

|| 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 Sesha's post are the Pratibimba. For Garuda and Rudra, Indra and Kama are the Pratibimba. For them, Rishis and others are the Pratibimba. The Pratibimbhas are always lesser in attributes by at least 100 (10 to the power of 100) to their Bimbhas (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 Pratibimbhas. For Parvati and Suparni, Sachidevi and others are the Pratibimbhas. 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 pRuthiv yaitAvatee..
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.