

|| OM namo bhagavate vasudevaya OM ||

1. I bow to that Lord Narayana, who is the ocean of all attributes, who is responsible for the creation, sustenance, destruction and conduct of the Universe, who gives knowledge, who is the reason behind bliss to suras and sorrow to asuras, and who is omnipresent and unique and special.
2. Lord Narayana, who is beyond comprehension, and who is greater than Mahalakshmi who is greater than Lord Brahma and others, who has the entire knowledge in his own mind and who has the entire Universe in his stomach, rested between the shoulders of Lakshmi, though he is completely self satisfied.
3. The Lord, who has the entire Universe in his stomach, even though he has complete and ever present bliss without any deficiency, for the upliftment of the souls under his refuge, had a desire to create those worthy of being created, at the end of the Pralaya called "para".
4. That Lord, had a look at the entire group of chetanas. He looked at those uttama muktas who are completely liberated from samsara and who have their own natural bliss as their body and are immersed in meditation (of the Lord). He looked at Brahma and other noble souls, Kali and other evil souls and other mixed souls who were resting. He also looked at the other mixed souls and lesser souls who had been liberated.
5. Desirous of my vihara, I shall create chetanas so they obtain joy, sorrow or mixed nature according to their natural being. This act of mine shall allow the three types of jivas to express their "nature" completely and also allow Mahalakshmi's opulence.
6. Thinking in this manner, the Supreme Lord took the form of Vasudeva, a form which gives eternal bliss (Moksha) to his people. Then Mahalakshmi, who is forever under the control of the Lord, took her second form upon the orders of the Lord. That form is known as 'Maya'.
7. The Lord then took the eternal form of Sankarshana, the form which is responsible for the destruction of the Universe. Under his orders, Devi took the form of Jaya. After that, the Lord took the form of Pradyumna, responsible for the creation of the Universe. And Devi took the form of Kruti.
8. Bhagavan then took the form of Aniruddha, which is responsible for the sustenance of the Universe. Devi took the corresponding form of Shanti. A thousand years after this, the Lord, in his form of Pradyumna, handed over to his own Aniruddha form, all those Jivas, who were eligible for creation.
9. Lord Aniruddha then kept all those Jivas, who had no body except their Linga Shareera, including Swayambhu (Brahma), Vayu, Shesha, Garuda, Rudra and others, inside of his stomach. He then brought them out with a physical body one after the other.
10. Thus the five formed Lord, took twelve forms, took ten forms, took a hundred forms,

took thousand forms, took many forms, took innumerable forms. Although he is One and same in all forms, although he is without any deficiencies in any form and full of auspicious attributes in all forms, he still appeared in multiple forms.

Note: Five forms - Narayana, etc. Twelve forms - Keshava, Narayana, etc. Ten forms - Matsya, Kurma etc. Hundred forms - Forms in the Narayana Shatanama, Thousand forms - Vishva, Vishnu, etc. Multiple forms - Para, etc. Innumerable forms - Aja, etc

11. That Lord has defectless and completely auspicious attributes as his body. He is independent, without a physical body and outside of nature's attributes (control). He has pure bliss as his hands, feet, face, stomach and other organs. He is eternally without a difference when it comes to attributes, actions and nature.

12. Lord Vishnu, who is eternally the same, does not have a beginning nor end, temporally, spatially or attributes wise. He does not have growth nor decay. There is none who is equal to him, nor will anyone ever be equal to him in future. Since there is none even equal to him, who can ever be greater than him?

13. The Lord is one who knows all. He is the controller of everyone. He is infinitely capable, complete, lossless and one with natural strength, knowledge, bliss and courage. He is the best. Without his permission, this entire Universe including Mahalakshmi and Brahma, Rudra are not capable of any action.

14. For Lord Hari, Sri Vayu is the Pratibimba (reflection, representative). For Sri Vayu, Rudra and Garuda, both of whom will reach Sessa's post are the Pratibimba. For Garuda and Rudra, Indra and Kama are the Pratibimba. For them, Rishis and others are the Pratibimba. The Pratibimbos are always lesser in attributes by at least 100 (10 to the power of 100) to their Bimbos (source, origin).

15. Lord Mahalakshmi who is greater than even Brahma is the main Pratibimba to the Lord amongst female Jivas. Saraswati and Bharati, who are greater than Rudra, are the Pratibimba of Mahalakshmi. For them, Parvati and Suparni are the main Pratibimbos. For Parvati and Suparni, Sachidevi and others are the Pratibimbos. Just like amongst male Jivas, even in female Jivas, there is a hierarchy of Jivas and a Bimba-Pratibimba relationship exists.

16. Amongst those male Jivas, some are greater than female Jivas by 100 (order of magnitude) attributes, some are greater by 10. Some others by 15 attributes. This hierarchy has to be reconciled using the statements in Shruti. If the word "Shata" is (correctly) interpreted as "many", there is no confusion amongst the Shrutis even if they quoting different numbers.

17. Since this difference in their attributes is inherent in their nature, the difference and hierarchy exists even in Moksha. Since the Shruti "Dasha Shatam Sahasram.." exists, the word Shata doesn't indicate scarcity. Therefore, even if higher souls have been referred to as higher by "Shata", it still indicates that they are much higher in attributes than the lesser ones.

18. In this way, those who take refuge in Vayu are eligible for Moksha. Others are eternally in Samsara (Nityasamsaris). Asuras are eligible for Tamas (hell). This is an eternal rule and will never change. Till one completes Sadhana, everyone will be in Samsara.

19. Due to the will and rule of the Paramatma, all souls will never complete Sadhana at the same time. Hence the souls as an entity will never end. This way, since the souls have the quality of being infinite in number, the cycle of creation, etc will always keep occurring.

20. The best of the devatas, with full of auspicious attributes such as talent, even though they constantly meditate on the attributes of Lord Narayana, the Lord, on account of being complete and supreme and master of all, will never come under the grasp of their understanding. Where else can there be an extension of auspicious attributes like in Him?

21. Even the best amongst the Jivas, the liberated Brahma, cannot even equal the Paramatma. That being the case, how can one claim to be One with the Paramatma, who is eternally of independent constitution, and who is greater than Brahma and others.

22. This truth is what is established by all the Vedas, by Ramayana, Mahabharata and Pancharatra. The same is propagated by all the Tattva Sutras and other Shastras. This is what is decided by Lord Hari himself.

23. (Shloka lists some of the Shruti/Smruti Vakyas propagating the same truth)

- a. Nasti narayana samam....
- b. Yasmat ksharamateetoham....
- c. TattOnyadaartam...
- d. MuktopasmrupyavyapadEshAt...
- e. Neha nAnAsti kiMchana...
- f. MrutyOH sa mrutyumApnOti...
- g. YathOdakaM durgE...

- 24.
- i. AbhAsa Eva cha
 - j. PruthugupadEshAt
 - k. JagadvyApAravarjyam
 - l. ParO mAtrAyA tanvA...
 - m. JitaMtE puMDarEkAksha...
 - n. SacchidAnaMdaroopAya varENyAya...
 - o. SupoorNaguNaikadEha ityanEna...

25. p. MahAvibhootE mahAtmyashareera..
 q. BaMdhakO bhavapAshEna..
 r. SOmrutasyABhayasyEtO...
 s. NAMtam guNANAmaguNasya...
 t. ParO divA para EnA pRuthivyaitAvatee..
 u. EtasyaivAnaMdasyEnyEni bhootAni..

26. The main pratibimba of Lord Vishnu Mukhyaprana, his pratibimba Rudra, his pratibimba Indra and others, and their pratibimba Prana, Daksha and others and all other souls are eternal. Brahma, Rudra and others are under the extreme control of Lord Vishnu even in Moksha and will therefore never exceed Him.

27. An infinite number of Universes exist under the Paramatma. His attributes can never be completely understood by either me or Brahma or Marichi and other Rishis. Even Mahalakshmi and others have not understood Him completely. Except Him, who else is eternal, independent and fully capable?

28. The Jiva is not One. There are many souls. The Lord is the Supreme amongst all. How then can he be indifferent from souls? He belongs to the category of Ishvara. Many shrutis have declared Him as different from all. Due to Him having infinite number of attributes and being omnipresent always, He is different from all other souls. How appropriate is it then to claim that an individual is same as Him?

29. Lord Hari is Supreme. The entire Universe obtains knowledge only by his order. He is best amongst all, independent, complete, without any end or defects, eternal. He is an ocean of auspicious attributes. Multiple Veda vachanas and the words of the Lord Himself declare thus.

30. The four Vedas viz Rig, Yajur, Sama and Atharva, Pancharatra, Mahabharata, Moola Ramayana and Brahma Sutra, these are valid Pramanas by themselves.

31. All those sources which do not oppose the above and support them are also Pramanas. Those sources which are opposed to the above can never be Pramanas.

32. Since the Vaishnava Puranas propagate the same theme as propagated in the Pancharatra, they are also valid Pramanas. Similarly, since they propagate the same theme as Vedas and others, Manusmriti and other Smritis are valid Pramanas.

33. All these Pramanas declare Lord Vishnu as the Supreme. They do not connote supremacy to another being anywhere. Hence, the supremacy of Vishnu is to be accepted as the Truth. One should never think otherwise.

34. The other granthas propagating other topics (such as supremacy of others) has been

composed under the orders of Lord Hari himself. This is to ensure that Asuras end up obtaining Tamas. Hence the themes propagated by them is unacceptable.

35. Since those granthas have been composed, under the orders of Vishnu, by Shiva and others, the themes in those granthas that are not against the spirit of the Vedas and other pramanas are very much acceptable.

36. Even if some of the riks in the Vedas appear to be going against the philosophy of the Supremacy of Lord Vishnu, they have to be re-interpreted and understood to mean and indicate the Supremacy of Lord Vishnu.

37. In His avataras, Lord Vishnu sometimes appears to be human like (exhibit human frailties). This is only to put illusion into the minds of Asuras. He does not have any defects at all!

38. Ignorance, dependence upon others, pain, difference, having a nature-bound physical body, giving up the body (contd...)

39. Incapability, being sorrowful, equality with others, cheapness, these and some other defects are displayed by Lord Hari on His own will only for the purpose of creating illusion in the minds of Daityas.

40. HE absolutely does not have any defects at all. In all his physical forms and appearances, He is always full of complete and auspicious attributes.

41. Where then is the oneness or equality of Brahma and others with this great One? Any shastra that proclaims such a truth (greatness of Him) is indeed superior shastra.

42. The Brahmasutras, which have been composed by Lord Vishnu in the form of Vyasa, for the purpose of aiding decisive interpretation of all shastras, is acceptable shastra in all ways. In them, all decisive interpretations have been given.

43. The Lord composed the Brahmasutras in order to resolve the confusion arising out of interpreting certain statements as-is and other statements which cause illusion. Therefore, the meaning conveyed by Brahmasutras have to be understood very well before venturing to interpret other shastras.

44, 45, 46. Non-existence of any defect, being full of infinite auspicious attributes, absence of difference in any of the forms, absolute difference with all other souls always, being the central propagatory theme of all Vedas, hierarchy even amongst the liberated, liberation only due to knowledge - these are the truths propagated by the Brahmasutras. Therefore, anything that appears contrary to these truths is understood to have been there only for creating illusion (amongst Asuras).

47. Therefore, all that has been detailed as Lord Vishnu's attributes are all perfectly acceptable. These and others have been clearly enumerated by Lord (Veda Vyasa) in the Bhavishyat Parva.

48, 49. O Rudra, the one with great arms, I will compose illusionary shastras to put (tamasic) people into illusion. You too get others to compose such shastras and you do the same as well. O One with great shoulders! bring out points which does not exist anywhere, bring out contradictory messages. Mask my presence. Make yourself shine.

50. There exists such a statement (as above) in the Varaha Purana. The statements in Brahmanda Purana also state the same. The attributes of the Lord, form, having a body that is pure knowledge (contd)

51. Absence of any defect, Hierarchy even in Moksha, anything that is against these principles are for illusion of Asuras. That is the decision.

52. A similar message exists in Skanda Purana as well and has been told respectfully by Shiva to Shanmukha. Though Skanda Purana is a Shaiva Purana, it is acceptable since it is in sync with the shastra of the Lord (Veda Vyasa).

53. "Lord Vishnu alone is Supreme. His knowledge alone is the path to salvation. This is the purport of all shastras. All that is against these principles have been composed to cause illusion.

54. Moksha without knowledge, Equality between Vishnu and me, direct knowledge due to pilgrimage and other such rituals, my superiority over Lord Vishnu...

55. Oneness of all of us and Oneness with Lord Hari after Mukti, all such statements, O dear son, have been told only to cause illusion and not with any other purpose"

56. In the Shaiva section of Padma Purana itself, it has been told by Shiva himself. What Lord Hari had told him previously, he narrated the same to Uma.

57. "O Shambhu! In the Kruta, Treta and Dwapara yugas, I will appear on earth in human form and worship you and obtain boons from you"

58. "Using your created shastras, make people go away from me. Because of this, those daityas who have taken the correct route will take the route of evil and destroy themselves"

59. In Vaishnava shastras or in the Vedas, there is no statement which ever attributes supremacy to anyone apart from Lord Hari. Whereas in other shastras, there has sometimes been an allusion to the supremacy of Lord Vishnu.

60. Since the Vedas are absolutely free of defects, what is said in them is completely and always acceptable. In the Vedas, it has always been mentioned that Lord Vishnu is superior to all else.

61. "Asya devasya meelusho vayaa vishnoreshasya prabhrute havirbhih vide hi rudro rudriyam mahitvam yaasistam vartirashvinaaviraavat" (Rigveda)

62. "Stuhi shrutam gartasadam yuvaanam mruganna bhimamupahantumugram" (Rigveda)
"Yam kamaye tam tamugram krunomi tam brahmanam tamrushim tam sumedham"

(Rigveda)

63. During the time of Pralaya, only Narayana existed. Neither brahma nor shankara existed. Only Vasudeva existed at the beginning of the creation. Neither brahma nor shankara existed (Shruti vakyas).

64. "Yadaa pashyah pashyate rugmavarnam kartarameesham purusham brahmayonim tadaa vidvan punyapape vidhooya niranjanah paramam samyamupaiti" (Atharvanopanishat).

65. "Yo veda nihitam guhayam parame vyoman sOshnute sarvaan kamaan saha brahmanaa vipashchitaa" (Taittiriya Upanishat)

66. "Pra ghaa nvasya mahato mahani satyasatyasya karanani vocham" (Rigveda)
"Satyamenamanu vishve madamti raatim devasya grunato maghonah" (Rigveda)

67. "Yacchiketa satyamittanna mogham vasuspaarhamuta jitota daataa" (Rigveda) "Satyah so asya mahimaa ghrune shavo yajneshu viprarajye" (Rigveda)

68. All the attributes of Lord Vishnu are absolutely true. The difference between Jivas and Ishvara is also real. The difference between Jivas is also real. The Universe which is thus is also real.

69. The differences appearing in Lord Vishnu are all unreal. Except that, there is nothing else unreal. The flow of this Universe constituting the five fold difference is thus absolutely real.

70. The difference between Jivas and Ishvara; the difference between Jivas themselves; the difference between insentient matter and Ishvara; the difference between insentient matter itself and the difference between insentient matter and the sentient Jivas...

71. These five types of differences are eternal. These differences are, under all circumstances, real. This difference and hierarchy does not cease even in liberation (Moksha).

72. The best amongst humans, Chakravartis, Manushya Gandharvas, Deva Gandharvas, Pitrus, Chira Pitrus, Aajanaja devatas, karmaja devatas, devatas, Bruhaspati, Indra, Rudra, Sarasvati and Vayu - in this increasing order the liberated ones are a hundred times (order of magnitude) better than the previous ones.

73. Brahma and Vayu are equal. Garuda is equal to Rudra. Rudra and Sesha are equal. Amongst the liberated, none is equal to Vayu.

74. Mahalakshmi is a thousand times better than Vayu. Lord Vishnu is infinitely more (better) than Mahalakshmi. There is none equal to Him ever!

75. These and other Veda vakyas thus clearly propagate the supremacy of Lord Vishnu. "This is the big meaning" - thus has been declared by Lord Krishna himself in statements such as

"Yo Maamevam..."

76. Even in the Brahmasutras, it has been mentioned by Himself that the priority is for "Bhooma Guna". Only by obtaining his ultimate love can Moksha be obtained and not by any other means.

77. The Lord cannot be obtained neither through commentary (on Shastras) nor through extreme intellect nor through meditative listening. He is obtained only by those to whom he grants (his grace). He reveals His natural form to such people.

78. Lord Vishnu is the one who grants Moksha. Vayu also does it through His permission. Moksha, knowledge, the bliss in Moksha and devotion and detachment - these attributes can be obtained by the lower ones (in the hierarchy) only by the grace of those higher up and not by any other means.

79. Lord Hari is always the controller of all. All others are under his control.

80. The hierarchy of souls and the knowledge of the supremacy of Lord Hari; these must be definitively be understood. Without these, no one can ever get Moksha.

81. Knowledge of the five-fold difference; the lack of difference between any form of Lord Vishnu; the lack of any defect in Vishnu; the presence of all auspicious attributes in Vishnu; Only if these are known does one get Mukti, not in any other way.

82. Only if the avataras of Lord Hari are properly understood; If it is properly understood as to what are not his avataras; If his aveshas are properly known; only then one obtains Mukti, not otherwise.

83. Only if one realizes that creation, sustenance, destruction, knowledge, control, ignorance, binding and liberation are all due to Lord Vishnu, one obtains Mukti, not otherwise.

84. Only if one understands that the Vedas, Pancharatra, Itihasas and Puranas are all "pro-Vishnu" does one obtain liberation, not otherwise.

85. Love, which includes knowledge of greatness, which cannot be shaken, which is much more than any other feeling, has been called as Bhakti. Only such bhakti can lead to Mukti, and not any other method.

86. There are three categories of souls viz Devatas, Humans and Danavas. Amongst them, devatas and manushyottamas (best amongst humans) are eligible for Mukti.

87. The madhyama manushyas (average humans) are always eligible for eternal samsara. The adhama manushyas (lower humans) are eligible for Tamas. Danavas always obtain Tamas.

88. Mukti is eternal and so is Tamas. There is no returning back from these two. Devatas will

never, in any way, obtain Naraka or Tamas.

89. Asuras will never, in any way, obtain Mukti for whatsoever reason. Madhyama manushyas will attain neither of these.

90. Even when there are knowledgeable persons, those who do not understand the fact that Paramatma is supreme, such Asuras will always obtain Tamas as a rule.

91. When devatas perform an appropriate (to them) Upasana of Lord Hari and when they see Lord Hari directly in a form appropriate with their direct knowledge, they obtain Mukti.

92. Lord Hari is always worshipped with all attributes by Brahma. By humans, he is worshipped as ananda, sarvagna, sat and aatma. He is worshipped by all other devatas till Brahma with those attributes as are appropriate to their capability (yogyata).

93. Those group of souls who are eligible for the post of Brahma are known as "Rujus". Only they can attain the position of Brahma. Others can never obtain that position irrespective of what sadhana one performs.

94. In this way, there are groups of souls for every position in the hierarchy (of souls). The hierarchy of souls is thus eternal and infinite.

95. No one is capable of modifying this hierarchy. One who desires to obtain a position not appropriate to his position will surely fall; there is no doubt about this.

96. Therefore, everyone should always worship Lord Vishnu according to their yogyata. With meditation that is without any break and karma that is nishkama and according to one's yogyata, everyone can see Lord Hari according to their own yogyata. His direct knowledge cannot be had with any other means.

97. Since this is the rule of Lord Hari, it can never be violated by any of the souls, ever. And since He Himself is always true to His own rules, neither will He change these rules.

98. Donation, theertha yatra, tapas, yagna and other such means are the ways to perform constant meditation and devotion of Lord Hari; Bhakti alone is the main tool to obtain Mukti; These excellent sentences are all from the excellent source called Bhavishyat Parva.

99. "Shrunve veera ugramugram damaayannanyamanyamatineniyamaanah edhamaanadvilubhayasya raajaa choshkooyate visha indro manushyaan" (Rigveda)

100. "Paraa poorveshaam sakhya vrunakti vitarturaano aparebhireti. anaanubhooteravadhoonvaanah poorveerindrah sharadastartareeti" (Rigveda)

101. "Tamevam vidvaanamruta iha bhavati naanyah panthaa ayanaaya vidyate" (Taittareeya aranyaka). "Tamevam viditvaaatimrutyumeti naanyah panthaa vidyate ayanaaya" (Shvetaashvataropanishat).

102. "Yasya deve paraa bhaktiryathaa deve tathaa gurou. Tasmaite kathitaa hyarthaah

prakaashante mahaatmanah" (Shvetaashvataropanisat).

103. Everything else is only for bhakti; bhakti is only meant for Moksha; Even in the liberated, bhakti, as an eternal and constant bliss, does exist.

104. Bhakti means friendship which is accompanied by knowledge and intensity and firmness. These and other veda vakyas reveal these methods.

105. "O Lord Hari! A person who does not have devotion in you will always stay in naraka even if he performs all his duties without fail. A person who is your devotee will obtain liberation even if he commits a Brahma Hatya".

106. "O Lord Achyuta! Even the adharma performed by your devotees becomes dharma. O Lord Hari! Even the dharma performed by those who aren't your devotees becomes adharma".

107. "O Parantapa! Arjuna! Only with this sort of unmatched devotion can I be known appropriately, can I be seen and entered into" (Bhagavadagita).

108. Daityas are eternal haters of Lord Vishnu. Their hatred for Vishnu keeps especially increasing and such hatred will eventually land them in Tamas.

109. Those who fall into Tamas, where there is not even a trace of happiness, will always have complete ignorance and pain filled hatred towards Him.

110. The knowledge (belief) of non-difference between Paramatma and Jeevas; the knowledge of Paramatma having no attributes; the knowledge of Him having incomplete attributes; equating Paramatma with others; knowledge that others are higher than Him; knowledge of difference in His various forms and attributes and actions (contd)

111. The knowledge of birth and death for Him in His avataras; the hatred of His devotees; the condemnation of all those knowledge sources which proclaim His supremacy; knowledgeable people term these as the nine forms of hatred.

112. It is certain that devotion without any of these nine hatreds is true devotion. Devatas have such devotion since always and their devotion keeps increasing.

113. (that increased devotion) Leads them to direct knowledge and then increases further to be a cause for their Mukti. In Mukti, they always have devotion embedded in their bliss.

114. Just like how whiteness is always an attribute attached with the nature of the cow, similarly happiness and knowledge are always in the nature of devotion; not in any other way.

115. Lord Vishnu gets pleased only with devotion and not anything else. He, truly, is the giver of Mukti; and devotion towards Him is the true instrument to achieve Mukti.

116. This devotion is the reason behind the hierarchy amongst Brahma and others and also

amongst the liberated; This exists in the hierarchy since eternity and is perpetual; Devotion is the reason for the hierarchy and not anything else.

117. The lowest ones amongst humans will always have at least a little hatred towards Lord Vishnu. Therefore, they are always filled with sorrow; there is no doubt about this.

118. The madhyamas (average) amongst humans will always possess doubts over truths such as the supremacy of Lord Vishnu; they will therefore obtain results which are a mix of happiness and sorrow. The best amongst humans will always have at least a little devotion towards Him and therefore will obtain Moksha.

119. The bhakti that Brahma has is always the best and highest amongst all Jivas. These and other such statements have come in Puranas again and again.

120, 121. The one who possesses height of 96 angulas, waist size of 48 angulas, length of 7 feet and 32 lakshanas; one who has no doubts regarding the truth; one who clears the questions of knowledge seekers; he is referred to as a 'Guru' by the knowledgeable. Therefore, Brahma is always the main Guru for all. Similarly, all those who are better than an individual are all known as Gurus for that person.

122. In the order of hierarchy, those who have less lakshanas are also considered Gurus. But the average amongst humans have equal positive lakshanas and negative lakshanas. Kali does not possess even a single positive lakshana and has all negative lakshanas only.

123, 124. Whatever is granted by a Guru, who has positive lakshanas, with a happy mind, to his student, will come good. Let there be no doubt regarding this. Since He does not reveal Himself directly, Paramatma grants Mukti by entering into the Guru as an avasha.

125. Even if one is a direct Guru, if he does not initiate/instruct with a cheerful mind, that knowledge will never fructify. Therefore, Gurus must always be revered/worshipped.

126. Due to various reasons, those who are lesser in the hierarchy also become Gurus sometimes. Out of respect for Shastras, these Gurus must also be worshipped. But they need not be worshipped as much as a Guru who is higher than self in the hierarchy. These points are mentioned in the Pancharatra and are substantiated in the Puranas.

127. When one obtains direct knowledge and vision of that form of Lord Hari which is suitable as per his yogyata, then all the previous sins of the individual will get burnt away. Some of his future sins will also get destroyed/detached.

128. Therefore, the statement from Bhavishyat Parva confirms that once the vision of the form of the Lord that is as per the individual's yogyata is had, it is certain that Moksha will be obtained. This truth is present in the Brahmasutras also. Since "Tadyathaa" is mentioned in the shrutis, they also propagate the same.

129. Those humans who obtain Moksha will enter devatas; devatas will enter Indra; Indra will enter Garuda; Garuda will enter Sesha and Sesha will enter Brahma. Under the

leadership of Brahma, all of them will obtain Lord Hari.

130. Those who are liberated will be under those who are higher than them in the hierarchy. The liberated will be free of any defects; they will always be happy; they will return back from Moksha; they will freely roam around and enjoy; they will never have any deficiency.

131. Similarly, the asuras till Kali have sorrow which keeps increasing based on their position in the hierarchy. Kali has the maximum sorrow. Those who are eligible for the position of Kali are also from a group similar (in concept) to the group of those who qualify to become Brahma. Similarly, those who qualify for the different echelons of the asura hierarchy also come from their own groups.

132. Brahma is superior to all other Jivas with regard to all attributes. Similarly, the liberated Brahma has command over all other liberated Jivas. Narayana is the lord for this Brahma and Brahma always takes shelter under Him.

133, 134. In this way, taking inputs from Rig, Yajur, Sama and Atharva vedas, the Itihasa known as Pancharatra, Puranas and other shastras, this decisive commentary has been composed by Anandatirtha Muni, who goes by the name of Purnaprajna, by the orders of Lord Vishnu.

135. Under the orders of Lord Vishnu, the decisive and excellent purport of the shastras have been told by us. Only after knowing this, it is possible to obtain Lord Vishnu.

|| End of chapter 1, known as Sarvashastraarthanirnaya, from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Krishnaarpanamastu ||