

# Sri VishNu PurANam

(Vol 4)



Annotated Commentary in English by  
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# **Sri Vishnu Puraana**

Classes conducted online

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## || *Atha Chaturtho Amshah* ||

Now, the *Amsha* 4.

## || *Atha Prathamam Adhyaayah* ||

### *Brahma's Vamsha*

Now Chapter 1 of *Amsha* 4.

[Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 1:](#)

*Maitreyah -*

*Bhagavan yat naraih kaaryam saadhu karmani avasthitaih |*

*Tat mahyam gurunaa aakhyaatam nitya naimittikaatmakam ||*

*Maitreyah* - Those who are established in *saadhu karma*, *vaidika karmaas*, whatever one has to do, that you told me in great detail. *Nitya* and *Naimittika karmaas* which are very much required, by those who are following the *vaidika dharmas*, you told me about them.

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

*Truteeye amshe bhagavatah sthiti hetu bhoota manvaadi roopa bhedaanaam adhikaara bhedah uktah | Visheshatah cha jagatah sthiti hetuh varna aashrama dharmah sadaachaarah cha uktah | Chaturthe amshe tu tat sthaapaka dhaarmika soma soorya udbhava kshatra vamshah tat anucharitam cha uchyate |*

In the Third *Amsha*, in order to take care of the sustenance of this world, *Manus*, *Manvantaraas* were all told; the differences in their *adhikaara* was also told; various *Manus*, *Manvantaraas*, *vamshaas* of *devaas*, were all told. Especially with great detail, that which causes the sustenance of the world, that on which the world sustains, was told, which is nothing but *varna aashrama dharma*, and *sadaachaara*. It is made very clear that the world stands on these. If the *varna aashrama*

*dharmaas* are followed, then the world will be peaceful, and sustenance happens in a nice way. Similarly *sadaachaara*. This was explained. In the Fourth *Amsa*, those who established this *varna aashrama dharma*, details of those *vamshaas* are going to be told. The *Soma*, *Soorya vamsha*, will all be told.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 2:](#)

*Varna dharmaaah tathaa aakhyaataa  
dharmaa ye cha aashrameshu cha |*

*Shrotum icchaami aham vamsham  
raajnyaam tat broohi me guro ||*

Also the *varna dharmaaas* were told - *aashrama dharmaaas* were also told in detail by you. I am interested in listening to the *vamsha* of all the kings, who established all these things.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 3:](#)

*Sri Paraasharah*

-

*Maitreya shrooyataam ayam aneka yajva shoora veera dheera  
bhoopaala alankruto brahmaadih maanavo vamshah ||*

*Sri Paraasharah* - *Manu vamsha*, I am going to tell starting from *Chaturmukha Brahma*, to all the *Manus*, it is decorated by such great kings, who were performing a lot of *yaagaas*, who were very valiant, and powerful.

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

*Maitreya iti | Veerah utsaahee | Shoorah paraabhibhaavee |*

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 4:](#)

***Tat asya vamshasya anupoorveem ashesha paapa prakshaalanaaya maitreya etaam shrunu | |***

What is the purpose of this, all your sins will get destroyed because it is such a *dhaarmika vamsha*. Even listening to it will wash away all our sins.

***Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 5:***

***Sakala jagataam aadih anaadi bhootah sa rik yajus saama aadimayo bhagavaan vishnuh | Tasya brahmano moortam svaroopam hiranyagarbhaakhyo bhramaanda bhooto bhagavaan brahma vai praak babhoova | |***

*Bhagavaan Vishnu* is the sole creator of this whole world. He is beginningless. He is *Ringmaya, Yajurmaya, Saamaveda maya, Bhagavaan Vishnu*. He is praised by the *Vedaas*, He is established in the *Vedaas*. Every word of the *Vedaas* is telling about Him only. He is that *Brahma's moorta svaroopam*, that which is manifested. He is called *Hiranyagarbha*, and is the whole *Brahmaanda* itself. He is *Chaturmukha Brahma* who was born first. He is the first *chetana* in the *Brahmaanda*, called *Hiranyagarbha*.

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

***Brahmanah cha dakshina angushtha janmaa dakshah prajaapatih | Dakshasya api aditih aditeh vivasvaan vivasvato manuh | |***

From *Chaturmukha Brahma's* right thumb, *Daksha Prajaapati* was born. From *Daksha*, *Aditi* was born. From *Aditi*, *Vivasvaan*, and from *Vivasvaan*, *Manu* was born.

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

***Braahmana iti | \* Aditih hi aja nishta dakshayaa duhitaa tava taam devaa anu ajaayanta \* ityaadi shruti sammatatvaat brahma dakshaadi kramah uktah | Na tu brahma mareechi aadih |***

The *Brahma Daksha krama* is told. Not *Brahma* and *Mareechi*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 7:](#)

*Manoh ikshvaaku nruga dhrushta sharyaati narishyanta naabhaaga  
dishta karoosha prushadhyaakhyaa nava putraa babhoovuh |*

Manu had nine sons. They are *Iskhvaaku*, *Nruga*, *Drushta*, *Sharyaati*, *Narishyanta*, *Naabhaaga*, *Dishta*, *Karoosha* and *Prushadhra*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 8:](#)

*Ishtim cha mitraa varunayoh manuh putrakaamah chakaara ||*

With the desire to beget sons, he performed *yaaga Ishti* for *Mitra* and *Varuna*.

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

*Ishtim cha iti | Ikshvaaku aadi putra utpatteh poorvam ishtim  
chakaara | Tasmaat iskvaaku aadi utpatteh praak ilaa janma, \**

*Akarot putra kaamah tu munih ishtim prajaapatih || Anutpanneshu  
navasu punneshu eteshu suvrata || \* iti vaayu ukteh |*

*Manu* performed the *Ishti* first, and then got all the sons. *Ilaa* was born first, and then the nine sons were born. This is the order which we have to understand, though in the *paatha krama*, it is different. The *Vaayu Puraana pramaana* is being told.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 9:](#)

*Tatra taavat apahnute hotuh apachaaraadilaa naama kanyaa  
babhoova ||*

He did *Putrakaameshti* for *Mitra*, *Varuna*; there was a mistake by the *hotru* during the *yaaga*. Because of the mistake they did, instead of



getting a son, he got a daughter, by name *Ilaa*. After that, the sons were born.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 10:**

***Saiva cha mitraavarunayoh prasaadaat sudyumno naama manoh putro maitreya aaseet |***

Then he worshipped *Mitra* and *Varuna*, and with their *prasaada*, *Ilaa* who was born as a daughter, she got turned into a male by name *Sudyumna*.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 11:**

***Punah cha eeshvara kopaat stree satee saa tu soma soonoh budhasya aashrama sameepe babhraama | |***

Again that *Sudyumna* was roaming around in *Kailaasa* where *Eeshvara* was in *ekaanta*; there is a saying that whoever comes when they are in *ekaanta* will turn into a woman. So, he again turned into a woman. Near the *Budha's aashrama*, he was roaming around, after becoming a woman.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 12:**

***Saanuraagah cha tasyaam budhah puroorava sama aatmajam utpaadayaamaasa | |***

*Budha* got interested in her, and he got a son *Pururavas*.

The story continues that he becomes *Sudyumna* again by the grace of the Lord. We will see these next.

We are studying *Amsha 4, Chapter 1*, where *Maitreyar* asks *Paraasharar* that he would like to know more about the *Kshatriya vamshaas*, the *vamsha anucharita*, and *Paraasharar* is starting to tell these details. He tells that *Manu* did a *Putrakameshti yaaga*, where the *hotru* made a mistake, and because of this, instead of a son, a *daughter* was born by name *Ilaa*. He did the *Putrakaameshti yaaga* to please gods *Mitra* and *Varuna*, and with their grace, *Ilaa* became a son, by name *Sudyumna*. This *Sudyumna*, while roaming around *Eeshvara's* place, because of *Eeshvara's shaapa*, he again turned into a woman. He was roaming around *Budha's aashrama*, where

*Budha* is the son of *Soma*. *Budha* got interested in her, and had a son by name *Pururavas*.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 13:**

*Jaate cha tasmin amita tejobhiih parmashibhiih ishtimaya rungmayo yajurmayah saamamayo atharvanamayah sarvamayo manomayo jnyaanamayo vijnyaanamayo annamayo amrutamayo na kinchit mayo bhagavaan yajnya purusha svaroopee sudyumnasya pumstvam abhilashadbhiih yathaavat ishtah tat prasaadaat ilaa punarapi sudyumno abhavat |*

Due to *Eeshvara's shaapa*, *Sudyumna* had again turned into *Ilaa*. After that, *Yajnyapurusha*, *Mahaavishnu* was again worshipped, with the *ishti*, with the desire to make *Ilaa* again into a man. The attributes of the *Yajnyapurusha* are told here, as *Rungmaya*, *Yajurmaya*, *Saamamaya*. He is the one praised by all the *Vedaas*. All the *Vedic shabdaas* are telling *Paramaatman* only. This is told also as *Atharvanamaya*, *Sarvamaya*, *Manomaya* (*parishuddha mano graahyah*), *Jnyaanamaya*, *Vijnyaanamaya*, *Annamaya*, *Amrutamaya*. *Na kinchit maya* means that He did not have any *jnyana sankocha* like *deva* and others, who were all *karma vashyaas*, *kshetrajnyaas* only. Because He is the Supreme *yajnya purusha Bhagavaan*. The *rishis* desired and performed the *ishti*. They wanted *Ilaa* to become a man, desiring the manhood of *Sudyumna*. With His grace, *Ilaa* again became *Sudyumna*.

**Sri Engal Aalwaan's Commentary:**

*Jaate cha iti | Na kinchit mayah - karma kruta devaaadi roopa tat kruta jnyana sankochaadi rahitah |*

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 14:**

*Tasya api utkala gaya vinataah trayah putraah babhoovuh |*

Then, *Sudyumna* had three sons, *Utkala*, *Gaya*, *Vinata*.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 15:**

*Sudyumnah tu stree poorvatvaat raajyabhaagam na lebhe |*

*Sudyumna*, because he was born as *Ilaa*, he did not get any part in the kingdom of his father.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 16:**

*Tat pitraa tu vasishtha vachanaat pratishthaanam naam nagaram sudyumnaaya dattam tat cha asou purooravase praadaat |*

*Vasishtha* told *Manu* that he can give *Sudyumna* the city of *Pratishthaana*, and this city was given. This, *Sudyumna* gave it to his son *Pururavas*.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 17:**

*[Tat anvayaah cha kshatriyaah sarve dikshu abhavan |] Prushadhras tu manuputro guru go vadhaat shoodratvam agamat |*

All the sons, those related to him became *kshatriyaas*, and were present in all directions. *Prushadhra*, son of *Manu*, one of the nine sons of *Manu*; he killed a cow belonging to his guru, and because of that, he became a *shoodra*.

**Sri Engal Aalwaan's Commentary:**

*Prushadhra iti | Soochee kathaaha naayena alpatvaat prathamam prushadhraadi vamsha uktih | Balandhana utpatteh pashchaat naabhaagasya vaishyatva praaptih |*

This is a small *vamsha*, and because of this, it is told first. *Prushadhra* is the last son of *Manu*. *Naabhaaga* had a son *Balandhana*, and then *Naabhaaga* became a *vaishya*.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 18:**

*Manoh putrah karushah karushaat karushaah kshatriyaa mahaa bala paraakramaa babhoovuh |*

*Manu*'s son is *Karoosha*. *Karoosha*'s children are *Kaarooshaas*. They are all *Kshatriyaas*; they had great valour, very valiant warriors.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 19:**

*Dishta putrah tu naabhaago vaishyataam agamat tasmaat  
balanghanah putro abhavat |*

*Dishta is another son of Manu. His son, Naabhaaga became a vaishya. He had a son Balandhana.*

*Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 20:*

*Balandhanaat vatsapreetih udaarakeertih |*

*Vatsapreeti was born to Balandhana, and he was very famous.*

*Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 21:*

*Vatsapreeteh praamshuh abhavat |*

*Vatsapreeti had a son by name Praamshu.*

*Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 22:*

*Prajaapatih cha praamshoh eko abhavat |*

*Praamshu had a son by name Prajaapati.*

*Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 23:*

*Tatah cha khanimitrah |*

*His son was Khanimitra.*

*Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 24:*

*Tasmaat chakshushah |*

*Chakshusha was son of Khanimitra.*

*Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 25:*

*Chakshushaat cha atibala paraakramo vimsho abhavat |*

From *Chakshusha*, *Vimsha* was born, who was also very powerful and valiant.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 26:](#)

*Tatah vivimshakah |*

*Vimsha's son was Vivimshaka.*

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 27:](#)

*Tasmaat cha khaninetrah |*

Then, *Khaninetra*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 28:](#)

*Tatah cha ativibhootih |*

Then, *Ativibhooti*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 29:](#)

*Ativibhooteh atibala paraakramah karandhamah putro abhavat |*

*Ativibhooti* had a son by name *Karandhama*, who was also very powerful and valiant.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 30:](#)

*Tasmaat api avikshit |*

His son was *Avikshit*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 31:](#)

*Avikshitah api atibala paramaakramah putro marutto naamaa abhavat | Yasyema adyaapi shlokou geeyete |*

*Avikshit* had a powerful and valiant son by name *Marutta*. *Marutta* was very famous, and there are two *shlokaas* which are quite popular, even to this day.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 32:](#)

*Maruttasya yathaa yajnyah tathaa kasya abhavat bhuvi |*

*Sarvam hiranmayam yasya yajnyavastu atishobhanam | |*

*Marutta* did a *yajnya*. Nobody has performed a *yajnya* as he has performed, as everything was gold. All items used there were golden. It was so beautiful to look at, and was so well performed. Nobody performed *yajnya* like this.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 33:](#)

*Amaadyat indrah somena dakshinaabhih dvijaatayah |*

*Marutah pariveshtaarah sadasyaah cha divoukasah | |*

In that *yajnya*, after having received *Somarasa*, *Indra* felt great joy. All the *Brahmins* were very satisfied with the *dakshinaa* they received. They were all feeding. All the persons sitting there in the *sadas* were all gods, *devataas*.

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

*Amaadyat iti | Pariveshtaarah bhojayitaarah |*

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 34:](#)

*Sa maruttah chakravartee narishyanta naamaanam putram avaapa |*

*Marutta* had a son by name *Narishyanta*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 35:](#)

*Tasmaat cha damah |*

He had a son by name *Dama*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 36:](#)

*Damasya putro raajavardhano jajnye |*

Dama had a son Raajavardhana.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 37:](#)

*Raajavardhanaat suvruddhih |*

From *Raajavardhana*, *Suvruddhi*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 38:](#)

*Suvruddheh kevalah |*

From *Suvruddhi*, *Kevala*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 39:](#)

*Kevalaat sudhrutih abhoot |*

From *Kevala*, *Sudhruti*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 40:](#)

*Tatah cha narah |*

Then, *Nara*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 41:](#)

*Tasmaat chandrah |*

Then *Chandra*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 42:](#)  
*Tatah kevalo abhoot |*

Then Kevala.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 43:](#)

*Kevalaat bandhumaan |*

From Kevala, Bandhumaan.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 44:](#)

*Bandhumato vegavaan |*

From Bandhumaan, Vegavaan.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 45:](#)

*Vegavato budhah |*

From Vegavaan, Budha.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 46:](#)

*Tatah cha trunabinduh |*

From Budha, Trunabindu.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 47:](#)

*Tasya api ekaa kanyaa ilavilaa naama |*

Trunabindu had a daughter by name Ilaavilaa.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 48:](#)

*Tatah cha aalambusaa naama vara apsaraah trunabindu bheje |*



Then, a very good apsaras by name *Alambusaa* married *Trunabindu*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 49:](#)

*Tasyaam api asya vishaalo jajnye yah pureem vishaalaam nirmame |*  
*Trunabindu* with that apsaras, had a son called *Vishaala*. He built a city called *Vishaalaa* itself.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 50:](#)

*Hemachandrah cha vishaalasya putro abhavat |*  
*Vishaala* had a son *Hemachandra*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 51:](#)

*Tatah chandrah |*  
His son was *Chandra*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 52:](#)

*Tat tanayo dhoomraakshah |*  
*Chandra's* son was *Dhoomraaksha*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 53:](#)

*Tasya api sanjayo abhoot |*  
Then *Sanjaya*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 54:](#)

*Sanjayaat sahadevah |*  
Then *Sahadeva*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 55:](#)

*Tatah cha krushaashvo naama putro abhavat |*  
Then, a son called *Krushaashva*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 56:](#)

*Somadattah krushaashvaat jajnye yo dasa ashvamedhaan*  
*aajahaara |*  
*Somadatta* was born to *Krushaashva*, and he did ten *Ashvamedha* *yajnyaas*.

There is also a *paathantara* that he did *shata ashvamedha*, 100 *Ashvamedhaas*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 57:](#)

*Tat putro janameyayah |*  
His son is *Janamejaya*.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 58:**  
**Janamejyaat sumatih |**

Janamejaya had a son called Sumati.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 59:**  
**Ete vaishaalikaah bhoobhrutah |**

They all belong to Vishaala vamsha. All of them kings.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 60:**  
**Shloko api atra geeyate |**

There is a shloka also in respect of them.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 61:**  
**Trunabindoh prasaadena sarve vaishaalikaah nrupaah |**  
**Deerghaayusho mahaatmaano veeryavanto atidhaarmikaah |**

All the kings belonging to Vishaala vamsha, all live for a long time; they are all great kings, very valiant, and also following dharma.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 62:**  
**Sharyaateh kanyaa sukanyaa naama abhavat yaam upayeme**  
**chyavanah |**

Sharyaati is another son of Manu. Sharyaati had a daughter by name Sukanyaa. Chyavana married her.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 63:**  
**Aanartanaamaa parama dhaarmikah sharyaati putro abhavat |**  
**Sharyaati also had a son by name Aanarta. Who was parama dhaarmika.**

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 64:**  
**Aanartasya api revata naama putro jajnye, yah asaavaanarta**  
**vishayam bubhuje pureem cha kushasthaleem adhyuvaasa |**  
**Aanarta had a son by name Revata. He enjoyed Aanarta's kingdom, and**  
**lived in the city of Kushasthalee.**

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 65:**  
**Revatasya api raivatah putrah kakudmi naamaa dharmaatmaa**  
**bhraatrushatasya jyeshto abhavat |**  
**Revata had hundred sons, his name was Raivata Kakudmi. He was a**  
**dharmaatmaa. He was the eldest of hundred brothers.**

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 66:**  
**Tasya cha revatee naama kanyaa abhavat |**  
**He had a daughter by name Revati.**

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 67:**

***Sah taam aadaaya kasya iyam arhati iti bhagavantam abjayonim  
prashtum brahmalokam jagaama |***

He took his daughter *Revati* and wanted to know whom he should marry off his daughter *Revati*. In order to know who is the best person suited for his daughter *Revati*, he wanted to ask *Chaturmukha Brahma*. So he went to *Brahma loka*.

**Sri Engal Aalwaan's Commentary:**

***Sa iti | Brahma lokam jagaama iti | Brahmaloakah - satyalokah na tu  
merusthah; yato raivate brahmanah antike tihthati eva merustho  
brahma devaih saha ashtavimshat dvaaparaante  
krushnaavataaraartham ksheerodam agamat iti panchame amshe  
vakshyati | Atah satya lokastha hiranyagarbha amsho anyo brahma  
merustha iti na virodhah |***

*Brahma loka* is *Satya loka*. In *Meru parvata*, there is another *Brahma*. The one referred here is the *Chaturmukha Brahma* in *Satya loka*. The *Hiranyagarbha* who is there in *Satya loka*, his *amsha* only is also there in *Meru*; so there is no difference. *Raivata* is also near *Brahma loka*. The *Brahma* who is in *Meru*, along with all the gods, at the end of 28th *Dvaapara*, he went to *Ksheerasaagara*, in order to pray to God for *Krishnaavataara*. This will come in the Fifth *Amsha*.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 68:**

***Taavat cha brahmano antike haahaahoo hoo sanjnyaabhyaam  
gandharvaabhyaam atitaanam naama divyam gaandharvam ageeyata  
|***

At that time, in *Brahma loka*, in *Chaturmukha Brahma's aasthaana*, the *Haahaa Hoohoo gandharvaas* were singing a *divya gaandharva geeta*, called *Atitaana*.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 69:**

***Tat cha trimaarga parivruttaih aneka yuga parivru(ttim)tteeh  
tishthan api raivatah shrunvan muhoortam iva mene |***

*Raivata* along with his daughter *Revati* started listening to that, and though he listened for so many *yugaas*, so many *yugaas* passed by as he was listening to the divine music of the *gandharvaas*, he thought it was just a *muhoorta*. So many *yugaas* went just like a flash.

**Sri Engal Aalwaan's Commentary:**

*Tat iti | Parivruttayah parivartaah | Ete dattilaadishu drashtavyaah | Trimaarga parivruttaih chitra dakshina dhaatraakhyaah trimaargaah tat vishaye kaala vishesha yukta geeta gaana kriyaabhyaam | Aneka yuga parivruttih iti kaalaadhvanoh iti dviteeyaa | Parivruttih iti cha paathah |*

These are special details about the music. There are three *maargaas* told - *Chitra*, *Dakshina* and *Dhaatraa*.

Though many *yugaas* passed by as he was listening to that beautiful music, he thought he had just spent a *muhoorta*. A *muhoorta* is said to be 40 minutes. 30 *muhoortas* is a day. It went by so fast that he did not even realize that so many *yugaas* went.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 70:**

*Geetaavasaane cha bhagaavantam abjayonim pranamya raivatah kanyaayogyam varam aprucchat |*

At the end of that singing, he prostrated to *Chaturmukha Brahma*, and asked him who is the suitable match for his daughter *Revati*.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 71:**

*Tatah cha asou bhagavaan akathayat kathaya yo abhimatah te vara iti |*

Then *Chaturmukha Brahma* asked him "What do you have in your mind? Who is the best suited according to your opinion. I would like to listen to that first".

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 72:**

*Punah cha pranamya bhagavate tasmai yathaa abhimataanaam aatmanah sa varaan kathayaamaasa ka eshaam bhagavato abhimata iti yasmai kanyaam imaam prayacchaami iti |*

Again he prostrated to *Chaturmukha Brahma*, and told him who all he had in his mind - who are the bridegrooms he had in mind. Then he asked *Chaturmukha Brahma*, among them, "Who do you think is the best suited for my daughter".

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 73:**

*Tatah kinchit avanata shiraah sasmitam bhagavaan abjayonih aaha | Chaturmukha Brahma bent down his head little bit, and with a slight smile in his face, says thus -*

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 74:**

***Ya ete bhavato abhimataa naiteshaam saampratam putra poutra apatyapatyasantatih api avaneetale asti |***

Whatever names you have told, O *Raivata*, their sons, grandsons, great grandsons, none of them are existing today on earth. Their entire *vamsha* itself does not exist, so many *chaturyugaas* have gone already.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 75:**

***Bahooni tava atra eva gaandharvam shrunvatah chaturyugaani ateetaani |***

Your listening to the *gandharva gaana* here, so many *chaturyugaas* have passed by in the meanwhile.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 76:**

***Saampratam maheetale ashtaavimshatitama manoh chaturyugam ateetapraayam vartate |***

The 28th *chaturyuga* is now running on earth. *Manu's* 28th *chaturyuga* is now running.

**Sri Engal Aalwaan's Commentary:**

***Saampratam iti | Ashtaavimshati tamam chaturyugam |***

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 77:**

***Aasan no hi kalih |***

*Kali yuga* is about to come.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 78:**

***Anyasmai kanyaratnam idam bhavataa ekaakinaa abhimataaya deyam |***

You have to give your daughter *Revati* to someone else, whom you have in mind, and whom you like.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 79:**

***Bhavato api putra mitra kalatra mantri bhrutya bandhu bala koshaadayah samastaah kaalena etena atyantam ateetaah |***

Even your own children, friends, wife, ministers, all your servants, relatives, your army, your treasury, everything, over a period which has passed by, is dissolved.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 80:**

***Tatah punarapi utpanna saadhvaso raajaa bhagavantam pranamyapapraccha |***

The king got scared, again prostrated to *Brahma* and asked him.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 81:**

***Bhagavan evam avasthite mayaa iyam kasmai deyeti |***

O *Bhagavaan*, if such is the case, whom should I give my daughter in hand to?

***Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 82:***

***Tatah sa bhagavaan kinchidavanamrakandharah krutaanjali  
bhootvaa sarva loka guruh ambhojayonih aaha |***

Again, he bent down his head a little bit, and did *anjali*bandha, *namaskaara*; that one who was born on the lotus, said thus -

***Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 83:***

***Brahmovaacha -***

***Na hi aadi madhya antam ajasya yasya vidmo vayam sarvamayasya  
dhaatuh |***

***Na cha svaroopam na param prabhaavam na chaiva saaram  
parameshvarasya ||***

***Brahma -***

He starts to describe the greatness and qualities of *Parabrahma*, and that one of His *avataaras* is going to manifest in the *pruthivi*, earth. For that, he starts to praise *Bhagavaan*. This is the *Brahma Stuti* of *Paramaatman*. There is no end, there is no beginning of that unborn one. We do not know His beginning or end. He is everything. He is the Creator of the world. He is everything, present everywhere. One cannot know His *jnyaana aananda svaroopam*.

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

***Na iti | Svaroopam jnyaana anaandaadi lakshanam | Prabhaavam \*  
Paraa asya shaktih vividhaiva shrooyate svaabhaavikee \* ityaadi  
uktam prabhaavam | Saaram vishva dhaarana niyamanaadi kshamam  
balam |***

He has all the *jnyaana, bala*, which are *svaabhaavikee*, natural to Him, not given by anyone. That *Parameshvara's prabhaava, svaroopam*, who can know? How He supports everything, controls everything, that power we cannot know.

***Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 84:***

***Kalaa muhoortadimayah cha kaalo na yat vibhootih parinaama  
hetuh |***

***Ajanma naashasya sadaikamoorteh anaamaroopasya sanaatanasya  
||***

His *vibhooti*, which is *Paramapada*. All the *parinaama* which happens here due to *kaala - kalaa, muhoorta, kaastha, dina, paksha, ahoraatra, ayana, samvatsara*, do not happen in His *vibhooti, nitya vibhooti*. The *kaala* which is having all these divisions, does not cause any change or

*parinaama* in the *nitya vibhooti*. He does not have *naama*, *roopa*, He can be present as anything, any name, any form, anywhere. He is everything, He is *sanaatana*. He is *nitya*. He does not have *janma*, *naasha*. He is unchanging.

**Sri Engal Aalwaan's Commentary:**

*Kaala iti | Kaala muhoorta iti anena \* Tripaadasya amrutam divi \* Yatra poorve saadhyaah santi devaah \* Divyam sthaanam ajaram \* ityaadi shruti siddhasya parama padasya akaala kaalyatvam uchyate | Ajanma naashasya karma nimitta shareera grahana tat viyogah rahitasya | Sadaa eka moorteh - sadaa eka roopaasya | Samasta moorteh iti cha paathah | Anaama roopasya karma kruta deva aadi naama roopa asprushtasya |*

*Paramapada* is not under the control of *kaala*. There, *kaala* is under the control of *Paramaatman*. Nothing happens there under the control of *kaala*. It is *apraakruta*. *Janma*, *naasha* due to *karma* does not happen to Him. Because of *karma*, being born with a body is not there for Him. Association with the body is *janma*, and separation from the body is *marana*, because *jeevaatman* is also *nitya* - this is not there for Him. Due to *karma*, the *baddhaas* get the *deva* and other forms and names. This is not there for *Paramaatman*.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 85:**

*Yasya prasaadaat aham achyutasya bhootah prajaasrushtikarah antakaaree |*

*Krodhaat cha rudrah sthiti hetu bhooto yasmaat cha madhye purushah parasmaat | |*

I have become the creator because of the grace of whom - it is *Paramaatman* only. I am born from His *prasaada*, His pleasant mind, His *sattva*. *Rudra* is born from His *krodha*. He Himself becomes the *sthiti hetu bhoota*, in between *Chaturmukha Brahma* and *Rudra*. *Vishnu* is His own *avataara*, and He takes care of sustenance.

**Sri Engal Aalwaan's Commentary:**

*Yasya iti | Yasmaat cha madhya iti | Srashtu samhartroh madhye sthiti hetu bhootah purushah svayam parasmaat yasmaat raamaadivat praadurbhootah |*

He is born Himself, as *Raama* and other *avataaraas*, as *Vishnu*.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 86:**

*Madroopam asthaya srujatyajo yah sthitou cha yo asou purusha svaroopee |*

*Rudra svaroopena cha yah atti vishvam dhatte tathaa ananta vapuh samastam | |*

He takes my form and does all the creation, being my *antaryaami*, my inner controller. Through me, He does all the creation. so, the ultimate creator is *Paramaatman* only. In His own manifestation, He takes care of sustenance. Taking the form of *Rudra*, being the *antaryaami* to *Rudra*, He does the *samhaara*, *pralaya*. Everything is *shareera* to Him. Everything is His *prakaara*, mode. He supports everything.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 87:**

***Paakaaya yo agnitvam upaiti lokaan bibharti pruthvee vapuh  
avyayaatmaa |***

***Shakraadi roopee paripaati vishvam arka indu roopah cha tamo  
hinasti ||***

In order that everything can be cooked by fire, He takes the form of *Agni*. He takes the form of *Pruthvi*, and supports all the worlds. He is unchanging. Everything being His *shareera*, He controls everything being the inner controller of everything. He nurtures the whole world taking the form of *Indra* and others. He takes the form of Sun and Moon, and destroys the darkness of this world.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 88:**

***Karoti cheshtaa shvasanah svaroopee lokasya truptim jala anna  
roopee |***

***Dadaati vishvasthiti samsthitah tu sarvaavakaasham cha nabha  
svaroopee ||***

He is the one who is present as the *pancha vrutti praana* - *praana*, *apaana*, *vyaana*, *udaana*, *samaana*. This is told as *cheshtaa* - this also comes in "*Adhistaanam tathaa kartaa karanam cha pruthak vidham | Vividhaah cha pruthak cheshtaah daivam cha eva atra panchamam*" in the *Bhagavad Gita*. Being the *praana roopa*, He only does the functions of *apaana*, *udaana*, etc. He takes the form of *jala* and *anna* and gives *trupti* to the whole world. One who is present to sustain this whole world. He gives stability or sustenance to the world, being the sustainer of this whole world. He gives space being the *svaroopa* of *aakaasha* itself.

**Sri Engal Aalwaan's Commentary:**

***Karoti iti | Vishva sthiti samsthitah vishva sthityai samsthitah \*  
Vishtabhyaaham \* iti uktatvaat |***

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 89:**

***Yah srujyate sargakrut aatmanaa eva yah paalyate paalayitaa cha  
devah |***

***Vishvaatmakah samhriyate antakaaree pruthak trayasya asya cha  
yah anvayaatmaa ||***

The creator creates everything by Himself. He Himself became many. He



nurtures everything, and He Himself is the nurturer of all. He is the destroyer who withdraws everything unto Himself. All these three functions he does separately. He is unchanging, *avikaari*.

**Sri Engal Aalwaan's Commentary:**

*Yah srujyata iti | Sargakrut yah vishvaatmanaa aatmanaa eva srujyata iti anvayah | Aatmanaa iti prakrutyaa truteeyaa | Vishva aatma bhootah svayam eva srujyata iti arthah | Evam uttaratra api | Trayasya srujyaadeh srashtaaadeh cha | Pruthak na yasya asti iti paathe etat anaatmakam naasti iti arthah | \* Na tat asti vinaa yat syaat \* iti |*

One who is the *antaraatmaa* of the entire world. He creates by Himself. There is another *paatha* which says that there is nothing which is separated from Him. Everything is *Bhagavat aatmaka*. There is nothing which *abrahamaatmaka*. Everything is *Brahmaatmaka* is the meaning. This is told in Bhagavad Gita as "*Na tat asti vinaa yat syaat mayaa bhootam charaacharam*".

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 90:**

*Yasmin jagat yo jagat etat aadyo yam cha aashrito asmin jagati svayambhooh | Sa sarvabhoota prabhavo dharitryaam sva amshena vishnuh nrupteh avateernah ||*

He Himself is the whole world, and everything is in Him. He is the one who is supporter of everything. Everything is standing on Him means that everything is in Him only. Everything is *shareera* to Him. The whole world is Him only. *Jagat cha sah* was told in the beginning. Everything is His *prakaara*, being His *shareera*. He only is present as everything. *Shareera vaachaka shabdaas* go upto *shareeri*. Names which are used to connote the body, extend up to the inner self. All the names extend up to *Paramaatman* in the *aparyavasaana vrutti*. He is the creator of everything. In this world, *Svayambhu* is also supported in Him only. He Himself is *Svayambhu*. He is the one who is creator of all beings. Through His own *amsha*, He has come down to this world, that Vishnu, He is manifesting. He has done His *avataara*, with His own *amsha*, *Vishnu*.

**Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 91:**

*Kushasthalee yaa tava bhoopa ramyaa puree puraa abhoot amaraavatee iva | Saa dwaarakaa samprati tatra chaaste sa keshavaamsho baladeva naamaa ||*

You had a city by name *Kushasthalee*, which was yours, so beautiful. It was like *Indra's Amaraavatee*. It is now known as *Dwaarakaa*. *Keshava's amsha*, *Baladeva* has manifested there.

**Sri Engal Aalwaan's Commentary:**

***Kushasthalee iti | Poorvam velaa sthithaa satee kushasthalee  
krushnena samudraat labdha dvaadasha yojana sthalena saha  
dwaarakaa krutaa |***

From *samudra*, he took 12 *yojanaas* of land, along with this, *Kushasthalee* got extended and became *Dwaarakaa*.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 92:**

***Tasmai tvam enaam tanayaam narendra prayaccha maayaa  
manujaaya jaayaam |***

***Shlaaghyo varo asou tanayaa tava iyam stree ratna bhootaa  
sadrusho hi yogah ||***

*Krishna's anuja, Balaraama* is there. To him, give your daughter *Revati*. Through His own *sankalpa*, He is born as a man. This excellent daughter of yours, please give to Him. He is a suitable and worthy husband to your daughter.

**Sri Engal Aalwaan's Commentary:**

***Tasmaa iti | Maayaa manujaaya sankalpa bhoota manujaaya |***

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 93:**

***Sri Paraasharah -***

***Iti eerito asou kamalodbhavena bhuvam samaasaadya patih  
prajaanaam |***

***Dadarsha hrasvaan purushaan viroopaan alpoujasa svalpa viveka  
veeryaan ||***

*Sri Paraasharah* - After *Chaturmukha Brahma* tells him all these details, the king *Raivata* comes to the earth, and sees that everyone is so dwarfish, so small. Because so many *chaturyugaas* have gone. They were all *viroopa*. They had very little *tejas*. They had very little *viveka*, *veerya*. Compared to him, he sees all of them as very diminutive, and with very little knowledge.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 94:**

***Kushasthaleem taam cha pureem upetya drushtvaa anyarootpaam  
pradadou sa kanyaam |***

***Seeraayudhaaya sphatikaachalaabha vakshasthalaaya atuladhee  
narendrah ||***

He comes to the city of *Kushasthalee*. It was looking very different from what it was when he used to be there. He gives the *kanyaa* to *Seeraayudha*, who is *Balaraama*. Whose *vakshasthala* had the hue of great *sphatika parvata*.

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 95:**

***Uccha pramaanaam iti taam avekshya sva laangalaagrena sa taalaketuh |***

***Vinaamayaamaasa tatah cha saa api babhoova sadyo vanitaa yathaa anyaa ||***

*Taalaketu, Balaraama saw that Revati was very tall, and big compared to him. Because all the people at that time, were very diminutive comparatively, as so many chaturyugaas had already passed. He took his halaayudha, and with its edge, he pulled her down, and immediately she became as diminutive as all other people, and suitable to him.*

**Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 96:**

***Taam revateem raivata bhoopa kanyaam seeraayudho asou vidhinaa upayeme |***

***Dattvaa atha kanyaam sa nrupo jagaama himaalam vai tapase dhruataama ||***

*Balaraama, according to vidhi, he married her, after making her short, suitable to him, as per people who were existing at that time. After having given his daughter in marriage to Balaraama, King Raivata went to Himaalaya for doing tapas.*

This is the story of Raivata and Revati. Raivata and Revati go to Chaturmukha Brahma, and get mesmerized by listening to the music of Gandharvaas there, spends many chaturyugaas there, and comes back and sees that nobody is there; Chaturmukha Brahma says that Krishna has manifested there, and His brother Balaraama is there, who is also His amsha manifested as a human, that He is the right person for his daughter. This is the story of marriage of Revati and Balaraama.

This concludes Chapter 1.

|| *Iti Sri Vishnu Puraane Chaturthe Amshe Prathamo Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Sri Vishnu Puraana Vyaakhyaane Chaturthe Amshe Prathamo Adhyaayah* ||

## **|| *Atha Dviteeyo Adhyaayah* || *Raivata's Vamsha***

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

***Sri Paraasharah -***

***Yaavat cha brahma lokaat sa kakudmee raivato naabhyeti taavat***

***punyajana samnyaa raakshasaah taam asya pureem kushasthaleem nijaghnuh |***

*Sri Paraasharar - When this Kakudmi Raivata went to Brahma loka, Kushasthalee was without a proper ruler; till he returned, the raakshasaas by name Punyajana, destroyed the city of Kushasthalee.*

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

***Tat cha asya bhraatru shatam punyajanaatraasaaddisho bheje |***  
*Raivata had hundred brothers, and he was the eldest. Because of not being able to tolerate the cruelty of Punyajana raakshasaas, these brothers ran away in all directions.*

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

***Tat anvayaah cha kshatriyaah sarva dikshu abhavan |***  
*Because of this, all the brothers of Kakudmi Raivata, they had their children, and so Kshatriyaas were present in all directions.*

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

***Vrushtasya api vaarshtakam kshatram abhavat |***  
*Vrushta was another son of Manu, and his vamsha is Vaarshtaka.*

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

***Naabhaagasya aatmajo naabhaaga samjnyo abhavat |***  
*Naabhaaga had a son by name Naabhaaga itself.*

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

***Tasya api ambareeshah |***  
*His son was Ambareesha.*

***Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 7:***

***Ambareeshasya api viroopo abhavat |***  
*Ambareesha had a son Viroopa.*

***Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 8:***

***Viroopaat prushadashvo jajnye |***  
*Viroopa had a son Prushadashva.*

***Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 9:***

***Tatah cha ratheetarah |***  
*His son was Ratheetara.*

***Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 10:***

***Atra ayam shlokaah -***  
***Ete kshatra prasootaa vai punah cha aangirasaah smrutaah |***  
***Ratheetaraanaam pravaraah kshetra upetaa dvijaatayah || iti |***

There is a well known shloka with respect to *Ratheetara* - Though *Ratheetaraas* are of *Kshatriya vamsha*, they somehow got connected with *Aangeerasa gotra*, and they became called as *Aangirasaas*. From *Kshatriya vamsha*, they became *Brahmins*.

**Sri Engal Aalwaan's Commentary:**

*Eta iti | Ratheetaraanaam pravaraah - Vamshyaah kenachit sambandhena angirogana pravishtatvaat kshatrajatvaat cha brahma kshatrataam gataah | Eteshaam hi tapasya eva brahmatvam, yathaa aaha vaayuh - \* Vishvaamitro narapatih maandhaataa samkrutih kapih | Vaardhraashvah purukutsah cha bhaasvaan grutsamadah prabhuh | Arshtishenah ajameedhah cha cchaago gaargyah tathaa eva cha | Kaksheevaana cha viroopah cha mudgalo haritah tathaa | Ratheetarah cha kanvah cha vishnu vrudhaadayo nrupaah | Kahstropetaa dvijaa hi ete tapasaa charshitaam gataah | iti |*

Because of some relationship, they got connected with *Angira gotra*, and because they were also *kshatriyaas*, being born to *Ratheetara*, they became *brahma-kshatraas*. By doing tapas, they became *Brahmanaas*. In the *Vaayu Puraana*, it is said that starting with *Vishvaamitra*, through tapas, they became *Brahmins*. *Vishvaamitra*, even though a *Kshatriya*, became a *Brahmin* because of his background - *brahma-kshatra*. They got connected with *Brahmana*, they are *Brahma kshatraas*. Through tapas, they could become *Brahmins*. Many names are told here - they all became *rishis* through *tapas*.

This continues further, which we see next.

We are studying *Amsha 4*, Chapter 2, where *Manu's vamsha anucharita* is being told, the details of his son's *vamsha* were told, *Naabhaaga*, and *Ratheetara*. And the people belonging to *Ratheetara's* clan, became *brahmakshatraas*, was told, having got connected with *Angirasa gotra*. Continuing further, now, *Ikshvaaku vamsha* details will be told.

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

*Kshutavatah cha manoh ikshvaaku putro jajnye ghraanatah |*

When he was sneezing once, from his nose, *Ikshvaaku* was born from *Manu*.

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

***Tasya putra shata pradhaanaah vikukshi nimi dandaakhyaah trayah putraah babhoovuh |***

He had hundred sons, and the prominent ones were *Vikukshi*, *Nimi*, *Danda*.

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

***Shakuni pramukhaah panchaashat putraah uttaraapatha rakshitaaro babhoovuh |***

*Shakuni* and other fifty sons, became protectors of the northern part, *Uttara patha*.

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

***Chatvaarimshat ashtou cha dakshinaapatha bhoopaalaah |***

Forty-eight of them were ruling the southern part.

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

***Sa cha ikshvaakuah ashtakaayaam utpaadya shraaddha arham maamsamaanayeti vikukshim aajnyaapayaamaasa |***

*Ikshvaaku*, once started to perform *Ashtaka Shraaddha*, and ordered his son *Vikukshi* to go and get *maamsa* which is fit for offering to the *pitrus* in that *Ashtaka Shraaddha*.

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

***Tathaa iti gruheeta aajnyo vidhruta sharaasano vanam abhyetya anekasho mrugaan hatvaa shraanto ati kshut pareeto vikukshirekam shasham abhakshat, shesham cha maamsamaaneeya pitre nivedayaamaasa |***

*Vikukshi* said that he would do it, and accepted. Taking his bow and arrows, having gone to the forest, he killed many animals, and was extremely tired, and became very hungry; he ate one hare from the animals he had killed and collected. The remaining, he brought and gave to his father.

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

***Ikshvaakunaa ikshvaaku kula aachaaryo vasishthah tat prokshanaaya coditah praaha, alam anena amedhyena aamishena, duraatmanaa anena tava putrena etat maamsam upahatam yato anena shasho bhakshitah |***

*Ikshvaaku* took it to his *aachaarya*, *Vasishtha*, to make it *shuddha* by doing *prokshana*. *Vasishtha* tells him "What is this you have brought? This is not fit for the *shraaddha*". Your bad son has spoilt this *maamsa* which you have brought for the purpose of *Ashtaka Shraaddha*, because he has eaten one hare out of that, and this is *bhukta shesha*, and is not fit to be offered in the *Ashtaka Shraaddha*. This is not sacred anymore, and is impure.

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

***Tatah cha asou vikukshih gurunaa evam uktah shashaada samjanyaam avaapa, pitraa cha parityaktah |***

The father rejected *Vikukshi*, and sent him off. *Vikukshi* came to be known as *Shashaada*, one who ate off a hare.

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

***Pitari uparate chaasou akhilaam etaam pruthveem dharmatah shashaasa |***

He was sent out of the country. After his father died, *Shashaada* ruled over the entire earth in a proper way following the dharma.

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

***Shashaadasya tasya puranjayo naama putro abhavad |***

*Shashaada* had a son by name *Puranjaya*.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 21:**

***Tasya idam cha anyat |***

The story about how *Puranjaya* came to be called as *Kakustha*, is going to be told now.

**Sri Engal Aalwaan's Commentary:**

*Tasya iti | Idam cha anyat - tasya puranjayasya kakutstha iti naama*  
|

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

*Puraa hi tretaayaam deva asura yuddham ati bheeshanam abhavat |*

Long back, in *Tretaa yuga*, there was a very fierce battle between *devaas* and *asuraas*.

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

*Tatra cha atibalibhih asuraih amaraah paraajitaah te bhagavantam vishnum aaraadhayaanchakruh |*

The powerful demons, *asuraas*, defeated the gods there. All the gods, being defeated by the powerful *asuraas*, started worshipping *Bhagavaan Vishnu*.

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

*Prasannah cha devaanaam anaadinidhano akhila jagat paraayano naaraayanah praaha |*

*Vishnu* got pleased with their worship, and He, One who has no beginning and no end, the sole Refuge for the entire world, none other than *Naaraayana*, said thus -

*Anaadinidhana is aadi nidhana rahitah.*

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

*Jnyaatam etat mayaa yushmaabhih yat abhilashitam, tat artham idam shrooyataam |*



I have known what you are desiring, O *devaas*. Listen to Me, for achieving what you want.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 26:**

***Puranjayo naama raajarshah shashaadasya tanayah kshatriya varo yah tasya shareere aham amshena svayam eva avateerya taan asheshaan asuraan nihanishyaami; tat bhavadbhii puranjayo asura vadhaartham udyogam kaaryataam iti |***

Vishnu says - That *Raajarshi Shashaada*, his son *Puranjaya* is a very excellent *Kshatriya*. A part of Mine is going to enter his body, a part of Me is going to manifest in him, and then I am going to kill all the *asuraas*. You have to go and talk to *Puranjaya*, make him agree to fight on your side, against the *asuraas*. You have to approach him, request him and make him agree for that.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 27:**

***Etat cha shrutvaa pranamyah bhagavantam vishnum amaraah puranjaya sakaasham ajagmuh oochuh cha enam |***

Having heard this, and having bowed down to *Bhagavaan Vishnu*, all the gods came to *Puranjaya*, and told him thus -

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 28:**

***Bhobhoh kshatriya varya asmaabhih abhyarthitena bhavataa asmaakam araati vadha udyataanaam kartavyam saahaayyam icchaamah; tat bhavataa asmaakam abhyaagataanaam pranaya bhango na kaaryam iti uktah puranjayah praaha |***

O excellent *Kshatriya*! We are requesting you to help us, in a war where we are trying to defeat the *asuraas*, who are our enemies. We want to kill our enemies who are the *asuraas*. We are requesting your help in this endeavour. Please do not turn us down and disrespect us. Please agree to help us.

**Sri Engal Aalwaan's Commentary:**

***Bhobho iti | Pranaya bhangam - pranayo yaa ... |***

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 29:**

*Trailokyanaatho yah ayam raajaa yushmaakam indrah shata kratuh,  
asya yadi aham shandhaadhiroodho yushmat araatibhih saha yotsye  
tat aham bhavataam sahaayah syaam |*

*Puranjaya* puts a condition that "Your king *Indra* is there. If I am seated on his back, and fight with your enemies, then I will be willing to help you all".

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 30:**

*Iti aakarnya samasta devaih indrena cha baadham iti eva  
samanvicchitam |*

Having heard this, all the gods and *Indra*, agreed to his request, that he can sit on the back of *Indra*, and then fight the *asuraas*.

**Sri Engal Aalwaan's Commentary:**

*Iti iti | Samanvicchitam anumatam |*

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 31:**

*Tatah cha shatakratoh vrushabharoopa dhaarinah kakudi sthito  
ati(to) rosha samanvito bhagavatah charaachara guroh achyutasya  
tejasaa aapyaayito deva asura sangraame samastaan eva asuraan  
nijaghaana |*

*Indra* took the form of a bull. *Puranjaya* sat on his back. Being extremely angry, he was powered by the *tejas* of *Achyuta*, who is the Supreme Lord of all movables and immovables. He had great valour and power infused into him, through *Vishnu*. In the war between *devaas* and *asuraas*, he killed all the *asuraas*.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 32:**

*Yatah cha vrushabha kakudi sthitena tena raajnyaa daitya balam  
nishooditam tatah cha asou kakutsha sanjyaam avaapa |*

Because he was seated on the bull's back, and he defeated the entire army of the *asuraas*, he became to be known as *Kakutstha*, from then on.

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

*Kakusthasya apyanenaah putro abhavat |*

*Kakutstha* had a son by name *Anenas*.

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

*Pruthuh anenasah |*

*Anenas* had a son by name *Pruthu*.

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

*Pruthoh vishtaraaashvah |*

*Pruthu's* son was *Vishtaraashva*.

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

*Tasya api chaandro yuvanaashvah |*

He had a son by name *Chaandra Yuvanaashva*.

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

*Chaandrasya tasya yuvanaashvasya shaavastah yah pureem  
shaavasteem niveshayaamaasa |*

*Chaandra Yuvanaashva* had a son *Shaavasta* who built a city called *Shaavasti*.

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

*Shaavastasya bruhadashvah |*

*Shaavasta* had a son by name *Bruhadasva*.

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

*Tasya api kuvalayaashvah |*

He had a son *Kuvalayaashva*.

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

*Yah asaavudankasya maharsheh apakaarinam dundu naanaanam  
asuram vaishnavena tejasaa aapyaayitah putra sahasra eka  
vimshatibhih parivruto jaghaana dundumaara sanjnyaam cha avaapa  
|*

*Udanka rishi* was harassed by an *asura*, by name *Dundu*. *Kuvalayaashva* having got the *tejas* of *Vishnu*, grew in power. Along with his 21000 children, he killed that demon *Dundu*, and came to be known as *Dundumaara*.

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

*Ya iti | Eka vimshatibhih iti etat sankhyeya param |*

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 41:](#)

*Tasya cha tanayaa asamastaa eva dundumukha nishvaasa agninaa  
viplushtaa vineshuh |*

But, in that fight, all his sons were burnt by the fire which emitted from *Dundu*, when he exhaled from his mouth.

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

*Tasya cha iti | Viplushtaah dagdhaah |*

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 42:](#)

*Drudhaashva chandraashva kapilaashvah cha trayah kevalam  
sheshitaah |*

Except three sons - *Drudhaashva*, *Chandraashva*, *Kapilaashva*.

[Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 43:](#)

*Drudhashvaat haryashvah |*

*Drudhaashva had a son by name Haryashva.*

[Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 44:](#)

*Tasmaat cha nikumbhah |*

*He had a son Nikumbha.*

[Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 45:](#)

*Nikumbhasya amitaashvah |*

*Nikumbha had a son by name Amitaashva.*

[Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 46:](#)

*Tatah cha krushaashvah |*

*He had a son Krushaashva.*

[Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 47:](#)

*Tasmaat cha prasenajit |*

*Krushaashva's son was Prasenajit.*

[Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 48:](#)

*Prasenajito yuvanaashvo abhavat |*

*Prasenajit had a son Yuvanaashva.*

[Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 49:](#)

*Tasya cha aputrasya ati nirvedaat muneenaam aashrama mandale  
nivasato dayaalubhih munibhih apatya utpaadaanaaya ishtih krutaa  
|*

Yuvanaashva did not have children. He was filled with extreme grief. He used to live near the *aashrama* of sages. The sages saw his grief, and out of compassion, they performed an *Ishti*, *Putrakaameshti*, in order to get him a son.

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

***Tasyaam cha madhyaraatrou nivruttaayaam mantra poota jala poornam kalasham vedi madhye niveshya te munayah sushupuh |***

After the *Ishti* got over, during the midnight, they all went to sleep. Before that, the *mantra poota jala*, the kalasha which had the water which was sanctified with the *mantraas* during the *Ishti*, they kept it in the middle of that *vedi*, and went to sleep.

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

***Supteshu teshu ateeva trutpareetah sah bhoopaalah tam aashramam vivesha |***

That king Yuvanaashva, in the middle of the night, he got extreme thirst, and he came to the *aashrama* in search of water. He entered into the *aashrama*.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 52:**

***Suptaan cha taan rusheen naiva utthaapayaamaasa |***

He did not wake up the *munis* who were all sleeping.

**Sri Engal Aalwaan's Commentary:**

***Suptaan iti | Naivotthaapayaamaasa kshut trut kshaama kanthatvaat nidraa bhanga bhayaat vaa |***

The king was already suffering from hunger and thirst, and his throat was very weak, he could not even speak, or he was scared of waking up the sages. He did not wake them up, because he thought they would lose their sleep.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 53:**

***Tat cha kalasha jalam aparimeya maahatmaya mantra pootam papou |***

He was looking for water, and found in that *kalasha* the water kept, which was actually sanctified by all the *mantraas*. He took that water and drank it.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 54:**

***Prabuddhaah cha rushayah papracchuh kena etan mantra pootam vaari peetam |***

When they woke up in the morning, the *rishis* did not find water in that *kalasha*, and they asked who drank this water kept in this *kalasha*.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 55:**

***Atra hi peete raajnyo yuvanaashvasya patnee mahaabala paraakramam putram janayishyati; iti aakarnya sa raajaa ajaanataa mayaa peetam iti aaha |***

If this king *Yuvanaashva's* wife drinks this water, she is going to give birth to a very powerful son. Then, the king said - "I was not aware of that, so I drank that water in the middle of the night".

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 56:**

***Garbhah cha yuvanaashvasya udare abhavat kramena cha vavrudhe |***

Because of the power of the *mantra poota jala*, *Yuvanaashva* became pregnant, and his womb started to grow.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 57:**

***Praapta samayah cha dakshinaagunthena kukshim avanipateh nirbhidya sa nishchakaama |***

When it became the right time, for the birth of the child, with its right thumb tore the stomach of this king, and it came out.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 58:**

*Sa cha asou raajaa mamaara |*

Then the king died.

There is a *paathaantara* which says that the king did not die.

**Sri Engal Aalwaan's Commentary:**

*Sa iti | Sa cha asou raajaa mamaara |*

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 59:**

*Jaato naamaisha kam dhaasyati iti te munayah prochuh |*

All the *rishis* said - "This boy is born now, who is going to feed him?".

**Sri Engal Aalwaan's Commentary:**

*Jaata iti | Kam dhaasyati iti stanaabhaavaat |*

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 60:**

*Atha aagatya devaraajo abraveet maam ayam dhaasyati iti |*

*Devaraaja Indra* came there and said - "He will feed on me".

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 61:**

*Tato maandhaatru naama so abhavat; vaktre cha asya pradeshini devendrena nyastaa taam papou |*

So, he became King *Maandhaatru*. He kept his pointing finger, in the baby's mouth, and then that started to chew on that.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 62:**

*Taam cha amruta sraavineem aasvaadya ahne eva sa vyavardhata |*



The pointing finger of *Devendra* had *amruta*, and the boy licked that. Within a day, *Maandhaatru* grew up.

**[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 63:](#)**

***Tatah tu maandhaataa chakravartee sapta dveepaam maheem  
bubhuje |***

The entire earth having seven *dveepaas*, the entire area, *Maandhaatru chakravarti* ruled over that.

**[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 64:](#)**

***Tatra ayam shloka |***

There is a very famous shloka in respect of *Maandhaatru*.

**[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 65:](#)**

***Yaavat sooryah udeti astam yaavat cha pratishthati |***

***Sarvam tat youvanaashvasya maandhaatuh kshetram uchyate ||***

The Sun never sets in *Maandhaatru's* kingdom, is the gist of this. As long as the Sun rises, and as long as it sets, meaning where the Sun rises first, and sets last, the entire land belongs to *Maandhaatru*, who is son of *Youvanaashva*.

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

***Yaavat iti | Yaavat taavat cha saakalye |***

**[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 66:](#)**

***Maandhaataa shatabindo durhitaram bindumateem upayeme |***

*Maandhaatru* married *Bindumati*, daughter of *Shatabindu*.

**[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 67:](#)**

***Purukutsam ambareesham muchukundam cha tasyaam putra trayam utpaadayaamaasa |***

He had three sons - *Purukutsa, Ambareesha, Muchukunda*, through his wife *Bindumati*.

***Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 68:***

***Panchaashat duhitarah tasyaam eva tasya nrupateh babhoovuh |***

The king also had fifty daughters, through *Bindumati*.

Now, *Saubhari's* famous story is going to be narrated here.

***Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 69:***

***Etasmin antare bahvruchah Saubharih naama maharshih antarjale dvaadashaabdam kaalam uvaasa |***

At this time, *Saubhari Rishi*, who was well versed in the *Rig Veda*, was performing penance under water. He lived under water for 12 years.

***Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 70:***

***Tatra cha antarjale sammado naam ati bahuprajo atimaatra pramaano meena adhipatih aaseet |***

There was a king fish, by name *Sammada* in that water, he saw, which was very huge, and it had a huge family.

***Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 71:***

***Tasya cha putra poutra douhitraah prushtato agratah paarshvayoh paksha puccha shirasaam cha upari bhramantah tena eva sadaa aharnisham ati nirvrutaa remire |***

That king fish had sons, grandsons, grand-daughters, and this family was moving around in his side, his top, his front, on his fins, tail, a huge family. All the time, day and night, he was enjoying, and this king fish had great joy in the company of his huge family.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 72:**

***Sa cha apatya sparsha upacheemana praharsha prakarsho bahu  
prakaaram tasya rusheh pashyatah svaih putra poutra  
douhitraadibhiih saha anudinam sutaraam reme |***

With the touch of his children and grand-children, his joy used to increase every moment; *Rishi Saubhari* started seeing that, and in many many ways, that king fish *Sammada*, used to get more and more joy out of the touch of his family, with the playing and roaming around him. Everyday, they used to enjoy and have a very nice time. *Saubhari* was going on seeing this everyday under the water.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 73:**

***Atha antarjalou avasthitah shoubharieh ekaagrataa samaadhim  
apahaaya anudinam tasya matsyasya aatmaja poutra  
douhitraadibhiih saha ati ramaneeyam laalitam avekshya achintayat  
|***

The concentration of *Saubhari* was destroyed, he got totally disturbed, who was living under the water; he gave up the utmost concentration, *samaadhi* which he had achieved. He started to see every day the kind of joy and wonderful time that the fish had with its children, grandchildren, and he started to think thus -

**Sri Engal Aalwaan's Commentary:**

***Atha iti | Laalitam kreeditam |***

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 74:**

***Aho dhanyo ayam eedrusham api anabhimatam yah anyataram  
avaapya ebhiih aatmaja poutra douhitraadibhiih saha ramamaano  
ateeva asmaakam spruhaam utpaadayati |***

This king fish is really a blessed one, that even though he is born in such a lowly birth, which is not desired at all, as a fish, with his sons and grandsons, he is enjoying every day, he is also making me get this desire.

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

***Vayam api evam putraadibhih saha lalitam ramishyaama iti evam abhikaankshan sa tasmaat antarjalaat nishkranya santaanaaya niveshtukaamah kanyartham maandhaataaram raajaanam agacchat |***

He said - Let me also enjoy like this with my family, with sons; I also want to enjoy. Desiring thus, he came out of the water, he was interested in getting married in order to beget children, he went to *Maandhaatru* in order to seek a bride for himself.

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

***Vayam iti | Niveshtukaamah udvodhukaamah |***

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

***Aagamana shravana samanantaram cha utthaaya tena raajnyaa samyak arghyaadinaa poojitah krutaasana parigraha Saubharih uvaacha raajaanam |***

After he came there, the king gave a lot of respect and enquired about *Saubhari*, the king offered him *arghya*, showed all the respect shown for a rishi, and after this, *Saubhari* asked the king thus -

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

***Saubharih -***

***Niveshtukaamo asmi narendra kanyaam prayaccha me maa pranayam vibhaanksheeh |***

***Na hi arthinah kaaryavashaat upetaah kakustha vamshe vimukhaah prayaanti | |***

*Saubhari* - O King, I am interested in getting married. Please do give me a daughter in hand for marriage. Don't break my desire, don't reject me. If someone approaches any king in the *Kakustha vamsha*, desiring something, they will not be sent empty handed in this *Kakustha vamsha*.

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

*Niveshtukaama iti | Pranayam yaachnyaam, maam vibhaanksheeh - bhagnam maa kruthaah |*

*Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 78:*

*Anye api santi eva nrupaah pruthivyaam maaghaantareshaam tanayaah prasootaah |*

*Kim tu arthinaam arthita daana deekshaa kruta vratam shlaaghyam idam kulam te ||*

O *Maandhaataa*, there are many other kings also there, in this world, who also have daughters. Your *kula*, *Ikshvaaku vamsha* is very famous, and you have taken a *deekshaa* that if someone comes and asks something, that desire will be fully fulfilled. Kings of your *Kakutstha vamsha* have taken a *deekshaa*, vow that the requests of those who come asking for something, will be fulfilled. That is why I have come to you.

*Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 79:*

*Shataardha samkhyaaah tava santi kanyaah taasaam mamaikaam nrupate prayaccha |*

*Yat praarthanaa bhanga bhayaat bibhemi tasmaat aham raaja vara ati dukhaat ||*

I know that you have 50 daughters, give me one daughter in hand, and I would like to marry her. I hope you will not break my request, you will not reject me and turn down my request.

*Sri Engal Aalwaan's Commentary:*

*Shataardha iti | Ati dukhaat praarthanaa bhanga bhayaat bibhemi iti yat tasmaat kanyaam prayaccha |*

*Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 80:*

*Sri Paraasharah -*

*Iti rushi vachanam aakarnya sa raajaa jaraa jarjharita deham tam rushim aalokya pratyaakhyaana kaatarah tasmaat cha shaapa bheeto bibhyat kinchit adhomukhah chiram dadhyou |*

*Sri Paraasharah* - The king listened to the *rishi*, and saw that the *rishi* was very old, with the *jataa*, unshaven, very old with old age, and he wanted to tell him "No", but he was scared that he would give him a curse, *shaapa*, and put his face down and started to think for a long time.

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

***Iti iti | Shaapatah - shaapaat kaaranaat | Tasmaat muneh bibhyat |***

**[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 81:](#)**

***Saubharih uvaacha -***

***Narendra kasmaat samupaishi chintaam asahyam uktam na mayaa atra kinchit |***

***Yaa avashyadeyaa tanayaa tayaa eva krutaarthataa no yadi kim na labdhaa | |***

*Saubhari* - I have not told anything which is unbearable to you. Why are you worried? You have to honour my request and give me one daughter in marriage. Why am I not able to get this request fulfilled from you?

The moment I asked, you should have given. Why have you not given?

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

***Narendra iti | Kim na labdhvaa kim na lapsyate? Karmani lrut | Na labdham iti paathe, mayaa kim na labdham ? Krutaartho asmi iti arthah |***

You will be fulfilling my request. Why am I not getting this request fulfilled?

**[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 82:](#)**

***Sri Paraasharah -***

***Atha tasya bhagavatah shaapa bheetah sah prashrayah tam uvaacha asou raajaa |***

*Sri Paraasharah* - Being extremely scared of his *shaapa*, the king tells him with great respect -

**[Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 83:](#)**

*Raajaa* -

*Bhagavan asmat kula sthitih iyam ya eva kanyaa abhih uchito  
abhijanavaan varah tasmai kanyaa pradeeyate bhagavat yaachnyaa  
cha asmat manorathaanaam api ati gocharavartinee katham api  
eshaam sanjaataa | Tat evam upasthite na vidmah kim karma iti  
etat mayaa achintyata iti abhihite cha tena bhoobhujaa munih  
achintayat |*

In our *kula*, *Kakutstha vamsha*, there is a practice that whoever the girl desires, only to him the girl will be given in marriage. Now, I am unable to do what I have to do, as you are asking me this. What can I do, you have got this kind of desire. That is why, I do not know what to do. That is why I was worried. Then the muni tells the king thus -

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

*Bhagavan iti | Bhavat yaanchaa manorathaanaam agochara vartinee  
atyanta durlabhaa, katham api eshaa sanjaataa daivaat |*

*Saubhari* knew this. He thinks in his mind - "O, this is the plan that the king is having, in order to send me back empty handed".

**[Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 84:](#)**

*Ayam anyo asmat pratyakhyaana upaayah, vrudho ayam  
anabhimatah streenaam kimuta kanyakaanaam iti amunaa  
sanchintya etat abhihitam, evam astu tathaa karishyaami iti  
sanchintya maandhaataaram uvaacha |*

He thought - O, I am very old. I am not desired by women, what to talk about young girls. Thinking like this only, the king is worried; he is not telling me straight. Let it be. I will find a suitable way to get my desire fulfilled. Thinking like this, *Saubhari* told *Maandhaatru* -

**[Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 85:](#)**

***Yadi evam tadaadishyatam asmaakam praveshaaya kanyaa antahpuram varshavarah, yadi kanyaa eva kaachit maam abhilashati tadaa aham daara sangraham karishyaami; anyathaa chet tat alam asmaakam etena ateeta kaalaarambhena iti uktvaa viraraama |***

If that is your worry, and if this is the general rule in your *vamsha*, that the girl will get in marriage whomever she desires, then send a *varshavara* (assistant employed in *antahpuraas*), and let him allow me to enter the *antahpura* of your daughters. If any of your daughters likes to marry me, then only, I will take her in hand for marriage. Otherwise, I will not be worried, and there is no problem, I will just go back. Let us not delay anymore, allow me to enter into the *antahpura* of your daughters. If anyone willingly wants to take me, as husband, then I will accept her.

***Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 86:***

***Tatah cha maandhaatraa muni shaapa shankitena kanyaa antahpura varshavarah samaajnyaptah |***

Then, *Maandhaatru* was again scared of the *shaapa* of *muni*, not to say no to him; and allowed him to go into the *antahpura* of his daughters.

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

***Tena saha kanyaa antahpuram pravishan eva bhagavaan akhila siddha gandharva manushyebhyah atishayena kamaneyam roopam akarot |***

Along with him, the king sent the *varshavara* also to the *antahpura*. *Rishi Saubhari* had so much of *tapas shakti*, that he became a very young person, and was looking more beautiful and handsome, he took a form which was more pleasing than any of the *siddhaas*, *gandharvaas*.

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

***Praveshya cha tam rushim antahpure varshavarah taah kanyaah praaha |***

After having made him to enter, he told all the daughters.



**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 89:**

***Bhagavateenaam janayitaa mahaaraajah samaajnyaapayati |***

One who took *Saubhari* told the daughters, "Your father, the king has given you this message".

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

***Ayam asmaan brahmarshih kanyartham samabhyaagatah |***

This *brahmarshi* has come asking for a daughter in marriage.

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

***Mayaa cha asya pratijnyaatam yadi asmat kanyaa yaa kaachit  
bhagavantam varayati tat kanyaah cchande na aham  
paripanthaanam karishyaami iti aakarnya sarvaa eva taah kanyaah  
saanuraagaah sapramadaah karaneneva ibha yoothapatim tam  
rushim aham ahamikayaa varayaam babhoovuh oochuh cha |***

The king has told *Saubhari rishi* that "If any of my daughters desires you, then I will not stop it. Whoever desires, I will not stop their desire and will give them in hand to you for marriage". All the daughters started to like him so much, like a female elephant who wants to go after the head of the elephant herd, like that, they started telling "I will marry him, I will marry him". They all started to select him as their groom.

**Sri Engal Aalwaan's Commentary:**

***Mayaa iti | Chande - icchaayaam, paripanthaanam pratikoolyam |  
Sapramaadaah | Pramaado harshah |***

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

***Alam bhaginyo aham imam vrunomi vrunomi aham na esha tava  
anuroopah |***

***Mama eshaa bhartaa vidhinaa eva srushtah srushtaa aham asya  
upashamanam prayaahi | |***

One girl tells all her sisters that "You go away, I will take him as my husband. He is not fit for you. He has been created as my husband only. I have been created by *Brahma* to be the wife of this *Saubhari* only".

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

*Vruto mayaa ayam prathamam mayaa ayam gruham vishan eva vinihyase kim |*

*Mayaa mayaa iti kshitipaatajaanaam tat artham atyanta kalih babhoova ||*

The start fighting - "He first chose me, he first chose me. As soon as he entered, I have been chosen by him". Like this, they started fighting among themselves. There was a lot of commotion.

**Sri Engal Aalwaan's Commentary:**

*Vruto iti | Kalih kalahah |*

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 94:**

*Yadaa tu sarvaabhih ateeva haardaat vrutah sah kanyaabhih anindya keertih |*

*Tadaa sa kanyaa adhikruto nrupaaya yathaavat aachashta vinamra moortih ||*

When *Saubhari* was selected with great liking by all of them, this was reported to the king that "This is what is happening. Everyone wants to marry him only"

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 95:**

*Sri Paraasharah -*

*Tat avagamyam kim etat katham etat kim karomi mayaa abhihitam iti aakulamatih anicchan api kathamapi raajaa anumene |*

The king was totally confused. What is happening and how can it happen? He was totally disturbed in his mind. But, even though he was not interested, he had to agree.

**Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 96:**

***Kruta anuroopa vivaahah cha maharshih sakalaa eva taah kanyaah svam aashramam anayat |***

Having married all the 50 daughters of *Maandhaatru*, he took all of them to his *aashrama*.

**Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 97:**

***Tatra cha ashesha shilpa kalpa pranetaaram dhaataaram iva anyam vishvakarmaanam aahooya sakala kanyaanaam ekaikasyaah protphulla pankajaah koojat kalahamsa kaarandavaadi vihangama abhiraama jalaashayah topavanaah sa upadhaanaah saavakaashaah saadhusayaa aparicchadaah praasaadaah kriyantaam iti aadidesha |***

He goes and invites *Vishvakarma* there, who is like another *Brahma*, who sculpts and creates all the structures and buildings, and for each of his wives, he creates one house, with many wonderful things in them; where there were swans in the ponds, bloomed lotus ponds were there, wonderful birds were there, wonderful gardens were there, there were waterfalls, beddings. He had so much *tapas shakti* that he could invite *Vishvakarma* and order him to do all these things.

**Sri Engal Aalwaan's Commentary:**

***Tatra iti | Shilpa kalpah - shilpa shaastram |***

**Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 98:**

***Tat cha tathaa eva anutishthatam ashesha shilpa vishesha aachaaryah tvashtaa darshitavaan |***

*Vishvakarma* did as told by *Saubhari*, in the same way.

**Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 99:**

***Tatah parmarshinaa Saubharinaa aajnyaptah teshu gruheshu anivaaryaananda kunda mahaa nidhi raasaam chakre |***

Having got all of these, there was joy and enjoyment only in each one of these.

**Sri Engal Aalwaan's Commentary:**

*Tata iti | Kunda mahaa nidhih - kundaakhya nidhi visheshah | \*  
Nidhih naa shevadhiih bhedaah padma shankaadayo nidheh |  
Haapadmaah cha padmaah cha shankhe maharakacchapou | Mukunda  
kunda neelaah cha varah cha nidhayo nava | Iti amara simhah |*

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 100:**

*Tatah anavarata bhakshya bhojya lehya aadi upabhogaih aagata  
anugata bhrutyaaadeen aharnisham ashesha gruheshu taah kshiteesha  
duhitaro bhojayaamaasuh |*

There were wonderful foods, *bhakshya*, *bhojya*, *lehya*, and all the *atithis* and servants were taken care of in the most wonderful way; the daughters of *Maandhaatru* started to feed everyone, whoever comes in the house, they used to give wonderful treatment. They had all the kind of pleasures that one can imagine.

**Sri Engal Aalwaan's Commentary:**

*Tata iti | Anugataah - anucharaah |*

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 101:**

*Ekadaa duhitru sneha aakrushta hrudayah sah maheepatih kim ati  
duhkitaah taa utu suhkitaah vaa? iti vichintya tasya maharsheh  
aashrama sameepam upetya sphurat amshumaalaa lalaamaam  
sphatika manimaya praasaada maalaam ati ramya upavana  
jalaashayaam dadarsha |*

Once *Maandhaatru* thought - having given all these daughters in marriage to this old rishi, whether they are filled with grief, or living a happy life? He came near that *aashrama*, and he saw all these things, where such wonderful buildings were there, with waterfalls and gardens, and was extremely surprised.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 102:**

***Pravishya cha ekam praasaadam aatmajaam parishvajya kruta  
aasana parigrahaah pravruddha sneha nayana ambugarbho abraveet |***

With great love, he entered into one of the houses of his daughter, and having embraced his daughter with great love, and seated next to her, he asks her thus -

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 103:**

***Api atra vatse bhavatyaaah sukham uta kinchit asukham? Api te  
maharshi snehavaan uta na? Smaryate asmat guruhavaasah? Iti uktaa  
tam tanayaa pitaram aaha |***

Are you enjoying life, are you happy, or are you sad? He asks. Is the sage friendly with you, looking after you well, loving you, or not? Do you remember at all your parents house? Then the daughter replies to him.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 104:**

***Taata ati ramaneeyah praasaadah atra ati manojnyam upavanam  
ete kalavaakya aadi vihangama abhirutaah protphulla padmaakara  
jalaashayaah mano anukoola bhakshya bhojya anulepana vastra  
bhooshana aadi bhogo mrudooni shayana aasanaani sarva sampat  
sametam me gaarhasthyam |***

You see all the wonderful garden with the lotus bloomed, and the wonderful birds, which are making such a wonderful chirping noise. Whatever we desire, we get all these food, and drinks and dresses, and all kinds of enjoyments that one can imagine. And all the seats and beddings, which are very soft and wonderful. My family life is having all the wealth that one can imagine, and is most enjoyable.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 105:**

***Tathaa api kena vaa janma bhoomih na smaryate |***

Even then, why will I not remember my mother's house?

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 106:**

***Tvat prasaadaat idam ashesham ati shobhanam |***

Because of your grace only, I have got all these wonderful pleasures and enjoyments.

***Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 107:***

***Kim tu ekam mama etat dukha kaaranam yat asmat gruhaat maharshih ayam asmat bhartaa na nishkraamati, mama eva kevalam ati preetyaa sameepa parivartee, na anyaasaam asmat bhagineenaam |***

But, I am feeling sad about only one thing. This *maharshi*, my husband never leaves my house, this is the only aspect in which I am feeling sad, because with great love, he always spends time with me alone, neglecting all my sisters.

***Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 108:***

***Evam cha mama sodaryo ati dukhita ity evam ati dukha kaaranam iti uktah tayaa dviteeyam praasaadam upetya sva tanayaam parishvajya upavishtah tathaa eva prushtavaan |***

All my sisters should be feeling sad because he never goes to them, having told thus, he goes to the second daughter's house. And asked the same question again.

***Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 109:***

***Tayaa api cha sarvam eva praasaadaadi upabhoga sukham bhrusham aakhyaatam sva pitre, mama eva kevalam ati preetyaa bhartaa paarshva parivartee naanyaasaam asmat bhagineenaam iti evam aadi shrutvaa samasta praasaadeshu raajaa pravishya tanayaah tathaa eva aprucchat |***

He heard the same thing from the second daughter also that she has all the enjoyments that one can imagine, and that there is only one aspect that she is feeling sad that he never leaves me, spends 24 hours with me only, and that he is very loving. And that the sisters must be feeling very bad.

He goes to every house, and all his 50 daughters tell the same thing.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 110:**

*Sarvaabhih cha taabhih tathaa eva abhihitah paritosha vismaya  
nirbhara vivasha hrudayo bhagavantam Saubharim ekaanta  
avasthitam upetya kruta poojah abraveet |*

He heard the same thing from everyone, he was full of surprise and wonder, and did not know what to do, say. He was overcome with the wonders that he saw. He sees in one house that *Saubhari* is sitting alone and doing *tapas* in one place. He goes and worships him and asks him.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 111:**

*Vishtaste bhagavan sumahaan esha siddhi prabhaavah, na evam  
vidham anyasya kasyachit asmaabhih vibhooti vilasitam  
upalakshitam iyam etat bhagavatah tapasah phalam iti abhipoojya  
tam rushim tatra eva tena rishi varyena saha kanchit kaalam  
abhimata upabhogaan bubhuje svapuram cha jagaama |*

I saw the great power of your siddhi, O *Maharshi*. I have never seen anyone with this kind of a *tapas shakti*, what a wonderful *tapas shakti* you have. Having lived with him for some time, he enjoys all the enjoyments there and returns back to his place.

After this, *Saubhari Rishi's* story continues. Which we see next.

We are studying *Amsha 4, Chapter 2, Saubhari Rishi's* story. The kind of *tapas siddhi* that he had, and the most wonderful things that *Maandhaatru* king sees, when he goes to see his daughters - the wealth, pleasures and enjoyments they had, and about how *Saubhari* had taken 50 *shareeraas* and about how he was spending time with each one of them separately. And then he found him in one place where *Saubhari* was doing *tapas*. He is awe-struck with his *tapas shakti*.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 112:**

*Kaalena gacchataa tasya taasu raajatanayaasu putrashatam  
saardham abhavat |*

After some time, *Saubhari* had 150 sons, through all the 50 wives that he had.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 113:**

***Anudina anuroodha sneha prasarah cha sa tatra ateeva mamataa akushta hrudayah abhavat |***

Day by day, his attachment and love for his family, his children was getting deeper and deeper. His mind was completely stolen by this attachment.

***Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 114:***

***Api ete asmat putraah kalabhaashinah padbhyaam gaccheyuh? Api ete youvanino bhavayuh? Api kruta daaraan etaan pashyema? Api eshaam putraah bhavayuh? Api etat putraan putra samanvitaan pashyema ityaadi manorathan anudinam kaala sampatti pravruddhaan avekshya etat chintayaamaasa |***

Will my sons speak some unintelligible sweet words? Will they start walking? He started to think. Will they grow to be handsome young men? Do I get to see them getting married? Whether they will have children? Whether I will see their sons, their grandsons, great grandsons, will I enjoy all this company, all the good things here, like this, his desires started to grow day by day. A long time was spent like this. At the end, it dawned upon him that -

***Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 115:***

***Aho me mohasya ati vistaarah |***

O what to say of this delusion of mine? I got into this deep attachment. After a long time, it dawned upon him that he was caught in the web of *samsaara*.

Then he repents and tells what all happened to him.

***Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 116:***

***Manorathaanaam na samaaptih asti varshaayutena api athavaa api lakshyaih |***

***Poorneshu poorneshu manorathaanaam utpattayah santi punah navaanaam ||***

There is no end to desires, even after ten thousand years, or hundred thousand years. As and when desires get fulfilled, new and new desires are born in the mind.

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

***Pravishya cha iti | Pravruddhena snehena nayanayoh ambugarbho yasya sa tathaa uktah |***

***Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 117:***

***Padbhyaam gataa youvaninah cha jaataa daaraih cha samyogamitaah prasootaah |***



***Drushtaah sutaah tat tanaya prasootim drashtum punah vaanchati me antaraatmaa | |***

My sons started to walk, they grew to be young, handsome sons. They got married, and they had also children. I saw my sons, their sons, and their sons. In spite of this, I want to see more and more of this.

***Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 118:***

***Drakshyaami tesham api chet prasootim manoratho me bhavitaatato anyah |***

***Poorne api tasya api aparasya janma nivaaryate kena manorathasya | |***

I will see their children, their grandchildren, great grandchildren, and I get more and more new desires. When that desire gets fulfilled, one more is born. Who can stop these desires, he thought.

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

***Padbhyaam iti | Prasootaah jaatapatyaah |***

***Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 119:***

***Aamrutyuto na eva manorathaanaam anto asti vijnyaatam idam mayaa adya |***

***Manoratha aasakti parasya chittam na jaayate vai paramaarthasanghi | |***

Today, it dawned upon me, I came to know that till death, there is no end to these desires. Mind which is deeply attached to these desires, in such a mind, how can there be attachment to *paramaatha*, *moksha*? It cannot even think of that.

***Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 120:***

***Sa me samaadhih jalavaasa mitra matsyasya sangaat sahasaa eva nashtah |***

***Parigrahaah sangakruto mayaa ayam parigrahotthaa cha mama ati lipsaa | |***

When I saw that king fish, with his whole family around him, all of them touching him, moving around him, jumping, my *samaadhi*, concentration which I had attained, after 12 years of penance, was completely lost, destroyed immediately. Because of that attachment, that desire, I got married. After I got married to all the 50 daughters of *Maandhaatru*, my desires became more and more only.

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

***Sa iti | Lipsaa - labdhum icchaa |***

*Lipsaa* means the desire to get more and more.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 121:**

***Dukham yadaa eva eka shareera janma shataarddha samkhyaaakam idam prasootam |***

***Parigrahena kshitipa aatmajaanaam sutaih anakaih bahuleekrutam tat ||***

When one body, one *shareera* itself is full of grief; when experiencing one body is itself so much grief, I got 50 bodies. When I got married to these King *Maandhaatru's* daughters, with more sons, it became more and more. The *dukha*, attachment increased.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 122:**

***Suta aatmajaih tat tanayaih cha bhooyo bhooyah cha teshaam cha parigrahena |***

***Vistaaram eshyati ati dukha hetuh parigraho vai mamataa abhidhaanah ||***

This *mamataa* - feeling of "Mine, mine", which comes due to attachment - "My sons, my grandsons, my great grandsons", that they got married, that their sons got married, this gets expanded every time, and is the cause of grief only. This marriage leads to the *mamataa buddhi*.

**Sri Engal Aalwaan's Commentary:**

***Sutaa iti | Teshaam sva parigrahena - teshaam svam putra poutraadi, tat parigrahena | Vistaaram eshyati iti anvayah |***

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 123:**

***Cheernam tapo yat tu jalaashrayena tasya arddhi eshaa tapaso antaraayah |***

***Matsyasya sangaat abhavaat cha yo me sutaadi raago mushito asmi tena ||***

I had entered into water, and stayed under water. Whatever tapas I had done over the years, this is an obstruction to that *tapas*. That *tapas* which I had attained after having stayed under the water, because of that, I got these 50 bodies, and enjoyments. Because of looking at this fish king everyday, and getting the desire for me also to experience all of this, this obstruction was created by me only. My mind is stolen completely by this love and affection to children and grandchildren.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 124:**

***Nissangataa muktipadam yateenaam sangaat asheshaah prabhavanti doshaah |***

***Aaroodha yogo api nipaatyate adhah sangena yogee kim uta alpa siddhih ||***

Detachment is the one which leads to liberation, for sages. With attachment, all the defects ensue. Even though I had attained a certain

level of perfection, in my yoga; a yogi who has attained perfection, with attachment and desire, he falls down completely. What to say of those who have achieved very little?

**Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 125:**

***So aham charishyaami tathaa aatmano arthe parigraha graaha  
gruheeta buddhih |***

***Yathaa hi bhooyah pariheena dosho janasya dukhah bhavita na  
dukhee | |***

That is how I am living, for my sake. I got married. This marriage is like a crocodile which has caught me. My mind was completely stolen by that. For my sake, I who had the mind which was completely captivated, caught by this crocodile, by the marriage and attachment I got into, I am going to do tapas again in such a way that I will not be getting attached to all these *doshaas*, and whatever other people are going through. Whatever other people are experiencing the defects, I will get rid of them, and will not be suffering any more. I will act in such a way.

**Sri Engal Aalwaan's Commentary:**

***So aham iti | Janasya bhaaryaadeh |***

He decided that he will now do whatever is required to get rid of this attachment, and not get into grief again, not suffer this grief again, which is bothering the people because of marriage, attachment.

**Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 126:**

***Sarvasya dhaataaram achintya roopam anoraneeyaamsam ati  
pramaanam |***

***Sita asitam cha eeshvaram eeshvaraanaam aaraadhayishye tapasaa  
eva vishnum | |***

One who is the Lord of all, the Creator of all, who has a form which cannot be even imagined by anyone, who is more minute than the minutest, and at the same time, bigger than the biggest. He Himself is present as *baddhaas* and *muktaas*. The Lord of Lords. I am going to worship that Vishnu through my tapas.

**Sri Engal Aalwaan's Commentary:**

***Sarvasya iti | Sita asitam - baddha mukta roopena sthitam | Yat vaa  
yuga bhedena sita asita varnam |***

In each *yuga*, one different varna is told for *Bhagavaan*. This *sita - asita* can be that also.

*Ksharah sarvani bhootaani kootastho akshara uchyate*, as was told in the Bhagavad Gita.

Shruti says - *Daivataanaam paramam cha daivatam.*

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 127:**

*Tasmin ashesha oujasi sarva roopini avyakta visphasta tanou anante*

|

*Mama achalam chittam apeta dosham sadaa astu vishnou abhavaaya bhooyah ||*

*Bhagavaan*, who has incomparable *ojas*, and is present as all forms Himself, *jagat cha Vishnuh, jagat cha sah*, was told. He is *sarvaantaryaami* and *sarva vyaapi*. He is present as *avyakta*, He also manifests Himself as *avataaraas*, and in that *ananta*, I will pray to Lord that "Let my mind be devoid of all defects, let my mind be firmly established in that *Vishnu* all the time, so that I am not going to be born again".

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 128:**

*Samasta bhootaat amalaat anantaat sarveshvaraata anyat anaadi madhyaat |*

*Yasmaat na kinchit tamaham guroonaam param gurum samshrayam emi vishnum ||*

This whole world is His form only. He, manifests, having done *anupravesha*, and created everything. He is present in every object here. One who is devoid of any defects. Who is all pervading. The Supreme Lord. Who does not have beginning or end. There is nothing which is not *Brahmaatmaka*. Everything is *Brahmaatmaka*, having Him as the inner self. Who is the guru of all *gurus*, Supreme *Guru*, I take refuge in that Supreme Lord, *Vishnu*. *Saubhari* prays thus to *Bhagavaan Vishnu*.

**Sri Engal Aalwaan's Commentary:**

*Samasta bhootaat iti | Samastam bhootam jagat roopam yasya sah tasmaat samasta bhootaat anyat atadaatmakam kinchit api na asti |*

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 129:**

*Sri Paraasharah -*

*Iti aatmaanam aatmanaa eva abhidhaaya asou saubharieh apahaaya putra gruha aasana paricchadaadikam ashesham artha jaatam sakala bhaaryaa samanvito vanam pravivesha |*

*Sri Paraasharar* - Having prayed all this, *Saubhari* himself decided and gave up all the things, his sons, grandsons, house, whatever he had, all the things he gave up, he entered into the forest for *vaanaprastha*, with all his wives.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 130:**

*Tatra api anudinam vaikhaanasa nishpaadyam ashesha kriyaa*

***kalaapam nishpaadya kshapita sakala paapah paripakva manovrutti  
aatmani agneen samaaropya bhikshurabhavat |***

There, everyday he was practicing the *vaanaprastha dharma*, all the *karmaas* which are prescribed in the *shaastraas* for *vaanaprasthaas*. He started to follow all of this, everyday. Having got destroyed of all the sins, his mind was completely purified, and he did *samaaropana* of all the *agnis* in himself, and became a *sannyaasi*.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 131:**

***Bhagavati aasajya akhilam karma kalaapam ajam avikaara  
maranaadi dharmam avaapa param anantam paravataam achyutam  
padam |***

All the *karmaas* that he did, he did with the idea that these are all worship of *Bhagavaan Vishnu* only, he attained a state where there is no *vikaara* or *marana*, that eternal state, he attained *Parama Pada*.

**Sri Engal Aalwaan's Commentary:**

***Bhagavati iti | Bhagavati aasajya bhagavat aaraadhanam iti  
anusandhaaya |***

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 132:**

***Iti etat maandhaatru duhitru sambandhaat aakhyaatam |***

*Paraasharar* started to tell the *vamsha anucharita* of *Ikshvaaku*; in this, he started to tell about *Maandhaatru* king. I have told you the story of *Maandhaatru* and his daughters.

**Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 133:**

***Yah cha eta saubhari charitam anusmarati pathati paathayati  
shrunoti shraavayati dharati avadhaarayati likhati lekhayati  
shikshayati adhyaapayati upadishati vaa tasya ashtou janmani  
dussantati asat dharmo vaang manasoh asanmaarga anusaranam  
ashesha heyeshu vaa matvatvam na bhavati |***

Now, he tells what is the *phala* for one who listens to such a story. One who remembers this wonderful *Saubhari charita* again and again, reads it, or makes someone else read it, listens to it, or reads out so that others can listen, does *anusthaana* of this, or makes others also understand the meaning and act according to that, writes or makes others write, teaches, learns with all the explanations and meanings, for him, for eight *janmaas*, all his progeny will be well placed, doing *dharmaas*, *asat dharma* will not happen, and all those who are rejected will never get attached to them.

This concludes Chapter 2.

|| *Iti Sri Vishnu Puraane Chaturthe Amshe Dviteeyo Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Chaturdashe Dviteeyo Adhyaayah* ||

## || *Atha Truteeyo Adhyaayah* || *Story of Sagara Chakravarthy*

Now, the Chapter 3.

*Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 1:*  
*Atah cha maandaatuh putra santatih abhidheeyate* |  
*Maandhaatru's putra santati is going to be told now.*

*Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 2:*  
*Ambareeshasya maandhaatru tanayasya yuvanaashvah putro abhoot*  
|  
*Maandhaatru's son Ambareesha had a son by name Yuvanaashva.*

*Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 3:*  
*Tasmaat haareetah yato angiraso haaritaah* |  
*Youvanaashva had a son Haareeta, and because of Haareeta, the Angirasaas.*

*Sri Engal Aalwaan's Commentary:*  
*Tasmaat iti | Yato angirasa iti | Atha haaritaanaam tryaarsyeyaah aangeerasa ambareesha youvanaashvaah iti pravarapaathaah* |  
*Three rishis who are told in the pravara, Aangeerasa, Ambareesha, Youvanaashva, are called Haareetaas.*

*Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 4:*  
*Rasaatale mouneyaa naama gandharvaa babhoovuh shatkoti sankhyaataah taih asheshaani naaga kulaani apahruta pradhaana ratna adhipatnyaani akriyanta* |  
*In Rasaatala, there were Gandharvaas called Mouneyaas. They were 6 crores in number. They stole all the Naaga kulaa's ratnaas and also their rulership.*

*Sri Engal Aalwaan's Commentary:*  
*Rasaatala iti | Mouneyaah kaashyapa patnyaah muneh tanayaah* |  
*Kaashyapa's wife Muni's children are called Mouneyaas.*

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

*Taih cha gandharva veerya avadhootaih urageshvaraih stooyamaano bhagavaan ashesha deveshah stava shravana unmeelita unnidra pundareeka nayanah nidraa avasaana prabuddhah panipatya abhihitah, bhagavan asmaakam etebhyo gandharvebhyo bhayam utpannam katham upashamam eshyati iti |*

The serpent lords were insulted by the *Gandharva veeraas*. *Bhagavaan*, the Lord of all the Gods, is praised, and having heard the *stuti*, He opened his eyes which were like the just bloomed lotus. He was sleeping in the *Ksheera saagara*. He woke up at the end of His yoga *nidraa*. They paid obeisance to *Bhagavaan Vishnu*, and all the serpent lords prayed to Him like this - Now, we have got this fear due to these *Gandharvaas*. How can we get rid of this fear from the *Gandharvaas*. They seek His help.

*Bhagavaan* is *stava priya*.

*Sri Engal Aalwaan's Commentary:*

*Taih cha iti | Jala shayanam ksheeraabdhau shesha talpam |*

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

*Aaha cha bhagavaan anaadi nidhanah purushottamo yo asou youvanaashvasya maandhaatuh purukutsa naamaa putrah tam aham anupravishya taan asheshaan dushta gandharvaan upashamam nayishyaami iti |*

*Bhagavaan*, One who is without a beginning or end, says - *Maandhaatu's* son *Youvanaashva*, his son *Purukutsa*, I will enter into him, and kill all the bad *gandharvaas*. Don't worry, he gives the assurance.

*Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 7:*

*Tat aakarnya bhagavate jalashaayine kruta pranaamaah onunah naaga lokam aagataah pannaga adhipatayo narmadaam cha purukutsa aanayanaaya chodayaamaasuh |*

Having heard this, all the serpent lords pay obeisance to *Bhagavaan* who is lying down on the *Ksheera Samudra*, they came back to the *Naaga Loka*, and they requested *Narmadaa* to go and bring *Purukutsa* there.

*Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 8:*

*Saa cha enam rasaatalam neetavatee |*

Then *Narmadaa* brought *Purukutsa* to *Rasaatala*.

*Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 9:*

*Rasaatala gatah cha asou bhagavat tejasaa aapyaayita aatma veeryah sakala gandharvaan nijaghaana |*

*Vishnu's amsha* entered into him, and he was totally endowed with all kinds of power and valour. he killed all the bad *Gandharvaas* who had

stolen their rulership and gems.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 10:**  
**Punah cha sva puram aajagaama |**

Then *Purukutsa* went back to his place.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 11:**

**Sakala pannaga adhipatayah cha narmadaayai varam daduh, yah te anusmarana samavetam naamagrahanam karishyati na tasya sarpa visha bhayam bhavishyati iti |**

Then all the serpent lords gave a *vara* to *Narmadaa*. Whoever remembers you and also pronounces your name, they will have no fear from serpents - they gave a *vara* to *Narmadaa*.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 12:**  
**Atra cha shloka |**

This *shloka* is well known in this aspect.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 13:**

**Narmadaayai namah praatah narmadaayai namo nishi |**

**Namo astu narmade tubhyam traahi maam vishasarpatah | |**

O *Narmadaa*, we pay obeisance to you, in the morning and in the night. Do protect me from the poisonous snakes.

This is a well known *shloka* in this aspect, based on the boon that *Narmadaa* was given by the serpent lords.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 14:**

**Iti ucchaarya aharnisham andhakaara praveshe vaa sarpaih na dashyate, na cha api kruta anusmarana bhujjo visham api bhuktam upaghaataaya bhavati |**

Whoever tells this *shloka* like this, either day and night, even if they enter into a very dark place, they will not have any fear of serpents. Even if they think of this *Narmadaa* and tell this *shloka*, even if they eat food mixed with poison, they will not get any harm because of this.

**Sri Engal Aalwaan's Commentary:**

**Iti iti | Kruta anusmarana bhujah narmadaam smrutvaa annaadi bhunjaanasya |**

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 15:**

**Purukutsaaya cha santati vicchedo na bhavishyati iti uragapatayo varam daduh |**

They also give a *vara* to *Purukutsa*, that his progeny will never break.



**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 16:**

**Purukutso narmadaayaam trasaddasyum ajeejanat |**

Narmadaa is none other than Purukutsa's wife. Purukutsa had a son by name *Trasaddasyu* by Narmadaa.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 17:**

**Trasaddasyutah sambhooto anaranya yam raavano digvijaye jaghaana |**

From *Trasaddasyu*, *Anaranya* was born, who was killed by *Raavana* during one of his victory travels when he went for *digvijaya*.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 18:**

**Anaranyasya prushadashvah, prushadashvasya haryashvah putro abhavat |**

*Anaranya* had a son *Prushadashva*, *Prushadashva* had a son *Haryashva*.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 19:**

**Tasya cha hastah putro abhavat |**

He had a son by name *Hasta*.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 20:**

**Tatah cha vasumanaah tasya api tridhanvaa tridhanvanah trayyaarunih |**

*Hasta* had a son by name. He had a son by name *Tridhanvaa*. He had a son by name *Trayyaaruni*.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 21:**

**Trayyaaruneh satyavratah yo asou trushanku samjanyaam avaapa |**

*Trayyaaruna* had a son *Satyavrata*, and he came to be called as *Trishanku*.

**Sri Engal Aalwaan's Commentary:**

**Trayyaaruneh iti | Parineeyamaana vipra kanyaaharana krudhasya sva pituh shaapaat chandaalataam gatah, vasishtha dhenum hatvaa vruthaa jighaasaa iti tribhiih doshaih trishankuh | Yathaa harivamshe \* Pituh shaapaadi doshena guru dogdhri vadhena cha | Arokshita upayogaah cha trividhah taddhyatikramah || Evam treeeni asya shankooni taani drushtvaa mahaa yashaah | Trishankuh iti hovaacha trishankuh tena sa smrutah \* iti |**

He stole a girl who was about to be married, and that girl's father got angry, gave him a *shaapa*, and he became a *chandaala*. Without any reason he used to kill people. He stole *Vasishtha's* cow, for these three defects, he is known as *Trishanku*. He had three *doshaas*. As told in

*Harivamsha*, because of *pitru shaapa*, because of killing *Vasishtha's* cow, he was eating *maamsa* without doing *prokshana*. He had these three defects. He came to be known as *Trishanku*.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 22:**

***Sa chandaalataam upagatah cha |***

He became a *chandaala*.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 23:**

***Dvaadasha vaarshikyaam anaavrushtyaam vishvaamitra kalatra apatya poshanaartham chandaala pratigraha pariharanaaya cha jaahnavee teera nyagrodhe mruga maamsam anudinam babandha |***

He had become a *chandaala*, for 12 years, there was a famine. During that time, in order to take care of *Vishvaamitra's* wife and children, and also to get rid of his *chandaalatva*, at the banks of *Jaahnavi* river, there was a *nyagrodha* tree; daily he used to bring *mruga maamsa*, and tie it to the tree so that *Vishvaamitra's* wife and children can eat that and survive the famine. He was doing this *vrata* for getting rid of *chandaalatva*.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 24:**

***Sa tu paritushtena vishvaamitre na sa shareera svargam aaropitah |***

*Vishvaamitra* was very happy with the service that he did, and he performed the *yaaga*, made him go to *svarga* along with his *shareera*.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 25:**

***Trishankoh harishchandra tasmaat cha rohitaashvah tatah cha harito haritasya chanchuh chanchoh vijaya vasudevou ruruko vijayaat rrukasya vrukah |***

*Trishanku* had a son *Harishchandra*, *Harishchandra* had a son *Rohitaashva*, he had a son *Harita*, *Harita* had a son *Chanchu*, *Chanchu* had *Vijaya* and *Vasudeva*, *Vijaya* had a son by name *Ruruka*, *Ruruka* had a son by name *Vruka*.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 26:**

***Tato vrukasya baahuh yo asou haihaya taala janghaadibhih paraajitah antarvanyaa mahishyaa saha vanam pravivesha |***

*Vruka* had a son by name *Baahu*. *Baahu* was defeated by *Haihaya* and *Taala Janghaas*, who were *Kshatriyaas*, and at that time, having got defeated, and along with his wife, *patta mahishi*, who was pregnant at that time, he entered into a forest.

**Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 27:**

***Tasyaah cha sapatnyaa garbha stambhanaaya garo dattah |***

His other wife, who got jealous of this wife, gave her poison so that her

womb should not grow.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 28:**

***Tena asyaa garbhah sapta varshaani jathara eva tasthou |***

For seven years, it stayed without growing, inside her stomach.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 29:**

***Sa cha baahuh vruddha bhaavaat ourva aashrama sameepe mamaara***

|

*Baahu* died due to old age near the *aashrama* of *Ourva Rishi*.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 30:**

***Saa tasya bhaaryaa chitaam krutvaa tam aaropya anumarana kruta nishchayaa abhoot |***

His wife prepared the funeral pyre for him, and she also wanted to do *sahagamana* along with her husband. She was preparing for that.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 31:**

***Atha etaam ateeta aagata vartamaana kaala traya vedee bhagavaan ourvah sva aashramaat nirgatya abraaveet |***

At that time, *Ourva Rishi*, came out of that *aashrama*. *Ourva Rishi* is a *trikaala jnyaani*, he knew the past, present and future. And he tells her thus.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 32:**

***Alam alam anena aasadgraahena akhila bhoo mandalapatih ati veerya paraakramo na eka yajnya krut araati paksha kshaya kartaa tava udare chakravartee tishthati |***

Stop, stop what you are doing. This is the wrong thing you are doing. In your stomach, there is a *chakravarti*, a great emperor, who is going to rule over the entire *bhoo mandala*. He will be of great valour. He will perform many *yajnyaas*. He will destroy all his enemies. That kind of a great *chakravarti* is in your stomach. What you are doing is wrong. Stop doing this.

**Sri Engal Aalwaan's Commentary:**

***Alam alam iti | Asat graahena vruthaa nirbandhena |***

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 33:**

***Maa evam ati sahasaadhyavasaayinee bhava iti uktaa saa tasmaat anumarana nirbandhaat viraama |***

Don't do this wrong thing. You are being wrongly adventurous. Then she decided not to do *sahagamana*.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 34:**

***Tena eva cha bhagavataa sva aashramam aaneetaa |  
Bhagavaan Ourva Rishi brings her to his own aashrama.***

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 35:**

***Tatra katipaya dina abhyantare cha sahaiva tena garena ati  
tejasvee baalako jajnye |***

After a few days, a very tejasvee boy was born along with the poison.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 36:**

***Tasya ourvo jaata karmaadi kriyaa nishpaadya sagara iti naama  
chakaara |***

Because he was born with gara, poison, he was named Sagara. This is what we read in earlier chapters - Ourva Rishi teaching all the aachaara anusthaanaas to Sagara Chakravarti.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 37:**

***Kruta upanayanam cha enam ourvo veda shaastrani asheshaani  
astram cha agneyam bhaargavaakhyam adhyaapayaamaasa |***

He does upanayana to Sagara, and teaches him all the Veda shaastraas, all the astra vidyaa, Aagneya, Bhaargava vidyaa.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 38:**

***Utpanna buddhih cha sa maataaram abraveet |***

Sagara grew up and asked his mother.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 39:**

***Amba kathaya katham atra vayam kva taato asmaakam iti evam aadi  
prucchantam maataa sarvam eva avochat |***

How come we are living in this aashrama, and where is my father? He asked her. When he asked her all these, she tells everything to him, the story.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 40:**

***Tatah cha pitru raajya apaharana amarshito haihaya taalajangha  
aadi vadhaaya pratijnyam akarot |***

Getting very angry because his father's kingdom was stolen, he takes a vow that he is going to kill the Kshatriyaas Haihaya and Taalajangha kings.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 41:**

***Praayashah cha haihaya taalajanghaan jaghaana |***

Perhaps he also killed all of them.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 42:**

***Shaka yavana kaambhoja paarada paplavaah hanyamaanaah tat kula gurum vasishtham sharanam jagmuh |***

When he attacked and wanted to kill *Shakaas*, *Yavanaas*, *Kaambhojaas*, *Paaradaas*, *Paplavaas*, all these *Kshatriyaas*, when he was about to kill them, they took refuge in their guru *Vasistha*. They surrendered to *Vasistha* and said "Please do protect us".

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 43:**

***Atha enaan vasistho jeevan mrutakaan krutvaa sagaramaaha |***

He makes them *jeevan mrutakaas* - even though living, they are as good as dead. And then he tells *Sagara* thus.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 44:**

***Vatsaalam ebhah jeevan mrutakaih anumrutaih |***

They are already *jeevan mrutaas*, please don't kill them again.

**Sri Engal Aalwaan's Commentary:**

***Vatsaa iti | Jeevan mrutah \* Svadharmadyah paribhrashto vipraih yah cha bahishkrutah | Sa jeevan eva loke asmin mruta iti abhidheeyate | | iti smruteh | Anumrutaih - punarmrutaih |***

*Jeevan mruta* is - one who has fallen from his *svadharm*, who is not following his *svadharm*; who is rejected by the Brahmins, though he is living, he is said to be dead. They are already dead, even though they are living. Why are you going to kill them again, he says.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 45:**

***Ete cha mayaa eva tvat pratijnyaa paripaalanaaya nija dharmadivya sanga parityaagam kaaritaah |***

In order to protect your vow, which you have taken to kill them, I have only made them give up all their *nija dharmas*, and also made in such a way that all the Brahmins reject them.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 46:**

***Tathaa iti tat guru vachanam abhinandya tesaam veshanyatvam akaarayam |***

He said "Let it be so", and agreed to that. But, he disfigured all of them.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 47:**

***Yavanaan mundita shiraso ardha munditaan shakaan pralambakshaan paaradaan paplavaan cha shmashrudharaan nissvaadhyaaya vashat kaaraan etaan anyaan cha kshatriyaan chakaara |***

For *Yavanaas*, he shaved their head. For *Shakaas*, he made them with half

shaven head. *Paradaas* had long hair. *Paplavaas* were made to wear the beard and moustache. All of them and others also, he made them without any study of *Vedaas*, *vashat kaara*, and such things.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 48:**

***Te cha aatma dharma parityaagaat braahmanaih parityaktaa  
mlecchataam yayuh |***

They all became *mlecchaas* having given up their *aatma dharmas*, and also being rejected by all the *Brahmins*.

**Sri Vishnu Puraana, Amsha 4, Chapter 3, Shloka 49:**

***Sagaro api svam adhisthaanam aagamyaa askhalita chakrah sapta  
dveepavateem iva urveem prashasaasa |***

*Sagara* came back to his place, and without any obstructions, problems, he ruled over all the *Sapta dveepa*, the whole world containing *Sapta dveepaas*, he had an unopposed rule. He had the rulership of this entire *bhoo mandala*, the *Sapta dveepaas*, having got back to his place.

This is the story of *Sagara Chakravarti*.

**Sri Engal Aalwaan's Commentary:**

***Sagara iti | Chakram aajnyaa, balam vaa |***

This concludes the Chapter 3. *Sagara's vamsha* is told next.

|| *Iti Sri Vishnu Puraane Chaturthe Amshe Truteeyo Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Truteeyo  
Adhyaayah* ||

**|| *Atha Chaturtho Adhyaayah* ||**

***॥ अथ चतुर्थो अध्यायः ॥***

***Mitrasaha and Khatvaanga, Story of Raama  
Avataara***

We just concluded the Chapter 3 of *Amsha 4* of the *Vishnu Puraana*. We will start with Chapter 4 now, in which the stories of *Sagara*, his *vamsha*, and how *Bhageeratha* brings *Gangaa* to earth, *Kalmaashapaadaa's* story, *Khatvaanga*, story of *Iskvaaku vamsha* will be told, and also *Sri Raamachandra's* story will come.

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

श्री पराशरः-

कश्यप दुहिता सुमतिः विदर्भराज तनया केशिनी च द्वे भार्ये सगरस्य आस्ताम् ॥ १ ॥

Sagara had two wives - Sumathi, daughter of Kaashyapa, and Keshini, daughter of Vidarbha raajaa.

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

ताभ्यां च अपत्यार्थम् और्वः परमेण समाधिना आराधितो वरम् अदात् ॥ २ ॥

They worshipped Ourva Rishi, and wanted to have children, as they did not have children. They worshipped with great devotion, and he was very happy. He gave them a boon.

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

एका वंशकरम् एकं पुत्रम् अपरा षष्टिं पुत्र सहस्राणां जनयिष्यति यस्या यत् अभिमतम् तत् इच्छया गृह्यताम् इति उक्ते केशिन्येकं वरयामास ॥ ३ ॥

He said - "I will give you a boon. One of you will get one son, who will be responsible for the growth of the vamsha, and will bring name to the vamsha. One of you will have 60000 sons. Whoever desires please ask me". Then Keshinee said that she wants only one son who is responsible for growth of the vamsha.

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

सुमतिः पुत्रसहस्राणि षष्टिं वव्रे ॥ ४ ॥

Sumati said that she will have 60000 sons.

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

तथा इति उक्ते अल्पैः अहोभिः केशिनी पुत्रमेकं असमंजस नामानं वंशकरम् असूत ॥ ५ ॥

In very few days, Keshinee had one son Asamanjasa, by name.

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

काश्यप तनयायाः तु सुमत्याः षष्टिः पुत्र सहस्राणि अभवन् ॥ ६ ॥

Kaashyapa's daughter Sumati, had 60000 sons.

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

तस्मात् असमंजसात् अंशुमान् नाम कुमारो जज्ञे ॥ ७ ॥

Asamanjasa had a son by name Amshumaan.

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

सः तु असमंजसो बालो बाल्यात् एव असद्वृत्तो अभूत् ॥ ८ ॥

Asamanjasa from his childhood was always doing all wrong things, against what is accepted in the *shaastraas*. He was always involved in *duraacharane* only.

*Sri Engal Aalwaan's Commentary:*

स तु इति | असद् वृत्तः - दुराचारः |

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

पिता च अस्य अचिन्तयत् अयम् अतीत बाल्यः सुबुद्धिमान् भविष्यति इति ॥ ९ ॥

His father, *Sagara*, thought that when he grows up, he will become a normal person, will give up all the bad things he is engaged in, and waited.

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

अथ तत्र अपि च वयसि अतीते असत् चरितम् एवे एनं पिता तत्याज ॥ १० ॥

Even when he grew up, *Asamanjasa* was only involved in bad things, and so, his father *Sagara* deserted him, left him. He sent him out of the country.

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

तानि अपि षष्टिः पुत्र सहस्राणि असमंजस चरितम् एव अनुचक्रुः ॥ ११ ॥

Even the 60000 sons, of *Sumati*, also followed *Asamanjasa's* ways only, all bad ways.

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

ततः च असमंजस चरित अनुकारिभिः सागरैः अपध्वस्त यज्ञादि सन्मार्गे जगति देवाः सकल विद्यामयं असंस्पृष्टम् अशेष दोषैः भगवतः पुरुषोत्तमस्य अंशभूतं कपिलं प्रणम्य तत् अर्थ ऊचुः ॥ १२ ॥

When all the 60000 sons also followed *Asamanjasa's* bad ways only, all the *devaas* got very worried that 60000 people are going in bad ways like this, that all the *yajnya anusthaana* will stop, there will be nobody following the right path, the path of *dharma*, in this whole world, no one will follow the good conduct taught in the *Vedaas*. The *devaas* approached *Kapila Rishi*, who had mastered all the branches of knowledge, and was never touched by any defect. He was an *amsha* of *Bhagavaan Purushottama* Himself. The *devaas* went and did *pranaama* to *Kapila Rishi*, and told him thus.

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

भगवन् एभिः सगर तनयैः असमंजस चरितं अनुगम्यते ॥ १३ ॥

All the *Sagara's* 60000 sons are following *Asamanjasa's* bad ways only.



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

*कथं एभिः असद्वृत्तं अनुसरद्भिः जगत् भविष्यति इति ॥ १४ ॥*

What will happen to this world, when these 60000 sons are going in bad ways?

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

*अत्यार्थं जगत् परित्राणाय च भगवतो अत्र शरीरं ग्रहणं इति आकर्ण्य भगवान् आह  
अल्पैः एव दिनैः विनक्ष्यन्ति इति ॥ १५ ॥*

You have taken this birth, where *Bhagavaan Purushottama* has Himself manifested. In this world which is suffering a lot, in order to protect this world, you have taken this birth, this *shareera*. He said - "Don't worry, in a short time, they will all get destroyed".

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

*अत्र अन्तरे च सगरो हय मेधम् आरभत ॥ १६ ॥*

During this time, King *Sagara* started to perform the *Ashvamedha yaaga*.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 17:

*तत्र च पुत्रैः अधिष्ठितं अस्य अश्वं कः अपि अपहृत्य भुवो बिलं प्रविवेश ॥ १७ ॥*

In that *Ashvamedha yaaga*, the *ashva*, horse which was left, someone stole it, and they entered below the earth into a cave, along with that horse.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 18:

*ततः तत् तनयाः च अश्वं खुरगति निर्बन्धेन वसुधा तलम् एकैकं योजनमवनेश्च निचच्छुः  
॥ १८ ॥*

These 60000 sons, to search for that horse and bring it back, so that he can complete the *Ashvamedha yaaga*, followed the marks of the hoofs of the horse, and dug one *yojana* below the earth.

Sri Engal Aalwaan's Commentary:

*ततः च इति | अवनैः योजनम् अवनिम् आरभ्य अधस्तात् योजनम् |*

The dug one *yojana* below the earth, and went in search of the horse.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 19:

*पाताले च अश्वं परिभ्रमन्तं तं अवनीपति तनयाः ते ददृशुः ॥ १९ ॥*

They saw the horse roaming around in the *paataala*.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 20:

*न अति दूरे अवस्थितं च भगवन्तं अपघने शरत् काले अर्कम् इव तेजोभिः अवनतम्  
ऊर्ध्वम् अधः च अशेष दिशः च उद्भासयमानं कपिलर्षिम् अपश्यन् ॥ २० ॥*

They saw close to that horse, *Kapila Rishi*, just as in the *Sharat kaala*, the Sun shining brightly, when there are no clouds in the sky; He was covered with that kind of lustre and *tejas*, that all around Him, above and below, and all the directions were shining so brightly with His effulgence. They saw *Kapila Rishi* there.

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

ततः च उद्यत आयुधाः दुरात्मानः ह्यहर्ता अयम् अस्मत् अपकारी यज्ञविघ्नकारी हन्यतां हन्यताम् इति अवीचन् अभ्यधावन् च ॥ २१ ॥

Then they said that this is the person who has stolen our horse, raising all their swords and weapons, all these bad sons of *Sagara*, saying that he is the one who has brought *vighna* to our *yajnya*, he has to be killed, they ran towards him.

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

ततः तेन अपि भगवता किञ्चित् ईशत् परिवर्तित लोचनेन अवलोकिताः स्व शरीरं समुत्थेन अग्निना दह्यमानाः विनेशुः ॥ २२ ॥

He just disregarded them, He just saw them, He just opened His eyes, from His body, fire came out and burnt all of them to ashes.

*Sri Engal Aalwaan's Commentary:*

तत इति | किञ्चित् इति अनादर अवलोकिताः |

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 23:*

सगरः अपि अवगम्य अश्व अनुसारि तत् पुत्रबलम् अशेषं परमर्षिणा कपिलेन तेजसा दग्धं ततः अंशुमन्तं असमन्जस पुत्रं आहूय अश्व आनयनया युयोज ॥ २३ ॥

*Sagara* came to know that all the 60000 sons who went in search of the horse, that they were all completely burnt by the *tejas* of *Kapila*, he called *Asamanjasa's* son *Amshumaan*, and told him to go and bring the horse.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 24:*

स तु सगर तनय खात मार्गेण कपिलम् उपगम्य भक्तिनम्रः तदा तुष्टाव ॥ २४ ॥

He followed the same path that they had already dug in the earth, and came to *Paataala*, he went to *Kapila Rishi* and with great devotion, he did *pranaama*, and pleased Him very much.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 25:*

अथ एनं भगवान् आह ॥ २५ ॥

*Kapila Maharshi* got very pleased with his obedience, and devotion, and said.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 26:

गच्छ एनं पितामहाय अश्वं प्रापय वरं वृणीश्व च पुत्र पौत्राः च ते स्वर्गात् गङ्गां भुवनं  
आनेष्यति इति ॥ २६ ॥

O son, take this horse and give it to your grandfather, *Sagara chakravarthy*, and also ask for a boon. I am very pleased with your behaviour. Your grandson will bring *Gangaa* from the heaven to the earth.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 27:

अथ अंशुमान् अपि स्वर्यातानां ब्रह्म दण्डं हतान् अस्मत् पितृणां अस्वर्गयोग्यानां स्वर्गं  
प्राप्तिकरं वरं अस्माकं प्रयच्छ इति प्रत्याह ॥ २७ ॥

*Amshumaan* said that all his *pitrus* who are dead, who were killed by the *Braahmana shaapa*, *Kapila Rishi's shaapa*, who had not reached the heaven, please do give me a boon by which they will all attain heaven.

Sri Engal Aalwaan's Commentary:

अथ इति | ब्रह्म दण्डः - ब्राह्मण शापः | स्वर्यातानाम् मृतानाम् |

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 28:

तत् आकर्ण्य तं च भगवान् आह उक्तम् एव एतन् मया अद्य पौत्रः ते त्रिदिवात् गङ्गां  
भुवम् आनयिष्यति इति ॥ २८ ॥

Having heard this, *Bhagavaan Kapila Maharshi* said that "Just now, I said that your grandson will bring from heaven, the *Gangaa* river".

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

तत् अंभसा संस्पृष्टेषु अस्थि भस्मसु एते च स्वर्गं आरोक्ष्यन्ति ॥ २९ ॥

If the bones and ashes of your *pitrus*, if they are washed with the water of *Gangaa*, they will all go to *svarga*.

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

भगवत् विष्णु पाद अंगुष्ठं विनिर्गतस्य हि जलस्य एतत् माहात्म्यम् ॥ ३० ॥

This is the greatness of waters of *Gangaa*, which have emerged from the toe of the Holy Feet of *Bhagavaan Vishnu*. Even if the waters come in touch with the *asthi* or *bhasma* of a dead person, he will go to *svarga*.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 31:

यत् न केवलम् अभिसन्धि पूर्वकं स्नानादि उपभोगेषु उपकारकं किन्तु अनभिसंधितम्  
अपि अस्यां प्रेत प्राणस्य भस्म अस्थि चर्म स्नायु केशादि उत्सृष्टं शरीरजं यत् अपि पतितं  
सद्यः शरीरिणं स्वर्गं नयति इति उक्तः प्रणम्य भवगतेः अश्वम् आदाय पितामह यज्ञम्  
आजगाम ॥ ३१ ॥

These waters of *Gangaa* help everyone in many ways, when they do with proper *sankalpa*, do *snaana*, and also all good things will happen. Not only

with *sankalpa* if someone takes bath intentionally, but also without any intention, without any *sankalpa* that I am taking bath, that it is very holy and is going to give lot of punya and wash away my sins, with no such intention if someone takes bath, if someone drops a dead persons ashes or bones, or skin or flesh or hair, any of these things, anything belonging to the body of the dead person, into the holy waters of *Gangaa*, that *aatman* will immediately go to heaven; then he does *pranaama* of Kapila Maharshi, he takes the horse, and he goes back to his grandfather's *yajnya* to return the *ashva* there.

*Sri Engal Aalwaan's Commentary:*

यत् इति | यत् न केवलम् इत्यादि | अभिसंधिपूर्वकं स्नानादि एव न केवलम् उपकारकं किं त्वपेत प्राणस्य उत्सृष्ट शरीरस्थम् अपि अस्थि चर्मादि जले न अभिसंहितं अपि पतितं शरीरिणं स्वर्गं नयति इति यत् एतत् माहात्म्यं एतत् गङ्गाजलस्य माहात्म्यम् इति पूर्वेण अन्वयः |

With the intention of taking bath in the holy waters of the *Gangaa*, with *sankalpa*. For a dead person's body, anything which is dropped into this water, that is the greatness of this *Gangaa*.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 32:*

सगरः अपि अश्वम् आसाद्य तं यज्ञं समापयामास ॥ ३२ ॥

*Sagara chakravarthy* completes the *Ashvamedha yaaga*.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 33:*

सागरं च आत्मज प्रीत्या पुत्रत्वे कल्पितवान् ॥ ३३ ॥

*Sagara* treats his grandson just like his son only, with the same love that he would give to his son.

*Sri Engal Aalwaan's Commentary:*

सागरं इति | सागरं सगर सुतैः वर्धितम् |

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 34:*

तस्य अंशुमतो दिलीपः पुत्रो अभवत् ॥ ३४ ॥

*Amshumaan* had a son *Dileepa*.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 35:*

दिलीपस्य भगीरथः यो असौ गङ्गां स्वर्गात् इह आनीय भागीरथी संज्ञां चकार ॥ ३५ ॥

*Dileep* had a son *Bhageeratha*. *Bhageeratha* brought *Gangaa* to earth, and then because of this, *Gangaa* river came to be called as *Bhaageerathee*.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 36:*

**भगीरथात् सुहोत्रः सुहोत्रात् श्रुतः तस्य अपि नाभागः ततः अंबरीषः तत् पुत्रः सिन्धुद्वीपः  
सिन्धुद्वीपात् अयुतायुः ॥ ३६ ॥**

Bhageeratha had a son Suhotra, Suhotra had a son by name Shruta, his son was Naabhaaga, his son was Ambareesha, his son was Sindhudveepa, his son was Ayutaayu.

**Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 37:**

**तत् पुत्रः च ऋतुपर्णः यो असौ नलसहायः अक्षहृदय यज्ञो अभूत् ॥ ३७ ॥**

His son was Rutuparna, who was an expert in dyoota kreede, gambling like pagade, and things like that. Nala learnt from him and became an expert in the dyoota kreede.

**Sri Engal Aalwaan's Commentary:**

**तत् पुत्रः च इति | अक्षहृदयं द्यूतादिषु संख्याज्ञानम् |**

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

**ऋतुपर्णपुत्रः सर्वकामः ॥ ३८ ॥**

Rutuparna's son was Sarvakaama.

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

**तत् तनयः सुदासः ॥ ३९ ॥**

His son was Sudaasa.

**Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 40:**

**सुदासात् सौदासो मित्रसहनामा ॥ ४० ॥**

Sudaasa's son was Mitrasaha, Soudaasa.

**Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 41:**

**स च अटव्यां मृगयार्थी पर्यटन् व्याघ्रद्वयं अपश्यत् ॥ ४१ ॥**

Mitrasaha once went to the forest, and when he was roaming around, he saw two tigers.

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

**ताभ्यां तत् वनम् अपगत मृगं कृतं मत्वा एकं तयोः बाणेन जघान ॥ ४२ ॥**

He went for hunting to the forest, could not find any deer there, thought that these two tigers are responsible for eating away all the deer, and he killed one of them.

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

**म्रियमाणः च असौ अति भीषण कृतिः अति कराल वदनो राक्षसो अभूत् ॥ ४३ ॥**

While dying that tiger had a fearful and frightful form and became a *raakshasa*.

*Sri Engal Aalwaan's Commentary:*

*प्रियमाण इति | करालं दन्तुरम् |*

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

*द्वितीयो अपि प्रतिक्रियां ते करिष्यामि इति उक्त्वा अन्तर्धानं जगाम ॥ ४४ ॥*

The second tiger disappeared there itself, telling that I am going to take revenge.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 45:*

*कालेन गच्छता सौदासो यज्ञमजयत् ॥ ४५ ॥*

After some time, this *Soudaasa*, who is *Mitrasaha*, son of *Sudaasa*, performed as *yajnya*.

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

*परिनिष्ठित यज्ञे च आचार्ये वसिष्ठे निष्क्रान्ते तत् रक्षो वसिष्ठरूपम् आस्थाय मम नरमांस भोजनं देयम् इति तत् सम्स्क्रियतां क्षणात् आगमिष्यामि इति उक्त्वा निष्क्रान्तः ॥ ४६ ॥*

When the *yajnya* was almost about to get completed, when *Aachaarya Vasishtha* had taken a break and gone out, during that time, the second tiger which had said earlier that it will take revenge, that *raakshasa* took the form of *Vasishtha*, came and told this king *Soudaasa*, that you have to give me human flesh. He said to keep that ready, and that I will come in a while. Then he went away.

*Sri Engal Aalwaan's Commentary:*

*परिनिष्ठित इति | देयम् इति | इति: हेतौ तत् भोजनम् |*

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

*भूयः च सूदवेषं कृत्वा राजाज्ञया मानुषं मांसं संस्कृत्य राज्ञे न्यवेदयत् ॥ ४७ ॥*

He immediately took the form of his assistant, and taking the orders of *Raajaa*, went and brought *nara maamsa*, human flesh.

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

*असौ अपि हिरण्य पात्रे मांसम् आदाय वसिष्ठ आगमन प्रतीक्षो अभवत् ॥ ४८ ॥*

This King, without knowing that all these have happened, was keeping that *maamsa* in a plate and was waiting for *Vasistha* to come.

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

*आगताय वसिष्ठाय च निवेदितवान् ॥ ४९ ॥*

When *Vasistha* came, he gave him this human flesh as the food.

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

*स च अपि अचिन्तयत् अहो अस्य राज्ञो दौस्शील्यं येन एतन् मांसं अस्माकं प्रयच्छति  
किम् एतत् द्रव्यं जातम् इति ध्यानं परो अभवत् ॥ ५० ॥*

When he saw the flesh, he said, what is this king doing this bad thing, he does not have a proper conduct, he is treating me with flesh, and then he meditated briefly, to know what is this flesh that he is offering.

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

*अपश्यत् च तत् मांसं मानुषम् ॥ ५१ ॥*

When he meditated, he saw that it is human flesh.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 52:*

*अतः क्रोधकलुषीकृतं चेता राजनि शापम् उत्ससर्ज ॥ ५२ ॥*

*Vasistha* became extremely angry, and gave him a curse.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 53:*

*यस्मात् अभोज्यम् एतत् अस्मत् विधानां तपस्विनाम् अवगच्छन् अपि भवान् मह्यं  
ददाति तस्मात् तव एव अत्र लोलुपता भविष्यति इति ॥ ५३ ॥*

He gave a curse, saying that this is *abhojya*, not fit for eating for *tapasvis* like me, it is unfit to be offered, knowing very well, you have given me this food, which is unfit. Let you be finding enjoyment, and let you like only human flesh. You will only like and want to have human flesh. Means that you will become a *raakshasa*.

*Sri Engal Aalwaan's Commentary:*

*यस्मात् इति | लोलुपता अत्यन्त इच्छा |*

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 54:*

*अनन्तरं च तेन अपि भगवता एव अभिहितः अस्मि इति उक्ते किं किं मया एव  
अभिहितम् इति मुनिः पुनरपि समाधौ तस्थौ ॥ ५४ ॥*

Then the king said - "You only ordered me to offer you this, that is why I offered you this". The *Muni* said "Did I tell you this" and again went into meditation.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 55:*

*समाधिं विज्ञानं अवगतं अर्थः च अनुग्रहं तस्मै चकार नात्यन्तिकम् एतत् द्वादशाब्दं तव  
भोजनं भविष्यति इति ॥ ५५ ॥*

Having meditated, he came to know what had happened, that it is not the fault of the king, and he said that it will not be for a long time, it will be only for 12 years, the suffering of this curse.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 56:*

असौ अपि प्रगृह्य उदकं अञ्जलिं मुनिं शापप्रदानायोद्यतो भगवन् अयम् अस्मत् गुरुः न अर्हस्येनं कुलदेवताभूतं आचार्यं शप्तुम् इति मदयन्त्या स्वपत्न्या प्रसादितः सस्यांबुदरक्षणार्थं तत् शापं अंबुना उर्व्यां न च आकाशे चिक्षेप किं तु तेन एव स्वपादौ सिषेच ॥ ५६ ॥

The king also becomes very angry, as he was not deserving to be cursed, as he did not know what had actually happened. The king also took water in his hand, and was about to give a curse to *Vasistha*. His wife *Madayanti*, came immediately and told him, "No no, this is not the right thing you are doing, he is our *kula devataa*, he is our *aachaarya*, you cannot curse him". He could not throw the water into the earth or into the air. He put the waters with which he was about to curse *Vasistha* on his feet itself, he dropped it.

*Sri Engal Aalwaan's Commentary:*

असौ इति | न उर्व्यां न च आकाशे चिक्षेप सस्यांबुदरक्षणार्थं |

In order to protect the clouds and plants, he did not drop the water on earth or the sky, but dropped it on his feet itself.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 57:*

तेन च क्रोधाग्निश्रितेन अंबुना दग्धच्छायौ तत् पादौ कल्माषतां उपगतौ; ततः सः कल्माषपादसंज्ञां अवाप ॥ ५७ ॥

Because he was cursing, those waters were having that curse, and because of his anger, his feet got burnt and became fully black. From then on, he came to be known as *Kalmaashapaada*.

*Sri Engal Aalwaan's Commentary:*

तेन च इति | क्रोधाग्निश्रितेन क्रोधाग्नि तप्तेन | कल्माषः कृष्ण पाण्डुरः |

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 58:*

वसिष्ठशापात् च षष्ठे षष्ठे काले राक्षसस्वभावं उपेत्य अटव्यां पर्यटन् अनेकशो मानुषान् अभक्षयत् ॥ ५८ ॥

Because of the *Vasistha shaapa*, after the sixth food was taken, after three days, taking food two times a day, he became a *raakshasa*, he was roaming around in the forests, and he started eating many human beings.

*Sri Engal Aalwaan's Commentary:*



वसिष्ठ शापात् इति । षष्ठे काले षष्ठ भोजन काले, तृतीय दिनान्ते ।

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 59:

एकदा तु किञ्चित् मुनिं ऋतु काले भार्या संगतं ददर्श ॥ ५९ ॥

Once he saw a muni who was about to unite with his wife during *rutu kaala*.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 60:

तयोः च तम् अतिभीषणं राक्षसरूपं अवलोक्य त्रासात् दंपत्योः प्रधावितयोः ब्राह्मणं जग्राह ॥ ६० ॥

They saw this *raakshasa*, and got scared looking at his frightful form, they started running away, and he caught hold of the *Brahmin*.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 61:

ततः सा ब्राह्मणी बहुशस्तम् अभियाचितवती ॥ ६१ ॥

Then that *Braahmani* pleaded a lot to leave him, leave him.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 62:

प्रसीद इक्ष्वाकुकुल तिलकभूतः त्वं महाराजो मित्रसहो न राक्षसः ॥ ६२ ॥

You are the *Ikshvaaku kula tilaka*, you are the king *Mitrasaha*, you are not a *raakshasa*, be pleased and don't harm him.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 63:

न अर्हसि स्त्री धर्म सुख अभिज्ञः मयि अकृतार्थायाम् इमम् अस्मत् भर्तारिं हन्तुम् इति एवं बहु प्रकारं तस्यां विपलन्त्यां व्याघ्रः पशुम् इव अरण्ये अभिमतं तं ब्राह्मणं अभक्षयत् ॥ ६३ ॥

She pleaded a lot and said that "You know the pleasures that women desire, and this is not right what you are doing, we were about to unite, I am not satisfied yet, and you are killing". But what he did was, just like a tiger kills a man and eats, he ate him off.

Sri Engal Aalwaan's Commentary:

न इति । स्त्री धर्मः सुरतम् ।

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 64:

ततः च अति कोप समन्विता ब्राह्मणी तं राजानं शशाप ॥ ६४ ॥

That *Braahmani* got extremely angry and she cursed that king.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 65:

यस्मात् एवं मयि अतृप्तायां त्वया अयं मत् पतिः भक्षितः तस्मात् त्वम् अपि काम उपभोग प्रवृत्तो अन्तं प्राप्स्यसि इति ॥ ६५ ॥

Because you ate away my husband when we were about to unite, because of this, when you have a desire to unite with your wife, you will also die.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 66:](#)

*शप्त्वा च एवं सा अग्निं प्रविवेश ॥ ६६ ॥*

Having cursed him, she entered into the fire and died.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 67:](#)

*ततः तस्य द्वादशाब्द विपर्यये विमुक्त शापस्य स्त्री विषय अभिलाषिणः मदयन्ती तं स्मारयामास ॥ ६७ ॥*

After he had completed the twelve years curse that *Vasishta* had given him, at that time, he wanted to unite with his wife, at that time, his wife *Madayanti* reminded him of the curse. (The curse that the *Braahmani* had given him that he will die, and it is not right for him)

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

*तत इति | स्मारयानास तं ब्राह्मण्यशापम् |*

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 68:](#)

*ततः परं असौ स्त्री भोगं तत्याज ॥ ६८ ॥*

After that, he completely gave up uniting with women.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 69:](#)

*वसिष्ठः च अपुत्रेण राज्ञा पुत्रार्थं अभ्यर्थितो मदयन्त्यां गर्भाधानं चकार ॥ ६९ ॥*

He prayed *Vasishta* that he does not have children, please do bless us with a child. *Vasishta* Rishi did *garbhaadhaana* to *Madayanti*.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 70:](#)

*यदा च सप्त वर्षाणि असौ गर्भो न जज्ञे ततः तं गर्भं अश्मना सा देवी जघान ॥ ७० ॥*

Even after seven years, that baby was never born; she hit her womb with a stone.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 71:](#)

*पुत्रः च अजायत ॥ ७१ ॥*

Then, she gave birth to a son.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 72:](#)

*तस्य च अश्मक इति एव नाम अभवत् ॥ ७२ ॥*

Because he was hit with a stone and came, he was known as *Ashmaka* itself.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 73:](#)

अश्मकस्य मूलको नाम पुत्रो अभवत् ॥ ७३ ॥

Ashmaka had a son by name Moolaka.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 74:](#)

यो असौ निःक्षत्रे क्षमातले अस्मिन् क्रियमाणे स्त्रीभिः विवस्त्राभिः परिवार्य रक्षितः ततः  
तं नारी कवचम् उदाहरन्ति ॥ ७४ ॥

When Parashuraama was going around the world, killing all the Kshatriyaas, this Moolaka was surrounded by women who were without any clothes, so Parashuraama did not come near him, so he was protected from Parashuraama. He came to be known as Naaree kavacha from then on.

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

य इति | निःक्षत्रिये क्रियमाणे जामदग्न्येन इति शेषः |

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 75:](#)

मूलकात् दशरथः तस्मात् इलिबिलः ततः च विश्वसहः ॥ ७५ ॥

From Moolaka, Dasharatha was born, from him, Ilibila, and from him, Vishvasaha.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 76:](#)

तस्मात् च खट्वांगः यो असौ देव असुर सङ्ग्रामे देवैः अभ्यर्थितः असुरान् जघान ॥ ७६ ॥

Vishvasaha had a son by name Khatvaanga. Khatvaanga's story is wonderful, going to be told now. When devaas and asuraas had a war, Khatvaanga was asked by the devaas to help them, he went and killed all the asuraas.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 77:](#)

स्वर्गे च कृतप्रियैः देवैः वर ग्रहणाय चोदितः प्राह ॥ ७७ ॥

Devaas were very pleased because of his help, and because he killed all the asuraas. They told him to ask for a boon.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 78:](#)

यदि अवश्यं वरो ग्राह्यः तत् मम आयुः कथ्यताम् इति ॥ ७८ ॥

He said, if you have to give me a boon, tell me my life span, how long am I going to live.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 79:](#)

अनंतरं च तैः उक्तं एकं मुहूर्तं प्रमाणं तव आयुः इति उक्तो अथ अस्खलित गतिना विमानेन लघिम्ना युक्तो मर्त्यं लोकं आगम्य इदम् आह ॥ ७९ ॥

They said that his life span is only one *muhoorta*; he came in a *vimaana* which was extremely fast, and in a moment he came to the earth. And then he says like this.

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

यथा न ब्राह्मणेभ्यः सकाशात् आत्मा अपि मे प्रियतरः, न च स्वधर्म उल्लङ्घनं मया कदाचित् अपि अनुष्ठितं, न च सकल देव मानुष पशु पक्षि वृक्ष आदिकेषु अपि अच्युत व्यतिरेक वर्तिनी दृष्टिः मम अभूत्, तथा तम् एव देवं मुनि जन अनुस्मृतं भगवन्तं अस्खलित गतिः प्रापयेयं इति अशेष देव गुरौ भगवति अनिर्देश्य वपुषि सत्ता मात्र आत्मनि आत्मानं परमात्मनि वासुदेवाख्ये युयोज तत्र एव च लयम् अवाप ॥ ८० ॥

He took a vow - even my own life is not dear to me, compared to *Braahmanaas*, meaning that I am so devoted to *Braahmanaas*. I have not exceeded my *svadharm*, not transgressed *svadharm* at any point of time. In all the beings, *deva*, *manushya*, *pashu*, *pakshi*, *vrusha*, I have seen only *Achyuta* and not anything else, in every *sthaavara* or *jangama*. So, he takes three vows. If all these three are true, let me attain that *Bhagavaan*, *Vaasudeva*, *Vishnu*, who is continuously meditated upon by all the sages, *munis* are doing *upaasanaa*, let me attain Him. I want to attain Him immediately (because his *aayus* was only one *muhoorta*). In this *muhoorta*, he did *sharanaagati* to *Bhagavaan* and attained *moksha*. He prayed to *Bhagavaan*, who is *sakala loka guru*. He offered himself to *Vaasudeva*, and attained Him immediately.

Sri Engal Aalwaan's Commentary:

यथा इति | प्रापयेयम् आत्मानम् इति शेषः | प्राप्स्यामि इति च पाठः | अनिर्देश्य वपुषि समस्त विलक्षण सर्व आश्चर्य जगत् बीज शुभ आश्रय वपुषि, सत्ता मात्र आत्मनि अपक्षयादि रहिततया \* यः सदा अस्ति इति केवलम् इति उक्ते परमात्मनि आत्मानं युयोज \* ब्रह्मणे त्वा महसे \* यत् पुरुषेण हविषा \* अहमेव अहं मां जुहोमि स्वाहा \* इति च |

*Anirdeshya vapushi* means that we cannot say that He is like this only. He can be like anything. Everything is Him only. He is different and distinct from everything. This world which is having so many different varieties of beings here, He is the sole cause of this whole world, having these innumerable variety of things and beings. He has got *shubha aashraya*, *divya mangala vighraha*, divine auspicious form. He does not have the *shat bhaava vikaaraas - asti, jaayate, vardhate, viparinamate, apaksheeyate, nashyati*. How can we know, call Him? He is always existing, in any form. How did *Khatvaanga* unite with the *Paramaatman*, is explained here. This is told in the *Upanishads*, as per the injunction given in the *Shrutis*, that one has to offer oneself to *Bhagavaan*. That *Purusha* is itself the *havis*. He offered the *havis* to *Achyuta*. These are all the *shruti pramaanaas* given

about how he offered himself to Paramaatman. He did such a wonderful thing in one *muhoorta* that he had.

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

अत्र अपि श्रूयते श्लोको गीतः सप्तर्षिभिः पुरा | खट्वांगेन समो नान्यः कश्चित् उर्व्या भविष्यति ॥ ८१ ॥

Saptarshis sang in praise of this *Khatvaanga*, which is well known even today. There is no one equal to *Khatvaanga* in this whole world.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 82:*

येन स्वर्गत् इह आगम्य मुहूर्तं प्राप्य जीवितम् | त्रयो अतिसंहिता लोकाः बुद्ध्या सत्येन च एव हि ॥ ८२ ॥

One who came back from *svarga*, who had his life span of only one *muhoorta*, he took the three *shapathaas*, which is how he actually had lived. He was such a wonderful devotee, and within a *muhoorta* he attained *moksha*.

*Sri Engal Aalwaan's Commentary:*

येन इति | त्रय इत्यादि | त्रयो लोकाः सात्विक्यादि गतयः, अतिसंहिताः अतीताः | अनुसंधिताः इति पाठे आत्मसात्कृताः, विष्णौ लयात् | यत् वा त्रयो लोकः त्रैलोक्यं, अभिसंहिताः प्राप्ताः, सर्व विशिष्टः परमात्मा हि मुक्त प्राप्यः, \* इमान् लोकान् कामात्री काम रूपि अनुसंचरन्, \* सर्वेषु लोकेषु कामचारो भवति \* सर्व ह पश्यः पश्यति सर्वम् आप्नोति सर्वशः \* इत्यादेः | बुद्ध्या ध्यानेन, सत्येन तत् उक्त त्रिविध शपथेन |

What was told in the *Bhagavad Gita* that *saavika* persons ascend upwards, *raajasa* persons stay there and *taamasa* persons go downwards. He went passing all of them, he went to *moksha*. *Paramaatman* is *sarva vishishta*, this is told in many ways in the *shrutis*. *Kaamaanni* means that eating anything that he desires, this is the *satya sankalpatva* of a *mukta*, taking any form, eating and enjoying everything and going anywhere. It is told about his *vaibhava*, that he will not do by himself; if *Paramaatman's* *sankalpa* is there, then he will also do. He will have the free will to move around in any *loka*. He will get *sarvajnyatva*. *Sarvah* is *brahma darshee*.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 83:*

खट्वाङ्गात् दीर्घ बाहुः पुत्रो अभवत् ॥ ८३ ॥

*Khatvaanga* had a son by name *Deerghabaahu*.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 84:*

ततो रघुः अभवत् ॥ ८४ ॥

*Deerghabaahu* had a son *Raghu*.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 85:](#)

*तस्मात् अपि अजः ॥ ८५ ॥*

Raghu's son was Aja.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 86:](#)

*अजात् दशरथः ॥ ८६ ॥*

From Aja, Dasharatha was born.

We are studying Chapter 4 of Amsha 4, where Paraasharar is about to narrate the story of Sri Raama Avataara. Having told the wonderful story of Khatvaanga, who, within a muhoorta which was available, which he came to know that his life was only another muhoorta, he performed the ultimate that one has to do in life, and he got moksha within a muhoorta. Now, Paraasharar continues.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 87:](#)

*तस्य अपि भगवान् अब्जनाभो जगतः स्थित्यर्थं आत्म अंशेन राम लक्ष्मणा भरत शत्रुघ्न रूपेण चतुर्धा पुत्रत्वमायासीत् ॥ ८७ ॥*

In Dasharatha, the One who has the Lotus in His navel, in order to bring proper balance in the world, for the sustenance of the world, through His own amsha, He decided to manifest here, with His four forms Raama, Lakshmana, Bharata and Shatrughna. All are Bhagavat Amsha.

For the sustenance of the world, Bhagavaan Sri Vishnu Himself, manifested, incarnated here with His own amshaas, as four - Raama, Lakshmana, Bharata and Shatrughna. He was born as all the four sons of Dasharatha.

Raamaavataara will be told next, very briefly, which we see next.

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

*तस्य इति | आयासीत् प्राप्तो अभूत् |*

Very briefly the story of Raama is told.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 88:](#)

*रामः अपि बाल एव विश्वामित्र याग रक्षणाय गच्छन् ताटकां जघान ॥ ८८ ॥*

Sri Raama when He was a young boy, He went on the request of Vishvaamitra to protect his yaaga, and on the way, He killed Taatakaa.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 89:](#)

*यज्ञे च मारीचं इषुवात आहतं समुद्रे चिक्षेप ॥ ८९ ॥*

He hit *Maareecha* with an arrow which threw him hundreds of *yojanaas* away in the sea.

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

*सुबाहु प्रमुखान् च क्षयम् अनयत् ॥ ९० ॥*

He killed *Subaahu* and others, who were there along with *Maareecha*.

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

*दर्शन मात्रेण एव अहल्यामपापां चकार ॥ ९१ ॥*

Just by His *darshana*, *Ahalyaa* got rid of all her sins, and got back her original form.

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

*जनकगृहे च माहेश्वरं चापम् अनायासेन बभञ्ज ॥ ९२ ॥*

He went to *Janakaraaja's sabhaa*, *Mithilaa nagara*, and broke the *Maaheshvara dhanus* there.

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

*सीताम् अयोनिजां जनक राज तनयां वीर्यशुल्कां लेभे ॥ ९३ ॥*

Then He got *Seethaa*, who was daughter of *Janaka Raaja* as His wife.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 94:*

*सकल क्षत्रिय क्षयकारिणम् अशेष हैहय कुल धूमकेतु भूतं च परशुरामम् अपास्तवीर्यं बलावलेपं चकार ॥ ९४ ॥*

And *Parashuraama*, who had gone around the world 21 times, killing *Kshatriyaas*, who was like a *dhoomaketu* for all the *Haihaya kulaas*, who was very arrogant with His *veerya* and *bala*, *Raama* made Him realize that this is of no use, and took away all of that from Him.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 95:*

*पितृवचनात् च अगणित राज्य अभिलाषो भ्रातृ भार्या समेतो वनं प्रविवेश ॥ ९५ ॥*

In order to protect His father's vow, He did not even bother about the kingdom, He gave up all the desires of the kingdom, He entered into the forest along with His wife and brother - *Seethaa* and *Lakshmana*.

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

*विराध खर दूषण आदीन् कबंधवालिनी च निजघान ॥ ९६ ॥*

There, He killed *Viraadha*, *Khara*, *Dooshana*, *Kabandha*, *Vaali*.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 97:*

बद्ध्वा चोभोनिधिम् अशेष राक्षस कुल क्षयं कृत्वा दशानन अपहृतां भार्या तत् वधात्  
अपहृत कलंकां अपि अनलप्रवेश शुद्धाम् अशेष देव संघैः स्तूयमान शीलां जनक राज  
तनयाम् अयोध्याम् आनिन्ये ॥ ९७ ॥

He built a bridge on the ocean itself, He killed all the *raakshasa kula*; His wife *Seethaa* who was stolen by *Dashaanana*, *Raavana*; *Seethaa* was completely blemishless and totally pure; He made her enter into fire just for all the others to know, being a king; He had the character which was praised by all the hosts of gods, and He took back *Janakaraaja's* daughter to *Ayodhya*.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 98:*

ततः तयोः अभिषेक मंगलं मैत्रेय वर्ष शतेन अपि वक्तुं न शक्यते, संक्षेपेणा श्रूयताम् ॥  
९८ ॥

O *Maitreya*, the grandeur of that wonderful *pattaabhisheka*, *Sri Raama Pattaabhisheka*, one cannot describe it completely even in hundred years. So, I am going to tell you very briefly.

*Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 99:*

लक्ष्मण भरत शत्रुघ्न विभीषण सुग्रीव अंगद जांबवत् हनुमत् प्रभृतिभिः समुत्फुल्लवदनैः  
छत्र चामरादियुतैः सेव्यमानो दाशरथिः ब्रह्म इंद्र अग्नि यम निर्ऋति वरुण वायु कुबेर  
ईशान प्रभृतिभिः सर्व अमरैः वसिष्ठ वामदेव वाल्मीकि मार्कण्डेय विश्वामित्र भरद्वाज  
अगस्त्य प्रभृतिभिः मुनिवरैः ऋक् यजुस् साम अथर्वैः संस्तूयमानो नृत्य गीत वाद्य आदि  
अखिल लोक मङ्गल वाक्यैः वीणा वेणु मृदङ्ग भेरीपटह शंख कालह गोमुख प्रभृतिभिः  
सुनादैः समस्त भूभृतां मध्ये सकल लोक रक्षार्थं यथा उचितम् अभिषिक्तो दाशरथिः  
कोसलेन्द्रो रघुकुल तिलको जानकी प्रियो भ्रातृ त्रय प्रियः सिंहासनगत एकादश अब्द  
सहस्राणि राज्यम् अकरोत् ॥ ९९ ॥

*Lakshmana, Bharata, Shatrughna, Vibheeshana, Sugreeva, Angada, Jaambavaan, Hanumaan*, all of these bring there, who were all very pleased and joyful, their faces were filled with lot of happiness; they were all holding *chatra*, *chaamara*, and serving Him; and all the gods also assembled there, *Brahma, Indra, Agni, Yama, Nirruti, Varuna, Vaayu, Kubera, Eeshaana*; and all the great sages, *Maharshis* came there - *Vasistha, Vaamadeva, Vaalmiki, Maarkandeya, Vishvaamitra, Bharadvaaja, Agastya* and others; Being praised by all the four *Vedaas, Rig, Yajus, Saama* and *Atharva*; all the *nrutya, geeta, vaadya*, all auspicious things fit for the occasion, all the varieties of musical instruments - *veena, venu, mrudanga, bheri, pataha, shankha, kaahala, gomukha*, with all their wonderful sounds, and music; in the middle of all the kings, in order to protect all the worlds, *Daasharathi* was coronated as fit for Him, *Kosalendra, Raghukula tilaka, Jaanakee priya*, He was very dear to all His three brothers, He was anointed on the *simhaasana*, for 11000 years, He ruled over the kingdom.



Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 100:

भरतो अपि गंधर्व विषय साधनाय गच्छन् संग्रामे गंधर्व कोटि तिस्रो जघान ॥ १०० ॥

Bharata also, in order to win over the Gandharva kingdom, fought with them and killed three crore Gandharvaas in that battle.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 101:

शत्रुघ्नेन अपि अमित बलपराक्रमो मधु पुत्रो लवणो नाम राक्षसो निहतो मथुरा च निवेशिता ॥ १०१ ॥

Shatrughna also very powerful and valiant, he killed Madhu's son Lavanaasura, and also established Mathura.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 102:

इति एवम् आदि अति बल पराक्रम विक्रमणैः अति दुष्ट निबर्हणात् अशेषस्य अस्य जगतः निष्पादित स्थितयो राम लक्ष्मण भरत शत्रुघ्नाः पुनरपि दिवम् आरूढाः ॥ १०२ ॥

Very briefly, the avataara itself is concluded here. With all their valiant deeds, controlling and destroying all the bad elements, in the whole world, peace and dharma was established everywhere, Raama, Lakshmana, Bharata and Shatrughna went back to their place again.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 103:

ये अपि तेषु भगवत् अंशेषु अनुरागिणः कोसल नगर जानपदाः ते अपि तन्मनसः तत् सालोक्यम् अवापुः ॥ १०३ ॥

All the people living in Kosala Nagara, who are deeply devoted to Sri Raama, and Seetaa, were completely devoted to Him, and they also attained Saalokya along with Him.

Sri Engal Aalwaan's Commentary:

य इति | कोसल नगर इत्यादिना उच्यन्ते ॥

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 104:

अति दुष्ट संहारिणो रामस्य हि कुशलवौ द्वौ पुत्रौ लक्ष्मणस्य अंगद चन्द्रकेतु तक्षपुष्कलौ भरतस्य सुबाहु शूरसेनौ शत्रुघ्नस्य ॥ १०४ ॥

Raama had two sons Kusha and Lava, who killed all the bad elements. Lakshmana had two sons Angada and Chandraketu. Bharata had sons Taksha and Puskhala. Shatrughna had Subaahu and Shoorasena.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 105:

कुशस्य अतिथिः अतिथेः अपि निषधः पुत्रो अभूत् ॥ १०५ ॥

Kusha had a son Atithi. Atithi had a son Nishadha.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 106:

निषधस्य अपि अनलः तस्मात् अपि नभाः नभसः पुण्डरीकः तत् तनयः क्षमेधन्वा तस्य च देवानीकः तस्य अपि अहीनकः अहीनकस्य अपि रुरुः तस्य च पारियात्रः पारियात्रात् देवलो देवलात् वच्चलः तस्य अपि उत्कः उत्कात् च व्रजनाभः तस्मात् शंखणः तस्मात् उषिताश्वः ततः च विश्वसहो जज्ञे ॥ १०६ ॥

Nishadha had a son Anala. Anala had a son Nabha. He had a son Pundareeka. He had a son Kshemadhanvaa. His son was Devaaneeka. His son was Aheenaka. Aheenaka's son was Ruru. Ruru's son was Paariyaatra. His son was Devala. His son was Vacchala. His son was Utka. His son was Vajranaabha. His son was Shankana. His son was Ushitaashva. His son was Vishvasaha.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 107:

तस्मात् हिरण्यनाभः यः महा योगीश्वरात् जैमिनेः शिष्यात् याज्ञवल्क्यात् योगम् अवाप ॥ १०७ ॥

Vishvasaha had a son by name Hiranyanaabha. He learnt yoga from Yaajnyavalkya, who is said to be Jaimini's shishya.

In Upanishads, we see the other way, the Jaimini learnt from Yaajnyavalkya.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 108:

हिरण्यनाभस्य पुत्रः पुष्यः तस्मात् ध्रुवसंधिः ततः सुदर्शनः तस्मात् अग्निवर्णः ततः शीघ्रगः तस्मात् अपि मरुः पुत्रो अभवत् ॥ १०८ ॥

Hiranyanaabha's son was Pushya. Pushya's son was Dhruvasandhi. His son was Sudarshana. His son was Agnivarna. His son was Sheeghraga. His son was Maru.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 109:

यो असौ योगम् आस्थाय अद्य अपि कलाप ग्रामम् आश्रित्य तिष्ठति ॥ १०९ ॥

Maru is in yoga samaadhi even today, living in Kalaapa graama.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 110:

आगामि युगे सूर्य वंश क्षत्र प्रवर्तयिता भविष्यति ॥ ११० ॥

In the coming yuga, Maru will be the pravartaka of Soorya vamsha. From him, the Soorya vamsha will continue.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 111:

तस्य आत्मजः प्रशुश्रुकस्तस्य अपि सुसन्धिः ततः च अपि अमर्षः तस्य च सहस्वान् ततः च विश्वभवः ॥ १११ ॥

Maru's son was Prashushruka. He had a son Susandhi. His son was Amarsha, then Sahasvaan, then Vishvabhava.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 112:

तस्य बृहद्वलः यः अर्जुन तनयेन अभिमन्युना भारत युद्धे क्षयमानीयत ॥ ११२ ॥

Vishvasaha had a son Bruhadbala. Bruhadbala was killed in Mahaabhaarata yuddha by Abhimanyu, son of Arjuna.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 113:

एते हि इक्ष्वाकु भूपालाः प्राधान्येन मया ईरिताः ।

एतेषां चरितं शृण्वन् सर्व पापैः प्रमुच्यते ॥ ११३ ॥

Paraasharar tells Maitreyar - The prominent ones among the Ikshvaaku kings, I have told you about them. They are all great kings, dharmishthaas. By listening to their story itself, one will get rid of all sins.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 114:

पठति एषां तु चरितं यो वै श्रद्धा समन्वितः ।

सर्वान् कामान् अवाप्य इह हि अन्ते स्वर्गे महीयते ॥ ११४ ॥

With great shraddhaa, one who studies or reads their story, he gets all that is desired by him here, and then goes to svarga. This is the phala told for studying this Ikshvaaku charita, about the great kings of Ikshvaaku vamsha.

This concludes Chapter 4 of Amsha 4.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे चतुर्थो अध्यायः ॥

॥ इति श्री विष्णु चित्तीये विष्णु पुराण व्याख्याने चतुर्थे अंशे चतुर्थो अध्यायः ॥

**॥ अथ पञ्चमो अध्यायः ॥**

**Story of King Nimi**

Now the Chapter 5.

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

श्री पराशरः -

इक्ष्वाकु तनयो यो असौ निमिर्नाम्ना स तु सहस्रं वत्सरं सत्रम् आरेभे ॥ १ ॥

Sri Paraasharar - Ikshvaaku's son Nimi, started a Satra which goes for 1000 years.

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

वसिष्ठं च होतारं वरयामास ॥ २ ॥

He invited Vasishtha to be the hotru for that 1000 year Satra.

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

तम् आह वसिष्ठः अहम् इन्द्रेण पञ्च वर्ष शत यागार्थं प्रथमं वृतः ॥ ३ ॥

Vasishtha said that Indra has already invited me to perform a yaaga which will go for 500 years.

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

तत् अनन्तरं च प्रतिपाल्यताम् आगतस्त्वापि ऋत्विक् भविष्यामि इति उक्ते स पृथिवी पतिः न किञ्चित् उक्तवान् ॥ ४ ॥

I will come after 500 years, will finish Indra's yaaga, and then I will perform your yaaga, being a ritwik for your Satra. King Nimi did not say anything, he just kept quiet.

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

वसिष्ठो अपि अनेन समन्विच्छितम् इति अमरपतेः यागम् अकरोत् ॥ ५ ॥

Vasishtha thought that he has agreed to what I said, that he will wait for 500 years, and went to Indra's place and performed his yaaga.

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

सः अपि तत् काल एव अन्यैः गौतमादिभिः यागम् अकरोत् ॥ ६ ॥

Nimi, meanwhile, invited others like Gautama, and other rishis and started his Satra.

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

समाप्ते च अमरपतेः यागे त्वरमाणो वसिष्ठो निमि यज्ञं करिष्यामि इति आजगाम ॥ ७ ॥

As Vasishtha had told Nimi, having completed Indra's yaaga for 500 years, he immediately rushed to Nimi's yajnya, that he will perform Nimi's yajnya.

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

तत् कर्म कर्तृत्वं च गौतमस्य दृष्ट्वा स्वपते स तस्मै राज्ञे माम् अप्रत्ययाख्याय एव तत् अनेन गौतमाय कर्मान्तरं समर्पितं यस्मात् तस्मात् अयं विदेहो भविष्यति इति शापं ददौ ॥ ८ ॥

Vasishtha comes here and sees that the responsibility to perform that Satra, is with Gautama, who is performing it, and King Nimi was sleeping at that time; that without even informing me, the karma, opportunity to

perform this Satra is given to Gautama, without even informing me, and because of this, he will be without a body, he gave a curse.

*Sri Engal Aalwaan's Commentary:*

*तत् कर्म इति | कर्मान्तरं कर्म अवकाशः |*

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

*प्रबुद्धः च असौ अवनीपतिः अपि प्राह ॥ ९ ॥*

When king Nimi woke up, he came to know about this, and says thus -

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

*यस्मात् माम् असंभाष्याजनत एव शयानस्य शाप उत्सर्ग असौ दुष्टगुरुः चकार तस्य तस्मात् तस्य अपि देहः पतिष्यति इति प्रतिशापं दत्त्वा देहम् अत्यजत् ॥ १० ॥*

This bad guru, without even talking to me and without my knowledge, when I was sleeping, gave me a curse, and he also cursed Vasishtha that his body also will fall, and then he gave up his body.

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

*तत् शापात् च मित्रावरुणयोः तेजसि वसिष्ठतेजः प्रविष्टम् ॥ ११ ॥*

Vasishtha's tejas, his linga shareera entered into Mitra and Varuna's veerya, because of the shaapa.

*Sri Engal Aalwaan's Commentary:*

*तत् शापात् इति | तेजसि वीर्ये, वसिष्ठतेजः लिंगशरीरं | वसिष्ठचेत इति पाठः |*

*Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 12:*

*ऊर्वशी दर्शनात् उद्भूत बीज प्रपातयोः तयोः सकाशात् वसिष्ठो देहम् अपरं लेभे ॥ १२ ॥*

When Mitra and Varuna saw Oorvashi, they got excited, and their veerya skalana happened, and because of this, Vasishtha got another body, he was born with another body.

*Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 13:*

*निमेरपि तत् शरीरम् अति मनोहर गन्धतेलादिभिः उपसंस्क्रियमाणं न एव क्लेदादिकं दोषमवाप, सद्यो मृतमिव तस्थौ ॥ १३ ॥*

Nimi's body was also protected, with wonderful fragrant oil, and was maintained very well, and it never deteriorated in any way. It was as good as when he was there. The body remained as though he was just dead.

*Sri Engal Aalwaan's Commentary:*

**निमेरिति | मृत राज देह स्थितिः यज्ञसमाप्त्यर्था अराजकत्व परिहारार्थाय च |**

Why was Nimi's body protected, is told here. Because it has to remain in a proper state till the *yajnya* gets completed, and also so that the kingdom will not be without a king.

**Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 14:**

**यज्ञसमाप्तौ च भाग ग्रहणाय देवान् आगतान् ऋत्विज ऊचुः, यजमानाय वरो दीयताम् इति ॥ १४ ॥**

Nimi's *yaaga* got over after 1000 years, and after that, in order to receive their *havis bhaaga*, all the *devataas* arrived there, and the *ritwiks* there told the *devataas*, please do give the *yajamaana* a boon.

**Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 15:**

**देवैः च छन्दितो असौ निमिः आह ॥ १५ ॥**

All the *devataas* told that you can ask for a boon.

**Sri Engal Aalwaan's Commentary:**

**देवैः इति | छंदितः प्रचोदितः |**

**Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 16:**

**भगवन्तो अखिल संसार दुःख हन्तारः ॥ १६ ॥**

You are the ones who destroy all the grief of the *samsaara*.

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

**न हि एतादृक् अन्यत् दुःखमस्ति यत् शरीर आत्मनोः वियोगे भवति ॥ १७ ॥**

There is no greater grief than losing one's body, death. When the *aatman* leaves the body, that is the most sorrowful thing for a person. Everyone dreads *marana*.

**Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 18:**

**तत् अहम् इच्छामि सकल लोक लोचनेषु वस्तुं न पुनः शरीरग्रहणं कर्तुं इति एवम् उक्तैः देवैः असौ अशेषभूतानां नेत्रेषु अवतारितः ॥ १८ ॥**

I don't want to take another body, but I want to live in the eyes of all the beings in this world. Then the *devaas* said let it be so, and he got into the eyes of all the beings.

**Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 19:**

**ततो भूतानि उन्मेष निमेषं चक्रुः ॥ १९ ॥**

From that time onwards, the blinking of the eyes, closing and opening of the eyes, started happening, because *Nimi* is living in the eyes.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 20:

अपुत्रस्य च तस्य भूभुजः शरीरं अराजकभीरवः ते मुनयो अरण्यां ममंथुः ॥ २० ॥  
Because Nimi was without a son, using his body, the rishis did mathana with arani.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 21:

तत्र च कुमारो जज्ञे ॥ २१ ॥

A boy was born there.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 22:

जननात् जनक संज्ञां च अवाप ॥ २२ ॥

A boy was just manifested from there, because of rubbing the deha with arani.

Sri Engal Aalwaan's Commentary:

जननात् इति | जननात् आविर्भाव लक्षणात् जननात् जनक संज्ञाम् अवाप |

So he was called Janaka.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 23:

अभूत् विदेहो अस्य पिता इति वैदेहः, मथनात् मिथिः इति ॥ २३ ॥

He was called Vaideha because he was son of Videha. They did mathana and he was born, and so he was called Mithi.

Sri Engal Aalwaan's Commentary:

अभूत् इति | एवं वैदेहमिथि संज्ञादयः |

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 24:

तस्य उदावसुः पुत्रो अभवत् ॥ २४ ॥

Janaka had a son by name Udaavasu.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 25:

उदावसोः नन्दिवर्धनः ततः सुकेतुः तस्मात् देवरातः ततः च बृहदुक्थः तस्य च महावीर्यः  
तस्य अपि सुध्रुतिः ॥ २५ ॥

Udaavasu had a son Nandivardhana, his son was Suketu, then Devaraata, then Bruhaduktha; Bruhaduktha had a son Mahaaveerya, and he had a son Sudhruti.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 26:

ततः च धृष्टकेतुः अजायत ॥ २६ ॥

He had a son Dhrushtaketu.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 27:

धृष्टकेतोः हर्यश्वः तस्य च मरुः मरोः प्रतिकः तस्मात् कृतरथः तस्य देवमीढः तस्य च विबुधः विबुधस्य महाधृतिः तस्य कृतरातः ततो महारोमा तस्य स्वर्णरोमा तत् पुत्रो हस्वरोमा हस्वरोम्णः सीरध्वजः अभवत् ॥ २७ ॥

Dhrushtaketu had a son by name Haryashva. His son was Maru. Maru's son was Pratika. Pratika's son was Krutaratha. His son was Devameedha. His son was Vibudha. Then Mahaarathi, Krutaraatha and then Mahaaroma. His son was Svarnaroma, his son was Hasvaroma. Hasvaroma's son was Seeradhvaja.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 28:

तस्य पुत्रार्थं यजनभुवं कृषतः सीरे सीता दुहिता समुत्पन्ना ॥ २८ ॥

He was ploughing on the yajnya bhoomi, in order to have a son, and during that time, Seethaa manifested there.

Sri Engal Aalwaan's Commentary:

तस्य इति | सीरे हले |

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 29:

सीरध्वजस्य भ्राता सांकाश्य अधिपतिः कृशध्वज नाम आसीत् ॥ २९ ॥

Seeradhvaja's brother was Kushadhvaja, who was ruling over Saankaashya nagara.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 30:

सीरध्वजस्य अपत्यं भानुमान् भानुमतः शतद्युम्नः तस्य तु शुचिः तस्मात् च ऊर्जनाम पुत्रो जज्ञे ॥ ३० ॥

Seeradhvaja's son was Bhaanumaan. His son was Shatadyumna. He had a son Shuchi. He had a son by name Oorjanaama.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 31:

तस्य अपि शतध्वजः ततः कृतिः कृतेः अञ्जनः तत् पुत्रः पुरुजित् ततः अरिष्टनेमिः तस्मात् श्रुतायुः श्रुतायुषः सुपार्श्वः तस्मात् सृञ्जयः ततः क्षेमावी क्षेमाविनः अनेनाः तस्मात् भौमरथः तस्य सत्यरथः तस्मात् उपगुः उपगोः उपगुप्तः तत् पुत्रः स्वागतः तस्य च स्वानंदः तस्य च स्वापनः तस्मात् च सुवर्चाः तस्य च सुपार्श्वः तस्य अपि सुभाषः तस्य सुश्रुतः तस्मात् सुश्रुतात् जयः तस्य पुत्रो विजयः विजयस्य ऋतः ऋतात् सुनयः सुनयात् वीतहव्यः तस्मात् धृतिः धृतेः बहुलाश्वः तस्य पुत्रः कृतिः ॥ ३१ ॥

His son was Shatadhvaja, his son was Kruti. Kruti had a son Anjana. His son was Purujit, his son was Arishtanemi. He had a son Shrutaayu, then Supaarshva, then Srunjaya; Srunjaya had a son Kshemaavi, he had a son Anenas, he had a son Bhoumaratha, then Satyaratha, then Upagu, Upagu had a son Upagupta, then Svaagata, then Svaananda, then Svaapana,



then Suvarchaa, then Supaarshva, then Subhaasha, then Sushruta, then Jaya, then Vijaya, then Ruta, then Sunaya, then Veetahavyas, then Dhruvi, then Bahulaashva, then Kruti.

[Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 32:](#)

कृतौ संतिष्ठति अयं जनक वंशः ॥ ३२ ॥

Janakavamsha stops at Kruti.

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

कृतौ इति | संतिष्ठति समाप्यते |

[Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 33:](#)

इति एते मैथिलाः ॥ ३३ ॥

These are all the kings of Janaka vamsha. They are called Maithilaas.

[Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 34:](#)

प्रायेण एते आत्म विद्या आश्रयिणो भूपालाः भवन्ति ॥ ३४ ॥

Perhaps all these kings will be knowledgeable about *aatma vidyaa*. They will be kings who are *brahmavits*.

This completes Chapter 5 of Amsa 4.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे पञ्चमो अध्यायः ॥

॥ इति श्री विष्णुचित्तीये विष्णुपुराण व्याख्याने चतुर्थे अंशे पञ्चमो अध्यायः ॥

**॥ अथ षष्ठोऽध्यायः ॥**

**Soma Vamsha, Pururavas and Urvashi**

Now, the Chapter 6.

[Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 1:](#)

मैत्रेयः -

सूर्यस्य वंश्या भगवन् कथिता भवता मम |

सोमस्य अपि अखिलान् वंश्यान् श्रोतुम् इच्छामि पार्थिवान् ॥ १ ॥

Maitreyar - O Paraasharar, you told me about Soorya vamsha. The kings who were in the Soma vamsha, I would like to know about all of them also.

[Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 2:](#)

कीर्त्यते स्थिर कीर्तीनां एषां अद्य अपि सन्ततिः ।  
प्रसाद सुमुखः तान् मे ब्रह्मन् आख्यातुम् अर्हसि ॥ २ ॥

They are all very great kings. Their fame is sung about all over, even today. Be pleased to narrate to me the story of all the kings of the Soma vamsha.

Sri Engal Aalwaan's Commentary:

कीर्त्यते इति । अद्यापीति अनेन पुराण उक्त वंश कालीन परीक्षत् वंश प्रशंसा ।

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

श्री पराशरः -

श्रूयतां मुनि शार्दूल वंशः प्रथित तेजसः ।  
सोमस्य अनुक्रमात् ख्याता यत्र उर्वीपतयः अभवन् ॥ ३ ॥

Sri Paraasharar - The very famous vamsha of Soma, Chandra, I will tell you. Listen to me, O great sage. In order I will tell you about Soma vamsha, who all became kings.

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

अयं हि वंशो अतिबल पराक्रम द्युति शीला चेष्टावद्भिः अति गुणान्वितैः नहुष ययाति  
कार्तवीर्यार्जुन आदिभिः भूपालैः अलंकृतः, तम् अहं कथयामि श्रूयताम् ॥ ४ ॥

The kings of this vamsha were very valiant, very powerful, they had good character, conduct, endowed with great good qualities; it was decorated by such great kings, Nahusha, Yayaati, Kaartaveeryaarjuna and others, I am going to tell you their story, listen to me.

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

अखिल जगत् स्रष्टुः भगवतः नारायणस्य नाभि सरोज समुद्भव अब्जयोनेः ब्रह्मणः पुत्रो  
अत्रिः ॥ ५ ॥

The creator of all these worlds, Bhagavaan Naaraayana, from His navel, the Lotus which came out, on that Chaturmukha Brahma was born. Chaturmukha Brahma's son is Atri.

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

अत्रेः सोमः ॥ ६ ॥

Atri's son is Soma.

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

तं च भगवान् अब्जयोनिः अशेष औषधी द्विज नक्षत्राणाम् आधिपत्ये अभ्यषेचयत् ॥ ७ ॥

Chaturmukha Brahma made Soma the king of the herbs and plants, and Brahmins, and also all the nakshatraas.

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

स च राजसूयमकरोत् ॥ ८ ॥

Soma performed Raajasooya yaaga.

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

तत् प्रभावात् अति उत्कृष्ट आधिपत्य अधिष्ठातृत्वात् च एनं मद आविविश ॥ ९ ॥

Because of the power of performing the Raajasooya yaaga, he became very powerful, and because of ruling over the kings, the dvija, oshadhis, nakshatraas, etc., he became arrogant.

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

मद अवलेपात् च सकल देव गुरोः बृहस्पतेः तारां नाम पत्नीं जहार ॥ १० ॥

Because of his arrogant, he stole the wife of Bruhaspati, who is the Guru of all the gods. Soma went and stole his wife Taaraa.

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

बहुशश्च बृहस्पति चोदितेन भगवता ब्रह्मणा चोद्यमानः सकलैः च देवर्षिभिः याच्यमानो अपि न मुमोच ॥ ११ ॥

He did not leave her in spite of being pleaded many times by Bruhaspati. Chaturmukha Brahma also tells him that this is not right, and to give her back. Also, all the devvarshis requested him, but he refused to give her back.

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

तस्य चंद्रस्य च बृहस्पतेः द्वेषात् उशना पाष्णिग्राहो अभूत् ॥ १२ ॥

Shukraachaarya who was the Guru of all the asuraas, he already had an enmity with Bruhaspati, because of this, he became an ally of Chandra. Ushana is Shukraachaarya.

Sri Engal Aalwaan's Commentary:

तस्य इति | पाष्णिग्राहः अनुचरः सहाय इति यावत् |

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

अंगिरसः च सकाशात् उपलब्धविद्यो भगवान् रुद्रो बृहस्पतेः साहाय्यम् अकरोत् ॥ १३ ॥

Bruhaspati was helped by Rudra, because Angirasa's putra is Bruhaspati. Rudra's aachaarya was Angirasa.

Sri Engal Aalwaan's Commentary:

अंगिरस इति | रुद्रः बृहस्पतेः साहाय्यम् अकरोत् बृहस्पतेः आंगीरसत्वात् |

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

यतः च उशना ततो जंभकुंभाद्याः समस्ता एव दैत्य दानव निकाया महान्तं उद्यमं चक्रुः  
॥ १४ ॥

Where Shukraachaarya was there, Jambha, Kumbha and all host of all the daityaas and daanavaas, went to his side and were preparing themselves for a great war.

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

बृहस्पतेः अपि सकल देव सैन्ययुतः सहायः शक्रो अभवत् ॥ १५ ॥

On the side of Bruhaspati, Indra himself came to help him, with all the armies of all the devaas.

Sri Engal Aalwaan's Commentary:

बृहस्पतेः इति | शक्रो अभवत् सहायः |

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

एवं च तयोः अतीव उग्र संग्रमः तारा निमित्तः तारकामयः नाम अभूत् ॥ १६ ॥

Because of Taaraa, Bruhaspati's wife, this war was fought, between devaas and asuraas, and because of that, this war was called as Taarakaamaya.

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

ततः च समस्त शस्त्राणि असुरेषु रुद्र पुरोगमाः देवाः देवेषु च अशेष दानवाः मुमुचुः ॥  
१७ ॥

They fought a fierce war, devaas fought with all the great weapons that they had, being led by Rudra; and daanavaas also fought with all the great weapons that they had.

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

एवं देवासुराहवसंक्षोभक्षुब्ध हृदयं अशेषम् एव जगत् ब्रह्माणं शरणं जगाम ॥ १८ ॥

The whole world was agitated and disturbed by this, and they all got scared with this great war going on between devaas and asuraas. They all went to Chaturmukha Brahma and asked for his help.

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

ततः च भगवान् अब्जयोनिः अपि उशनसं शंकरं असुरान् देवान् च निवार्य बृहस्पतये  
ताराम् अदापयत् ॥ १९ ॥

Chaturmukha Brahma brought peace, and told Shukraachaarya, Rudra, the asuraas and devaas, and stopped them from engaging in this war. He took Taaraa and gave her back to Bruhaspati.

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

तां च अन्तःप्रसवाम् अवलोक्य बृहस्पतिः अपि आह ॥ २० ॥

Bruhaspati saw that Taaraa was already pregnant, and he asked her thus.

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

नैष मम क्षेत्रे भवत्या अन्यस्य सुतो धार्यः समुत्सृज एनम् अलमलम् इति धाष्ट्येनेति ॥ २१ ॥

You are pregnant, and this is not my son. You are carrying someone else's son. Reject this womb of yours and don't be very stubborn.

Sri Engal Aalwaan's Commentary:

नेति | क्षेत्रे बीजावापार्हे उदरे |

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

सा च तेन एवम् उक्ता अतिपतिव्रता भर्तृ वचन अनन्तरं तम् इषिकास्तम्बे गर्भम् उत्ससर्ज ॥ २२ ॥

She being pativrataa, listening to her husband's words, she gave up the garbha and put it on a lump of kusha grass.

Sri Engal Aalwaan's Commentary:

सा इति | अति पतिव्रता इति पदेन गर्भो बलात् आहित इति गम्यते | इषीका काशः |

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

स च उत्सृष्टमात्र एव अति तेजसा देवानां तेजाम्नि आचिक्षिपे ॥ २३ ॥

The moment she left that garbha, it had great tejas, effulgence that it made small all the tejas of all the devaas. It was excelling even devaa's tejas.

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

बृहस्पतिम् इन्दुं च तस्य कुमारस्य अतिचारुतया स अभिलाषौ दृष्ट्वा देवाः समुत्पन्न संदेहाः तारां पप्रच्छुः ॥ २४ ॥

Both Bruhaspati and Soma, looking at this boy, who was radiating with great effulgence, were both interested in that boy. Seeing this, all the gods came to Taaraa, they had a doubt and asked Taaraa thus.

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

सत्यं कथय अस्माकम् इति सुभगे सोमस्य अथवा बृहस्पतेः अयं पुत्रः इति ॥ २५ ॥

Tell us the truth, O Taaraa. Is this son Soma's son or Bruhaspati's son.

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

एवं तैः उक्ता सा तारा हिया किञ्चित् न अवोच ॥ २६ ॥

Taaraa became very shy and did not say anything.

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

बहुशः अपि अभिहिता यदा असौ देवेभ्यो न आचक्षे ततः स कुमारः तां शप्तुम् उद्यतः  
प्राह ॥ २७ ॥

Having been asked many times by the devaas, she did not open her mouth, that boy wanted to give her a shaapa.

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

दुष्ट अंब कस्मान् न मम तातं न आख्यासि ॥ २८ ॥

You are bad mother, why don't you tell who is my father?

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

अद्य एव ते व्यलीकलज्जावत्याः तथा शास्तिं अहं करोमि ॥ २९ ॥

With your hesitation to talk, I will now put a stop to this. I will do such that no woman will hesitate in future to talk, and they will talk immediately.

Sri Engal Aalwaan's Commentary:

अद्य इति | अलीकलज्जा मिथ्यालज्जा |

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

यथा च न एवं अद्यापि अति मंथरवचना भविष्यसि इति ॥ ३० ॥

You will never hesitate to speak, or speak slowly. I will do such a thing, I will give you a shaapa.

Sri Engal Aalwaan's Commentary:

यथा इति | मंथरा वक्र हृदया, स्तब्धा वा |

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

अथ आह भगवान् पितामहः तं कुमारं सन्निवार्य स्वयं अपृच्छतां ताराम् ॥ ३१ ॥

Chaturmukha Brahma came and stopped that boy from giving a shaapa to his mother, and he himself asked Taaraa.

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

कथय वत्से कस्याम् अयम् आत्मजः सोमस्य वा बृहस्पतेः वा ? इति उक्ता लज्जमाना  
आह सोमस्य इति ॥ ३२ ॥

O, tell me, whose son is this, is this Soma's son or Bruhaspati's son? Feeling very shy, she says that he is Soma's son.

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

ततः प्रस्फुरच्छवसिता अमल कपोल कान्तिः भगवान् उडुपतिः कुमारं आलिङ्ग्य साधु साधु वत्स प्राज्ञो असि इति बुध इति तस्य नाम चक्रे ॥ ३३ ॥

Then, Soma became extremely happy, and his face was radiant, shining forth, he embraced his son and said "Very good, very good boy, you are very wise", and because he was very wise, he called him by the name Budha.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 34:

तथा आख्यातम् एवम् एव एतत् स च यथ इलायाम् आत्मजं पुरुरव समुत्पादयामास ॥ ३४ ॥

Budha married Ilaa, and had a son by name Pururavas, which already came earlier. So, PAraasharar says that he has already told that story earlier.

पुरुरवास्त्विति | अतिरूपस्विनम् इति अतिरूपम् एव स्वं धनं तत् अस्य अस्ति इति |

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 35:

पुरुरवाः तु अति दान शीलः अति यज्वा अति तेजस्वी यं सत्यवादिनं अतिस्वरूपिनं मनस्विनं मित्रावरुण शापात् मानुषे लोके मया वस्तव्यम् इति कृतमतिः ऊर्वशी ददर्श ॥ ३५ ॥

Pururavas, son of Budha, was a great donor, he performed many yaagaas, he was very tejasvi, and he always spoke the truth. He was most handsome to look at. Oorvashi came to the earth to be born here, as she had a shaapa of Mitraavaruna, that she has to be born in the maanusha loka. She came to the maanusha loka, and saw this most handsome and great king Pururavas.

Pururavas was very famous as a daani, he used to donate a lot. He used to perform a lot of yajnyaas. He had lot of tejas. He always used to tell the truth. He was most handsome to look at. He had a very good mind. That Pururavas was seen by Urvashi. Urvashi had a shaapa from Mitraavaruna that she has to come and live in this world. She wanted to complete that shaapa. She came to manushya loka here and saw Pururavas.

Sri Engal Aalwaan's Commentary:

पुरुरवाः तु इति | अति रूपस्विनम् इति अति रूपस्वम् एव स्वं धनं तत् अस्य अस्ति इति |

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 36:

**दृष्टमात्रे च तस्मिन् अपहाय मानम् अशेषम् अपास्य स्वर्ग सुख अभिलाषं तन्मनस्का भूत्वा तम् एव उपतस्थे ॥ ३६ ॥**

She gave up all her shyness, gave up all desire to go back to svarga also, and got deeply interested in Pururavas. And she approaches him. And he also gets interested in her.

The moment she saw him, she was completely attracted by his personality, and she gave up all her *maana*, *svaabhimaana*, and neglecting all the pleasures of svarga, living in heaven, she got totally attracted to him, and wanted to be with him.

This story continues, and is a reasonably long story. We see this next.

We are about to start the story of Urvashi and Pururavas, in Chapter 6 of Amsha 4. Sri Paraasharar is narrating the story of Soma vamsha, after having told the Soorya vamsha.

**Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 37:**

**सः अपि च ताम् अतिशयित सकल लोक स्त्री कांति सौकुमार्य लावण्य गति विलास हास आदि गुणाम् अवलोक्य तत् आयत्त चित्त वृत्तिः बभूव ॥ ३७ ॥**

He was also equally attracted to her. He saw her, she was the most beautiful in all the worlds. She exceeded the beauty in all the worlds. She had such wonderful grace, elegance, smile. Looking at all these excellent qualities in her, his mind was completely attracted towards her. He was totally fascinated by her.

**Sri Engal Aalwaan's Commentary**

**स इति | अतिशयिताः सकल लोक स्त्रीणां कांत्यादिगुणाः यया ताम् | तथा च रूपके \* मन्मथ आप्यायित छाया शोभा कांतिः उदाहता | सौकुमार्य मृदुत्वं च लावण्यं दीप्तिः उच्यते | तात्कालिको विशेषस्तु विलासो अङ्गक्रियादिषु ॥ इति |**

All the qualities of women are told here. Some of them are temporary - *vilaasa*, *angakriyaa*.

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

**उभयमपि तन्मनस्कम् अनन्यदृष्टि परित्यक्त समस्त अन्य प्रयोजनम् अभूत् ॥ ३८ ॥**

Both of them were highly attracted towards each other. They had no interest other than this.

**Sri Engal Aalwaan's Commentary**

**उभयम् इति | तन्मनस्कम् उभयमनस्कम् परस्पर मनस्कम् इति अर्थः |**

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



राजा तु प्रागल्भ्यात् ताम् आह ॥ ३९ ॥  
The king told her, without any fear.

Sri Engal Aalwaan's Commentary  
राजा इति | प्रागल्भ्यं निस्साध्वसत्वम् |

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

सुभ्रु त्वाम् अहम् अभिकामोऽस्मि प्रसीद अनुरागम् उद्वह इति उक्ता लज्जावखण्डितम्  
उर्वशी तं प्राह ॥ ४० ॥

He says - O good woman, beautiful woman, I am interested in you. Be pleased and show love towards me. Marry me.

Sri Engal Aalwaan's Commentary

सुभ्रु इति | अनुरागम् उद्वह मयीति शेषः | लज्जावखण्डितं लज्जया मन्थरं सगद्गदम्  
इति अर्थः |

Her voice got choked, and feeling shy, she says -

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

भवतु एवं यदि मे समय परिपालनं भवान् करोति इति आख्याते पुनरपि ताम् आह ॥  
४१ ॥

Feeling shy and choked in her voice, as she was also totally attracted to him, she said that she has certain conditions, and if he agrees to those, she agrees to what he is telling.

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

आख्याहि मे समयम् इति ॥ ४२ ॥

The king tells her - Tell me what are your conditions.

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

अथ पृष्टा पुनरपि अब्रवीत् ॥ ४३ ॥

Again he asks her and she says.

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

शयन समीपे मम उरणकद्वयं पुत्रभूतं न अपनेयम् ॥ ४४ ॥

She had two young rams which she was treating like her own sons. She said that near her bed, those two rams will always be there, they should never be taken away from her bed.

Sri Engal Aalwaan's Commentary

शयन इति | उरणकः मेषः |

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

भवान् च मया न नग्नो द्रष्टव्यः ॥ ४५ ॥

I should not see you without any clothes on.

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

घृतमात्रं च ममाहर इति ॥ ४६ ॥

My food will be only ghee.

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

एवमेव इति भूपतिः अपि आह ॥ ४७ ॥

The king agreed to all these conditions.

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

तया सह सः च अवनिपतिः अलकायां चैत्ररथ आदि वनेषु अमल पद्म षण्डेषु मानसादि सरस्सु रमणीयेषु रममाण एकषष्टि वर्षाणि अनुदिन प्रवर्धमान प्रमोदो अनयत् ॥ ४८ ॥

Along with her, he lived in *Alakaapuri*, where there were wonderful gardens and very pure and nice lotus ponds, and *Maanasa saras* and most beautiful places. He enjoyed the company with her. He lived for 61 years, but in the *paathaantara*, it is said as 61,000 years. Day by day, his enjoyment only increased.

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

उर्वशी च तत् उपभोगात् प्रतिदिन प्रवर्धमान अनुरागा अमर लोक वासे अपि न स्पृहां चकार ॥ ४९ ॥

Urvashi also, with all the enjoyments and pleasures with him, everyday her love also increased, she was more and more attracted to him, and she did not even desire the stay in heavens.

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

विना च उर्वश्या सुरलोकः अप्सरसां सिद्ध गंधर्वाणां च न अति रमणीयो अभवत् ॥ ५० ॥

In the heaven, the *apsarases*, *siddhaas*, *gandharvaas*, they felt her absence, and it was not enjoyable for them without Urvashi in the heavens.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 51:

ततः च उर्वशी पुरुरवसोः समयविद्विश्वावसु गंधर्व समवेतो निशि शयनाभ्याशात् एकम् उरणकं जहार ॥ ५१ ॥

There was a *gandharva* by name *Vishvaavasus*, who knew their agreement, between Urvashi and Pururavas. *Vishvaavasus* along with other

*gandharvaas* came in the night and from her bedside, took one ram and stole it and went away.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 52:*

*तस्य च आकाशे नीयमानस्य उर्वशी शब्दम् अशृणोत् ॥ ५२ ॥*

When he was taking it away in the sky, that sound woke her up and she saw one of her rams was taken away.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 53:*

*एवमुवाच च मम अनाथायाः पुत्रः केन अपह्रियते कं शरणम् उपयामि इति ॥ ५३ ॥*

O I am without any help here, my son is being stolen, whom do I take help from?

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 54:*

*तत् आकर्ण्य राजा मां नग्नं देवी वीक्ष्यति इति न ययौ ॥ ५४ ॥*

The king *Pururavas*, who was sleeping, heard this, but he did not get up; as if he gets up, she will see him without any clothes, and she may leave.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 55:*

*अथ अन्यं अपि उरणकम् आदाय गंधर्वा ययुः ॥ ५५ ॥*

The *gandharvaas* stole the other ram also and took it away.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 56:*

*तस्य अपि अपह्रियमाणस्य आकर्ण्य शब्दम् आकाशे पुनरपि अनाथा अस्मि अहम् अभर्तृका कापुरुष आश्रय इति आर्तराविणी बभूव ॥ ५६ ॥*

When she saw the other ram also being stolen and taken away, she heard that sound also, and said that she is without any help here, without any husband, there is nobody, and I have a useless person here, who is powerless, I am depending upon him, like this she started crying.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 57:*

*राजा अपि अमर्ष वशात् अंधकारम् एतत् इति खड्गमादाय दुष्ट दुष्ट हतो असि इति व्याहरन् अभ्यधावत् ॥ ५७ ॥*

King also got very angry, he thought that it is very dark here, she cannot see me, he took his sword and started chasing the *gandharvaas*, saying "O bad persons, wait for me"; he went after them.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 58:*

*तावत् च गंधर्वैः अपि अतीव उज्ज्वला विद्युत् जनिता ॥ ५८ ॥*

At that time, the *gandharvaas* created a bright lightning at that place.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 59:

तत् प्रभाया च उर्वशी राजानम् अपगत अंबरं दृष्ट्वा अपवृत्त समया तत् क्षणात् एव  
अपक्रान्ता ॥ ५९ ॥

At that time, Urvashi saw him without wearing any clothes, she immediately knew that the agreement is broken, and at that very moment, she left the place.

Sri Engal Aalwaan's Commentary

तत् इति | अपवृत्तसमया निवृत्त समया |

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 60:

परित्यज्य तौ अपि उरणकौ गंधर्वाः सुरलोकं उपगताः ॥ ६० ॥

The gandharvaas left the two rams and went back to the heavens.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 61:

राजा अपि च तौ मेषौ आदाय अति हृष्टमनाः स्व शयनम् आयातो न उर्वशीं ददर्श ॥  
६१ ॥

The king took the rams, and was very happy that he could bring them back, he came back, but could not see Urvashi there.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 62:

तां च अपश्यन् व्यपगत अंबरम् एव उन्मत्त रूपो बभ्राम ॥ ६२ ॥

He saw that she had gone away, he became like a mad person, and started to roam around everywhere without clothes.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 63:

कुरुक्षेत्रे च अंभोज सरस्यन्याभिः चतसृभिः अप्सरोभिः समवेतां उर्वशीं ददर्श ॥ ६३ ॥

When he was roaming around like this, like a mad person without clothes, near Kurukshetra, there was a lotus pond, and in that, he saw Urvashi along with other four apsarases in that pond.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 64:

ततः च उन्मत्त रूपो जाये हे तिष्ठ मनसि घोरे तिष्ठ वचसि कपटिके तिष्ठ इति एवम्  
अनेक प्रकारं सूक्तं अवोचत् ॥ ६४ ॥

He was so madly in love with Urvashi that he could not tolerate her separation, said "O my wife, you have such a crooked mind, you are a cheater".

ततः च इति | हे जाये मनसि घोरे तिष्ठ वचसि वाङ्मिश्रणम् कुरु | अनेन \* अये जाये  
मनसा तिष्ठ घोरे वचाम्मि मिश्रीकृणवावहै \* इत्यादि अष्टादशं च तयोः संवाद सूक्तं  
स्मारितम् |

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 65:

आह च उर्वशी ॥ ६५ ॥

Urvashi saw him and said -

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 66:

महाराज अलम् अनेन अविवेक चेष्टितेन ॥ ६६ ॥

O king, all this what you are talking is out of ignorance. Enough of all these things.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 67:

अंतर्वत्स्यहम् अब्दान्ते भवता अत्र आगन्तव्यम् कुमारः ते भविष्यति एकां च निशाम् अहं त्वया सह वत्स्यामि इति उक्तः प्रहृष्टः स्वपुरं जगाम ॥ ६७ ॥

I am pregnant now. At the end of the year, come here, I will give you a son. I will stay with you for one night. He agreed to that, he felt happy and went back to his place.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 68:

तासां च अप्सरसां उर्वशी कथयामास ॥ ६८ ॥

Urvashi told the other four apsarases thus.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 69:

अयं स पुरुषो उत्कृष्टो येन अहम् एतावन्तं कालम् अनुराग आकृष्ट मानसा सहोषिता इति ॥ ६९ ॥

He is excellent among men. I was totally attracted to him, and spent my time with him, wonderfully.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 70:

एवम् उक्ताः ताः च अप्सरसः ऊचुः ॥ ७० ॥

All the apsarases say this.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 71:

साधु साधु अस्य रूपम् अपि अनेन सह अस्माकम् अपि सर्वकालमास्या भवेत् इति ॥ ७१ ॥

Yes, yes, he is most handsome, good looking, and we would also like to spend all our time with him.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 72:

अब्दे च पूर्णे स राजा तत्र आजगाम ॥ ७२ ॥

At the end of the year, the king came to the same place again.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 73:

कुमारं च आयुषं अस्मै च उर्वशी ददौ ॥ ७३ ॥

Urvashi gave his son aayus. His name itself was Aayu.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 74:

दत्त्वा च एकां निशां तेन राज्ञा सह उषित्वा पञ्च पुत्र उत्पत्तये गर्भम् अवाप ॥ ७४ ॥

She stayed for one night with him, and in order to give him five sons, she again became pregnant.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 75:

उवाच च एनं राजानं अस्मत् प्रीत्या महाराजाय सर्व एव गन्धर्वाः वरदाः सम्वृत्ताः व्रियतां च वर इति ॥ ७५ ॥

He told that king that because of mutual love, O Mahaaraaja, all the gandharvaas want to give you a boon. Seek whatever boon you want.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 76:

आह च राजा ॥ ७६ ॥

Raajaa said now.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 77:

विजित सकलारातिः अविहत इन्द्रिय सामर्थ्यो बन्धुमान् अमित बल कोशो अस्मि; न अन्यत् अस्माकं उर्वशी सालोक्यात् प्राप्तव्यम् अस्ति; तत् अहम् अनय सह उर्वश्या कालं नेतुं अभिलाषामि इति उक्ते गंधर्वा राज्ञे अग्निस्थालीं ददुः ॥ ७७ ॥

I have won over all my enemies; my senses are all functioning perfectly with all power; I have not lost the power of any of the senses yet; I have all relatives; my forces are all very powerful, and I also have a good treasury; I have no other need other than that I want to be in the same world as you; I want to live in the same world as you; I want to live with Urvashi all the time; when he said this, the gandharvaas gave the king an Agnisthaalee, a pot with Agni.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 78:

ऊचुः च एनम् अग्निम् आम्रायानुसारी भूत्वा त्रिधा कृत्वा उर्वशी सलोकता मनोरथम् उद्दिश्य सम्यक् यजेथाः; ततः अवश्यम् अभिलषितम् अवाप्स्यसि इति उक्तः ताम् अग्निस्थालीम् आदाय जगाम ॥ ७८ ॥

They told him that according to the injunctions of the Vedaas, make this Agni into three, perform yaagaas with the sankalpa that you want to get saalokya with Urvashi; desiring that you want to be in the same world as Urvashi. You will definitely get Urvashi saalokya with this. Then he took that Agnisthaalee and went away.

[Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 79:](#)

*अन्तरटव्याम् अचिन्तयत् अहो मे अतीव मूढता , किम् अहम् अकरवम् ? ॥ ७९ ॥*

While he was coming back, somewhere in the forest, he thought - what is this stupid thing I did?

[Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 80:](#)

*वह्निस्थाली मया एषा आनीता न उर्वशी इति ॥ ८० ॥*

I brought this Agnisthaalee, but I did not bring Urvashi.

[Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 81:](#)

*अथ एनम् अटव्याम् एव अग्निस्थालीं तत्याज स्वपुरं च जगाम ॥ ८१ ॥*

He left that Agnisthaalee in the forest itself, and went back to his city.

[Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 82:](#)

*व्यतीते अर्धरात्रे विनिद्रः च अचिन्तयत् ॥ ८२ ॥*

In the middle of the night, he again thought thus.

[Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 83:](#)

*मम उर्वशी सालोक्य प्राप्त्यर्थम् अग्निस्थाली गन्धर्वैः दत्ता सा च मया अटव्यां परित्यक्ता ॥ ८३ ॥*

The gandharvaas gave me the Agnisthaalee in order to attain the Urvashi saalokya. And I left it in the forest itself, he thought.

[Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 84:](#)

*तत् अहं तत्र तत् आहरणाय यस्य अस्मि इति उत्थ्याय तत् प्राप्ति उपगतो न अग्निस्थालीम् अपश्यत् ॥ ८४ ॥*

He immediately thought that he is going to bring it back here, and he went back all the way there, but he did not see the Agnisthaalee.

[Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 85:](#)

*शमीगर्भं च अश्वत्थम् अग्निस्थाली स्थाने दृष्ट्वा अचिन्तयत् ॥ ८५ ॥*

He saw an Ashvattha plant in the Shamee garbha there. At the same place as the Agnisthaalee.

[Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 86:](#)

*मया अत्र अग्निस्थाली निक्षिप्ता सा च अश्वत्थ शमी गर्भो अभूत् ॥ ८६ ॥*

I had left the Agnisthaalee here, now it has become the Ashvattha, with the Shamee plant.

[Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 87:](#)

*तत् एनम् अहम् अग्निरूपम् आदाय स्व पुरम् अभिगम्य अरणीं कृत्वा तत् उत्पन्न अग्नेः  
उपास्तिं कारयिष्यामि इति ॥ ८७ ॥*

He thought that he will take this itself to his place, and take Arani out of this Ashvattha vruksha, and then create fire from that, with this I will do the upaasane.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 88:*

*एवमेव स्व पुरम् अभिगम्य अरणिं चकार ॥ ८८ ॥*

He brought that back to his place, and took Arani out of that.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 89:*

*तत् प्रमाणं च अंगुलैः कुर्वन् गायत्रीमपठत् ॥ ८९ ॥*

He took the Arani and then recited the Gaayatri mantra.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 90:*

*पठतः च अक्षर संख्यानि एव अंगुलानि अरणि अभवत् ॥ ९० ॥*

Gaayatri metre has got 24 aksharaas. The Arani became 24 inches long as he was reciting the Gaayatri mantra.

*पठत इति | गायत्रीं पठतः अक्षर संख्यानि तत् अक्षर संख्यानि अंगुलानि अरणिः  
अभवत् | \* चतुर्विंशति अंगुल अरणिः कार्या \* इति विधिः |*

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 91:*

*तत्र अग्निं निर्मथ्य अग्नि त्रयम् आम्राय अनुसारी भूत्वा जुहाव ॥ ९१ ॥*

He took the Arani and generated fire by rubbing the two Aranis. Using that fire, according to the injunctions of the Vedaas, he performed yaaga.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 92:*

*उर्वशी सालोक्यं फलम् अभिसन्धितवान् ॥ ९२ ॥*

He did the yaaga with the sankalpa that he wants to attain Urvashi saalokya.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 93:*

*तेन एव च अग्नि विधिना बहुविधान् यज्ञान् इष्ट्वा गांधर्व लोकान् अवाप्य उर्वश्या सह  
अवियोगम् अवाप ॥ ९३ ॥*

Having performed many types of yaagaas, using that Agni, doing Agni vidhi, and then he attained gandharva loka, and united with Urvashi forever in the svarga loka.

*Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 94:*



**एको अग्निः आदौ अभूत्; एकेन तु अत्र मन्वन्तरे त्रेधा प्रवर्तिताः ॥ १४ ॥**

The Agni which was one earlier, in this Manvantara, it became into three, and from then on, three Agnis were used. These are Gaarhapatya, Aavahaneeya, Daakshinaagni. These are used in the yaagaas.

This completes the story of Urvashi and Pururavas. This completes Chapter 6 of Amsha 4.

*॥ इति श्री विष्णु पुराणे चतुर्थे अंशे षष्ठो अध्यायः ॥*

*॥ इति श्री विष्णु पुरान व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे षष्ठो अध्यायः ॥*

## **॥ अथ सप्तमो अध्यायः ॥ Amavasu's Vamsha**

Now, Chapter 7.

*Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 1:*

**श्री पराशरः -**

**तस्य अपि आयुः धीमान् अमावसुः विश्वावसुः श्रुनायुः शतायुः अयुतायुः इति संज्ञा षट् पुत्राः अभवन् ॥ १ ॥**

**Sri Paraasharar -**

Pururavas had 6 children - Aayu, who was a very wise and intelligent person, Amavasu, Vishvaavasu, Shrunaayu, Shataayu, Ayutaayu.

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

**तथा अमावसोः भीम नामा पुत्रो अभवत् ॥ २ ॥**

Amavasu had a son by name Bheema.

*Sri Engal Aalwaan's Commentary*

**तथा इति | अल्पत्वात् प्रथमं अमावसोः वंशोक्तिः, एवं नहुषस्य अपि अनन्तर अध्याये |**

*Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 3:*

**भीमस्य कांचनः कांचनात् सुहोत्रः तस्य अपि जहनुः ॥ ३ ॥**

Bheema's son was Kaanchana. His son was Suhotra, his son was Jahnu.

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

**यो असौ यज्ञवाटम् अखिलं गङ्गा अंभसा प्लावितम् अवलोक्य क्रोध संरक्त लोचनो भगवन्तं यज्ञपुरुषं आत्मनि परमेण समाधिना समारोप्य अखिलम् एव गङ्गाम् अपिबत् ॥ ४ ॥**

*Jahnu rishi* is very famous, and *Gangaa* is called *Jaahnavee*. When the *yajnya vaata* was completely washed away by the floods of *Gangaa*, because of the force of the coming *Gangaa* river, he got very angry, and took the entire *Gangaa* as an *aposhana*, and drank it off.

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

*अथ एनं देवर्षयः प्रसादयामासुः ॥ ५ ॥*

Then the *devaas*, and *rishis* prayed to him - please don't do like that and give her back.

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

*देहुत्त्वे च अस्य गङ्गामनयन् ॥ ६ ॥*

She became *Jahnu's* daughter, and they carried her back.

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

*जह्नोः च सुमन्तुः नाम पुत्रो अभवत् ॥ ७ ॥*

*Jahnu* had a son by name *Sumantu*.

*Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 8:*

*तस्य अपि अजकः ततो बलाकाश्वः तस्मात् कुशः तस्य अपि कुशांब कुशनाभ  
धूर्तरजसो वसुः च इति चत्वारः पुत्राः बभूवुः ॥ ८ ॥*

*Sumantu* had a son *Ajaka*. He had a son *Balaakaashva*. He had a son *Kusha*. *Kusha* had four sons - *Kushaamba*, *Kushanaabha*, *Dhoorttarajas* and *Vasu*.

*Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 9:*

*तेषां कुशांबः शक्रतुल्यो मे पुत्रो भवेत् इति तपः चकार ॥ ९ ॥*

Among them, *Kushaamba* performed a *tapas* with the intention that he wanted to have a son equal to *Indra*.

*Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 10:*

*तं च उग्र तपसम् अवलोक्य मा भवतु अन्यो अस्मत् तुल्य वीर्यः इति आत्मनैवास्येन्द्रः  
पुत्रत्वम् अगच्छत् ॥ १० ॥*

*Indra* saw that he was performing such a fierce *tapas*, that he will definitely attain a son equal to me; he thought that let there not be another person equal to me, and he himself was born as his son.

*Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 11:*

*स गाधिः नाम पुत्रः कौशिको अभवत् ॥ ११ ॥*

He was born in *Koushika gotra*, *vamsha*, by name *Gaadhi*.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 12:

गाधिः च सत्यवतीं कन्याम् अजनयत् ॥ १२ ॥

Gaadhi had a daughter by name Satyavati.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 13:

तां च भार्गवः ऋचीको वव्रे ॥ १३ ॥

Rucheeka, from Bhrgu vamsha, came to Gaadhi and asked for the hand of Satyavati. He said that he wants to marry his daughter Satyavati.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 14:

गाधिः अपि अति रोषणाय अति वृद्धाय ब्राह्मणाय दातुम् अनिच्छन् एकतः

श्यामकर्णानाम् इन्दु वर्चसाम् अनिलरम्हसाम् अश्वानां सहस्रं कन्याशुल्कम् अयाचत ॥ १४ ॥

Gaadhi asked for a kanyaa shulka to give his daughter in marriage. He did not want to give Satyavati to Rucheeka, seeing him, who was with beard and moustache grown, looking very fierce, and was also looking very old. Gaadhi was not interested in giving Satyavati to such a rishi. He could not say no, but put a condition to give a kanyaa shulka, "I want you to give me 1000 horses, all of them should have one ear black, and these horses should all be white, and they should have the speed of wind".

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 15:

तेन अपि ऋषिणा वरुण सकाशात् उपलभ्य अश्व तीर्थ उत्पन्नं तादृशम् अश्व सहस्रं दत्तम् ॥ १५ ॥

The rishi went and pleased Varuna, and with the grace of Varuna, in a place called Ashvateertha, he could get 1000 horses as told by Gaadhi.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 16:

ततः तां ऋचीकः कन्याम् उपयेमे ॥ १६ ॥

Gaadhi could not do anything else. He gave Satyavati in marriage to Rucheeka.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 17:

ऋचीकः च तस्याः चरुम् अपत्यार्थं चकार ॥ १७ ॥

Rucheeka prepared a charu to Satyavati in order to get a son.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 18:

तत् प्रसादितः च तन्मात्रे क्षत्र वर पुत्र उत्पत्तये चरुम् अपरं साधयामास ॥ १८ ॥

Satyavati says to Rucheeka - "Please make a charu for my mother also. My mother wants to have an excellent Kshatriya as son". He prepared another charu for her mother also.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 19:

एष चरुः भवत्या अयम् अपरः चरुः त्वत् मात्रा सम्यक् उपयोज्यः इति उक्त्वा वनं  
जगाम ॥ १९ ॥

He prepared two *charus*, and said that "This *charu* is for you, and that *charu* is for your mother. You have to use it properly without any mix-up". He said thus, and went to the forest.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 20:

उपयोग काले च तां माता सत्यवतीमाह ॥ २० ॥

When *Satyavati* told about this *charu*, and when they were about to take that *charu*, *Satyavati*'s mother tells her.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 21:

पुत्री सर्व एवम् आत्म पुत्रम् अतिगुणम् अभिलषति न आत्मजाया भ्रातृगुणेषु अतीव  
अधृतो भवति इति ॥ २१ ॥

O daughter, everyone wants to have excellent son for oneself. *Rucheeka* would have given an excellent *charu* for you, but not for your brother. Whereas for your son, he would have given a wonderful *charu*.

Sri Engal Aalwaan's Commentary

पुत्री इति | आत्मजाया आत्मनो भार्या |

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 22:

अतो अर्हसि मम आत्मीयं चरुं दातुं मदीयं चरुम् आत्मनो उपयोक्तुम् ॥ २२ ॥

So, this *charu* which he has prepared for me, you take it; and give me your *charu*, she says.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 23:

मत् पुत्रेण हि सकल भूमंडल परिपालनं कार्यम्, कियत् वा ब्राह्मणस्य बल वीर्य संपदा  
इति उक्ता सा स्व चरुं मात्रे दत्तवती ॥ २३ ॥

She says - My son only has to rule over the entire earth. She would have given you an excellent *charu*, and for your brother, would not have bothered much. We will exchange the *charus*. Because I will have a son who will rule over all the worlds, and what is the use of having a *Braahmana* who is without any power or valour? *Satyavati* also thought it was okay and she exchanged.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 24:

अथ वनात् आगत्य सत्यवतीम् ऋषिः अपश्यत् ॥ २४ ॥

Rucheeka comes back from the forest, and he sees Satyavati. Immediately he understands that there is something wrong. Looking at her itself he could find out.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 25:

आह च एनाम् अतिपापे! किम् इदम् अकार्यं भवत्या कृतम् ? अति रौद्रं ते वपुः लक्ष्यते  
॥ २५ ॥

O bad woman! What is this wrong bad thing that you did? Your body is looking fierceful. What did you do?

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 26:

नूनं त्वया त्वत् मातृसात् कृतः चरुः उपयुक्तः, न युक्तम् एतत् ॥ २६ ॥

You have definitely taken the *charu* which I have prepared for your mother. This is not right, what you did.

Sri Engal Aalwaan's Commentary

नूनम् इति | मातृसात्कृतः मातुः संबंधी |

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 27:

मया हि तत्र चरौ सकल ऐश्वर्यं वीर्यं शौर्यं बलं संपत् आरोपिता, त्वदीयं चरौ अपि  
अखिलं शांतिं ज्ञानं तितिक्षा आदि ब्राह्मणा गुणं संपत् ॥ २७ ॥

I had actually infused all kinds of *aishvarya*, *veerya*, *shourya*, *bala*, in that *charu* which your mother was supposed to take, because she was a *Kshatriya*, he had prepared a *Kshatriya charu* for her. In your *charu*, I had infused all the excellent qualities a Brahmin should have, forbearance, knowledge and peace.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 28:

तत् च विपरीतं कुर्वन्त्याः तव अति रौद्रं अस्त्रं धारणं पालनं निष्ठः क्षत्रिय आचारः पुत्रो  
भविष्यति, तस्याः च उपशमं रुचिः ब्राह्मण आचार इति आकर्ष्य एव सा तस्य पादौ  
जग्राह ॥ २८ ॥

You exchanged this, and because of this, you will have a son who will be carrying a very fierceful weapon, he will be interesting in carrying a very fierceful weapon, and will be living like a *Kshatriya*. She will have a son who is always loving peace, and a very calm and peaceful person, who will live like a *Brahmin*. Hearing this, *Satyavati* immediately falls at his feet.

Sri Engal Aalwaan's Commentary

तत् च इति | अस्त्रं चरणं अस्त्रं विद्यान्तं गमनम् |

[Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 29:](#)

**प्रणिपत्य च एनम् आह ॥ २९ ॥**

And then pleads him thus.

[Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 30:](#)

**भगवन् मया एतत् अज्ञानात् अनुष्ठितं प्रसादं मे कुरु ; मैवंविधः पुत्रो भवतु ;  
काममेवंविधः पौत्रो भवतु इति उक्ते मुनिः अपि आह ॥ ३० ॥**

Without knowledge, out of ignorance, I have done this. Please do help me. I don't want to have this kind of a son. Let such a person be my grandson, but my son should not be like this - carrying all fierceful weapons and living like a Kshatriya. Then Rucheeka is pleased and says.

[Sri Engal Aalwaan's Commentary](#)

**भगवन् इति | कामम् इति इच्छानुसर्तौ |**

[Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 31:](#)

**एवम् अस्तु इति ॥ ३१ ॥**

Let it be so.

[Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 32:](#)

**अनन्तरं च सा जमदग्निम् अजीजनत् ॥ ३२ ॥**

She gave birth to Jamadagni.

[Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 33:](#)

**तन्माता च विश्वामित्रं जनयामास ॥ ३३ ॥**

His mother gave birth to Vishvaamitra.

[Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 34:](#)

**सत्यवती अपि कौशिकी नाम नदी अभवत् ॥ ३४ ॥**

Satyavati became a river by name Koushikee.

[Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 35:](#)

**जमदग्निः इक्ष्वाकु वंश उद्भवस्य रेणोः तनयां रेणुकाम् उपयेमे ॥ ३५ ॥**

Jamadagni married Renukaa who is the daughter of Renu from Ikshvaaku vamsha.

[Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 36:](#)

**तस्यां च अशेष क्षत्रहन्तारं परशुराम संज्ञं भगवतः सकल लोक गुरोः नारायणस्य अंशं  
जगदग्निः अजीजनत् ॥ ३६ ॥**

Jamadagni married Renuka, and he had a son Parashuraama, who is an amsha of Naaraayana, who is the supreme Lord of all the worlds.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 37:

विश्वामित्र पुत्रः तु भार्गव एव शुनश्शेषः ततः च देवरात नाम अभवत् ॥ ३७ ॥

Vishvaamitra had a son, who was Bhaargava, whose name was Shunashshepa, who was given by gods, and who became to be known as Devaraata.

Sri Engal Aalwaan's Commentary

विश्वामित्र इति | भार्गव एव इति | जमदग्नि सहोदरत्वात् भार्गवः शुनश्शेषः | यथा आह - \* और्वस्य ऋचिकस्य ऋषेः सत्यवत्यां महायशाः | जमदग्निः सुतो विद्वान् जज्ञे वेदविदां वरः ॥ मध्यमः च शुनश्शेषः \* इत्यादि | अयं च विश्वामित्रस्य स्वस्तीयः पुत्रवत् देवैः दत्तत्वात् देवरातः |

Vishvaamitra's son was given by devaas. So, he became to be called as Devaraata.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 38:

ततः च अन्ये मधुश्छन्दो धनंजय कृतदेव अष्टक कच्छप हरिताख्या विश्वामित्र पुत्रा बभूवुः ॥ ३८ ॥

Vishvaamitra had other sons also, Madhushchanda, Dhananjana, Krutadeva, Ashtaka, Kacchapa and Harita.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 39:

तेषां च बहूनि कौषिकगोत्राणि ऋष्यन्तरेषु विवाहानि अभवन् ॥ ३९ ॥

They all married with other rishis from Koushika gotra.

Sri Engal Aalwaan's Commentary

तेषां इति | ऋष्यन्तरेषु इति | ऋष्यन्तरेषु विवाहाः समानप्रवरेषु अविवाहाः | इदं सर्व गोत्राणां प्रायेण समानम् \* एक एव ऋषिः यावत् प्रवरेषु अनुवर्तते | तावत् समान गोत्रत्वं अन्यत्र त्वंगिरोगणात् ॥ इति सूत्रकार उक्तेः |

Because they should not marry in the same gotra, they got married into other gotraas. This is true for all the gotraas.

This completes the Chapter 7.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे सप्तमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे सप्तमो अध्याहः ॥

**॥ अथ अष्टमो अध्यायः ॥**

## Aayu's Vamsha

Now, Chapter 8.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 1:

श्री पराशरः -

पुरुरवसो ज्येष्ठः पुत्रो यः तु आयुः नामा सा राहोः दुहितरं उपयेमे ॥ १ ॥

Pururava's eldest son's name was Ayu. He married Raahu's daughter.

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

तस्यां च पञ्च पुत्रान् उत्पादयामास ॥ २ ॥

He had five sons through her.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 3:

नहुष क्षत्रवृद्ध रंभ रजि संज्ञाः तथा एव अनेनाः पुत्रो अभूत् ॥ ३ ॥

They were Nahusha, Kshatravriddha, Rambha, Raji, Anena. These are the sons of Ayu.

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

क्षत्रवृद्धात् सुहोत्रः पुत्रो अभवत् ॥ ४ ॥

Kshatravriddha had a son by name Suhotra.

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

काश्य काश गृत्समदाः त्रयः तस्य पुत्राः बभूवुः ॥ ५ ॥

Suhotra had three sons - Kaashya, Kaasha and Grutsamada.

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

गृत्समदस्य शौनकः चातुर्वर्ण्यं प्रवर्तयिता अभूत् ॥ ६ ॥

Grutsamada had a son Shounaka, who was responsible for promulgation of the Chaaturvarnya.

Sri Engal Aalwaan's Commentary

गृत्समसस्य इति | प्रवर्तयिता जनकः |

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 7:

काश्यस्य काशेयः काशीराजः तस्मात् राष्ट्रः राष्ट्रस्य दीर्घतपाः पुत्रो अभवत् ॥ ७ ॥

Kaashya had a son Kaasheya, who was king of Kaashi. He had a son Raashtra. Raashtra had a son Deerghatapas.

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



**धन्वतरिः तु दीर्घतपसः पुत्रो अभवत् ॥ ८ ॥**

Deerghatapas had a son who was none other than Dhanvantari.

Dhanvantari's story comes here briefly.

**Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 9:**

**स हि संसिद्ध (द्धि) कार्य करणः सकल संभूतिषु अशेष ज्ञानविदा भगवता नारायणेन  
च अतीत संभूतौ तस्मै वरो दत्तः ॥ ९ ॥**

He had under control the *prakruti*, and because of that, his body and *indriyaas* never became old. They were always young. He had mastered that. In all his births, he was born from *Ksheerasaagara*, and at that time, was given a *vara* by none other than *Naaraayana*.

**Sri Engal Aalwaan's Commentary**

**स हि इति | संसिद्धि कार्य करणः वशीकृत प्रकृतिः अजर देहेन्द्रियो वा | अतीत संभूतौ  
क्षीरोदात् उत्पत्तौ |**

**Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 10:**

**काशीराज गोत्रे अवतीर्य त्वशतमष्टधा सम्यक् आयुर्वेदं करिष्यसि , यज्ञभागभुक्  
भविष्यसि इति ॥ १० ॥**

*Naaraayana* gave him a *vara* that during the *Ksheera Saagara mathana*, when he is born, he will be born in *Kaashi raaja vamsha*, and will create 8 *angaas* for *Aayurveda*, and will also get *havirbhaaga* from all the *yajnyaas*.

**Sri Engal Aalwaan's Commentary**

**काशीराज इति | अष्टधा अष्टाङ्गम् | यथा आह बाहुलः \* काय बाल ग्रहोर्ध्वान्ङ्ग शल्य  
दम्प्राजराविषान् | अष्टावङ्गानि तस्य आहुः चिक्त्सा एषु संस्थिता ॥ इति |**

Dhanvantari was responsible for the 8 *angaas* in *Aayurveda*. *Kaaya*, *Baala*, *Graha*, *Oordhvaanga*, *Shalya*, *Damshtra*, *Jaraa*, *Visha* are the 8 *angaas*. *Kaaya* is general, internal medicine. *Baala* is paediatric. *Graha* is psychology. *Oordhvaanga* is the E, N, T - Ear, Nose, Throat. *Shalya* is surgery. *Damshtra* is toxicology. *Jaraa* is that branch of *Aayurveda* treating old age related problems. *Visha* is aphrodisiacs. These are the 8 *angaas* of *Aayurveda* created by Dhanvantari. He also got a *vara* that he will receive *havis* from *yajnya*.

**Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 11:**

**तस्य च धन्वन्तरेः पुत्रः केतुमान् केतुमतो भीमरथः तस्य अपि दिवोदासः तस्य अपि  
प्रतर्दनः ॥ ११ ॥**

Dhanvantari's son was Ketumaan. Ketumaan had a son Bheemaratha. He had a son Divodaasa. Divodaasa's son was Pratardana, who also comes in the Upanishads.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 12:

स च भद्रश्रेण्य वंश विनाशनात् अशेषत्रवो अनेन जिता इति शत्रुजित् अभवत् ॥ १२ ॥  
He destroyed the Bhadrashreni vamsha. All his enemies were also destroyed. So, Pratardana came to be known as Shatrujit.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 13:

तेन च प्रीतिमता आत्मपुत्रो वत्सवस्त इति अभिहितो वत्सो अभवत् ॥ १३ ॥  
Pratardana's father Divodaasa used to call him with great love, as Vatsa. So, he became to be called as Vatsa itself.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 14:

सत्य परतया ऋतध्वज संज्ञाम् अवाप ॥ १४ ॥  
Because he was totally devoted to following Satya, he was called Rutadhvaja.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 15:

ततः च कुवलय नामानम् अश्वं लेभे ततः कुवलयाश्व इति अस्यां पृथिव्यां प्रथितः ॥ १५ ॥  
He obtained a horse by name Kuvalaya. Because of this, he came to be known as Kuvalayaashva. These are all very famous names in the whole world.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 16:

तस्य च वत्सस्य पुत्रो अलर्क नाम अभवत् यस्य अयम् अद्य अपि श्लोको गीयते ॥ १६ ॥  
Vatsa had a son by name Alarka, on whom there is a shloka, and he is praised even today everywhere.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 17:

षष्टिवर्ष सहस्राणि षष्टिवर्ष शतानि च | अलर्कात् अपरो नान्यो बुभुजे मेदिनी युवा ॥ १७ ॥  
Alarka living young all the time, ruled over all the worlds for 66000 years, and nobody enjoyed the world like that. This is the famous shloka about Alarka.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 18:

तस्य अपि अलर्कस्य सन्नति नामा अभवत् आत्मजः ॥ १८ ॥  
He had a son by name Sannati.

[Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 19:](#)

सन्नतेः सुनीथः तस्य अपि सुकेतुः तस्मात् च धर्मकेतुः जज्ञे ॥ १९ ॥

Sannati had a son Suneetha. He had a son by name Suketu. His son was Dharmaketu.

[Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 20:](#)

ततः च सत्यकेतुः तस्मात् विभुः तत् तनयः सुविभुः ततः च सुकुमारः तस्य अपि दृष्टकेतुः  
ततः च वीतिहोत्रः तस्मात् भार्गः भार्गस्य भार्गभूमिः ततः चातुर्वर्ण्यं प्रवृत्तिः इति एते  
काश्यभूभृतः कथिताः ॥ २० ॥

Dharmaketu had a son Satyaketu. His son was Vibhu. His son was Suvibhu. Then Sukumaara, then Drushtaketu, then Veetihotra, then Bhaarga. Bhaarga's son was Bhaargabhoomi. Bhaargabhoomi was responsible for establishing Chaaturvarnya. This is the story of all the kings of Kaashya vamsha.

[Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 21:](#)

रजेः तु संततिः श्रूयताम् ॥ २१ ॥

Now, I will tell you about Raji's vamsha, who is another son of Pururavas.

This completes Chapter 8.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे अष्टमो अध्यायः ॥

॥ इति श्री विष्णु चित्तीये विष्णु पुराण व्याख्याने चतुर्थे अंशे अष्टमो अध्यायः ॥

We just completed Chapter 8, of Amsha 4. Where the vamsha anucharita of Pururavas is being told. His eldest son is Aayu, whose vamsha is being told. Aayu had five sons, Nahusha, Kshatravruddha, Rambha, Raji, Anena. In this, Kshatravruddha had a son by name Kaashya, and Kaashya's vamsha was told. In which, a very famous king Alarka, who ruled over the earth for 66000 years, whose greatness is being sung even today, was told. Another son of Pururavas is Raji. Raji's vamsha is going to be told.

**॥ अथ नवमोऽध्यायः ॥**

**Raji's Vamsha**

Now, Chapter 9.

[Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 1:](#)

श्री पराशरः -

**रजेः तु पञ्च पुत्र शतानि अतुल बल पराक्रमसाराणि आसन् ॥ १ ॥**

*Sri Paraasharar -*

Raji had 500 sons, who were all extremely powerful, and had paraakrama, bala, and known for their stability.

*Sri Engal Aalwaan's Commentary:*

**रजेः इति | सारः स्थैर्यम् |**

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

**देव असुर संग्राम आरंभे च परस्पर वधा ईप्सवः देवाः च असुराः च ब्रह्माणम् उपेत्य पप्रच्छुः ॥ २ ॥**

There was a war starting between devaas and asuraas, at the beginning, each wanted to destroy the other; both devaas and asuraas go to Chaturmukha Brahma and ask him.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 3:*

**भगवन् अस्माकम् अत्र विरोधे कतमः पक्षो जेता भविष्यति इति ॥ ३ ॥**

When we are going to fight, O Lord, which side is going to win?

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

**अथ आह भगवान् ॥ ४ ॥**

Chaturmukha Brahma tells.

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

**येषाम् अर्थे रजिः आत्मात्तायुधो योत्स्यति तत् पक्षो जेता इति ॥ ५ ॥**

In whose side Raji, being well armed, he fights, that side is going to win, he says.

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

**अथ दैत्यैः उपेत्य रजिः आत्म साहाय्यदानायाभ्यर्थितः प्राह ॥ ६ ॥**

Then all the daityaas go first to Raji, and ask him - "Can you please help us in this war?".

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 7:*

**योत्स्ये अहं भवताम् अर्थे यदि अहम् अमर जयात् भवताम् इन्द्रो भविष्यामि इति; आकर्ण एतत् तैः अभिहितम् ॥ ७ ॥**

He says "I am willing to fight on your side, but I have one condition, if you win over the gods, I want to become the Indra". Listening to this, the daityaas say thus.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 8:*

न वयम् अन्यथा वदिष्यामो अन्यथा करिष्यामो अस्माकम् इन्द्रः प्रह्लादः तदर्थम् एव  
अयम् उद्यम इति उक्त्वा गतेषु असुरेषु देवैः अपि असौ अवनिपतेः एवम् एव उक्तः तेन  
अपि च तथा एव उक्ते देवैः इन्द्रस्त्वम् भविष्यसि इति समन्विच्छितम् ॥ ८ ॥

They say that "We don't say something and do something else". They say that "Our Indra is only *Prahlaada*, and for that reason only, I am fighting the gods, so that *Prahlaada* can become the Indra". They did not accept *Raji*'s offer that he wanted to become Indra. They went back being disappointed. After that, the gods approached *Raji*, and asked him the same thing - "Can you please help us and fight on our side, we want to win over the *daityaas*". The gods agreed to his condition. "We agree to your condition that if we win over the *daityaas*, you will be the Indra".

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

रजिना अपि देव सैन्य सहायेन अनेकैः महा अस्त्रैः तत् अशेषम् असुर बलम् निद्रूषितम्  
॥ ९ ॥

*Raji* helped the army of *devaas*, and using variety of weapons, the demons were destroyed.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 10:*

अथ जित अरि पक्षः च देवेन्द्रो रजि चरणयुगलम् आत्मनः शिरसा निपीड्य आह ॥ १०  
॥

After winning, *Indra* went and fell at the feet of *Raji*, and then he says thus.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 11:*

भय त्राणात् अन्नदानात् भवान् अस्मत् पिता अशेष लोकानाम् उत्तमोत्तमो भवान् यस्य  
अहं पुत्रः त्रिलोकेन्द्रः ॥ ११ ॥

He says - "You protected me from this fear of the *daityaas* and have given us food, you are my father, you are the most supreme in all the worlds, I am now your son; I was the *Indra*, and I am now your son". Then the king understood what he meant.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 12:*

स च अपि राजा प्रहस्य आह ॥ १२ ॥

The king smiled and said thus.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 13:*

एवम् अस्तु एवम् अस्तु अनतिक्रमणीया हि वैरि पक्षात् अपि अनेक विध चाटु वाक्य  
गर्भा प्रणतिः इति उक्त्वा स्व पुरं जगाम ॥ १३ ॥

He said - "Let it be so, let it be so, I understood your tricky words, I understood your trick. The way you fell at my feet with all these words,

it shows how you have something in your mind, you are calling me your father, and you are entitled to this also, you become the Indra, I am going back", and gave back the *Indratva*. and went back to his place.

*Sri Engal Aalwaan's Commentary:*

*एवम् इति | प्रणतिरनतिक्रमणीया - प्रणताद्राज्ये न ग्राह्यम् इति राध धर्मः |*

One who has fallen at your feet, you should not take the kingdom. You have to win over kingdoms, but not accept from one who has fallen at your feet. This is the *raaja dharma*. So he did not accept. This is why *Indra* fell at his feet, as he did not want to give that.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 14:*

*शतक्रतुः अपि इन्द्रत्वं चकार ॥ १४ ॥*

*Shatakratu* became the *Indra*, as usual. He retained his position.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 15:*

*स्वयति तु रजौ नारदर्षि चोदिता रजि पुत्राः शतक्रतुम् आत्म पितृ पुत्रं समाचारात् राज्यं याचितवन्तः ॥ १५ ॥*

Once *Raji* passed away, *Naarada* comes to *Raji's* sons and tells that they are entitled as their father has won over the *Indra padavi*, and returned back to him, go and ask him; and they go to *Shatakratu*, *Indra*, and say that "We are the actual sons of *Raji*, we are entitled to this position as he has won over that and has given to you, this is our birthright". They ask *Indra* to give the position back.

*Sri Engal Aalwaan's Commentary:*

*स्वयति इति | आचारात् पितृदयाद न्यायात् |*

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 16:*

*अप्रदानेन च विजित्य इन्द्रम् अतिबलिनः स्वयम् इन्द्रत्वम् चक्रुः ॥ १६ ॥*

They were very powerful. *Indra* did not agree to give. They defeated him and got the *Indra padavi*. They won over him.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 17:*

*ततः च बहुतिथे काले हि अतीते बृहस्पतिम् एकान्ते दृष्ट्वा अपहत त्रैलोक्य यज्ञ भागः शतक्रतुः उवाच ॥ १७ ॥*

*Indra*, because nobody was offering *havis* to him, whatever *havis* was offered, was going to whoever was sitting in the *Indra padavi*, *Raji's* sons; *Shatakratu* was deprived of his *havis bhaaga*; when he was roaming around, after a long time, he saw *Bruhaspati* alone. Then he tells him.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 18:

बदरीफलमात्रम् अपि अर्हसि समाप्यायनाय पुरोडाश खण्डं दातुम् इति उक्तो  
बृहस्पतिः उवाच ॥ १८ ॥

O Bruhaspati, do something so that at least I get a purodaasha, havis, at least of the quantity of *Badari phala* (*elachi hannu*, ಎಲಚಿ ಹಣ್ಣು in Kannada). Why can't you help me in this.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 19:

यदि एवं त्वया अहं पूर्वम् एव चोदितस्स्यां तन्मया त्वदर्थं किम् अकर्तव्यम् इति अल्पैः  
एवाहोभिः त्वां निजं पदं प्रापयिष्यामि इति अभिधाय तेषाम् अनुदिनम् अभिचारकं  
बुद्धि मोहाय शक्रस्य तेजोभिवृद्धये जुहाव ॥ १९ ॥

Bruhaspati says - "If you had told me earlier itself, what is it that I should not do for your sake, I would have done anything. I will definitely do very soon, within a few days, you will get your position back". Then, everyday he started to do *aabhichaarika karma*. These *karmaas* are told in Atharva Veda, *Shyena yaaga*. These *karmaas* he did in order to get *buddhi moha*, in order to do delusion to the *Indra* who was presently there, *Raji's* son, and also to increase the *tejas* of *Shatakratu*, the *Indra* who was there earlier.

Sri Engal Aalwaan's Commentary:

पुरोधसा अपि यजमान चोदितेन एव काम्यं कर्म कर्तव्यं न तु अन्यथा , तत् इच्छया  
अज्ञातव्यादित्यभिप्रेत्य आह यदि एवम् इति |

If *kaamyas* are to be done, whoever is the *Bruhaspati*, for the king, he should not do by himself, unless he is asked by the king. *Bruhaspati* has to be requested specifically by the *yajamaana*, that he wants to do this *kaamyas* karma, otherwise he will not do by himself. *Bruhaspati* did not know this desire, as *Indra* did not explicitly ask him.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 20:

ते च अपि तेन बुद्धि मोहेन अभिभूयमान ब्रह्मद्विषो धर्म त्यागिनो वेद वाद पराङ्मुखा  
बभूवुः ॥ २० ॥

Because of the effect of the *aabhichaarika karma*, they (*Raji's* sons) had *buddhi moha*, they were confused, did not know what is *dharma*, what is *adharmas*, they started hating *Brahmins*, and gave up *dharma*, and were opposed to whatever is told in the *Vedaas*. They gave up *dharma*, and were opposed to whatever *Veda* says.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 21:

ततः तान् अपेतधर्माचरान् इन्द्रो जघान ॥ २१ ॥

Because they lost all the *dharma aacharane*, their *tejas* reduced, and *Indra's tejas* having increased, he killed all of them.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 22:*

*पुरोहित आप्यायित तेजाः च शक्रो दिवम् आक्रमत् ॥ २२ ॥*

With the increased *tejas* that *Indra* got, because of the *aabhichaarika* karma which the *purohita Bruhaspati* did, he occupied his position back.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 23:*

*एतत् इन्द्रस्य स्वपद च्यवनात् आरोहणं श्रुत्वा पुरुषः स्वपद भ्रंशं दौरात्म्यं च नाप्नोति ॥ २३ ॥*

One who listens to the story of how *Indra* lost his position, and again regained it back, such a person will never lose his position. He will also not become wicked. He will always be good. This is the *phala* for one who listens to this story.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 24:*

*रंभः तु अनपत्यो अभवत् ॥ २४ ॥*

The other son of *Pururavas*, *Rambha* did not have any children.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 25:*

*क्षत्रवृद्ध सुतः प्रतिकेत्रो अभवत् ॥ २५ ॥*

*Kshatravruddha's* son was *Pratikshatra*.

*Sri Engal Aalwaan's Commentary:*

*पूर्व क्षत्रवृद्धात् सुहोत्रो गृत्समदात् द्विजातिवंशकृत् उक्तः इह तु प्रतिकेत्रः क्षत्र एक वंशकृत् उच्यते क्षत्रवृद्धसुतः प्रतिकेत्रो अभवत् इत्यादिना ।*

Earlier also the *vamsha* of *Kshatravruddha* was told - *Kaashya* and others, they are supposed to be the sons of *Kshatravruddha's* son *Suhotra*. They were all *Brahmins*. Here, only the *Kshatriya vamsha* is being told.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 26:*

*तत् पुत्रः संजयः तस्य अपि जयः तस्य अपि विजयः तस्मात् च जज्ञे कृतः ॥ २६ ॥*

*Pratikshatra* had a son by name *Sanjaya*, his son was *Jaya*, his son was *Vijaya*, then *Kruta*.

*Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 27:*

*तस्य च हर्यधनः हर्यधनस्सुतः सहदेवः तस्मात् अदीनः तस्य जयत्सेनः ततः च संकृतिः तत् पुत्रः क्षत्रधर्मा इति एते क्षत्रवृद्धस्य वंश्याः ॥ २७ ॥*



Kshatravruddha's (second son of Pururavas) vamsha is Haryadhana, then Sahadeva, then Adeena, then Jayatsena, then Samkruti, then Kshatradharmaa.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 28:

*ततो नहुषवंशं प्रवक्ष्यामि ॥ २८ ॥*

Now, I am going to tell you Nahusha's vamsha.

This concludes Chapter 9.

*॥ इति श्री विष्णु पुराणे चतुर्थे अंशे नवमो अध्यायः ॥*

*॥ इति श्री विष्णुपुराण व्याख्याने विष्णु चित्तीये चतुर्थे अंशे नवमो अध्यायः ॥*

## **॥ अथ दशमोऽध्यायः ॥** **Nahusha's Vamsha**

Now, Chapter 10.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 1:

*श्री पराशरः -*

*यति ययाति संयाति अयाति वियाति कृतसंज्ञा नहुषस्य षट् पुत्रा महा बल पराक्रमा  
बभूवुः ॥ १ ॥*

Nahusha's vamsha is going to be told now. Yati, Yayaati, Samyaati, Ayaati, Viyaati, Kruti are Nahusha's sons. They were very powerful valiant sons.

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

*यतिः तु राज्यं न इच्छत् ॥ २ ॥*

Yati did not want the kingdom.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 3:

*ययातिः तु भूभृत् अभवत् ॥ ३ ॥*

Yayaati became the king.

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

*उशनः च दुहितरं देवयानीं वार्षपर्वणीं च शर्मिष्ठां उपयेमे ॥ ४ ॥*

Yayaati marries the daughter of Ushanas, Shukraachaarya - Devayaani, and also Vrushaparva's daughter Sharmishthaa.

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

अत्र अनुवंश श्लोको भवति ॥ ५ ॥

The anuvamsha shloka is told like this.

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

यदुं तु दुर्वसुं च एव देवयानी व्यजायत |

द्रुह्युं च अनुं च पूरुं च शर्मिष्ठा वर्षपर्वणी ॥ ६ ॥

Devayaani had two sons - Yadu and Turvasu. Sharmishthaa, who was daughter of Vrushaparva, had three sons Druhyu, Anu and Puru.

Sri Engal Aalwaan's Commentary:

यदुम् इति ॥ व्यजायत - असूत |

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 7:

काव्य शापात् च अकालेन एव ययातिः जरां अवाप ॥ ७ ॥

Shukraachaarya gives him a shaapa and Yayaati gets old age very early.

Then he goes and requests Shukraachaarya that he should not do like this, and asks his pardon.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 8:

प्रसन्न शुक्र वचनात् च स्व जरां संक्रामयितुं ज्येष्ठं पुत्रं यदुं उवाच ॥ ८ ॥

Shukraachaarya being pleased, and said that he cannot make Yayaati get rid of this, but can exchange the old age with someone else. With someone's youth, he can exchange his old age. So, Yayaati goes to his eldest son Yadu, and asks him - "Can you take my old age and give me your youth".

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 9:

वत्स | त्वत् मातामह शापात् इयं अकालेन एव जरा मम उपस्थिता, ताम् अहं तस्य एव अनुग्रहात् भवतः संचारयामि ॥ ९ ॥

O son, because of your maternal grandfather's shaapa, I have got akaala jaraa, when I am young itself, I have got this old age problem, with his grace, I can give my old age to you |

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

एकं वर्ष सहस्रं अतृप्तो अस्मि विषयेषु त्वत् वयसा विषयान् अहं भोक्तुम् इच्छामि ॥ १० ॥

I am not satisfied with my sensual pleasures, and for one thousand years, I want to enjoy with your youth.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 11:

न अत्र भवता प्रत्याख्यानं कर्तव्यं इति उक्तः स यदुः न इच्छतां जराम् अदातुम् ॥ ११ ॥

He said - "You should not talk to me in return, without telling anything you should give me your youth, I will give my old age to you". But *Yadu* did not agree to this, and said that he is not interested in taking his old age.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 12:

तं च पिता शशाप त्वत् प्रसूतिः न राज्य अर्हा भविष्यति इति ॥ १२ ॥

*Yayaati* curses *Yadu* that his children will not get kingdom, they will not get to rule the kingdom.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 13:

अनन्तरं च दुर्वसुं द्रुह्यमनुं च पृथिवी पतिः जरा ग्रहणार्थं स्व यौवन प्रदानाय च अभ्यर्थयामास ॥ १३ ॥

Then, he goes to *Durvasu*, *Druhyu*, *Anu*. One by one he goes and asks them to take his old age and give him their youth.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 14:

तैः अपि एकैकेन प्रत्याख्यातः तान् शशाप ॥ १४ ॥

They all refused to give their youth to him in exchange for his old age. He curses all of them.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 15:

अथ शर्मिष्ठा तनयम् अशेषकनीयांसं पूरुं तथा एव आह ॥ १५ ॥

Then, he goes to *Sharmishthaa's* son *Pooru*, the youngest of all of them and tells him the same thing.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 16:

सः च अति प्रवण मतिः सबहुमानं पितरं प्रणम्य महा प्रसादो अयम् अस्माकम् इति उदारम् अभिधाय जरां जग्राह ॥ १६ ॥

He is a very wise person, and with great respect bows down to his father, and said "I am really being graced by you, I am willing to give my youth", and gives him the youth, and takes his old age.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 17:

स्वकीयं च यौवनं स्व पित्रे ददौ ॥ १७ ॥

He gave his youth to his father.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 18:

सः अपि पौरवं यौवनम् आसाद्य धर्मं अविरोधेन यथाकामं यथा काल उपपन्नं यथा  
उत्साहं विषयान् चचार ॥ १८ ॥

He took Pooru's youth, and not transgressing *dharmaas*, as desired, he enjoyed all the pleasures of the senses.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 19:

सम्यक् च प्रजापलनम् अकरोत् ॥ १९ ॥

He also ruled over the kingdom very well.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 20:

विश्वाच्या देवयान्या च सह उपभोगं भुक्त्वा कामानाम् अन्तं प्राप्स्यामि इति अनुदिनं  
तन्मनस्को बभूव ॥ २० ॥

He enjoyed the company of *Devayaani* and also an *apsaras* by name *Vishvaachee*, and everyday, was enjoying all the pleasures of the senses, he thought that he will reach the end, and was totally devoted to them.

Sri Engal Aalwaan's Commentary:

विश्वाच्या इति | विश्वाची अप्सराः |

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 21:

अनुदिनं च उपभोगतः कामान् अतिरम्यान् मेने ॥ २१ ॥

As he started enjoying day by day, he started enjoying more and more, and thought it was most wonderful.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 22:

ततः च एनम् अगायत ॥ २२ ॥

One day he realized, and told like this.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 23:

न जातु कामः कामानाम् उपभोगेन शाम्यति |  
हविषा कृष्णवर्त्मैव भूय एव अभिवर्धते ॥ २३ ॥

This is a very often quoted shloka. By enjoying the pleasures of the senses, the desire will never end. As the fire keeps on increasing as we offer *havis*, it keeps on growing more and more, the flames become brighter and bigger, like that, the desires for sensual pleasures keep on increasing only, the more and more one enjoys.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 24:

यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः |  
एकस्य अपि न पर्याप्तं तस्मात् तृष्णां परित्यजेत् ॥ २४ ॥

All the rice, grains, gold, all the cows, all the women, the entire thing is not sufficient for one person; so desire is something which one has to give up. Desire can never be satisfied.

[Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 25:](#)

यदा न कुरुते भावं सर्वभूतेषु पापकं |  
समदृष्टेः तदा पुंसः सर्वाः सुखमया दिशः ॥ २५ ॥

When, in all the beings, one does not have a bad feeling, he will have *samadrushti*, he will be equally disposed towards everyone, and at that time, he will have all round happiness.

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

यदा इति | पापकं रागद्वेषादि |

[Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 26:](#)

या दुस्त्यजा दुर्मतिभिः या न जीर्यति जीर्यतः |  
तां तृष्णां संत्यजेत् प्राज्ञः सुखेन एव अभिपूर्यते ॥ २६ ॥

That which cannot be given up by bad people, wicked people, and even when you become old, that which does not become old, (as a person becomes old also, the desire does not get old, it remains young), that desire one has to give up completely. Who should give up? One who is wise. Then he becomes a complete person very easily. If he gives up desire, without any difficulty he will become a complete person.

[Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 27:](#)

जीर्यन्ति जीर्यतः केशाः दन्ता जीर्यन्ति जीर्यतः |  
धन आशा जीविताशा च जीर्यतो अपि न जीर्यतः ॥ २७ ॥

As one gets old, hairs become old and they fall; teeth also become weak and old. But what does not get old is the desire for money, and desire to live. These never get old even if one gets very old.

[Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 28:](#)

पूर्ण वर्षसहस्रं मे विषयासक्त चेतसः |  
तथा अपि अनुदिनं तृष्णा मम तेषु उपजायते ॥ २८ ॥

I spent one thousand years being totally interested in enjoying the pleasures of the senses, in spite of that, every single day, my desire is only increasing.

[Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 29:](#)

तस्मात् एताम् अहम् त्यक्त्वा ब्रह्मणि आधाय मानसम् |  
निर्द्वन्द्वो निर्ममो भूत्वा चरिष्यामि मृगैः सह ॥ २९ ॥

I am now going to give up this desire completely, and am going to meditate upon *Brahman*. I will be unaffected by the dualities of life, I will not have anything which is mine, I will be with the idea that nothing is belonging to me, with the idea of non possession, I will spend my time in the forest with the animals.

[Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 30:](#)

श्री पराशरः -

पूरोः सकाशात् आदाय जरां दत्त्वा च यौवनम् /  
राज्ये अभिषिच्य पूरुं च प्रययौ तपसे वनम् ॥ ३० ॥

*Sri Paraasharar* - He takes back his old age from *Pooru*, and gives him back his youth. He makes *Pooru* as the king, and he goes to forest for doing tapas.

[Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 31:](#)

दिशि दक्षिणपूर्वस्यां दुर्वसुं च समादिशत् /  
प्रतीच्यां च तथा द्रुह्युं दक्षिणायां ततो यदुं ॥ ३१ ॥

For the south-east part of his kingdom, he makes *Durvasu* as the person in charge. On the western side, *Druhyu*. On the southern side, *Yadu*.

[Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 32:](#)

उदीच्यां च तथा एव अनुं कृत्वा मण्डलिनो नृपान् /  
सर्वपृथिवीपतिं पूरुं सोऽभिषिच्य वनं ययौ ॥ ३२ ॥

Northern side, *Anu*. He makes them as regional kings. He made in charge for all the regions, the entire earth, he made *Pooru* as the king and then goes to the forest.

This completes Chapter 10, story of *Yayaati*.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे दशमो अध्याहः ॥

॥ इति श्री विष्णुचित्तीये श्री विष्णु पुराण व्याख्याने चतुर्थे अंशे दशमो अध्यायः ॥

॥ अथ एकादशो अध्यायः ॥

**Yadu's Vamsha**

Now, Chapter 11.

[Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 1:](#)

श्री पराशरः -

*अतः परं ययातेः प्रथम पुत्रस्य यदोः वंशम् अहं कथयामि ॥ १ ॥*

Sri Paraasharar - Yayaati's first son Yadu, his vamsha, I will tell you, Yadu vamsha.

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

*यत्र अशेष लोक निवासो मनुष्य सिद्ध गंधर्व यक्ष राक्षस गुह्यक किंपुरुष अप्सर उरग विहग दैत्य दानव आदित्य रुद्र वसु अश्वि मरुत् देवर्षिभिः मुमुक्षुभिः धर्म अर्थ काम मोक्षार्थिभिः च तत् तत् फल लाभाय सदा अभिष्टुतो अपरिच्छेद्य माहात्म्य अंशेन भगवान् अनादि निधनः विष्णुः अवततार ॥ २ ॥*

This tells about Krishna avataara, this is just a mention here, later on it will come in detail. In this Yadu Vamsha, He who has all the worlds as His place of living, all these beings - manushya, siddha, gandharva, yaksha, raakshasa, guhyaka, kimpurusha, apsara, uraga, vihaga, daitya, daanava, aaditya, rudra, vasu, ashvi, devarshi, and also those desirous of other purushaarthaas, dharma, artha, kaama, moksha, in order that they can attain their desired fruits, depending on their desires, One who is always being eulogized, Who has unbounded, boundless excellence, Vishnu who does not have beginning to end, who is the Supreme Lord Bhagavaan, who is endowed with Shaadgunya, Vishnu manifested in this vamsha.

*Sri Engal Aalwaan's Commentary:*

*यदुवंशस्य सर्व औत्कृष्ट्यम् आह - यत्र इति | यत्र यदोः वंशे, मुमुक्षुभिः केवल मोक्षार्थिभिः अंशेन लीला गृहीत परिच्छिन्न मूर्ति व्यवहितत्वात् अंश इति व्यपदेशेन स्वरूपेण | अत एव परं ब्रह्म नर आकृति इति अभिहितम् |*

Yaduvamsha is the most excellent among all the vamshaas, those who are desirous of only moksha, and also those who are desirous of dharma, artha, kaama, and then moksha - why is it told as amshena, where amsha means only a part, as Krishna is a poornaavataara, it is just His sport, He manifested, it is His leelaa, and because it was limited by just a human form, we could all see Him just like a human, His svarooपा can be called as sakala manuja nayana vishayataam gatah, He had a bound form like a human being, but that was His svarooपा, that is why it is called as amsha here. He was in His own nature.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 3:*

*अत्र श्लोकः ॥ ३ ॥*

This is praised in a shloka.

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

*यदोः वंश नरः श्रुत्वा सर्व पापैः प्रमुच्यते |  
यत्र अवतीर्ण कृष्णाख्यं परं ब्रह्म नराकृति ॥ ४ ॥*

One who listens to this *charitra* of *Yadu vamsha*, he gets rid of all his sins. The Supreme *Brahman* manifested as *Krishna*, taking on the form of a human.

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

*सहस्रजित् क्रोष्टु नल नहुष संज्ञा चत्वारो यदुपुत्राः बभूवुः ॥ ५ ॥*

Yadu had four sons - *Sahasrajit*, *Kroshtu*, *Nala*, *Nahusha*.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 6:*

*सहस्रजित् पुत्रः शतजित् ॥ ६ ॥*

*Sahasrajit* had a son by name *Shatajit*.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 7:*

*तस्य हैहय हेहय वेणुहयाः त्रयः पुत्रा बभूवुः ॥ ७ ॥*

*Shatajit* had three sons - *Haihaya*, *Hehaya* and *Venuhaya*.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 8:*

*हैहय पुत्रो धर्मः तस्य अपि धर्मनेत्रः ततः कुन्तिः कुन्तेः सहजित् ॥ ८ ॥*

*Haihaya's* son was *Dharma*, his son was *Dharmanetra*, then *Kunti* then *Sahajit*.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 9:*

*तत् तनयो महिष्मान् यो असौ माहिष्मतीं पुरीं निर्वापयामास ॥ ९ ॥*

His son was *Mahishmaan*, who built the city *Maahishmati*.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 10:*

*तस्मात् भद्रश्रेण्यः ततो दुर्दमः तस्मात् धनकः धनकस्य कृतवीर्यं कृताग्निं कृतधर्मं कृतौजसः चत्वारः पुत्राः बभूवुः ॥ १० ॥*

His son was *Bhadrashreni*, his son was *Durdama*, then *Dhanaka*, who had four sons *Krutaveerya*, *Krutaagni*, *Krutadharm*, *Krutoujasa*.

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

*कृतवीर्यात् अर्जुनः सप्त द्वीप अधिपतिः बाहु सहस्रो जज्ञे ॥ ११ ॥*

*Krutaveerya* had a son by name *Arjuna*, who was the ruler of all the seven *dveepas*, and he had 1000 arms. He is none other than *Kaartaveeryaarjuna*.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 12:*

*यो असौ भगवदंशम् अत्रिकुल प्रसूतं दत्तात्रेयाख्यम् आराध्य बाहुसहस्रम् अधर्मसेवानिवारणं स्वधर्म सेवित्वं रणे पृथिवी जयं धर्मतः च अनुपालनं अरातिभ्यो*



*अपराजयम् अखिल जगत् प्रख्यात पुरुषात् च मृत्युम् इति एतान् वरान् अभिलषितवान्  
लेभे च ॥ १२ ॥*

He worshipped *Dattaatreya*, who is *Bhagavat amsha* only, and who manifested in the *vamsha* of *Atri*, and he got many boons as desired. He got one thousand arms, he would never do *adharma*, he would always follow his *svadharma* - his *varna aashrama dharma*, he would win over the entire earth in war, and he would rule over the kingdom with *dharma*, he would never be defeated by his enemies, he would win over everyone, he said that he would desire his end from one who is well known in the entire world, who is very famous in the entire world - he desired for all these *varaas* and also got them.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 13:*

*तेन अयम् अशेष द्वीपवती पृथिवी संयक् परिपालिता ॥ १३ ॥*

The seven *dveepaas*, the entire *pruthiviee*, was ruled over by him.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 14:*

*दश यज्ञ सहस्राणि असौ अयजत् ॥ १४ ॥*

He performed 10000 *yaagaas*.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 15:*

*तस्य च श्लोको अद्य अपि गीयते ॥ १५ ॥*

There is a well known *shloka* after him.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 16:*

*न नूनं कार्तवीर्यस्य गतिं यास्यन्ति पार्थिवाः ।*

*यज्ञैः दानैः तपोभिः वा प्रश्रयेण श्रुतेन च ॥ १६ ॥*

Nobody can equal *Kaartaveerya*; what *Kaartaveerya* did, none of the other kings can attain, either through *yajnya* or *daana* or *tapas*. This is sung in his name.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 17:*

*अनष्टद्रव्यता च तस्य राज्ये अभवत् ॥ १७ ॥*

*Anashta dravyata* happened in his kingdom.

*Sri Engal Aalwaan's Commentary:*

*अनष्ट इति । अनष्ट द्रव्यता अभवत् इति उपलक्षणं, अद्य अपि तत् नाम यत्स्या नष्टलब्धेः  
। \* अनष्टद्रव्यता च एव तव नाम अभिकीर्तनात्, भविष्यति \* इति श्री विष्णु धर्मे । \* न  
तस्य द्रव्य नाशः स्यात् नष्टं प्रतिलभेत सः \* इति श्री हरिवंशे च ॥ \* कार्तवीर्यार्जुनो नाम  
राजा बाहू सहस्रवान् । तस्य स्मरणतो विद्वान् नष्ट द्रव्यं लभेत वै ॥ इति मन्त्रशास्त्रे च  
॥*

*Anashta dravyataa* is only an *upalakshana*. Even today, if we lose something, money or some object, if one remembers *Kaartaveeryaarjuna*, tells his name, they will get it back, it is said. This is well known in the world. This is told in many *puraanaas*. In *Vishnu Dharma*, it is said also. One will not lose any object, if he loses, he will get it back. This is told in *Harivamsha*. If one remembers his name, and him, one will get whatever is lost. This is well known in the *Mantra shaastraas*.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 18:*

एवं च पञ्च अशीति वर्ष सहस्राणि अव्याहत आरोग्य श्री बल पराक्रमो राज्यम् अकरोत्  
॥ १८ ॥

For 85000 years, he ruled over the kingdom, unopposed. He had complete good health, wealth, power, valiance, he ruled over the kingdom like that.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 19:*

माहिष्मत्याम् दिग्विजय अभ्यागतो नर्मदा जल अवगाहन क्रीडा अतिपान मदाकृत्वेन  
अयत्नेन एव तेन अशेष देव दैत्य गंधर्व ईश जय उद्भूत मद अवलेपो अपि रावणः पशुः  
इव बद्ध्वा स्व नगर एकान्ते स्थापितः ॥ १९ ॥

Once *Kaartaveeryaarjuna* went to *Narmadaa* river, and was playing in the river, he had drunk a lot. *Raavana* was arrogant, as he had won over the *devaas*, *daityaas*, *gandharvaas*, and all the kings. That *Raavana*, came and tried to attack him, *Kaartaveeryaarjuna* caught him just like an animal, and puts him in solitary confinement in his kingdom. *Kaartaveeryaarjuna* was so powerful.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 20:*

यः च पञ्च अशीत् वर्ष सहस्र उपलक्षण काल अवसाने भगवन् नारायण अंशेन  
परशुरामेण उपसंहृतः ॥ २० ॥

He ruled for 85000 years, and at the end of that time, he was killed by *Parashuraama*, who is *Bhagavat amsha*.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 21:*

तस्य च पुत्र शत प्रधानाः पञ्च पुत्राः बभूवुः शूर शूरसेन वृषसेन मधु जयध्वज संज्ञाः ॥  
२१ ॥

He had 100 sons, out of them 5 were prominent, *Shoora*, *Shoorasena*, *Vrushasena*, *Madhu*, *Jayadhvaja*.

*Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 22:*

जयध्वजात् तालजंघः पुत्रो अभवत् ॥ २२ ॥

Jayadhvaja had a son by name Taalajangha.

[Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 23:](#)

[तालजंघस्य तालजंघाख्यं पुत्र शतम् आसीत् ॥ २३ ॥](#)

Taalajangha had 100 sons, also called Taalajangha only.

[Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 24:](#)

[एषां ज्येष्ठो वीतिहोत्रः तथ अन्यो भरतः ॥ २४ ॥](#)

Among them, the eldest was Veetihotra, and another one was Bharata.

[Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 25:](#)

[भरतात् वृषः ॥ २५ ॥](#)

Bharata had a son by name Vrusha.

[Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 26:](#)

[वृषस्य पुत्रो मधुः अभवत् ॥ २६ ॥](#)

Vrusha had a son by name Madhu.

[Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 27:](#)

[तस्य अपि वृष्णिप्रमुखं पुत्रशतम् आसीत् ॥ २७ ॥](#)

He had 100 sons, which is Vrushni vamsha.

[Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 28:](#)

[यतो वृष्णि संज्ञाम् एतत् गोत्रम् अवाप ॥ २८ ॥](#)

One who was prominently known was Vrushni, that gotra became known as Vrushni.

[Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 29:](#)

[मधु संज्ञा हेतुः च मधुः अभवत् ॥ २९ ॥](#)

Because of Madhu, this was also called as Madhu.

[Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 30:](#)

[यादवाः च यदुनाम उपलक्षणात् इति ॥ ३० ॥](#)

Taking on the name of Yadu, they were also called as Yaadavaas.

This completed Chapter 11.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे एकादशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीय चतुर्थे अंशे एकादशो अध्यायः ॥

We had just completed Chapter 11, of Amsha 4. In Amsha 4, Sri Paraasharar is narrating the story of Soorya vamsha, and after that, Chandra vamsha, to Maitreyar. This started with Saubhari Charitre, King Maandhaatru, then Kalmaashapaada vruttaanta, then Nimi Chakravarthy, then the kings of Chandra vamsha, Pururavas, Nahusha, Kshatravadha, then Raji, then Yayaati, and then briefly Kaartaveeryaarjuna. We had seen upto Chapter 11. Next comes Chapter 12, where story of Jyaamagha will be told, and then comes a detailed description of Shyamantakopaakhyaana - story of Shyamantaka Mani.

## ॥ अथ द्वादशो अध्यायः ॥

### Jyaamagha's vamsha

Now, Chapter 12.

#### Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 1:

श्री पराशरः -

क्रोष्टोः तु यदुपुत्रस्य आत्मजो ध्वजिनीवान् ॥ १ ॥

Sri Paraasharah - Yadu's son was Kroshtu, and he had a son by name Dhvajineevaan.

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

ततः च स्वातिः ततो रुशन्कुः रुशन्कोः चित्ररथः ॥ २ ॥

Then was Swaathi, who had a son by name Rushanku, whose son was Chitraratha.

#### Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 3:

तत् तनयः शशिबिन्दुः चतुर्दश महा रत्नेशः चक्रवर्तिः अभवत् ॥ ३ ॥

His son was Shashabindu, who had 14 mahaa ratnaas, having fourteen gems. He became Chakravarthy.

#### Sri Engal Aalwaan's Commentary:

तत् तनयः इति | चतुर्दश महा रत्नेश इति अत्र चतुर्दश रत्नानि धर्म सम्हित उक्तानि - \* चक्रं रथो मनिः खड्गं चर्म रत्नं च पंचमम् | केतुर्निधिः च सप्त एव प्राणहीनानि चक्षते ॥ भार्या पुरोहितः च एव सेनानी रथकृत् च यः | पत्ति अश्व कलभाः च इति प्राणिनः सप्त कीर्तिताः | चतुर्दश इति रत्नानि सर्वेषां चक्रवर्तिनाम् ॥ इति | एतानि स्वजाति श्रेष्ठ्यात् रत्न संज्ञानि |

The fourteen gems are explained here, as per Dharma Samhitaa. Among these fourteen, 7 are inanimate and 7 are animate. The inanimate ones are chakra (discus), chariot, jewel, sword, shield (for keeping the sword), flag/banner, treasure. Wife, Purohita, general (in army), charioteer, foot soldiers, horses, elephants - are the seven animate ones. Chakravartis

have all these 14 things. These are called *chaturdasha ratnaas*. Because they are the best in their class, they are said to be *ratnaas*, possessed by a *chakravarty*. *Shashabindu* was one such *chakravarthy*.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 4:](#)

*तस्य च शतसहस्रं पत्नीनाम् अभवत् ॥ ४ ॥*

He had a hundred thousand wives.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 5:](#)

*दश लक्ष संख्याः च पुत्राः ॥ ५ ॥*

He had ten lakh sons.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 6:](#)

*तेषां च पृथुश्रवाः पृथुकर्मा पृथुकीर्तिः पृथुयशाः पृथुजयः पृथुदानः इति षट्पुत्राः प्रधानाः ॥ ६ ॥*

Out of them, six were prominent, *Pruthushrava*, *Pruthukarmaa*, *Pruthukeerti*, *Pruthuyashas*, *Pruthujaya*, *Pruthudaana*.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 7:](#)

*पृथुश्रवसः च पुत्रः पृथुतमः ॥ ७ ॥*

*Pruthushrava* had a son by name *Pruthutama*.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 8:](#)

*तस्मात् उशनाः यो वाजिमेधानां शतम् आजहार ॥ ८ ॥*

His son was *Ushanas*, who performed a hundred *Ashvamedha yaagaas*.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 9:](#)

*तस्य च शितपुः नाम पुत्रो अभवत् ॥ ९ ॥*

He had a son by name *Shitapu*.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 10:](#)

*तस्य अपि रुक्मकवचः ततः परावृत् ॥ १० ॥*

He had a son by name *Rukmakavacha*, whose son was *Paraavrut*.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 11:](#)

*तस्य परावृतः रुक्मेषु पृथुरुक्म ज्यामघ वलित हरितसंज्ञाः पञ्च आत्मजाः बभूवुः ॥ ११ ॥*

He had five sons - *Rukmeshu*, *Pruthurukma*, *Jyaamagha*, *Valita*, *Harita*.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 12:](#)

*तस्य अयम् अद्य अपि ज्यामघस्य श्लोको गीयते ॥ १२ ॥*

Among them, there is a *shloka* sung in remembrance of *Jyaamagha*.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 13:*

भार्याविश्याः तो ये केचित् भविष्यन्त्यथ वा मृताः |  
तेषां तु ज्यामघः श्रेष्ठः शैब्यापतिः अभूत् नृपः ॥ १३ ॥

Those who are under the control of their wives, who were there in the past, and who are going to come in the future, among them, *Jyaamagha* is said to be the leader, he is the best among them. He had a wife by name *Shaibyaa*.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 14:*

अपुत्रा तस्य सा पत्नी शैब्या नाम तथा अपि असौ |  
अपत्य कामो अपि भयात् न अन्यां भार्याम् अविन्दत ॥ १४ ॥

He was so scared of his wife *Shaibyaa*, that, though she did not bear him any children, when he was desirous of having a child, even then, out of fear of her, he never married again.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 15:*

स तु एकदा प्रभूत रथ तुरग गज सम्मर्द अति दारुणे महाहवे युद्ध्य मानः सकलम् एव  
अरिचक्रम् अजयत् ॥ १५ ॥

Once upon a time, he engaged in a battle, where there were plenty of chariots, horses, elephants, the complete army and forces, and it was a very fierce battle, and he won over all the enemies in that battle.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 16:*

तत् च अरिचक्रम् अपास्त पुत्र कलत्र बंधु बलकोशं स्वम् अधिष्ठानं परित्यज्य दिशः प्रति  
विद्रुतम् ॥ १६ ॥

All the enemies and kings ran away in all directions, having lost their wives and children, their relatives, wealth, treasure, etc.

*Sri Engal Aalwaan's Commentary:*

तत् च इति | अधिष्ठानम् निवासम् |

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 17:*

तस्मिन् च विद्रुते अति त्रास लोलायत लोचन युगलं त्राहि त्राहि मां तात अंब भ्रातः इति  
आकुल विलाप विधुरं स राज कन्या रत्नम् अद्राक्षीत् ॥ १७ ॥

*Jyaamagha* saw an excellent princess there, whose eyes were rolling with fear. She was crying loudly - "Save me, O father, O mother, O brother, save me".

*Sri Engal Aalwaan's Commentary:*

तस्मिन् इति | विधुरम् आर्तम् |

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 18:

तत् दर्शनात् च तस्याम् अनुराग अनुगत अन्तरात्मा स नृपो अचिन्तयत् ॥ १८ ॥

When he saw her, he developed good feelings towards her. and he thought like this.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 19:

साधु इदं मम अपत्य रहितस्य बन्ध्या भर्तुः सांप्रतं विधिना अपत्य कारणं कन्यारत्नम्  
उपपादितम् ॥ १९ ॥

This is a good thing which is happening here, I am without any children. My wife is sterile, has not given me any children. Out of chance, so that I can have children, I have got this princess.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 20:

तत् एतत् समुद्रहामि इति ॥ २० ॥

He thought that he will marry her.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 21:

अथ च एनां स्यन्दनम् आरोप्य स्वम् अधिष्ठानं नयामि ॥ २१ ॥

I will take her in my chariot to my city.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 22:

तया एव देव्या शैब्यया अहम् अनुज्ञातः समुद्रहामि इति ॥ २२ ॥

Having taken the permission of Shaibyaa, my wife, and then I will marry this princess, he thought in his mind.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 23:

अथ एनां रथम् आरोप्य स्व नगरम् अगच्छत् ॥ २३ ॥

He took her in his chariot alongside, and came back to return to his city.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 24:

विजयिनम् च राजानम् अशेष पौर भृत्य परिजन अमात्य समेता शैब्या द्रष्टुम् अधिष्ठान  
द्वारम् आगता ॥ २४ ॥

Shaibyaa wanted to welcome him. So she came to the entrance of the city itself, to meet the victorious king who had returned, she came with all the people, ministers, servants, etc. She came to welcome the king.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 25:

सा च अवलोक्य राज्ञः सव्य पार्श्वं वर्तिनीं कन्याम् ईशत् उद्भूत अमर्षः स्फुरत्  
अधरपल्लवा राजानम् अवोचत् ॥ २५ ॥

She immediately saw this princess next to the king, in his chariot, and got so jealous and angry, that her lips were quivering, and she told the king thus.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 26:*

*अति चपल चित्त! अत्र स्यन्दने का इयम् आरोपिता इति ॥ २६ ॥*

O fickle minded king! Who is this you have brought along with you in your chariot?

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 27:*

*असौ अपि अनालोचित उत्तर वचनः अति भयात् ताम् आह स्रुषा मम इयम् इति ॥ २७ ॥*

The king was so scared of his wife, that he had not thought of an answer for such a question. Without thinking, he immediately said that "This is my daughter in law".

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 28:*

*अथ एनम् शैब्या उवाच ॥ २८ ॥*

Then, Shaibyaa, his wife, tells him thus.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 29:*

*न अहं प्रसूता पुत्रेण न अन्या पत्नी अभवत् तव |*

*स्रुषा संबन्धता हि एषा कतमेन सुतेन ते ॥ २९ ॥*

O King. I do not have children, and you don't have any other wife. How can you have a daughter in law? Who is that son?

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 30:*

*श्री पराशरः -*

*इति आत्म ईर्ष्या कोप कलुषित वचनम् उषित विवेको भयात् दुरुक्त परिहारार्थम् इदम् अवनीपतिः आह ॥ ३० ॥*

Sri Paraasharar - Because of her words filled with jealousy and anger, he lost the right and wrong thinking, he did not know what he was telling, and out of that, what he just muttered, in order to justify that, he thought of some answer. So, the king told thus -

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 31:*

*यः ते जनयति आत्मजः तस्य इयम् अनागतस्य एव भार्या निरूपिता इति आकर्ण्य उद्भूत मृदुहासा सा तथा अपि आह ॥ ३१ ॥*

You are going to have a son. Even though he is not yet born, I thought that you will have a son, and I have brought this princess as his wife. Hearing that, she was extremely pleased, and said "Very good".



[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 32:](#)

प्रविवेश च राज्ञा सह अधिष्ठानम् ॥ ३२ ॥

Along with the king, she entered the palace.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 33:](#)

अनन्तरं च अति शुद्ध लग्न होरंशक अवयव उक्त कृत पुत्र जन्म आलाप गुणात् वयसः  
परिणामम् उपगता अपि शैब्या स्वल्पैः एव अहोभिः गर्भम् अवाप ॥ ३३ ॥

According to Jyoutisha, the time at which this conversation happened, was a very auspicious time, and was very good for having a son. Because of that auspicious time, though she had passed the age of having children, very soon, she became pregnant.

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

अनन्तरम् इति | अतिशुद्ध इति | शुभ ग्रह षड्वर्ग शुभ युक्त ईक्षितः च, लग्नं राशि  
उदयकाल तदर्घ्य होरा, राशेः त्र्यंशो द्रेष्काण नवमो भागो नवांशक अवयव शब्दात्  
राशेः द्वादशांश त्रिंशांशाः च ग्राह्याः | अत्र आहुः - \* द्रेष्काण होरा नवभाग संज्ञा  
त्रिंशांशका द्वादश संज्ञिताः च | क्षेत्रं च यदि अस्य स तस्य वर्गो होरा इति लग्नं भवनस्य  
च अर्धम् \* इति | लग्नादि अवयव अति काले उक्तेन कृतो यः पुत्र जन्म विषयस्य  
आलापस्य गुणः आलाप गुणः वाक्य गुणः तस्मात् | पुत्र जन्म लाभ गुणात् इति च पाठः  
/

It was a combination of very good *graha*, *Shat varga*, etc., at that time, when *lagna* is *raashi udaya kaala*, starting time of the *raashi*, half of that is called *huraa*, what is *navaamshaka* is told here, about the one-twelfth time, or one-thirtieth part. The *lagna* and other things which were there at the particular time, when that conversation happened at that auspicious time, those who do not have children, they will get children.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 34:](#)

कालेन च कुमारम् अजीजनत् ॥ ३४ ॥

At the right time, she gave birth to a son.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 35:](#)

तस्य च विदर्भ इति पिता नाम चक्रे ॥ ३५ ॥

The father named him as Vidarbha.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 36:](#)

स च तां सुषाम् उपयेमे ॥ ३६ ॥

He married that princess.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 37:](#)

*तस्याम् च असौ क्रथ कैशिक संज्ञौ पुत्रौ अजनयत् ॥ ३७ ॥*

Kratha and Kaishika - two sons were born to him.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 38:*

*पुनः च तृतीयं रोमपाद संज्ञं पुत्रम् अजीजनत् यो नारदात् अवाप्त ज्ञानवान् भविष्यति इति ॥ ३८ ॥*

He had another third son by name Romapaada, who is going to acquire all the knowledge from Naarada.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 39:*

*रोमपादात् बभ्रुः बभ्रुः धृतिः धृतेः कैशिकः कैशिकस्य अपि चेदिः पुत्रो अभवत्, यस्य सन्ततौ चैद्याः भूपालाः ॥ ३९ ॥*

Romapaada had a son Babhru, whose son was Dhruiti, Dhruiti had a son Kaishika, and Kaishika had a son by name Chedi. His descendants were called Chaidyaas.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 40:*

*क्रथस्य सुषा पुत्रस्य कुन्तिः अभवत् ॥ ४० ॥*

Kratha had a son by name Kunti.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 41:*

*कुन्तेः धृष्टिः धृष्टेः निधृतिः निधृतेः दशार्हः ततः च व्योमः तस्य अपि जीमूतः ततः च विकृतिः ततः च भीमरथः तस्मात् नवरथः तस्य अपि दशरथः ततः च शकुनिः तत् तनयः करम्भिः करम्भेः देवरातो अभवत् ॥ ४१ ॥*

This is the vamsha - Drushti, Nidhruti, Dashaarha, Vyoma, Jeemoota, Vikruti, Bheemaratha, Navaratha, Dasharatha, Shakuni, Karambhi, Devaraata.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 42:*

*तस्मात् देवक्षत्रः तस्य अप् मधुः मधोः कुमारवंशः कुमारवंशात् अनुः अनोः पुरुमित्रः पृथिवीपतिः अभवत् ॥ ४२ ॥*

Devaraata's son was Devakshatra, then Madhu, then Kumaaravamsha, then Anu. Anu had a son Purumitra, they were all kings.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 43:*

*ततः च अंशुः तस्मात् च सत्वतः ॥ ४३ ॥*

Then Amshu and then Satvata.

*Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 44:*

*सत्वतात् एते सात्वताः ॥ ४४ ॥*

From Satvata, his descendants were called Saatvataas.

[Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 45:](#)

इति एतां ज्यामघस्य सन्ततिं सम्यक् श्रद्धा समन्वितः श्रुत्वा पुमान् मैत्रेय स्वपापैः  
प्रमुच्यते ॥ ४५ ॥

This is the sacred story of Jyaamagha. One who listens to this will get rid of all his sins, O Maitreya.

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

सत्वतात् इति | एते सात्वता वक्ष्यमाणाः ॥

This completes Chapter 12.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे द्वादशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थांशे द्वादशो अध्यायः ॥

**॥ अथ त्रयोदशो अध्यायः ॥**

**Syamantaka Upaakhyaana**

Now, Chapter 13.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 1:](#)

श्री पराशरः -

भजन भजमान दिव्य अन्धक देवावृध महाभोज वृष्णि संज्ञाः सत्वतस्य पुत्रा बभूवुः ॥ १  
॥

Sri Paraasharar - Satvata's sons are going to be told now. Bhajana, Bhajamaana, Divya, Andhaka, Devaavrudha, Mahaabhoja, Vrushni are the children of Satvata.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 2:](#)

भजमानस्य निमि कृकण वृष्णयः तथा अन्ये तद्वैमात्राः शतजित् सहस्रजित् अयुतजित्  
संज्ञा त्रयः ॥ २ ॥

Bhajamaana had sons Nimi, Krukana, Vrushnaya. Through other wives, he had Shatajit, Sahasrajit, Ayutajit.

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

भजनस्य इति | तद्वैमात्रः निमि आदि सपत्याः |

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 3:](#)

देवावृधस्य अपि बभ्रुः पुत्रो अभवत् ॥ ३ ॥

Devaavrudha had a son by name Babhru.

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

तयोः च अयं श्लोको गीयते ॥ ४ ॥

There is a shloka sung in praise of Devaavrudha and Babhru.

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

यथैव शृणुमो दूरात् संपश्यामः तथा अन्तिकात् ।

बभ्रुः श्रेष्ठो मनुष्याणां देवैः देवावृधः समः ॥ ५ ॥

Among humans, Babhru is very superior, excellent among humans. Devaavrudha is equal to devaas. When we hear about them from afar, when we go in front of them and see, we can actually see that what we have heard is true. Their fame has spread far and wide, and we can see that also.

Sri Engal Aalwaan's Commentary:

यथैव इति आदि । बभ्रुः श्रेष्ठो मनुष्याणां देवैः देवावृधः समः इति । दूरे स्थितौ यथा शृणुमः तथा एव पुरस्थितौ प्रत्यक्षयामः ।

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

पुरुषाः षट् च षष्टिः च सहस्राणि तथा अष्ट ये ।

ते अमृतत्वम् अनुप्राप्ता बभ्रुः देवावृधात् अपि ॥ ६ ॥

Sixty six, and eight thousand. They got moksha because of the upadesha they received from Babhru and Devaavrudha.

Sri Engal Aalwaan's Commentary:

पुरुषा इत्यादि । बभ्रुः देवावृधात् अपि इति हेतौ पञ्चमी । ताभ्याम् उपदिष्टमार्गेण ये अमृतत्वम् अनुप्राप्स्यते उक्त संख्याः पुरुषाः । बभ्रु देवावृधौ अपि इति पाठे अपि हेतौ प्रथमा बभ्रुः देवावृधात् अपि इति एव हरिवंश आदिषु पाठात् ।

Based on their upadesha, they obtained moksha.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 7:

महाभोजः तु अतिधर्मात्मा तस्य अन्वये भोजः मृत्तिकावत पुरनिवासिनो मार्त्तिकावतरा बभ्रुवुः ॥ ७ ॥

Mahaabhoja was following dharma excellently, his descendants were called Bhojas. They were living in a city called Mruttikaavata. They were called as Maartikaavataras.

Sri Engal Aalwaan's Commentary:

महाभोज इति । मार्त्तिकावताः मृत्तिकावति आख्य पुरस्थाः । मार्त्तिकावरा इति च पाठः ॥

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 8:

वृष्णेः सुमित्रो युधाजित् च पुत्रौ अभूताम् ॥ ८ ॥

Vrushni had sons Sumitra and Yudhaajit.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 9:

ततः च अनमित्रः तथा अनमित्रात् निघ्नः ॥ ९ ॥

He had a son Anamitra, and then Nighna.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 10:

निघ्नस्य प्रसेन सत्राजितौ ॥ १० ॥

Nighna had two sons Prasena and Satraajit.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 11:

तस्य च सत्राजितो भगवान् आदित्यः सखा अभवत् ॥ ११ ॥

Now, the Syamantakopaakhyaana starts. Aaditya, Sun was a friend of Satraajit.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 12:

एकदा तु अम्भोनिधि तीर संश्रयः सूर्यं सत्राजित् तुष्टाव तन्मनस्कतया च भास्वान्  
अभिष्टूयमानो अग्रतः तस्थौ ॥ १२ ॥

Near the banks of the ocean, he went and prayed to Soorya, Soorya became very happy because of his praying, and then appeared in front of him.

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

ततः तु अस्पष्टं मूर्तिधरं च एनम् आल्क्यं सत्राजित् सूर्यम् आह ॥ १३ ॥

He was not seen very clearly. Seeing the Sun like that, not clearly, Satraajit told him thus.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 14:

यथैव व्योम्नि वह्निपिण्ड उपमं त्वाम् अहम् अपश्यं तथा एव अद्य अग्रतो गतमपि अत्र  
भगवता किञ्चित् न प्रसादीकृतं विशेषम् उपलक्षयामि इति एवम् उक्ते भगवता सूर्येण  
निज कण्ठात् उन्मुच्य स्यमन्तकं नाम महामणि वरम् अवतार्य एकान्ते न्यस्तम् ॥ १४ ॥

In whatever way I am seeing you in the sky, I am seeing in front of me also in the same way. I am not seeing anything special come in front of me. You are pleased with my praying, but I don't see anything special. I am seeing you in the same way I see in the sky. When Satraajit said like this, then the Sun removed the Syamantaka gem, from his neck, which he was wearing, and then kept it aside. It was a great gem called Syamantaka.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 15:

ततः तम् आताम्रोज्वलं ह्रस्व वपुषम् ईषत् आपिङ्गलनयनम् आदित्यम् अद्राक्षीत् ॥ १५ ॥

He had a *taamra varna*, he had a small body, he had slightly yellow eyes, that kind of *Aaditya*, he saw.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 16:

कृत प्रणिपातः स्तवादिकं च सत्राजितम् आह भगवान् आदित्यः सहस्रदिधितिः वरम् अस्मत्तः अभिमतं वृणीश्व इति ॥ १६ ॥

*Satraajit* prostrated to *Aaditya*, and eulogized him, and because of this, being pleased, *Aaditya* told *Satraajit* thus - You seek a boon from me.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 17:

स च तत् एव मणिरत्नम् अयाचत ॥ १७ ॥

*Satraajit* immediately told him to give the *Syamantaka mani* which was removed and kept aside, give me that.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 18:

स च अपि तस्मै दद्धत्वा दीधितिपतिः वियति स्वधिष्यम् आरुरोह ॥ १८ ॥

*Aaditya* gave him that *Syamantaka* and went back to his place in the sky.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 19:

सत्राजितः अपि अमल मणिरत्न सनाथकण्ठतया सूर्य इव तेजोभिः अशेष दिगन्तराणि उद्भासयन् द्वारकां विवेश ॥ १९ ॥

*Satraajit* wore the *Syamantaka Mani*, and it was such a splendid thing that he was radiant all over just like the Sun. He entered *Dwaarakaa*. There was so much radiance in all the directions. It was radiating brightness all over. With great effulgence, he entered *Dwaarakaa*.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 20:

द्वारकावासी जनः तु तम् आयान्तम् अवेक्ष्य भगवन्तम् आदिपुरुषं पुरुषोत्तमम् अवनी भारावतरणयांशेन मानुष रूपधारिणं प्रणिपत्य आह ॥ २० ॥

All the people of *Dwaarakaa*, they immediately ran to see *Sri Krishna*, who is *Aadi Purusha*, the sole creator of this whole world, who is *Aadi Purusha*, who has come to this world to destroy the evil forces, He had incarnated here, the people approached Him immediately.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 21:

भगवान् भगवन्तं द्रष्टुं नूनम् अयम् आदित्य आयाति इति उक्तो भगवान् उवाच ॥ २१ ॥

॥

They said - "O Sri Krishna, in order to see you, Sun himself is coming to Dwaarakaa", they went and told him.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 22:

भगवान् न अयम् आदित्यः सत्राजितः अयम् आदित्य दत्तं स्यनस्तकाख्यं महा मणि रत्नं  
बिभ्रत् अत्र उपयाति ॥ २२ ॥

Krishna said that "No, he is not Bhagavaan Aaditya. Satraajit has obtained the Syamantaka Mani, from Aaditya, and he is wearing that and coming".

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 23:

तत् एनं विस्रब्धाः पश्यत इति उक्ताः ते तथा एव ददृशुः ॥ २३ ॥

He said - "Believe in Me and look at him properly". And then they went and saw him again.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 24:

स च तं स्यमन्तकमणिं आत्म निवेशने चक्रे ॥ २४ ॥

Satraajit kept that Syamantaka Mani in his house.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 25:

प्रतिदिनं तत् मणि रत्नम् अष्टौ कनक भारान् स्रवति ॥ २५ ॥

Daily, that Mani was giving eight loads of gold to Satraajit.

प्रतिदिनम् इति | माषो दशार्ध गुञ्जः षोडशमाषो निगद्यते कर्षः | कर्षैः षड्भिः स्वर्णस्तैः  
एव पलं चतुर्भिः तु | तुला पलशतं ज्ञेया भारः स्यात् द्विशतिः तुलाः | इति उक्तत्वात् |  
Bhaara is a measure of gold.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 26:

तत् प्रभावात् च सकलस्य एव राष्ट्रस्य उपसर्ग अनावृष्टि व्यालाग्नि तोय दुर्भिक्ष आदि  
भयं न भवति ॥ २६ ॥

Because of the prabhaava of that Mani, it had such great powers that in the entire Dwaarakaa, there were no pandemics, lack of rain, fear of serpents, fire accidents, floods, famine, etc. They had no such fear because of the Syamantaka Mani being there.

Sri Engal Aalwaan's Commentary:

तत् इति | उपसर्गः रोगादिः | व्यालाः सर्पादयः |

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 27:

अच्युतः अपि तत् दिव्यं रत्नम् उग्रसेनस्य भूपतेः योग्यम् एतत् इति लिप्सां चक्रे ॥ २७ ॥

Sri Krishna, Achyuta thought that this divya ratna, this divine gem which is there, is fit to be with King Ugrasena.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 28:](#)

गात्र भेद भयात् शक्तो अपि न जहार ॥ २८ ॥

Because Satraajit was of the same gotra, same clan, Sri Krishna never expressed his opinion that it is fit for Ugrasena only.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 29:](#)

सत्राजित् अपि अच्युतो माम् एतत् याचयिष्यति इति अवगम्य रत्नलोभात् भात्रे प्रसेनाय तत् रत्नम् अदात् ॥ २९ ॥

Satraajit thought that Achyuta is going to ask for this Syamantaka Mani, and he did not want to give the gem to Krishna, so he gave it to his brother Prasena.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 30:](#)

तत् च शुचिना ध्रियमाणम् अशेषम् एव सुवर्णं स्रव आदिकं गुणजातम् उत्पादयति अन्यथा धारयन्तम् एव हन्ति इति अजानन् असौ अपि प्रसेनः तेन कण्ठसक्तेन स्यमन्तकेन अश्वम् आरुह्य अटव्यां मृगयाम् अगच्छत् ॥ ३० ॥

Whoever wears this Syamantaka Mani has to be very pure, *shuddha*, and if they are impure, that Mani will kill that person himself. All the gold and good things which happen, they will happen only when one who wears it with a lot of purity. If they are not so, it will kill him. Prasena did not know this. Prasena went to the forest in search of animals for hunting, wearing that Syamantaka Mani. Without knowing that it has to be worn only when one is pure.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 31:](#)

तत्र च सिंहात् वधम् अवाप ॥ ३१ ॥

There, one lion killed him.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 32:](#)

स अश्वं च तं निहत्य सिंहः अपि अमल मणि रत्नमस्याग्रेण आदाय गन्तुम् अभ्युद्यतः ऋक्षाधिपतिना जाम्बवता दृष्टो घातितः च ॥ ३२ ॥

That lion killed Prasena and his horse, it took that Syamantaka Mani and was about to go where the king of bears Jaambavaan was. Jaambavaan saw this, and killed that lion and took the Syamantaka Mani.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 33:](#)

जाम्बवान् अपि अमल मणिरत्नम् आदाय स्वबिलं प्रविवेश ॥ ३३ ॥

Jaambavaan went to his cave.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 34:](#)



**सुकुमार संज्ञाय बालकाय च क्रीडनकम् अकरोत् ॥ ३४ ॥**

He had a son by name *Sukumaara*, and he made it (the *Syamantaka Mani*) a toy for that son.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 35:**

**अनागच्छति तस्मिन् प्रसेने कृष्णो मणिरत्नम् अभिलषितवान् स च प्राप्तवान् नूनम्  
एतत् अस्य कर्म इति अखिल एव यदुलोकः परस्परं कर्णकर्णिया अकथयत् ॥ ३५ ॥**

When *Prasena* did not come, the whole of *Yadu* clan thought that *Krishna* only is desirous of this, He only has got this gem, maybe He has killed *Prasena* and taken it from him, this is all *Krishna*'s work only, they thought so, and that rumour spread all over.

**Sri Engal Aalwaan's Commentary:**

**अनागच्छति इति | कर्णकर्णिकया कर्णपरंपरया |**

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 36:**

**विदित लोक अपवाद वृत्तान्तः च भगवान् सर्व यदु सैन्य परिवार परिवृतः प्रसेन  
अश्वपदवीम् अनुससार ॥ ३६ ॥**

When the rumours spread like this, and *Krishna* was unnecessarily blamed for what He did not do, He took his army along with Him, and following the tracks of *Prasena*'s horse, He went to the forest.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 37:**

**ददर्श च अश्वसमवेतं प्रसेनं सिंहेन विनिहतम् ॥ ३७ ॥**

He saw *Prasena* and his horse, both being killed there by the lion.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 38:**

**अखिल जन मध्ये सिंहपद दर्शन कृत परिशुद्धिः सिंहपदम् अनुससार ॥ ३८ ॥**

Having seen that *Prasena* was killed by a lion, in front of all his people, that blame, blemish was removed. People came to know that *Krishna* had not done the killing. He followed the lion's steps.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 39:**

**ऋक्षपति निहतं च सिंहम् अपि अल्पे भूमिभागे दृष्ट्वा ततः च तत् रत्न गौरवात्  
ऋक्षस्यापि पदानि अनुययौ ॥ ३९ ॥**

He saw the lion also being killed by the bear, in a short distance. Then He followed the steps of that bear.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 40:**

**गिरितटे च सकलमेव तत् यदुसैन्यम् अवस्थाप्य तत् पदानुसारी ऋक्षबिलं प्रविवेश ॥  
४० ॥**

At the foot of the hill, He left all His army, and then went alone and entered the cave if *Jaambavaan*.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 41:](#)

*अन्तः प्रविष्टः च धात्र्याः सुकुमारकम् उल्लालयन्त्या वाणीं शुश्राव ॥ ४१ ॥*

There was a maid who was looking after that *Sukumaara*, she was singing and looking after him, playing with him. He heard that sound.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 42:](#)

*सिंहः प्रसेनम् अवधीत् सिंहो जाम्बवता हतः ।*

*सुकुमारक मा रोधीः तव हि एषः स्यमन्तकः ॥ ४२ ॥*

She was singing a song for the boy, to keep the boy entertained. The lion killed *Prasena*, and that lion was killed by *Jaambavaan*. O *Sukumaaraka*, don't cry. This is your *Syamantaka Mani*.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 43:](#)

*इति आकर्ण्य उपलब्ध स्यमन्तकः अन्तःप्रविष्टः कुमार क्रीडनक्रीकृतं च धात्र्या हस्ते तेजोभिः जाज्वल्यमानं स्यमन्तकं ददर्श ॥ ४३ ॥*

Having heard this, and having come near the *Syamantaka Mani*, He entered into the cave. That maid was keeping the *Syamantaka*, which was so radiant, in her hand, and was using it like a toy for the baby *Sukumaaraka*. *Krishna* saw this.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 44:](#)

*तं च स्यमन्तक अभिलषित चक्षुषम् अपूर्व पुरुषम् आगतं समवेक्ष्य धात्री त्राहि त्राहि इति व्याजहार ॥ ४४ ॥*

She saw *Krishna*, whom she had never seen, who was desirous of the *Syamantaka Mani*, as He was seeing the *Syamantaka Mani*, His eyes showed that he was desirous of possessing the *Syamantaka Mani*, that maid started shouting "Save me, save me".

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 45:](#)

*तत् आर्तं रव श्रवणानन्तरं च अमर्ष पूर्ण हृदयः सः जाम्बवान् आजगाम ॥ ४५ ॥*

Having heard her cries, *Jaambavaan* came there, being very angry.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 46:](#)

*तयोः च परस्परम् उद्धत अमर्षयोः युद्धम् एकविंशति दिनानि अभवत् ॥ ४६ ॥*

Both were very angry, and a fight ensued between *Jaambavaan* and *Sri Krishna*, and went on for 21 days.

[Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 47:](#)

**ते च यदु सैनिकाः तत्र सप्त अष्ट दिनानि तत् निष्क्रान्तिम् उदीक्षमाणाः तस्थुः ॥ ४७ ॥**  
The entire army of Yadus which was waiting there at the foot of the hill, waited there for 7, 8 days expecting Sri Krishna to come back.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 48:**

**अनिष्क्रमणे च मधुरिपुः असौ अवश्यम् अत्र बिले अत्यन्तं नाशम् अवाप्तो भविष्यति  
अन्यथा तस्य जीवतः कथमेतावन्ति दिनानि शत्रुजये व्याक्षेपो भविष्यति इति कृत  
अध्यवसाया द्वारकाम् आगम्य हतः कृष्णः इति कथयामासुः ॥ ४८ ॥**

When Krishna did not return, they thought that he has been killed there, in the cave itself. Otherwise, how can He ignore and enemy for so many days, that He cannot wait for so many days not killing the enemy, so they thought that He must have died during the fight, and were very sure about it. They came to Dwaarakaa and said that Krishna is dead.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 49:**

**तत् बान्धवाः च तत् काल उचितम् अखिल उत्तर क्रिया कलापं चक्रुः ॥ ४९ ॥**

All the relatives did the *uttara kriyaas*, offered *tarpana*, offered to a dead person.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 50:**

**ततः च अस्य युद्ध्य मानस्य अतिश्रद्धा दत्त विशिष्ट उपपात्र युक्तान्नतोयादिना  
श्रीकृष्णस्य बलप्राण पुष्टिः अभूत् ॥ ५० ॥**

Because they gave the *tarpana*, food, water, with great *shraddhaa*, sincerity, Krishna's *bala* and *praana* became very powerful. He got nourished by what they offered.

**Sri Engal Aalwaan's Commentary:**

**तत इति | बल प्राण पुष्टिरिति श्रद्ध विधि अर्थवाद इति केचित् |**

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 51:**

**इतरस्य अनुदिनम् अति गुरुपुरुष भेद्यमानस्य अतिनिष्ठुर प्रहार पात पीडित अखिल  
अवयवस्य निराहारतया बलहानिः अभूत् ॥ ५१ ॥**

Jaambavaan, because he was fighting with Sri Krishna, who was very powerful, and he got hit very powerfully by Krishna all over, and he did not have food, and Jaambavaan became very weak.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 52:**

**निर्जितः च भगवता जाम्बवान् प्रणिपत्य व्याजहार ॥ ५२ ॥**

He immediately prostrated to Sri Krishna, having lost the battle.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 53:**

सुरासुर गन्धर्व यक्ष राक्षसादिभिः अपि अखिलैः भवान् न जेतुं शक्यः किमुत  
 अविनिगोचरैः अल्पवीर्यैः नरैः नर अवरभूतैः च तिर्यक् योनि अनुसृतिभिः किं पुनः  
 अस्मत् विधैः ? अवश्यं भवता अस्मत् स्वामिना रामेण एव नारायणस्य सकल जगत्  
 परायणस्य अंशेन भगवता भवितव्यम् इति उक्तः तस्मै भगवान् अखिल अवनी  
 भारावतरण अर्थ अवतरणम् आचक्षे ॥ ५३ ॥

O Krishna, You cannot be even won over by all the gods, asuraas, gandharvaas, yakshaas, raakshasaas - all of them cannot win over You. When they themselves cannot win over You, what to say of all these human beings who have very little capability, very little power, and which are very lowly compared to them, all the animals like us. Definitely You are an *amsha* of *Sri Raamachandra*, who is my Lord. Just like *Sri Raama* was *Naaraayana amsha*, You are also *Naaraayana amsha*, there is no doubt about it. Then *Sri Krishna* tells *Jaambavaan* that "I have incarnated here in order to destroy all the evil forces and free the world". He tells *Jaambavaan* about His *avataara rahasya*.

*Sri Engal Aalwaan's Commentary:*

सुर इति | नर अवर भूतैः - नरेभ्यो निकृष्टैः | नरावयवैः इति पाठे नृतुल्यैः | नृतुल्य  
 अवयवा हि वानर ऋक्ष आद्याः |

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 54:*

प्रीति अभिव्यञ्जित करतल स्पर्शनेन च एनम् अपगत युद्धखेदं चकार ॥ ५४ ॥

With great love, *Krishna* touched all his body, and *Jaambavaan* got rid of all the injuries and tiredness, because of the fight he had with *Sri Krishna*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 55:*

स च प्रणिपत्य पुनरपि एनं प्रसाद्य जाम्बवतीं नाम कन्यां गृहागतायाम् अर्घ्यभूतां  
 ग्राहयामास ॥ ५५ ॥

*Jaambavaan* had a daughter by name *Jaambavatee*. As though an *atithi* who comes to the house is given *arghya*, *paadya*, *upachaara*, like that he gave his daughter *Jaambavatee* in marriage to *Sri Krishna*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 56:*

स्यमन्तक मणि रत्नम् अपि प्रणिपत्य तस्मै प्रददौ ॥ ५६ ॥

He prostrated to Him and also gave the *Syamantaka Mani*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 57:*

अच्युतः अपि अति प्रणतात् तस्मात् अग्राह्यम् अपि तत् मणिरत्नम् आत्मसंशोधनाय  
 जग्राह ॥ ५७ ॥

Because he lost in the battle and prostrated before Him, in order to get Him freed of the unnecessary blame that He had for no reason, He took that *Syamantaka Mani*, and came to *Dvaarakaa* along with *Jaambavatee*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 58:*

सह जाम्बवत्या सः द्वारकाम् आजगाम ॥ ५८ ॥

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 59:*

भगवत् आगमन उद्भूत हर्ष उत्कर्षस्य द्वारका वासि जनस्य कृष्ण अवलोकनात् तत् क्षणमेव अति परिणत वयसः अपि नव यौवनम् इव अभवत् ॥ ५९ ॥

When *Sri Krishna* came to *Dwaarakaa* along with *Syamantaka Mani*, and *Jaambavatee*, all the people of *Dwaarakaa* having seen *Krishna* Himself, immediately all the old people became very young. They got so much energy, and became very happy on seeing *Krishna* back again.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 60:*

दिष्ट्य अदिष्ट्य इति सकल यादवाः स्त्रियः च सभाजयामासुः ॥ ६० ॥

They all congratulated Him that this is all due to some *adrushta* only, because of which You have come back.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 61:*

भगवान् अपि यथ अनुभूतम् अशेषं यादव समाजे यथावत् आचक्षे ॥ ६१ ॥

In front of all the *Yaadavaas*, He told the entire story as it happened to all of them.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 62:*

स्यमन्तकं च सत्राजिताय दत्त्वा मित्थ्या अभिशस्ति परिशुद्धिम् अवाप ॥ ६२ ॥

He gave *Syamantaka Mani* back to *Satraajit*, and got rid of his *apavaada*, which was a false accusation. He had been falsely accused by *Satraajit* that He had stolen the *Syamantaka Mani*, He got freed from the false accusation.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 63:*

जाम्बवतीं च अन्तःपुरे निवेशयामास ॥ ६३ ॥

He took *Jaambavatee* to His *antahpura*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 64:*

सत्राजितः अपि मया अस्य अभूत मलिनम् आरोपितम् इति जात सन्त्रासात् स्व सुतां सत्यभामां भगवते भार्यार्थं ददौ ॥ ६४ ॥

*Satraajit* had a daughter by name *Satyabhaamaa*, and he also thought that he had accused *Krishna* falsely without any reason, in order to get

rid of that wrong thing done, he gave his daughter *Satyabhaamaa* in marriage to *Sri Krishna*.

So *Krishna* got both *Jaambavatee* and *Satyabhaamaa* as wives. The story continues further, which we see next.

We are studying Chapter 13 of *Amsha 4* of *Sri Vishnu Puraana*. Where *Paraasharar* is narrating the story of *Syamantaka Mani*. We had studied that part of the story where there is a fight between *Krishna* and *Jaambavaan*, where *Jaambavaan* loses, and *Jaambavatee* is given to Him in marriage, and he also gives *Krishna* the *Syamantaka Mani*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 64:*

*सत्राजितः अपि मया अस्य अभूत मलिनम् आरोपितम् इति जात सन्त्रासात् स्व सुतां सत्यभामां भगवते भार्यार्थं ददौ ॥ ६४ ॥*

*Satraajit* also thought that he had wrongly accused *Krishna* for no reason, and he felt bad. In order to show that he had done something wrong, he offered his daughter *Satyabhaamaa* in marriage to *Sri Krishna*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 65:*

*तां च अक्रूर कृतवर्म शतधन्व प्रमुखाः यादवाः प्राग्वरयां बभूवुः ॥ ६५ ॥*

*Akroora*, *Krutavarma* and *Shatadhanva*, wanted to marry *Satyabhaamaa*. They had proposed earlier. *Satraajit* did not accept at that time, and when *Satraajit* gave her in marriage to *Sri Krishna*, ...

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 66:*

*ततः तत् प्रदानात् अवज्ञातम् एव आत्मानं मन्यमानाः सत्राजिते वैर अनुबन्धं चक्रुः ॥ ६६ ॥*

... they thought that he is disrespecting them, that *Satraajit* has not given *Satyabhaamaa* in marriage to them, they developed enmity towards *Satraajit*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 67:*

*अक्रूर कृतवर्म प्रमुखाः च शतधन्वानम् ऊचुः ॥ ६७ ॥*

*Akroora*, *Krutavarma* and others went and met *Shatadhanva*, and told him thus.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 68:*

*अयम् अतीव दुरात्मा सत्राजितो यो अस्माभिः भवता च प्रार्थितो अपि आत्मजाम् अस्मान् भवन्तं च अविगणय्य कृष्णाय दत्तवान् ॥ ६८ ॥*

Satraajit is a very bad person, we also asked and you also asked, but he never gave his daughter, he neglected us and you also, and he has given Satyabhaama in marriage to Krishna.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 69:

तत् अलम् अनेन जीवता घातयित्वा एनं तत् महारत्नं स्यमन्तकाख्यं त्वया किं न गृह्यते ? वयम् अभ्युपपस्यामो यदि अच्युतः तव उपरि वैर अनुबन्धं करिष्यति इति एवम् उक्तः तथा इति असौ अपि आह ॥ ६९ ॥

So, Satraajit should not live anymore. They told Shatadhanva - Why don't you kill Satraajit and take that Syamantaka Mani? In case Krishna develops enmity towards you, we will also help you, support you, and don't worry about that. Why don't you kill Satraajit - they tell Shatadhanvaa.

Sri Engal Aalwaan's Commentary:

तत् इति | अभ्युपपस्यामः सहकरिष्यामः |

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 70:

जतुगृहदग्धानां पाण्डुतनयानां विदित परमार्थः अपि भगवान् दुर्योधन प्रयत्न शैथल्य कारणार्थं पार्थ अनुकूल्यकरणाय वारणावतं गतः ॥ ७० ॥

At that time, Krishna goes to Vaaranaavata, though He knew what is the truth with respect to the Paandavaas, that they are alive. In order to prevent Duryodhana from putting efforts to go in search of them, He went to Vaaranaavata to help them.

Sri Engal Aalwaan's Commentary:

जतुगृह इति | कृष्णः सर्वज्ञः सन् अनागतः चेत् नूनं जीवन्ति पाण्डवा इति दुर्योधनः तत् अन्वेषण वधा आदौ सप्रयत्नः स्यात् अतः तत् प्रयत्न शिथिलीकरणाय कुल उचित कृत्य कारणार्थं च तत्र गतः |

In that house of wax where Duryodhana had plotted to kill the Paandavaas, he was thinking that Paandavaas were all burnt in that, and dead. At that time, if Krishna does not go there to express his grief, then Duryodhana might think that Paandavaas are still alive, and put effort to go in search of them, and may kill them. Because Krishna is sarvajnya, He knows everything. In order that Duryodhana should not put any effort to go in search of them, in order to do His duties as part of the kula, He goes to Vaaranaavata.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 71:

गते च तस्मिन् सुप्तमेव सत्राजितं शतधन्वा जघान मणिरत्नं च अददात् ॥ ७१ ॥

When Krishna left for Vaaranaavata, Shatadhanva was waiting for this chance, and when Satraajit was sleeping, killed him, and stole the Syamantaka Mani.

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 72:](#)

पितृवधाम् अर्षपूर्णां च सत्यभामा शीघ्रं स्यन्दनम् आरूढा वारणावतं गत्वा भगवते अहं प्रतिपादिता इति अक्षान्तिमता शतधन्वना अस्मत् पिता व्यापादितः तत् च स्यमन्तक मणि रत्नम् अपहतं यस्य अवभासनेन अपहत तिमिरं त्रैलोक्यं भविष्यति ॥ ७२ ॥

Satyabhaamaa got very angry that her father is killed, immediately took a chariot and went to Vaaranaavata, and told Krishna, being very intolerant, that Shatadhanva has killed her father, and that the Syamantaka Mani has also been stolen, and that all the three worlds are without any light. The brightness of the Syamantaka Mani was such that it could dispel the darkness of all the three worlds. Such a Syamantaka Mani has been stolen by Shatadhanva, when he killed Satraajit.

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 73:](#)

तत् इयं त्वदीया अपहासना तत् आलोच्य यत् अत्र युक्तं तत् क्रियताम् इति कृष्णम् आह ॥ ७३ ॥

He is actually showing disrespect to You only, and she said "Do whatever is right, having thought about this, what I have told you. They are showing disrespect to You only, by doing this".

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

तत् इति | अपहासना परिभवः |

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 74:](#)

तया च एवम् उक्तः परितुष्ट अन्तःकरणः अपि कृष्णः सत्यभामां अमर्षताभ्र नयनः प्राह ॥ ७४ ॥

When she told Krishna thus, though inside He was happy, because Satraajit had unnecessarily accused Him earlier, He also got very angry and told Satyabhaamaa, thus.

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 75:](#)

सत्ये सत्यं मम एव एषा अपहासना न अहम् एताम् तस्य दुरात्मनः सहिष्ये ॥ ७५ ॥

They are actually showing disrespect towards Me only, I am not going to tolerate this, whatever Shatadhanva has done.

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 76:](#)



न हि अनुल्लङ्घ्य वरपादपं तत्कृत नीडाश्रयिणो विहङ्गमा वध्यन्ते | तत् अलम् अमुना  
अस्मत् पुरतः शोक प्रेरित वाक्य परिकरेण इति उक्त्वा द्वारकाम् अध्येत्य एकान्ते  
बलदेवं वासुदेवः प्राह ॥ ७६ ॥

If the birds are all taking refuge in a huge tree, to destroy that, then the tree has to be destroyed; nobody will go and kill all the birds. If the tree is destroyed, the birds resting in the tree will also lose their refuge, so one has to destroy the tree itself. He said - "I understand your grief". He immediately goes to *Dwaarakaa* and meets *Baladeva*, and tells secretly to *Baladeva* alone, thus.

*Sri Engal Aalwaan's Commentary:*

न हि इति | वाक्य परिकरः वाक्य प्रपञ्चः |

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 77:*

मृगयागतं प्रसेनम् अटव्यां मृगपतिः जघान ॥ ७७ ॥

*Prasena* had gone for hunting in the forest, and a lion killed him.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 78:*

सत्राजितः अपि अधुना शतधन्वना निधनं प्रापितः ॥ ७८ ॥

And *Satraajit* also was now killed by *Shatadhanva*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 79:*

तत् उभय विनाशात् तत् मणिरत्नम् आवाभ्यां सामान्यं भविष्यति ॥ ७९ ॥

Now that *Prasena* is also killed, and *Satraajit* also is killed, now that *Mani* has to belong to each of us equally.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 80:*

तत् उत्तिष्ठ आर्हुयतां रथः शतधन्व निधनाय उद्यमं कुरु इति अभिहितः तथा इति  
समन्विच्छतवान् ॥ ८० ॥

He said - "Let us not wait anymore, you should get ready and we should think of killing *Shatadhanva* now", and *Baladeva* accepted and came along with *Sri Krishna*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 81:*

कृत उद्यमौ च तौ उभौ उपलभ्य शतधन्वा कृतवर्माणं उपेत्य पाष्णिपूरण कर्म निमित्तम्  
अचोदयत् ॥ ८१ ॥

*Shatadhanva* comes to know that *Krishna* and *Balarama* are planning to kill him, and he goes to *Krutavarma*, and asks him to join, with his army to help him in the fight against *Krishna* and *Balarama*, as earlier told.

*Sri Engal Aalwaan's Commentary:*

*कृत उद्यमौ इति | पाष्णिपूरणं पाष्णिग्राह कृत्ये अनुग्रहः |*

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 82:*

*आह च एनं कृतवर्मा ॥ ८२ ॥*

Then Krutavarma tells him.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 83:*

*न अहं बलदेवसुदेवाभ्यां सह विरोधाय अलम् इति उक्तः च अक्रूरम् अचोदयत् ॥ ८३ ॥*

"I cannot face *Balaraama* and *Krishna*, so I am not going to join you", *Krutavarma* said. Then *Shatadhanva* goes to *Akroora*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 84:*

*असौ अपि आह ॥ ८४ ॥*

*Akroora* also said thus -

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 85:*

*न हि कश्चित् भगवता पाद प्रहार परिकंपित जगत्रयेण सुररिपु वनिता वैधव्य कारिणा प्रबल रिपु चक्र अप्रतिहत चक्रेण चक्रिणा मद मुदित नयन अवलोकन अरिबल निशातनेन अति गुरु वैरि वारणापकर्षण आविष्कृत महिमा उरुसीरेण सीरिणा च सह सकल जगत् वन्द्यानाम् अमर वरणाम् अपि योद्धुं समर्थः ॥ ८५ ॥*

*Chakri* is *Sri Krishna*, One who bears the discus, *Chakra*. *Seeri* is *Balaraama*, who holds the *Halaayudha*. *Akroora* tells the greatness of *Krishna* and *Balaraama* both, what are the capabilities and powers they have. If *Sri Krishna* tramples His foot once, all the three worlds will tremble. By killing all the *asuraas*, He made all the wives of *asuraas* as widows. A powerful army also cannot stop His discus. He has a discus which cannot be stopped by even a mighty army. The greatness of *Balaraama* is - with his intoxicated eyes rolling, if He immediately looks at the enemy army, immediately all of them will lose their powers and they run away; they cannot face even His eyes rolling with anger. The very look of His eyes will scare away all the enemies. He can destroy enemy armies like an elephant. The *Halaayudha* is such a powerful weapon that it can kill even powerful enemies, like an elephant. Such a weapon He has got. *Balaraama* is that powerful. *Krishna* and *Balaraama* have this kind of powers. With them, who will fight? Even gods who are respected by all the worlds, even the best among gods also cannot face them, cannot fight against them.

*Sri Engal Aalwaan's Commentary:*

न हि इति | रिपुचक्रं रिपुबलम् | अमरवराणामपि मध्ये न कश्चित् युद्धुम् समर्थ इति  
अन्वयः |

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 86:

किम् उत अहम् ? तत् अन्यः शरणं अभिलष्यताम् इति उक्तः शतधनुः आह ॥ ८६ ॥  
What to say of me? Go and ask someone else for help. Shatadhanva tells Akroora thus.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 87:

यदि अस्मत् परित्राण असमर्थ भवान् आत्मानम् अवगच्छति तत् अयम् अस्मत्तः  
तावन्मणिः सङ्गृह्य रक्ष्यताम् इति ॥ ८७ ॥  
If you feel that you are incapable of helping me, why don't you take this Syamantaka Mani and protect it? Keep it safely.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 88:

एवम् उक्तः सः अपि आह ॥ ८८ ॥  
Akroora tells him thus.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 89:

यदि अन्त्यायाम् अपि अवस्थायाम् न कस्मैचित् भवान् कथयिष्यति तत् अहम् एतं  
गृहीष्यामि इति ॥ ८९ ॥  
Even at the time of your death, if your promise me that you are not going to reveal this to anyone else, that you have given the Syamantaka Mani to me, then only, I am going to take this and keep it with me, said Akroora.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 90:

तथा इति उक्ते च अक्रूरः तत् मणिरत्नं जग्राह ॥ ९० ॥  
Shatadhanva accepts this, and Akroora takes the Syamantaka Mani and keeps it with him.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 91:

शतधनुः अपि अतुलवेगां शतयोजन वाहिनीं बडवाम् आरुह्य अपक्रान्तः ॥ ९१ ॥  
Shatadhanu took a horse which can run for 100 yojanaas, very fast, and escaped from there.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 92:

शैब्य सुग्रीव मेघपुष्प बलाहक अश्व चतुष्टय युक्त रथ स्थितौ बलदेव वासुदेवौ तम्  
अनुप्रयातौ ॥ ९२ ॥  
Baladeva and Vaasudeva took their chariot driven by four horses -  
Shaibya, Sugreeva, Meghapushpa and Balaahaka. And they followed him.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 93:

सा च बडवा शत योजन प्रमाण मार्गम् अतीता पुनरपि वाह्यमाना मिथिलावनोद्देशे प्राणान् उत्ससर्ज ॥ ९३ ॥

When *Shatadhanva* was running away on that horse, even after running for a hundred *yojanaas*, he still wanted to run far away, and the horse could not take it anymore, and near the city of *Mithilaa*, it died.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 94:

शतधनुः अपि तां परित्यज्य पदातिरेव अद्रवत् ॥ ९४ ॥

*Shatadhanu* left that horse which was dead, and ran.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 95:

कृष्णः अपि बलभद्रम् आह ॥ ९५ ॥

*Krishna* told *Balabhadra* thus -

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 96:

तावत् अत्र स्यन्दने भवता स्थेयम् अहम् एनम् अधमाचारं पदातिरेव पदातिमनुगम्य यावत् घातयामि | अत्र हि भूभागे दृष्टदोषाः सभायाः अतो न एते अश्वा भवतेमं भूमि भागम् उल्लङ्घनीयाः ॥ ९६ ॥

O *Baladeva*, you please stay put in this chariot itself, and because he is running on foot, I will also go without my chariot, I will follow him and kill him. In this part of the land, there are many defects, and also the horse has died, all the horses of our chariot will get scared here, and they should not be taken beyond this. You just wait here - *Krishna* tells *Baladeva*.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 97:

तथा इति उक्त्वा बलदेवो रथ एव तस्थौ ॥ ९७ ॥

*Baladeva* said so, and waited there in the chariot. *Krishna* followed him on foot.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 98:

कृष्णः अपि द्विक्रोश मात्रं भूमिभागम् अनुसृज्य दूर स्थितस्य एव चाक्रं क्षिप्त्वा शतधनुषः शिरः चिच्छेद ॥ ९८ ॥

After going for two miles, He uses His discus and kills *Shatadhanva*.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 99:

तत् शरीर अंबरादिषु च बहु प्रकारम् अन्विच्छन् अपि स्यमन्तक मणिं न अवाप यदा तदा उपगम्य बलभद्रम् आह ॥ ९९ ॥

He searched *Shatadhan's* clothes, and after any amount of searching, he did not find *Syamantaka Mani*. He came back and told *Balabhadra*.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 100:

वृथा एव अस्माभिः शतधनुः घातितः न प्राप्तम् अखिल जगत् सार भूतं तत् महारत्नं  
स्यमन्तकाख्यम् इति आकर्ष्य उद्भूत कोपो बलदेवो वासुदेवम् आह ॥ १०० ॥

It was a waste that we killed Shatadhanu. We did not get the most excellent mani ratna, the Syamantaka Mani. Baladeva got extremely angry and told Vaasudeva thus.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 101:

धिकं त्वाम् यः त्वम् एवम् अर्थलिप्सुः एतत् च ते भ्रातृत्वात् मया क्षान्तम् तत् अयं पन्थाः  
स्व इच्छया गम्यताम् न मे द्वारकया न त्वया न च अशेष बन्धुभिः कार्यम् अलम् अलम्  
एभिः मम अग्रतः अलीक शपथैः इति आक्षिप्य तत् कथां कथञ्चित् प्रसाद्यमानः अपि न  
तस्थौ ॥ १०१ ॥

You are greedy of that Syamantaka Mani. Because I am Your elder brother, I am pardoning you. I know you are telling me a lie and You want to keep the Syamantaka Mani Yourself. You go Your own way, I will go in my own way. I am not going to come with you. In Dwaarakaa also, I don't want to be with You or the relatives. Enough of Your lies, and false vows in front of me. Though Krishna tried to explain to him in many ways, he did not listen, and went away.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 102:

स विदेहपुरीं प्रविवेश ॥ १०२ ॥

He went to Videhapuri.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 103:

जनक राजः च अर्घ्यपूर्वकम् एनं गृहं प्रवेशयामास ॥ १०३ ॥

Janakaraaja welcomed him with arghya and was very happy to receive Baladeva.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 104:

स तत्र एव च तस्थौ ॥ १०४ ॥

Baladeva lived there only.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 105:

वासुदेवः अपि द्वारकाम् आजगाम ॥ १०५ ॥

Meanwhile Vaasudeva came back to Dwaarakaa.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 106:

यावत् च जनकराज गृहे बलभद्रो अवतस्थे तावत् धार्तराष्ट्रो दुर्योधनः सकाशात् गदा  
शिक्षाम् अशिक्षयत् ॥ १०६ ॥

As long as *Baladeva* was living in *Videhapura* with *Janakaraaja*, *Duryodhana* came to him and learnt *Gadaa yuddha* from *Balaraama*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 107:*

*वर्षत्रयान्ते च बभ्रु उग्रसेन प्रभृतिभिः यादवैः न तत् रत्नं कृष्णेन अपहृतम् इति कृत  
अवगतिभिः विदेह नगरीं गत्वा बलदेवः संप्रत्याय्य द्वारकामानीतः ॥ १०७ ॥*

At the end of three years, *Babhru*, *Ugrasena* and other were very sure by that time that *Krishna* did not have that *Syamantaka Mani*, they went to *Videhanagari* and explained to *Baladeva* and made him believe that *Krishna* does not have the *Syamantaka Mani*. They brought back *Baladeva* to *Dwaarakaa*.

*Sri Engal Aalwaan's Commentary:*

*वर्ष इति | संप्रत्याय्य विश्वास्य |*

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 108:*

*अक्रूरो अपि उत्तम मणि समुभूत सुवर्णेन भगवत् ध्यान परः अनवरतं यज्ञानि याज ॥  
१०८ ॥*

In the meanwhile, *Akroora* who was secretly protecting that *Syamantaka Mani*, because of the powers of the *Syamantaka Mani*, and all the gold that it was giving everyday, he was always meditating on *Bhagavaan* and was performing *yajnyaas* continuously.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 109:*

*सवनगतौ हि क्षत्रिय वैश्यौ निघ्नन् ब्रह्महा भवति इति एवं प्रकारं दीक्षा कवचं प्रविष्ट एव  
तस्थौ ॥ १०९ ॥*

He knew that when *Kshatriyaas* and *Vaishyaas* take the *yajnya deekshaa*, if anyone kicks them, then they will get *Brahma hatyaa dosha*. He took that as a guard, and was always on *yajnya deekshaa*, was always performing *yajnya*.

*Sri Engal Aalwaan's Commentary:*

*सवन इति | सवनं यज्ञः | एवं प्रकारं अवध्यता पादकम् |*

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 110:*

*द्विषष्टि वर्षाणि एवं तत् मणि प्रभावात् तत्र उपसर्ग दुर्भिक्ष मारिका मरणादिकं न अभूत्  
॥ ११० ॥*

For 62 years, because of the power of that *Syamantaka Mani*, there were no diseases, no famine, no deaths due to pandemic, etc.

*Sri Engal Aalwaan's Commentary:*

*द्विषष्टि इति | मारिका जनमारिका |*

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 111:*

*अथ अक्रूर पक्षीयैः भोजैः शत्रुघ्ने सत्वतस्य प्रपौत्रे व्यापादिते भोजैः सह अक्रूरो द्वारकाम्  
अपहाय अपक्रान्तः ॥ १११ ॥*

Bhojas who were of the same side as Akroora, Satvata's great grandson was killed by these Bhojaas. Along with the Bhojaas, Akroora went and ran away from Dwaarakaa.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 112:*

*तत् अपक्रान्ति दिनात् आरभ्य तत्र उपसर्ग दुर्भिक्ष व्याल अनावृष्टि मारिकादि उपद्रवा  
बभूवुः ॥ ११२ ॥*

The moment Akroora left Dwaarakaa, the effect of the Syamantaka Mani was not there anymore. All kinds of diseases, famine, fear of snakes, lack of rains, dry season, pandemics, all started to happen in Dwaarakaa.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 113:*

*अथ यादवा बलभद्र उग्रसेन समवेता मन्त्रम् अमन्त्रयन् ॥ ११३ ॥*

Yaadavaas, along with Balabhadra, Ugrasena, started to think why such a thing has happened.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 114:*

*भगवान् उरग अरिकेतनः किम् इदम् एकदा एव प्रचुर उपद्रव आगमनम् एतत्  
आलोच्यताम् इति उक्ते अन्धक नामा यदुवृद्धः प्राह ॥ ११४ ॥*

Then Garudadhvaja, Bhagavaan Sri Krishna, asked all the Yaadavaas, - "What is this, we have such calamities, and the whole area is having so many difficulties, what is the reason, let us think about it". There was an old Yadu person called Andhaka, he said thus.

*Sri Engal Aalwaan's Commentary:*

*भगवान् इति | एतत् किम् इति अन्वयः |*

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 115:*

*अस्य अक्रूरस्य पिता श्वफल्को यत्र यत्र अभूत् तत्र तत्र दुर्भिक्ष मारिका अनावृष्टि  
आदिकं न अभूत् ॥ ११५ ॥*

Akroora's father, Shvaphalka, wherever he is present, in those areas, pandemics, rains not being there, famine, never happened.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 116:*

*काशी राजस्य विषये तु अनावृष्ट्यां च श्वफल्को नीतः ततः च तत् क्षणात् एव देवो ववर्ष  
॥ ११६ ॥*

In the country of *Kaashee raaja*, there were no rains at all. He took *Shvaphalka* and immediately, rains came pouring down. (Here, *Andhaka* is explaining the powers of *Shvaphalka* which he had seen).

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 117:*

*काशी राज पत्न्याः गर्भे कन्यारत्नं पूर्वमासीत् ॥ ११७ ॥*

*Kaashee Raaja's wife was pregnant with a daughter.*

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 118:*

*सा च कन्या पूर्णे अपि प्रसूति काले न एव निश्चक्राम ॥ ११८ ॥*

That baby never came out of the womb, even though time had passed for the baby to come out.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 119:*

*एवं च तस्य गर्भस्य द्वादश वर्षाणि अनिष्क्रामतो ययुः ॥ ११९ ॥*

12 years passed like this, and she never delivered.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 120:*

*काशी राजः च ताम् आत्मजां गर्भस्थाम् आह ॥ १२० ॥*

*Kaashee Raaja asked that girl child which was in the womb, as -*

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 121:*

*पुत्रि कस्मात् न जायसे निष्क्रम्यतामास्यं ते द्रष्टुम् इच्छामि एतां च मातरं किम् इति चिरं क्लेशयिषसि इति उक्ता गर्भस्था एव व्याजहार ॥ १२१ ॥*

Why are you not being born, please do come out. I want to see your face. Why are you giving so much trouble to your mother, not coming out of the womb for 12 years. When he asked thus, the girl child in the womb replied.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 122:*

*तात यदि एकैकां गां दिने दिने ब्राह्मणाय प्रयच्छति तत् अहम् अन्यैः त्रिभिः वर्षैः अस्मात् गर्भात् ततः अवश्यं निष्क्रमिष्यामि इति एतत् वचनम् आकर्ण्य राजा दिने दिने ब्राह्मणाय गां प्रदात् ॥ १२२ ॥*

If you give one cow in donation to one *Braahmana* every single day for three years, after three years, I will be born, come out of this womb. He started donating a cow to a *Braahmana* every single day.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 123:*

*सा अपि तावता कालेन जाता ॥ १२३ ॥*

3 years passed like this, and then she was born.



Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 124:

ततः तस्याः पिता गान्दिनी इति नाम चकार ॥ १२४ ॥

He named her as Gaandhinee.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 125:

तां च गान्दिनीं कन्यां श्वपल्काय उपकारिणे गृहम् आगताया अर्घ्यभूतां प्रादात् ॥ १२५ ॥

When Shvaphalka had come to Kaashee Raaja's kingdom, in order to get rains there, just like offering arghya to an atithi, he offered Gaandhinee in marriage to Shvaphalka.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 126:

तस्याम् अयम् अक्रूरः श्वफल्कात् जज्ञे ॥ १२६ ॥

Akroora was born from Shvaphalka and Gaandhinee.

Shvaphalka and Gaandhinee both had so much powers, and Akroora was born to them.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 127:

तस्य एवं गुण मिथुनात् उत्पत्तिः ॥ १२७ ॥

So, for people with so much powers, Akroora was born.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 128:

तत् कथम् अस्मिन् अपक्रान्ते अत्र दुर्भिक्ष मारिकादि उपद्रवा न भविष्यन्ति ॥ १२८ ॥

Akroora, who was born to so much illustrious parents with so much powers; if Akroora leaves the place, then definitely famine, disease, will happen here. This is the reason as explained by Andhaka.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 129:

तत् अयम् अत्र आनीयताम् अलम् अतिगुणवति अपराध अन्वेषणेन इति, यदुवृद्धस्य अन्धकस्य एतत् वचनम् आकर्ण्य केशव उग्रसेन बलभद्र पुरोगमैः यदुभिः कृतापराध तितिक्षुभिः अभयं दत्त्वा श्वफल्क पुत्रः स्वपुरम् आनीतः ॥ १२९ ॥

So, please go and bring Akroora. He has very good qualities, and when a person has got such good qualities, one should not go and search for defects in such a person, though some defects might be there, because he has excellent qualities. Sri Krishna, Balabhadra, Ugrasena, all the prominent people of the Yadu clan, though Akroora's people had killed Shatrughna, and these people had tolerated all his mistakes, they gave him abhaya, said "Don't get scared, you will not be harmed", and they brought back Shvaphalka's son Akroora back to Dwaarakaa.

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 130:](#)

*तत्र च आगत मात्र एव तस्य स्यमन्तकमणेः प्रभावात् अनावृष्टि मारिका दुर्भिक्ष व्याल आदि उपद्रव उपशमा बभूवुः ॥ १३० ॥*

The moment Akroora came back, because he had Syamantaka Mani, which these people did not know, because of its power, all the calamities disappeared, and there was good rains, no pandemic, no famine, all these things happened.

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

*तत्र च इति | तत्र बभूवुः इति अन्वयः |*

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 131:](#)

*कृष्णः चिन्तयामास ॥ १३१ ॥*

Krishna started to think like this.

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 132:](#)

*स्वल्पम् एतत् कारणं यत् अयं गान्दिन्यां श्वफल्केन अक्रूरो जनितः ॥ १३२ ॥*

Akroora was born of Shvaphalka and Gaandhinee, it is true that they have a lot of powers, but that seems to be a very small thing for the kind of powers that he is showing, when he comes back. All the calamities are disappearing, this cannot be due to the simple cause of being born from Shvaphalka and Gaandhinee.

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 133:](#)

*सुमाहान् च अयम् अनावृष्टि दुर्भिक्ष मारिकादि उपद्रव प्रतिषेधकरी प्रभावः ॥ १३३ ॥*

This power that he has displayed when he came back, seems to be very great.

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 134:](#)

*तत् नूनम् अस्य सकाशे स महामणिः स्यमन्तकाख्यः तिष्ठति ॥ १३४ ॥*

He was almost sure that Akroora has Syamantaka Mani, and it is all due to Syamantaka Mani's prabhaava.

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 135:](#)

*तस्य हि एवं विधाः प्रभावाः श्रूयन्ते ॥ १३५ ॥*

It is well known that Syamantaka Mani has this kind of powers.

[Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 136:](#)

*अयम् अपि च यज्ञात् अनन्तरम् अन्यत् क्रत्वन्तरं तस्य अनन्तरम् अन्यत् यज्ञान्तरं च अजस्रम् अविच्छिन्नं यजति इति ॥ १३६ ॥*

Akroora is also continuously performing *yajnyaas*, once a *yajnya*, after that one more *yajnya*, like this he is continuously performing *yajnyaas*.

*Sri Engal Aalwaan's Commentary:*

अयम् इति | क्रत्वन्तरं क्रतु भेदम् |

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 137:*

अनल्प उपादानं च अस्य असंशयम् अत्र असौ मणिवरः तिष्ठति इति कृत अध्यवसायः  
अन्यत् प्रयोजनम् उद्दिश्य सकल यादव समाजम् आत्मगृह एव अचीकरत् ॥ १३७ ॥

He has plenty of things, because these *yajnyaas* require a lot of material, and money, he has performed so many *yajnyaas* continuously without break, there is no doubt that he has got that *Syamantaka Mani*. The *Syamantaka Mani* is with him only, *Krishna* was very sure of this. He thought of some reason and invited all the *Yaadavaas*, to his house for a meeting.

There is one *paathaantara* - *alpa upaadaanam*. Meaning that he has very little things with him, he cannot do so many *yaagaas* with what he possesses.

*Sri Engal Aalwaan's Commentary:*

अनल्प इति | उपादानं जीविकाद्रव्यम् | अचीकरत् कारितवान् |

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 138:*

तत्र च उपविष्टेषु अखिलेषु यदुषु पूर्वं प्रयोजनम् उपन्यस्य पर्यवसिते च तस्मिन्  
प्रसङ्गान्तर परिहास कथाम् अकूरेण सह कृत्वा जनार्दनः तम् अकूरम् आह ॥ १३८ ॥

After explaining the purpose for which He had assembled all the *Yadus* in his house, incidentally He started chatting with *Akroora*, and told *Akroora* thus -

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 139:*

दानपते जानीम एव वयं यथा शतधन्वना तत् इदम् अखिल जगत् सार भूतं स्यमन्तकं  
रत्नं भवतः समर्पितं तत् अशेष राष्ट्र उपकारकं भवत् सकाशे तिष्ठति; तिष्ठतुः सर्व एव  
वयं तत् प्रभाव फल भुजः; किं तु एष बलभद्रो अस्मान् न आशङ्कितवान् तत् अस्मत्  
प्रीतये दर्शयस्व इति अभिधाय जोषं स्थिते भगवति वासुदेवे स रत्नः सः अचिन्तयत् ॥  
१३९ ॥

O *Daanapati Akroora*, we all know very well that *Shatadhanva* has given the wonderful *Syamantaka Mani* to you in order to keep it safe. That which is helping the entire kingdom, is there with you, we know that. Let it be there with you. We are all enjoying the powers of that *Syamantaka Mani*. Because of that, this kingdom is so prosperous. But, *Balabhadra* is

always doubting Me, he thinks that I am having the *Syamantaka Mani*. In order to dispel the doubts of *Balabhadra*, can you please show that *Syamantaka Mani* to everyone here. *Akroora* starts to think, because he has the *Mani*.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 140:*

*किम् अत्र अनुष्ठेयं ? अन्यथा चेत् ब्रवीमि अहं तत् केवल अम्बर तिरोधानम् अन्विष्यन्तो रत्नम् एते द्रक्ष्यन्ति अति विरोधो न क्षम इति सञ्चिन्त्य तम् अखिल जगत् कारण भूतं नारायणम् आह अक्रूरः ॥ १४० ॥*

What should I do now? If I say that I don't have the *Syamantaka Mani*, just by mere searching my clothes, they will find the *Syamantaka Mani*. Then they will start developing enmity towards me, which is not good because they are very powerful. Thinking like this, *Akroora* says. He tells *Sri Krishna* who is none other than *Naaraayana* who is the sole cause of the world.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 141:*

*भगवन् मम एतत् स्यमन्तक रत्नं शतधनुषा समर्पितम्, अपगते च तस्मिन् अद्य श्वः परश्वः वा भगवान् याचयिष्यति इति कृतमतिः अति कृच्छ्रेण एतावन्तं कालम् अधारयम् ॥ १४१ ॥*

O *Bhagavaan*, *Shatadhanu* gave me the *Syamantaka Mani*, and I have it. After *Shatadhanu* was killed, I was keeping it with me thinking that You will ask me today or tomorrow or day-after-tomorrow, or some other time. With great difficulty, I am protecting it, thinking that You will ask for it any day.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 142:*

*तस्य च धारण क्लेशेन अहम् अशेष उपभोगेषु असङ्गिमानसो न वेद्मि स्व सुख कलाम् अपि ॥ १४२ ॥*

It is so difficult, and I am always under stress because of protecting it. I am not happy at all.

*Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 143:*

*एतावन् मात्रम् अपि अशेष राष्ट्र उपकारी धारयितुं न शक्नोति इति भवान् मन्यत इति आत्मना न चोदितवान् ॥ १४३ ॥*

If you ask me why did I not give it myself to you, then you will all think that the *Syamantaka Mani* which is doing good to the entire country, that I am incapable of protecting that small *Syamantaka Mani*. That is why I was keeping it.

*Sri Engal Aalwaan's Commentary:*

एतावन्मात्रम् इति | एतावन्मात्रम् अल्प परिमाणं रत्नम् इति शेषः | रत्न धारण मात्रेण अपि अयम् अशेष राष्ट्र उपकारकं न करोति इति कृष्णो मन्यते इति अक्रूर उक्तिः स्व दोष अपह्न वा अर्था ॥

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 144:

तत् इदं स्यमन्तक रत्नं गृह्यताम् इच्छया यस्य अभिमतं तस्य समर्प्यताम् ॥ १४४ ॥  
Please take this Syamantaka Mani and give it to whomever you like. He gave the Syamantaka Mani to Sri Krishna.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 145:

ततः स्व उदर वस्त्र निगोपितम् अति लघु कनक समुद्रक गतं प्रकटीकृतवान् ॥ १४५ ॥  
He had tied a cloth in the stomach, in a small golden chest, inside which was the Syamantaka Mani. He removed that cloth and showed it to everyone.

Sri Engal Aalwaan's Commentary:

तत इति | समुद्रः संपुटः |

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 146:

ततः च निष्क्राम्य स्यमन्तकमणिं तस्मिन् यदुकुल समाजे मुमोच ॥ १४६ ॥  
He removed the Syamantaka Mani and showed it to everyone in the assembly of Yadus.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 147:

मुक्त मात्रे च तस्मिन् अतिकान्त्या तत् अखिलम् आस्थानम् उद्योतितम् ॥ १४७ ॥  
The moment he brought out the Syamantaka Mani, the entire place was illumined and radiant because of the Mani.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 148:

अथ आह अक्रूरः स एष मणिः शतधन्वना अस्माकं समर्पितः, यस्य अयं स एनं गृह्णातु इति ॥ १४८ ॥

Then Akroora said that Shatadhanvaa had given this to him, whoever thinks it belongs to them, let them take it.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 149:

तम् आलोक्य सर्व यादवानां साधु साधु इति विस्मित मनसां वाचो अश्रूयन्त ॥ १४९ ॥  
Everyone appreciated Akroora that he had done a very wise thing.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 150:

तम् आलोक्य अतीव बलभद्रो मम अयम् अच्युतेन एव सामान्यः समन्विच्छित इति कृत स्पृहः अभूत् ॥ १५० ॥

Immediately *Balabhadra* showed great desire to possess it. He said that it belonged equally to him and *Sri Krishna*, that he would keep it.

*Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 151:*

*मम एव अयं पितृधनम् इति अतीव च सत्यभामा अपि स्पृहयां चकार ॥ १५१ ॥*

Then *Satyabhaama* who was there said that it was her father's possession and that she had the rights to keep it.

*Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 152:*

*बल सत्य अवलोकनात् कृष्णः अपि आत्मानं गो चक्रान्तर अवस्थितम् इव मेने ॥ १५२ ॥*

Then *Krishna* was caught between *Baladeva* and *Satyabhaamaa*, like someone caught between the ox and the wheels. His position became very difficult.

*Sri Engal Aalwaan's Commentary:*

*बल इति | गो चक्र इति | शकटस्य हि चक्रान् अडुहोरन्तरा अवस्थितः जन्तुयथा क्लिश्यति तत् वद इति अर्थः |*

*Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 153:*

*सकल यादव समक्षं च अक्रूरम् आह ॥ १५३ ॥*

He thought and told *Akroora* in front of all the *Yaadavaas*.

*Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 154:*

*एतत् हि मणिरत्नम् आत्म संशोधनाय एतेषां यदूनां यदूनां मया दर्शितम् | एतत् च मम बलभद्रस्य च सामान्यं पितृधनं च एतत् सत्यभामायाः न अन्यस्य एतत् ॥ १५४ ॥*

O *Akroora*, in order to dispel the doubts that everyone had, who were accusing Me wrongly, in order to clear their mind, I asked you to show this *Syamantaka Mani* here. It belongs equally to Me and *Balabhadra*, and also to *Satyabhaamaa* as it is her father's property. It belongs to no one else.

*Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 155:*

*एतत् च सर्वकालं शुचिना ब्रह्मचर्य आदि गुणवता ध्रियमाणम् अशेष राष्ट्रस्य उपकारकम् अशुचिना ध्रियमाणम् आधारम् एव हन्ति ॥ १५५ ॥*

This has to be kept by someone who is pure all the time, following *Brahmacharya*. If they are impure, it will kill the person who is keeping it.

*Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 156:*

**अतः अहम् अस्य षोडश स्त्री सहस्र परिग्रहात् असमर्थो धारणे कथम् एतत् सत्यभामा स्वीकरोति ॥ १५६ ॥**

I have 16000 wives, I am not clean all the time. So, I am incapable of keeping it, as I am not following Brahmacharya. Because I cannot keep it, Satyabhaama who is My wife also cannot keep it.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 157:**

**आर्य बलभद्रेण अपि मदिरापानादि अशेष उपभोग परित्यागः कार्यः ॥ १५७ ॥**

If Balabhadra keeps it, he will have to give up all the enjoyments of drinking wine which he has. Because he will have to be very pure, with Brahmacharya.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 158:**

**तत् अलम् यदु लोको अयं बलभद्रः अहं च सत्या च त्वां दानपते प्रार्थयामः ॥ १५८ ॥**

So, Balabhadra, Satyabhaama and Me are all praying to you, O Akroora, that you are only capable of keeping it.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 159:**

**तत् भावनेन धारयितुं समर्थः ॥ १५९ ॥**

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 160:**

**त्वत् धृतं च अस्य राष्ट्रस्य उपकारकं तत् भावन अशेष राष्ट्र निमित्तम् एतत् पूर्ववत् धारयतु अन्यत् न वक्तव्यम् इति उक्तो दानपतिः तथा इति आह जग्राह च तत् महारत्नम् ॥ १६० ॥**

This is helping the entire country, so please keep and protect it with you only. You should not say no to this. The daanapati Akroora accepted and said "Let it be so", and took the Syamantaka Ratna.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 161:**

**ततः प्रभृति अक्रूरः प्रकटेन एव तेन अति जाज्वल्यमानेन आत्म कण्ठावसक्तेन आदित्य इव अंशुमाली चचार ॥ १६१ ॥**

From then on, he wore it in his neck all the time, and was all the time radiating like the Sun. He started moving around wearing it openly from then on.

**Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 162:**

**इति एतत् भगवतो मित्याभिशास्तिक्षालनं यः स्मरति न तस्य कदाचित् अल्पा अपि मित्याभिशास्तिः भवति अव्याहत अखिलेन्द्रियः च अखिल पाप मोक्षम् अवाप्नोति ॥ १६२ ॥**

This story of how Sri Krishna was wrongly accused and He got rid of that accusation, whoever remembers this, he will never get accused wrongly,

and all his senses will be always very healthy, and he will get rid of all his sins. Listening to this story and remembering this itself very sacred, and brings in lot of *punya*.

*Sri Engal Aalwaan's Commentary:*

इति इति | मित्याभिशस्ति क्षालनाय स्यमन्तक कथा श्रवण आसक्तेन, सिंहः प्रसेनम् अवधीत् इत्यादि श्लोको अनुसंधेयः | तथा च ब्राह्मे - वासुदेव अभिशस्तिः तु निशाकर मरीचिषु | स्थिता चतुर्थ्याम् अद्यापि मनुष्यानापतेत् च सा ॥ अतः चतुर्थ्या चन्द्रं तु प्रमादात् वीक्ष्य संयतः | पाठे द्वात्रीयकं वाक्यं प्राङ्मुखो वा अपि उदङ्मुखः | इति |

In order to get rid of wrong accusations, if one listens to this *Syamantaka* story, they have to remember and repeat the shloka told by the maid who was looking after the child of *Jaambavaan*; that the lion killed *Prasena*. In the *Braahma Puraana*, it is told like this - On *Chaturthee*, one who sees the moon, he will get accused wrongly. Facing East or North, if he tells this shloka, which was being told by that maid, who was looking after the child of *Jaambavaan*, they will get rid of their wrong accusations.

This is the very sacred story of *Syamantaka Mani*. By listening, or reciting, the *phala* is told that they will get rid of all sins, and they will never face any wrong accusations.

This completes Chapter 13.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे त्रयोदशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने विष्णुचित्तीये चतुर्थे अंशे त्रयोदशो अध्यायः ॥

We concluded the *Syamantaka Upaakhyaana*, the sacred story of *Syamantaka Mani*, in Chapter 13 of Amsha 4 of *Sri Vishnu Puraana*.

## ॥ अथ चतुर्दशोऽध्यायः ॥

### Anamitra's Vamsha

Now, Chapter 14.

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 1:*

श्री पराशरः -

अनमित्रस्य पुत्रः शिनिः नाम अभवत् ॥ १ ॥

Now, about *Anamitra's vamsha*. He had a son by name *Shini*.

*Sri Engal Aalwaan's Commentary:*



*अनमित्रस्य पौत्रः सत्राजित्, तत् प्रसन्नात् स्यमन्तकाख्यानम् उक्तम् | इदानीम्  
अनमित्रस्य एव सन्तानान्तरम् उच्यते अनमित्रस्य इति |*

Anamitra's grandson was Satraajit. Syamantaka Mani story came here, incidentally to tell about Saatyaki. The other sons of Anamitra are going to be told now.

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

*तस्य अपि सत्यकः सत्यकात् सात्यकिः युयुधान अपरा नामा ॥ २ ॥*

Shini had a son Satyaka, who had a son Saatyaki. Saatyaki had another name Yuyudhaana.

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 3:*

*तस्मात् अपि सञ्जयः तत् पुत्रः च कुणिः कुणेः युगन्धरः ॥ ३ ॥*

Saatyaki had a son Sanjaya, who had a son by name Kuni, whose son was Yugandhara.

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

*इति एते शैनेयाः ॥ ४ ॥*

They are all belonging to Shini vamsha, they are Shaineyas.

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 5:*

*अनमित्रस्य अन्वये वृष्णिः तस्मात् श्वफल्कः तत् प्रभावः कथित एव ॥ ५ ॥*

Vrushni was belonging to the same vamsha as Anamitra. His son was Shvaphalka, whose fame and greatness was told earlier itself.

*Sri Engal Aalwaan's Commentary:*

*सात्वत पुत्रस्य वृष्णरेव सन्तानान्तरं वक्तुं प्रस्तुतेन अनमित्रेण पितामहत्वं संबन्धं  
स्मारयति अनमित्रस्य एव अन्वये वृष्णिरिति |*

Starting to tell about another son of Vrushni, son of Saatvata, his relation to Anamitra who was his grandfather is reminded by Sri Paraashara.

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 6:*

*श्वफल्कस्थ अन्यः कनीयां चित्रको नाम भ्राता ॥ ६ ॥*

Shvaphalka had a younger brother by name Chitraka.

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 7:*

*श्वफल्कात् अकूरो गान्दिन्याम् अभवत् ॥ ७ ॥*

Shvaphalka married Gaandinee and had a son by name Akroora.

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 8:*

*तथा उपमद्गुः ॥ ८ ॥*

They also had a son by name *Upamadgu*, probably from another wife.

*Sri Engal Aalwaan's Commentary:*

*तथा इति | उपमद्गु आद्या अक्रूर सापत्याः |*

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 9:*

*उपमद्गोः मृदा मृदविश्वा अरिमेजय गिरिक्षत्र शतघ्ना अरिमर्दन दृष्टधर्मगन्धभोजवाह  
प्रतिवाहाख्याः पुत्राः सुताराख्या कन्या च ॥ ९ ॥*

*Upamadgu had Mrudaa, Mrudaavishvaa, Girikshatra, Shataghna, Arimardana, Druk, Drushtadharna, Gandhamoja, Vaaha, Prativaaha. And also one daughter by name Sutaaraa.*

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 10:*

*देवान् उपदेवः च अक्रूर पुत्रौ ॥ १० ॥*

*Akroora had two sons Devavaan and Upadeva.*

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 11:*

*पृथु विपृथु प्रमुखाः चित्रकस्य पुत्राः बभूवुः ॥ ११ ॥*

*Chitraka had Pruthu and Vipruthu, and many other sons.*

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 12:*

*कुकुर भजमान शुचिकम्बल बर्हिषाख्याः तथा अन्धकस्य चत्वारः पुत्राः ॥ १२ ॥*

*Andhaka had four sons, Kukura, Bhajamaana, Shuchikambala and Barhisha.*

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 13:*

*ककुरात् धृष्टः तस्मात् च कपोतरोमा ततः च विलोमा तस्मात् अपि तुम्बुरुसखो अभवत्  
अनुसज्ञः च ॥ १३ ॥*

*Kukura had a son Dhrushta, he had a son Kapotaroma, who had a son Viloma, who had a son by name Anu, who was a friend of Tumburu.*

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

*अनोः आनकदुन्दुभिः ततः च अभिजित् अभिजितः पुनर्वसुः ॥ १४ ॥*

*Anu had a son Aanakadundubhi, who had a son by name Abhijit, who had a son by name Punarvasu.*

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 15:*

*तस्य अपि आहुकः पुत्रः आहुकी च कन्या ॥ १५ ॥*

*Punarvasu had a son by name Aahuka, and a daughter by name Aahukee.*

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 16:*

आहुकस्य देवक उग्रसेन द्वौ पुत्रौ ॥ १६ ॥

Aahuka had two sons Devaka and Ugrasena.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 17:

देवान् उपदेवः सहदेवो देवरक्षिता च देवकस्य चत्वारः पुत्राः ॥ १७ ॥

Devaka had four sons - Devavaan, Upadeva, Sahadeva, Devarakshita.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 18:

तेषां वृकदेवा उपदेवा देवरक्षिता श्रीदेवा शान्तिदेवा सहदेवा देवकी च सप्त भगिन्यः ॥ १८ ॥

These four sons had seven sisters, Vrukadevaa, Upadevaa, Devarakshitaa, Shreedeevaa, Shaantidevaa, Sahadevaa, Devakee.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 19:

ताः च सर्वा वसुदेव उपयेमे ॥ १९ ॥

Vasudeva married all of them.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 20:

उग्रसेनस्य अपि कंस न्यग्रोध सुनामा अनकाह्व शन्कु सुभूभि राष्ट्रपाल युद्धतुष्टि सुतुष्टिमत् संज्ञाः पुत्राः बभूवुः ॥ २० ॥

Ugrasena had many sons Kamsa, Nyagrodha, Sunaama, Anakaahva, Shanku, Subhoobhi, Raashtrapaala, Yuddhatushthi, Sutustushtimaan.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 21:

कंसा कंसवती सुतनु राष्ट्रपालिकाहाः च उग्रसेनस्य तनूजाः कन्याः ॥ २१ ॥

Ugrasena had daughters, Kamsaa, Kamsavatee, Sutanoo, Raashtrapaalika.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 22:

भजमानसाः च विरूरथः पुत्रो अभवत् ॥ २२ ॥

Bhajamaana had a son by name Vidooratha.

Sri Engal Aalwaan's Commentary:

भजमानात् इति | तत् अग्रजात् भजमानात् देशान्तरम् |

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 23:

विदूरथात् शूरः शूराच्छमी शमीनः प्रतिक्षत्रः तस्मात् स्वयम्भोजः ततः च हृदिकः ॥ २३ ॥

Vidooratha had a son Shoora, who had a son Shamee, then Shameena, then Pratikshatra, then Svaymbhoja, then Hrudika.

Sri Engal Aalwaan's Commentary:  
विदूरथात् इति | शूरो देवमीढाख्याः |

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 24:  
तस्यापि कृतवर्म शतधनु देवार्ह देवगर्भ आद्याः पुत्राः बभूवुः ॥ २४ ॥

Hrudika had Krustavarma, Shatadhanu, Devaarha, Devagarbha, and other sons.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 25:  
देवगर्भस्य अपि शूरः ॥ २५ ॥

Devagarbha had a son by name Shoora.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 26:  
शूरस्य अपि मारिषा नाम पत्नी अभवत् ॥ २६ ॥

Shoora had a wife by name Maarishaa.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 27:  
तस्याम् च असौ दश पुत्रान् अजनयत् वसुदेव पूर्वान् ॥ २७ ॥

With Shoora, Maarishaa had ten sons, starting with Vasudeva.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 28:  
वसुदेवस्य जातमात्रस्य एव तत् गृहे भगवत् अंशावतारम् अव्याहत दृष्ट्या पश्यद्भिः देवैः दिव्य आनक दुन्दुभयोः वादिताः ॥ २८ ॥

The moment Vasudeva was born, immediately, all the devataas, who had divya drushti, came to know that Bhagavaan Himself is going to incarnate, as the son of Vasudeva. They played all the great instruments, aanaka, dundubhi, etc. and enjoyed the moment Vasudeva was born, knowing that Krishna is going to be born there.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 29:  
ततः च असौ आनक दुन्दुभि संज्ञाम् अवाप ॥ २९ ॥

Because of that, Vasudeva came to be known as Aanaka Dundubhi itself.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 30:  
तस्य च देवभाग देवश्रवा अष्टक ककुच्चक्र वत्सधारक सृञ्जय श्याम शमिक गण्डूष संज्ञा नव भ्रातरो अभवन् ॥ ३० ॥

Vasudeva had many brothers, Devabhaaga, Devashrava, Ashtaka, Kakucchakra, Vatsadhaaraka, Srunjaya, Shyaama, Shamika, Gandoosha.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 31:

**पृथा श्रुतदेवा श्रुतकीर्तिः श्रुतश्रवा राजाधिदेवी च वसुदेवादीनां पञ्च भगिन्यो अभवन् ॥ ३१ ॥**

Vasudeva and his brothers had five sisters, Pruthaa, Shrutadeva, Shrutakeerthi, Shruatashravaa, Raajaadhidevi.

**Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 32:**

**शूरस्य कुन्तिः नाम सखा अभवत् ॥ ३२ ॥**

Shoora had a friend by name Kunti (Kuntibhoja).

**Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 33:**

**तस्मै च अपुत्राय पृथाम् आत्मजां विधिना शूरो दत्तवान् ॥ ३३ ॥**

Kuntibhoja did not have children. So, Pruthaa was adopted through scriptural injunctions, she became dattaputree of Kuntibhoja.

**Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 34:**

**तां च पाण्डुरुवाह ॥ ३४ ॥**

Pruthaa was married to Paandu.

**Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 35:**

**तस्यां च धर्म अनिलेन्द्रैः युधिष्ठिर भीमसेन अर्जुनाख्याः त्रयः पुत्राः समुत्पादिताः ॥ ३५ ॥**

Pruthaa had three sons through Yamadharm, Vaayu, and Indra - Yudhishtira, Bheemasena and Arjuna.

**Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 36:**

**पूर्वम् एव अनुढायाः च भगवता भास्वता कानीनः कर्णो नाम पुत्रो अजन्यत ॥ ३६ ॥**

When she was not married herself, Pruthaa, through Bhagavaan Aaditya, had a son by name Karna, who was born to an unmarried girl.

**Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 37:**

**तस्याः च सपत्नी माद्री नाम अभूत् ॥ ३७ ॥**

Paandu had another wife Maadri, who was sapatnee to Pruthaa.

**Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 38:**

**तस्यां च नासत्यदसाभ्यां नकुलहदेवौ पाण्डोः पुत्रौ जनितौ ॥ ३८ ॥**

Through Naasatya and Dasra, the Ashvini Kumaaraas, Nakula and Sahadeva were born to Paandu in Maadri.

**Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 39:**

**श्रुतदेवां तु वृद्धधर्मा नाम कारूश उपयेमे ॥ ३९ ॥**

Vruddhadharma was king of Kaaroosha. He married Shrutadeva, Pruthaa's sister.

[Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 40:](#)

*तस्यां च दन्तवक्त्रो नाम महासुरो जज्ञे ॥ ४० ॥*

She had a son by name Dantakra, who was a great asura.

[Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 41:](#)

*श्रुतकीर्तिम् अपि केकयराजा उपयेमे ॥ ४१ ॥*

King of Kekaya married Shrutakeerti.

[Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 42:](#)

*तस्यां च सन्तर्दनादयः कैकेयाः पञ्च पुत्राः बभूवुः ॥ ४२ ॥*

Through her, he had five sons, Sanatadana and others, who are Kaikeyaas.

[Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 43:](#)

*राजाधिदेव्याम् आवन्त्यौ विन्द अनुविन्दौ जज्ञाते ॥ ४३ ॥*

Raajaadhidevi had those belonging to Avanti kingdom - Vinda and Anuvinda.

[Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 44:](#)

*श्रुतश्रवसम् अपि चेदिराजो दमघोष नाम उपयेमे ॥ ४४ ॥*

King of Chedi called Damaghosha, married Shrutashrava.

[Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 45:](#)

*तस्यां च शिशुपालम् उत्पादयामास ॥ ४५ ॥*

Shrutashrava gave birth to Shishupaala.

[Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 46:](#)

*सा च पूर्वम् अपि उदारविक्रमो दैत्यानाम् आदिपुरुषो हिरण्यकशिपुः अभवत् ॥ ४६ ॥*

He was the greatest among daityaas, in his previous birth, extremely powerful, valiant, and was the first among the daityaas, Hiranyakashipu.

[Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 47:](#)

*यः च भगवता सकल लोक गुरुणा नारसिंहेन घातितः ॥ ४७ ॥*

He was killed by the Supreme Lord of all the lokaas, Naarasimha, who is none other than Bhagavaan.

[Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 48:](#)

*पुनरपि अक्षयवीर्यं शौर्यसम्पत् पराक्रमगुणः समाक्रान्त सकल त्रैलोक्य ईश्वर प्रभावो दशाननो नाम अभूत् ॥ ४८ ॥*

Again, he was born as *Dashaanana*, *Raavana*, who had unparalleled and never decaying valiance, powerful, wealth, very strong *asura*; and he had captured *Indra* who was the lord of the three worlds. He was so very powerful.

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 49:*

*बहुकाल उपभुक्त भगवत् सकाश अवाप्त शरीर पात उद्भव पुण्य फलो भगवता राघव रूपिणा सः अपि निधनम् उपपादितः ॥ ४९ ॥*

He enjoyed for a long time. Because he was killed in his previous birth by *saakshaat Bhagavaan*, he had great *punya*, he enjoyed for a long time, and finally he was also killed by *Bhagavaan* who incarnated as *Sri Raama*.

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 50:*

*पुनः चेदि राजस्य दमघोषस्य आत्मजः शिशुपाल नाम अभवत् ॥ ५० ॥*

After that, he was born as *Shishupaala*, who was the son of *Damaghosha*, who was king of *Chedi*.

These are the three - *Hiranyakashipu*, *Raavana* and *Shishupaala*.

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 51:*

*शिशुपालत्वे अपि भगवतो भूभार अवतरणाय अवतीर्ण अंशस्य पुण्डरीक नयनाख्यस्य उपरि द्वेष अनुबन्धम् अतिताराञ्चकार ॥ ५१ ॥*

When he was born as *Shishupaala*, again, he developed great hatred towards *Bhagavaan*, who had incarnated to destroy all the evil forces in this world, who is the Lotus eyed one. *Shishupaala* developed a great hatred towards Him.

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 52:*

*भगवता च स निधनम् उपानीतः तत्र एव परमात्म भूते मनस एकाग्रतया सायुज्यम् अवाप ॥ ५२ ॥*

And he was killed by *Bhagavaan Srikrishna*, as he fixed his mind on *Srikrishna*, and he attained *Saayujya*, *Moksha*.

*Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 53:*

*भगवान् यदि प्रसन्नो यथा अभिलषितं ददाति; तथा अप्रसन्नो अपि निघ्नन् दिव्यम् अनुपमं स्थानं प्रयच्छति ॥ ५३ ॥*

When *Bhagavaan* is very pleased, He gives whatever is desired by one. At the same time, when He is not *prasanna*, not pleased, He will kill them, and then also give them a very coveted place. Either way, one will have

great benefits, when they are graced by *Bhagavaan* or killed by *Bhagavaan*.

*Sri Engal Aalwaan's Commentary:*

*भगवान् इति | अप्रसन्नो अपि इति वस्तु स्वभाव उक्तिः |*

This concludes Chapter 14.

*॥ इति श्री विष्णु पुराणे चतुर्थे अंशे चतुर्दशो अध्यायः ॥*

*॥ इति श्री विष्णु पुराण व्याख्याने विष्णुचित्तीये चतुर्थे अंशे चतुर्दशो अध्यायः ॥*

***॥ अथ पञ्चदशो अध्यायः ॥***  
***Shishupaala***

*Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 1:*

*मैत्रेयः -*

*हिरण्यकशिपुत्वे च रावणत्वे च विष्णुना |  
अवाप निहतो भोगान् अप्राप्यानामरैः अपि ॥ १ ॥*

*Maitreyar -* When he was killed by *saakshaat Vishnu* only, when he was *Hiranyakashipu*, and also when he was born as *Raavana*, he attained all the enjoyments which are not even attainable by the gods.

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

*न लयं तत्र तेन एव निहतः स कथं पुनः |  
संप्राप्तः शिशुपालत्वे सायुज्यं शाश्वते हरौ ॥ २ ॥*

But, he never attained *Saayujya* in those two births as *Hiranyakashipu* and *Raavana*, even though he was killed by *Bhagavaan* directly. When he was born as *Shishupaala*, he attained *saakshaat moksha* itself.

*Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 3:*

*एतत् इच्छामि अहं श्रोतुं सर्व धर्मभृतां वर |  
कौतूहल परेण एतत् पृष्टो मे वक्तुमर्हसि ॥ ३ ॥*

I would like to know why such a thing happened. In all the three births, he was hating *Bhagavaan* only. You who are knowledgeable about all the *dharmaas*, please do tell me. I am very curious to know this.

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

*श्री पराशरः -*



दैत्येश्वरस्य वधाय अखिल लोक उत्पत्ति स्थिति विनाश कारिणा पूर्वं तनुग्रहणं कुर्वता  
नृसिंह रूपं आविष्कृतम् ॥ ४ ॥

*Sri Paraasharar* - In order to kill *Hiranyakashipu*, One who is responsible for the creation, sustenance and also dissolution of all the worlds, *Bhagavaan* incarnated taking the form of *Nrisimha*.

*Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 5:*

तत्र च किरण्यकशिपोः विष्णुरयं इति एतत् न मनसि अभूत् ॥ ५ ॥

During that birth, however, *Hiranyakashipu* did not recognize *Nrisimha* as *saakshaat Bhagavaan*.

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

निरतिशय पुण्य समुभूतम् एतत् सत्त्वजातम् इति ॥ ६ ॥

He thought that this is some strange creation, who had a combination of *nara* and *simha*, man-lion, and due to some great *punya*, this kind of creature is born. He did not recognize *saakshaat Vishnu* in that form.

*Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 7:*

राजोद्रेक प्रेरित एकाग्रमतिः तत् भावना योगात् ततः अवाप्त वध हैतुकीं निरतिशयाम्  
एव अखिल त्रैलोक्य आधिक्य कारिणीं दशाननत्वे भोगसंपदम् अवाप ॥ ७ ॥

Because his *rajas* became extremely high, because of thinking about Him only, he developed so much of hatred, and he was killed by *saakshaat Bhagavaan* Himself, in the form of *Nrisimha*, as a result of that, he obtained unparalleled wealth and rulership of all the three worlds as *Dashaanana*.

*Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 8:*

न तु स तस्मिन् अनादिनिधने परब्रह्मभूते भगवति अनालम्बिनि कृते मनसः तत् लयम्  
अवाप ॥ ८ ॥

But he never fixed his mind thinking that He is *Bhagavaan* only, One who is beginningless and endless, that He is *saakshaat Parabrahma* as praised in the *Shrutis*, that He is the *aadhaara* for everyone, He does not exist within the *aadhaara* of anyone else. *Dashaanana* never fixed his mind in *Bhagavaan*.

*Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 9:*

एवं दशाननत्वे अपि अनङ्ग पराधीनतया जानकी समासक्त चेतसा भगवता दाशरथि  
रूप धारिणा हतस्य तत् रूपदर्शनम् एव आसीत् न अयम् अच्युत इति आसक्तिः  
विपद्यतो अन्तःकरणे मानुषबुद्धिः एव केवलम् अस्य अभूत् ॥ ९ ॥

Even when he was born as *Raavana*, he was under the sway of *kaama*, he was interested in *Jaanaki* under the passion of *kaama*, and *Bhagavaan*

incarnated as *Daasharathi*, *Dasharatha's* son *Raama* and killed him. *Raavana* thought that *Raama* was only a man, an ordinary human, and never recognized Him as *Achyuta*. He thought Him as just a *manushya*.

*Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 10:*

पुनरपि अच्युत विनिपात मात्र फलम् अखिल भूमण्डल श्लाघ्य चेदिराज कुले जन्म  
अव्याहत ऐश्वर्य शिशुपालत्वे अपि अवाप ॥ १० ॥

Because he was killed by *saakshaat Bhagavaan*, the *Chedi* kingdom was a great one, the *Chedi raaja's vamsha* was praised in the entire earth, he was born in that *vamsha*, with unending wealth, he obtained all of this, born as *Shishupaala*.

*Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 11:*

तत्र तु अखिलानाम् एव सः भगवन् नाम्नां त्वंकारकारणम् अभवत् ॥ ११ ॥

*Shishupaala* kept blaming Him taking all these names - "Tvam, tvam", pointing fingers at Him, as "You are like this, You are like that", developing great hatred towards Him. He took every name of *Bhagavaan*.

*Sri Engal Aalwaan's Commentary:*

तत्र तु इति । त्वंकरणनानि करोति इति त्वंकारकं तस्य कारणं तत् प्रवृत्ति निमित्तम् ।

*Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 12:*

ततः च तत् काल कृतानां तेषां अशेषाणाम् एव अच्युत नाम्नाम् अनवरतम् अनेक जन्म  
सुवर्धित विद्वेष अनुबन्धि चित्तः विनिन्दन संतर्जन आदिषु उच्चारणम् अकरोत् ॥ १२ ॥

During that *avataara kaala*, *Bhagavaan* had taken all the names. *Shishupaala* kept on repeating all those names. *Shishupaala* had developed so much of hatred over many births that he kept on repeating those names without any break. *Shishupaala* kept on blaming and ridiculing, and threatening Him. But he kept on repeating the various names of *Bhagavaan*.

*Sri Engal Aalwaan's Commentary:*

ततः च इति । ऋषिप्रोक्तमामनिर्वचनात् अनादरेण निन्दनार्थं उपेक्षया च भगवन्  
नाम्नाम् उच्चारणम् अकरोत् इति संकीर्तन उक्तिः ।

For every *Naama* of *Bhagavaan*, there is a *Rishi prokta naama nirvachana*, which is the meaning of the name as told by a *Rishi*. *Shishupaala* never gave attention to that. *Shishupaala* only ridiculed and blamed Him. *Gopaala* means "One who protects the *Vedaas*", "One who protects all worlds", these are the *nirvachanas*. But, *Shishupaala* took it as an ordinary cowherd, and started finding defects in Him. But, he kept on repeating *Bhagavaan's naama*.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 13:

तत् च रूपम् उत्फुल्ल पद्म दलामलाक्षमति उज्वल पीत वस्त्र धार्यम् अखिल किरीट केयूर हार कटक आदि शोभितम् उदार (पीवर) चतुर्बाहु शंख चक्र गदाधरम् अति प्ररूढ वैरानुभावात् अटन भोजन स्नान आसन शयन आदिषु अशेष अवस्थान्तरेषु न अन्यत्र उपययावस्य चेतसः ॥ १३ ॥

Bhagavaan's form was coming to him at every stage, when he was roaming around, when he was eating, when he was sitting, when he was sleeping, lying down, Shishupaala was always thinking of Bhagavaan's wonderful form. Bhagavaan's form was with eyes like just bloomed lotus petals, very bright and shiny peetaambara, He was radiant with all the great aabharanaas, keyoora, kataka, haara. He had four arms wearing the wonderful discus, conch and aayudhaas. Because of the hatred developed, all the time, he was thinking of Bhagavaan's form only.

Sri Engal Aalwaan's Commentary:

तत् च इति | तत् च इति मूर्ति ध्यान उक्तिः |

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 14:

ततः तम् एव आक्रोशेषु उच्चारयन् तमेव हृदयेन धारयन् आत्मवधाय यावत् भगवत् हस्त चक्र अंशुमाल उज्वलम् अक्षयतेजस् स्वरूपं ब्रह्म भूतम् अपगत द्वेष आदि दोषं भगवन्तं अद्राक्षीत् ॥ १४ ॥

When he was blaming Him, Shishupaala kept on repeating His names only, and was also thinking in his mind of Bhagavaan's wonderful form only, till the Sudarshana Chakra of Bhagavaan was shining forth very radiantly, like a burning fire, with unparalleled radiance, at that time, when he saw the discus of Bhagavaan coming, all his hatred went away, and he saw saakshaat Bhagavaan at that moment.

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

तावत् च भगवत् चक्रेण आशु व्यापादितः तत् स्मरण अखिल दग्ध सञ्चयः भगवता अन्तम् उपनीतः तस्मिन् एव लयम् उपययौ ॥ १५ ॥

Immediately, Shishupaala was killed by the Sudarshana Chakra of Bhagavaan, and because of remembering Him, he had all his sins destroyed completely. He was killed by Bhagavaan and went and united with Bhagavaan Himself.

Sri Engal Aalwaan's Commentary:

तावत् इति | लयं सायुज्यम् |

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 16:

एतत् तव अखिलं मया अभिहितम् ॥ १६ ॥

O Maitreyar, you asked the doubt about why during Shishupaala's birth itself, he went and attained Saayujya with Bhagavaan. I have told that.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 17:

अयं हि भगवान् कीर्तितः च संस्मृतः च द्वेष अनुबन्धेन अपि अखिल सुर असुरादि दुर्लभं फलं प्रयच्छति, किमुत सम्यक् भक्तिमताम् इति ॥ १७ ॥

Paraasharar says - When someone does the keertana, or samsmruti of Bhagavaan, chanting His name, remembrance of Bhagavaan, or even developing hatred, He gives the fruits which cannot be attained by all the suraas and asuraas by any other means. Those who are highly devoted to Him, what to say about them?

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 18:

वसुदेवस्य तु आनकदुन्दुभेः पौरवी रोहिणी मदिरा भद्रा देवकी प्रौमुखाः बह्व्यः पत्यो अभवन् ॥ १८ ॥

Vasudeva who was also known as Aanakadundubhi had many wives - Pouravee, Rohinee, Madiraa, Bhadraa, Devakee - these are prominent.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 19:

बलभद्र शठ सारण दुर्मद आदीन् पुत्रान् रोहिण्याम् अनकदुन्दुभिः उत्पादयामास ॥ १९ ॥

Rohinee had these sons - Balabhadra, Shatha, Saarana, Durmada and others.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 20:

बलदेवः अपि रेवत्यां विशठ उल्मुकौ पुत्रौ अजनयत् ॥ २० ॥

Baladeva married Revati, and he had two sons - Vishatha and Ulmukha.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 21:

सार्षि मार्षि शिशु सत्य सत्यधृति प्रमुखाः सारण आत्मजाः ॥ २१ ॥

Saaranaa gave birth to Saarshti, Maarshti, Shishu, Satya, Satyadhruti - these are the prominent ones.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 22:

भद्राश्च भद्रबाहु दुर्मद भूत आद्याः रोहिण्याः कुलजाः ॥ २२ ॥

These are all belonging to the vamsha of Rohini - Bhadraashva, Bhadrabaahu, Durdama, Bhoota.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 23:

नन्द उपनन्द कृतक आद्याः मदिरायाः तनयाः ॥ २३ ॥

Madiraa's children were Nanda, Upananda, Krutaka and others.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 24:

भद्रायाः च उपनिधि गदा आद्याः ॥ २४ ॥

Bhadra had Upanidhi, Gada and others as sons.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 25:

वैशाल्यां च कौशिकम् एकम् एव अजनयत् ॥ २५ ॥

Through Vaishaalee, Vasudeva had only one son Koushika.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 26:

आनकदुन्दुभेः देवक्याम् अपि कीर्तिमत् सुषेण उदायु भद्रसेन ऋजुदास भद्रदेवाख्याः  
षट् पुत्राः जज्ञिरे ॥ २६ ॥

In Devaki, Aanakadundubhi had six sons - Keertimaan, Sushena, Udaayu, Bhadrasena, Rujudaasa, Bhadradeva.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 27:

तान् च सर्वान् एव कंसो घातितवान् ॥ २७ ॥

Kamsa killed all of them.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 28:

अनन्तरं च सप्तमं गर्भम् अर्धरात्रे भगवत् प्रहिता योगनिद्रा रोहिण्या जठरम् आकृष्य  
नीतवती ॥ २८ ॥

For the seventh garbha, in the middle of the night, due to the directions of Bhagavaan, Yoganidraa snatched it from her womb and placed it to Rohinee.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 29:

कर्षणात् च असौ अपि संकर्षणाख्याम् अगमत् ॥ २९ ॥

Because she did karshana, which is that she attracted or snatched it, he became known as Sankarshana.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 30:

ततः च सकल जगन्महा तरु मूल भूतो भूत भविष्यत् आदि सकल सुर असुर मुनिजन  
मनसाम् अपि अगोचरो अब्ज भव प्रमुखैः अनल मुखैः प्रणम्य अविनि भार हरणाय  
प्रसादितो भगवान् अनादि मध्य निधनो देवकी गर्भम् अवततार वासुदेवः ॥ ३० ॥

Now, Paraasharar is telling about Krishna avataara. He is like the source tree of the entire world. All the suraas, asuraas, munis, those who are there earlier, or those in the future, none of them can know Him completely through their minds. Chaturmukha Brahma and all the devaas, Agni, Vaayu and others - they all prostrated to Him, and requested Him to come, to incarnate in this world to destroy the evil. Bhagavaan who is

without beginning, middle or end, He was born as Vaasudeva, Sri Krishna, in Devaki.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 31:

तत् प्रसाद विवर्धमान ऊरुमहिमा च योगनिद्रा नन्दगोप पत्न्या यशोदायाः गर्भम्  
अधिष्ठितवती ॥ ३१ ॥

Yoganidraa, whose mahimaa increased due to the grace of Sri Krishna, who was born, entered into Yashoda's garbha, Yashoda who was Nandagopa's wife.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 32:

सुप्रसन्न आदित्य चन्द्र आदि ग्रहम् अव्यालादिभवं स्वस्थ मानसम् अखिलम् एव एतत्  
जगत् अपास्त अधर्मम् अभवत् तस्मिन् च पुण्डरीक नयने जायमाने ॥ ३२ ॥

In Bhaagavata it comes as Jaayamaane Janaardane. Krishna when He was born, when He incarnated, the soorya, chandra and the grahaas were all extremely pleasant, there was no fear of serpents and such, and everyone's mind was extremely pleasant and very joyous. And adharmaa was completely destroyed in this entire world.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 33:

जातेन च तेन अखिलम् एव एतत् सन्मार्गवर्ति जगत् अक्रियत् ॥ ३३ ॥

As soon as He incarnated, the jagat started moving towards the right path, sanmaarga. Means that all the people in this world became dharmishthaas.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 34:

भगवतः अपि अत्र मर्त्य लोके अवतीर्णस्य षोडश सहस्राणि एकोत्तर शत अधिकानि  
भार्याणाम् अभवन् ॥ ३४ ॥

When Bhagavaan incarnated here, in this world, He had 16101 and more wives.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 35:

तासां च रुक्मणी सत्यभामा जांबवती चारुहासिनी प्रमुखा हि अष्टौ पत्नयः प्रधाना  
बभूवुः ॥ ३५ ॥

He had eight prominent wives among them - Rukmani, Satyabhaamaa, Jaambavatee, Chaaruhaasinee and others.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 36:

तासां च अष्टौ अयुतानि लक्षं च पुत्राणां भगवान् अखिल मूर्तिः अनादिमान् अजनयत् ॥  
३६ ॥

In them, He had one lakh and eighty crore sons in all these wives.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 37:

तेषां च प्रद्युम्न चारुदेष्ण साम्ब आदयः त्रयोदश प्रधानाः ॥ ३७ ॥

Among them, thirteen were very prominent, Pradyumna, Chaarudeshna, Saamba.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 38:

प्रद्युम्नः अपि रुक्मिणः तनयां रुक्मवतीं नाम उपयेमे ॥ ३८ ॥

Pradyumna married Rukmi's daughter Rukmavati.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 39:

तस्याम् अनिरुद्धो जज्ञे ॥ ३९ ॥

He had a son by name Aniruddha.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 40:

अनिरुद्धो अपि रुमिण एव पौत्रीं सुभद्रां नाम उपयेमे ॥ ४० ॥

Aniruddha married Rukmi's granddaughter, Subhadraa.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 41:

तस्याम् अस्य वज्रो जज्ञे ॥ ४१ ॥

He had a son by name Vajra.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 42:

वज्रस्य प्रतिबाहुः तस्य अपि सुचारुः ॥ ४२ ॥

Vajra's son was Pratibaahu, whose son was Suchaaru.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 43:

एवम् अनेक शत सहस्र पुरुष संख्यस्य यदु कुलस्य पुत्रसंख्या वर्ष शतैः अपि वक्तुं न शक्यते ॥ ४३ ॥

Like this, the Yadu kula grew without bounds, hundreds of thousands of sons were born, the number of sons born was impossible to even count in hundred years.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 44:

यतो हो श्लोकौ इमौ अत्र चरितार्थौ ॥ ४४ ॥

Two shlokaas are very famous in this regard here.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 45:

तिस्रः कोट्यः सहस्राणाम् अष्ट अशीति शतानि च ।

कुमाराणां गृहाचार्याः चापयोगेषु ये रताः ॥ ४५ ॥

For those sons, the *gruhaachaaryaas* were three crore and eighty-eight lakhs. These *aachaaryaas* were teaching archery to all the sons of *Yadu vamsha*.

[Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 46:](#)

संख्यानं यादवानां कः करिष्यति महात्मनाम् |  
यत्र अयुतानाम् अयुत लक्षणाः ते सदाहुकः ॥ ४६ ॥

This being the case, who can even count the number of *Yaadavaas*? *Ugrasena* is living with lakhs of crores of *Yadus*.

[Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 47:](#)

देवासुरे हता ये तु दैतेयाः सुर बहाबलाः |  
उत्पन्नाः ते मनुष्येषु जन उपद्रव कारिणः ॥ ४७ ॥

*Daiteyaas*, *Diti's* sons, who were killed in the *Deva asura yuddha*, were all born among humans in order to ill treat all of the humans, and cause *upadrava*, to torture them.

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

देवासुरे इति | देवासुरे युद्धे |

[Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 48:](#)

तेषाम् उत्सादनार्थाय भुवि देवाः यदोः कुले |  
अवतीर्णाः कुलशतं यत्र एकाभ्याधिकं द्विज ॥ ४८ ॥

In order to kill those *daiteyaas* who were born among humans, the *devaas* were also born here, in the *Yadukula*. Their *kulaas* themselves are a hundred and more.

[Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 49:](#)

विष्णुः तेषां प्रमाणे च प्रभुत्वे च व्यवस्थितः |  
निदेश स्थायिनः तस्य ववृधुः सर्व यादवाः ॥ ४९ ॥

Vishnu was established as controlling them, ruling them. He was the Lord. Following His orders, all the *Yaadavaas* prospered a lot.

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

विष्णुः इति | प्रमाणे प्रतिकार्यं निर्णयि |

*Pramaana* is told as what all everyone should do.

[Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 50:](#)

इति प्रसूतिं वृष्णीनाम् यः श्रुणोति नरः सदा |  
स सर्वैः पातकैः मुक्तो विष्णुलोकं प्रपद्यते ॥ ५० ॥



One who reads about and listens to this *Vrushni vamsha*, all his sins will be destroyed, and he will attain *Vishnu Loka*. This is the *phala* told for listening to this particular chapter, the *vamsha anucharita* of this *Vrushni vamsha*.

This concludes Chapter 15.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे पञ्चदशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे विष्णुचितीय व्याख्याने चतुर्थे अंशे पञ्चदशो अध्यायः ॥

॥ अथ षोडशो अध्यायः ॥

**Durvasu's Vamsha**

Now, Chapter 16.

[Sri Vishnu Puraana, Amsha 4, Chapter 16, Shloka 1:](#)

श्री पराशरः -

इति एष समासः ते यदोः वंशः कथितः ॥ १ ॥

Sri Paraasharar - I have briefly told you about the *Yadu vamsha*, thus.

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

इति इति | एषः यदोः वंशः ते समासतः कथितः |

[Sri Vishnu Puraana, Amsha 4, Chapter 16, Shloka 2:](#)

अथ दुर्वासोः वंशम् अवधारय ॥ २ ॥

Now, I will tell you about *Durvasu's vamsha*. Listen carefully.

[Sri Vishnu Puraana, Amsha 4, Chapter 16, Shloka 3:](#)

दुर्वासोः वह्निः आत्मजः वह्नेः भार्गः भार्गत् भानुः ततः च त्रयीसानुः तस्मात् च करंदमः तस्य अपि मरुत्तः ॥ ३ ॥

*Durvasu* had *Vanhi* as the son. *Vanhi* had *Bhaarga*. *Bhaarga* had *Bhaanu*. Then *Trayeesaanu*, then *Karandama*. Then *Marut*.

[Sri Vishnu Puraana, Amsha 4, Chapter 16, Shloka 4:](#)

सः अनपत्यो अभवत् ॥ ४ ॥

*Marut* did not have any children.

[Sri Vishnu Puraana, Amsha 4, Chapter 16, Shloka 5:](#)

ततः च पौरवं दुष्यन्तं पुत्रम् अकल्पयत् ॥ ५ ॥

Dushyanta belonging to Puru Vamsha was taken, as his own.

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

एवं ययाति शापात् तत् वंशः पौरवम् एव वंशं समाश्रितवान् ॥ ६ ॥

Because of Yayaati shaapa, they took from Paurava Vamsha, and continued as Paurava Vamsha.

This concludes Chapter 16.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे षोडशो अध्यायः ॥

॥ इति श्री विष्णुपुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे षोडशो अध्यायः ॥

**॥ अथ सप्तदशो अध्यायः ॥**

**Druhyu's vamsha**

Now, Chapter 17.

Sri Vishnu Puraana, Amsha 4, Chapter 17, Shloka 1:

श्री पराशरः -

द्रुह्योऽस्तु तनयो बभ्रुः ॥ १ ॥

Sri Paraasharar - Druhyu had a son Babhru.

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

बभ्रुः सेतुः ॥ २ ॥

Babhru's son was Setu.

Sri Vishnu Puraana, Amsha 4, Chapter 17, Shloka 3:

सेतुपुत्र आरब्धनामा ॥ ३ ॥

Setu had a son by name Aarabdha.

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

आरब्धस्य आत्मजो गान्धारः गान्धारस्य धर्मः धर्मात् घृतः घृतात् दुर्दमः ततः प्रचेताः ॥ ४ ॥

Aarabdha had a son Gaandhaara. Then Dharma, then Ghruta, then Durdama, then Prachetas.

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

प्रचेतसः पुत्रः शतधर्मः बहुलानाम् म्लेच्छानाम् उदीच्यानाम् आधिपत्यम् अकरोत् ॥ ५ ॥

॥

Prachetas' son Shatadharm was ruling over the mlecchaas, those living in the northern part.

प्र श्री एंगल आलवान'स कमेंटरी:

चेतस इति | द्रुह्यु वम्श्यः प्रचेतसः पुत्रः म्लेच्छानाम् आधिपत्यम् अकरोत् ॥

This completes Chapter 17.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे सप्तदशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे सप्तदशो अध्यायः ॥

**॥ अथ अष्टादशो अध्यायः ॥**

**Anu's vamsha**

Now, Chapter 18.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 1:

श्री पराशरः -

ययातेः चतुर्थ पुत्रस्य अनोः सभानल चक्षुः परमेषु सज्ञात् त्रयः पुत्राः बभूवुः ॥ १ ॥

Yayaati's fourth son was Anu. Who had three sons - Sabhaanala, Chakshi, Parameshu.

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

सभानलपुत्रः कालानलः ॥ २ ॥

Sabhaanala had a son Kaalaanala.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 3:

कालानलात् सृञ्जयः ॥ ३ ॥

Kaalaanala's son was Srunjaya.

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

सृञ्जयात् पुरन्जयः ॥ ४ ॥

Srunjaya's son was Puranjaya.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 5:

पुरञ्जयात् जनमेजयः ॥ ५ ॥

Puranjaya's son was Janamejaya.

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

तस्मात् महाशालः ॥ ६ ॥

His son was Mahaashaala.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 7:

तस्मात् च महामनाः ॥ ७ ॥

He had a son Mahaamanaa.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 8:

तस्मात् उशीनर तितिक्षु द्वौ पुत्रौ उत्पन्नौ ॥ ८ ॥

He had two sons - Usheenara and Titikshu.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 9:

उशीनरस्य अपि शिबि नृग नव कृमि वर्माख्याः पञ्च पुत्रा बभूवुः ॥ ९ ॥

Usheenaras had five sons - Shibi, Nruga, Nava, Krimi, Varma.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 10:

पृषदर्भ सुवीर केकय भद्रकाः चत्वारः शिबि पुत्राः ॥ १० ॥

Shibi had four sons - Prushadarbha, Suveera, Kekaya, Bhadraka.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 11:

तितिक्षोः अपि रुशद्रथः पुत्रो अभूत् ॥ ११ ॥

Titikshu had a son Rushadratha.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 12:

तस्यापि हेमः हेमस्य अपि सुतपाः सुतपसः च बलिः ॥ १२ ॥

Rushadratha had a son Hema, then Sutapaa, then Bali.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 13:

यस्य क्षेत्रे दीर्घतमसा अङ्ग वङ्ग कलिङ्ग सुह्य पौण्ड्राख्यं बालेयं क्षत्रमजन्यत ॥ १३ ॥

They are called Baaleya Kshatriyaas, as they were born in Bali's land.

Deerghatamas had all these people there - Anga, Vanga, Kalinga, Suhma and Poundra.

Sri Engal Aalwaan's Commentary:

यस्य इति । बालेयं बलेः क्षेत्रजम् ।

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 14:

तत् नाम सन्तति संज्ञाः च पञ्च विषयाः बभूवुः ॥ १४ ॥

Five countries were named after them - these five children.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 15:

अङ्गात् अनपानः ततो दिविरथः तस्मात् धर्मरथः ॥ १४ ॥

From Anga, Anapaana was born, then Diviratha, then Dharmaratha.

[Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 16:](#)

*ततः चित्ररथः रोमपाद संज्ञा ॥ १६ ॥*

He had a son by name Chitraratha, who was also called Romapaada.

[Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 17:](#)

*यस्य दशरथो मित्रं जज्ञे ॥ १७ ॥*

Dasharatha was a friend of Romapaada.

[Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 18:](#)

*यस्य अज पुत्रो दशरथः शान्तां नाम कन्याम् अनपत्यस्य दुहितृत्वे युयोज ॥ १८ ॥*

Dasharatha who was son of Aja, had a daughter by name Shaantaa.

Romapaada did not have children, so he gave his daughter Shaantaa as adopted daughter of Romapaada.

[Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 19:](#)

*रोमपादात् चतुरङ्गः तस्मात् पृथुलाक्षः ॥ १९ ॥*

Then, Romapaada had a son Chaturanga, then Pruthulaaksha.

There are a few more shlokaas in this chapter, which we see next.

[Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 20:](#)

*ततः चम्पः यः चम्पां निवेशयामास ॥ २० ॥*

Pruthulaaksha's son was Champa, who lived in the city of Champaa.

[Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 21:](#)

*चम्पस्य हर्यङ्गो नाम आत्मजो अभूत् ॥ २१ ॥*

Champa had a son by name Haryanga.

[Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 22:](#)

*हर्यङ्गात् भद्ररथः भद्ररथात् बृहद्रथः बृहद्रथात् बृहत्कर्मा बृहत्कर्मणः च बृहद्भानुः*

*तस्मात् च बृहन्मनाः बृहन्मनसो जयद्रथः ॥ २२ ॥*

From Haryanga, Bhadraratha, then Bruhadratha, then Bruhatkarmaa, then Bruhatbhaanu, then Bruhanmanas, then Jayadratha.

[Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 23:](#)

*जयद्रथो ब्रह्मक्षत्रान्तराल संभूत्यां पत्न्यां विजयं नाम पुत्रम् अजीजनत् ॥ २३ ॥*

Jayadratha's wife was born to a Brahmin and Kshatriya parents. In that wife, Jayadratha had a son by name Vijaya.

Sri Engal Aalwaan's Commentary

जयद्रथ इति | ब्रह्मक्षत्रान्तराल संभूत्यां प्रातिलोम्येन ब्रह्मक्षत्रसंकरजातायां पत्यां  
विजयाख्यं पुत्रमजीजनम् | अतो विजयाद्याः सूताः |

Braahmana kanyaa and Kshatriya purusha - their son is called as Soota.  
Therefore, Vijaya and others are Sootaas.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 24:

विजयः च धृतिं पुत्रम् अवाप ॥ २४ ॥

Vijaya had a son by name Dhriti.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 25:

तस्य अपि धृतव्रतः पुत्रो अभूत् ॥ २५ ॥

He had a son Dhritavrata.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 26:

धृतव्रतात् सत्यकर्मा ॥ २६ ॥

Dhritavrata had a son Satyakarma.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 27:

सत्यकर्मणः तु अतिरथः ॥ २७ ॥

Satyakarma had a son by name Atiratha.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 28:

यो गङ्गां गतो मञ्जूषागतं पृथापविद्धं कर्णं पुत्रम् अवाप ॥ २८ ॥

Atiratha went to Gangaa, and saw that which came in a box, which was left in the Gangaa waters by Pruthaa, Karna who was in that box.

Sri Engal Aalwaan's Commentary

य इति | पृथापविद्धम् पृथया कुन्त्या, अपविद्धं परित्यक्तम् | \* माता पितृभ्याम् उत्सृष्टं  
तयोः अन्यरतेण वा | यं पुत्रं प्रतिगृह्णीत्यात् अपविद्धः स उच्यते | इति स्मृतेः |

Karna was deserted by Pruthaa, and put in a box and left in the Gangaa.  
He is said to be an Apavidhha as per the shaastraas.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 29:

कर्णात् वृषसेनः इति एतत् अन्ता अङ्गवंश्याः ॥ २९ ॥

These are all called as Anga vamshyaas. Karna had a son by name  
Vrushasena.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 30:

ततः च पूरुवंशं श्रोतुम् अर्हसि ॥ ३० ॥

Now, I will tell you Pooruvamsha.

This completes Chapter 18.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे अष्टादशो अध्यायः ॥

॥ इति श्री विष्णुपुराण व्याख्याने श्री विष्णुचित्तीये चतुर्थे अंशे अष्टादशो अध्यायः ॥

॥ अथ एकोनविंशोऽध्यायः ॥

**Puru Vamsha**

Now, Chapter 19.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 1:

श्री पराशरः -

पूरोः जनमेयजः तस्य अपि प्रचिन्वान् प्रचिन्वतः प्रवीरः प्रवीरात् मनस्युः मनस्योः च  
अभयदः तस्यापि सुद्युः सुद्योः बहुगतः तस्यापि संयातिः संयातेः अहंयातिः ततो रौद्राश्वः  
॥ १ ॥

Sri Paraasharar - Puru had a son Janamejaya, whose son was Prachinvaan. His son was Praveera. Then Manasyu, Abhayada, then Sudyu, then Bahugata, then Samyaati, then Ahamyaaati, then Roudraashva.

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

ऋतेषु कक्षेषु स्थण्डिलेषु कृतेषु जलेषु धर्मेषु धृतेषु स्थलेषु सत्रतेषु वनेषु नामानो  
रौद्राश्वशस्य दश पुत्रा बभूवुः ॥ २ ॥

Roudraashva had ten sons - Ruteshu, Kaksheshu, Sthandileshu, Kruteshu, Jaleshu, Dharmeshu, Dhruvateshu, Sthaleshu, Sannaateshu, Vaneshu.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 3:

ऋतेषु अरन्तिनारः पुत्रो अभूत् ॥ ३ ॥

Ruteshu had a son Antinaara.

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

सुमतिम् अप्रतिरथं ध्रुवं चाप्यन्तिनारः पुत्रान् अवाप ॥ ४ ॥

Antinaara had sons Sumati, Apratiratha, Dhruva.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 5:

अप्रतिरथस्य कण्वः पुत्रो अभूत् ॥ ५ ॥

Apratiratha had a son Kanva.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 6:](#)

तस्यापि मेधातिथिः ॥ ६ ॥

He had a son *Medhaatithi*.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 7:](#)

यतः कण्वायना द्विजा बभूवुः ॥ ७ ॥

*Medhaatithi's* descendants were *Kanvaayinaas*, who were *Brahmins*.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 8:](#)

अप्रततिरथस्य अपरः पुत्रो अभूत् ऐलीनः ॥ ८ ॥

*Apratiratha* had another son by name *Aileena*.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 9:](#)

ऐलीनस्य दुष्यन्ताद्याः चत्वारः पुत्रा बभूवुः ॥ ९ ॥

*Aileena* had four sons - *Dushyanta* and others.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 10:](#)

दुष्यन्तात् चक्रवर्ती भरतो अभूत् ॥ १० ॥

*Dushyanta* had a son *Bharata*, who became a *Chakravarthi*.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 11:](#)

यन्नाम हेतुः देवैः श्लोको गीयते ॥ ११ ॥

In his name, there is a shloka being sung by the *Devaas*, Gods.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 12:](#)

माता भस्त्रा पितुः पुत्रो येन जातः स एव सः |

भरस्व पुत्रं दुष्यन्त मावमंस्थाश्शकुन्तलाम् ॥ १२ ॥

Mother is like a sack made of skin. One who is born to a father, the son belongs to the father only. So, they told *Dushyanta*, do take care of him, you are the one responsible for him. You are the father, don't disrespect *Shakuntalaa*.

[Sri Engal Aalwaan's Commentary](#)

माता इत्यादि | भस्त्रा चर्मधृतिः तत् स्थानीया माता | धृतौ निक्षिप्तं द्रव्यं न धृतेः, किं तु निक्षेप्तुः एव | एवं जनयितुः एव पुत्रः, न मातुः | स एव सः तत् बीजोपादान रूपत्वात् देहस्य | अतः स्वपुत्रं भरेति भरत नाम निरुक्तिः |

If an object is kept in a sack, that object belongs to the person who kept it there. It does not belong to the sack. That is how the name *Bharata* got formed.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 13:](#)



रेतोधाः पुत्रं नयति नरदेव वमक्षयात् ।  
 त्वं चास्य धाता गर्भस्य सत्यमाह शकुन्तला ॥ १३ ॥

The son helps the father not to go to *naraka*, O King. Son prevents father from falling into *Yama's* hands. *Shakuntalaa* is telling the truth - you are the one who is the father of the child that is in her womb.

Sri Engal Aalwaan's Commentary

रेतोधा इति । पुरा बीज क्षेत्रिणो पुत्रविषये विवादे यम सभायां पुत्रं, रेतोधाः गर्भस्य आधाता एव नयति स्म स्वीचक्रे, न ति क्षेत्री । अस्य च गर्भस्य त्वम् आधाता, अतः तव अयम् पुत्र इति सत्यम् आह शकुन्तला ।

There was a discussion regarding whom the son belongs to, the father or the mother. It is to one who gives the *retas*, the father. It does not belong to the mb of *Shakuntalaa* mother. You are the one who is the father of this the child in the womb.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 14:

भरतस्य पत्नी त्रये नव पुत्राः बभूवुः ॥ १४ ॥

*Bharata* had three wives, and nine sons through them.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 15:

नैते मम अनुरूपा इति अभिहिताः तन्मातरः परित्यागभयात् तत् पुत्रान् जघ्नुः ॥ १५ ॥

*Bharata* said that they do not resemble him, and the wives got scared that he may desert them, so they killed the children.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 16:

ततः अस्य वितथे पुत्र जन्मनि पुत्रार्थिनो मरुत्सोमयाजिनो दीर्घतमसः पाष्यपास्त बृहस्पति वीर्यात् उतथ्यपत्यां समतायां समुत्पन्नो भरद्वाजाख्यः पुत्रो मरुत्भिः दत्तः ॥ १६ ॥

When *Bharata* was not able to have a son, all his efforts got wasted, and he wanted to have a son, he performed a *yaaga* called *Marutsoma*, the *Maruts* gave him a son by name *Bharadvaaja*.

Sri Engal Aalwaan's Commentary

तत इति । दीर्घतमस इति । बृहस्पतेः अग्रजस्य उतथ्यस्य पत्याः ममताख्याया गर्भे उतथ्यनिषिक्ते दीर्घतमस् संज्ञे मुनौ तिष्ठति एव बृहस्पतिः च काम अभिभूतः चौर्येण स्ववीर्यं न्यषिञ्चत् । तत् गर्भस्थेन औतप्येन स्वपादपश्चात् भागेन मातुर योनि निष्कासितं भुवि पतितम् । ततः स तु गर्भस्य औतथ्यो बृहस्पतिना अन्धो भव इति शप्तो दीर्घतमा जातः । तं तु भुवि पतित बृहस्पतिवीर्यजं बालं वीक्ष्य तौ पितरौ ममताबृहस्पती द्वाम्यास्तावाभ्यां जनितत्वात् द्वाजमिमं त्वं भर बिभृहीत्यन्योन्यम् उक्त्वा तं पुत्रं त्यक्त्वा यद्गतौ, अतो भरद्वाजाख्यः सः ।

*Bruhaspati's elder brother was Utatthya. Utatthya's wife was Mamataa. Mamataa was pregnant with Utatthya. The child in the womb of Mamataa was going to get the name Deerghatamas. Bruhaspati united with Mamataa, attracted by her pleasure, due to kaama. Utatthya's son was Outatthya, who was already in the womb of Mamataa, that child in the womb threw away Bruhaspati's veerya from the back of the foot, and that veerya fell on the earth. Then Bruhaspati gave him a curse that you become blind. That is why he was called Deerghatamas. That Bruhaspati veerya which fell down on the ground, became a child, on seeing that, that child which was born from two fathers - Bruhaspati and Utatthya, he tells Mamataa to take care of this child who was born from two fathers; she also tells Bruhaspati to bear him, and they both leave him. That is why he is called Bharadvaaja, Dvaajam bhara.*

*Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 17:*

*तस्य अपि नाम निर्वचन श्लोकः पठ्यते ॥ १७ ॥*

How his name came into being is explained in this shloka.

*Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 18:*

*मूढे भर द्वाजमिमं भर द्वाजं बृहस्पते |*

*यातौ यदुक्त्वा पितरौ भरद्वाजः ततः स्वयम् ॥ इति ॥ १८ ॥*

Bruhaspati tells Mamataa to take care of this Dvaaja. She tells Bruhaspati to take care. Both of them left him, so he was called as Bharadvaaja.

*Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 19:*

*भरद्वाजस्य तस्य वितथे पुत्र जन्मनि मरुद्भिः दत्तः ततो वितथसंज्ञाम् अवाप ॥ १९ ॥*

Because Bharata was not able to get a son, Bharadvaaja was given to them, so he was called Vitatha, being given by Maruts.

*Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 20:*

*वितथस्य अपि मन्युः पुत्रो अभवत् ॥ २० ॥*

Vitatha had a son Manyu.

*Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 21:*

*बृहत्क्षत्र महावीर्यं नगर गर्गा अभवन् मन्यु पुत्राः ॥ २१ ॥*

Manyu's sons were Bruhatkshatra, Mahaaveerya, Nagara, Garga.

*Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 22:*

*नगरस्य संकृतिः संकृतेः गुरुप्रीति रन्तिदेवौ ॥ २२ ॥*

Nagara had son Sankruti, who had two sons Gurupreeti, Rantideva.

*Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 23:*

**गर्गात् शनिः ततः च गाग्यास्शैन्याः क्षत्रोपेता द्विजातयो बभूवुः ॥ २३ ॥**

Garga had a son Shini, from him, Gaargyas, or Shainyaas, who were the descendants - they were Kshatriyaas by birth, but they became Brahmins.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 24:**

**महावीर्यात् च दुरुक्षयो नाम पुत्रो अभवत् ॥ २४ ॥**

Mahaaveerya had a son Durukshaya.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 25:**

**तस्य त्रय्यारुणिः पुष्करिणः कपिश्च पुत्रत्रयम् अभूत् ॥ २५ ॥**

He had three sons Trayyaaruni, Pushkarina and Kapi.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 26:**

**तत् च पुत्रत्रितम् अपि पश्चात् विप्रातम् उपजगाम ॥ २६ ॥**

All these three sons became Brahmins.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 27:**

**बृहत्क्षत्रस्य सुहोत्रः ॥ २७ ॥**

Bruhatkshatra had a son Suhotra.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 28:**

**सुहोत्रात् हस्ती य इदं हस्तिनपुरम् आवासयामास ॥ २८ ॥**

Suhotra had a son Hastee, who lived in a place called Hastinapura.

**Sri Engal Aalwaan's Commentary**

**सुहोत्रात् इति | यः इदं हस्तिनपुरं यः इदं धर्मक्षेत्रं यः अयं सांप्रतम् इति च निर्देशलिङ्गैः  
परीक्षित् राज्य काले हस्तिनपुरासन्नकुरुक्षेत्रे तेन इदं पुराणम् उक्तम् इति गम्यते |**

This is the same where the Puraana was told, in the Kurukshetra which is near Hastinapura, the Puraana was told during Pareekshit's time. This is the Dharmakshetra.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 29:**

**अजमीढ द्विजमीढ पुरुमीढाः त्रयो हस्तिनः तनयाः ॥ २९ ॥**

Hastee had three sons - Ajameedha, Dvijameedha, Purumeedha.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 30:**

**अजमीढात् कण्वः ॥ ३० ॥**

Ajameedha had a son Kanva.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 31:**

**कण्वात् मेघातिथिः ॥ ३१ ॥**

Kanva had a son Medhaatithi.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 32:](#)

यतः कण्वायना द्विजाः ॥ ३२ ॥

Their descendants were Brahmins, called Kaanvaayanaas.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 33:](#)

अजमीढस्य अन्यः पुत्रो बृहदिषुः ॥ ३३ ॥

Ajameedha had another son called Bruhadishu.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 34:](#)

बृहदिषोः बृहद्धनु बृहद्धनुषः च बृहत्कर्मा ततः च जयद्रथः तस्मात् अपि विश्वजित् ॥ ३४ ॥

Bruhadishu had Bruhaddhanu, then Bruhatkarmaa, then Jayadratha, then Vishvajit.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 35:](#)

ततः च सेनजित् ॥ ३५ ॥

Then was Senajit.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 36:](#)

रुचिराश्व काश्य दृढहनु वत्सहनु संज्ञाः सेनजितः पुत्राः ॥ ३६ ॥

Senajit had sons Ruchiraashva, Kaashya, Drudhahanu, Vatsahanu.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 37:](#)

रुचिराश्व पुत्रः पृथुसेनः पृथुसेनात् पारः ॥ ३७ ॥

Ruchiraashva had son Pruthusena, then Paara.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 38:](#)

पारात् नीलः ॥ ३८ ॥

Paara had a son Neela.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 39:](#)

तस्य एकशतं पुत्राणां ॥ ३९ ॥

Neela had 101 sons.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 40:](#)

तेषां प्रधानः कांपिल्याधिस्मरः ॥ ४० ॥

Among them, prominent is Samara, who was king of Kaampilya.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 41:](#)

**समरस्य अपि पार सुपार सदश्वः त्रयः पुत्राः ॥ ४१ ॥**

Paara, Supaara and Sadashva were three sons of Samara.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 42:**

**सुपारात् पृथुः पृथोः सुकृतेः विभ्राजः ॥ ४२ ॥**

Supaara had a son Pruthu, whose son was Sukrutu, whose son was Vibhraaja.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 43:**

**तस्मात् च अणुहः ॥ ४३ ॥**

His son was Anuha.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 44:**

**यः शुकदुहितरं कीर्तिं नाम उपयेमे ॥ ४४ ॥**

Anuha married Shuka's daughter Keerthi.

**Sri Engal Aalwaan's Commentary**

य इति | शुकदुहितरं व्यासपुत्र दुहितरम् | यथा हरिवंशे वायव्ये च \* पराशरकुलोत्पन्नः शुको नाम महायशाः | व्यासात् अरण्यां संभूतो विधूमो अग्निरेव ज्वलन् | स तस्यां पितृकन्यायां पीवर्यां जनयिष्यति | कृष्णं गौरं प्रभुं शंभुं तथा भूरिश्रुतं जयम् | कन्यां कीर्तिमतीं षष्ठीं योगिनीं योगमातरम् | ब्रह्मदत्तस्य जननीं महिषीम् अणुहस्य च | इति |  
Vyaasa's son Shuka, his daughter Keerthi. This is told in Harivamsha and Vaayu Puraana. In Paraashara's kula, there is a mahaan born as Shuka. He was radiant like fire, without any smoke; he was born from Arani from Vyaasa. In Peevari, he had Krushna, Goura, Prabhu, Shambhu, Jaya. Jaya was very well read. He had a daughter Keertimati, who was a Yogini. Keertimati's son was Brahmadata. Keertimati was the wife of Anuha.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 45:**

**अणुहात् ब्रह्मदत्तः ॥ ४५ ॥**

Anuha had a son Brahmadata.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 46:**

**ततः च विश्वक्सेनः तस्मात् उक्सेनः ॥ ४६ ॥**

Then was Vishvaksena, then Uksena.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 47:**

**भल्लाभः तस्य च आत्मजः ॥ ४७ ॥**

His son was Bhallaabha.

**Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 48:**

द्विजमीढस्य तु यवीनर संज्ञः पुत्रः ॥ ४८ ॥

Dvijameedha had a son Yaveenara.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 49:

तस्य अपि ध्रुतिमान् तस्मात् च सत्यध्रुतिः ततः च दृढनेमिः तस्मात् च सुपार्श्वः ततः  
सुमतिः ततः च सन्नतिमान् ॥ ४९ ॥

He had a son Dhrutimaan, then Satyadhruiti, then Dhrudhanemi, then Supaarshva, then Sumati, then Sannatimaan.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 50:

सन्नतिमतः कृतः पुत्रो अभूत् ॥ ५० ॥

Sannatimaan had son Kruta.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 51:

यं हिरण्यनाभो योगमध्यापयामास ॥ ५१ ॥

Kruta was taught Yoga by Hiranyanaabha.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 52:

यः चतुर्विंशतिं प्राच्यसामगानां संहिताः चकार ॥ ५२ ॥

24 Samhitaas of Praachyasaamagaas - he created, he did pravartana.

Sri Engal Aalwaan's Commentary

य इति | प्राच्यसामगानां चतुर्विंशति संहिताः यः चकार |

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 53:

कृताच्चोत्पायुधः ॥ ५३ ॥

Kruta had son Ugraayudha.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 54:

येन प्राचुर्येण नीपक्षयः कृतः ॥ ५४ ॥

In his prowess, the Neepa race of the Kshatriyaas was destroyed.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 55:

उग्रायुधात् क्षेम्यः क्षेम्यात् सुधीरः तस्मात् रिपुंजयः तस्मात् च बहुरथः इति एते पौरवाः  
॥ ५५ ॥

These are the kings in Purus vamsha, the Pauravaas. From Ugraayudha, Kshemya. Then Sudheera, then Ripunjaya, then Bahuratha.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 56:

अजमीढस्य नलिनी नाम पत्नी तस्यां नील संज्ञः पुत्रो अभवत् ॥ ५६ ॥

Ajameedha had a wife by name Nalinee, through whom he had a son Neela.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 57:](#)

*तस्मात् अपि शान्तिः शान्तेः सुशान्तिः सुशान्तेः पुरन्जयः तस्मात् च ऋक्षः ॥ ५७ ॥*

His son was Shaanti, then Sushaanti, then Puranjaya, then Ruksha.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 58:](#)

*ततः च हर्यश्वः ॥ ५८ ॥*

Ruksha's son was Haryashva.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 59:](#)

*तस्मात् मुद्गल सृजय बृहदिशु यवीनर कांपिल्य संज्ञा पंचानामेव तेषां विषयाणां  
रक्षणायालमेते मत्पुत्रा इति पित्रा अभिहिताः पाञ्चालाः ॥ ५९ ॥*

Haryashva had five sons - Mudgala, Srunjaya, Bruhadishu, Yaveenara, Kaampilya. When they were born, the father said that he had five countries, and these sons are capable of protecting the five countries, so they came to be known as Paanchaalaas.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 60:](#)

*मुद्गलाः च मौद्गल्याः क्षत्रोपेता द्विजातयो बभूवुः ॥ ६० ॥*

Mudgala's descendants were Moudgalyaas, who, though born in Kshatriya race, they became Brahmins.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 61:](#)

*मुद्गलात् हर्यश्वः ॥ ६१ ॥*

Mudgala had a son Haryashva.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 62:](#)

*हर्यश्वत् दिवोदासो अहल्या च मिथुनमबूत् ॥ ६२ ॥*

Haryashva had twins Divodaasa and Ahalyaa.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 63:](#)

*शरद्वतः च अहल्यायां शतानन्दो अभवत् ॥ ६३ ॥*

Sharadvata, (Gautama) and Ahalyaa had a son Shataananda.

[Sri Engal Aalwaan's Commentary](#)

*शरद्वत इति | शरद्वान् गौतमः तस्मात् |*

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 64:](#)

*शतानन्दात् सत्यधृतिः धनुर्वेदान्तगो जज्ञे ॥ ६४ ॥*

Shataananda had a son Satyadhruti, who had mastered the Dhanurveda.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 65:

सत्यध्रुतेः वराप्सरसम् उर्वशीं दृष्ट्वा रेतः स्कत्रं शरास्तंबे पपात ॥ ६५ ॥

Satyadhruti, once when he saw Urvashi, the retas came and fell on sara grass.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 66:

तत् च द्विधागतम् अपत्यद्वयं कुमारः कन्या च अभवत् ॥ ६६ ॥

That became separated into two parts, and a boy and girl were born from that.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 67:

तौ च मृगयाम् उपयातः शन्तनुः दृष्ट्वा कृपया जग्राह ॥ ६७ ॥

Shantanu who had come for hunting, he saw these two children, and out of compassion, took the children with him.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 68:

ततः कुमारः कृपः कन्या च अश्वत्थाम्नो जननी कृपी द्रोणाचार्यस्य पत्नी अभवत् ॥ ६८ ॥

That boy and girl were Krupa and Krupi. Krupi married Dronaachaarya and gave birth to Ashvatthaama.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 69:

दिवोदासस्य पुत्रो मित्रायुः ॥ ६९ ॥

Divodaasa's son was Mitraayu.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 70:

मित्रायोः च्यवनो नाम राजा ॥ ७० ॥

Mitraayu's son was Chyavana, who was a king.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 71:

च्यवनात् सुदासः सुदासात् सौदासः सौदासात् सहदेवः तस्य अपि सोमकः ॥ ७१ ॥

Chyavana had a son Sudaasa, who had a son Soudaasa, then Sahadeva, then Somaka.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 72:

सोमकात् जन्तुः पुत्रशत ज्येष्ठो अभवत् ॥ ७२ ॥

Somaka had a son Jantu, who was eldest of a hundred children.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 73:

तेषां यवीयान् पृषतः प्रषतात् द्रुपदः तस्मात् च दृष्टद्युम्नः ततो दृष्टकेतुः ॥ ७३ ॥



The youngest among them was *Prushata*, who had a son *Drupada*.  
*Drupada's* son was *Drushtadyumna*, whose son was *Drushtaketu*.

*Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 74:*

*अजमीढस्य अन्यो ऋक्षनामा पुत्रो अभवत् ॥ ७४ ॥*

*Ajameedha* had another son *Ruksha*.

*Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 75:*

*तस्य संवरणः ॥ ७५ ॥*

He had a son *Samvarana*.

*Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 76:*

*संवरणात् कुरुः ॥ ७६ ॥*

*Samvarana's* son was *Kuru*.

*Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 77:*

*य इदं धर्मक्षेत्रं कुरुक्षेत्रं चकार ॥ ७७ ॥*

*Kuru* is the one who created this *Dharmakshetra Kurukshetra*.

*Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 78:*

*सुधनुः जहनुपरीक्षित्प्रमुखाः कुरोः पुत्राः बभूवुः ॥ ७८ ॥*

*Sudhanu, Jahnu, Pareekshit* are all prominent children of *Kuru*.

*Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 79:*

*सुधनुषः पुत्रः सुहोत्रः तस्मात् च्यवनः च्यवनात् कृतकः ॥ ७९ ॥*

*Sudhanu* had son *Suhotra*. Whose son was *Chyavana*, whose son was *Krutaka*.

*Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 80:*

*ततः च उपरिचरो वसुः ॥ ८० ॥*

Whose son was *Uparichara Vasu*.

*Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 81:*

*बृहद्रथ प्रत्यग्र कुशांब कुचेल मात्स्य प्रमुखाः वसोः पुत्राः सप्त अजायन्त ॥ ८१ ॥*

*Vasu* had seven children, among them, the prominent ones are *Bruhadratha, Pratyagra, Kusaambha, Kuchela* and *Maatsya*.

*Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 82:*

*बृहद्रथात् कुशाग्रः कुशाग्रात् वृषभः वृषभात् पुष्पवान् तस्मात् सत्यहितः तस्मात् सुधन्वा तस्य च जतुः ॥ ८२ ॥*

Bruhadratha had a son *Kushaagra*, whose son was *Vrushabha*, whose son was *Pushpavaan*, whose son was *Satyahita*, whose son was *Sudhanvaa*, then *Jatu*.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 83:](#)

**बृहद्रथात् च अन्यः शकलद्वय जन्मा जरया संधितो जरासंध नामा ॥ ८३ ॥**

From *Bruhadratha*, a child was born of two parts, there was a demoness by name *Jaraa*, who joined both of them, and *Jaraasandha* was born.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 84:](#)

**तस्मात् सहदेवः सहदेवात् सोमपः ततः च श्रुतिश्रवाः ॥ ८४ ॥**

He had a son *Sahadeva*, then *Somapa*, then *Shrutishrava*.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 85:](#)

**इति एते मया मागधा भूपालाः कथिताः ॥ ८५ ॥**

These are the *Maagadha* kings, and I have told you their details.

This completes Chapter 19.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे एकोनविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे एकोनविंशो अध्यायः ॥

**॥ अथ विंशोऽध्यायः ॥**

***Shantanu's Vamsha***

Now, Chapter 20.

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 1:](#)

**श्री पराशरः -**

**परीक्षितः च जनमेजय श्रुतसेन अग्रसेन भीमसेनाः चत्वारः पुत्राः ॥ १ ॥**

*Sri Paraasharar* - From *Pareekshit*, four sons were born - *Janamejaya*, *Shrutasena*, *Ugrasena* and *Bheemasena*.

[Sri Engal Aalwaan's Commentary](#)

**परीक्षित इति | परीक्षितः कुरुपुत्रात् |**

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 2:](#)

**जह्नोः तु सुरथो नाम आत्मजो बभूव ॥ २ ॥**

*Jahnu* had a son by name *Suratha*.

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 3:](#)

तस्य अपि विदूरथः ॥ ३ ॥

He had a son Vidooratha.

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 4:](#)

तस्मात् सार्वभौमः सार्वभौमात् जयत्सेनः तस्मात् आराधितः ततः च अयुतायुः अयुतायोः  
अक्रोधनः ॥ ४ ॥

Then Saarbavhouma, then Jayatsena, then Aaraadhita, then Ayutaayu and then Akrodhana.

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 5:](#)

तस्मात् देवातिथिः ॥ ५ ॥

His son was Devaatithi.

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 6:](#)

ततः च ऋक्षः अन्यो अभवत् ॥ ६ ॥

Then another Ruksha was born, different from what was told earlier.

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 7:](#)

ऋक्षात् भीमसेनः ततः च दिलीपः ॥ ७ ॥

Ruksha had a son Bheemasena, who had a son Dileepa.

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 8:](#)

दिलीपात् प्रतीपः ॥ ८ ॥

His son was Prateepa.

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 9:](#)

तस्य अपि देवापि शंतनु बाह्लीक संज्ञा त्रयः पुत्राः बभूवुः ॥ ९ ॥

He had three sons - Devaapi, Shantanu and Bahleeka.

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 10:](#)

देवापिः बाल एव अरण्यं विवेश ॥ १० ॥

Devaapi, when he was a small boy itself, he left everything and went to the forest.

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 11:](#)

शंतनुः तु महीपालो अभूत् ॥ ११ ॥

Then Shantanu became the king.

[Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 12:](#)

*अयं च तस्य श्लोकः पृथिव्यां गीयते ॥ १२ ॥*

There is a *shloka* sung in respect of *Shantanu*.

*Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 13:*

*ययं कराभ्यां स्पृशति जीर्णं यौवनमेति सः ।*

*शान्तिं च आप्नोति येनाग्र्यां कर्मणा तेन शन्तनुः ॥ १३ ॥*

*Shantanu* was so famous that this *shloka* is being sung in respect of him. Whomever *Shantanu* touches with his hands, if he is old also, he will become young. That was his power. He gets utmost peace and tranquility, and because of that, he was called *Shantanu*.

*Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 14:*

*तस्य च शन्तनो राष्ट्रे द्वादश वर्षाणि देवो न ववर्ष ॥ १४ ॥*

For twelve years, there were no rains in *Shantanu's* country.

*Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 15:*

*ततः च अशेष राष्ट्रं विनाशम् अवेक्ष्य असौ राजा ब्राह्मणान् अपृच्छत् कस्मात् अस्माकं राष्ट्रं देवो न वर्षति को मम अपराधः इति ॥ १५ ॥*

The gods are not bringing rains to my country, and the country was in a lot of trouble because there was no water, there was famine. He called all the *Brahmins* and asked them - what is my *aparaadha*, what wrong did I do? Why are the gods not bringing rains to my country?

*Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 16:*

*ततः च तम् ऊचुः ब्राह्मणाः ॥ १६ ॥*

Then the *Brahmins* told him thus.

*Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 17:*

*अग्रजस्य ते हीयम् अग्निः त्वया संभुज्यते अतः परिवेत्ता त्वम् इति उक्तः स राजा पुनः तान् अपृच्छत् ॥ १७ ॥*

This country belongs to your elder brother, but you are actually ruling this country. That is why you are called *Parivettaa*. When the elder brother is there, if the younger brother becomes king, he is called a *Parivettaa*. When they told him thus, he enquired further.

*Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 18:*

*किं मया अत्र विधेयम् इति ॥ १८ ॥*

What am I supposed to do now?

*Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 19:*

*ततः ते पुनः अपि ऊचुः ॥ १९ ॥*

Then they tell him thus.

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

यावत् देवापिः न पतनादिभिः दोषैः अभिभूयते तावत् एतत् तस्यार्हं राज्यम् ॥ २० ॥

As long as your elder brother *Devaapi* does not fall from the path of righteousness, this land belongs to him.

*Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 21:*

तत् अलम् एतेन तु तस्मै दीयताम् इति उक्ते तस्य मन्त्रिप्रवरेण अश्माराविणा तत्र अरण्ये तपस्विनो वेद वाद विरोध वक्तारः प्रयुक्ताः ॥ २१ ॥

You have to give this country to him. He is the proper ruler. When the *Brahmins* told like this, Shantanu's minister *Ashmaraavi*, sent some *tapasvis* into the forest, who were arguing everything against what is told in the *Vedaas*, in the wrong way.

*Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 22:*

तैः अस्य अपि अतिक्रजुमतेः महीपतिपुत्रस्य बुद्धिः वेदवाद विरोध मार्गानुसारिणि अक्रियत ॥ २२ ॥

Because of their companionship, he also started to tell things against the *Vedaas*, against the *Shrutis*. *Devaapi* was also in their company.

*Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 23:*

राजा च शन्तनुः द्विजवचन उत्पन्न परिदेवन शोकस्तान् ब्राह्मणान् अग्रतः कृत्वा अग्रजस्य प्रदानाय अरण्यं जगाम ॥ २३ ॥

In the meanwhile, King *Shantanu* felt very bad that he is doing a wrong thing, and he took those *Brahmins* and went to the forest, in order to give the kingdom to his elder brother *Devaapi*.

*Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 24:*

तदा आश्रमम् उपगताः च तम् अवनतम् अवनीपतिपुत्रं देवापिम् उपतस्थुः ॥ २४ ॥

They went to the *aashrama* and met *Devaapi*.

*Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 25:*

ते ब्राह्मणा वेदवाद अनुबन्धिनि वचांसि राज्यम् अग्रजेन कर्तव्यम् इति अर्थवन्ति तम् ऊचुः ॥ २५ ॥

The *Brahmins*, whom he had taken along with him, went and argued that only the eldest son should rule the country, as the kingdom belongs to him. They started a discussion on that and started to explain what is told in the *shaastraas*. The elder son only is eligible to rule the country.

*Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 26:*

असौ अपि देवापिः वेदवाद विरोध युक्ति दूषितम् अनेक प्रकारं तान् आह ॥ २६ ॥  
 Devaapi's mind was already disturbed by being in the company of those tapasvis, who were talking against the Vedaas. So, he started to argue with them against the Vedaas.

Sri Engal Aalwaan's Commentary

असौ इति | वेदवाद विरोध युक्तिभिः तेषां वचो यथा दूषितं भवति तथा अनेकप्रकारं तान् आह | देवापेः तत् कालम् एव पातित्यं योगसिद्ध्या आगामिकृतयुगे क्षात्रवंशकृत्वेन वक्ष्यमाणत्वात् | यत् देवापिः शंतनवे पुरोहितम् इति मन्त्र प्रस्तुतं तत् कल्पान्तरविषयं नेतव्यम् |

He started to argue against what is told in the Vedaas. He started to prove that all those things were wrong. His arguments were against the Vedaas. Devaapi fell from the path of righteousness only during that time, because in the next Kruta yuga, Devaapi is said to be the restorer of the Kshatriya race. He fell from the path of righteousness only for a brief time. Whatever is told in the mantra as यत् देवापिः शंतनवे पुरोहितम् is applicable to another kalpa. Devaapi started to bring out arguments against what the Brahmins said.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 27:

ततः ते ब्राह्मणाः शन्तनुम् ऊचुः ॥ २७ ॥

Then the Brahmins told Shantanu thus.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 28:

आगच्छ हे राजत्रलमत्र अति निर्बन्धेन | प्रशान्त एव असौ अनावृष्टि दोषः | पतितः अयम् अनादिकालम् अभिहित वेद वचन दूषण उच्चारणात् ॥ २८ ॥

O King Shantanu, you can go back to your kingdom. Whatever wrong you had done is all corrected as Devaapi has fallen from the path of righteousness, and you will not have any problem. There will be rains in your kingdom. He has fallen from the path of righteousness, because he is talking against the Vedaas, which is established from time immemorial.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 29:

पतिते च अग्रजे न एव ते परिवेत्तृत्वं भवति इति उक्तः शन्तनुः स्वपुरम् आगम्य राज्यम् अकरोत् ॥ २९ ॥

When your elder brother is away from the path of righteousness, you will not be a parivettaa anymore. Shantanu came back to his country and started to rule over that place.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 30:

वेदवाद विरोध वचन उच्चारण दूषिते च तस्मिन् देवापौ तिष्ठत्यपि ज्येष्ठ भ्रातरि अखिल  
सस्य निष्पत्तये ववर्ष भगवान् पर्जन्यः ॥ ३० ॥

Because Devaapi had gone away from the path of the Vedaas, though the elder brother Devaapi was there, the God Parjanya brought abundant rains so that there is abundant harvest in his country. Because Devaapi had gone away from the path of righteousness, Shantanu was eligible to rule over the country.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 31:

बाह्लीकात् सोमदत्तः पुत्रो अभूत् ॥ ३१ ॥

Baahleeka had a son by name Somadatta.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 32:

सोमदत्तस्य अपि भूरि भूरिश्रव शल्य संज्ञाः त्रयः पुत्राः बभूवुः ॥ ३२ ॥

Somadatta had three sons - Bhoori, Bhoorishrava, and Shalya.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 33:

शन्तनोः अपि अमरनद्यां जाह्नव्याम् उदारकीर्तिः अशेष शास्त्रार्थवित् भीष्मः पुत्रो  
अभूत् ॥ ३३ ॥

Shantanu had in Jaahnavi, who is Amaranadee, Gangaa, had a son by name Bheeshma, whose name had spread all over, he had studied all the shaastraas.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 34:

सत्यवत्यां च चित्राङ्गद विचित्रवीर्यौ द्वौ पुत्रौ उत्पादयामास शन्तनुः ॥ ३४ ॥

Shantanu had two sons - Chitraangada and Vichitraveerya through Satyavatee.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 35:

चित्राङ्गदः तु बाल एव चित्राङ्गदेन एव गन्धर्वेणाहवे निहतः ॥ ३५ ॥

Chitraangada was killed when he was small itself by a Gandharva by name Chitraangada.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 36:

विचित्रवीर्यः अपि काशीराज तनये अंबा अंबालिके उपयेमे ॥ ३६ ॥

Vichitraveerya married Ambaa and Ambaalikaa, who were the daughters of Kaashi raaja.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 37:

तत् उपयोग अतिखेदात् च यक्ष्मणा गृहीतः सः पञ्चत्वम् अगमत् ॥ ३७ ॥

Vichitraveerya was too much involved in the enjoyment of his wives, Ambaa and Ambaalikaa, and because of this, got a disease called Yakshma, like tuberculosis, and he died.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 38:

सत्यवतीनियोगात् च मत् पुत्रः कृष्णद्वैपायनो मातुः वचनम् अनतिक्रमणीयम् इति  
कृत्वा विचित्रवीर्यक्षेत्रे धृतराष्ट्र पाण्डू तत् प्रहित भुजिष्वायां विदुरं च उत्पादयामास ॥  
३७ ॥

Paraasharar is telling about his son Krishna Dvaipaayana Vyaasa. Satyavati's son, because she commanded him, Krishna Dvaipaayana, who is Paraasharar's son, that one should not transgress mother's command, in the widows of Vichitraveerya, gave birth to Dhrutaraashtra and Paandu, with the anugraha of Krishna Dvaipaayana Vyaasa, and with a daasi, servant maid, Vidura was born.

Sri Engal Aalwaan's Commentary

सत्यवती इति | भुजिष्वा दासी तस्याम् |

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 39:

धृतराष्ट्रः अपि गांधार्या दुर्योधन दुश्शासन प्रधानं पुत्र शतम् उत्पादयामास ॥ ३८ ॥  
Dhrutaraashtra had Duryodhana, Dushshaashana, a hundred sons through Gaandhaari.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 40:

पाण्डोः अपि अरण्ये मृगयायाम् ऋषि शाप उपहत प्रजा जनन सामर्थ्यस्य धर्म वायु  
शक्रैः युधिष्ठिर भीमसेन अर्जुनाः कुन्त्यां नकुल सहदेवौ च अश्विभ्यां माद्यां पञ्च पुत्राः  
समुत्पादिताः ॥ ४० ॥

Paandu when he had gone for hunting in the forest, had a rishi shaapa, and because of that, he was not capable of having children. Through the gods - Yama Dharma, Vaayu, Indra (Shakra), he had sons Yudhishthira, Bheemasena and Arjuna, in Kunti. And in Madri, through Ashvini Devataas, Nakula and Sahadeva.

Sri Engal Aalwaan's Commentary

पाण्डोः इति | पूर्व यदु वंश शूर दुहितृ कुन्ति प्रसंगात् पाण्डव जन्म उक्तम् इदानीम्  
पुरुवंश्य शन्तनु पुत्र सन्तति प्राप्तत्वात् पुनर्विसृत्योक्तम् | महत्वात् अर्जुन सन्तानो  
अन्ते प्रोक्तः |

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 41:

तेषां च द्रौपद्यां पञ्च एव पुत्राः बभूवुः ॥ ४१ ॥

They had only five sons through Draupadi.



Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 42:

युधिष्ठिरात् प्रतिविन्ध्यः भीमसेनात् श्रुतसेनः श्रुतकीर्तिः अर्जुनात् श्रुतानीकः नकुलात्  
श्रुतकर्मा सहदेवात् ॥ ४२ ॥

Yudhishtira had son Prativindhya, Bheemasena had son Shrutasena, Arjuna had son Shrutakeerti, Nakula had son Shrutaaneeka, Sahadeva had son Shrutakarmaa.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 43:

अन्ये च पाण्डवानाम् आत्मजाः तत् यथा ॥ ४३ ॥

Other Paandavaas sons are as follows.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 44:

यौधेयी युधिष्ठिरात् देवकं पुत्रमवाप ॥ ४४ ॥

Yudhishtira's wife Youdheyee gave birth to son Devaka.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 45:

हिडिंबा घटोत्कचं भीमसेनात् पुत्रं लेभे ॥ ४५ ॥

Hidimbaa had a son Ghatotkacha, from Bheemasena.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 46:

काशी च भीमसेनात् एव सर्वगं सुतम् अवाप ॥ ४६ ॥

Bheemasena had another wife Kaashee, who gave birth to Sarvaga.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 47:

सहदेवात् च विजया सुहोत्रं पुत्रम् अवाप ॥ ४७ ॥

Sahadeva's wife Vijayaa gave birth to Suhotra.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 48:

रेणुमत्यां च नकुलो अपि निरमित्रम् अजीजनत् ॥ ४८ ॥

Nakula had a son Niramitra, through his wife Renumati.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 49:

अर्जुनस्य अपि उलूप्यां नागकन्यायां इरावान् नाम पुत्रो अभवत् ॥ ४९ ॥

Arjuna had a son by name Iraavaan, through Uloopi, who was a Naaga kanyaa.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 50:

(मणलूरु) मणिपुर पति पुत्र्यां पुत्रिका धर्मेण बभ्रुवाहनं नाम पुत्रं अर्जुनो अजनयत् ॥  
५० ॥

The king of Manipura, his daughter, through whom, he had taken a vow of Putrikaa Dharma. Through that, he (Arjuna) had a son by name Babhruvaahana.

Sri Engal Aalwaan's Commentary

मणिपुर पति इति | पुत्रिका धर्मेण \* अस्यां यो जायते पुत्रः सः मे पुत्रो भविष्यति \* इति परिभाषित दानेन |

The son who is born through her will become my son. This is called Putrikaa Dharma.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 51:

सुभद्रायां च अर्भकत्वे अपि यः असौ अतिबल पराक्रमः समस्त आरातिरथतेजा सः अभिमन्युः अजायत ॥ ५१ ॥

In Subhadraa, he had Abhimanyu, who was extremely valiant, strong and powerful when he was very small itself. He used to win over all the enemies.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 52:

अभिमन्योः उत्तरायां परिक्षीणेषु कुरुषु अश्वत्थाम प्रयुक्त ब्रह्मास्त्रेण गर्भ एव भस्मीकृतो भगवतः सकल सुर असुर वन्दित चरणयुगलस्य आत्म इच्छया कारण मानुष रूप धारिणः अनुभावात् पुनर्जीवितम् अवाप्य परीक्षित जज्ञे ॥ ५२ ॥

Abhimanyu had son Pareekshit through Uttaraa. When all the Kurus were destroyed, the Brahmaastra was used by Ashvatthaama, and Uttaraa's garbha was burnt. Then with the grace of Lord Krishna, through His own sankalpa, Who is prayed to by all the sura, and asuraas, Who had incarnated as a human, Sri Krishna, through His powers, Pareekshit was brought back to life, by Sri Krishna.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 53:

यः अयं सांप्रतं एतत् भूमण्डलम् अखण्डित आयति धर्मेण पालयति इति ॥ ५३ ॥

Now, he is ruling over this entire earth, as an eka chakraadhipati.

Sri Engal Aalwaan's Commentary

य इति | आयतिः धनागमः |

This concludes Chapter 20 of Amsha 4.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे विंशो अध्यायः ॥

॥ इति श्री विष्णु महा पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे विंशो अध्यायः ॥

we had just concluded Chapter 20 of Amsha 4, where Sri Paraasharar was telling about Pareekshit, that he is ruling over the entire earth.

## // अथ एकविंशोऽध्यायः // Future kings after Pareekshit

Now, Chapter 21.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 1:

श्री पराशरः -

अतः परं भविष्यानहं भूपान् कीर्तयिष्यामि ॥ १ ॥

Sri Paraasharar - I will start to tell about kings who are going to come in future.

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

यः अयं साम्प्रतं अवनीपतिः परीक्षितस्य अपि जनमेजय श्रुतसेन उग्रसेन भीमसेनाः  
चत्वारः पुत्राः भविष्यन्ति ॥ २ ॥

Pareekshit is going to have four sons - Janamejaya, Shrutasena, Ugrasena and Bheemasena.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 3:

जनमेजयस्य अपि शतानीको भविष्यति ॥ ३ ॥

Janamejaya will have a son Shataaneeka.

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

यः असौ याज्ञवल्क्यात् वेदम् अधीत्य क्रुपात् अस्त्राणि अवाप्य विषम विषय विरक्त  
चित्त वृत्तिः च शौनक उपदेशात् आत्मज्ञान प्रवीणः परं निर्वाणम् अवाप्स्यति ॥ ४ ॥

Shataaneeka will become a great jnyaani. He will learn the Vedaas from Yaajnyavalkya, he will learn the astra vidyaa from Krupa, his mind will be completely free from all sensual pleasures, he will learn the bhakti jnyaana vidhi from Shounaka, having realized the self, he is going to get moksha. He is going to realize aatma jnyaana, Paramaatma jnyaana and will get mukti.

Sri Engal Aalwaan's Commentary:

यः असौ इति | शौनक उपदेशः विष्णुधर्म उक्त भक्ति ज्ञान योग विधिः |

The bhakti jnyaana yoga vidhi, as told in Vishnu Dharma.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 5:

शतानीकात् अश्वमेध दत्तो भविता ॥ ५ ॥

Shataaneeka will have a son Ashvamedha.

[Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 6:](#)

*तस्मात् अपि अधिसीमकृष्णः ॥ ६ ॥*

His son will be Adhiseemakrushna.

[Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 7:](#)

*अधिसीमकृष्णात् निचक्नुः ॥ ७ ॥*

Adhiseemakrushna's son will be Nichaknu.

[Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 8:](#)

*यः गङ्गायाः अपहृते हस्तिनपुरे कौशांब्यां निवस्यति ॥ ८ ॥*

Hastinapura will be washed away by Gangaa, and he will live in Koushaambi.

[Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 9:](#)

*तस्य अपि उष्णः पुत्रो भविता ॥ ९ ॥*

He will have a son by name Ushna.

[Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 10:](#)

*उष्णात् विचित्ररथः ॥ १० ॥*

Ushna will have a son Vichitraratha.

[Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 11:](#)

*ततः शुचिरथः ॥ ११ ॥*

His son will be Shuchiratha.

[Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 12:](#)

*तस्मात् वृष्णिमान् ततः सुषेणः तस्य अपि सुनीथः सुनीथात् नृपचक्षुः तस्मात् अपि सुखिबलः तस्य च पारिप्लवः ततः च सुनयः तस्य अपि मेधावी ॥ १२ ॥*

The sons will be, in order, Vrushni, Sushena, Suneetha, then Nrupachakshu, then Sukhibala, then Paariplava, then Sunaya, then Medhaavee.

[Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 13:](#)

*मेधाविनः रिपुंजयः ततः अर्वः तस्मात् च तिग्मः तस्मात् बृहद्रथः बृहद्रथात् वसुदासः ॥ १३ ॥*

Medhaavee will have Ripunjaya as son, then Arva, then Tigma, then Bruhadratha, then Vasudaasa.

[Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 14:](#)

**ततः अपरः शतानीकः ॥ १४ ॥**

Sudaasa's son is also another Shataaneeka.

**Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 15:**

**तस्मात् च उदयनः उदयनात् विहीनरः ततः च दण्डपाणिः ततः निमित्तः ॥ १५ ॥**

His son will be Udayana, then Viheenara, then Dandapaani, then Nimitta.

**Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 16:**

**तस्मात् च क्षेमकः ॥ १६ ॥**

Then, Kshemaka.

**Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 17:**

**अत्र अयं श्लोकः ॥ १७ ॥**

There is a shloka told about him.

**Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 18:**

**ब्रह्मक्षत्रस्य यो योनिः वंशो देवर्षिसत्कृतः ।**

**क्षेमकं प्राप्य राजानां संस्थानं प्राप्यते कलौ ॥ १८ ॥**

The vamsha which is well honoured by even the Devarshis, and which is the origin of the Brahma and Kshatriya race, that will end in Kaliyuga with Kshemaka as the last king.

**Sri Engal Aalwaan's Commentary:**

**ब्रह्मक्षत्रस्य इति । संस्थानं समाप्तिं ।**

This completes Chapter 21.

**॥ इति श्री विष्णु पुराणे चतुर्थे अंशे एकविंशो अध्यायः ॥**

**॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे एकविंशो अध्यायः ॥**

**॥ अथ द्वाविंशो अध्यायः ॥**

**Future Kings of Ikshvaaku Vamsha**

Now, Chapter 22.

**Sri Vishnu Puraana, Amsha 4, Chapter 22, Shloka 1:**

**श्री पराशरः -**

**अतः च इक्ष्वाकवो भविष्याः पार्थिवाः कथ्यन्ते ॥ १ ॥**

Sri Paraasharar - The future kings of Ikshvaaku vamsha will be told now.

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

बृहद्वलस्य पुत्रो बृहत्क्षणः ॥ २ ॥

Bruhadbala will have son Bruhatkshana.

Sri Engal Aalwaan's Commentary:

बृहद्वलस्य इति / बृहद्वलो अभिमन्युः हत इति चतुर्थ अध्यायान्त उक्तः /

In the Fourth Chapter, it was told that Bruhadbala was killed by Abhimanyu in the Mahaabhaarata war.

Sri Vishnu Puraana, Amsha 4, Chapter 22, Shloka 3:

तस्मात् उरुक्षयः तस्मात् च वत्सव्यूहः ततः च प्रतिव्योमः तस्मात् अपि दिवाकरः ॥ ३ ॥

Bruhatkshana's son will be Urukshaya, then Vatsavyooha, then Prativyoma, then Divaakara.

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

तस्मात् सहदेवः सहदेवात् बृहदक्षः ततः सूनुः भानुरथः तस्य च प्रतीताश्वः तस्य अपि सुप्रतीकः ततः च मरुदेवः ततः सुनक्षत्रः तस्मात् किन्नरः ॥ ४ ॥

His son will be Sahadeva, then Bruhadashva, his son will be Bhaanuratha, then Prateetaashva, then Suprateeka, then Marudeva, then Sunakshatra, then Kinnara.

Sri Vishnu Puraana, Amsha 4, Chapter 22, Shloka 5:

किन्नरात् अन्तरिक्षः तस्मात् सुपर्णः ततः च अमित्रजित् ॥ ५ ॥

Kinnara's son will be Antariksha, then Suparna, then Amitrajit.

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

ततः च बृहत्भाजः तस्य अपि धर्मी धर्मिणः कृतंजयः ॥ ६ ॥

Then Bruhadbhaaja, the Dharmee, then Krutanjaya.

Sri Vishnu Puraana, Amsha 4, Chapter 22, Shloka 7:

कृतंजयात् रणंजयः ॥ ७ ॥

Krutanjaya's son will be Rananjaya.

Sri Vishnu Puraana, Amsha 4, Chapter 22, Shloka 8:

रणंजयात् संजयः तस्मात् शाक्यात् शुद्धोदनः तस्मात् राहुलः ततः प्रसेनजित् ॥ ८ ॥

Rananjaya's son will be Sanjaya, then Shuddhodhana, then Raahula, then Prasenajit. Shuddhodhana is a Shaakya.

Sri Vishnu Puraana, Amsha 4, Chapter 22, Shloka 9:

ततः च क्षुद्रकः ततः च कुण्डक तस्मात् अपि सुरथः ॥ ९ ॥

Then *Kshudraka*, then *Kundaka* and then *Suratha*.

[Sri Vishnu Puraana, Amsha 4, Chapter 22, Shloka 10:](#)

तत् पुत्रः च सुमित्रः ॥ १० ॥

*Suratha's son will be Sumitra.*

[Sri Vishnu Puraana, Amsha 4, Chapter 22, Shloka 11:](#)

इति एते च इक्ष्वाकवो बृहद्बल अन्वयाः ॥ ११ ॥

These are the kings who are descendants of *Bruhadbala*, the *Ikshvaakus*.

[Sri Vishnu Puraana, Amsha 4, Chapter 22, Shloka 12:](#)

अत्र अनुवंश श्लोकः ॥ १२ ॥

There is a *shloka* about these descendants.

[Sri Vishnu Puraana, Amsha 4, Chapter 22, Shloka 13:](#)

इक्ष्वाकूणामयं वंशः सुमित्र अन्तो भविष्यति |  
यतः तं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ ॥ १३ ॥

This *vamsha* of *Ikshvaakus* will end with *Sumitra*. When *Sumitra* comes into power as king, the *Ikshvaaku vamsha* comes to an end in the *Kaliyuga*.

This completes Chapter 22.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे द्वाविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे द्वाविंशो अध्यायः ॥

**॥ अथ त्रयोविंशो अध्यायः ॥**

***Maagadha Kings***

Now, Chapter 23.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 1:](#)

श्री पराशरः -

मागधानां बार्हद्रथानां भाविनां अनुक्रमं कथयिष्यामि ॥ १ ॥

*Sri Paraasharar* - The descendants of King *Bruhadratha*, of *Magadha desha*, who will be kings in future, I will tell about them.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 2:](#)

अत्र हि वंशे महाबलपराक्रमा जरासंध प्रधाना बभूवुः ॥ २ ॥

In this vamsha, powerful and strong kings like Jaraasandha are there.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 3:](#)

जरासंधस्य पुत्रः सहदेवः ॥ ३ ॥

Jaraasandha's son is Sahadeva.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 4:](#)

सहदेवात् सोमापिः तस्य अनु श्रुतश्रवाः तस्य अपि अयुतायुः ततः च निरमित्रः तत् तनयः  
सुनेत्रः तस्मात् अपि बृहत्कर्मा ॥ ४ ॥

Sahadeva's son will be Somaapi, then Shrutashravas, then Ayutaayu, then Niramitra, then Sunetra, then Bruhatkarmaa.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 5:](#)

ततः च सेनजित् ततः च श्रुतंजयः ततो विप्रः तस्य च पुत्रः शुचिनामा भविष्यति ॥ ५ ॥

Then Senajit, then Shrutanjaya, the Vipra, then Shuchinaama.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 6:](#)

तस्य अपि क्षेम्यः ततः च सुव्रतः सुव्रतात् धर्मः ततः सुश्रवाः ॥ ६ ॥

Then Kshemya, then Suvrata, then Dharma, then Sushrava.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 7:](#)

ततः दृढसेनः ॥ ७ ॥

Then Dhrudasena.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 8:](#)

तस्मात् सुबलः ॥ ८ ॥

Then Subala.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 9:](#)

सुबलात् सुनीतो भविता ॥ ९ ॥

His son will be Suneeta.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 10:](#)

ततः सत्यजित् ॥ १० ॥

Then Satyajit.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 11:](#)

तस्मात् विश्वजित् ॥ ११ ॥

Then Vishvajit.

[Sri Vishnu Puraana, Amsha 4, Chapter 23, Shloka 12:](#)



*तस्य अपि रिपुंजयः ॥ १२ ॥*

Then Ripunjaya.

*Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 13:*

*इति एते बार्हद्रथा भूपतयः वर्षसहस्रम् एकं भविष्यन्ति ॥ १३ ॥*

The descendants of Bruhadratha are going to rule for one thousand years.

*Sri Engal Aalwaan's Commentary:*

*इति इति | तेषां वर्षसंख्या तु कलौ स्वल्प आयुष्य सूचनेन विरक्त्यर्था ॥*

Why is Paraasharar telling that the descendants of Bruhadratha are going to rule for 1000 years? Because, in Kaliyuga, their lifespan is limited, so in order to get virakti, detachment, this is told, that this 1000 years is a very small number.

This completes Chapter 23.

*॥ इति श्री विष्णु पुराणे चतुर्थे अंशे त्रयोविंशो अध्यायः ॥*

*॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णुचिन्तीये चतुर्थे अंशे त्रयोविंशो अध्यायः ॥*

***॥ अथ चतुर्विंशो अध्यायः ॥***

***Future Kings***

Now, Chapter 24.

*Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 1:*

*श्री पराशरः -*

*यः अयं रिपुंजयो नाम बार्हद्रथो अन्त्यः तस्य अमात्यो मुनिको नाम भविष्यति ॥ १ ॥*

Sri Paraasharar - Ripunjaya, the last king of the descendants of Bruhadratha, will have a minister by name Munika.

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

*स च एनं स्वामिनं हत्वा स्व पुत्रं प्रद्योतनामानम् अभिषेक्ष्यति ॥ २ ॥*

Munika will kill his own master, the King, and will bring his son Pradyota to power, makes him as the king.

*Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 3:*

*तस्य अपि बलाकनामा पुत्रो भविता ॥ ३ ॥*

He will have a son by name Balaaka.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 4:

ततः च विशाखयूपः ॥ ४ ॥

Then Vishaakhayoopa.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 5:

तत् पुत्रो जनकः ॥ ५ ॥

His son will be Janaka.

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

तस्य च नन्दिवर्धनः ॥ ६ ॥

Then Nandivardhana.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 7:

ततो नन्दी ॥ ७ ॥

Then Nandee.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 8:

इति एते अष्टत्रिंशत् उत्तरम् अष्टशतं पंच प्रद्योताः पृथिवीं भोक्ष्यन्ति ॥ ८ ॥

These five Pradyotaas are going to rule the world for 838 years.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 9:

ततः च शिशुनाभः ॥ ९ ॥

Then Shishunaabha.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 10:

तत् पुत्रः काकवर्णो भविता ॥ १० ॥

His son will be Kaakavarna.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 11:

तस्य च पुत्रः क्षेमधर्मा ॥ ११ ॥

Then Kshemadharmaa.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 12:

तस्य अपि क्षतौजाः ॥ १२ ॥

Then Kshatouja.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 13:

तत् पुत्रः विधिसारः ॥ १३ ॥

Then Vidhisaara.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 14:

*ततः च अजातशत्रुः ॥ १४ ॥*

Then Ajaatashatru.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 15:*

*तस्मात् अर्भकः ॥ १५ ॥*

Then Arbhaka.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 16:*

*तस्मात् च उदयनः ॥ १६ ॥*

Then Udayana.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 17:*

*तस्मात् अपि नन्दिवर्धनः ॥ १७ ॥*

Then Nandivardhana.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 18:*

*ततो महानन्दी ॥ १८ ॥*

Then Mahaanandee.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 19:*

*इति एते शैशुनाभा भूपालाः त्रीणि वर्षशतानि द्विषष्ट्यधिकानि भविष्यन्ति ॥ १९ ॥*

The descendants of Shishinaabha, will rule for 362 years.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 20:*

*महानन्दिनः ततः शूद्रगर्भ उद्भवो अतिलुब्धो अतिबलो महापद्मनामा नन्दः परशुराम इव अपरो अखिल क्षत्रांतकारी भविष्यति ॥ २० ॥*

After Mahaanandee, one Mahaapadma, born of a shoodra, an extremely miserly person, but very powerful person, a Nanda, will be like another Parashuraama, will destroy all the Kshatriyaas.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 21:*

*ततः प्रभृति शूद्रा भूपाला भविष्यन्ति ॥ २१ ॥*

After that, only shoodraas will be kings.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 22:*

*स च एकच्छत्रामनुल्लंघित शासनो महापद्मः पृथिवीं भोक्ष्यते ॥ २२ ॥*

He will be the single ruler of this entire pruthivee, his rule will be all over, and there will be no one who can exceed his rule. He will rule over all pruthivee like this.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 23:*

*तस्य अपि अष्टौ सुताः सुमालि आद्या भवितारः ॥ २३ ॥*

He will have 8 sons, Sumaali and others.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 24:*

*तस्य महापद्मस्य अनु पृथिवीं भोक्ष्यन्ति ॥ २४ ॥*

They will rule over the pruthivee after Mahaapadma.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 25:*

*महापद्म पुत्राः च एकं वर्षशतम् अवनीपतयो भविष्यन्ति ॥ २५ ॥*

Mahaapadma's sons will become the kings for 100 years.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 26:*

*ततः च नव च एतान् नन्दान् कौटिल्यो ब्राह्मणः समुद्धरिष्यति ॥ २६ ॥*

After that, a Brahmin by name Koutilya, is going to destroy all these Nandaas.

*Sri Engal Aalwaan's Commentary:*

*ततः चनेति | कौटिल्यः वात्स्यायन विष्णुमित्र गुप्त आदि पर्यायः चाणक्यः / समुद्धरिष्यति उन्मूलयिष्यति |*

Koutilya has got many names - Vaatsyaayana, Vishnumitra, Gupta. He is going to uproot all the Nandaas.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 27:*

*तेषाम् अभावे मौर्याः पृथिवीं भोक्ष्यन्ति ॥ २७ ॥*

When all the Nandaas are going to be destroyed, Mouryaas are going to rule over the world.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 28:*

*कौटिल्य एव चंद्रगुप्तम् उत्पन्नं राज्ये अभिषेक्ष्यति ॥ २८ ॥*

Koutilya makes Chandragupta as the king.

*Sri Engal Aalwaan's Commentary:*

*कौटिल्य इति | चंद्रगुप्तं नन्दस्य एव शूद्रायां मुरायां जातं मौर्याणां प्रथमम् |*

Chandragupta is the first Mourya, is son of Nanda only, but born of a shoodra mother by name Muraa.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 29:*

*तस्य अपि पुत्रो बिन्दोसारो भविष्यति ॥ २९ ॥*

Chandragupta's son will be Bindusaara.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 30:*

*तस्य अपि अशोकवर्धनः ततः सुयशाः ततः च दशरथः ततः च संयुतः ततः शालिशूकः  
तस्मात् सोमशर्मा तस्य अपि सोमशर्मणः शतधन्वा ॥ ३० ॥*

Bindusaara's son will be Ashokavardhana. Then Suyasha, then Dasharatha. Then Samyuta, then Shaaloshooka, then Somasharma, then Shatadhanvaa.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 31:*

*तस्य अनु बृहद्रथ नाम भविता ॥ ३१ ॥*

He will have a son by name Bruhadratha.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 32:*

*एवम् एते मौर्या दश भूपतयो भविष्यन्ति अब्दशतं सप्तत्रिंशत् उत्तरम् ॥ ३२ ॥*

Ten Mouryaas starting with Chandragupta Mourya, are going to rule after that, in future, for 137 years.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 33:*

*तेषाम् अन्ते पृथिवीं दश शुंगा भोक्ष्यन्ति ॥ ३३ ॥*

After that, Shungaas will come to power, there will be 10 Shungaas.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 34:*

*पुष्यमित्रः सेनापतिः स्वामिनं हत्वा राज्यं करिष्यति तस्य आत्मजो अग्निमित्रः ॥ ३४ ॥*

Then Pushyamitra, who is Senaapati, will kill his master, the king; he will become the king, and his son will be Agnimitra.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 35:*

*तस्मात् सुज्येष्ठः ततो वसुमित्रः तस्मात् अपि उदंकः ततः पुलिंदकः ततो घोषवसुः*

*तस्मात् अपि वज्रमित्रः ततो भागवतः ॥ ३५ ॥*

Agnimitra will have son Sujyeshtha, then Vasumitra, then Udanka, then Pulindaka, then Ghoshavasuu, then Vajramitra, then Bhaagavata.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 36:*

*तस्मात् देवभूतिः ॥ ३६ ॥*

Then Devabhooti.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 37:*

*इति एते शुंगा द्वादश उत्तरं वर्षशतं पृथिवीं भोक्ष्यन्ति ॥ ३७ ॥*

These Shungaas will rule over for 112 years.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 38:*

*ततः कण्वानेषा भूः यास्यति ॥ ३८ ॥*

Then the Kanvaas will become kings.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 39:

देवभूतिं तु शुंगराजानं व्यसनिनं तस्य एव अमात्यः कण्वो वसुदेवनामा तं निहत्य  
स्वयम् अवनीं भोक्ष्यति ॥ ३९ ॥

Devabhooti, who is the last Shunga king, will be addicted to vices and evil practices. His minister, by name Vasudeva, who is a Kanva, will kill him and become the king himself.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 40:

तस्य पुत्रो भूमित्रस्तस्य अपि नारायणः ॥ ४० ॥

Vasudeva's son will be Bhoomitra, then Naaraayana.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 41:

नारायण आत्मजः सुशर्मा ॥ ४१ ॥

His son will be Susharma.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 42:

एते काण्वायनाः चत्वारः पञ्चचत्वारिंशत् वर्षाणि भूपतयो भविष्यन्ति ॥ ४२ ॥

These four Kaanva kings, will rule over the world for 45 years.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 43:

सुशर्मणं तु काण्वं तत् भृत्यो बलिपुच्छक नामा हत्वा आन्ध्रजातीयो वसुधां भोक्ष्यति ॥  
४३ ॥

The last Kaanva king, Susharma, his assistant by name Balipucchaka kills him, he belongs to Aandhra jaati, he is going to become the king.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 44:

ततः च कृष्णनामा तत् भ्राता पृथिवीपतिः भविष्यति ॥ ४४ ॥

After that, his brother, Krishnanaama will become the king.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 45:

तस्य अपि पुत्रः शान्तकर्णः तस्य अपि पूर्णोत्संगः तत् पुत्रः शातकर्णः तस्मात् च  
लम्बोदरः तस्मात् च पिलकः ततो मेघस्वातिः ततः पटुमान् ॥ ४५ ॥

His son will be Shaantakarni, his son will be Poornasanga, his son will be Shaatakarni, then Lambodara, then Pilaka, then Meghasvaati, then Patumaan.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 46:

ततः च अरिष्टकर्मा ततो हालाहलः ॥ ४६ ॥

Then Arishtakarma, then Haalaahala.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 47:

हालाहलात् पललकः ततः पुलिन्दसेनः ततः सुंदरः ततः शातकर्णः ततः शिवस्वातिः  
ततः च गोमतिपुत्रः तत् पुत्रो अलिमान् ॥ ४७ ॥

Then Palalaka, then Pulindasena, then Sundara, then Shaatakarni, then Shivasvaati, then Gomatiputra, then Alimaan.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 48:

तस्यापि शान्तकर्णः ततः शिवश्रितः ततः च शिवस्कन्धः तस्मात् अपि यज्ञश्रीः ततो  
द्वियज्ञः तस्मात् चन्द्रश्रीः ॥ ४८ ॥

Then Shaantakarni, then Shivashrita, then Shivaskandha, then Yajnyashri, then Dviyajnya, then Chandrashri.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 49:

तस्मात् पुलोमापिः ॥ ४९ ॥

Then Pulomaapi.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 50:

एवम् एते त्रिंशत् चत्वारि अब्द शतानि षट्पंचाशत् अधिकानि पृथिवीं भोक्ष्यन्ति ॥ ५०  
॥

These 30 kings of Aandhra jaati, for 456 years.

Sri Engal Aalwaan's Commentary:

एवम् इति | एवम् एते त्रिंशत् आन्धा इति शेषः |

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 51:

आन्ध्रभृत्याः सप्ताभीरप्रभृतयो दशगर्दभिनः च भूभुजो भविष्यन्ति ॥ ५१ ॥

Then the assistants of the Aandhra jaati persons, Aabheera and others, who are 7, and then 10 Gardabhis, will become kings.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 52:

ततः षोडश भूपतयो भवितारः ॥ ५२ ॥

Then 16 Shakas will rule over.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 53:

ततः च अष्टौ यवनाः चतुर्दश तुरुष्काः मुण्डाः च त्रयोदश एकादश मौना एते वै  
पृथिवीपतयः पृथिवीं दशवर्षशतानि नवति अधिकानि भोक्ष्यन्ति ॥ ५३ ॥

Then 8 Yavanaas, then 14 Turushkaas, 13 Mundaas, 11 Mounaas, will be the kings. They will rule over for 1090 years.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 54:

ततः च मौना एकादश भूपतयः अब्दशतानि त्रीणि पृथिवीं भोक्ष्यन्ति ॥ ५४ ॥

11 Mounaas will rule for 300 years.

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

ततः च इति | एते आभीराद्या अष्टषष्टिनृपाः पृथिवीं नवति अधिकानि त्रयोदश वर्षशतानि भोक्ष्यन्ति |

Totally for 1390 years, they will rule over - 68 kings - Aabheera and others.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 55:](#)

तेषु उत्सत्रेषु कैकिला यवना भूपतयो भविष्यन्ति अमूर्धाभिषिक्ताः ॥ ५५ ॥

Once this period ends, Yavanaas who are Kainkilaas will become kings, but they will be without formal coronation ceremony.

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

तेषु इति | भूपतयः अमूर्धाभिषिताः |

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 56:](#)

तेषाम् अपत्यं विन्ध्यशक्तिः ततः पुरंजयः तस्मात् रामचन्द्रः तस्मात् धर्मवर्मा ततो वङ्गः ततो अभूत् नन्दनः ततः सुनन्दी तद्भ्राता नन्दियशाः शक्रः प्रवीर एते वर्षशतं षड्वर्षाणि भूपतयो भविष्यन्ति ॥ ५६ ॥

Their descendant will be Vindhyashakti, his son is Puranjaya, then Raamachandra, then Dharmavarma, then Vanga, then Nandana, then Sunandi, he will have three brothers - Naidiyashas, Shukra, Praveera. They will rule over for 106 years as kings.

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

तेषाम् इति | तेषां वंश्यो विन्ध्यशक्तिः |

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 57:](#)

ततः तत्पुत्राः त्रयोदश एते बाह्लिकाः च त्रयः ॥ ५७ ॥

Then, their descendants, who are 13, and 3 Baahlikas, are going to rule.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 58:](#)

ततः पुष्यमित्राः पटुमित्राः त्रयोदश एकलाः च सप्त आन्ध्राः ॥ ५८ ॥

Then Pushyamitra, then Patumitra, then the 13 Aandhra Maandalikaas.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 59:](#)

ततः च कोसलायां तु नव च एव भूपतयः भविष्यन्ति ॥ ५९ ॥

Then, in Kosala, which is Ayodhya, 9 kings will be there.

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



*ततः च इति | कोसलायाम् अयोधायाम् |*

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 60:*

*नैषधाः तु एव ॥ ६० ॥*

They will only be the kings of Nishada country also. They are Naishadaas.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 61:*

*मागधायां तु विश्वस्फटिक संज्ञो अन्यान् वर्णान् करिष्यति ॥ ६१ ॥*

In Magadha, Vishvasphatika, destroying the Kshatriyaas, he makes Kaivarta and others the kings. These belong to other tribes.

*Sri Engal Aalwaan's Commentary:*

*मागधायाम् इति | मागधायां पुर्या विश्वस्फाटिकः क्षत्रम् उन्मूल्य कैवर्तकादीन् राज्ये स्थापयिष्यति |*

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 62:*

*कैवर्त बटु पुलिन्द ब्राह्मणान् राज्ये स्थापयिष्यति ॥ ६२ ॥*

He brings to power the Kaivartaas, Batus, Pulindaas, and Brahmins.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 63:*

*उत्साद्य अखिल क्षत्र जातिं नव नागाः पद्मवत्यां नाम पुर्याम् अनु गङ्गा प्रयागं गायाद् गुप्तां च मागधा भोक्ष्यन्ति ॥ ६३ ॥*

Having destroyed all the Kshatriya kings, nine Naagaas, in a puri by name Padmavati, near Gangaa and Prayaaga, Maagadhaas and Guptaas are going to rule over Prayaag, which is near Gangaa and Gayaa.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 64:*

*कोसल आन्ध्र पुण्ड्र ताम्रलिप्त समतटपुरीं च देवरक्षितो रक्षिता ॥ ६४ ॥*

Kosala, Aandhra, Pundra, Taamralipta, and the city near ocean, is going to be protected by a king named Devarakshita.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 65:*

*कलिङ्ग माहिष महेन्द्र भौमान् गुहा भोक्ष्यन्ति ॥ ६५ ॥*

Kalinga, Maahisha, Mahendra and Bhouman - these four, the Guhaas are going to rule over.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 66:*

*नैषध नैमिषक कालकोशकाञ्जनपदन् मणिधान्यकचंशा भोक्ष्यन्ति ॥ ६६ ॥*

The descendants of Manidhaanyaka, are going to rule over Naishadha, Naimishaka, and Kaalakoshaka.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 67:

त्रैराज्य मुषिकजनपदान् कनकाह्वयो भोक्ष्यति ॥ ६७ ॥

The people living in Triaraajya and Mushika, are going to be ruled over by Kanaka.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 68:

सौराष्ट्र अवन्ति शूद्र आभीरान् नर्मदामरुभूविषयान् च ब्राह्मणद्विज अभीर शूद्राद्या भोक्ष्यन्ति ॥ ६८ ॥

Souraashtra, Avanti, Shoodra, Aabheera, and Marubhoo near Narmadaa - the people living here are going to be ruled over by Vraatyaas, Dvijaas, Aabheeraas and Shoodraas.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 69:

सिन्धुतट दाविक उर्वी चन्द्रभागा काश्मीरविषयां च ब्राह्मण म्लेच्छ शूद्रादयो भोक्ष्यन्ति ॥ ६९ ॥

Sindhutata, Daavika on the banks of the Devikaa river, Chandrabhaaga and Kaashmira - these will be ruled over by Vraatyaas, Mlecchaas and Shoodraas.

Sri Engal Aalwaan's Commentary:

सिन्धु इति | दाविको देविकातटभवो देशः |

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 70:

एते च तुल्यकालाः सर्वे पृथिव्यां भूभुजो भविष्यन्ति ॥ ७० ॥

They are all kings living at the same time. They will rule over different countries of this earth, being kings.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 71:

अल्पप्रसादा बृहत् कोपाः सर्वकालम् अनृत अधर्म रुचयः स्त्री बाल गो वध कर्तारः परस्वाद अनुरुचयो अल्प साराः तमिस्रप्रायाः उदिताः तु अमितप्राया अल्पायुषो महा इच्छा हि अल्पधर्मा लुब्धाः च भविष्यन्ति ॥ ७१ ॥

All these kings who are ruling over the different countries, on the earth, they are all going to be pleased with very little things, they will have violent temper, all the time interested in telling lies and going against what is told in the shaastraas, following adharma, killing women, children and cows, always interested in stealing other's properties, will be very weak, they will be ignorant, and they don't live for long, having very low lifespan, but having great desires, of low virtues, very miserly. They will have all these bad qualities.

Sri Engal Aalwaan's Commentary:

*अल्पप्रसादा इति | उदिताः तमितप्रायाः क्षणिककल्याः |*

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 72:*

*तैः च विमिश्रा जनपदाः तत् शील अनुवर्तिनो राजाश्रयशुष्मिणो म्लेच्छाचाराः च विपर्ययेण वर्तमानाः प्रजाः क्षपयिष्यन्ति ॥ ७२ ॥*

In all these countries, there will be mutual mix up of people. Those who please the king, and do whatever the king likes, they become powerful. They don't become powerful by following dharma, but simply by taking refuge in the king, pleasing the king by doing whatever the king wants. They will have conduct against the *shaastraas*. They will have bad conduct, bad *aachaara*. They cause distress to all the people.

*Sri Engal Aalwaan's Commentary:*

*तैः च इति | राज आश्रयशुष्मिणः राजाश्रयेण एव शुष्मिणः बलिनः, न तु धर्मेण |*

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 73:*

*ततः च अनुदिनम् अल्प अल्पहासव्यवच्छेदात् धर्म अर्थयोः जगतः संक्षयो भविष्यति ॥ ७३ ॥*

Every single day, the following of the dharma keeps decreasing, declining slowly, *artha* loses value, keeps on declining day by day, and the whole world will get destroyed.

*Sri Engal Aalwaan's Commentary:*

*ततः च इति | अल्प अल्प इतियादि | धर्म अर्थयोः अल्प अल्पहास रूपेण क्षयात् जगतो युगपत् नाशः |*

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 74:*

*ततः च अर्थ एव अभिजनहेतुः ॥ ७४ ॥*

Those who are rich only will be called as having noble birth.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 75:*

*बलम् एव अशेषधर्महेतुः ॥ ७५ ॥*

A powerful man will be called as a *dhaarmika*.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 76:*

*अभिरुचिरेव दांपत्यसंबन्ध हेतुः ॥ ७६ ॥*

People get married by mutual interest alone, and not seeing anything else as told in the *shaastraas*.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 77:*

*स्त्रीत्वम् एव उपभोग हेतुः ॥ ७७ ॥*

Irrespective of caste or creed, any woman alone will be for enjoyment.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 78:](#)

*अनृतमेव व्यवहारजय हेतुः ॥ ७८ ॥*

Through lies only, people will win over transactions.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 79:](#)

*उन्नतांभुता एव पृथिवी हेतुः ॥ ७९ ॥*

Wherever there is water in a higher altitude place, that only will be the place for choosing land for one.

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

*उन्नतांबुता इति | उन्नतांबुता उन्नतस्थले सुलभ सुभग जलवत्वं, पृथ्वी हेतुः पृथ्वी स्वीकारे हेतुः न पुण्यभूमित्वम् | उन्नताम्रता इति पाठे प्रभूत चूतादि द्रुमवत्त्वम् |*

If water is easily available in places of high altitude, those are the places people choose. They don't go by whether it is a *punya bhoomi*, or *punya kshetra*. There is another *paatha*, *Unnataamrataa eva*, a place where mango and other trees are available. Only those places are preferred for living.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 80:](#)

*ब्रह्मसूत्रमेव विप्रत्व हेतुः ॥ ८० ॥*

One who is simple wearing a *brahma sootra* will be called a *Brahmin*. This means that they don't necessarily do the *sandhyaavandanaa*.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 81:](#)

*रत्नधातुता एव श्लाघ्यता हेतुः (रत्नमूलमेव वृद्धिहेतुः) ॥ ८१ ॥*

Wearing, or owning diamond ornaments, what only will get respect.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 82:](#)

*लिङ्गाधारणमेव आश्रमहेतुः ॥ ८२ ॥*

Just outward appearance, will be the cause of *aashrama*. *Varna aashrama dharma* is not as told in the *shaastraas*, but simply by outward appearance.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 83:](#)

*अन्याय एव वृत्तिहेतुः ॥ ८३ ॥*

Cheating alone will be the main occupation.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 84:](#)

*दौर्बल्यमेव अवृत्तिहेतुः ॥ ८४ ॥*

Those who are weak will not get any job.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 85:](#)

[अभयप्रगल्भ उच्छारणमेव पाण्डित्यहेतुः ॥ ८५ ॥](#)

Scholarship will be by merely telling fearlessly whatever one feels.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 86:](#)

[अनाढ्यता एव साधुत्व हेतुः ॥ ८६ ॥](#)

A person becomes a saadhu if he is poor.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 87:](#)

[स्नानमेव प्रसाधन हेतुः ॥ ८७ ॥](#)

Purification is simply by *snaana* alone.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 88:](#)

[दानमेव धर्महेतुः ॥ ८८ ॥](#)

Doing daana is only said to be *dharma*, they are not interested in performing *yaaga* and others.

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

[दानमेव इति | दानमेव धर्महेतुः न तु यागादिः |](#)

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 89:](#)

[स्वीकरणमेव विवाहहेतुः ॥ ८९ ॥](#)

Mere acceptance of a boy and a girl, mutual acceptance will lead to marriage. *Samskaara* and other things are not going to be seen.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 90:](#)

[सद्वेषधार्येव पात्रम् ॥ ९० ॥](#)

If I hate someone, and another person also hates the same person, then I will see him as a person deserving to be friend.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 91:](#)

[दूरायतन उदकमेव तीर्थहेतुः ॥ ९१ ॥](#)

If water is available at a far off place, then that will be treated as a *punya teertha*.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 92:](#)

[कपट वेषधारणमेव महत्त्वहेतुः ॥ ९२ ॥](#)

Wearing clothes to cheat others, that alone will make a person great.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 93:

इति एवम् अनेकदोषोत्तरे तु भूमण्डले सर्व वर्णेषु एव योयो बलवान् स स भूपतिः भविष्यति ॥ ९३ ॥

The whole world will be filled with so many such defects. In all the varnaas, whoever is powerful will become the king. Not his eligibility.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 94:

एवं च अतिलुब्धक राजासहाशैलानामन्तरद्रोणिः प्रजाः संश्रयिष्यन्ति ॥ ९४ ॥

Unable to bear the heavy burden of tax, etc., imposed by the greedy rulers, people will go and occupy valleys in between mountains. People will run away from the main cities.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 95:

मधु शाक मूल फल पत्र पुष्पादि आहाराः च भविष्यन्ति ॥ ९५ ॥

The food of those people will be honey available there, vegetables available there, roots, fruits, leaves and flowers.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 96:

तरु वल्कल पर्ण चीर प्रावरणाः च अति बहुप्रजाः शीत वातातपवर्षसहाः च भविष्यन्ति ॥ ९६ ॥

The covering for those people will be the bark of the trees, leaves - these will be their clothing. They will have many children. With all these, they have to tolerate the cold and cold and heat and rains, extreme conditions.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 97:

न च कश्चित् त्रयोविंशति वर्षाणि जीविष्यति | अनवरतं च अत्र कलियुगे क्षयमाया अति अखिल एव एष जनः ॥ ९७ ॥

No one will live beyond 23 years. In this Kaliyuga, there is a constant decline in all the people.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 98:

श्रौत स्मार्ते च धर्मे विप्लवम् अत्यन्तम् उपगते क्षीण प्राये च कलावशेष जगत् स्रष्टुः चराचर गुरोः आदि मध्य अन्त रहितस्य ब्रह्ममयस्य आत्मरूपिणो भगवतो वासुदेवस्य अंशः शंबल ग्राम प्रधान ब्राह्मणस्य विष्णुयशसो गृहे अष्टगुणाद्धि समन्वितः कल्किरूपी जगति अत्र अवतीर्य सकल म्लेच्छ दस्यु दुष्ट आचरण चेतसाम् अशेषाणाम् अपरिच्छिन्न शक्ति माहात्म्यः क्षयं करिष्यति, स्वधर्मेषु च अखिलम् एव संस्थापयिष्यति ॥ ९८ ॥

When the dharma told in the Shrutis and Smrutis, when they have declined to the lowest level of practice, when Kali is almost going to end, the Creator of all this world, the Lord of the movables and immovables,

the Supreme Lord without beginning, middle and end, *Parabrahma*, *Bhagavaan Vaasudeva's amsha*, the *Brahmin*, head of the *Shambala graama*, by name *Vishnuyashas*, in his house, embodying all these eight *gunaas*, *Bhagavaan Vaasudeva* will incarnate here, in the form of *Kalki*. All the *mlecchaas*, *dasyus*, who are engaged in bad conduct, being endowed with unlimited powers, He will destroy all of them. He will establish all the people in their proper *dharmaas*. *Kaliyuga* will end with the incarnation of *Mahaavishnu* as *Kalki* in the house of *Vishnuyashas*, who is the chief *Brahmin* of *Shambala graama*. He will destroy all the people engaged in bad conduct who are not following *Shrouta Smaarta dharmaas*. He will establish *dharma* completely in this world.

*Sri Engal Aalwaan's Commentary:*

श्रौत स्मार्ते च इति / अष्टगुणाः - अणिमाद्याः / \* अणिमा लघिमा प्राप्तिः प्राकाम्य ईशित्व वश्यताः / यत्र कामावसायित्वं महिमा इति गुणाष्टकम् /

*Anima, Mahimaa, Garima, Laghimaa, Praapti, Praakaamyam, Eeshitva, Vashitva* are the *Ashta gunaas*.

How the next *yuga* will start from here, will be told.

We are studying Chapter 24 of *Amsha 4*. It was told how the *dharma* declines steadily in the *Kali yuga*, and at the end of *Kali yuga*, the *Kalki avataara* will start. *Bhagavaan Vishnu* incarnates as *Kalki*, in the house of a *Brahmin* by name *Vishnuyashas*. He will destroy all evil forces, and establish all people in their *varna* and *aashrama dharmaas*.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 99:*

अनन्तरं च अशेषः कलेः अवसाने निशावसाने विबुद्धानाम् इव तेषाम् एव जनपदानाम् अमल स्फटिक दल शुद्धा मतयो भविष्यन्ति ॥ ९९ ॥

When *Kalki avataara* happens, and he establishes all people in their *varna* and *aashrama dharmaas*, the *Kali yuga* ends completely, as though at the end of night, when people wake up in the morning, for the same people, their minds will become so pure and clear just like the *sphatika shilaa*, without any dirt or defects.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 100:*

तेषां च बीज भूतानाम् अशेष मनुष्याणां परिणतानाम् अपि तत् काल कृत अपत्यप्रसूतिः भविष्यति ॥ १०० ॥

The same people, though they may not be in the best state for having children, they will have children according to those times, meaning that only *dharmishthaas* will be born. People who are there at the end of this *Kaliyuga*, when *Bhagavaan* establishes their *varna aashrama dharmaas*, they only will have children as per those times.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 101:

तानि च तत् अपत्यानि कृतयुगानुसारीण्येव भविष्यन्ति ॥ १०१ ॥

Those children will all follow the *Kruta yuga dharmas*. They will all be *parama dharmishthaas*.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 102:

अत्र उच्यते -

यदा चन्द्रः च सूर्यः च तथा तिष्ये बृहस्पतिः ।

एकराशौ समेष्यन्ति तदा भवति वै कृतम् ॥ १०२ ॥

When will *Kruta yuga* start - the time is told here.

*Chandra*, *Soorya*, *Bruhaspati* are told here. When they come together, in the *Pushya nakshatra*, when all are in the same *raashi*, that is when the *Kruta yuga* starts.

Sri Engal Aalwaan's Commentary:

यदा चन्द्रः च इति । चन्द्र आदि ग्रहाणां सर्व ग्रह उपलक्षणार्थम् । चतुर्युग अन्ते सर्वेषां ग्रहाणां मीन अन्तस्थितेः । सर्व ग्रह योगे हि युगम् । यद्वा एषां ग्रहाणां चतुर्णां एव योगे कृतं तदर्थं खलु ग्रहबाहुल्यम् इति अर्थः \* चन्द्र अर्क जीव ज्ञसिताः कुजाकर्की च यथाक्रमम् । सत्त्वं रजः तमः अपि \* इति गोचार उक्तिः । तथा तिष्ये बृहस्पतिः इति पाठे अपि अयमेव अर्थः । प्रति द्वादशाब्दं गुरौ कर्कटस्थे कर्कटकामसे अमावास्यायां बहुवारं योगस्य अस्य संभवात्, तथा अपि एक राशौ समेष्यन्ति इति सहप्रवेश उक्तेः न अतिप्रसङ्ग दोषः ।

Mentioning of *Chandra*, *Soorya*, *Bruhaspati*, is just an *upalakshana* for all the *grahaas*; it indicates that all the *grahaas* have to be in that *nakshatra* and *raashi*. At the end of the *chaturyuga*, all the *grahaas* will be in the same position. When all the *grahaas* are in the same *nakshatra* and *raashi* only, the *yuga* starts. Or, it can also be interpreted as only these four *grahaas* are taken, and this is *graha baahulya* - these are the prominent planets which are to be in one position. This is explained in *Bruhat Jaataka* of *Varaahamihira*, *Chandra*, *Arka*, *Jeeva*, *Jnya*, *Sita*, *Kuja*, *Arki* - Moon, Sun, *Bruhaspati*, *Budha*, *Shukra*, *Angaaraka*, *Shani* are mentioned here - they have to be together. *Chandra*, *Arka*, *Jeeva* are said to be *Sattva samjanyaas*, indicating *Sattva*. *Jnya* and *Sita* indicate *Rajas*. *Kuja* and *Arki* are *Tamas*. Every 12 years, in *Karkataka maasa*, *Amaavaasyaa*, they all go in the same star, that is why the *raashi* is also mentioned, that they should be in the same *raashi*. This indicates the time when *Kruta yuga* starts.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 103:

अतीता वर्तमानाः च तथा एव अनागताः च ये ।



**एते वंशेषु भूपालाः कथिता मुनिसत्तम ॥ १०३ ॥**

Those who are past and those who are presently there, and those who are going to come in future, all the vamshaas, I have already told you so far.

**Sri Engal Aalwaan's Commentary:**

**राजवंशं निगमयति अतीता इति ।**

The Raajavamsha and other details told, is going to be concluded now.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 104:**

**यावत् परीक्षितो जन्म यावत् नन्द अभिषेचनम् ।**

**एतत् वर्ष सहस्रं तु ज्ञेयं पञ्चाशत् उत्तरम् ॥ १०४ ॥**

The time when Pareekshit is born, and the time when Nanda becomes the king, is the time told as 1500 years.

**Sri Engal Aalwaan's Commentary:**

**यावत् इति । पञ्चशत उत्तरं वर्षसहस्रम् । पाठान्तरे परीक्षित समकालं मागधं सोमम् आरभ्य रिपुंजय अन्त मागधानां सहस्र अब्दत्वस्य उक्तत्वात् अनन्तरं प्रद्योत शिशुनागानां पञ्चशत अब्दत्वस्य उक्तत्वात् स अर्ध सहस्रस्य उक्तस्य व्याख्यातं वायु उक्ते अपि परीक्षित नन्द अनन्तरं सार्ध सहस्रम् एव इति उक्तं । अत एव प्रयास्यन्ति यदा इत्यादि श्लोकस्य अयम् अर्थः - नन्दात् प्रभृति एव प्रसरति कलौ काले, यदा एते पूर्वोषाढां प्रयास्यन्ति तदा कलेः - अधर्मस्य वृद्धिः पूर्व उक्त कृत शब्दस्य धर्म परत्ववत् लक्षणया नन्द अन्तं क्षत्रियकुलम् इति वचनात्, इह अपि शूद्र आदि अधिपत्य उक्तेः च । अतः पापस्य एव वृद्धिः न तु नियतमानस्य कलेः । अतः कलौ नन्द उत्तर कालीनेषु पूर्वाषाढा पर्यायेषु स्थिता महर्षयः पापवृद्धये जगत इति नक्षत्र ऋषिचार फल उक्तिः एषा, न तु कालवत् छेद उक्तिः ।**

Starting with Pareekshit and till the last Nanda king, is 1500 years.

Starting from the Maagadha king Soma, and till Ripunjaya, the Maagadha descendants were told - 1000 years was told. Then, starting from Pradyota, Shishunaaga, 500 years was told. Vaayu Puraana also tells the same thing - 1500 years, from Pareekshit to the last Nanda king.

Starting with Nanda himself, this Kali kaala starts, when the Saptarshis reach Poorvaashaada nakshatra, then adharmas will increase. The Kshatriya kula will decline. Kali's period is fixed, but the adharmas will increase. This shloka tells that the Kali will increase, does not mean the duration, but the increase of adharmas.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 105:**

**सप्तर्षीणां तु यौ पूर्वी दृश्येते हि उदितौ दिवि ।**

**तयोः तु मध्ये नक्षत्रं दृश्यते यत् समं निशि ॥ १०५ ॥**

Those who rise first on the eastern side, among the *Saptarshis*, in the middle is a *nakshatra* which is seen in the same line as those two.

**Sri Engal Aalwaan's Commentary:**

सप्तर्षीणां तु इति | शकटाकारतारासप्तकं मुनिमण्डलं प्रागग्रे तत्र मण्डले  
ईषास्थानीयः प्राच्यां मरीचिः, ततः पश्चात् नम्र युगन्धराकारो वसिष्ठः सभार्यः, ततः  
पश्चात् ईषत् उन्नत ईषामूलस्थानीयः अङ्गीराः, तदा आसन्न पश्चिम चतुष्कस्थ ऐशान्ये  
अत्रिः, अत्रेः याम्यः पुलस्त्यः, पुलस्त्यात् पश्चिमः पुलहः, तत् उदीच्यः चतुष्क वायव्ये  
ऋतुः, वसिष्ठात् याम्या सूक्ष्मतारा अरुंधती तत्र मण्डले, उक्तं च पूर्वभागे मरीचिः  
भगवान् अपरभागे स्थितः वसिष्ठः अस्मात् परतः अङ्गीराः ततः अत्रिः तस्य आसन्नः  
पुलस्त्यः पुलहः ऋतुः भगवान् आसन्न अनुक्रमेण पूर्वाद्याः तारा वसिष्ठमुनिवरम्  
उपाश्रिताः अरुंधती साध्वी स्थिता इति | एवं स्थिते यौ पूर्वे उदये प्रथमं दृश्यौ पुलस्त्य  
ऋतु संज्ञौ मुनी शकटस्य पाश्चात्यौ तथा अपि पूर्वम् उदितौ दृश्येते, मध्ये गगनमध्ये,  
तयोः ताभ्यां, समं सम दक्षिण उत्तर रेखायां, यत् अश्विनि आदि अन्यतमं नक्षत्रमार्जवेन  
अवतिष्ठते, तेन नक्षत्रेण ते युक्ताः शताब्द्यं तिष्ठन्ति | तेषां प्रत्यक्षं शताब्द स्थिति उक्तिः  
कलिगत अब्द ज्ञान उद्देश अर्था |

The seven stars the *Saptarshi nakshatraas*, are in the form of a cart or carriage. There is a fork shaped pole in the front. That is called the *eeshaa sthaaneeya*. In the east, there is *Mareechi*. In the pole bearing the yoke, is *Vasishtha* along with *Arundathi*. Little bit raised is *Angiras*. On the west side corner in the *eeshanya* position is *Atri rishi*. South of *Atri* is *Pulastya*. To his west is *Pulaha*. *Arundathi* is small, and to the south of *Vasishtha*. The positions of the seven *nakshatraas* are told here. When the sunrise is seen first, are seen *Pulastya* and *Kratu*, among the *saptarshis*. Though they are on the western side of the cart in the *Saptarshi Mandala*, they are going to be seen first when the sun rises. If a line is drawn from south to north, along the same line, the two stars are seen. If we know the positions of these stars, we will know the time which has passed in the *Kaliyuga*.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 106:**

तेन सप्तर्षयो युक्ताः तिष्ठन्ति अब्दशतं नृणाम् |  
ते तु पारीक्षिते काले मघासु आसन् द्विजोत्तम ॥ १०६ ॥

All these *Saptarshis*, each star stays for 100 years. In *Pareekshit kaala*, they were all in *Maghaa nakshatra*.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 107:**

तदा प्रवृत्तः च कलिः द्वादश अब्द शतात्मकः ॥ १०७ ॥

At that time, the *Kali* started, 1200 *devamaana* years.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 108:**

यदा एव भगवान् विष्णोः वंशो यातो दिवं द्विज |  
वसुदेव कुल उद्भूतः तदा एव अत्र आगतः कलिः ॥ १०८ ॥

At the moment when Bhagavaan Vishnu's amsha left this world, Sri Krishna who was born in Vasudeva's kula, when He left this world, at the same time, Kali entered here.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 109:

यावत् स पाद पद्माभ्यां पस्पर्शमां वसुंधराम् |  
तावत् पृथ्वी परिष्वङ्गे समर्थो नाभवत् कलिः ॥ १०९ ॥

Kali became prominent when Krishna ended the incarnation. As long as Bhagavaan's amsha, Krishna avataara was there, Kali was not capable of doing anything. As long as Krishna touched this world with His lotus feet, Kali could not even touch the world.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 110:

गते सनातनस्य अंशे विष्णोः तत्र भुवो दिवम् |  
तत्याज सानुजो राज्यं धर्मपुत्रो युधिष्ठिरः ॥ ११० ॥

When Krishna left this world, immediately, Yudhishtira left this world along with all his brothers.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 111:

विपरीतानि दृष्ट्वा च निमित्तानि हि पाण्डवः |  
याते कृष्णे चकार अथ सः अभिषेकं परीक्षितः ॥ १११ ॥

When Dharmaputra saw that adharma was getting more and more prominent, at the time when Krishna left, he made Pareekshit the king, and he left.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 112:

प्रयास्यन्ति यदा च एते पूर्वाषाढां महर्षयः |  
तदा नन्दात् प्रभृति एष गतिवृद्धिं गमिष्यति ॥ ११२ ॥

When these Saptarshis come to the Poorvaashaada nakshatra, starting with King Nanda, this Kali will become prominent.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 113:

यस्मिन् कृष्णो दिवं यातः तस्मिन् एव तदा अहनि |  
प्रतिपन्नं कलियुगं तस्य सांख्यां निबोध मे ॥ ११३ ॥

The day Krishna ended His incarnation and left this world, on the same day, Kaliyuga started and became prominent. I will tell you the time duration of that.

Sri Engal Aalwaan's Commentary:

यस्मिन् कृष्ण इति | यस्मिन् श्री कृष्णः दिवं जगाम, तस्मिन् अहनि तत् क्षण एव कलियुगं प्रतिपन्नम् |

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 114:

त्रीणि लक्षाणि वर्षाणां द्विज मानुष्य संख्यया |  
षष्टिश्वैव सहस्राणि भविष्यति एष वै कलिः ॥ ११४ ॥

Three lakh, sixty thousand years, from the *manushya maana*, is said to be the period of *Kali yuga*.

Sri Engal Aalwaan's Commentary:

भगवद्भयानकालत्वेन कलेः प्रस्तावात् तत्संख्या प्रथमांश उक्ता अपि इह अनूद्यते त्रीणि लक्षाणि इति | अत्र संध्यादिविवर्जिता कलिसंख्या उक्ता परीक्षित काले कलिसंध्यादित्वात् | शतानि तानि इति अत्र तु दिव्य द्वादश अब्द शतम् इति संध्यादिसहिता संख्या उक्ता |

Earlier itself the *Kali yuga* duration was told. Why is it told again? Between *yugaas* there is a *Sandhyaa kaala*. This is told including that *Sandhyaa kaala*. During *Pareekshit kaala*, the *Kali Sandhyaa* period starts. At the end of a *chaturyuga*, there is a *Sandhyaa kaala*, where there is a gradual change from *Kaliyuga* to *Krutayuga*. These 1200 years includes the *Sandhyaa kaala*.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 115:

शतानि तानि दिव्यानां सप्त पञ्च च संख्यया |  
निश्शेषेण गते तस्मिन् भविष्यति पुनः कृतं ॥ ११५ ॥

According to the *divya varsha*, 1200 *devamaana*, when this is completed, then, again *Kruta yuga* will start.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 116:

ब्राह्मणाः क्षत्रियाः वैश्याः शूद्राः च द्विजसत्तम |  
युगेयुगे महात्मानः समतीताः सहस्रशः ॥ ११६ ॥

In every *yuga*, the *Braahmanaas*, *Kshatriyaas*, *Vaishyaas* and *Shoodraas*, thousands of them have come and gone.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 117:

बहुत्वान्नामधेयानां परिसंख्या कुलेकुले |  
पौनरुक्त्यादि साम्याच्च न मया परिकीर्तिता ॥ ११७ ॥

*Paraasharar* told about so many *vamshaas* to *Maitreyar*. He is telling that so many have come and gone, and it is not possible to tell all their names. Many names are repeating and similar, and I did not tell you all the names.

Sri Engal Aalwaan's Commentary:

बहुत्वादि इति | प्रतिकुलं नाम्नाम् आनन्त्य पौनरुक्त्याभ्यां परिसंख्या परितः संख्या न उक्ता |

In every kula, so many names are again repeating, it is impossible to tell all the names. So they are not told.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 118:

देवापिः पौरवो राजा पुरुः च इक्ष्वाकु वंशजः |  
महायोगबलोपेतौ कलापग्रामसंश्रितौ ॥ ११८ ॥

Devaapi, Puruvamsha, (or Maru), Ishvaaku, and the descendants of all these kulaas, they were very powerful and strong kings. They were all living in Kalaapagraama.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 119:

कृते युगे तु इहागम्य क्षत्र प्रावर्तकौ हि तौ |  
भविष्यतो मनोर्वंश बीजभूतौ व्यवस्थितौ ॥ ११९ ॥

In Kruta yuga, they all come here and start the Kshatriya vamsha again. They are the origin for the Manu vamsha in future.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 120:

एतेन क्रमयोगेन मनुपुत्रैः वसुंधरा |  
कृतत्रेताद्वापराणि युगानि त्रीणि भुज्यते ॥ १२० ॥

By these people, in order, the sons of Manu will enjoy this earth, in these three yugaas - Kruta, Treta and Dvaapara.

Sri Engal Aalwaan's Commentary:

एतेन इति | कृत त्रेता द्वापराणि इति युगत्रयं भुक्तिवचनं कलेः अत्यक्षत्रत्वात् |

Why only three - Kruta, Tretaa, Dvaapara are told. Even in Kaliyuga, many Kshatriya vamshaas were told by Paraasharar. This is because it is a very short period compared to the other three yugaas. That is why it is not mentioned here separately. Kshatriyaas are very few in the Kaliyuga.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 121:

कलौ ते बीजभूताः तु केचित् तिष्ठन्ति वै मुने |  
यथा एव देवापि पुरू सांप्रतं समधिस्थितौ ॥ १२१ ॥

In Kaliyuga, these are all the people who will continue this vamsha. Some of them will still be there to continue the vamsha, like Devaapi, Puru, etc.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 122:

एष तु उद्देशतो वंशः तव उक्तो भूभुजां मया |

**निखिलो गदितुं शक्यो न एष वर्षशतैः अपि ॥ १२२ ॥**

These vamshaas I have just told you - some of these kings only. If I have to tell completely, even hundred years is not enough.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 123:**

**एते च अन्ये च भूपाला यैः अत्र क्षितिमण्डले |  
कृतं ममत्वं महोन्धैः नित्यं हेय कलेवरे ॥ १२३ ॥**

These kings, and also other kings, in this world, were all covered by *moha*, and then they thought they had this belongingness, idea of possession, that this is mine, in their bodies, in their land, etc.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 124:**

**कथं मया इयम् अचला मत्पुत्रस्य कथं मही |  
मदंशस्य इति चिन्त्यार्ता जग्मुः अन्तम् इमे नृपाः ॥ १२४ ॥**

All these kings, how did they spend their time? How can own this land forever, how can my son get this land, my descendants, it should continue in my *vamsha* only, they should only be ruling over all these places, they worried about these things only, and lived their life and passed away.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 125:**

**तेभ्यः पूर्वतराः च अन्ये तेभ्यः तेभ्यः तथा परे |  
भविष्याः च एव यास्यन्ति तेषाम् अन्ये च ये अपि अनु ॥ १२५ ॥**

Those who were before them, and those before them, and even in future those who will come, those who follow them again, all these people.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 126:**

**विलोक्य आत्मजयोद्योगं यत्राव्यग्रान् नराधिपान् |  
पुष्पप्रहासैः शरदि हसन्ति इव वसुंधरा ॥ १२६ ॥**

*Bhoomi devi* is laughing at them, looking at them, all their efforts and endeavours in order to win over the land, to win over the earth. The earth itself is laughing at them, like the flower blooms in *Sharat kaala*.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 127:**

**मैत्रेयं पृथिवीगीताञ्छ लोकांश्चात्र निबोध मे |  
यानाह धर्मध्वजिने जनकायासितो मुनिः ॥ १२७ ॥**

*Pruthivi* has told these *shlokaas*. I will tell you, listen to them. *Asitamuni* has told this to *Dharmadhvajji*, who was a *Janaka*.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 128:**

**पृथिवी उवाच -**

कथमेष नरेन्द्राणां मोहो बुद्धिमताम् अपि |  
येन फेनसधर्माणो अपि अति विश्वस्त चेतसः ॥ १२८ ॥

Pruthivi told - Though they are very intelligent, how can they have this kind of a delusion, *moha*, about owning this land. They are equivalent to a bubble in an ocean. They just come and go, are so short lived. They seem to be very confident about what they are thinking.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 129:

पूर्वम् आत्मजयं कृत्वा जेतुम् इच्छन्ति मन्त्रिणः |  
ततो भृत्यां च पौरांश्च जिगीषन्ते तथा रिपून् ॥ १२९ ॥

First, they want to win over themselves, then they want to win over their ministers and servants, and all the people and enemies.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 130:

क्रमेण अनेन जेष्यामो वयं पृथ्वीं ससागराम् |  
इति आसक्तधियो मृत्युं न पश्यन्ति अविदूरगम् ॥ १३० ॥

Slowly, let us win over the entire world, along with the oceans. Like this, they are all the time interested in winning over the land, and they don't see death which is not very far off.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 131:

समुद्रावरणं याति भूमण्डलमथो वशम् |  
कियत् आत्मजयस्य एतत् मुक्तिः आत्मजये फलम् ॥ १३१ ॥

They go till the end of the ocean, and they occupy the entire earth *bhoo mandala*, and what is this compared to the *indriya jaya*, which will actually lead to *mukti*.

Sri Engal Aalwaan's Commentary:

राज्य मुक्त्योः इन्द्रिय जय साध्यत्वे किं मुक्तिं हित्वा अल्पेन राज्येन इति आह समुद्रेति |

Winning over the kingdom, establishing themselves, and winning over their own senses - these two cannot be compared. Winning over the senses will lead them to liberation itself. Winning over the land is so meagre.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 132:

उत्सृज्य पूर्वजा याता यां नदाय गतः पिता |  
तां ममतेवीव मूढत्वात् जेतुम् इच्छन्ति पार्थिवाः ॥ १३२ ॥

Their forefathers, the kings, when they passed away, they did not take the land. Their father did not take it along with him. *Pruthivi* is telling -

"They did not take me". They all passed away without taking me. Out of stupidity, they are trying to win over.

*Sri Engal Aalwaan's Commentary:*

उत्सृज्य इति | यां भुवं उत्सृज्य न आदाय एव, पितामहाद्या याताः पिता च गतः |

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 133:*

मत्कृते पितृपुताणां भ्रातृणां चापि विग्रहः |

जयते अत्यन्त मोहेन ममत्वात् धृतचेतसाम् ॥ १३३ ॥

There will be difference of opinion, fights, among father and son, among brothers, in order to win over the land. Thinking that this is mine, the idea of possession is what is leading to all this.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 134:*

पृथ्वी ममेयं सकला ममैषा मदन्वयस्य अपि च शाश्वतीयम् |

यो यो मृतो हि अत्र बभूव राजा कुबुद्धिरासीत् इति तस्य तस्य ॥ १३४ ॥

Regarding earth, one king says "This is mine". Another king says "This is mine". "This belongs to my descendants forever". Whoever has died and passed away, all those people had this evil thought.

*Sri Engal Aalwaan's Commentary:*

पृथ्वी इति | पृथ्वी मम इयम् इति भिन्नवक्त्वाक्यभङ्ग्यः | तत्र भूः एषा मम् इति एकः |  
उयं मम इति अन्यः | अपरो मम इयं शाश्वती इति वदन् एव यो यो राजा मृतो लोकान्तरे  
जातः, तस्य तस्य अपि इह प्राङ्गणत् इयं भूः मम इति बुद्धिः आसीत् | मृते अन्यत्रे  
पाठे, अन्यत्र प्राचीन राज्ञि मृते अथ अन्यो यो बभूव राजा तस्य अपि एवं दुर्बुद्धिः  
आसीत् |

Before dying, they all thought that this belongs to me only. Every king thought like this. Every king had the same thought that this belongs to them.

*Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 135:*

दृष्ट्वा ममत्वात् धृतचित्तमेकं विहाय मां मृत्युवशं व्रजन्तम् |

तस्यानु यः तस्य कथं ममत्वं हृद्यास्पदं मत्प्रभवं करोति ॥ १३५ ॥

One king thought that this land belonged to him only. When he passed away, having seen him also, even then, people are not realizing. When he died leaving me here, one who follows him, how can he again have the idea of possession in him, that this belongs to him, even having seen a king who passed away without taking anything. Thus says Pruthivi.

*Sri Engal Aalwaan's Commentary:*



दृष्ट्वा इत्यादि | तस्य अनु यः परः मां त्यक्त्वा मृतं दृष्ट्वा यः ततः परो नृपस्यात् तस्य हृदि मत् प्रभवं भूविषयं ममत्वं कथम् आस्पदं करोति |

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 136:

पृथ्वी ममैषा आशु परित्यजैनां वदन्ति ये दूत मुखैः स्व शत्रून् |  
नराधिपाः तेषु ममातिहासः पुनः च मूढेषु दया अभ्युपैति ॥ १३६ ॥

Like this, those who have this *mamakaara* in this land, I can only laugh at them. He says to his enemies - "Leave this land and go - this belongs to me only, this is mine". At the same time, they are such stupid idiotic people, that I have pity for them.

Sri Engal Aalwaan's Commentary:

पृथिवी इति | इति एवं ममत्व कारिषु मम अतिहासो भवति, दया याम्युपैति मामिति शेषः | दयामुपैमीति वा पाठः |

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 137:

श्री पराशरः -

इति एते धरणी गीताः श्लोक मैत्रेय यैः श्रुताः |  
ममत्वं विलयं याति तपति अर्के यथा हिमम् ॥ १३७ ॥

Sri Paraasharar - What is the *phala* for those who listen to this, understand that they will not have any *mamakaara*. Whoever listens these *shlokaas* told by *Pruthivi*, for them, the *mamatva* will go away. Just as the ice melts away in the burning Sun.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 138:

इति एष कथितः सम्यक् मनोः वंशो मया तव |  
यत्र स्थितिप्रवृत्तस्य विष्णोः अंशांशका नृपाः ॥ १३८ ॥

Like this, I have told you the *Manu vamsha*. All these are *Vishnu's Amsha*.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 139:

श्रुनोति य इमं भक्त्या मनोः वंशम् अनुक्रमात् |  
तस्य पापम् अशेषं वै प्रणश्यति अमलात्मनः ॥ १३९ ॥

Whoever listens to this with a lot of devotion, this *Manu vamsha*, all their sins will get destroyed.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 140:

धन धान्यद्धिम् अतुलां प्राप्नोति अव्याहतेन्द्रियः |  
श्रुत्वा एवम् अखिलं वंशं प्रशस्तं शशिसूर्ययोः ॥ १४० ॥

This vamsha charita of Shashi and Soorya - the Chandra vamsha and Soorya vamsha, listening to all these with controlled senses, and with great devotion, they will get all the prosperity - dhana, dhaanya, etc.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 141:

इक्ष्वाकु जहनु मान्धातु सगराविक्षितान् रघून् ।  
ययाति नहुषाद्यां च ज्ञात्वा निष्ठाम् उपागतान् ॥ १४१ ॥

When they all passed away - Ikshvaaku, Jahnu, Maandhaatru, Sagara, Avikshita, Raghu, Yayaati, Nahusha and others - knowing that they were all there, and they passed away ...

Sri Engal Aalwaan's Commentary:

इक्ष्वाकु इति | निष्ठाम् नाशम् |

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 142:

महाबलान् महावीर्यान् अनन्त धन सञ्चयान् ।  
कृतान् कालेन बलिना कथाशेषान् नराधिपान् ॥ १४२ ॥

... they were all very powerful people, they were very valiant, very strong, they had collected endless money, all these kings, only their story is remaining now. As time passed away, they all passed away, and only their story remains.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 143:

श्रुत्वा न पुत्र दारादौ गृहक्षेत्रादिके तथा ।  
द्रव्यादौ वा कृतप्रज्ञो ममत्वं कुरुते नरः ॥ १४३ ॥

If one listens to this, then they will not have the idea of possession, idea of "mine" in son, wife, house, land, wealth - they will not have the idea of possession. They will get the idea of non possession in all of these. They will be detached.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 144:

तप्तं तपो यैः पुरुषप्रवीरैः उद्गाहृभिः वर्षगणान् अनेकान् ।  
इष्ट्वा सुयज्ञैः बलिनो अतिवीर्याः कृता नु कालेन कथावशेषाः ॥ १४४ ॥

All these great people have performed tapas for many many years, raising both their hands for thousands of years. They performed lots of good yajnyaas, they became very powerful and strong, but as time passed by, they all passed away, and only their name is remaining here.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 145:

पृथुः समस्तान् विचचार लोकान् अव्याहतो यो विजितारिचक्रः ।  
स कालवाताभिहतः प्रणष्टः क्षिप्तं यथा शाल्मलितूलमग्नौ ॥ १४५ ॥

Pruthu went around the entire world, and unstopped, won over all his enemies. He was hit by the wind of *kaala*, time, and he was also destroyed. As though the cotton is thrown into fire, and it burns.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 146:](#)

यः कार्तवीर्यो बुभुजे समस्तान् दीपान् समाक्रम्य हतारिचक्रः ।  
कथा प्रसङ्गेषु अभिधीयमानः स एव संकल्प विकल्प हेतुः ॥ १४६ ॥

As *Kaartaveeryaarjuna* who was a great king, enjoyed all the continents, he occupied the whole earth and won over all his enemies; when someone is telling about his story, then they will get a doubt whether he was really there or not. Because he is no more now, and only his story is remaining. People get a doubt whether he was really there or not.

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

य इति । संकल्प विकल्प हेतुः संकल्पस्य मनसः विकल्पः संशयः, तस्य हेतुः किम् एवम्  
विधः काश्चित् आसीत् न वा इति संशयस्य निमित्तम् ।

They get a doubt in their mind. Is it possible for someone to be like this. Was he really there or not? That is the state now.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 147:](#)

दशाननाविक्षत राघवाणाम् ऐश्वर्यमुद्भासित दिङ्मुखानाम् ।  
भस्मापि शिष्टं न कथं क्षणेन भ्रूभङ्गपातेन धिक् अन्तकस्य ॥ १४७ ॥

Their wealth was all over, and they had won over all directions, *Dashaanana*, *Avikshata*, *Raaghava* and others. Even their ash is not remaining now. Yama, just by the raising of his eyebrows, they all got destroyed. Not even their ash is remaining now.

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

दशानन इति । भस्मापि कथं न जातं कथं न तिष्ठति । यत् वा तेषाम् ऐश्वर्यं  
निश्शेषदग्धत्वात् भस्मावस्थम् अपि न जातम् । इदम् कथम् इति आश्चर्ये ।

How is it possible?

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 148:](#)

कथाशरीरत्वम् अवाप यद्वै मान्धातृ नामा भुवि चक्रवर्ती ।  
श्रुत्वा अपि तत्को हि करोति साधुः ममत्वम् आत्मनि अपि मन्दचेताः ॥ १४८ ॥

*Maandhaatru* was a great *chakravarti*. Only his story is remaining now. He is also gone. Having listened to this, how can, in their own self, think that this belongs to me. They are all dull minded ones.

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

**कथाशरीरत्वम् इति | आत्मनि अहंत्वाश्रये देहे अपि, किमुत ममत्व आस्यदे पुत्र कलत्र क्षेत्रादौ |**

Aatmani means in their own deha. Means that they have deha aatma bhramaa. They think that the body itself is aatman. Even in their body they cannot think that this is mine. How can they think in their land, house, family, son, etc.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 149:**

**भगीरथाद्याः सगरः ककुत्स्थो दशाननो राघवलक्ष्मणौ च |**

**युधिष्ठिराद्याः च बभूवुः एते सत्यं न मिथ्या क्व नु ते न विद्मः ॥ १४९ ॥**

Bhageeratha and others, Sagara, Kakutstha, Dashaanana, Raaghava, Lakshmana, Yudhishthira - is it true or false, we do not know whether they were there.

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 150:**

**ये साम्प्रतं ये च नृपा भविष्याः प्रोक्ता मया विप्रवर उग्रवीर्याः |**

**एते तथा अन्ये च तथा अभिधेयाः सर्वे भविष्यन्ति यथा एव पूर्वे ॥ १५० ॥**

Those who are now, and those who are going to come in future, whom I have told you about, all the great Brahmins and valiant people, they will all be just like those who were there earlier; when their time is measured, it is very short.

**Sri Engal Aalwaan's Commentary:**

**पूर्वे अधिपा इव वर्तमाना भविष्याः च नष्टा भविष्यन्ति इति अभिधेयाः |**

**Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 151:**

**एतत् विदित्वा न नरेण कार्यं ममत्वम् आत्मनि अपि पण्डितेन |**

**तिष्ठन्तु तावत् तनयात्मजाया क्षेत्रादयो ये च शरीरिणो अन्ये ॥ १५१ ॥**

One who is a pandita should not have the idea of possession in himself. When he cannot make in his own body, how can he think of mamatva in his own wife or land, or even in other people who are having embodied souls. How can he say that they are his friends or his relatives? How can one have the idea of possession, how can one have such a thought?

**Sri Engal Aalwaan's Commentary:**

**उक्तमर्थं संक्षिप्तत्राह एतत् विदित्वा इति |**

Paraasharar is concluding what is told so far.

This concludes Chapter 24 of Amsha 4.

**॥ इति श्री विष्णु पुराणे चतुर्थे अंशे चतुर्विंशो अध्यायः ॥**

*॥ इति श्री विष्णुपुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे चतुर्विंशो अध्यायः ।*

This concludes Amsha 4.

*॥ इति श्री विष्णु पुराणे चतुर्थांशः समाप्तः ॥*

*॥ श्री विष्णु चित्तीये चतुर्थांशः समाप्तः ।*

We have concluded four Amshaas. Two more Amshaas are remaining. In Amsha 5, it is mostly about Krishnaavataara.

*Naaraayanam namaskrutya naram cha eva narottamam |  
Deveem sarasvateem vyaasam tato jayam udeerayet ||*

*Sri Krishnaarpanamastu*

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