gods, being eulogized wonderfully by all of them, by them who had surrendered unto Him, all the gods, Bhagavaan, the creator of the whole world, told them thus.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 76:

Tejaso bhavataam devaah karishyaami upabrahmanam |
Vedaami aham yat kriyataam bhavadbhiih tat idam suraah ||

I will make your tejas increase. Whatever you have to do now, that I am going to tell you now, O gods.

Upabrahmana is expansion.

Now, He tells them to do the churning of the ocean.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 77:
Aaneeya sahitaa daityaaih ksheeraabdhou sakalaa oshadhieeh |
Manthaanam mandaram krutvae yoktram krutvae cha vaasukim ||

Bring all the oshadhees, the various herbs, and throw them in the Milk Ocean, and do it along with the daityaas, make the Mandara parvata as the stick for churning, make Vaasuki serpent as the rope for churning,

Sri Engal Aalwaan’s Commentary:
Aaneeya iti | Oshadheenaam vichitra shaktikatvat vichitra vastu utpattyartham aanayanam |

The various herbs have the wonderful powers to create different types of wonderful objects. Bring all these herbs.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 78:
Mathyataam amrutam devaaah sahaaye mayi avasthite ||

I am going to be present and helping you; churn the ocean in order to get amruta.
**Sri Engal Aalwaan’s Commentary:**

*Mathyataam iti | Amrutam mathyataam mathanena amrutam upaadyataam |

Do the churning and then generate *amruta*.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 79:**

*Saama poorvam cha daiteyaaah tatra saamaanya karmani |
Saamaanya phala bhoktaaro yooyam vaachyaa bhavishyatha ||

*Bhagavaan* tells the gods what to tell the *daityaas* - Tell them in good words, that this is a common activity for both, and that both will get the fruits that will come. Please come and take part in this common activity.

The four ways of treatment are *saama, daana, bheda, danda*.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 80:**

*Mathyamaane cha tatra abdhou yat samutpsyate amrutam |
Tat paanaat balino yooyam amaraah cha bhavishyatha ||

Tell the *daityaas* that when we are going to churn this Milk Ocean, the *amruta* which is going to be generated, you will become very powerful and also immortal.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 81:**

*Tathaa cha aham karishyaaami te yathaa tridashadvishah |
Na praapsyanti amrutam devaah kevalam kleshabhaaginah ||
I will do in such a way that those asuraas who are the enemies of gods they will not get amruta, they will only undergo sufferings and misery.

When all the gods went and surrendered unto Him along with Chaturmukha Brahma, Bhagavan tells them to bring the daityaas also, and make them also part of this common activity, and tell them to partake the amruta which is going to be generated from this churning, and I will see to it that they will not partake this amruta but will only be subjected to all kinds of suffering and misery, and you will get all the benefits and get back all your wealth, powers and prosperity.

Now, the ksheera saagara mathana will start. Sage Paraasharar will start to tell that.

Recap: In the previous session, we were studying Amsha 1, Chapter 9, where Chaturmukha Brahma, devaas and rishis eulogize Paramaatman, and pray to Him to appear before them, He promptly appears revealing His wonderful auspicious form, they surrender unto Him, and say that they have lost all their glory, and pray to restore their glory. Bhagavan tells them to "Do as I tell you, churn the Ksheera Abdhi, the Ocean of Milk, making Mandara Parvata itself as the staff, and the great serpent Vaasuki as the cord, include the daanavaas, and tell them that they will also get an equal portion of the amruta which is going to be generated from the churning. I will help you and see to it that they do not get the nectar of immortality, and you will get everything". Paraasharar says what happened after that.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 82:

Sri Paraasharar -

Ityuktaa devadevena sarva eva tatah suraah |

Sandhaanam asuraih krutvaa yatnavanto amrute abhavan ||
Sri Paraasharar said - Being told thus by the Supreme Lord, all the devaas made an agreement with the asuraas that they will get equal proportion of the amruta that they will get from this churning, and started to engage in churning of the ocean.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 83:
Naanaa oushadheeh samaaneeyaa deva daiteya daanavaaah |
Kshiptvaa ksheeraabdhi payasi sharadabhra amalatvishi ||

They brought various herbs, all the devaas and daanavaas, and threw them in the Ksheera Abdhi, it was as though the clouds of the sharad kaala, it was so pure and glowing.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 84:
Manthanam mandaram krutvaa yoktram krutvaa cha vaasukim |
Tato mathitum aarabdhaah maitreya tarasaa amrutam ||

They made the Manthara parvata itself as the staff for churning, the great serpent Vaasuki was made as the rope for churning, and they started to churn the ocean with great speed in order to generate amruta.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 85:
Vibudhah sahitaah sarve yatah puccham tatah krutaah |
Krishnena vaasukeh daityaah poorva kaaye niveshitaah ||

The Lord Sarveshvara is told as Krishna here. Krishna made all the asuraas stand towards the head portion of Vaasuki, and all the devaas were made to hold the tail portion of Vaasuki.
In Bhagavata it is said that when Krishna told the daanavaas to hold the tail, they thought it was below their prestige to hold the tail; they said that they will hold the head part of Vaasuki. But here it is not told so. Bhagavaan saw to it that the daanavaas were located towards the head portion of Vaasuki serpent.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 86:**

*Te tasya mukha nihsvaasa vanhinaa apahatatvishah |
Nistejaso asuraah sarve babhoovuh amitoujasah ||*

All the asuraas were extremely exhausted, they lost all their strength and vigour, because of being hit by the breath of Vaasuki, the fire which was coming out of the mouth of Vaasuki.

**Sri Engal Aalwaan’s Commentary:**

*Ta iti | Amitoujasah tasya iti anvayah |*

*Amitoujasah* is an adjective to Vaasuki, the serpent.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 87:**

*Tenaiva mukha nihsvaasa vaayunaasta balaahakaih |
Puccha pradeshe varshadbhiih tathaa cha aapyaayitaah suraah ||*

The devaas were located at the tail end of Vaasuki; there were lot of clouds blown by the breath of Vaasuki, and these clouds moved towards the tail, and started to rain cool waters on the devataas; they were never feeling tired.

**Sri Engal Aalwaan’s Commentary:**
There are two paathaaas, vaayunaa asta balaahakaih and vanhinaa asta balaahakaih. Balaahaka means cloud. Clouds moved towards the tail, and at the tail, it rained. Clouds emptied everything that they had. If a question arises as to how the clouds came there, it was because of Bhagavaan only. He created clouds which moved due to the powerful breath of Vaasuki, which came towards the tail and poured cool waters on the devaas and created a pleasant environment there; they got more and more energy to do the churning.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 88:

**Ksheeroda madhye bhagavaan koorma roopi svayam harih |**

**Manthanaadreh adhisthaanam bhramato abhoot mahaa mune | |**

Koorma avataara is mentioned in just one shloka. Bhagavaan Himself incarnated as the great Koorma, tortoise, in the middle of the Ksheera Saagara. O great sage, Maitreya, He became the support for the Mandara parvata, which was being used as the manthaana, churning, which was continuously revolving due to the churning.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 89:

**Roopena anyena devaanaam madhye chakra gadaadharah |**

**Chakarsha naagaraajaanam daiitya madhye aparena cha | |**

Bhagavaan, who was holding the chakra, gadaa, took two forms, one form along with the devaas, as though another deva, and another form, and went in between the asuraas, and joined them. He also started moving the Naagaraaja, Vaasuki, king of the serpents.
He incarnated as the Koorma, took a form along with devaas, and another form along with the asuraas.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 90:*

Uparyaakraantavaan shailam bruhat roopena keshavah |
Tathaa aparena maitreya yat na drushtam sura asuraih ||

Not only this, He took one more form, a mighty huge form, He occupied the top portion of the Mandara Parvata, and this form was not seen by the gods or the asuraas.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 91:*

Tejasa naagaraajaaanam tathaa aapyaayitavaan harih |
Anyena tejasa devaan upabruhmitavaan prabhuh ||

He started to give lot of energy to Vaas uki, king of serpents; also the gods, He pumped them with energy so that they had all the strength and vigour to do the churning with great speed.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 92:*

Mathyamaane tatah tasmin ksheera abdhou deva daanavaih |
Havirdhaamaa abhavat poorvam surabhih sura poojitaa ||

When it was being churned in Ksheera Abdhi, by the devaas and asuraas, the Kaamadhenu cow came out of the ocean, which was worshipped by all the gods. First the Surabhi came, which is said to be Havirdhaamaa.

*Sri Engal Aalwaan’s Commentary:*

Mathyamaana iti | Havirdhaam havisha aashrayah |
All the yajnya saamagris, havis and others used for yajnya, Surabhi is said to be the storehouse of all this havis.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 93:_

_Jagmuh mudam tadaa devaah daanavaah cha mahaa mune |
Vyaakshipta chetasah cha eva babhoovuh sthimekshanaah ||

The _devaas_ and _danavaas_ were highly pleased, overjoyed. Also, they were disturbed by what is happening here, they could not understand. When _Surabhi_ came, their eyes were totally locked on this, about what is happening.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 94:_

_Kim etat iti siddhaanaam divi chintayataam tatah |
Babhoova vaarunee devee madaaghoornita lochanaa ||

The _siddhaas_ were all thinking "What is this, what is happening?" _Vaaruni Devi_ came out next, and her eyes were rolling with intoxication.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 95:_

_Krutaavartaat tatah tasmaat ksheeroaadat vaasayan jagat |
Gandhena paarijaato abhoot deva stree nandanah taruh ||

Next came the _Paarijaata_ tree, from the whirlpool which was formed due to the churning, in the _Ksheera Saagara_. The _Paarijaata_ tree which gives joy to all the _deva strees_, the women folk of the gods, spreading its fragrance in the entire world, came next.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 96:_
Roopa oudarya gunopetah tathaa cha apsarasam ganah |
Ksheerodadheh samutpanno maitreya parama adbhutah ||

The most wonderful host of *apsaras*, endowed with supreme beauty, and endowed with qualities, came next, O *Maitreya*. It was most wonderful.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 97:*

*Tatah sheetaamshuh abhavat jagruhe tam maheshvarah |
Jagruhuh cha visham naagaah ksheerodaabdhi samutthitam ||*

Then the moon came, and immediately, it was taken by *Maheshvara*. Then the poison came from the *Ksheera Saagara*, which the serpents took.

*Sri Engal Aalwaan’s Commentary:*

*Tata iti | Aadou bhagavan manaso jaatasya chandrasya dvou dehou |
Tatra eko abdhijah shiva shiro bhooshanam; anyastu atrinетrajo loka yaatraa niyuktah | Naagaah cha iti cha shabdaat maheshvaro api visham jagraaha |

The moon which was created by the mind of *Bhagavaan* had two forms. One of them was born out of the *Ksheera Saagara*, it became an ornament in *Shiva*’s head, and another is the moon we see, which was born through the eyes of *Atri*, it is meant for the *loka yaatre*. It is well known that *Maheshvara* took the poison, and is called *Neelakantha* after that. The word *cha* indicates that *Maheshvara* also took part of the poison.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 98:*

*Tato dhanvantirih devah shvetaambara dharah svayam |
Vibhrat kamandalum poornam amrutasya samuttitah ||
Holding the *kumbha* filled with *amruta*, God Dhanvantari who was wearing white clothes, He Himself came out of the *Ksheera Samudra*.

*Sri Engal Aalwaan’s Commentary:*

*Tata iti | Amrutasya poornam iti triteeyaarthe shashti |

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 99:*

*Tatah svastha manaskaaah te sarve daiteya daanavaah |

*Babhoovuh muditaah sadyo (sarve) maitreya munibhih saha |||

O Maitreya, at that time, when they saw Dhanvantari Bhagavaan come out of the *Ksheera Abdhi*, holding the pot of *Amruta*, they were all pleased in their minds. The *rishis* and *munis* were highly pleased.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 100:*

*Tatah sphurat kaantimateem vikaasi kamale sthitaa |

*Shreeh devee payasah tasmaat udbhootaa shruta pankajaa |||

And then, *Shridevi* came out of that, radiating brilliance, sitting on a full bloomed lotus, was also holding a lotus in Her hands.

*Sri Engal Aalwaan’s Commentary:*

*Tata iti | Drava roopam ekam dravyam amrutam jaatam, anyat somaatmakam |

*Amruta* is in two forms - one is in liquid form, the other was present as *soma*. From *soma lataa*, they extract *soma*. 
Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 101:

Taam tushtuvuh mudaa yuktaah shree sooktena maharshayah ||

All the rishis, being overjoyed, eulogized Here with Sri Sookta.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 102:

Vishvaa vasuh mukhaah tasyaa gandharvaah purato jaguh |
Ghrutaachee pramukhaah tatra nanurtuh cha apsaro ganaah ||

All the gandharvaas led by Vishvaavasu, came in front of Her and started to sing. The host of apsaras led by Ghrutaacchee, were dancing in front of Her with joy.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 103:

Gangaadyaah saritah toyaih snaartham upatasthire |
Diggajaa hema patrastham aadaaya vimalam jalam |
Snaapayaanchakrire deveem sarva loka maheshvareem ||

Ganga and all the holy rivers, brought all their waters in order to do abhisheka for Shridevi. All the diggajaas brought pure waters, in golden pots, and did abhisheka to the Supreme Lordess, Sarva Loka Maheshvari, Shridevi.

This is also told by Swami Deshikan in Shri Stuti. That gajendras did abhisheka with kanaka kalasha.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 104:

Ksheerodo roopadhrittasyai maalaam amlaana pankajaam |
Ksheera Saagara, itself took on a form, and brought out a garland, which was having lotus which will never fade. Vishvakarma came and decorated Her with all wonderful ornaments.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 105:**

Divya maalyaambaradharaa snaataa bhooshana bhooshitaa |
Pashyataam sarva devaanaam yayou vakshasthalam hareh |

Shridevi was decorated with wonderful ornaments, and abhisheka was done to Her. She was wearing the divine garland, clothes, and all the wonderful ornaments. After having taken the abhisheka, and wearing all the wonderful ornaments, when all the devaas were beholding that wonderful sight, She went and occupied the vakshasthala of Srihari.

The most wonderful kataaksha of Shridevi is told here.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 106:**

Tayaa vilokitaa devaa hari vakshasthalastha yaa |
Lakshmyaa maitreyaa sahasaa paraam nirvrutim aagataah |

Shridevi who had taken resort in the vaksha sthala of Hari, She saw all the devaas. Being glanced by Her, O Maitreya, immediately they attained great joy because of the kataaksha of Shridevi.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 107:**

Udvegam paramam jagmuh daityaa vishnu paraanmukhaah |
Tyaktaa lakshmyaa mahaabhaaga viprachitti purogamaah |
All the *daityas* starting with *viprachitti*, they also turned away from *Vishnu*, and *Shridevi* did not set Her glances on them, they were highly agitated.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 108:*

_Tatah te jagruuhu daityaa dhanvantari kara sthitam |
Kamandalum mahaan veeryaah yatra aaste amrutam uttamam ||_

Immediately, with lot of strength, they snatched the *amruta kalasha*, the *kamandalu* which was filled with *amruta* from Dhanvantari's hands.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 109:*

_Maayayaa mohayitvaan taan vishnuh stree roopa samsthitah |
Daanavebhyah tat aadaaya devabhyah pradadou prabhuh ||_

*Bhagavaan* immediately took the most wonderful form of a woman, and attracted all of them, they were subjected to delusion, and He took away the *amruta kalasha* from the *daanavaas*, and gave it to all the *devaas*.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 110:*

_Tatah papuh suraganaah shakra aadyaah tat tadaa amrutam |
Udyata aayudha nistrimshaa daityaah taam cha samabhyayuh ||_

At that time, the *devaas*, starting with Indra and others, took that *amruta* and drank the wonderful nectar of immortality. At that time, the *daityas* attacked them, carrying all the weapons, swords.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 111:*

_Peete amrute cha balibhih devaih daitya chamoooh tadaa |_
Vadhyamaanaa disho bheje paataalam cha vivesha ha ||

At that time the *devaa* had already drunk the *amruta*, and had great strength because of drinking the *amruta*, and became very powerful. And started to destroy the entire army of *daityaas* who ran helter skelter in all directions, and also went into *paataala*, the subterranean worlds.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 112:*

*Tato devaa mudaa yuktaah shanka chakra gadaa aabhrutam |
Pranipatya yathaa apoorvam ashaasamstat trivishtapam ||

The *devaas* all bowed down to Mahaa Vishnu, who was bearing the *shanka*, *chakra*, *gadaa*, His wonderful divine weapons. Being overjoyed the *devaas* again bowed down to Him and did *mangalaashaasanam*.

*Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 113:*

*Tatah prasannabhaah sooryah prayayou svena vartmanaa |
Jyotimshi cha yathaa maargam prayayuh munisattama ||

Once the *amruta* was drunk by all the *devaas*, they started to get their strength back, and the whole world pleased, and everything started to fall in place. The Sun was glowing with pleasant brightness, and he started to function as per *dakshinaayana*, *uttaraayana*, without any change. The stars also started moving not going here and there in wrong directions; they started to function in their respective orbits in a proper manner.

*Sri Engal Aalwaan’s Commentary:*

*Tata iti | Svena vartmanaa ayanaadi vyatyaasam vinaa | Yathaa maargam vakraati chaara varjjam |

Without any difference in the *ayanaas*. 
Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 114:

Jajvaala bhagavan cha uccchaih chaaru deepthih vibhaavasuh |
Dharme cha sarva bhootaanaam tadaa matih ajaayata ||

Agni started to glow with great flame, with most wonderful radiance. The minds of all the beings became focussed on dharma, with great interest.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 115:

Trailokyam cha shriyaa jushtam babhoova dvija sattama |
Shakrascha tridasha shreshthah punah shreemaan ajaayata ||

All the three worlds were again happy, and overjoyed, with the prosperity and glory. The lord of the devaas, Indra, again got back all his glory.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 116:

Simhaasanagatah shakrah sampraapya tridivam punah |
Devaraajye sthito deveem tushtaava aabja karaam tatah ||

He went back to his place in svarga, and sat on his simhaasana. Having sat in his throne in the svarga loka, he started to eulogize Shridevi who was holding a lotus in Her hand.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 117:

Indra uvaacha -
Namaami sarva lokaanaam jananeem abdhi sambhavaam |
Shriyam unnidra padmaaksheem vishnu vakshasthala sthitaam ||
Indra said - I bow down, do namaskaara to the Mother of all the worlds, One who has incarnated from the Ksheera Abdhi, Shridevi, who has Her eyes like a full blown lotus, who has taken resort in the vaksha sthala of Mahaa Vishnu.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 118:

Padmaalayaam padma karaam padma patra nibhekshanaam |
Vande padma mukheem doveem padmanaabha priyaam aham ||

Who has the lotus as Her resting place, who holds the lotus in Her hands, Her glances are like the petals of a lotus, whose face is also like a lotus, consort of Padmanaabha, I bow down to Her.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 119:

Tvam siddhih tvam svadhaa svaahaa sudhaa tvam loka paavane |
Sandhyaa raatrih prabhaa bhootih medhaa shraddhaa sarasvatee ||

You are only Siddhi, You are only Svaahaa, You are only Svaahaa, You are only Sudhaa, You are the one who sanctifies the entire world, You are Sandhyaa, You are Raatri, You are Prabhaa, Bhooti, Medhaa, Shraddhaa, Sarasvati. All these are Your glories only.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 120:

Yajnya vidyaa mahaa vidyaa guhya vidyaa cha shobhane |
Aatma vidyaa cha devee tvam vimukti phala daayinee ||

You are Yajnya vidyaa, You are Mahaa vidyaa, You are Guha vidyaa. You are only the one who is worshipped by all these things. You give all kinds of fruits, dharma, artha, kaama, moksha. You also give the fruit of moksha.
Aatma vidyaa cha devee tvam is quoted in many commentaries. Shridevi is also told to be the bestower of fruits of upaasanaa. She is also to be meditated upon in the upaasanaa.

**Sri Engal Aalwaan’s Commentary:**

Yajnya iti | Yajnya vidyaa dharma meemaamsaa, mahaa vidyaa indrajaala aadi kuhaka jnyaanam | Guha vidyaa mantra vaada visheshah |

Yajnya vidyaa is dharma meemaamsaa, the poorva kaanda of Vedas. Mahaa vidyaa is knowledge to cheat others like indrajaala, etc. Guhya vidyaa is mantra vaada, etc.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 121:**

Aanveekshikee trayee vaartaa danda neetih tvam eva cha |

Soumya asoumyaih jagat roopaih tvayaa etat devi pooritam ||

Tarka shastra, artha shastra, the Vedas, vaanijya, pashu paalya, artha shastra - all these are You only. All the forms seen here - pleasant and unpleasant are filled by You only. All forms are You only.

This is also telling about the all pervasiveness of Shridevi.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 122:**

Kaa tu anyaa tvaamrute devi sarva yajnya mayam vapuh |

Adhyaaste deva devasya yogi chintyam gadaabhrutah ||

The holder of the wonderful divine mace, Bhagavaan, His divya mangala vigraha is said to be yajnya maya. You have gone and taken resort in
that divya mangala vigraha. Who else can take resort in that kind of form of Bhagavaan, who is meditated upon only by yogis?

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 123:

Tvayaa devi parityaktam sakalam bhuvanatrayam |
Vinashta praayam abhavat tvayaa idaaneem samedhitam ||

When You had left the three worlds, these three worlds were without Shri at that time, everything was as though completely destroyed. Now that You have again incarnated and come back, everything has regained back its glory.

Parityakta means that the world had lost its glory, it was just tirodhaana.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 124:

Daaraah putraah tathaa aagaara suhrut dhaanya dhanaadikam |
Bhavati etat mahaa bhaage nityam tvat veekshanaat nrunaam ||

All the wives, children, houses, friends, dhaanya, wealth - all of these they will attain through your kataaksha, if You just cast Your glance on all the people.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 125:

Shareera aarogyam aishvaryam ari pakshah kshayah sukham |
Devi tvat drushti drushtaanaam purushaanaam na durlabham ||

Shareera, health, wealth, destruction of all the enemies, all happiness, whoever comes under Your glances, for them it is very easy, not at all unattainable.
Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 126:
Tvam maataa sarva lokaanaam deva devo harih pitaa |
Tvayaa etat vishnunaa cha ambaa jagat vyaaaptam chara acharam ||
You are the mother of all the worlds. Hari who is the Lord of all the gods, is like the father. O Mother, by You, and Vishnu both, the entire world of movables and immovables is pervaded.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 127:
Maa nah kosham tathaa goshtham maa gruham maa paricchadam |
Maa shareeram kalatram cha tyajethaah sarva paavaneer ||
Reservoir of all the wealth, the go-shaalaa, house, and the supporting paraphernalia, please do not desert us any more.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 128:
Maa putraan maa suhrut vargam maa pashoon maa vibhooshanam |
Tyajethaa mama devasya vishnoh vakshasthaalaye ||
O Mahaalakshmi who has taken resort in the vakshastha of Vishnu, let not my children, my host of friends, of pashus, vibhooshana, please do not desert us any more. Let us be endowed with all this prosperity and glory.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 129:
Sattvena shoucha satyaabhyaam tathaa sheelaadibhih gunaih |
Tyajyante te naraah sadyah santyaktaa ye tvayaa amale ||
O blemishless Mahaalakshmi, those who are deserted by You, immediately what happens to them? They will not have sattva guna, or shoucha (shaastreeya shuddhi), or satya, or sheela and other qualities.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 130:_

_Tvayaa avalokitaah sadyah sheeladyaih akhilaih gunaih |
Dhanaih aishwaryaih cha yujyante purushaa nirgunaa api ||_

While those who have come under Your kataa ksha, Your auspicious glances, even if they are without any qualities, what will happen to them? Immediately, they will attain all qualities, they will get wealth, and they will attain everything.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 131:_

_Sa slaaghyah sa gune dhanyah sa kuleenah sa buddhimaan |
Sa shoorah sa cha vikraanto yam tvam devi nireekshase ||_

Whomever You see, he is the one who is to be honoured, he is the one who will have all good qualities, he the one who feels that he has attained everything, he is the one who is born in higher clan, he becomes the intelligent one, he will be valorous, he will cross over any hurdle, all these will happen to one on whom You show Your kataaksha.

This is an often quoted pramaana in various rahasya granthaas.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 132:_

_Sadyo vaigunyam aayaanti sheelaadyaah sakalaa gunaah |
Paraanmukhee jagaddhaatree yasya tvam vishnu vallabhe ||_
At the same time, One who supports the entire world, if you turn away from someone, he will lose all his good qualities immediately.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 133:_

_Na te varnayitum shaktaa gunaan jihvaa api vedhasah |
Praseeda devi padmaakshi maa smaanstyaakshee kadaachana ||_

O _Mahaalakshmi_, be pleased with us, please do not desert us anymore anytime. Even _Chaturmukha Brahma_ cannot eulogize You completely; he cannot praise You with all Your qualities.

Indra praises _Mahaalakshmi_ wonderfully and tells the greatness of _Lakshmi kataaksha_, what all it can do to one. And if one is not subjected to _Mahaalakshmi’s kataaksha_, what all they will lose.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 134:_

_Sri Paraasharar -
Evam shreeh samstutaa samyak praaha drushyaa shatakratum |
Pashyataam sarva devaanaam sarva bhootasthitaa dvija ||_

_Sri Paraasharar_ said - Thus being eulogized wonderfully by _Indra_, She was present in Her most wonderful form. She told _Indra_ thus, when all the gods were seeing, O _Maitreya_.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 135:_

_Shreeh uvaacha -
Paritushto asmi devisha stotrena anena te hare |
Varam vruneeshva yah tvishto varadaaham tavaagataa ||_
Now I have come in front of you. I give any boons that you want. Seek any boon that you want, I am very pleased with your stotra.

Recap: In the previous session, we were studying Amsha 1, Chapter 9, the wonderful way in which Indra extolled the greatness of Mahaalakshmi, eulogized Shridevi who incarnated in the Ksheera Samudra, and also about Shridevi’s kataaksha, which has such wonderful powers. All the devaas who were graced by Her kataaksha had all glory, and the asuraas who were denied of that were suffering.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 134:

Sri Paraasharah -

Evam shreeh samstutaa samyak praaha drushyaa shatakratum |
Pashyataam sarva devaanaam sarva bhootasthitaa dvija ||

Sri Paraasharar said - When all the gods were seeing, Shridevi who is present in all beings, being praised by Indra like this, She told Indra thus.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 135:

Shreeh uvaacha -

Paritushtaa asmi devesha stotrena anena te hare |
Varam vruneeshva yah tvishto varadaaham tavaagataa ||

I, One who gives boons, have come now in front of you; now I am extremely pleased with your stotraas; you ask for any boon which you like, now that I have come and I give any boon that you seek.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 136:
Indra uvaacha -

Varadaa yadi me devi vara arho yadi cha api aham |
Trailokyam na tvayaa tyaaajyam esha me astu varah parah ||

Indra said - If You are willing to give me any boon, if I deserve any boon from You, the boon that I seek is that You should not leave the three worlds again.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 137:

Stotrena yah tathaa etena tvaam stoshyati abdhi sambhave |
Sa tvayaa na parityaajyo dviteeyo astu varo mama ||

O Mahaalakshmi who manifested from the Ksheera Abdhi, one who prays to You with this stotra which I have prayed now (Indra Stuti to Mahaalakshmi), You should never leave such a person.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 138:

Shreeh uvaacha -

Trailokyam tridasha sreshtha na santyakshyaami vaasava |
Datto varo mayaa ayam te stotra aaraadhana tushtayaa ||

Shri said - Being very pleased with your stotraas, now I have given you this boon. O excellent among the devaas. I am not going to leave these three worlds, these three worlds will always be having prosperity and glory; I am not going to desert them any more.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 139:

Yah cha saayam tathaa praatah stotrena anena maanavah |
Maam stoshyati na tasya aham bhavishyaami paraanmukhee ||
I will never turn away from one who prays to Me with this stotra, mornings and evenings, every day; whoever prays to Me and makes Me pleased with this stotra, I will never turn away from him.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 140:**

*Sri Paraasharah -*

_Evam dadou varou devee devaraajaaya vai puraa |
Maitreya shreeh mahaa bhaagaa stotra aaraadhana toshitaa ||

_Sri Paraashara - Thus, Shridevi gave Indra two boons, O Maitreya, being very pleased by his worship with the stotraas._

Now, _Paraasharar_ tells about the nature of Her manifestations.

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 141:**

_Bhrugoh khyaatyaaam samutpannaa shreeh poorvam udadheh punah |
Deva daanava yatnena prasootaa amruta manthane ||

_Initially She was born of Bhrugu in Khyaati, and again She manifested in the Ksheera Abdhi, during the churning of the ocean, for amruta which was done by devaas and daanavaas._

**Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 142:**

_Evam yadaa jagat svamee deva devo janaardanah |
Avataaram karoti eshaa tadaa shreeh tat sahaayinee ||

_Whenever Devadeva, who is the Supreme of the Lords, the Master of the all the worlds, Janaardana, manifests, Shri also manifests along with Him._
Sri Engal Aalwaan’s Commentary:

Evam iti | Tat sahaayinee tena daha ayate gacchati iti tat sahaayinee, 
tat sahachaarinee iti arthah |

One who goes with Him, She is always inseparably associated with Him, She always manifests along with Him, is the meaning.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 143:

Punascha (padmaat utpannaa) padmaa sambhootaa hi aadityo abhoot 
yadaa harih |

Yadaa cha bhaargavo raamah tadaa abhoot harinee tu iyam ||

Again, when He incarnated as Aaditya, (the twelfth son of Aditi, the Vaamana Avataara), Shri manifested as Padmaa. When He manifested as Bhaargava Raama, Parashuraama, She manifested as Harini.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 144:

Raaghavatve abhavat seetaa rukmanee krishna janmani |

Anyeshu cha avataareshu vishnoh eshaa anapaayinee ||

When Bhagavaan incarnated as Sriraama, She became Seeta. And, in His incarnation as Krishna, She manifested as Rukmini. In whatever avataaraas Vishnu is seen, She is always inseparably associated with Him.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 145:

Devatve deva dehaa iyam manushyatve cha maanushee |

Vishnoh deha anuroopaam vai karoti eshaa aatmanah tanum ||

Whenever He takes the form of a deva, She also takes the form of a devataa. Whenever He takes the form of a human, She also takes a human
form. Whatever form He takes in whichever class, accordingly She also manifests taking on a similar form.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 146:

Yah cha etat shrunuyaat janma lakshmyaa yah cha pathet narah |
Shriyo na vichyutih tasya gruhe yaavat kula trayam ||

The purpose of Paraasharar teaching all these to Maitreya, is that it is going to be extremely beneficial for anyone who recites all these things. To this day, it brings all good to one who recites this. This _avataara_ of _Lakshmi_, whoever listens to this, or whoever reads this, _Shridevi_ will never desert him, and he will always be having all kinds of glory and prosperity.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 147:

Pathyate yeshu cha eva eshaa gruheshu shree kathaa mune |
Alakshme kalahaadhaaraa na teshu aaste kadaachana ||

In whichever house this story of _Shridevi’s_ manifestations is being read, _Alakshmi_ who is the cause of all kinds of quarrel, will never find a place, will never be present in that house.

This is the greatness of the manifestation of _Shridevi_.

_Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 148:

Etat te kathitam sarvam yat maam tvam pariprucchasi |
Ksheeraabdhou shreeh yathaa jaataa poorvam bhrugu sutaa satee ||

As you requested me to tell, I have recited to you as it is, all of them - being the daughter of _Bhrugu_ earlier, how She manifested in the _Ksheera Abdhi_.

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Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 149:

Iti sakala vibhooti avaapti hetuh stutih iyam indra mukhodgaataa hi laskmyaah |

Anudinam iha pathyate nrubhih yaih vasati na teshu kadaachit api alakashmeeh ||

This Lakshmi Stuti, which has come from Indra, is the cause of one attaining all kinds of glory. Whoever reads this everyday, Lakshmi will never desert them.

This is the phala of the recitation. Most of the puraana kathaas have a phala in the end. This is why these puraanaas are recited, and people sit and listen to them. People do paaraayanam also. Because it brings in immense glories and all good.

Thus the Ninth Chapter comes to an end.

|| Iti Shri Vishnu Puraane Prathame Amshe Navamo Adhyaayah ||

|| Iti Shri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Navamo Adhyaayah ||

|| Atha Dashamo Adhyaayah ||

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

Maitreyah -

Kathitam me tvayaa sarvam yat prushto asi mayaa mune |
Maitreya said - O Paraashara, whatever I have asked, you have told me. Starting with Bhrugu sarga, I would like to listen about creation in more detail.

Sri Engal Aalwaan's Commentary:

Atha sinkshepena shrutam bhrugu sargam vistaratah shrotum prucchati kathitam iti |

Whatever was told earlier briefly about Bhrugu sarga, the creation of Bhrugu vamsha, now Maitreyar wants to listen to it in more detail. So, he is requesting Paraasharar to tell him about that.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 2:

Sri Paraasharah -

Bhrugoh khyaatyam samutpannaa lakshmeeh vishnu parigrahah |
Yathaa dhaatru vidhaatarou khyaatyam jaatou sutou bhrugoh |

Sri Paraashara - Lakshmi who was born to Khyaati of Bhrugu, She became Vishnu's consort. Bhrugu also had two sons of Khyaati, Dhaatru and Vidhaatru.

Sri Engal Aalwaan's Commentary:

Bhrugoh iti | Parigrahah kalatram |

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

Aayatih niyatih cha eva meroh kanye mahaatmanah |
Bhaarye dhaatru vidhaatroh te tayoh jaatou sutou ubhou |
Aayati and Niyati were two daughters of Meru, they became Dhaatru and Vidhaatru's wives. From them, two sons were born.

Sri Engal Aalwaan's Commentary:
Aayatih iti | Tayoh aayati nityayoh, sutou ubhou jaatou |

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 4:
Praanah cha eva mrukanduh cha maarkandeyo mrukandutah |
Tato vidashiraa jajnye praanasya api sutam shrunu ||
They were called Praana and Mrukandu. Mrukandu had a son called Maarkandeya. Praana had a son by name Veda Shiras.

Sri Engal Aalwaan's Commentary:
Taavevaah praanascha iti | Praano mrukundah cha | Tatra mrukunduto jajnya iti anvayah | Tayoh jaatou iti paathah |

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 5:
Praanasya dyutimaan putro raajavaan cha tato abhavat |
Tato vamsho mahaa bhaaga vistaram bhaargavo gatah ||
Praana had a son by name Dyutimaan, Dyutimaan had a son called Raajavaan. From then on, the Bhrugu vamsha expanded a lot after that.

Now, Paraasharar starts to tell about the daughter. We read about this in Chapter 7, shloka 22, about the children of Daksha. Daksha had 24 children from Prasooti. Khyaati, Sati and Sambhooti married Bhrugu, Rudra (Bhava)
and Mareechi. Then the Bhrugu vamsha was told. Sati married Rudra, and Rudra srushti was told in Chapter 8. Chapter 8, shloka 12 tells that Rudra takes Sati as his wife. Sati dies in the Daksha yaaga, which was also told, due to Daksha kopa; so that vamsha did not continue after that. Next one is Sambhooti and Mareechi. This is told now.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 6:
Patnee mareecheh sambhootih pournamaasam asooyata |
Virajaah parvatah cha eva tasya putrou mahaatmanah ||

Sambhooti gave birth to Pournamaasa from Mareechi. Pournamaasa had two sons, Virajas and Parvata.

Sri Engal Aalwaan’s Commentary:
Atha krama praaktam mareecheh sambhootyaam jaatam vamsham aaha - patnee mareecheh iti | Atra alpa santaano mareecheh putrah pournamaasah uktah | Bahu santaanaan kaashyapa vivasvaadeen putra poutraadeen asmin amshe vamsha sankeertane aaditya utpatti prastaave tureeye amshe soorya vamsha prastaave cha vakshye |

This is as per the order - Mareechi has children in Sambhooti.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 7:
Vamsha sankeertane putraan vadishye aham tato dvija |
Smruti cha angeerasah patnee prasootaa kanyakaah tathaa |
Sineevaalee kuhooh cha eva raakaa cha anumatih tathaa ||

I am going to talk about this vamsha sankeertana, later on (Virajas and Parvata are told, and the remaining will be told later in
the Amsha 4). Smruti became wife of Angiras, and she gave birth to four daughters Sineevaali, Kuhu, Raakaa, Anumati.

*Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 8:*

Anasooyaa tathaa eva atreh jajnye nishkalmashaan sutaaan |
Somam durvaasasam cha eva dattaatreyam cha yoginam ||

Anasooya from Atri, gave birth to three children, Soma (the moon), Durvaasa and Dattaatreya (who was a yogi).

*Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 9:*

Preetyaam pulastya bhaaryaayaam dattotrih tat suto abhavat |
Poorva janmani yo agastyah smrutah svaayambhuve antare ||

Pulastya from his wife Preethi, had a son called Dattotri. Dattotri in his earlier janma was well known as Agastya in the Svaayambhuva Manvantara.

Agastya is a position, called pravaaha nityaas. There will be one Agastya in that position all the time.

*Sri Engal Aalwaan's Commentary:*

Preetyaam iti | Tat sutah tasya pulastyasya ourasah sutaah |

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

Kardamah chaarvareevaan cha sahishnuh cha suta trayam |
Kshamaa tu sushuve bhaaryaa pulahasya prajaapateh ||
Pulaha from his wife Kshamaa, had three sons, Kardama, Arvareevaan, and Sahishnu.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 11:
Kratoh cha santatih bhaaryaa valaakhilyaa anasooyataa |
Shashtih putra sahasraani muneenaam oordhvaretasaam ||

Kratu's wife was Santati, she gave birth to Vaalakhilyaas. Vaalakhilyaas are sixty thousand munis, sages, who were akanda brahmachaaris.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 12:
Angushta parva maatraanaam jvalat bhaaskara tejasaaam |
Oorjaayaam tu vasishtasya saptaa jaayanta vai sutaah ||

They were of the size of one third of the thumb, but were having extremely great tejas, were shining with their knowledge. Vasishta from Oorjaa, had seven sons.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 13:
Rajo gotro oordhvabaahuh cha savanah cha anaghah tathaa |
Sutapaah shukra iti ete sarve saptarshayo amalaah ||

Vasistha's seven sons born of Oorjaa were well known as Saptarshis, were very pure and without any defect. Their names are Rajas, Gotra, Oordhvabaahu, Savana, Anagha, Sutapa, Shukra.

Sri Engal Aalwaan's Commentary:
Raja iti | Saptarshaya iti | Ete triteeye manvantare saptarshayo vakshyante |
In the third manvantara, they were the saptarshis.

**Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 14:**

Yo asaavagyabhimaneey syaat brahmanah tanayo agrajah |
Tasmaat svaahaa sutaan lebhe treen udaaroujaso dvija ||

Brahma’s eldest son, is called Agnyabhimaani, Agni; Svaaha, who was his wife gave birth to three sons, who were endowed with good qualities.

**Sri Engal Aalwaan’s Commentary:**

Sarga prasangaaat agni sargam aaha yo asaaviti |

The Agni sarga is going to be told now.

**Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 15:**

Paavakam pavamaanam tu shuchim cha api jalaashinam ||

Three sons of Svaaha from Agni are called Paavaka, Pavamaana and Shuchi. Out of them, Shuchi is said to be jalaashi, one who eats or drinks water.

**Sri Engal Aalwaan’s Commentary:**

Paavakam iti | Yathaa kourme * Nirmanthyah pavamaanah syaat vaidyutah paavakah smrutah | Yah cha asou tapate soorye shuchih agnih asou smrutah || iti | Jalaashinam iti shuchi visheshanam |

Their names have come because of their qualities. This is told in Koorma Puraana. Jalaashi is qualifying Shuchi. One who is generated by churning Arani, that Agni is called Pavamaana. The fire which is found in lightning, is called Paavaka. The fire burning in the Sun, is called Shuchi, he drinks the waters.
Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 16:

Teshaam tu santataavanye chatvaarimshah cha pancha cha |
Kathyante vanhayah cha ete pitaa putra trayam cha yat ||

Each of these three had fifteen children, they became 45 totally. They are all called Agnis, who is the eldest son of Brahma. Three sons of his, who are also called Agnis. Totalling to 49 Agnis.

Sri Engal Aalwaan’s Commentary:

Teshaam iti | Pitru putra trayam pitaa putra trayam cha, trayah putraah pratyekam pancha dasha putrakaah |

Agni, his sons Paavaka, Pavamaana and Shuchi, and fifteen children of each. (1 + 3 + 45 = 49)

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 17:

Evam ekona panchaashat vanhayah parikeertitaah ||

These 49 are called Agnis, are well known.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 18:

Pitaro brahmanaa srushtaa vyaakhyaataa ye mayaa tava |
Agnishvaattaa barhishado anagnayah saagnayah cha ye ||

Brahma created Pitrus, which was already told to you, O Maitreya. They are of two groups Agnishvaatta and Barhishada. Agnishvaatta are those who do not have fire, who are not eligible to perform yajnyaas. Barhishadaas are with fire, eligible to perform yajnyaas.
Sri Engal Aalwaan’s Commentary:

Pitara iti | Agnishvaataah ayajvaano, moortaah trayo ganaah | Barhishadah yajvaano moorti mantah chatvaarah | Agnishvaatta sutaah menaa |

Agnishvaatta are of three groups. Barhishadaas are of four groups.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 19:

Tebhyah svadhaa sute jajnye menaam (vaitaraneem) vai dhaarineem tathaa |

Te ubhe brahma vaadinyou yoginyou api ubhe dvije |

Svadhaa from these Pitrus gave birth to two daughters, Mena and Vaitarini. Both these, Mena and Vaitarini, were endowed with Brahma Jnyaana, and were yoginis.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 20:

Uttama jnyaana sampanne sarvaih samuditaih gunaih || |

They were endowed with excellent knowledge, and had all good attributes.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 21:

Iti ashaa daksha kanyaanaam kathitaa apatysantatiih |

Shraddhaavaan samsmaran etaam anapatyo na jaayate ||

Thus, the daughters of Daksha, was told to you. One who reads this, one who remembers this, with shraddhaa, sincerity, will never be without children.

Thus the Tenth Chapter comes to an end.
In the Eleventh Chapter, the Dhruva Charita is going to be told.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 1:_

_Sri Paraasharah -_

_Priyavrato uttaanapaadou manoh svaayambhuvasya tu |
Dvou putrou su mahaav veeryou dharmajnyou kathitou tava |

_Sri Paraashara -_ I had told you about two sons, who had great valour, who were always following the path of dharma, as two sons of Svayambhuva Manu, called Priyavrata and Uttaanapaada.

_Sri Engal Aalwaan’s Commentary:_

_Manoh douhitroh vamsha uktah | Atha tat putra anvayam vaktum anuvadati priyavrata iti |

_Manu’s daughter’s vamsha was told so far. Now Paraasharar tells about the vamsha of Manu’s sons._

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 2:_
Uttaanapaada had a son by name Uttama, who was very dear to him, through Suruchi, who was very dear to him.

Uttaanapaada had two wives Suniti and Suruchi.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 3:
Suneetih naama yaa raajnyah tasya aaseet mahishee dvija |
Sa naati preetimaanstasyaam abhoot yasyaa dhruvah sutah ||

Suniti was the elder wife of the king, he was not liking her that much. From Suniti, he had a son by name Dhruva.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 4:
Raajaasana sthitasya ankam pituh bhraataram aashritam |
Drushtvaa uttamam dhruvah chakre tam aarodhum manoratham ||

One day, Dhruva comes to see his father sitting on the throne, and on his lap, he sees Uttama sitting. He also had a great desire to go and sit on his father’s lap.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 5:
Pratyaksham bhoopatih tasyaah suruchyaa na abhyanandyata |
Pranayena aagatam putram utsangaarohanotsukam ||
Suruchi was also standing there. In front of her, the son who came with great love and wanted to sit on the lap of his father, Uttaanapaada never gave attention to him.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 6:
Sa patnee tanayam drushvaa tam ankaarohanotsukam |
Sva putram cha tatha aaroodham suruchih vaakyam abraveet ||
Suruchi sees the elder wife's son Dhruva come there wanting to sit on the lap of Uttaanapaada, and also saw his other son Uttama sitting on his lap, and told Dhruva thus.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 7:
Kriyate kim vruthaa vatsa mahaan esha manorathah |
Any stree garbha jaatena hi asambhooya mamodare ||
O son Dhruva, why are you trying to do this great effort, and having such a desire to go and sit on the lap of your father. You are born to the other woman, and were never born to me.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 8:
Uttamottamam apraapyam aviveko abhivaanchasi |
Satyam sutah tvam api asya kim tu na tvam mayaa dhrutah ||
You are ignorant and do not have the proper knowledge, you are desiring something which is only attained by a great son, you are not one among them. It is true that you are also this king's son only, but you are not born of me.
**Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 9:**

Etat raajasasasanam sarva bhoobhrut samshrayaketanam |
Yogyam mama eva putrasya kimaatmaa klishyate tvayaa ||

This throne is the resort of all the great kings. Only my son deserves such a throne. Why are you unnecessarily trying to put effort in futile things?

**Sri Engal Aalwaan’s Commentary:**

Etat iti | Poorvoktam uttamatvam aaha sarva iti | Sarva bhoobhrut aashraya ketanam iti paathan | Sarva bhoobhrutaam aashrayasha saarvabhoumasya ketanam sthaanam |

**Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 10:**

Ucchaih manorathah te ayam mat putrasyeva kim vruthaa |
Suneetyaam aatmano janma kim tvayaa na avagamyate ||

Your desire to attain this great throne, is wasted, as though it is like my son. Why are you simply desiring for such a great throne? Why don't you remember that you are born of Suniti and not of me? How can you deserve such a throne when you are not born of me?

**Sri Engal Aalwaan’s Commentary:**

Ucchaih iti | Ucchaih manorathah ucchaasanaabhilaashah |

Suruchi thus ridicules the young boy Dhruva and Uttaanapaada does not say anything.

**Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 11:**
Dhruva gets very angry, listening to what Suruchi said, and just leaves the place, and goes to his mother Suniti.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 12:_

_Tam drushtvaa kupitam putram eeshat prasphuritaadharam |
Suneetirankam aaropya maitreya idam abhaashata ||

He was very angry and his lips were quivering. Seeing this, Suniti makes him sit on her lap, and tells him thus.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 13:_

_Vatsa kah kopa hetuh te kascha tvaam na abhinandati |
Ko avajaanaati pitaram vatsa yah te aparaadhyati ||

O son, what is the cause of your anger? Who does not give respect to you? One who does wrong to you will be showing disrespect to the king himself. Who is showing disrespect to the king by doing wrong to you?

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 14:_

_Sri Paraasharah -
Ityuktah sakalam maatre kathayaamaasa tat yatha |
Suruchih praaha bhoopaala pratyaksham ati garvitaa ||
When he was told like this by Suniti, Dhruva tells his mother whatever happened. About how Suruchi being extremely arrogant, what all she said in front of the king himself.

*Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 15:*

Vinihshvasyeti kathite tasmin putrena durmanaah |  
Shvaasa kshaamekshanaa deena suneetih vaakyam abhraveet ||

She was exhausted, when he told her what all Suruchi told him in front of the king himself. She tries to console him at that time, and he is extremely angry.

*Sri Engal Aalwaan’s Commentary:*

Nishvasyete | Tasmin vruttaante kathite sati shvaasa kshaamekshanaa shvaasena dukha janitena kusha drushtih |

Her eyes were all wet with tears, because of the sorrow after listening to what Suruchi did to her son Dhruva. She feels very sad and eyes are all wet with tears.

*Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 16:*

Suruchih satyam aahedam manda bhaagyo asi putraka |  
Na hi punyavataam vatsa sa patnyaih evam uchyate ||

O son, what Suruchi said is true only. You do not have good fate, you are unfortunate. If you had been fortunate enough, you would not have been told thus by my sapatni, who is Suruchi.

*Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 17:*

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O Dhruva, what Suruchi said is true, you are the unfortunate one. If you had been fortunate, you would not have been talked to like this. You do not have to get agitated like this. This is the result of your own deeds only, whatever you have done earlier. If you have done something wrong in your earlier janma, the result of that nobody can see. If you have not done something good, you cannot get good because of that. Whatever you have not done, someone cannot give you that. Whatever you have done, someone cannot take it away from you.

You will reap the benefits according to whatever you have done. If you had done something good, you would have got something good. If you had done something bad, you will face something bad only.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 18:

Tat tvayaa na atra kartavyam dukham tat vaakya sambhavam ||

Because of this, you should not feel sad at all, because of what Suruchi said.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 19:

Raajaasanam tathaa chatram varaashvaa vara vaaranaah |

Yasya punyaani tasya ete matvaa etacchaamyaa putraka ||

The throne of the king, the white sovereign umbrella, all the elephants and horses, whoever has done a lot of punya, only such a person will get all these things. Understanding this, please give up your anger.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 20:
Anyā janma krutaiḥ punyaiḥ suruchyaam suruchih nrupah

Bhaaryaa iti prochyate cha anyaa madvidhaa punya varjitaa

Because Suruchi has done punya in previous janma, king is very dear to her, and always nice to her. Whereas the other one, who is me, who does not have any punya, will be simply called as a wife.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 21:_

Punya upachaya sampanna tasyaah putrah tathaa uttamah

Mama putrah tathaa jaatah svalpa punyo dhruvo bhavaan

His son Uttama also has done a lot of punya. You, who are having very less punya are born as my son.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 22:_

Tathaa api dukham na bhavaan kartum arhasi putraka

Yasya yaavat sa tena eva svena tushyati buddhimaan

Even then, you should not feel sad because of this. Whatever one deserves, one will get. Whatever one gets, he should be happy with that only. One who is intelligent will understand that whatever one gains is because of some punya, whatever one does not gain is because of some paapa. Understand this, and be happy with what you get.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 23:_

Yadi te dukham atyartham suruchyaa vachasaa abhavat

Tat punya upachaye yatnam kuru sarva phala prade
By listening to Suruchi’s words, if you felt extremely sad, try to accumulate more punya, which will give you all kinds of benefits. Try to engage yourself in performing good deeds.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 24:_

_Susheelo bhava dharmaatmaa maitrah praani hite ratah |
Nimnam yathaa aapah pravanaah paatram aayaanti sampadam || |

Become one with good aachaara, good conduct, and follow the path of dharma. Be friendly with everyone, be good to all beings. Waters which flow down will only be respected by everyone.

Engage in these kinds of things, and accumulate punya. This is the advice Suniti gives to Dhruva. Dhruva does not listen to this, and goes and does penance, which is a well known story.

_Recap:_ In the previous session, we just started to study the Dhruva upaakhyaana, the story of Dhruva. When Dhruva feels extremely sad when he could not sit on the lap of his father, while his stepmother Suruchi’s son Uttama sat on the lap, he gets extremely sad and comes to his mother crying, and Sunitigives him some wonderful advice, which is essentially the teachings of all shastraas, the karma siddhaanta. She tells him ‘O my son, please do not get disturbed; if you did not enjoy something, it is because you did not do the right deeds in your previous births earlier. The result what you get today is the result of your own past deeds. If you had done something good, you will enjoy good things. If you had not done something good, you will not get it. You should not worry about it. Uttama had done some good deeds in his previous births, so he gets to enjoy the benefits of the kingdom, whereas you had not done such good deeds, and so you are not getting. Whatever little one gets, an intelligent person should feel happy about it. This is what you deserve, based on the deeds done earlier. If everything is based on past deeds, is there no other way? The answer is that it is not so. Shaastra tells that it is possible to correct what you do in future. From now onwards, it is in your hands. Till now, whatever you did knowingly or unknowingly is all gone.
From this point onwards, it is in your own hands to do the right things. If you do good deeds from now on, you will get to reap good benefits and enjoy good things in future. So, engage in good deeds from now on.'

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 24:_
_Susheelo bhava dharmaatmaa maitrah praani hite ratah |
Nimnam yathaa aapah pravanaah paatram aayaanti sampadam ||
Follow good conduct, _sadaachaara_, and follow the path of _dharma_. Be good to all the beings. If you start doing all these, you will definitely get good benefits in future. You have to be always caring for everyone, always follow the path of _dharma_, and not feel proud of yourself; waters when they flow down and form a pond, everyone wants to start using it, and respect that water.

So, she gives him wonderful advice. _Dhruva_ is a _Kshatriya_ child.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 25:_
_Dhruva uvaacha -
Amba yat tvam idam praattha prashamaaya vacho mama |
Na etat durvachasaa bhinne hrudaye mama tishthati ||
_Dhruva_ said - O mother, in order to dispel my grief, whatever you said; my heart is completely broken, with the bad words that I have heard from _Suruchi_. Your good words have no place in my heart.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 26:_
_So aham tathaa yatishyaami yathaa sarvottamottamam |
Sthaanam praapsyaami ashshaanaam jagataam abhipoojitam ||
I am going to definitely try for a place; I am going to attain a most supreme position; whatever has to be done to attain such a supreme position, I am going to engage in that. I am going to get that position which is respected by the entire world; I am going to try to attain such an exalted position.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 27:_
_Suruchirdayitaa raajnyaa tasyaa jaato asmi na udaraat |
Prabhaavam pashya me amba tvam vruddhasya api tava udare ||
_Suruchi_ is beloved of the king. I am not born from her womb. I am not her son. Though I was nurtured in your womb, you are now going to see what is it that I can achieve. You will see my capabilities now.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 28:_
_Uttamah sa mama bhraataa yo garbhena dhrukah tayaa |
Sa raajnyaa aasanam aapnotu pitraa dattam tathaa astu tat ||
My brother Uttama who was born of Suruchi, let him get the king's throne, which is given by my father to him. Let it be so. I am going to attain the highest position which is respected by the entire world.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 29:
Na anyadattam abheepsyaami sthaanam amba sva karmanaa |
Icchaami tat aham sthaanam yat na praapa pitaa mama ||
I do not enjoy and accept what is given by others; out of my own efforts, I am going to obtain a place which even my father did not attain.

He is adamant on putting efforts to go an attain a supreme position which is respected by the entire world.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 30:
Sri Paraasharah -
Nirjagaama gruhaat maatuh iti uktvaa maataram dhruvah |
Puraat cha nirgamya tatah tat baahya upavanam yayou ||
Sri Paraasharar said - He left the mother's place and went out from his mother's house, saying so. He also left the city, and went to a garden outside the city.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 31:
Sa dadarsha muneenstatra sapta poorva aagataan dhruvah |
Krishnaajina uttareeyeshu vishtareshu samaasthitaan |
There, he sees seven rishis, who had already come there ahead of him. They had come there knowing what he is going to do, and to grace him with blessings, they were seated on krishnaajina, and uttareeya, and vistara means darbhaasana.

Sri Engal Aalwaan’s Commentary:
Sa iti | Poorva gataan poorvameva aatmano anugrahanaartham aagataan, krishnaajina uttareeyaani eva vishtaraasteshu |
Already seven rishis had come there in order to bless him, they were seated on the krishnaajina.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 32:
Sa raaja putrah taan sarvaan pranipatya abhyabhaashata |
Prashrayaavanatah samyak abhivaadana poorvakam ||
The prince Dhruva bowed down to them in reverence, and spoke thus. He did abhivaadana telling his name andgotra, and had great respect and reverence to the rishis, he bowed down and did namaskaara.
Dhruva uvaacha -
Utaanapaada tanayam maam nibodhata sattamaah |
Jaatam suneetyaam nirvedaat ushmaakam praaptam antikam ||
Dhruva said - O holy sages, know me as Dhruva, son of Utaanapaada, I was born of Suniti, and am of extreme sorrow. Out of sorrow, I have come near you; I am approaching you with extreme sorrow.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 34:
Rishayah oochuh -
Chatuh panchaabdha sambhooto baalah tam nrupanandana |
Nirveda kaaranam kinchit tava naadyaapi vartate ||
The rishis said - O prince, you are just four or five years old; you are just a small boy. What can there be which can cause you so much of grief, we do not see any cause for sorrow at all.

Sri Engal Aalwaan's Commentary:
Chatur pancheti | Itah praak chaturthe panchame vaa abdhe sambhoohat | 
You were born four or five years ago.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 35:
Na chintyam bhavatah kinchit dhriyate bhoopatih pitaa |
Na cha eva ishta viyogaadi tava pashyaama baalaka ||
There is nothing to worry about for you. Your father, who is the king is still living. We do not see that you have lost any beloveds, or close relatives, dear ones, or something which you are liking.

Sri Engal Aalwaan's Commentary:
Neti | Chintyam kutumba poshanaadi | Dhriyate jeevati |
Nothing to worry about such as looking after a family, etc. Your father still lives.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 36:
Shareere na cha te vyadhih asmaabhih upalakshyate |
Nirvedah kinnimittah te kathyataam yadi vidyate ||
You do not seem to have any diseases, you look quite healthy. In spite of all these, if you are still having some grief, do tell us the reason for which you are having sorrow.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 37:
Sri Paraasharah -
Tatah sa kathayaamaasa suruchyaa yat udaahrutam |
Tat nishamyaa tatah prochuh munayah te parasparam ||
Sri Paraasharar said - Then Dhruva starts to tell them what all Suruchi told him. He was also very angry. From his tone, the rishis speak to him thus.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 38:
Aho kshaatram param tejo baalasyaapi yadakshamaa |
Sapatnyaa maatuh uktam yat hrudayaat na apasarpati ||
Look at this boy’s great intolerance, which is the quality of Kshatriyaas, the kshaatra tejas. Whatever his stepmother told, he is not able to get rid of that thought at all. He is going on thinking about it. Feeling sad, he is not able to forget it.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 39:
Bho bhoh kshatra yadaayaada nirvedaat yat tvayaa adhunaa |
Kartum vyavasitam tat nah kathyataam yado rochate ||
O son of the king, Kshatriya’s son, because of your great sorrow, whatever you are about to do, whatever you will engage in, please do tell us.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 40:
Yat cha kaaryam tava asmaabhih saahaayyam anmitadyute |
Tat uchyataam vivakshuh tvam asmaabhih upalakshyase ||
O Tejasvi, do tell us what is that we can do to help you. Do tell us whatever we can do.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 41:
Dhruva uvaacha -
Na aham artham abheepsyaami na raajyam dvija sattamaah |
Tat sthaanam ekam icchham bhuktam na anyena yat puraa ||
Dhruva said - O holy sages, I am not after money or after kingdom. I only want to attain that supreme position which nobody has enjoyed so far before.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 42:
Etat me kriyataam samyak kathyataam praapyate yathaa |
Sthaanam agryam samastebhyah sthaanebhyo munisattamaah ||
This is what I would seek your help for. Please, do tell me what is that I have to do, in order to attain a place which is superior to everything else.

Sri Engal Aalwaan’s Commentary:
Etat iti | Yathaa praapyate tathaakathyataam | Etat kathanam eva saahaayyam tat kriyataam |
I do not want you to get me the position itself, just tell me what it is that I have to do to get me this position. That itself is the help that I am seeking from you.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 43:_
Mareechih -
Anaaraadhita govindaih naraih sthanam nrupa aatmaja |
Na hi sampraapyate sresatham tasmaat aaraadhaya achyutam ||
Then each sage gives him an advice separately. Mareechi said - O son of the king, prince, those who have not worshipped Govinda, they cannot attain any excellent position. So, if you want to attain a supreme position, do worship Govinda.

_Sri Engal Aalwaan’s Commentary:_
Bhagavati bhakti atishayaat dhruve kaarunyaat cha sarve api prativadanti pranandanti cha anaaraadhite ityaadi saptabhih |
Why all the seven sages tell independently is because of the extreme devotion they had in Bhagavaan Govinda. And also out of great compassion to this small boy, Dhruva.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 44:_
Atrih -
Parah paraanaam purusho yasya tushto janaardanah |
Sa praapnoti akshayam sthaanam etat satyam mayaa uditam ||
Atri said - That Janaardana who is the most supreme person, superior to everyone else; with whom that Janaardana is pleased, such a person can only get a position which is permanent. This is the truth that I am telling you.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 45:_
Angiraah -
Yasya antah sarvam eva idam achyutasya avyaya aatmanah |
Tam aaraadhhya govindam sthanam agryam yadeecchasi ||
Angiras said - All these things are under whose control, controlled by Him, which are all His shareera, everything is inside Him, that Achyuta who is Supreme Being, immutable, Paramaatman, worship that Govinda if you desire to attain a foremost position.

_Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 46:_
Pulastyah -
Param brahma param dhaama yo asou brahma tathaa param |
Tamaaraadhya harim yaati muktim api ati durlabhaam ||
Pulastyas said - This Supreme Being, who is the Supreme Brahman, who is the
supreme place to be attained by everyone, by worshipping Him, one attains
even liberation, which is most difficult to attain by anyone.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 47:
Pulahah -
Aindram indrah param sthaanam yam aaraadhya jagat patim ||
Praapa yajnyapatim vishnum tam aaraadhoya suvrata ||
Pulaha said - Indra, by worshipping that Supreme Lord of the entire world,
the Master of the world, obtained that supreme position, Indra padavi, you
also please worship that Vishnu who is yajnya pati, in order to attain such a
position.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 48:
Kratuh -
Yo yajnya purusho yajnyo yajnyeshah paramah pumaan ||
Tasmin tushthe yat apraapyam kim tat asti janaardane ||
Kratu said - That yajnya purusha who Himself is yajnya, the one who is
the aaraadhya devataa of all the yajnyaas, the lord of the yajnyaas, the
Supreme Person, that Janaardana if He is pleased, what is there which
cannot be attained? If He is pleased one can attain anything; there is
nothing which cannot be attained if He is pleased.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 49:
Vasishtah -
Praapnoshi aaraadhite vishnou manasaa yat yat icchasi ||
Trailokya antargatam sthaanam kimu vatsa uttamottamam ||
Vasistha said - O son, if you worship Vishnu, whatever you desire in your
mind, everything you can attain. Whatever place in all the three worlds, you
can attain that. What to say about most excellent among all positions you
want to attain?

Sri Engal Aalwaan’s Commentary:
Praapnoshi iti | Manasaa iti | Itah poorvam aklruptam api dadaati kim
punah klrupitam iti |
Whatever did not exist earlier also that He can create and give you. What to
say of the already existing supreme position?

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 50:
Dhruva uvaacha -
Dhruva said - O holy sages, when I prostrated to you, you have now told me who is the God, deity to be worshipped. Now, in order to please that Vishnu, what is the japa that I have to chant? Please do tell me that.

*Sri Engal Aalwaan's Commentary:*
*Aaraadhya iti | Mayaa iti | Anupateetasya apiaatmanoyogam japyam prucchati japtavyam iti |
Though he was not yet upaneeta, not yet done upanayana, he asked about the mantra which he is eligible to chant.

*Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 51:*
*Yathaa cha aaraadhanam tasya mayaa kaaryam mahaatmanah |
Prasaada sumukhaah tat me kathayantu maharshayah |
How do I worship that Supreme Lord, Janaardana, O sages, who are being pleased towards me, please do tell me.

*Sri Engal Aalwaan's Commentary:*
*Yathaa iti japangaprashnah |
*Rishis* now teach him how to worship the Supreme Brahman, and what are the mantras to be chanted, to do the japa.

*Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 52:*
*Rishayah oochuh -
Raaja putra yathaa vishnoh aaraadhana paraih naraih |
Kaaryam aaraadhanam tat no yathaavat shrotum arhasi |
O prince, please do listen what we are going to say. Those who are desiring to worship Vishnu, how should they actually worship Vishnu, that we are going to say. As it is, we are going to tell you, please do listen to that.

With the next three shlokaas, they teach the process of worshipping the Supreme Brahman, Vishnu, and also the mantra which has to be chanted.

*Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 53:*
*Baahyarthaat akhilaat chittam tyajaayet prathamam narah |
Tasmin eva jagat dhaamni tatah kurveeta nischalam |
First, one has to withdraw the mind from all the external sense objects. Mind should be steady, should not wander around here and there. Focussing the mind on only that ultimate refuge or resort of this whole world, and meditating upon that Supreme Being.
Here they are going to teach *Ashtaanga Yoga*, is what we can understand from the Commentary.

**Sri Engal Aalwaan’s Commentary:**

Chitta ekaagrataa roopo yogo japasya angam iti sa yogam japyam upadishantii baahya iti tribhih | Baahyaarthaat iti | Baahyaarthaat chittam tyaaajayet iti himsaa anruta aadi nishiddha tyaaga roopo yamah, sarva vishaya tyaaga roopah pratyahaaraah cha uktah, nischalam kurveeta iti aasana praanaayaamou, tat adheenatvaat chitta sthairysya tasmin eva iti shubha aashraye dhaaranaa |

By these three shlokaas, rishis teach *Dhruva* the *Ashtaanga Yoga*, which is an accessory to the *aaradhana*. The nature of that *yoga* is that it is required in order to attain concentration of mind. in order to do the *japa*, the accessory required is that one has to develop concentration of mind, and then do the *japa*, chanting of the *mantra*. Along with that *Ashtaanga yoga*, they teach him the *mantra* which is to be chanted. *Ashtaanga Yoga* has *yama*, *niyama*, *aasana*, *praanaayaama*, *pratyahaara*, *dhaaranaa*, *dhyana*, *samaadhi*. First, one has to give up all the external objects, giving up of telling lies, giving up doing *himsaa*, this is called *yama*; mind has to be controlled, one should desist from telling lies, and doing *himsaa*; *himsaa* by all the *tri karanaas*. Pratyaahaara is withdrawing the mind from all external sense objects. Achieving steadiness of the mind is possible through *aasana* and *praanaayaama*. Mind has to be steadily focussed on something. *Aasana* and *praanaayaama* are extremely essential. Focus the mind on the Supreme *Brahman*. Focus the mind on the *divya mangala vigraha* of *Bhagavaan*, this is the *shubha aashraya*.

First, withdrawing the mind from everything external, giving up telling lies (*anruta*), giving up *himsaa*, withdrawing the mind from all external sense objects, achieving steadiness of the mind, thinking of the *divya mangala vigraha* of Paramaatman (*dhaaranaa*).

**Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 54:**

Evam ekaagra chittena tanmayena dhruta aatmanaa |
Japtvayam yat nibodha etat tannah paarthiva nandana ||

Having achieved this kind of steady concentrated mind on the *divya mangala vigraha* of Paramaatman, what is the *japa* to be chanted - listen to us, we are going to tell you.

**Sri Engal Aalwaan’s Commentary:**
Evam iti | Dhrutaatmanaa iti | Yathaa arham shoucheadishu
krutanyeneti niyamah, ekaagra chittena iti dhyaanam, tanmayena iti
samaadhih, iti ashtaanga yogah uktah |
The word evam indicates that as required for this kind of ashtaanga yoga.
Shouche means shaastreeya shuddhi, snaana and others. One should put
effort to achieve the shaastreeya shuddhi, this is called niyama. Focussing
the mind on only one object, the divya mangala vigraha of the
Supreme Brahman. Tanmaya means getting completely merged in that
object of meditation, this is samaadhi.

How can we say that rishis have taught Ashtaanga Yoga here? This is
explained in the Commentary. After a few shlokaas, Paraasharar says
in Shloka 8 of the next chapter that he is said to be a yogi. This indicates
that Ashtaanga Yoga is what is taught by the rishis.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 55:
Hiranya garbha purusha pradhaana avyakta roopine |
Om namo vaasudevaaya shuddha jnyaana svaroopine ||
This is the mantra told with pranava, Om Namo Vaasudevaaya. One whose
essential nature is pure jnyaana, He is present in all these forms, Hiranya
Garbha, Purusha, Pradhaana, Avyakta, means that He is antaryaami,
everything is His shareera, being controlled by Him, being supported by
Him. Such a Paramaatman who is Vaasudeva, I bow down and surrender unto
Him. His essential nature is like that.

Sri Engal Aalwaan's Commentary:
Hiranya iti | * Hiranyam asya garbho abhoot hiranyasya api garbhajah
| Tasmaat hiranyam garbham tam puraanajnyaah prachakshire | Iti
bhaarate hiranya garbha shabda niruktyaa hiranmayam brahmaandam
garbhe yasya sah hiranya garbhah, sa cha atra purushaadi samabhih
vyaaahaaraat kaalaatmaa jnyeyah | Hiranya garbhab vyashtih,
purushah samashtih iti kechit | Atra dvaadashaakshara mantro
vivakshitah, laingaadishu dhruvasya tanmaatra upadesha prasiddheh |
Sa tu rahasya upadeshyatvat atra yathaa paathe na pathitah |
The brahmaanda is said to be hiranmaya, and that brahmaanda is in
His garbha, inside Him, so He is called Hiranyagarbha, His womb
became Hiranya; that brahmaanda was born of Him, associated inseparably
with Him, He willed. Viraat is brahmaanda, brahmaanda was created
by Paramaatman, and then Chaturmukha Brahma was created.
In Mahaabhaarata, the nirukti of the word Hiranyagarbha is told. He is one
in whose womb the Hiranmaya Brahmaanda existed. It existed in a state
where there was no name and form differentiation, and then He did naama roopa vyaakarana and created all these beings, this is told in the srushti prakarana. Here, Hiranyakarba is told along with the word Purusha, the meaning is to be taken as Paramaatman who is existing as the antaraatman of kaala; kaala is also anupaadaaana kaarana for srushti, it is also a padaartha in our siddhaanta, everything is controlled by kaala in this prakruti mandala. He is one to whom kaala is also a shareera. Some people say that Hiranyakarba is vyashti and Purusha is samashti. Samashti is before the name and form differentiation, naama roopa vyaakarana, before Chaturmukha Brahma is created; up to that point, Paramaatman directly does the creation, where prakruti, mahat, ahamkaara, pancha bhoota tattvaas are all created. After creating pancha bhootaaas, Paramaatman does pancheekarana, and then the name and form differentiation happens, from that time, it is called vyashti srushti.

Before vyashti srushti, Paramaatman was Himself existing in those forms, means that He was antaryami, mahat shareeraka Paramaatman, ahamkaara shareeraka Paramaatman, etc. Here, the Dvaadashaakshara Mantra, Om Namo Vaasudevaaya is meant, but only eight letters are here, Pranava, Namaha and Vaasudevaaya, because, in Lainga Puraana, it is well known that Dvaadashaakshara is what saptarishis taught Dhruva. Because it has to be taught in secrecy, one on one from Aachaarya to the shishya, in privacy, this is why it is not told here.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 56:
Etat jajaapa bhagavaan japyam svaayambhuvo manuh |
Pitaamahah tava puraa tasya tushto janaardanah ||

They also justify why this mantra can yield such great results. They give an example. They tell Dhruva that his grandfather, Svaayambhuva Manu, also did japa with this mantra, and Janaardana was extremely pleased with him.

This is continuation of the previous shloka.
Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 57:
Dadou yathaa abhilaashitaam siddhim trailokya durlabhaam |
Tathaa tvam api govindam toshaya etat sadaa japan ||

That which cannot be easily obtained in all the three worlds, that Janaardana gave to Svaayambhuva Manu, who did japa with this mantra; Svaayambhuva Manu being your grandfather, you also do the same thing. Chanting this mantra continuously, all the time, you also try to please Govinda. With His grace, you will also attain whatever you desire.
Sri Engal Aalwaan's Commentary:
*Dadou iti | Tathaa tvam iti | Kula devataa mano hi sheegham siddhyati |
Because his grandfather had done this *japa* of *Janaardana*, He is *kula devataa* for you, you should also do it, and you will very soon attain whatever you are seeking.

This completes the Eleventh Chapter. *Saptarishis* have taught him the way in which he has to worship *Govinda*, the *mantra* which he has to chant, and how that can yield the desired fruits, because his own grandfather attained whatever he desired by chanting this *mantra* and worshipping *Govinda*, *Janaardana* was extremely pleased with him and granted him all that he desired; you also chant this *mantra* and worship *Govinda*, He will be very pleased and He is the only one who can give you what you are desiring.

|| *Iti Sri Vishnu Puraane Prathame Amshe Ekaadasho Adhyaayah* ||
|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Ekaadasho Adhyaayah* ||

|| *Atha Dvaadasho Adhyaayah* ||

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 1:*
*Sri Paraasharah -
Nishamya etat asheshena maitreya nrupateh sutah |*
*Nirjagaama vanaat tasmaat pranipatya sa taan risheen ||*
O *Maitreya*, that prince *Dhruva*, listened to all these things completely, and after that bowed down in reverence, did *namaskaara* to the *rishis*, and left that forest.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 2:*
*Krutakrutyam iva aatmaanaam manyamaanah tato dvijah |*
*Madhu samjnyam mahaa punyam jagaama yamunaa tatam ||*
He felt very happy and as though one who has done what ought to be done, now that he knows what to do to attain what he desires. On the banks of *Yamuna* river, there was a very sacred place called *Madhu*; he went and reached that place.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 3:*
*Punah cha madhu samjnyena daityena adhishtitam yatah |*
*Tato madhuvanam naamnaa khyaatam atra maheetale ||*
Earlier, that place was occupied by an asura by name Madhu. So, it was called Madhuvana after him; this is well known in this world.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 4:*
Hatvaa cha lavanam raksho madhu putram maha balam |
Shatrughno madhuraama naama pureem yatra chakaara vai ||
Madhu had a son by name Lavana who was very powerful. Shatrughna, brother of Sri Rama, killed him, and built a city there called Mathura.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 5:*
Yatra vai deva devasya saanidhyam hari medhasah |
Sarva paapa hare tasmin tapah teerthe chakaara sah ||
In that saanidhya of Deva deva, Lord of the lords, Hari is always present. In that holy place, he did penance, that place itself can destroy all our sins.

*Sri Engal Aalwaan’s Commentary:*
Yatra iti | Hari medhasah harih paapa haarinee svarnavat shuddhaa medhaa yasya sah harimedhaah, tasya harimedhasah |
Chaandasattvaadasich pratyayah |
Harih harati paapaani; Hari destroys all our sins. That Hari is always there all the time.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 6:*
Mareechi mukhyaih munibhih yathaa uddishtam abhoot tathaa |
Aatmani ashesha devesham sthitam vishnum amanyata ||
Just as what was taught by Mareechi and other sapta rishis, whatever was their object of attainment, the same thing happened there. He started to meditate upon Vishnu in himself, completely occupying his mind.

*Sri Engal Aalwaan’s Commentary:*
Mareechi mishraih iti | Amanyata dadyou |

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 7:*
Ananya chetasah tasya dhyaayato bhagavaan harih |
Sarva bhoota gato vishnuh sarva bhaava gato abhavat ||
He did not move his mind even little bit, he was completely, steadily, continuously, concentratedly, meditating upon Hari, Vishnu who is present in all beings, all pervading, He pervaded his mind completely.

*Sri Engal Aalwaan’s Commentary:*
Ananya chetasa iti | Sarva bhaagavatah chitta vrutthe saakalyena vishayatayaa aavirbhoootah |
All the entire functioning of his mind was totally towards Vishnu.

When he was doing such a deep concentrated meditation, with a steady mind, what happened later, and how Vishnu appeared before him, will all be told now by Paraasharar.

**Recap:** In the previous session, we were studying about how Dhruva, after obtaining the upadesha of the mantra, and the process of performing meditation on Paramaatman, or upaasane, goes in search of a sacred place, and finds the place where Shatrughna had built the Mathura puri; in that sacred place, he starts to meditate as taught by the Saptarshis.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 6:*

*Mareechi mukhyaih munibhih yathaa uddishtam abhoot tathaa |
Aatmani ashesha devesham sthitam vishnum amanyata ||*

He starts meditating intensely on Vishnu, as taught by Mareechi and the rishis, and as time passes, he meditates so intensely and concentratedly, he started to meditate with his entire mind, as though Vishnu was present in his entire mind. He did dhaarana, focussed completely on Vishnu, as Mareechi and other rishis wanted him to perform.

*Sri Engal Aalwaan’s Commentary:*

*Mareechi mishraih iti | Amanyata dadyou ||*

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 7:*

*Ananya chetasah tasya dhyayato bhagavaan harih |
Sarva bhoota gato vishnuh sarva bhaava gato abhavat ||*

He never thought of anything else other than Vishnu, and he started meditating thus. At that time, Hari, who was the object of meditation, who
is present in all beings, for his mind and thinking, there was nothing else which was the object of his thinking. Vishnu became completely the object of his thoughts.

**Sri Engal Aalwaan’s Commentary:**

*Ananya chetasa iti | Sarva bhaagavatah chitta vrutteh saakalyena vishayatayaa aavirbhootah |

Vishnu became the object of his meditation, completely.

**Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 8:**

*Manasi avasthite tasmin vishnou maitreya yoginah |
Na shashaaka dharaa bhaaram udvodhum bhoota dhaarinee ||*

When Vishnu filled the mind of the yogi completely like that, the earth which supports all beings, could not tolerate the weight of Dhruvabecause Vishnu was completely filled in him.

*Paraasharar* calls Dhruva as a yogi here. *Sri Engal Aalwaan* had commented earlier that *ashtaanga yoga* was taught as an accessory of his meditation.

**Sri Engal Aalwaan’s Commentary:**

*Manasi iti | Na shashaaketi | Garimaakhya siddhih aaseet iti arthah |

There are *ashta siddhis*, eight types of *siddhis*, which are told for *Yogis*, *animaa, mahimaa, garimaa, laghimaa, praapti, praakaamya, eeshatva, vashitva*. *Garimaa* is told, which means that he became very heavy. Earth was not able to tolerate him due to the meditation on *Vishnu*. 
Animaa mahimaa chaiva garimaa laghima tathaa |
Praaptih praakaamyam eeshatvam vashitvam cha ashta siddhayah ||

Yogis can become very subtle and enter into something, they can become very heavy also.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 9:_

_Vaama paada sthite tasmin na naamaarddhena medhinee _|
_Dviteeyam cha nanaamaarddhham kshiteh dakshinatah sthite _||

When Dhruva was meditating standing, for sometime he would stand on his left leg, and sometime on his right leg. When he was standing on his left leg, that half of the hemisphere of the earth just bent and swung down, not able to tolerate the weight. When he stood on the right leg, the other half of the earth went down, not able to bear the weight.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 10:_

_Paadaangushthena sampeedya yadaa sa vasudhaam sthitah _|
_Tadaa samastaa vasudhaa chachaala saja parvatai sah _||

After some time, he stood with half of his thumb of his foot, supporting his entire body. Then, the entire earth, with all the mountains, shook up because of not able to tolerate his weight. That is the power of his _tapas_, meditation.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 11:_

_Nadyo nadaa samudraah cha samkshobham paramam yayuh _|
_Tat kshobhaat amaaraah kshobham param jagmuh mahaamune _||
All the oceans, rivers and streams, were completely disturbed. Because of that, the earth got shaken up and disturbed, the gods could not tolerate that, and were highly disturbed and thrown out of balance.

This is normally what the devaas do. When one does great penance and please the deity whom they are meditating upon, the deity is obliged to give them the boon; they get the position they ask. If one is meditating to attain the Indra padavi, when the meditation matures, that deity has to appear and grant him the boon that he desires. Like this, all the gods have attained their places. Whenever someone starts to meditate, they are all highly disturbed and feel that someone will come and occupy their position and they will lose their position and power.

_Sri Vishnu Purana, Amsha 1, Chapter 12, Shloka 12:_

_Yaamaa naama tadaa devaa maitreya paramaakulaah |

_Indrena saha sammantrya dhyaana bhangam prachakramuh |

The Yaama gods got worried and disturbed, they discussed with Indra, and they wanted to disturb or break the meditation, concentration of Dhruva.

_Sri Engal Aalwaan’s Commentary:_

_Yaamaa iti | Yaamaah svaayambhuva manvantare devaah |

In the Svaayambhuva manvantara, there were a class of devaas called Yaamaas.

_Sri Vishnu Purana, Amsha 1, Chapter 12, Shloka 13:_

_Kooshmaandaah vividhaih roopaih sahendrena mahaamune |

_Samaadhi bhangam atyantam aarabdhaah kartum aatuaah | |
At that time, *Kooshmaandaas* took different forms, along with Indra, and wanted to somehow break his concentration, meditation, *tapas*. They started to try all kinds of things to break his meditation.

**Sri Engal Aalwaan’s Commentary:**

*Kooshmaandaah iti | Kooshmaandaah upadeva bhedaah |

*Kooshmaandaas* are another sub class of gods.

**Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 14:**

*Suneetirnaama tat maataa saasraa tat puratah sthitaa |
Putreti karunaam vaacham aaha maayaa mayee tadaa ||*

At that time, his mother by name *Suneeti*, with tears in her eyes, stood in front of him. She called *Dhruva* as "O my son", with a heart breaking tone. She was a *Maayaa Suneeti*, not the real *Suneeti*. *Kooshmaandaas* took on a form like *Suneeti*, came crying in front of *Dhruva* and called him with great sorrow.

**Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 15:**

*Putraka asmaat nivartasva shareeraatyaya daarnaat |
Nirbandhito mayaa labdho bahubhih tvam manorathaih ||*

You are torturing your body with this fierce tapas, fierce meditation, which is very harsh. Please do retire from this. Stop this meditation. I had so much of desire and so many wishes of you, and because of that, I got you as my son.

**Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 16:**
Deenaam ekaam parityaktum anaathaatvam na tvam arhasi |

Sapatneet vachanaat vatsa agateh tvam gatih mama ||

I am under so much grief. I have so much sorrow. You should not be deserting me. I do not have anybody to help me look after me. You should not desert me. Listening to the other wife of the king, you have deserted me. I don't have anyone who can take care of me. You only have to look after me.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 17:

Kva cha tvam pancha varsheeyah kvacha etat daarunam tapah |

Nivartataam manah kashthaat nirbandhaat phala varjitaat ||

You are only just five year old, whereas this penance you are doing is extremely fierce. This does not befit your age. In such a difficult religious practice that you have got into, please do turn away from that. Also, it does not give you any fruit.

*Sri Engal Aalwaan's Commentary:

Kva iti | Nirbandhah abhiniveshah |

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 18:

Kaalah kreedanakaanaam te tat ante adhyayanasya te |

Tatah samasta bhogaanaam tat ante cha eeshyate tapah ||

When one is a small child, just play with the various sports with the instruments of sports; that is your pastime. At the end of that, when you are a young boy, you should study the Vedaas. After that, you get into marriage and enjoy all kinds of worldly pleasures. At the end of that, during the last
phase of your life, you will get into tapas. This is normally how people follow.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 19:_

_Kaalah kreedanahaanaam yah tava baalasya putraka |
Tasmin tvam icchasi tapah kim naashaaya aatmano ratah ||_

You are just a small boy. Now, this is the time for you to play with all other boys. At this point of time, when it is time for you to play, you are desiring to do this kind of fierce penance. You are destroying yourself.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 20:_

_Mat preetih paramo dharmo vayovasthaa kiyaakramam |
Anuvartasva maa mohaat nivartyasmaat adharmatah ||_

You have to look after me, you have to please me. This is your sacred duty. According to your are, this is what you have to do. Don't get deluded and get into this kind of tapas which does not befit you. Please turn away from what you are doing, which is adharma.

_Sri Engal Aalwaan’s Commentary:_

_Mat preetih iti | Vayovasthaa kriyaa kramam vayovasthaasu choditam kriyaa kramam | Nivartya asmaat adharmata iti | “Vruthaa teertham vruthaa daanam vruthaa japyam vruthaa hutam | Sa jeevati vruthaa brahman yasya maataa su dukhitaa” iti puraana vachanaat mat viruddhaat akaala tapascharana roopaat adharmaat nivartasva iti bhaavah | Mat preetyaa paramam dharmam iti paathe vayovasthaa kriyaa krama roopam paramam dharmam mat preetyaa anuvartasva |
Sva dharmo hi maataa pitru guru dharmaan no utkrushyate; api tu tat sammatvaa eva utkrushyate * Yat ete hi anujaaneeyuh karma loka_
At different ages of a person, whatever is ordained in the Shruti s, as the duties of a person. When one is a small child, upanayana is not told. When he is eligible for upanayana, sandhyaavandanaa is told. Like this, according to age, different duties are prescribed. There is a Puraana vachana, that when one's mother is suffering, if he goes to punya teertha, it is a waste; if one does daana also, it is a waste; if one does japa also, it is wasted; if one does homa, it is also wasted; such a person engaged in all these activities, thinking that they are all dharma, when his mother is suffering, he is wasting his time, his entire life doing adharma only. What is against my good, my wish, and also it is not suiting your age; because of these, you are doing adharma, turn away from that. This is what Maayaa Suneeti is telling. There is another paatha - whatever are the duties according to your age, you follow that in order to please me. What one wants to do, that is not superior to doing the service of father, mother, guru. If they permit, then only it is a superior dharma which will do all kinds of good. If parents permit them to do some dharma, even if it is ridiculed by all others, it is dharma only; this is told in Mahaabhaarata. Like this, she is telling him to turn away from this daaruna tapas, this fierce penance.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 21:*

Parityajati vatsa adya yadi etat na bhavaan tapah |
Tyakshyaami aham iha praanaan tato ve pashyatah tava ||

If you do not turn away from this tapas, O Dhruva, I am going to commit suicide in front of you. I am going to put an end to this life.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 22:*

Sri Paraasharah -

Taam pralaapavateem evam baashpaavilavilochnaanam |
Samaahita manaa vishnou pashyan api na drushtavaan ||

Sri Paraasharar - When she is crying like this, and her eyes completely filled with tears, his mind was so much concentrated on Vishnu, that even though he was opening his eyes, he was not seeing anything.

Sri Engal Aalwaan’s Commentary:

Taam iti | Pashyan api vyapaarita chaksuh indriyo api, prayukta baahyendriyo api vaa |

Though he was opening his eyes, and moving his eyes, he never saw her, he never recognized her. His mind was completely focussed on Vishnu.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 23:

Vatsa vatsa sughoraani rakshaamsyetaani bheeshane |
Vane abhyudyata shastraani samaayaanti apagamyataam ||

She starts to warn Dhruva that there are many demons wielding their fierce weapons, running towards him to kill him. Please do turn away and run.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 24:

Iti uktvaa prayayou saa atha rakshaamsyaavirbabhuh tatah |
Abhyudyata ugra shastraani jvaalaa maalaakulaih mukhaih ||

Telling like this, she goes back, and all the raakshasaas come there, the devaas taking the form of demons. They raised their weapons ready to hit, their faces were all throwing fire; with that kind of fierce, the demons started running towards him.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 25:
They made fierce noises, shouted very fierce fully, and threw all kinds of fiery weapons.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 26:*

Shivaah cha shatasho neduh sa jvaalaakabalaih mukhaih |  
Traayaasa tasya baalasya yoga yuktasya sarvatah ||

Jackals were also crying very fearfully, and were eating food with all fire, in order to cause fear in that small boy, *Dhruva*, who was completely engrossed in yoga meditation, and could not be disturbed by anything else.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 27:*

Hanyataam hanyataam esha cchidyataam cchidyataamayam |  
Bhakshyataam bhakshyataam cha ayam iti oochuh te nishaacharaah ||

All the demons started shouting - 'He has to be killed, he has to be cut into pieces, he has to be eaten, eat him'.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 28:*

Tato naanaa vidhaan naadaan simha ushtra makaraananaah |  
Traasaaya raaja putrasya neduste rajaneecharaah ||

They took different forms, having the face of a lion, some had the face of a camel, some of a crocodile, and started making fearful noises. They were shouting at the top of their voice fierce fully, in order to bring fear to *Dhruva*. 
Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 29:

Rakshaamsi taani te naadaah shivaasthaani aayudhaani cha |
Govinda aasakta chittasya yayuh na indriya gocharam ||

He was so much concentrated on Govinda, that he saw nothing. None of his sense organs could sense what was happening around, though the jackals were howling, and demons were making fearful noises and wielding weapons. He was so much engrossed in Vishnu.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 30:

Ekaagra chetaah satatam vishnum eva atra samshrayam |
Drushtavaan pruthivee naatha putro na anyam kathamchana ||

He saw nothing. He saw only Vishnu who was completely filled in his mind. He had focussed his mind single mindedly on Vishnu.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 31:

Tatah sarvaasu maayaasu vileenaasu punah suraah |
Samkshobham paramam jagmuh tat paraabhava shankitaah ||

Gods tried all kinds of tricks, taking all kinds of forms, making all kinds of noises. All their tricks failed completely. All their maayaas vanished. They thought that they are going to lose to this small boy's power of meditation, and were highly disturbed in their mind.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 32:

Te sametya jagat yonim anaadi nidhanam harim |
Sharanyam sharanam yaataah tapasaa tasya taapitaah ||
All the gods went and surrendered unto Hari, who is the single cause of the entire world, and is without beginning or end, one who is the refuge of all beings.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 33:

Devah oochuh -

Deva deva jagannaatha paresha purushottama |

Dhruvasya tapasaa taptaah tvaam vayam sharanam gataah ||

Devaas said - O Supreme Lord, Master of the entire world, Purushottama, we are highly disturbed by the tapas of Dhruva, we are surrendering unto You.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 34:

Dine dine kalaa leshaih shashaankah pooryate yathaa |

Tathaa ayam tapasaa deva prayaat vrudhim aharnisham ||

Just as the moon gets bigger and bigger every single day, like that, he is growing, his power is growing day and night.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 35:

Outtaana paadi tapasaa vayam ittham janaardana |

Bheetaah tvaaam sharanam yaataah tapasah tam nivartaya ||

O Janaardana, we are terrified by the tapas of the son of Uttaanapaada, and are surrendering unto You. Please make him turn away from this tapas.

Devaas go and surrender unto Vishnu as they are scared of losing their position and powers.
Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 36:

Na vidmah kim sa shakratvam sooryatvam kim abheepsyasi |
Vittapa ambupa somaanaam saabhilaashah pradeshu kim ||

We do not know whether he is desiring to become **Indra** itself, or to become **Aaditya**. We are going to lose our positions and powers. Or whether he is interested in attaining the position of **Kubera** (the lord of wealth), **Varuna** (the lord of waters), or **Soma**.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 37:

Tat asmaakam praseedesha hrudayaacchalyam uddhara |
Uttaana paada tanayam tapasah tat nivartaya ||

Please do remove our worry - we are terrified by this boy's meditation, please do help us. Let him not continue his **tapas** like this.

They go and pray to **Hari**, as they have got their powers from **Hari** only doing all kinds of penance. When someone is doing more penance, they get scared that they will lose their powers.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 38:

Sri Bhagavaan uvaacha -

Na indratvam na cha sooryatvam na eva ambupa dhane shataam |
Praarthayati esha yam kaamam tam karomi akhilam suraah ||

Sri Bhagavaan said - **Indra padavi**, or **Soorya**, or **Varuna** or **Kubera**, he does not desire any of these. He is not going to request any of these positions. Don't worry; I will grant him whatever he desires.
Sri Engal Aalwaan’s Commentary:

Na iti | Kaamam kaamyam |

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 39:

Yaata devaa yathaa kaamam sva sthaanam vigata jvaraah |
Nivartayaami aham baalam tapasi aasakta maanasam ||

Go back to your places without any fear. I am going to grant him his boon, whatever he desires, and make him stop his penance.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 40:

Sri Paraasharah -

Iti uktvaa deva devena pranamyaa tridashaah tatah |
Prayayuh svaani dhishnyaani shata kratu purogamaah ||

Sri Paraasharar said - Being given an assurance like this by Hari, that Dhruva is not going to ask for these positions, the gods go back to their places, Indra and all the gods.

Sri Engal Aalwaan’s Commentary:

Iti iti | Dhishnyaani sthaanaani |

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 41:

Bhagavaan api sarvaatmaa tanmayatvena toshitah |
Gatvaa dhruvam uvaacha idam chaturbhuja vapuh harih ||
Bhagavaan extremely pleased by the concentration of Dhruva, whose thoughts were completely filled by Vishnu. Hari went and told Dhruva, revealing His form with four arms.

*Sri Engal Aalwaan’s Commentary:*

Bhagavaan iti tanmayatvena dhruvasya tat eka vishaya chittatvena |

Dhruva’s mind was having only Vishnu as the object of thoughts, and nothing else.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 42:*

Sri Bhagavaan uvaacha -

Outtaana paade bhadram te tapasaa paritoshitah |

Varado aham anupraapto varam varaya suvrata ||

Sri Bhagavaan said - O son of Uttaanapaada, let all auspicious things happen to you. I am extremely pleased by your tapas. O boy, now I have come in front of you. I give all boons whatever is desired. Whatever boon you seek, ask for that.

Varaan dadaati iti varadah.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 43:*

Baahya artha nirapeksham te mayi chittam yadaahitam |

Tushto aham bhavatah tena tat vruneeshva varam param ||

When you withdrew from all external objects, you were totally disinterested in all external sense objects, when you concentratedly did meditation on
Me, I became very pleased; whatever you want, ask of Me. I am going to grant you.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 44:_

_Sri Paraasharah -_

_Shrutvettham gaditam tasya devadevasya baalakah |
Unmeelitaaksho dadrushe dhyaana drushtam harim purah ||_

_Sri Paraasharar_ said - _Dhruva_ with his mind completely meditating upon _Hari_, as taught by _Saptarshis_, listening to _Bhagavaan's_ words, the boy opened his eyes, and saw the same form right in front of him.

_Sri Engal Aalwaan's Commentary:_

_Shrutvaa iti | Dhyaana drushtam harim purah yathaa dhyaanam barhi drushtavaan |

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 45:_

_ShankHa chakra gadaa shaarnga vara asi dharam achyutam |
Kireetinam samaalokya jagaama shirasaa maheem ||_

He saw _Bhagavaan_ wearing the _Shankha, Chakra, Gadaa, Shaarnga, Asi_, the _Pancha Aayudhaas_, wearing the wonderful _kireeta_. He saw Him and bowed down in great devotion.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 46:_

_Romaanchitaangah sahasaa saadhvasam paramam gatah |
Stavaaya deva devasya sa chakre maanasam dhruvah ||_
He was horripilated in his entire body, and tried very hard in order to praise Bhagavaan, to do stotra of Bhagavaan.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 47:*

*Kim vadaami stutaavasya kena uktena asya samstutih |
Iti aakulamatih devam tam eva sharanam yayou ||*

He was thinking - 'What is the stuti that I am going to tell', 'How do I praise Him', 'What stotras that I tell in order to eulogize Bhagavaan', he was worried in his mind about what to do. Not knowing anything, he just surrendered unto Him only.

*Sri Engal Aalwaan’s Commentary:*

*Kim vadaami iti | Kim vadaami kim vaakyam vadaami | Kena uktena arthena |

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 48:*

*Dhruva uvaacha -
Bhagavaan yadi me tosham tapasaa paramam gatah |
Stotum tvaam aham icchaami tatra prajnyaam prayaccha me ||*

*Dhruva said - O Lord, if You are highly pleased with my tapas, I want to pray to You, I want to eulogize You, please do grant me knowledge required for that.*

There are two additional shlokaas given here. These are also there in the Gita Press version.

*(Brahmaadyaih veda tattvajnyaih jnyaayate yasya no gatih |*
*Tam tvaam katham aham deva stotum shaknomi baalakah ||*

*Chaturmukha Brahma* and others who are knowledgeable about the *Vedaas*, they also cannot know the activities or *svaroopa* or *svabhaava* of *Bhagavaan*. I am just a five year old boy, how can I eulogize You, do *stotra* to You.

*Tvat bhakti pravanam hi etat parameshvara me manah ||
Stotum kaamayate vishno tatra prajnyaam prayaccha me ||*

My mind is completely filled with devotion for You. Having extreme devotion towards You, I want to eulogize You, and desire greatly to pray unto You. Give me the knowledge.)

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 49:*

*Sri Paraasharah -

*Shankha praantena govindah tam pasparsha krutaanjalim |
Uuttaanapaada tanayam dvija varya jagat patih ||

*Sri Paraasharar* said - *Bhagavaan* touches his cheek, with the conch, one who was holding his hands and bowing down.

*Sri Engal Aalwaan’s Commentary:*

*Shankha praantena iti | Vidyaa kosha shankha iti bhagavat shaastre astra bhooshana adhyaaye cha darshanaat |

In the *Aagamaas* and the *Astra Bhooshana Adhyaaya*, it is told that the *shankha* encompasses all knowledge. With that *shankha*, *Bhagavaan* touched *Dhruva’s* cheek.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 50:*
Atha prasanna vadanah sa kshanaat nrupanandanah

Tushtaava pranato bhootvaa bhoota dhaataaram achyutam

Immediately on being touched by the Shankha, Dhruva started to eulogize Bhagavaan in a most wonderful way. He bowed down in reverence to Bhagavaan, who supports all beings, Achyuta.

This is well known as Dhruva Stuti. He starts to eulogize Bhagavaan in a most wonderful way. There are explanations and commentary for this Dhruva Stuti. We will take this up in the next class. Dhruva gets the knowledge to eulogize Bhagavaan because he was touched by the Shankha of Bhagavaan.

We studied today how Dhruva did ghora tapas, and nobody could disturb him. And how Vishnu revealed Himself to that small boy, and grants him whatever he desires. First he desires to eulogize Bhagavaan.

Recap: In the previous session, we had just started to study the Dhruva Stuti. Dhruva, a small 5 year old boy, wonderfully meditated upon Sri Vishnu, with the Dwaadashaakshara Mantra taught by Saptarshis. So intense was his dhyaana, and he was meditating with so much devotion, that finally Vishnu appears right in front of him. When Dhruva sees the grand form of Vishnu in front of him, he does not know how to pray and what to do, he surrenders unto Bhagavaan seeking His grace. Bhagavaan touches him with the divine conch, and immediately Dhruva gets the divya jnyaana, and starts to eulogize Bhagavaan. Paraasharar continues to tell Maitreya how Dhruva prays to Bhagavaan.

Dhruva praises Bhagavaan and says that everything is Bhagavaan only. He tells Mahaavishnu that 'You are only everything right from achetana
prakruti to all the modifications and states in which prakruti exists'. The baddha, the muktaas, everything that exists is Bhagavaan only.

**Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 51:**

* Dhruva uvaacha -

Bhoomih aapo analo vaayuh kham mano buddhih eva cha |

Bhootaadih aadi prakrutih yasya roopam nato asmi tam ||

Pruthivi, ap, tejas, vaayu, aakaasha - the pancha bhootaas are told here. This also includes the tanmaatraas, manas, buddhi. Manas includes the other sense organs also the jnyaanendriyaas and karmendriyaas. This is upalakshana. Buddhi is mahaan, mahat tattva. Bhootaadi is ahamkaara, from which pancha bhootaas are created. Aadi prkruti is pradhaana, avyakta. All these are Whose form, that Bhagavaan, I bow down to.

Pancha bhootaas, tanmaatraas, ahamkaara, mahat tattva, pradhaana, everything is Your shareera only. You are antaryaami existing in everything. In this way, all the words denote Paramaatman only, Vedaih cha sarvaih aham eva vedyah. Before naama roopa vyaakarana, Bhagavaan does anupravesha, and does naama roopa vyaakarana. All names and forms in the ultimate sense denote Paramaatman only. This is what Dhruva is eulogizing Bhagavaan that ‘You are only pradhaana, You are only mahat tattva, You are only ahamkaara, all these are Your forms only. That Bhagavaan who is existing in all these forms, I bow down to You'.

**Sri Engal Aalwaan’s Commentary:**

Bhoomih iti | Bhoomi aadi grahanam tanmaatraanaam api
upalakshanam, namo grahanam dashendriyaanaam | Buddhih mahaan | Bhootaadih ahamkaarah | Aadi prkruti pradhaananam |
After the achetana forms, Dhruva is eulogizing Bhagavaan as existing in the embodied souls, the baddha chetanaas.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 52:_

_Shuddha sookshmo akhila vyaapee pradhaanaat paratah pumaan |
Yasya roopam namah tasmai purushaaya gunaatmane ||_

The jeevaatman who is pervading in all the bodies, in every embodied soul, as an individual self who pervades within the body, with his dharma bhoota jnyaana. He is present in all bodies, He is pervading each body with his dharma bhoota jnyaana, and is shuddha by his very nature. He is associated with prakruti and experiences the sattva, rajas, tamas, the effects. This is telling about the baddha purusha. He is very subtle, anu svaroopi, the jeevaatman. He is superior to pradhaana, the achetana. This is also Bhagavaan's form only. Bhagavaan only is in that form. Everything is His body, all are His prakaaraas, modes. That Bhagavaan who is existing in this form, I bow down to You.

_Sri Engal Aalwaan’s Commentary:_

_Shuddha iti | Shuddhah svatah | Akhila vyaapee prati kshetram vyaapee | Jnyaanena vaa vyaapee | Gunaashinaa iti paathaantaram | Gunaashee guna bhoktaa |

Now, he is eulogizing Bhagavaan as mukta roopi.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 53:_

_Bhootaadeenaam samastaanaam gandhaadeenaam cha shashvatah |
Buddhyaadeenaam pradhaanasya purushasya cha yah parah ||_

One who is superior to the baddha jeevaatman is mukta jeevaatman. The pancha bhootaas, the mahat, ahamkaara, and all the tattvaas,
the pradhaana, avyakta, the baddha purushaas - above all these is the muktaaatma. You are only the antaryaami, antaraatman of all that.

_Sri Engal Aalwaan's Commentary:

Mukta roopam aaha - bhootaadeenaam iti | Purushah baddhah |

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 54:

Tam brahma bhootam aatmaanam ashesha jagatah patim |
Prapadye sharanam shuddham tvat roopam parameshvara |

That form also, which is Yours, which is shuddha, most pure, Paramaatman, You who are existing in all these forms, I surrender unto You.

_Sri Engal Aalwaan's Commentary:

Tam iti | Brahma bhootam apahata paapmatva aadi brahma dharma yuktam | Ashesha jagatah param iti paathaantaram | Ashesha jagatah param * Sa sarvaan paapmano apahatyam sarveshaam cha bhootaanaam sraishtyam svaaraajyam adhipatyam cha paryeti, ya evam veda * Sa svaaraat bhavati * Aapnoti svaaraajyam * iti shruteh |

There is a paathaantara called jagatah param. Brahma bhootam means that he has not become Paramaatman Himself. It means that he has attained Parabrahman's qualities, apahata paapmatva, vijarah, vimrutyuh, vishokah, vijighatsah, apipaasah, satya kaamah, satya sankalpah. The muktaatman has attained these ashta gunaas in full form, as he has got rid of the karma bandha. As he gets rid of the karma bandha, he is said to be svaraat. He is above all the bhootaas. You are also existing in the form of the muktaas. To You, who are existing in this form, I bow down to You.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 55:


This is the definition of Brahma, which is also given by Sri Bhaashyakaarar. By itself, it is huge. It can make something also attain that mighty form. Dhruva is eulogizing Bhagavaan's divya roopa itself, directly. He is bruhat. He can also make something else attain that form. Jeevaatmans attain aanantya in their dharma bhoota jnyaana when they attain moksha. Their dharma bhoota jnyaana is sankuchita in the bound state. When they attain liberation, Paramaatman makes jeevaatman's dharma bhoota jnyaana become ananta, just as equal to Paramaatman. Paramaatman makes jeevaatman also become bruhat in terms of attributive nature. He is eka roopa, unchanged, immutable. The second roopa is divya mangala vigraha. His divya mangala vigraha is also like that. His form can only be meditated upon by yogis, can be perceived only by yogis in dhyaana. He is the self of everything. To You who are existing in all these forms, I bow down to You.

Sri Engal Aalwaan's Commentary:

Divya svaroopam aaha - bruhatvaat iti | * Samastaasshaktayah cha etaa nrupa yatra pratishthitaah | * ityaadinaa bruhatvam brahmanatvam cha uktam | * Moortam brahma mahaa bhaaga * iti brahma samjyatvam | * Sadaika roopa roopaaya iti avikaaritvam uktam | Kalaa muhoorta ityaadinaa vibhooteh nityatve sati kaa chintaa vigrahaadi nityatve |

All the shaktis are existing in Paramaatman, under His control. He is the abode of all powers, capabilities, qualities. Everything is supported by Him, existing in Him. Brahma is the samjnaye, name for Paramaatman. In the nitya vibhooti, kaala does not have any control. Kaala which is divided into kalaa, muhoorta, kaashtha, paksha, samvatsara, does not have any control in Parama Pada, Nitya Vibhooti. When Nitya Vibhooti is itself like that, what to tell of Paramaatman's Divya Mangala Vigraha? That is also nitya, eternal.
Now, Dhruva starts to eulogize Bhagavaan very similar to the Purusha Sookta.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 56:*

Sahasra sheershaa purushah sahasraakshah sahasra paat |

Sarva vyaaapee bhuvah sparshaat atyatishtat dasaangulam ||

Here, Dhruva is eulogizing the divine nature of Paramaatman. Thousand heads, thousand eyes, thousand feet.

*Sri Engal Aalwaan's Commentary:*

Divya svaroopam aaha - sahasra sheershaa iti | Anena purushasya jnyaana shaktyoh aanantyam tat phaleebhruhta vyaaptih cha pratipaadyate | Atra sahasra shabdo ananta vachanah | Sheersha grahanam sarvaanga pratyanga upalakshanam | Atah atra sheersha shabdah shiraso jnyaana karmendriyaanaam aadhaaratatyaat tat kaaryaanaam jnyaana shakteenaam upalakshakah | *

Sheershancchandaseeti shira shabdasya sheershan bhaavah | Tayaa cha uktam braahmane shirasshabda nirvachane | Bodhana manana shravana sparshana darshana rasana ghraana jnyaanaani shrutaani bhavanteetyatah shirah * iti | Ato anena purushasya jnyaana shaktyoh aanantyam uktam | Uktam artham prapanchayati sahasraakshah sahasra paat iti | Sahasraaksha iti jnyaanasya aanantyam uktam, sahasra paat iti shakteh aanantyam | Atra akshi shabdhah sarva jnyaanendriyaanaam upalakshakah | Paada shabdhah sarva karmendriyaanaam upalakshakah | Atra hi anxa pratyangaadeenaam abhaavaat tat kaarya bhoota jnyaana shaktyoh aanantyam eva uchyate | Kutah? * Na tasya kaaryam karanamcha vidyate * iti shruteh | Ayam hi bhagavaan sarvaih eva indriyah eka ekena vaa vinimayena vaa dehena vaa avayavena vaa svaroopena vaa sarvam sadaa sarvathaa saakshaat karoti | Tatha cha shrutih * Apaani paado javano graheetaa * iti aadih | Yathaa aahuh sheevatsaanka mishraah * Na cha ayam shalaleeva shalalaih sarvatah shirah chakshuraadibhih vairoopyaavahaih aachita iti uchyate; kim tu yathaa aparyanta
Sahasra does not mean thousand, it represents unending, innumerable. Innumerable heads, innumerable eyes, innumerable feet. It is not just the limbs and head; it denotes the jnyaana and shakti of Paramaatman. Because of this, His vyaapti, pervasion is also everywhere, unending. By telling the head, all the parts of the body are indicated. The head is the abode, controlling place of all the jnyaanendriyaas and karmendriyaas. Shiras shabda indicates jnyaana and shakti, which are ananta. The head controlling the sense organs, the effects are denoted here. The declension of this shiras shabda is told as knowing, meditating or thinking, listening, touching, sight, taste, smelling - all these are controlled there; all these are digested there and everything is processed in the head; this is why shiras is said to be the nirvachana of that. By all these explanations, we can understand that the Purusha having thousand heads means Purusha who is having innumerable, unending, ananta jnyaana and shakti. There is no limit to His powers and knowledge. This is being told clearly in these words. Sahasra aksha means aanantya of jnyaana, sahasra paat means aanantya of shakti; because akshi indicates jnyaanendriya and foot indicates karmendriya. Akshi shabda indicates all the jnyaanendriyaas, and the paada shabda indicates all the karmendriyaas. Here, Bhagavaan is not told as having all the limbs, we have to understand it as the effects of all that, the functions performed by the jnyaanendriyaas and karmendriyaas; the aanantya of jnyaana and shakti is to be understood here. What is
the pramaana for this? Shvetaashvatara Upanishad says that 'He does not have deha and indriyaas like we have. We get all of these because of the karmaas to experience the results of the karmaas. He is karmaadhyaksha, and so does not have body and indriyaas like ours. For Him, there is no one who is equal or above Him. All His jnyaana kriya, bala kriya are natural to Him. He is endowed with innumerable varieties of powers'. Nobody can imagine His powers, and nobody can say that He is like this, He is not like this, He can be anything in any form in any way. Yo vetti yugapat sarvam pratyakshena sadaa svatah, is what Swami Yaamunaachaarya says in his Nyaaya Tattva mangala shloka. He is one who knows at the same time, everything, He perceives directly, all the time, by Himself. This is the sarvajnyatva of Bhagavaan. He can perceive everything directly all the time, either with using the indriyaas, or without using the indriyaas, with body or without body, with limbs or without limbs, He has such wonderful unimaginable powers and capabilities. The Paramaatma svaroopa nobody can fully understand or perceive that. Shruti is clearly declaring all these qualities of Paramaatman, 'He does not have hands and legs like us, He can move around anywhere, and He can hold anything'. Srivatsaanka Mishra tells 'When we read about Sahasra sheershah purushah, sahasra aaksha, sahasra paat, when we imagine with our human heads and eyes, and feet, it will look like a very ugly form; it is not like this; shalali is porcupine and shalala is the quill of the porcupine, porcupine's body is filled with quills, and it looks very ugly with the quills all over, Bhagavaan's form is not ugly like that; Bhagavaan's form is not filled with heads and eyes and feet all over His body just like the quill of a porcupine, then how else is this to be imagined? It is like one who has eyes which can see to any end, unending, unlimited sight, limbs which can reach to any place, end of anything, He can see everything and do everything'. Taittiriya Aaranyaka says that 'I was here before itself', Purusha who is described in the Purusha Sookta is the Creator of everything, He was present before anything else was present, that is the Purushatva of Him, one who exists before anything else. He fills everything, there is nothing which is not bhagvat aatmaka. He is residing everywhere, that is why He is said to be Purusha. The nirvachana of Purusha shabda is given in many ways - puri shete, one who resides in the body, He resides in all beings, all bodies, He is Purusha; He fills everything, He is said
to be *Purusha*; He was present before anything else, He is *Purusha*. What exists, what becomes is *bhoooh*. It is not *mithya* or *asat*, it is *sat*; it exists in all beings, sentient or non sentient, everything is indicated by *bhuvah*. *Dashaangulam* is not just ten inches, but it is of huge proportion. He stands above all these things, exceeding everything, as He pervades everything. Having touched the entire world consisting of the sentient and non sentient, He stands above and beyond everything. *Mahaa Naaraayanopanishad* says 'By whom is pervaded the *antariksha loka, dyu loka, pruthivi loka*, everything, He is the One. Whatever is seen or heard in this world, *Naaraayana* exists pervading it from inside or outside'. *Jagat* is *vyapa*pya, that which is pervaded; *Vyaapaka*, one who pervades, is the *Purusha*. This is told very clearly in all these *Shruti pramaanaas*. His greatness is told because He pervades everything.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 57:*

_Yat bhootam yat cha vai bhavyam purushottama tat bhavaan |
Tvatto viraat svaraat samraat tvattah cha api adhipoorushah ||_

Whatever existed before, whatever is going to exist in future, O *Purushottama*, You are only everything. *Viraat* is said to be either *Chaturmukha Brahma* or *Hiranya Garbha*. *Svaraat* is said to be the *kevala aatma praapta*. *Samraat* is said to be *parama pada praapta*. *Adhipoorusha* is said to be *Hiranya Garbha*. *Viraat* is *avyakta shareeraka aniruddha*. From You only, all these are created.

Here, the *Purusha Sookta mantra* is 'Purusha evedagam sarvam yat bhootam yat cha bhavyam ...'; this *shloka* is very similar to the *Purusha Sookta*.

*Sri Engal Aalwaan’s Commentary:*

_Na kevalam vyomavat vyapaakatvam, sarva shareeritvam cha iti aaha yat bhootam iti | Tvatta iti aadi | Viraat avyakta shareero aniruddhah_
Paramaatman has everything as His shareera. He is not just pervading just like aakaasha. He controls and supports everything. And everything exists for His sake only. Everything is from You. Avyakta shareera Aniruddha is indicated by Viraat. Aniruddha is a vyooha avataara who does srushti, and pralaya. He is one who performs the yajnya, He Himself is the yajnya. Everything is from Him only. He is only everything. That Viraat purusa is said to be Aniruddha. Samraat is said to be one who has attained Parama Pada, indicates mukta. Akshara is said to be kevala aatmaa, one who has attained the kaivalya. In Vaayu Puraana, viraat, svaraat and samraat are told as various lokaas, worlds. This loka is said to be samraat. Antariksha loka is said to be viraat. Svaraat is another loka. Everything exists for Paramaatman, He is the shareeri. Adhikaari purusha is Chaturmukha Brahma, or it can mean that 'Taking You as the support, or locus, Hiranya Garbha was born, so he is said to be adhipoorusha'. The aatma samashti roopa, the collectivity of all individual selves, is said to be Hiranya Garbha also. From You only, all these are created, supported, everything is You only. Paramaatman's wonderful svaroopa is told here.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 58:

Atyarityata so adhascha tiryak oordhvam cha vai bhuvah |
Tvatto vishvam idam jaatam tvatto bhootam bhavishyati ||

Below the bhoomi, that is paataala, in all the islands, in svarga and other lokaas, He grew or expanded below, above, sideways, in all
directions, through various creations. Through Chaturmukha Brahma, He created various beings, sthaavara, tiryak, etc. All these worlds were born of You. Whatever existed before, or whatever is going to exist in future, they are all born of You only.

This is also like Purusha Sookta - ‘Etaavaan asya mahimaa at jyaayaagsha poorushah …’

_Sri Engal Aalwaan’s Commentary:_

_Atyarichateti | Sah purushah, bhuvo adhah paataale, tiryak sarva dveepeshu, oordhvam svargaadou, atyarichyata santaanaatmanaa vruddha, vyashti roopena vaa |

Vyashti roopa is after name and form differentiation is done. He expanded Himself during creation.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 59: _

Tvat roopa dhaarinah chaantah sarva bhootam idam jagat |

Tvatto yajnyah sarvahutah prushadaajyam pashurdvidhaa |

Everything is inside that Adhipurusha which is Your form only. You are existing as antaryaami. Chaturmukha Brahma was created by You, and the whole world is existing in him. There is no need to say that everything is existing in You. Whatever belongs to one, all those things in the form of purodaasha, are all offered as oblation, this is said to be sarva hutah. In this yajnya of creation, everything in the form of purodaasha, everything belonging to one, are offered as purodaasha; this is said to be sarva hutah. Prushadaajyam means ghee mixed with curd. Two types of pashus are those animals which live in the forest, and those which live in the cities.
This is told similarly in Purusha Sookta as 'Tripadoordhva udet purushah paadosyehaa bhavaat punah ... Tasmaat viraat ajaayata ... Yat purushena havishaa ... Tasmaat yajnyaat sarva hutah ...'

These are telling about creation as told in Purusha Sookta.

_Sri Engal Aalwaan’s Commentary:

Tvatta iti | Tvatta roopa dhaarinee iti | Tvatta roopa dhaarino adhipurushasya antah sarva bhootam sarvam iti arthah | Tvata srushtyaapi antarjagat kim punah tava iti bhaavah | Aatmeeyam sarvam asmin yajnye pashu purodaashaadi roopena hutam iti sarva hutah | Prushadaajyam dadhi mishram aajyam | Pashuh dvidhaa graamya aranya bhedena |

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 60:

_Thatto rucho atha saamaani tvattah cchandaamsi jajnyre |
Tvatto yajoomshi ajaayanta tvatto ashvaashca ekatodatath |

The Rig Veda came out of You. Saama came out You. Gaayatri Chandas and other chandas came out of You. You did the pravartana of all that. All the Yajurveda mantraas came out of You. The horses, and those animals which have jaw on only one side, the lower jaw alone, cows, buffaloes, etc.

This is told in Purusha Sookta as 'Tasmaat yajnyaat sarva hutah, ruchah saamaani jajnyre ... Tasmaat ashvaah ajaayanta ...'

_Sri Engal Aalwaan’s Commentary:

Tvatta iti | Ekatodatath mahishaadayah |
Gaavah tvattah samudbhootaa tvatto ajaa avayo mrugaah |
Tvat mukhaat braahmanaah baahvoh tava kshatramajaayata ||

From You only the cows came. From You only, the ewe, sheep, and all deer, animals were born. From Your face the Braahmanaas were born. From Your arms, the Kshatriyaas were born.

This is told in Purusha Sookta as ‘Braahmano asya mukham aaseet, baahu raajaanyah krutah …’

Gaava iti | Teshu mahishaadishu gavaadeh pruthak yuktih praashastyaat |

Cows are told separately because of the sacred nature and importance of the cows.

Vaishyaah tava urujaah shoodraah tava padbhyaaam samudgataah |
Akshnoh soorya anilah praanaat chandramaah manasah tava ||

From Your thighs, Vaishyaas were born. From Your feet, Shoodraas were born. From Your eyes, Sun was born. From Your praana, Vaayu was created. From Your mind, the moon was created.

This comes in Purusha Sookta as ‘Chandramaah manaso jaatah, chakshoh sooryo ajaayata …’
Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 63:

Praano (Praanaan) nah sushiraat jaato mukhaat agnirajaayata |
Naabhito gaganam dyouh cha shirasah samavartata ||

From the vaayu which was existing in the nostrils, or from the mukhya praana, praana was created. Praana is one of the functions of the pancha praanaas, praana, apaana, vyaana, udaana, samaana. From Your mouth, Agni was created. From Your navel, the sky was created. From Your head, the dyu loka was created.

Sri Engal Aalwaan’s Commentary:

Praana iti | Praanaat mukhya praanaat | Praano nah sushiraat jaata iti cha paathah | Praanah nah sushiraat naasaa randhraat | Praano antah sushiraat iti vaa paathah | Tadaa tatra vartamaanaat vaayoh iti arthah | Praanah praanaakhyo vrutti visheshah |

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 64:

Dishah srotraat kshitih padbhyaam tvattah sarvam abhoot idam |

From Your ears, the directions were created. From Your feet, the bhoomi, earth was created. From You only, all these were created.

Dhruva is eulogizing Bhagavaan just as in Purusha Sookta, telling about how everything was created from Bhagavaan. The greatness of Purusha Sookta is that it comes in all the four Vedaas. Bhaashyakaarar mentions this in Vedaartha Sangraha.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 65:

Nyagrodhah sumahaan alpe yathaa beeje vyavasthitah |
Samyame vishvam akhilam beeja bhoote tathaa tvayee ||

In the subtle seed, the whole nyagrodha tree is existing. In the same way, during pralaya, the entire world is existing in You in the form of that seed.

This is also the example given in Shvetaketu and Uddhalaka's dialog in Chandogya Upanishad, how the entire world can be created by something which is not seen. Uddhalaka takes the example of a nyagrodha vruksha, tree, and take a seed of it and break it. When Shvetaketu breaks it, he sees a small part of it; Uddhalaka asks to break it further, and Shvetaketu says that he does not see anything. From this seed which you don't see, a huge nyagrodha tree is created.

Sri Engal Aalwaan’s Commentary:

Nyagrodha iti | Samyame samhaare |

Further, Dhruva continues to eulogize Bhagavaan, in a most wonderful way, how creation happens, etc.

Recap: In the previous session, we were studying Dhruva Stuti, where he is eulogizing Paramaatman, very similar to Purusha Sookta, the way Shruti eulogizes Bhagavaan, extolling the way in which He created everything. In the same way, Dhruva also did stuti of Bhagavaan.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 63:

Praano (Praanaan) nah sushiraat jaato mukhaat agnirajaayata |
Naabhito gaganam dyouh cha shirasah samavartata ||

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 64:
All the *gagana, dyu loka, agni, praana*, everything was created from *Paramaatman*, the directions were created from His ears; from His feet, the *Bhoo loka* was created. Everything came out of You.

He gives an example for this.

**Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 65:**

Nyagrodhah sumahaan alpe yathaa beeje vyavasthitah | 
Samyame vishvam akhilam beeja bhoote tathaa tvayee | |

How a huge mighty *Nyagrodha* tree is created from a minute seed, how a mighty *Nyagrodha* tree is present in a small seed. In the same way, during *pralaya*, the entire world, having the variety of objects, sentient and non-sentient, is present in You, who is like the seed.

**Sri Engal Aalwaan’s Commentary:**

Nyagrodha iti | Samyame samhaare |

**Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 66:**

Beejaat ankura sambhooto nyagrodhah tu samucchritah | 
Vistaaram cha yathaa yaati tvayaa srushtam tathaa jagat | |

From the seed of the *Nyagrodha*, the sprout comes, how the mighty *Nyagrodha* tree grows, the mighty branches, leaves and flowers, in the same way, this whole world has come out of You, who is like the seed.

**Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 67:**
The banana tree is made of the stem, skin, leaves; and everything is said to be the plantain tree only. The plantain tree is not different from its stem, or skin or leaves. In the same way, You are no different from this whole world; You are one with it, and everything is present in You.

This is a very important siddhaanta we have to understand, and this is also established in the Brahma Sutraas.

Sri Engal Aalwaan’s Commentary:

Just as the young state of a plantain tree with small leaves and skin, which is just beginning to come out, and is the cause of the gross state of the plantain tree with huge leaves, and big skin; the small sprout which comes out is the cause of its own effect, the small state and gross state are both called the plantain tree only; and we recognize it as the same, whatever was the sprout, is the same tree itself, in the same way, You who are the cause of this entire world, You are not different from the effect which is this whole world. The innumerable types of these objects here, You who are the cause are no different from the effect which is this whole world. This is clearly established in the Shrutis, Smrutis. Bhagavaan did sankalpa and said 'Bahu syaam', 'Let Me become many', and He became many. He made Himself Himself. Svasya kaaryasya svayam eva kaaranam iti sukrutam. Without any strain or effort, He just did sankalpa and became many,
without any *aayaasa*; that is why it is called *sukruta*. For His effect, He Himself is the cause. The world is not different from Him. This is established in the *Brahma Sutra*, 'Tat ananyatvam aarambhana shabdaadibhyah'. Shruti says 'Mruttiketyeva satyam', everything is *mrut aatmaka*, all effects are made from mud. Like this, everything is *bhagavat aatmaka*. And is Smrritis, it is told in *Vishnu Puraana, Jyoteemshi Vishnuh*, the various sources of light like fire, sun, moon, stars, etc. everything is *Vishnu* only; this is in *saamaanaadhikaranya*; like *Tat tvam asi*, everything is *bhagavat aatmaka*, there is nothing which can shine without Him, *Tasya bhaasaa sarvam idam bibhaati*, so, everything can be said to be Him only. Not only that, You are very different and distinct from this entire world, You are seen as *Tripaat roopa*. It is told in *Purusha Sookta, Paadosya vishvaa bhootaani tripaadasyaamrutam divi*. There is nothing which is different from Him, who is different from everything; *Bhagavat svaroopa* is like that. Though He is everything, He is *antaryaami*, the inner controller of everything. Being all pervading, He is different and distinct from everything. He is untouched by any of the defects, and is having innumerable auspicious qualities, His nature is opposed to everything that is defiling, He is all pervading, controls everything, everything is His mode being His *shareera*. *Tri* has the meaning of *bahutva*, three feet, like *Sahasra sheershaa purushah, sahasraakshah sahasra paat*. The *sheersha, aksha, paat* are indicative of *jnyaana* and *shakti* of *Paramaatman*, which is incomparable. He is endowed with innumerable auspicious qualities. He is different and distinct from everything. During *pralaya*, the entire world is present in Him, in the form of a seed, like a tree is present inside a seed. He does *sankalpa*, 'Bahu syaam' and the whole world is created. He does *anupravesha* and becomes everything.

*Dhruva* eulogizes *Paramaatman* as 'Everything is present in You, and You are not different from the world'.
Hlaaditaapakaree mishraa tvayi no guna varjite ||

That which is in the form of incomparable bliss, You who are the abode and support of everything, without any break. Your jnyaana is niravadhika atishaya aananda.

Samvit means dharma bhoota jnyaana.

Sri Engal Aalwaan’s Commentary:

Hlaadineeti | Sarva samsthitou sarvaadhaare tvayee | Samvit hlaadinee niravadhika aananda svaroopaa sandhinee anvicchedavatee | Ekaa eka roopaa | Hlaaddaapa ubhaya mishraa vicchinna aparimitaa aahlaadakaree kevala taapa karee cha samvit tvayee naasti | Atra hetuh guna varjita iti | Iyam cha samvit tvat kartrukaa vaa tvat karmikaa vaa * Vijnyaanam aanandam brahma * Tam evam vidvaan amruta iha bhavati * Rasou vai sah rasam hi eva ayam labdhvaa aanandee bhavati * ityaadi shruteh |

You do not have the jnyaana which is limited or bound, or which has got limited bliss. Paramaatman’s jnyaana is niravadhika atishaya aananda, because it is guna varjita. Guna varjita also includes heya guna varjita, without any defects. He Himself is the bliss, He is the object of such bliss, or He creates such bliss in others, both can be told. Shruti says ‘Vijnyaanam aanandam brahma’, He is of the nature of aananda, abundant aananda, unlimited unparalleled bliss. One who does upaasanaa on Paramaatman, here itself, he gets amruta, liberated; there is no other way. His nature itself is aananda. When the mukta gets liberated and goes to Paramaatman, through Paramaatman’s anugraha, he goes and joins Paramaatman, who is aananda maya, of the nature of innumerable bliss; having attained the Paramaatman through His grace, he also becomes aanandi; he enjoys the bliss equally as that if Paramaatman.

This is how Dhruva eulogizes Paramaatman in the most wonderful way.
Pruthak bhootaika bhootaaya bhoota bhootaaya te namah |
Prabhoota bhoota (roopaaya) bhootaaya tubhyam bhootaatmane namah
||

That being separate (different), and being one, (kaarya avasthaa and kaarana avasthaa). Then He became many. He created the world with innumerable objects, and He Himself is present as everything. You are only present as pancha bhootaas. One who became pancha bhootaas means that one who is having the five elements as His shareera, I bow down to You. That which are present as prominent, or as many, Chaturmukha Brahma and all the beings - You only have become all that, You are having all that as Your shareera. You who have pervaded everything like this, I bow down to You. Or also, bhoota bhoothaya is bhoota sookshmaas (subtle state), and prabhoota bhoota is maha bhoota avaste (gross state). Bhoota is also in the meaning of beings, One who is present in the form of all beings. I pay my obeisance to You.

Eka bhoota is when He is one, in the kaarana avasthaa, causal state.

Sri Engal Aalwaan’s Commentary:
Pruthak bhoota iti | Pruthak bhootaika bhootaaya kaarya kaarana avasthayoh, bhoota bhoothaya pancha bhoota shareeraaya | Prabhoota bhoota bhoothaya iti cha paathah | Prabhoota bhoota bhoothaya prabhootaani bhootaani brahmaadayah praaninah, tat bhoothaaya | Bhootaatmane evam vyaaptaaatmane | Athavaa bhoota bhoothaya bhoota sookshmatvena aavirbhoothaya | Prabhoota bhoota bhoothaya maha bhootatvam praaptaaya | Bhootaatmane sarva praani roopaaya nama iti |
Sri Vishnu Purana, Amsha 1, Chapter 12, Shloka 70:

Vyaktam pradhaana purushou viraat saamraat svaraat tathaa |
Vibhaavyate antah karane purusheshu akshayo bhavaan ||

That which is present distinctly and is well seen, well manifested in the gross state; viraat, samraat, svaraat were explained in Shloka 57 earlier; viraat was told as avyakta shareerah Aniruddhah, Aniruddha who is having avyakta as His shareera; samraat was told as parama pada praaptah, one who has attained parama pada; svaraat is one who has attained kevala aatma, kaivalya. All of these, vyaktam bhavaan, pradhaana purushou bhavaan, viraat samraat svaraat bhavaan, we have to take anvaya like this. Yogis, when they do meditation upon You, in their antahkarana, their inner sense organ, the mind, You reveal Yourself.

Sri Engal Aalwaan’s Commentary:

Vyaktam iti | Vyaktaadayah prasiddhaah | Viraat aadayah poorvam eva uktaah | Vyaktaadeenaam bhavaan iti anena anvayah | Kim cha purusheshu antah karane vibhaavyate bhavaan |

Sri Vishnu Purana, Amsha 1, Chapter 12, Shloka 71:

Sarvasmin sarva bhootastvam sarvah sarva svaroopa dhrut |
Sarvam tvatth tatah cha tvam namah sarvaatmane astu te ||

In the sky or ether, etc., You are the attributes, shabda and other things. Because You are present as the svaroopa of everything also, You are all pervading, existing as inner controller, having everything as shareera, You are only everything. You became everything, means everything was born out of You, You are the instrumental cause and also material cause of everything. You who are present as inner controller of everything, I do namaskaara to You.
This is also told in Bhagavad Geetha also as His vibhootis - 'Shabdah khe pourusham nrushu, tejaschaasmi vibhaavasou', 'I am the shabda, I am the tejas, I am the valour in humans'.

There is a Brahma Sutra which says 'Parinaamaat'. He was one, and became many through His willing.

**Sri Engal Aalwaan’s Commentary:**

**Sarvasmin iti | Sarvasmin gaganaadou, sarva bhootah shabdaadih tvam**

* Shabdah khe pourusham nrushu * Tejaschaasmi vibhaavasou * ityaadi sarva svaroopa dharatvaat sarvah | Sarva bhootah * Bahu syaam iti sarva roopena parinatah | Sarvam tvattah nimittatvaat upaadaanatvaat cha sarvam tvam iti arthah |

**Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 72:**

**Sarvaatmako asi sarvesha sarva bhoota sthito yatah |**

**Kathayaami tatah kim te sarvam vetsi hrudi sthitah ||**

You are the inner self of everything, You are the ruler of everything, You are present inside everything as antaryami; to You, how can I even say what is there in my mind? You know everything in everybody’s mind. What can I tell You what is my desire?

**Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 73:**

**Sarvaatman sarva bhooteshar sarva sattva samudbhava |**

**Sarva bhooto bhavaan vetti sarva sattva manoratham ||**

You are the inner self of everything, and ruler of all beings. One who is the cause of all beings. One who is present as everything. You know very clearly what is the desire, or interest of every being.
Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 74:

Yo me manoratho naatha saphalah sa tvayaa krutah |

Tapah cha taptam saphalam yat drushto asi jagat pate ||

Whatever was my desire, You have made it a reality. The penance, tapas that I did has yielded me the fruit. I have directly perceived You, this is the fruit of my tapas, and that was also because of You. It was out of Your grace that I am seeing You.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 75:

Sri Bhagavaan uvaacha -

Tapasah tu phalam praaptam yat drushto aham tvayaa dhruva |

Mat darshanam hi viphalam raaja putra na jaayate ||

Sri Bhagavaan said - You have seen Me, I have revealed Myself to you. You have gained the fruits of your tapas. When someone sees Me, it will never become viphala, it will never be futile, it will always yield the desired fruits.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 76:

Varam varaya tasmaat tvam yatha abhimatam aatmanah |

Sarvam sampadyate pumsam mayi drushti patham gate ||

Whatever is your desire, you seek the boon according to that. By such a person by whom I am seen, everything can be attained.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 77:

Dhruva uvaacha -
Bhagavan bhoota bhavyesha sarvasya aaste bhavaan hrudi |
Kim ajnyaatam tava svaamin manasaa yat mayepsitam ||

Dhruva said - O Bhagavan, ruler of whatever existed earlier, whatever is going to exist in future. You are present in the heart or mind of all beings. What is not known to You, which was desired by me?

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 78:*
Tathaa api tubhyam devesha kathayishyaami yat mayaa |
Praarthyate durvineetena hrudayena ati durlabham ||

Even so, I am going to tell You what is being prayed to by me, being very greedy, that which is very difficult to attain.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 79:*
Kim vaa sarva jagat srushtah prasanne tvayi durlabham |
Tvat prasaada phalam bhunkte trailokyam maghavaan api ||

The creator of this whole world, when You are pleased, what is it that one cannot get? The three worlds enjoy the fruits which are out of Your grace only. Even Indra is enjoying because of Your grace only.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 80:*
Na etat raajaasanam yogyam ajaatasya mamodaraat |
Iti garvaadavochat maam sapatnee maatuh ucchakaih ||

My father’s second wife (Suruchi) told very loudly and out of arrogance that ‘One who is not born out of my womb, such a person does not deserve this throne of the king’.
Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 81:

Aadhaara bhootam jagatah sarveshaam uttamottamam |
Praarthayaami prabho sthaanam tvat prasaadaat ato avyayam ||

Because of that, I am seeking this boon from You, O Lord, the most exalted position in all worlds, which is the support of all these other places, that which is always present, does not change any time. Such a position I am seeking from You, out of Your grace.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 82:

Sri Bhagavaan uvaacha -

Yat tvayaa praarthyate sthaanam etat praapsyasi vai bhavaan |
Tvayaa aham toshitah poorvam anya janmani baalaka ||

Sri Bhagavaan said - Whatever you are seeking, you will attain. Not only in this birth, even in your previous birth, I was pleased by you through your tapas.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 83:

Tvam aaseeh braahmanah poorvam mayi ekaagra matih sadaa |
Maataa pitroh cha shushrooshuh nija dharma anupaalakah ||

Bhagavaan tells Dhruva about his earlier birth. You were born as a braahmana in an earlier birth, and were meditating upon Me with a concentrated mind, without desiring anything. You were doing good service and looking after your parents very well, and were following the varna aashrama dharmaas, as told in the shastraas.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 84:
Kaalena gacchataa mitram raaja putrah tava abhavat |
Youvane akhila bhogaadhyo darshanee yojvalaakrutih ||

As time passed by, you got a friend who was a prince. He was handsome and good looking, and had all kinds of enjoyments, and pleasures, in his youth.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 85:
Tat sangaat tasya taam ruddhim avalokya ati durlabhaam |
Bhaveyam raaja purto aham iti vaanchaa tvayaa krutaa ||

You were seeing all his enjoyments and the good things that he had, which was most difficult to get for anyone. You were also desiring to become a prince at that time.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 86:
Tato yathaa abhilashitaa praaptaa te raaja putrataa |
Uttanaa paadasya gruhe jaato asi dhruva durlabhe ||

Because of your tapas, your maataa pitru shushrooshaa, nija dharma anupaalana, as you desired, you became a prince. You were born in Uttaanapaada's house as his son, and that is also very difficult to attain.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shlokaas 87, 88:
Anyeshaaam tat param sthaanam kule svaayambhuvasya yat ||
Tasya etat aparam baala yena aham paritoshitah |
Maam aaraadhya naro muktim eva aapnoti avilambitam ||

Now, you are devotee of mine. For those who are not my devotees, being born in the house of Svaayambhuvaa Manu is a great thing. For you, who are My devotee, you have pleased Me, I am extremely pleased with you; this is a
very lowly position, being born in *Svaayambhuva Manu’s kula*. Those who worship Me, get liberation without any delay.

*Sri Engal Aalwaan’s Commentary:*

*Anyeshaam iti | Svaayambhuvasya kule yat sthaanam tat mad bhaktaat anyeshaam param sthaanam |

For those who are not my devotees, being born in *Svaayambhuva kula* is a very great thing, achievement.

*Sri Engal Aalwaan’s Commentary:*

*Tasya iti | Tasya mat bhaktasya te etat svaayambhuva kule sthaanam aparam tuccham |

Being born in *Svaayambhuva kula* and being the ruler, getting that throne, is a very small thing for you who have pleased me greatly.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 89:*

*Mayi arpita manaa baala kimu svargaadikam padam |

You who have pleased Me greatly, who have meditated upon Me single mindedly, attaining *svarga* and other things is nothing in front of that.

*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 90:*

*Trailokyaat adhike sthaane sarva taaraa gruha aashrayah |

*Bhavishyati na sandeho mat prasaadaat bhavaan dhruva |

O *Dhruva*, you will get a place, through My grace, in a place which is above all the three worlds, which is the abode of all stars and planets, without any doubt.
**Sri Vishnu Purana, Amsha 1, Chapter 12, Shloka 91:**

*Sooryaat somaat tathaa bhoumaat soma putraat bruhaspateh |
Sitaarka tanayaadeenaam sarva arkshaanaam tathaa dhruva ||*

You will get a place above all - Soorya, Soma, Bhouma, Soma putra, Bruhaspati, Saturn, Venus, and all the stars.

**Sri Vishnu Purana, Amsha 1, Chapter 12, Shloka 92:**

*Saptarsheenaam asheshaanaam ye cha vaimaanikaah suraah |
Sarveshaam upari sthaanam tava dattam mayaa dhruva ||*

All the Saptarshis, the gods who travel in the celestial cars, the place which is above all these, I have already given you.

**Sri Vishnu Purana, Amsha 1, Chapter 12, Shloka 93:**

*Kechit chaturyugam yaavat kechit manvantaram suraah |
Tishthanti dhruva te dattah mayaa vai kalpa samshthih ||*

Some of them just live for one chaturyuga, some gods stay for one manvantara; the place that I have given you, O Dhruva, will be present for one entire kalpa.

One kalpa is ten thousand chaturyugaas, this is one day of Chaturmukha Brahma.

**Sri Vishnu Purana, Amsha 1, Chapter 12, Shloka 94:**

*Suneetih api te maataa tvat aasannaa ati nirmalaa |*
Not only you, even Suneeti, who is your mother, will always be with you in a celestial car; she will be present as a star very close to you. As long as you stay, she will also stay with you.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 95:_

_Ye cha tvaam maanavaah praatah saayam cha susamaahitaah |

_Keertayishyanti tesaam cha mahat punyam bhavishyati |

Not only you will get such an exalted position, but also your mother will also stay as a star as long as you live. Even all those human beings who pray up to you, and think of you, with a good clear mind, morning and evening, who praise you, who have done the most wonderful thing of perceiving me directly, O Dhruva, they will also get lot of virtue.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 96:_

_Sri Paraasharah -

_Evam poorvam jaganaataat devadevaat janaardanaat |

_Varam praapya dhruvah sthaanam adhyaaste sa mahaamate |

_O Mai treya, like this, I have told you Dhruva's story, who having gained the boon from Janaardana, who lives in such an exalted position._

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 97:_

_Svayam shushrooshanaat dharmyaat maataa pitroh cha vai tathaa |

_Dvaadashaakshara maahaatmyaat tapasah cha prabhaavatah | |
Having taken care of his parents extremely well, following all
dharmaas as told in the shastraas, taking care of parents extremely
well, doing all kinds of service to them, with the greatness of
the Dvaadasaakshara Mantra, and also the tapas, meditation that he did, ...

Dharmaat anapetam dharmyam, that which is in line with what is prescribed
in the shastraas.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 98:
Tasya abhimaanam vruddhim cha mahimaanam nireekshya hi |
Devaasuraanaam aachaaryah shloka maatoshanaa jagou ||

... the way by which he attained such great prosperity and great position,
having seen that, Shukrachachaarya, the aachaarya of devaas and asuraas,
composed a shloka for Dhruva, his great wonderful achievements.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 99:
Aho asya tapaso veeryam aho asya tapasah phalam |
Yat enam puratah krutvaa dhruvam saptarshayah sthitaah ||

O what a great tapas this Dhruva has done, what is his veerya, capability,
what are the fruits of the tapas that he has obtained, what is the greatness
of that, even Saptarshis are keeping him in front of them. All
the Saptarshis are located keeping him in front of them.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 100:
Dhruvasya jananee cheyam suneetih naam soonrutaa |
Asyaah cha mahimaanam kah shakto varnayitum bhuvi ||
Even Dhruva’s mother, Suneeti, who can praise her greatness in this world?

_Sri Engal Aalwaan’s Commentary:

_Dhruvasya iti | Soonrutaa susheelo bhavetyaadyabhiihita satya vaakyaa |

Soonrutaa means one who wishes all to be of good conduct, telling good things, wishing good things for everyone, and they will all become true, Suneeti was like that.

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 101:

_Trailokya aashrayataam praaptam param yat tat sthiraayati |

_Sthaanam praaptaa param dhrutvaa yaa kukshi vivare dhruvam ||

She attained a place which is staying for a long time, remaining for an entire kalpa. Having borne Dhruva in her womb, she attained a wonderful place called Vishnu pada, which is supporting all three worlds.

_Sri Engal Aalwaan’s Commentary:

_Trailokya iti | Sthiraayati sthira uttara kaalam sthira aishvaryam yaa param kevalam kukshi vivare sthitam dhruvam dhrutvaa dhruva dhaarana dvaaraa trailokya aashrayataam praaptam vishnu padaakhyam param sthaanam praapa ||

_Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 102:

_Yah cha etat keertayet nityam dhruvasya aarohanam divi |

_Sarva paapa vinirmuktah svarga loke maheeyate ||

One who praises Dhruva every day, the way Dhruva went to the Dhruva sthaana, he gets rid of all his sins, and enjoys all kinds of enjoyments, in Svarga Loka.


**Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 103:**

Sthaaana bhramsham na cha aapnoti divi vaa yadi vaa bhuvi |
Sarva kalyaana samyukto deergha kaalam sa jeevati ||

He will never fall down from his place, either in this world of Svarga Loka. Having attained all auspicious things, he will stay for a long long time.

This is the *phala shruti* for the Dhruva Charitra. This *charitra* is said to be very auspicious, and doing *paaraayana* of this everyday, one gains a lot of benefit. They will never fall down from all their positions. They will be endowed with all auspicious things. They will live for a long time.

With this, the Twelfth Chapter comes to an end, which is a wonderful story how Dhruva directly perceived Mahaa Vishnu and attained all his desires. Those who read about this Dhruva Charitra, they also attain all the good told.

|| Iti Sri Vishnu Puraane Prathame Amshe Dvaadasho Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Dvaadasho Adhyaayah ||

The posterity of Dhruva and the story of Vena, Pruthu will come in the next chapters.

**Recap:** In the previous session, we had concluded the Twelfth Chapter, where Dhruva after doing *tapas* attains a very exalted place, the abode of
all the three worlds. Because of his *tapas*, and because of *Bhagavaan* being pleased with him, even *Dhruva*’s mother is always residing next to him as a shining star.

Next, *Dhruva*’s posterity is going to be told, specifically *Vena*, and *Pruthu Chakravarthy*’s stories are going to be told. The greatness of *Pruthu Chakravarthy* will be told in this chapter.

|| Atha Trayodasho Adhyaayayah ||

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

*SriParaasharah -

*Dhruvaacchistim cha bhavyam cha bhavyaat shambhuh vyajaayata* |

*Shishteraajatta succhaayaa pancha putraan akalmashaan* |

*Dhruva* had two sons - *Shishti* and *Bhavya*. *Bhavya* had a son named *Shambhu*. *Shishti*’s wife *Succhaaya* gave birth to five sons, who were all without any blemish.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 2:*

*Ripum ripunjayam vipram vrukalam vrukatejasam* |

*Riporaadhatta bruheetem chaakshushham sarva tejasam* |

*Ripu, Ripunjaya, Vipra, Vrukala, Vrukatejas*, were the names of those five sons. From *Ripu*, his wife *Bruhatee* gave birth to the illustrious *Chaakshusha*.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 3:*
Ajeejanat pushkarinyaam vaarunyaam chaakshushho manum |  
Prajaapateh aatmajaayaam veeranasya mahaatmanah ||

Chaakshushhaas' wife was Pushkarini, of Varuna kula, Vaaruni, and daughter of the great Varuna Prajaapati.

Sri Engal Aalwaan’s Commentary:

Ajeejanat iti | Chaakshushasya putrah shashto manuh prajaapateh iti ardham poorvena sambandhyate |

He is the sixth Manu born in Dhruva's clan. Veerana Pushkarini's daughter gave birth to Manu of the sixth Manvantara.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 4:

Manorajaayanta dasha nadvalaayaam mahoujasah |  
Kanyaayaam tapataam sreshtha vairajasya prajaapateh ||

From Manu, who was the excellent one among the sages, Nadvalaa, daughter of Vairaaja Prajaapati, had ten illustrious sons.

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

(Ooruh puruh) kuruh purushhatadyumnah tapasvee satyavaan shuchih |  
Agnisthoma atiratraah cha sudyumnah cha iti te nava |  
Abhimanyuh cha dashamo nadvalaayaam mahoujasah ||

Their names are Kuru, Puru, Shatadyumna, Tapasvi, Satyavaan, Shuchi, Agnisthoma, Atiratra, Sudyumna was ninth, tenth was Abhimanyu. They were very illustrious sons.
Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 6:

(Oo) Kuroh ajanayat putraan shadaagneyee mahaa prabhaan |
Angam sumanasam khyaatim kratum angeerasam shibim ||

From Kuru, Aagneyee gave birth to six sons, they were all very illustrious. Anga, Sumanas, Khyaati, Kratu, Angiras, Shibi.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 7:

Angaat suneethaa apatyam vai venam ekam ajaayata |
Prajaaratham rushayah tasya mamanthuh dakshinam karam ||

From Anga, Suneetha gave birth to Vena. Vena did not have children; in order to continue his progeny, the sages churned his right hand.

Sri Engal Aalwaan’s Commentary:

Angaat iti | Suneethaa mrutyu duhitaa |

Suneethaa was daughter of Mrutyu.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 8:

Venasya paanou mathite sambabhoova mahaa mune |
Vainyo naama maheepaalo yah pruthuh parikeertitah ||

When they churned his right hand, a king was born, son of Vena, well known as Pruthu.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 9:

Yena dugdhaa mahee poorvam prajaanaam hita kaaranaat ||
By *Pruthu*, the earth was milked, for the good of all people.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 10:*

*Maitreyah -

Kimartham mathitah paanih venasya paramarshibhih |
Yatra jajnye mahaa veeryah sa pruthuh muni sattama ||

*Maitreya* asked - Why did the sages churn the right hand of *Vena*? Where *Pruthu* was born, who had great valour.

*Maitreyar* asks a question here.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 11:*

*Sri Paraasharah -

Suneethaa naama yaa kanyaa mrutyoh prathamato abhavat |
Angasya bhaaryaa saa dattaa tasyaam veno vyajaayata ||

*Mrutyu* had a daughter by name *Suneethaa*. She was given as wife of *Anga*. To them was born *Vena*.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 12:*

*Sa maataamaha doshena tena mrutyo sutaatmajah* |
*Nisargaat eva maitreya dushta eva vyajaayata* ||

*Mrutyu*'s daughter's son *Vena*, by nature itself, was of wicked mind. Because of some sin committed by his maternal grandfather.
Abhishikto yadaa raajye sa venah paramarshibhih |

Ghoshayaamaasa sa tadaa pruthivyam pruthiveepatih ||

All the rishis gathered and made him the king of that country. The king made a big announcement.

Na yashtavyam na daatavyam na hotavyam kathanchana |

Bhoktaa yajnyasya kah tu anyo hi aham yajnyapatih prabhuh ||

Nobody should donate, nobody should perform any yajnya, nobody should perform any homa. I am the person who is to be worshipped by all the yajnyaas, I am the yajnya pati. Who else is there other than me? Who else is there who can receive the oblations offered in the yajnya? I am the king and am to be worshipped through Yajnyaas.

Tatah tam rushayah poorvam sampoojya pruthiveepatim |

Oochuh saamakalam vaakyam maitreya samupasthitaah ||

All the great sages gathered, and tried to console him, tell him what is right and wrong. To make him understand what is the truth, they told him having made him happy by praising him.

Tata iti | Saama saantvanam kalam avyakta madhuram |

To appease him, told in a very pleasing way.
**Sri Vishnu Purana, Amsha 1, Chapter 13, Shloka 16:**

Rushayah oochuh -

Bho bho raajan shrunushva tvam yat vadaama tavaantike |

Raajya dehopabhogaaya prajaanaam cha hitam param |

*Rishis* said - O king, please do listen to what we are going to tell you, which will do ultimate good for all the people of this kingdom, and you can also enjoy the kingdom, and also be happy.

**Sri Vishnu Purana, Amsha 1, Chapter 13, Shloka 17:**

Deergha satrena devesham sarva yajnyeshvaram harim |

Poojayishyaama bhadram te (tatraam) tasya amshah te bhavishyati ||

Let us worship Hari who is to be worshipped by all the yajnyaas. He is *Sarva yajneshvara*, Lord of all the gods also. Let us perform *Deergha Satra yaaga*, which goes for a long time, and worship Hari. You will also get a part of that *havis* (The king is supposed to get one sixth of the *havis* of the yajnyaas).

This is what *Bhagavaan* has told in the *Bhagavad Geetha*, “*Sarva yajnyaanaam bhoktaa cha prabhuh eva cha*”.

**Sri Engal Aalwaan’s Commentary:**

Deergha satrena iti | Tasya amshah te bhavishyati iti paathah | Tasya - yajnyasya, amshah - shashta amshah |

One sixth part.

**Sri Vishnu Purana, Amsha 1, Chapter 13, Shloka 18:**
Yajnyena yajnya purusho vishnuh sampreenito nrupa |
Asmaabhih bhavatah kaamaan sarvaan eva pradaasyati ||

When the Yajnya Purusha, the God who is to be worshipped through the yajnyaas, who is none other than Sri Vishnu, if He is pleased through this yajnya, He will bestow all our desires, yours as well as ours.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 19:
Yajnyaih yajnyeshvaro hi eshaam raashtre sampoojyate harih |
Teshaam sarva eepsita aavaaptim dadaati nrupa bhoobhrutaam ||

In any kingdom, if the Yajnyeshvara, Vishnu is worshipped, through the yajnya, all the king's desires will be fulfilled. He will bestow everything if He is worshipped through yajnyaas.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 20:
Vena uvaacha -
Mattah ko abhyadhiko anyo asti kaashchaaraadhyo mamaaparah |
Ko ayam harih iti khyaato yo vo yajnyeshvaro matah ||

Who is there greater than me? Who else is there who is above me? Who else has to be worshipped other than me? You are telling that Hari is Yajnyeshvara, who is that?

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 21:
Brahmaa janaardanah shambhuh indro vaayuh yamo ravih |
Hutabhuk varuno dhaataa pooshaa bhoomih nishaakarah ||
Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 22:

Ete chaanye cha ye devaah shaapa aanugraha kaarinah |

Nrupasyaite shareerasthaah sarva deva mayo nrupah ||

King is said to be sarva deva maya. All the gods reside in the body of a king - Brahma, Janaardana, Shambhu, Indra, Vaayu, Yama, Ravi, Agni, Varuna, Dhaataa, Pooshaa, Bhoomi, Nishaakara, those who giveshaapa, who do anugraha.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 23:

Etat jnyaatvaa mayaa aajnyaptam yat yathaa kriyataam tathaa |

Na daatavyam na yashtavyam na hotavyam cha bho dvijaah ||

Knowing this, that all the gods reside in the body of a king, the order was given by me, and you have to obey that order. O Brahmins, nobody should do any homa, yajnya, daana.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 24:

Bhartru shushrooshanam dharmo yathaa streenaam paro matah |

Maam aajnyaapaalanam dharmo bhavataam cha tathaa dvijaah ||

Just as the dharma of a stree is to serve her husband in all possible ways, your dharma is also to obey my orders, to obey and serve me in every way.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 25:

Rushayah oochuh -

Dehi anujnyaam mahaaraaja maa dharmo yaato samkshayam |

Havishaam parinaamo ayam yat etat akhilam jagat ||
Rishis said - You are doing a wrong thing, O king. Give us permission to perform the Deergha Satra yaaga which we have told, and let us worship Vishnu. Let not dharma become weak. As you know, this entire world is an effect of the yajnyaas only.

Sri Engal Aalwaan’s Commentary:

Dehi iti | Havishaam parinaamah kaaryam vrushtyaadi dvaaraa *
Agnou praastaahuti iti ukta prakaarena |

Only when yajnyaas are performed, rains come. Only when rains come, the grains are grown, and all kinds of prosperity can happen. One who is to be worshipped through yajnyaas is none other than Vishnu.

The rishis advice the king that what he is doing is the wrong thing.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 26:

Sri Paraasharar -

Iti vijnyapyamaano api sa venah paramarshibhih |

Yadaa dadaati na anujnyaam proktah proktah punah punah ||

Sri Paraasharar - Not only once, they told him again and again, not to leave the path of dharma. But Vena did not listen to them. He did not allow them to perform the yajnya.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 27:

Tatah te munayah sarve kopaamarsha samanvitaah |

Hanyataam hanyataam paapa iti oochuh te parasparam ||
The sages got very angry and lost their tolerance. They told each other than this king has to be killed, he is a sinner.

*Sri Engal Aalwaan’s Commentary:*

*Tata iti | Amarsho titikshaa |

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 28:*

*Yo yajnya purusham vishnum anaadi nidhanam prabhum |*

*Vinindati adhamaachaaro na sa yogyo bhuvah patih ||*

One who is ridiculing the Yajnya Purusha, Maha Vishnu, who is the overlord of everyone, and who has no beginning and end, who is to be worshipped through all the *yajnyas*, is not in the right path. He does not deserve to live in this world.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 29:*

*Ityuktvaa mantra pootaih taih kushaih muni ganaa nrupam |*

*Nijaghnuh nihatam poorvam bhagavannindanaadinaa ||*

Telling like this, all the sages had the *darbha* grass concentrated with all the powers of *mantraas*, they hit him and killed the king Vena. He was already killed by ridiculing Bhagavaan.

*Sri Engal Aalwaan’s Commentary:*

*Iti iti | Devataa veda yajnya nindayaa dharma ananujnyayaa aatma prashamsayaa cha svayam eva hatatvaat tat hantuh na doshah iti bhaavah |*
Though the sages killed the king when he did not have any progeny, there was no *dosha*, because by doing *devataa nindaa, veda nindaa, yajnya nindaa*, and did not perform the *yajnya* to follow the *dharma*, he started praising himself in a wrong way, he thought he himself was overlord of all. So, he had already killed himself. There was nothing wrong in killing such a person in order to establish *dharma*.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 30:*

*Tatah cha munayo renum dadrusuh sarvato dvija |
Kim etat iti cha aasannaan papracchuh te janaanstadaa |||

After that, they saw a great amount of dust rising, in all places. They asked all the people around, what is this great dust rising up.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 31:*

*Aakhyaatam cha janaih tesaam choreebhootaih araajake |
Raashtre tu lokaih aarabdham parasva aadaanam aaturaih |||

They said that when the kingdom does not have any king to enforce law and order, all the thieves and robbers become very powerful, and do all kinds of wrong things. They were all stealing other’s property, looting people, and this is why the dust is seen.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 32:*

*Tesaam udeernavegaanaam choraanaam munisattamaah |
Sumahaan drushyate renuh para vittaapahaarinaam |||

All the thieves who were looting people, stealing the wealth of others, this is the dust which you see all around.
Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 33:
Tatah sammantrya te sarve munayah tasya (mantratah) bhoobhrutah |
Mamanthuh oorum putraartham anapatyasya yatnatah ||
Then all the sages joined together and churned his thigh, he did not have any sons.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 34:
Matthya (tascha) maanaat sumuttasthou tasya ooroh purushah kila |
Dagdhashtoonaa prateekaashah kharvaatah cha ati hrasvakah ||
When they churned his thigh, there arose a person, from his thigh. He was looking like a burnt charred log of wood, and was very short, ugly looking, dark.

Sri Engal Aalwaan's Commentary:
Matthya maanaat iti | Matthyatah matthyamaanaat | Kharvaatah khalatih | Kharvaatah cha ati hrasvakah, iti cha paathah |
Kharvaatasya iti paathe hrasva vaktrah |
He was like a dwarf.

He came out dark, from the thigh; all the sins of Vena were expelled through his body in that form.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 35:
Kim karomi iti taan sarvaan vipraan aaha tvaraanvitah |
Nisheedeti tam oochuh te nivaadastena so abhavat ||
As soon as he was born, he asked all the sages around "What should I do?". They said "Don't do anything, just sit down". He became known as *Nishaada*.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 36:*

*Tatah tat sambhavaa jaataa vindhya shaila nivaasinah |*
*Nishaadaah muni shaardoola paapa karma upalakshanaah ||*

After this *Nishaada*, all his posterity are called *Nishaadaas*, and are living near *Vindhya* mountains. They were all robbers and thieves; they had bad qualities.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 37:*

*Tena dvaarena tat paapam nishkraantam tasya bhoopateh |*
*Nishaadaah te tato jaataa vena kalmasha naashanaah ||*

Through him, all the sins of *Vena* were expelled. They took away *Vena*’s sins, and were called as *Nishaadaas*.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 38:*

*Tasya eva dakshinam hastam mamanthuh te tato dvijaah ||*

They then churned his right hand.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 39:*

*Matthyamaane cha tatra abhoot pruthoh vainyah prataapavaan |*
*Deepyamaanah sva vapushaa saakshaat agnih iva jvalan ||*

When they were churning like this, *Vena*’s son *Pruthu* was born. Hew was radiant as though *Agni* himself had come out.
When they do churning, Agni is produced. With this, they perform the homa.

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 40:_

_Aadyamaajaghavam naama khaat papaat dato dhanuh |

_Sharaah cha divyaa nabhasah kavacham cha papaata ha ||_

After all Vena's sins were expelled, when Pruthu was born, he became a very noble person. As soon as he was born, a bow by name Aajagava fell from the sky. All the divine arrows, and the shield fell down from the sky.

_Sri Engal Aalwaan’s Commentary:_

_Aadyam iti | Aajagavam eva aajagavam - pinaakah |

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 41:_

_Tasmin jaate tu bhootaani samprahrushtaani sarvashah ||_

The moment pruthu was born, all the beings were extremely pleased, and there was happiness all over.

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 42:_

_Satputrena cha jaatena veno api tridivam yayou |

_Punnaanmo narakaat traatah sa tena sumahaatmanaa ||_

Vena also went to svarga, as a good son was born to him.

_Putrah punaamnaa narakaat traayate |
When a son is born, the parents will not attain a *Punnaama naraka*.

**Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 43:**

*Tam samudraah cha nadyah cha raatnaani aadaaya sarvashah |
Toyaani cha abhishekaartham sarvaani eva upatavire ||*

All oceans and rivers took a human form, and brought all kinds of jewels, gold, diamonds, and also brought sacred waters for the *abhisheka* of *Pruthu*, and all came and stood there.

**Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 44:**

*Pitaamahah cha bhagavaan devaih aangeerasaih saja |
Sthaavaraani cha bhootaani jangamaani cha sarvashah |
Samaagamya tadaa vainyam abhyashinchan naraadhipam ||*

*Pitaamaha* himself came along with *Aangirasa* and the *devaas*, the trees, plants, beings, movables and immovables, all came. All came and did *abhisheka* for *Pruthu*. Such was the greatness of *Pruthu*. They were very pleased that such a noble person was born, and is the king.

**Sri Engal Aalwaan’s Commentary:**

*Pitaamaha iti | Devaih aangeerasaih shashta manvantare taih devaih bhavishyadbbhih | Sthaavaraani himavat aadi adhidevataani ||*

The *devaas* who are going to be there in the sixth *manvantara* are called *aangirasaas*. *Himavaan* and other *adhidevataas* came.

**Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 45:**

*Haste to dakshine chakram drushtvaa tasya pitaamahah ||*
Vishnoh amsham pruthum matvaa paritosham param yayou ||

Pitaamaha Chaturmukha Brahma was extremely happy, to see the mark of Sudarshana Chakra on his right arm. They were extremely pleased knowing that he is Vishnu Amsha.

Sri Engal Aalwaan’s Commentary:
Hasta iti | Chakram rekhaamayam |

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 46:
Vishnu chinham kare chakram sarveshaam chakravartinaam |
Bhavati avyaahato yasya prabhaavah tridashaih api ||

Whoever has in the right hand the mark of Vishnu Chakra, they become Chakravarthy, and are unstoppable even by gods. His greatness cannot be limited by even the devaas.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 47:
Mahataa raaja raajyena pruthuh vainyah prataapavaan |
So abhishekto mahaa tejaa vidhivat dharma kovidaih ||

He was made king of kings, and abhisheka was performed by the sages and those people who knew the dharma, as per the shastraas.

Sri Engal Aalwaan’s Commentary:
Mahataa iti | Raaja raajyena raajynaaam raajatvena |

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 48:
All the people of that country who were treated very badly by Vena, Pruthu's father, Pruthu looked after them extremely well. He was very loving towards them, and because of love towards people of his kingdom, became called as Raajaa.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 49:

His greatness was so much, he was a Vishnu Amsha, had the sign of Sudarshana Chakra on his right hand; whenever he went outside with his dhvaja, the waters just stopped flowing out of respect. Whenever he went near the ocean, the waters flowed very slowly, out of great respect. All the mountains gave him way by themselves. His dhvaja was never put down.

Sri Engal Aalwaan's Commentary:

The earth, though it was never cultivated, without any farming, by just thinking itself, gave all kinds of prosperity. All the cows fulfilled the desires of the people, and honey was available in every cavity of the tree.
Everything was abundant, there was lot of prosperity. People were very happy and contented. Kingdom became prosperous and good because of the king.

**Sri Engal Aalwaan’s Commentary:**

Akrushta pachyaa iti | Akrushta pachyaa pruthivee deha anantaram praajaakruta krushi aadi vinaa api saphalaa pruthivee, pruthu dugdha ksheera parinaama oushadhi aashrayatvaat |

**Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 51:**

Tasya vai jaata maatrasya yajnye paitaamahe shubhe |
Sootah sootyaam samutpannah soutyaih ahani mahaamatih ||

When Pruthu was born, when Pitaamaha was the devataa. In the yajnya which Pruthu performed, Soota was born there, it was Soma yaaga; the soma leaves are squashed to generate the soma rasa; from that soma rasa, Soota was born.

**Sri Engal Aalwaan’s Commentary:**

Tasya iti | Tasya pruthoh, yajnye, paitaamahe pitaamaha daivatye * Vainyasya hi pruthoh yajnye vartamaane mahaamanah | Sutyaayaam abhavat sootah * iti vaayu ukteh | Sootyaam sutyaayaam somaabhishave jaate | Sooyate somo asyaam iti sootih |

Paitaamaha yajnya means when Pitaamaha is the devataa for the yajnya.

**Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 52:**

Tasmin eva mahaa yajnye yajnye praajyo atha maagadhah |
Prokto tadaa munivaraih tou ubhou soota maagadhou ||
In the same yajnya, another knowledgeable person, Maagadha was also born. They became to be called as Soota Maagadha.

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 53:_

_Stooyataam esha nrupatih pruthuh vainyah prataapavaan |
Karma etat anuroopam cha paatram stotrasya vaam param |||

All the sages told these two persons Soota and Maagadha, who were born in the same yajnya, that the king be praised by them. The son of Vena, Pruthu, who is of great valour, you praise him, they said. All the acts that he has done are also in accordance with whatever praise he deserves. So that he does acts in accordance to whatever he is praised.

We see Soota and Maagadha being there in the court of kings, praising the king.

_Sri Engal Aalwaan's Commentary:_

_Stooyataam iti | Oudaaryaadi gunaih esha stooyataam, paraakramaadi karma cha asya stooyataam |

You have to praise him with qualities of benevolence. You have to praise all his acts of valour.

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 54:_

_Tatastaavoochatuh vipraan sarvaan eva krutaanjalee |
Adya jaatasya no karma jnyaayate asya maheepateh |||

They folded their hands and told all the brahmins, thus. We were just born now, how do we know the acts of the king?
Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 55:
Gunaa na cha asya jnyaayante na cha asya prathitam yashah |
Stotram kim aashrayam tvasya kaaryam asmaabhih uchyataam ||
We do not know his qualities also, and what is his fame attained through his qualities and acts he does.

Sri Engal Aalwaan’s Commentary:
Gunaa iti | Yasho hi guna kriyaa prasiddhih |
From the qualities and all his acts, his fame also is known.

You are telling us to praise his qualities and great acts that he has done. But we don’t know anything.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 56:
Rushayah oochuh -
Karishyati esha yat karma chakravartee mahaabalah |
Gunaa bhavishyaa ye cha asya taih ayam stooyataam nrupah ||
Rishis said - Whatever he is going to do in future, as very powerful chakravarthy, and whatever qualities a chakravarthy is supposed to have, praise him with those qualities and acts which befit him.

Soota and Maagadha praised all the qualities that ought to be present in a powerful chakravarthy, and all the acts that a chakravarthy is supposed to do.
When Pruthu heard all that praise, he became extremely pleased. By these good qualities, one attains a lot of fame, and gets respect with good qualities. So Pruthu decides that 'I have to cultivate these good qualities'.

Sri Engal Aalwaan's Commentary:

Tamaat iti | Sadgunaih iti | Loke hi janah sadgunaih stutyo bhavati 
Tasmaat mama - mayaa guna labhyaah sampaadyaah |

These two - whatever they are telling about my qualities that I am supposed to have, I will try to act in such a way that I will attain all those qualities.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Tat eva oudaaryaadi |

These two - whatever they are telling about my qualities that I am supposed to have, I will try to act in such a way that I will attain all those qualities.
If they say that some things have to be given up, I will definitely give up those things.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 60:*

*Atha tou chakratuh stotram pruthoh vainyasya dheematah |
Bhavishyaih karmabhih samyak susvarou soota maagadhou ||*

By all the acts that he is supposed to do in future, they started praising him. With good svara, and very pleasingly, they started praising him.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 61:*

*Satyavaak daana sheelo ayam satya sandho nareshvarah |
Hreemaan maitrah kshamaa sheelo vikraanto dushta shaasanah ||*

He always tells the truth, he always donates a lot to the deserving people, he follows the path of *satya*, never tells a lie, this king, he is ashamed of doing bad deeds, he is friendly with everyone, he is very tolerant, he punishes the wicked.

*Sri Engal Aalwaan’s Commentary:*

*Satyavaak iti | Hreeh akaaryaat lajjaa ||*

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 62:*

*Dharmajnyascha krutajnyascha dayaavaan priya bhaashakah |
Maanyaan maanayitaa yajvaa brahmanyah saadhu sammatah ||*

He understands what is *dharma*, and follows the path of dharma, he knows what others have done to him and is grateful for that, he has compassion
towards all, he always talks good things, he respects those who have to be respected, her performs yaagaas.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 63:

Samah shatrou cha mitre cha vyavahara sthitou nrupah ||

He is equally disposed towards his enemies and friends, he is always following the path of dharma.

*Sri Engal Aalwaan’s Commentary:

Sama iti | Vyavahaara sthito nrupa it icha paathah | Vyavahaara sthitah vyavahaara darshanaaya dharmaasanasthah |

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 64:

Sootena uktaan gunaan ittham sa tadaa maagadhena cha |

Chakaara hrudi taadruk cha karmanaa krutavaan asou ||

All these qualities which Soota and Maagadha told, he made up his mind and cultivated all these good qualities. He also put them into practice.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 65:

Tatah sa pruthiveeapaalah paalayan pruthiveem imaam |

Iyaaaja vividhaih yajnyaih mahabhiih bhoori dakshinaih ||

He was now ruling over the earth, he worshipped all the devaas through yajnyaas, he performed great yaagaas. He gave lot of dakshine to the deserving people.
Now, suddenly, there is some kind of famine, all plants will dry up, and people will not have enough food and water. All the people of the country come to him, they were suffering from hunger, nothing was growing. They all bow down to him and tell him the reason why they are coming here.

The people told - When no king is ruling over, all plants will dry up, and nothing will grow. Everything will be destroyed, people will be suffering.
Now, you have been told to be the king, make us get all the good things. We want to live happily. We are all suffering from hunger, and need to have food.

They come and tell Pruthu that the people are suffering and need to be looked after. The story continues further.

**Recap:** In the previous session, we had studied about the birth of Pruthu, son of Vena, when they churned his right hand. Sootha and Maagadha were also created there; they were asked to praise the great Chakravarthy; they said that they don’t know his qualities and deeds; then the rishis said that whatever deeds he is going to do in future, and whatever good qualities he is going to be endowed with in future, praise them. Then they praise King Pruthu with all the good qualities he will have, and all the good deeds he is going to do. Pruthu takes a vow that he is going to cultivate all these good qualities, and give up all the bad qualities, and that he will also do all those deeds that they have told of him. Sootha and Maagadha whatever qualities they told thus, he took all those in his mind and started to cultivate those qualities, and also performed all the deeds that they told of him.
Having been endowed with all the great qualities, and doing all good deeds, the great king ruled over the entire earth, performed various yajnyaas, and also gave huge amounts of donation to everyone.

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 66:_

Tam prajaah pruthivee naatham upastasruthuh kshudhaarditaah |
Oshadheeshu pranashtaasu tasmin kaale hi araajake |
Tam oochuh te nataah prushtaah tatra aagamana kaaranam ||

Now, _Paraasharar_ tells about what happened when he became the king. All the people approached him, and were suffering from hunger. Because, when _Vena_ did not allow anyone to do yaagaas and other good deeds, and after his death, there was no rule and order in the kingdom, all the plants and trees got destroyed. He asked them 'Why have you come here?'. They told him the reason why they have come.

_Sri Engal Aalwaan’s Commentary:_

Tam iti | Tasmin kaale vena pruthu raajya sandhou tena aagamana kaaranam prushtaah tam oochuh |

This is at the time when _Vena_ died and _Pruthu_ was born.

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 67:_

Prajaah oochuh -

Araajake nrupa sreshtha dharitryaa sakaloushadheeh |
Grastaah tatah kshayam yaanti prajaah sarvaah prajeshvara ||

The people said - O excellent among kings, when there is no king in a kingdom, the earth swallowed all the plants and herbs; at that time, all people suffer a lot.
Sri Engal Aalwaan’s Commentary:
Araajaka iti | Oshadheeh oshadhyah |

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 68:
Tvam no vrutti prado dhaatraa prajaa paalo niroopitah |
Dehi nah kshut pareetaanaam prajaanaam jeevanoushadheeh ||
Now, you have become the king, and you have to rule over this place, you have to support us. Brahma has made you the king to rule over us, and look after our welfare, and show us the occupation, for our own living. We are all suffering from hunger, please do give us our life back.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 69:
Sri Paraasharah -
Tatah tu nrupatih divyam aadaayajagavam dhanuh |
Sharaamscha divyaan kupitah so anvadhaavat vasundharaam ||
Sri Paraasharar said - Then King Pruthu gets very angry with Pruthivi, the Earth, because everything was swallowed by the Earth. Ho took his divine bow which fell at the time of his birth, the Aajagava, and the divine arrows, and started to chase Vasundharaa.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 70:
Tato nanaasha tvaritaa gaurbhootvaa cha vasundharaa |
Saa lokaan brahma lokaadeen santraasaagadhaman mahee ||
She disappeared from his sight, and ran away taking the form of a cow, immediately, sensing that there is danger. She ran over all the different
worlds, all over, including the Brahma Loka, terribly scared of Pruthu when he started chasing her.

_Sri Engal Aalwaan's Commentary:_

_Tata iti | Nanaasha apalaayata * Naashah palaayane mrutyou mruto cha * iti vajjayantee |

_Vaijayanti Kosha_ gives the meaning of _nanaasha_ as that she disappeared.

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 71:_

_Yatra yatra yayou devee saa tadaa bhoota dhaarinee |
_Tatra tatra tu saa vainyam dadrushe abhyudyataayudham || |

Wherever she went, the one who supports all beings, she saw Pruthu, the son of Vena following her, wherever she went.

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 72:_

_Tatah tam praaha vasudhaa pruthum pruthu paraakramam |
_Pravepamaanaa tat baana paritraanaa paraayanaa || |

She, who was trembling all over with fear, told Pruthu who is of great valour, seeking protection from his weapon.

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 73:_

_Pruthivi uvaacha -
_Stree vadhe tvam mahat paapam kim narendra na pashyasi |
_Yena maam hantum atyartham prkaroshi nrupodyamam || |
Pruthivi said - O Excellent among kings, are you not able to understand that it is a great sin to kill a woman. Without understanding that it is a great sin to kill a woman, you are trying to kill me, taking on your weapon.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 74:
Pruthuh uvaacha -
Ekasmin yatra nidhanam praapite dushta kaarinee |
Bahunaam bhavati kshemam tasya punya prado vadhah ||

Pruthu replied - For the sake of many, if one who is doing all bad things, is killed, it will help many. So, I don't see any sin in this, it is going to be a good deed only. You have done a bad thing by destroying all the herbs and plants. Killing you will be good only, it will lead to the good of many.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 75:
Pruthivi uvaacha -
Prajaanaam upakaaraaya yadi maam tvam hanishyasi |
Aadhaarah kah prajaanaam te nrupasreshtha bhavishyati ||

Pruthivi said - If for the good of the prajaas, you are going to kill me, O King, who will be the support for all the people? I am the support for everyone.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 76:
Pruthuh uvaacha -
Tvaam hatvaa vasudhe baanaih macchaasana paraanmukheem |
Aatma yoga balenemaa dhaarayishyaami aham prajaah ||
Pruthu said - O Earth, by my divine arrows, I will kill you, you have crossed over my rules. Having killed you, by my own capabilities, I will support all the people.

Sri Engal Aalwaan’s Commentary:

Tvaam iti | Yogah saamarthyam tat eva balam | * Aatmaanam prathayitvemaa dhaarayishyaami aham prajaah * iti harivamshe |

Yoga means, my own power. Harivamsha says - 'I will make myself as big, I am capable of that. I will support all of them'.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 77:

Sri Paraasharar -

Tatah pranamyaa vasudhaa tam brooyah praaya parthivam |
Pravepitaang tee paramam saadhvasam samupaagataa ||

Sri Paraasharar - Earth was really terrified that he was capable of all that. She bowed down to him, and again she requested him, trembling all over, being terrified.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 78:

Pruthivi uvaacha -

Upaayatah samaarabdaah sarve siddhyanti upakramaah |
Tasmaat vadaami upaayam te tam kurushva yat icchasi ||

Pruthivi said - All deeds started with proper planning and with the right means, will all yield proper results. If you are interested, I will tell you a means by which you can do all that, and still support your people.
Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 79:
Samastaa yaa mayaa jeernaa naranaatha mahoushadheeh |
Yadi icchasi pradaasyaami taah ksheera parinaamineeh ||
All the herbs and plants that I have swallowed, if you like, I can give all those things to you in the form of milk.

Sri Engal Aalwaan’s Commentary:
Samastaa iti | Ksheera parinaamineeh ksheerena parinaamineeh |
All being converted into milk.

Whatever herbs and plants that I have digested, I will convert all of them into milk and give you. With that, you can support all your people and live happily.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 80:
Tasmaat prajaa hitaarthaaya mama dharmabhrutaam vara |
Tam tu vatsam (prayaccha) kurushva tvam kshareyam yena vatsalaa ||
For the good of all your people, O Excellent among those who support Dharma, create a cow for me, through which I can start to give milk.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 81:
Samaam cha kuru sarvatra yena ksheeram samantatah |
Varoushadhee beeja bhootam veera sarvatra bhaavaye ||
Not only that, you make all the fields level, so that I can make my milk to flow all over the place. The milk is like the seed for all kinds of plants and trees.

*Sri Engal Aalwaan’s Commentary:*

Samaam iti | Samaam samasthalaam, yena sameekarena bhaavaye utpaadaye |

Level fields.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 82:*

Sri Paraasharar -

Tata utsaarayaamaasa shilaan shata sahasrashah |

Dhanushkotyaa tathaa vainyah tena shailaa vivarddhitaah ||

*Sri Paraasharar* - Using the end of the divine bow, Vena’s son *Pruthu*, started to uproot all the mountains, hundreds of thousands of them, and started to make them even.

*Sri Engal Aalwaan’s Commentary:*

Tata iti | Tena utsaarena vivartitaah kshiptaah | Vivarditaan iti paathe ekatra punjeekrutaah | Vivarjitaa iti paathe utsaarana deshe vivarjitaa iti |

There are three *paathaaantaraas*. One means thrown around. Another means that they were all collected in one place. He uprooted them and put them in another place.

*Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 83:*

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Then he divided all the places, made them level, and created villages, towns, cities. Before Pruthu's time, there was no division of city, village, etc. The division of villages, cities, etc. was first done by Pruthu only.

Sri Engal Aalwaan's Commentary:
Na hi iti | Poorva nisarga iti cha paathah | Poorva nisarge poorva avasthaayaam | Puraa pruthoh poorva kaale |

Earlier days, before Pruthu's time.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 84:
Na sasyaani na gorakshyam na krushih na vanik pathaah |
Vainyaat prabruti maitreya sarvasya etasya sambhavah |

Before him, all the plants were not there. Protecting cows and looking after them was not there. Cultivation was not there. Various means of doing business were not existing at all. They were all started by Vena's son Pruthu.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 85:
Yatra yatra samam tu asyaa bhoomeh aaseet dvijottama |
Tatra tatra prajaah sarvaah nivaasam samarochayan |

Wherever the earth was even and it was possible to live, at all those places, people started to come and reside there.
Aahaarah phala moolaani prajaanaam abhavat tadaa |
Krucchrena mahataa so api pranashtaaasu oshadheeshu vai ||

At that time, all the fruits and roots which are the food of people, it was only possible with great difficulty.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 87:
Sa kalpayitvaa vatsam tu manum svayambhuvam prabhum |
Sva paanou pruthivee naatho dudhoha pruthiveem pruthuh ||

At that time, Pruthu made Swaayambhuva Manu as the calf, and Pruthivi which was present in the form of a cow, he milked her with his own hands.

Sri Engal Aalwaan’s Commentary:
Sa iti | Sasyam manushyaanaam yonim sasyam, pruthuh dudhoha |
Tatra dohe pruthuh eva yajamaanah rutvik cha |

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 88:
Sasya (beejaani) jaataani sarvaani prajaanaam hita kaamyayaa |
Tena annena prajaah taata vartante adya api nityashah ||

All the plants and food grew, for the good of all the people. To this day and for all time, the people are living with food, which grew.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 89:
Praana pradaataa sa pruthuh yasmaat bhoomet abhoot pitaa |
Tatassu pruthivee samjnyaam avaapaakhila dhaarinee ||
Because he protected her and gave back her life, he became her father. That is why she, who supports all the beings, is called as Pruthu's daughter, Pruthivi.

_Sri Engal Aalwaan's Commentary:_

_Praana iti | Praana pradaataa abhya pradah * Janakascha upanetaa cha yah cha vidyaam prayacchati | Anna daataa bhaya traataa panchaite pitarah smrutaah || iti vachanaat |

Pruthu saved her. There is a saying that the father, one who does upanayana, one who teaches, one who gives food, one who protects from calamities, they are all said to be fathers.

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 90:_

_Tatah cha devaih munibhih daityaih rakshobhih adribhih |
Gandharvaih uragaih yakshaih pitrubhih tarubhih tathaa |||

_Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 91:_

_Tat tat paatram upaadaaya tat tat dugdham muneh payah |
Vatsadogdhru visheshaah cha tesaam tat yonayo abhavan |||

Here Paraasharar tells about how the ten groups of creation, devaas (gods), munis (sages), daityaas (asuraas), raakshasaas, mountains, gandharvaas, snakes, yakshaas, pitrus, the plants, they milked the earth with their suitable vessels to collect the milk, and making a suitable calf for whatever they want, the proper person to milk.

This is explained in detail in other Puraanaas, Maatsya Puraana, etc.
Sri Engal Aalwaan's Commentary:

Tat tat paatram iti | Pruthu upadeshaaat devaadibhih tat tat vatsaih
tat tat paatram upadaaaya bhooh tat tat payo dugdhaa | Devaadyaih
yajamaanah sthaaneeyaih dasha vargaih rutvik sthaaneeyaih soorya
bruhaspati dvimurddha jatunaabha meru vasuruchi dhrtarasaashtra
suparna antaka saalaakhya dogdhru visheshaih, indra soma virochana
samaali himavat chitraratha takshaka kubera maya plakshaakhya vatsa
visheshaih souvaram cchandomayam aayasam kaapaalam shailam
padmapatram alaavu apakvamrunmayam raajatam paalaasham iti tat
tat paatram aadaaya balaam tapah maayaam rudhiram oshadheeh
ratnam gandham visham antardhaanam svadhaam punah prarohanam iti
ksheera vishesham maatsyaadi shookta kramena dugdhaa | Atra naama
bhedah tu naamaantaratvena boddhyah | Teshaam iti | Teshaam deva
aadeenaam sooryaadeenaam indraadeenaam cha | Tat yonayah taani
balaadeeni yonayah kaaranam |

For devaas, the dogdhru, one who milks the cow was different, the calf was
specific to them; the vessel in which they collect the milk was specific to
them; the milk which they collect is also different. For each one, it was
different. Whatever they wanted according to their nature, they milked
those things from Pruthivi. Devaas, munis, daityaas are all
the yajamaanaas who perform the yajnya. Soorya, Bruhaspati, etc. were in
the form of dogdhru, the person who milks the cow. Indra, Soma, etc. were
the calves for the ten groups. Sourvarna, Chandomaya, etc. were the ten
vessels. Balam, Tapa, etc. were the ten varieties of milk, this is told in
the Maatsya Puraana.

The following table shows this.

<table>
<thead>
<tr>
<th>Who</th>
<th>यज्ञमान (दोध्रू)</th>
<th>चौहतिक (वल्स)</th>
<th>पात्र</th>
<th>क्षीर</th>
</tr>
</thead>
<tbody>
<tr>
<td>देवाएँ:</td>
<td>Sun - सूर्य</td>
<td>इन्द्र</td>
<td>Gold vessel-सौरवर्णम्</td>
<td>Superhuman Power-बलम्</td>
</tr>
</tbody>
</table>
Devaas got the cow milked. They are the yajamaanaas. The person who milked was Soorya, for the Devaas. For Munis, the dogdhu was Bruhaspati. For Daityaas, it was Dvimoordha. For Raakshasaas, it was Jatunaabha. For Adris, mountains, it was Meru. For Gandharvaas, it was Vasuruchi. For Uragaas, snakes, it was Dhrutraraashtra. For Yakshaas, it was Suparna. For Pitrus, it was Antaka, Yama. For Tarus, it was Saala. The Vatsa, calf for these were Indra, Soma, Virochana, Sumeali, Himavat, Chitraratha, Takshaka, Kubera, Maya, Plaksha, in order. The vessel in which they collected were Souvarna (Gold vessel for Devaas), Chandomaya (vessel of Veda for Munis), Aayasam (vessel iron for the Daityaas), Kaapaala for the Raakshasaas, Shaila (crystal) for the Adris, Padma patra (lotus leaves) for Gandharvaas, Alaavu (gourd) for the Uragaas, Apakva mrunmaya (uncooked earth) for the Yakshaas, Raajata (silver vessel) for the Pitrus, Paalaasha for the Tarus. The milk that they obtained from Pruthivi, is the seed for everything; it got converted into whatever they desired - Devaas got bala, superhuman power; Munis milked tapas; Daityaas milked maayaa; Raakshasaas milked rudhira, blood; Mountains milked oshadhees and ratna, gems and trees,
plants; Gandharvaas milked gandha; Uragaas milked poison; Yakshaas milked antardhaana, the vidyaa to disappear; Pitrus milked svadhaa; and Tarus milked punah prarohana.

Pruthvi said that she would provide everything in the form of milk. This is the seed for all kinds of things digested, and will get converted to whatever they desire. Using the proper dogdhru, with the proper calf, with the proper vessel, they get the desired fruits, the ksheera, milk. Devaas making Soorya as the dogdhru, Indra as the calf, in the golden vessel, they milked bala, superhuman power. Rishis, making Bruhaspati as the dogdhru, Soma as the calf, Vedaas as the vessel, milked tapas. Like this, each of the ten groups is told.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 92:
Saa eshaa dhaatree vidhaatree cha dhaarinee poshanee tathaa |
Sarvasya tu tatah pruthvee vishnu paada talodbhavaa ||

Pruthivi was born from the feet of Vishnu. She became Dhaatree, Vidhaatree, Dhaarinee (support), Poshanee (nourisher), etc. of all.

Sri Engal Aalwaan’s Commentary:
Saishaa iti | Dhaatree maataa | Vidhaatree kartree |

Dhaatree is mother. Vidhaatree is doer of all things.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 93:
Evam prabhaavah sa pruthuh putro venasya veeryavaan |
Jajnye maheepatih poorvo raajaa abhoot jana ranjanaat ||
Such was the greatness of Pruthu of great valour, son of Vena. He was looking after the welfare of all people, and was very kind and compassionate. Everyone liked him very much. So he was called Raajaa.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 94:

Ya idam janma vairya-pruthoh sankeertayet narah |
Na tasya dusahrutam kinchit phaladaaye praajaayate ||

Whoever recites this birth of Pruthu, son of Vena, about all his greatness, and the great things that he achieved, whatever bad deeds he might have done, they will not give fruit (the bad deeds will get destroyed).

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 95:

Dussvapna upashamanam nruunaam shrunvataam etat adbhutam |
Pruthoh janma prabhaavah cha karoti satatam shubham ||

Those who listen to this story of Pruthu, his greatness, all their bad dreams will be destroyed; they will never get bad dreams. His auspicious birth, his greatness, his qualities, capabilities, whoever recites all the time, they will get all good; for them there will be no bad dreams; all their bad deeds will get destroyed.

With this the Thirteenth Chapter comes to an end.

|| Iti Sri Vishnu Puraane Prathame Amshe Trayodasho Adhyaayah ||

|| Iti Sti Vishnu Puraana Vyaakhyane Sri Vishnu Chitteeye Prathame Amshe Trayodasho Adhyaayah ||
Now, the Fourteenth Chapter.

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

Sri Paraasharah -

Pruthoh putrou tu dharmajnou jajnyaate antarddhvivaadinou |

Shikhandinee havirdhaanam antardhaanaat ajaayata ||

Pruthu had two sons, who were knowledgeable about dharma - Antardhaana and Vaadi. Antardhaana's wife Shikhandinee, gave birth to Havirdhaana.

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

Havirdhaanaat shadaagneyee dhishanaa ajanayat sutaan |

Praacheenabarhisam shukram gayam krushnam vrajaajinou ||

From Havirdhaana, his wife Dhishanaa of the Agni kula, gave birth to six sons. Their names are Praacheenabarhis, Shukra, Gaya, Krushna, Vruja, Ajina.

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

Praacheenabarhih bhagavaan mahaan aaseet prajaapatih |

Havirdhaanaat mahaabhaaga yena samvardhitaah prajaah ||

Among them, Praacheenabarhis was great Prajaapati. Who was born of Havirdhaana, Praacheenabarhis, the mankind was multiplied.
**Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 4:**

_Praacheenaagraa kushaah tasya pruthivyaaam vistrutaa mune_|  
_Praacheena barhiih abhavat khyaato bhuvi mahaa balah_|  

He was called _Praacheenabarhis_ because all the _darbhaas_ which had _praacheena agra_, which are used for specific purpose in the _yajnyaas_, were spread all over the earth. That is why he became famous as _Praacheenabarhis_. He was of great valour.

**Sri Engal Aalwaan’s Commentary:**

_Praacheenaagraa iti_ | _Praacheenaamnaah kushaah yajnya vishesheeyaaah_|  

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

_Samudra tanayaayaam tu kruta daaro maheepatih_|  
_Mahatah tamasah paare savarnaayaam mahaamate_|  

He accepted _Savarna_ as his wife, who was daughter of _Samudra_.

**Sri Engal Aalwaan’s Commentary:**

_Samudra ityaadi_ | _Atra daara shabdena daara kriyaa lakshyate_ | _Kruta daarah kruta vivaaha ityarthah_ | _Mahatah tamasah paara iti savarnaavisheshanam_ | _Putra utpatti dvaarena taamisraadi narakottara hetubhootaayaam iti arthah_ | _Samudra tanayaayaam savarnaaya kruta vivaahah_ | _Kruta daaro maheepateh iti paathe maheepateh iti asya uttarena sambandhah_|  

_Savarna_ made him cross over all the _tamas_, the _narakaas_ like _Taamisra_, through the birth of son.
Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 6:

Savarnaa aadhatta saamudree dasha praacheena barhishah |
Sarve prachetaso naama dhanurvedasya paaragaah ||

From Praacheenabarhis, Savarnaa, Samudra’s daughter, bore ten sons. They were all called Prachetas, and were all experts in dhanur veda.

Sri Engal Aalwaan’s Commentary:

Savarnaa iti | Praacheenabarhisho maheepateh saamudree savarnaa prachetaso naama putraan aadhatta | Ye tamasah paare taan iti vaa anvayah | Taamisraadi naraka naashakaani iti arthah | * Shashvat putrena pitaro na adhyayan bahulam tamah * Jyotih hi putrah param vyoman * iti cha shruteh |

From Praacheenabarhis, Savarnaa, daughter of Samudraa, gave birth to ten children, Prachetas. Tamasah paare can also be used with Prachetas. When sons are born, the person does not go to the narakaas.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 7:

Apruthak dharma charanaah te atapyanta mahat tapah |
Dasha varsha sahasraani samudra salileshayaah ||

Following the same dhamaacharane, they started to perform great tapas for 10000 years under the waters of the ocean.

Sri Engal Aalwaan’s Commentary:

Apruthak iti | Apruthak dharma charanaah eka vidha dharma charanaah iti dashaanaam api eka patnee bhoga upakshephah ||

Apruthak dharma charanaah means same type of dharma they were performing. That is why probably all the ten are going to have one wife.
Maitreyah -

Yat artham te mahaatmaanah tapah tepuh maha mune |
Prachetasah samudraambhah etat aakhyaatum arhasi ||

Maitreyar asks Parasharar - For what purpose did the prachetasas perform such great tapas staying under the waters of the ocean, please do tell me.

Sri Paraasharah -

Pitraa prachetasah proktaah prajaartham amitaatmanaa |
Prajaapati niyuktena bahumaana purassaram ||

The father of Prachetas, Praacheenabarhis, called all of them and told them. He was called upon by Prajaapati for expanding the mankind.

Praacheenabarhiih uvaacha -

Brahmanaa deva devena samaadishtosmi aham sutaah |
Prajaah samvardhaneeyaaah te mayaa cha uktam tathaa iti tat ||

Praacheenabarhis said - From the God of gods, Brahma, I have been ordered thus - You have to expand the mankind. I have already accepted this, I shall do as ordered.

Tat mama preetaye putraah prajaa vruddhim atandritaah |
Kurudhvam maananeeyaah vah samyah aajnyaa prajaapateh ||

For my sake, I will be very pleased if you do this, O sons, please continue to expand the mankind, without losing interest, because Prajaapati's orders have to be respected by all of you.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 12:

Sri Paraasharah -

Tatah te tat pituh shrutvaa vachanam nrupa nandanaah |

Tathaa iti uktvaa cha tam bhooyah paoracchuh pitaram mune ||

Sri Paraashara said - The sons, Prachetas, having listened to their father, said that we shall definitely do so. Again, they asked him thus.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 13:

Prachetasah oochuh -

Yena taata prajaavruddhou samarthaah karmanaa vayam |

Bhavema tat samastam nah karma vyakhyaatum arhasi ||

Prachetas said - Please do tell us through what deed shall we become capable of expanding the mankind.

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

Pitaa uvaacha -

Aaraadhya varadam vishnum ishta praaptim asamshayam |

Sameti na anyathaa martyrh kim anyat kathayaami vah ||

Praacheenabarhis said - What else can I say? You have to worship Varada, Vishnu, One who gives all boons to everyone with whom he is very pleased.
Without any doubt, you can attain all your desires by worshipping Him. There is no other way for anyone to attain all their desires, but for worshipping Vishnu.

_Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 15:_

*Tasmaat prajaa vivruddhyartham sarva bhoota prabhum harim |
Aaraadhayata govindam yadi siddhim abheepsatha ||

If you want to become successful in your endeavour, for expanding the mankind, you worship Hari, the Lord of all beings, Govinda.

_Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 16:_

*Dharmam artham cha kaamam cha moksham cha anvicchataam sadaa |
Aaraadhaneyo bhagavaan anaadih purushottamah ||

By anyone who is desiring to attain either dharma, artha, kaama, or moksha, he has to all the time worship that Purushottama, who has no beginning, Bhagavaan.

_Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 17:_

*Yasmin aaraadhite sargam chakaaraadou prajaapateh |
Tam aaraadhya achyutam vrudhiih prajaanaam vo bhavishyati ||

Having worshipped whom, the Prajaapati did creation in the very beginning. If you worship that Achyuta, you will be able to expand the mankind.

_Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 18:_

*Sri Paraasharaha -
Iti evam uktaah te pitraa putraah praachetaso dasha |
Magnaah payodhi salile tapah tepuh samaahitaah ||

Sri Praashharar - Having been told thus by Praacheenabarhis, the ten sons Prachetas, entered the waters of the oceans and performed tapas, being very focussed and concentrating.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 19:
Dasha varsha sahasraani nyasta chittaa jagat pitou |
Naaraayane munisreshtha sarva loka paraayane ||

For ten thousand years, they meditated upon Lord Naaraayana, who is the object of attainment of the entire world.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 20:
Tatra eva avasthitaa devam ekaagra manaso harim |
Tushtuvuh yah stutuh kaamaan stotuh ishtaan prayacchati ||

Staying there only, in the waters of the oceans, meditating upon Hari alone and thinking of nothing else they worshipped Hari who, being praised thus bestows all that is desired by the devotee.

Recap: In the previous session, we were studying Chapter Fourteen, the story of the Prachetasaas, where their father told them that they have to continue the progeny, help in procreation, that creation of mankind should continue, and they should involve in that, that is what I have been told by Chaturmukha Brahma. They ask him what to do in order to continue the prajaa vrudhhi. Father says that they have to worship Vishnu, who if pleased, can bestow any boon that is wanted, and you will be able to achieve this through His grace. Anything one desires, dharma, artha, kaama or moksha, they will have to worship Bhagavaan Purushottama,
Mahaa Vishnu, and then only can they attain any of those desires.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 16:
Dharmam artham cha kaamam cha moksham cha anvicchataam sadaa |
Aaraadhaneeyo bhagavaan anaadih purushottamah ||
By anyone who is desiring to attain either dharma, artha, kaama, or moksha, he has to all the time worship that Purushottama, who has no beginning, Bhagavaan.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 17:
Yasmin aaraadhite sargam chakaaraadou prajaapateh |
Tam aaraadhyam achyutam vruddhih prajaanaam vo bhavishyati ||
Even Prajaapati, Chaturmukha Brahma did all what he did by worshipping Mahaa Vishnu. If you also worship Him with great devotion, then you will be able to do the continuation of mankind.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 18:
Sri Paraasharah -
Iti evam uktaah te pitraa putraah praachetaso dasha |
Magnaah payodhi salile tapah tepuh samaahitaah ||
Sri Paraasharar - Thus being told by their father, the prachetasaas started to engage in penance, under the waters of the ocean, with great devotion and concentration. They started to meditate upon Mahaa Vishnu.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 19:
Dasha varsha sahasraani nyasta chitaa jagat patou |
Naaraayane munisreshtha sarva loka paraayane ||
Naaraayana who is the ultimate goal of all beings, O Maitreya, excellent among sages, they meditated upon Him, who is the master of the entire universe, for ten thousand years.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 20:
Tatra eva avasthitaa devam ekaagra manaso harim |
Tushtuvuh yah stutah kaamaan stotuh ishtaan prayacchati ||
Remaining under the waters of the ocean and concentrating single mindedly on Hari, they pleased Him; and when He is pleased whatever is the desire of
one who is worshipping Him, He bestows all the desires of His devotee.

**Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 21:**
Maitreyah -
*Stavam prachetaso vishnoh samudra ambhasi yam sthitaah |
Chakruh tam me munisreshta supunyam vaktum arhasi ||*
Maitreyar asks - O Paraashara, do kindly tell me how did they do stotra of Bhagavaan, how did they eulogize Bhagavaan. I would like to know that because it bestows all punya to one who listens to them.

**Sri Engal Aalwaan’s Commentary:**
*Stavam iti | Yam stavam chakruh tam vaktum arhasi ||*

**Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 22:**
Sri Paraasharah -
*Shrunu maitreya govindam yathaa poorvam prachetasah |
Tushtuvuh tanmayee bhootaah samudra salileshayaah ||*
Sri Paraashara - Being completely engrossed in the thought of Bhagavaan Govinda, how they eulogized Him, do listen to that.

**Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 23:**
Prachetasah oochuh -
*Nataassma sarva vachasaam pratishthaa yatra shaashvatee |
Tam aadyantam asheshasya jagatah paramam prabhum ||*
Prachetasaas prayed thus to Bhagavaan - They pray Him as the cause of everything whatever is created, being the antaryaami. We prostrate unto the One, where the ultimate meaning of all words rests, He who creates the entire world, and is also the final resort of the entire world, where everything merges unto Him during pralaya, we prostrate unto Him.

**Sri Engal Aalwaan’s Commentary:**
*Nataassma iti | Vachasaam yatra pratishthaa | Vaachye hi vachasaam pratishthaa |
Pravrutti nimitta maatram hi sarvam vastu jaatam vachasaam, na tu pradhaanatayaa vaachyam, yathaa guna jaati aadikam ||
Vaachhya is the object denoted by the word, vaak. The word rests in the
object which it denotes. All the words ultimately denote Bhagavaan, as He did anupravesha, and naama roopa vyaakarana was done by Bhagavaan only, so all words in the ultimate sense denote Bhagavaan only. If we say so, how can we used the words to denote objects, in our normal transactions? It is only for a particular purpose that we use, and the connotation of the word is limited because of our need and the way we understand. So, when we say that this is a mobile, the meaning of the word rests in that object only; in the ultimate sense it is resting in Bhagavaan who is antaryaami of everything. The primary meaning of the word goes up to the antaryaami Bhagavaan, who is the inner self of all objects. When we say gouh, manushyah, devah, we limit the connotations to the objects which we see and perceive, but in the ultimate sense, they all rest in Bhagavaan only. It is only for our transactional purposes that we limit the meanings.

When we say that ‘Devadaatta is a manushya’, the purpose of that word is to make one understand the class of the person. Whereas it is not the primary meaning. The primary meaning of all words is Bhagavaan only. All words ultimately connote Bhagavaan only.

_Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 24:_

_Jyotiraadyam anoupamyam anu anantam apaaravat |_
_Yonibhootam asheshasya sthaavarsya charasya cha ||_

He is the cause of all movables and immovables. His wonderful lustrous form is not material, it is aprakruta. He is One who is present before anything else; He is the cause of everything. All luminous objects get their luminosity, shine, brightness only from Bhagavaan; they are not independent, they are dependent on Bhagavaan. There is no comparison for Him; He is incomparable. He is very sookshma, subtle. He is not limited by time, place of object; He is present at all times, in all places, in all objects.

_Sri Engal Aalwaan’s Commentary:_

_Jyotih iti | Jyotih aprakruta jyotirmaya roopam | Aadyam aadou bhavam, * Tam eva bhaantam * ityaadi shruteh | Anoupamyam upamevaih oupamyam tat rahitam | Anu sookshmam | Anantam apaaravat desha kaala pariccheda rahitam |
Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 25:
Yasya aahah prathamam roopam aroopasya tathaa nishaa |
Sandhyaa cha parameshasya tasmai kaalaatmane namah ||
Now, they start to eulogize Bhagavaan extolling the various forms in which He is present, starting with kaala. He is present as antaryaami of kaala, He controls kaala, and is kaalaatmaka. Though He does not have a form, He can take any form, He can be without form, day itself is His first form. In the same way, night is also His form, and twilight. One who is present in the form of these times, I bow down to Him.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 26:
Bhujyate anudinam devaih pitrubhih cha sudhaatmakah |
(Jeeva) Beeja bhoota samastasya tasmai somaatmane namah ||
One who is enjoyed by devaas and pitrus, in the form of amruta, sudhaa, He is only present in that form, and is inner controller of that form. He is the seed, everything is created from Him. Soma is the moon, or Soma is also the lord of all plants, trees, herbs. One who is present in the form of Soma, the antaryaami of Soma, the cause of the rain, and all that is grown. To Him, I bow down.

Sri Engal Aalwaan's Commentary:
Bhujyata iti | Beeja bhootah samastasya iti cha paathah | Beeja bhootah vrushti oushadhi dvaaraa |

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 27:
Yah tamo hanti teevraatmaa prabhaabhih bhaasayat nabhah |
Dharma sheetaambhasaam yonih tasmai sooryaatmane namah ||
One who is present as Soorya, Sun, He is antaryaami of that also; his sharp rays dispel darkness, he brightens the sky with his numerous rays. He is the cause of dharma, the heat and hima, cold, and waters and ice. That Lord who is present in the form of Soorya, I prostrate unto You.

Sri Engal Aalwaan's Commentary:
Ya iti | Dharmah ushnam aatapah | Sheetam himam |
Sri Vishnu Purana, Amsha 1, Chapter 14, Shloka 28:
Kaathinyavaan yo bibharti jagat etat asheshatah |
Shabdaadi samshrayo vyaapi tasmai bhoomyaatmane namah ||
One who is present in the form of Bhoomi, the earth, which has the hardness because of which it is able to support everything on it; One who has this hardness and supports everything, and One who is also the abode of shabda, etc., One who is all pervading; that Bhagavaan who is present in the form of Bhoomi, I prostrate.

Sri Vishnu Purana, Amsha 1, Chapter 14, Shloka 29:
Yat yonibhootam jagato beejam yat sarva dehinaam |
Tat toya roopam eeshasya namaamo harimedhasah ||
One who is present in the form of water, which is also a form of Bhagavaan only, because He is inner controller of that also, we prostrate unto that Bhagavaan. He is the cause of the whole world, He is the one who creates all beings, embodied souls. Water is the cause of all these, and One who is present in the form of water, that Bhagavaan, we bow down to Him.

Sri Vishnu Purana, Amsha 1, Chapter 14, Shloka 30:
Yo mukham sarva devaanaam havyabhukkavyabhuk tathaa |
Pitruunaam cha namah tasmai vishnave paavaka aatmane ||
To the One who is the mouth for all Gods receiving havya and for all Pitrus receiving kavya, that agni-form of Bhagavan we prostrate unto. Havya is offered to Gods in sacrifices and kavya to pitrus in pitruyajnas (like tarpana etc) through agni. Bhagavan only receives this being the inner-controller of agni also.

Sri Vishnu Purana, Amsha 1, Chapter 14, Shloka 31:
Panchadhaa avasthito dehe yah cheshtaaam kurute anisham |
Aakaasha yonih bhagavaan tasmai vaayvaatmane namah ||
One who is present as vaayu. He only is present as bhoomi, ap, vaayu, etc. He is present in five different forms. Day and night, He is causing all kinds of functions within the body, through praana, apaana, vyaana, udaana and samaana. All the functions of the body like inhaling, exhaling, doing the various movements, maintaining equanimity of various liquids in the body, speaking, all these functions which are done through the
five vaayus, and also that which is having aakaasha as its cause, that vaayu, Bhagavaan who is present in the form of vaayu, to Him I prostrate.

\[\text{Aakaashaat vaayuh} \]

\textit{Sri Engal Aalwaan's Commentary:}
\begin{align*}
\text{Panchadhaa iti} & \mid \text{Panchadhaa praanaadi roopena} & \text{Cheshtaam ucchsvaasa nishvaasa vyaayaama rasa samaadhaana ucchaaranaatmikaam} & \mid \text{Aakaasha yonih aakaashaaddhi vaayuh} \\
\end{align*}

\textit{Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 32:}
Avakaasham asheshaanaam bhootaanaam yah prayacchati \mid Ananta moortimaan shuddhah tasmai vyomaatmane namah \mid
The sky, ether, which gives the place for all beings to exist, One who is present in the form of endless space, that Vyomaatmaa, and Aakaashaatmaa, Bhagavaan, to Him I prostrate.

\textit{Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 33:}
Samasta indriya vargasya yah sadaa sthaanam uttamam \mid Tasmai shabda aadi roopaaya namah krushnaaya vedhase \mid
One who is the place where all sense organs reside, to Him, shabda, sparsha, roopa, rasa, gandha, all objects of the senses, to Him, Lord Krishna, I prostrate.

\textit{Sri Engal Aalwaan's Commentary:}
Samasta iti \mid Sthaanam aalambanam \\

\textit{Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 34:}
Grhunnaati vishayaan nityam indriyatmaa kshara aksharah \mid Yah tasmai jnyaana moolaya nataassma hari medhase \mid
One who is seen in the form of the senses, indriyaas, which are of two types - kshara and akshara, the cause of perception, that Bhagavaan we prostrate.

\textit{Sri Engal Aalwaan's Commentary:}
Grhunnaati iti \mid Vishayah kshara aksharah ksharam chakshuh nirgatyaa
vishaya grahanaat aksharam shrotraadi |
Indriyaas are of two types - kshara and akshara. How does the eye perceive the object? It is explained in the shastraas that the rays go to the object from the eye, and come into contact with the object, which is at a distance, and then they get back to the eye, and convey the message. This is how the indriya, the eye, travels to the object which it perceives, comes into contact, and this is how it is able to perceive the object. So, it is not staying in one place and perceiving. That is why they are called ksharam. Akshara is the organ of hearing, is staying in one place, and sound reaches the ear for it to be perceived.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 35:
Gruheetaan indriyaih arthaan aatmane yah prayacchati |
Antah karana roopaaya tasmai vishvaatmane namah ||
Bhagavaan who is present as the entire world, who is present in the form of antahkarana, the manas, inner organ, which is a channel between the self and sense organs, that Bhagavaan who is present in the form of mind itself.

When the eye perceives an object, that is conveyed through the mind to the inner self.

Sri Engal Aalwaan’s Commentary:
Gruheetaan iti | Gruheetaan baahyendriyaih sprushtaan aalochita anaatma jnyaana vishyaana karoti iti | Antah karana bhootaaya mano buddhi ahamkaara chittaatmane |
Objects which are touched by the external senses, it makes them object of knowledge for the aatma. Mind has got various functions, manas, buddhi, ahamkaara, chitta, sarvam mana eva. When one is taking a decision, it is called buddhi. Ahamkaara is the feeling of I. Chitta is when it is thinking. These are all various functions of the mind.

Mattah smrutih jnyaanam apohanam cha. Bhagavaan is only controller of everything, the cause of everything and inner self of everything.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 36:
Yasmin anante sakalam vishvam yasmaat tathaa udgatam |
Laya sthaanam cha yah tasmai namah prakruti dharmine ||

For the entire world, one which is supported by whom, from whom only it was created, into whom it goes and merges during pralaya, that Bhagavaan who is present as form of prakruti, to Him I prostrate.

Sri Engal Aalwaan’s Commentary:
Yasmin iti | Yasmin sakalam tishthati iti sheshah | Prakruti dharmena prakruti roopavate |

Bhagavaan is antaryaami is implied, because He is only present as everything - prakruti, mahat, ahamkaara, pancha tanmaatraas, pancha bhootaas, deha, eleven indriyaas. Bhagavaan only creates everything.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 37:
Shuddha samlakshyate bhraantyaa gunavaan iva yo agunah |
Tam aatma roopinam devam nataassma purushottamam ||

After prakruti, now the purusha form is told. Purusha is also a form of Bhagavaan only, because He is the inner self and controller; this way, all these are shareera to Bhagavaan. One who is present in the form of the individual selves; they are all His shareera, and He is antaryaami. He is pure jnyaana aananda svaroopa. Though He does not have prakruti gunaas like sattva, rajas, tamas, He is seen as having sattva, rajas, tamas due to bhraanti, wrong perception. To that Bhagavaan who is present in the form of the individual selves, we prostrate unto Him.

Sri Engal Aalwaan’s Commentary:
Purusha roopam aaha shuddha iti |

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 38:
Avikaaram ajam shuddham nirgunam yat niranjanam |
Nataassma tat param brahma vishnoh yat paramam padam ||

The mukta svaroopa is told here. Though the jeevaatman, in the baddha state, his svaroopa is avikaari, because his dharma bhoota jnyaana undergoes contraction and expansion, he has vikaara; whereas muktaatma does not have that. One who is avikaari, one who is
unborn, pure, without any praakruta or heya gunaas, one who is totally detached from the association with praakruti, called as parambrahma with respect to praakruti; for a mukta aatma, the dharma bhoota jnyaana becomes unlimited, expands completely and becomes equal to that of Paramaatman, he also gets bruhatva or brahmatva, huge; he becomes sovereign, not ruled over by karma anymore; that Bhagavaan who is present in the form of muktaas, I prostrate unto Him.

_Sri Engal Aalwaan's Commentary:_

_Mukta roopam aaha avikaaram iti | Baddhasya jnyaana sankocha_
_vikaasa roopo vikaaro asti, tat rahitatvam avikaaratvam | Niranjanam praakruti sambandha rahitam | Param brahma iti pradhaanaadi apekshayaa | (* Sachaayantaayeti brahmatvam uktam | ) Padyata iti padam; paramatvam svaraat-tvam |

_Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 39:_

Adeergha hrasvam asthoolam ananu ashyaaman alohitam |
Asneham achaayam atanum asaktam ashareerinam ||

These are all attributes of Bhagavaan directly now. He is neither long nor short, He is neither subtle nor gross, neither black nor red, He may or may not have shareera, He is not interested, ...

_Sri Engal Aalwaan’s Commentary:_

_Ahamkaaraaadi mukta paryanta roopavatah parasya svaroopam aaha adeergha iti | Anena vyakta avyakta baddha muktebyo vyavruttiihi |
Chaaya kaantih | Atanum niravayavam | Asaktam apratihatam |

Starting with ahamkaara upto the muktaas, all forms and praakruti are told as Bhagavaan. Bhagavaan’s svaroop is told here. Baddhaas, muktaas, vyakta, avyakta praakruti are told here. Two forms of creation are there - samashti and vyashti; praakruti is in avyakta form during samashti srushti, becomes vyakta during vyashti srushti. Bhagavaan's svaroop is told as neither this nor that. He is different and distinct from everything other than Himself. He is different and distinct from manifest, unmanifest, from the bound selves, from the liberated selves, everything. Chaaya is His lustre.

_Shruti also says - Asthoolam ananu ahrasvam adeergam akaayam acchaayam_
Anaakaasham asamsparsham agandham arasam cha yat |
Achakshuh shrotram achalam avaak-paanim amaanasam ||
He is not aakaasha, He cannot be touched, He does not have gandha, He does not have praakruta chakshus, praakruta shrotra, without any speech, without any hands, mind.

Sarva gandhah is also told in Shruti. He also listens to the prayers of the devotees and sees everything. Chakshushmate shrunvate te braveemi.

Sri Engal Aalwaan’s Commentary:
Anaakaasham iti | Anaakaasham vivara rahitam |

Anaama gotram asukham atejaskam ahetukam |
Abhayam bhraanti rahitam anidram ajaraamaram ||
He does not have a name or a gotra, He does not have the pleasures obtained by eating food, or drinking various things, He is different and distinct from the bound selves, as bound selves have bhaya of samsaara, He is not without the right knowledge.

Sri Engal Aalwaan’s Commentary:
Anaama iti | Asukham anna paana aadi janya sukha rahitam | Abhayam ityaadinaa baddha vyaaavruttih |

Arajo shabda amrutam aplutam yadasamvrutam |
Poorva apare na vai yasmin tat vishnoh paramam padam ||
He does not have gati like us, He is present everywhere, and cannot be said to go from here to there, He does not have the praakrutika gunaas, there is nothing which can exist before Him, or after Him, as He has no beginning nor end, Bhagavaan’s form is directly eulogized with all these attributes.

He cannot be told as only a particular attribute. He can be anything and
everything.

*Sri Engal Aalwaan’s Commentary:*
Araja iti | Aplutam yadasamvrutam iti cha paathah | Plutam gatih, tat rahitam | Poorva apare vastuni nastah tasya nityatvaat | Paramam aksharam svaroopam iti sheshah |

*Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 43:*
Parameshatva gunavat sarva bhootam asamshrayam | Nataassma tat padam vishnoh jihvaat druk gocharam na yat ||

He has the attribute of overlord of everything, ruling over everything. He is the inner self of everything. He is not dependent on anyone, and is not controlled by anyone. He has no controller for Himself. Nityaas and others, they function as per Bhagavaan’s sankalpa only. Asamshrayam is an attribute which differentiates Him from the nityaas. He cannot be perceived by either our mind or sight, nor cannot be eulogized enough through words. One cannot imagine what is His nature. One cannot eulogize Him any amount. We bow down to the Bhagavaan of this wonderful nature.

Yato vaacho nivartante apraapya manasaa saha |

*Sri Engal Aalwaan’s Commentary:*
Param iti | Parameshitva gunavat iti cha paathah | Parameshitva gunavat iti mukta vyavrutti | Asamshrayam iti nitya vyavrutti | Sarva bhootam sarvaatma bhootam |

This is how Prachetasaas eulogized Bhagavaan as being present as everything, whatever we see here in this world, in the vyakta, avyakta forms, the aatmaas, nityaas, muktaas, baddhaas, being different and distinct from everything else.

*Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 44:*
Sri Paraasharah -
Evam prachetaso vishnum stuvantah tat samaadhayah | Dasha varsha sahasraani tapah cheruh mahaarnave ||

With such concentration on Bhagavaan that they were completely merged in
His thought, eulogizing Him, the Prachetasaas, being immersed in the waters of the ocean, they performed penance for ten thousand years.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 45:
"Tatah prasanno bhagavaan teshaam antarjale harih |
Dadou darshanam unnidra neelotpala dalacchavih ||
Bhagavaan being very pleased with their worship, He directly appeared in front of them, in the waters itself, He revealed His wonderful form, with the lustre of the just bloomed petals of the lotus.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 46:
"Patatri raajam aaroodham avalokya prachetasah |
Pranipetuh shirobhih tam bhakti bhaaraavanaamitaih ||
He was on His Garuda. Being overcome by devotion, Prachetasaas bowed down, and completely prostrated, in front of Bhagavaan.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 47:
"Tatah taan aaha bhagavaan vriyataam eepsito varah |
Prasaada sumukho aham vo varadah samupasthitah ||
Then Bhagavaan tells them - You can seek whatever boon you want. I am highly pleased with you. I can give any boon to those devotees with whom I am pleased.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 48:
"Tatah tam oochoh varadam pranipatya prachetasah |
Yathaa priyaa samaadishtam prajaanaam vruddhi kaaranam ||
Again prostrating to that Bhagavaan Varada, as ordered by their father, that they want to continue creation of the mankind.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 49:
"Sa cha api devah tam dattvaa yathaa abhilashitam varam |
Antardhaanam jagaamaashu te cha nischakramuh jalaat ||
Bhagavaan immediately gave them that boon. He disappeared having given them the boon, and said 'So be it, and it will happen'. Then they came out of the water.
With this, the Fourteenth Chapter comes to a completion. Where the *Prachetasaas* eulogized *Bhagavaan* most wonderfully, and get their desired boon from *Bhagavaan* who appeared in front of them on the *Garuda*.

| | *Iti Sri Vishnu Puraane Prathame Amshe Chaturdasha Adhyaayah* | |
| | *Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Pathame Amshe Chaturdasha Adhyaayah* | |

|| **Atha Panchadasho Adhyaayah** ||

All this time, for ten thousand years, the *Prachetasaas* were performing penance under water.

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 1:
Sri Paraasharah -
Tapascharatsu pruthiveem prachetassu maheeruhaah |
Arakshyamaanaamaavavruh babhoovaatha prajaakshayah ||
*Sri Paraashara* says - When they were deeply immersed in penance like this, the entire world was filled by trees, growing by great proportions. Mankind declined, and nobody could survive because the plants completely filled the world.

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 2:
Naashakanmaruto vaatum vruttam khamabhavat drumaih |
Dasha varsha sahasraani na shekuh cheshtitum prajaah ||
The trees went up to the sky, and air was not able to blow at all. People were not able to move around or do any functioning, for ten thousand years.

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 3:
Taan drushtvaa jala nishkraantaah sarve kruddhaah prachetasah |
Mukhebhyo vaayum agnim cha te asrujan jaata manyavaah ||
Seeing such a sorry state in the world, the *Prachetasaas* got very angry, and becoming very angry, they blew air and fire through their mouth.
Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 4:
Unmoolaan atha taan vrukshaan krutvaa vaayuh ashoshayat |
Taan agnih adahatghorah tatra abhoot druma samkshayah ||
The air that they blew was so powerful that it uprooted all the trees, and
the air dried everything. The fire which they blew burnt everything. Then,
there was a severe lack of trees.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 5:
Drumakshayam atho drushtvaa kinchit shishteshu shaakhishu |
Upagamyaa abraveet etaan raajaa somah prajaapateen ||
Soma, who is the king of all trees and plants, came and told
the Prachetasaas, seeing all the destruction of the trees, and few branches
being left over.

Sri Engal Aalwaan’s Commentary:
Drumakshayam iti | Raajaa vrukshaadeenaam |

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 6:
Kopam yacchata raajaanah shrunudhvam cha vacho mama |
Sandhaanam vah karishyaami saja kshitiruhairaham ||
O great kings, please do control your anger and listen to me. I will make
sure that trees and plants are not going to cause more trouble to you. I will
make sure that they live in peace with you.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 7:
Ratnabhootaa cha kanyaa iyam vaarksheyee vara vaarinee |
Bhavishyat jaanataa poorvam mayaa gobhih vivardhitaa ||
I also have this wonderful woman, gem of a woman, one who is born of the
trees. I am protecting this gem of a woman, excellent among women.
Through my grace, I have nurtured her, knowing the future what is going to
happen.

In future, what will happen is that this daughter of the trees will be your
wife, and will give birth to Daksha Prajaapati.

Sri Engal Aalwaan’s Commentary:
She was given birth to by the trees, and has the name Maarishaa. She is going to help you and is going to be the cause of expansion of your progeny. She will be the wife of you, the ten Prachetasaas.

The story of Daksha Prajaapati will come later. Before that, the story of Maarishaa will come, how she became the daughter of the trees. The story of Kandu Maharshi will also come.

Daksha having my amsha, and also your tejas, both, Maarishaa and Prachetasaas, and Maarishaa was nurtured by Soma also, Daksha will have all qualities like fire, veerya, shourya, and will also have all pleasing qualities, which are Soma's gunaas, and he will help in expanding the mankind.
Now, he starts to tell about the birth of *Maarishaa*, and *Kandu Maharshi*.

**Recap**: In the previous session, we were studying how ten *Prachetasaas* did tapas for ten thousand years, under water and *Mahaa Vishnu* appeared in front of them, and gave them the boon that they want to continue mankind as per their father’s orders. Brahma had told their father that mankind has to be continued. *Bhagavaan* is very pleased with their tapas. After they come out of water, they see that the entire earth is filled with trees, which have grown too high, and even air is not able to blow, everything is blocked and choked, people are dying. They get very angry, and create *Agni* and *Vaayu*; *Agni* burns everything, and *Vaayu* dries up the trees, and everything starts getting destroyed. *Soma* who is the king of the trees comes in front of them, and says that there is a lady called *Maarisha*. Knowing the future that she is going to be your wife, I have protected her with my rays, and nurtured her.

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 7:*
*Ratnabhootaa cha kanyaa iyam vaarksheyee vara vaarinee | Bhavishyat jaanataa poorvam mayaa gobhih vivardhitaa |||

I also have this wonderful woman, gem of a woman, one who is born of the trees. I am protecting this gem of a woman, excellent among women. Through my rays, I have nurtured her, knowing the future what is going to happen.

*Sri Engal Aalwan’s Commentary:*
*Ratnabhootaa iti | Vaarksheyee vrukshajaa | Bhavishyat - dasha prachetasaam patnee dakshasya maataa cha bhavishyati iti adhikam jaanataa mayaa | Gobhih rashmibhih |

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 8:*
*Maarishaa naama naamna eshaa vrukshaanaam iti nirmitaa |*
Bhaaryaa vo astu mahaabhaaga dhruvam vamsha vivardhinee ||
She is the daughter of the trees, vrukshaas, and is called as Maarishaa. She will become your wife and will continue the progeny, and help you in expanding the mankind.

Sri Engal Aalwaan's Commentary:
Maarishaa iti | Naama prasiddhaa maarishaa iti naamnaa prasiddhaa |
Vrukshanaam iti | Vrukshanaam sambandhinee vaarkshyeyaa iti nirmitaa |
She is related to the vrukshaas.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 9:
Yushmaakam tejaso ardhena mama cha ardhena tejasah |
Asyaam utpatsyate vidvaan daksho naama prajaapatih ||
With half of my tejas and half of your tejas, she will give birth to a very knowledgeable son, a Prajaapati, called Daksha.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 10:
Mama cha amshena samyukto yushmat tejomayena vai |
Tejasaa agnisamo bhooyah prajaah samvardhayishyati ||
He will increase the mankind, he will be having the tejas of Agni, having been endowed with half of your amsha, and half of my amsha,

Sri Engal Aalwaan's Commentary:
Mama cha iti | Mama douhitratvaat mama amshena soumyena shaantyaadi bahulena maatru gunena yushmat tejas sambhavena aagneya amshena krourya shouryaadi pitru gunena cha yuktah prajaah samvardhayishyati sargasya agnishomaatmakatvaat |
Srushti is said to be Agnishomaatmakaa, with Agni and Soma, the devataas in the Agnishomiya Yajnya which is done. Daksha Prajaapati will have my amsha, he will have all the pleasing qualities, as well as the qualities of a mother, Maarishaa being the daughter of the trees. And Soma is the king of the trees. Prachetasaas are Agneya Amsha; so for the pitru gunaas, he will have krourya, shourya, he will be a very good king, and help in increasing the mankind.
There was a *rishi* called *Kandu*, well versed in the *Vedas*, on the pleasant banks of *Gomati* river, he was performing tapas.

Now, in order to tell the *Prachetasaas* that *Maarishaa* is born in a good *vamsha*, he starts to tell about the story of *Kandu Maharshi*.

In order to disturb his penance, Indra sends the *apsaras Pramlochaa*. She started to disturb his tapas.

He gets attracted to her, and *tapas* will be broken. He lives with her more than hundred years, in *Mandaraachala*, enjoying her company.

After hundred plus years, she tells *Kandu Maharshi*, that 'I desire to go back to *Deva Loka*, be pleased and do allow me to return to *Deva Loka*'.

Being very much attached to her, he tells her to stay for some more time.
Bubhuje vishayaanstanvee tena saakam mahaatmanaa ||
Being told like that, she stays for another hundred plus years, with him, enjoying his company, with all kinds of pleasures.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 17:
Anujyaam dehi bhagavan vrajaami tridashaalayam |
Uktah tathaa iti sa punah stheeyataam iti abhaashata ||
After hundred plus years, she again asks him to 'Please give me permission to go back to Deva Loka'. He says 'No, please stay for some more time'.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 18:
Punargate varsha shate saadhike saa shubhaananaa |
Yaami iti aaha divam brahman pranayasmita shobhanam ||
Again hundred plus years passed like that. Again she says 'I want to go back to Deva Loka, please give me permission'.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 19:
Uktah tayaa evam sa munih upaguhyaayatekshanaam |
Praahaasyataam kshanam subhru chirakaalam gamishyasi ||
Being told like that, he embraced her and told her 'Please stay for a little more while, because you are going to go away for a long time'.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 20:
Saa kreedamaanaa sushronee saha tenarshinaa punah |
Shatadvayam kinchit oonam varshanaam anvatisthhata ||
Enjoying his company, and giving him all kinds of pleasures, she stayed with him for little less than two hundred years.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 21:
Gamanaaya mahaabhaaga devaraajaniketanam |
Proktah proktah tayaa tanvyaa stheeyataam iti abhaashata ||
Again and again, whenever she wanted to go back, he again keeps telling her to stay for some more time.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 22:
Tasya shaapa bhayaat bheetaa daakshinyena cha dakshinaa |
Proktaa pranayabhangaarthi vedinee na jahou munim ||
She being very scared of his shaap, that he may curse her if she goes against his wishes, and also knowing his suffering if his passion in her is broken, she does not leave him.

Sri Engal Aalwaan’s Commentary:
Tasya iti | * Yaa gouravam bhayam prema sadbhaavam poorvanaayake | Na munchati anya chittaa api saa jnyeyaa dakshinaa budhaih | |
Dakshinaayaa bhaavo daakshinyam | Pranayo yaanchaa |
This is one kind of naayaki in naayta, a naayaki who has respect, fear, love, and good feelings towards her earlier hero, even though she is interested in someone else, is called as Dakshinaa, in Naayta shastra.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 23:
Tayaa cha ramatah tasya paramarsheh aharnisham |
Navam navam abhoot prema manmathaavishtha chetasah |
Staying with her, and enjoying her company, day by day, his interest in her, and passion goes on increasing.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 24:
Ekadaa tvarayaa yukto nishchakraama utajaat munih |
Nishkraamantam cha kutreti gamyate praaha saa shubhaa |
One day, he hurriedly started to leave the hermitage. She asked him ‘Where are you going?’.

Sri Engal Aalwaan’s Commentary:
Ekadaa iti | Utajah parnashaalaa |

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 25:
Iti uktah sa tayaa praaha parivruttamahah shubhe |
Sandhyopaasthim karishyaami kriyaa lopo anyathaa bhavet |
Being asked by her, he said that the day has come to end, I am going to do Sandhyopaasanaa, otherwise I will be failing in my duties.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 26:
Tatah prahasya sudatee tam saa praaha mahaamunim |
Kim adya sarva dhamajnya parivruttamahaastava ||
Smilingly she says 'What, today your day has ended'. She makes fun of him.

_Sri Engal Aalwaan’s Commentary:_
Tata iti | Parivrutam parinatam | Sarva dhamajnya iti gata bahu abda kruta vismarana upaalambhaah |
That he has forgotten to perform his duties for so many days. This is meant in sarva dhamajnya. Hence she tells him like that - 'After so many days, you are telling today that your day has ended'.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 27:_
Bahoonaam vipra varshaanaam parivruttamahah tava |
Gatam etat na kurute vismayam kasya katthyataam ||
Many years have gone. When you are telling like this, who does not get surprised.

_Sri Engal Aalwaan’s Commentary:_
Bahoonaam iti | Tava bahoonaam varshaanaam gataanaam sataam ahah parinaamam gatam iti etat kasya vismayam na kurute? Idam kathyataam |

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 28:_
Munih uvaacha -
Praatah tvam aagataa bhadre nadee teeram idam shubham |
Mayaa drushtaasi tanvangi pravishtaasi mama aashramam ||
Kandu Maharishi says - You have come in the morning, on the banks of this river. I saw you and took you to my hermitage.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 29:_
Iyam cha vartate sandhyaa parinaama mahargatam |
Upahaasah kimartho ayam sadbhaavah kathyataam mama ||
Now, it is evening. So, one day has gone. Why are you making fun of me. Tell me the truth.

_Sri Engal Aalwaan’s Commentary:_
Iyam iti | Sadbhaavah satyam |
Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 30:
Pramlochaa uvaacha -
Pratyooshasyaagataa brahman satyam etat na tat mrushaa |
Tadvat gatasya kaalasya gataanyabdha shataani te ||
Pramlocha says - It is true that I came in the morning. That is not a lie. In the same way, hundreds of days have already passed.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 31:
Somah uvaacha -
Tatah sa saadhvaso viprah taam papracchaayatekshanaam |
Kathyataam bheeru kah kaalah tvayaa me ramatah saha ||
Soma says - Being very disturbed, he asks her - Tell me how long did I spend with you in your company.

Sri Engal Aalwaan’s Commentary:
Tata iti | Kah - kiyaan |

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 32:
Pramlochaa uvaacha -
Saptottaraanyateetaani nava varsha shataani te |
Maasaah cha shat tathaaeva anyat samateetam dina trayam ||
Pramlocha says - Nine hundred and seven years, six months and three days, have passed in my company.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 33:
Rishih uvaacha -
Satyam bheeru vadsyetat parihaaso athavaa shubhe |
Dinamekam aham manye tvayaa saardhamihaasthitam ||
Rishi says - Are you telling the truth, or are you simply making fun of me? I feel as though I have just spent a day with you.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 34:
Pramlochaa uvaacha -
Vadshyaami anrutam brahman katham atra tavaantike |
Visheshena adya bhavataa prushtaa maargaanuvartinaa ||
Pramlochaa say - O great sage, how can I tell a lie to you when I am with you? Especially today, when you are wanting to perform your duties, and going on the path of dharma, how can I tell you a lie?

_Sri Engal Aalwaan’s Commentary:_
Vadishyaami iti | Maargaanuvartinnaa raaga krutam utpatham tyaktvaa vivekaat svadharma anusandhitsayaa parihaasa anarhena |

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 35:_
Somah uvaacha -
Nishamya tat vachah satyam sa munih nrupanandanaah |
Dhik dhik maam iti ateevettham ninindaatmaanam aatmanaa |
_Soma_ said - Seeing that what she is telling is true, the _Muni_ says, feeling very bad that such a thing happened - 'Shame on me'.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 36:_
Munih uvaacha -
Tapaamsi nashtaani hatam brahma brahmavidaam dhanam |
Hruto vivekah kenaapi yoshit mohaaya nirmitaa |
_Kandu Maharshi_ says - All my tapas is destroyed. _Brahman_, the wealth of the _Brahmavits_ - knowers of _Brahman_ is lost for me. My _viveka_ is destroyed. Someone has created woman only for delusion.

_Sri Engal Aalwaan’s Commentary:_
Tapaamsi iti | Hatam brahma vismruto vedah |
_Brahma hatam_ - _brahma_ is lost means _Veda_ is forgotten. Means I forgot _Vedas_ (being immersed in sense pleasures).

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 37:_
Oormishakaatigam brahma jnyeyam aatma jayena me |
Matireshaa hruataa yena dhik tam kaamam mahaagraham |
That Brahman who can be known by realizing the self, crossing over the _oormi shatkaas_. I wanted to cross over the _oormi shatkaas_ and wanted to realize Brahman through realizing the self. That is destroyed. By _kaama_, that is destroyed.
Sri Engal Aalwaan’s Commentary:
Oorni iti | * Ashanaayaapipaase cha shoka mohou jaraamrutee |
Yugas praanadhee deha dharmaah te hi shat oormayah | | iti |
Aatmajayah mano niyamah | Atretikaranam drashtavyam | Eshaa brahma vishayaa matih |

Aatma jaya is told as controlling the mind. Urmi shatkas are hunger (ashanaaya), thirst (pipaasaa), grief (shoka), delusion (moha), old age (jaraa) and death (mrutyu). Of these each pair in order (yugashah) are the attributes of prana, body (deha) and mind (dheeh). Hunger and thirst are related to prana, shoka and moha are related to mind and jaraa and mrutyu are related to body.

Aatmajaya told here is controlling the mind and matireshaa hrutaa means the knowledge of Brahman was lost.

Atra itikaranam drashtavyam - itikartavya means ordained duties attached to it. These are the necessary accessories to brahma vidya.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 38:
Vrataani vedavedyaapti kaaranaani akhilaani cha |
Naraka graama maargena sangena apahrutaani me ||
The Brahman who is known from the Vedas, to realize that Brahman, whatever vrataas have to be performed, all those things, I who am going on the path to hell, because of attachment, they are all destroyed.

Sri Engal Aalwaan’s Commentary:
Vrataani iti | Veda vedyam brahma, tat aapti kaaranaani |
Vrataani vedavedyaaptikaaranaani apahrutaani - means the vrataas necessary to attain Brahman who is known from the Vedas is lost for me.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 39:
Vinindyettham sa dharmajnyah svayam aatmaanam aatmanaa |
Taam apsarasam aaseenaam idam vachanam abraveet ||
Despising himself thus, he told that apsaras thus.
Sri Engal Aalwaan’s Commentary:
Vinindyeti | Aatmanaa manasaa |

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 40:
Gaccha paape yathaa kaamam yat kaaryam tat krutam tvayaa |
Devaraajasya mat kshobham kurvanyaa bhaava cheshtitaih |
O bad woman, go away as you desire. Whatever Indra, Devaraaja had sent you to do, that you have done, you have done your duty. With all your charms, you have attracted me and destroyed my tapas.

Sri Engal Aalwaan’s Commentary:
Gaccha iti | Bhaava cheshtitaih bhaavaakhyaih cheshtitaih vilaasaadyaih |
Bhava cheshtitaih means through your fascinations

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 41:
Na tvaam karomi aham bhasma krodha teevrena vanhinaa |
Sataam saptapadam maitram ushito aham tvayaa isha |
I am not going to burn you to ashes with the fire of my great anger. For sajjanaas, one following seven steps will become friend. I have lived with you for many hundreds of years.

Sri Engal Aalwaan’s Commentary:
Na iti | Sapta padaani saha gacchataam sataam maitram, kim punah chirakaalam tvayaa sahoshitasya me |
When following a sajjana for mere seven steps is enough to cause friendship, what to say of spending a long time with you.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 42:
Athavaa tava ko doshah kim vaa kupyaami aham tava |
Mamaiva dosho atitaraam yena aham ajitendriyah |
Or, what is your fault in this? Why should I get angry with you? It is all my fault only that I am not controlling my senses.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 43:
Yayaa shakra priyaarthinyaa kruto me tapaso vyayah |
Tvayaa dhik tvaam mahaah moham manjushaam sujugupsitaam ||
In order to please Indra, you destroyed my tapas. You are like a box of great delusion.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 44:
Soma uvaacha -
Yaavat ittham sa viprarshih taam braveeti sumadhyamaam |
Taavat galat svedajalaa saa babhoova ati vepathuh ||
Soma said - As Kandu Maharshi started to show his anger, and was telling like this, she started shivering all over, and had drops of perspiration all over her body.

Sri Engal Aalwaan’s Commentary:
Yayaa iti | Moha manjooshaam mohana panjaram | Moha bhaajana bhootaam jugupsitaam tvaam dhik iti anvayah |
Moha Manjooshaa means a cage or box of delusion. Fie upon you, disgusting being the cause of delusion.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 45:
Pravepamaanaam sa tadaa khinna gaatra lataam sateem |
Gaccha gaccha iti sakrodham uvaacha munisattamah ||
She was trembling with fear, and was perspiring all over. The rishi with great anger, said 'Go away, go away'.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 46:
Saa tu nirbhartsitaa tena vinishkramya tat aashramaat |
Aakaasha gaaminee svedam mamaarja taru pallavaih ||
Being sent off like that, she went out of the hermitage. She started to go on her way to Deva Loka. She wiped her sweat with leaves of the plants.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 47:
Vrukshaat vruksham yayou baalaa tat agra aruna pallavaih |
Nirmaarjamaanaa gaatraani galat svedajalaani vai ||
She went from tree to tree, plant to plant, wiping all her sweat with the leaves of those plants.
**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 48:**
Rishinaa yah tadaa garbha tasyaa dehe samaahitah |
Nirjagaama sa romaanchah svedaroopee tat angatah ||
The child which was in her womb, from Kandu Maharshi, came out in the form of drops of sweat from her body.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 49:**
Tam vrukshaa jagruhuh garbham ekam chakre to maarutah |
Mayaa chaapyaayito gobhih sa tadaa vavrude shanaih ||
All the trees got hold of her drops of perspiration, which was having her child, and wind brought everything together and made it one. I with my rays nurtured that child, and that child grew up slowly.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 50:**
Vrukshaagra garbha sambhootaa marishaakhyaa varaananaa |
Taam pradaasyanti vo vrukshaah kopa esha prashaamyataam ||
Born of the buds of the plants, and she is this excellent woman called Maarishaa, and that Maarishaa, the trees are going to give you, so please control your anger - Soma tells the Prachetasaas.

**Sri Engal Aalwaan’s Commentary:**
Vrukshaa iti | Vrukshaanaam agram pallavaani sa eva garbhah |
Vrukshaagra means the tip of trees which is the sprouting leaves.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 51:**
Kandorapatyamevam saa vrukshebhyah cha samudgataa |
Mamaapatyam tathaa vaayoh pramlochaa tanayaa cha saa ||
She is the daughter of Kandu Maharshi, she was also grown by the trees. She is the daughter of Pramlochaa and also of me, and also Vaayu.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 52:**
Sa chaapi bhagavaan kanduh ksheene tapasi sattamah |
Purushottammaakhyaatam vishnoraayatanam yayou ||
That Kandu, when all his tapas got destroyed, went to Vishnu’s abode called Purushottama.
**Sri Engal Aalwaan’s Commentary:**
*Atha maarishaa janma anupayuktam api prasangaat sva dushkruta praayasychittaadi roopam bhagavat stotraadikam kandu charita shesham aakhyaaati sa chaapi iti* |

Though what is going to come next is how Bhagavaan also appeared in front of Kandu, how he did *tapas*, and eulogized Bhagavaan, with the wonderful *Vishnu Stotra*, though not directly related to *Maarishaa’s janma*, as a form of *prayischitta* for all the *dushkrutaas* done, this is going to be told now.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 53:**
*Tatra ekaagramatih bhootvaa chakaara aaraadhanam hareh |
Brahma paaramayam kurvan japam ekaagra maanasah |
Oordhva baahuh mahaa yogee sthitvaa asou bhoopa nandanaah |||

He focussed on Paramaatman, did Vishnu’s aaraadhana there, doing *japa* on Parabrahman’s svaroopa, he, with concentrated mind on Paramaatman, did *tapas*. Having raised his arms, this great yogi, in standing posture, did *tapas* on Paramaatman, Vishnu.

**Sri Engal Aalwaan’s Commentary:**
*Tatra iti | Brahma paaramyam brahma paara svaroopam |||

Soma is telling this story of Kandu Maharshi to Prachetasaas.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 54:**
*Prachetasas oochuh -
Brahmapaaram muneh shrotum icchaamah paramam svatam |
Japataa kandunaa devo yenaaraadhyata keshavah || |
Prachetasaas said - Prachetasaas request Soma to tell the story of how he did the *tapas*, and how he eulogized Paramaatman Keshava, that great *stotra*, doing the *japa* of which he worshipped Keshava.

Now, Soma tells about Kandu Maharshi’s Vishnu stotra.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 55:**
*Somah uvaacha -
Paaram param vishnuh apaarapaarah parah parebhyah paramaartha*
roopee |
Sa brahma paarah para paara bhootah parah paraanaam api
paarapaarah ||
Soma said - See below commentary.

Sri Engal Aalwaan's Commentary:
Paaram param iti | Paaram param samsaaraadhvanah param paaram
antah * So adhvanah paaramamaameti * yamadhvanah paaram ushanti
yoginah * iti shruti puraanaabhyaam | Yat vaa paramparayaa guru
sampradaayaa avicchedena upadeshyam rahasyam vastu; yathaa
ccaandogye * Tadvaitad brahmaa praajaapataya uvaacha praajaapatih
manave manuh praajaabhyaah * iti; * Evam paramparaa praaptam imam
viduh * iti cha | Apaara paarah paara teera karma samaaptou iti
dhaatoh * yat vaktum naiva paaryata ityaadou shakyaarthe prayoga
darshanaat lakshanayaa paarah shaktih, apaara paarah ananta shaktih
ityarthah; * Paraasya shaktih vividhaiva shooyate * ityaadi shruteh |
Yadvaa paaram yasya naasti so apaaraapaarah; aparimita parimaana
itivat nirdeshah | * Na te vishno jaayamaano na jaato deva mahimnah
paramantamaapa * iti shruteh | Athavaa apaarasya samaaaptasya
apoornasya yajnyaadi karmanah paarah sva keertana smaranaadinnaa
paarayitaa samaapakah poorako vaa | * Vishnurvai yajnyaasya
durishtam paati ityaadi * viduh krushnam brahmanaah tattvato ye
teshaam raajan sarva yajnyaah samaaptaah * Sarvam karoti nischidram
naama sankeertanam tava * ityaadi vaa | Parah parebhyah kaaranatva
niratishaya aanandatva aadinaa parebhyah brahmaadibhyah parah |
Paramaarthaa roopee brahmaadivat na vinaashi vigrahah, api tu sarva
shakti aashraya paramaarthaa divya vigrahah, parama prayojana
aananda svaroopo vaa | Brahma paarah brahmanah pradhaanasya,
paarah avasaana bhoomih | Aarsho linga vyatyayah | Yat vaa sa
brahma paarah sa brahmanah sa vedaan vaidikaan paalayati iti sa
brahma paarah | Raklayoramedah | Para paara bhootah pradhaana
apekshayaa paarah samshti purushah, tasya paara bhootah, |
Pradhaana pumsoh ajayoh kaaranam * ubhou etou leeyete
paraamaatmani iti cha darshanaat | Yat vaa pareshaam paraspara
bhinnaanaam vastoonama paara bhootah asankarakrut maryada
bhootah * Esha seturvidhaarana iti shruteh | Parah paraanaam
parebhyo nitya muktebhyah jagat yonitva sheshitvaadibhyah parah |
Paara paarah sarva paara bhootah kaalah tasya api paarah avasaana
bhoomih * Kaalam sa pachata iti | Yat vaa paaraanaam poorakaanaam
vyomaadi vibhu dravyaanaam, paarah poorayitaat | Pruupaalana
pooranayoh iti dhaatornijantaat pachaadyat cha | * Tena idam
poornam purushena sarvam iti | Athavaa paalaanaam paalah
ralayoramedah * Esha hi idam sarvam gopaayati iti * Na hi paalana
saamarthyamrute sarveshvaram harim * iti cha |

Paaram param means the end of the path of samsaara. End
of samsaara is Vishnu’s Parama Pada, one who does upaasanaa reaches
that Parama Pada. Bhagavaan is in Parama Pada, and He is also said to
be Parama Pada. One who is on the other end of samsaara, one who crosses
over samsaara reaches Him. Bhagavan is also the means to cross over the
samsara. In the unbroken tradition of Guru and Shishya, that
secret upadesha is taught, this is told in Chaandogya, how it is passed on
from aachaarya to shishya, in the unbroken tradition of aachaarya shishya
paramparaa, that can also be taken as meaning of Paaram param. Bhagavad
Geetha pramaana is also given here - where Krishna says to Arjuna that
whatever yoga He is teaching him is taught in the guru shishya paramparaa.
Apara paara is explained as unending powers - Vishnu has got ananta
shakti, that which cannot be told fully; this is told in Upanishads in many
ways; His paraa shakti is manifold, it is natural to Him; He is sarva shakta,
ananta shakta. There is no end to Him. He is of incomparable proportion. He
is sarva vyaapta, vibhu. Nobody can know Your greatness, He is vibhu
svaroopa, and He is gunatah bruhatvam, svaroopatah
bruhatvam. Or, yajnya and other karmaas, when they are not yet
completed, He makes it complete when one does His keertana, or smarana,
this is also the meaning of apaara paarah. Those braahmanaas who
realize Krishna as He is, all their yajynaas are as good as completed. Just
Your naama sankeertana will make everything fulfilled. He is superior
to Brahma and others in the aspects of He is the single cause of everything,
He is upaadaana kaarana, nimitta kaarana, sarva kaarana, eka kaarana of
the entire jagat, Chaturmukha Brahma and others are created by Him, they
are all srujyaas, and He is srashta, His svaroopa is niratishaya aananda.
Paramaarthta roopee is told as He is not like Brahma and others, who also
have a limited life span, Brahma’s life is a hundred years, and after that he
also gets merged into his *kaarana*, everything gets merged into *Paramaatman* in *praakruta pralaya* and again they are all created; though *chetanaas* are all *nitya*, eternal, they are born again and again as they are *karma vashyas*. Up to *Chaturmukha Brahma*, everyone's lifespan is limited. *Paramaatman* has divine auspicious *divya mangala vigraha*, which is eternal unlike *Chaturmukha Brahma* and others. This *divya mangala vigraha* is the abode of *sarva shakti*, all powers, it is real and auspicious and eternal. Those who attain Him, they enjoy the bliss of communion with Him, this is *parama purushaarth* for all. *Brahma paarah* - here, the meaning of word *Brahma* is *prakruti*, *pradhaana*, matter. The word *brahma* is used in many senses even in the * Shrutis* and *Smrutis*. He is the ultimate, the end of *pradhaana*, that is, that *pradhaana* also merges into Him during *pralaya*. Or it can also be taken as that the *vaidikaas* who have mastered the *Vedaas*, He nurtures, looks after, protects them. Meaning of *para* is the *samashti purusha*, the collectivity of all the sentients; during *pralaya*, all sentients are merged into *avyakta*. *Avyaktam akshare leeyate, aksharam tamasi leeyate*. In a form which cannot be differentiated as to what is *pradhaana*, what is *chetana*, they go and stay with *Paramaatman*, as though with *ekee bhaava*. How can be *chetanaas* be told as *para*, means with respect to *avyakta*, they can be told as *para*, they are superior to the *avyakta*. He is the cause of *pradhaana* and *chetanaas*; both of them go and merge into *Paramaatman*, they go and stay one with Him. *Samashti purushaas* also go and join unto *Paramaatman*. He is the One who is the abode of even that during *pralaya*, everything merges unto Him. Or, one more meaning can be told as all those objects which are mutually different, they don't get mixed up, there are innumerable *chetanaas*, and every *chetana* when created will have its own body, whether it is *keeta, manushya, deva, gandharva, yaksha*, the individual *karmaas* are all maintained, and there is no mixing up of anybody's karma with anybody else; this is called *asaankarya*. For mutually different objects, He maintains their *svabhaava*, *svaroopa*, separately without any two getting mixed up. He is also superior to *nityaas* and *muktaas*, because He is the cause of the entire world, and *nityaas* and *muktaas* cannot create, and cannot involve in *srushti*; in those aspects, *Bhagavaan* is superior to them, and also He is the master of all, and everything is *shesha bhoota* to Him. *Paara paarah* - first word *paara* means *kaala*, He is the resting place, or controller of *kaala* also;
everything is resting in Him, and He is ultimate, where all realities go and stay with Him, being supported by Him, and controlled by Him. *Kaala* is the controller of everything in this *prakruti mandala*. *Kaala* has no control in *Parama Pada*, where *Paramaatman* controls everything there. He is also the fulfiler of even *vyoma* and others, *vyoma* is said to be *vibhu*, *aakaasha*, He is *antaryaami* of *aakaasha* also; where *aakaasha* does not exist, He exists; He is *vibhu*. Everything is filled with *Paramaatman* only. He is also the protector of the protectors. But for *Hari*, who is all protector, nobody else can protect. Without His *sankalpa*, nobody can even protect anyone else.

In this one shloka, *Kandu Maharshi* eulogizes *Paramaatman* as superior to everything else, *svetara samasta vilakshana*, He is Parama Sheshi. Starting with everything, *avyakta*, *pradhaana*, *samashti purushaas*, *muktaas*, *nityaas*, *kaala*, *aakaasha*, everything is controlled by Him, and everything rests in Him. He is the sole creator of this entire world. He is superior to *Chaturmukha Brahma* and others.

**Recap:** In the previous session, we had studied about how *Maitreyar* asks two doubts to *Paraasharar*, when he started to talk about *Daksha*. *Daksha* was born to *Prachetasaas*, and earlier was also born to *Brahma* of his right thumb which was in a different *manvantara* the *Swaayambhuva Manvantara*; now it is *Chaakshusha Manvantara* - this is how *Paraasharar* clarified that doubt. Then *Maarishaa* the daughter of *Soma*, and *Daksha* is the grandson. It is told that *Soma* marries *Daksha*’s daughter. This seems like there are some inconsistencies here. All these are clarified by *Paraasharar*, as during those times, there was no concept of elder and younger for *rishis* and *devaas*, they were all very exalted and had lot of knowledge, they used to live for a long time; elder or younger was decided based on the knowledge they had and their superior powers. *Daksha* and others are born again and again, in every *yuga* and *manvantara*. Like this, all the doubts are clarified. Now, *Maitreyar* asks *Paraasharar* about *Daksha*s *srushti*.

* Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 85: Maitreyah -
Devaanaam daanavaanaam cha gandharva uraga rakshasam |
Utpattim vistarena iha mama brahman prakeertaya ||

Maitreyar asks how Daksha created the devaas, daanavaas, gandharvaas, uragaas, raakshasaas, etc. Maitreyar is asking that he wants to know in detail.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 86:
Sri Paraasharah -
Prajaa srujeti vyaadishtah poorvam dakshah svayambhuvaa |
Yathaa sasarja bhootaani tatha shrunu mahaamune ||

Sri Paraasharar - As per the order of Chaturmukha Brahma, he created people and expanded the mankind. How he created beings, listen to me, O great sage.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 87:
Maanasaani eva bhootaani poorvam daksho asrujat tadaa |
Devaan rusheen sa gandharvaan asuraan pannagaan tathaa ||

First Daksha created the maanasa putraas, from his sankalpa itself - devaas, rishis, gandharvaas, asuraas, pannagaas, various classes.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 88:
Yadaa sa srujamaanasya na vyavardhanta taah prajaah |
Tatah sanchintya sa punah srushti hetoh prajaapatih ||

When he created, through sankalpa, these devaas, rishis, gandharvaas, etc., they did not further expand their kind. Again he wanted to create, so he started to think.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 89:
Maithunena eva dharmena sisrukshuh vivhdhaah prajaah |
Asiknim upayeme atha veeranasya prajaapateh |
Sutaam sutapasaa yuhtaam mahateem loka dhaarineem ||

He wanted to create through union. Prajaapati Veerana's daughter, Asikni - he married her. Asikni was endowed with great tapas, and was support of the whole world.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 90:
Atha putra sahasraani vairunyaam pancha veeryavaan |
Asiknyaam janayaamaasa sarga hetoh prajaapatih ||

Daksha Prajaapati, in order to create and expand mankind, in Asikni, Veerana's daughter, he had 5000 sons.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 91:_

Taan drushtvaa naarado vipra samvivardhayishoon prajaah |
Sangamya priya samvaado devarshih idam abraveet ||

Now, Naarada sees these five thousand children, sons of Daksha Prajaapati; they were all interested in procreating more. He went to them and in kind words told them thus.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 92:_

He haryashvaa mahaaveeryaah prajaa yooyam karishyatha |
Eedrusho drushyate yatno bhavataam shrooyataam idam ||

They were called Haryashaas. He said - O Haryashaas of great valour, you want to create more, I see that you are getting engaged in procreation, do listen to me now.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 93:_

Baalishaa bata yooyam ye naasyaa jaaneetha vai bhuvah |
Antah oordhvam adhah cha eva katham srakshyatha vai prajaah ||

You seem to very childish, because you don't know what is there above or below, what is inside this earth; you don't know anything about this earth, how do you create?

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 94:_

Oordhvam tiryak adhah cha eva yadaa apratihataa gatih |
Tadaa kasmaat bhuvo na antam sarve drakshyatha baaliishaah ||

When you can go, you are unstoppable, and you are capable of going above, below, everywhere, why are you not going to see the ends of the world? You seem to be now knowledgeable, you are childish.

_Sri Engal Aalwaan’s Commentary:_

Oordhvam iti | Yathaa pratihata gatih iti atra apratihata iti padacchedah |
Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 95:
Te tu tat vachanam shrutvaa prayaataah sarvato disham |
Adyaapi no nivartante samudrebhya ivaapagaah ||
They listened to Naarada’s words, and thought that what Naarada is telling is right. We should go and see what is there above and below the earth, and find out and then only we should create. They went all around in all directions, and till now they have not returned, just like rivers which go and join the ocean, never come back.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 96:
Haryashveshu atha nashteshu dakshah praachetasah punah |
Vairunyaam atha putraanaam sahasram asrujat prabhu |
When the Haryashaas were lost, Praachetasaas' son Daksha, created another thousand children, in Vairuni.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 97:
Vivardhayishavaste tu shabalaashvaah prajaah punah |
Poorvoktam vachanam brahman naaraadena eva noditaah ||
They were called Shabalaashvaas. Again Naarada approaches them and tells them the same thing - without knowing the end of the world, why are you engaged in this creation? You seem to be very childish. You are not knowledgeable.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 98:
Anyonyam oochuh te sarve samyak aaha mahaamunih |
Bhraatriunaam padavee cha eva gantavyaa na atra samshayah ||
The Shabalaashvaas told each other that what Naarada is telling is correct, we should also follow our brothers, who went all around to know the ends of the earth. There is no doubt about this.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 99:
Jnyaatvaa pramaanam pruthivyaah cha prajaah srakshyaamahe tatah |
Te api tena eva maargena prayaataa sarvatomukham |
Adyaapi na nivartante samudrebhya ivaapagaah ||
Let us know the limits of the earth, and then let us create more people.
They also went just like their brothers, all around in all directions. They also have not returned till now, just as the rivers which go and join the oceans never come back.

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 100:*
*Tatah prabruti vai bhrataa bhratuh anveshane dvija |
*Prayaato nashyati tathaa tat na kaaryam vijaanataa ||*
*Paraasharar* is giving an advice here. From that time onwards, a person who goes searching after his lost brothers never returns. One who is knowledgeable should not go searching for a brother who is lost; he will also be lost.

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 101:*
*Taan cha api nashtaan vijnyaaya putraan dakshah prajaapatih |
*Krodham chakre mahaabhaago naaraadam tam shashapa cha ||*
Knowing that even *Shaba laashveshu* were lost just like *Haryashvaas, Daksha Prajaapati* became very angry with *Naarada*, and cursed him.

*Sri Engal Aalwaan's Commentary:*
*Taan iti | Naarada shaape vaayuh * Shabalaashveshu nashteshu dakshah kruddho ashapat dvijam | Naaradam naashameheeti garbha vaasam vaseti cha | Tadaa dakshassutaam praadaat priyaam vai parameshtine | Tasmaat sa naaraado jajnye bhooya shaapa bhayaat rishih * iti ||*
*Vaayu Puraana* tells like this - *Daksha Prajaapati* on seeing that even *Shabalaashvaas* were also lost, he cursed *Naarada* that ‘Be born again in the womb, be born on this earth’. Then *Daksha* gave his daughter *Priyaa* to *Parameshti*, *Naarada* was born as the son of *Parameshti* and *Priyaa*, because of the curse.

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 102:*
*Sarga kaamah tato vidvaan sa maitreya prajaapatih |
*Shashtim daksho asrujat kanyaah vairunyaamiti na shrutam ||*
Being interested in creation again, *Daksha Prajaapati* created 60 daughters, in *Vairuni*, is what I have heard, says *Paraasharar*. 
Sri Vishnu Purana, Amsha 1, Chapter 15, Shloka 103:
Dadou sa dasha dharmaaya kaashyapaaya trayodasha |
Sapta vimshati somaaya chatasro arishtanemine ||
Out of these 60 daughters, he gave 10 daughters in marriage to Dharma, and 13 daughters to Kaashyapa. He gave 27 daughters in marriage to Soma, and 4 daughters to Arishtanemi.

Sri Engal Aalwaan’s Commentary:
Dadou iti | Daakshaayaneenaam samjynaa vamsho vistarena vaktum dado
iti anuvaadah | Satavimshati iti supo luk ||
He will tell how they expanded. And also their names.

Sri Vishnu Purana, Amsha 1, Chapter 15, Shloka 104:
Dve cha eva bahuputraaya dve cha eva aangeerase tatha |
Dve krushaashvaaya vidushe taasaam naamaani me shrunu ||
He gave 2 daughters in marriage to Bahuputra, 2 to Aangirasa, 2 he gave to Krushaashva. I will tell you their names, listen to me.

Sri Vishnu Purana, Amsha 1, Chapter 15, Shloka 105:
Arundhatee vasurjaamee langhaa bhaanuh marudvatee |
Sankalpaa cha muhurtaa cha saadhyaavishva cha taadrushee |
Dharma patnyo dasha tu etaah taasvapatyaani me shrunu ||
Dharma’s wives names are being told here. He gave 10 daughters, Arundathi, Vasu, Jamee, Langhaa, Bhaanu, Marudvati, Sankalpaa, Muhoortaa, Saadhyaav and Vishvaa. The children which they had - listen to me.

Sri Engal Aalwaan’s Commentary:
Arundhatee iti | Etaa arundhatyaadyaah praachetasasya dakshasya sutaah dasha dharmapatnayah, poorvoktaah shraddhaadyaah trayodasha tu svaayambhuvasya dakshasya iti avirodhah |
Arundathi, Vasu, Jaamee, Langhaa, Bhaanu, Marudvati, etc. - are all told, are Daksha’s daughters given in marriage to Dharma. Earlier also it was told that Daksha’s 13 daughters were given in marriage to Dharma, that is in another Manvantara, the Svaayambhuva Manvantara; so there is no contradiction.
Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 106:
Vishve devaah tu vishvaayaah saadhyaaah saadhyanajanaayata |
Marudvatyaam marudvanto vasoh cha vasavah smrutaah |
Muhoortaah tu muhoortaayaam jaataa bhaanoh tu bhaanavah ||
Vishvaas sons were called as Vishve Devaas. Saadhyaas gave birth to Saadhyaa Devasaas, called Saadhyaaas. Marudvati gave birth to Marudvaans. Vasus children were called Vasus - ashta Vasus. Muhoortaa gave birth to Muhoortaaas. Bhaanu gave birth to Bhaanuus, Aadityaas.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 107:
Langhayaah tu suto ghosho nagaveethee tu jaamijaa ||
Langhaas son was Ghosha, Jaamee gave birth to Naagaveethi.

Sri Engal Aalwaan’s Commentary:
Langhayaaa iti | Naagaveethih devayaana uttara veethih |
Naagaveethi is also the name for the North Street, the Devayaana.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 108:
Pruthivee vishayam sarvam arundhatyaam ajaayata |
Sankalpaayaah tu sarvaatmaa jajnye sankalpa eva hi ||
Everything related to Pruthiiv was born from Arundathi. From Sankalpaa was born the one who controls everything, the Sankalpa itself.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 109:
Ye tu aneka vasupraanaa devaa jyotih purogamaah |
Vasavo ashtou samaakhyaatatah tesaam vakshyaami vistaram ||
They are all children of Dharma through his 10 wives. Those whose strength are the wealth, powerful rays, they are called as Vasus, I am going to tell you about them.

Sri Engal Aalwaan’s Commentary:
Etethaam dharma putraanaa madhye vasu putraah aapaadayo ashtou trayah trimshat devaaah antahpaatitvena prasiddhaah iti aaha - ye tu iti
In *Bhagavad Gita* it is told - Among the Vasus, I am Paavaka, there is a Vasu called Paavaka. There are 8 Vasus.

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 110:*
Aapo dhruvah cha somah cha dharmah cha eva anilo analah |  
Pratyooshah cha prabhaasah cha vasavo naamabhhih smrutaah ||
Their names are Aapa, Dhruva, Soma, Dharma, Anila, Anala, Pratyoosha, Prabhaasa.

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 111:*
Aapasya putro vai stabdhah shramah shaanto dhunih tatha |  
Dhruvasya putro bhagavaan kalo loka prakalaanah ||
Aapa had 4 children, Stabdha, Shrama, Shaanta, Dhuni. Dhruva's son was Kaala.

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 112:*
Somasya bhagavaan varcho varchasvee yena jaayate ||
Soma's son was Varchas, and because of him one becomes a Varchasvi, one who has an aura around him.

*Sri Engal Aalwaan's Commentary:*
Somasya iti | Yena varchasaa jano varchasvee jaayate sa varcho adhidaivatam |
He is adhi devataa for that Varchas; people who are knowledgeable have varchas around them.

In *Upanishads*, it is said that "Your face is radiating your knowledge of Brahma Vidya".

*Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 113:*
Dharmasya putro dravino hutahavyayah tatha |  
Manoharaayaam shishirah praano atha ramanah tatha ||
Dharma through his wife Manoharaa, had Dravina, Hutahavyava, Shishira,
Praana and Ramana. There is one more way of splitting - Huta and Havyavah.

Sri Engal Aalwaan’s Commentary:
Dharmasya iti | Manoharaayaam dharmaat iti sheshah |

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 114:
Anilasya shivaa bhaaryaa tasyah putro purojavah |
Avijnyaatagatih cha eva dvou putrou anilasya tu ||
Anila’s wife was Shiva, and her sons were Purojava and Avijnyaataqati.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 115:
Agni putrah kumaarah tu sharastambe vyajaayata |
Tasya shaakhaa vishaakhascha naigameyah cha prushtajaah ||
Agni Putra was Agni’s son earlier, he was born in Shatastambha. Shaakha, Vishaakha, Naigameya are the younger brothers of Kumaara.

Sri Engal Aalwaan’s Commentary:
Agni putrah iti | Agni putrah poorvam agneh putrah | Yat vaa agni putrah kumaarah tasya kumaarasya indraahata prushta deshaat jaato naigameyah, shaakhaa vishaakhou skanda sruhtou |
Or also, Agni’s son is Kumaara, Naigameya was born of the back portion of Kumaara.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 116:
Apatyam kruttikaanaam tu kaartikeya iti smrutah ||
Kruttikaa’s son is known to be Kaartikeya.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 117:
Pratyooshasya viduh putram rishim naamna atha devalam |
Dvou putrou devalasya api kshamaavantou maneeshinou ||
Pratyooshaa’s son is Devala Rishi. Devala has two children who had a lot of tolerance and were very knowledgeable.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 118:
Bruhaspateh tu bhaginee varastree brahmachaarinee |
Bruhaspati had a sister, called Varastree, a Brahmachaarini, she had a lot of yogic powers. She was going around in the world with a lot of virakti, being dispassionate with everything. The eighth Vasu is Prabhaasa. Varastree became the wife of Prabhaasa.

In another translation, the name is told as Yogasiddhaa.

**Sri Engal Aalwaan’s Commentary:**
Bruhaspateh iti | Asaktaa viraktaa |

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 119:**
Vishvakarmaa mahaabhaagah tasyaam jajnye prajaapatiḥ |
Kartaa shilpa sahasraanaam tridashaanaam cha vardhakih |
In her (Varastree), Vishvakarmaa was born. He had created thousands of sculptures, and was also the sculptor of all the gods.

**Sri Engal Aalwaan’s Commentary:**
Vishva karma iti | Tasyaam vishva karmaa |

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 120:**
Bhooshanaanaam cha sarveshaam kartaa shilpavataam varah |
Yah sarveshaam vimaanaani devaadeenaam chakaara ha |
Manushyaah cha upajeevanti yasya shilpam mahaatmanah |
He had also created all the ornaments of the gods, and excellent among the sculptors. He also created the vehicles for all the gods. And human beings make a living out of the art of sculpting, which is Vishvakarma’s art.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 121:**
Ajaikapaat ahirbudhnyaah tvashtaah rudraah cha veeryavaan |
Tvashthuḥ cha api aatmajah putro vishvaroopo mahaatapaah |
Ajaikapaat, Ahirbudhnya, Tvashtha, Rudra, were born through Prabhaasa. Tvashtu’s son was Vishvaroopa.

**Sri Engal Aalwaan’s Commentary:**
Vishvaroopa being Tvashtru’s son is told in the Vedas also. Tvashtru is the son of Vishvakarma.

The names comprising the lineage are told here. Now the ekaadasha Rudraas are being told here.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 122:
Harah cha bahuroopah cha tryambakascha aparajitah |
Vrushaakapih cha shambhuh cha kapardee raivatah tatha |

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 123:
Mruga vyadhah cha sharvah cha kapaaalee cha mahaa mune |
Ekaadasha ete kathitaa rudraah tribhuveshvaraah |
Hara, Bahuroopa, Tryambaka, Aparaajita, Vrushaakapi, Shambhu, Kapardee, Raivata, Mrugavyaadha, Sharva, Kapaaalee, are the eleven Rudraas.

Sri Engal Aalwaan’s Commentary:
Evam rudra prasangaat praak uktaan brahma putraan neela lohitaamshaan rudraan hara aadi naamabhih nirdishati harah cha iti |
Athavaa prabhaasa bhaarya soona vastrayo rudraah, tvashta soonavo ashtou tat anvaye parishishtaa rudraa iti |

One interpretation is: In Chapter Eight, we saw the Brahma started to create the Rudraas, starting with Neela Lohita. These Rudraas are the amsha of Neela Lohita only. Their names are given as Hara, Bahuroopa, Tryambaka, etc. Or, it can be told as: Through Prabhaasa, three Rudraas were born, Anekapaada, Ahirbudhnya and Rudra. Tvashtru’s eight sons were the remaining eight.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 124:
Shatam tu ekam samaakhyaatam rudraanaam amita oujasaam |
Kaashypasya tu bhaaryaa yaah taasaam naamaani me shrunu |
These Rudraas had great ojas; they are told as hundred also, and one also.

Now, listen to the names of the wives of Kaashyapa. Aditi, Diti, Danu,
Arishtaa, Surasaa, Kashaa, …

_Sri Engal Aalwaan’s Commentary:_

_Shatam tu ekam iti | Shatam tu evam iti cha paathah | Evam
rudraanaam shatakam samaakhyaatam | Idam shatakam eeshvara
srushtam iti kechit | Atra shata shabdo ananta vachanah |

There is a paatha antara - shatam to evam. Whether Rudra is one or
hundred is discussed in the Poorva Meemaamsa. For those karmaas where
there is one Rudra, this is how it will be told. Where there are
hundred Rudraas, this is how it will be told. Rudraas are innumerable, it is
also told; out of this, eleven are prominent.

_Aditih iti | Adityaadah kaashyapa striyah | Surasaa khasheti cha paathah |

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 125:_

_Surabhih vanitaa cha eva taamraa krodhavashaa ilaa |
Kadruh munischa dharmajnya tat apatyaaani me shrunu |
… Surabhi, Vanitaa, Taamraa, Krodhavashaa, Ilaa, Kadru, Muni, the 13
wives of Kashyapa. Now, listen about their children.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 126:_

_Poorva manvantare shreshtaan dvaadashaan san surottamaah |
Tushitaan naama te anyonyam oochuh vaivasvate antare |

In the earlier Manvantara, there were 12 gods, they were called Tushitaas,
group of gods. In Vaivasvata Manvantara, they met and discussed like this.

_Sri Engal Aalwaan’s Commentary:_

_Poorva iti | Poorva manvantare dviteeye svaarochisha manvantare ye
tushitaanamaa devaa aasan, te vaivasvate saptame manvantare |

In the second Manvantara called Svaarochisha Manvantara, Tushita was
the name of the group of gods. The same gods, in the sixth Manvantara, are
talking like this.
Sri Vishnu Purana, Amsha 1, Chapter 15, Shloka 127:
Upasthite ati yashasah chaakshushasya antare manoh |
Samavayeekrutar sarve samaagamyaa parasparam ||
They came together in the Chaakshusa Manvantara, which is the 6th Manvantara, and spoke to each other like this.

Sri Engal Aalwaan’s Commentary:
Upasthita iti | Upasthite aasanne chaakshusasya shashtasya
manvantare parasparam samaagamyaa samavaayeekrutar anyonyam
oochuh iti poorvena anvayah |

Sri Vishnu Purana, Amsha 1, Chapter 15, Shloka 128:
Aagacchata drutam devaah aditim sampravishya vai |
Manvantare prasooyaamah tannah shreyo bhavet iti ||
They all mutually had a conversation that let us all get into the womb of Aditi, and be born in the Vaivasvata Manvantara, the seventh Manvantara, and it will do all good for us.

Tushitaa devas, who were in the Svaarochisha Manvantara, met in the Chaakshusa Manvantara, and said that in the next Manvantara, the Vaivasvata Manvantara, let us get into Aditi’s womb and be born to here - it will be all good for us.

Sri Engal Aalwaan’s Commentary:
Katham oochuh iti aaha aagacchata iti | Manvantare saptame aditim
sampravishya prasooyaamah tannah shreyah iti |

Sri Vishnu Purana, Amsha 1, Chapter 15, Shloka 129:
Evam uktvaa to te sarve chaakshushasyaantare manoh |
Maareechaat kaashyapaat jaataa adityaa daksha kanyayaa ||
Having spoken thus in Chaakshusa Manvantara, Kashyapa who is the son of Mareecha, and Kashyapa’s wife Aditi, who is daughter of Daksha, through her, they were born.

Sri Engal Aalwaan’s Commentary:
Etan nigamayati evam uktvaa iti |

Sri Vishnu Purana, Amsha 1, Chapter 15, Shloka 130:
Tatra vishnuh cha shukrah cha jayyate punareva hi |
Aryamaa cha eva dhaataa cha tvashtaa pooshaa tathaa eva cha ||
Then, Vishnu and Indra were again born. In the same way, Aryamaa, Dhaataa, Tvashtru, Pooshaa, were also born.

Sri Vishnu Purana, Amsha 1, Chapter 15, Shloka 131:
Vivasvaan savitaa cha eva mitro varuna eva cha |
Amshuh bhaga cha atitejaat aadityaa dvaadasha smrutaah ||
Also Vivasvaan, Savitaa, Mitra, Varuna, were also born. Amshu, Bhaga, were all the 12 Aadityaas, who had great tejas. They were the Dvaadasha Aadityaas.

Sri Vishnu Purana, Amsha 1, Chapter 15, Shloka 132:
Chaakshusya antare poorvam aasan ye tushitaah suraah |
Vaivasvate antare te vai aadityaa dvaadasha smrutaah ||
Those gods known as Tushitaas in Chaakshusha Manvantara, in the Vaivasvata Manvantara, they only came to be known as Dvaadasha Aadityaas.

Sri Vishnu Purana, Amsha 1, Chapter 15, Shloka 133:
Yaa sapta vimshati proktaah soma patnyo atha suvrataah |
(Sarvaa nakshatra yoginya stannaamnah cha eva taam smrutaah |)
Taasaam apatyaani abhavan deepaani amita tejasam ||
It was told that Daksha gave 27 daughters to Soma. And they were all associated with Nakshatraas, Ashvini, Bharani, etc. They also had a lot of children who had a lot of tejas.

Sri Engal Aalwaan’s Commentary:
Bhagavatah prati manvantaram prati yugam cha avataaram triteeye amshe vakshyati | Aditi vamshaat anantara praaptam api diti aadi vamsham prahlaada charita aadi vistara vivakshyaa ante vakshyan madhye svalpatvaat shishta daksha kanyaa vamsham aaha yaa sapta vimshati iti |
In the Third Amsha of Vishnu Puraana, Bhagavaan's avataara which happens in every Manvantara is going to be told. About Soma's wives and their children is going to be told here. Before Soma's vamsha, Diti's vamsha should have been told - after Aditi's vamsha, in order. Diti vamsha was not told because Prahlada charita comes, which is going to be told in great detail; in order to tell it in great detail, it will not be told here. Whatever little was left regarding remaining of Daksha kanyaas will be concluded and then Prahlada charita will be told.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 134:_
Arishta nemi patneenaam apatyaani iha shodasha ||
Now, Arishtanemi's 16 children, through his wives, I am going to tell you that.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 135:_
Bahu putrasya vidushah chatasro vidyutah smrutaah ||
The knowledgeable Bahuputra, his four Vidyuts are known. Whether they are children or wives, different commentaries tell differently.

_Sri Engal Aalwaan’s Commentary:_
Bahu putrasya iti | Chatasro vidyutah kapilaatirakta peeta sita varnaah |
Kapilaa, Atirakta, Peeta, Sitavarna - brown, dark red, yellow, white colours. Gita Press commentary tells them as wives, as Kapilaa is told as Daksha kanya.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 136:_
Pratyangirasajaa sreshtaah rucho brahmarshi satkrutaah ||
Now, born of Pratyangira, the Rig mantraas, which are shreshta mantraas, well honoured, respected by Brahmarishis, are told.

_Sri Engal Aalwaan’s Commentary:_
Pratyangirasajaa iti | Pratyangirasah pratyangiraakhyaa ruchah * yaam kalpayanti iti aadyaa trimshat mantraah |
The Rk mantraas are called Pratyangira mantraas. There are thirty mantraas told. These are coming in Atharva Veda, in the
first sookta of the 10th Kaanda.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 137:
(Bhru) Krushaashvasya tu devarsheh devapraharanaah smrutaah |
From Krushaashva, the abhimaani devataas of the weapons of the devaas were born.

Sri Engal Aalwaan's Commentary:
(Bhru) Krushaashva iti | Praharanaah shastra devataah |

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 138:
Ete yugasahasraante jaayante punareva hi |
Sarve devaganaah tatta trayah trimshat tu cchandajaah |
Teshaam api iha satatam nirodho utpattih uchyate |
At the end of the yuga, they are again born. All the deva ganaas told - 33 in number, Dvaadashaadityaas, Ekaadasha Rudraas, Ashta Vasus, Ashvini Devataas are told in one place, Indra and Prajaapati are told in another place; out of their own willing, they are born again and again, at the end of thousand yugaas, all the deva ganaas. Out of this, 33 are born of their own will. Their creation and destruction is also told - all the time it happens repeatedly.

Sri Engal Aalwaan's Commentary:
Ete iti | Svachandajaah svecchayaa jaataah | Nirodhah cha utpattih cha nirodhopattih |

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 139:
Yathaa sooryasya maitreya udayaastamayaaviha |
Evam deva nikaayaah te sambhavanti yuge yuge |
Just like the rising and setting of the Sun happens everyday, in the same way, the host of devaas are also created again and again in every yuga.

Sri Engal Aalwaan's Commentary:
Yathaa iti | Yuge yuge prati yugam kalpa manvantaraadi |
In every yuga, kalpa, manvantara.
Now, Diti’s vamsha will be told briefly. In this there is a mention of Prahlada’s story.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 140:
Dityaah putradvayam jajnye kaashyapaat iti na shrutam |
Hiranyakashipuh cha eva hiranyaakshah cha durjayah ||
Paraasharar says - I have heard that Diti had two sons from Kaashyapa. They were Hiranyakashipu and Hiranyaaksha whom nobody can win over in war.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 141:
Simhikaa cha abhavat kanyaa viprachitteh parigrahah ||
There was a daughter Simhika also, who married Viprachitti.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 142:
Hiranyakashipoh putraah chatvaarah prathitoujasah |
Anuhlaadah cha hlaadah cha prahlaadah cha eva dharmaavaan |
Samhlaadah cha mahaaveeryaa daitya vamsha vivardhanaah ||
Hiranyakashipu had four children, Anuhlaada, Hlaada, Prahlada who was following dharma and a personification of dharma, and Samhlaada. They were very valiant. They expanded the daitya vamsha.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 143:
Teshaam madhye mahaabhaagah sarvatra samadruk vashee |
Prahladaah paramaam bhaktim ya uvaaha janaardane ||
Among them, Prahlada had and displayed great bhakti towards Janaardana, and was a very great person. He had an equal disposition towards everything and everyone around him.

Briefly it is told here about Prahlada, about Hiranyakashipu, his deeds, and how Prahlada survived all that. We will see them in the next class.

So far in this section, we saw the Daksha kanya vamsha in detail, the daughters of Daksha, their names, their vamsha. Diti’s vamsha will be told now. Prahladaa charitra will be told in detail in future adhyaayaas.

Recap: In the previous session, we had just started to study about Diti’s
vamsha, which Sri Paraascharar is telling Maitreyar.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 140:_

Dityaah putradvayam jajnye kaashyapaat iti na shrutam |
Hiranyakashipuh cha eva hiranyaakshah cha durjayah ||
Paraascharar says - Diti and Kashyapa had two sons, Hiranyakashipu and Hiranyaaksha.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 141:_

Simhikaa cha abhavat kanyaa viprachitteh parigrahah ||
They also had a daughter called Simhikaa, who married Viprachitti.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 142:_

Hiranyakashipoh putraah chatvaarah prathitoujasah |
Anuhaadah cha hlaadah cha prahlaadah cha eva dharmaavan |
Samhlaadah cha mahaaveeryaah daitya vamsha vivardhanaah ||
Hiranyakashipu had four sons, who were very valiant, Anuhaada, Hlaada, Prahlada, Samhlaada. Out of them, Prahlada was the embodiment of dharma. They were all very courageous, and were the ones who expanded the Daitya vamsha.

Now, Prahlada's story is going to be told in detail. This starts to talk about the greatness of Prahlada, the kind of devotion he had.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 143:_

Teshaam madhye mahaabhagah sarvatra samadruk vashee |
Prahladah paramaam bhaktim ya uvaaha janaardane ||
Among the, Prahlada was a great person, he was equi-poised, treating everyone equally, had all his senses under control, he expressed parama bhakti, great devotion, towards Janaardana.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 144:_

Daityendra deepito vanhih sarvaanga upachito dvija |
Na dadaaha cha yam poorvam vaasudeve hrudi sthite ||
Prahlada was so much intent on meditation on Vaasudeva, his mind was completely filled with the thought of Vaasudeva. Even the king of the demons, Hiranyakashipu, though he had put him in fire, and the fire had
engulfed his entire body, it never burnt even a small part of his body.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 145:_
*Mahaarnavaantah salile sthitasya chalito mahee |
Chachaala sakalaay yasya paashabaddhasya dheematah ||
Prahlaada was tied with ropes, and thrown into the great ocean, under the waters. When he was immersed like that, being tied with ropes, he moved a little bit, and the entire world was shaken.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 146:_
*Na bhinnam vividhaih shastraih yasya daiyendra paatitaih |
Shareeramadri kathinam sarvatra achyuta chetasah ||
Because of his deep devotion of Achyuta, his entire body and mind were filled with the thought of Achyuta, his body had become so hard, as a great mountain. Even though he was pierced with a lot of sharp weapons, they could not pierce his body, as it had become so hard, just like mountain.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 147:_
*Visha analojjvala mukhaa yasya daiyaa prachoditaah |
Na antaaya sarpa patayo babhoovu rurutejasah ||
All the kings of serpents, throwing fire-like venom, being commanded by Hiranyakashipu, they could never do anything to Prahlaada.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 148:_
*Shailaih aakraanta dehaa api ya ssmaran purushottamam |
Tatyaaaja naatmanah praanaan vishnu smarana damshitah ||
He was hit with rocks, because he was thinking of Purushottama, being protected by the shield of the thought of Vishnu, he was still very much alive.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 149:_
*Patanta mucchaat avanih yamupetya mahaamatin |
Dadhaara daiyaa patinaa kshiptam svarga nivaasinaa ||
The king of demons, Hiranyakashipu, living in swarga, threw him from the top of the mountains, on to the earth. Though he was falling like that, the goddess Pruthivi Devi, held him and supported him; nothing happened to
him.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 150:_
_Yasya samshoshako vaayuh dehe daityendra yojitah |
Avaapa samshayam sadhyah chittah te madhusoodhane ||_
The winds which dry up anything, though commanded by Hiranyakashipu, could not do anything, and the Vaayu itself got dried up immediately, because Madhusoodana was in the thought of Prahlada.

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 151:_
_Vishaana bhangamunmattaa mada haanim cha diggajaah |
Yasya vakshasthale praaptaa daityendra parinaamitaah ||_
The diggajas were commanded to kill him with their huge and hard tusks, and they started to pierce his chest with their tusks. Their tusks themselves got broken, and all their energy got dried up. They could not do anything.

_Sri Engal Aalwaan’s Commentary:_
_Vishaanaa iti | Parinaamitaah dantaih hantum preritaah |

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 152:_
_Yasya cha utpaaditaa krutyaa daitya raaja purohitaih |
Babhoova naantaaya puraa govindaasakta chetasah ||_
The purohitaas were asked to do some aabhichaarika krutya, they could not do any harm to him, because of his deep thought on Govinda.

These krutyaas are told in Vedas and are used to destroy enemies etc. (Why should Vedas each such karmaas is discussed in Vedartha Sangraha commentary by Sri Sudarshana Suri).

_Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 153:_
_Shambbarasya cha maayaanaam sahasra mati maayinah |
Yasmin prayuktam chakrena krishnasya vitatheekrutam ||_
He called Shambaraasura and asked him to use his maaya shakti; he created thousands of wonderful illusions to hurt Prahlada, but Krishna’s Sudarshana Chakra came and destroyed all the maayaas of Shambaraasura,
and they all became futile. *Shambaraasura* could not touch him with his *maayaa*.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 154:**

*Dairyendra soodopahrutam yasya haalaahalam visham* |  
*Jaarayaamaasa matimaan avikaaram amatsari* ||

He had no jealousy, and was the one endowed with great knowledge because of his deep meditation on Vishnu. The attendants of *Hiranyakashipu* gave him *haalaahala* poison, very powerful poison; *Prahlaada* digested all of them, without any *vikaara*. He had no reaction, and he simply digested the poison.

**Sri Engal Aalwaan’s Commentary:**

*Dairyendra iti* | *Haalaahalam visham* | *Nadee halahalaa naama tajjam haalaahalam visham* *iti aayurvede* ||

There is a river called *Halalahala*, and what is born from there is called *Haalaahala visha*.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 155:**

*Samachetaam jagati asmin yah sarveshu eva jantushu* |  
*Yathaa aatmani tathaa anyeshaam param maitra gunaanvitah* ||

In respect of all beings, he was equally positioned, in this world. With respect to others, he was disposed as though towards himself. He was very friendly with respect to everyone.

**Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 156:**

*Dharmaatmaa satya shouchaadi gunaanaam aakarah parah* |  
*Upamaanam asheshaanaam saadhoonaam yah sadaa abhavat* ||

He was a *dharmaatmaa*, always following the path of *dharma*. He was the abode of all excellent qualities, *satya, shoucha*. He was *upamaana* for all the *saadhus*, all the time. All the *saadhus* were compared only with *Prahlaada*.

*Paraasharar* talks about how *Prahlaada* was deeply immersed in the thought of *Vishnu*, and nothing could touch him or shake him. All the tricks that *Hiranyakashipu* tried on him failed.
This concludes the Fifteenth Chapter.

|| Iti Sri Vishnu Puraane Prathame Amshe Panchadasho Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Panchadasho Adhyaayah ||

|| Atha Shodhasho Adhyaayah ||

Now, Maitreyar is curious to know about Prahlada, and asks thus.

Sri Vishnu Puraana, Amsha 1, Chapter 16, Shloka 1:
Maitreyah -
Kathito bhavataa vamsho maanavaanaam mahaatmanaam |
Kaaranam cha asya jagato vishnuh eva sanaatanah ||
Maitreyar says - O Paraashara, you told me about the great people of the vamsha of Manu. You also told me about the procreation and generations. What I understood is that you also told me that the ultimate cause of this universe is Vishnu only - He is the creator of this entire world.

Sri Engal Aalwaan’s Commentary:
Kathita iti | Maanavaanaam svayambhuva manu vamshayaanaam uttaanapaadaadeenam | Kaaranam iti shastra taatparya artha prashnottara smaaranaam |
What is told here is the Svaaayambhuva Manu’s vamsha, Uttaanapaada and others. The gist of this entire shastra is the question and answer answered by Paraasharar, about who is the cause of this world, in the very beginning itself, this is being reminded here,kaaranam cha asya jagatah - He is the ultimate cause of this whole world.

Sri Vishnu Puraana, Amsha 1, Chapter 16, Shloka 2:
Yattatvetat bhagavaan aaha prahlaadam daitya sattamam |
Dadaaha naagnih naastraih cha kshunnah tat tyaja jeevitam ||
You told me about Prahlada, the great daitya, that even fire could not burn him, and that he could not be destroyed even by weapons, and so
nothing happened to him. Nothing could take away his life.

*Sri Engal Aalwaan’s Commentary:*
Taa’drushah saadhuh sva bandhubhih kim nimittam jighaamsita iti
koutukacchalenah vishnu bhakta charita shushrooshayaa prucchati
yattatvetat iti |

*Maitreyar* is asking - he was such a great wise person, *Prahlaada*, why did his own relatives try to kill him? He was such a great devotee of *Vishnu*, I want to know about him.

*Sri Vishnu Puraana, Amsha 1, Chapter 16, Shloka 3:*
Jagaama vasudhaa kshobham yatra abdhi salile sthite |
Paashaih baddhaih vichalati vikshipta angaih samaahataa | |
You also told me that when he was tied with ropes and thrown into water, when he moved a little bit also, the entire world was disturbed and shook.

*Sri Vishnu Puraana, Amsha 1, Chapter 16, Shloka 4:*
Shailaih aakraanta deho api na mamaara cha yah puraa |
Tvayaa cha ateeva maahaatmyam kathitam yasya dheematah | |
Though he was thrown great rocks and stones, nothing happened to him. You told me the greatness of that intelligent one.

*Sri Vishnu Puraana, Amsha 1, Chapter 16, Shloka 5:*
Tasya prabhaavam atulam vishnoh bhaktimato mune |
Shrotum icchaami yasya etat charitam deepta tejasah | |
He was a great devotee of *Vishnu*, I want to know about his greatness. That *tejasvi Prahlaada*, I want to know about his story.

*Sri Vishnu Puraana, Amsha 1, Chapter 16, Shloka 6:*
Kim nimittam asou shastraih vikshipto ditijaih mune |
Kimartham cha abdhi salile vikshipto dharma tatparah | |
Why was he hit with weapons, why was he thrown in waters, by the *daiyyaas*. He was such an embodiment of *dharma* itself.

*Sri Vishnu Puraana, Amsha 1, Chapter 16, Shloka 7:*
Aakraantah parvataih kasmaat drashtah cha eva mahoragaih |
Why was he thrown from the mountains, why were the serpents thrown at him to bite him? Why was he thrown in fire?

Why were the diggajaas made to pierce him with their tusks? Why was the great Vaayu, which dries up everything, why was he commanded to torture him and dry him up?

The daitya gurus, why did they do this aabhichaarika kriyaa, to cause harm to him? Why did Shambara use all his maaya to destroy him?

Why did all the servants of Hiranyakashipu give all poison, in order to destroy him? Which he digested, and nothing happened to him.

His greatness was so much that I would like to hear his story. That excellent one, the devotee of Vishnu. Please do tell me about his story.

I am not surprised that the daityaas could not kill him. When one is so much deeply meditating on Vishnu, who can kill such a person.
When Maitreyar says that he was not surprised; when something is rare which is heard, there will be surprise. A Vishnu bhakta, someone not being able to destroy him, there is nothing surprising.

Sri Vishnu Puraana, Amsha 1, Chapter 16, Shloka 13:
Tasmin dharmapare nityam keshava aaraadhanodyate |
Sva vamsha prabhavaih daityaih kruto dvesho ati dushkarah ||
He was following dharma all the time. He was always engaged in the worship of Keshava. His own close relatives had great hatred towards him.

Sri Vishnu Puraana, Amsha 1, Chapter 16, Shloka 14:
Dharmaatmani mahaabhaage vishnu bhakte vimatsare |
Daiteyaih prahrutam kasmaat tat mama aakhyaatum arhasi ||
He was a dharmaatmaa, he was without any jealousy. He was a great devotee of Vishnu. Why were all the daityaas trying to kill him like that, please let me know.

Sri Vishnu Puraana, Amsha 1, Chapter 16, Shloka 15:
Praharanti mahaatmaano vipakshe cha api nedrushe |
Gunaih samanvite saadhou kim punah yah sva pakshajah ||
Great and wise people don't do these kind of things even to their enemies. That being the case, his own relatives, when he was a very wise person, and he had all great qualities, why did they do like that to such a person?

Sri Engal Aalwaan’s Commentary:
Praharanti iti | Yah sva pakshajah tasmin iti sheshah |

Sri Vishnu Puraana, Amsha 1, Chapter 16, Shloka 16:
Tat etat kathyataam sarvam vistarataat munipungava |
Daiyeshvarasya charitam shrotum icchaami aeshhatah ||
Please do tell me in detail about his story. I would like to hear the complete story of Hiranyakashipu and Prahlaada.
This completes the Sixteenth Chapter. Maitreyar asks Paraasharar - you told me all these things about Prahlada, why did such a thing happen? I want to know in great detail about this great devotee of Vishnu.

|| Iti Sri Vishnu Puraane Prathame Amshe Shodhasho Adhyaayah ||
|| Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Prathame Amshe Shodhasho Adhyaayah ||

|| Atha Saptadasha Adhyaayah ||

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 1:
_Sri Paraasharar -
Maitreya shrooyataam samyak charitam tasya dheematah |
Prahladasya sadodaara charitasya mahaatmanah ||
_Sri Paraasharar says - The most benevolent, great devotee, Prahlada, please do listen to me, I will tell you his story.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 2:
Diteh putro mahaa veeryo hiranyakashipuh puraa |
Trailokyam vashyamaaninye brahmano varadarpitah ||
_Diti’s son, Hiranyakashipu, was there long back, was very valourous. He became arrogant with the boons received from Chaturmukha Brahma. He started to bring under his control all the three worlds.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 3:
Indratvam akarot daityah sa cha aaseet savitaa svayam |
Vaayuh agnih apaam naathah somah cha abhoot mahaa asurah ||
_He himself became Indra, he himself became the Sun, Vaayu, Agni; he was the master of Vaayu, Agni, waters; he became the master of Soma.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 4:
Dhanaanaam adhipah sa abhoot sa eva aaseet svayam yamah |
Yajnya bhaagaan asheshaan tu sa svayam bubhuje asurah ||
He became Kubera himself, he himself became Yama. All the gods were under his control, he captured all of them. He started to play the roles of all these gods himself. All the havis which was offered in the yajnyaas to these gods - he started to receive that havis himself.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 5:
Devaah svargam parityajya tat traasaan munisattama |
Vicheruh avanou sarve bibhraanaa maanusheem tanum ||
Being terrified by his tortures, all the gods, left svarga, took over the bodies of humans, and started roaming around on earth.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 6:
Jitvaa tribhuvanam sarvam trailokyaishvarya darpitah |
Udgeeyamaano gandharvaih bubhuje vishayaan priyaan ||
Having won over all the three worlds, becoming highly arrogant with the wealth and prosperity of the three worlds, he was being praised by Gandharvaas, he was enjoying all sensual pleasures.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 7:
Paanaasaktam mahaatmaanam hiranyakashipum tadaa |
Upaasaam chakrire sarve siddha gandharva pannagaah ||
He was always indulging in drinking; all siddhaas, gandharvaas, pannagaas were doing upaasanaa on him only. They were only worshipping him.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 8:
Avaadayan jaguh cha anye jaya shabdam tathaa apare |
Daitya raajasya puratah chakruh siddhaah mudaanvitaah ||
Others were playing all kinds of vaadyaas, some were singing praising songs, some were singing about his greatness. Siddhaas were praising and singing about him.

Sri Engal Aalwaan’s Commentary:
Avaadayan iti | Avaadayan vaadyaani |
Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 9:
Tatra pranruttaa apsarasi sphatikaabhramaye asurah |
Papou paanam mudaa yuktah praasaade sumanohare ||
All the apsaras were dancing to entertain him, in that crystal palace. The king of demons, Hiranyakashipu was always taking intoxicating drinks, in that great palace.

Sri Engal Aalwaan’s Commentary:
Tatra iti | Abhram abhrakaakhyah shilaa visheshah | Yat vaa aakaasha gatvaada bhramayatvatvam | Sphatikaashma maya iti vaa paathah |

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 10:
Tasya putro mahaabhaagah prahlaado naama naamatah |
Papaatha baala pathyaani guru geha gato arbhakah ||
His son was the great Prahlada, by name. Being a very small child, he went to the guru’s aashrama, and learnt the lessons taught.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 11:
Ekadaa tu sa dharmaatmaa jagaama gurunaa saha |
Paanaasaktasya puratah pituh daitya pateh tadaa ||
The king of demons, Hiranyakashipu was engaged in drinking. Prahlada went in front of him with his gurus.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 12:
Paada pranaamaavatanam tam utthaapya pitaa sutam |
Hiranyakashipuh praaha prahlaadam amitoujasam ||
He bowed down to his father, and touched his feet in respect. His father, Hiranyakashipu lifted him up, and told Prahlada thus.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 13:
Pathyataam bhavataa vatsa saara bhootam subhaashitam |
Kaalenaitaavataa yat te sadaa udyuktena shikshitam ||
O Prahlada, tell me what is the essence of all the good things that you have learnt all this time. All the time, you were engaged in learning. Whatever you have learnt, tell me the most essential teachings.
Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 14:
Prahlaadah -
Shrooyataam taata vakshyaami saara bhootam tava aajnyayaa |
Samaahita manaah bhootvaa yat me chetasi avasthitam ||
Prahlaada - Being commanded by you, I am going to tell you the most essential teachings that I have learnt. Pay a lot of attention and listen to me. What is present in my mind, I am going to tell you.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 15:
Anaadimadhyaantam ajam avruddhikshayam achyutam |
Pranato asmi anta sankaaran sarva kaarana kaaranam ||
I bow down to that Achyuta, who does not have beginning, middle or end, who is unborn, who neither grows nor deteriorates, I bow down to Him. This is the essential teaching that I have learnt.

Sri Engal Aalwaan’s Commentary:
Anaadi iti | Anaaditya aadi visheshanaih antavato vyavruttih, ajam iti karma adheena janmanah purushaat | Antam samhaaram sankaanoti iti anta sankaanah |
He is not that which has an end; He does not have end or beginning. He is different and distinct from anything which has an end. He is unborn; He is different and distinct from purusha who is born due to karma. He is the one responsible for the dissolution of this world. He is even the cause of all causes.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 16:
Sri Paraasharar -
Etat nishamya daityendrah sa kopo rakta lochanah |
Vilokya tat gurum praaha sphurita adhara pallavah ||
Sri Paraasharar - Hiranyakashipu, having heard this, became extremely angry and his eyes became red like blood. His lips were shivering, and he said, looking at the gurus.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 17:
Hiranyakashipuh -
Bhraṇaṁ bandho kim etat te vipākṣa stuti samhitam
Asaaram graahito baalo maamavajnyaaya durmate

Hiranyakashipu - O Brahma bandhu, what is that you have taught him, which is praising my enemy? He is having all asaara, which is showing disrespect to me, which is not the right thing to learn.

Bhraṇaṁ bandhu means a brahmin who does not follow any of the duties, the varna aashrama dharmaas. He is a braahmana adhama.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 18:
Guru -
Daityeshvara na kopasya vasham aagantum arhasi
Mama upadeshā janitam na ayam vadati te sutah

Guru says - O king of demons, you should not get angry. He is not telling what I have taught him. This is not what I taught him.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 19:
Hiranyakashipuh -
Anushishto asi kena eedruk vatsa prahlaada kathyataam
Mayaa upadishtam na iti esha prabraveeti guruh tava

Hiranyakashipu - O so Prahlaada, tell me who taught you all this? Your guru says that he is not the one who taught you this. This is not what he taught.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 20:
Prahlaadah -
Shaastaa vishnuh asheshasya jagato yo hrudi sthitah
Tam rute paramaatmaanam taata kah kena shaasyate

Prahlaada - O father, in this entire world, Vishnu who is residing in the hearts, He is the teacher. Without Him, how can anyone teach anything and who can be taught by whom? Paramaatman is the ultimate teacher. He is residing in everyone's heart, and is the ultimate teacher.

Sri Engal Aalwaan’s Commentary:
Shaastaa iti | Shaastaa shaasitaa | Shaasyate shikshyate
Shaastaa means one who teaches.
**Sri Vishnu Purāṇa, Amsha 1, Chapter 17, Shloka 21:**

Hiranyakashipuh -

*Ko ayam vishnuh su durbuddhe yam braveeshi punah punah |
Jagataam eeshvarasya iha puratah prasabham manah ||*

Hiranyakashipu - O bad minded Prahlaada, who is this Vishnu about whom you are talking about again and again. That too, in front of me, who is the lord of all the worlds. I am directly in front of you, I am lord of all the worlds.

**Sri Vishnu Purāṇa, Amsha 1, Chapter 17, Shloka 22:**

Prahlaadah -

*Na shabda gocharam yasya yogi dhyeyam param padam |
Yato vishvam svayam vishvam sa vishnuh parameshvarah ||*

Prahlaada - His supreme nature is that He cannot be addressed by these words. Vishnu is One who cannot be described in words fully. He can only be meditated upon by yogis. From Whom only this whole world has emanated, sustained and destroyed. Who Himself is this whole world. He is the supreme Lord, Parameshvara.

**Sri Engal Aalwaan’s Commentary:**

*Na iti | Padam svaroopam na shabda gocharam jaati aadi abhaavaat *
Yato vaacho nivartante * iti shruteh | Vaktum ashakyam iti vaa |

He cannot be addressed by any words like deva, manushya, yaksha, kinnara, because he does not have jaati. Shruti says that His nature cannot be explained fully by words. One cannot think that they can understand Him through their minds. One cannot describe Him fully.

**Sri Vishnu Purāṇa, Amsha 1, Chapter 17, Shloka 23:**

Hiranyakashipuh -

*Parameshvara samjnye ajnya kim anyo mayi avasthite |
Tathaa adya martukaamah tvam prabraveeshi punah punah ||*

Hiranyakashipu - O ignorant one, when I am here, who else can be called as Parameshvara. I am the supreme lord of the world. Looks like you want to die today. That is why you are telling again and again that someone else is the supreme lord.
Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 24:
Prahlaadah -
Na kevalam taata mama prajaanaam sabrahma bhooto bhavatah cha
vishnuh |
Dhaataa vidhaataa parameshvarascha praseeda kopam kurushe
kimartham ||
Prahlaada - O father, not only for me or all the people in this world, but also for you, Vishnu who is the Parabrahman, He is the supporter, controller. Why are you simply getting angry, be pleased.

Sri Engal Aalwaan’s Commentary:
Na iti | Dhaataa dhaarakah | Vidhaataa nirmaataa |
He is the supporter and creator.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 25:
Hiranyakashipuh -
Pravishtah ko asya hrudaye durbuddheh iti paapa krut |
Yena eedrusahaani asaadhooni vadati aavishta maanasah ||
Who has entered into this boy's mind, who has done great sins? He speaks as though his mind has been seized by some spirit. He is telling all the wrong things.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 26:
Prahladaa -
Na kevalam mat hrudayam sa vishnuh aakramya lokaan akhilaan
avasthitah |
Sa maam tvat aadeemscha pitah samastaan samasta cheshtaasu yunakti
sarvaagah (sarvatah) ||
O father, you are telling about who has entered into my mind, making me tell all these things. Not only my mind, He has pervaded the entire world. Not only me, for you and everybody, He is the all pervading Vishnu, who engages not only me, you, but everybody in all functions, and actions that we do.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 27:
Hiranyakashipuh -
Nishkraamyataam ayam paapah shaasyataam cha guroh gruhe |
Yojito durmatih kena vipaksha vishaya stutou ||
Hiranyakashipu - Take him away from here, and let him be taught in the
guru's house and teach him properly. I don't know who has taught him all
these things which are praising my enemies. I do not know which bad
minded person has taught him so.

**Sri Engal Aalwaan's Commentary:**
Nishkraamyataam iti | Vipaksha patita stutou iti cha paathah |
Vipaksha patitasya stutou kena yojita iti nirvedah |
He is feeling bad about who taught Prahlada to praise his enemies.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 28:**
Sri Paraasharar -
Iti ukto asou tadaa daytaih neeto guru gruham punah |
Jagraaha vidyaam anisham guru shushrooshana udyatah ||
Sri Paraasharar - Being told thus, all the demons, take him again to the
guru's house. There he was serving his guru and was learning all the things
everyday.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 29:**
Kaale ateete ati mahati prahlaadam asureshvarah |
Samaahooya abraveet gaatha kaachit putraka geeyataam ||
After a long time passed, the king of
demons, Hiranyakashipu called Prahlada, and told him, O son, tell
something that you have learnt, some shlokaas.

**Sri Engal Aalwaan's Commentary:**
Kaala iti | Gaatha shlokah |
Gaatha means shloka.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 30:**
Prahlaadah -
Yatah pradhaana purushou yatah cha etat chara acharam |
Kaaranam sakalasya asya sa no vishnuh praseedatu ||
Prahlaada - From whom all these sentients and non-sentients are born, all
the movables and immovables are because of whom, He is the cause of
everything, that Vishnu, may He be pleased.
This shloka is the essence of everything.

**Sri Engal Aalwaan’s Commentary:**
Yata iti | Charaacharam kaaryabhootam jagat |

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 31:**
Hiranyakashipuh -
Duraatmaa vadhyataam esha na anena artho asti jeevitaa |
Sva paksha haani kartrutvaat yah kula angaarataam gatah ||
Let this bad boy be killed, by his living, there is no use. He is destroying my
own clam. He is like a burning charcoal for our kula. Let him be put to
death.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 32:**
Sri Paraasharah -
Iiti aajnyaaptaah tatatah tena pragruheeta mahaa aayudhaah |
Udyataah tasya naashaaya daityaah shata sahasrashah ||
Sri Paraasharar - Being ordered by Hiranyakashipu thus, hundreds of
thousand of demons started to come after him, carrying all the big weapons,
to destroy him.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 33:**
Prahlaadah -
Vishnuh shastreshu yushmaasu mayi cha asou yathaa aasthitah |
Daiteyaah tena satyena maakramantvaayudhaani vah ||
Prahlaada - This Vishnu, as He is residing in me, as well as in all your
weapons, I am seeing Vishnu only everywhere. By that satya, by that Param
Brahma Vishnu, your weapons, let them not do any harm to me.

**Sri Engal Aalwaan’s Commentary:**
Vishnuh iti | Maakramantvaanta iti atra maamityadhyaahaaraah |

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 34:**
Sri Paraasharah -
Tatah taih shatasho daityaish shastroghaih aahato api san | Naavaapa vedanaam alpaam abhoot cha eva punah navah ||
Sri Paraasharar - Hundreds of thousands of daityaas threw weapons at him, a flood of weapons were thrown at Prahlaada. He did not experience even little pain because of that, not only that, he became again very lively and energetic.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 35:
Hiranyakashipu -
Durbuddhe vinivartasva vairi pakshah tavaadatah |
Abhayam te prayacchaami maa atimoodhamatih bhava ||
Hiranyakashipu - Stop praising my enemy from now on. Don't become ignorant and dull minded. Listen to me, I am giving you abhaya, I will protect you.

The next shloka is a very wonderful shloka.
Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 36:
Prahlaadah -
Bhayam bhayaanaam apahaarini sthite manasi anante mama kutra tishtthati |
Yasmin smrute janma jaraa antakaadi bhayaani sarvaani apayaanti taata ||
Prahlaada - When the One who destroys all fears, that Ananta, when He is established in my mind, occupying my entire mind, where is the place for fear in my mind? Fear has no place in my mind. If you just remember that Ananta Vishnu, the fears of birth, old age, death, will just run away.

Next, Hiranyakashipu orders sarpaas to bite Prahlada.
Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 37:
Hiranyakashipu -
Bho boh sarpaah duraachaaram enam atyanta durmatim |
Visha jvaalaakulaih vaktraih sadyo nayata samkshayam ||
Hiranyakashipu - This one who has bad conduct and bad mind, O serpents, with the fire like venom, you just destroy him immediately.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 38:
Sri Paraasharah -
Iti uktaah te tatah sarpaah kuhaka takshaka aadayah |
Adashanta samasteshu gaatreshu ati visha ulbanaah ||
Sri Paraashara - All the dangerous serpents, Takshaka and others, pouring venom from all their body, tried to bite him all over.

Sri Engal Aalwaan’s Commentary:
Iti iti | Kuhakaah krooraah |

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 39:
Sa tu aasakta matih krushne dashyamaano mahaa uragaih |
Na viveda aatmano gaatram tat smruti aahlaada samsthitah ||
He was so much immersed deeply in the meditation of Vishnu, that even though he was being bitten by all these great serpents, throughout the body, he never realized anything and any of their bites. He was fully immersed in the bliss of thought of Vishnu. He never felt his body also.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 40:
Sarpaah oochuh -
Damshtraa visheernaa manayah sphutanti phaneshu taapo hrudayeshu kampah |
Na asya tvachah svalpam apeeha bhinnam prashaadhi daityeshvara kaaryam anyat ||
The serpents tell - O king of demons, please tell us to do something else. Our manis and teeth are all getting broken, and our mind is vibrating with fear. We are feeling lot of heat in our hoods, and are not able to tolerate all this ourselves. His skin is not torn even a little bit - we are only suffering everything.

Sri Engal Aalwaan’s Commentary:
Damshtraa iti | Damshtraa visheernaa iti vishasya praatilomyaat |

Hiranyakashipu continues with all the other things, to torture Prahlaada who is so much immersed in the thought of Vishnu. Sri Paraasharar starts to continue further. We will see these in the next class.
So far, we saw some wonderful shlokaas as told by Prahlada, which are quoted in many pramaanaas and vyakhyaaanaas, about Vishnu bhakti.

**Recap:** We are studying Prahlada’s charitra, where Hiranyakashipu is giving all kinds of trouble to destroy Prahlada, but is failing in every attempt, because of the devotion which Prahlada had. Hiranyakashipu sends venomous serpents, Takshaka and others, who could not do anything. Prahlada is not even aware of his body, as he is deeply meditating on Vishnu.

*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 39:*
Sa tu aasakta matih krushne dashyamaano mahaa uragaih  
Na viveda aatmano gaatram tat smruti aahlaada samsthitah ||

With the bliss of remembrance of Paramaatman, he did not even realize that he was in a body. He was not even aware of his body.

*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 40:*
Sarpaah oochuh -  
Damshtraa visheernaa manayah sphutanti phaneshu taapo hrudayeshu kampah  
Na asya tvachah svalpam apeeha bhinnam prashaadhi daintyeshvara kaaryam anyat ||

Serpents say - Our teeth are totally broken, we are experiencing terrible heat in our hood, our minds are trembling with fear. His skin was not injured even a little bit, though we are biting him with our sharp fangs. Please tell us some other work to do. We are unable to do anything to Prahlada.

*Sri Engal Aalwaan’s Commentary:*
Damshtraa iti | Damshtraa visheernaa iti vishasya praatilomyaat |

*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 41:*
Hiranyakashipuh -  
He diggajaa sankata danta mishraa ghantainam asmat ripupakshabhinnam  
Tajjaa vinaashaaya bhavanti tasya yathaa araneh prajvalito hutaashah ||
Then, he calls the *diggajaas*, elephants which are controlling the directions, with closely present tusks, and said 'Kill this boy, he is not on our side, he is on the side of the enemies. Whatever is born from him, will only be destroying me and our *vamsha*, just as fire born of *arani*, wood, destroys *arani*, wood itself.'

*Sri Engal Aalwaan’s Commentary:*

*He diggajaa iti | Sankateti | Chaturdantatayaa paraspara nibida danta yuktaah | Ripu pakshena bhinnam asmato bhedinam | Tasya janakasya |

*Diggajaas* are supposed to have four tusks, which are very closely present. Because he is on the side of the enemies, he is different from us.

When two *aranis* are rubbed against each other, the fire is created, and that fire burns the wood itself. Fire which is born of wood burns the wood itself. Like that, he will destroy our clan, says *Hiranyakashipu*.

*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 42:*

*Sri Paraasharar -
Tatah sa diggajaih baalo bhoobhrut shikhara sannibhaih | Paatito dharaneeprushthe vishaanaih api apeedyata |

*Sri Paraasharar* - Those *diggajaas* were as huge as huge peaks of mountains, and they felled him on the ground. With their tusks, they started to torture him.

*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 43:*

*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 44:*

*Smaratah tasya govindam ibadantaah sahasrashah | Sheernaa vakshasthalam praapya sa praaha pitaram tatah ||

He was all the time meditating on *Govinda*. All the tusks of the *diggajaas* trying to pierce his chest, they were broken and torn away, and at that time, *Prahaada* tells *Hiranyakashipu*.

*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 44:*

*Mahaa vipat taapa (paapa) vinaashano ayam janaardana*
anusmaranaanubhaavah ||
All the tusks of the elephants, which were as sharp as the edge of a spear, were completely broken, because of the power that I have. How did I get that power? Because of the continuous remembrance of Janaardana, that is the power I have. Continuous remembrance of Janaardana can destroy even great taapaas or paapaas.

**Sri Engal Aalwaan’s Commentary:**
Aprushto api bhagavan maahaatmya jnyaapanaaaya aaha dantaat iti ||
Why did Prahlada say this though he was not asked by Hiranyakashipu? This is to remind Hiranyakashipu of the greatness, and power of remembering Bhagavaan.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 45:**
Hiranyakashipuh -
Jvaalyataam asuraa vanhii apasarpata diggajaah |
Vaayo samedhaya agnim tvam dahiyaatam esha paapakrut ||
Hiranyakashipu then asked the elephants to move away. He then tells the demons to light fire all over. O Wind, help this fire to grow bigger and burn more fiercely. Let this sinner be burnt.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 46:**
Sri Paraasharah -
Mahaa kashthachayacchannam asurendra sutam tatah |
Prajvaalya daanavaa vanhim dadahu svaaminoditaah ||
Sri Paraasharar - All the daanavaas lighted fire all around and brought huge fire sticks and put them all around Prahlada, and tried to burn him.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 47:**
Prahladah -
Tata esha vanhii pavanerito api na maam dahiyaati atra samantato aham |
Pashyaami padmaastaranaastrutaani sheetaani sarvaani dishaam mukhaani ||
Prahlada says - O father, this fire, even though it is helped by winds, and is burning fiercely, does not burn me even a bit. All over me, I am only seeing
all the lotus petals spread over and give me a very pleasant feeling and cool atmosphere.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 48:
Sri Paraasharah -
Atha daityeshvaram prochuh bhagavasya aatmajaa dvijaah |
Purohitaa mahaatmaanah saamnaa samstooya vaagminah ||
Sri Paraasharar - At this time, Shukraachaarya's children, known as Shanda, Marka, and others, came and told Hiranyakashipu. They had very good power of speech, and told convincing words to Hiranyakashipu.

_Sri Engal Aalwaan's Commentary:
Atha iti | Dvijaah shanda marka aadayah |

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 49:
Purohitaah oochuh -
Raajan niyamyataam kopo baale api tanaye nije |
Kopo devanikaayeshu teshu te saphalo yatah ||
Purohitaas said - O King, please do control your anger towards this child who is your son. You have to get angry with the host of gods, because they are the ones who are giving this power to him.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 50:
Tathaa tathaa enam baalam te shaasitaaro vayam nrupa |
Yathaa vipaksha naashaaya vineetah te bhavishyati ||
We will instruct him in such a way that he will come on your side, and will also destroy your enemy only.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 51:
Baalatvam sarva doshaanaam daiya raajaaspadam yatah |
Tato atra kopam atyartham yoktum arhasi na arbhake ||
A child has all kinds of defects, this is the characteristic of childhood. Because of that, you should not get so angry with this boy, because childhood has defects by itself.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 52:
Na tyakshyati hareh paksham asmaakam vachanaat yadi |
Tatah krutyaam vadhaayaasya karishyaamo anivartineem ||
In case we give him instructions also, in case he does not leave the side
of Hari and come to our side, some being created by the abhichaara krutya,
will go and destroy the enemy, and there will be no return after that for
him. We will do such abhichaara karmaas.

Sri Engal Aalwaan’s Commentary:
Na iti | Krutya abhichaara janyo bhoota visheshah |
Abhichaara karmaas are told here, which are told in the Vedaas, used to
destroy enemies.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 53:
Sri Paraasharah -
Evam abharthitah taih tu daitya raajah purohitaih |
Daityaih nishkaasayaamaasa putram paavaka samchayaat ||
Sri Paraasharar - He told the demons to take him out of the fire, being
prayed thus by the purohitaaas.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 54:
Tato guru gruhe baalah sa vasan baala daanavaan |
Adhyaapayaamaasa muhuh upadeshaantare guroh ||
Prahlaada is sent to the gurukula of Shukrachaarya’s children; they take
him and start instructing him. There, whenever they are not teaching, when
there is no adhyayana being done, he starts to teach all the children of
the daanavaas.

Sri Engal Aalwaan’s Commentary:
Tata iti | Upadeshantare adhyaapanasya viccheda avasare |
This is the most wonderful teaching of Prahlaada to the daitya baalakaas.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 55:
Prahlaadah -
Shrooyataam paramaartho me daiteyaa ditija aatmajaah |
Na cha anyathaa etat mantavyam na atra lobhaadi kaaranam ||
Prahlaada - O children of Diti's children, what is the ultimate that anyone
should desire? I am going to tell you, do listen to me. Don’t think that I am doing for any other gain. I am not doing this to cheat you, or to create delusion in you.

**Sri Engal Aalwaan’s Commentary:**
Shrooyataam iti | Paramaarthah parama purushaarthah | Lobhaadi ityaadi shabdena anaaptatva hetu bhrama vipralambaadi grahanam |
I am your aapta, hitaishi, I am doing good for you. Not for personal gains, or selfish motive, not to cheat you, not to drive you in the wrong path.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 56:**
Janma baalyam tatah sarvo jantuh praapnoti youvanam |
Avyaahataa eva bhavati tato anudivasam jaraa ||
A being who is born, is born (janma happens), then he gets into boyhood (baalya), then they get into the youth. After that, without any break, every day, he will be getting old.

**Sri Engal Aalwaan’s Commentary:**
Janma iti trishlokyaa dehaatmanoh anityatva nischayatve vadati |
In three shlokaas starting with this, Prahlada is teaching the nityatva of aatman, and anityatva of the deha. Aatma is eternal, and deha is impermanent.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 57:**
Tatah cha mrutyum abhyeti jantuh daityeshvara aatmajaah |
Pratyaksham drushyate cha etat asmaakam bhavataam tathaai ||
O children of Hiranyakashipu’s clan, after getting old, a being will die. We can perceive this directly with respect to us, you, anyone.

**Sri Engal Aalwaan’s Commentary:**
Tata iti | Drushyate cha etat janma aadi panchakam |
This is called janma aadi panchaka - janma, baalya, youvana, jaraa, mrutyu.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 58:**
Mrutasya cha punarjanma bhavati etat cha naanyathaab |
Aagamo ayam tatha tat cha na upaadaanam vinaa udbhavah ||

One who dies is born again. This is the truth, and is known from the Aagamaas, Vedaas. This is also supported by logic. We are born in this body, and experiencing happiness, sorrow right from our birth, it is the result of fruits of karmaas done earlier. When one dies, the entire thing getting destroyed - such a thing cannot happen.

Sri Engal Aalwaan’s Commentary:
Dehino dehaat oordhvam cha sattvaat nityataa iti aaha mrutasya iti |
Punarjanma bhaavi deha grahanam syaat eva | Anyathaa mrutasya janma abhaave, etat cha vartamaanam janma cha na syaat | Atra pramaanam, ayam adhyetrubhih pratyaksham pathyamaanah, * Sa itah prayanneva punarjaayate * Atha etam eva adhvaanam punarnivartante |

Mrutvaa punah mrutyum aapadyante * ityaadiraagamah | Yat aagamena uktam tat cha tathaa eva iti anugraahakam tarkam chaarvakaakaadeen prati aaha na upaadaanam iti | Prati praani prateeyamaanah sukha dukhaadi kaaryodbhavah praak janma kruta sukrutaadi vishishtham sthaayinam aatmaanam upaadaana kaaranam vinaa na syaat iti arthah | Prayaksham eva na anumaana aagamou iti vadato vaadino yukti poorvo vivaadah sva shaasta pranayanam cha vyaaahatam iti bhaavah |

Dehi is the aatma, who is in the deha. Even after the body is destroyed, the aatman lives. He will get into another body. If he is not born again, even the current birth that we have cannot happen. If another birth happens, then we can actually justify our current birth. This is the pramaana for that, the students are learning all this in Aagama, 'Having died and gone from here, he is again born', 'The path in which he goes - the same path he returns here', the path of Pitru yaana is told, 'Having died, he will again get into samsaara, and again die'. Whatever is told in Aagamaas, is again supported by tarka, which is in line with what is taught in the Aagamaas.
Tarka is logic, which by itself cannot be an independent pramaana for ateendriya vishayaas. Logic is also useful in order to understand what is taught in the Shrutis, in order to also make things more firm and clear in our mind. This is against the Chaarvaakaas, who say that only the Pratyaksha pramaana is accepted, and they say that Shruti is not a pramaana - they say that deha is itself the aatman, and destruction of
the body is itself *moksha*; they say that when the body is burnt and becomes ashes, how can it come again; this is not acceptable. The logic which *Prahlada Aalwar* is telling here is supporting what is taught in the *Shrutis* - that without a material cause, an effect cannot happen. If one is born, there has to be a material cause for that, and if the soul was not there, he could not have been born taking another body. In every being, what is seen is the effects of *sukha* and *dukha*. In the previous births, whatever *sukrutra* and *duskhruta* which one has done, having all these, if an *aatman*, the *upaadaana kaarana*, is not there, such an experience of *sukha* and *dukha* cannot happen. The experience of *sukha* and *dukha* happens in the *aatman* himself, and he is the cause of that only. He is also *nimitta kaarana*, and also the *upaadaana kaarana*. The experience of *sukha* and *dukha* happens in the *aatman* himself, because of the virtuous deeds and sins. This is the logic used here to justify that *aatman* is permanent, and eternal, and is only born again. This is how beings are born again and again, and undergo *janma*, *baalya*, *youvana*, *jaraa*, *mrutyu*. When they (Chaarvaakaas) say that *pratyaksha* only is the *pramaana*, they are refuted here, through this logic.

*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 59:*

Garbha vaasa aadi yaavat tu punarjanma upapaadanam |
Samasta avasthakam taavat dukham eva avagamyataam ||

Again, he will be residing in the womb, and then he is born, the soul who is present in all these states, they all lead to sorrow only.

*Sri Engal Aalwaan’s Commentary:*

Nityasya api aatmano anitya deha aadikam garbha aadi punarjanma aapti paryanta sapta avasthaa yuktam dukha hetuh iti vairaagyaaya aaha garbha vaasa aadi iti |

Seven states are told - *garbha*, *janma*, *baalya*, *youvana*, *jaraa*, *mrutyu* and *punarjanma*. They are all causes of grief only. One should get *virakti*, *vairaagya*.

*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 60:*

Kshut trushna upashamam tadvat sheetaadi upashamam sukham |
Manyate baala buddhitvaat dukham eva hi tat punah ||
When there is hunger, thirst, and also when there is extreme cold, and when these are removed, one will feel very happy. If we are very thirsty, and we get water to drink, we feel happiness. Similarly, when extreme cold is removed by fire, we feel very comfortable and happy. These are all because of the childish mind, which is not wise, and does not have the proper understanding of the things, because again, it causes grief only.

_Sri Engal Aalwaan’s Commentary:_
_Nanvannapaanaadeenaam sukha hetutvasya darshanaat katham dukham eva iti uktam iti aashankya dukha hetou eva sukha hetutva bhrama iti aaha kshut trushna iti | Kshut sheeta aadi dukha shaamakamat agni aadi dukham eva sukha saadhanam manyate baalah | Hirhi hetou | Tadannaadikam kshut aadi abhaave punarudgaardaa jeerna santaapa aadi dukha hetuh eva |

Food, drinks, etc., cause happiness is well known, and so, how is told as the cause of grief, is the doubt raised. The answer is that it is wrong understanding that that which causes grief is bringing happiness. This is told in the _shloka_ ‘Kshut sheetaadi’. Fire which burns and causes grief is thought to be causing happiness, in the presence of cold, and so thought of a means of happiness. When hunger is not there, food itself causes vomiting, indigestion, etc., which makes one suffer, and so they only become causes of grief.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 61:_
_Atyanta stimita angaanam vyayaamena sukhaishinaam | Bhraanti jnyaana aavrutaakshaanaam (prahaaro api) dukhameva sukhaayate |

When someone is having a lot of suffering all over the body, and old age, any exercising movement which is given is like happiness. Those whose knowledge is covered with delusion, wrong understanding, _dukha_ itself leads to _sukha_, _vyayaama_ is also _aayaasa_ only, but they think that they are seeking more happiness, but it is actually wrong understanding.

_Sri Engal Aalwaan’s Commentary:_
_Dukha hetutvena prasiddheh api dukhaantara upashamakatva maatreṇa sukha hetutvadheeh druṣhyate iti nidarshanena aaha atyanta_
If we say that all these seven states are causes of grief only, but when we experience here, there are certain things which give an illusion of giving happiness.

Though some are well known to cause sorrow, because they are known to destroy some other grief, they are thought to be causes of happiness. This is explained through an example in the shloka ‘atyanta’.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 62:**
Kva shareeram asheshaanaam shleshmaadeenaam mahaachayah |
Kva kaanti shobhaa soundarya kamaneeyaadayo gunaah ||
This body, which is a great collection of phlegm and all kinds of dirty things like blood and muscle, they see the qualities of grace, shine and beauty. (Bhaava is where is the question of such body filled with dirt exhibiting such qualities).

**Sri Engal Aalwaan’s Commentary:**
Tatha sva para dehe shleshmaadi chaye dukhade api kaantyaadi aaropaat sukha hetutva dhiyam darshayati kva shareeram iti |
Kamaneeyam kamaneeyatvam |
Though my body, other's body, have phlegm and other things which are collected inside, which only leads to grief, qualities like grace, beauty are superimposed on that, and one feels that it is very pleasurable and leads to joy.

**Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 63:**
Maamsa asruk pooya vin mootra snaayu majja asthi samhatou |
Dehe chet preetimaan moodho bhavitaa narake api asou (api sah) ||
This body is a collection of muscles, blood, secretions of the glands like pus, faeces, urine, veins, bone marrow, bones; in such a body which has all these things inside, if one is liking that body here, he should be enjoying even in hell. In hell, all these are seen separate from the body, and one suffers in hell. Even here, it is very much the same state, but because it is covered, it creates a feeling of being joyous, happy. Here, if one enjoys such things, even in hell he should enjoy.
Sri Engal Aalwaan's Commentary:
Kim cha narake mala maamsaadikam aatmano anyatvena bhujuvayte |
Atra tu tat samooha deham aatmatvena bhogyatvena cha manyamaano
narake preeya etataraam iti abhipraayena aaha maamsa iti |
These things like muscles, faeces, etc. are experienced as different from
the soul in naraka. Whereas here, the body which is the collectivity of all
these, is enjoyed as ones own and very pleasurable. If it was true that it is
pleasurable, such a person should also be enjoying in hell also.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 64:
Agneh sheetena toyasya trushaa bhaktasya cha kshudhahaa |
Kriyate sukha kartrutvam tat vilomasya chetaraïh ||
Through fire, extreme cold is eliminated. Thirst is removed with water. One
who has taken food, his hunger will be destroyed. This brings in a feeling of
happiness in them. Having lot of thirst, if there is no water, it causes grief.
Hunger, when there is no food, will cause a lot of grief.

Sri Engal Aalwaan's Commentary:
Kshut trushna iti shloka uktam vivrunoti agneh iti | Agneh pratiyoginah
sheetena sukha kartrutvam kriyate, na tu svatah | Evam toya
bhaktayoh trut kshutbhyaaam tat vilomasya teshaa agni aadeenaa
pratiyoginah sheetaadeh itaraih agni aadibhih sukha kartrutvam
kriyate | Yat vaa tat vilomasa sukha vilomasa dukhaya kartrutvam
agni aadeenaa sheetaadeenaa abhaavaih kriyata iti | Evam
aniyatatvaat ubhayam api bhraantam; yathaa vakshyati * Tasmaat
dukhaatmakam naasti na cha kinchit sukhaatmakam * iti |
Whatever was told in the earlier shloka, is explained here.
The pratiyogi of agni is sheeta, and vice versa. By itself, fire does not cause
joy to someone, it burns and causes grief. If there is extreme cold, if fire is
brought, it causes a feeling of happiness. Similarly, when one has taken too
much water, we cannot give water to such a person; he will just reject it.
Whereas when one is very thirsty, that water causes happiness and
sometimes it causes grief also. Similarly with food - when one has
overeaten, food itself causes grief, and leads to more trouble. Whereas
when one is very hungry, it gives a feeling of happiness. Otherwise, if it is
not there, if food is not there, when one is hungry, the absence of that causes dukha, and the presence of that causes sukha. Because it is not definitive whether food causes happiness or grief, it is wrong understanding that it causes happiness or grief alone. It will be told later that there is nothing which is sukhaatmaka or dukhaatmaka, and the object by itself is not causing sukha or dukha, but one's experiences or the state is what is causing that.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 65:_
_Karoti he daitya sutaah yaavat maatram parigraham |
_Taavat maatram sa eva asya dukham chetasi yacchati ||_
As long as one starts owning and accepting family, house, etc. and gets attached to them, O children of demons, his mind will go one getting filled with grief only. He will experience more and more grief only.

_Sri Engal Aalwaan’s Commentary:_
_Evam bhrutyata dhana aadi api dukhadam iti aaha karoti iti |
_Parigruhyate iti parigrahah |
This is a wonderful shloka.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 66:_
_Yaavatah kurute jantuh sambandhaan manasah priyaan |
_Taavanto asya nikhanyante hrudaye shoka shankavaah ||_
As much as something is agreeable, desirable, liked by someone, the more one develops attachment, the more the thorns of grief are firmly implanted in the heart, mind.

_Sri Engal Aalwaan’s Commentary:_
_Tathaa kalatraadi sambandhyi api iti aaha yaavatah iti | Sambandhah |
_Sambandhino na sthirah, tat naashe shokah tu sthirah iti arthah |
In the same way, wife and other relations cause grief only. Persons who are related or attached are not eternal, so when they get destroyed, it causes grief which will be there permanently. Relatives are not permanent, but when they die, the grief which comes is permanent.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 67:_
Yat yat gruhe tat manasi yatra kutra avatishtahat |
Naashadaaha upakaranam krutah tatra eva tishthati ||
Whatever materials and things we have in our house, that, wherever we go, will cause worry in our mind - what happens if something is stolen, burnt or destroyed. These torture his mind and create anxiety. Though they are not destroyed, thinking about them, and because of the attachment, this causes anxiety.

Sri Engal Aalwaan's Commentary:
Kincha ajnyaanaam parigrahaadeh sannidhou asannidhou cha shokah sama iti aaha - yat yat iti | Yat yat gruhe vastu tasya naasha daahaadikaranam kutah syaat iti yatra kutra avatishtatah svaamino manasi tat tishthati iti anvayah | Karanam eva upakaranam gruhe kshemena sthitam api premnaa anyathaa aashankino dukhaaya eva sarvam vastu iti arthah | Naasha daaha upaharanam iti cha paathah | Yatra tatra avatishtata iti cha paathah |
Ignorant ones, whatever things they possess, whether it is near them, or not near them, it causes equal grief. Though it is very safe in the house, because of the attachment that one has towards those things, they will start thinking that 'What if it is destroyed?', because of this, everything causes grief only.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 68:
Janmani atra mahat dukham mriyamaanasya cha api tat |
Yaatanaasu yamasya ugram garbha sankramaneshu cha ||
When one is born here, he experiences great dukha. When one dies also, the same thing happens. When he goes in front of Yama, he will be suffering in hell. Or, he will be born in another body, and again experiences sorrow only.

Sri Engal Aalwaan's Commentary:
Evam baalyaadishu pratyaksham dukham uktvaa janmaadishu api tat eva anumeyam iti aaha janmani iti | Janmaadishu dukham anumeeyata iti anvayah |
Having told that in all the states that we live here, childhood, youth, old age, etc., he says that even in birth and death, the same thing happens. It is
inferred that even in birth and death also, there is sorrow only.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 69:_
_Garbhe cha sukha lesho api bhavadbhiih anumeeyate | Yadi tat kathyataam evam sarvam dukhamayam jagat ||_
If you think that there is some kind of slight happiness while staying in the womb, it is not so. This whole world is full of sorrow only.

_Sri Engal Aalwaan’s Commentary:_
_Garbhe cha iti | Sukha lesho api yadi tat kathyataam tat sukham naasti iti arthah | Tasmaat evam dukhamayam jagat |
Tell me is there any little happiness while staying in the womb? There is no such happiness. In this way, the whole world is full of sorrow and grief.

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 70:_
_Tat evam ati dukhaanaam aaspade atra bhava arnave | Bhavataam kathyate satyam vishnuh ekahe paraayanam ||_
Having told that all this world is all _dukh_ only, now he tells what causes _sukha_. This huge ocean of _samsaara_, which is abode to great sorrow, I am telling you the truth is that your only resort or refuge is Vishnu only. He is the only refuge for one who desires _moksha_ or _aananda_.

_Sri Engal Aalwaan’s Commentary:_
_Tasmaat bhagavat praapti lakshano mokshah praaarthya iti aaha tat evam iti |
One has to desire the _Parama Purushaartha_ which is _moksha_, which is nothing but attaining _Bhagavaan Vishnu._

_Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 71:_
_Maa jaaneeta vayam baalaa dehee deheshu shaashvatah | Jaraa youvana janma aadyaa dharmaa dehasya na aatmanah ||_
Don’t think that we are children. Because one who is eternal in the body, is the _aatman_. We are all eternal souls. All these attributes of _baalya_, _youvana_, _jaraa_, birth, death, youth, old age, are attributes of the body and not the soul. He is teaching all these so that one should get _virakti_.

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Sri Engal Aalwaan's Commentary:

Yat ahaḥ eva virajet iti shrutyaḥ jhatiti bhagavat jnyaane yatitavyam
na vilambitavyam iti ahaḥ maa jaaneeta iti |

Don't think you are all children, you are all eternal souls. You are there in this body, which is now having the state of childhood, and will undergo youth, etc. Prahlada is teaching this so that one should get virakti immediately. Immediately, one should start putting efforts to attain Bhagavaan. There should be no delay.

Yat ahaḥ eva virajet, tat ahaḥ eva pravrajet, is Shruti. The moment virakti comes, the same moment, one should leave everything and go. If you delay even for a minute, you may get some other attachment, and you may not attempt escape from samsaara at all.

Prahlada is teaching these wonderful teachings here, to the children, and to everyone. We will continue these in the next session. Finally, he gives the summary about what one should do.

Recap: In the previous session, we were studying how Amsha 1, Chapter 18, Prahlada Charitram. Hiranyakashipu is trying to torture Prahlada in many ways, trying to get rid of him. He is not able to do anything as Prahlada is totally immersed in the meditation of Sri Hari, Mahaa Vishnu and nothing can touch him. Hiranyakashipu says 'Feed him with food mixed with deadly poison', and Prahlada simply eats it chanting the name of Govinda; he just digests everything and nothing happens to him. At that time, Hiranyakashipu calls the purohitaas again.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 9:

Hiranyakashipuh -
Tvaryataam tvaryataam sadyo he he daitya purohitaah |
Krutyaam tasya vinaashaaya hi utpaadayata maa chiram ||

Now, Hiranyakashipu calls the purohitaas and tells them to come quickly and hurry up, do the abhichaara kriyaa, and then create that ferocious being, which will destroy enemies. Don't delay anymore.
Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 10:
Sri Paraasharah -
Sakaasham aagamya tatah prahlaadasya purohitaah |
Saamapoorvam atha oochuh te prahlaadam vinayaanvitam ||
Sri Paraashara - Prahlaada was very humble, because they were all gurus to him, Shukraachaarya's children; they come near Prahlaada and tell him, in nice words.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 11:
Purohitaah -
Jaatah trailokya vikhyaata aayushman brahmanah kule |
Daityaraajasya tanayo hiranyakashipoh bhavaan ||
Purohitaas - Hiranyakashipu is born in a great kula, and you are born as son of Hiranyakashipu, belonging to that great kula. Why are you going after other gods; they are of no use.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 12:
Kim devaih kim anantena kim anyena tava aashrayah |
Pitaa te sarva lokaanaam tvam tathaa eva bhavishyasi ||
Who else can give you refuge? What is the use of other devaaas, even Ananta or anyone else. Your father is only the support of the entire world, and you will also become like that.

Sri Engal Aalwaan's Commentary:
Kim devaih iti | Tvam tathaa eva tava pitaa eva lokaanaam aashrayo bhavishyati |

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 13:
Tasmaat parityaja enaam tvam vipaksha stava samhitaam |
Shlaaghyah pitaa samastaanaam guroonaam paramo guruh ||
It is well known, told in the Vedaas that 'Pitru devo bhava', pitaa is most respected among all gurus. Stop praising his enemies, and leave them, say the purohitaaas.

Sri Engal Aalwaan's Commentary:
Tasmaat iti | Stava samhitaam stava prabandham | Vaachyah pitaa iti
Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 14:

Prahladah -
Evam etanmahaabhaagaah shlaaghyam etan mahaakulam |
Mareecheh sakale api asmin trailokye na anyathaa vadet ||
Prahlada - What you said that this *kula* is a great one, and is most respected, is very true. This is Mareechi’s *kula*, and in the three worlds, nobody will say that it is not so.

Sri Engal Aalwaan’s Commentary:
Evam iti | Na anyathaa vadet | Kaschit api iti sheshah | Bhavet iti vaa paathah |

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 15:
Pitaa cha mama sarvasmin jagati utkrushta cheshtitah |
Etat api avagacchaami satyam atra api na anrutam ||
In the entire three worlds, my father Hiranyakashipu is most powerful, and he has great powers through his *tapas*. It is not a lie what you said.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 16:
Guroonaam api sarveshaam pitaa paramako guruh |
Yaduktam bhraantih atra api svalpaa api hi na vidyate ||
I have no doubt or wrong understanding that father is to be most respected among all gurus.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 17:
Pitaa guruh na sandehah poojaneeyah prayatnatah |
Tatra api na aparadhyaameeti evam manasi me sthitah ||
Because he is a *guru*, he has to be respected, and is to be worshipped. I have not faulted in that aspect also; I have always respected my father.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 18:
Yat tu etat kim anantena iti uktam (ukto) yushmaabhih eedrusham (eedrushah) |
Ko braveeti yathaa anyaayam kim tu na etat vacho arthavat ||
All these things you told is true, that Mareechi’s vamsha is most respected, that pitaa is the ultimate guru, but what you said in the end - 'Kim Anantena', 'What is the use of going after Ananta', this kind of talk is not meaningful; nobody who is on the right path will say that.

Sri Engal Aalwaan’s Commentary:
Yat tu iti | Brahma kulam shlaaghyam ityaadi yat bhavaduktam tat satyam | Kim tu kim anantena iti yat etat uktam etat vacho na arthavat | Eedrusham vachah yathaa anyaayam ko braveet iti anvayah | Kim anantena iti uktam yushmaabhih eedrusham iti cha paathah |
The Brahma kula, what you said is all true. But, what you said - 'What can Ananta do', this is a meaningless thing. Whoever is on the right side, will not say like this.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 19:
Iti uktvaa so abhavat mouni teshaam gourava yantritah |
Prahasya cha punah praha kim anantena saadhu iti |
Prahlaada has great respect for his gurus, and having told just that, keeps quiet, because he is unable to speak because of respect to his gurus. Then he smiled and said 'What you said as Kim Anantena, what can Ananta do, is proper only',

Sri Engal Aalwaan’s Commentary:
Iti iti | Gourava yantritah gouravena yantritah niruddha vyavahaararh |
Guroonaam api bhagavat nindakaanaam eshaam kim anusaranena iti aashayena prahasya kim anantena iti tat uktam anuvadan saadhu iti sopaalabhyam aaha prahasya iti |
He could not speak anything more because of his respect to the gurus. Prahlaada said that 'Saying Kim Anantena is proper only', they are all ridiculing Bhagavaan though they are gurus, and I should not follow them; thinking thus, repeating what they said ‘Kim Anantena’, he tells as if he knows what it is very well; he said that it is most proper.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 20:
Saadhu bho kim anantena saadhu bho guravo mama |
Shrooyataam yat anantena yadi khedam na yaasyatha |
What you said is most proper, what you said is very right. Do listen to me what all Ananta can do, what all are His qualities, powers, attributes, if you are not going to feel bad.

**Sri Engal Aalwaan’s Commentary:**
Amarshaat bhooyo api anuvadati saadhu bhoh kim anantena saadhu bho iti | Anantena yat syaat tat shrooyataam |
Not able to tolerate what they said, and they are all ridiculing Bhagavaan, he said that 'What can Ananta do, what is the use'. Whatever Ananta can do, do listen to me.

**Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 21:**
Dharma artha kaama mokshaa cha purushaarthaaah udaahrutaah | Chatushtayam idam yasmaat tasmaat cha kim idam vruthaa ||
Four purushaarthaaas, dharma, artha, kaama, moksha - all these are becoming possible because of whom - from Him. What are you telling simply like that?

**Sri Engal Aalwaan’s Commentary:**
Dharma iti | Idam dharma aadi chatushtayam yasmaat tasmaat anantaat kim idam vruthaa vachah, na kinchit iti arthah | Tasmaat kim kim idam vruthaa iti cha paathah |
There is nothing that He cannot do. He can do anything, because all these dharma, artha, kaama, moksha, are all possible because of Him only. He is the bestower of all those benefits. He can do anything.

**Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 22:**
Mareechimishraih dakshaadyaih tathaa eva anyaih anantatah | Dharmah praaptah tathaa cha anyaih arthah kaamah tathaa aparaih ||
Addressing Mareechi with respect, the most respectable Mareechi, Daksha and others, who are all Prajaapathis, and in the same way, others also, they all followed dharma, and obtained the fruits of following dharma, from Ananta only, and others got artha, kaama, and all these benefits have been got by worshipping Ananta only, through His grace only.

**Sri Engal Aalwaan’s Commentary:**
Mareechi mishraih iti | Mishra shabdah poojya vachanah gurutvaat bahuvachanam |

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 23:
Tat tattva vedino bhootvaa jnyaana dhyaana samaadhibhih |
Avaapuh muktim apare purushaa dhvasta bandhanaah ||
While others through jnyaana and meditation, samaadhi, knowing the realities about Parabrahman, Mahaa Vishnu, also got liberated, got liberation itself, having got rid of this bondage of samsaara.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 24:
Sampadaishvarya maahaatmya jnyaana santati karmanaam |
Vimuktehscha ekato labhyam moolam aaraadhanam hareh ||
Hari’s worship alone is enough to get all these benefits. This is the root, one means, by which everything can be obtained, including moksha; it is worshipping of Bhagavaan, Sri Hari.

Sri Engal Aalwaan’s Commentary:
Sampat ityaadi | Aishvaryaadeenaam sampat vimukti cha ekatah aaraadhanaat eva labhyaa, hareh aaraadhanam sampat aadeenaam moolam | Vimuktih cha ekato labhyaa iti cha paathah |
Whether long life or wealth or whatever one wants, including moksha, all of them they can get by simply worshipping Hari; they don’t have to resort to any other means.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 25:
Yato dharma artha kaamaakhyam muktah cha api phalam dvijaah |
Tena api kim iti evam anantena kim uchyate ||
Because of whom all these benefits can be obtained, dharma, artha, kaama and mukti also, O gurus, for such Ananta, why are you telling ‘Kim Anantena’? Why are you telling that what can He do and give? This is not the right thing.

Sri Engal Aalwaan’s Commentary:
Uktam artham nigamayati yat iti | Tena api anantena kim kim iti evam vachah kimartham uchyate |
Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 26:
Kim cha api bahunoktena bhavanti guravo mama |
Vadantu saadhu vaa asaadhu viveko asmaakam alpakah ||
What else can I say? I don't want to say more. You are all my gurus. Tell whether it is right or wrong, because I am not a very knowledgeable person.

Sri Engal Aalwaan's Commentary:
Kim cha iti | Kim cha ityaadi vacho api sopaalagamyam | Kim vaa atra iti cha paathah |

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 27:
Bahunaa atra kimuktena sa eva jagatah patih |
Sa kartaa cha vikartaa cha samhartaa cha hrudi sthitah ||
What else can I say? He is the Master of this whole world. He is living in the heart of all, and He is the Creator, Doer, can make things undergo changes, He is the one responsible for dissolution.

Sri Engal Aalwaan's Commentary:
Bahunaa iti | Vikartaa parinaamayitaa |

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 28:
Sa bhoktaa bhojyam api evam sa eva jagadeeshvarah |
Bhavadbhih etat kshantavyam baalyaat uktam tu yat mayaa ||
He is the Overlord of this entire world, He is the Enjoyer, Enjoyed, Experiencer, Experienced, everything. As a child I am telling you, please do pardon me if I have done something wrong.

I have told you the right thing only, but what you have told is wrong, so I am trying to correct you.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 29:
Purohitaah -
Dahyamaanah tvam asmaabhih agninaa baala rakshitah |
Bhooyo na vakshyasi iti evam naiva jnyaato asi abuddhimaan ||
Purohitaas - You were getting burnt in a huge fire all around you, and we
protected you by bringing you out of that fire. We protected you thinking that you will not praise Hiranyakashipu's enemy, Mahaa Vishnu, but you are not realizing, not learning from what we said. You are still ignorant.

*Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 30:
Yat asmat vachanaat moha graaham na tyakshate bhavaan |
Tatah krutyam vinaashaaya tava sraksyaami durmate ||

Because, listening to us, if you do not give up praising your father's enemies, and come on the side of your father, Hiranyakashipu. We are going to create a ferocious being, from that aabhichaaraka kriyaa, which will destroy you.

*Sri Engal Aalwan's Commentary:
Yat iti | Moha graaham ajnyaana duraagraham |

*Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 31:
Prahlada -
Kah kena hanyate jantuh jantuh kah kena rakshyate |
Hanti rakshati cha eva aatmaa hi asat saadhu samaacharan ||

Who kills whom, who can protect whom. One protects oneself by following the shaastra and doing the right things. And one kills oneself by doing the wrong things, not following the shaastraas.

A sinner kills himself, and a virtuous one protects oneself. One has to do the right things to protect oneself. One is responsible for one's own actions, and the fruits of that.

*Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 32:
Karmanaa jaayate sarvam karma eva gati saadhanam |
Tasmaat sarva prayatnena saadhu karma samaacharet ||

One's karma only is responsible, and the consequences of one's karma, one cannot stop and one has to experience. Karma only is the means for emancipation. One has to put all efforts to do the right things, to act in the right way, as per the shaastraas.

*Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 33:
Sri Paraashararah -
Iti uktaah tena te kruddhaah daitya raaja purohitaah |
Krutyaam utpaadayamaaasah jvaalaa maalaa ujjvalaa aakrutim ||
Sri Paraashara - The purohitas of Hiranyakashipu got very angry, when Prahlada said thus. They started creating that ferocious being, of the form of a glowing ring of fire, from that abhichaara kriyaa.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 34:
Ati bheemaa samaagamya paada nyaasa kshata kshitih |
Shoolena saadhu samkruddhaa tam jaghaana aashu vakshasi ||
That huge mighty being, when it stepped on the earth, the whole earth trembled. Getting very angry, it started to pierce the chest of Prahlada with its spear.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 35:
Tat tasya hrudayam praapya shoolam baalasya deeptimat |
Jagaama khanditam boomou tatra api shatadhaa gatam ||
That burning spear with which they tried to pierce Prahlada's chest, as soon as it touched the chest of Prahlada, it fell down, and got broken into hundreds of pieces; it got destroyed immediately.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 36:
Yatra anapaayee bhagavaan hrudi aaste harih eeshvarah |
Bhango bhavati vajrasya tatra shoolasya kaa kathaa ||
In whose heart that Bhagavaan Hari, who is the Lord of the whole world, He is all the time present, inseparably, even the Vajra Aayudha of Indra gets broken into pieces. What to tell of an ordinary spear?

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 37:
Apaape tatra paapaih cha paatitaa daitya yaajakaih |
Taaneva saa jaghaanaashu krutyaa naasham jagaama cha ||
What the daitya purohitas did is a wrong thing. They did this krutya, and send the being to destroy Prahlada who was without any sin. They only became sinners by trying to do harm to a most virtuous Prahlada who was a parama bhaagavatha, without any sin. Because of that, that krutya killed them only, and the krutya also got destroyed.
Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 38:
Krutyayaa dahyamaanaan taan vilokya sa mahaamatih |
Traahi krushneti ananteti vadan abhyavapadyata ||
They were all getting burnt due to that kruty, and the noble person Prahlada saw this. He prayed for the grace of Bhagavaan, and said 'Traahi Krishna Traahi Ananta', 'Please do save, Krishna, do save, Ananta'.

Sri Engal Aalwaan's Commentary:
Krutyayaa iti | Abhyavapattih anugrahaah |

Prahlada prays to Bhagavaan.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 39:
Prahladah -
Sarva vyaapin jagat roopa jagat srashtah janaardana |
Paahi vipraan imaan asmaat dussahaat mantra paavakaat ||
Prahlada - O all pervading Janaardana, You are the creator of the whole world, You are only present as this entire world, You destroy the difficulties of the people, You make them get rid of their birth itself (meanings of Janaardana), please do protect these brahmins from this unbearable fire created out of thisabhichaara kriyaa.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 40:
Yathaa sarveshu bhooteshu sarva vyaapee jagadguruh |
Vishnuh eva tathaa sarve jeevantu ete purohitaah ||
As Bhagavaan, Jagadguru Vishnu, who is all pervading, He resides in all beings, in the same way, let these purohitaas come alive again.

Sri Engal Aalwaan's Commentary:
Yathaa iti | Yathaa ityaadinaa apakaarishu api upakurvanti iti
vaishnavaanaam aachaarah pradarshitat ||
The conduct of the Vaishnavaas is that even for those who do apakaara, they do upakaara only.

Even though they tried to destroy him by creating this kruty, they themselves got burnt, and Prahlada is trying to save them only.
Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 41:
Yathaa sarva gatam vishnum manyamaano anapaayinam |
Chintayaami aripakshe api jeevanti ete tathaav dvijaah ||
Vishnu who is present everywhere, all pervading, He is inseparably present in all beings, as I am meditating like that, even in the enemies, I am having the same kind of thought that He is present in my enemies also, let these brahmins come alive again.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 42:
Ye hantum aagataa dattam yaih visham yaih hutaashhanah |
Yaih diggajaih aham kshunno dashtah sarpaih cha yaih api ||
Those who came to kill me, by whom I was given poison, some of them put me in fire, some of them tried to destroy me by bringing the diggajaas, those who threw serpents on me and tried to kill me, ...

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 43:
Teshu aham mitra pakshe cha samah paapo asmi na kvachit |
Yathaa tena adya satyena jeevantu asura yaajakaah ||
... with respect to all of them, I have the same feeling which I have with those who are favourable to me. And I have not done any sin. I have not sinned in my mind towards them. If that is true, let these purohitaas come alive again.

He prays to Bhagavan saying that 'If I am seeing Vishnu everywhere and in everyone, and am equally disposed towards those who tried to torture me or kill me, as I am with respect to anyone favourable to me, and if I have not committed any sin, let them come alive again'.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 44:
Sri Paraasharah -
Ityuktaah tena te sarve samsprushtaah cha niraamayaah |
Samutthah tu dvijaah bhooyah tam oochuh prashrayaanvitam ||
Sri Paraashara - The moment he said all these, they all got up, as though nothing happened to them, and told with utmost humility, they addressed Prahlada thus.
Sri Vishnu Purana, Amsha 1, Chapter 18, Shloka 45:
Deerghaayuh apratihato bala veerya samanvitah |
Putra poutra dhana aishvaryaih yukto vatsa bhava uttamah ||
May you live long, and may you not get any harm. May you be endowed with power, great veerya. May you be excellent among all, and may you have children and grandchildren, wealth and everything.

Sri Vishnu Purana, Amsha 1, Chapter 18, Shloka 46:
Ityuktvaa tam tato gatvaa yathaa vruttam purohitaah |
Daitya raajaaya sakalam aachachakshuh mahaamune ||
Having blessed him wholeheartedly, they went to Hiranyakashipu and told him all the things that happened, as it happened.

This concludes the Eighteenth Chapter.

|| Iti Sri Vishnu Puraane Prathame Amshe Prahlaada Charite Ashtaadasho Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Ashtaadasho Adhyaayah ||

|| Atha Ekonavimshho Adhyaayah ||

Now the Nineteenth Chapter.

Sri Vishnu Purana, Amsha 1, Chapter 19, Shloka 1:
Sri Paraasharah -
Hiranyakashipuh shrutvaa taam krutyaam vitatheekrutraam |
Aahooya putram papraccha prabhaavasya asya kaaranam ||
Hiranyakashipu, having heard that even the krutya that they did through the abhichaara kriya was of no use, and it also got destroyed, and all their efforts were in vain, he called his son and asked him ‘What is the cause of this great power that you have?’.

Sri Vishnu Purana, Amsha 1, Chapter 19, Shloka 2:
Hiranyakashipuh -
Prahlaada suprabhaavo asi kim etat te vichesthitam |
Etat mantraadi janitam utaaho sahajam tava ||

Hiranyakashipu - Prahlaada, you seem to have great powers. What is it that you are doing? Is it because of some mantra, that you are having this kind of power? Or is it natural to you?

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 3:
Sri Paraasharah -
Evaam prashtah tadaa pitraa prahlaado asura baalakah |
Pranipatya pituh paadou idam vachanam abraveet ||

Sri Paraashara - Having been asked like this by Hiranyakashipu, Prahlaada bows down and does namaskaara to his father, with great respect and reverence and says thus.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 4:
Prahlaadah -
Na mantraadi krutah taata na cha naisargiko mama |
Prabhaava esha saamanyo yasya yasya achyuto hrudi ||

Prahlaada - O father, I have not acquired these powers through any mantra, or it is also not natural to me. Whoever meditates and is able to realize Achyuta in their hearts, for them, it is a very normal thing to have such powers.

Sri Engal Aalwaan’s Commentary:
Na iti | Samaana eva saamanyah | Sarvagato api achyuto bhaktasya
shuddhe hrudi aavirbhavati, naanyakya ashuddhe |

Though Prahlaada said 'Sarvagatah, Sarvagah, Sarvavyaapin' about Vishnu, it is only those who have a pure mind, and very great devotion towards Bhagavaan that Bhagavaan manifests Himself. If anyone does not have such purity of mind, Bhagavaan cannot be realized by them.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 5:
Anyeshaaam yo na paapaani chintayati aatmano yathaa |
Tasya paapa aagamah taata hetu abhaavaat na vidyate ||

One who does not sin towards others, just as one does towards oneself, for him, there can be no sin he can do, because there will be no cause.
Sri Engal Aalwaan’s Commentary:
Taam paapa dukha bhaava roopaam aatmano hrut shuddhim
chatusslokyaah aaha anyeshaam ityaadinaa |
That his mind is so pure and is filled with devotion towards Hari,
this Prahlaada says starting with four shlokaas starting with Anyeshaam.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 6:
Karmanaa manasaa vaachaa para peedaam karoti yah |
Tat beejam janma phalati prabhootam tasya cha ashubham ||
One who tortures others through acts, or through mind, or through words, that will lead to sin; and to experience fruits of that sin, he has to be born again in this samsaara. He will be committing great sin.

Sri Engal Aalwaan’s Commentary:
Karmanaa iti | Tat beejam janma saa para peedaa eva beejam yasya
tat janma, tasya peedayituh ashubham phalati | Tat beeja janma iti cha paathah |
Those who torture others, for them, all bad things will happen, and they will be accumulating sin only.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 7:
So aham na paapam icchaami na karomi vadaami vaa |
Chintayat sarva bhootastham aatmani api cha keshavam ||
I never, even in my mind, desire ill for anyone, I don’t even do bodily, or don’t even speak ill of others. I am meditating all the time on Keshava, who is in me as well as present in all beings.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 8:
Shaareeram maanasam dukham daivam bhoota bhavam tathaa |
Sarvatra shubha chittasya tasya me jaayate kutah ||
When I have such good and pure feeling everywhere, my mind and heart is most pure, when I am such, either bodily grief or sorrows, or in the mind, or caused by gods, or by any other beings - there will be no sorrow or grief to me arising from any of these causes.
Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 9:
Evam sarveshu bhooteshu bhaktih avyabhichaarinee |
Kartavyaa panditaih jnyaatvaa sarva bhootamayam harim ||
This is how those who are knowledgeable, those who have the viveka jnyaana about what is right and wrong (they are called panditaas), realizing this, one has to act and live like this. Hari only is present in all beings. In that Hari, who is present everywhere, everything is His prakaara, shareera, undiluted devotion, only devoted to Hari, nobody else, or nothing else, (ananya prayojana), that kind of devotion one has to do.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 10:
Sri Paraasharah -
Iti shrutvaa sa daityendrah praasaada shikhare sthitah |
Krodha andhakaarita mukhah praaha daiteya kinkaraan ||
Sri Paraashara - Having heard this, Hiranyakashipu, the king of daityaas, who was standing on top of a huge building, became extremely angry, and told his guards thus.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 11:
Hiranyakashipuh -
Duraatmaa kshipyataam asmaat praasaadaat shata yojanaat |
Giri prushte patatu asmin shilaa bhinna anga samhitah ||
Hiranyakashipu - This bad boy, let him be thrown from this huge tall building (hundred yojanaas) on which he was standing; let him fall down on the rock below, and let his body be broken to pieces. Let him die thus.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 12:
Sri Paraasharah -
Tatah tam chikshipuh sarve baalam daiteya (kimkaraah) daanavaah |
Papaata so api adhah kshipto hrudayena udvahan harim ||
Sri Paraashara - All the guards of Hiranyakashipu, they threw that boy from that huge building. He fell down, he was covering his heart that Hari should not get injured by this fall; He was always thinking of Hari, and covered his heart.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 13:
Patamaanam jagat dhaatree jagaddhaatari keshave |
Bhakti yuktam dadhaara enam upasangamya medinee ||
The Earth herself came, he was having utmost devotion in Keshava who is supporter of the entire world. The earth is the supporter of this world, and Keshava supports earth also, and everything. The boy who was having utmost devotion in Keshava, she herself came and held him very softly.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 14:
Tato vilokya tam svastham avisheerna asthi panjaram |
Hiranyakashipuh praaha shambaram maayinaam varam ||
Hiranyakashipu saw him that there was no injury for Prahlada. He was perfectly alright on falling, he was in perfect shape, nothing happened to his bones, he was absolutely fine. He called Shambaraasura, who had some wonderful powers, a maayi.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 15:
Hiranyakashipuh -
Na asmabhii shakyate hantum asou durbuddhi baalakah |
Maayaam vetti bhavaan tasmaat maayayaa enam nishoodaya ||
Hiranyakashipu - We are not able to kill this boy who is ignorant and bad mind. You know a lot of maayaas, have some wonderful powers, destroy him with your maayaa.

Maayaa is aascharya shakti. Paramaatman is told as Maayi.

Sri Engal Aalwaan’s Commentary:
Na iti | Hantum na shakyate |

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 16:
Shambarah -
Soodayaami esha daityendra pashya maayaabalam mama |
Sahasram atra maayaanaam pashya koti shatam tatha |
Shambara - You can see my wonderful maaya powers that I have. I will create thousands and crores of maayas, which will destroy this boy.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 17:
Sri Paraasharah -
Tatah sa sasruje maayaah prahlaade shambaro asurah |
Vinaasham icchan durbuddhih sarvatra samadarshinee ||

Sri Paraashara - Shambara started to create these maayaas, thousands, to destroy Prahlaada. Prahlaada was having samadarshitva, that everything is Bhagavat aatmaka, and Bhagavaan is present everywhere, that everything is Bhagavaan's prakaara. Towards such Prahlaada, in order to destroy such Prahlaada, the wicked Shambaraasura, started to create maayaas towards Prahlaada.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 18:
Samaahita matih bhootvaa shambare api vimatsarah |
Maitreya so api prahlaadah sasmaara madhusoodanam ||
Prahlaada's mind was equi-poised, and he was not at all disturbed. He had not bad intentions or bad feelings towards Shambaraasura also. O Maitreya, Prahlaada again started to think of and meditate upon Madhusoodana only.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 19:
Tato bhagavataa tasya rakshaartham chakram uttamam |
Aajagaama samaajnyaptam jvaalaamaali sudarshanam ||
Immediately, on the order of Bhagavaan, to protect Prahlaada, Sudarshana Chakra came, throwing fire all over, and like a ring of burning fire.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 20:
Tena maayaa sahasram tat shambarasya aashugaamiaa |
Baalasya rakshataa deham ekaikam cha nishooditam ||
All the thousands of maayaas which Shambaraasura had created, Sudarshana, protecting this boy, destroyed all the maayaas one by one, as he was seeing.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 21:
Samshoshakam tadaa vaayum daisyendrah tu idam abraveet |
Sheeghram eva mama aadeshaat duraatmaa neeyataam kshayam ||
Hiranyakashipu, seeing that Shambaraasura's all maayaas were destroyed, completely, and were of no use, not doing any harm to Prahlaada, called Vaayu, that Vaayu which dries up everything, and said 'Destroy him
immediately, dry him up completely'.

_Hiranyakashipu_ had all the gods under his control.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 22:_
_Tathaa iti uktvaa to so api enam vivesha pavano laghu |_
_Sheeto atirookshah shoshaaya tat dehasya ati dussahah ||_
The _Vaayu_ became very light and entered into _Prahlaada_, obeying the orders of _Hiranyakashipu_. He was very unbearably hard and chilling, and started to dry up the entire body.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 23:_
_Tena aavishtam atha aatmaanam sa buddhvaa daitya baalakah |_
_Hrudayena mahaatmaanam dadhaara dharaneedharam ||_
_Prahlaada_ knew that _Vaayu_ had occupied his entire body. He again thought of Him, _Bhagavaan_, who supports the whole earth.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 24:_
_Hrudayasthah tatah tasya tam vaayum ati bheeshanam (shoshanam) |_
_Papou janaardanah kruddhah sa yayou pavanah kshayam ||_
What _Janaardana_, whom _Prahlaada_ had realized in his heart, did was that He became very angry and drank up that _Vaayu_, who was most fierce. That air got destroyed fully.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 25:_
_Ksheenaasu sarva maayaasu pavane cha kshayam gate |_
_Jagaama so api bhavanam guroh eva mahaamatih ||_
All the _maayaas_ got destroyed, and even _Vaayu_ was destroyed; _Prahlaada_ goes back to his guru's place again.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 26:_
_Ahani ahani yathaa aachaaryo neetim raajya phala pradaam |_
_Graahayaamaasa tam baalam raajnyaam ushanasaa krutaam ||_
Again he goes for further teaching to the _gurus_, to teach him all the _raaja neetis_, how a king should rule over a kingdom, what are his qualities. He is very obedient, and with utmost humility, he serves his gurus and learns
this *raaja neeti*. The *raaja neeti shastra* of Shukraachaarya, they start to teach him. He learns all those things.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 27:_
_Gruheeta neeti shastram tam vineetam cha yadaa guruh | Mene tadainam tat pitre kathayaamaasa shikshitam ||_

_Gurus_ think that if they teach this *raaja neeti* to him, maybe he will change, and they teach him all that. Having learnt all the *raaja neeti* with utmost humility, the gurus come and tell Hiranyakashipu that now he is well learned, and we have taught him all the *raaja neeti*.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 28:_
_Aachaaryah - Gruheeta neeti shastraastre putro daitya pate krutah | Prahlaadah tattvato vetti bhaargavena yadeeritam ||_

_Aachaaryaas - O Daitya pati, your son has learnt all the *raaja neeti*. Whatever Bhaargava has told, that *raaja neeti* he knows fully.

Now, Hiranyakashipu asks him questions about *raaja neeti*, and the Prahlaada Charita continues. Prahlaada's devotion, and what kind of replies he gives, we will see next.

_Recap:_ In the previous session, we were studying that Hiranyakashipu asked Shambaraasura to use all his *maaya shakti* to destroy Prahlaada. And then, Bhagavaan's Sudarshana Chakra comes to Prahlaada's rescue, and all the *maayas* of Shambaraasura are destroyed one by one. Even Vaayu cannot do anything. Prahlaada is then taken back to the aachaarya's *gurukula*; Shukraachaarya has written the *Raaja Neeti*, which Prahlaada studies; everyday, the aachaaryas teach the *Raaja Neeti*. Having learnt all these things, the aachaaryas bring Prahlaada back to Hiranyakashipu, and tell him so -

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 28:_
_Aachaaryah - Gruheeta neeti shastraastre putro daitya pate krutah | Prahlaadah tattvato vetti bhaargavena yadeeritam ||_
Aachaaryaas - O Daitya pati, your son has learnt all what Shukraachaarya has written, and has become an expert in Raaja Neeti.

Hiranyakashipu asks Prahlada what all he has learnt.
Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 29:
Hiranyakashipuh -
Mitreshu vartate katham arivargeshu bhoopatih |
Prahlaada trishu lokeshu madhyastheshu katham charet ||
Hiranyakashipu - How should a king behave or interact with friends? How with respect to enemies?

Sri Engal Aalwaan’s Commentary:
Mitreshu iti | Mitreshu sahaja praakruta krutrimeshu | Sahajam maatuleyaadi | Praakrutam sva bhoomi anantaraat shatroh anantaram |
| Krutrimam daana maana vasheekrutam | Arih cha trividhah - sahajo daayaadah, praakruto bhoomyanantararaadhih, krutrimah kruta apakaarakah | Madhyasthaah cha trividhaah | Trishu lokeshu mitraadishu trishu janeshu | Kaaleshu iti paathe kshaya vruddhi sthaana kaaleshu | Katham vartetah? Vruttayo hi varshana aadaana anupravesha maadhyasthya poornatva priyatva sahishnutva roopaah sapta | Yathaa uktam * Indrasya aarkasya vaayoh cha yamasya varunasya cha | Chandrasya cha pruthivyaaah cha nrupah sapta guno bhavet | Iti |

There are three kinds of allies or friends - natural allies, those who are in this world, and those who are created artificially or temporary friends. Natural allies are mother's brother's children, etc. All those who are in this world, who are not included among enemies, are praakrutas. If a king has donated a lot of money to someone, he will be friendly with them, and they are friendly because of the donation received; those who are honoured will also have a friendly feeling, are artificial friends. Enemies are also of three kinds - natural are those who are waiting to snatch a part which is inherited, praakrutas are those enemies existing in this world, artificial enemies are those to whom we have done something bad, wrong or apakaara. King should be aware of these three kinds of enemies. Those who are unconcerned, the madhyasthaas are also of three types. Three
worlds are explained as mitra, ari and madhyastha - those who are friendly, those who are enemies, and those who are not concerned (neither enemies nor friends). There is a paatha trishu kaaleshu instead of trishu lokeshu. Three times means, when there is lot of prosperity, when there is lot of famine, and when things are normal. How should a king be working in these three times? This is said to be of seven kinds, as told in Manu Smruti. A king should be having seven attributes or qualities, the qualities of Indra, Surya, Vaayu, Yama, Varuna, Chandra and Pruthivi. Indra causes rains for four months during the rainy season; a king showers benefits similarly on his kingdom - this is called varshana. Sun, Surya draws up the water, and similarly a king collects taxes - this is aadaana. A king enters his enemies armies through spies and other means, just as Vaayu enters into beings and conquers them, this is anupravesha. Yama is an impartial judge, just like this, the king also rules over the kingdom maintaining justice, punishes the wicked and protects the virtuous ones, this is maadhyasthya. Varuna punishes sinners with Varuna paasha, a king also punishes the wicked, Varuna surrounds all around, and in a similar way a king protects all round, this is poornatva. Moon is pleasant to the whole world, and similarly a king causes happiness and joy to all the citizens, this is priyatva. Pruthivi, earth is known for forbearance, kshamaa is the name of earth itself, a king should also have this quality, this is sahishnutva. The various things that a king should do, and how he should rule over a kingdom, are told.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 30:_
Katham mantrishu amaatyeshu baahyeshu aabhyantareshu cha |
Chaareshu pouravargeshu shankiteshu itaeshu cha |
How should a king be with respect to ministers (mantri, amaaty), baahyaas, aabhyantaraas, spies, people looking after the kingdom, shankitaas, others.

_Sri Engal Aalwaan's Commentary:_
Katham iti | * Mantree buddhi sahaayah, syaat amaatyah kaarya saahyakrut | Durgaadhyaksho dhanaadhyakshah (dhaanyaa) senaadhyakshah cha bhoopateh | Sootah purodhaa daivajnyah sapta eta mantrino mataah | Durgaadhyaksho vanaadhyakshah | 'Pootah purodhaah' iti cha paathah | Baahyaah amaatyah shuklaadhyakah
There is a slight difference between mantri and amaatyaa. Mantri is an intellectual assistant. Amaatyaa is an assistant in action, execution of the action. All these are said to be mantris - durgaadhyaksha (whose who are in control of the fort), dhanaadhyaksha (those in control of the treasury), senaadhyaksha (control of the army), soota (charioteers), purodhaa, daivajnya. Durgaadhyaksha is in control of forts and forests. There is a paatha pootah purodhaah, those who conduct yajnyaas and yaagaas. Baahyaas are amaatyaaas. Aabhyantaraas are those who are in charge of harem (antahpura), kitchen. Shankitaas are those whom the king is always doubting, those who have been won over, and become servants, or those who have done some crime - a king should be very careful about such people because they will always be working against the king. Others (itareshu) are those who want to do good to the king, who are favourable to him; those who join the king’s administration will be tested for their adherence to dharma, artha (money - can they be lured by offering bribe), kaama, fear; and those who have passed all these tests, they are also included in itareshu.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 31:
Krutya akrutya vidhaanam cha durgaatavikasaadhanam |
Prahlaada kathyataam samyak tathaa kantakashodhanam ||
Hiranyakashipu is asking the various details about how a king should rule over the kingdom.

Sri Engal Aalwaan’s Commentary:
Krutya akrutya iti | Krutyaah bhedyah | Teshaam akrutyatvasya abhedyatvasya vidhaanam | * Alabdha vetano lubdho maanee cha api avamaanitah | Kruddhascha kopito akasmaat tathaakhetah cha bheeshitah | | Iti medyaah | Jala prakaara maru giru vanaatmakam panchadhaa durgam | Aatavikaah vanyaa mlecchaadyaah tat saadhanaam | Kanthakah chouryah kshudra shatruh vaa | Tasya shodhanam saadhanaam |

Krutyaas are those who are waiting to do something bad by bringing division
of opinion inside, making the trusted assistants to turn against the king; they should not be able to bring about a divided opinion - what should a king do so that such a thing will not happen. A king has to be very careful about such people - they are one who has not got his salaries, one who is greedy, one who is too much egoistic, one who has been disrespected, one who is very angry and does not have control over his anger, one who is very scared - these come under the category of bhedyaaas. Durga is of five types - mountains, forests, deserts, forts surrounding, water. Aatavikaas are those who live in the forests - how to control and bring them under the king's rule. Kantakaas are thieves, and enemies who are lowly, roaming around in the forests waiting for a chance to turn against the king - how to control and win over them.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 32:
Etat cha anyat cha sakalam adheetam bhavataa yathaa |
Tathaa me kathyataam jnyaatum tava icchaami manogatam ||
And all the other things also, I would like to know what you have learnt.

Sri Engal Aalwaan's Commentary:
Etat iti | Anyat cha iti | Oushanasoktam sapta prakruti aadikam |
The angees of the kingdom are said to be the prakrutis. Whatever has been told by Ushanas, Shukraachaarya.

Swaami amaatyou puram raashtram kosha dandou suhrut tathaa |
Sapta prakrutayoh hi etaah sapta angam raajyam uchyate ||
The kingdom has got seven components, which are sapta prakrutis - the king, ministers, the cities, nation, treasury, forces, friends. This is told in Manu Smruti.

The answer of Prahladaa is very interesting.
Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 33:
Sri Paraasharah -
Pranipatya pituh paadou tadaa prashraya bhooshanah |
Prahladah praaha daityendram krutaanjali putah tathaa ||
Sri Paraashara - Prahladaa folding his hands in reverence, does obeisance to his father, with respect, and tells him the reply.
Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 34:
Prahlaadah -
Mama upadishtam sakalam gurunaa naatra samshayah |
Gruheetam tu mayaa kintu na sadetat matam mama ||
Prahlaada - There is no doubt that our aachaarya has taught me everything. Whatever I have learnt, in my opinion, is not the right thing. I do not think that what I have learnt is the right thing that one should learn.

Sri Engal Aalwaan's Commentary:
Mama upadishtam iti | Na sat etat shatra mitraadi bheda vishaayatvaat asya |
I feel it is wrong because they have taught me how to deal with allies and enemies.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 35:
Saama cha upapradanaam cha bheda danou tathaa aparou |
Upaayaah kathitaah hi ete mitraadeenaam cha saadhane ||
With respect to dealing with friends and enemies, I was told the various means like saama, upapradana, bheda, danda.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 36:
Tena eva aham na pashyaami mitradeen taata maa krudhah |
Saadhyaabhaave mahaabaaho saadhanaah kim prayojanam ||
I don't see any differentiation like friend or enemy, please do not get angry with my reply. When the goal that is to be attained itself is not the right one, what is the use of learning the means? They have told me the means to deal with friends and enemies. When I don't see enemies and friends, saadhya itself is absent, what is the point in learning these saadhanaas, means?

This is a wonderful shloka by Prahlada.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 37:
Sarva bhootaatmake taata jagannaathe janagmaye |
Paramaatmani govinde mitra amitra kathaah kutah ||
When the Lord of the world, Govinda Himself is existing in all these forms,
whatever is manifest or unmanifest, He who has no other controller, He
having all beings as His shareera, when such is the case that everywhere I
see only Govinda, where is the question of differentiating one as friend and
one as foe.

*Sri Engal Aalwaan’s Commentary:*
Sarva bhootaatmaka iti | Sarva bhootaatmake sarva jeeva shareerake,
jaganmaye vyakta avyakta prapancha roope, paramaatmanee aatma
antara rahite |
Paramaatman does not have any controller or ruler, He is the ultimate
controller of everyone. He is having all beings as His shareera. In this whole
world, we see some things which are perceived by our senses, some things
which are not perceived. All manifested and unmanifested are a form
of Paramaatman only. He is the Lord of the whole world, who is Govinda.

*Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 38:*
Tvayi asti bhagavaan vishnuh mayi cha anyatra cha asti sah |
Yatah tato ayam mitram me shatruh cheti pruthak kutah ||
That Vishnu is in you also. He is in me also, and is existing everywhere else.
Because of this reason, how can someone separate out like 'This person is
my friend', 'This person is my enemy'. Because Vishnu is existing in
everyone.

*Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 39:*
Tat ebhi alam aryatham (du) drushtaarambha uktil vistaraih |
Avidyaantargataih yatnah kartavyah taata shobhane ||
Enough of the endeavours to acquire and rule over a kingdom, and artha
shastra, etc. One should put effort to learn the aatma vidyaa.

*Sri Engal Aalwaan’s Commentary:*
Tat iti | Drushtaarambhaah raajyaadi artha udyogaah, tesham ukti
vistaraih artha shaastraakahyaih avidyaantargataih vidyaayaam
antargataani vidyaasthaanaani, tat itaraih | Shobhane parama
mangala aatma vidyaa vishaye shaastre |
Drushtaarambhaah means whatever endeavours we pursue, in order to
acquire the kingdom, to rule over the kingdom, wealth; ukti vistarai is
the *artha shastra*, which explain in detail how to acquire and rule over the kingdom, how to conquer enemies, how to maintain friendship; enough of all those things. There are fourteen *Vidyaa Sthaanaas* told, those which are not included in these will become *avidyaa*. One has to put effort to learn the *aatma vidyaa shastra*, which is nothing but *Vedaanta*; they cause the utmost good. *Aatma vidyaa* is *parama mangala*. One has to put effort to acquire knowledge about the *aatman*. Other things are all said to be *avidyaa*.

Angaani vedaah chatvaarah meemaamsa nyaaya vistararah |  
Puraanam dharma shaastram cha vidyaah hi etaah chaturdashaah | |  
Fourteen *Vidyaa Sthaanaas* are told - four *Vedaas*, six *Angaas* (*Shikshaa Vyaakaranam Chandah Niruktam Jyotisham Kalpa*), *Poorva Meemaamsa* and *Uttara Meemaamsa*, *Nyaaya shastra*, *Puraanaas*, *Dharma Shastra*.

*Puraanaas* explain the meanings of *Vedaanga*. *Dharma shastraas* explain meanings of the *Poorva Kaanda* of *Vedaas*, *yajnyaas*, etc. *Artha shastra* and others are not included in this.

*Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 40:*

Vidyaa buddhih avidyaayaam ajnyaanaat taata jaayate |  
Baalo agnim kim na khadyotam asureshvara manyate | |  
O father, one will think that *avidyaa* itself is *vidyaa*, because of ignorance. A boy who is ignorant, on seeing a firefly, will think that it is fire itself.

*Sri Engal Aalwaan's Commentary:*

Nanu artha shaastraadeh raajyaadi upaaya jnyaapakatvaaat katham avidyaasthaanatvam tatra aaha vidyaa iti | Artha shastraadi janya vidyaayaah tu alpa asthira phala saadhanatvaaat vidiyaatvam naasti iti bhaavah |  
*Artha shastra* and other things are helping one to rule over the kingdom, how can they be called as *avidyaa sthaanaas*, is explained here. *Vidyaa* has to lead to *sthira nirantara phala*. Those which lead to *asthira alpa phala*, they are not included as *vidyaa*, is told here.
The next shloka is the most wonderful essence of everything.

**Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 41:**

*Tat karma yat na bandhaaya saa vidyaal yaa vimuktaye |
Aayaasaaya aparam karma vidyaal anyaa shilpa naipunam ||*

What are the karmaas which one should do, and what vidyaa one should learn? One should do those acts which will not bind one to *samsaara*, which does not lead one to bondage; all other things are not *karma*, one should not even do those acts. That which will lead one to liberation, can only be told as *vidyaal*; all others are *avidyaal* only. All other *karmaas* that one does, is all simply exhaustion only, nothing else; it is of no use. All other *vidyaas* are also getting expertise in useless things.

What is the knowledge which one should acquire? That knowledge which will lead one to liberation.

What are the acts that one should do? Those which will not bind one.

**Sri Engal Aalwaan’s Commentary:**

*Kaa tarhi vidyaal? Tatra aaha tat karma iti | Yaa vimuktaye saa vidyaal, artha shaastaadi vidyaal shilpa naipunam | Yat na bandhaaya, api tu vidyaal angatvena mokshaaya tat karma; aparam karma pravrutti karma ||*

Then what is *vidyaal*, if *artha shaasta* and others are said to be *avidyaal*? They are only means to attain *alpa asthira phalaas*; they are simply getting expertise in some actions which are of no use. That which does not bind one, but being an accessory of *vidyaal*, leads to *moksha*, liberation; that only is *karma*. The remaining karma becomes *pravrutti karma*, in order to gain worldly benefits.

**Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 42:**

*Tat etat avagamya aham asaaram saaram uttalam ||
Nishaamaya mahaabhaaga pranipatya braveemi te ||*

Having learnt and understood that whatever I have learnt - this *Neeti Shaasta*, and others - are all *asaara*, of no use. Listen to me, I will tell you the most essential knowledge that one should acquire. I bow down to you and will tell you this.
Sri Engal Aalwaan’s Commentary:
Karma niroopanam praasangikam; raajyaadi drushta phala arthinaa api
tat saadhane dharme yatitavyam na neeti shastraadou iti aaha tat
etat ityaadibhih | Tat etat neeti shastraadi janya jnyaanaadi;
nishaamyam shrunu |
The aspects of karma are told here incidentally. Even by one who desires
kingdom and such fruits that are obtained here itself, effort should be put
towards dharma which is the means to emancipation and not in neeti
shastra and such means. Tat etat means the knowledge acquired by study
of Neeti Shaastra and such is asaara, please listen to what is saara.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 43:
Na chintayati ko raajyam ko dhanam na abhivaancchati |
Tathaa api bhaavyam eva etat ubhayam praapyate naraih ||
Who does not think of ruling over a kingdom, who does not desire to acquire
wealth? Whether you desire to become a king or emperor, or you want to
acquire lot of money and wealth; if you have done some karmaas in your
earlier life, if you are destined to get that, only then you will get; otherwise
you will never get. One will only get whatever one is destined to get.

Sri Engal Aalwaan’s Commentary:
Na iti | Bhaavyam praak karmato bhaavi | Udbhayam raajyam dhanam cha |
Bhaavya means that which comes as a result of previous karma.
Udbhayam means kingdom and wealth.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 44:
Sarva eva mahaabhaaga mahatvam prati sodyamaah |
Tathaapi pumsam bhaagyaani na udyamaah bhooti hetavah ||
Everyone puts a lot of effort to attain greatness, to acquire a lot of wealth.
Even then, just putting mere effort will not lead one to acquire wealth, but
if they are destined to get, that fate only will decide.

Sri Engal Aalwaan’s Commentary:
Sarva eva iti | Mahatvam aishvaryam |
It can be seen that those who are dullards, those who are ignorant, those who have no valour, they also acquire a lot of good things, they also get a kingdom, they enjoy lot of wealth, even those not on the right path.

Just by putting effort one cannot be assured. Previous karmaas decide the fate.

One has to do virtuous deeds, if he wants lot of wealth and other things of greatness. One who desires liberation, he should put effort to acquire samatvam.

Samatvam yoga uchyate is told in Bhagavad Geetha. In the Geetha Bhaashya it was told as aatma aatma saamya, aatma Paramaatma saamya. Everyone is sama because Bhagavaan is aatma to everyone.

All are equal or similar because all are having Paramaatman as their inner controller, inner self. There is nothing which is not bhagavat aatmaka. Developing such an equanimity of mind, will lead to liberation.

Here, Prahlaada says the most essential teaching.

We are seeing all these things here, devaas, manushyaas, pashus, birds, trees, serpents - all these are forms of Vishnu, as though they are present as separated.
These are all forms of Vishnu only. But they are seen as separated. We see a tree separately, an animal separately, a man separately, etc. as though present distinctly. But, they are all Ananta’s roopa only, Vishnu’s forms.

_Sri Engal Aalwaan’s Commentary:
Devaa iti | Bhinnam iva tatath pruthak bhootam iva | Ananta iva tat tat roopena sthita iti jnyaapanam eva samyak * neha naanaasti kinchana * na tat asti vinaa * iti cha |

Vishnu is only present in all these forms, this is what is the right understanding. Shruti says - there is no multiplicity. It is not that there is bhagavat aatmaka and there is abhagavat aatmaka; everything is bhagavat aatmaka. Everything is having only Paramaatman as the aatman. Krishna says 'Na tat asti vinaa yat syaat mayaa bhootam charaacharam' - movables and immovables which are not having Me as the inner self, does not exist. Everything is bhagavat aatmaka only. All these forms, though seen as separate, are all forms of Vishnu only, who is all pervasive, and existing as inner controller of everything.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 48:
Etat vijaanataa sarvam jagat sthaavara jangamam |
Drashtavayam aatmavat vishnuh yato ayam vishvaroopadhruk ||
One who has realized this, all this world consisting of immovables and movables, Vishnu only is existing everywhere. This Vishnu, is the only One who is having all forms in this entire world we see. He is the Vishva roopa.

Just like He is inner controller of me, He is inner controller of everything else.

_Sri Engal Aalwaan’s Commentary:
Etat iti | Aatmavat antaryaaminaa paramaatmanaa yuktam | Matup antam etat | Atra hetuh yato ayam vishvaroopadhruk iti |

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 49:
Evam jnyaate sa bhagavaan anaadid parameshvarah |
Praseedati achyutah tasmin prasanne klesha samkshayah ||
If one realizes this, *Bhagavaan* who is *anaadi*, does not have a beginning, the Supreme Lord, *Parameshvara; Achyuta* will be very pleased and graces such a person who realizes this. If *Bhagavaan* is pleased and graces such a one, all his difficulties will get destroyed.

This is what *Prahlaada* tells *Hiranyakashipu*, that this is the truth and essential knowledge that one should acquire. That is why he sees that what he has learnt in the *raaja neeti, artha shaastra* is not the right knowledge, and it is *avidyaa*. He tells what is *vidyaa*, the *uttama saara* that one has to acquire and realize.

Again, *Hiranyakashipu* gets very angry, and does some more bad things to *Prahlaada*, which we will see next.

*Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 50:*
*Sri Paraasharah -*
*Etat shrutvaa ati kopena samutthaaya varaasanaat |*
*Hiranyakashipuh putram padaa vakshasi ataadayaat ||*
*Sri Paraashara -* Having heard what *Prahlaada* said, *Hiranyakashipu* got up from his throne and kicked his son's chest with his foot.

*Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 51:*
*Uvaacha cha sa kopena saamarshah prajvalan iva |*
*Nishpishya paaninaa paanim hantukaamo jagat yathaa ||*
And he spoke as though burning with great anger and intolerance and hitting his hand with the other fisted as though he wanted to kill everyone in the whole world.

*Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 52:*
*He viprachitte he raaho he balaisha mahaarnave |*
*Naaga paashaih dhrudhiai baddhvaa kshipyataam maa vilambyataam ||*
He called his servants O *Viprachitti*, O *Raahu*, O *Bala!* Let this boy be bound with strong *naaga paasha* and be thrown into the great ocean, without delay.

*Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 53:*
*Anyathaas sakalaa lokaah tathaa daiteya daanavaah |*
*Anuyaasyanti moodhasya matam asya duraatmanah ||*
Otherwise, all worlds and the daityas and daanavas will start following his teachings of this stupid and wicked boy.

**Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 54:**
Bahusho vaarito asmaabhih ayam paapah tathaa api areh |  
Stutim karoti dushtaanaam vadha (paksha) eva upakaarakah ||
In spite of being told not to do in many ways, he wicked boy is only praising our enemy. So killing the wicked is only going to be helpful.

**Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 55:**
Tatah te satvaraa daityaa baddhvaa tam naaga bandhanaih |  
Bhartuh aajnyaam puraskrutya chikshipuh salila arnave ||
Then the daitya servants hurriedly bound Prahaada with Naaga paasha threw him in the waters of the ocean following the orders of their master.

**Sri Engal Aalwaan’s Commentary:**
Tata iti | Salila arnave arnava salile ||
The word salila-arnave means arnava salile - waters of the ocean.

**Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 56:**
Tatah chachaala chalataa prahlaadena mahaa aarnavah |  
Udvelo abhoot param kshobham upteya sa samantatah ||
Then as Prahlaada moved, the entire ocean got stirred. And all round the ocean waters were agitated greatly.

**Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 57:**
Bhoolokam akhilam drushtvaa plaavyamaanam mahaa ambhasaa |  
Hiranyakashipuh daityaan idam aaha mahaamate ||
O Maitreya, then seeing that the whole earth was getting flooded with the waters of the ocean which was agitated,Hiranyakashipu told the daityaas thus.

**Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 58:**
Daiteyaah sakalaih shailaih atra eva varunaalaye |  
Niscchidraih sarvatah sarvaih cheeyataam esha durmatih ||
Oh daiteyaas, let this boy be covered completely without any gap with great number of boulders here in the ocean itself. Let this wicked boy be covered fully.

**Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 59:**
Na agnih dahati na eva ayam shastraih cchinno na cha uragaih |  
Kshayam neeto na vaatena na vishena na krutyayaa ||
Fire does not burn him, he was not harmed by weapons, the serpents did not do any harm to him, neither _vaayu_ nor poison could kill him. And even by _Krutyva_ he could not be harmed.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 60:_
Na maayaabhih na cha eva ucchaat paatito na cha diggajaih |
_Baalo ati dushta chitto ayam na anena arthoi asti jeevataa ||_

Even Shambaraasura's _maayaas_ could not harm him and falling from the big mountain also he was unharmed. Even _Diggajas_ could not kill him. This boy is very wicked and there is no meaning in his living.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 61:_
Tat esha toya madhye tu samaakraanto maheedharaih |
_Tishtatu abdha sahasraantam praanaan haasyati durmatih ||_

And thus being covered completely by huge boulders let this boy stay in the ocean for a thousand years and then this wicked minded boy will die.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 62:_
_Tato daityaa daanavaah cha parvataih tam mahodadhou |
_Aakramya chayanam chakruh yojanaani sahasrashah ||_

Then the _daityas_ and _daanavaas_ covered him completely with mountains and huge boulders in the ocean for thousands of _yojanaas_.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 63:_
_Sa chitah parvataih antah samudrasya mahaamatih |
_Tushtou aahnika velaayaam ekaagra matih achyutam ||_

Inside the ocean, this great minded, wise person _Prahlaada_, completely covered by huge boulders. The time during which _aaradhanaa_ is to be done to _Bhagavaan_, approaches and he starts to pray to _Bhagavaan_, sensing that the time has come to perform _aaradhana_ of _Bhagavaan_. Completely focussed on, single mindedly meditating on _Achyuta_, he starts to pray to Him.

_Sri Engal Aalwaan's Commentary:_
_Sa iti | Aahnika velaayaam ahni kriyamaana aaraadhana velaayaam ||_

_Aahnika velaa_ is the time during the day during which _aaradhana_ is performed to Vishnu.

This is the _Prahlaada Stuti_.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 64:_
Prahlaadah -
Namaste pundareekaaksha namaste purushottama |
Namaste sarva lokaatman namaste tigma chakrine ||
O Lotus eyed Lord, to You, I do namaskaara. O Purushottama, I pay obeisance to You. To one who is the inner controller of all the worlds, One who has the Sudarshana Chakra having sharp edges, I do namaskaara.

(Namaste vaasudevaaya namaste karunaakara |
Namaste vishvaroopaaaya namaste sarva moortaye ||)
To Vaasudeva, to Karunaakara, to Vishvaroopa, the One who is present as this entire world, to One who has everything as His form, I do namaskaara.

This is a very famous shloka. During Sandhyaavandana during morning, afternoon and evening, during upasthaana, we tell this shloka everyday.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 65:
Namo brahmanya devaaya go braahmana hitaaya cha |
Jagat hitaaya krishnaaya govindaaya namo namah ||
To One who does good to those who are learning and reciting Vedaas, those who are engaged in tapas, and the cows and Brahmins, to One who does good to the entire world, who is Krishna, Govinda, I do namaskaara.

Sri Engal Aalwaan's Commentary:
Nama iti | Brahmanya devaaya tapo vedaadi hitaaya devaaya |
One who does good to tapas, Veda.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 66:
Brahmatve srujate vishvam sthitou paalayate punah |
Rudra roopaaya kalpaante namastubhyam trimoortaye ||
He only is present as trimoortis, Brahma, Vishnu and Rudra, being the antaryaami of Chaturmukha Brahma, creating the world; He Himself does avataara as Vishnu, He is present to sustain this world, He protects the world; taking on the form of Rudra, being the antaryaami of Rudra, He does samhaara, at the end of the kalpa; I do namaskaara to You who is present in the three forms.

Sri Engal Aalwaan's Commentary:
Brahmatva iti | Sthitou svaroopena avasthitou |

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 67:
Devaah yakshaah suraah siddhaah naagaah gandharva kinnaraah |
Pischaachaa raakshasaah cha eva manushyaah pashavah tathaa ||
The Devaas, Yakshaas, Suraas, Siddhaas, Naagaas, Gandharvaas, Kinnaraas, Pishaachaas, Raakshasas, humans, animals, …
Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 68:
Pakshinah sthaavaraah cha eva pipeelika sareesrupaah |
Bhoomi aapo agnih nabho vaayuh shabdah sparshah tathaa rasah ||
… birds, mountains and immovables, ants, serpents, pruthivi, apas, tejas, aakaasha and vaayu, their qualities shabda, sparsha, roopa, rasa, gandha, …

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 69:
Roopam gandho mano buddhih aatmaa kaalah tathaa gunaah |
Etreshaam paramaarthah cha sarvam etat tvam achyuta ||
… manas, buddhi, mahat, ahamkaara, time, and the qualities gunaas, not only these but also the jeevaatman who is there in all these things, all of these are You only, O Achyuta.

Sri Engal Aalwaan’s Commentary:
Roopam iti | Aatmaa ahamkaarah; eteshaam paramaarthah eteshaam sambandhi avinaashi jeevaatmaa | Etat drusham jagat cha tvam |
The jeevaatman who is imperishable, who is associated with all these things.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 70:
Vidyaa avidye bhavaan satyam asatyam tvam visha amrute |
Pravruttam cha nivruttam cha karma vedoditam bhavaan ||
You are only vidyaa, You are only avidyaa, You are only satya, asatyam, visha, amruta, and all the karmaas told in the Vedaas, pravrutti karmaas and nivrutti karmaas. Everything is You only, all are controlled by You only; all these karmaas are also Your worship only.

Pravrutti karmaas are those karmaas performing which one gains the worldly pleasures. Nivrutti karmaas are those performing which one gets liberation.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 71:
Samasta karma bhoktaa cha karma upakaranaani cha |
Tvam eva vishno sarvaani sarva karma phalam cha yat ||
You are only the One worshipped through all the karmaas, You are the object of worship of all the karmaas, You are all the instruments associated with the karmaas, You are the bestower of all the fruits of karma, You are the ultimate enjoyer also, You are only everything.

It is told in Bhagavad Geetha - Aham sarvasya karmasya bhoktaa cha
prabhureva cha. Bhoktaa is aaraadhya, object of worship, and prabhu is phala prada, One who gives the fruits.

Brahma arpanam brahma havih brahmaagnou brahmanaa hutam |
Brahma eva gantavyam brahma karma samaadhinaa ||

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 72:
Mayi anyatra tathaa ashesha bhooteshu bhuvaneshu cha |
Tava eva vyapthi aishvarya guna samsoochakee prabho ||
You are present in Me, You are present in all the beings, and all the worlds. You are only all pervading. You are only inner controller of all these things. All these things show Your aishwarya, guna.

Sri Engal Aalwaan’s Commentary:
Mayi iti | Aishvarya guna samsoochakee upaadaana nimittatva lakshanam aishvaryam, guno jnyaana shakti aadih, tayoh soochikaa |
You are the material cause of everything upaadaana kaarana, and You are also the efficient cause also nimitta kaarana, this is Your aishwarya, You are Supreme Lord and owning all these, Your qualities are jnyaana shakti bala aishwarya veerya tejas, all these things indicate Your aishwarya and guna.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 73:
Tvaam yoginah chintayanti tvaam yajanti cha yaajakaah |
Havyakavya bhuk ekah tvam pitru deva svaroopadhruk ||
Yogis meditate upon You. Those who perform yajnya yaagaas, they worship You only, You are only in the form of pitrus, devaas, etc., You only receive what is offered in the pitru yajynaas, shraadhaas, (havya is given to devaas, and kavya is given to pitrus). You are only the one worshipped ultimately being the antaryaami. You are only taking on the forms of pitrus and devaas, being antaryaami of all of them.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 74:
Roopam mahat te sthitam atra vishvam tatah cha sookshmam jagat etat esha |
Roopaani sookshmaani cha bhoota bhedaaah teshu antaraatmaakhyam ateeva sookshmam ||
Prahladaa is eulogizing Bhagavaan’s wonderful divya mangala vigraha.

In this Amsha, in the last chapter, there is a section called Astra Bhooshana Adhyaaya. In this, all of this is present as His astra and bhooshana, is going to be told.
Sri Engal Aalwaan’s Commentary:
Na hi aneeshvarasya agunasya cha vyaptih sambhavati | Astra
bhooshana roopa nikhila aadhaararam shubha aashrayatatayaa
vakshyamaanam divya roopam aaha roopam iti | Te mahat roopam asti
iti anushangah | Mahatvam svaroopato gunatah cha | Etat vishvam
jagat sookshmam yatra tishthati yatah cha bhavati | Yatah cha
sookshmam iti cha paatah | Roopaani sookshmaani aavyakta mahat
aadeeni | Bhoota bhedaah pruthivi aadayah | Antaratmaaakhyam
aatma tattvam | Etaani cha yato yatra; vishvam iti sankshepa uktih,
roopaani iti vistara uktih |
You are only all pervading, You have aishwarya and guna; these show
Your aishwarya and guna only. One who does not have aishwarya and does
not have gunaas, cannot be all pervading like this. Everything is present as
His weapons and ornaments. One who is supporting everything in the form
of astraas and bhooshanaas. His divya mangala vigraha is
called Shubhaaashraya - shubha and also aashraya to everything. You have a
wonderful magnanimous form where the mahatva is
in svaroopa and guna both. For the word Brahma also,
the bruhatva is svaroopatih and gunatih. His huge form is all pervading
in svaroopa also, and His gunaas are also ananta, each guna isananta. This
whole world, subtle world, is established in whom, and is also created from
whom. You have a huge form, which is divya mangala vigraha, in You
essential nature also, You have unending,
incomparable svaroopa and gunaas. This whole world, in subtle form is
existing in You. In the manifest and unmanifest forms, is existing in You, and
is also created from You only. Those who are very subtle,avvayaka, mahat,
ahamkaara, tanmaattraas which are present during samashti srushti
avasthaa, are told here. Bhoota bhedaah means the five elements -
pruthivi, apas, tejas, vaayu, aakaasha. In all these, there is an antaryaami,
who is very subtle. All these, and also the various elements, are also created
from whom, and established in whom.

Earlier it is told as vishvam, this is a short form, sankshepa, in one word.
This is expanded in detail as roopaani sookshmaani, bhoota bhedaah. Told
as vishvam is also You only, and told as various elements is also You only.
You are antaryaami of all that.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 75:
Tasmaat cha sookshmaadi visheshanaanaam agochare yat paramaatma
roopam |
Kim api achintyam tava roopam asti tasmai namaste purushottamaaya

What is seen outside is Your divya mangala vigraha, and what is superior to that is Your essential nature, divya aatma svaroopa. That which is subtle than all these various manifest forms. It cannot be seen by anyone. That form of yours is unimaginable, and one cannot say that it is like this. To that form, I pay obeisance, O Purushottama.

Sri Engal Aalwaan’s Commentary:
Divya aatma svaroopam aaha tasmaat iti | Tasmaat param iti sheshah
| Paramaartha roopam parama prayojana roopam | Yat paramaatma roopam iti cha paathah | Roopam svaroopam |
After having told about His wonderful form, His essential nature, svaroopa is told.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 76:
Sarva bhooteshu sarvaatman yaa shaktih aparaa tava |
Gunaashrayaa namah tasyai shaashvataayai sureshvara ||
Having told that Bhagavaan is only present as avyakta, mahat, ahamkaar, the various elements, etc., and also the divya aatma svaroopa, Prahlada is eulogizing Him as present as inner controller of the bound selves, and the liberated selves. The muktaatma svaroopa is told as His paraa shakti, and baddha aatma is told as aparaa shakti. In all the beings, embodied selves, O controller of all, that which is abode to all the trigunaas, sattva, rajas, tamas, to that form of Yours, I pay obeisance to.

In the shastraas, the word bhoota is used to denote an embodied self.

Sri Engal Aalwaan’s Commentary:
Kshetrajnya roopam mukta roopam cha aaha sarva bhooteshu iti dvaabhyaam | Sarva bhooteshu iti | Gunaah sattvaadayah aashrayo yasyaah saa gunaashrayaa; aparaa mukta apekshayaa nikrushtaa |
You are present as inner controller of bound and liberated selves. Compared to the liberated selves, the baddhaas are inferior, therefore they are called as aparaa.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 77:
Yaa ateeta gocharaa vaachaam manasaam cha avisheshanaa |
Jnyaani jnyaana paricchedyaa taam vande cha aishvareem paraam ||
Which cannot be imagined by anyone, cannot be seen by anyone, through words and mind, that which cannot be explained in words, and which cannot
be thought in mind, very superior, it can only be known through knowledge of jnyaanis, I bow down.

_Sri Engal Aalwaan’s Commentary:_

_Yaa ateeta gocharaa iti | Eeshvareem svatantraam, * sa svaraat bhavati iti shrutihi | Paraam utkru shaltaam | Etat shakti dvayam, vishnu shaktih paraa proktaa ityaadinaa vakshyate | Taam vande cha eeshvaram paraa iti cha paathah |

The mukta svaroopa is also told as eeshvareem paraam, One which is independent; everything is paratantra, and Bhagavaan only is svatantra, and how can mukta svaroopa be told as eeshvareem, this is explained here; when the bound self gets liberated, getting rid of its karma bandha, Shruti says that he gets karma svaatantrya, he gets freed from the bondage of karma, that is why he is told as svaatantra, svaraat. There is a shloka which comes later, which says His paraa shakti, aparaa shakti; shakti also has a meaning of shareera.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 78:_

_Om namo vaasudevaaya tasmaai bhagavate sadaa | Vyatiriktam na yaasyasti vyatirikto akhilasya yah || |

I always pay obeisance to that Vaasudeva, Bhagavaan; everything is bhagavat aatmaka, there is nothing which is separated from Bhagavaan, He is present as inner controller and inner self of everything. Prahlada prays to Vishnu with the Dvaadashaakshara mantra.

_Sri Engal Aalwaan’s Commentary:_

_Om nama iti | Om ityadhi mantrasya arthah triteeya shashtayoh vakshyate | Vyatiriktam na yasya asti sarvasya tat aatmakatvaat | Vyatirikto akhilasya yah kaarya bhootaat jagato vyatiriktaah | * Ato jyaayaan * tripaadoordhva udait purushah * yasya ayuta ayuta amsha amshe * iti | Vyatiriktam ityadinaa vaasudeva shabdaarthah uktah |

In the later _amshaas_, it is going to be told the meanings of this mantra. He is different from everything, He is the cause and the world is the effect; in this way, He is different from the world which is the effect. The _Purusha Sookta mantraas_ are told here - He is superior to the world, ten thousandth part of a ten thousandth part is this world (ayuta means ten thousand), everything is controlled through His sankalpa itself. He stays in everything as antaryaami, and is different and distinct.

_Sarvatra asou vasati samastam cha atra vasati,_ everything lives in Him, and He lives in everything, and He is different and distinct from everything, He
is untouched by the defects of all these, and everything is inseparably associated with Him, and He is inner controller. He is the supporter. Everything is meant for His use, and He is the master who enjoys everything. He is the ultimate enjoyer and bestower of all fruits. Everything is also present in such a way that nothing is present independent of Him. Everything is dependent on Him. There is nothing which is not brahmaatmaka.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 79:_
_Namah tasmai namah tasmai namah tasmai mahaatmane |_
_Naama roopam na yasya asti yo astitvena na upalabhya | |
I do namaskaara to Him, that mahaatman. He does not have name and form, He is there and present all the time. He cannot be told as only this form or this name. He is present in all names and in all forms, in any prakaara.

_Apakshaya vinaashaabhyam parinaamarddhi janmatah varjitah shakyte vaktum yah sadaa asti iti kevalam, will come later. The shat bhaava vikaaraas present for everyone, asti (is present), jaayate (gets born), vardhate (grows), viparinnamate (gets modified),apaksheeyate (deteriorates), nashyati (gets destroyed); Bhagavaan does not have any of these. If these shat bhaava vikaaraas are not there, how can anyone tell Him in any way? It is possible to tell, He is always present; that is the only way in which He can be told._

_Sri Engal Aalwaan’s Commentary:_
_Namah iti | Aadaraat namaskaara aavrutthih; sankarshana aadi vyooha vishayaa vaa | Naama roopam na yasya jeevavat na karma krutam |
The repetition shows aadara, great respect. Again and again he is doing namaskaara. Or, it can also be interpreted as Sankarshana, Pradyumna and Aniruddha, as told three times.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 80:_
_Yasya avataara roopaani samarchanti divoukasah |_
_Apashyantah param roopam namah tasmai mahaatmane | |
All the forms where He manifests here, as avataaraas, and all the gods see Him, they worship Him in all these forms, not able to see His para roopa, to that Bhagavaan, to that Mahaatman, I do namaskaara.

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 81:_
_Yo antah tishthan asheshasya pashyati eeshah shubha ashubham |_
_Tam sarva saakshinam vishnum namaste parameshvaram | |

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Being present inside everything, directly seeing all the good and bad things that all the beings are doing all the time, that Parameshvara, Supreme Lord Vishnu, I do namaskaara.

Yah pruthivyaam tishthan pruthivyaa antarah yam pruthivi na veda yo agnou tishthan ya aatmani tishthan …

Varuno yaati madhye satya anrute avapashyan janaanaam. He is seeing all the good and bad things that all beings are doing, every moment, He is present inside the heart seeing all these things. Nobody can escape Him.

Saakshi means saakshaat drashtari sanjnyaayaam, He is directly seeing everything.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 82:  
Namo astu vishnave tasmai yasya abhinnam idam jagat |  
Dhyeyah sa jagataam aadyah sa praseedatu me avyayah ||
This world is not different from Him. He is only present in all these forms. All these are His modes. One who is present before this whole world, He is the sole creator, He is the jagat kaarana. The cause of this whole world - is to be meditated upon. That immutable one, let Him be pleased with me.

Shruti says Kaaranam tu dhyeyah - who is to be meditated upon, kascha dhyeyah, is the question posed, and the answer given is kaaranam tu dhyeyah - the One who is the cause of this universe - is to be meditated upon. Because if one has to escape from this world, one has to take refuge in the Creator only. Only the Creator can make someone get out of this creation.

Sri Engal Aalwaan’s Commentary:  
Namo astu iti | Yasya abhinnam kaaryatvaad roopavatvaat cha |
World is not different from HIM due to being effect and having a form.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 83:  
Yatrotam etat protam cha vishvam akshara samjyake |  
Aadhaarabhootah sarvasya sa praseedatu me harih ||
Everything is woven like the warp and weft in a cloth, the cross-wise and length-wise threads, the way they are woven, in this way, everything is woven in Him. He is called akshara, He is the support of everything. Let Him be pleased with me.

Sri Engal Aalwaan’s Commentary:
Yatra iti | Yatra etat vishvam otam kunda iva, protam sootre maniganaa iva * brahman sa vishvaa bhootaani naaveeva antah samaahitaah * sootre maniganaa iva iti cha | Everything is interwoven like the warp and weft in a cloth; it is told in the Geetha that sootre maniganaa iva. In the Shruti, Taittiriya Braahmana, it is told that the whole world is placed in Bhagavaan. There is a nice example as to how it is placed, when someone travels by ship or boat, everything, people and things are loaded onto that, and place inside. Just like this, the sentient and non-sentients are placed in Bhagavaan.

When crossing over the ocean, all the chetana and achetana, people and things, are kept inside the ship. In the same way, the whole world of sentient and insentient are all placed in Paramaatman, it is said.

The next shloka is a wonderful shloka quoted by our aachaaryaas, and it shows Prahlaada's way of meditation.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 84:
Om namo vishnave tasmai namah tasmai punah punah |
Yatra sarvam yatah sarvam yah sarvam sarva samshrayah ||
Prahlaada prays to Vishnu with the Vishnu Shadakshara mantra, again and again I pay obeisance to Him. Everything is established in whom, and everything is created from whom, one who is everything, He is the abode of everything. To Him, I pay obeisance.

Recap: In the previous session, we were studying Prahlaada Charitam, about how Prahlaada started to worship, meditate upon Paramaatman during the aaraadhana kaala, inside the ocean when he was completely covered with huge boulders. He started to pray to Bhagavaan sensing that the time of aaraadhana has come.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 83:
Yatrotam etat protam cha vishvam akshara samjyake |
Aadhaara bhootah sarvasya sa praseedatu me harih ||
Just as this whole world is woven in Him, like the warp and weft threads of a cloth, widthwise and lengthwise threads in a loom, all the entities in this world are residing in Paramaatman. He is known as akshara. He is the support of everything; that Hari, let Him be pleased with me.

Sri Engal Aalwaan's Commentary:
Yatra iti | Yatra etat vishvam otam kunda iva, protam sootre maniganaa iva * brahman sa vishvaa bhootaani naaveeva antah
Om namo vishnave tasmai namah tasmai punah punah

Yatra sarvam yatah sarvam yah sarvam sarva samshrayah

I bow down to that Vishnu. Again and again, I prostrate unto Him. Everything is existing in Him, everything is created from Him only, He is only everything. Everything emanates from Him, He only creates everything. He is only present in all these forms, being the antaryaami. He is the refuge for everything.

During pralaya, everything goes and merges unto Him. He is the material cause of everything, everything is created from Him. He is the sole cause, He is the material cause. Because He is the material cause, everything is Him only.

This is the wonderful experience of Prahlaada that we see here. What is told in the Upanishads as Ahamgrahopaasana, he experiences that.

One who is present in everything as the inner self, He is Ananta. I am also present as Him only. Everything is created from Me only. I am only everything. Everything is existing in Me.

Shruti says Satyam jnyaanam anantam brahma. He has desha kaala vastu pariccheda raahitya; He is present in all objects at all times, in all places. There is no place where He is not there. There is no object in which He is not there. There is no time in which He is not there. He is all pervading.

This is Ahamgrahopaasana, as Nammaazhvaar also says. Rishi Vaamadeva also experiences this, as told in the Upanishads. Prahlaada experiences Vishnu in himself. This is an ‘Aham Brahmaasmi’ kind of experience.

Sri Engal Aalwaan’s Commentary:
Sarva gatvaat iti | SARVATAH SARVATRA AAATMATVENA YO VASTHITAH |

Mattah sarvam aham sarvam mayi sarvam sanaatane |

This is the wonderful experience of Prahlaada that we see here. What is told in the Upanishads as Ahamgrahopaasana, he experiences that.

One who is present in everything as the inner self, He is Ananta. I am also present as Him only. Everything is created from Me only. I am only everything. Everything is existing in Me.

Shruti says Satyam jnyaanam anantam brahma. He has desha kaala vastu pariccheda raahitya; He is present in all objects at all times, in all places. There is no place where He is not there. There is no object in which He is not there. There is no time in which He is not there. He is all pervading.

This is Ahamgrahopaasana, as Nammaazhvaar also says. Rishi Vaamadeva also experiences this, as told in the Upanishads. Prahlaada experiences Vishnu in himself. This is an ‘Aham Brahmaasmi’ kind of experience.
sarva gatavam hetuh |
_Bhagavaan_ does not have beginning, or middle or end. He is present all the
time. One who is different and distinct from inert objects, non sentient
objects. He is _Sat, Chit, Aananda svaroopa_. He is _jnyaana aananda svaroopa_,
always present. He is present in me, _brahmaatmakatvena_, He is inner self of
me also. How he is experiencing this is because _Ananta_ is all pervading,
present everywhere. _Prahlaada_ is experiencing the all pervasiveness
_of Paramaatman._

_Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 86:_
_Aham eva akshayo nityah paramaatmaa aatma samshrayah |
Brahma samjyo aham eva agre tathaa ante cha parah pumaan ||
Everything is taking refuge in Him. He is refuge for everything. He does not
have any other support. He is present in Himself. He Himself is support for
Himself. Before _srushti_ also, I am _Brahmaatmaka_, after _pralaya_ also.

_Sri Engal Aalwaan’s Commentary:_
_Aham eva iti | Sa paramaatmaa kim aashraya iti atra aaha - aatma
samshraya iti | Na kinchit aashritah, sve mahimni pratishtitah | Nanu
brahmano jagat utpattih shrooyate * yato vaa imaani * ityaadinaa; tat
katham matta iti uchyate | Tatra aaha brahma samjnyo aham iti |
Brahma aatmakatvaat aham eva brahma samjyah | Agre srushteh praak |
Ante pralaye |
He is not depending on anything. He is the support of Himself. He exists by
Himself. The _Upanishad_ says 'Yato vaa imaani bhootaani jaayante, yena
jaataani jeevanti' - from Whom this whole world is created, all these beings
are created, and all these live because of Whom; sustenance and everything
is from _Paramaatman_ only. How can _Prahlaada_ say that 'Everything is
created from me' when the _Upanishad_ says that everything is created
from _Brahman_? Everything is created from _Brahman_. The answer is that 'I am
called as _Brahma_’, this is _Brahmaatmakatva_. Because I have _Brahman_ as
my _aatman_, I myself can be called as _Brahma_. _Prahlaada_ is
experiencing _Paramaatmanas_ the _antaryaami_, and he is doing
that _anusandhaana_. Everywhere _Paramaatman_ is present as the inner self,
and when one starts to meditate upon
the _Brahmaatmakatva_ of _Paramaatman_, they themselves will think
as _Brahma_. This is the kind of experience called _Ahamgrahopaasana_. This is
what _Prahlaada_ experienced here.

With this, Chapter Nineteen comes to an end.
Now the Twentieth Chapter.

*Sri Vishnu Purâna, Amsha 1, Chapter 20, Shloka 1:*
Sri Paraâshara -
*Evam sanchintayan vishnum abhedena aatmano dvija |
Tanmayatvam aavaapa agryam mene cha aatmaanam achyutam ||*

*Sri Paraâshara - O Maitreya, this is what happened to Prahlâda. Meditating thus upon Vishnu, thinking of himself as Vishnu, experiencing the Vishnu who is antaryaami in him, he experienced that he merged himself into Vishnu, he reached the perfection of that experience, and because of that he thought of himself as Achyuta.*

*Sri Engal Aalwaan’s Commentary:*
Vishada vishadatara vishadatama kramena yoga kaashtaam praapta iti aaha evam iti | Aatmano abhedena sva shareerakatvena | Vishnu shabdah kaarana vaachee, aatma shabdah kaarya bhoota sva prakaaraka vishnu vaachee, tena api abhedah | Tanmayatvam tat praachuryam | Agryam utkrushtam, svasya tat aatmakatva vaishadyaam api | Ata eva aatmaanam achyutam mene | Tanmayatvam aavapyaage iti cha paathah |

How Prahlâda reached that pinnacle of Yoga, the ultimate state of Yoga; first it became clear, then it became more clear, and then he had a vivid perception, when he meditated upon Paramaatman. Brahman having him as Brahman's shareera; he himself being the shareera of Paramaatman, that is how he experienced. Vishnu is the cause. When it is said 'Sat eva somya idam agra aaseet, tat aikshata bahusyaam prajaayeya', 'I will be born, I will become many', then He became everything Himself, this is the effect, kaarya bhoota. Everything existed as His mode, being His shareera. This is in the shareera shareeri bhaava with three relationships - aadhaara aadheya bhaava, niyaamaka niyaamya bhaava and sheshi shesha bhaava. Everything is present within Paramaatman with these three relationships. The entire world is present as effect, as His mode only, being His shareera. Because Paramaatman is antaryaami, all words denote Paramaatman only in
the ultimate analysis, so everything can be called as Vishnu only. Sarvam khalvidam brahma means sarvam brahmaatmakam, everything can be called as Brahman in the aparyavasaana vrutti. Any name and form is Paramaatman only. Shruti says clearly - Prajaapatih prajaa asrujata, taa srushtaaah samashlishyan, saa roopena anupraavishat, ..., when Paramaatman created everything, everything was existing as Him only, united in Him; He did anupravesha as form; so they say that all forms as Paramaatman only, and He did anupravesha in names also; so all names as Brahman only. All forms and names are Brahman. This means that everything has Paramaatman as antaryaami. Prahlada meditated as kaarana roopa Vishnu became kaarya, he experienced the Brahmaatmakatva directly; he had abundance of that experience. Then he thought himself as Achyuta, he had vivid perception of Paramaatman being antaryaami, and he being the shareera of Paramaatman. In this state, he thought of himself as Achyuta.

*Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 2:*
Visasmaara tadaa aatmaanam na anyat kinchit ajaanata |
Aham eva avyayo anantah paramaatmaa iti achintayat ||
He forgot himself, he did not know anything else, he thought of himself as only the immutable one, I am only Ananta, I am only Paramaatman. He had this experience.

*Sri Engal Aalwaan's Commentary:*
Visasmaaraa iti | Ayoga dashaayaam aatmaanam atadaatmaktena bhraantyaa vaasitam visasmaara | Sva prakaashasya yoga dashaayaam aavirbootoysa cha svaroopasya vismarana ayogaat; svaroopa vismrutou tu vaamadevaadeh * Aham manuh abhavam ityaadi vachanavat mattah sarvam ityaadi vachanam na syaat | Tarhi katham achintayat tatra aaha aham eva avayayah iti |
Now he is in yoga dasha. Earlier he was in ayoga dasha. We are all in ayoga dasha; in this dasha, we don't experience Brahman as aatman, the experience that we are all brahmaatmaka is not there in the ayoga dasha. In the yoga dasha, it will be experienced completely. In the ayoga dasha, what he thought himself as not brahmaatmaka, which is due to wrong knowledge, bhraanti - he forgot that. What he was thinking in the ayoga dasha, that he was not brahmaatmaka, he forgot that wrong knowledge. The knowledge of Aham Brahma Asmi is not svaroopa aikya, that Brahman only is true and nothing else exists - this is not that kind of knowledge; the knowledge is that I am also true, but am having Brahman as
the inner self, and I am the shareera of Paramaatman - this kind of experience. Visasmaara means that he forgot the earlier knowledge that he had, that was not not in the yoga dasha, the wrong knowledge that he was not brahmaatmaka. This is because he had reached the vivid perception of Paramaatman as aatman. In yoga dasha, one experiences the self, as the shareera of Paramaatman, that Paramaatman is present as the inner self. In the first stage, he experiences the individual self, and then experiences the individual self as having Paramaatman as aatman. At that stage, the individual self is svayam prakaasha. We are not able to experience this because of our karma, and because our dharma bhoota jnyaana is hindered, covered and contracted. In the yoga dasha, one will be able to experience the individual self's svaroopa, which is svayam prakaasha. This svayam prakaashacannot disappear at that stage. In yoga dasha, that svayam prakaasha will become aavirbhoota, it reveals itself directly; this cannot be forgotten. Sri Engal Aalwaan quotes Rishi Vaamadeva from Upanishads, that 'I am only Manu, I only became Manu, I am only Soorya' - he experiences like this. I and Paramaatman are different and distinct, but the relationship is aatma shareera bhaava. It is not the experience of I merging into Paramaatman, and losing the svaroopa; because the svaroopa which is svayam prakaasha of the individual self, that reveals more vividly at that time. Then the Paramaatma svaroopa is also experienced, with the relation. If he had forgotten his svaroopa itself, if he had not realized his own self itself at that time, he could not have said 'Mattah sarvam', 'Aham sarvam'. Prahlaada's svaroopa, which is svayam prakaasha, is well revealed at that stage. He realized that it was brahmaatmaka, the shareera of Paramaatman. Then he realized that 'I am only immutable, and Ananta'.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 3:
Tasya tat bhaavanaa yogaat ksheena paapasya vai kramaat |
Shuddhe antahkarane vishnuh tashhou jnyaanamayo achyutah ||
As he reached the vivid perception of the self, having Paramaatman as aatman, because of that experience, that state of meditation, all his paapaas started to get destroyed, step by step. His mind became very clear, pure, and there Vishnu revealed Himself, that Achyuta Vishnu, who is jnyaanamaya, He revealed Himself.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 4:
Yoga prabhaavaat prahlaade jaate vishnu maye asure |
Chalati uragabandham tat maitreya trutitam kshanaat ||
Because of this yoga prabhaava, effect of this yoga, when the asura
Prahlaada became Vishnu maya, when Vishnu revealed Himself in his mind, as he moved, the uraga bandha, where he was tied with serpents, within a fraction of a second, was completely broken.

Sri Engal Aalwaan’s Commentary:
Yoga prabhaaavaat iti | Vishnu maye vishnu prachure, yogaat chalati sati | Uraga bandham iti napumsakatvam aarshatvaat | Bhaave nishthaa | Uraga bandhanaih iti vaa paathah | Chalati uraga bandhanam iti cha paathah |
Prahlaada was having such abundance of experience of Vishnu, such a vivid perception of Vishnu. Uragabandham is in aarsha, rishi prayoga, it should be uragabandhah.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 5:
Bhraanta graahaganah sormih yayou kshobham mahaarnavah |
Chachaala cha mahee sarvaa sashaila vana kaananaa ||
All the living beings which were there inside the ocean, fishes, and others, everything was completely bhraanta, they did not know what was happening. The whole ocean was agitated like anything, with waves. The whole world including mountains, forests, was shaken up, when Prahlada moved.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 6:
Sa cha tam shaila sanghaatam daityaih nyastam athaa upari |
Utkshipya tasmaat salilaat nischakraama mahaa matih ||
At that moment, Prahlada just came out of that ocean, and threw away all the things that he was bound with, the boulders and naaga paasha, which were all thrown on him and completely covered him. He just came out of those waters, and threw away all those things.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 7:
Drushtvaa cha sa jagat bhooyo gaaganaadi upalakshanam |
Prahladaa asmi iti sasmaara punah aatmaanam aatmanaa ||
When he came out of the ocean, he saw the world, with sky and trees, all around, which he had completely forgotten, as he was having a vivid perception of Vishnu in his mind, in yoga dasha. As he came out, he saw the sky and other things outside. Then he remembered himself as Prahlada, which he had completely forgotten as he had the experience of the self, Vishnu as aatman, and he had vivid perception of Vishnu. When he came out, at that moment, due to power of yoga, he threw away everything, and came outside from the waters.
Sri Engal Aalwaan’s Commentary:
Drushtvaa iti | Prahlaado asmi iti loka drushtyaa kevalam oupaadhika roopa avacchinnam aatmaanam sasmaara, na tu paramaatma roopatayaa |
From the way it is experienced in the world, the self as he experiences being covered by karma, due to upaadhi, the worldly view; that was not his experience in the yoga kaashtha.

Now he again remembered that he was Prahlaada, being covered by upaadhi, and present in this form with this body, etc.

All the forms of deva, asura, etc. are not there for aatman in the state without karma.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 8:
Tushtaava cha punah dheemaan anaadim purushottamam |
Ekaagra matih avyagro yatavaak kaaya maanasah ||
He was such a great devotee, when he came out, the most intelligent knowledgeable person, jnyaani he was, one who had the knowledge of the self,aatma jnyaana, again he started to pray to Bhagavaan, Purushottama. With complete concentration, without any disturbance, with speech, and mind, totally merged in Paramaatman.

Prahlaada now prays to Bhagavaan, with Pranava, just like a mantra.
Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 9:
Prahlaadah -
Om namah paramaarthaaya sthoola sookshma kshara akshara |
Vyakta avyakta kalaateeta sakalesa niranjana ||
Prahlaada - O That which is imperishable, You are only present in the causal state as well as in the state of effect, You are only present in the form of mukta roopa, You are the antaryaami of even muktaas, who are untouched by karma.

Sri Engal Aalwaan’s Commentary:
Om nama iti | Paramaarthaaya avinaashee paramaarthah |
Paramaarthaarthe iti paathe artha shabdah prayojana vaachee |
Sthoola ityaadi | Sooksham aksharam avyaktam kaarana roopam, sthoolam ksharam vyaktam kaarya roopam | Panchendriyaani pancha vishayaah pancha bhootaani cha kaalaah; kaalaateetam mukta roopam; niranjana idam cha mukta roopam | * Niranjanah paramam soumyam upaiti * iti shruteh |
There is also one *paatha Paramaartharthaa*, that He is the ultimate goal. *Sthoola-sookshma, Kshara-akshara, Vyakta-avyakta* are to be understood together. Here, *sthoola, kshara, vyakta* are grouped together to describe the *kaarya roopa*, in the form of effect, everything is in the gross state with name and form, that which is visible and manifest. *Sookshma, akshara, avyakta* in the *kaarana roopa*, with *sthoola chit-achit vishishta Paramaatman*, He is subtle, imperishable and unmanifest; this is the causal state of *Paramaatman*. *Kalaah* means all the five *indriyaas*, all the five objects of senses, and all the five elements. *Shruti* says that when one gets liberated, having got rid of the bondage of *karma* completely, he attains ultimate similarity with *Paramaatman*, his *jnyaana svaroopa* manifests completely; he exists in his original form where his attributive consciousness is fully evolved, present in its original state.

*Na ksharati iti aksharam*, that which does not perish.

*Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 10:*

*Gunaanjana gunaadhaara nirgunaatman guna sthita |
Moorta amoorta maha moorte sookshma moorte sphuta asphuta ||

The form of collectivity, with which the whole world is supported, *nirguna*, abode of all auspicious qualities, *moorta amoorta, maha moorti, sookshma, sphuta, asphuta*.

*Sri Engal Aalwaan’s Commentary:*

*Gunaanjana iti | Gunaanjana guna aadhaara iti samashti roopam yayaa idam dhaaryate jagat iti | Nirgunaatman * Sattvaadyo na santi eeshe yatra cha praakrutaa gunaah * iti | Guna sthita samasta kalyaana gunaatmako asou iti | Moorta amoorta sthoola sookshma prapancha roopa | Mahaa moorte vishva roopa adhyaaya ukta mahaam moortih; vaishvaaanara moortih vaa | Sookshma moortih vyooohah | Sphuto vibhavah | Asphutam para roopam |

*Nirguna* is told in the sense that He does not have *sattva, rajas, tamas*, which are the qualities, attributes of *prakruti*. *Prakruti* is told as *triguna*, having *sattva, rajas* and *tamas* as qualities. Everything which is a modification of *prakruti*, called *praakruta*, it all has these three *gunaas* - *mahat, ahamkaara, tanmaatraas, pancha bhootaaas, ekaadasha indriyaas*. Qualities of *prakruti, sattva, rajas, tamas* are not there in *Eeshvara, Paramaatman*. *Moorta* is *sthoola prapancha roopa*, and *amoorta* is *sookshma prapancha roopa*. In causal state, this whole world is present in subtle state, and is existing united with *Paramaatman*. *Paramaatman* is only present in the subtle state, qualified, *sookshma chit*
achit vishishta Paramaatman, the kaaraana. Sthoola chit achit vishishta Paramaatman is the kaarya. In the Vishvaroopa Adhyaaya of Bhagavad Geetha, this is told wonderfully, where Arjuna sees the Vishvaroopa of Paramaatman - this form of Paramaatman is said to be Mahaa Moorti. Or also the form of Vaishvaanara, which is told in Upanishads, dyoh moordhaa, soorya and chandra are His eyes; the whole world is imagined as a form of Paramaatman itself; this is how they meditate upon in Vaishvaanara vidyaa. He is Vaishvaanara moorti. Sookshma moorti is vyooha roopa, Vyooha Vaasudeva, which is very subtle; sphuta roopa is vibhava, where He comes as Raama, Krishna, where He moves around and talks to people. Asphuta is the para roopa. These are all the attributes of Paramaatman by which Prahlada is praising Paramaatman.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 11:
Karaala soumya roopaatman vidyaa avidyaamaya achyuta |
Sat asat roopasadbhavaa sat asat bhaava bhaavana |
You are with ferocious form, with very pleasant form, vidyaa, avidyaa, sat, asat roopa, sat asat bhaava bhaavanaa.

Sri Engal Aalwaan's Commentary:
Karaala iti | Karaalatvam samhaara aadishu | Soumya aatmatvam svatuh | Avidyaa karma, bhaanti jnyaanam vaa | Sat asat roopa bhaava abhaava roopa | Sadbhavaah sat padaarthah | * Om tat sat iti nirdesho brahmanah trividhah smrutah * Sat bhaave saadhu bhaave cha sat * iti | Vastoonaam sat asat bhaavo karoti jaanaati iti vaa sat asat bhaava bhaavana |
Ferocious form is when Paramaatman is doing samhaara, pralaya. By Himself, He is of very pleasant form. Avidyaa is karma, or also the wrong knowledge. Vidyaa is all the upaasanaas. Asat means abhaava roopa, not that He does not have any form, He has got a very subtle form, and is present as naastitva vishishta Paramaatman, which is not perceptible to our indriyaas. Sat itself is Paramaatman. In Bhagavad Geetha, it is told that upon doing karma, if we do Om Tat, or Om Sat, or when we are doing some good karmaas, Sat is told. When He creates sat bhaava and asat bhaava for all the vastus, asat bhaava can be taken as impermanent, sat bhaava is that which is nitya. He does sankalpa that some objects may be eternal, like aatman. Why is prakruti changing form all the time, in avyakta form, it is also nitya; but in the manifested form, prakruti, aakaasha, vaayu, etc. are all anitya; they merge during pralaya. Why are they like that - it is Paramaatman’s sankalpa that they should be like that. If He does sankalpa that something should be anitya, it becomes anitya. If He
does sankalpa that something should be nitya, it becomes nitya. He is the cause of all these. He knows also, and makes them to be like that. For both reasons, He can be called as sat asat bhaava bhaavanaa.

**Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 12:**
Nitya anitya prapancha aatman nishprapancha amala aashrita |
Eka aneka namastubhyam vaasudeva aadi kaarana ||
Nitya, anitya, He is the refuge for everyone, He is without blemishes, cause and effect. I do namaskaara to You. You are Vaasudeva, existing everywhere, all pervading, You are the primeval cause of this whole world.

**Sri Engal Aalwaan’s Commentary:**
Nitya anitya iti | Anityam ghata aadi, tat apekshayaa nityam gaganaadi | Nishprapancha prapanchaat nirgata, prapancha utteerne iti arthah | Eka aneka kaarana roopena eka, kaarya roopena aneka |
Nitya and anitya are both told to be praakrutha only, but aakaasha is said to be nitya compared to ghata. Ghata is a pot which stays for only very short time, compared to aakaasha which stays for a long time. He is beyond the prapancha, He is beyond the world. He is eka in the kaarana roopa, and aneka in the kaarya roopa.

Sat eva somya idam agra aaseet. Ekam eva adiviteeyo. He is eka, present as sookshma chit achit Paramaatman, when all these things did not have name and form, everything existing in a very subtle form, where one could not differentiate between sentient and non sentient. Eka is the causal form Paramaatman. In the form of effect, He is present as many.

This stuti of Prahlaada is most wonderful.

**Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 13:**
Yah sthoola sookshmah prakato aprakaashho yah sarva bhooto na cha sarva bhootah |
Vishvam yatah cha etat avishva heto namostu tasmai purushottamaaya ||
He is sthoola and sookshma, and can be both at the same time. The whole world is created from Whom only. He is said to be avishva hetu. To that Purushottama I do namaskaara.

**Sri Engal Aalwaan’s Commentary:**
Upasamharati ya iti | Sthooolatvaat prakatah sookshmatvaat aprakaashah | Yah sthoola sookshma prakata aprakaasha iti cha pathah | Sarva bhootah svetara sarva vastu shareerah | Na cha sarva
*bhootah svetara samasta vastu vilakshanah | Avishva hetuh srujya karma saapekshatvaat svato vishama srustheh ahetuh |

This is how *Prahlada* concludes his prayers. That which is revealed, and well seen, manifest; and because He is *sookshma*, He is not seen. He is only present as everything means that He has got everything other than Himself as His body, *shareera*. Everything is existing as *shareera* to Him. Though He is having everything as His *shareera*, He is different and distinct from everything else - His *svaroopa* and *svabhaava* is very different. Because He is all pervading, everything is existing in Him, He supports everything, He is the Master, Supreme God, having everything as His *shareera*. He is not *jeevaatman*, He is not *prakruti*, He is not any *praakruta* form, because He is very different and distinct from all these. He is only everything as He is present as *antaryaami* of everything. He is *brahmaatmaka*. *Avishva hetu* means that He is not the cause of the world - He only creates, it is told; but the various forms that are created, one person becomes human, one becomes *deva*, one becomes *pashu, pakshi, sareesrupa*, all these are driven by the *karma* of those individual beings; He is not the cause of each individual getting different forms and lives, but their own *karma* is the cause of all that; in this sense, He is not the cause of this variety, *vishama srushti* which we see here. Though He is the creator, He is just doing the act of creation, but the various bodies that the individual selves take is due to their own karma.

This is the wonderful *Prahlada Stuti* comes to an end here.

Then *Paramaatman* appears before *Prahlada* and the dialog between *Paramaatman* and *Prahlada* comes next.

**Recap:** In the previous session, we started to do *anusandhaana* of *Prahlada Stuti*, where *Prahlada* is meditating on *Paramaatman*, and starts to eulogize *Paramaatman*,

*Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 9:*

_Prahladah -_
_Om namah paramaarthaaya sthoola sookshma kshara akshara |
Vyakta avyakta kalaateeta sakalesa niranjana ||

*Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 10:*

_Gunaanjana gunaadhaara nirgunaatman guna sthita |
Moorta amoorta mahaa moorte sookshma moorte sphuta asphuta ||

*Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 11:*

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Karaala soumya roopaatman vidyaa avidyaamaya achyuta |
Sat asat roopasadbaava sat asat bhaava bhaavana ||

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 12:
Nitya anitya prapancha aatman nishprapancha amala aashrita |
Eka aneka namastubhyam vaasudeva aadi kaarana ||

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 13:
Yah sthoola sookshmah prakato aprakaasho yah sarva bhooto na cha sarva bhootah |
Vishvam yatah cha etat avishva heto namostu tasmai purushottamaaya ||

Prahlaada eulogizes Paramaatman wonderfully, where he tells all the wonderful characteristics of Paramaatman's svaroop, svabhaava. He says all contrasting things, everything is Paramaatman only - sthoola, sookshma, prakata, aprakaasha, etc. Sarva bhootah means svetara sarva vastu shareerah, having everything other than Himself as His shareera. Na cha sarva bhootah means svetara samasta vastu vilakshanah, He is different and distinct from everything other than Himself. The whole world is created from Him. At the same time, He is not the cause of the world, meaning that in this vishama srushti, the vaishamya is due to the karma of the beings who are being born here. Bhagavaan is not responsible for this vaishamya, the differences seen. We had seen all this in the previous session.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 14:
Sri Paraasharah -
Tasya tat chetaso devah stutim ittham prakurvatah |
Aavirbabhoova bhagavaan peetaambara dharo harih ||

Sri Paraasharar - At that moment when Prahlaada was eulogizing Him so wonderfully, deeply concentrating on Him, with mind completely filled with Paramaatman, the Paramaatman Hari, wearing the wonderful peetaambara, He presented Himself in front of Prahlaada.

Immediately, Prahlaada is taken aback.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 15:
Sasambhramah tam aalokya samutthaayaakula aksharam |
Namo astu vishnave iti etat yaajahaara sakrut dvija ||

Prahlaada, immediately when he saw Hari right in front of him, was totally taken aback, and seeing Him, immediately got up from his seat, and his voice was choked, he said 'Namostu Vishnave' again and again,
did namaskaara to Vishnu, O Maitreya.

_Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 16:_
_Prahlaadah -
Deva prapaanaarthihara prasaadam kuru keshava |
Avalokana daanena bhooyo maam paalaya achyuta ||
Prahlaada - O Bhagavan, One who destroys the difficulties of those who surrender to Him, O Keshava, be pleased towards me. Be pleased to protect me by putting Your glances on me.

_Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 17:_
_Sri Bhagavaan uvaacha -
Kurvatah te prasanno aham bhaktim avyabhichaarineem |
Yathaa abhilaashito mattah prahlaada vriyataam varah ||
_Sri Bhagavaan_ said - You are so completely devoted towards Me, single-mindedly, that I am extremely pleased with you. O Prahlaada, whatever you desire, that boon please do seek from Me.

_Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 18:_
_Prahlaadah -
Naatha yoni sahasreshu yeshu yeshu vrajaami aham |
Teshu teshu achyutaa bhaktih achyuta astu sadaa tvayi ||
Prahlaada - Whatever thousands of births I am taking, in all those births, let my devotion be undisturbed and complete, towards You, O Achyuta, all the time. I want to be Your devotee only. My devotion towards You should be complete all the time, untainted, and undisturbed.

This is a well known shloka.

_Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 19:_
_Yaa preetih avivekaanaam vishayeshu anapaayinee |
Tvaam anusmaratah saa me hrudayaat maa apasarpatu ||
For those who are very deeply engrossed in the enjoyment of sensual pleasures, without any break, whatever kind of attachment they have to those sensual pleasures, which is unbroken, that kind of deep attachment, let it be towards You from me, who is having continuous conscious unbroken remembrance towards you again and again. When I am meditating upon You constantly, continuously, similar devotion, let it be there in me towards You. Let it never go from my mind.

_Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 20:_
_Sri Bhagavaan uvaacha -
Mayi bhaktih tava asti eva bhooyo api evam bhavishyati
Varah tu mattah prahlaada vriyataam yah tavepsitah

Sri Bhagavaan - O Prahlada, already you are highly devoted to Me. Again it will continue to be like that only. Please seek another boon from Me. Whatever you desire, please do seek another boon from Me.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 21:

Prahlaadah -
Mayi dvesha anubandho abhoot samstutou udyate tava
Mat pituh tat krutam paapam deva tasya pranashyatu

Prahlaada - When I am praising, eulogizing You all the time, because of that, my father started to hate me. Because it is a great sin to hate or showing disrespect to a bhagvat bhakta, a devotee of Bhagavaan, the sin which is accrued because of that, let it be destroyed.

Sri Engal Aalwaan’s Commentary:
Mayi iti | Mayi dvesha anubandha iti asahya apachaarah, mat pituh iti kshamaa hetuh |
Bhaagavata dvesha is an asahya apachaara, which cannot be tolerated. At the same time, he is father of such a great devotee. Because he is my father, that is the reason why you should pardon him.

Again he prays to Bhagavaan to make his father not to get affected by the sins which he has done.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 22:
Shastraani patitaani ange kshipto yat cha agni samhatou
Damshitah cha uraaghaih dattam yat visham mama bhojane

He hit me with all kinds of weapons, he threw me into fire, I was made to be bitten by serpents, poison was given in my food, ...

Sri Engal Aalwaan’s Commentary:
Shastraani iti | Tvayi bhakti mato dvishaat iti asya shastraani paatitaani ityaadinaa sambandhah | Tat sambhavam shastra paata aadinaa sambhavam | Ayam bhaagavata apachaarah |

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 23:
Baddhvaa samudre yat kshito yacchito asmi shilocchhayaih
Anyaaani cha api asaadhooni yaani pitraa krutaani me

... I was tied and thrown into the ocean, I was completely covered by boulders, anything also which he did which were unwise, not right, he did all those things towards me.
Tvayi bhaktimato dveshaat agham tat sambhavam cha yat
Tvat prasaadaat prabho sadyah tena muchyatu me pitaa

The paapa which he has accrued, because he had hatred towards a devotee of You; because of Your grace, let him be released from all those sins.

Sri Bhagavaan uvaacha -
Prahlaada sarvam etat te mat prasaadaat bhavishyati
Anyam cha te varam dadmi vriyataam asuraatmaja

Sri Bhagavaan - O Prahlada, with My anugraha, all these things will happen. Because I am so pleased with you, and you are seeking this boon, all these things happen as it is. O son of Hiranyakashipu, I am going to give you some other boon also, please do seek some other boon from Me.

Prahlaadah -
Krutakrutyo asmi bhagavan varena anena yat tvayi
Bhavitree tvat prasaadena bhaktih avyabhchaarinee

Prahlaada - Whatever has to be done is done; I don't have anything else to be done. Due to Your own grace, I am going to have devotion in You continuously, untainted, undiluted, single minded devotion in You. I have no other desire.

Dharma artha kaamaih kim tasya muktih tasya kare sthitaat
Samasta jagataam moole yasya bhaktih sthiraa tvayi

If one has liberation, moksha itself in his very hands, what else has to be done by dharma, artha, kaama. One who is the cause of all this world, when continuous steady devotion is there, for such a person, moksha is guaranteed.

Yathaa te nischalam cheto mayi bhakti samanvitam
Tathaa tvam mat prasaadena nirvaanam param aapsyasi

Sri Bhagavaan says - Because your mind is so much devoted on Me, and you have unmoved devotion on Me, you will get moksha itself, the most coveted liberation, the ultimate goal, out of My grace.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 29:
Sri Paraasharah -
Iti uktvaa antardadhe vishnuh tasya maitreya pashyatah |
Sa cha api punaraagamyaa vavande charanou pituh ||
Sri Paraasharar - O Maitreya, as Prahlada was seeing, Vishnu disappeared saying all these. Prahlada came back and did namaskaara to his father.

Here the story is a little different from what we see in the Bhaagavatha Puraana.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 30:
Tam pitaa moordhni upaaghraaya parishvajya cha peeditam |
Jeevasi iti aaha vatsa iti baashpaardra nayano dvija ||
All his sins were destroyed because of the grace of Paramaatman, so Hiranyakashipu became good and embraced Prahlada, and said 'May you live long', and his eyes were wet with tears.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 31:
Preetimaan cha abhavat tasmin anutaapee mahaa asurah |
Guru pitroh chakaara evam sushrooshaaam so api dharmavit ||
The great asura repented for all that he did, and started to like Prahlada. Prahlada, one who knew what is dharma, did all seva to his gurus, and his father, because he knew what is dharma.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 32:
Pitari uparatim neete narasimha svaroopinaa |
Vishnunaa so api daityaanaam maitreya abhoot patih tatah ||
We have to conclude that at a later time, Hiranyakashipu again starts to hate Prahlada, and starts to torture him, and Bhagavaan manifests in the form of Narasimha, and slays Hiranyakashipu. After Hiranyakashipu has been killed by Bhagavaan who came in the form of Lord Narasimha, who is nothing by Vishnu, Prahlada becomes the king of all the daityaas, O Maitreya.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 33:
Tato raajya dyutim praapya karma shuddhi kareem dvija |
Putra poutraan cha subahoon avaapya aishvaryam eva cha ||
Then he got all the glory of the kingdom, and did all good acts. He also had children and grandchildren, and also he got great wealth.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 34:
Ksheena adhikaarah sa yadaa punya paapa vivarjitah |
Tadaa sa bhagavat dhyaanaat param nirvaanam aaptavaan ||
When all his *punya* and *paapa* were gone, when his *adhikaara* was gone, *Prahlaada* meditated on *Bhagavaan*, and attained *moksha*.

Some of these great persons, according to the good deeds done, they are called *adhikaaris*. They are made to live in this world for a particular time, and do all these things for various reasons, as per the command of *Bhagavaan*. Once that is over, their time is over. *Yaavat adhikaaram avasthitih aadhikaarikaanaam*, is a *Brahma Sutra*. As long as they have that *adhikaara*, they will be here. *Vasistha*, and others, they come here as per the command of *Bhagavaan*, that they have to do some good things. Once that is over, they go to *moksha*.

*Punya* and *paapa* are both obstructions to *moksha*.

*Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 35:*

*Evam prabhaavo daityo asou maitreya aaseet mahaa matih |
Prahlaado bhagavat bhakto yam tvam maam anuprucchasi  ||*

O *Maitreya*, because of the greatness of this *daitya*, son of *Hiranyakashipu*, he was a very wise person, this great devotee of *Bhagavaan*, *Prahlaada* was like that. These are all the miracles that we see due to his devotion in *Bhagavaan*. This is the story of *Prahlaada* whom you are asking me about.

*Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 36:*

*Yah tu etat charitam tasya prahlaadasya mahaatmanah |
Shrunoti tasya paapaani sadyo gacchanti samkshayam  ||*

Who listens to the story of *Prahlaada* who is the great person, great devotee of *Bhagavaan*, all their sins will get destroyed immediately.

*Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 37:*

*Aho raatra krutam paapam prahlaada charitam narah |
Shrunvan pathan cha maitreya vyapohati na samshayah  ||*

Whatever bad deeds one has done and accumulated sins, during the days and nights, just listening to or reading *Prahlaada’s* stories, O *Maitreya*, all those sins one gets rid of. There is absolutely no doubt about this.

*Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 38:*

*Pournamaasyaam amaavaasyaam ashtamyaaam athavaa pathan |
Dvaadashyaam vaa tat aapnoti gopradana phalam (narah) dvija  ||*

On the full moon day, on the new moon day, on the *Ashtami tithi*, reading this *Prahlaada Charita*, or on *Dvaadashi*, whatever benefits one attains by doing *godaana*, that benefit one gets by reading this.
Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 39:
Prahlaadam sakala aapatsu yathaa rakshitavaan harih |
Tatha rakshati yah tasya shruniti charitam sadaa ||
One who listens to Prahlaada Charita all the time, he will be protected
by Bhagavaan in the same way that He protected Prahlaada from all the
calamities which he underwent. That is the greatness of this story
itself. Prahlaada was such a great devotee. Listening to his story itself will
make one get rid of all sins.

This completes the Twentieth Chapter.

|| Iti Sri Vishnu Puraane Prathame Amshe Vimsho Adhyaayayah ||
|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Vimsho Adhyaayayah ||

|| Atha Ekavimshho Adhyaayayah ||

Now the Twenty First Chapter.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 1:
Prahlaada putra aayushmaan shibih baashkala eva cha |
Virochanah tu prahlaadih balih jajnye virochanaat ||
Progeny of Kashyapa’s other wives, and Maruts is being told
here. Prahlaada’s sons are Aayushmaan, Shibi, Baashkala and Virochana.
From Virochana, Bali was born.

There are many paathaantaraas. In another paatha, it is Samhlaada putra
aayushmaan.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 2:
Baleh putra shatam tu aaseet baana jyeshtam mahaabalaah mune |
Hiranyaaksha sutaah cha aasan sarva eva mahaabalaah ||
Bali had hundred children. The eldest was Baanaasura. Hiranyaaksha also
had many sons, and they were also mighty and very powerful.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 3:
Jharjharaah shakunih cha eva bhoota santaapanah tathaa |
Mahaanaabho mahaabaahuh kaalanaabhah tathaa aparah ||
Hiranyaaksha’s sons are Jharjhara, Shakuni, Bhoota Sontaapanah,
Mahaanaabha, Mahaabaahu, Kaalanaabha.
*Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 4:*
Abhavan danu putraah cha dvimoordhaa shambarah tathaa |
Ayomukhah shankushiraah kapilah shankarah tathaa |
Kashyapa had another wife, Danu - Dvimoordha, Shambara, Ayomukha, Shankushira, Kapila, Shankara, …

*Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 5:*
Ekachakro mahaabaahuh taarakah cha mahaabalah |
Svarbhaanuh vrushaparvaa cha puloma cha mahaabalah |
Ekachakra, Mahaabahu, the mighty Taarakaa, Svarbhaanu, Vrushaparva, Puloma who was very powerful.

*Sri Engal Aalwaan’s Commentary:
Shishtaanaam kaashyapa streenaam vamshaan aaha abhavan iti |

*Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 6:
Ete danoh sutaah khyaataa viprachittih cha veeryavaan |
They are all well known as children of Danu, and also Viprachitti, who was of great valour.

*Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 7:
Svarbhaanoh tu prabhaa kanyaa sharmishtaa vaarshaparvanee |
Upadaanee hayashiraah prakhyaataa varakanyakaah |
Svarbhaanu had a daughter by name Prabhaa, Varshaparvan’s daughter is Sharmishtaa. Upadaane and Hayashiraare also daughters of Varshaparvan.

*Sri Engal Aalwaan’s Commentary:
Svarbhaanoh iti | Sriharivamshe danuputra shate upadaanava
vaishvaanarou uktou | Hayashiraav iti upadaanavyaa updaanava
duhiturnaama | Hastishiraav iti cha paathah | Upadaanavee iti atra
vruddhi abhaavah chaandasah |
Among Danu’s hundred children, Upadaanavaas and Vaishvaanaraas are told. Upadaanavi’s daughter is Hayashiraav. According to grammar, it should have been Oupadaanavee. This is Aarsha, according to Rishi prayoga.

*Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 8:
Vaishvaanarasute cha ubhe pulomaa kaalakaa tathaa |
Ubhe sute mahaabhaage mareecheh tu parigrahah |
Vaishvaanara had two daughters - Puloma and Kaalakaa. Both these daughters married Mareechi.
Sri Engal Aalwaan's Commentary:

We can take it to be some daanava by name Mareechi.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 9:

Taabhyaam putra sahasraani shashtih daanava sattamaah |
Poulomaah kaalakeyaah cha mareechi tanayaah smrutaah ||

Puloma and Kaalakaa had sixty thousand children. They are known as Poulomaas and Kaalakeyaas.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 10:

Tato apare mahaaveeryaa daarunaah tu ati nirghrunaah |
Simhikaayaam athaa utpanna viprachitteh sutaah tathaa ||

Simhikaa is the sister of Hiranyakashipu. Viprachitti and Simhikaa had children of very great valour; they were all very powerful and mighty, with great valour, very wicked and very fierce and cruel.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 11:

Tryamshah shalyah cha balavaan nabhaah cha eva mahaabalah |
Vaataapih namuchih cha eva ilvalah khasrumah tathaa ||

Tryamsha, Shalya who was very powerful, Nabha who had mighty power, Vaataapi, Namuchi, Ilvala, Khasruma, …

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 12:

Andhako narakah cha eva kaalanaabhaah tathaa eva cha |
Svarbhaanuh cha mahaaveeryo vaktrayodhee mahaa asurah ||

Andhaka, Naraka, Kaalanaabha, Svarbhaanu, Mahaaveerya, Vaktrayodhi, were all very wicked and cruel children.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 13:

Ete vai daanavaah sreshtaah danu vamsha vivardhanaah |
Eteshaam putra poutraah cha shatasho atha sahasrashah ||

They were all great daanavaas who expanded the vamsha of Danu. Their children and grandchildren are hundreds and thousands.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 14:

Prahlaadasya tu daityasya nivaata kayachaah kule |
Samuttananaa sumahataa tapasaa bhaavitaatmanah ||

In Prahlada's kula, who had attained greatness, through great penance, tapas, who had directly perceived Bhagavaan, who was a realized soul, in his kula, Nivaatatavachaaas were born.
Sri Vishnu Purana, Amsha 1, Chapter 21, Shloka 15:
Shat sutaaah sumahaa sattvaah taamraayaaah parikeeritaah |
Shukee shyenee cha bhaasee cha sugreevee shuchgrudrakaa ||
Taamra had six sons, and they were all very great people. Six daughters were born - they were Shukee, Shyenee, Bhaasee, Sugreevee, Shuchi, Ghrudhrakaa.

Sri Vishnu Purana, Amsha 1, Chapter 21, Shloka 16:
Shukee shukaanajanayat ulookapratyalookakaan |
Shyenee shynaanstathaa bhaasee bhaasaan grudhraan cha grudhrakee ||
Shukee gave birth to parrots, owls and crows. Shyenee gave birth to hawks, Bhaasaa to kites, Ghrudhrakaa to vultures.

Sri Engal Aalwaan’s Commentary:
Shukee iti | Ulookah koushikah, parylookah kaakah, bhaasee bhaasaamscha |

Sri Vishnu Purana, Amsha 1, Chapter 21, Shloka 17:
Shuchoudakaan pakshiganaan sugreevee tu vyajaayata |
Ashvaan ushraan gardabhaan cha taamraavamshah prakeeritah ||
Shuchi gave birth to the host of birds which live in water. From Sugreevee, the horses, camels and donkeys were born. This is the Taamra vamsha.

Sri Vishnu Purana, Amsha 1, Chapter 21, Shloka 18:
Vinataayaah tu dvou putrou vikhyaatou garuda arunou |
Suparnah patataam sreshto daarunah pannagaashanah ||
Vinataa gave birth to two sons - well known and famous as Garuda and Aruna. Suparna is known as the excellent among the birds, very fierce, and devouring all the snakes.

Sri Vishnu Purana, Amsha 1, Chapter 21, Shloka 19:
Surasaaayaam sahasram tu sarpaanaam amita oujasaam |
Aneka shirasam brahman khecharaanaam mahaatmanaam ||
Surasaa gave birth to thousands of serpents, who were all of great tejas. They had many hoods. They were all flying in the air.

Sri Vishnu Purana, Amsha 1, Chapter 21, Shloka 20:
Kaadraveyaah tu balinah sahasram amita oujasah |
Suparna vashagaah brahman jajnyire naika mastakaah ||
Kadru’s children were all very powerful. They were in thousands, and all
under the control of Garuda. They had many hoods.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 21:
Teshaam pradhaana bhoootaah tu shesha vaasuki takshakaah |
Shankah shvetou mahaapadmah kambalaashvatarou tathaa ||
Among the children of Kadru, the many hooded serpents, who were all
under the control of Suparna, the well known ones are Shesha, Vaasuki,
Takshaka, Shankha, Shveta, Mahaapadma, Kambala, Ashvatara.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 22:
Elaaputrah tathaa karnah kaarkotaka dhananjayou |
Ete cha anye cha bahavo dandadhooakaas visha ulbanaah ||
Elaaputra, Karna, Karkotaka, Dhananjaya - they
were Kadru’s and Sourasa’s children. They were fighting and were very
venomous. Many serpents were born.

Sri Engal Aalwaan’s Commentary:
Elaaputra iti | Ete kaadravayaah souraseyaah cha anye bahavah
dandashookaah visholbanaah ||

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 23:
Ganam krodhavasham viddhi tasyaah sarve cha damshtrinah |
Sthalajaah pakshino abjaah cha daaraunaah pishitaashanaah ||
Krodha gave birth to the host of serpents which were very mighty, they lived
on earth. Gave birth to birds, those living in water, they were all very fierce
and eating flesh.

Sri Engal Aalwaan’s Commentary:
Ganam iti | Te cha sarve sarpaah damshtrinah | Tatra kaadraveya
souraseyebhyo anyaan sarpaan maamsaadanaa sthalajaan pakshinah cha
jalaajaa daaraunaan cha krodhavamsham ganam krodhavashayaa
vamsham viddhi | Krodhavasho ganah cchidraa * Balo ganaat
krodhavashaat aheendrah * iti bhaagavata ukteh | * Rakshoganam
krodhavashaah sva naamaanam ajeejanat * iti maatsyeya ukteh cha |

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 24:
Krodhaa tu janayaamaasa pishaachaam cha mahaabalaan |
Gaah tu vai janayaamaasa surabhih mahishee tathaah |
Iraa vrukshalataaa valleeh truna jaateeh cha sarvashah ||
Krodhaa gave birth to pishaachaas who were very powerful. Surabhi gave
birth to cows and buffaloes. Iraa gave birth to trees, twiners, climbers, and
all the varieties of grasses.
Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 25:
(Vashaa) Khashaa tu yaksha rakshaamsi munih apsarasah tathaa |
Arishtaa tu maaah sattvaan gandharvaan samajeejanat ||
Khshaas gave birth to yakshaas and raakshaasas. Muni gave birth
to apsaraasas. Arishtaa gave birth to gandharvaas, who were all very
excellent ones.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 26:
Ete kaashyapa daayaadaah keertitaah sthaanu jangamaah |
Teshaam putraah cha poutraah cha shatasho atha sahasrashah ||
These are all the progeny of Kaashyapa, the movables and immovables.
Their children and grandchildren are in hundreds and thousands.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 27:
Esha manvantare sargo brahman svaarochishe smrutah ||
This is told to be the creation in Svaarochisha Manvantara, O Maitreya.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 28:
Vaivasvate cha mahati vaarune vitate kratou |
Juhvaanasya brahmano vai prajaa sarga iha uchyate ||
Now the creation in Vaivasvata Manvantara is going to be told - how
creation of beings was done. Vaaruna yajnya was done by none other
than Chaturmukha Brahma, he was the hotaa in that yajnya.

Sri Engal Aalwaan’s Commentary:
Atha vaivasvata manvantare prajaa sarga uchyata iti aaha - vaivasvata
iti |

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 29:
Poorvam yatra tu saptarsheen utpannaan eva maanasaan |
Putratve kalpayaamaasa svayam eva pitaamahah |
Gandharva bhogi devaanaam daanavaanaam cha sattama ||
Earlier the maanasa putraas were created and saptarshis were
created. Pitaamaha created them as his children. Gandharvaas,
serpents, devaas, daanavaas were created.

Sri Engal Aalwaan’s Commentary:
Poovram ityaadi | Gandharvaadeenaam poovram utpannaan prak
manvantarasthaan saptarshieva vartamaanaa vaaruna yajnya
avicchedaaya yatra manvantare prajaa sargaartham putratve
kalpayaamaasa tatra prajaa sarga uchyata iti poorvena anvayah |
Pitrutve kalpayaamaasa iti paathe gandharvaadeenaam pitrutve
srashtatva ityarthah |
Gandharvaas and others who were born earlier itself, and saptarshis who
were there before this Manvantara, this Vaaruna yajnya which has to
continue, and again he makes them to be born as sons, that prajaa sarga is
told here.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 30:
Ditih vinashta putraa vai toshayaamaasa kaashyapam |
Tayaa cha aaraadhitah samyak kaashyapah tapataam varah ||
At that time, Diti loses her children and pleases Kaashyapa, her
husband. Kaashyapa who was a great sage was being pleased and
worshipped by Diti.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 31:
Varena cchandayaamaasa saa cha vavre tato varam |
Putram indravadhaarthaaya samartham amita oujasam ||
He becomes very pleased and tells her to seek some boon from me, as I am
very pleased with your service. She says that she wants to have a son who is
very capable and of great valour, who will kill Indra.

Sri Engal Aalwaan’s Commentary:
Varena ityaadi | Varam dadaami iti aashvaasitavaan |

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 32:
Sa cha tasyai varam praadaat bhaaryaayai muni sattamah |
Dattva cha varam avyagrah kaashyapah taam uvaacha ha ||
Kaashyapa gave that boon to his wife, Diti. Kaashyapa having given her that
boon, he tells her thus.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 33:
Shakram putro nihantaa te yadi garbham sharad shatam |
Samaahitaa atiprayataaa shouchinee dhaarayishyasi ||
If you maintain a pleased mind all the time, with whatever shaatuka
shuddhi is said, maintain purity of mind and body, for hundred seasons, then
you will be pregnant with a son who is going to kill Indra.

Sri Engal Aalwaan’s Commentary:
Shakram iti | Shouchinee maatsya ukta shouchavatee | Tatra hi uktam *
Sandhyaayaam na eva bhoktavyum garbhinyaa varavarnini | Na
sthaatavyam na gantavyam vruksha mooleshu sarvadaa || Varjayet
kalaham loke gaatra bhangam tathaa eva cha | Na unmukta keshee
Kaashyapa says that Diti has to maintain the shastra shuchi which is required. These are the shuchis told in Maatsya Puraana- in Sandhyaa kaala one who is pregnant should not eat, and should not stand near a tree, should not fight unnecessarily, should not make faces to others, should not let the hair loose and stand like that, should always be pure and clean, should keep their body pure, these are several types of purity told.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 34:
Iti evam uktvaa taam deveem sangatah kashyapo munih |
Dadhaara cha saa cha tam garbham samyak shoucha samanvitaa ||
Kashyapa unites with her, telling thus. She is maintaining all the purity that is required, and she becomes pregnant, as told by the muni.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 35:
Garbham aatmavadhaarthaya jnyaatvaa tam maghavaan api |
Shushrooshuh taam atha aagacchat vinayaat amaraadhipah ||
Indra comes to know that she is going to have a son who is going to kill him. With great vinaya, the king of gods wants to do all kinds of service to her, he comes sincerely.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 36:
Tasyaaschaanta premuathara prepsuh atishthat paaka shaasanah |
Oone varsha shate cha asyaa dadarshaantaram aatmavaan ||
When he was doing all kinds of service to Diti, he waits for a time when she is not maintaining the right shuchi, and a little less than a hundred years, he saw that one day, ...

Sri Engal Aalwaan's Commentary:
Tasyaah cha iti | Oone asamaapta kaale ||

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 37:
Akrutvaa paadayoh shoucham ditih shayanam aavishat |
Nidraam cha aahaarayaamaasa tasyaah kukshim pravishya sah ||
... and one day, without cleaning her feet, she goes to bed, which is against the shastra shuchi told. She fell asleep not being shuchi and at that time, he enters into her womb.

Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 38:
Vajra paanih maha garbham chiccheda atha sa saptadhaa |
Sa paathyamaano vajrena praruroda ati daarunam ||
Holding his Vajra aayudha, he breaks that womb into seven parts. Being hit by that Vajra aayudha, that garbha started to cry loudly.

_Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 39:_
Maa rodeeriti tam shakrah punah punah abhaashata |
So abhavat saptadhaa garbhah tam indrah kupitah punah ||
He tells again and again to that garbha, 'Do not cry' and that fetus gets broken into seven parts, and getting angry, _Indra_ again tells.

_Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 40:_
Ekaikam saptadhaa chakre vajrena adrvidiaarinaa |
Maaruto naama devaah te babhoovuh ati veginah ||
Getting angry, again breaks each piece into seven pieces, using the _Vajra_, which is as powerful as to break a huge mountain itself. Each one became seven parts further. These forty nine parts became _devaaas_ by name _Maruts_. They could move around with great speed.

_Sri Vishnu Puraana, Amsha 1, Chapter 21, Shloka 41:_
Yat uktam vai maghavataa tena eva maruto abhavan |
Devaa ekonapanchaashat sahaayaa vajrapaaninah ||
As said by _Indra_, they became _Maruts_, as he said 'Maa rodih, maa rodih'. They were forty nine _devaaas_ and they became assistants to _Indra_ himself.

This is the story of how _Diti_ wants to have a son to kill _Indra_, while _Indra_ is waiting for a chance, and breaks the fetus into forty nine pieces, and they become his assistants and become well known as _Marut gana_.

This completes the Twenty First Chapter.

|| _Atha Dvaavimsho Adhyaayah_ ||

Now Chapter Twenty Two.

Now, _Pruthu_'s ruling the kingdom, and how he established all the leaders, or rulers, the various aspects of creation, are going to be told.

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 1:_
_Sri Paraashararah -_
Yadaa abhishiktasya pruthuh poorvam raajye maharshibhih |
*Tatah kramena raajyaani dadou loka pitaamahah ||*

When *Pruthu* became the king, when all the *maharshis* made him the king earlier, and all the various kingdoms to rule over the various parts, *Chaturmukha Brahma* gave powers to various people.

*Sri Engal Aalwaan’s Commentary:*

Atha pitaamahah pruthoh abhisheka uttaram poorva srushtaanaam aadhipatyaa vibhaagam tat tat maryaadaa sthaapanaartham akarot iti aaha yadaa iti | Tatah kaalaat aarabhya |

*Chaturmukha Brahma* establishes all the various rulers, and he gives them powers to rule over, and be the *adhishtaana devataas* of the various aspects. After the *abhisheka* of *Pruthu*, those who were created earlier, how they were put into command of various things, is going to be told. He established the boundaries for each one to rule over. This is going to be told now - from that time onwards.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 2:*

*Nakshatra graha vipraanaam veerudhaam cha api asheshatah ||

Somam raajye nyaghaat brahmaa yajnyaanaam tapasaam api ||

*Soma* was made the king of *nakshatraas, grahaas* and all the *brahmins*, all the herbs and trees, and *yajnya* as well as tapas.

*Sri Engal Aalwaan’s Commentary:*

*Nakshatra iti | Raajye aadhipatyae ||

Raajye means, to rule over.

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

*Raajnyaam vaishravanam raajye jalaanaam varunam tathaa ||

Aadityaanaam patim vishnum vasoonaam atha paavakam ||

For all the kings, *Vaishravana* became the king. For all waters, *Varuna* became the king. For the *Dvaadasha Aadityaas*, *Vishnu* became the ruler or head. For all the *Vasus, Paavaka* became the head.

*Sri Engal Aalwaan’s Commentary:*

*Raajnyaam iti | Vishnum indraanujam ||
Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 4:
Prajaapateenaam daksham tu vaasavam marutaam api |
Daityaanaam daanavaanaam cha prahlaadam adhipam dadou ||
For all Prajaapatis, Daksha became the head. For the Marut ganaas, Indra became the head. For Daityas and Daanavaas, Prahlada became the king.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 5:
Pitruunaam dharmaraajaanam yamam raajye abhyashechayat |
Airaavatam gajendraanaam asheshaanaam patim dadou ||
Yama who is the king of Dharma, became the head of all the Pitrus. Airaavata became the head of all elephants.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 6:
Patatrinaam cha garudam (naagaanaam api vaasukim) devaanaam api vaasavam |
Ucchaishravasam ashvaanaam vrushabham tu gavaam api ||
Garuda became the head of all the birds. Indra became the head of all the gods. Vaasuki became the head of the Naagaas. For all the horses, Ucchaishravas became the head. For all the cows, Vrshaba became the head.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 7:
Mrugaanaam cha eva sarveshaam raajye simham dadou prabhuh |
Shesham tu danda shookaanaam akarot patim avyayah ||
For the kingdom of the animals, lion became the king. Shesha Naaga became the king of all the serpents which bite.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 8:
Himaalayam sthaavaraanaam muneenaam kapilam munim |
Nakhinaam damshtrinaam cha eva mrugaanaam vyaaghram eeshvaram ||
For all the immovables, mountains, etc., Himalaya became the king. Kapila became the head of all the munis. Tiger became the head of all animals which had claws and biting teeth.
Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 9:
Vanaspateenaam raajaanam plakshameva abhyashechayat |
Evam eva anya jaateenaam praadhaanyena akarot prabhoon ||
Plaksha became the king of all the trees. In the same way, for other classes also, those who are very prominent in that class became the head of that class.

This is how Chaturmukha Brahma divided the creation, and established heads of various classes.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 10:
Evam vibhajya raajyaani dishaam paalaan anantaram |
Prajaapati patih brahmaa sthaapayaamaasa sarvatah ||
Thus, having divided the entire kingdom among all these various people, he established the dik paalakaas, those who are maintaining the various directions. Brahma who is the head of all Prajaapatis, established the dik paalakaas.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 11:
Poorvasyaam dishi raajaanam vairaajasya prajaapateh |
Dishaapaalam sudhanvaanam sutam vai so abhyashechayat ||
For the Eastern direction, he made Sudhanva as the head, or dik paalaka. Sudhanva was Vairaaja Prajaapati’s son.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 12:
Dakshinasyaam dishi tathaa kardamasya prajaapateh |
Putram shankapadam naama raajaanam so abhyashechayat ||
For the South direction, Kardama Prajaapati’s son Shankapada was made the head, dik paalaka.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 13:
Paschimasyaam dishi tathaa rajasah putram achyutam |
Ketumantam mahaatmaanam raajaanam so abhyashechayat ||
For the Western direction, he made Ketumaan, son of Rajasa Prajaapati, as the head.
Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 14:
Tathaa hiranya romaanam parjanyasya prajaapateh |
Udeechyaam dishi durdharsham raajaanam abhyashechayat ||
Hiranya Roma who is the son of Parjanya Prajaapati, was made the head of the Northern direction.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 15:
Taih iyam pruthivi sarvaa sapta dveepaa (sukaananaa) sapattanaa |
Yathaa pradesham adya api dharmatah paripaalyate ||
The entire universe having seven islands, along with all its cities and towns, even today, these are the dik paalakaas and others who are ruling over, following dharma as told in the Shaastraas.

Sri Paraasharar tells that this entire thing is Bhagavaan's vibhooti or glory only. He is only the Supreme Ruler, Lord of everything.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 16:
Ete sarve pravruttasya sthitou vishnoh mahaatmanah |
Vibhooti bhootaa raajaano ye cha anye munisattama ||
O Maitreya, excellent among the sages, all these people are the vibhooti of Vishnu, who is the greatest and overlord of everything. He is the One who is maintaining, sustaining everything. All those which have been told here, and anyone else also.

Sri Engal Aalwaan’s Commentary:
Ete iti | Ye cha ayne kaashyapa aadyaah |

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 17:
Ye bhavishyanti ye bhootaah sarva bhooteshvaraa dvija |
Te sarve sarva bhootasya vishnoh amsha samudbhavaah ||
Those who are established now, those who are going to come in future, those who were present in the past, all of them are born out of the amsha of Vishnu only.

Amsha Amshi bhaava is told. Bhagavaan Vishnu is the Amshi, and all are His amsha. Bhaashyakaarar establishes visheshana amsha and visheshya
amsha, in Sri Bhaashya, in Amshaadhikarana. Amsha implies shareera shareeri bhaava. Amsha means that they are all His shareera, His vibhooti, His tanu, His vapu.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 18:*
Ye tu deva adhipatayo ye cha daityaadhipaah tathaa |
Daanavaanaam cha ye naathaa ye naathaah pishitaashinaam ||
Those who are the heads of all gods, the rulers of the daityaas (Diti's children) also, and also the daanavaas (Danu's children), the heads of those who eat maamsa, flesh eaters, ...

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 19:*
Pashoonaam ye cha patayah patayo ye cha pakshinaam |
Manushyaanaam cha patayo naagaanaam adhipaah cha ye ||
... those who are the heads of all the pashus, animals, those who are lords of birds, the kings of all the humans, the heads of all the serpents, ...

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 20:*
Vrukshaanaam parvataanaam cha grahaanaam cha api ye adhipaah |
Ateetaa vartamaanaah cha ye bhavishyanti cha apare |
Te sarve sarva bhootasya vishnoh amsha samudbhavaah ||
... the heads of the trees, mountains, planets, the heads of all these - those who were earlier there in the past, those who are present now, and those who are going to come as heads of these in future - all of them without leaving anyone, are all born out of Vishnu's amsha only. Because Vishnu is sarva bhoota, He is everything, everywhere, all pervading, He is present as Inner Controller of everyone. They are all inseparably associated with Vishnu, they are all the shareera of Vishnu. There is apruthaksiddha sambandha with Vishnu. All are controlled by Vishnu, all are existing for the purpose of serving Vishnu, all are supported by Vishnu.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 21:*
Na hi paalana saamarthyam rute sarveshvaram harim |
Sthitam sthitou mahaa praajnya bhavati anyasya kasyachit ||
In sustaining or protecting everything, nobody has the capability to sustain or support of protect everything, except Vishnu. It is impossible for anyone
else to protect or sustain all these things, but for the Supreme Lord Hari, who is always established in the good of everything. It is impossible for anyone else to have this kind of capability.

*Sri Engal Aalwaan’s Commentary:*

*Na hi iti | Paalana saamarthye sarveshvaratvam hetuh |

*Sri Vishnu Purana, Amsha 1, Chapter 22, Shloka 22:

*Srujati esha jagat srushtou sthitou paati sanaatanah |
Hanti cha eva antatakvena rajas sattva aadi samshrayah ||

When the creation of the world happens, Hari only is the one who creates. Regarding the sustenance aspect, He is the one who sustains everything. He is always there, though He is old, He is new. Withdrawing everything unto Himself, He only does as an *antaka*, in the form of Yama who does *samhaara* of everything, taking the support of *rajas*, *sattva* and *tamas*, the *gunaas*.

*Sri Engal Aalwaan’s Commentary:

Paalanavat srushti samhaarayoh api tasya eva saamarthyam iti aaha - srujati iti |

Why is Hari said to be the only one capable of protecting? Because He is the Supreme Lord of everything. Just like He protects everything, He only creates, sustains, withdraws during pralaya.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 23:

*Chaturvibhaagah samsrushtou chaturdhaa samsthitah sthitou |
Pralayam cha karoti ante chaturbhedo janaardanaah ||

The four forms of Janaardana through which He does creation, sustenance and dissolution, are going to be told. During creation, He is present in four different forms. During sustenance also, He is present in four different forms. He does dissolution being present in four different forms.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 24:

*Ekena amshena brahmaa asou bhavati avyakta moortimaan |
Mareechimishraah patayah prajaanaam cha anyabhaagatah ||

In one part, He becomes Chaturmukha Brahma himself, in creation. He only
is present as Mareechi and other prajaapatis, during creation.

*Sri Engal Aalwaan’s Commentary:*
Ekena iti | Avyakta moortimaan avyakta svaroopah | Mareechimishraah mareechi sahitaah |
He is present in unmanifest form.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 25:*
Kaalah truteeyah tasya amshah sarvabhootaani cha aparah |
Ittham chaturdhaa samsrushtou vartate asou rajogunah ||
In the third part, He is kaala. All the beings that are created are the fourth part of Janaardana. Having abundance of rajas guna, He does creation. At that time, He Himself is present as Chaturmukha Brahma, Mareechi and other Prajaapatis, Kaala, and all the beings that are created. He is inner controller of everything and everything is His amsha only.

*Sri Engal Aalwaan’s Commentary:*
Kaalah iti | Rajo gune yasya cha rajogunah |

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 26:*
Ekaamshena sthito vishnuh karoti paripaalanam |
Manu aadi roopah cha anyena kaala roopo aparena cha ||
During sustenance, in one form, He is present as Vishnu. The second part of His is Manu and other forms, who are responsible for the sustenance part of it. Kaala is the third part.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 27:*
Sarva bhooteshu cha anyena samsthitah kurute sthitim |
Sattvam gunam samaashritya jagatah purushottamah ||
In another part, He is present in all beings, because everyone is taking part in sustenance in some way or other. Bhagavaan Purushottama takes resort to Sattva guna, and sattva is more during sustenance.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 28:*
Aashritya tamaso vruttim anta kaale tathaa prabhuh |
Rudra svaroopo bhagavaan ekaamshena bhavati ajah ||
During dissolution, He takes resort to *tamo guna*. He is present as *Rudra* as one form.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 29:*
*Agni antaka aadi roopena bhaagena anyena vartate |
Kaala svaroopo bhaago anyah sarva bhootaani cha aparah ||*
The second form of dissolution is *Agni* and *Yama*. Third part is *kaala*. Fourth part is all beings.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 30:*
*Vinaasham kurvatah tasya chaturddhaivam mahaatmanah |
Vibhaaga kalpanaa brahman kathaye sarvakaalikeem ||*
Destruction or dissolution is happening all the time. And there is a *praakruta pralaya* also at some point. In one form, He is present as *Rudra* who does *samhaara*, second form is *Agni* and *Yama*, third form is *kaala*, and fourth form is all the beings. This kind of division is happening in every *kalpa*. In every *kalpa*, there are *Manvantaraas; Chaturmukha Brahma* does the creation, *prajaapatis* are created, and all beings are in some way or other part of creation, sustenance and dissolution - these are happening in every *kalpa*.

The gist is that during creation, sustenance or dissolution, *Vishnu* only is present in various forms. When we say that *Chaturmukha Brahma* did the creation, *Manu* did the sustenance, or that *Kaala* is responsible for all these, and that the beings are responsible in some way for all these things, all of these are actually happening by *Vishnu* only, being present in these forms as the Inner Controller, *antaryaami*.

*Sri Engal Aalwaan’s Commentary:*
*Vinaasham iti | Saarvakaalikee pratikalpa bhaavinee ||*

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 31:*
*Brahmaa daksha aadayah kaalah tathaa eva akhila jantavah |
Vibhootayo hareh etaah jagatah srushti hetavah ||*
All these are the *vibhooti* or glory of *Vishnu* only; *Chaturmukha Brahma, Daksha*, and others are responsible for creation, *kaala*, time, and all the
beings - they are also doing creation at their own level. They are the cause of creation of this world.

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 32:_

_Vishnuh manu aadayah kaalah sarva bhootaani cha dvija |
Sthiteh nimitta bhootasya vishnoh etaa vibhootayah || |

In the same way, for sustenance, Vishnu is responsible, Manu and others are also responsible, _kaala_, and all the beings are responsible. They are all the _amshaas_ of _Bhagavaan_ only. They are all the _vibhootis_ of _Vishnu_. _Haris_ present as Inner Controller, _antaryaami_ of all these, and He only gets all these done through them; they are responsible to do that, but the ultimate controller is _Bhagavaan_ only.

He is present in _Brahma, Vishnu_ and _Maheshvara_ and as _Vishnu_ Himself.

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 33:_

_Rudrah kaala antakaadyaah cha samastaah cha eva jantayah |
Chaturdhaa pralayaaya etaa janaardhana vibhootayah || |

For _pralaya_, dissolution, _Rudra, kaala, Yama_ and _Agni_, and all the beings, are the four parts. These are the _vibhootis_ of _Bhagavaan_ only, who are established in dissolution or destruction.

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 34:_

_Jagat aadou tathaa madhye srushtiyaapralayaat dvija |
Dhaatraa mareechih mishraih cha kriyate jantubhih tathaa || |

At the beginning of the world, in the middle also, up to _pralaya_, creation is going on happening. This is happening by _Chaturmukha Brahma, Mareechi_, and the _Prajaapatis_, and also by all the beings.

After _praakruta pralaya_, when creation happens, when the world is created newly, and from there, creation keeps on happening every _kalpa_, every _manvantara_, and is going on happening all the time.

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 35:_

_Brahmaa srujati aadikaale mareechi pramukhaah tatah |
Utpaadayanti apatyaaani jantayah cha pratikshanam || |
At the very beginning of the kalpa, Chaturmukha Brahma does creation. After that, Mareechi and prajaapatis are established in creation. They create children. And the beings are creating every minute, every second. Every second someone is born.

At the beginning of the prakruta pralaya, Chaturmukha Brahma is created. Every kalpa is like a day for Chaturmukha Brahma.

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 36:_
_Kaalena na vinaa brahmaa srushti nishpaadako dvija _
_Na prajaapatayah sarve na cha eva akhila jantavah ||_
_Kaala is an important aspect of creation. Without kaala's help, either Chaturmukha Brahma or Prajaapati or all the beings - nobody can do creation. It all has to happen at a particular time. Time controls how long one stays, lives. At the end of their time, which is specified based on their karma, they have to die._

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 37:_
_Evam eva vibhaago ayam sthitou api upadishyate _
_Chaturdhaa tasya devasya maitreya pralaye tathaa ||_
_In the same way, the divisions are all happening for sustenance also. In the same way, in four forms, Rudra, Agni/Yama, Kaala, and all the beings, dissolution is also happening all the time._

Four broad divisions are told. Chaturmukha Brahma is the first to start creation. Prajaapatis play a vital role in creation; they have a lot of powers and capability. Kaala is an important part for everyone. And, all the beings are also there. In the same way, sustenance is happening by Vishnu, Manu and others, Kaala and also all the beings. Destruction is happening by Rudra, Agni/Yama, Kaala and then all the beings. These are all vibhootis of Vishnu, the glory, shareera of Vishnu. Through them, Vishnu only is getting all these done.

Having told that everything is Bhagavaan's vibhooti, now a very generic statement is told by Paraasharar._
_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 38:_
Yat kinchit srujyate yena sattva jaatena vai dvija |
Tasya srujyasya sambhootou tat sarvam vai hareh tanuh ||
Whatever is created by whoever, that act of creation, and the thing that is created, everything is Paramaatman’s tanu, shareera.

This is one of the main pramaanaas for the Shareera Shareeri bhaava. This is quoted by Bhaashyakaarar and other Aachaaryaaas.

Sri Engal Aalwaan’s Commentary:
Etat uktam bhavati iti aaha - yat kinchit iti | Sambhootou iti nimitta saptami | Kaarya utpatti nimittam hi kaarana adhishtaanena hareh tat tat tanutvam |
Here, Sri Engal Aalwaan also tells like Bhaashyakaarar - Having told a lot of things, things are told in summary. Everything is Hari’s body, is told. How everything becomes His shareera, is because Bhagavaan is antaryaami of the kaarana, cause also. Bhagavaan is Inner Self, locus, Inner Controller of every cause. He gets creation done through those people being their antaryaami. For the sake of creating the effect, He is present as the locus, the cause. Because Hari is present as antaryaami of everything, everything becomes His shareera, tanu.

Etat uktam bhavati - is a typical style of Bhaashyakaarar, in Sri Bhaashya. Whatever is summarized is expanded sometimes, or, whatever is told in great detail is summarized briefly. Vistrutasya sangrahah. Sangraheetasya vistaraah.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 39:
Hanti yaavat cha yat kinchit sattvam sthaavara jangamam |
Janaardanasya tat roudram maitreya antakaram vapuh ||
Whoever destroys or kills anything, whether movable or immovable, that roudra form of whatever is responsible for destruction, whether it is Rudra, Agni/Yama, or a particular being, it is the roudra roopa of Hari only. Bhagavaan only is antaryaami of everything, so everything is said to be His shareera, tanu, vapu.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 40:
Evam esha jagat srshtaa jagat paataa tathaa jagat |
Jagat bhakshayitaa devah samastasya janaardanah ||

In this way, Janaardana is the creator of everything, He is the protector, He is responsible for dissolution, He eats everything, He keeps everything in Himself and protects it as a part of Him, inseparably associated with Him. He is none other than Janaardana.

Aazhvaar very clearly says that He swallows and He again throws it out. This symbolically tells that He withdraws everything unto Himself, protects during pralaya, and again He creates. Everything is present in subtle form during pralaya, and comes to gross state during creation.

**Sri Engal Aalwaan’s Commentary:**
Evam iti | Samastasya devo janaardanah iti anvayah |

Now, Paraasharar starts to tell about mukta svaroopa.

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 41:**
Srushti sthiti antakaaleshu tridhaa evam sampravartate |
Gunapravruttyaa paramam padam tasyaagunam mahat ||
Srushti, sthiti and anta - it is happening in these three ways. In each of these, there are four forms. Through sattva, rajas and tamas. When sattva is high, He is responsible for sustenance. When rajas is high, creation happens. When tamas is high, destruction or dissolution happens. Due to the effects of the various guanaas, creation, sustenance and destruction happen. Everything is His shareera, vibhooti.

**Sri Engal Aalwaan’s Commentary:**
Triguna vashyam roopam nigamayati srushti sthiti iti aarabhya guna pravruttiti antena | Srushti iti | Srushti aadi kaaleshu guna pravruttyaa tridhaa bhoootah, evam ukta prakaarena chaturbhedo vartate | Paramam ityaadi | Paramam virinchaadi padaat | Aṣunam gunamaya prakruti viyuktam | Mahat avyaktaat | Sarga sthiti antakaaleshu iti cha paathah |

These are the forms of Bhagavaan which are under the sway of triguna - sattva, rajas, tamas. Chaturmukha Brahma is also trigunaatmaka.
Manu, Daksha prajaapatis, Yama, Agni - all are trigunaatmaka. Hari being
the antaryaami, all these denote the antaryaami also. Words which denote the shareera go up to the shareeri in aparyavasaana vrutti. All these chetanaas are triguna vashyaas. Though they are the shareera of Him, their defects don’t touch Him. It is established in the Vedaas that He is apahata paapma. He is present as inseparably associated. Everything is His mode. It can be said that everything is Him only. Srushti, sthiti and naasha - are the three states. In these three states, He is present in four different forms. That was told so far, and is concluded here. It is superior to Chaturmukha Brahma and the devaas. Aguna means not that it is without any attribute or quality, but that it is separated from the three qualities of prakruti, sattva, rajas and tamas. It is superior to unmanifest or avyakta.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 42:
Tat cha jnyaanamayam vyaapi sva samvedyam (noo) anoupamam | Chatushprakaaram tat api svaroopam paramaatmanah ||
It is abundance of consciousness. Pervading is through consciousness. It is self revealed. This pada, which is attained, is mukta svaroopa. This is also told as Paramaatma svaroopa because it is also a visheshana of Paramaatman only.

Sri Engal Aalwaan's Commentary:
Tat cha iti | Jnyaanamayam jnyaana prachuram | Vyaapi jnyaanena |
Sva samvedyam svayam prakaasham | Evam bhootam yat padam |
Padyate iti padam mukta svaroopam | Tat cha chatushprakaaram | Tat api tasya paramaatmanah svaroopam iti anvayah |
Atra svaroop shabdo roopa vachanah | Svam roopam hi svaroopam |
Abundance of consciousness. Mayat pratyaya is in prachaurya, abundance. Here, Paramapada told is mukta svaroopa, the essential nature of mukta. This is also of four forms. Mukta svaroopa is jnyaanamaya, it has abundance of consciousness; it is vyaapi, it is all pervading due to attributive consciousness; it is sva samvedya, it knows itself, it reveals to itself; it is anoupamam, incomparable.

Paramapada is a word used to describe three different things. One is Paramaatman. Padyate iti padam - that which is attained.
A mukta attains Paramaatman; he goes to Paramapada and then attains Paramaatman. Paramapada is also a sthaana, the abode of Vishnu. Mukta svaroopa is also Paramapada, because the jeevaatman attains his original full form, which is also a thing that he attains. This is also explained in Vedaartha Sangraha by Bhaashyakaarar. Roopa is also paryaapa pada for shareera. Vapu, tanu, shareera, roopa, amsha, vibhooti - are all paryaaya padaas, they all denote shareera shareeri bhaava which is explained by Bhaashyakaarar very clearly.

Shareera shareeri bhaava has three relationships - aadhaara-aadheya, niyaamaka-niyaamya, sheshi-shesha. Shareera is told in various pramaanaas, Shrutis, Smrutis, using various words - amsha, vibhooti, vapu, roopa, tanu, shareera.

Now, Maitreyar asks about those four forms

Recap: In the previous session, we were studying the last chapter of Amsha 1, Chapter 22, where Paraasharar is telling how everything is Bhagavaan's roopa, Vishnu's form only. Vishnu only is present as everything, whatever is created, everything is His shareera, depending on Him, supported by Him, and ruled by Him. Here, the words tanu, vapu are used, and everything is Bhagavaan's shareera, as per the shareera shareeri bhaava, very clearly established by Bhagavad Ramanuja and our poorva aachaaryaas.

Sri Engal Aalwaan’s Commentary:
Triguna vashyam roopam nigamayati srushti sthiti iti aarabhya guna pravrutti iti antena | Srushti iti | Srushti aadi kaaleshu guna pravrutyaa tridhaa bhootah, evam ukta prakaarena chaturbhedo vartate | Paramam ityaadi | Paramam virinchaadi padaat | Agunam gunamaya prakruti viyuktam | Mahat avyaktaat | Sarga sthiti antakaaleshu iti cha paathah |

The forms of Bhagavaan present in prakruti mandala, due to the karma, being associated with prakruti, which is triguna, associated with sattva, rajas, tamas. That form having concluded, Paraasharar now starts to tell
about the *mukta aatma svaroopa*.

*Sri Vishnu Purana, Amsha 1, Chapter 22, Shloka 42:*

_Tat cha jnyaanamayam vyaapi sva samvedyam (noo) anoupamam |
Chatushprakaaram tat api svaroopam paramaatmanah ||_

Having told that everything that is created, that is coming under creation is *Bhagavaan's roopa* only, His form, *shareera*, *Paraasharar* continues to say that even the *mukta aatma svaroopa*, the essential nature of liberated self, is also *Bhagavaan's* form only. *Paramaatman* is only present in this form. The *mukta aatma svaroopa* is also His *prakaara* being His *shareera* only. It is present in four modes - *chatushprakaara*. This *mukta aatma svaroopa* can know itself. *Jeevaatman* has knowership. *Vyaapi* means that in the liberated state, it is all pervading with respect to the *dharma bhoota jnyaana*. It is *jnyaana prachura*, with abundance of consciousness.

*Sri Engal Aalwaan's Commentary:*

_Tat cha iti | Jnyaanamayam jnyaana prachuram | Vyaapi jnyaanena |
Sva samvedyam svayam prakaasham | Evam bhootam yat padam |
Padyate iti padam mukta svaroopam | Tat cha chatushprakaaram | Tat api tasya paraamaatmanah svaroopam iti anvayah | Atra svaroopa shabdo roopa vachanah | Svam roopam hi svaroopam |

Now, *Maitreyar* asks *Sri Paraasharar* to explain the four *prakaaraas*.

*Sri Vishnu Purana, Amsha 1, Chapter 22, Shloka 43:*

_Maitreyah -
Chatushprakaarataam tasya (jnyaana) brahma bhootasya vai mune |
Mamaachakshva yathaanyayam yat uktam param padam || |
Maitreya - The four forms - which is also a *Paramaatman*’s form, the *mukta svaroopa*, which is attained by the *jeevaatmans* when they get dissociated from *prakruti*, when they will be present in their original form, when the *dharma bhoota jnyaana* is in its original state. That is of four stages or modes.

In this world, whatever we desire to possess, accomplish, that object which we desire to accomplish is the *saadhya*, goal to be accomplished; *saadhya* is
that which is achieved or attained. The means to acquire that goal is called saadhana. The saadhya and saadhana are of several varieties, based on the desire of each person and the means to attain them. In this context, the saadhya for a yogi who desires to get rid of samsaara is the mukta aatma svaroopa. He is in bound state and wants to attain liberated state. Bound state is associated with prakruti due to karma; now he wants to get rid of this, put an end to the birth and death cycle, and attain the state of liberation. The mukta aatma svaroopa is separated from prakruti sambandha. That mukta aatma svaroopa is called Brahman here; this is also a form of Brahman. In order to attain this aatma svaroopa, the saadhana is praanaayaama and such things, and this is told in the yoga shastra; this knowledge comes from study of yoga shastra. Knowledge of the praanaayaama and such saadhana, which is about the mukta aatma svaroopa, who is jnyaana maya, is the first bheda, first part. Knowledge about mukta aatma svaroopa which is saadhya, which comes from this saadhana, after adopting the means, praanaayama, etc., is the second bheda, second part, which comes from the shastra - this is shastra janya jnyaana. After this, merging the saadhya and saadhana bhaava sambandha, the knowledge of shuddha aatma svaroopa, which is without the differentiation of deva, manushya, etc., arises; this has the abundance of aatma svaroopa jnyaana, which is known as dhyaana; this is the third bheda. Then comes aatma saakshaatkaara. The bhedaas are knowledge of saadhana, knowledge of saadhya, getting rid of differentiation between deva manushya and others through dhyaana, then aatma saakshaatkaara. In the aatma saakshaatkaara stage, the yogi does not consider any of the saadhya saadhana aspects as they are all opposed to aatma avalokana; he will be only in the experience of aatma avalokana, and fully immersed in aatma avalokana; all thoughts of all other aspects are rejected and only aatma avalokana ensues. This aatma svaroopa is nirvyaapaara. The object of experience in this stage is aatman, and in this stage, thoughts of saadhana, anushthaana are all absent, as the yogi has already reached the stage of perception of self experience. This is the gist of the shlokaas which we are studying now.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 44:
Sri Paraasharahr -
Maitreya kaaranam proktam saadhanam sarva vastushu |
Saadhyam cha vastu abhimatam yat saadhayitum aatmanah ||

Sri Paraasharar - In all objects of attainment, saadhana is the means, and saadhya is whatever one wants to acquire or achieve.

_Sri Engal Aalwaan’s Commentary:_

Tasya chaaturvidyam darshayitum upakramate maitreya ityaadibhih |
Maitreya iti | Yat kaaranam tat saadhanam yat saadhayitum abhimatam tat saadhyam |
Whatever is the cause or means, is the saadhana. Whatever is desired to be achieved, is the saadhya.

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 45:_

Yogino mukti kaamasya praanaayaama aadi saadhanam |
Saadhyam cha paramam brahma punah na aavartate yatah ||
For a yogi who is desirous of attaining liberation from samsaara, _praanaayaama_ and others are the saadhana, the means. That which is going to be attained is said to be _paramam brahma_, the _mukta aatma_ _svaroopa_ separated from _prakruti sambandha_, from which he does not return back.

_Sri Engal Aalwaan’s Commentary:_

Yogino iti | Paramam brahma mukta svaroopam * Sarva brahma mayo harih iti vachhanaat prakruti purushayoh api brahmatvam | Tat apekshayaa mukta svaroopasya parama brahmatvam |
_Paramam brahma_ is _mukta svaropa_ itself. It is told that _Hari_ only is everything and _prakruti_ and _purusha_ are all said to be _Brahma_ only, because they are all modes of _Brahma_. _Brahma_ only is present in all those forms. When _prakruti purusha_ is itself told as _Brahma_, the _mukta svaropa_ is superior to that, and is told as _Paramam Brahma_. These words - the meanings have to be understood according to context.

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 46:_

Saadhanaa aalambanam jnyaanam muktaye yoginaam hi yat |
Sa bhedah prathamah tasya brahma bhootasya vai mune ||
That which is attained through the means of praanaayaama and others, that knowledge which arises from yoga shastra. This is the first bheda.

_Sri Engal Aalwaan’s Commentary:_
_Saadhana aalambanam iti | Saadhanaaalambanan jnyaanam yoga shastra janyam praanaayaama aadi saadhana vishayam jnyaanam; sa prathamo bhedah |

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 47:_
_Yunjatah klesha mukti artham saadhyam yat brahma yoginah | Tat aalambana vijnyaanam dviteeyo amsho mahaamune |||

One who is engaged in the yoga, and is trying to attain that state, in order to get rid of all these difficulties, sufferings of samsaara, that which is going to be attained, the mukta svaroopa, which is attained through knowledge of yoga shastra, praanaayaama, distinctive knowledge of aatma svaroopa, which is separated from prakruti, this is the second part.

_Sri Engal Aalwaan’s Commentary:_
_Yunjata iti | Tat aalambana vijnyaanam saankhya janyam prakruti vivikta aatma vishayam vishishta jnyaanam |

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 48:_
_Ubhayoh to avibhaagena saadhya saadhanayoh hi yat | Vijnyaanam advaitamayam tat bhaago anyo mayaa uditah |||

Knowing that praanaayaama is the means, and aatma svaroopa is to be attained, associating both and practicing that, and then reaching the state where there is no differentiation between deva, manushya, etc., the aatma aatma saamya is experienced. Yogi goes into the state of dhyaana, where he experiences the aatma aatma saamya, that all aatmaas are jnyaana svaroopa and there is no manushya, deva bheda; that this is all due to karma, and this is prakruti, and not related to aatma svaroopa. Aatma svaroopa is similar everywhere. This is the third part. The differences which we see here, are because of deva, manushya, etc., which are forms of prakruti. All jeevaatmans inside are jnyaana svaroopa, there is aatma aatma saamya, is the advaita told here.
Sri Engal Aalwaan’s Commentary:
Ubhayoh ityaadi | Avibhaagena samyogena, saadhya saadhana bhaava sambandhena | Advaita mayam deva manushyadi dvaita rahita aatma vishayatayaa tat prachuram, vijnyaanam dhyaanam |

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 49:
Jnyaana trayasya cha etasya vishesho yo mahaamune |
Tat niraakarana dvaara darshita aatma svaroopavat ||
The saadhana, saadhya, and the dhyaana - rejecting them, meaning that not thinking about them, which is the route to attaining perception of the self, realizing the self, knowledge of the form of perceiving the nature of the self, is the fourth part.

Sri Engal Aalwaan’s Commentary:
Jnyaana trayasya iti | Uktasya jnyaana trayasya saadhana jnyaanatva aadi roopavato yo vishesha tasya niraakaranam - aparaamarsah yasya dvaaram darshita aatma svaroopavat tat aatma avalokana roopa jnyaanam chaturtho bhaaga iti aanushangah |

Before this, everything is told as Bhagavaan’s roopa, tanu. So, it is always associated with Paramaatman. This aatma svaroopa saakshaatkaara, is not kaivalya, it is not without Paramaatman, it is experiencing it as shareera of Paramaatman, with apruthak siddha sambandha. That is why it is told that he does not return back. This is the real aatma svaroopa experienced as being subservient to Paramaatman, ever associated with Paramaatman. This is understood here, as this is what is being told.

Perceiving the self directly, putting an end to all these conceptions of saadhana, saadhya, etc., one attains aatma saakshaatkaara.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 50:
Nirvyaapaaram anaakhreyam vyaapti maatram anoopamam |
Aatma sambodha vishayam sattaa maatram alakshanam ||
This is the nature of mukta aatma svaroopa. See Commentary below.
The last stage is **samaadhi**. When one has reached the state of samaadhi, if one is thinking about other things - *saadhana*, *saadhya*, etc., it is actually opposed to experience of the self. For one who has achieved samaadhi, thinking of other things is opposed to *aatma avalokana*. Not thinking about anything else, is said to be the path to attaining *aatma saakshaatkaara*. One who is perceiving the *aatma svaroopa*, the nature of that *aatma svaroopa*, the object of that perception, is going to be told here. *Nirvyapaara* means that there is no *saadhana* anushthaana. *Anaakhyeya* means that form, class, differentiation is not there. *Vyaapti maatram* means that the dharma *bhoota jnyaana* which is *sankuchita*, contracted due to *karma*, becomes fully evolved when the *karma bandha* is removed; it becomes all pervasive. *Anoopamam* means without comparison. *Aatma sambodha vishayam* means that it knows about itself. *Sattaa maatram* means that it is just present, without the *shat bhaava vikaaraas* of *asti, jaayate, vardhate, viparinamate, apaksheeyate, nashyati*; it is just said to be *sat*. *Alakshanam* means it cannot be inferred through something else; we infer fire on seeing smoke, this is not like that; cannot be inferred through logic or inference.

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 51:**
Prashaantam abhayam shuddham durvibhaavyam asamshrayam |
Vishnoh jnyaanamayasya uktam tat jnyaanam brahma sanjnyitam ||

**Sri Engal Aalwaan’s Commentary:**
Prashaantam iti | Prashaantam ashanaayaadi shat oormi rahitam |
Shuddham karma rahitam | Durvibhaavyam aroopadimatvaat
atarkyam iti vaa | Vishno roopam brahma samjnyitam tat jnyaanam
evam uktam |

Prashaantam means that it is without the oormi shatka, ashanayaa, pipaasa, shoka, moha, jaraa, mrutyu - hunger and thirst are said to be related to praana, shoka and moha are related to manas, old age and death are related to be the body. Mukta aatma svaroopa does not have oormi shatka. Abhayam means without karma bandha. Durvibhaavyam means it cannot be established through logic, or cannot imagine a form for the mukta aatma svaroopa. This is the form of Vishnu only, being shareera of Vishnu, which is also known by the name Brahma - this jnyaana is told like this.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 52:
Tatra jnyaana nirodhena yogino yaanti te layam |
Samsaara karshanoptou te yaanti nirbeejataam dvija ||

Jnyaana nirodhena means anya jnyaana nirodhena. This is the kind of realization, meditation that they should have at the time of departing from the body; any knowledge other than this should not be there.

Sri Engal Aalwaan’s Commentary:
Aatma yoginaam antima pratayena avashyam bhaavyam, anyathaa punaraavrutthi iti aaha tatra iti | Tatra nirvyapaaram ityaadinaa ukte nija svaroopaje anya jnyaana nirodhena antima pratayaa balaat ye layam upaadhi viyogam yaanti, aavirbhoota svaroopaa bhavanti iti arthah | Krushyata iti karshanam kedaarah | Samsaara kedaare uptou sasya aavaape, vitusha vreehivat abeejataam yaanti |

For aatma yogis, antima pratayah is very essential - this was also studied in the Bhagavad Geetha, that aatma yogis have to have the knowledge at the time of leaving the body, otherwise they will come back. Not thinking of anything else, realizing the real nature of aatman, they get rid of this karma bandha, they get separated from upaadhi, karma. They will attain their original real state. It is in the field of samsaara where the seeds are sown, jeevaatmans are going from birth to birth just like the seeds which are sown in the field of samsaara. For the mukta aatmans, this is not there. The paddy grain which is sown without the outer shell, will not grow into a plant, they will become like that, is the example given here; they will not
come into samsaara again.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 53:*

Evam prakaaram amalam nityam vyapakam akshayam |
Samasta heyam rahitam vishnvaakhyam paramam padam ||

After telling the forms created in srushti, sthiti, and then about the mukta svaroopa, the bhagavat svaroopa is going to be told. He is all the time most pure - nitya shuddhatva. He is the inner self of everything, sarva aatmatva. He is always complete - poornatva - there is no change or modification in His real nature. There is nothing which is defiling in His characteristics - heya raahitva - He is away from everything that is defiling. These are all the characteristics which separate Him from prakruti, baddha and mukta. This is the bhagavad svaroopa called as Vishnu.

*Sri Engal Aalwaan’s Commentary:*

Atidesha means extending the meaning of one to another. All the things told for a mukta svaroopa are extended here. It is told that he attains similarity with Paramaatman. The characteristics of a mukta which were told are extended to Paramaatman also, because there is similarity between a mukta and Paramaatman in many aspects. Not being tainted with karma, he attains supreme similarity with Paramaatman. Additionally, there are several distinct and unique to Paramaatman alone, compared to prakruti, baddha, mukta.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 54:*

Tat brahma paramam yogee yato naavartate punah |
(Apunya punyo paramah ksheena klesho ati nirmalah |)
Shrayatyapunya uparame ksheena klesho ati nirmale ||

He is a bhagavat yogi. He does not have punya, does not have karma bandha. Mukta aatma svaroopa attains a state where he does not have any attachment to karma. He gets rid of karma bandha completely.
**Sri Engal Aalwaan’s Commentary:**

*Tat brahma iti | Yogee bhagavat yogee | Asya api antima prayaya balena bhagavati leenasya apunaraavrutih drashtavyaa |

Here, yogi means *bhagavat yogi*, one who is contemplating on *Bhagavaan*. Through realization of individual self only, one can attain *bhagavat svaroopa*. He realizes the individual self as being subservient to *Paramaatman* only. He realizes *bhagavat svaroopa* during antima prayaya, and does not come back to *samsaara*.

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 55:**

*Dve roope brahmanah tasya moortam cha amoortam eva cha |
Kshara akshara svaroope te sarva bhooteshu avasthite ||

Two forms of *Parabrahman* are going to be told now. All the *srujya vastus* which are coming under creation, are all *Bhagavaan's shareera* only, was told; and the *mukta aatma svaroopa* is also *Bhagavaan's* form only, was told. These are told as *moorta* and *amoorta*.

**Sri Engal Aalwaan’s Commentary:**

*Brahmanah poorva uktam roopa dvayam prapanchayati dve roope iti |
Moortam sa shareeram brahma aadi jeeva jaatam | Amoortam ashareeram mukta roopam | Ata eva aksharam sarva bhooteshu avasthitam * Daaruni agnih * Sa cha aanantyaaya kalpate * ityaadeh |

*Moorta svaroopa* is that which is with a body, starting from *Chaturmukha Brahma* to all the beings who are there in this *prakruti mandala* - having the bodies of *deva, manushya, yaksha, kinnara, pashu, pakshi, sareesrupa*, etc. *Amoorta* is that which is without a *karma vashya shareera*, which is *mukta svaroopa*. These are said to be *kshara* and *akshara svaroopaas*. It is present like fire which is present in firewood. It is there in all beings like that; we cannot see that; for a *mukta svaroopa*, the *dharma bhoota jnyaana* is all pervading.

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 56:**

*Aksharam tat param brahma ksharam sarvam idam jagat |
Eka desha sthitasya agneh jyotsnaa vistaarinee yathaa |
Parasya brahma shaktih tathaa idam akhilam jagat ||
Kshara and akshara are told as baddha jeevaas and mukta. This is very similar to what is told in Bhagavad Geetha. Akshara is the mukta aatma svaroopa. All the jeevaas in this prakruti mandala are said to be kshara. This shloka is an important pramaana for our siddhaanta. These two forms of Paramaatman are said to be the shakti of Paramaatman. How is this Paramaatman’s form, how is this related to Paramaatma svaroopa? We say that it is inseparable association between chetana achetana and Paramaatman. Fire which is present in one place only, whereas its brightness is spread all over. In the same way, this entire thing is Bhagavaan’s shakti.

*Sri Engal Aalwaan’s Commentary:*

Aksharam iti | Idam shakti roopa dvayam parabrahmanah shaktih iti cha uchyaate iti aaha ekadesha iti | Atra eka desha sthitasya vistaarinee iti (visheshanaabhyam) pada dvayena prabhaa prabhaavatoh vailakshanyam darshitam | Anena parasmaat brahmano prabhaa roopasya jagato vailakshanyam (siddham) soochitam |

Bhaashyakaarena * Prakaashaadivat tu na evam parah * iti asmin sootre prabhaa prabhaavatoh arthaantantaratvam samarthitam | Atra jagat shabdaadena achit vishishtasya jeevasya muktasya cha grahamam |

There are two things - one which is present in one place, and one which is spread all over, and very much associated with fire itself. Prabhaavat is the agni, and prabhaa is the brightness. There is a difference between prabhaa and prabhaavat. From this, the relationship between the chetana achetana - this whole world which is said to be shakti of Paramaatman, and Paramaatman, is told as brightness and fire. Bhagavaan is in the place of prabhaavat, and the whole world is in the place of brightness, prabhaa, jyotsnaa. Difference between the Paramaatman and the world is told clearly here. This pramaana is used by Bhaashyakaarar in Sri Bhaashhya, which is quoted by Sri Engal Aalwaan here. What is established by Bhaashyakaarar in Sri Bhaashhya is that the source of light and its brightness, are different and distinct, though they are inseparably associated. Jagat includes the jeevaatman who is having the shareera here, and also the mukta aatma. Jeeva who is qualified by the body - the embodied soul, and the liberated soul - both are included in the
word *jagat* here. In the second *adhyaaya* of *Brahma Sutraas* while commenting on Sri *Bhaashya*, in the Third *Paada*, the *Sutra* 45 is *Prakaashaadivattu naivam parah*. This *adhikarana* is known as the *Amshaadhikarana*, where it is established that all *chetana achetana* are in *visheshya-visheshana amsha*, *Paramaatman* is *visheshya*, and is different and distinct. So, the *svaroopa* and *svabhaava* of *chetana achetana* are very different and distinct from *Paramaatman*. *Prakaasha* becomes the *amsha* of *Aaditya* and *Agni*. A qualified object, quality of the attribute is called *amsha*. This *shloka* is quoted in *Sutra* 3.46 of *Sri Bhaashya*, just like the brightness and object, *shakti* and that which has the *shakti*, is nothing but the *shareera aatma bhaava, amsha amshi bhaava*. *Jagat* is *Paramaatman*’s *amsha*, and He is *amshi*. *Jagat* is *Paramaatman*’s *shareera* and He is *aatma*. This is also quoted by *Sri Engal Aalwaan* here to show that this is a very important *pramaana* for our *siddhaanta*.

*Sri Vishnu Puraana*, *Amsha 1*, Chapter 22, *Shloka* 57:
*Tatra api aasan na dooratvaat bahutva svalpataamayah |*
*Jyotsnabhedo asti tat shakteh tatvat maitreya vidyate ||*

Further, it is justified that the *dharma bhoota jnyaana* of *jeevaatman* which gets contracted and expanded, is also like the *prakaasha* of *Agni*. It will be told that there is difference in *dharma bhoota jnyaana* of various beings. That which is closer to the fire and that which is a little far away from the fire; the brightness reduces as the distance increases from the source of the light, and it is more near the source of the light. There is a difference in the brightness, and there is a differentiation in *Paramaatman*’s *shakti* also. *Paramaatman*’s *shakti* is nothing but *jagat*, His *shareera*. *Jagat* includes the embodied souls and liberated souls.

*Sri Engal Aalwaan’s Commentary:*
*Shakti bhootasya brahma aadi sthaavara antasya jagato jnyaanaadishu taaratamyam asti iti aaha tatra iti | Tatra drushtaaante agnou tat shakteh brahmanah shakteh jagatah jnyaanaadeh bahutva svalpataam ayoh bhedo vidyate iti arthah |

In *dharma bhoota jnyaana* and others, there is a difference among the various bound selves here, and between bound selves and liberated selves. Some have more and some have less.
Now, the *shakti* of *Paramaatman* which is told as *jagat*, is told in more detail here. All the sub varieties of that *shakti* will be told here, starting with *Brahma, Vishnu* and *Shiva*. Among the *shaktis* told, *Brahma, Vishnu, Shiva* are the prominent of primary *shaktis*. Compared to these *Chaturmukha Brahma* and *Shiva*, *devaas* such as *Daksha* and others, are inferior in terms of *jnayaana* and *shakti*.

*Sri Engal Aalwaan’s Commentary:*

*Brahma iti | Brahma shivayoh shareeratvena shaktitvam | Vishnoh sva amsha avataaravat svaroopena eva | Tatah tebhyo devaah jnyaana shakti aadinaa nyoonaa | Eshaam etat jnyaanadeh taaratamyam karma roopa aaavarana alpatva bahutva krutam, na tu svaroopa krutam |*

Among the Trinity, *Brahma, Vishnu, Shiva - Chaturmukha* *Brahma* and *Shiva* are the *srujyaas, baddha jeevaas*, and are born due to their *karma*; and are the *shakti* of *Paramaatman* being His *shareera*. Whereas *Bhagavaan* incarnates Himself as *Vishnu*, among the Trinity. So, *Vishnu* is His own *avataara*. What is going to be told for various kinds of beings, how there is a difference in their *jnayaana* and *shakti*, is told. Initially it was told that in the stage of *aatma svaroopa aavirbhaava* in the *dhyaana* state, all these differences disappear, and *aatma aatma saamya* was told. The *taaratamya* which is told here - that one is more and one is less, is due to the karma and the *dharma bhoota jnyaana* and not in the *svaroopa*. *Svaroopa* is same for all the *aatmans*; all are *jnyaana aananda svaroopa*. Differences that are told in *jnyaana* are because they are covered by *karma*; that is why one has more *jnyaana* and another has less *jnyaana*. *Chaturmukha Brahma* has more *jnyaana*, his *dharma bhoota jnyaana* is more expanded, compared to *Daksha* and others.

This is a very important *pramaana* in *Vishnu Puraana* which our *Aachaaryaas* quote, to show that the *dharma bhoota jnyaana* undergoes contraction and expansion.
Recap: In the previous session, we were studying the last chapter of Amsha 1, Chapter 22, where everything that is created is Bhagavaan's vibhooti only, the moorta and amoorta roopa of Bhagavaan, which was told by Sri Paraasharar.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 55:*
Dve roope brahmanah tasya moortam cha amoortam eva cha |
Kshara akshara svaroope te sarva bhooteshu avasthitam ||

*Sri Engal Aalwaan’s Commentary:*
Brahmanah poorva uktam roopa dvayam prapanchayati dve roope iti |
Moortam sa shareeram brahma aadi jeeva jaatam |
Amoortam ashareeram mukta roopam |
Ata eva aksharam sarva bhooteshu avasthitam * Daaruni agnih * Sa cha aanantyaaya kalpate * ityaadeh |

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 56:*
Aksharam tat param brahma ksharam sarvam idam jagat |
Eka desha sthitasya agneh jyotsnaa vistaarinee yathaa |
Parasya brahma shaktih tathaa idam akhilam jagat ||

*Sri Engal Aalwaan’s Commentary:*
Aksharam iti |
Idam shakti roopa dvayam parabrahmanah shaktih iti |
cha uchyate iti aaha ekadesha iti |
Atra eka desha sthitasya vistaarinee iti (visheshanaabhyaam) pada dvayena prabhaa prabhaavatoh |
vailakshanyam darshitam |
Anena parasmaat brahmano prabhaa roopasya jagato vailakshanyam (siddham) soochitam |
Bhaashyakaarena * Prakaashaadivat tu na evam parah * iti asmin sootre prabhaa prabhaavatoh arthaantantaratvam samarthitam |
Atra jagat shabdaadena achit vishishtasya jeevasya muktasya cha grahanam |

Baddha jeevaas are all told as kshara, and the mukta aatmaas are told as akshara. How the whole world is inseparably associated with Paramaatman, and at the same time, it is also a padaartha by itself, chetana achetana aatmaka prapancha is Bhagavaan's roopa, vibhooti,
shareera, is being told. As the brightness spreads all over, from the fire which is located in one place; the brightness is very much a part of the fire, but it is different compared to the fire itself; it is like the attribute of the fire. In the same way, the entire world is shakti of Paramaatman; the baddhaas and muktaas are both included in the jagat. In this world, we have all beings who are embodied souls and there are liberated selves in Paramapada. These embodied souls and liberated selves are like shakti of Paramaatman; like the brightness of fire; they are inseparably associated with Paramaatman; this is being told here.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 57:
Tatra api aasan na dooratvaat bahutva svalpataamayah |
Jyotsnaabhedo asti tat shakteh tatvat maitreya vidyate ||

Just as the brightness near the source of the light is much more than at a distance, in the same way, there is a difference in the shaktis also.

Sri Engal Aalwaan’s Commentary:
Shakti bhootasya brahma aadi sthaavara antasya jagato jnyaanaadishu taaratamyam asti iti aaha tatra iti | Tatra drushtaante agnou tat shakteh brahmanah shakteh jagatah jnyaanaadeh bahutva svalpataamayoh bhedo vidyate iti arthah |

What is the taaratamyam (difference) which is told - that it is more in some places, and less in some other places. This is just like the brightness of fire which is more near the fire, and less at a distance. Like this, in the shaktis of Bhagavaan also, there is a difference in their dharma bhoota jnyaana, attributive consciousness. There is a difference among all beings starting from Chaturmukha Brahma, and up to the sthaavaraas, the lowest of the beings. In some it is more, and in some it is less.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 58:
Brahma vishnu shivaa brahman pradhaanaa brahma shaktayah |
Tatah cha devaa maitreya nyoonaa daksha aadayah tathaa ||
The main or prominent shaktis of Bhagavaan are said to be the trinity, Brahma, Vishnu and Shiva.

Sri Engal Aalwaan’s Commentary:
Brahma iti | Brahma shivayoh shareeratvena shaktitvam | Vishnoh sva amsha avataaravat svaroopena eva | Tatah tebhyo devaah jnyaana shakti aadinaa nyoonaah | Eshaam etat jnyaanadeh taaratamyam karma roopa aavaarana alpatva bahutva krutam, na tu svaroopa krutam |

Chaturmukha Brahma and Shiva are being the shareera of Paramaatman; shakti is also a paryaaya pada for shareera, meaning controlled, meant for His purpose, and supported by Paramaatman, and having this relationship. Among the trinity, Vishnu is a direct avataara of Paramaatman Himself. Devaas, other gods are lower, inferior compared to them (Brahma, Vishnu and Shiva), means that with respect to knowledge and capability or powers. Compared to Devaas, Daksha Prajaapati and others are having still lesser knowledge and powers. This is an important explanation in the commentary - that the taaratamya (difference) which is told, why is there this difference - because the nature of all these embodied souls is that they are all jeevaatman, except Vishnu who is an avataara of Paramaatman Himself. All embodied souls in their essential nature are all the same, jnyaana svaroopa, though they are different beings. The taaratamya is in the dharma bhoota jnyaana, and why is this difference coming - this difference is because of the karmaas, the respective karmaas of those individual selves. One individual self becomes Chaturmukha Brahma, another one becomes Shiva, another Indra, Varuna, Daksha Prajaapati, etc., they are all created like this, and the difference in their attributive knowledge is because of karma done in their previous births. The dharma bhoota jnyaana in the original state is fully evolved for everyone, whereas here, it is hidden or covered by the karma. When the karma bandhana goes, they get liberated, and the dharma bhoota jnyaana shines forth in its original state; it is not created at that time, but it just exists in its natural state. It is not due to svaroopa but due to karma that there is difference in dharma bhoota jnyaana of these individual selves.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 59:
Tato manushyaah pashavo mruga pakshi sareesrupaah |
Nyoonaah nyoonataraah cha eva vruksha gulmaadayah tathaah ||
Compared to Daksha Prajaapati and others, the humans, manushyaas are
having still less dharma bhoota jnyaana, and shakti. The animals, deer and others, cow and others, birds and snakes are having still less. Comparatively, each has lesser and lesser knowledge and powers. Compared to them, still less is there in trees, herbs, etc.

In Vedaartha Sangraha, Sri Bhaashyakaarar says that anything which has name and form can have a jeevaatman in it. But its dharma bhoota jnyaana will be so less that it does not exhibit that kind of knowledge.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 60:
Tat etat aksharam nityam jaganmunivara akhilam |
Aavirbhaava tirobhavaa janma naasha vikalpavat ||

Sri Engal Aalwaan’s Commentary:
Uktam jagat roopam nigamayati tat etat iti | Tat etat akshayam iti cha paathah | Akshayam * Anantasya na cha tasya antah samkhyaanam cha api vidyate * iti jeevaanaam asamkhyeyatvam vakhyate | Atah pratisargam anyoonam | Nityam satkaaryatvaat | * Avyucchinhaah tatah tu ete sarga sthiti anta samyamaah * iti vachanaat pravaaha roopena cha nityam; aavirbhaavaa tirobhavou sankocha vikaasou, tou eva janma naashou |

Whatever is the form of this whole world - where Bhagavaan exists in various forms, which are all His vibhooti, shakti, shareera, is being concluded here. Means that it is endless, His form is never-ending, there are innumerable beings in this world. The number of individual souls cannot be counted, they are innumerable. They are called nitya because they are all created, but existing in the kaarana. The kaarya or effect exists in the kaarana which is the cause, this is called satkaaryavaada. In this case, all the chetana achetanaatmaka prapancha is existing in the sookshma roopa, subtle form in Bhagavaan during pralaya; at that time, there is no name and form differentiation; when creation happens, they all come into the gross state; so the kaarya actually exists in the kaarana; because there is unbroken chain of creation, sustenance and dissolution - these are going on happening without any break. Another way to tell nityatva is pravaaha nityatva, because there is on Indra or Agni or Varuna or Chaturmukha Brahma all the time. If the time of one Chaturmukha Brahma gets over,
another being comes into that position; this is called *pravaaha nityatva*. 
*Aavirbhaava* and *tirobhaava* means *sankocha* and *vikaasa*, increase or
reduction in *dharma bhoota jnyaana*, and this itself is told
as *janma* and *naasha*, birth and death.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 61:*

*Sarva shakti mayo vishnuh svaroopam brahmano aparam |
Moortam yat yogibhih poorvam yoga aarambheshu chintyate ||
Vishnu is said to be *sarva shakti maya*, all these are said to be His *shakti*. All
the embodied beings and the *muktaas* - are all His *shakti*.

*Sri Engal Aalwaan’s Commentary:*

*Atha vilakshanam roopaantaram vaktum moorta amoorta bhedena uktam shakti shabda vaachyam roopa dvayam upasamharati sarva shakti mayo vishnuh iti | Tat eva roopaantaram aaha svaroopam iti aarabhya jaayate mune iti antena | Svaroopam - roopam, yogarambhashu - samaadhi upakramabhootaasu chaturvidhaasu dhaaranaasu dhyaane cha |
In order to tell another form of *Bhagavaan*, which is very different and
distinct from these two forms which were told -
moorta and amoorta, kshara and akshara, baddha and mukta, the two
forms which are said to be *shaktis* of *Paramaatman*, is being concluded
here. This is His another form. What were told earlier, in the four stages
of *dhaarana*, and *dhyaana*, that which is meditated upon before attaining
the samaadhi.*

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 62:*

*Saalambano mahaayogah sabeejo yatra samsthitah |
Manasi avyaahate samyak yunjataam jaayate mune ||
When they want to attain that samaadhi, they meditate upon this form, and
realize this form of *Bhagavaan*.

*Sri Engal Aalwaan’s Commentary:*

*Saalambana iti | Saalambano moorti vishayatvaat | Mahaa yogah astra bhooshana anga vishishta divya roopa vishayam chaturvidha dhaaranaa janyam dhyaanam | Sabeejah - samantraanusandhaanah | Sa cha*
nirbeeja yogakhyana samaadheh anantarāḥ | Yatra - roope |
This is having a form to meditate upon. Mahāa yogah is explained as meditation on the form of Bhagavaan which is qualified by astra, bhooshana, anga, that divine form of Bhagavaan having all the weapons and ornaments, as parts of the divya mangala vigraha, and is also meditated upon during the dhyaana, through the four stages of dхааranа. Sаbeejа means that it is meditated upon with a mantra. There is one more called nirbeeja yoga, which is different from this.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 63:
Sa parah sarva shakteenaam brahmanah samanantaram |
Moortam brahma mahaabhaaga sarva brahma mayo harih ||

Sri Engal Aalwaan’s Commentary:
Sa parah iti | Sah - vishnuh sarvaasaam roopatvena uktaanaam
shakteenaam parah utkrushtah | Yat etat svaroopam brahmano aparam
iti uktam brahma shabda vaachyam roopam tat brahmanah vishnoh
samanantaram antarangam iti aaha brahmanah samantaram iti |
Etaani treeni api roopaani brahma shabda vaachyaani; tanmayo harih
iti aaha - sarva brahma mayo harih iti |
This form of Vishnu is superior to all the forms that were told. Samanantaram means that His own form is superior to all other forms. All these are told as Brahma only, the three forms - moorta, amoorta and His own internal form having astra bhooshana which is meditated upon by the yogis through a mantra.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 64:
Yatra sarvam idam protam otam cha eva akhilam jagat |
Tato jaatam jagati asmin sa jagat cha akhilam mune ||
All these are embedded in Bhagavaan, just like warp and weft of a cloth. It is all created from Him only, He Himself is the whole world.

It was told earlier that 'Jagat cha sah'. Everything is His shareera, His shakti, and are all inseparably associated with Paramaatman.

Sri Engal Aalwaan’s Commentary:
Yatra iti | Yatra - harou | Tatra sarvam iti cha paathah | Shishtam spashtam |

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 65:*
Kshara akshara mayo vishnuh bibharti akhilam eeshvarah | Purusha avyaakruta mayam bhooshana astra svaroopavat ||
He supports everything, the form of kshara and akshara. Having the svaroopa where bhooshana, astra, the adhishtaatra devataas of all these tattvaas, are all present in His form.

*Sri Engal Aalwaan’s Commentary:*
Kshara akshara maya iti | Kshara akshara roope poorvam ukte |
Bhooshana astra svaroopavat iti bhooshana astra roopena yuktam |
Sookshma roopena tadattadhdevataabhoota bhooshana astra svaroopastham purusha avyaakruta aadimayam akhilam bibharti iti arthah |
The form which is having all the bhooshanaas and astraas. All these tattvaas are present as astraas and bhooshanaas, and they are the adhidevataas of these tattvaas; in the form of all chetanaas, He is supporting all of these.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 66:*
Maitreyah -
Bhooshana astra svaroopastham yat etat akhilam jagat |
Bibharti bhagavaan vishnuh tat mama aakhyaatum arhasi ||
Maitreya - The whole world, you said, is present in the form of bhooshanaas and astraas in Bhagavaan's divine form. He supports the whole world in the form of bhooshanaas and astraas. Please do tell me about that divine form of Bhagavaan which is supporting all the tattvaas, this whole world as ornaments and weapons.

Now, Paraasharar starts to tell the astra bhooshana form of Paramaatman. This is how we do worship Bhagavaan also everyday. *Sri Bhaashyakaarar* has written one work called Nitya Grantha, which says how the Bhagavad Aaraadhana has to be done. In the very beginning, Bhaashyakaarar says 'Atha parama ekaantino bhagavad aaraadhana prayogam vakshye' - that we
have to do aaraadhana of all the bhooshanaas, astraas, individually, one by one, as chetanaas. We can also see this in Kriyaa Deepa by Sri Paraashara Bhattar.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 67:*
Sri Paraasharar -
Namaskrutva aprameyaaya vishnave prabha vishnave |
Kathayaami yathaa aakhyaatam vasisthena mama abhavat ||
Sri Paraasharar - Whatever Vasishta has taught me earlier, this astra bhooshana roopa of Paramaatman, I am going to tell you by offering namaskaarams to Mahaa Vishnu, one who is immeasurable, who has no parallel.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 68:*
Aatmaanam asya jagato nirlepam aguna amalam |
Bibharti koustubha mani svaroopam bhagavaan harih ||
Each tattva is present in Bhagavaan's form as an ornament, or a weapon; the tattva, means the adhishthaatru devataa. All the jeevaaatmans are present in Bhagavaan's divine form, as a Koustubha gem.

*Sri Engal Aalwaan’s Commentary:*
Prathamam aatmano abhimaani adhidaivatam aaha aatmaanam iti | *
Yathaa na kriyate jyotsnaa mala prakshaalana aatmaneh * ityaadi shlokena aatmano mani saamyam uktam | Sootra kaarena api *
Gunaadvaa aalokavat iti uktam; tena tat roopena tat dhaaranam yuktam | Aatmaanam iti ekavachanam jaati abhipraayam samashti abhipraayam vaa |
The abhimaani devataas of aatmans are told. It is told in the last Chapter of Brahma Sutraas, the Fourth Adhyaaya, where, when the karma bandha goes, the jeevaaatman's dharma bhoota jnyaana expands, becomes all pervasive and shines forth in its original state; there is a doubt put there whether it is newly created; an example is given, just like a gem is there covered by dust, when the dust is removed, the gem shines forth by itself; this shining is not newly created; it is already present in the gem; this is the very nature of the gem itself; it is not seen because it is covered by dust; when the dust is removed, it shines forth in its natural state; in the same
way, when the jeevaatman whose dharma bhoota jnyaana is covered or hidden by the karmaas, when the karma bandha is removed, his dharma bhoota jnyaana becomes all pervasive; it shines forth in its natural state and is not newly created. For this, this shloka is told - just as the brightness is not created for a gem when it is cleaned up, so jeevaatman is mani saamya, similarity is shown with a gem which has that kind of shine. There is a Brahma Sutra, Gunaat vaa aalokavat; there is an Upanishadic mantra which says - Sa cha aanantyaaya kalpate; he becomes ananta not in his svaroopa but in his dharma. The aanantya is in his dharma bhoota jnyaana, the all pervasiveness that he achieves is in his attributive consciousness; like the brightness of a light which is hidden, when the block is removed, the light shines forth everywhere. Because of this, the koustubha mani saamya is told for the jeevaatmans. The word aatmaanam is told, in singular; it is not one aatma, but it is the entire collectivity of the aatmans; or it can be the class of aatmans told.

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 69:_
Shreevatsa samsthaana dharam anantena samaashritam |
Pradhaanam buddhih adhyaaste gadaaroopena maadhave ||
That Ananta is supporting the pradhaana, prakruti, as Shreevatsa chinhaa. Buddhi is present in the form of the gadaa,

_Sri Engal Aalwan’s Commentary:_
Shreevatsa iti | Shreevatso romaa aavarta visheshah; *
Shreevatsenorasi shreemaan romaavartena raajate * iti harivamsha ukteh | Sa cha lakshmeenvaasa sthaanam amruta mayatvaat sarva praroha hetuh | Pradhaanam pradhaana abhimaani | Gadaabuddhyoh sthitatvena saamyam |
Shreevatsa is a mark like a tuft of hair, in His chest. Harivamsha says this. This is where Mahaa Lakshmi resides. Because Mahaa Lakshmi resides there, it is amruta maya, and is the cause of prosperity of everything. Pradhaana means moola prakruti, avyakta, the abhimaani devataa of this. Gadaa is the mace, which is hard, firm; buddhi is also firm.

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 70:_
Bhootaadim indriyaadim cha dvidhaa ahamkaaram eeshvarah |
There are three ahams - saatvika, raajas and taamasa. In creation, prakruti is made of 24 tattvaas, prakruti, mahat (buddhi), ahamsa (sattva, rajas, tamas), etc. These are all material, dravyaas. From saatvika ahamsa, indriyas are all created, with the help of raajas ahamsa also. From the taamasa ahamsa, the pancha tanmaatraas and pancha bhootaas are created; this is said to be bhootaadi. Bhootaadi is taamasa ahamsa; indriyaadi is saatvika ahamsa - these two tattvaas - He supports them as Shankha (conch) and Shaarnga (Divine Bow), which are present in Bhagavaan's divine form.

Sri Engal Aalwaan's Commentary:
Bhootaadi iti | Shabda guna hetuh shankhah shabda aadi roopa bhoota kaarana ahamskaara abhimaane |
From Shankha, the sound is produced. Taamasa ahamsa is present as Shankha, and Saatvika ahamsa is present as Shaarnga. For Shankha, the similarity is because shabda is the quality of pancha bhootaas.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 71:
Chala svaroopam atyantam javena antarita anilam |
Chakra svaroopam cha mano dhatte vishnuh kare sthitam |
Manas tattva is supported in Divine form of Bhagavaan as the divine Sudarshana Chakra, because it is fickle minded, keeps changing, not stable; with this speed, it exceeds speed of Vaayu. So, the mind moves in such speed, does not stay firm; this is why concentrating on one object is so difficult, and has to be practiced through yoga; mind moves faster than Vaayu. In His divine hand, Bhagavaan is holding the Sudarshana Chakra.

Sri Engal Aalwaan's Commentary:
Chala svaroopam iti | Manaso api sheeghratratvaat sudarshanasya tat nyantrutvam |
The mind, because of the speed with which it moves, Sudarshana is said to represent the manas. Sudarshana chakra is the abhimaani devataa of manas.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 72:
Pancha roopaa tu yaa maalaa vyjayantee gadaabhrutah |
Saa bhoota hetu sanghaato bhootamaalaa cha vai dvija ||

Sri Engal Aalwaan’s Commentary:
Pancha roopa iti | Pancha roopaa muktaa maanikya marakata
indraneela vajrasavnarna | Bhoota hetu sanghaatah tanmaatra
samudaayah | Bhoota maalaa cha maha bhootaavalih cha, sookshma
sthoola bhoota mayee iti arthah | Bhoota hetu samvaata bhoota
maalaa iti paathe tanmaatra sanghaatah tat udbhoota bhootamaala
cha iti arthah | Krishna shukla lohita peeta shyaamaah pruthivyaadaya
iti, bhootamaalaayaah cha paancha roopyam |

These are the five forms of gems - Muktaa, Manikya, Marakata, Indraneela,
Vajrasavnarna. Bhoota hetu sanghaata is the collection of tanmaatraas -
bhoota hetu means the cause of the pancha bhootaas. The cause of
the pancha bhootaas are the tanmaatreas. From ahamaaraa,
tanmaatraas are created, and from tanmaatraas, pancha bhootaas are
created. Bhoota maalaas are the pancha maha bhootaas, pruthivi, ap,
tejas, vaayu, aakaaasha - in the sookshma and sthoola form;
after pancheekaraana, they become the sthoola bhootaas. The Vyjayanti
maala, which is present in Bhagavaan’s divine auspicious form, represents
this - pancha tanmaatraas and pancha bhoota sookshma and sthoola. Bhoota
maalaa also has five forms - krishna, shukla, lohita, peeta, shyaamaa, the
various colours. All the abhimaani devataaas of these tattvaas are present in
the Vyjayanti Maala of Bhagavaan’s form.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 73:
Yaani indriyaani asheshaa buddhi karma aatmakaani vai |
Shara roopaani asheshaa taani dhatte janaardanah ||
All the indriyaas which are jnyaanendriyaas and karmendriyaas, are present
in the form of arrows, in Janaardana’s form. This means the abhimaani
devataaas of the jnyaanendriyaas and karmendriyaas.

Sri Engal Aalwaan’s Commentary:
Yaani iti | Indriyaanaam vishayeshu preryamaanatvaat shara saamyam |
Why are they present in the form of arrows, because they are impelling one
towards the sense objects.
Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 74:
Bibharti yat cha asivaram achyuto atyanta nirmalam |
Vidyamayam tu tat jnyaanam avidyaa kosha samsthitam ||
Vidyaa and avidyaa are also present in the form of sword, and cover, sheath, scabbard, charma. Sheath is avidyaa, because it covers the Vidyaa. Vidyaa is present as sword. Vidyaa is very pure.

Sri Engal Aalwaan’s Commentary:
Bibharti iti | Asivat brahmavidyaayaah samsaara cchedakatvam; tadasiratnam vidyaamayam vidyaamaya jnyaanaadi daivatam iti arthah | (Asirvidyaaroopam iti arthah |) Avidyaa - ajnyaanam, tasya aatma tirodhaanatvatvaat charmasaamyam |
Vidyaa is said to be Brahma Vidyaa, which cuts off samsaara; this is why it is given a similarity of a sword. Sheath is charma, because it covers the real nature of aatman, avidyaa is present in the form of sheath.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 75:
Ittham pumaan pradhaanam cha buddhi ahamkaaram eva cha |
Bhootaani cha hrusheekeshe manah sarvendriyaani cha |
Vidyaa avidye cha maitreya sarvam etat samaashritam ||
Thus the divine auspicious form of Bhagavaan, which is different from the moorta and amoorta which was told, supports all the abhimaani devataas of all the tattvaas; this is told for purposes of meditation. Pumaan means all the chetanaas. Pradhaanam means moola prakruti, avyakta. Buddhi is mahat. Ahamkaara is ahamkaara tattva. Bhootaani means pancha bhootaas and pancha tanmaatraas. Manas and all the jnyaanendriyaas and karmendriyaas. Vidyaa and avidyaa. All these are supported and existing in the divine auspicious form of Bhagavaan, as astraas and bhooshanaas.

Sri Engal Aalwaan’s Commentary:
Uktam artham nigamayati ittham iti | Ukta arthe abhiyukta vachanam *
Bhaasvaram divya vapusham aaspadam cha akhila aatmaanam |
Koustubham purato vishnoh bhaaskaraabham anusmaret | Pradhaana tattvasya aadhaaram sva mantrena ati sundaram | Sreevatsam purato
vishnoh hema prabham anusmaret | Devasya dakshine paarthve
hetiraajam sudarshanam | Chala svaroopam ati ugram manah tattva
aadi daivatam | Yaam vadanti puraanajnyaa bhootamaalaam
maneeshinah | Aadharaa bhootaam bhootaanaam * ityaadi |
Aachaaryaas have told like this. This is the divine auspicious form
of Bhagavaan holding all the tattvaas as astraas and bhooshanaas, to be
meditated upon. All the jeevaatmans are supported there as Koustubha
mani, in the front; one has to meditate upon the jeeva tattvaas which are
present there in Bhagavaan's form. Then, Shreevatsa has to be meditated
upon. On the right, there is Sudarshana, the king of all weapons, and
the adhidaivata of manas. And the Vyjayanti present as bhoota maalaa.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 76:
Astra bhooshana samsthaan svaroopam roopa varjitah |
Bibharti maayaa roopo asou shreyase praaninaam harih ||

Sri Engal Aalwaan's Commentary:
Astra bhooshana samsthaana svaroopam iti | Ukta prakaaraanaam
astra bhooshanaanaam samsthaanam - aaspadam svaroopam vigraham
roopa varjitah - karma nimitta praakruta roopa hitah maayaa roopah
ananta aascharya roopah shreyase darshana anusmarana naama
sankeertana aadinaa jagato abhyudayaaya dharma
samsthaapanartham cha | Yathaa vakshyati * Samastaah shaktayah
shroutaa iti aarabhya * Na saa karma nimittajaa iti antena | * Na te
roopam na cha aakaara ityaadi cha |
Whatever was told of Bhagavaan, having all the astraas and bhooshanaas,
which are representing abhimaani devataas of various tattvaas, is the Divya
Mangala Vigraha, divine auspicious form of Bhagavaan. This form is not
because of karma. Maayaa is told as aascharya. Why does He support all
these, and why do people meditate upon Him. For the shreyas of this whole
world - one can see a divine auspicious form
of Bhagavaan having bhooshana and astra and enjoy; for continuous
meditation again and again; one can do naama sankeertana; for the
prosperity and good of this whole world; and also in order to
establish dharma. All the shaktis are present in the divine auspicious form
of Bhagavaan; this form is due to His own sankalpa; He is the controller of
everything. In *Jitanta stotra*, does not mean that He does not have form and *aakaara*, He can also be present without form as *antaryami*; He has a divine auspicious form which is eternal, present all the time with Him; this form is not for Him, but for the devotees to meditate upon.

Bound selves get form because of *karma*, in order to experience the *punya* and *paapa phalaas*.

*Maayaa* is told as *aascharya shakti*; we have seen that *Shambaraasura* created so many *maayaas* which were all destroyed.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 77:*

Savikaaram pradaanaam cha pumaamsam cha akhilam jagat |
Bibharti pundareekaakshah tat evam parameshvarah ||

*Sri Engal Aalwaan’s Commentary:*
Yathaa astra bhooshanaadi roopena avasthitam pradaana aadi
tattvam bibharti evam jagat cha bibharti iti aaha - savikaaram iti |
All the *tattvaas* which were supported in *Bhagavaan* were told. Not only in the causal state, but in the state of effect also, whatever is present, that also He supports in His form, is told here. All the *prakruti*, and others, in the state of effect - He supports these also in the same way. Just as He supports the *tattvaas* in the *Astra Bhooshana* form, in the same way, He supports the world also.

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 78:*
Yaa vidyaa yaa tathaa avidyaa yat sat yat cha asat avyayam |
Tat sarvam sarva bhooteshe maitreya madhusoodane ||
Everything - *Vidyaa, avidyaa, sat, asat* - is present in Him.

*Sri Engal Aalwaan’s Commentary:*
Prasangaat vibhooti vistaaram aaha yaa vidyaa iti |

*Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 79:*
Kalaa kaashthaa nimesha aadi dinartvayana haayanaih |
Kaala svaroopo bhagavaan (paro) apaapo harih avyayah ||
Bhagavaan supports kaala svaroopa also. Though kaala is akhanda, due to upaadhi, it is seen in various divisions, kalaa, kaashtha, nimesha, dina (day), rutu (season), ayana (uttaraayana, dakshinaayana), haayana (varsha, samvatsara).

_Sri Engal Aalwaan’s Commentary:_
Kalaa iti | Haayanaih iti ittham bhoota lakshano triteeyaa |

Now, he goes further to explain that all the worlds are supported by Bhagavaan only, all the vidyaas, Vedaas. This chapter concludes with what is the phala for studying, doing adhyayana of this Amsha.

_Recap:_ In the previous session, we were studying the wonderful way in which Bhagavaan supports all the tattvaas, in the form of astraas and bhooshanaas in His Divya Mangala Vigraha, His divine auspicious form, which is for doing ultimate good for the whole world, Sri Paraashaharar says.

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 76:_
Astra bhooshana samsthaan svaroopam roopa varjitah |
Bibharti maayaa roopo asou shreyase praaninaam harih |
Why does He support all the tattvaas as astraas and bhooshanaas, in His Divya Mangala Vigraha? He is not a karma vashya, He is karma adhyaksha. His form is not praakruta, but it is divya, apraakruta, mangala, shubaashraya.

_Sri Engal Aalwaan’s Commentary:_
Astra bhooshana samsthaana svaroopam iti | Ukta prakaaraanaam astra bhooshanaanaam samsthaanam - aaspadam svaroopam vigraham roopa varjitah - karma nimitta praakruta roopa hitah maayaa roopah ananta aascharya roopah shreyase darshana anusmarana naama sankeertana aadinaa jagato abhyuyadayaaya dharma samsthaapanaaartham cha | Yathaa vakshyati *
Samastaah shaktayah shroutaa iti aarabhya * Na saa karma nimittajaa iti antena | * Na te roopam na cha aakaara ityaadi cha |
The *astra bhooshana adhyaaya* of *Bhagavaan*, which has all the *tattvaas* as *astraas* and *bhooshanaas*; this is for the ultimate good of the world. One who meditates upon this form, where all the *tattvaas* are present as *astraas* and *bhooshanaas*, this is said to be *maha yoga*. Not only the *tattvaas*, He also supports this whole world, which is in the state of effect; this is going to be told now.

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 77:**

*Savikaaram pradhaanam cha pumaamsam cha akhilam jagat  
Bibharti pundareekaakshah tat evam parameshvarah ||

*The Supreme Lord, Parameshvara, who is Pundareekaaksha, whom the Upanishad says is the person in the Aaditya Mandala, well known as the cause of the universe, and the seekers and meditators meditate upon Him, He also supports this whole world, which is in the state of effect, this pradhaana, prakruti, this praakruta jagat with all the bhoutika padaarthaas and the embodied souls; He supports all of this.*

**Sri Engal Aalwaan’s Commentary:**

*Yathaa astra bhooshanaadi roopena avasthitam pradhaana aadi  
tattvam bibharti evam jagat cha bibharti iti aaha - savikaaram iti  
He is said to be supporting (in His Divya Mangala Vigraha) all the tattvaas, tanmaatraas, pancha bhoota tattvaas, ahamkaara, mahat, moola prakruti, and all the chetanaas - this was told. He also supports the world.*

**Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 78:**

*Yaa vidyaa yaa tathaa avidyaa yat sat yat cha asat avyayam  
Tat sarvam sarva bhooteshe maitreya madhusoodane ||

*The expanse of His vibhooti is being told. He supports everything, everything is His vibhooti. He supports everything, Vidyaa, avidyaa, sat, asat. Asat means that which is not there now, it was there earlier, or will come later; can also be told as that which is in sookshma form. All these things are supported by this Supreme Lord, Madhusoodana.*

**Sri Engal Aalwaan’s Commentary:**

*Prasangaat vibhooti vistaaram aaha yaa vidyaa iti*
Sri Vishnu Purana, Amsha 1, Chapter 22, Shloka 79:
Kalaa kaashthaam nimesha aadi dinartvayana haayanaih |
Kaala svaroopo bhagavaan (paro) apaapo harih avyayah ||
He is the controller of even _kaala_. _Kaala_ is also _shareera_ to Him. He supports it. _Kaala_, which has got the divisions, _kalaa, kaashta, nimesha, dina, rutu, ayana_. This is also a _svaroopa_ of _Bhagavaan_, form of _Bhagavaan_ only.

Sri Engal Aalwaan’s Commentary:
Kalaa iti | Haayanaih iti ittham bhoota lakshano triteeyaa |

Sri Vishnu Purana, Amsha 1, Chapter 22, Shloka 80:
Bhooh loko atha bhuvah lokah suvah loko munisattama |
Mahah janah tapah satyam sapta lokaa (lokaan imaan) ime vibhuh ||
All the seven worlds - _bhoo, bhuvah, suvah, mahah, janah, tapah, satyam_ - He is supporting all these seven worlds. He is the controller and supporter of all these worlds.

Sri Engal Aalwaan’s Commentary:
Bhooh iti | Sapta lokaan bibharti iti sheshah |

Sri Vishnu Purana, Amsha 1, Chapter 22, Shloka 81:
Loka aatma moortih sarveshaam poorveshaam api poorvajah |
Aadhaarah sarva bhootaanaam svayam eva harih sthitah ||
All the worlds are His form only. He Himself is there. Everything is His _shareera_, is told as _visheshana_, and He is _visheshya_. Even though everything is His _shareera_, He does not undergo any change; the change is only in the _visheshana_, which is His _shareera_. Everything is inseparably associated with Him. He is _upaadaana kaarana_. He is the support for all the beings. He Himself is present in all these forms.

Sri Engal Aalwaan’s Commentary:
Lokaatma moortih iti | Lokaa aatma moortih yasya sah lokaatma moortih |

Sri Vishnu Purana, Amsha 1, Chapter 22, Shloka 82:
Deva maanusha pashu aadi svaroopaih bahubhih sthitah |
Tatah sarveshvaro ananto bhoota moortih amoortimaan ||

He is present in various forms, in the form of deva, manushya, pashu. All are His forms only, His prakaara, being His shareera, and He is prakaari. He is everywhere, all pervasive; all are His forms only; and He, being antaryaami, is present unseen by anyone.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 83:
Rucho yajoomshi saamaani tathaa eva atharvanaani vai |
Itihaasa upavedaah cha vedaantashu tathoktayah ||

Now, the shabda svaroopa, He is present as shabda moorti dharah, is going to be told. All the Vedaas, and shabdaas are His form only. Rk, Yajus, Saama, Atharva - the Vedaas, Itthaasaas - Mahaabhaarata, Upaveda - Aayurveda, Dhanurveda, Gaandharvaveda, Dandaneeti; and Vedaanta - are His form only.

Vedaanta is told separately, compared to Rk, Yajus, Saama, Atharva, because of its importance. Bhagavat svaroopa is established separately there. In our siddhaanta, Poorva Kaanda and Uttara Kaanda are given equal importance. This is established very clearly in Sri Bhaashya, Vedaartha Sangraha, of Bhagavad Ramanuja, and all the Aachaaryaas that the entire Veda is given equal importance. Poorva Kaanda is Bhagavat Aaraadhana prakaara, and Uttara Kaanda is telling Bhagavat Svaroopa. Because Bhagavat Svaroopa and Upaasanaa are coming, the upaaya is told; this is why Vedaanta is told separately.

Sri Engal Aalwaan's Commentary:
Rucha iti | Itihaaso bhaarataadih | Upavedaah aayur dhanurveda gaandharva dandaneetayah | Vedaantashe iti pruthak grahanam praashastyaat |

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 84:
Vedaangaani samastaani manvaadi gaditaani cha |
Shaasstraani asheshaaani aakhyaanaani anvaaakaah cha ye kvachit ||
All the Vedaangaas (Shikshaa, Vyaakarana, Chandas, Nirukta, Jyoutisha, Kalpa), and Manu Dharma Shaasstra, Manu Smruti, all the Dharma
Shastraas, the Aakhyaanaas like Soupornaakhyaana, and the Anuvaakaas (Anuvaaka is collection of Sooktaas, and a Sookta is collection of Rng Mantraas), collection of Yajus mantraas, said to be Anuvaaka - all these are Bhagavaan only.

_Sri Engal Aalwaan's Commentary:_
Vedaangaani iti | Aakhyaanaani souparnaadeeni | Ruk samooha visheshah sooktam | Sookta samooho anuvaakah, yajussamoohah cha |

_Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 85:_
Kaavyalaapaah cha ye kechit geethakaani akhilaani cha |
Shabda moorti dharasya etat vapuh vishnoh mahaatmanah ||
Kaavyaas, prabandhaas, geetha - all are shareera, vapu of Mahaa Vishnu.

Bhaashyakaarar says that the lakshana for shareera is that it is a dravya. How can shabda be called as vapu, because shabda is not a dravya. This is explained as Vedaabhimaani devataa. For all these, there are abhimaani devataas. When we say vapu, shareera, the abhimaani devataas are to be taken. This is how it is explained. All the Vedaas are supported by Bhagavaan only, as Swami Deshikan says. During praakhiruta pralaya, even Chaturmukha Brahma does not exist. Vedaas are said to be nitya, and are said be there in Bhagavaan's jnyaana. When Bhagavaan does the srushti again, Bhagavaan teaches Chaturmukha Brahma, in the same way as it was earlier. This nityatva is what makes the Vedaas apourusheya. Then Chaturmukha Brahma teaches to all the rishis. He also creates the rishis based on the previous karmaas, sukrutaas, by which they do tapas and saakshaatkaara of Veda bhaagaas. So, Vedaas are all existing as it is, and is not created by Bhagavaan; but He does upadesha. Vedaas will always be there in Bhagavaan's jnyaana, in the same form all the time, and will never change; the order is most important. Bhaashyakaarar says in Vedaartha Sangraha that the loukika shabdaas and Vaidika shabdaas are all coming from Vedaas only. The difference is that in the loukika shabdaas, there is no aanupoorvi nityatva, no krama nityatva. Whereas Vedaas are always being taught in the same order, in the guru shishya paramparaa.

_Sri Engal Aalwaan's Commentary:_
Yaani moortaani amoortaani yaani atra anyatra vaa kvachit |
Santi vai vastu jaataani taani sarvaani tat vapuh ||

This is the conclusion that everything is His vapu, shareera. There is aadhaara aadhey a bhaava, niyaamaka niyaamya bhaava, sheshi shesha bhaava - these are the three relationships. Everything, all objects, whatever exist here, there, anywhere, moorta, amoorta, whether it is in the gross or subtle state, is all His shareera. All are controlled by Him, supported by Him, and for His purpose.

Aham harih sarvam idam janaardano naanyat tatah kaarana kaarya jaatam |
Eedrungmano yasya na tasya bhooyo bhavodbhavaa dvandva gadaa bhavanti ||

This is like ‘Aham Brahmaasmi’, ‘Tat tvam asi’. Here, aham means that it is jeevaatman, pratyagaatman. Aham harih menas aham brahmaatmakah, and aham tat shareerakah, that I have Hari as my aatman, I am the shareera for Hari. Everything is Janaardana means that everything is shareera of Janaardana. There is nothing which is effect or cause which is other than Him. Everything is inseparably associated with Him in shareera shareeri bhaava. One who does this kind of anusandhaana, one who fully realizes this, he will not suffer from the dualities of this life creation again; all the sufferings due to duality, which are coming from this samsaara, will not happen to such a person who realizes this fully and does this kind of anusandhaana.
Now, Paraasharar concludes this Prathama Amsha. This is the First Amsha in this Vishnu Puraana, which was told to you by me, O Maitreya. I have taught you as it is. In whom all these meanings are well established, he will get rid of all the sins.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 89:
Kaartikyaam poushkara snaane dvaadasha aabdena yat phalam |
Tat asya shravaanaat sarvam maitreya aapnoti maanavah ||

One who listens to this First Amsha of this Puraana Rathna, he will get the fruits, phala which comes. There are two interpretations for this - the Kaartika maasa Pushkara snaana once in twelve years, is said to be very sacred; one who takes bath in that, is one meaning; the other meaning is for twelve years, every year, during Kaartika maasa taking Pushkara snaana. The fruit which he gets will come to one who listens to this First Amsha of Vishnu Puraana. O Maitreya, all this phala one gets by listening to this Amsha itself.

This is the Phala Shruti. Listening itself is so auspicious, and does all good.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 90:
Devarshi pitru gandharva yaksha aadeenaam cha sambhavam |
Bhavanti shrunvatah pumso devaadyaa varadaa mune ||

What is the purpose of listening to this - that devaas were created, rishis were created, etc. All the creation of devaas, rishis, gandharvaas, yakshaas - one who listens to all this - to him all the devaas will give all kinds of boons.

This concludes the Twenty Second Chapter of First Amsha.

|| Iti Sri Vishnu Puraane Prathame Amshe Dvaavimsho Adhyaayayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Prathame Amshe Dvaavimsho Adhyaayayah ||

|| Samaaptam cha prathama amsha vyaakhyaanam ||
This Vishnu Puraana which establishes what is Para Tattva, in this, the First Amsha comes to an end.