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Shri Vishnupanjaram Agnipuranantargatam

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ಶ್ರೀ ವಿಷ್ಣುಪಂಜರಂ ಅಗ್ನಿಪುರಾಣಾಂತರ್ಗತಂ

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## ಶ್ರೀ ವಿಷ್ಣುಪಂಜರಂ ಅಗ್ನಿಪುರಾಣಾಂತರ್ಗತಂ



.. ಶ್ರೀಃ ..

ಪುಷ್ಕರ ಉವಾಚ -

ತ್ರಿಪುರಂ ಜಘ್ನುಷಃ ಪೂರ್ವಂ ಬ್ರಹ್ಮಣಾ ವಿಷ್ಣುಪಂಜರಂ .

ಶಂಕರಸ್ಯ ದ್ವಿಜಶ್ರೇಷ್ಠ ರಕ್ಷಣಾಯ ನಿರೂಪಿತಂ .. 1..

ವಾಗೀಶೇನ ಚ ಶಕ್ತಸ್ಯ ಬಲಂ ಹಂತುಂ ಪ್ರಯಾಸ್ಯತಃ .

ತಸ್ಯ ಸ್ವರೂಪಂ ವಕ್ಷ್ಯಾಮಿ ತತ್ತ್ವಂ ಶೃಣು ಜಯಾದಿಮತ್ .. 2..

ವಿಷ್ಣುಃ ಪ್ರಾಚ್ಯಾಂ ಸ್ಥಿತ-ಶ್ಚಕ್ರೀ ಹರಿ-ರ್ದಕ್ಷಿಣತೋ ಗದೀ .

ಪ್ರತೀಚ್ಯಾಂ ಶಾರ್ಙ್ಗ-ಧೃಗ್ವಿಷ್ಣು-ರ್ಜಿಷ್ಣುಃ ಖಡ್ಗೀ ಮಮೋತ್ತರೇ .. 3..

ಹೃಷೀಕೇಶೋ-ಽಪಿ ಕೋಣೇಷು ತಚ್ಛೈದ್ರೇಷು ಜನಾರ್ದನಃ .

ಕ್ರೋಡರೂಪೀ ಹರಿ-ಭೂಮೌ ನರಸಿಹ್ಮೋ-ಽಮ್ಬರೇ ಮಮ .. 4..

ಕ್ರೂರಾಂತಮಮಲಂ ಚಕ್ರಂ ಭ್ರಮತ್ಯೇತತ್ ಸುದರ್ಶನಂ .

ಅಸ್ಯಾಂಶುಮಾಲಾ ದುಷ್ಪ್ರೇಕ್ಷಾ ಹಂತು ಪ್ರೇತ-ನಿಶಾಚರಾನ್ .. 5..

ಗದಾ ಚೇಯಂ ಸಹಸ್ರಾರ್ಚಿಃ ಪ್ರದೀಪ್ತಾ ಪಾವಕೋಜ್ವಲಾ .

ರಕ್ಷೋ-ಭೂತ-ಪಿಶಾಚಾನಾಂ ಡಾಕಿನೀನಾಂ ಚ ನಾಶಿನೀ .. 6..

ಶಾರ್ಙ್ಗವಿಸ್ಪೂರ್ಜಿತಂ ಚೈವ ವಾಸುದೇವಸ್ಯ ಮದ್ರಿಪೂನ್ .

ತಿಯಗ್ಮನುಷ್ಯ ಕೂಷ್ಮಾಂಡ-ಪ್ರೇತಾದೀನ್ ಹಂತ್ವಶೇಷತಃ .. 7..

ಖಡ್ಗ-ಧಾರೋಜ್ಜ್ವಲಜ್ಯೋತ್ಸ್ನಾ ನಿರ್ದೂತಾ ಯೇ ಸಮಾಹಿತಾಃ .

ತೇ ಯಾಂತು ಸಾಮ್ಯತಾಂ ಸದ್ಯೋ ಗರುಡೇನೇವ ಪನ್ನಗಾಃ .. 8..

ಸರ್ವೇ ಭವಂತು ತೇ ಸೌಮ್ಯಾಃ ಕೃಷ್ಣ-ಶಂಕರ-ವಾಹತಾಃ .

ಚಿತ್ತ-ವೃತ್ತಿ-ಹರಾ ಯೇ ಮೇ ಜನಾಃ ಸ್ಮೃತಿ-ಹಾರಕಾಃ .. 9..

ಬಲೌಜಸಾಂ ಚ ಹರ್ತಾರಶ್ಚಾಯಾ-ವಿಭ್ರಂಶಕಾಶ್ಚ ಯೇ .

ಯೇಚೋಪಭೋಗ-ಹರ್ತಾರೋ ಯೇ ಚ ಲಕ್ಷಣ-ನಾಶಕಾಃ .. 10

ಕೂಷ್ಮಾಂಡಾಸ್ತೇ ಪ್ರಣಶ್ಯಂತು ವಿಷ್ಣುಚಕ್ರ-ಪರಾಹತಾಃ .

ಬುದ್ಧಿಸ್ವಾಸ್ಥ್ಯಂ ಮನಃಸ್ವಾಸ್ಥ್ಯಂ ಸ್ವಾಸ್ಥ್ಯಮೈಂದ್ರಿಯಕಂ ತಥಾ .. 11..

ಮಮಾಸ್ತು ದೇವದೇವಸ್ಯ ವಾಸುದೇವಸ್ಯ ಕೀರ್ತನಾತ್ .

ಪೃಷ್ಠೇ ಪುರಸ್ತಾನ್ಮಮ ದಕ್ಷಿಣೋತ್ತರೇ ವಿಕೋಣತಶ್ಚಾಸ್ತು ಜನಾರ್ದನೋ ಹರಿಃ .. 12..

ತಮೀಡ್ಯಮೀಶಾನಮನಂತಮಚ್ಯುತಂ ಜನಾರ್ದನಂ ಪ್ರಣಿಪತಿತೋ ನ ಸೀದತಿ .  
ಯಥಾ ಪರಂ ಬ್ರಹ್ಮ ಹರಿಸ್ತಥಾ ಪರೋ ಜಗತ್ಸ್ವರೂಪಶ್ಚ ನ ಏವ ಕೇಶವಃ .  
ಸತ್ಯೇನ ತೇನಾಚ್ಯುತನಾಮ ಕೀರ್ತನಾತ್ ಪ್ರಣಾಶಯೇತ್ತು ತ್ರಿವಿಧಂ ಮಮಾಶುಭಂ  
.. 13..

.. ಇತಿ ಅಗ್ನಿಪುರಾಣಾಂತರ್ಗತಂ ಶ್ರೀವಿಷ್ಣುಪಂಜರಂ ಸಮಾಪ್ತಂ ..

Commentary by N Balasubramanian

COMMENTS:- The following abbreviations are used in the comments.

BG - Srimad Bhagavadgita.

BH - Srimad Bhagavatam.

SS - Shiva Sahasranamam (Padmapuranam) with the commentary of  
Shri Paramasivendra Sarasvati.

VS - Vishnu Sahasranamam with the commentary of Shri Shankaracharya.

LS - Lalitha Sahasranamam with the commentary of Shri Bhaskaracharya.

SA - Shiva 108 namavali with the commentary called Shivatattvarahasyam  
by Shri Nilakanta Dikshita; a relative of Shri Appayya Dikshita -  
the author of this poem.

**ಪಂಜರಂ** means a cage. A bird or animal inside a cage is  
protected and so is secure from enemies. In the above verses the  
devotee prays to Lord Vishnu to form a protective "cage" and protect  
him from enemies from all directions. All living beings face a wide  
variety of problems from forces, both visible and invisible and crave  
for security from these forces. These forces may be termed enemies  
since they cause physical and mental anguish. The visible enemy  
may be a person, animal etc., who can cause us harm. The invisible  
enemy may be a disease that lurks inside the body and manifests  
one day suddenly or sorrow, fear etc. There is also a third type -  
known as acts of God (ie) problems caused by natural calamities such  
as pestilence, earthquakes, droughts, cyclones etc. These are  
beyond our control. Sage Sushruta classifies the suffering  
or pain one has to suffer in this world into three categories  
and calls them **ತಾಪತ್ರಯಂ** -threefold suffering. They are (1)  
**ಆಧ್ಯಾತ್ಮಿಕ** = caused by the mind and body (pain, sorrow etc ),

(2) ಅಧಿದೈವಿಕ = caused by fate or acts of God as said

above and (3) ಅಧಿಭೌತಿಕ = caused by animals, elements etc.

This is said in the last verse (No.23) of the hymn above as

ತ್ರಿವಿಧಂ ಮಮಾಶುಭಂ . The craving for security and freedom from fear and anxiety is instinctive in all living beings and is known as samsara. We all seek freedom from this samsara.

The question that haunts everyone all the time is why do we get these problems? Is there a way to avert them and thus the consequential misery? Our scriptures are very well aware of our concern. They have

dealt with the topic in great detail in many places and attempt to help us. Here, we will cite some of the references. First question that arises in one's mind is why do we encounter problems or suffering? We see that some get into problems or sufferings often but not some others. In some cases the problems come in hordes and overpower the individual. As Shakespeare says (in Hamlet),

"When sorrows come, they come not single spies, but in battalions."

So do happy events too happen sometimes in a file. So, it is said

ಸತ್ಕೋಟಯಂ ಲೋಕವಾದಃ. ಯತ್ಸಂಪತ್ಸಂಪದಂ ವಿಪದ್ವಿಪದಂ

ಅನುಬದ್ಧಾತಿ ಇತಿ. (Kadambari). These are the questions that befuddle everyone of us and we continue to search for answers

that seem to elude us. But the topic, as said earlier, has been

discussed in our scriptures in extenso and we only have to take

the trouble to study them to cull the information. The epics like

Ramayana and Mahabharata contain stories that explain the subject

in great detail. The heroes in these epics suffered immensely and

like all human beings faced with dire circumstances bemoaned their

fate. Even mighty warriors like the Pandavas rued their fate when

faced with adversity. Rama who was an incarnation of Lord Himself

had to face severe adversity. He showed how to face difficult

situations in life. His stories bear weighty lessons for us if only

we care to study them carefully and not skim through them. It is

said that Lord's incarnation as Rama was mainly to teach lessons

to us and not merely for the destruction of demons.

ಮರ್ತ್ಯಾವತಾರಸ್ತ್ವಿಹ ಮರ್ತ್ಯ-ಶಿಕ್ಷಣಂ ರಕ್ಷೋವಧಾಯೈವ ನ  
ಕೇವಲಂ ವಿಭೋ. BH(5-19-50).

Let us now see what the scriptures say on this matter. Firstly,  
why do we get to suffer? The scriptures say that when one strays  
from the path of dharma or righteousness he sows the seeds of  
trouble. The Yagnavalkya Smriti says

ವಿಹಿತಸ್ಯಾನನುಷ್ಠಾನಾತ್ ನಿಂದಿತಸ್ಯ ಚ ಸೇವನಾತ್ .  
ಅನಿಗ್ರಹಾಚ್ಛೇಂದ್ರಿಯಾಣಾಂ ನರಃ ಪತನಮೃಚ್ಛತಿ ..

That is, by not doing those duties prescribed by the vedas  
and doing those prohibited by them and also by succumbing  
to the wiles of the sense organs one falls. Krishna  
emphasises this in His advice to Arjuna. BG (16-24,25).

ಯಃ ಶಾಸ್ತ್ರವಿಧಿಮುತ್ಸೃಜ್ಯ ವರ್ತತೇ ಕಾಮಕಾರತಃ .

ನ ಸ ಸಿದ್ಧಿಮಾಪ್ನೋತಿ ನ ಸುಖಂ ನ ಪರಾಂ ಗತಿಂ ..

ತಸ್ಮಾಚ್ಛಾಸ್ತ್ರಂ ಪ್ರಮಾಣಂ ತೇ ಕಾರ್ಯಾಕಾರ್ಯವ್ಯವಸ್ಥಿತೌ .

ಜ್ಞಾತ್ವಾ ಶಾಸ್ತ್ರವಿಧಾನೋಕ್ತಂ ಕರ್ಮ ಕರ್ತುಮಿಹಾರ್ಹಸಿ ..

He says that if one rejects the prescription of the shAstra and  
lives a life according to his own sweet free will, he will not achieve  
happiness in this world nor in the other. So, keep shAstra as the  
guide as regards what should or should not be done and do your  
work. Dharma is the result of our acts and it paves the way for

happiness in this life and the lives that follow. ಕರ್ಮಜನ್ಯಃ

ಅಭ್ಯುದಯ ನಿಶ್ಚೇಯ-ಹೇತುಃ ಅಪೂರ್ವಾಖ್ಯಃ ಆತ್ಮಗುಣಃ ಧರ್ಮಃ. The  
basis for dharma are the vedas. ವೇದೋಽಖಿಲೋ ಧರ್ಮಮೂಲಂ. Now a

problem arises. That is, one cannot expect us to study the vedas in  
these days. So, what is the recourse for such people? To complicate  
matters further, it is said that vedas are vast and subject to  
different interpretations by scholars. In order to alleviate the  
problem, the kindly sages have written supplementary texts called  
smritis, puranas and itihisas like Ramayana and Mahabharata that  
explain the nuances of dharma. If we say that we cannot or do not

have the time or inclination to study and understand even these texts the scripture asks us to study the conduct of great men who adhere to the path of dharma with great fervour and finally our own mental satisfaction. Manu says this as follows.

ವೇದೋಽಖಿಲೋ ಧರ್ಮ ಮೂಲಂ ಸ್ಮೃತಿಶೀಲೇ ತು ತದ್ವಿದಾಂ .  
ಆಚಾರಶ್ಚೈವ ಸಾಧೂನಾಂ ಆತ್ಮನಸ್ತುಷ್ಟಿರೇವ ಚ ..

Why should vedas be accepted as the guide for one's conduct? What is so great about them- if it is asked. The answer is this. We have to remember that the vedas which prescribe dharma are not of human origin. They were given out by the Lord Himself at the time of creation for the good of the people. They are therefore known as ಅಪೌರುಷೇಯ .. Purusha Suktam says this as: ಋಚಃ ಸಾಮಾನಿ ಜಜ್ಞಿರೇ . ಛಂದಾಸಿ ಜಜ್ಞಿರೇ ತಸ್ಮಾತ್ . ಯಜುಸ್ತಸ್ಮಾದಜಾಯತ . The Lord withdraws everything (including the vedas) into Himself at the time of dissolution (pralayam) and releases them again at the time of creation. Thus they are eternal.

ಅವ್ಯಕ್ತಾದ್ವ್ಯಕ್ತಯಃ ಸರ್ವಾಃ ಪ್ರಭವಂತ್ಯಹರಾಗಮೇ .  
ರಾತ್ರಾಗಮೇ ಪ್ರಲೀಯಂತೇ ತತ್ಪ್ರವಾವ್ಯಕ್ತ-ಸಂಜ್ಞಕೇ .. BG(8-18).

The sage Avirhotra said this to King Nimi while talking about Karmayoga. He said that what should be done, and what should not be done, and what is not done but enjoined to be done - these are matters that can be known not from the world but only from the Vedas, that have originated from Lord; even the learned people are perplexed as to the import of such injunctions. (BH-11-3-43).

ಕರ್ಮಾಕರ್ಮ-ವಿಕರ್ಮೇತಿ ವೇದವಾದೋ ನ ಲೌಕಿಕಃ .  
ವೇದಸ್ಯ ಚೇಶ್ವರಾತ್ಮತ್ವಾತ್ತತ್ರ ಮುಹ್ಯಂತಿ ಸೂರಯಃ ..

This, then, is the third alternative. What happens if the sadhu himself gets a doubt about how he should act in a particular situation and he cannot find the proper guidance in the scriptures? In such a tight situation he goes by the dictate of his conscience. Here again, we should remember that the devotee who has enshrined the Lord in his heart cannot take a

step in the wrong direction. The poet Kalidasa says this in his work Abhijnana Sakuntalam: . ಸತಾಂ ಹಿ ಸಂದೇಹಪದೇಷು ವಸ್ತುಷು ಪ್ರಮಾಣಮಂತಃಕರಣಪ್ರವೃತ್ತಯಃ. What happens, on the rarest of the rare occasion, if a sadhu himself takes a wrong step? The sage Karabhajana tells King Nimi that the Lord annuls such actions of His devotee! (BH-11-5-42).

ಸ್ವಪಾದಮೂಲಂ ಭಜತಃ ಪ್ರಿಯಸ್ಯ ತ್ಯಕ್ತಾನ್ಯಭಾವಸ್ಯ ಹರಿಃ ಪರೇಶಃ .  
ವಿಕರ್ಮ ಯಚ್ಛೋತ್ತತಿತಂ ಕಥಂಚಿತ್ ಧುನೋತಿ ಸರ್ವಂ ಹೃದಿ ಸನ್ನಿವಿಷ್ಟಃ ..

What is said above will amply stress the need to adhere to the path of dharma. Sage Vyasa says this with great emphasis in his Mahabharata (Swargarohanaparva) :-

ನ ಜಾತು ಕಾಮಾನ್ ಭಯಾನ್ ಲೋಭಾದ್ ಧರ್ಮಂ ತ್ಯಜೇ-ಜ್ಞೇವಿತಸ್ಯಾಪಿ ಹೇತೋಃ .

ಧರ್ಮೋ ನಿತ್ಯಃ, ಸುಖ-ದುಃಖೇತ್ವನಿತ್ಯೇ ಜೀವೋ ನಿತ್ಯೋ ಹೇತುರಸ್ಯ-ತ್ವನಿತ್ಯಃ ..

The body that has been got as a means to enjoy sorrow and happiness

( ಹೇತುರಸ್ಯ ) is impermanent and one cannot take it with him after death. Only the puNyam or merit one earned by faithfully treading on the path of dharma and the sins or pApam earned by doing evil deeds due to lack of faith in dharma follow him. Keeping this fact in mind one should firmly adhere to the path of dharma and scrupulously refrain from indulging in acts that will invite sins. Shri Shankaracharya says this in his Prasnottararatnamalika as :- ಹೇಯಮಪಿ ಕಿಂ? ಅಕಾರ್ಯಂ. Then, the next question is that why should a person do something wrong, sometimes knowing well that what he is doing is not right and will beget sin? This question appears to have been there for long and perturbed the minds of people. Arjuna put this question to Krishna and sought an answer.

ಅಥ ಕೇನ ಪ್ರಯುಕ್ತೋಽಯಂ ಪಾಪಂ ಚರತಿ ಪುರುಷಃ .

ಅನಿಚ್ಛನ್ನಪಿ ವಾಷ್ಟ್ವೇಯ ಬಲಾದಿವ ನಿಯಿಜಿತಃ .. (BG-3-36)..

The Lord replies :

ಕಾಮ ಏಷ ಕ್ರೋಧ ಏಷ ರಜೋಗುಣ-ಸಮುದ್ಭವಃ .

ಮಹಾಶನೋ ಮಹಾ-ಪಾಪ್ಮಾ ವಿದ್ಧೈನಮಿಹ ವೈರಿಣಂ .. (BG-3-37).

He says that desire and anger impel one to indulge in wrongful acts. The starting point is the desire to get something. When the desire gets strong and does not get fulfilled due to some obstruction, the mind is frustrated and then agitated. This frustration and the craving derails him from the righteous path and makes him take to devious ways. He will be prompted to do acts that are immoral or illegal. This will land him in sin. Accumulated load of sins result in birth or births to expiate for these acts. From the vedantic point of view puNyam resulting from performing good deeds is akin to sin because one has to take birth(s) to enjoy the fruits of puNyam. One is like an iron chain and the other like a golden chain. Both bind. The result of great deal of puNyam will be birth in noble or affluent families or births in higher worlds. In contrast, the consequences of great deal of sin will be births in poor family, sickness or births in inferior worlds or even as animals or plants. Yama tells this to his disiple Nachiketas in Katha Upanishad as:

ಯೋನಿಮನ್ಯೇ ಪ್ರಪದ್ಯಂತೇ ಶರೀರತ್ವಾಯ ದೇಹಿನಃ .  
ಸ್ಥಾಣುಮನ್ಯೇನಸಂಯಂತಿ ಯಥಾಕರ್ಮ ಯಥಾಶ್ರುತಂ .. (2-2-7).

Thus a human birth is the result of a mix of puNyam and pApam. Because of this, one's life will necessarily have smooth and rough patches. The stories in Ramayana and Mahabharatha bear ample testimony to this fact. So, what should one do? We cannot refrain from actions. We cannot remain inactive in our lives. Krishna shows the way in detail. He asks us to take Him as a partner in our lives and do our duties faithfully and keep Him in our mind all the time .  
ತಸ್ಮಾತ್ಸರ್ವೇಷು ಕಾಲೇಷು ಮಾಮನುಷ್ಮರ ಯುಧ್ಯ ಚ. BG(8-7). and hand them over Him as offering. BG(9-27).

ಯತ್ಕರೋಷಿ ಯದಶ್ನಾಸಿ ಯಜ್ಞಹೋಷಿ ದದಾಸಿ ಯತ್ .  
ಯತ್ತಪಸ್ಯಸಿ ಕೌಂತೇಯ ತತ್ಕುರುಷ್ವ ಮದರ್ಪಣಂ ..

He says that whatever you do, eat, sacrifice, offer as gift, perform as austerity - dedicate all of them to Me. What will be the result



of doing so? Krishna adds -

ಶುಭಾಶುಭಫಲೈರೇವಂ ಮೋಕ್ಷಸೇ ಕರ್ಮಬಂಧನೈಃ .

ಸನ್ಯಾಸಯೋಗಯುಕ್ತಾತ್ಮಾ ವಿಮುಕ್ತೋ ಮಾಮುಪೈಷ್ಯಸಿ .. BG(9-28).

He says that by doing acts as

offering to Him the resultant puNyam or pApam will not adhere to

us and we will be free of the bondage that they can create. This

is repeatedly said in puranas like Srimad Bhagavatam. The sage Kavi

tells this in answer to a question by King Nimi. (BH-11-2-36).

ಕಾಯೇನ ವಾಚಾ ಮನಸೇಂದ್ರಿಯೈರ್ವಾ ಬುದ್ಧ್ಯಾಽಽತ್ಮನಾ ವಾನುಸೃತಸ್ವಭಾವಾತ್

ಕರೋತಿ ಯತ್ ಯತ್ ಸಕಲಂ ಪರಸ್ಮೈ ನಾರಾಯಣಾಯೇತಿ ಸಮರ್ಪಯೇತ್ತತ್

..  
He advises that whatever one does with his body, speech, mind, senses, intellect, or will, or following his natural impulses, he should dedicate all to the Supreme, Lord Narayana. This shows that one should offer to Lord not only what one does as ordained by the shAstrAs but even those which he does according to his latent tendencies. Based on this advice, we have the practice of offering what we do as Sandhyavandanam or any other ritual to the Lord by saying:

ಕಾಯೇನ ವಾಚಾ ಮನಸೇಂದ್ರಿಯೈರ್ವಾ ಬುದ್ಧ್ಯಾಽಽತ್ಮನಾ ವಾ ಪ್ರಕೃತೇಃ ಸ್ವಭಾವಾತ್ .

ಕರೋಮಿ ಯತ್ ಯತ್ ಸಕಲಂ ಪರಸ್ಮೈ ನಾರಾಯಣಾಯೇತಿ ಸಮರ್ಪಯಾಮಿ

..  
By doing so the karma we do becomes karmayoga. Earlier it was said that the the sufferings or pain one has to suffer in this world was classified into three categories by the sage Sushruta. He calls them ತಾಪತ್ರಯಂ. -threefold suffering. They are

- (1) ಆಧ್ಯಾತ್ಮಿಕ = caused by the mind, body (pain, sorrow etc ),
- (2) ಅಧಿದೈವಿಕ = caused by fate or acts of God as said above and
- (3) ಅಧಿಭೌತಿಕ = caused by animals, elements etc. Sage Narada advises the sage Vyasa that dedicating all actions to the Lord is

the certain cure for the three fold afflictions that inevitably bother us. He says:(BH-1-5-32).

ಏತತ್ಸಂಸೂಚಿತಂ ಬ್ರಹ್ಮಂಸ್ತಾಪತ್ರಯ-ಚಿಕಿತ್ಸಿತಂ .  
ಯದೀಶ್ವರೇ ಭಗವತಿ ಕರ್ಮ ಬ್ರಹ್ಮಣಿ ಭಾವಿತಂ ..

One may ask as to how actions which

invariably create bondage that leads to suffering can become certain cure for them. Sage Narada provides the answer in the very next two verses. He says that some chemical substance that may cause a disease cannot normally become a cure for that particular ailment. But if it is processed medically it will serve as a cure for the same ailment. (BH-1-5-33, 34).

ಆಮಯೋ ಯಶ್ಚ ಭೂತಾನಾಂ ಜಾಯತೇ ಯೇನ ಸುವ್ರತ .  
ತದೇವ ಹ್ಯಾಮಯಂ ದ್ರವ್ಯಂ ನ ಪುನಾತಿ ಚಿಕಿತ್ಸಿತಂ .. 33..  
ಏವಂ ನೃಣಾಂ ಕ್ರಿಯಾಯೋಗಾಃ ಸರ್ವೇ ಸಂಸೃತಿ-ಹೇತವಃ .  
ತ ಏವಾತ್ಮ-ವಿನಾಶಾಯ ಕಲ್ಪಂತೇ ಕಲ್ಪಿತಾಃ ಪರೇ .. 34..

In this manner, by involving God in our activities, we become insulated from the deleterious effects of karmas. To sum up: we should first take efforts to learn the injunctions of the scriptures, then diligently do the works enjoined therein. And, most importantly offer the same as worship to the Lord. Shri Sankaracharya gives this important advice in the very first verse of his Sopana Panchakam. ವೇದೋ ನಿತ್ಯಮಧೀಯತಾಂ, ತದುದಿತಂ ಕರ್ಮ ಸ್ವನುಷ್ಠೀಯತಾಂ, ತೇನೇಶಸ್ಯ ವಿಧೀಯತಾಂ ಅಪಚಿತ್ಯೈಃ.

In this manner, we are made to think of Him frequently. This process plants the seed of bhakti or devotion in our mind imperceptibly. When devotion takes root our mind will slowly veer away from secular activities and to the religious side. Our mind will like to read and listen to sacred texts like Ramayana and Gita. All this nurtures thought of God in our mind and flushes away the sins from the mind and along with that the afflictions they can create in our lives. Thus, of Srīmad Bhagavatam it is said to be ಶಿವದಂ ತಾಪತ್ರಯೋನ್ಮೂಲನಂ. (BH-1-1-2). It is the bestower of supreme bliss

and uproots the threefold agony. Sage Chyavana says that repetition of Lord's name will destroy the three fold agony.

ಶ್ರುತಿ-ಸ್ಮೃತಿ ಪುರಾಣೇಷು ರಾಮನಾಮ ಸಮೀರಿತಂ .  
ತನ್ನಾಮ ಕೀರ್ತನಂ ಭೂಯಃ ತಾಪತ್ರಯ ವಿನಾಶನಂ ..

The lists of 108 and 1008 names of various Gods contain names that refer to this aspect . Some examples are given here.

ಪಾಪನಾಶನಃ. ಕೀರ್ತಿತಃ ಪೂಜಿತೋ ಧ್ಯಾತಃ ಸ್ಮೃತಃ

ಪಾಪರಾಶಿಂ ನಾಶಯನ್ ಪಾಪನಾಶನಃ. (VS-992).

ಹರಿಃ. ಹರತಿ ಪಾಪಾನಿತಿ ಹರಿಃ SA (96) and (VS-360).

ಪಾಪನಾಶಕರಃ. ಲೌಕಿಕ-ವೈದಿಕ-ನಾಮಭಿಃ ಕೀರ್ತಿತಃ,

ತಥಾ ಲೌಕಿಕ-ವೈದಿಕೈಃ ಸ್ತೋತ್ರೈಸ್ತುತಸ್ತಥಾ ಪಂಚಾಕ್ಷರಾದಿಭಿರ್ಜಪ್ತಃ.

ಪೂಜಿತಶ್ಚ, ಉಮಾಸಹಾಯತ್ವಾದಿ-ರೂಪೇಣ

ಸ್ಮೃತೋ, ಧ್ಯಾನೇನ ವಾ ಪಾಪನಾಶಕರಃ. (SS -355).

ತಾಪತ್ರಯಾಗ್ನಿ-ಸಂತಪ್ತ-ಸಮಾಹ್ಲಾದನ-ಚಂದ್ರಿಕಾ .

- ಆಧ್ಯಾತ್ಮಿಕಾಧಿಭೌತಿಕಾಧಿದೈವಿಕಾಖ್ಯಾನಾಂ ತಪಾನಾಂ ತ್ರಯಂ ಯಸ್ಯ,

ತೇನಾಗ್ನಿನಾ ಸಂಸಾರ-ಲಕ್ಷಣೇನ ಸಮ್ಯಕ್ತಪ್ತಾನಾಂ ಜನಾನಾಂ

ಸಮ್ಯಗಾಹ್ಲಾದನೇನಾಪಹರಣ-ಪೂರ್ವಕಾನಂದನ-ವಿಷಯೇ ಚಂದ್ರಿಕೇವ .. (LS-352).

Lalita Devi is like the cool rays of the moon that offers solace to those who are fried in the fire of threefold sufferings. Keeping this fact in mind, the great acharya Shri Vedanta Desika prays to Laxmi Devi to comfort him as he is scorched by the searing summer heat of threefold suffering. (Shri Stuti-21).

ಘರ್ಮೇ ತಾಪತ್ರಯ ವಿರಚಿತೇ ಗಾಢ ತಪ್ತಂ ಕ್ಷಣಂ ಮಾಂ

ಅಕಿಂಚನ್ಯ ಗ್ಲಪಿತಮನಘೈರಾದ್ರ್ಯಯೇಧಾಃ ಕಟಾಕ್ಷೈಃ.

We should note one important point here. The verses in the hymn above contain names of Lord Vishnu. But these names are also names of other forms of Lord like Shiva. This is because it is the one Supreme Being that appears as Shiva, Vishnu and so on. We should notice that the hymn ends with the name ಕೇಶವಃ. .

Shri Shankaracharya defines the word as meaning the Supreme Being in his commentary on Vishnusahasranama as follows.

ಕೇಶವಃ - ಕಶ್ಚ ಅಶ್ಚ ಈಶಶ್ಚ ತ್ರಿಮೂರ್ತಯಃ ಕೇಶಾಃ,  
ತೇ ಯದ್ವಶೇನ ವರ್ತಂತೇ ಸ ಕೇಶವಃ. (VS 23).

ka ( ಕ ) represents Brahma the creator,

a as in at ( ಅ ) represents Vishnu and Isha ( ಈಶಃ )

stands for Shiva. These three are under the control of the Supreme Being. This explanation is given by sage Vyasa in Harivamsam. Thus whatever be the form one worships it goes to the Supreme Being only. Krishna says this in Gita. BG 7-21.

ಯೋ ಯೋ ಯಾಂ ಯಾಂ ತನುಂ ಭಕ್ತಃ ಶ್ರದ್ಧಯಾರ್ಚಿತುಮಿಚ್ಛತಿ .  
ತಸ್ಯ ತಸ್ಯಾಚಲಾಂ ಶ್ರದ್ಧಾಂ ತಾಮೇವ ವಿದಧಾಮ್ಯಹಂ ..

And He adds that the worshipper gets the objects of his desires from Him only through that form of divinity. (BG-7-22).

ಸ ತಯಾ ಶ್ರದ್ಧಯಾ ಯುಕ್ತಸ್ತಸ್ಯಾರಾಧನಮೀಹತೇ .

ಲಭತೇ ಚ ತತಃ ಕಾಮಾನ್ ಮಯೈವ ವಿಹಿತಾನ್ ಹಿತಾನ್ ..

The message, therefore is that by remembering the Lord, in any of His forms (keeping in mind that the form is His only), and associating Him in all our activities (this is bhakti only) we can, without much difficulty, transcend the effects of action and be free from the threefold sufferings described earlier. Shri Bhishma states this in answer to the question of Yudhishtira in the introduction to Vishnusahasranama. The question of the latter is how can one get free from all sorrows in life. Shri Bhishma says:

ಲೋಕಾದ್ಯಕ್ಷಂ ಸ್ತುವನ್ನಿತ್ಯಂ ಸರ್ವದುಃಖಾತಿಗೋ ಭವೇತ್. (VS-6).

Shri Sankaracharya defines

ಸರ್ವದುಃಖಾತಿಗೋ ಭವೇತ್. as ಸರ್ವಾಣಿ ಆಧ್ಯಾತ್ಮಿಕಾದೀನಿ  
ದುಃಖಾನ್ಯತ್ಯತಿಗಚ್ಛತೀತಿ ಸರ್ವದುಃಖಾತಿಗೋ ಭವೇತ್ ಸ್ಯಾತ್

He explains that by the word "all sorrows" is meant the sorrows caused by the threefold agonies.

We have to note one subtle point while concluding. At the beginning it was said ಪಂಜರಂ means a cage. A bird or animal inside a cage is protected and so is secure from enemies. In these verses, the devotee prays to Lord Vishnu to form a protective "cage" and

protect him in all directions from external enemies. When it is said to form it seems as though that right now Lord Vishnu has not formed a cage around us. Strictly speaking this is not correct. The name Vishnu means omnipresent, all pervading - one not limited by space, time etc.

ವಿಷ್ಣುಃ - ವೇವೇಷ್ಟಿ ವ್ಯಾಪ್ನೋತೀತಿ ವಿಷ್ಣುಃ VS (2), SS (776). So, there is no question of HIS forming a cage around us as He is ever around us. Nor can one gain entry into Him as a cage since we are already in Him. It is like a bird that is not aware of the fact that it is supported by the vast invisible air. One has only to become aware of this fact. It is like a person safely ensconced in his bed and sleeping has a scary dream in which he is chased by a tiger. He is terribly frightened and suffers immensely - all in his dream. In extreme fright, he wakes up with a start and is greatly relieved to realise it has all been only a bad dream and he is safe in his house. In the same manner, we are now not aware of the fact that we are ever in Him safely. But we imagine, just like the dreamer imagining he is being chased by a tiger, we are chased by problems and consequently suffering. We are now covered by spiritual ignorance called avidyA and limited by the power and range of our senses. Because of this we are not able to perceive the divine envelope around us and protecting us. We now feel that the waking state is real and the dream state is not. But our upanishads question this assumption and point out that just like the dream state vanishes in the waking state so does the waking state vanish while we are in the dream state. And both these states do not exist in the deep sleep state and vice versa. So, all the three states we experience daily are truly transient and unreal as each one of these states does not exist in the other two. In all these three states we are blinded by spiritual ignorance called avidyA and so not able to see the Lord who is ever around us. Krishna said this: ಮಯಾ ತತಮಿದಂ ಸರ್ವಂ ಜಗದವ್ಯಕ್ತ-ಮೂರ್ತಿನಾ. (BG-9-4). that

the entire universe is pervaded by Him in His unmanifest form that is beyond the range of senses of perception. When we wake up from the spiritual slumber and go beyond these three ephemeral states and transcend this barrier of avidyA, we realise our oneness with the Lord. The upanishad asks us to wake up to this fact. ಉತ್ತಿಷ್ಠತ ಜಾಗ್ರತ (Katha Upanishad - 1-3-14). and urge us not to rest till this supreme goal is achieved. The way to reach the goal is to be learnt from the wise people who have reached the goal already.

ಪ್ರಾಪ್ಯ ವರಾನ್ನಿಬೋಧತ. It is reached by one who has developed a discriminating intellect and has gained control of his mind. The goal is the highest one can reach and it is the very nature of the Supreme Being called Vishnu. (Katha Upanishad - 1-3-9).

ವಿಜ್ಞಾನ-ಸಾರಥಿಯಸ್ತು ಮನಃ ಪ್ರಗ್ರಹವಾನ್ಸರಃ .

ಸೋಽದ್ವನಃ ಪಾರಮಾರ್ಪೋತಿ ತದ್ವಿಷ್ಣೋಃ ಪರಮಂ ಪದಂ ..

The Taittiriya Upanishad says (2-7)

that only when one gets established in this Supreme Being (Vishnu) he gets free from all fear. The moment he sees even a wee bit of difference between himself and the Supreme Being he gets engulfed with fear - however much he may be learned in scriptures.

ಯದಾ ಹ್ಯೈವೇಷ ಏತಸ್ಮಿನ್ನದೃಶ್ಯೇನಾತ್ಮೈನಿಲಯನೇ-

ಸಭಯಂ ಪ್ರತಿಷ್ಠಾಂ ವಿಂದತೇ. ಅಥ ಸೋಽಭಯಂ ಗತೋ

ಭವತಿ. ಯದಾ ಹ್ಯೈವೈಷ ಏತಸ್ಮಿನ್ನದರ-ಮಂತರಂ ಕುರುತೇ .

ಅಥ ತಸ್ಯ ಭಯಂ ಭವತಿ. ತತ್ತೇವ ಭಯಂ ವಿದುಷೋಽಮನ್ವಾನಸ್ಯ.

So, it becomes very necessary for one to reach this supreme goal if we want to be totally free from fears and anxieties. One has to remember the important fact that this supreme goal can be attained only by we humans and not by birds, animals or plants; because they are inferior births meant to work out the heavy load of sins. They cannot do good deeds like do charity, go on pilgrimage to holy places or study scriptures like Gita and earn puNyam. This was mentioned earlier in this article as: the consequences of great deal of sin will be births in poor family, sickness or births in

inferior worlds or even as animals or plants. Yama tells this to his disiple Nachiketas in Katha Upanishad as:

ಯೋನಿಮನ್ಯೇ ಪ್ರಪದ್ಯಂತೇ ಶರೀರತ್ವಾಯ ದೇಹಿನಃ .  
ಸ್ಥಾಣುಮನ್ಯೇನುಸಂಯಂತಿ ಯಥಾಕರ್ಮ ಯಥಾಶ್ರುತಂ .. (2-2-7).

Thus a human birth is a rare gift from God obtained by virtue of some good deeds performed by us in earlier births. If we miss out this chance we do not know when we will get a human birth again. Our kindly acharyas implore us to be keenly aware of this fact and urge us to make use of the precious human birth we have got now. So, what should one do now to reach the goal. Krishna says that if one worships Him devotedly He will grant him the wisdom that will show the way to the goal. BG (10-10).

ತೇಷಾಂ ಸತತಯುಕ್ತಾನಾಂ ಭಜತಾಂ ಪ್ರೀತಿಪೂರ್ವಕಂ .  
ದದಾಮಿ ಬುದ್ಧಿಯೋಗಂ ತಂ ಯೇನ ಮಾಮುಪಯಾಂತಿ ತೇ ..

Krishna mentions two essential qualifications for the devotee here. Firstly he should be uninterruptedly united with Him. That is, the devotion should be constant and not sporadic. Secondly, the devotion should be selfless. The devotee should not serve Him in order to gain some object or material benefit in return for his devotion. This will debase the devotion. For such a devotee, Krishna promises to show the way to freedom. It implies that He will not personally come and guide the devotee. It means that when He, as the Inner Self, finds that the devotee is sincerely yearning for deliverance, He will send a suitable guru to lead the person on the spiritual path. In fact, the scriptures say that He Himself out of immense compassion takes the form of the guru and appears before the devotee and transmits the wisdom concerning the ultimate truth. This enables the devotee to cross over the ocean of sorrowful samsara.

ಜನ್ಮಾನೇಕಶತೈಃ ಸದಾದರಯುಜಾ ಭಕ್ತ್ಯಾ ಸಮಾರಾಧಿತೋ  
ಭಕ್ತೈರ್ವೈದಿಕಲಕ್ಷಣೇನ ವಿಧಿನಾ ಸಂತುಷ್ಟಃ ಈಶಃ ಸ್ವಯಂ .  
ಸಾಕ್ಷಾತ್ ಶ್ರೀಗುರುರೂಪಮೇತ್ಯ ಕೃಪಯಾ ದೃಗ್ಗೋಚರಃ ಸನ್ ಪ್ರಭುಃ

ತತ್ತ್ವಂ ಸಾಧು ವಿಬೋಧ್ಯ ತಾರಯತಿ ತಾನ್ ಸಂಸಾರದುಃಖಾರ್ಣವಾತ್ ..



So, let us keep to the path of dharma and pray to Him to grant us unwavering devotion to His feet that will eventually deliver us from sorrows. For, it is said that constant remembering of the Lord puts an end to all evils and increases tranquility of mind. It enhances the purity of the mind. It stimulates devotion to the supreme Being and promotes spiritual enlightenment etc .. BH-(12-12-53)

ಅವಿಸ್ಮೃತಿಃ ಕೃಷ್ಣಪದಾರವಿಂದಯೋಃ ಕ್ಷಿಣೋತ್ಯಭ್ರಾಣಿ ಶಮಂ ತನೋತಿ ಚ .  
ಸತ್ತ್ವಸ್ಯ ಶುದ್ಧಿಂ ಪರ್ಮಾತ್ಮಭಕ್ತಿಂ ಜ್ಞಾನಂ ಚ ವಿಜ್ಞಾನವಿರಾಗಯುಕ್ತಂ ..  
.. ಓಂ ತತ್ಸತ್..

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