
Shri Vishnupanjaram Agnipuranantargatam

శ్రీ విష్ణుపంజారమ్ అగ్నిపురాణాంతర్గతమ్

Document Information



Text title : viShNupanjarastotram from Agnipurana

File name : viShNupanjaraagnipurANasArtha.itx

Category : vishhnu, panjara, vishnu

Location : doc_vishhnu

Transliterated by : N Balasubramanian

Proofread by : N Balasubramanian

Translated by : N Balasubramanian (Commentary)

Latest update : December 4, 2021

Send corrections to : sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

December 5, 2021

sanskritdocuments.org

శ్రీ విష్ణుపంచరమ్ అగ్నిపురాణాంతర్గతమ్



॥ శ్రీః ॥

పుష్కర ఉవాచ -

త్రిపురం జఘ్నుషః పూర్వం బ్రహ్మణా విష్ణుపంచరమ్ ।

శంకరస్య ద్విజశ్రేష్ఠ రక్షణాయ నిరూపితమ్ ॥ ౧ ॥

వాగీశేన చ శక్రస్య బలం హస్తుం ప్రయాస్యతః ।

తస్య స్వరూపం వక్ష్యామి తత్త్వం శృణు జయాదిమత్ ॥ ౨ ॥

విష్ణుః ప్రాచ్యం స్థిత-శచక్రీ హరి-ర్దక్షిణతో గదీ ।

ప్రతీచ్యం శార్ఙ్గ-ధృగ్విష్ణు-ర్జిష్ణుః ఖడ్గీ మమోత్తరే ॥ ౩ ॥

హృషీకేశో-౭పి కోణేషు తచ్ఛిద్రేషు జనార్దనః ।

క్రోడరూపీ హరి-రూఢిమా నరసిహో-౭మృధే మమ ॥ ౪ ॥

క్రూరాస్తమమలం చక్రం భ్రమత్యేతత్ సుదర్శనమ్ ।

అస్యాంశుమాలా దుష్ప్రేక్షా హస్తు ప్రేత-నిశాచరాన్ ॥ ౫ ॥

గదా చేయం సహస్రార్చిః ప్రదీప్తా పావకోజ్వలా ।

రక్షో-భూత-పిశాచానాం డాకినీనాం చ నాశినీ ॥ ౬ ॥

శార్ఙ్గవిస్ఫుర్జితం చైవ వాసుదేవస్య మద్రిపూన్ ।

తిర్యగ్మనుష్య కూష్మాణ్ణ-ప్రేతాదీన్ హస్తవశేషతః ॥ ౭ ॥

ఖడ్గ-ధారోజ్జ్వలజ్యోత్స్నా నిర్దూతా యే సమాహితాః ।

తే యాస్తు సామ్యతాం సద్యో గరుడేనేవ పన్నగాః ॥ ౮ ॥

సర్వే భవస్తు తే సౌమ్యాః కృష్ణ-శంకర-వాహతాః ।

చిత్త-వృత్తి-హరా యే మే జనాః స్మృతి-హారకాః ॥ ౯ ॥

బలాజసాం చ హర్తారశ్చాయా-విభ్రంశకాశ్చ యే ।

యేచోపభోగ-హర్తారో యే చ లక్షణ-నాశకాః ॥ ౧౦ ॥

కూష్మాణ్ణాస్తే ప్రణశ్యంతు విష్ణుచక్ర-పరాహతాః ।

బుద్ధిస్వాస్థ్యం మనఃస్వాస్థ్యం స్వాస్థ్యమైన్ద్రియకం తథా ॥ ౧౧॥

మమాస్తు దేవదేవస్య వాసుదేవస్య కీర్తనాత్ ।

పృష్టే పురస్తాన్మమ దక్షిణోత్తరే వికోణతశ్చాస్తు జనార్దనో హరిః ॥ ౧౨॥

తమీడ్యమీశానమనంతమచ్యుతం జనార్దనం ప్రణిపతితో న సీదతి ।

యథా పరం బ్రహ్మ హరిస్తథా పరో జగత్స్వరూపశ్చ స ఏవ కేశవః ।

సత్యేన తేనాచ్యుతనామ కీర్తనాత్ ప్రణాశయేత్తు త్రివిధం మమాశుభమ్ ॥ ౧౩॥

॥ ఇతి అగ్నిపురాణాంతర్గతం శ్రీవిష్ణుపజ్జారం సమాప్తమ్ ॥

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.

పజ్జారం 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 తాపత్రయమ్ -threefold suffering. They are (1) ఆధ్యాత్మిక = caused by the mind and body (pain, sorrow etc), (2) ఆధిదైవిక =caused by fate or acts of God as said above and (3) ఆధిభౌతిక = caused by animals, elements etc. This is said in the last verse (No.23) of the hymn above as త్రివిధం మమాశుభమ్ . 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 సత్యోఽయం తోకవాదః, యత్సంపత్సంపదం విపద్విపదం అనుబధ్నాతి ఇతి (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.

మర్త్యావతారస్త్విహ మర్త్య-శిక్షణం రక్షోవధాయైవ న
కేవలం విభో | 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

విహితస్యాననుష్ఠానాత్ నిన్దితస్య చ సేవనాత్ |
అనిగ్రహాచేన్ద్రియాణాం నరః పతనమృచ్ఛతి ||

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).

యః శాస్త్రవిధిముత్సృజ్య వర్తతే కామకారతః |
న స సిద్ధిమాప్నోతి న సుఖం న పరాం గతిమ్ ||
తస్యాచ్ఛాస్త్రం ప్రమాణం తే కార్యాకార్యావ్యవస్థితౌ |
జ్ఞాత్వా శాస్త్రవిధానోక్తం కర్మ కర్తుమిహార్హసి ||

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. కర్మజన్యః
అభ్యుదయ నిశ్చేయ-హేతుః అపూర్వాఖ్యః ఆత్మగుణః ధర్మః | The basis for dharma are the vedas. వేదోఽఖిలో ధర్మమూలమ్ | 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 itihahas 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.

వేదోఽఖిలో ధర్మ మూలం స్మృతిశీలే తు తద్విదామ్ ।

ఆచారశ్చైవ సాధూనాం ఆత్మనస్తుష్టిరేవ చ ॥

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 అపౌరుషేయ ॥ Purusha Suktam says this as: ఋచః సామాని జజ్ఞిరే । ఛన్దాఃసి జజ్ఞిరే తస్మాత్ । యజస్తస్మాదజాయత । 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.

అవ్యక్తాదవ్యక్తయః సర్వాః ప్రభవన్త్యహరాగమే ।

రాత్ర్యాగమే ప్రతీయంతే తత్రైవావ్యక్త-సంజ్ఞకే ॥ 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).

కర్మాకర్మ-వికర్మేతి వేదవాదో న తౌకికః ।

వేదస్య చేవ్రాత్యత్వాత్తత్ర ముహ్యన్తి సూరయః ॥

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: . సతాం హి సన్దేహపదేషు వస్తుషు ప్రమాణమంతఃకరణప్రవృత్తయః| 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).

స్వపాదమూలం భజతః ప్రియస్య త్యక్తైస్యభావస్య హరిః పరేశః |

వికర్మ యచ్ఛోత్పత్తితం కథఞ్చిత్ ధునోతి సర్వం హృది సన్నివిష్టః ||

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) :-

న జాతు కామాన్న భయాన్న లోభాద్ ధర్మం త్యజే-జ్ఞివితస్యాపి హేతోః |

ధర్మో నిత్యః. సుఖ-దుఃఖేత్వనిత్యే జీవో నిత్యో హేతురస్య-త్వనిత్యః ||

The body that has been got as a means to enjoy sorrow and happiness (హేతురస్య) 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 Prasottararatnamalika as :- హేయమపి కిమ్? అకార్యమ్| 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.

అథ కేన ప్రయుక్తోఽయం పాపం చరతి పూరుషః ।
అనిచ్ఛన్నపి వార్షేయ బలాదివ నియజితః ॥ (BG-3-36)..

The Lord replies :

కామ ఏష క్రోధ ఏష రజోగుణ-సముద్భవః ।
మహాశనో మహా-పాప్యా విధ్యేనమిహ వైరిణమ్ ॥ (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:

యోనిమన్యే ప్రపద్యంతే శరీరత్వాయ దేహినః ।
స్థాణుమన్యేఽనుసంయన్తి యథాకర్మ యథాశ్రుతమ్ ॥ (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 .
తస్మాత్సర్వేషు కాలేషు మామనుస్మర యుధ్య చ | BG(8-7). and
hand them over Him as offering. BG(9-27).

యత్కరోషి యదశ్నాసి యజ్ఞహోషి దదాసి యత్ |
యత్తపస్యసి కౌస్తేయ తత్కరుష్య మదర్పణమ్ ||

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 -

శుభాశుభఫలైరేవం మోక్ష్యసే కర్మబంధనైః |

సన్యాసయోగయుక్తాత్మా విముక్తో మాముపైష్యసి || 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).

కాయేన వాచా మనసేన్ద్రియైర్వా బుద్ధ్యాఽఽత్మనా వానుస్మృతస్వభావాత్ |
కరోతి యత్ యత్ సకలం పరస్మై నారాయణాయేతి సమర్పయేత్తత్ ||

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:

కాయేన వాచా మనసేన్ద్రియైర్వా బుద్ధ్యాఽఽత్మనా వా ప్రకృతేః స్వభావాత్ |
కరోమి యత్ యత్ సకలం పరస్మై నారాయణాయేతి సమర్పయామి ||

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
తాపత్రయమ్ | -threefold suffering. They are

(1) ఆధ్యాత్మిక = caused by the mind, body (pain, sorrow etc),

(2) ఆధిదైవిక = caused by fate or acts of God as said above and
 (3) ఆధిభౌతిక = 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).

ఏతస్సంసూచితం బ్రహ్మాంస్తాపత్రయ-చికిత్సితమ్ |
 యదీశ్వరే భగవతి కర్మ బ్రహ్మణి భావితమ్ ||

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).

ఆమయో యశ్చ భూతానాం జాయతే యేన సువ్రత |
 తదేవ హ్యమయం ద్రవ్యం న పునాతి చికిత్సితమ్ || 33 ||

ఏవం నృణాం క్రియామోగాః సర్వే సంస్కృతి-హేతవః |
 త ఏవాత్మ-వినాశాయ కల్పన్తే కల్పితాః పరే || 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.

వేదో నిత్యమధీయతాం, తదుదితం కర్మ స్వనుష్ఠీయతాం,
 తేనేశస్య విధీయతాం అపచితైః|

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 Srimad Bhagavatam it is said to be శివదం తాపత్రయోన్ములనమ్ | (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.

శ్రుతి-స్మృతి పురాణేషు రామనామ సమీరితమ్ |

తన్నామ కీర్తనం భూయః తాపత్రయ వినాశనమ్ ||

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

పాపనాశనః| కీర్తితః పూజితో ధ్యాతః స్మృతః

పాపరాశిం నాశయన్ పాపనాశనః| (VS-992).

హరిః| హరతి పాపానితి హరిః SA (96) and (VS-360).

పాపనాశకరః| తౌకిక-వైదిక-నామభిః కీర్తితః.

తథా తౌకిక-వైదికైః స్తోత్రైస్తుతస్తథా పఞ్చాక్షరాదిభిర్జ్ఞప్తః.

పూజితశ్చ, ఉమాసహాయత్వాది-రూపేణ

స్మృతో, ధ్యానేన వా పాపనాశకరః| (SS -355).

తాపత్రయోగ్ని-సంతప్త-సమాహ్లాదన-చన్ద్రికా |

- ఆధ్యాత్మికాధిభౌతికాధిదైవికాఖ్యానాం తపానాం త్రయం యస్య.

తేనాగ్నినా సంసార-లక్షణేన సమ్యక్తప్తానాం జనానాం

సమ్యగ్సాహాయినాపహరణ-పూర్వకానన్దన-విషయే చన్ద్రికేవ || (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).

ఘర్మే తాపత్రయ విరచితే గాఢ తప్తం క్షణం మాం

ఆకీఞ్చన్య గ్లపితమనఘైరార్ద్రయేథాః కటాక్షైః|

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 కేశవః ।

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

కేశవః - కశ్చ అశ్చ ఈశశ్చ త్రిమూర్తయః కేశాః,
తే యద్వశేన వర్తన్తే స కేశవః। (VS 23).

ka (క) represents Brahma the creator,

as in at (అ) represents Vishnu and Isha (ఈశః)

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.

యో యో యాం యాం తనుం భక్తః శ్రద్ధయాఽర్చితుమిచ్ఛతి ।
తస్య తస్యాచలాం శ్రద్ధాం తామేవ విదధామ్యహమ్ ॥

And He adds that the worshipper gets the objects of his desires

from Him only through that form of divinity. (BG-7-22).

స తయా శ్రద్ధయా యుక్తస్తస్యారాధనమీహతే ।

లభతే చ తతః కామాన్ మయైవ విహితాన్ హితాన్ ॥

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:

లోకాధ్యక్షం స్తువన్నిత్యం సర్వదుఃఖాతిగో భవేత్ । (VS-6).

Shri Sankaracharya defines

సర్వదుఃఖాతిగో భవేత్ । as సర్వాణి ఆధ్యాత్మికాదీని

దుఃఖాన్యత్యతిగచ్ఛతీతి సర్వదుఃఖాతిగో భవేత్ స్యాత్

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 పజ్జారం 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.

విష్ణుః - వేవేష్టి వ్యాప్నోతీతి విష్ణుః 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: మయా తతమిదం సర్వం జగదవ్యక్త-మూర్తినా | (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. ఉత్తిష్ఠత జాగ్రత (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. ప్రాప్య వరాన్నిబోధత | 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).

విజ్ఞాన-సారథీర్యస్తు మనః ప్రగ్రహవాన్నరః |
సోఽధ్వనః పారమాప్నోతి తద్విష్ణోః పరమం పదమ్ ||

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.

యదా హ్యైవేష ఏతస్మిన్నదృశ్యేఽనాత్మ్యేఽనిలయనే-
ఽభయం ప్రతిష్ఠాం వినతే | అథ సోఽభయం గతో
భవతి | యదా హ్యేవైష ఏతస్మిన్నుదర-మస్తరం కురుతే |
అథ తస్య భయం భవతి తత్త్వేవ భయం విదుషోఽమన్వానస్య |

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:

యోనిమన్యే ప్రపద్యవే శరీరత్వాయ దేహినః ।

స్థాణుమన్యేఽనుసంయన్తి యథాకర్మ యథాశ్రుతమ్ ॥ (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).

తేషాం సతతయుక్తానాం భజతాం ప్రీతిపూర్వకమ్ ।

దదామి బుద్ధియోగం తం యేన మాముపయాన్తి తే ॥

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.

జన్మానేకశతైః సదాదరయుజా భక్త్యా సమారాధితో
భక్తైర్వైదికలక్షణేన విధినా సన్తుష్ట ఈశః స్వయమ్ ।
సాక్షాత్ శ్రీగురురూపమేత్య కృపయా దృగ్గోచరః సన్ ప్రభుః
తత్త్వం సాధు విబోధ్య తారయతి తాన్ సంసారదుఃఖార్ణవాత్ ॥

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)

అవిస్మృతిః కృష్ణపదారవిన్దయోః ఊణోత్యభ్రాణి శమం తనోతి చ ।
సత్త్వస్య శుద్ధిం పరాత్మభక్తిం జ్ఞానం చ విజ్ఞానవిరాగయుక్తమ్ ॥
॥ ఓం తత్సత్ ॥

Encoded, proofread, and commentary by
N Balasubramanian bbalu at sify.com



Shri Vishnupanjaram Agnipuranantargatam
pdf was typeset on December 5, 2021



Please send corrections to sanskrit@cheerful.com

