

Extracts from the Mahaabhaarata

*A collection of important Adhyaayas with respect to Tattvavaada and
Vaishnava Dharma*



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श्री नारायणाय नमः ।



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Extracts from the Mahaabhaarata

By Praajna Pattada Hari Kumaara Varma

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Extracts from the Mahaabhaarata

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About

This book is a collection of various important Adhyaayas (chapters) of the Mahaabhaarata, from the Shaanti, Anushaasana and Ashvamedhika Parvas. It is a set of just 15 Adhyaayas which hold important significance with respect to Tattvavaada and Vaishnava Dharma. This also includes the Vishnu Sahasranaama Stotra, with simple explanations on its Purva-peethika and Uttara-peethika.

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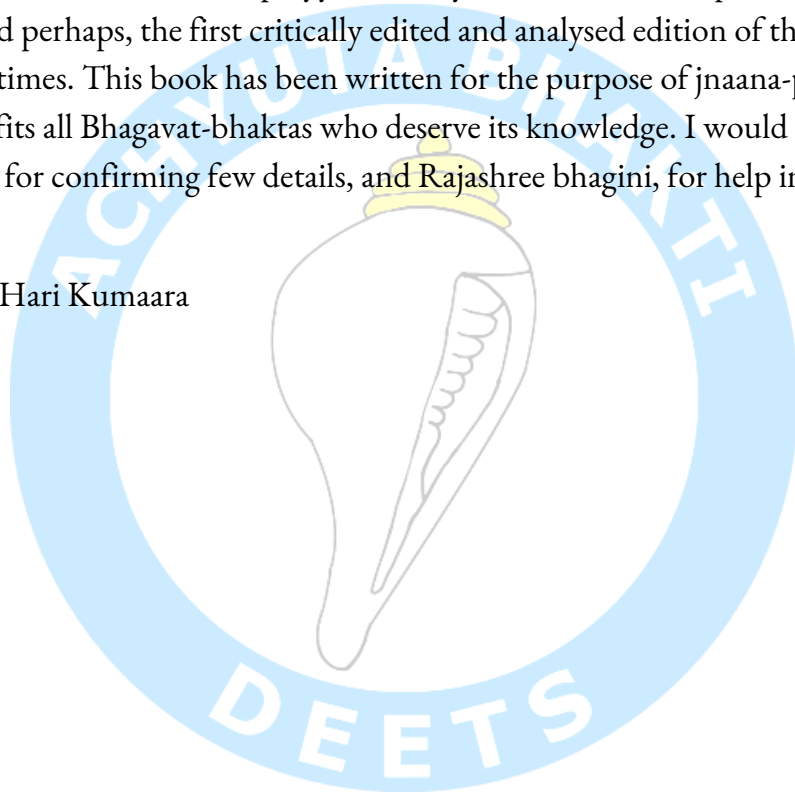
Acknowledgements

कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥

“Salutations, again and again, to Shri Krshna, Vaasudeva, Hari, Paramaatma, the destroyer of distress of His bhaktas, Govinda.” (Bhaagavata Puraana, Skandha 10, Adhyaaya 70, Shloka 16)

The Mahaabhaarata is the magnum opus of Bhagavaan Vyaasa and one of the Sat-Aagamas, which is a Smrti and is eligible to be learnt by all. It is one of the best possible Upabrmhanas of the Vedas, providing the same knowledge in an unmistakable and simple manner. Shri Madhvaachaarya has also authored the Mahaabhaarata Taatparyya Nirnnaya, a summarized explanation of the Mahaabhaarata and perhaps, the first critically edited and analysed edition of the Mahaabhaarata, written in ancient times. This book has been written for the purpose of jnaana-prasarana and it is hoped that it benefits all Bhagavat-bhaktas who deserve its knowledge. I would like to thank Shri Maha Sudarshana, for confirming few details, and Rajashree bhagini, for help in proofreading this book.

—Praajna Pattada Hari Kumaara



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Guru Parampara (the Disciplic Succession)



Bhagavaan Hamsa

Shri Durvaasa Rshi

Shri Jnaanidhi

Shri Garudavaahana

Shri Kaivalya

Shri Jnaanesha....

(a gap of about 1,000 years)

..Shri Para Teertha

Shri Satyaprajna Teertha

Shri Praajna Teertha....

(a gap of a couple of centuries)

..Shri Achyuta Prajna Teertha



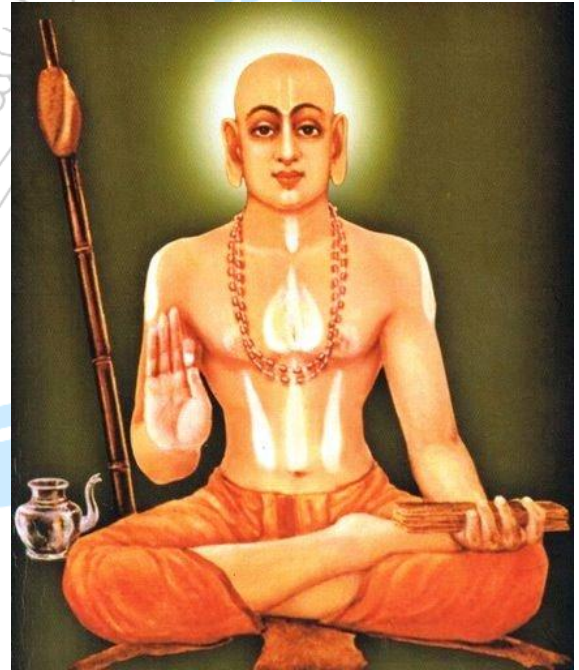
Chaturmukha Brahmaa Deva

Shri Sanaka Rshi

Shri Sanandana Rshi

Shri Sanatkumaara Rshi

Shri Sanaatana Rshi



**(1) Shri Aananda Teertha
(Madhvaachaarya/Purna Prajna)**

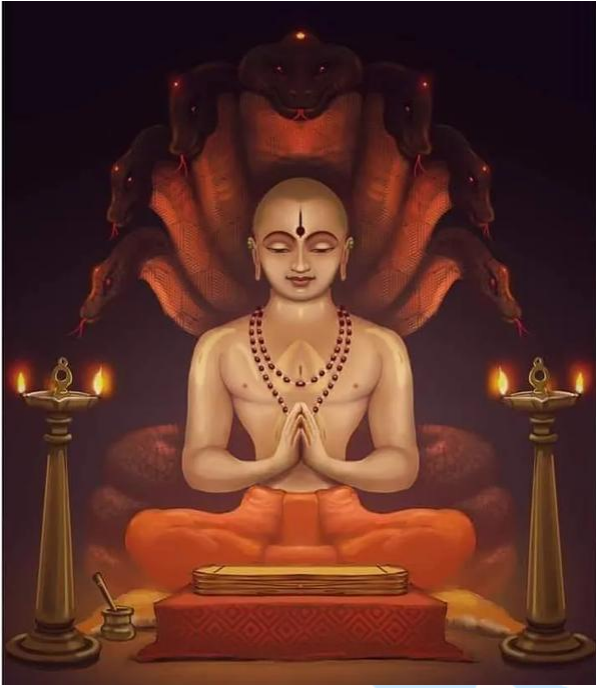
(2) Shri Padmanaabha Teertha

(3) Shri Narahari Teertha

(4) Shri Maadhava Teertha



(5) Shri Akshobhya Teertha



(6) Shri Jaya Teertha

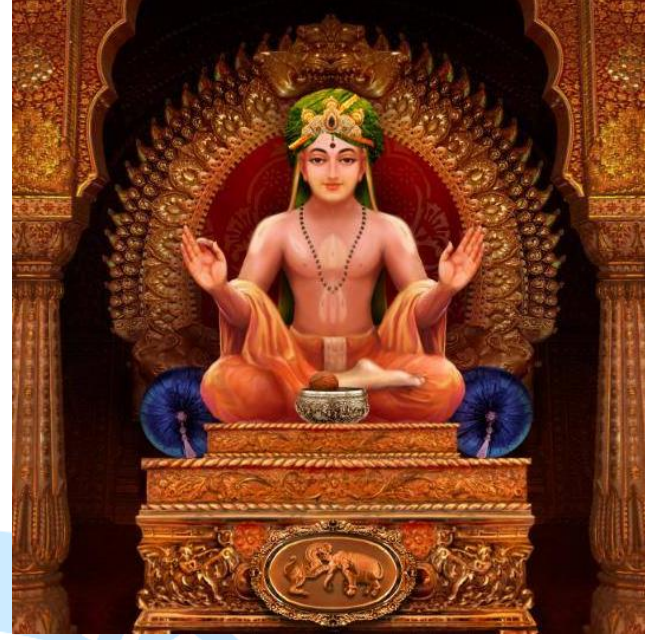
(7) Shri Vidyaadhiraaja Teertha

(8) Shri Raajendra Teertha

(9) Shri Jayadhvaja Teertha

(10) Shri Purushottama Teertha

(11) Shri Brahmanya Teertha



(12) Shri Vyaasa Teertha

(13) Shri Shreenivaasa Teertha

(14) Shri Raama Teertha

(15) Shri Lakshmikaanta Teertha

(16) Shri Shripati Teertha

(17) Shri Raamachandra Teertha

(18) Shri Lakshmvallabha Teertha

(19) Shri Lakshminaatha Teertha

(20) Shri Lakshmipati Teertha

(21) Shri Lakshmi Naaraayana Teertha

(22) Shri Raghunaatha Teertha

(23) Shri Jagannaatha Teertha

(24) Shri Shreenaatha Teertha

(25) Shri Vidyaanaatha Teertha

(26) Shri Vidyaapati Teertha

(27) Shri Vidyaavallabha Teertha
(28) Shri Vidyaakaanta Teertha
(29) Shri Vidyaanidhi Teertha
(30) Shri Vidyaapurna Teertha
(31) Shri Vidyaashreesindhu Teertha
(32) Shri Vidyaashreedhara Teertha
(33) Shri Vidyaashreenivaasa Teertha

(34) Shri Vidyaasamudra Teertha
(35) Shri Vidyaaratnaakara Teertha
(36) Shri Vidyaavaaridhi Teertha
(37) Shri Vidyaaprasanna Teertha
(38) Shri Vidyaapayonidhi Teertha
(39) Shri Vidyaavaachaspati Teertha



(40) Shri Vidyaashreesha Teertha

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Shaastra-Adhyayana Guidelines

The procedure of formally studying the Shaastras in a disciplined manner is known as 'Shaastra adhyayana'. Ideally, one must perform Shaastra-adhyayana under the guidance of an Aachaarya, at the Aachaarya's aashrama, residence or a temple. In the current age, this is not possible for many. Thankfully, due to the advancement of technology, it is still possible to obtain the same benefit of learning the Shaastras from online resources and remote guidance from Aachaaryas. Our project has thus aimed to provide proper explanations and translations of the Shaastras, to replicate a similar effect for everyone's benefit. Therefore, we are publishing the Shaastras, along with their translations and commentaries of ancient Aachaaryas, as well as explanations correctly pertaining to Siddhaanta, to assist one in properly comprehending the Shaastras. We advise our readers to strictly adhere to the following guidelines in order to achieve the benefits of Shaastra-adhyayana:

- Preferably stay in a calm and silent place to perform Shaastra-adhyayana. While starting, always recite the Mangala shlokas or similar introductory prayers which are mentioned. Every Shaastra has such a prayer at the beginning, which also gives an idea of its purport.
- Start learning or keep improving your knowledge of Samskrta at the earliest. Without profound knowledge of Samskrta, it is not possible to have a good understanding of any Shaastra. For quick guidance in reading and pronouncing Samskrta vaakyas, or recalling important topics in Samskrta, refer to our Basic Samskrta Guidebook, on our E-Library, at the following URL:

<https://elib.bhaktideets.org/publications>

- Spend at least 15 to 30 minutes daily reading any grantha you start performing adhyayana of. Discipline plays a key role in becoming well-versed in them. Do not be discouraged if you cannot do it regularly for a few days, in the process, and try to at least read four or five shlokas superficially, even in the worst case. Remember that some effort is better than no effort at all. This can be applied to other habits as well.
- Chant the Samskrta text with your mouth, at least in a volume audible to you. This is a vital part of Shaastra-adhyayana and if one notices, it greatly increments one's efficiency of remembering the shlokas or mantras, since it activates multiple centres of the brain. As a matter of fact, all the Vedas have been entirely transferred only through this oral tradition since thousands of years, with 100 percent accuracy!
- Reading any book or article and retaining the information properly requires the following protocol to be adhered to: Read the article or portion of the content three times. First, read it superficially like any ordinary book or newspaper. The second time, read every word thoroughly and comprehend and interlink the meanings of

each one, understanding why the author has used specific words. Do this again the third time, with a better understanding. In case of the Shaastras, pay attention to the Samskrta shlokas/mantras and remember to chant them as well. This will also improve your speech and pronunciation.



Interpretation of the Shaastras

The Hindu scriptures, or the Shaastras, are incredibly complex and vast, unlike other such ancient texts. Different philosophers and followers of various darshanas (philosophies) have provided numerous interpretations of the Shaastras. Ideally, one must learn the six Aastika darshanas such as Nyaaya and Meemaamsa, as well as the Vedaangas, before learning the Shaastras elaborately. With this, one can infer their correct meaning. However, it was Shri Madhvacharya who highlighted other vital aspects which had been ignored by other philosophers. The Shaastras themselves have stated that they have various layers of meanings and interpretation. Shri Madhvacharya quoted the following shloka from the Skanda Puraana, in his bhaashya (commentary) on the Rk Veda Samhita:

त्रयोऽर्थाः सर्ववेदेषु दशार्थाः सर्वभारते ।
विष्णोः सहस्रनामापि निरन्तरशतार्थकम् ॥

"There are three types of meanings in all the Vedas and ten types of meanings throughout the Mahaabhaarata. The Sahasranaama of Shri Vishnu as well, similarly, is composed of a hundred types of meanings."

To provide an example of deeper meanings in the Shaastras, let us consider the following shloka from the Raamaayana, where Sumitra instructs Lakshmana as follows, for his stay at the forest for 14 years, along with Raama and Seeta.

रामं दशरथं विद्धि मां विद्धि जनकात्मजाम् ।
अयोध्यामटवीं विद्धि गच्छ तात यथासुखम् ॥

"Know that Raama is Dasharatha and me to be the daughter of Janaka. Know that the forest is Ayodhya. Go peacefully, my child."

—Vaalmeeki Raamaayana, Ayodhya Kaanda, Sarga 40, Shloka 10

While this can be understood as implying that Lakshmana was instructed to treat Raama and Seeta like his parents, there is a deeper meaning hidden here. 'दशरथ' (Dasharatha) literally means "One whose chariot/vehicle (ratha) is a bird (dasha)," a name of Shri Vishnu. Similarly, 'माम्' (maam) means "me," which can be interchanged with 'मा' (maa). As per the Vedaangas and other Shaastras, such as the Medini-Kosha, the letter 'अ' (A) denotes Shri Vishnu and the letters 'ई' (ee) and 'मा' (maa) denote Lakshmi Devi. 'Ayodhya' (without war/conflict) is a name of Vaikuntha. So, it also means – "Raama is Vishnu Himself and Lakshmi Devi herself is Janaka's daughter. The forest is Vaikuntha, due to their presence."

Typically, the shlokas of the Puraanas can be in one of the three styles of language or bhaashas:

- (1) **Samaadhi Bhaasha (समाधि भाषा):** These shlokas intend to say what their straightforward meaning is, which can be known through proper reading of the words and individually comprehending their meanings in relation to the text.
- (2) **Darshana Bhaasha (दर्शन भाषा):** This is a twisted kind of meaning, stated from the point of view of various darshanas or philosophies, where there may be an apparent deviation from the core message of the grantha. One cannot accept such statements at face value and must reinterpret them in accordance with the other Shaastras.
- (3) **Guhya Bhaasha (गुह्य भाषा):** 'Guhya' literally means "hidden" and this refers to shlokas with an apparently misleading or nonsensical meaning. However, when interpreted differently, they convey a totally different meaning, which can be understood through the guidance of a Guru or with the help from the Shaastras.

To explain these layers of meanings better, we could consider the name 'Naaraayana' (नारायण) from the Vishnu Sahasranaama. Literally, it means "One whose residence (ayana) is water (naara)," since Shri Vishnu resided on water during creation of the universe. However, it has numerous other meanings too, such as 'the source of propitious gunas' or 'the refuge of all humans'. In fact, Shri Vijayeendra Teertharu wrote a text called 'Naaraayana Shabdartha Nirvachanam', explaining 125 meanings of the name 'Naaraayana' and its application to Vishnu! Now, let us consider an example of guhya bhaasha.

केशवं पतितं दृष्ट्वा पाण्डवाः हर्ष निर्भराः ।
रुदन्ति कौरवाः सर्वे हा हा केशव केशव ॥

"Seeing the fallen Keshava, the Paandavas were overjoyed. All the Kauravas were crying and saying, 'Keshava', 'Keshava'."

One would be convinced that this shloka is wrongly phrased. But, factually, this is not the case. 'Ke' means "in water," 'shava' means "dead body," 'paandava' means "born from an egg in water" (aquatic animals such as fish) and 'kaurava' means "wolf" or "crow," or any animal which has a shrill voice. So, the meaning is – "Seeing the fallen dead body, the fish were overjoyed and all the crows cried."

The Vedas have three similar, but different sets of interpretations, as stated in the Nirukta:

- (1) **Aadhyaatmika (आध्यात्मिक):** In relation to one's self
- (2) **Aadhidaivika (आधिदैविक):** In relation to the Divine Being, Paramaatma
- (3) **Aadhibhautika (आधिभौतिक):** In relation to all entities and the world

Therefore, it must be known that our understanding of the Shaastras is always limited to our capacity and in the current times, it is more difficult to know all the elaborate meanings in the Shaastras, as many of them are currently lost and their contents are also vast.

Introduction

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १ ॥

नारायणं सुरगुरुं जगदेकनाथं भक्तप्रियं सकललोकनमस्कृतं च ।
त्रैगुण्यवर्जितमजं विभुमाद्यमीशं वन्दे भवघ्नममरासुरसिद्धवन्द्यम् ॥ २ ॥

The Jaya (Mahaabhaarata) is to be chanted after offering salutations to Naaraayana, Nara, and the only Narottama (Bheema), Devi (Maha Lakshmi Devi), Sarasvati (Bhaarati Devi) and Vyaasa Deva. I bow to Shri Naaraayana, the Guru of the Suras (Devas), the One Master of the world, who is dear to His bhaktas, worshipped by all the Lokas, is devoid of the three material gunas (Sattva, Rajas and Tamas), unborn, all pervading, the Primordial Being, Esha, who removes all defects and is worshipped by the various Devatas and the liberated jeevas.

(Mahaabhaarata, Aadi Parva, Adhyaaya 1, Shlokas 1-2)

The Mahaabhaarata is said to be the best among all Itihaasas, being the most magnum opus of Shri Krshna Dvaipaayana Vyaasa, an avataara of Shri Vishnu Himself. It contains the essence of Vaishnava Dharma and provides the most important philosophical teachings of Sanaatana Dharma. So, it is said:

धर्मशास्त्रमिदं पुण्यमर्थशास्त्रमिदं परम् ।
मोक्षशास्त्रमिदं प्रोक्तं व्यासेनामितबुद्धिना ॥

धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ ।
यदिहास्ति तदन्यत्र यत्रेहास्ति न कुत्रचित् ॥

“This is a Dharma Shaastra as well as the Highest Shaastra on punya and artha. This is said to be a moksha Shaastra, composed by the intelligent Vyaasa Deva. On matters of dharma and artha, as well as kaama and moksha, O Bharata-rshabha, what is mentioned here exists elsewhere too, but what is not here, is nowhere else.”

—Mahaabhaarata, Aadi Parva, Adhyaaya 62, Shlokas 25-26 (Quoted by Shri Madhvacharya, in the introduction of his Geeta bhaashya; Shri Paraashara Bhattar, in the introduction of Bhagavat-Guna Darpanam)

While the Vedas are four in number, the Itihaasas and Puraanas are referred to as the fifth Veda, since they explain the knowledge of the Vedas more elaborately. Unlike the Vedas, learning which is restricted to Dvijas alone, the Itihaasas and Puraanas were composed with the intention of providing the same knowledge, in a simplified and straightforward manner, especially to non-Dvijas, such as women, Shudras and Dvija-bandhus. As an exaggeration, it is even said that the Mahaabhaarata itself is superior to all the Vedas, Vedaangas and eighteen Puraanas!

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अष्टादशपुराणानि धर्मशास्त्राणि सर्वशः ।
वेदाः साङ्गास्तथैकत्र भारतं चैकतः स्थितम् ॥

श्रूयतां सिंहनादोऽयमृषेस्तस्य महात्मनः ।
अष्टादशपुराणानां कर्तुर्वेदमहोदधेः ॥

“Weighing the eighteen Puraanas, Dharma Shaastras and the Vedas, with all their Angas, on one side, and the Bhaarata on another side, this itself (the Mahaabhaarata) was equal to them – this is the lion-like declaration of the compiler of the 18 Puraanas, the Mahaatma (Vyaasa Deva).”

—Mahaabhaarata, Svargaarohana Parva, Adhyaaya 5, Shlokas 46-47

The Mahaabhaarata has undergone several changes over the centuries, with multiple interpolations added and authentic portions removed, as stated by Shri Madhvacharya himself, in the Mahaabhaarata Taatparyya Nirnnaya. So, it was he who composed the first critical edition of the Mahaabhaarata and made a summarized version of the grantha, explaining it in accordance with the philosophy of Tattvavaada and quoting multiple portions, giving a good idea even till date about the authenticity of several portions.

Thus, this book, with a total of 1,291 shlokas of the Mahaabhaarata and 1,183 translated in English, has been prepared to share important teachings from the Mahaabhaarata, especially those in accordance with the philosophy of Vaishnava Dharma and Tattvavaada. It is actually a minute fraction of the entire Mahaabhaarata, which totally contains a lakh shlokas. Since it is beyond the amount of time we can dedicate to digitize and translate the entire Mahaabhaarata, we have kept only a select few chapters here, which are highly relevant with respect to Vaishnava Dharma. This book uses a modified Kumbhakonam edition of the Mahaabhaarata, with the shlokas of the Kumbhakonam recension and paatha-bhedas adjusted as per authentic quotations of Purvaachaaryas, such as Shri Madhvacharya, Shri Ramanujacharya, Shri Vedaanta Deshika, Shri Paraashara Bhattar, etc.

Aadi Parva



Adhyaaya 1

This is the very first chapter of the entire Mahaabhaarata, with its one lakh shlokas. The chapter itself begins with prayers to Shri Vishnu, which are absent in many present-day manuscripts, but quoted by Shri Madhvaachaarya and present in many South Indian editions. This Adhyaaya provides the context of the entire Mahaabhaarata and its events, commencing with a discussion among several Rshis and Ugrashrava, the son of Soota or Romaharshana.

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १
॥

naaraayanam namaskrtya naram chaiva
narottamam |
deveem sarasvateem vyaasam tato
jayamudeerayet || 1 ||

naaraayanam – Shri Naaraayana; namaskrtya – having offered salutations; naram – man; cha – and; eva – only; narottamam – the greatest Nara (Bheema); deveem – Devi (Lakshmi); sarasvateem – Bharati Devi; vyaasam – Vyaasa Deva; tataha – therefore; jayam – victory (the Mahaabhaarata); udeerayet – should be narrated/spoken;

The Jaya (Mahaabhaarata) should be spoken after offering salutations to Naaraayana, Nara, and the only Narottama (Bheema), Devi (Maha Lakshmi Devi), Sarasvati (Bharati Devi) and Vyaasa Deva.

नारायणं सुरगुरुं जगदेकनाथं भक्तप्रियं सकललोकनमस्कृतं च ।
त्रैगुण्यवर्जितमजं विभुमाद्यमीशं वन्दे भवघ्नममरासुरसिद्धवन्द्यम् ॥ २ ॥

naaraayanam suragurum jagadekanaatham bhaktapriyam sakalalokanamaskrtam cha |
traigunyaavarjitamajam vibhumaadyameesham vande
bhavaghnamamaraasurasiddhavandyam || 2 ||

naaraayanam – the abode of all beings; sura-gurum – the Guru of the Devas; jagat-ekanaatham – the One Master of the universe; bhakta-priyam – One who is beloved to His bhaktas; sakala-loka-namaskrtam – One who is worshipped by all realms; cha – and; traigunya-varjitam – One who is devoid of the three gunas; ajam – the Unborn One; vibhum – the all-pervading One; aadyam – the Primordial One; eesham – the Master; vande – (I) offer salutations; bhavaghnam – the Remover; amara-asura-siddha-vandyam – One who receives salutations from the Amaras, Asuras and Siddhas;

I offer salutations to Shri Naaraayana, the Guru of the Suras (Devas), the One Master of the world, who is dear to His bhaktas, worshipped by all the Lokas, is devoid of the three material gunas (Sattva, Rajas and Tamas), unborn, All-pervading, the Primordial Being, Eesha, who removes all external influences and is worshipped by the various Devatas and the liberated jeevas.

Explanation: This shloka has been quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 58. In the subsequent shlokas, the detailed meaning of this prayer is explained. Like every Shaastra, the Mahaabhaarata too begins with a prayer to Shri Vishnu, who is Para Brahman. The very beginning and end of a work indicate its purport or Taatparyya. So, the Mahaabhaarata, which is intended to be a source of knowledge on philosophy and bhakti, begins and ends with the remembrance of Shri Vishnu. The first shloka is also repeated in the Bhaagavata Puraana, Skandha 1, Adhyaaya 2, Shloka 4.

Here, the word 'Sura-Gurum' indicates that Shri Vishnu is the Guru for all the Devatas, who themselves are extremely knowledgeable and powerful divine beings. The words 'Jagat-ekanaatham' and 'Bhakta-priyam' respectively show that He is the single entity who controls all the realms and entities in the universe, and is dear to those who show bhakti towards Him. The words 'Vibhum', 'Aadyam' and 'Eesham' respectively show that He is all-pervading and omnipresent throughout the universe and beyond, He is the One who caused the very beginning of the entire universe and that He is the Master of all, since everything depends on Him. The word 'Bhavaghnam' means "One who exterminates the covering." This refers to annihilating all other influences over the jeeva (living soul) and exposing its true nature or svabhaava, based on its natural qualities. 'Siddhas' are those who have achieved and here, the word refers to those who have obtained aparoksha jnaana and moksha, by proper practice of bhakti. The 'Asuras' here are Devatas, where 'asu' means "sense organ" and 'ra' means "satisfier," which is a reference to the Devatas, as they are divinities presiding over different senses. The purport is that one can only please Shri Vishnu through bhakti and the understanding that He is the Master and controller of all entities, infinitely greater than everyone.

नमो धर्माय महते नमः कृष्णाय वेधसे ।
ब्राह्मणेभ्यो नमस्कृत्य धर्मान्वक्ष्यामि
शाश्वतान् ॥ ३ ॥

namo dharmaaya mahate namaha
krshnaaya vedhase |
braahmanebhyo namaskrtya
dharmaanvakshyaami shaashvataan || 3
||

Salutations to Dharma. Salutations to Krshna, the creator. After offering salutations to the Braahmanas, I am narrating the eternal dharmas.

ॐ नमो भगवते वासुदेवाय ।
ॐ नमः पितामहाय ।
ॐ नमः प्रजापतिभ्यः ।
ॐ नमः कृष्णद्वैपायनाय ।
ॐ नमः सर्वविघ्नविनायकेभ्यः ॥ ४ ॥

om namo bhagavate vaasudevaaya |
om namaha pitaamahaaya |
om namaha prajaapatibhyaha |
om namaha krshnadvaipaayanaaya |
om namaha
sarvavighnavinaayakebhyaha || 4 ||

Salutations to Bhagavaan, Vaasudeva. Salutations to Pitaamaha. Salutations to the Prajaapatis. Salutations to Krshna-Dvaipaayana. Salutations to the Sarvavighna Vinaayakas.

रोमहर्षणपुत्र उग्रश्रवाः सौतिः पौराणिको ।
नैमिशारण्ये शौनकस्य कुलपतेर्द्वादशवार्षिके
सत्रे ॥ ५ ॥

romaharshanaputra ugrashravaaha
sautihi pauraaniko |
naimishaaranye shaunakasya
kulapaterdvaadashavaarshike satre || 5
||

The son of Romaharshana, Ugrashrava, Sauti, an expert in the Puraanas, went to the Naimisha forest, for the twelve-year Yajna of Shaunaka Rshi.

सुखासीनानभ्यगच्छद्ब्रह्मर्षीन्संशितव्रतान् ।
विनयावनतो भूत्वा कदाचित्सूतनन्दनः ॥ ६ ॥
॥

sukhaaseenaanabhyagachchhadbrahmars
heensamshitavrataan |
vinayaavanato bhootvaa
kadaachitsootanandanaha || 6 ||

With humility, the son of Soota soon approached the comfortably seated Brahmarshis, who followed great vows.

तमाश्रममनुप्राप्य नैमिशारण्यवासिनः ।
उवाच तानृषीन्सर्वान्धन्यो वोऽस्म्यद्यदर्शनात्
॥ ७ ॥

tamaashramamanupraapya
naimishaaranyavaasinaha |
uvaacha taansheensarvaandhanyo
vo'smyadyadarshanaat || 7 ||

Having reached that aashrama of the residents of the Naimisha forest, he told all the Rshis, "I am blessed due to this sight."

वेद वैयासिकीः सर्वाः कथा धर्मायसंहिताः ।
वक्ष्यामि वो द्विजश्रेष्ठाः शृण्वन्त्वद्य तपोधनाः
॥ ८ ॥

veda vaiyaasikeeha sarvaaha katha
dharmaayasamhitaaha |
vakshyaami vo dvijashreshthaaha
shrnvantvadya tapodhanaaha || 8 ||

All the works composed by Veda Vyaasa are Samhitas for dharma, which I shall narrate to you all, O best of Dvijas, who are rich in tapas.

Explanation: Ugrashrava is the main narrator of the Mahaabhaarata, who also is the presiding authority over the Itihaasas and Puraanas. Formerly, his father, Romaharshana, also called 'Soota', had been selected for the propagation of the Itihaasas and Puraanas, by Bhagavaan Vyaasa Himself, who was his Guru. He was known as 'Soota', as it means "a historian." Later on, Romaharshana was slain by Balaraama for disrespecting him. Due to this, Balaraama transferred his responsibility of preaching the Itihaasas and Puraanas to Soota's son, Ugrashrava.

तस्य तद्वचनं श्रुत्वा नैमिशारण्यवासिनः ।
चित्रा श्रोतुं कथास्तत्र परिवव्रुस्तपस्विनः ॥ ९
॥

tasya tadvachanam shrutvaa
naimishaaranyavaasinaha |
chitraa shrotum kathaastatra
parivavrustapasvinaha || 9 ||

The residents of Naimisha, having heard his words, became curious to listen to the story and its description.

अभिवाद्य मुनींस्तांस्तु सर्वानेव कृताञ्जलिः ।
अपृच्छत्स तपोवृद्धिं सद्भिश्चैवाभिपूजितः ॥
१० ॥

abhivaadya muneemstaamstu
sarvaaneva krtaanjalihi |
aprchchhatsa tapovrddhim
sadbhishchaivaabhipoojitaha || 10 ||

After offering salutations with joined palms, to all of the Munis, and being worshiped by them, he inquired about the progress of their tapas.

अथ तेषूपविष्टेषु सर्वेष्वेव तपस्विषु ।
निर्दिष्टमासनं भेजे विनयाद्रौमहर्षणिः ॥ ११
॥

atha teshoopavishteshu sarveshveva
tapasvishu |
nirdishtamaasanam bheje
vinayaadraumaharshanihi || 11 ||

Then, among all of the tapasvis who were seated, the son of Romaharshana humbly sat on his designated seat.

सुखासीनं ततस्तं तु विश्रान्तमुपलक्ष्य च ।
अथापृच्छदृषिस्तत्र कश्चित्प्रस्तावयन्कथाः ॥
१२ ॥

sukhaaseenam tatastam tu
vishraantamupalakshya cha |
athaaprchchhadrshistatra
kashchitprastaavayankathaaha || 12 ||

Thus, he rested comfortably, satisfied. Then, a Rshi asked him, "What is this story?"

कुत आगम्यते सौते क्वचायं विहतस्त्वया ।
कालः कमलपत्राक्ष शंसैतत्पृच्छतो मम ॥ १३
॥

kuta aagamyate saute kvachaayam
vihrtastvayaa |
kaalaha kamalapatraaksha
shamsaitatprchchhato mama || 13 ||

"Where have you come from, O Sauti? How did you spend your time, O lotus-eyed one? Please tell me, as I am asking you."

एवं पृष्टोऽब्रवीत्सम्यग्यथावद्रौमहर्षिणः ।
वाक्यं वचनसंपन्नस्तेषां च चरिताश्रयम् ॥ १४
॥

evam
prshto'braveetsamyagyathaavadraumah
arshinaha |
vaakyam vachanasampannasteshaam cha
charitaashrayam || 14 ||

Being asked so, he spoke a suitable and elaborate answer to the Maharshis, suitable to them.

तस्मिन्सदसि विस्तीर्णे मुनीनां
भावितात्मनाम् ।

सौतिरुवाच

जनमेजयस्य राजर्षेः सर्पसत्रे महात्मनः ॥ १५
॥

tasminsadasi visteerne muneenaam

bhaavitaatmanaam |

sautiruvaacha

janamejayasya raajarsheh' sarpasatre
mahaatmanaha || 15 ||

He was in the vast assembly of the various Munis. Sauti said: "I was at the snake-sacrifice of Raajarshi Janamejaya, the Mahaatma."

समीपे पार्थिवेन्द्रस्य सम्यक्पारिक्षितस्य च ।
कृष्णद्वैपायनप्रोक्ताः सुपुण्या विविधाः कथाः
॥ १६ ॥

sameepe paarthivendrasya

samyakpaarikshitasya cha |

krshnadvaipaayanaproktaaha supunyaa
vividhaaha kathaaha || 16 ||

Near the land of the king, the excellent son of Parikshita, I heard the detailed narration of the extremely pious stories, as spoken by Krshna Dvaipaayana.

कथिताश्चापि विधिवद्वा वैशम्पायनेन वै ।
श्रुत्वाऽहं ता विचित्रार्था महाभारतसंश्रिताः ॥
१७ ॥

kathitaashchaapi vidhivadyaa

vaishampaayanena vai |

shrutvaa'ham taa vichitraarthaaha

mahaabhaaratasamshritaaha || 17 ||

I heard them, as narrated by Vaishampaayana Rshi, which are all wonderful stories and part of the Mahaabhaarata.

बहूनि संपरिक्रम्य तीर्थान्यायतनानि च ।
समन्तपञ्चकं नाम पुण्यं द्विजनिषेवितम् ॥
१८ ॥

bahooni samparikramya

teerthaanyaayatanaani cha |

samantapanchakam naama punyam

dvijanishavitam || 18 ||

I visited several teerthas and sites of yajnas, including the pious place of the Dvijas, known as 'Samantapanchaka'.

गतवानस्मि तं देशं युद्धं यत्राभवत्पुरा ।
कुरूणां पाण्डवानां च सर्वेषां चहीक्षिताम् ॥
१९ ॥

gatavaanasmi tam deshah yuddham

yatraabhavatpuraa |

kuroonaam paandavaanaam cha

sarveshaam chaheekshitaam || 19 ||

I went to the land, where formerly, the war between the Kauravas, Paandavas and all the other kings had been fought.

दिदृक्षुं रागतस्तस्मात्समीपं भावतामिह ।
आयुष्मन्तः सर्व एव ब्रह्मभूता हि मे मताः ।
अस्मिन्यज्ञे महाभागाः सूर्यपावकवर्चसः ॥
२० ॥

didrkshumraagatastasmaatsameepam
bhaavataamiha |
aayushmantaha sarva eva
brahmabhootaa hi me mataaha |
asminyajne mahaabhaagaaha
sooryapaavakavarchasaha || 20 ||

I then desired to see you all and be here, at this yajna, O long-lived ones who, in my opinion, are equivalent to Brahman, O Mahaabhaagas, who have the splendour of the sun itself.

कृताभिषेकाः शुचयः कृतजप्या हुताग्रयः ।
भवन्त आसते स्वस्था ब्रवीमि किमहं द्विजाः
॥ २१ ॥

krtaabhishekaaha shuchayaha krtajapyaa
hutaagnayaha |
bhavanta aasate svasthaa braveemi
kimaham dvijaaha || 21 ||

What shall I speak to you all, who have performed pure abhishekas, japas and fed agni, O Dvijas?

पुराणसंहिताः पुण्याः कथा धर्मार्थसंश्रिताः ।
इतिवृत्तं नरेन्द्राणामृषीणां च महात्मनाम् ॥
२२ ॥

puraanasamhitaaha punyaaha kathaa
dharmaarthasamshritaaha |
itivrtham narendraanaamrsheenaam cha
mahaatmanaam || 22 ||

The pious stories of the Puraana-Samhitas, which come under explanations on dharma, have been noted by the Mahaatmas, namely the great kings and Rshis.

ऋषय ऊचुः
द्वैपायनेन यत्प्रोक्तं पुराणं परमर्षिणा ।
सुरैर्ब्रह्मर्षिभिश्चैव श्रुत्वा यदभिपूजितम् ॥ २३ ॥
॥

rshaya oochuhu
dvaipaayanena yatproktam puraanam
paramarshinaa |
surairbrahmarshibhishchaiva shrutvaa
yadabhipoojitam || 23 ||

The Rshis said: That Puraana which has been spoken by the Paramarshi Dvaipaayana, has been heard by the Suras and Brahmarshis, and is worshipable.

तस्याख्यानवरिष्ठस्य विचित्रपदपर्वणः ।
सूक्ष्मार्थन्याययुक्तस्य वेदार्थैर्भूषितस्य च ॥
२४ ॥

tasyaakhyaanavarishthasya
vichitrapadaparvanaha |
sookshmaarthanyaayayuktasya
vedarthairbhooshitasya cha || 24 ||

It is the most excellent one, with its wonderful words and parvas, having hidden meanings in accordance with Nyaaya and adorned with the meanings of the Vedas.

भारतस्येतिहासस्य पुण्यां ग्रन्थार्थसंयुताम् ।
संस्कारोपगतां ब्राह्मीं नानाशास्त्रोपबृंहिताम्
॥ २५ ॥

bhaaratasyetihaasasya punyaam
granthaarthasamyutaam |
samskaaropagataam braahmeem
naanaashaastropabrmhitaam || 25 ||

The pious meanings of this Itihaasa, the Bhaarata, is in accordance with the other granthas and all samskaaras, explaining the meanings of all other Shaastras.

जनमेजयस्य यां राज्ञो वैशम्पायन उक्तवान् ।
यथावत्स ऋषिः पृष्टः सत्रे द्वैपायनाज्ञया ॥ २६
॥

janamejayasya yaam raajno
vaishampaayana uktavaan |
yathaavatsa rshihi prstaha satre
dvaipaayanaajnyaa || 26 ||

Vaishampaayana Rshi narrated this to the king, Janamejaya, just as how it had been narrated by Vatsa Rshi previously, as per the will of Dvaipaayana.

वेदैश्चतुर्भिः सयुक्तां व्यासस्याद्भुतकर्मणः ।
संहितां श्रोतुमिच्छामः पुण्यां पापभयापहाम्
॥ २७ ॥

vedaishchaturbhihi sayuktaam
vyaasasyaadbhutakarmanaha |
samhitaam shrotumichchhaamaha
punyaam paapabhayaapahaam || 27 ||

We desire to listen to this Samhita, which is in accordance with the four Vedas, is an excellent work of Vyaasa and seizes the fears of punya and paapa.

सौतिरुवाच
आद्यं पुरुषमीशानं पुरुहूतं पुरुष्टुतम् ।
ऋतमेकाक्षरं ब्रह्म व्यक्ताव्यक्तं सनातनम् ॥
२८ ॥

sautiruvaacha
aadyam purushameeshaanam
puruhootam purushtutam |
rtamekaaksharam brahma
vyaktaavyaktam sanaatanam || 28 ||

Sauti said: The Primordial Purusha is Eeshana, Puruhoota, who is well-respected, who is Rta, the One Imperishable Brahman, manifested, unmanifested and eternal.

असच्च सच्चैव च यद्विश्वं सदसतः परम् ।
परावराणां स्रष्टारं पुराणं परमव्ययम् ॥ २९ ॥

asachcha sachchaiva cha yadvishvam
sadasataha param |
paraavaraanaam srashtaaram puraanam
paramavyayam || 29 ||

He is the universe and is greater than both Sat and Asat. He is the creator of the great and small. He is ancient and the Supreme undecaying One.

मङ्गल्यं मङ्गलं विष्णुं वरेण्यमनघं शुचिम् ।
नमस्कृत्य हृषीकेशं चराचरगुरुं हरिम् ॥ ३०
॥

mangalyam mangalam vishnum
varenyamanagham shuchim |
namaskrtya hrsheekesham
charaacharagurum harim || 30 ||

Salutations to the generator of auspiciousness and the auspicious One, Vishnu, the One who is to be worshiped, who is faultless and pure, Hrsheeksha, the Guru of all the motile and immotile entities, Hari.

महर्षेः पूजितस्येह सर्वलोकैर्महात्मनः ।
प्रवक्ष्यामि मतं पुण्यं व्यासस्याद्भुतकर्मणः ॥
३१ ॥

maharsheh' poojitasyeha
sarvalokairmahaatmanaha |
pravakshyaami matam punyam
vyaasasyaadbhutakarmanaha || 31 ||

I am narrating the pious and amazing work of the Mahaatma, Maharshi Vyaasa, who is worshiped here by all the lokas.

नमो भगवते तस्मै व्यासायामिततेजसे ।
यस्य प्रसादाद्वक्ष्यामि नारायणकथामिमाम् ॥
३२ ॥

namo bhagavate tasmai
vyaasaayaamitatejase |
yasya prasaadaadvakshyaami
naaraayanakathaamimaam || 32 ||

Salutations to Him, Bhagavaan Vyaasa, who has infinite splendour and due to whose grace I am reciting this story of Naaraayana.

सर्वाश्रमाभिशमनं सर्वतीर्थावगाहनम् ।
न तथा फलद सूते नारायणकथा यथा ॥ ३३
॥

sarvaashramaabhishamanam
sarvateerthaavagaahanam |
na tathaa phalada soote
naaraayanakathaa yathaa || 33 ||

Even spending time at all aashramas and bathing at all teerthas is still not as beneficial as the stories of Naaraayana.

नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान्साधयाम्यहम् ॥
३४ ॥

naasti naaraayanasamam na bhootam na
bhavishyati |
etena satyavaakyena
sarvaarthaansaadhayaamyaham || 34 ||

There is none equivalent to Naaraayana, there has not been and there will not be. With this statement of truth, I achieve all purposes.

Explanation: This shloka has been quoted by Shri Madhvacharya, in his Bhagavat Geeta bhaashya, Adhyaaya 2, Shloka 24.

आचख्युः कवयः केचित्संप्रत्याचक्षते परे ।
आख्यास्यन्ति तथैवान्य इतिहासमिमं भुवि ॥
३५ ॥

aachakhyuhu kavayaha
kechitsampratyaachakshate pare |
aakhyaasyanti tathaivaanya
itihaasamimam bhuvi || 35 ||

This Itihaasa has been spoken by some scholars, is being taught by others and will be spoken by others on the Earth.

इदं तु त्रिषु लोकेषु महज्ज्ञानं प्रतिष्ठितम् ।
विस्तरैश्च समासैश्च धार्यते यद्द्विजातिभिः ॥
३६ ॥

idam tu trishu lokeshu mahajjnaanam
pratishthitam |
vistaraischa samaasaishcha dhaaryate
yaddvijaatibhihi || 36 ||

In the three realms, this is established to be a great source of knowledge, which is known in both its detailed and summarized forms by the Dvijas.

अलङ्कृतं शुभैः शब्दैः समयैर्दिव्यमानुषैः ।
छन्दोवृत्तैश्च विविधैरन्वितं विदुषांप्रियम् ॥ ३७
॥

alankrtam shubhaih' shabdaih'
samayairdivyamaanushaih' |
chhandovrtaishcha vividhairanvitam
vidushaampriyam || 37 ||

It is favourable to the Vidvaans and has been decorated with various auspicious words, both divine and human-like conversations, and various forms of of Chhandas.

तपसा ब्रह्मचर्येण व्यस्य वेदं सनातनम् ।
इतिहासमिमं चक्रे पुण्यं सत्यवतीसुतः ॥ ३८
॥

tapasaa brahmacharyena vyasya vedam
sanaatanam |
itihaasamimam chakre punyam
satyavateesutaha || 38 ||

The eternal Veda was divided by the son of Satyavati, through tapas and Brahmacharya, and again, this Itihaasa was composed.

पुण्ये हिमवतः पादे मेध्ये गिरिगुहालये ।
विशोध्य देहं धर्मात्मा दर्भसंस्तरमाश्रितः ॥
३९ ॥

punye himavatah' paade medhye
giriguhaalaye |
vishodhya deham dharmaatmaa
darbhasamstaramaashritaha || 39 ||

At the sacred foot of the Himaalayas, in a sacred cave, the Dharmaatma was seated on darbha grass, having purified His body.

शुचिः सनियमो व्यासः शान्तात्मातपसि
स्थितः ।
भारतस्येतिहासस्य धर्मेणान्वीक्ष्य तां गतिम् ।
प्रविश्य योगं ज्ञानेन सोऽपश्यत्सर्वमन्ततः ॥
४० ॥

shuchihi saniyamo vyaasaha
shaantaatmaatapasi sthitaha |
bhaaratasyetihaasasya
dharmenaanveekshya taam gatim |
pravishya yogam jnaanena
so'pashyatsarvamantataha || 40 ||

With a pure mind and following all niyamas, Vyaasa was seated, performing tapas. Entering a state with the knowledge of yoga, He had the sight of everything with regard to the Itihaasa, the Bhaarata, in accordance with dharma.

निष्प्रभेऽस्मिन्निरालोके सर्वतस्तमसा वृते ।
बृहदण्डमभूदेकं प्रजानां बीजमव्ययम् ॥ ४१
॥

nishprabhe'sminniraaloke
sarvatastamasaa vrte |
brhadandamabhoodekam prajaanaam
beejamavyayam || 41 ||

The root of various beings was the one vast embryo, which was in this loka when it was enveloped entirely by the darkness of tamas, devoid of all light.

युगस्यादिनिमित्तं तन्महद्दिव्यं प्रचक्षत ।
व्यस्मिंस्तच्छ्रूयते सत्यञ्ज्योतिर्ब्रह्म सनातनम्
॥ ४२ ॥

yugasyaadinimittam tanmahaddivyaam
prachakshata |
vyasmimstachchrooyate
satyanjyotirbrahma sanaatanam || 42 ||

It was the great divine cause, at the start of the yuga, and it is heard that in it was the One truth, the Supreme light, the eternal Brahman.

Explanation: These shlokas now describe the beginning of srshti and how all the beings of the universe came into existence, with Shri Vishnu being alone in the beginning, as said in the Maha Upanishad, Subaala Upanishad and Paingi Rahasya Braahmana.

अद्भुतं चाप्यचिन्त्यं च सर्वत्र समतां मतम् ।
अव्यक्तं कारणं सूक्ष्मं यत्तत्सदसदात्मकम् ॥
४३ ॥

adbhutam chaapyachintyam cha sarvatra
samataam matam |
avyaktam kaaranam sookshmam
yattatsadasadaatmakam || 43 ||

He is the amazing and incomprehensible One, who is equally present everywhere, without any visible form and who is the subtle cause of everything, which consists of Sat and Asat.

यस्मिन्पितामहो जज्ञे प्रभुरेकः प्रजापतिः ।
ब्रह्मा सुरगुरुः स्थाणुर्मनुः कः परमेष्ठ्यथ ॥
४४ ॥

yasminpitaamahojajne prabhurekaha
prajaapatihi |
brahmaa suraguruhu sthaanurmanuhu
kaha parameshthyatha || 44 ||

In this, Pitaamaha, the One master, Prajaapati, Brahmaa, the Guru of the Suras, originated along with Sthaanu (Shiva), Manu and the sons of Prajaapati.

प्राचेतसस्तथा दक्षो दक्षपुत्राश्च सप्तवै ।
ततः प्रजानां पतयः प्राभवन्नेकविंशतिः ॥ ४५
॥

praachetasastathaa daksho
dakshaputraashcha saptavai |
tataha prajaanaam patayaha
praabhavannekavimshatihi || 45 ||

So, the Prachetas, Daksha, the seven sons of Daksha as well as the twenty-one masters of all entities, also appeared.

पुरुषश्चाप्रमेयात्मा यं सर्वऋषयो विदुः ।
विश्वेदेवास्तथाऽऽदित्या वसवोऽथाश्विनावपि
॥ ४६ ॥

purushashchaaprameyaatmaa yam
sarvrshayo viduhu |
vishvedevaastathaa''dityaa
vasavo'thaashvinaavapi || 46 ||

He is known by all Rshis to be the Purusha of an Incomprehensible Self. Even the Vishvedevas, the Aadityas and the two Ashvins appeared from Him.

यक्षाः साध्याः पिशाचाश्च गुह्यकाः पितरस्तथा
।
ततः प्रसूता विद्वांसः शिष्टा ब्रह्मर्षिसत्तमाः ॥
४७ ॥

yakshaaha saadhyaaha pishaachaashcha
guhyaakaaha pitarastathaa |
tataha prasootaa vidvaamsaha shishtaa
brahmarshisattamaaha || 47 ||

The Yakshas, Saadhyas, Pishaachas, Gukhyakas and Pitrs also appeared from Him, along with the eminent Vidvaans and Brahmarshis of excellent conduct.

महर्षयश्च बहवः सर्वैः समुदिता गुणैः ।
आपो द्यौः पृथिवी वायुरन्तरिक्षं दिशस्तया ॥
४८ ॥

maharshayashcha bahavaha sarvaih'
samuditaa gunaih' |
aapo dyauh' prthivee vaayurantariksham
dishastayaa || 48 ||

The Maharshis, with all their distinguished qualities also manifested from Him, along with water, Svarga, Prthivee, wind, ether and the directions.

संवत्सरर्तवो मासाः पक्षाहोरात्रयः क्रमात् ।
यच्चान्यदपि तत्सर्वं संभूतं लोकसाक्षिकम् ॥
४९ ॥

samvatsarartavo maasaaha
pakshaahoraatrayaha kramaat |
yachchaanyadapi tatsarvam sambhootam
lokasaakshikam || 49 ||

The years, months, pakshas, days, nights and everything else known to humans, thus, appeared from Him.

यदिदं दृश्यते किञ्चिद्भूतं स्थावरजङ्गमम् ।
पुनस्सङ्घिष्यते सर्वं जगत्प्राप्ते युगक्षये ॥ ५०
॥

yadidam drshyate kinchidbhootam
sthaavarajangamam |
punassankshipyate sarvam jagatpraapte
yugakshaye || 50 ||

And whatever is seen here, motile or immotile, will again diminish into Him, at the end of the yuga.

यथर्तुष्वृतुलिङ्गानि नानारूपाणि पर्यये ।
दृश्यन्ते तानि तान्येव तथा भावा युगादिषु ॥
५१ ॥

yathartushvrtulingaani naanaaropaani
paryaye |
drshyante taani taanyeva tathaa bhaavaa
yugaadishu || 51 ||

And again, the existent entities which are seen here, will reappear newly, during the beginning of the yuga.

एवमेतदनाद्यन्तं भूतसंहारकारकम् ।
अनादिनिधनं लोके चक्रं संपरिवर्तते ॥ ५२ ॥

evametadanaadyantam
bhootasamhaarakaarakam |
anaadinidhanam loke chakram
samparivartate || 52 ||

And in this world, this cycle of creation and destruction of entities continues, devoid of a beginning or end.

Explanation: All these shlokas are Upabrmhanas of the statements of the Vedas, such as these:

नारायणात्प्राणो जायते । मनः सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ।
नारायणाद्ब्रह्मा जायते । नारायणाद्बुद्धो जायते । नारायणादिन्द्रो जायते । नारायणात्प्रजापतयः प्रजायन्ते ।
नारायणाद्दवादशादित्या रुद्रा वसवस्सर्वाणि च छन्दागुंसि । नारायणादेव समुत्पद्यन्ते । नारायणे प्रवर्तन्ते ।
नारायणे प्रलीयन्ते ॥

"Praana takes birth from Naaraayana, and so does Manas, the Indriyas, Aakaash, Vaayu, Agni, Aapas (water) and Prthivee, the support of the world. Brahmaa takes birth from Naaraayana. Rudra takes birth from Naaraayana. Indra takes birth from Naaraayana. Prajaapati appears from Naaraayana. The twelve Aadityas, Rudras, Vasus, and all the Chhandas (Vedas) appear from Naaraayana alone. They originate from Naaraayana. They function due to Naaraayana. They diminish into Naaraayana."

—Naaraayana Upanishad, Khanda 1

एको ह वै नारायण आसीन्न ब्रह्मा नेशानो नापो नाग्नीषोमौ नेमे द्यावापृथिवी न नक्षत्राणि न सूर्यो न चन्द्रमाः ।

"Alone indeed existed Naaraayana, not Brahma, not Eeshaana, not water, neither fire nor Soma, neither Heaven nor Prtvi (the Earth), not the stars, not Surya and not the moon."

—Maha Upanishad, Mantra 1 (Quoted by Shri Madhvacharya, in his Brahma Sutra bhaashya, Adhyaaya 2, Paada 2, Sutra 37; Shri Ramanujacharya, in his Brahma Sutra bhaashya, Adhyaaya 2, Paada 2, Sutra 36)

एको नारायण आसीन्न ब्रह्मा न च शङ्करः । स मुनिभूत्वासमचिन्तयत् । तत एते व्यजायन्त विश्वो हिरण्यगर्भोऽग्निर्यमो वरुणरुद्रेन्द्राः ॥

"Naaraayana alone existed, not Brahmaa and not Shankara. With the thought to create, He resolved. From then, everyone including Brahmaa, Agni, Yama, Varuna, Rudra and Indra were born."

—Paingi Rahasya Braahmana (Quoted by Shri Madhvacharya, in his Brahma Sutra bhaashya, Adhyaaya 1, Paada 2, Sutra 23)

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त्रयस्त्रिंशत्सहस्राणि त्रयस्त्रिंशच्छतानि च ।
त्रयस्त्रिंशच्च देवानां सृष्टिः सङ्घेऽपलक्षणा ॥
५३ ॥

trayastrimshatsahasraani
trayastrimshachchhataani cha |
trayastrimshachcha devaanaam srshtihi
sankshepalakshanaa || 53 ||

The number of Devatas produced was thirty-three thousand, three-thousand three hundred and thirty-three.

दिवः पुत्रो बृहद्भानुश्चक्षुरात्मा विभावसुः ।
सविता स ऋचीकोऽर्को भानुराशावहो रविः
॥ ५४ ॥

divaha putro
brhadbhaanushchakshuraatmaa
vibhaavasuhu |
savitaa sa rcheeko'rko
bhaanuraashaavaho ravihi || 54 ||

The sons of Diva were Brhadbhaanu, Chakshu, Aatma, Vibhaavasuh, Savita, Rcheeka, Arka, Bhaanu, Aashaavaha and Ravi.

पुत्रा विवस्वतः सर्वे मनुस्तेषां तथाऽवरः ।
देवभ्राट् तनयस्तस्य सुभ्राडिति ततः स्मृतः ॥
५५ ॥

putraa vivasvataha sarve manusteshaam
tathaa'varaha |
devabhraat tanayastasya subhraaditi
tataha smrtaha || 55 ||

Among all the children of Vivasvan, Manu, Devabhraaj, was the youngest, whose son was thus, known as 'Subhraaj'.

सुभ्राजस्तु त्रयः पुत्राः प्रजावन्तो बहुश्रुताः ।
दशज्योतिः शतज्योतिः सहस्रज्योतिरेव च ॥
५६ ॥

subhraajastu trayaha putraaha
prajaavanto bahushrutaaha |
dashajyotihi shatajyotih' sahasrajyotireva
cha || 56 ||

Subhraaj had three sons who produced several offspring, namely Dashajyoti, Shatajyoti and Sahasrajyoti.

दशपुत्रसहस्राणि दशज्योतेर्महात्मनः ।
ततो दशगुणाश्चान्ये शतज्योतेरिहात्मजाः ॥
५७ ॥

dashaputrasahasraani
dashajyotermahaatmanaha |
tato dashagunaashchaanye
shatajyoterihaatmajaaha || 57 ||

The children of the Mahaatma Dashajyoti were ten-thousand and so, the number of children of Shatajyoti were ten times that number (one lakh).

भूयस्ततो दशगुणाः सहस्रज्योतिषः सुताः ।
तेभ्योऽयं कुरुवंशश्च यदूनां भरतस्य च ॥ ५८
॥

bhooyastato dashagunaaha
sahasrajyotishaha sutaaha |
tebhyo'yam kuruvamshashcha
yadoonaam bharatasya cha || 58 ||

The children of Sahasrajyoti were ten times that number (ten lakhs). From these people, the dynasties of Kuru, Yadu and Bharata originated.

ययातीक्ष्वाकृवंशश्च राजर्षीणां च सर्वशः ।
संभूता बहवो वंशा भूतसर्गाः सुविस्तराः ॥
५९ ॥

yayaateekshvaakrvamshashcha
raajarsheenaam cha sarvashaha |
sambhootaa bahavo vamshaa
bhootasargaaha suvistaraaha || 59 ||

So, the dynasties of Yayaati, Ikshvaaku and Kuru, and all the Rajarshis, all originated from them, along with several other dynasties and entities that appeared.

भूतस्थानानि सर्वाणि रहस्यं त्रिविधं च यत् ।
वेदा योगस्सविज्ञानो धर्मोऽर्थः काम एव च ॥
६० ॥

bhootasthaanaani sarvaani rahasyam
trividham cha yat |
vedaa yogassavijnaano dharmo'rthaha
kaama eva cha || 60 ||

The abodes of all entities hold a threefold mystery, indeed along with the Vedas, yoga, vijnaana, dharm, artha and kaama.

धर्मार्थकामयुक्तानि शास्त्राणि विविधानि च
।
लोकयात्राविधानञ्च सर्वं तद्दृष्टवानृषिः ॥ ६१ ॥
॥

dharmarthakaamayuktaani shaastraani
vividhaani cha |
lokayaatraavidhaanancha sarva
taddrshatavaanrshihi || 61 ||

The Shaastras, which are well-versed with dharm, artha and kaama, are of various kinds, as well as the rules for conducting oneself in the world. All of them were seen by the Rshi (Vyaasa).

नीतिर्भरतवंशस्य विस्तारश्चैव सर्वशः ।
इतिहासाः सहव्याख्या विविधाश्रुतयोऽपि च
॥ ६२ ॥

neetirbharatavamshasya
vistaarashchaiva sarvashaha |
itihaasaaha sahavyaakhyaa
vividhaashrutayo'pi cha || 62 ||

The morality and expansions of the Bharata-vamsha and all other historical events altogether, with explanations of various Shrutis, have been explained by Him.

इह सर्वमनुक्रान्तमुक्तं ग्रन्थस्य लक्षणम् ।
सङ्क्षेपेणेतिहासस्य ततो वक्ष्यति विस्तरम् ॥
६३ ॥

iha sarvamanukraantamuktam
granthasya lakshanam |
sankshepenetihaasasya tato vakshyati
vistaram || 63 ||

Here, everything has been narrated in the proper order, in both a summarized and detailed form, which is the quality of this work.

विस्तीर्यैतन्महज्ज्ञानमृषिः सङ्क्षिप्य चाब्रवीत् ।
इष्टं हि विदुषां लोके समासव्यासधारणम् ॥
६४ ॥

visteeryaitanmahajjnaanamrshih'
sankshipya chaabraveet |
ishtam hi vidushaam loke
samaasavyaasadhaaranam || 64 ||

The Rshi (Vyaasa) spoke this great knowledge in both its detailed and shortened forms. The Vidvaans of the world desire to know both the summarized and elaborate forms.

मन्वादि भारतं केचिदास्तीकादि तथाऽपरे ।
तथोपरिचराद्यन्ये विप्राः सम्यगधीयिरे ॥ ६५
॥

manvaadi bhaaratam kechidaasteekaadi
tathaa'pare |
tathoparicharaadyanye vipraaha
samyagadheeyire || 65 ||

Some people learn the Bhaarata from the sections on Manu and the others, while others from the story of Aasteeka and so, others from the story of Uparichara, while certain Vipras study it completely.

विविधं संहिताज्ञानं दीपयन्ति मनीषिणः ।
व्याख्यातुं कुशलाः केचिद्व्यान्धारयितुं परे ॥
६६ ॥

vividham samhitaajnaanam deepayanti
maneeshinaha |
vyaakhyaatum kushalaaha
kechidgranthaandhaarayitum pare || 66
||

The knowledge of this Samhita is of various kinds and is enlightening for human beings. Some people are skilled in explaining it and others are skilled in remembering it.

तपसा ब्रह्मचर्येण व्यस्य वेदं सनातनम् ।
इतिहासमिमं चक्रे पुण्यं सत्यवतीसुतः ॥ ६७
॥

tapasaa brahmacharyena vyasya vedam
sanaatanam |
itihaasamimam chakre punyam
satyavateesutaha || 67 ||

Through Tapas and Brahmacharya, the eternal Vedas and the pious Itihaasas were compiled repeatedly, by the son of Satyavati.

पराशरात्मजो विद्वान्ब्रह्मर्षिः संशितव्रतः ।
मातुर्नियोगाद्धर्मात्मा गाङ्गेयस्य च धीमतः ॥
६८ ॥

paraasharaatmajo vidvaanbrahmarshihi
samshitavrataha |
maaturniyogaaddharmaatmaa
gaangeyasya cha dheemataha || 68 ||

He is the Vidvaan, Brahmarshi and follower of vratas, who appeared as the son of Paraashara Rshi, the Dharmaatma, due to his niyoga with Vyaasa's mother, the intelligent one.

क्षेत्रे विचित्रवीर्यस्य कृष्णद्वैपायनः पुरा ।
त्रीनग्नीनिव कौरव्याञ्जनयामास वीर्यवान् ॥
६९ ॥

kshetre vichitraveeryasya
krshnadvaipaayanaha puraa |
treenagneeniva
kauravyaanjanayaamaasa veeryavaan ||
69 ||

In the house of Vichitraveerya, Krshna-Dvaipaayana, the mighty One, formerly caused the birth of the Kauravas, like three fires (Dhrtaraashtra, Paandu and Vidura).

उत्पाद्य धृतराष्ट्रं च पाण्डुं विदुरमेव च ।
जगाम तपसे धीमान्पुनरेवाश्रमं प्रति ॥ ७० ॥

utpaadya dhrtaraashtram cha paandum
vidurameva cha |
jagaama tapase
dheemaanpunarevaashramam prati || 70
||

Indeed, He led to the birth of Dhrtaraashtra, Paandu and Vidura, after which, He quickly left to His aashrama, for His tapas.

तेषु जातेषु वृद्धेषु गतेषु परमां गतिम् ।
अब्रवीद्भारतं लोके मानुषेऽस्मिन्महानृषिः ॥
७१ ॥

teshu jaateshu vrddheshu gateshu
paramaam gatim |
abraveedbhaaratam loke
maanushe'sminmahaanrshihi || 71 ||

After their birth, as they grew up and grew old, they subsequently attained the highest destiny. In this world of humans, the great Rshi spoke the Bhaarata.

जनमेजयेन पृष्टः सन्ब्राह्मणैश्च सहस्रशः ।
शशास शिष्यमासीनं वैशम्पायनमन्तिके ॥
७२ ॥

janamejayena prstaha
sanbraahmanaishcha sahasrashaha |
shashaasa shishyamaaseenam
vaishampaayanamantike || 72 ||

Janamejaya and a thousand Braahmanas asked their queries and He directed Vaishampaayana Rshi, who was nearby, to guide them.

स सदस्यैस्सहासीनं श्रावयामास भारतम् ।
कर्मान्तरेषु यज्ञस्य चोद्यमानः पुनः पुनः ॥ ७३ ॥
॥

sa sadasyaissahaaseenam
shraavayaamaasa bhaaratam |
karmaantareshu yajnyasya
chodyamaanaha punaha punaha || 73 ||

He then listened to the Bhaarata, inquiring again and again, during the course of the Yajna.

विस्तारं कुरुवंशस्य गान्धार्या धर्मशीलताम् ।
क्षत्तुः प्रज्ञां धृतिं कुन्त्याः सम्यग्द्वैपायनोब्रवीत्
॥ ७४ ॥

vistaaram kuruvamshasya gaandhaaryaa
dharmasheelataam |

kshattuhu prajnaam dhrtim kuntyaaha
samyagdvaipaayanobraveet || 74 ||

The rise of the Kuru dynasty, the fate of Gandhaari, in accordance to dharma, and Kunti's firm and conscious practice of Kshatriya dharma, were all spoken by Dvaipaayana.

वासुदेवस्य माहात्म्यं पाण्डवानां च सत्यताम्
|
दुर्वृत्तं धार्तराष्ट्राणामुक्तवान्भगवानृषिः ॥ ७५
॥

vaasudevasya maahaatmyam
paandavaanaam cha satyataam |
durvrttam
dhaartaraashtraanaamuktavaanbhagava
anrshihi || 75 ||

Bhagavaan, the Rshi, spoke about the greatness of Vaasudeva, the truthfulness of the Paandavas and the knavery of the children of Dhrtaraashtra.

इदं शतसहस्रं तु श्लोकानां पुण्यकर्मणाम् ।
उपाख्यानैः सह ज्ञेयं श्राव्यं भारतमुत्तमम् ॥
७६ ॥

idam shatasahasram tu shlokaanaam
punyakarmanaam |
upaakhyaanaih' saha jneyam shraavyam
bhaaratamuttamam || 76 ||

This, the Bhaarata, consisting of a lakh shlokas about those punya karmas, is the most excellent and should be learnt and heard with its proper explanations.

चतुर्विंशतिसाहस्रीं चक्रे भारतसंहिताम् ।
उपाख्यानैर्विना तावद्भारतं प्रोच्यते बुधैः ॥
७७ ॥

chaturvimshatisaahasreem chakre
bhaaratasamhitaam |
upaakhyaanairvinaa taavadbhaaratam
prochyate budhah' || 77 ||

The intelligent ones opine that without any explanations on it, the Bhaarata Samhita is a set of twenty-four thousand shlokas.

ततोऽध्यर्धशतं भूयः संक्षेपं कृतवानृषिः ।
अनुक्रमणिकाध्यायं वृत्तान्तं सर्वपर्वणाम् ॥
७८ ॥

tato'dhyardhashatam bhooyaha
samkshepam krtavaanrshihi |
anukramanikaadhyayam vrtaantam
sarvaparvanaam || 78 ||

Thus, a summary in fifty shlokas was also made by Him, as a chapter on the contents of all the Parvas.

तस्याख्यानवरिष्ठस्य कृत्वा द्वैपायनः प्रभुः ।
कथमध्यापयानीह शिष्यानित्यन्वचिन्तयत् ॥
७९ ॥

tasyaakhyaanavarishthasya krtvaa
dvaipaayanaha prabhuhu |
kathamadhyaapayaaneeha
shishyaanityanvachintayat || 79 ||

After compiling its contents, He thought about how He could teach the same to His disciples.

तस्य तच्चिन्तितं ज्ञात्वा ऋषेर्द्वैपायनस्य च ।
तत्राजगाम भगवान्ब्रह्मा लोकगुरुः स्वयम् ॥
८० ॥

tasya tachchintitam jnaatvaa
rsherdvaipaayanasya cha |
tatraajagaama bhagavaanbrahmaa
lokaguruhu svayam || 80 ||

While He was thinking about all of these, Bhagavaan Brahmaa himself, the Guru of the lokas, appeared there.

प्रीत्यर्थं तस्य चैवर्षेर्लोकानां हितकाम्यया ।
तं दृष्ट्वा विस्मितो भूत्वा प्राञ्जलिः प्रणतः
स्थितः ॥ ८१ ॥

preetyartham tasya
chaivarsherlokaanaam hitakaamyayaa |
tam drshtvaa vismito bhootvaa
praanjalihhi pranataha sthitaha || 81 ||

For the purpose of benefitting all and with the intention of doing the best for all the lokas, Brahmaa arrived there. Vyaasa Deva was astonished upon seeing him and offered salutations.

आसनं कल्पयामास सर्वैर्मुनिगणैर्वृतः ।
हिरण्यमर्भमासीनं तस्मिंस्तु परमासने ।
परिवृत्यासनभ्याशे वासवेयः स्थितोऽभवत् ॥
८२ ॥

aasanam kalpayaamaasa
sarvairmuniganairvrtaha |
hiranyamarbhamaaseenam tasmimstu
paramaasane |
parivrtyaasanabhyaashe vaasaveyaha
sthito'bhavat || 82 ||

Along with the group of Munis there, He had a suitable seat arranged for Hiranyagarbha and Vyaasa stood nearby.

अनुज्ञातोऽथ कृष्णस्तु ब्रह्मणा परमेष्ठिना ।
निषसादासनाभ्याशे प्रीयमाणः शुचिस्मितः ॥
८३ ॥

anujnaato'tha krshnastu brahmanaa
parameshthinaa |
nishasaadaasanaabhyaashe
preeyamaanaha shuchismitaha || 83 ||

Being told by Brahmaa, Parameshthi, Vyaasa too took a seat, happily smiling with pleasure.

उवाच स महातेजा ब्रह्माणं परमेष्ठिनम् ।
कृतं मयेदं भगवन्काव्यं परमपूजितम् ॥ ८४
॥

uvaacha sa mahaatejaa brahmaanam
parameshthinam |
krtam mayedam bhagavankaavyam
paramapoojitam || 84 ||

He then told Brahmaa, Parameshthi, "This great and worshipable poem about Bhagavaan has been composed by Me."

ब्रह्मन्वेदरहस्य च यच्चान्यत्स्थापितं मया ।
साङ्गोपनिषदां चैव वेदानां विस्तरक्रिया ॥
८५ ॥

brahmanvedarahasya cha
yachchaanyatsthaapitam mayaa |
saangopanishadaam chaiva vedaanaam
vistarakriyaa || 85 ||

O Brahman, the secrets of the Vedas and the other subjects, the Upanishads and their Angas, have all been explained elaborately by Me.

इतिहासपुरापानामुन्मेषं निमिषं च यत् ।
भूतं भव्यं भविष्यञ्च त्रिविधं कालसंज्ञितम् ॥
८६ ॥

itihaasapuraapaanaamunmesham
nimisham cha yat |
bhootam bhavyam bhavishyancha
trividham kaalasamjnitam || 86 ||

It reveals whatever is known through the Itihaasas, Puraanas and the three divisions of time, namely past, present and future.

Explanation: Shlokas like these and the subsequent ones are repeated reminders about the greatness of the Mahaabhaarata, since it intends to explain the Taatparya of all Shaastras in a simpler way and functions as an Upabrmhana of the Vedas. For this reason, it is also intended as an alternative to the Vedas, as a source of vijnaana, especially for non-Dvijas, and a reason why its greatness is said to outweigh all the Vedas.

जरामृत्युभयव्याधिभावाभावविनिश्चयः ।
विविधस्य च धर्मस्य ह्याश्रमाणां च लक्षणम् ॥
८७ ॥

jaraamrtyubhayavyaadhibhaavaabhaava
vinishchayaha |
vividhasya cha dharmasya
hyaashramaanaam cha lakshanam || 87
||

The proper understanding of old age, death, diseases, bhaava (existent) and abhaava (non-existent), as well as the characteristics of various dharmas and aashramas have also been explained.

चातुर्वर्ण्यविधानं च पुराणानां च कृत्स्नशः ।
तपसो ब्रह्मचर्यस्य पृथिव्याश्चन्द्रसूर्ययोः ॥ ८८
॥

chaaturvarnyavidhaanam cha
puraanaanaam cha krtsnashaha |
tapaso brahmacharyasya
prthivyaashchandrasooryayoh' || 88 ||

The regulations of the four varnas, the knowledge of all the Puraanas, Tapas and Brahmacharya, as well as the knowledge about the Earth, Sun and moon are contained in it.

ग्रहनक्षत्रताराणां प्रमाणं च युगैस्सह ।
ऋचो यजूषि सामानि वेदाध्यात्मं तथैव च ॥
८९ ॥

grahanakshatrataaraanaam pramaanam
cha yugaissaha |
rcho yajooshi saamaani
vedaadhyaatmam tathaiva cha || 89 ||

It also has the knowledge about the celestial bodies, including the planets and stars, in relation to the yugas, and the spiritual knowledge from the Rk, Yajus and Saaman Vedas.

न्यायशिक्षा चिकित्सा च दानं पाशुपतं तथा ।
इति नैकाश्रयं जन्म दिव्यमानुषसंज्ञितम् ॥
९० ॥

nyaayashikshaa chikitsaa cha daanam
paashupatam tathaa |
iti naikaashrayam janma
divyamaanushasamjnitam || 90 ||

It includes the knowledge of Nyaaya, shiksha, treating illnesses, charity and Paashupata. Thus, it provides knowledge about birth, divine and human.

तीर्थानां चैव पुण्यानां देशानां चैव कीर्तनम् ।
नदीनां पर्वतानां च वनानां सागरस्य च ॥ ९१
॥

teerthaanaam chaiva punyaanaam
deshaanaam chaiva keertanam |
nadeenaam parvataanaam cha
vanaanaam saagarasya cha || 91 ||

It has sung about the pious teerthas and other places, such as the rivers, mountains, forests and oceans.

पुराणां चैव दिव्यानां कल्पानां युद्धकौशलम्
।
वाक्यजातिविशेषाश्च लोकयात्राक्रमश्च यः ॥
९२ ॥

puraanaam chaiva divyaanaam
kalpaanaam yuddhakaushalam |
vaakyajaativisheshaashcha
lokayaatraakramashcha yaha || 92 ||

It also explains the various divine places, kalpas, wars, languages and the instructions for one to traverse life in this world.

यच्चापि सर्वगं वस्तु तच्चैव प्रतिपादितम् ।
परं न लेखकः कश्चिदेतस्य भुवि विद्यते ॥ ९३
॥

yachchaapi sarvagam vastu tachchaiva
pratipaaditam |
param na lekhakaha kashchidetasya
bhuvi vidyate || 93 ||

Even the Omnipresent and all-pervading Supreme Being has been described in it. However, there is no suitable writer for this work, in this world.

ब्रह्मोवाच
तपोविशिष्टदपि वै वसिष्ठान्मुनिपुङ्गवात् ।
मन्ये श्रेष्ठव्यं त्वां वै रहस्यज्ञानवेदनात् ॥ ९४
॥

brahmovaacha
tapovishishtadapi vai
vasishthaanmunipungavaat |
manye shreshthavyam tvaam vai
rahasyajaanavedanaat || 94 ||

Brahmaa said: I acknowledge Your excellence, which is distinguished from even the best of Munis like Vasishtha, due to Your tapas and comprehension of even secret knowledge.

जन्मप्रभृति सत्यां ते वेदि गां ब्रह्मवादिनीम् ।
त्वयाच काव्यमित्युक्तं तस्मात्काव्यं भविष्यति
॥ ९५ ॥

janmaprabhrti satyaam te vedmi gaam
brahmavaadineem |
tvayaacha kaavyamityuktam
tasmaatkaavyam bhavishyati || 95 ||

I know that You have spoken exactly the philosophical truth which is spoken by the Brahmapvaadis, from the commencement of this work. Thus, the poem spoken by You shall definitely become one.

अस्य काव्यस्य कवयो न समर्था विशेषणे ।
विशेषणे गृहस्थस्य शेषास्त्रय इवाश्रमाः ॥
९६ ॥

asya kaavyasya kavayo na samarthaah
visheshane |
visheshane grhasthasya sheshaastraya
ivaashramaaha || 96 ||

There are no poets, without any exception, capable of making a work matching the speciality of this poem, just as the greatness of Grhasthaashrama is unmatched by even the other three aashramas.

जडान्धबधिरोन्मत्तं तमोभूतं जगद्भवेत् ।
यदि ज्ञानहुताशेन त्वया नोज्ज्वलियं भवेत् ॥
९७ ॥

jadaandhabadhiroanmattam
tamobhootam jagadbhavet |
yadi jnaanahutaashena tvayaa
nojjvaliyam bhavet || 97 ||

The universe shall become lifeless, blind, deaf and insane due to tamas, if the fire of knowledge is not lit by You.

तमसान्धस्य लोकस्य वेष्टितस्य स्वकर्मभिः ।
ज्ञानाञ्जनशलाकाभिर्बुद्धिनेत्रोत्सवः कृतः ॥
९८ ॥

tamasaandhasya lokasya veshtitasya
svakarmabhihi |
jnaanaanjanashalaakaabhirbuddhinetrot
savaha krtaha || 98 ||

The world is blinded and enveloped in darkness by its own actions and the ointment of knowledge has opened the eye of intelligence.

धर्मार्थकाममोक्षार्थैः समासव्यासकीर्तनैः ।
त्वया भारतसूर्येण नृणां विनिहतं तमः ॥ ९९
॥

dharmarthakaamamokshaarthaih'
samaasavyaasakeertanaih' |
tvayaa bhaaratasooryena nrnaam
vinihatam tamaha || 99 ||

Due to the explanation of dharma, artha, kaama and moksha by You, Vyaasa, using the Sun called 'Bhaarata', the darkness among humans becomes dispelled.

पुराणपूर्णचन्द्रेण श्रुतिज्योत्स्नाप्रकाशिना ।
नृणां कुमुदसौम्यानां कृतं बुद्धिप्रसादनम् ॥
१०० ॥

puraanapoornachandrena
shrutijyotsnaaprakaashinaa |

nrnaam kumudasaumyaanaam krtam
buddhiprasaadanam || 100 ||

The Puraanas as the full moon and the Shruti as the moonlight graciously illuminate the intelligence of the humans who are pleasant like lotuses.

इतिहासप्रदीपेन मोहावरणघातिना ।
लोकगर्भगृहं कृत्स्नं यथावत्संप्रकाशितम् ॥
१०१ ॥

itihaasapradeepena
mohaavaranaaghaatinaa |
lokagarbhagrham krtsnam
yathaavatsamprakaashitam || 101 ||

The inner sanctum of the world is completely illuminated by the lantern called the 'Itihaasas', which is the eliminator of the covering of delusion.

सङ्ग्रहाध्यायबीजो वै पौलोमास्तीकमूलवान्
।
संभवस्कन्धविस्तारः सभापर्वविटङ्कवान् ॥
१०२ ॥

sangrahaadhyaayabeejo vai
paulomaasteekamoolavaan |
sambhavaskandhavistaaraha
sabhaaparvavitankavaan || 102 ||

This work is a tree with the Sangraha-adhyaaya as its seed, the Pauloma and Aasteeka Parvas as the roots, the Sambhava Parva as its enormous trunk and the Sabha Parva as its top.

Explanation: The contents of the Mahaabhaarata are briefly listed here and the current Adhyaaya, which acts as an index of its contents, is said to be the Sangraha-adhyaaya.

आरण्यपर्वरूपाढ्यो विराटोद्योगसारवान् ।
भीष्मपर्वमहाशाखो द्रोणपर्वपलाशवान् ॥
१०३ ॥

aaranyaparvaroopaadhyo
viraatodyogasaaravaan |
bheeshmaparvamahaashaakho
dronaparvapalaashavaan || 103 ||

It has the Aaranya Parva in the form of its sap, as well as the Viraata and Udyoga Parvas. The Bheeshma Parva is a great branch and the Drona Parva is a leaf.

कर्णपर्वसितैः पुष्पैः शल्यपर्वसुगन्धिभिः ।
स्त्रीपर्वेषीकविश्रामः शान्तिपर्वमहाफलः ॥
१०४ ॥

karnaparvasitaih' pushpaih'
shalyaparvasugandhibhihi |
streeparvaisheekavishraamaha
shaantiparvamahaaphalaha || 104 ||

It has the Karna Parva and Shalya Parva as its bright and fragrant flowers, the Stree Parva and Aishika Parva as the shade it provides, and the Shaanti Parva as its great fruit.

Explanation: One can observe how the Mahaabhaarata is described as a tree and how all the Parvas are being compared to its various parts, which is actually a reference to their contents and relative importance. While the entire Mahaabhaarata has vital knowledge about everything from the basics of dharma to bhakti, the Shaanti Parva, Anushaasana

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Parva and Ashvamedhika Parva provide the most elaborate philosophical knowledge, which is why the former is praised as the great fruit, indicating that it is the essence of the text.

अश्वमेधामृतसस्त्वाश्रमस्थानसंश्रयः ।
मौसलश्रुतिसङ्क्षेपः शिष्टद्विजनिषेवितः ॥ १०५
॥

ashvamedhaamrtasastvaashramasthaana
samshrayaha |
mausalashrutisankshepaha
shishtadvijanishemitaha || 105 ||

It has the Ashvamedha Parva as its amrta, the Aashrama Parva as its location and the Mausala Parva as its summary of the Shruti, which is greatly respected by the Dvijas of proper conduct.

सर्वेषां कविमुख्यानामुपजीव्यो भविष्यति ।
पर्जन्य इव भूतानामक्षयो भारद्रुमः ॥ १०६ ॥

sarveshaam kavimukhyaanaamupajeevyo
bhavishyati |
parjanya iva bhootaanaamakshayo
bhaaradrumaha || 106 ||

Among all poets, this will be the cause of life, as the heaviest and imperishable tree, and like rainfall for all living entities.

काव्यस्य लेखनार्थाय गणेशः स्मर्यतां मुने ।
सौतिरुवाच
एवमाभाष्य तं ब्रह्मा जगाम स्वं निवेशनम् ॥
१०७ ॥

kaavyasya lekhanarthaya ganeshaha
smaryataam mune |
sautiruvaacha
evamaabhaashya tam brahmaa jagaama
svam niveshanam || 107 ||

For the purpose of having this poem written down, remember Ganesha. Sauti said: Having said this to Him, Brahmaa went to his own abode.

भगवान्स जगत्स्रष्टा ऋषिदेवगणैः सह ।
ततः सस्मार हेरम्बं व्यासः सत्यवतीसुतः ॥
१०८ ॥

bhagavaansa jagatsrashtaa
rshidevaganaih' saha |
tataha sasmaara herambam vyaasaha
satyavateesutaha || 108 ||

He, Bhagavaan Vyaasa, the son of Satyavati and the creator of the universe, including its Rshis and Devas, thus remembered Heramba (Ganesha).

Explanation: This shloka is another reminder that Vyaasa Deva is Bhagavaan Vishnu Himself and was merely pretending to be an ordinary Rshi, though in reality, He Himself is the creator of the entire universe, including Brahmaa himself. As explained by Shri Jagannaatha Daasa in Harikathaamrta-Saara, the penning down of the Mahaabhaarata by Ganesha is a benediction granted to him by Bhagavaan Vyaasa, to increase the glory and reputation of Ganesha.

स्मृतमात्रो गणेशानो भक्तचिन्तितपूरकः ।
तत्राजगाम विघ्नेशो वेदव्यासो यतः स्थितः ॥
१०९ ॥

smrtamaatro ganeshaano
bhaktachintitapoorakaha |
tatraajagaama vighnesho vedavyaaso
yataha sthitaha || 109 ||

Upon being thought of, Ganeshaana, the controller of obstacles and satisfier of meditation done with bhakti, arrived at the place where Veda-Vyaasa was.

पूजितश्चोपविष्टश्च व्यासेनोक्तस्तदानघ ।
लेखको भारतस्यास्य भव त्वं गणनायक ।
मयैव प्रोच्यमानस्य मनसा कल्पितस्य च ॥
११० ॥

poojitashchopavishtashcha
vyaasenoktastadaanagha |
lekhako bhaaratasyaasya bhava tvam
gananaayaka |
mayaiva prochyamaanasya manasaa
kalpitasya cha || 110 ||

After being worshiped and told to sit down by Vyaasa, the flawless one was told, "You please become the writer of the Bhaarata, O Gananaayaka, which I will speak, just the way it has been mentally phrased by Me."

श्रुत्वैतत्प्राह विघ्नेशो यदि मे लेखनी क्षणम् ।
लिखतो नावतिष्ठेत तदा स्यां लेखको ह्यहम्
॥ १११ ॥

shrutvaitatpraaha vighnesho yadi me
lekhaneer kshanam |
likhato naavatishtheta tadaa syaam
lekhako hyaham || 111 ||

Hearing this, Vighnesha said, "If my pen writes without stopping even for a moment, then I shall certainly become its writer."

व्यासोऽप्युवाच तं देवमबुद्ध्वा मा लिख
क्वचित् ।
ओमित्युक्त्वा गणेशोपि बभूव किल लेखकः
॥ ११२ ॥

vyaaso'pyuvaacha tam devamabuddhva
maa likha kvachit |
omityuktvaa ganeshopi babhoova kila
lekhakaha || 112 ||

Vyaasa too then told him, the Deva, "If you are unable to comprehend something, stop writing then." Saying 'Om', Ganesha became its writer.

ग्रन्थग्रन्थिं तदा चक्रे मुनिर्गूढं कुतूहलात् ।
यस्मिन्प्रतिज्ञया प्राह मुनिर्द्वैपायनस्त्विदम् ॥
११३ ॥

granthagranthim tadaa chakre
munirgoodham kutoohalaat |
yasminpratijnayaa praaha
munirdvaipaayanastvidam || 113 ||

Then, the Muni, Dvaipaayana, also began to repeatedly speak its contents, in accordance with the said condition, tying the knots of its mysteries.

अष्टौ श्लोकसहस्राणि अष्टौ श्लोकशतानि च
।
अहं वेद्मि शुको वेत्ति सञ्जयो वेत्ति वा न वा ॥
११४ ॥

ashtau shlokaahasraani ashtau
shlokashataani cha |
aham vedmi shuko vetti sanjaya vetti vaa
na vaa || 114 ||

And so, I know those eight-thousand and eight-hundred shlokas, and so does Shuka and maybe, Sanjaya.

Explanation: A misconception has been created by some who misinterpret this shloka to allege that the Mahaabhaarata only contained 8,800 shlokas and all others are interpolations. However, this is obviously fallacious, as this chapter itself has already explicitly stated that the Mahaabhaarata indeed has one lakh shlokas, out of which eight-thousand and eight-hundred were its summary, as narrated by Vyaasa and written by Ganesha, after which Vyaasa Himself expanded its detailed explanations to about six lakh shlokas. From His disciples like Vaishampaayana Rshi and Soota, its knowledge has been properly obtained and transmitted, and even quoted by several ancient philosophers, over the centuries. This misconception is also refuted by the fact that this same Adhyaaya and the very next one even mention all the Parvas and the summary of their contents.

तच्छ्लोककूटमद्यापि ग्रथितं सुदृढं मुने ।
भेत्तुं न शक्यतेऽर्थस्य गूढत्वात्प्रश्रितस्य च ॥
११५ ॥

tachchhlokakootamadyaapi grathitam
sudrdham mune |
bhettum na shakyaate'rthasyam
goodhatvaatprashritasya cha || 115 ||

Even today, it has not been possible for anyone to untie that firm knot of mysteries, O Muni, to unravel the great secrets in it.

सर्वज्ञोऽपि गणेशो यत्क्षणमास्ते विचारयन् ।
तावच्चकार व्यासोऽपि श्लोकानन्यान्बहून्पि
॥ ११६ ॥

sarvajno'pi ganesho yatkschanamaaste
vichaarayan |
taavachchakaara vyaaso'pi
shlokaananyaanbahoonapi || 116 ||

Even Ganesha, the all-knowing one, used to take a moment to consult the meanings its meanings, just as Vyaasa continued to repeatedly explain several other statements.

तस्य वृक्षस्य वक्ष्यामि शाखापुष्पफलोदयम् ।
स्वादुमेधरसोपेतमच्छेद्यममरैरपि ॥ ११७ ॥

tasya vrkshasya vakshyaami
shaakhaapushpaphalodayam |
svaadumedhyarasopetamachchhedyama
marairapi || 117 ||

I will describe the branches, flowers and fruits of that tree (of the Bhaarata), which is unbreakable even by the Devas, and its delicious and strong sap.

अनुक्रमणिकाध्यायं वृत्तान्तं सर्वपर्वणाम् ।
इदं द्वैपायनः पूर्वं पुत्रमध्यापयच्छुकम् ॥ ११८
॥

anukramanikaadhyayaam vrttaantam
sarvaparvanaam |
idam dvaipaayanaha poorvam
putramadhyapayachchukam || 118 ||

The Anukramanika-adhyaaya (index) is the summary of all Parvas, which had been formerly narrated by Dvaipaayana to His son, Shuka Rshi.

ततोऽन्येभ्योऽनुरूपेभ्यः शिष्येभ्यः प्रददौ
प्रभुः ।
षष्टिं शतसहस्राणि चकारान्यां स संहिताम् ।
त्रिंशच्छतसहस्रं च देवलोके प्रतिष्ठितम् ॥
११९ ॥

tato'nyebhyo'nuroopebhyaha
shishyebhyaha pradadau prabhuhu |
shashtim shatasahasraani
chakaaraanyaam sa samhitaam |
trimshachchhatasahasram cha devaloke
pratishthitam || 119 ||

Thus, He, Prabhu, then provided this knowledge to His various other disciples. He also provided six lakhs of other shlokas of this Samhita, of which three lakhs are available at Devaloka.

पित्र्ये पञ्चदश प्रोक्तं रक्षोयक्षे चतुर्दश ।
एकं शतसहस्रं तु मानुषेषु प्रतिष्ठितम् ॥ १२०
॥

pitrye panchadasha proktam
rakshoyakshe chaturdasha |
ekam shatasahasram tu maanusheshu
pratishthitam || 120 ||

Fifteen thousand have been spoken to the Pitrs and fourteen-thousand to the Raakshasas and Yakshas. One lakh are available among the human beings.

Explanation: Just like several other Shaastras like the Vedas, the contents of the Mahaabhaarata are also voluminous and human beings have only been provided with a lakh shlokas, which are sufficient for us to comprehend its meanings to the best of our abilities. The Devatas, however, have access to more shlokas, due to their naturally greater capability to learn them.

नारदोऽश्रावयद्देवानसितो देवलः पितृन् ।
गन्धर्वयक्षरक्षांसि श्रावयामास वै शुकः ॥ १२१
॥

naarado'shraavayaddevaanasito
devalaha pitrn |
gandharvayaksharakshaamsi
shraavayaamaasa vai shukaha || 121 ||

The Devas have heard it from Naarada Rshi and the Pitrs, from Devala Rshi, Asita. The Gandharvas, Yakshas and Raakshasas .

वैशम्पायनविप्रर्षिः श्रावयामास पार्थिवम् ।
पारिक्षितं महात्मानं नाम्ना तु जनमेजयम् ॥
१२२ ॥

vaishampaayanaviprarshihi
shraavayaamaasa paarthivam |
paarikshitam mahaatmaanam naamnaa
tu janamejayam || 122 ||

The son of Pareekshita, the king and Mahaatma, with the name 'Janamejaya', heard it from Vaishampaayana, the Viprarshi.

अस्मिंस्तु मानुषे लोके वैशम्पायन उक्तवान्
|
शिष्यो व्यासस्य धर्मात्मा सर्ववेदविदां वरः ।
एकं शतसहस्रं तु मयोक्तं वै निबोधत ॥ १२३
॥

asmimstu maanushe loka
vaishampaayana uktavaan |
shishyo vyaasasya dharmaatmaa
sarvavedavidaam varaha |
ekam shatasahasram tu mayoktam vai
nibodhata || 123 ||

And in this world of human beings, Vaishampaayana Rshi, the disciple of Vyaasa Deva, a Dharmaatma and prime scholar of all the Vedas, spoke it. And now, learn the one lakh shlokas which shall be narrated by me (Sauti).

दुर्योधनो मन्युमयो महाद्रुमः कर्णः स्कन्धः शकुनिस्तस्य शाखाः ।
दुश्शासनः पुष्पफले समृद्धे मूलं राजा धृतराष्ट्रोऽमनीषि ॥ १२४ ॥

duryodhano manyumayo mahaadrumah karnaha skandhaha shakunistasya shaakhaaha
|
dushshaasanaha pushpaphale samrddhe moolam raajaa dhrtaraashtro'maneeshi || 124
||

Duryodhana is the great tree of wickedness, Karna is its trunk, Shakuni is its branches, Dushshaasana is its flowers and fruits, and the ignorant king, Dhrtaraashtra, is its root.

युधिष्ठिरो धर्ममयो महाद्रुमः स्कन्धोऽर्जुनो भीमसेनोऽस्य शाखाः ।
माद्रीसुतौ पुष्पफले समृद्धे मूलं कृष्णो ब्रह्म च ब्राह्मणाश्च ॥ १२५ ॥

yudhishthiro dharmamayo mahaadrumah skandho'rjuno bheemaseno'sya shaakhaaha |
maadreesutau pushpaphale samrddhe moolam krshno brahma cha braahmanaashcha ||
125 ||

Yudhishthira is the great tree of dharma, Arjuna is its trunk, Bheemasena is its branches, the two sons of Maadri are its flowers and fruits, and its entire root is Krshna, Brahman, and the Braahmanas.

पाण्डुर्जित्वा बहून्देशान्युधा विक्रमणेन च ।
अरण्ये मृगयाशीलो न्यवसत्सजनस्तथा ॥
१२६ ॥

paandurjitvaa bahoondeshaanyudhaa
vikramanena cha |
aranye mrgayaasheelo
nyavasatsajanastathaa || 126 ||

Having conquered several regions with his mighty vigour, Paandu resided at a forest for hunting.

मृगव्यवायनिधनात्कृच्छ्रां प्राप स आपदम् ।
जन्मप्रभृति पार्थानां तत्राचारविधिक्रमः ॥
१२७ ॥

mrgavyavaayanidhanaatkrchchhraam
praapa sa aapadam |
janmaprabhrti paarthaanaam
tatraachaaravidhikramaha || 127 ||

Due to wrongly killing certain animals, he obtained a severe misfortune. From their birth, his children followed the proper conduct with valour.

Explanation: While hunting, Paandu once killed a deer which was mating with its wife, only to realize it was a Rshi who had transformed himself and his wife into deers at that time. Being fatally injured, he cursed Paandu for his misconduct of slaying him even when he noticed that it was mating, cursing him that he would die instantly if he ever had sexual intercourse. Due to this, it became a burden for him to even think of continuing his own lineage, after which Kunti used a boon she had received from Durvaasa Rshi, to invoke a Devata of her choice to become her child.

मात्रोरभ्युपपत्तिश्च धर्मोपनिषदं प्रति ।
धर्मानिलेन्द्रांस्ताभिः साऽऽजुहाव
सुतवाञ्छया ॥ १२८ ॥

maatorabhyupapattishcha
dharmopanishadam prati |
dharmaanilendraamstaabhihi
saa''juhaava sutavaanchhayaa || 128 ||

Their mothers then invoked Dharma, Vaayu, Indra and the Ashvins for the purpose of obtaining children.

ततो धर्मोपनिषदं भूत्वा भर्तुः प्रिया पृथा ।
धर्मानिलेन्द्रांस्ताभिः साऽऽजुहाव
सुतवाञ्छया ॥ १२९ ॥

tato dharmopanishadam bhootvaa
bhartuhu priyaa prthaa |
dharmaanilendraamstaabhihi
saa''juhaava sutavaanchhayaa || 129 ||

Therefore, Prtha, the beloved of her husband, became devoted to Dharma and invoked Dharma, Vaayu and Indra for the purpose of having children.

तदत्तोपनिषन्माद्री चाश्विनावाजुहाव च ।
जाताः पार्थास्ततः सर्वे कुन्त्या माद्याश्च
मन्त्रतः ।
तापसैः सह संवृद्धा मातृभ्यां परिरक्षिताः ॥
१३० ॥

taddattopanishanmaadree
chaashvinaavaajuhaava cha |
jaataaha paarthaastataha sarve kuntyaa
maadryaashcha mantrataha |
taapasaih' saha samvrddhaa
maatrbyaam parirakshitaaha || 130 ||

And being given the knowledge of that, Maadri invoked the two Ashvins. So, all the Paarthas were born from Kunti and Maadri, due to the mantra, under the protection of their mothers, in the company of performers of tapas.

मेध्यारण्येषु पुण्येषु महतामाश्रमेषु च ।
तेषु जातेषु सर्वेषु पाण्डवेषु महात्मसु ॥ १३१
॥

medhyaaranyeshu punyeshu
mahataamaashrameshu cha |
teshu jaateshu sarveshu paandaveshu
mahaatmasu || 131 ||

After their birth, the Paandavas who were Mahaatmas, visited various pious aashramas in the sacred forests.

माद्या तु सह सङ्गम्य ऋषिशापप्रभावतः ।
मृतः पाण्डुर्महापुण्ये शतशृङ्गे महागिरौ ॥
१३२ ॥

maadryaa tu saha sangamya
rshishaapaprabhaavataha |
mrtaha paandurmahaapunye
shatashrnge mahaagirau || 132 ||

Paandu subsequently died as a result of the Rshi's curse, along with Maadri, in the great mountain, Shatashrnga.

Explanation: Several years after the birth of their children, while they were still residing in the forests, Paandu and Maadri were carried away by their emotions and had sexual intercourse, due to which Paandu instantly died, in accordance with the Rshi's curse. Realizing how her selfishness led to a great blunder, Maadri burnt herself to death in Paandu's funeral pyre, knowing that Kunti was more dhaarmic than her and would treat all the Paandavas equally.

ऋषिभिश्च समानीता धार्तराष्ट्रान्प्रति स्वयम् ।
शिशवश्चाभिरूपाश्च जटिला ब्रह्मचारिणः ॥
१३३ ॥

rshibhishcha samaaneetaa
dhaartaraashtraanprati svayam |
shishavashchaabhiroopaashcha jatilaa
brahmachaarinaha || 133 ||

Being brought with the children of Dhrtaraashtra himself, they were made Brahmacharis as young children, with matted locks of hair, by the Rshis.

पुत्राश्च भ्रातरश्चेमे शिष्याश्च सुहृदश्च वः ।
पाण्डवा एत इत्युक्त्वा मुनयोऽन्तर्हितास्ततः
॥ १३४ ॥

putraashcha bhraatarashcheme
shishyaashcha suhrdashcha vaha |
paandavaa eta ityuktvaa
munayo'ntarhitaastataha || 134 ||

They are sons and brothers to you all and disciples to us, known as the 'Paandavas' – saying this, the Munis then left.

तांस्तैर्निवेदितान्दृष्ट्वा पाण्डवान्कौरवास्तदा ।
शिष्टाश्च वर्णाः पौरा ये ते हर्षाच्चक्रुशुर्भृशम् ॥
१३५ ॥

taamstairniveditaandrshvaa
paandavaankauravaastadaa |
shishtaashcha varnaaha pauraa ye te
harshaachchukrushurbhrsham || 135 ||

Then, the Kauravas saw them, the Paandavas, who had been brought there. The courteous citizens of all varnas were overjoyed and shouted.

आहुः केचिन्न तस्यैते तस्यैत इति चापरे ।
यदा चिरमृतः पाण्डुः कथं तस्येतदि चापरे ॥
१३६ ॥

aahuhu kechinna tasyaite tasyaita iti
chaapare |
yadaa chiramrtaha paanduhu katham
tasyetadi chaapare || 136 ||

But this was not so with some of them, who remarked, "They are not his sons. They are not his sons, when Paandu already died previously. How can they be his?"

Explanation: One can observe the subtle rise in the influence of adharma since the Dvaapara yuga itself, as seen here. Duryodhana is Kali Purusha himself and therefore, the root of most adharma. Even at a young age, he rebuked the Paandavas as bastards, claiming that Paandu died a long time before their birth and that it was impossible for them to be his sons, when it was well-known that he died several years after their birth. The supporters of the Kauravas also spoke the same.

स्वागतं सर्वथा दिष्ट्या पाण्डोः पश्याम
सन्ततिम् ।
उच्यतां स्वागतमिति वाचोऽश्रूयन्त सर्वशः ॥
१३७ ॥

svaagatam sarvathaa dishtyaa paandoh'
pashyaama santatim |
uchyataam svaagatamiti
vaacho'shrooyanta sarvashaha || 137 ||

However, it was still loudly heard everywhere, "Let us welcome the children of Paandu, whom we are seeing due to our fortune."

तस्मिन्नुपरते शब्दे दिशः सर्वा निनादयन् ।
अन्तर्हितानां भूतानां निःस्वनस्तुमुलीऽभवत्
॥ १३८ ॥

tasminnuparate shabde dishaha sarvaa
ninaadayan |
antarhitaanaam bhootaanaam
nih'svanastumulee'bhavat || 138 ||

Even the invisible spirits made a tumultuous roaring sound, as the other sounds stopped.

पुष्पवृष्टिः शुभा गन्धाः
शङ्खदुन्दुभिनिःस्वनाः ।
आसन्प्रवेशे पार्थानां तदद्भुतमिवाभवत् ॥
१३९ ॥

pushpavrshthi shubhaa gandhaaha
shankhadundubhinh'svanaaha |
aasanpraveshe paarthaanaam
tadadbhutamivaabhavat || 139 ||

There was a downpour of fragrant flowers from the skies, with excellent sounds of conchshells, as the sons of Paandu were arriving.

तत्प्रीत्या चैव सर्वेषां पौराणां हर्षसंभवः ।
शब्द आसीन्महांस्तत्र दिवस्पृक्कीर्तिवर्धनः ॥
१४० ॥

tatpreetyaa chaiva sarveshaam
pauraanaam harshasambhavaha |
shabda aaseenmahaamstatra
divasprkkeertivardhanaha || 140 ||

The roaring noise of the delighted citizens were audible even in the divine realms, on that day.

तेऽधीत्य निखिलान्वेदाञ्शास्त्राणि
विविधानि च ।

न्यवसन्पाण्डवास्तत्र पूजिता अकुतोभयाः ॥
१४१ ॥

te'dheetya nikhilaanvedaanshaastraani
vividhaani cha |

nyavasanpaandavaastatra poojitaa
akutobhayaaha || 141 ||

Having studied the Vedas and various other Shaastras, the Paandavas then resided there, being honoured and without facing any disrespect.

युधिष्ठिरस्य शौचेन प्रीताः प्रकृतयोऽभवन् ।
धृत्या च भीमसेनस्य विक्रमेणार्जुनस्य च ॥
१४२ ॥

yudhishtirasya shauchena preetaaha
prakrtayo'bhavan |

dhrtiyaa cha bheemasenasya
vikramenaarjunasya cha || 142 ||

The inhabitants of the region were all pleased with the pure behaviour of Yudhishtira, the courage of Bheemasena and the valour of Arjuna.

गुरुशुश्रूषया कुन्त्या यमयोर्विनयेन च ।
तुतोष लोकः सकलस्तेषां शौर्यगुणेन च ॥
१४३ ॥

gurushushrooshayaa kuntiyaa
yamayorvinayena cha |

tutosha lokaha sakalasteshaam
shauryagunena cha || 143 ||

They were pleased with the obedience of Kunti towards her Gurus and the humility of the twins. All the residents of the world were satisfied due to their mighty qualities.

समवाये ततो राज्ञां कन्यां भर्तृस्वयंवराम् ।
प्राप्तवानर्जुनः कृष्णां कृत्वा कर्म सुदुष्करम्
॥ १४४ ॥

samavaaye tato raajnaam kanyaam
bhartrsvayamvaraam |

praaptavaanarjunaha krshnaam krtvaa
karma sudushkaram || 144 ||

Arjuna then became the husband of Krshna, the young daughter of the king, achieving her in marriage due to executing the tedious task.

Explanation: While Arjuna won the svayamvara and was supposed to marry Draupadi, she actually had five Aatmas in her body, as explained by Shri Madhvacharya and hinted in the Puraanas. She was primarily the avataara of Bharati Devi, the wife of Mukhya Praana Deva, which is why she was ideal to be the wife of Bheema alone, but due to the presence of the wives of the other Paandavas in her body as additional Aatmas, she was destined to be married to all of them, in order to use Bharati Devi's help to be freed from the effects of Brahmaa's curse.

ततः प्रभृति लोकेऽस्मिन्पूज्यः सर्वधनुष्मताम्
|
आदित्य इव दुष्प्रेक्ष्यः समरेष्वपि चाभवत् ॥
१४५ ॥

tataha prabhrti loke'sminpoojyaha
sarvadhanushmataam |
aaditya iva dushprekshyaha
samareshvapi chaabhavat || 145 ||

Thus, since then, he became the most powerful among all archers, even in wars, like the Sun being difficult to see.

स सर्वान्पार्थिवाञ्जित्वा सर्वाश्च महतो गणान् ।
आजहारार्जुनो राज्ञो राजसूयं महाक्रतुम् ॥
१४६ ॥

sa sarvaanpaarthivaanjitvaa
sarvaamshcha mahato ganaan |
aajahaaraarjuno raajno raajasooyam
mahaakratum || 146 ||

Having won against all the kings and other rulers, he enabled the emperor (Yudhishtira) to perform the great Raajasuya Yajna.

अन्नवान्दक्षिणावांश्च सर्वैः समुदितो गुणैः ।
युधिष्ठिरेण संप्राप्तो राजसूयो महाक्रतुः ॥
१४७ ॥

annavaandakshinaavaamshcha sarvaih'
samudito gunaih' |
yudhishtirena sampraapto raajasooyo
mahaakratuhu || 147 ||

Yudhishtira attained the qualification to perform the task of excellent qualities, the Raajasurya Yajna, providing abundant donations.

सुनयाद्वासुदेवस्य भीमार्जुनबलेन च ।
घातयित्वा जरासन्धं चैद्यं च बलगर्वितम् ॥
१४८ ॥

sunayaadvaasudevasya
bheemaarjunabalena cha |
ghaatayitvaa jaraasandham chaidyam
cha balagarvitam || 148 ||

Adhering to Vaasudeva's instructions and due to the strength of Bheema and Arjuna, he had Jaraasandha and Chaidya killed.

दुर्योधनं समागच्छन्नर्हणानि ततस्ततः ।
मणिकाञ्चनरत्नानि गोहस्त्यश्वधनानि च ॥
१४९ ॥

duryodhanam
samaagachchannarhanaani tatastataha
|
manikaanchanaratnaani
gohastyashvadhanaani cha || 149 ||

This was attended even by Duryodhana, who observed the various gems, jewelry, cattle, elephants, horses and other wealth.

विचित्राणि च वासांसि प्रावारावरणानि च ।
कम्बलाजिनरत्नानि राङ्गवास्तरणानि च ॥
१५० ॥

vichitraani cha vaasaamsi
praavaaraavaranaani cha |
kambalaajinaratnaani
raankavaastaranaani cha || 150 ||

He also noticed the wonderful garments and textiles, such as the carpets, made from the skin of the Ranku deer.

समृद्धां तां तथा दृष्ट्वा पाण्डवानां तदा श्रियम्
।
ईर्ष्यासमुत्थः सुमहांस्तस्य मन्युरजायत ॥
१५१ ॥

samrddhaam taam tathaa drshtvaa
paandavaanaam tadaa shriyam |
eershyaasamutthaha sumahaamstasya
manyurajaayata || 151 ||

Seeing all the excellent wealth and opulence of the Paandavas, Duryodhana became enraged and jealousy took birth in him.

विमानप्रतिमां तत्र मयेन सुकृतां सभाम् ।
पाण्डवानामुपहृतां स दृष्ट्वा पर्यतप्यत ॥ १५२
॥

vimaanapratimaam tatra mayena
sukrtaam sabhaam |
paandavaanaamupahrtaam sa drshtvaa
paryatapyata || 152 ||

There, the court hall was built like a vimaana, by Maya. Seeing the fortune of the Paandavas, he became aggrieved.

तत्रावहसितश्चासीत्प्रस्कन्दन्निव संभ्रमात् ।
प्रत्यक्षं वासुदेवस्य भीमेनानभिजातवत् ॥
१५३ ॥

tatraavahashitashchaaseetpraskandanniva
sambhramaat |
pratyaksham vaasudevasya
bheemenaanabhijaatavat || 153 ||

Due to being confused with several illusions in the palace, he was then laughed at by Bheema, in the presence of Vaasudeva, feeling like a man of ignoble ancestry.

स भोगान्विविधान्भुञ्जन्नानि विविधानि च ।
कथितो धृतराष्ट्रस्य विवर्णो हरिणः कृशः ॥
१५४ ॥

sa bhogaanvidhaanbhunjanratnaani
vidhaani cha |
kathito dhrtaraashtrasya vivarno
harinaha krshaha || 154 ||

Dhrtaraashtra was told about how his son became pale and weak due to seeing all the opulence, wealth and gems of the Paandavas.

अन्वजानात्ततो द्यूतं धृतराष्ट्रः सुतप्रियः ।
तच्छ्रुत्वा वासुदेवस्य कोपः समभवन्महान् ॥
१५५ ॥

anvajaanaattato dyootam
dhrtaraashtraha sutapriyaha |
tachchhrutvaa vaasudevasya kopaha
samabhavanmahaan || 155 ||

Subsequently, Dhrtaraashtra, whose son was dear to him, permitted the gambling, which led to Vaasudeva's great anger after He heard about it.

नातिप्रीतमनाश्चासीद्विवादांश्चान्वमोदत ।
द्यूतादीननयान्घोरान्विविधांश्चाप्युपैक्षत ॥
१५६ ॥

naatipreetamanaashchaaseedvivaadaam
shchaanvamodata |
dyootaadeenanayaanghoraanvividhaams
hchaapyupaikshata || 156 ||

Despite being unhappy about it, He did not prevent it and observed the incidents of gambling and the subsequent terrible incidents.

निरस्य विदुरं भीष्मं द्रोणं शारद्वतं कृपम् ।
विग्रहे तुमुले तस्मिन्दहन्क्षत्रं परस्परम् ॥
१५७ ॥

nirasya viduram bheeshmam dronam
shaaradvatam krpam |
vigrhahe tumule tasmindahankshatram
parasparam || 157 ||

Nullifying the attempts of Vidura, Bheeshma, Drona, the son of Shaaradvat and Krpa, He led the Kshatriyas to kill each other in the great battle.

Explanation: Once again, it is explained how Bhagavaan Krshna is the All-seeing witness and omniscient, who enables all entities to exist. It was due to His plans alone that all the adharmis were destroyed and the war took place. The important lesson for us is that dharma has to be enforced by forcibly silencing adharmis. For the destruction of adharma and establishment of dharma, Bhagavaan appears in the material world, as said in the Bhagavat Geeta. It is the fundamental duty of every living being to follow the path of dharma and also fight against those in opposition to it.

जयत्सु पाण्डुपुत्रेषु श्रुत्वा सुमहदप्रियम् ।
दुर्योधनमतं ज्ञात्वा कर्णस्य शकुनेस्तथा ॥
१५८ ॥

jayatsu paanduputreshu shrutvaa
sumahadapriyam |
duryodhanamatam jnaatvaa karnasya
shakunestathaa || 158 ||

When Dhrtaraashtra heard the unhappy news about the victory of the Paandavas, he remembered the ideas of Duryodhana, Karnataka and Shakuni.

धृतराष्ट्रश्चिरं ध्यात्वा सञ्जयं वाक्यमब्रवीत् ।
शृणु सञ्जय सर्वं मे नचासूयितुमर्हसि ॥ १५९ ॥
॥

dhrtaraashtrashchiram dhyaatvaa
sanjayam vaakyamabraveet |
shrnu sanjaya sarvam me
nachaasooyitumarhasi || 159 ||

Having thought about it, he spoke the following words to Sanjaya. "Sanjaya, listen to everything I say, considering you do not disregard me."

श्रुतवानसि मेधावी बुद्धिमान्प्राज्ञसंमतः ।
न विग्रहे मम मतिर्न च प्रीये कुलक्षये ॥ १६० ॥
॥

shrutavaanasi medhaavee
buddhimaanpraajnasammataha |
na vigrhahe mama matirna cha preeye
kulakshaye || 160 ||

You are knowledgeable, intelligent and wise as a scholar. My mind was not happy with the war or the destruction of our dynasty.

न मे विशेषः पुत्रेषु स्वेषु पाण्डुसुतेषु वा ।
वृद्धं मामभ्यसूयन्ति पुत्रा मन्युपरायणाः ॥ १६१ ॥

na me visheshaha putreshu sveshu
paandusuteshu vaa |
vrddham maamabhyasooyanti putraa
manyuparaayanaaha || 161 ||

For me, there was no partiality towards my own children or the sons of Paandu. My own children, whose goal was only wrath, did not respectfully regard me, who am aged.

अहं त्वचक्षुः कार्पण्यात्पुत्रप्रीत्या सहामि तत् ।
मुह्यन्तं चानुमुह्यामि दुर्योधनमचेतनम् ॥ १६२ ॥

aham tvachakshuhu
kaarpanyaatputrapreetyaa sahaami tat |
muhyantam chaanumuhyami
duryodhanamachetanam || 162 ||

I, being a blind man, with blind love for them, simply tolerated everything they did. I was senseless when Duryodhana was foolish, without a sane mind.

राजसूये श्रियं दृष्ट्वा पाण्डवस्य महौजसः ।
तच्चावहसनं प्राप्य सभारोहणदर्शने ॥ १६३ ॥

raajasooye shriyam drshtvaa
paandavasya mahaujasaha |
tachchaavahasanam praapya
sabhaarohanadarshane || 163 ||

Seeing the great opulence of the Paandavas, during the Raajasooya yajna, he was laughed at while ascending the court hall.

अमर्षितः स्वयं जेतुमशक्तः पाण्डवात्रणे ।
निरुत्साहश्च संप्राप्तुं सुश्रियं क्षत्रियोऽपि सन्
॥ १६४ ॥

amarshitaha svayam jetumashaktaha
paandavaanrane |
nirutsaahashcha sampraaptum sushriyam
kshatriyo'pi san || 164 ||

Despite being angry, he knew that he could not win against the Paandavas, being powerless, despite being a Kshatriya, and so, he was unable to attain such opulence.

गान्धारराजसहितश्छद्मद्यूतममन्त्रयत् ।
तत्र यद्यद्यथा ज्ञातं मया सञ्जय तच्छृणु ॥ १६५ ॥

gaandhaararaajasahitashchhadmadyoota
mamantrayat |
tatra yadyadyathaa jnaatam mayaa
sanjaya tachchhrnu || 165 ||

With the king of Gaandhaara (Shakuni), he achieved it using a fraudulent method of gambling. Listen to whatever happened there, which I have known, Sanjaya.

श्रुत्वा तु मम वाक्यानि बुद्धियुक्तानि तत्त्वतः
।
ततो ज्ञास्यसि मां सौते प्रज्ञाटचक्षुषमित्युत ॥
१६६ ॥

shrutvaa tu mama vaakyaani
buddhiyuktaani tattvataha |
tato jnaasyasi maam saute
prajnaatachakshushamityuta || 166 ||

Listen to my statements, as I speak them with sound intellect and true knowledge. Thus, knowing this, you shall know me to be one with an eye of knowledge, O Sauti.

यदाऽश्रौषं धनुरायम्य चित्रं विद्धं लक्ष्यं पातितं वै पृथिव्याम् ।
कृष्णां हतां प्रेक्षतां सर्वराज्ञां तदा नाशंसे विजयाय सञ्जय ॥ १६७ ॥

yadaa'shrausham dhanuraayamya chitram viddham lakshyam paatitam vai prthivyaam |
krshnaam hrtaam prekshataam sarvaraajnaam tadaa naashamse vijayaaya sanjaya || 167
||

When I heard that Arjuna had strung the bow, hit the target, felled it to the ground and achieved the victory of obtaining Krshnaa (Draupadi) in the midst of all the royal members, I anticipated no victory for us, Sanjaya.

यदाऽश्रौषं द्वारकायां सुभद्रां प्रसह्योढां माधवीमर्जुनेन ।
इन्द्रप्रस्थं वृष्णिवीरौ च यातौ तदा नाशंसे विजयाय सञ्जय ॥ १६८ ॥

yadaa'shrausham dvaarakaayaam subhadraam prasahyodhaam maadhveemarjunena |
indraprastham vrshniveerau cha yaatau tadaa naashamse vijayaaya sanjaya || 168 ||

When I heard that at Dvaaraka, Subhadra, Maadhavi, had been abducted by Arjuna and the Vrshni-Veeris (Krshna and Balaraama) visited Indraprastha, then I anticipated no victory, Sanjaya.

यदाऽश्रौषं देवराजं प्रवृष्टं शरैर्दिव्यैर्वारितं चार्जुनेन ।
अग्निं तथा तर्पितं खाण्डवे च तदा नाशंसे विजयाय सञ्जय ॥ १६९ ॥

yadaa'shrausham devaraajam pravrshtam sharairdivyairvaaritam charjunena |
agnim tathaa tarpitam khaandave cha tadaa naashamse vijayaaya sanjaya || 169 ||

When I heard that Devaraja's great showers of rain had been blocked by Arjuna to support Agni at Khaandava, then too I had no hopes for victory, Sanjaya.

यदाऽश्रौषं जातुषाद्वेश्मनस्तान्मुक्तान्यार्थान्यञ्च कुन्त्या समेतान् ।
युक्तं चैषां विदुरं स्वार्थसिद्ध्यैतदा नाशंसे विजयाय सञ्जय ॥ १७० ॥

yadaa'shrausham jaatushaadveshmanastaanmuktaanpaarthaanpancha kuntyaa
sametaan |
yuktam chaishaam viduram svaarthasiddhyaitadaa naashamse vijayaaya sanjaya || 170
||

When I heard that the five Paandavas, with their mother Kunti, had fled the house of lac, due to Vidura executing those plans, then I anticipated no success, Sanjaya.

यदाऽश्रौषं द्रौपदीं रङ्गमध्ये लक्ष्यं भित्त्वा निर्जितामर्जुनेन ।
शूरान्पञ्चालान्पाण्डवेयांश्च युक्तांस्तदा नाशंसे विजयाय सञ्जय ॥ १७१ ॥

yadaa'shrausham draupadeem rangamadhye lakshyam bhittvaa nirjitaamarjunena |
shooraanpanchaalaanpaandaveyaamshcha yuktaamstadaa naashamse vijayaaya samjaya
|| 171 ||

When I heard that Draupadi had been won in marriage by Arjuna, in the middle of the battlefield, due to his successful aiming of the target, and that the brave Paanchaalas became united with the Paandavas, then I anticipated no victory, Sanjaya.

यदाऽश्रौषं मागधानां वरिष्ठं जरासन्धं क्ष्वमध्ये ज्वलन्तम् ।
दोर्भ्यां हतं भीमसेनेन गत्वा तदा नाशंसे विजयाय सञ्जय ॥ १७२ ॥

yadaa'shrausham maagadhaanaam varishtham jaraasandham kshvamadhye jvalantam |
dorbhyaam hatam bheemasenena gatvaa tadaa naashamse vijayaaya samjaya || 172 ||

When I heard that the best one among the residents of Magadha, Jaraasandha, who was blazing among warriors, had been slain by Bheemasena, then too I anticipated no victory, Sanjaya.

यदाऽश्रौषं दिग्जये पाण्डुपुत्रैर्वशीकृतान्भूमिपालान्प्रसह्य ।
महाक्रतुं राजसूयं कृतं च तदा नाशंसे विजयाय सञ्जय ॥ १७३ ॥

yadaa'shrausham digjaye paanduputrainvasheekrtaanbhoomipaalaanprasahya |
mahaakratum raajasooyam krtam cha tadaa naashamse vijayaaya sanjaya || 173 ||

When I heard that the sons of Paandu conquered the lands in all directions and defeated their masters, even performing the great Raajasooya Yajna, then too I had no hope of victory, Sanjaya.

यदाऽश्रौषं द्रौपदीमश्रुकण्ठीं सभां नीतां दुःखितामेकवस्ताम् ।
रजस्वलां नाथवतीमनाथवत्तदा नाशंसे विजयाय सञ्जय ॥ १७४ ॥

yadaa'shrausham draupadeemashrukanttheem sabhaam neetaam
duh'khitaamekavastraam |
rajasvalaam naathavateemanaathavattadaa naashamse vijayaaya sanjaya || 174 ||

When I heard that Draupadi, dressed in a single garment, with a sorrowful mind and her throat choking, had been dragged to the court hall, despite being in the period of menstruation, and was treated like one with no caretaker, despite having protectors, I anticipated no victory, Sanjaya.

यदाऽश्रौषं वाससां तत्र राशिं समाक्षिपत्कितवो मन्दबुद्धिः ।
दुःशासनो गतवान्नैवं चान्तं तदा नाशंसे विजयाय सञ्जय ॥ १७५ ॥

yadaa'shrausham vaasasaam tatra raashim samaakshipatkitavo mandabuddhihi |
duh'shaasano gatavaannaivam chaantam tadaa naashamse vijayaaya sanjaya || 175 ||

When I heard that Duhshaasana, with his wicked mind, attempted to strip her garment and drew out a large pile of garments, unable to reach their end, then I anticipated no victory, Sanjaya.

यदाऽश्रौषं हृतराज्यं युधिष्ठिरं पराजितं सौबलेनाक्षवत्याम् ।
अन्वागतं भ्रातृभिरप्रमेयैस्तदा नाशंसे विजयाय सञ्जय ॥ १७६ ॥

yadaa'shrausham hrtaraajyam yudhishtiram paraajitam saubalenaakshavatyam |
anvaagatam bhraatrbhiraprameyaistadaa naashamse vijayaaya sanjaya || 176 ||

When I heard that Yudhishtira, who had been deprived of his kingdom, due to his defeat by Subala, was still obeyed by his immensely strong brothers, then too I anticipated no victory, Sanjaya.

यदाश्रौषं विविधास्तत्र चेष्टा धर्मात्मनां प्रस्थितानां वनाय ।
ज्येष्ठप्रीत्या क्लिश्यतां पाण्डवानां तदा नाशंसे विजयाय सञ्जय ॥ १७७ ॥

yadaashrausham vividhaastatra cheshtaa dharmaatmanaam prasthitaanaam vanaaya |
jyeshthapreetyaa klishyataam paandavaanaam tadaa naashamse vijayaaya sanjaya ||
177 ||

When I heard of the departure of the Paandavas to the forest, who were all established in various dharmas, out of love for their superior and feeling sorrowful, then I anticipated no success, O Sanjaya.

यदाऽश्रौषं स्नातकानां सहस्रैरन्वागतं धर्मराजं वनस्थम् ।
भिक्षाभुजां ब्राह्मणानां महात्मनां तदा नाशंसे विजयाय सञ्जय ॥ १७८ ॥

yadaa'shrausham snaatakaanaam sahasrairanvaagatam dharmaraajam vanastham |
bhikshaabhujaam braahmanaanaam mahaatmanaam tadaa naashamse vijayaaya sanjaya
|| 178 ||

When I heard that the Snaatakas and thousands of other great Braahmanas, who live through begging, were following Dharmaraaja to the forest, I anticipated no success, Sanjaya.

यदाऽश्रौषं वनवासेन पार्थान्समागतान्महर्षिभिः पुराणैः ।
उपास्यमानान्सगणैर्जातसख्यांस्तदा नाशंसे विजयाय सञ्जय ॥ १७९ ॥

yadaa'shrausham vanavaasena paarthaansamaagataanmaharshibhihi puraanaaih' |
upaasyamaanaansaganairjaatasakhyaamstadaa naashamse vijayaaya sanjaya || 179 ||

When I heard that even greatly respected sages had formerly visited the Paandavas and had a cordial relationship with them, then I did not hope for success, Sanjaya.

यदाश्रौषं त्रिदिवस्थं धनञ्जयं शक्रात्साक्षाद्विमस्त्रं यथावत् ।
अधीयानं शंसितं सत्यसन्धं तदा नाशंसे विजयाय सञ्जय ॥ १८० ॥

yadaashrausham tridivastham dhananjayam shakraatsaakshaaddivyamastram yathaavat
|
adheeyaanam shamsitam satyasandham tadaa naashamse vijayaaya sanjaya || 180 ||

When I heard that Dhananjaya had learnt the knowledge of divine weapons from Shakra (Indra) himself, then I anticipated no success, Sanjaya.

यदाऽश्रौषं कालकेयास्ततस्ते पौलोमानो वरदानाच्च दृप्ताः ।
देवैरजेया निर्जिताश्चार्जुनेन तदा नाशंसे विजयाय सञ्जय ॥ १८१ ॥

yadaa'shrosham kaalakeyaastataste paulomaano varadaanaachcha drptaaha |
devairajeyaa nirjitaashchaarjunena tadaa naashamse vijayaaya sanjaya || 181 ||

When I heard that the Kaalakeyas and Paulomas, who were proud due to their boons and were undefeatable by the Devas, had been defeated by Arjuna, then I anticipated no success, Sanjaya.

यदाऽश्रौषमसुराणां वधार्षे किरीटिनं यान्तममित्रकर्शनम् ।
कृतार्थं चाप्यागतं शक्रलोकात्तदा नाशंसे विजयाय सञ्जय ॥ १८२ ॥

yadaa'shraushamasuraanaam vadhaarthe kireetinam yaantamamitrakarshanam |
krtaartham chaapyaagatam shakralokaattadaa naashamse vijayaaya sanjaya || 182 ||

When I heard that Arjuna, for the sake of slaying the asuras, had gone to the loka of Shakra and returned, after performing the task, then I had no hope of success, Sanjaya.

यदाऽश्रौषं तीर्थयात्राप्रवृत्तं पाण्डोः सुतं सहितं लोमशेन ।
बृहदश्वदक्षहृदयं च प्राप्तं तदा नाशंसे विजयाय सञ्जय ॥ १८३ ॥

yadaa'shrausham teerthayaatraaprvrttam paandoh' sutam sahitam lomashena |
brhadashvaadakhshahrdayam cha praaptam tadaa naashamse vijayaaya sanjaya || 183 ||

When I heard that the son of Paandu, accompanied by Lomashena, during a teerthayaatra, had been visited by Brhadashva, then I anticipated no success, Sanjaya.

यदाऽश्रौषं वैश्रवणेन सार्धं समागतं भीमन्यांश्च पार्थान् ।
तस्मिन्देशे मानुषाणामगम्ये तदा नाशंसि विजयाय सञ्जय ॥ १८४ ॥

yadaa'shrausham vaishnavanena saardham samaagatam bheemanyaamshcha paarthaan |
tasmindeshe maanushaanaamagamye tadaa naashamsi vijayaaya sanjaya || 184 ||

When I heard that Bheema and the other sons of Prtha, with Vaishravana, had entered that land which is inaccessible to humans, then I had no hope of success, Sanjaya.

यदाऽश्रौषं घोषयात्रागतानां बन्धं गन्धर्वैर्मोक्षणं चार्जुनेन ।
स्वेषां सुतानां कर्णबुद्धौ रतानां तदा नाशंसे विजयाय सञ्जय ॥ १८५ ॥

yadaa'shrausham ghoshayaatraagataanaam bandham gandharvairmokshanam
chaarjunena |
sveshaam sutaanaam karnabuddhau rataanaam tadaa naashamse vijayaaya sanjaya ||
185 ||

When I heard of the captivity of my sons by the Gandharvas, during the Ghosha-yaatra, guided by Karna, and their freedom due to Arjuna, I anticipated no success.

यदाऽश्रौषं यक्षरूपेण धर्म समागतं धर्मराजेन सूत ।
प्रश्नान्कांश्चिद्विब्रुवाणं च सम्यक् तदा नाशंसे विजयाय सञ्जय ॥ १८६ ॥

yadaa'shrausham yaksharopena dharmam samaagatam dharmaraajena soota |
prashnaankaamshchidvibruvaanam cha samyak tadaa naashamse vijayaaya sanjaya ||
186 ||

When I heard that Dharma, in the form of a Yaksha, had asked certain questions to Dharmaraaja, O Soota (Sanjaya), which were answered excellently by him, I anticipated no success, Sanjaya.

यदाऽश्रौषं न विदुर्मामकास्तान् प्रच्छन्नरूपान्वसतः पाण्डवेयान् ।
विराटराष्ट्रे सह कृष्णया च तदा नाशंसे विजयाय सञ्जय ॥ १८७ ॥

yadaa'shrausham na vidurmaamakaastan prachchhannaroopaanvasataha paandaveyaan
|
viraataraashtre saha krshnayaa cha tadaa naashamse vijayaaya sanjaya || 187 ||

When I heard that my children were unable to discover the disguised Paandavas, with Krshnaa, in the kingdom of Viraata, then I anticipated no success, Sanjaya.

यदाऽश्रौषं कीचकानां वरिष्ठं निषूदितं भ्रातृशतेन सार्धम् ।
द्रौपद्यर्थे भीमसेनेन सङ्ख्ये तदा नाशंसे विजयाय सञ्जय ॥ १८८ ॥

yadaa'shrausham keechakaanaam varishtham nishooditam bhraatrshatena saardham |
draupadyarthe bheemasenena sankhye tadaa naashamse vijayaaya sanjaya || 188 ||

When I heard that Keechaka had been slain, along with his hundred brothers, by Bheemasena, for the sake of Draupadi, then I anticipated no success, Sanjaya.

यदाऽश्रौषं मामकानां वरिष्ठान्धनञ्जयेनैकरथेन भग्नान् ।
विराटराष्ट्रे वसता महात्मना तदा नाशंसे विजयाय सञ्जय ॥ १८९ ॥

yadaa'shrausham maamakaanaam varishthaandhananjayenaikarathena bhagnaan |
viraataraashtre vasataa mahaatmanaa tadaa naashamse vijayaaya sanjaya || 189 ||

When I heard of the defeat of all my principal warriors at the hands of the Mahaatma Dhananjaya, in a single chariot, in the kingdom of Viraata, then I anticipated no success, Sanjaya.

यदाऽश्रौषं सत्कृतं मत्स्यराज्ञा सुतां दत्तामुत्तरामर्जुनाय ।
तां चार्जुनः प्रत्यगृह्णात्सुतार्थे तदा नाशंसे विजयाय सञ्जय ॥ १९० ॥

yadaa'shrausham satkrutam matsyaraajnaa sutaam dattaamuttaramarjunaaya |
taam chaarjunaha pratyagrghnaatsutaarthe tadaa naashamse vijayaaya sanjaya || 190 ||

When I heard how Matsyaraaja even gave his daughter in marriage to Arjuna and how he accepted her as his son's wife, I anticipated no success, Sanjaya.

यदाऽश्रौषं निर्जितस्याधनस्य प्रव्राजितस्य स्वजनात्प्रच्युतस्य ।
अक्षौहिणीः सप्त युधिष्ठिरस्य तदा नाशंसे विजयाय सञ्जय ॥ १९१ ॥

yadaa'shrausham nirjitasyaadhanasya pravraajitasya svajanaatprachyutasya |
akshauhineehi sapta yudhishtirasya tadaa naashamse vijayaaya sanjaya || 191 ||

When I heard how Yudhishtira gathered an army of seven akshauhinis, despite his previous loss of his wealth and his own people, then I had no hope of success, Sanjaya.

यदाऽश्रौषं माधवं वासुदेवं सर्वात्मना पाण्डवार्थे निविष्टम् ।
यस्येमां गां विक्रममेकमाहुस्तदा नाशंसे विजयाय सञ्जय ॥ १९२ ॥

yadaa'shrausham maadhavam vaasudevam sarvaatmanaa paandavaarthe nivishtam |
yasyemaam gaam vikramamekamaahustadaa naashamse vijayaaya sanjaya || 192 ||

When I heard of how Maadhava, Vaasudeva, the Aatma of all who had covered the Earth with one foot, was personally engaged in the welfare of the Paandavas, then I anticipated no success, Sanjaya.

यदाऽश्रौषं नरनारायणौ तौ कृष्णार्जुनौ वदतो नारदस्य ।
अहं द्रष्टा ब्रह्मलोके च सम्यक् तदा नाशंसे विजयाय सञ्जय ॥ १९३ ॥

yadaa'shrausham naranaaraayanau tau krshnaarjunau vadato naaradasya |
aham drashtaa brahmaloke cha samyak tadaa naashamse vijayaaya sanjaya || 193 ||

When I heard of Devarshi Naarada's statement that Nara and Naaraayana themselves are Arjuna and Krshna respectively, who were seen at Brahmaloaka, then I anticipated no success, Sanjaya.

यदाऽश्रौषं लोकहिताय कृष्णं शमार्थिनमुपयातं कुरूणाम् ।
शमं कुर्वाणमकृतार्थं च यातं तदा नाशंसे विजयाय सञ्जय ॥ १९४ ॥

yadaa'shrausham lokahitaaya krshnam shamaarthinamupayaatam kuroonaam |
shamam kurvaanamakrtaartham cha yaatam tadaa naashamse vijayaaya sanjaya || 194
||

When I heard of Krshna's meeting with the Kurus for a peaceful negotiation, for the greater benefit of the world, and His departure after being unsuccessful, then I had no hope of success, Sanjaya.

यदाऽश्रौषं कर्णदुर्योधनाभ्यां बुद्धिं कृतां निग्रहे केशवस्य ।
तं चात्मानं बहुधा दर्शयानं तदा नाशंसे विजयाय सञ्जय ॥ १९५ ॥

yadaa'shrausham karnaduryodhanaabhyaam buddhim krtaam nigrahe keshavasya |
tam chaatmaanam bahudhaa darshayaanam tadaa naashamse vijayaaya sanjaya || 195
||

When I heard of how Karna and Duryodhana had thought of imprisoning Keshava and how He displayed the universe in Himself, then I had no hope of success, Sanjaya.

यदाऽश्रौषं वासुदेवे प्रयाते रथस्यैकामग्रतस्तिष्ठमानाम् ।
आर्ता पृथां सान्त्वितां केशवेन तदा नाशंसे विजयाय सञ्जय ॥ १९६ ॥

yadaa'shrausham vaasudeve prayaate rathasyaikaamagratastishthamaanaam |
aartaam prthaam saantvitaam keshavena tadaa naashamse vijayaaya sanjaya || 196 ||

When I heard that Krshna was approached at His chariot by Prtha, in distress, at the time of His departure, and that she was comforted by Him, then I had no hope of success, Sanjaya.

यदाऽश्रौषं मन्त्रिणं वासुदेवं तथा भीष्मं शान्तनवं च तेषाम् ।
भारद्वाजं चाशिषोऽनुब्रुवाणं तदा नाशंसे विजयाय सञ्जय ॥ १९७ ॥

yadaa'shrausham mantrinam vaasudevam tathaa bheeshmam shaantanavam cha
teshaam |
bhaaradvaajam chaashisho'nubruvaanam tadaa naashamse vijayaaya sanjaya || 197 ||

When I heard that Vaasudeva and even Bheeshma, the son of Shaantanu were the ministers of the Paandavas, and that the son of Bharadvaaja (Dronaachaarya) blessed them, then I anticipated no success, Sanjaya.

यदा कर्णो भीष्ममुवाच वाक्यं नाहं योत्स्ये युध्यमाने त्वयीति ।
हित्वा सेनामपचक्राम चापि तदा नाशंसे विजयाय सञ्जय ॥ १९८ ॥

yadaa karno bheeshmamuvaacha vaakyam naaham yotsye yudhyamaane tvayeeti |
hitvaa senaamapachakraama chaapi tadaa naashamse vijayaaya sanjaya || 198 ||

When Karna spoke his statement to Bheeshma, "I shall not fight in war when you are here," and quit the army, then, I had no hope of success.

यदाऽश्रौषं वासुदेवार्जुनौ तौ तथा धनुर्गाण्डिवमप्रमेयम् ।
त्रीण्युग्रवीर्याणि समागतानि तदा नाशंसे विजयाय सञ्जय ॥ १९९ ॥

yadaa'shrausham vaasudevaarjunau tau tathaa dhanurgaandivamaprameyam |
treenyugraveeryaani samaagataani tadaa naashamse vijayaaya sanjaya || 199 ||

When I heard that both Krshna and Arjuna, with the bow Gaandeeva, becoming like three dreadful warriors, were together, then I had no hope of success, Sanjaya.

यदाऽश्रौषं क्लेशेनाभिपन्ने रथोपस्थे सीदमानेऽर्जुने वै ।
कृष्णं लोकान्दर्शयानं शरीरे तदा नाशंसे विजयाय सञ्जय ॥ २०० ॥

yadaa'shrausham kleshenaabhipanne rathopasthe seedamaane'rjune vai |
krshnam lokaandarshayaanam shareere tadaa naashamse vijayaaya sanjaya || 200 ||

When I heard of Arjuna becoming overwhelmed with distress, sitting down on the chariot and indeed, Krshna's display of all the lokas in His own body, then I anticipated no success, Sanjaya.

यदाऽश्रौषं भीष्ममित्रकर्शनं निघ्नन्तमाजावयुतं रथानाम् ।
नैषां कश्चिद्वध्यते ख्यातरूपस्तदा नाशंसे विजयाय सञ्जय ॥ २०१ ॥

yadaa'shrausham bheeshmamitrakarshanam nighnantamaajaavayutam rathaanaam |
naishaam kashchidvadyate khyataroopastadaa naashamse vijayaaya sanjaya || 201 ||

When I heard of how Bheeshma, the destroyer of enemies, was slaying thousands of charioteers, but none amongst the Paandavas, then I had no hope of success, Sanjaya.

यदाऽश्रौषं चापगेयेन सङ्ख्ये स्वयं मृत्युं विहितं धार्मिकेण ।
तच्चाकार्षुः पाण्डवेयाः प्रहृष्टास्तदा नाशंसे विजयाय सञ्जय ॥ २०२ ॥

yadaa'shrausham chaapageyena sankhye svayam mrtyum vihitam dhaarmikena |
tachchaakaarshuh' paandaveyaaha prahrshastaadaa naashamse vijayaaya sanjaya || 202 ||

When I heard of how the dhaarmika Bheeshma had himself provided an indication to cause his own death, and its satisfactory performance by the Paandavas, then I had no hope of success, Sanjaya.

यदाऽश्रौषं भीष्ममत्यन्तशूरं हतं पार्थेनाहवेष्वप्रधृष्यम् ।
शिखण्डिनं पुरतः स्थापयित्वा तदा नाशंसे विजयाय सञ्जय ॥ २०३ ॥

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yadaa'shrausham bheeshmamatyantashooram hatam paarthenaahaveshvapradhrshyam
|
shikhandinam purataha sthaapayitvaa tadaa naashamse vijayaaya sanjaya || 203 ||

When I heard of the extremely brave Bheeshma being wounded by Paartha, having
formerly positioned Shikhandin, then I had no hope of success, Sanjaya.

यदाऽश्रौषं शरतल्पे शयानं वृद्धं वीरं सादितं चित्रपुङ्खैः ।
भीष्मं कृत्वा सोमकानल्पशेषांस्तदा नाशंसे विजयाय सञ्जय ॥ २०४ ॥

yadaa'shrausham sharatalpe shayaanam vrddham veeram saaditam chitrapunkhaih' |
bheeshmam krtvaa somakaanalpashshaamstadaa naashamse vijayaaya sanjaya || 204
||

When I heard that Bheeshma, the one who diminished the numbers of the Somakas, was
wounded and lying on a bed of arrows, then I had no hope of success, Sanjaya.

यदाऽश्रौषं शान्तनवे शयाने पानीयार्थे चोदितेनार्जुनेन ।
भूमिं भित्त्वा तर्पितं तत्र भीष्मं तदा नाशंसे विजयाय सञ्जय ॥ २०५ ॥

yadaa'shrausham shaantanave shayaane paaneeyartho choditenaarjunena |
bhoomim bhittvaa tarpitam tatra bheeshmam tadaa naashamse vijayaaya sanjaya || 205
||

When I heard of Arjuna piercing the ground and enabling the appearance of water, to
quench the thirst of the son of Shaantanu, then I anticipated no success, Sanjaya.

यदाश्रौषं शुक्रसूर्यौ च युक्तौ कौन्तेयानामनुलोमौ जयाय ।
नित्यं चास्मान् श्वापदा भीषयन्ति तदा नाशंसे विजयाय सञ्जय ॥ २०६ ॥

yadaashrausham shukrasooryau cha yuktau kaunteyaanaamanulomau jayaaya |
nityam chaasmaan shvaapadaa bheeshayanti tadaa naashamse vijayaaya sanjaya || 206
||

When I heard that both Shukra and Surya were united with the sons of Kunti, for their
victory, and terrorized us like wild beasts, then I had no hope of success, Sanjaya.

यदा द्रोणो विविधानस्त्रमार्गात्रिदर्शयन्समरे चित्रयोधी ।
न पाण्डवाश्रेष्ठतरान्निहन्ति तदा नाशंसे विजयायं सञ्जय ॥ २०७ ॥

yadaa drono vividhaanastramaargaannidarshayansamare chitrayodhee |
na paandavaan shreshthataraannihanti tadaa naashamse vijayaayam sanjaya || 207 ||

When Drona displayed his wonderful skills of using various weapons and did not slay any
of the excellent Paandavas, then I anticipated no success, Sanjaya.

यदाऽश्रौषं चास्मदीयान्महारथान्व्यवस्थितानर्जुनस्यान्तकाय ।
संशप्तकात्रिहतानर्जुनेन तदा नाशंसे विजयाय सञ्जय ॥ २०८ ॥

yadaa'shrausham chaasmadeeyaanmahaarathanvavasthitaanarjunasyaantakaaya |
samshaptakaannihataanarjunena tadaa naashamse vijayaaya sanjaya || 208 ||

When I heard of Arjuna himself killing the Mahaarathas who had been appointed by us,
for the purpose of killing Arjuna, then I had no hope of success, Sanjaya.

यदाऽश्रौषं व्यूहमभेद्यमन्यैर्भरिद्वाजेनात्तशस्त्रेण गुप्तम् ।
भित्त्वा सौभद्रं वीरमेकं प्रविष्टं तदा नाशंसे विजयाय सञ्जय ॥ २०९ ॥

yadaa'shrausham vyoohamabhedyamanyairbhaaradvaajenaattashastrena guptam |
bhittvaa saubhadram veeramekam pravishtam tadaa naashamse vijayaaya sanjaya || 209
||

When I heard that the son of Subhadra (Abhimanyu) single-handedly barged into our
army, which was guarded by the son of Bharadvaaja with his mighty weapons and was
thought to be impermeable, then I had no hope of success, Sanjaya.

यदाऽभिमन्युं परिवार्य बालं सर्वे हत्त्वा हृष्टरूपा बभूवुः ।
महारथाः पार्थमशक्नुवन्तस्तदा नाशंसे विजयाय सञ्जय ॥ २१० ॥

yadaa'bhimanyum parivaarya baalam sarve hattvaa hrshtaroopaa babhoovuhu |
mahaarathaah' paarthamashaknuvantastadaa naashamse vijayaaya sanjaya || 210 ||

When I heard that our Mahaarathas, being unable to overpower Arjuna, had jointly
surrounded and slew the young boy, Abhimanyu, then I had no hope of success, Sanjaya.

यदाऽश्रौषमभिमन्युं निहत्य हर्षान्मूढान्क्रोशतो धार्तराष्ट्रान् ।
क्रोधादुक्तं सैन्धवे चार्जुनेन तदा नाशंसे विजयाय सञ्जय ॥ २११ ॥

yadaa'shraushamabhimanyum nihatya harshaanmoodhaankroshato dhaartaraashtraan |
krodhaaduktam saindhave chaarjunena tadaa naashamse vijayaaya sanjaya || 211 ||

When I heard that my foolish sons were overjoyed and shouting after slaying Abhimanyu,
and Arjuna threatened Saindhava (Jayadratha), then I had no hope of success, Sanjaya.

यदाऽश्रौषं सैन्धवार्ये प्रतिज्ञां प्रतिज्ञातां तद्वधायार्जुनेन ।
सत्यां तीर्णां शत्रुमध्ये च तेन तदा नाशंसे विजयाय सञ्जय ॥ २१२ ॥

yadaa'shrausham saindhavaarthe pratijnaam pratijnaataam tadvadhaayaarjunena |
satyaam teernaam shatrumadhye cha tena tadaa naashamse vijayaaya sanjaya || 212 ||

When I heard of Arjuna taking up the vow to slay Saindhava and making it truthful, by
executing it in front of the enemies, then I anticipated no success, Sanjaya.

यदाऽश्रौषं श्रान्तहये धनञ्जये मुक्त्वा हयान्पाययित्वोपवृत्तान् ।
पुनर्युक्त्वा वासुदेवं प्रयातं तदा नाशंसे विजयाय सञ्जय ॥ २१३ ॥

yadaa'shrausham shraantahaye dhananjaye muktvaa hayaanpaayayitvopavrttaan |
punaryuktvaa vaasudevam prayaatam tadaa naashamse vijayaaya sanjaya || 213 ||

When I heard of Arjuna's horses being fatigued and being released, made to drink water and tied to the chariot again by Vaasudeva, then I anticipated no success, Sanjaya.

यदाऽश्रौषं वाहनेष्वक्षमेषु रथोपस्थे तिष्ठता पाण्डवेन ।
सर्वान्योधान्वारितानर्जुनेन तदा नाशंसे विजयाय सञ्जय ॥ २१४ ॥

yadaa'shrausham vaahaneshvakshameshu rathopasthe tishthataa paandavena |
sarvaanyodhaanvaaritaanarjunena tadaa naashamse vijayaaya sanjaya || 214 ||

When I heard that despite his horses being fatigued, Arjuna, the Paandava, remained situated on the chariot and defended himself against all the other warriors, then I had no hope of success, Sanjaya.

यदाऽश्रौषं नागबलैः सुदुःसहं द्रोणानीकं युयुधानं प्रमथ्य ।
यातं वाष्णेयं यत्र तौ कृष्णपार्थौ तदा नाशंसे विजयाय सञ्जय ॥ २१५ ॥

yadaa'shrausham naagabalaih' suduh'saham dronaaneekam yuyudhaanam pramathya |
yaatam vaarshneyam yatra tau krshnaparthau tadaa naashamse vijayaaya sanjaya ||
215 ||

When I heard of how the army of Drona could not tolerate Yuyudhaana, the descendant of Vrshni, who then returned to where Krshna and Paartha were, then I anticipated no success, Sanjaya.

यदाऽश्रौषं कर्णमासाद्य मुक्तं वधाद्भीमं कुत्सयित्वा वचोभिः ।
धनुष्कोट्याऽऽतुद्य कर्णेन वीरं तदा नाशंसे विजयाय सञ्जय ॥ २१६ ॥

yadaa'shrausham karnamaasaadya muktam vadhaadbheemam kutsayitvaa vachobhihi |
dhanushkotyaa''tudy karnena veeram tadaa naashamse vijayaaya sanjaya || 216 ||

**When I heard of how Karna, without attempting to slay Bheema, only abused him with his speech and left him, .

यदा द्रोणः कृतवर्मा कृपश्च कर्णो द्रौणिर्मद्रराजश्च शूरः ।
अमर्षयन्सैन्धवं वध्यमानं तदा नाशंसे विजयाय सञ्जय ॥ २१७ ॥

yadaa dronaha krtavarmaa krpashcha karno draunirmadraraajashcha shooraha |
amarshayansaindhavam vadyamaanam tadaa naashamse vijayaaya sanjaya || 217 ||

When Drona, Krtavarma, Krpa, Karna, Drona's son (Ashvatthaama) and the Madraraaja, the brave one, could not stop the killing of Saindhava, then I anticipated no success, Sanjaya.

यदाऽश्रौषं देवराजेन दत्तां दिव्यां शक्तिं व्यंसितां माधवेन ।
घटोत्कचे राक्षसे घोररूपे तदा नाशंसे विजयाय सञ्जय ॥ २१८ ॥

yadaa'shrausham devaraajena dattaam divyaam shaktim vyamsitaam maadhavena |
ghatatkache raakshase ghoraroope tadaa naashamse vijayaaya sanjaya || 218 ||

When I heard that the divine shakti given by Devaraaja was made to be used by Karna on the raakshasa with a terrible form, Ghatotkacha, due to Maadhava's intention, then I had no hope of success, Sanjaya.

यदाऽश्रौषं कर्णघटोत्कचाभ्यां युद्धे मुक्तां सूतपुत्रेण शक्तिम् ।
यया वध्यः समरे सव्यसाची तदा नाशंसे विजयाय सञ्जय ॥ २१९ ॥

yadaa'shrausham karnaghatotkachaabhyaam yuddhe muktaam sootaputrena shaktim |
yayaa vadyah' samare savyasaachee tadaa naashamse vijayaaya sanjaya || 219 ||

When I heard of how Karna, the son of the Soota, used his special strength during the battle between him and Ghatotkacha, which would potentially have slain Savyasaachin (Arjuna), then I had no hope of success, Sanjaya.

यदाऽश्रौषं द्रोणमाचार्यमेकं धृष्टद्युम्नेनाभ्यतिक्रम्य धर्मम् ।
रथोपस्थे प्रायगतं विशस्तं तदा नाशंसे विजयाय सञ्जय ॥ २२० ॥

yadaa'shrausham dronamaacharyamekam dhrshtadyumnenaabhyatikramya dharmam |
rathopasthe praayagatam vishastam tadaa naashamse vijayaaya sanjaya || 220 ||

When I heard of the slaying of Drona, the Guru, when he was alone on his chariot, by Dhrshtadyumna, through his transgression of dharma, then I had no hope of success, Sanjaya.

यदाऽश्रौषं द्रौणिना द्वैरथस्थं माद्रीसुतं नकुलं लोकमध्ये ।
समं युद्धे मण्डलेभ्यश्चरन्तं तदा नाशंसे विजयाय सञ्जय ॥ २२१ ॥

yadaa'shrausham drauninaa dvairathastham maadresutam nakulam lokamadhye |
samam yuddhe mandalebhyashcharantam tadaa naashamse vijayaaya sanjaya || 221 ||

When I heard that the the son of Maadri, Nakula, had single-handedly fought the son of Drona and made him run in circles, in the presence of everyone, then I had no hope of success, Sanjaya.

यदा द्रोणे निहते द्रोणपुत्रो नारायणं दिव्यमस्त्रं विकुर्वन् ।
नैषामन्तं गतवान्पाण्डवानां तदा नाशंसे विजयाय सञ्जय ॥ २२२ ॥

yadaa drone nihate dronaputro naaraayanam divyamastram vikurvan |
naishaamantam gatavaanpaandavaanaam tadaa naashamse vijayaaya sanjaya || 222 ||

When Drona had been slain and the son of Drona unlawfully used the divine Naaraayana-
astra, but could not harm the Paandavas, then I anticipated no success, Sanjaya.

यदाऽश्रौषं भीमसेनेन पीतं रक्तं भ्रातुर्युधि दुःशासनस्य ।
निवारितं नान्यतमेन भीमं तदा नाशंसे विजयाय सञ्जय ॥ २२३ ॥

yadaa'shrausham bheemasenena peetam raktam bhraaturyudhi duh'shaasanasya |
nivaaritam naanyatamena bheemam tadaa naashamse vijayaaya sanjaya || 223 ||

When I heard of Bheema drinking of the blood of Duhshaasana, his own cousin, without
anyone else being able to stop it, then I anticipated no success, Sanjaya.

यदाऽश्रौषं कर्णमत्यन्तशूरं हतं पार्थेनाहवेष्वप्रधृष्यम् ।
तस्मिन्भ्रातृणां विग्रहे देवगुह्ये तदा नाशंसे विजयाय सञ्जय ॥ २२४ ॥

yadaa'shrausham karnamatyantashooram hatam paarthenaahaveshvapradrshyam |
tasminbhraatrnaam vigrahe devaguhye tadaa naashamse vijayaaya sanjaya || 224 ||

When I heard of the slaying of Karna, the extremely brave one, by Paartha, during the war
among brothers, which is incomprehensible even to the Devas, then I had no hope of
success, Sanjaya.

यदाऽश्रौषं द्रोणपुत्रं च शूरं दुःशासनं कृतवर्माणमुग्रम् ।
युधिष्ठिरं धर्मराजं जयन्तं तदा नाशंसे विजयाय सञ्जय ॥ २२५ ॥

yadaa'shrausham dronaputram cha shooram duh'shaasanam krtavarmaanamugram |
yudhishtiram dharmaraajam jayantam tadaa naashamse vijayaaya sanjaya || 225 ||

When I heard of the overpowering of the son of Drona, the brave Duhshaasana and the
fierce Krtavarma, by Yudhishtira, then I had no hope of success, Sanjaya.

यदाऽश्रौषं निहतं मद्रराजं रणे शूरं धर्मराजेन सूत ।
सदा सङ्ग्रामे स्प्रधते यस्तु कृष्णं तदा नाशंसे विजयाय सञ्जय ॥ २२६ ॥

yadaa'shrausham nihitam madraraajam rane shooram dharmaraajena soota |
sadaa sangraame spradhate yastu krshnam tadaa naashamse vijayaaya sanjaya || 226 ||

When I heard of the killing of Madraraaja, who had even attempted fighting with Krshna,
by the brave Dharmaraaja, on the battlefield, O Soota, then I had no hope of success,
Sanjaya.

यदाऽश्रौषं कलहद्यूतमूलं मायाबलं सौबलं पाण्डवेन ।
हतं सङ्ग्रामे सहदेवेन पापं तदा नाशंसे विजयाय सञ्जय ॥ २२७ ॥

yadaa'shrausham kalahadyootamoolam maayaabalam saubalam paandavena |
hatam sangraame sahadevena paapam tadaa naashamse vijayaaya sanjaya || 227 ||

When I heard of the sinful Subala, whose power was gambling and trickery, being killed by Sahadeva, then I had no hope of success, Sanjaya.

यदाऽश्रौषं श्रान्तमेकं शयानं हृदं गत्वा स्तम्भयित्वा तदम्भः ।
दुर्योधनं विरथं भग्नशक्तिं तदा नाशंसे विजयाय सञ्जय ॥ २२८ ॥

yadaa'shrausham shraantamekam shayaanam hradam gatvaa stambhayitvaa
tadambhaha |
duryodhanam viratham bhagnashaktim tadaa naashamse vijayaaya sanjaya || 228 ||

When I heard of Duryodhana taking refuge in a lake for resting, being devoid of his chariot and his strength, then I had no hope of success, Sanjaya.

यदाऽश्रौषं पाण्डवांस्तिष्ठमानान्गत्वा हृदे वासुदेवेन सार्धम् ।
अमर्षणं धर्षयतः सुतं मे तदा नाशंसे विजयाय सञ्जय ॥ २२९ ॥

yadaa'shrausham paandavaamstishthamaanaangatvaa hrade vaasudevena saardham |
amarshanam dharshayataha sutam me tadaa naashamse vijayaaya sanjaya || 229 ||

When I heard of the arrival of the Paandavas there, with Vaasudeva, and them abusing my intolerant son with harsh words, then I had no hope of success, Sanjaya.

यदाऽश्रौषं विविधांश्चित्रमार्गान्नादायुद्धे मण्डलशश्वरन्तम् ।
मिथ्या हतं वासुदेवस्य बुद्ध्या तदा नाशंसे विजयाय सञ्जय ॥ २३० ॥

yadaa'shrausham vividhaamshchitramaargaangadaayuddhe mandalashashcharantam |
mithyaa hatam vaasudevasya buddhyaa tadaa naashamse vijayaaya sanjaya || 230 ||

When I heard that while displaying several forms of mace-fighting, in a circular pattern, he was improperly slain due to the intellect of Vaasudeva, then I had no hope of success, Sanjaya.

यदाऽश्रौषं द्रोणपुत्रादिभिस्तैर्हतान्यञ्चालान्द्रौपदेयांश्च सुतान् ।
कृतं बीभत्समयशस्यं च कर्म तदा नाशंसे विजयाय सञ्जय ॥ २३१ ॥

yadaa'shrausham dronaputraadibhistairhataanpanchaalaandraupadeyaamshcha sutaan |
krtam beebhatsamayashasyam cha karma tadaa naashamse vijayaaya sanjaya || 231 ||

When I heard that the son of Drona committed the pathetic action of killing the sons of Draupadi, then I anticipated no success, Sanjaya.

यदाऽश्रौषं भीमसेनानुयातेनाश्वत्थाम्ना परमास्त्रं प्रयुक्तम् ।
क्रुद्धेनैषीकमवधीद्येन गर्भं तदा नाशंसे विजयाय सञ्जय ॥ २३२ ॥

yadaa'shrausham bheemasenaanuyaatenaashvatthaamnaa paramaastram prayuktam |
kruddhenaisheekamavadheedyena garbham tadaa naashamse vijayaaya sanjaya || 232
||

When I heard of Ashvatthaama being chased by Bheemasena and using the ultimate
weapon, Aishika, which attacked the foetus of Uttara, then I anticipated no success,
Sanjaya.

यदाऽश्रौषं ब्रह्मशिरोऽर्जुनेन स्वस्तीत्युक्त्वाऽस्तमस्तेण शान्तम् ।
अश्वत्थाम्ना मणिरत्नं च दत्तं तदा नाशंसे विजयाय सञ्जय ॥ २३३ ॥

yadaa'shrausham brahmashiro'rjunena svasteetyuktvaa'stramastrena shaantam |
ashvatthaamnaa maniratnam cha dattam tadaa naashamse vijayaaya sanjaya || 233 ||

When I heard of how Ashvatthaama used the Brahmashira, saying 'svasti,' its
neutralization by another one released by Arjuna, and how he had to give away his gem,
then I had no hope of success, Sanjaya.

यदाऽश्रौषं द्रोणपुत्रेण गर्भे वैराट्या वै पात्यमाने महास्तैः ।
सञ्जीवयामीति हरेः प्रतिज्ञां तदा नाशंसे विजयाय सञ्जय ॥ २३४ ॥

yadaa'shrausham dronaputrena garbhe vairaatyaa vai paatyamaane mahaastrai' |
sanjeevayaameeti hareh' pratijnaam tadaa naashamse vijayaaya sanjaya || 234 ||

When I heard of how the foetus of the daughter of Viraata had been wounded by the
great weapons of Ashvatthaama and Krshna's declaration to revive it, then I had no hope
of success, Sanjaya.

द्वैपायनः केशवो द्रोणपुत्रं परस्परेणाभिशापैः शशाप ।
बुद्ध्वा चाहं बुद्धिहीनोऽद्य सूत सन्तप्ये वै पुत्रपौत्रैश्च हीनः ॥ २३५ ॥

dvaipaayanaha keshavo dronaputram parasparenaabhishaapaih' shashaapa |
buddhvaa chaaham buddhiheeno'dya soota santapye vai putrapautraishcha heenaha ||
235 ||

Dvaipaayana and Keshava cursed the son of Drona with terrible curses. Today, having
regained my intellect, I know that due to my lack of intelligence, I am devoid of my
children and grandchildren.

शोच्या गान्धारी पुत्रपौत्रैर्विहीना तथा वध्वा पितृभिर्भ्रातृभिश्च ।
कृतं कार्यं दुष्करं पाण्डवेयैः प्राप्तं राज्यमसपत्नं पुनस्तैः ॥ २३६ ॥

shochyaa gaandhaaree putrapautrairviheenaa tathaa vadhvaa pitrbhirbhraatrbhishcha |
krtam kaaryam dushkaram paandaveyaih' praaptam raajyamasapatnam punastaih' || 236
||

The unfortunate Gaandhaari is also devoid of her children, grandchildren, parents and brothers. The kingdom has been acquired once again, without any more enemies, by the Paandavas.

कष्टं युद्धे दश शेषाः श्रुता मे त्रयोऽस्माकं पाण्डवानां च सप्त ।
द्व्यूना विंशतिराहताऽक्षौहिणीनां तस्मिन्सङ्ग्रामे भैरवे क्षत्रियाणाम् ॥ २३७ ॥

kashtam yuddhe dasha sheshaah' shrutaa me trayo'smaakam paandavaanaam cha sapta
|
dvyoonaa vimshatiraahataa'kshauhineenaam tasminsangraame bhairave kshatriyaanaam
|| 237 ||

In that tedious war, only ten survivors are remaining, with three of our members and seven among the Paandavas. About twenty akshauhinis of Kshatriyas from both sides have been slain.

तमस्त्वतीव विस्तीर्णं मोह आविशतीव माम्
|
संज्ञां नोपलभे सूत मनो विह्वलतीव मे ॥ २३८ ॥
||

tamastvateeva visteernam moha
aavishateeva maam |
samjnaam nopalabhe soota mano
vihvalateeva me || 238 ||

I am surrounded only by darkness and delusion. I do not feel like staying conscious, O Soota, with my mind being distracted.

सौतिरुवाच
इत्युक्त्वा धृतराष्ट्रोऽथ विलप्य बहु दुःखितः ।
मूर्च्छितः पुनराश्वस्तः सञ्जयं वाक्यमब्रवीत् ॥
२३९ ॥

sautiruvaacha
ityuktvaa dhrtaraashtro'tha vilapya bahu
duh'khitaha |
moorchchhitaha punaraashvastaha
sanjayam vaakyamabraveet || 239 ||

Sauti said: Saying so, Dhrtaraashtra was then very sorrowful, lamenting over his fate, and swooned. When he came to, he spoke a few statements to Sanjaya.

धृतराष्ट्र उवाच
सञ्जयैवं गते प्राणांस्त्यक्तुमिच्छामि मा चिरम्
|
स्तोकं ह्यपि न पश्यामि फलं जीवितधारणे ॥
२४० ॥

dhrtaraashtra uvaacha
sanjayaivam gate
praanaamstyaktumichchhaami maa
chiram |
stokam hyapi na pashyaami phalam
jeevitadhaarane || 240 ||

Dhrtaraashtra said: Sanjaya, in this manner, I would like to abandon my life itself, without delay. I see no benefit in keeping myself alive.

सौतिरुवाच

तं तथा वादिनं दीनं विलपन्तं महीपतिम् ।
निःश्वसन्तं यथा नागं मुह्यमानं पुनः पुनः ॥
२४१ ॥

sautiruvaacha

tam tathaa vaadinam deenam
vilapantam maheepatim |
nih'shvasantam yathaa naagam
muhyamaanam punaha punaha || 241 ||

Sauti said: He saw the king lamenting, in a pitiful state, and breathing heavily like snake hissing, again and again.

Explanation: From these statements of Dhrtaraashtra, one can observe how he finally realized all his mistakes, after the war at Kurukshetra. For a long time, due to the influence of Duryodhana, who was Kali Purusha himself, Dhrtaraashtra had developed the aavesha of Kali and was under the extreme influence of adharma, forgetting dharma and entangled in blind love for his son. He never condemned the grave misdeeds committed by Duryodhana and his friends and siblings, but finally realized why they met the fate they deserved. Similar to Arjuna's condition before the war, Dhrtaraashtra laments and is mentally overwhelmed with grief, anxiety and other emotions. Sanjaya then guides him appropriately, as seen in the rest of the shlokas.

गावलाणिरिदं धीमान्महार्थं वाक्यमब्रवीत् ।
सञ्जय उवाच
श्रुतवानसि वै राजन्महोत्साहान्महाबलान् ॥
२४२ ॥

gaavalganiridam dheemaanmahaartham
vaakyamabraveet |
sanjaya uvaacha
shrutavaanasi vai
raajanmahotsaahaanmahaabalaan || 242
||

Gaavalgani (Sanjaya) then spoke the following statement. Sanjaya said: O king, you have already heard of the great and powerful people.

द्वैपायनस्य वदतो नारदस्य च धीमतः ।
महत्सु राजवंशेषु गुणैः समुदितेषु च ॥ २४३
॥

dvaipaayanasya vadato naaradasya cha
dheemataha |
mahatsu raajavamsheshu gunaih'
samuditeshu cha || 243 ||

They have been spoken of by Dvaipaayana and Naarada Maharshi, as people from great royal families with excellent qualities.

जातान्दिव्यास्त्रविदुषः शक्रप्रतिमतेजसः ।
धर्मेण पृथिवीं जित्वा यज्ञैरिष्ट्वाप्तदक्षिणैः ॥
२४४ ॥

jaataandivyaastravidushaha
shakrapratimatejasaha |
dharmena prthiveem jitvaa
yajnairishtvaaptadakshinaih' || 244 ||

They have been experts in divine astras and like emblems with the glory of Shakra. Through dharma, they conquered the Earth and performed Yajnas, providing proper donations.

अस्मिँल्लोके यशः प्राप्य ततः कालवशं गतान्
।
शैब्यं महारथं वीरं सृञ्जयं जयतां वरम् ॥
२४५ ॥

asmimlloke yashaha praapya tataha
kaalavasham gataan |
shaibyam mahaaratham veeram
srnjayam jayataam varam || 245 ||

Having achieved glory in this world, they then left it due to the ravages of time, such as Shaibya, the brave Mahaaratha, and Srnjaya, the great conqueror.

सुहोत्रं रन्तिदेवं च काक्षीवन्तमतौशिजम् ।
बाह्लीकं दमनं चैद्यं शर्यातिमजितं नलम् ॥
२४६ ॥

suhotram rantidevam cha
kaaksheevantamataushijam |
baahleekam damanam chaidyam
sharyaatimajitam nalam || 246 ||

Suhotra, Rantideva and Kaaksheevanta were greatly glorious, and so were Baahlika, Damana, Chaidya, Sharyaati, Ajita and Nala.

विश्वामित्रममित्रघ्नमम्बरीषं महाबलम् ।
मरुत्तं मनुमिक्ष्वाकुं गयं भरतमेव च ॥ २४७
॥

vishvaamitramamitraghnamambareesha
m mahaabalam |
maruttam manumikshvaakum gayam
bharatameva cha || 247 ||

Even Vishvaamitra, the slayer of enemies, the powerful Ambareesha, Marutta, Manu, Ikshvaaku, Gaya and Bharata were certainly great kings.

रामं दाशरथिं चैव शशबिन्दुं भगीरथम् ।
कृतवीर्यं महाभागं तथैव जनमेजयम् ॥ २४८
॥

raamam daasharathim chaiva
shashabindum bhageeratham |
krtaveeryam mahaabhaagam tathaiva
janamejayam || 248 ||

Raama, the son of Dasharatha, Shashabindu, Bhageeratha, the great and pure Krtaveerya, and so, even Janamejaya, were such kings.

ययातिं शुभकर्माणं देवैर्यो याजितः स्वयम् ।
चैत्ययूपाङ्किता भूमिर्यस्येयं सवनाकरा ॥
२४९ ॥

yayaatim shubhakarmaanam devairyo
yaajitah' svayam |
chaityayooapaankitaa bhoomiryasyeyam
savanaakaraa || 249 ||

Yayaati was a performer of auspicious deeds, invoked and worshiped even by the Devas themselves, whose altars of Yajnas have made an impression on the Earth itself.

इति राज्ञां चतुर्विंशन्नारदेन सुरर्षिणा ।
पुत्रशोकाभितप्ताय पुरा श्वैत्याय कीर्तितम् ॥
२५० ॥

iti raajnaam chaturvimshannaaradena
surarshinaa |
putrashokaabhitaptaaya puraa
shvaityaaya keertitam || 250 ||

Thus, these twenty-four kings were formerly mentioned by Surarshi Naarada to Shvaitya, who was grieving due to the loss of his children.

तेभ्यश्चान्ये गताः पूर्वं राजानो बलवत्तराः ।
महारथा महात्मानः सर्वैः समुदिता गुणैः ॥
२५१ ॥

tebhyashchaanye gataaha poorvam
raajaano balavattaraaha |
mahaarathaa mahaatmaanaha sarvaih'
samudita gunaih' || 251 ||

Other than them too, multiple other mighty kings, who were Mahaarathas and Mahaatmas with great qualities, have come and gone previously.

पूरुः कुरुर्यदुः शूरो विष्वगश्वो महाद्युतिः ।
अणुहो युवनाश्वश्च ककुत्स्थो विक्रमी रघुः ॥
२५२ ॥

pooruhu kururyaduhu shooro
vishvagashvo mahaadyutihi |
anuhu yuvanaashvashcha kakutstho
vikramee raghuhu || 252 ||

They were Pooru, Kuru, Yadu, Shooro, Vishvagashva, Mahaadyuti, Anuha, Yuvanaashva, Kukutstha, Vikrami and Raghu.

विजयो वीतिहोत्रोऽङ्गो भवः श्वेतो बृहद्गुरुः ।
उशीनरः शतरथः कङ्को दुलिदुहो द्रुमः ॥
२५३ ॥

vijayo veetihotro'ngo bhavaha shveto
brhadguruhu |
usheenaraha shatarathaha kanko
duliduhu drumaha || 253 ||

Even Vijaya Veetihotra, Anga, Bhava, Shveta, Brhadguru, Usheenara, Shataratha Kanka, Duliduha and Druma were such kings.

दम्भोद्भवः परो वेनः सगरः सङ्कृतिर्निमिः ।
अजेयः परशुः पुण्ड्रः शंभुर्देवावृधोऽनघः ॥
२५४ ॥

dambhodbhavaha paro venaha sagaraha
sankrtirnimih |
ajeyaha parashuhu pundraha
shambhurdevaavrdho'naghaha || 254 ||

Dambhodbhava, Para, Vena, Sagara, Samkrti, Nimi, Ajeya, Parashu, Pundra, Shambhu and Devaavrdha, the faultless one, were also such kings.

देवाहुयः सुप्रतिमः सुप्रतीको बृहद्रथः ।
महोत्साहो विनीतात्मा सुक्रतुर्नैषधो नलः ॥
२५५ ॥

devaahuyaha supratimaha suprateeko
brhadrathaha |
mahotsaaho vineetaatmaa
sukraturnaishadho nalaha || 255 ||

They also included Devaahuya, Suprateeka, Brhadratha, Mahotsaaha, Vineetaatma, Sukratu and the Nishadha, Nala.

सत्यव्रतः शान्तभयः सुमित्रः सुबलः प्रभुः ।
जानुजङ्घोऽनरण्योऽर्कः प्रियभृत्यः शुचिव्रतः
॥ २५६ ॥

satyavrataha shaantabhayaha sumitraha
subalaha prabhuhu |
jaanujangho'naranyo'rkaha
priyabhrtiyaha shuchivrataha || 256 ||

Satyavrata, Shaantabhaya, Sumitra, the master Subala, Jaanujangha, Anaranya, Arka, Priyabhrtiya and Shuchivrata were such kings.

बलबन्धुर्निरामर्दः केतुशृङ्गो बृहद्वलः ।
धृष्टकेतुर्बृहत्केतुर्दीप्तकेतुर्निरामयः ॥ २५७ ॥

balabandhurniraamardaha ketushrngo
brhadbalaha |
dhrshtaketurbrhatketurdeeptaketurniraa
mayaha || 257 ||

Balabandhu, Niraamarda, Ketushrngo, Brhadbala, Dhrshtaketu, Brhatketu, Deeptaketu and Niraamaya were such kings.

अविक्षिच्चपलो धूर्तः कृताबन्धुर्दृष्टेषुधिः ।
महापुराणसंभाव्यः प्रत्यङ्गः परहा श्रुतिः ॥
२५८ ॥

avikshichchapalo dhoortah'
krtabandhurdrdsheshudhihi |
mahaapuraanasambhaavyaha
pratyangaha parahaa shrutihi || 258 ||

They also included Avikshit, Chapala, Dhoorta, Krtabandhu, Drdsheshudhi, Mahaapuraana Sambhaavya, Pratyanga, Paraha and Shruti.

एते चान्ये च राजानः शतशोऽथ सहस्रशः ।
श्रूयन्ते शतशश्चान्ये सङ्ख्याताश्चैव पद्मशः ॥
२५९ ॥

ete chaanye cha raajaanaha shatasho'tha
sahasrashaha |
shrooyante shatashashchaanye
sankhyaataashchaiva padmashaha || 259
||

These and other kings, including hundreds and thousands of them, are heard to have been hundreds and hundreds in number, like the petals of lotuses.

हित्वा सुविपुलान्भोगान्बुद्धिमन्तो महाबलाः
।
राजानो निधनं प्राप्तास्तव पुत्रैर्महत्तरः ॥
२६० ॥

hitvaa suvipulaanbhogaanbuddhimanto
mahaabalaaha |
raajaano nidhanam praaptaastava
putrairmahattaraha || 260 ||

Leaving behind all their pleasures, these powerful and intelligent kings too faced death, just like your children.

येषां दिव्यानि कर्माणि विक्रमस्त्याग एव च ।
माहात्म्यमपि चास्तिक्यं सत्यं शौचं
दयाऽर्जवम् ॥ २६१ ॥

yeshaam divyaani karmaani
vikramastyaaga eva cha |
maahaatmyamapi chaastikyam satyam
shaucham dayaa'rjavam || 261 ||

Their divine actions included generosity, greatness, faithfulness in the Vedas, truthfulness, purity, compassion and straightforwardness.

विद्वद्भिः कथ्यते लोके पुराणैः कविसत्तमैः ।
सर्वद्विगुणसंपन्नास्ते चापि निधनं गताः ॥
२६२ ॥

vidvadbhihi kathyate loke puraanaih'
kavisattamaih' |
sarvarddhigunasampannaaste chaapi
nidhanam gataaha || 262 ||

Their glories are now sung by Vidvaans and the Puraanas, by the best of the scholars, though despite all their great qualities, they obtained death.

तव पुत्रा दुरात्मानः प्रतप्ताश्चैव मन्युना ।
लुब्धा दुर्वृत्तभूयिष्ठा न ताञ्छोचितुमर्हसि ॥
२६३ ॥

tava putraa duraatmaanaha
prataptaashchaiva manyunaa |
lubdhaa durvrttabhooyishthaa na
taanchhochitumarhasi || 263 ||

Your children were evil souls, burning with hatred, greedy and of bad conduct. You are not suitable to lament for them.

श्रुतवानसि मेधावी बुद्धिमान्प्राज्ञसम्मतः ।
येषां शास्त्रानुगा बुद्धिर्न ते मुह्यन्ति भारत ॥
२६४ ॥

shrutavaanasi medhaavee
buddhimaanpraajnasammataha |
yeshaam shaastraanugaa buddhirna te
muhyanti bhaarata || 264 ||

You have heard the Shaastras and yourself are intelligent and possess wisdom. Those whose intellect is guided by the Shaastras are not misled, O Bhaarata.

निग्रहानुग्रहौ चापि विदितौ ते नराधिप ।
नात्यन्तमेवानुवृत्तिः कार्या ते पुत्ररक्षणे ॥
२६५ ॥

nigrahaanugrahau chaapi viditau te
naraadhipa |
naatyantamevaanuvrttihi kaaryaa te
putrarakshane || 265 ||

Both lenience and fierceness are known to you, O king. Your worry over the protection of your children is not justified.

भवितव्यं तथा तच्च नानुशोचितुमर्हसि ।
दैवं पुरुषकारेण को निवर्तितुमर्हति ॥ २६६
॥

bhavitavyam tathaa tachcha
naanushochitumarhasi |
daivam purushakaarena ko
nivartitumarhati || 266 ||

So, you should not grieve over that which has to happen. Who can possibly avert something which is destined by the Divine, simply by human effort?

Explanation: While this shloka may apparently seem to imply that Daiva or divine will is the ultimate factor to decide the fate of something, one must remember that it does not merely work without one's own effort. In the Vaalmiki Raamaayana, Lakshmana himself criticizes such a belief:

विक्लबो वीर्यहीनो यस्स दैवमनुवर्तते ।
वीरास्सम्भावितात्मानो न दैवं पर्युपासते ॥

"Only one who is powerless and devoid of courage depends on luck. The valiant ones with self-respect do not depend on it."

—Vaalmiki Raamaayana, Ayodhya Kaanda, Sarga 23, Shloka 16

In the beginning of Sabha Parva, Bheema too highlights the mutual importance of three factors for achieving something – yogyata (qualification or eligibility), purushakaara (human effort) and daivabala (luck or divine grace). The first two are under human control and if they are utilised to the best of one's ability, one can actually please Bhagavaan Vishnu, who can control Daivabala.

विधातृविहितं मार्गं न कश्चिदतिवर्तते ।
कालमूलमिदं सर्वं भावाभावौ सुखासुखे ॥
२६७ ॥

vidhaatrvihitam maargam na
kashchidativartate |
kaalamoolamidam sarvam
bhaavaabhaavau sukhaasukhe || 267 ||

No one can escape the path destined for oneself. Time is the root of everything, including the existent, non-existent, pleasure and sorrow.

कालः सृजति भूतानि कालः संहरते प्रजाः ।
संहरन्तं प्रजाः कालं कालः शमयते पुनः ॥
२६८ ॥

kaalaha srjati bhootaani kaalaha
samharate prajaaha |
samharantam prajaaha kaalam kaalaha
shamayate punaha || 268 ||

Time creates all entities and time destroys all beings. All beings are burnt by time and the flames of destruction are extinguished by time itself.

कालो विकुरुते भावान्सर्वाल्लोके
शुभाशुभान् ।
कालः सङ्क्षिपते सर्वाः प्रजा विसृजते पुनः ॥
२६९ ॥

kaalo vikurute bhaavaansarvaamlloke
shubhaashubhaan |
kaalaha sankshipate sarvaaha prajaa
visrjate punaha || 269 ||

Time creates all events, auspicious and inauspicious, in all the lokas. Time annihilates all beings and creates them again.

कालः सुप्तेषु जागर्ति कालो हि दुरतिक्रमः ।
कालः सर्वेषु भूतेषु चरत्यविधतः समः ॥ २७०
॥

kaalaha supteshu jaagarti kaalo hi
duratikramaha |
kaalaha sarveshu bhooteshu
charatyavidhataha samaha || 270 ||

During the sleep of all, time stays awake and certainly cannot be overcome. Time flows through all entities equally, without any obstruction.

अतीतानागता भावा ये च वर्तन्ति सांप्रतम् ।
तान्कालनिर्मितान्बुद्ध्वा न संज्ञां हातुमर्हसि
॥ २७१ ॥

ateetaanaagataa bhaavaa ye cha vartanti
saampratam |
taankaalanirmitaanbuddhvaa na
samjnaam haatumarhasi || 271 ||

Knowing that everything which existed, will exist and are existing are all caused by time, it is not suitable for you to lose your sanity.

सौतिरुवाच
इत्येवं पुत्रशोकार्तं धृतराष्ट्रं जनेश्वरम् ।
आश्वास्य स्वस्थमकरोत्सूतो गावल्गणिस्तदा
॥ २७२ ॥

sautiruvaacha
ityevam putrashokaartam
dhrtaraashtram janeshvaram |
aashvaasya svasthamakarotsoto
gaavalganistadaa || 272 ||

Sauti said: Thus, in this manner, the Soota, Gaavalgani (Sanjaya), comforted Dhrtaraashtra, the master of the people, over the grief due to his children's deaths.

धृतराष्ट्रोऽपि तच्छ्रुत्वा धृतिमेव समाश्रयत् ।
दिष्ट्येदमागतमिति मत्त्वा स प्राज्ञसत्तमः ॥
२७३ ॥

dhrtaraashtro'pi tachchhrutvaa
dhrtimeva samaashrayat |
dishtyedamaagatamiti mattvaa sa
praaajnasattamaha || 273 ||

Dhrtaraashtra too, having heard these instructions, regained his mental stability. Understanding that everything was justified, he regained his intellect.

लोकानां च हितार्थाय कारुण्यान्मुनिसत्तमः ।
अत्रोपनिषदं पुण्यां कृष्णद्वैपायनोऽब्रवीत् ॥
२७४ ॥

lokaanaam cha hitaarthaya
kaarunyaanmunisattamaha |
atropanishadam punyaam
krshnadvaipaayano'braveet || 274 ||

For the benefit of the various lokas, the compassionate and excellent Muni, Krishna Dvaipaayana, spoke this pious Upanishad.

विद्वद्भिः कथ्यते लोके पुराणे कविसत्तमैः ।
भारताध्ययनं पुण्यमपि पादमधीयतः ।
श्रद्धधानस्य पूयन्ते सर्वपापान्यशेषतः ॥ २७५
॥

vidvadbhihi kathyate loke puraane
kavisattamaih' |
bhaarataadhyayanam punyamapi
paadamadheeyataha |

shraddadhaanasya pooyante
sarvapaapaanyasheshataha || 275 ||

It is preached by the Vidvaans in the world and also in the Puraanas, by the omniscient ones. The study of the Bhaarata, even a paada of it, done with faithfulness, is a pious deed which destroys all sins, without exception.

देवा देवर्षयो ह्यत्र तथा ब्रह्मर्षयोऽमलाः ।
कीर्त्यन्ते शुमकर्माणस्तथा यक्षा महोरगाः ॥
२७६ ॥

devaa devarshayo hyatra tathaa
brahmarshayo'malaaha |
keertyante shumakarmaanastathaa
yakshaa mahoragaaha || 276 ||

The activities of the Devas, Devarshis, the flawless Brahmarshis and even the Yakshas and Naagas, are indeed sung here.

भगवान्वासुदेवश्च कीर्त्यतेऽत्र सनातनः ।
स हि सत्यमृतं चैव पवित्रं पुण्यमेव च ॥ २७७
॥

bhagavaanvaasudevashcha keertyate'tra
sanaatanaha |
sa hi satyamrtam chaiva pavitram
punyameva cha || 277 ||

And even the eternal One, Bhagavaan Vaasudeva, has been sung here. He alone is indeed Satya, Rta, pure and pious.

शाश्वतं ब्रह्म परमं ध्रुवं ज्योतिः सनातनम् ।
यस्य दिव्यानि कर्माणि कथन्ति मनीषिणः ॥
२७८ ॥

shaashvatam brahma paramam dhruvam
jyotihi sanaatanam |
yasya divyaani karmaani kathanti
maneeshinaha || 278 ||

He is the eternal Brahman, the Highest One, the firm One and the eternal effulgence, whose divine actions have been described by learned scholars.

असत्सत्सदसच्चैव यस्माद्विश्वं प्रवर्तते ।
सन्ततिश्च प्रवृत्तिश्च जन्ममृत्युपुनर्भवाः ॥ २७९
॥

asatsatsadasachchaiva yasmaadvishvam
pravartate |
santatishcha pravrttishcha
janmamrtyupunarbhavaaha || 279 ||

He is the One due to whom the universe, including its components of Asat, Sat, generation, progression, birth, death and re-creation, are functional.

अध्यात्मं श्रूयते यत्र पञ्चभूतगुणात्मकम् ।
अव्यक्तादि परं यच्च स एव परिगीयते ॥
२८० ॥

adhyaatmam shrooyate yatra
panchabhootagunaatmakam |
avyaktaadi param yachcha sa eva
parigeeyate || 280 ||

What is heard of as 'Adhyaatma', with regard to the qualities of the Panchabhutas, and the One Higher than Avyakta and the others, is indeed explained here.

यं ध्यायन्ति सदा मुक्ता ध्यानयोगबलान्विताः
।
प्रतिबिम्बमिवादर्शे पश्यन्त्यात्मन्यवस्थितम्
॥ २८१ ॥

yam dhyayanti sadaa muktaa
dhyaanayogabalaanvitaaha |
pratibimbamivaadarshe
pashyantyaatmanyavasthitam || 281 ||

The One who is always contemplated upon by the liberated beings, through their power of dhyana-yoga, is meditated upon by them through considering the self to be a reflection.

Explanation: Here is an explicit pramaana directly in favour of Tattvavaada. The jeevas are said to be 'pratibimbas' or reflections of Paramaatma. Just as an image in a mirror is seldom comparable to the actual reflected object (bimba), since it is only an image and exists due to the bimba, the jeevas are the pratibimbas of Paramaatma, who depend on Him for their existence and deriving all their characteristics from Him.

यथा पुरुष आत्मानमेकमादर्शचक्षुषोः ।
द्विधाभूतमिवेक्षेत तथैवान्तरमावयोः ॥ ६३ ॥

"Just as a man sees himself in a mirror, with his own eyes, but also sees two entities, so is the distinction between us."

—Bhaagavata Puraana, Skandha 4, Adhyaaya 28, Shloka 63

One's highest goal should be bhakti and contemplating upon Him through all actions. This continues even after mukti, as hinted in the second shloka of this Adhyaaya and explicitly stated here.

श्रद्धधानः सदा युक्तः सदा धर्मपरायणः ।
आसेवन्निममध्यायं नरः पापात्प्रमुच्यते ॥
२८२ ॥

shraddadhaanaha sadaa yuktaha sadaa
dharmaparaayanaha |
aasevannimamadhyaayam naraha
paapatpramuchyate || 282 ||

A human being who is always united with faithfulness and with dharma as one's goal, is freed from sins by studying this Adhyaaya.

अनुक्रमणिकाध्यायं भारतस्येममादितः ।
आस्तिकः सततं शृण्वन्न कृच्छ्रेष्ववसीदति ॥
२८३ ॥

anukramanikaadhyaayam
bhaaratasyemamaaditaha |
aastikaha satatam shrnvanna
krchhreshvavaseedati || 283 ||

This is the 'Anukramanika Adhyaaya' of the Bhaarata. An Aastika who listens to it from the beginning, obtains no difficulties.

उभे सन्ध्ये जपन्किञ्चित्सद्यो मुच्येत
किल्बिषात् ।
अनुक्रमण्या यावत्स्यादहारात्र्या च सञ्चितम्
॥ २८४ ॥

ubhe sandhye japankinchitsadyo
muchyeta kilbishaat |
anukramanyaa
yaavatsyaadahnaaraatryaa cha
sanchitam || 284 ||

By chanting this Anukramani during the two sandhyas, one is freed from the sins committed during the day and night.

भारतस्य वपुर्ह्येतत्सत्यं चामृतमेव च ।
नवनीतं यथा दध्नो द्विपदां ब्राह्मणो यथा ॥
२८५ ॥

bhaaratasya vapurhyetatsatyam
chaamrtameva cha |
navaneetam yathaa dadhno dvipadaam
braahmano yathaa || 285 ||

This Adhyaaya is the body of the Bhaarata and is the imperishable truth, just like butter and curd, or a Braahmana among biped creatures.

आरण्यकं च वेदेभ्य ओषधिभ्योऽमृतं यथा ।
हृदानामुदधिः श्रेष्ठो गौर्वरिष्ठा चतुष्पदाम् ।
यथैतानीतिहासानां तथा भारतमुच्यते ॥
२८६ ॥

aaranyakam cha vedebhya
oshadhibhyo'mrtam yathaa |
hradaanaamudadhihi shreshtho
gaurvarishthaa chatushpadaam |
yathaitaaneetihaasaanaam tathaa
bhaaratamuchyate || 286 ||

Just as an Aaranyaka for the Vedas, amrta among medicines, the sea among water bodies and cattle among four-legged creatures are excellent, so is the Bhaarata among the Itihaasas.

यश्चैनं श्रावयेच्छ्राद्धे ब्राह्मणान्पादमन्ततः ।
अक्षय्यमन्नपानं वै पितृस्तस्योपतिष्ठते ॥ २८७
॥

yashchainam shraavayechchhraaddhe
braahmaanapaadamantataha |
akshayyamannapaanam vai
pitrmstasyopatishthate || 287 ||

Should one have Braahmanas listen to even a paada of it, during a shraaddha, their offerings of food and beverages to their ancestors become imperishable.

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद्वेदो मामयं प्रतरिष्यति ॥ २८८
॥

itihaasapuraanaabhyaam vedam
samupabrmhayet |
bibhetyalpashrutaadvedo maamayam
pratarishyati || 288 ||

The Veda is to be supplemented by both the Itihaasas and Puraanas. The Veda is afraid of one who has less knowledge and learns it.

Explanation: This shloka has been quoted by Shri Madhvacharya, in the introduction of his Bhagavat Geeta bhaashya.

Add to explanation: This shloka specifies the importance of the Itihaasas and Puraanas. The second Adhyaaya also says:

यदि विद्याच्चतुर्वेदान् साङ्गोपनिषदान् द्विजः ।
न चेत् पुराणं संविद्यान्नैव स स्याद् विचक्षणः ॥

"Even if a Dvija is well versed in the knowledge of the four Vedas, their Angas and the Upanishads, but not in the Puraanas, he is definitely not considered a profound Vidvaan."
—Mahaabhaarata, Aadi Parva, Adhyaaya 2, Shloka 268 (Quoted by Shri Madhvacharya, in the introduction of his Bhagavat-Geeta bhaashya)

In the Chhaanodgya Upanishad (Prapaathaka 7, Khanda 1, Mantra 2), the Itihaasas and Puraanas are said to be the fifth Veda for this reason and they are specifically intended to be Upabrmhanas, or supplementary resources, for the Vedas. Their prime objective is also to ensure that non-Dvijas who cannot learn the Vedas, obtain the same knowledge from the Smrtis.

स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा ।
कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ।
इति भारतमाख्यानं कृपया मुनिना कृतम् ॥ २५ ॥

"May the three categories of people who are ineligible to learn the Shruti, namely the common women, Shudras and Dvija-bandhus, as well as the foolish who have fully taken the refuge of only their karmas, obtain the best resort – thinking so, the Bhaarata was composed by the compassionate Muni."
—Bhaagavata Puraana, Skandha 1, Adhyaaya 4, Shloka 25

It is also important to note that even a Dvija or a Braahmana is not suitable to be a Vidvaan, if one lacks knowledge of vital Shaastras like the Itihaasas and Puraanas, as said in these pramaanas.

कार्ष्णं वेदमिमं विद्वाञ्श्रावयित्वाथमश्रुते ।
भ्रूणहत्यादिकं चापि पापं जह्यादसंशयम् ॥
२८९ ॥

kaarshnam vedamimam
vidvaanshraavayitvaarthamashnute |
bhroonahatyaadikam chaapi paapam
jahyaadasamshayam || 289 ||

A Vidvaan who has others listen to this Veda of Krshna, achieves the proper achievements. It even annihilates sins like killing a foetus, without a doubt.

य इमं शुचिरध्यायं पठेत्पर्वणि पर्वणि ।
अधीतं भारतं तेन कृत्स्नं स्यादिति मे मतिः ॥
२९० ॥

ya imam shuchiradhyaayam
pathetparvani parvani |

adheetam bhaaratam tena krtsnam
syaaditi me matihi || 290 ||

Should one read this pure Adhyaaya and the Bhaarata, it is equivalent to reading the Bhaarata in its entirety, Parva after Parva. Thus, is my opinion.

Explanation: This shloka is also an arthavaada, which highlights the fact that this Adhyaaya is of vital importance and summarizes the contents of the Mahaabhaarata.

यश्चैनं शृणुयान्नित्यमार्षं श्रद्धासमन्वितः ।
स दीर्घमायुः कीर्तिं च स्वर्गतिं चाप्नुयान्नरः ॥
२९१ ॥

yashchainam shrnuyaannityamaarsham
shraddhaasamanvitaha |
sa deerghamaayuhu keertim cha
svargatim chaapnuyaannaraha || 291 ||

A human being who regularly listens to this Adhyaaya with firm dedication, obtains a long lifespan, glory and svarga loka.

एकतश्चतुरो वेदा भारतं चैतदेकतः ।
पुरा किल सुरैः सर्वैः समेत्य तुलया धृतम् ॥
२९२ ॥

ekatashchaturu vedaa bhaaratam
chaitadekataha |
puraa kila suraih' sarvaih' sametya
tulayaa dhrtam || 292 ||

Once upon a time, all the assembled Suras observed the Bhaarata being weighed on one side, with the Vedas on the other.

Explanation: It must be known that while there is no hierarchy among the Sat-Agamas themselves, the Mahaabhaarata is said to be superior to even the Vedas, due to its knowledge and the manner in which it explains the same to even non-Dvijas. As a result, those who cannot learn the Vedas, can still achieve aparoksha-jnaana from learning the other Shaastras, such as the Mahaabhaarata and the Vaishnava Puraanas. The same incident is mentioned even in the Svargaarohana Parva.

अष्टादशपुराणानि धर्मशास्त्राणि सर्वशः ।
वेदाः साङ्गास्तथैकत्र भारतं चैकतः स्थितम् ॥ ४६ ॥

श्रूयतां सिंहनादोऽयमृषेस्तस्य महात्मनः ।
अष्टादशपुराणानां कर्तुर्वेदमहोदधेः ॥ ४७ ॥

"Weighing the eighteen Puraanas, Dharma Shaastras and the Vedas, with all their Angas, and the Bhaarata on another side, this itself (the Mahaabhaarata) was equal to them – this is the lion-like declaration of the compiler of the 18 Puraanas, the Mahaatma (Vyaasa Deva)."

—Mahaabhaarata, Svargaarohana Parva, Adhyaaya 5, Shlokas 46-47

The same has been mentioned by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shlokas 9-10.

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चतुर्भ्यः सरहस्येभ्यो वेदेभ्यो ह्यधिकं यदा ।
तदाप्रभृति लोकेऽस्मिन्महाभारतमुच्यते ॥
२९३ ॥

chaturbhyaha sarahasyebhyo vedebhyo
hyadhikam yadaa |
tadaaprabhrti
loke'sminmahaabhaaratamuchyate ||
293 ||

The Bhaarata was heavier than the four Vedas, including their secrets. Therefore, from then on, in the world, this is known as the 'Mahaabhaarata'.

महत्त्वे च गुरुत्वे च ध्रियमाणं यतोऽधिकम् ।
महत्त्वाद्भारवत्त्वाच्च महाभारतमुच्यते ।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥
२९४ ॥

mahattve cha gurutve cha dhriyamaanam
yato'dhikam |
mahattvaadbhaaravattvaachcha
mahaabhaaratamuchyate |
niruktamasya yo veda sarvapaapaih'
pramuchyate || 294 ||

Due to its greatness and superiority surviving in excess and due to its greatness and the weight of its knowledge, it is known as the 'Mahaabhaarata'. By knowing its meanings, one is freed from all paapas.

Explanation: This shloka has been quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 11. This explains the etymology of the term 'Mahaabhaarata'.

तपो नकल्कोऽध्ययनं नकल्कः स्वाभाविको वेदविधिर्नकल्कः ।
प्रसह्य वित्ताहरणं नकल्कस्तान्येव भावोपहतानि कल्कः ॥ २९५ ॥

tapo nakalko'dhyayanam nakalkaha svaabhaaviko vedavidhirnakalkaha |
prasahya vittaaharanam nakalkastanyeva bhaavopahataani kalkaha || 295 ||

Tapas is harmless. Learning knowledge is harmless. The instructions of the Vedas, by their nature, are harmless. The proper attainment of wealth is harmless. But when motivated by certain intentions, it becomes harmful.

Explanation: Here is a vital shloka explaining a basic fact which is often overlooked. None of the achetana tattvas, or the non-living entities, have any specific characteristics, such as being useful or harmful. It depends on the svabhaava of the learner and how he/she uses them. This is exactly the case with one's svaabhaavika gunas. A person with Raajasika or Taamasika svabhaava will usually use almost anything, including tapas or the Vedas, respectively for their own selfish benefits and to cause harm and destruction to others. Regardless of their race, nationality, religion etc., they will ultimately find satisfaction in either harming others or selfishly enjoying material life using them. They do not bother to understand their own true value and the importance of practising dharma. A Saattvika, however, will even use a Taamasika entity or method to benefit themselves and others, for

the greater good of society and practising bhakti. They naturally find satisfaction in the practise of dharma and bhakti. No Shaastra or type of knowledge is harmful by itself, but they are used positively or negatively depending upon the intentions of the user who uses them. For this reason, the word 'karma' is derived from the words 'kara' (doing) and 'ma' (knowledge). Karmas provide results depending on how they were performed and the intention of performing them.

॥ इति श्रीमन्महाभारते आदिपर्वणि अनुक्रमणिकापर्वणि प्रथमोऽध्यायः ॥

|| iti shreemanmahaabhaarate aadiparvani anukramanikaaparvani prathamodhyaayaha
||

Thus is the first Adhyaaya of the Anukramanika Parva of the Shri Mahaabhaarata.



Aranya Parva



Adhyaaya 192

This Adhyaaya is a from the Vana Parva. It is a brief conversation between Maarkandeya Rshi and the Paandavas, during their stay at the forest. In the previous Adhyaaya, Maarkandeya Rshi had started narrating the description of Shri Vishnu, given by the Latter Himself. This Adhyaaya begins with its continuation.

देव उवाच

कामं देवाऽपि मां विप्र न हि जानन्ति तत्त्वतः

|

त्वत्प्रीत्या तु प्रवक्ष्यामि यथेदं विसृजाम्यहम् ॥ १ ॥

१ ॥

deva uvaacha

kaamam devaa'pi maam vipra na hi

jaananti tattvatataha |

tvatpreetyaa tu pravakshyaami

yathedam visrjaamyaham || 1 ||

The Deva said: Even the Devas desire to, but do not truly know Me, O Vipra. However, due to being pleased with you, I shall explain how I create all these entities.

पितृभक्तोऽसि विप्रर्षे मां चैव शरणं गतः ।

ततो दृष्टोस्मि ते साक्षाद्ब्रह्मचर्यं च ते महत् ॥ २ ॥

॥

pitrbhakto'si viprarshe maam chaiva

sharanam gataha |

tato dri'sht'osmi te

saakshaadbhahyacharyam cha te mahat

|| 2 ||

Viparshi, devoted to your ancestors, you have also sought My protection. You have also directly seen Me and the merit of your Brahmacharya is also great.

आपो नारा इति प्रोक्तास्तासां नाम कृतं मया

|

तेन नारायणप्युक्तो मम तत्त्वयनं सदा ॥ ३ ॥

॥

aapo naaraa iti proktaastaasaam naama

krtam mayaa |

tena naaraayanapyukto mama

tattvayanam sadaa || 3 ||

In ancient times, the waters were named 'Naaraa' by Me and because the waters are always My abode, I am known as 'Naaraayana'.

Explanation: These shlokas explain the etymology of the name 'Naaraayana'. During the beginning of creation and after Mahapralaya, the universe is surrounded by water and Shri Vishnu and Lakshmi Devi are the only beings who are awake at that time. Since the water is His abode, Vishnu is known by the name 'Naaraayana'. The same is repeated in the Vana Parva and other Shaastras.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।

अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः ॥

"Water is called Naaraa, as they are the offspring of Naaraa, and earlier, they were His first ayana (abode). Thus, He is known as Naaraayana."

—Vishnu Puraana, Amsha 1, Adhyaaya 4, Shloka 6

Another meaning can be found in the Anushaasana Parva, Adhyaaya 186, as quoted by Shri Vedaanta Deshika:

नराज्जातानि तत्वानि नाराणीति ततो विदुः ।
तान्येव चायनं तस्य तेन नारायणस्मृतः ॥

"The Tattvas originated from Nara and thus, they are known as 'Naaras'. Indeed, they are His abode and due to that, He is known as 'Naaraayana'."

—Mahaabhaarata, Anushaasana Parva, Adhyaaya 186, Shloka 6

One must remember that the name 'Naaraayana' is one of the most unique names of Shri Vishnu. It is also specific to Vishnu, as said in the following pramaanas, which have been quoted by Shri Madhvacharya, in his Brahma Sutra Bhaashya, Adhyaaya 1, Paada 3, Sutra 3. They have been quoted by Shri Krshna Brahma Tantra Parakaala, in Ratnaprakaashika, and by Shri Bhattoji Deekshita, in Tattvakaustubha, Adhyaaya 1, Paada 3, Sutra 3.

न तु नारायणादीनां नाम्नान्यत्र सम्भवः ।
अन्यनाम्नां गतिर्विष्णुरेक प्रकीर्तितः ॥

"But the names, (such as) Naaraayana, cannot denote anyone other than Vishnu, while Vishnu is that single one, whom the names of all others primarily denote."

—Vaamana Puraana

ऋतो नारायणादीनि नामानि नामानि पुरुषोत्तमः ।
प्रादादन्यत्र भगवान् राजोवर्तो स्वकं पुरम् ॥

"Purushottama has given other individuals his own names, except 'Naaraayana', just as a king confers various parts of his kingdom on other people, except his own city."

—Skanda Puraana

A similar shloka occurs in the Haarita Smrti:

व्यवहियन्ते सततं लोकवेदानुसारतः ।
न तु नारायणादीनि नामान्यन्यस्य कर्हिचित् ॥

"The names such as 'Naaraayana' are never someone else's."

—Haarita Smrti, Adhyaaya 7, Shloka 57

Shri Vijayeendra Teertha has written a work known as 'Naaraayana-Shabdartha Nirvachana', where he has explained over a hundred meanings for the name Naaraayana!

अहं नारायणो नाम प्रभवः शाश्वतोऽव्ययः ।
विधाता सर्वभूतानां संहर्ता च द्विजोत्तम ॥ ४
॥

aham naaraayano naama prabhavaha
shaashvato'vyayaha |
vidhaataa sarvabhootaanaam samhartaa
cha dvijottam || 4 ||

I am Naaraayana, the source of everything, the eternal, the immutable. I am the creator of all entities and their destroyer, O Dvijottama.

अहं विष्णुरहं ब्रह्मा शक्रश्चाहं सुराधिपः ।
अहं वैश्रवणो राजा यमः प्रेताधिपस्तथा ॥ ५
॥

aham vishnuraham brahmaa
shakrashchaaham suraadhipaha |
aham vaishravano raajaa yamaha
pretaadhipastathaa || 5 ||

I am Vishnu. I am Brahmaa. I am Shakra, the king of the Suras. I am Vaishravana, the Raaja, Yama, the king of the pretas.

अहं शिवश्च सोमश्च कश्यपोऽथ प्रजापतिः ।
अहं धाता विधाता च यज्ञश्चाहं द्विजोत्तम ॥ ६
॥

aham shivashcha somashcha
kashyapo'tha prajaapatihi |
aham dhaataa vidhaataa cha
yajnyashchaaham dvijottama || 6 ||

I am Shiva, Soma and Kashyapa, the Prajaapati. I am the creator and sustainer. I am Yajna, O Dvijottama.

अग्निरास्यं क्षिति पादौ चन्द्रादित्यौ च लोचने ।
द्यौर्मूर्धा मे दिशः श्रोत्रे तथाऽऽपः स्वेदसंभवाः
।
सकलं च नभः कायो वायुर्मनसि मे स्थितः ॥
७ ॥

agniraasyam kshiti paadau
chandraadityau cha lochane |
dyaurmoordhaa me dishaha shrotre
tathaa'paha svedasambhavaaha |
sakalam cha nabhaha kaayo
vaayurmanasi me sthitaha || 7 ||

Agni is My mouth. The Earth is My feet. The moon and Sun are My eyes. Svarga is My head and the directions are My ears. Water has manifested from My perspiration. Ether is My body. Vaayu resides in My mind.

मया क्रतुशतैरिष्टं बहुभिस्त्वाप्तदक्षिणैः ।
यजन्ते वेदविदुषो मां देवयजने स्थितम् ॥ ८
॥

mayaa kratushatairishtam
bahubhistvaaptadakshinaih' |
yajante vedavidusho maam devayajane
sthitam || 8 ||

Hundreds of yajnas have been performed and donations provided, due to Me. Those who are learned in the Vedas worship Me, who is present in the yajnas of the Devas.

पृथिव्यां क्षत्रियेन्द्राश्च पार्थिवाः स्वर्गकाङ्क्षिणः
।
यजन्ते मां तथा वैश्याः स्वर्गलोकजिगीषया ॥
९ ॥

prthivyaam kshatriyendraashcha
paarthivaaha svargakaankshinaha |
yajante maam tathaa vaishyaaha
svargalokajigeeshayaa || 9 ||

The Kshatriya kings who are the rulers of the Earth and desire Svarga, worship Me through yajnas, and so do the Vaishyas who desire Svarga.

चतुःसमुद्रपर्यन्तां मेरुमन्दरभूषणाम् ।
शेषो भूत्वाऽहमेवैतां धारयामि वसुंधराम् ॥
१० ॥

chatuhusamudraparyantaam
merumandarabhooshanaam |
shesho bhootvaa'hamevaitaam
dhaarayaami vasundharaam || 10 ||

Taking the form of Shesha, I bear this Earth, which is decorated by the four oceans and the mountains Meru and Mandara.

वाराहं रूपमास्थाय मयेयं जगती पुरा ।
मज्जमाना जले विप्र वीर्येणासीत्समुद्धृता ॥
११ ॥

vaaraaham roopamaasthaaya mayeyam
jagatee puraa |
majjamaanaa jale vipra
veeryenaaseetsamuddhrtaa || 11 ||

Previously, the entire world was lifted by Me, in the form of Varaaha, through My strength, when it was sunken in water, O Vipra.

अग्निश्च वडवावक्रे भूत्वाऽहं द्विजसत्तम ।
पिबाम्यापः सदा विद्वंस्ताश्चैव विसृजाम्यहम्
॥ १२ ॥

agnishcha vadavaavakre bhootvaa'ham
dvijasattama |
pibaamyapah sadaa
vidvamstaashchaiva visrjaamyaham || 12 ||

It is always Me who takes the form of Agni and with My great mouth, O Dvijasattama, drinks up all the waters and produces them again, O Vidvaan.

ब्रह्म वक्रं भुजौ क्षत्रमूरु मे संस्थिता विशः ।
पादौ शूद्रा भवन्तीमे विक्रमेण क्रमेण च ॥
१३ ॥

brahma vakram bhujau kshatramooroo
me samsthitaa vishaha |
paadau shoodraa bhavanteeme
vikramena kramena cha || 13 ||

The Braahmanas reside in My mouth, the Kshatriyas in My arms, the Vaishyas in My thighs and the Shudras in both of My feet. They have manifested due to My power.

ऋग्वेदः सामवेदश्च यजुर्वेदोऽप्यथर्वणः ।
मत्तः प्रादुर्भवन्त्येते मामेव प्रविशन्ति च ॥ १४
॥

rgvedaha saamavedashcha
yajurvedo'pyatharvanaha |
mattaha praadurbhavantyyete maameva
pravishanti cha || 14 ||

The Rgveda, Saamaveda, Yajurveda and even the Atharvana Veda – all these have indeed manifested from Me and dissolve into Me.

यतयः शान्तिपरमा यतात्मानो मुमुक्षवः ।
कामक्रोधद्वेषमुक्ता निःसंज्ञा वीतकल्मषाः ॥
१५ ॥

yatayaha shaantiparamaa yataatmaano
mumukshavaha |
kaamakrodhadveshamuktaa nihisanjnyaa
veetakalmashaaha || 15 ||

The Yatis are practitioners of peacefulness and self-control, are Mumukshus who are free from lust, anger, hatred and sins.

सत्वस्था निरहङ्कारा नित्यमध्यात्मकोविदाः ।
मामेव सततं विप्राश्चिन्तयन्त उपासते ॥ १६
॥

satvasthaa nirahankaaraa
nityamadhyaatmakovidaaha |
maameva satatam vipraashchintayanta
upaasate || 16 ||

They are always in the state of Sattva, devoid of ego and learned scholars of adhyaatma. The Vipras always worship Me, contemplating on Me alone.

अहं संवर्तको वह्निरहं संवर्तको यमः ।
अहं संवर्तकः सूर्यस्त्वहं संवर्तकोऽनिलः ॥
१७ ॥

aham samvartako vahniraham
samvartako yamaha |
aham samvartakaha sooryastvaham
samvartako'nilaha || 17 ||

I am the fire known as 'Samvartaka'. I am Yama, who is Samvartaka. I am the Sun and the air, who are Samvartaka.

तारारूपाणि दृश्यन्ते यान्येतानि नभस्तले ।
मम रूपाण्यथैतानि विद्धि त्वं द्विजसत्तम ॥
१८ ॥

taaraaropaani drshyante yaanyetaani
nabhastale |
mama romakoopaanyathaitaani viddhi
tvam dvijasattama || 18 ||

Know that the celestial bodies which are visible as stars in the sky, are all My own forms, O excellent Dvija.

रत्नाकराः समुद्राश्च सर्व एव चतुर्दिशः ।
वसनं शयनं चैव विलयं चैव विद्धि मे ॥ १९ ॥

ratnaakaraaha samudraashcha sarva eva
chaturdishaha |
vasanam shayanam chaiva vilayam
chaiva viddhi me || 19 ||

Know that all the oceans and gems found in all four directions are My garments, bed and abode.

मयैव सुविभक्तास्ते देवकार्यार्थसिद्धये ।
कामं क्रोधं च हर्षं च भयं मोहं तथैव च ।
ममैव विद्धि रोमाणि सर्वाण्येतानि सत्तम ॥
२० ॥

mayaiva suvibhaktaaste
devakaaryarthasiddhaye |
kaamam krodham cha harsham cha
bhayam moham tathaiva cha |
mamaiva viddhi romaani sarvaanyetaani
sattama || 20 ||

These have been manifested by Me, for achieving the tasks of the Devas. Lust, anger, being overjoyed, fear and delusion – know that all these are My own hairs, O excellent one.

प्राप्नुवन्ति नरा विप्र यत्कृत्वा कर्म शोभनम् ।
सत्यं दानं तपश्चोग्रमहिंसा चैव जन्तुषु ॥ २१
॥

praapnuvanti naraa vipra yatkrvaa
karma shobhanam |
satyam daanam tapashchogramahimsaa
chaiva jantushu || 21 ||

मद्विधानेन विहिता मम देहविहारिणः ।
मयाऽभिभूतविज्ञाना विचेष्टन्ते न कामतः ॥
२२ ॥

madvidhaanena vihita mama
dehavihaarinaha |
mayaa'bhibhootavijnyaanaa
vicheshtante na kaamataha || 22 ||

O Vipra, that which is obtained by human beings through the practise of honesty, charity, intense tapas and non-violence towards other beings, occurs in accordance to the My practices, as they are dependent on My body.

Explanation: Most translators translate the word 'dehavihaarinaha' as "those who move in My body." However, a better interpretation would be the meaning of 'vihaarin' as one who is dependent on another or obtains pleasure from another.

सम्यग्वेदमधीयाना यजन्ते विविधैर्मखैः ।
शान्तात्मानो जितक्रोधाः प्राप्नुवन्ति द्विजातयः
॥ २३ ॥

samyagvedamadheeyaanaa yajante
vividhairmakhah' |
shaantaatmaano jitakrodhaaha
praapnuvanti dvijaatayaha || 23 ||

The Dvijas attain Me through being highly knowledgeable in the Vedas, with a peaceful self, winning over anger and worshipping Me through various methods.

प्राप्तुं न शक्यो यो विद्वन्नरैर्दुष्कृतकर्मभिः ।
लोभाभिभूतैः कृपणैरनार्यैरकृतात्मभिः ॥ २४
॥

praaptum na shakyo yo
vidvannarairdushkrtakarmabhihi |
lobhaabhibhootaih'
krpanairanaaryairakrtaatmabhihi || 24
||

This benefit is not possible to be achieved, O Vidvaan, by a human who performs bad deeds, is overwhelmed by greed, is disrespectful and lacks the behaviour of an Aarya.

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तस्मान्महाफलं विद्धि पदं सुकृतकर्मणः ।
सुदुष्प्रापं विमूढानां मार्गं योगैर्निषेवितम् ॥
२५ ॥

tasmaanmahaaphalam viddhi padam
sukrtakarmanaha |
sudushpraapam vimoodhaanaam
maargam yogairnishevitam || 25 ||

Due to this, know it that this position is achievable by good actions and through the path of yoga. It cannot be obtained by the highly foolish people.

यदा यदा च धर्मस्य ग्लानिर्भवति सत्तम ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम्
॥ २६ ॥

yadaa yadaa cha dharmasya
glaanirbhavati sattama |
abhyutthaanamadharmasya
tadaa''tmaanam srjaamyaham || 26 ||

Whenever, whenever there is diminishing of dharma, O excellent one, and a rise of adharma, I then manifest Myself.

Explanation: This shloka is a reference to the same meaning of the following shloka of the Bhagavat Geeta:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

"Whenever, whenever indeed, there is a decline of dharma, O descendant of Bharata, and a rise in adharma, I then manifest Myself."
—Bhagavat Geeta, Adhyaaya 4, Shloka 7

दैत्या हिंसानुरक्ताश्च अवध्याः सुरसत्तमैः ।
राक्षसाश्चापि लोकेऽस्मिन्यदोत्पत्स्यन्ति
दारुणाः ॥ २७ ॥

daityaa himsaanuraktaashcha
avadhyaaha surasattamaih' |
raakshasaashchaapi
loke'sminyadotpatsyanti daarunaaha ||
27 ||

There will be cruel and violent Daityas and Raakshasas who manifest in this world, who cannot be slain even by the best of the Suras.

तदाऽहं संप्रसूयामि गृहेषु शुभकर्मणाम् ।
प्रविष्टो मानुषं देहं सर्वं प्रशमयाम्यहम् ॥ २८
॥

tadaa'hamsamprasooyaami grheshu
shubhakarmanaam |
pravishto maanusham deham sarvam
prashamayaamyaham || 28 ||

Then, I take birth in the houses of those who perform pious deeds, obtaining the form of a human being, and I silence all of those raakshasas.

सृष्ट्वा देवमनुष्यांस्तु गन्धर्वोरगराक्षसान् ।
स्थावराणि च भूतानि संहराम्यात्ममायया ॥
२९ ॥

srshtvaa devamanushyaamstu
gandharvoragaraakshasaan |

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sthaavaraani cha bhootaani
samharaamyaatmamaayaya || 29 ||

Having created the Devas, humans, Gandharvas, serpents, Raakshasas and the immotile beings, I Myself destroy them using My own maaya.

कर्मकाले पुनर्देहमनुचिन्त्यं सृजाम्यहम् ।
आविश्य मानुषं देहं मर्यादाबन्धकारणात् ॥
३० ॥

karmakaale punardehamanuchintyam
srjaamyaham |
aavishya maanusham deham
maryaadaabandhakaaranaat || 30 ||

At the suitable time, I assume an inconceivable body and create them again. For the protection of righteousness, I assume the form of a human.

श्वेतः कृतयुगे वर्णः पीतस्त्रेतायुगे मम ।
श्यामो द्वापरमासाद्य कृष्णः कलियुगे तथा ॥
३१ ॥

shvetaha krtayuge varnaha
peetastretaayuge mama |
shyaamo dvaaparamaasaadya krshnaha
kaliyuge tathaa || 31 ||

In Krta yuga, my colour is white and it is yellow in Treta yuga. It is dark bluish in Dvaapara and black in Kali yuga.

त्रयो भागा ह्यधर्मस्य तस्मिन्काले भवन्ति च ।
यदा भवति मे वर्णः कृष्णो वै द्विजसत्तम ॥
३२ ॥

trayo bhaagaa hyadharmasya
tasminkaale bhavanti cha |
yadaa bhavati me varnaha krshno vai
dvijasattama || 32 ||

The proportion of adharma becomes three-fourth during the age of Kali yuga, when My colour indeed becomes black, O excellent Dvija.

अन्तकाले च संप्राप्ते कालो भूत्वाऽतिदारुणः
।
त्रैलोक्यं नाशयाम्येकः कृत्स्नं स्थावरजङ्गमम्
॥ ३३ ॥

antakaale cha sampraapte kaalo
bhootvaa'tidaarunaha |
trailokyam naashayaamyekaha krtsnam
sthaavarajangamam || 33 ||

At the end of that period, I take the terrible form of time, I single-handedly destroy the three realms, including the immotile and motile entities.

अहं त्रिवर्त्मा विश्वात्मा सर्वलोकसुखावहः ।
अजितः सर्वगोऽनन्तो हृषीकेश उरुक्रमः ।
कालचक्रं नयाम्येको ब्रह्मन्नहमरूपकम् ॥
३४ ॥

aham trivartmaa vishvaatmaa
sarvalokasukhaavahaa |
ajitaha sarvago'nanto hrsheekesha
urukramaha |
kaalachakram nayaamyeko
brahmannahamaroopakam || 34 ||

I am Trivartma, Vishvaatma and the provider of pleasure to all worlds. I am unconquerable, Svarga, the infinite One, Hrsheekesha, Urukrama. I am the cycle of time, devoid of a form, O Brahman.

शमनं सर्वभूतानां सर्वकालकृतोद्यमम् ।
एवं प्रणिहितः सम्यङ्मायया मुनिसत्तम ॥ ३५
॥

shamanam sarvabhootaanaam
sarvakaalakrtodyamam |
evam pranihitaha samyangmaayayaa
munisattama || 35 ||

I am the destroyer of all entities and the cause of achieving anything through all efforts and time. So, everything is enveloped by My maaya, O excellent Muni.

सर्वभूतेषु विप्रेन्द्र न च मां वेत्ति कश्चन ।
सर्वलोके च मां भक्ताः पूजयन्ति च सर्वशः ॥
३६ ॥

sarvabhooteshu viprendra na cha maam
vetti kashchana |
sarvaloke cha maam bhaktaaha
poojayanti cha sarvashaha || 36 ||

I am in all entities and no one knows Me. In all the lokas, My bhaktas worship Me all the time.

यच्च किञ्चित्त्वया प्राप्तं मयि क्लेशात्मकं द्विज
।
सुखोदयाय तत्सर्वं श्रेयसे च तवानघ ॥ ३७ ॥

yachcha kinchittvayaa praaptam mayi
kleshaatmakam dvija |
sukhodayaaya tatsarvam shreyase cha
tavaanagha || 37 ||

All the trouble you felt when you entered into Me, O Dvija, was actually for your own pleasure and benefit, O sinless one.

यच्च किञ्चित्त्वया लोके दृष्टं स्थावरजङ्गमम् ।
विहित सर्वथैवासौ ममात्मा भूतभावनः ॥ ३८
॥

yachcha kinchittvayaa loke drshtam
sthaavarajangamam |
vihita sarvathaivaasau mamaatmaa
bhootabhaavanaha || 38 ||

The immotile and motile entities which you have seen in this world are all manifestations of Myself.

अर्धं मम शरीरस्य सर्वलोकपितामहः ।
अहं नारायणो नाम शङ्खचक्रगदाधरः ॥
३९ ॥

ardham mama shareerasya
sarvalokapitaamahaha |
aham naaraayano naama
shankhachakragadaadharaha || 39 ||

Half of My body is like the grandfather of all lokas (i.e., Brahmaa). I the One named Naaraayana, who bears the shankha, chakra and gada.

यावद्युगानां विप्रर्षे सहस्रपरिवर्तनम् ।
तावत्स्वपिमि विश्वात्मा सर्वलोकपितामहः ॥
४० ॥

yaavadyugaanaama viparshe
sahasraparivartanam |
taavatsvapimi vishvaatmaa
sarvalokapitaamaha || 40 ||

I, who am Vishvaatma and the grandfather of all the lokas, sleep for a duration which is a thousand times that of the yugas, O Viprarshi.

एवं सर्वमहं कालमिहासे मुनिसत्तम ।
अशिशुः शिशुरूपेण यावद्ब्रह्मा न बुध्यते ॥
४१ ॥

evam sarvamaham kaalamihaase
munisattama |
ashishuhu shishuroopena
yaavadbrahmaa na budhyate || 41 ||

So, I keep all entities under My influence, O excellent Muni, and though not a child, I stay in the form of a child, till Brahmaa awakens.

मया च दत्तो विप्राग्रय वरस्ते ब्रह्मरूपिणा ।
असकृत्परितुष्टेन विप्रर्षिगणपूजित ॥ ४२ ॥

mayaa cha datto vipraagraya varaste
brahmaroopinaa |
asakrtparitushtena viprarshiganapoojita
|| 42 ||

You have been granted boons by Myself in the form of Brahmaa, due to being pleased multiple times, O one who is worshiped by multiple Viprarshis.

सर्वमेकार्णवं दृष्ट्वा नष्टं स्थावरजङ्गमम् ।
विक्लवोऽसि मया ज्ञातस्ततस्ते दर्शितं जगत्
॥ ४३ ॥

sarvamekaarnavam drshtvaa nashtam
sthaavarajangamam |
viklavo'si mayaa jnyaatastatate
darshitam jagat || 43 ||

Seeing only a single ocean and all entities, immotile and motile, being destroyed, you were feeling sorrowful. Knowing this, the universe was shown by Me.

अभ्यन्तरं शरीरस्य प्रविष्टोऽसि यदा मम ।
दृष्ट्वा लोकं समस्तं च विस्मितो नावबुध्यसे ॥
४४ ॥

abhyantaram shareerasya pravishto'si
yadaa mama |
drshtvaa lokam samastam cha vismito
naavabudhyase || 44 ||

When you had entered inside My body, you were astonished upon seeing the universe and lacked awareness.

ततोऽसि वक्राद्विप्रर्षे द्रुतं निःसारितो मया ।
आख्यातस्ते मया चात्मा दुर्ज्ञे योऽपि सुरासुरैः
॥ ४५ ॥

tato'si vakraadviparshe drutam
nihisaarito mayaa |
aakhyaataste mayaa chaatmaa durjnye
yo'pi suraasuraih' || 45 ||

Thus, O Viprarshi, you were speedily brought out by Me, through My mouth. The Aatma (Paramaatma) who is difficult to be known by the Suras and Asuras, has been explained about to you.

यावत्स भगवान्ब्रह्मा न बुध्येत महातपाः ।
तावत्त्वमिह विप्रर्षे विश्रब्धश्चर वै सुखम् ॥ ४६
॥

yaavatsa bhagavaanbrahmaa na
budhyeta mahaatapaaha |
taavattvamiha viprarshe
vishrabdhashchara vai sukham || 46 ||

Till Bhagavaan Brahmaa does not obtain his awareness, you can indeed experience bliss and reside here, O Viprarshi.

ततो विबुद्धे तस्मिंस्तु सर्वलोकपितामहे ।
एकीभूतः प्रवेक्ष्यामि शरीराणि द्विजोत्तम ॥
४७ ॥

tato vibuddhe tasmimstu
sarvalokapitaamahe |
ekeebhootaha pravekshyaami
shareeraani dvijottama || 47 ||

Thus, when the grandfather of all lokas awakens again, I shall single-handedly produce all the bodies of the beings, O Dvijottama.

आकाशं पृथिवीं ज्योतिर्वायुं सलिलमेव च ।
लोके यच्च भवेच्छेषमिह स्थावरजङ्गमम् ॥
४८ ॥

aakaasham prthiveem jyotirvaayum
salilameva cha |
loke yachcha bhaveshchheshamiha
sthaavarajangamam || 48 ||

I shall create the ether, Earth, flames, wind, water and anything, immotile or motile, which should exist in the world.

मार्कण्डेय उवाच
इत्युक्त्वान्तर्हितस्तात स देवः परमाद्भुतः ।
प्रजाश्चेमाः प्रपश्यामि विचित्रा विविधाः कृताः
॥ ४९ ॥

maarkandeya uvaacha
ityuktvaantarhitastaata sa devaha
paramaadbhutaha |
prajaashchemaaha prapashyaami
vichitraa vividhaaha krtaaha || 49 ||

Maarkandeya Rshi said: Having spoken so, the Supreme and excellent Deva disappeared and I started seeing all sorts of entities being created.

एवं दृष्टं मया राजंस्तस्मिन्प्राप्ते युगक्षये ।
आश्चर्यं भरतश्रेष्ठ सर्वधर्मभृतांवर ॥ ५० ॥

evam drshtam mayaa
raajamstasminpraapte yugakshaye |
aashcharyam bharatashreshtha
sarvadharmabhartaamvara || 50 ||

So, this astonishing sight was seen by me, O king, which happens at the end of the yuga, O excellent descendant of Bharata who follows all dharmas.

यः स देवो मया दृष्टः पुरा पद्मायतेक्षणः ।
स एष पुरुषव्याघ्र संबन्धी ते जनार्दनः ॥ ५१
॥

yaha sa devo mayaa drshtaha puraa
padmaayatekshanaha |
sa esha purushavyaaghra sambandhee te
janaardanaha || 51 ||

He is the Deva with lotus-like eyes and who was seen by me in ancient times. He is Janaardana who is now your relative, O tiger among men.

अस्यैव वरदानाद्धि स्मृतिर्न प्रजहाति माम् ।
दीर्घमायुश्च कौन्तेय स्वच्छन्दमरणं मम ॥ ५२
॥

asyaiva varadaanaaddhi smrtirna
prajahaati maam |
deerghamaayushcha kaunteya
svachchhandamaranam mama || 52 ||

Indeed, due to this boon of mine, my memory is always intact, my lifespan is long, O Kaunteya, and death occurs only as I wish.

स एष कृष्णो वार्ष्णेय पुराणपुरुषो विभुः ।
आस्ते हरिरचिन्त्यात्मा क्रीडन्निव महाभुजः ॥
५३ ॥

sa esha krshno vaarshneya
puraanapurusho vibhuhu |
aaste harirachintyaatmaa kreedanniva
mahaabhujaha || 53 ||

He is Krshna, the descendant of Vrshni, the all-pervading and ancient Purusha. He is the mighty-armed and incomprehensible Hari, who is playing in this universe.

एष धाता विधाता च संहर्ता चैव शाश्वतः ।
श्रीवत्सवक्षा गोविन्दः प्रजापतिपतिः प्रभुः ॥
५४ ॥

esha dhaataa vidhaataa cha samhartaa
chaiva shaashvataha |
shreevatsavakshaa govindaha
prajaapatipatihi prabhuhu || 54 ||

He is the eternal creator, sustainer and destroyer, with the Shreevatsa-mark on His chest, Govinda, Prabhu and the master of even Prajaapati.

दृष्ट्वेमं वृष्णिप्रवरं स्मृतिर्मामियमागता ।
आदिदेवमयं जिष्णुं पुरुषं पीतवाससम् ॥ ५५
॥

drshtvemam vrshnipravaram
smrtirmaamiyamaagataa |
aadidevamayam jishnum purusham
peetavaasasam || 55 ||

Seeing this descendant of Vrshi, Aadi-Deva, Vishnu, Jishnu, Purusha, who is dressed in yellow garments, my memory returns.

सर्वेषामेव भूतानां पिता माता च माधवः ।
गच्छध्वमेनं शरणं शरण्यं कौरवर्षभाः ॥ ५६
॥

sarveshaameva bhootaanaam pitaa
maataa cha maadhavaha |
gachchhadhvamenam sharanam
sharanyam kauravarshabhaaha || 56 ||

Maadhava is solely the father and mother of all beings. Seek refuge in the One who grants protection, O bulls among Kauravas.

Explanation: This shloka has been quoted by Shri Vedaanta Deshika, in Rahasyatraya-Saara, Chapter 27. It emphasizes how Bhagavaan is ultimately our father and mother. Similar statements occur in other Shaastras too.

माता पिता भ्राता निवासः शरणं सुहृद्गतिर्निरायणो ।

"Naaraayana is the mother, father, brother, residence, refuge and the truly favourable goal."

—Subaala Upanishad, Khanda 6

सर्वेषामात्मजो ह्यात्मा पिता माता स ईश्वरः ॥ ४२ ॥

"Bhagavaan Hari is the child, Aatma, father and mother of everyone. He is Eeshvara."

—Bhaagavata Puraana, Skandha 10, Adhyaaya 43, Shloka 42

वैशम्पायन उवाच

एवमुक्ताश्च ते पार्था यमौ च पुरुषर्षभौ ।
द्रौपद्या सहिताः सर्वे नमश्चक्रुर्जनार्दनम् ॥
५७ ॥

vaishampaayana uvaacha

evamuktaashcha te paartha yamau cha
purusharshabhau |
draupadyaa sahitaaha sarve
namashchakrurjanaardanam || 57 ||

Vaishampaayana Rshi said: After having spoken these to the Paarthas and the twins, all the bulls among men, along with Draupadi, offered salutations to Janaardana.

स चैतान्पुरुषव्याघ्र साम्ना परमवल्गुना ।
सान्त्वयामास मानार्हो मन्यमानो यथाविधि
॥ ५८ ॥

sa chaitaanpurushavyaaghra saamna
paramavalgunaa |
saantvayaamaasa maanaarho
manyamaano yathaavidhi || 58 ||

Then, O tiger among men, He who was deserving of all respect, being given respect by them, also paid his respects to them, in accordance with all protocols, and then spoke to them with sweet words.

॥ इति श्रीमन्माहाभारते अरण्यपर्वणि मार्कण्डेयसमास्यापर्वणि द्विनवत्यधिकशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate aranyaparvani markandeyasamaasyaparvani
dvinavatyadhikashatatamo'dhyaayaha ||

Thus is the one hundred and ninety-second Adhyaaya in the Maarkandeya-Samaasya-Parva, in the Aranya Parva of the Mahaabhaarata.

Shaanti Parva



Adhyaaya 46

This chapter includes a stuti by Bheeshma praising Shri Krishna and marks the beginning of the discourses of Bheeshma after the Kurukshetra war.

जनमेजय उवाच
शरतल्पे शयानस्तु भरतानां पितामहः ।
कथमुत्सृष्टवान्देहं कं च योगमधारयत् ॥ १ ॥

janamejaya uvaacha
sharatalpe shayaanastu bharataanaam
pitaamahaha |
kathamutsrshtavaandeham kam cha
yogamadhaarayat || 1 ||

Janamejaya said: On the bed of arrows, how did the grandfather of the Bharatas renounce his body and what yoga had he adopted?

वैशम्पायन उवाच
श्रृणुष्वावहितो राजन्शुचिर्भूत्वा समाहितः ।
भीष्मस्य कुरुशार्दूल देहोत्सर्गं महात्मनः ॥ २ ॥

vaishampaayana uvaacha
shrushvaavahito raajanshuchirbhootvaa
samaahitaha |
bheeshmasya kurushaardoola
dehotsargam mahaatmanaha || 2 ||

Vaishampaayana Rshi said: Listen, Raajan, as to how with a pure heart and clear mind, the renunciation of the body of Bheeshma, the Mahaatma and tiger among Kurus, took place.

प्रवृत्तमात्रे त्वयनमुत्तरेण दिवाकरे ।
शुक्लपक्षस्य चाष्टभ्यां माघमासस्य पार्थिव ॥
३ ॥

pravrttamaatre tvayanamuttarena
divaakare |
shuklapakshasya chaashtabhyaam
maaghamaasasya paarthiva || 3 ||

It happened with the sun entering the phase of Uttaraayana, on the eighth day of Shukla-paksha of the month of Maagha, O Paarthiva.

प्राजापत्ये च नक्षत्रे मध्यं प्राप्ते दिवाकरे ।
समावेशयदात्मानमात्मत्येव समाहितः ॥ ४ ॥

praajaapatye cha nakshatre madhyam
praapte divaakare |
samaaveshayadaatmaanamaatmatyeva
samaahitaha || 4 ||

When the Sun had attained the central position in the constellation of Prajaapati, concentrating upon his self, made his Aatma enter the Aatma (Paramaatma).

विकीर्णाशुरिवादित्यो भीष्मः शरशतैश्चितः ।
शुशुभे परया लक्ष्म्या वृतो ब्राह्मणसत्तमैः ॥ ५ ॥

vikeernaamshurivaadityo bheeshmaha
sharashataishchitaha |
shushubhe parayaa lakshmyaa vrto
braahmanasattamaih' || 5 ||

Bheeshma, being pierced with hundreds of arrows, shone with splendour like the sun with scattered rays of light, accompanied by great Braahmanas.

व्यासेन देवश्रवसा नारदेन सुरर्षिणा ।
देवस्थानेन वात्स्येन तथाऽश्मकसुमन्तुना ॥
६ ॥

vyaasena devashravasaa naaradena
surarshinaa |
devasthaanena vaatsyena
tathaa'shmakasumantunaa || 6 ||

He was accompanied by Vyaasa, Devashravas, Naarada, Surarshi, Devasthaana, Vaatsya and even Ashmaka Sumantu.

तथा जैमिनिना चैव पैलेन च महात्मना ।
शाण्डिल्यदेवलाभ्यां च मैत्रेयेण च धीमता ॥
७ ॥

tathaa jaimininaa chaiva pailena cha
mahaatmanaa |
shaandilyadevalaabhyaam cha
maitreyena cha dheemataa || 7 ||

Jaimini, the Mahaatma Paila, even Shaandilya and Devala, Maitreya and Dheemata were also present.

असितेन वसिष्ठेन कौशिकेन महात्मना ।
हारितलोमशाभ्यां च तथाऽऽत्रेयेण धीमता ॥
८ ॥

asitena vasishthena kaushikena
mahaatmanaa |
haaritalomashaabhyaam cha
tathaa"trevena dheemataa || 8 ||

Asita, Vasishtha, the Mahaatma Kaushika, even Haarita and Lomasha, with Dheemat, were present there.

बृहस्पतिश्च शुक्रश्च च्यवनश्च महामुनिः ।
सनत्कुमारः कपिलो च वाल्मीकिस्तुम्बुरुः
कुरुः ॥ ९ ॥

brhaspatishcha shukrashcha
chyavanashcha mahaamunihi |
sanatkumaaraha kapilo cha
vaalmeekistumburu kuru || 9 ||

Brhaspati, Shukra, the Maha-Muni Chyavana, Sanatkumaara, Kapila, Vaalmeeki, Tumburu and Kuru too were with them.

मौद्गल्यो भार्गवो रामस्तृणबिन्दुर्महामुनिः ।
पिप्पलादोऽथ वायुश्च सवर्तः पुलहः कचः ॥
१० ॥

maudgalyo bhaargavo
raamastrnabindurmahaamunihi |
pippalaado'tha vaayushcha savartaha
pulahaha kachaha || 10 ||

Maudgala and Raama of Bhrgu's race were also there with the Mahamuni, Trnabindu. Pippalaada, Vaayu, Savarta, Pulaha and Kacha were also with them.

काश्यपश्च पुलस्त्यश्च क्रतुर्दक्षः पराशरः ।
मरीचिरङ्गिराः काश्यो गौतमो गालवो मुनिः
॥ ११ ॥

kaashyapashcha pulastyashcha
kraturdakshaha paraasharaha |
mareechirangiraaha kaashyo gautamo
gaalavo munihi || 11 ||

Kashyapa, Pulastya, Kratu, Daksha, Paraashara, Mareechi, Angiras, Kaashya, Gautama, and Gaavala Muni were also present.

धौम्यो विभाण्डो माण्डव्योधौम्रः
कृष्णानुभौतिकः ।
उलूकः परमो विप्रो मार्कण्डेयो महामुनिः ।
भास्करिः पूरणः कृष्णः सूतः परमधार्मिकः ॥
१२ ॥

dhaumyo vibhaando
maandavyodhaumraha
krshnaanubhautikaha |
ulookaha paramo vipro maarkandeyo
mahaamunihi |
bhaaskarihi pooranaha krshnaha sootaha
paramadhaarmikaha || 12 ||

Dhaumya, Vibhaanda, Maandavya, Dhaumra, Krshnaanubhautika, the great Vipra Ulooka, the Mahaamuni Maarkandeya, Bhaaskari, Poorana, Krshna and the greatest Dhaarmika, Soota, were also present.

एतैश्चान्यैर्मुनिगणैर्महाभागैर्महात्मभिः ।
श्रद्धादमशमोपेतैर्वृतश्चन्द्र इव ग्रहैः ॥ १३ ॥

etaishchaanyairmuniganairmahaabhaaga
irmahaatmabhihi |
shraddhaadamashamopetairvrtashchandra
iva grahah' || 13 ||

In the company of all of them and other great Mahaatma Munis, with complete faith and a tranquil mind, Bheeshma looked like the moon amidst all celestial bodies.

भीष्मस्तु पुरुषव्याघ्रः कर्मणा मनसा गिरा ।
शरतल्पगतः कृष्णं प्रदध्यौ प्राञ्जलिः शुचिः ॥
१४ ॥

bheeshmastu purushavyaaghraha
karmanaa manasaa giraa |
sharatalpagataha krshnam pradadhyau
praanjalihi shuchihi || 14 ||

Bheeshma, the tiger among men, with his karmas, mind and speech, offered salutations to Krshna, joining his palms, while resting on the bed of arrows.

स्वरेण हृष्टपुष्टेन तुष्टाव मधुसूदनम् ।
योगेश्वरं पद्मनाभं विष्णुं जिष्णुं जगत्पतिम् ।
अनादिनिधनं विष्णुमात्मयोनिं सनातनम् ॥
१५ ॥

svarena hrshtapushtena tushtaava
madhusoodanam |
yogeshvaram padmanaabham vishnum
jishnum jagatpatim |
anaadinidhanam vishnumaatmayonim
sanaatanam || 15 ||

In a joyful voice with proper pronunciation, he pleased Madhusoodana, Yogeshvara, Padmanaabha, Vishnu, Jishnu, the master of the universe, the One without beginning or end and the eternal cause of one's self.

कृताञ्जलिपुटो भूत्वा वाग्विदां प्रवरः प्रभुः ।
भीष्मः परमधर्मात्मा वासुदेवमथास्तुवत् ॥
१६ ॥

krtaanjaliputo bhootvaa vaagvidaam
pravaraha prabhuhu |
bheeshmaha paramadharmaatmaa
vaasudevamathaastuvat || 16 ||

Being positioned with his palms joined, the kindly-speaking one and the master of the great race, Bheeshma, the supreme dharmaatma, then praised Vaasudeva.

भीष्म उवाच
आरिराधयिषुः कृष्णं वाचं जिगदिषामि याम्
।
तया व्याससमासिन्या प्रीयतां पुरुषोत्तमः ॥
१७ ॥

bheeshma uvaacha
aariraadhayishuhu krshnam vaacham
jigadishaami yaam |
tayaa vyaasasamaasinyaa preeyataam
purushottamaha || 17 ||

Bheeshma said: With the words I shall speak to Krshna, in the presence of Vyaasa, I hope Purushottama will be pleased.

शुचिं शुचिपदं हंसं तत्परं परमेष्ठिनम् ।
युक्त्वा सर्वात्मनाऽऽत्मानं तं प्रपद्ये
प्रजापतिम् ॥ १८ ॥

shuchim shuchipadam hamsam tatparam
parameshthinam |
yuktvaa sarvaatmanaa''tmaanam tam
prapadye prajaapatim || 18 ||

You are pure and the epitome of purity. You are Hamsa, the Supreme One. Wholeheartedly with my entire self, I take the refuge of Him, Prajaapati.

अनाद्यन्तं परं ब्रह्म न देवा नर्षयो विदुः ।
एकोऽयं वेद भगवान्धाता नारायणो हरिः ॥
१९ ॥

anaadyantam param brahma na devaa
narshayo viduhu |
eko'yam veda bhagavaandhaataa
naaraayano harihi || 19 ||

Devoid of a beginning or end, He is Para Brahman, whom neither the Devas nor the Rshis know. The One who does know Him is Bhagavaan, the creator, Naaraayana, Hari.

Explanation: This shloka has been quoted by Shri Madhvacharya, in his Geeta bhaashya, Adhyaaya 15, Shloka 4.

नारायणादृषिगणास्तथा सिद्धमहोरगाः ।
देवा देवर्षयश्चैव यं विदुर्दुःखभेषजम् ॥ २० ॥

naaraayanaadrshiganaastathaa
siddhamahoragaaha |
devaa devarshayashchaiva yam
vidurduhukhabheshajam || 20 ||

Due to the grace of Naaraayana Himself, the beings like the Rshis, Siddhas, serpents, Devas, Devarshis, certainly know whatever they know about Him, the cure for sorrow.

Explanation: This summarizes several statements of the Vedas and other Shaastras. A similar remark occurs in the Eeshaavaasya Upanishad:

नैनद्देवा आप्नुवन्पूर्वमर्षत् ।

"The Devas do not know Him, but He knows them since even earlier."
—Shukla-Yajurveda, Adhyaaya 40, Mantra 4

In the Bhagavat Geeta, Krshna Himself repeats the same statement:

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥

(Shri Krshna said): "Neither the Suras nor the Maharshis know Me. I am the root of the Devas and Maharshis, in all respects."

—Bhagavat Geeta, Adhyaaya 10, Shloka 2

देवदानवगन्धर्वा यक्षराक्षसपन्नगाः ।
यं न जानन्ति को ह्येष कुतो वा भगवानिति ॥
२१ ॥

devadaanavagandharvaa
yaksharaakshasapannagaaha |
yam na jaananti ko hyesha kuto vaa
bhagavaaniti || 21 ||

The Devas, Daanavas, Gandharvas, Yakshas, Raakshasas and Pannagas still do not know who He is and from where He appeared, as He is Bhagavaan.

यमाहुर्जगतः कोशं यस्मिंश्च निहिताः प्रजाः ।
यस्मिंल्लोकाः स्फुरन्त्येते जाले शकुनयो यथा
॥ २२ ॥

yamaahurjagataha kosham yasmimshcha
nihitaaha prajaaha |
yasmimllokaaha sphurantyete jaale
shakunayo yathaa || 22 ||

He is known to be the envelope of the universe, in whom all its residents are positioned. In Him, all these lokas tremble just like birds captured in a net.

यस्मिन्विश्वानि भूतानि तिष्ठन्ति च विशन्ति च
।
गुणभूतानि भूतेशे सूत्रे मणिगणा इव ॥ २३
॥

yasminvishvaani bhootaani tishthanti cha
vishanti cha |
gunabhootaani bhooteshe sootre
maniganaa iva || 23 ||

He is the One in whom the worlds and all entities are established and functioning. The various qualities and entities are positioned in Him like beads on a thread.

Explanation: Here is another Upabrmhana of the following statement of the Subaala Upanishad:

कस्मिन्ब्रह्मलोका ओताश्च प्रोताश्चेति सर्वलोका आत्मनि ब्रह्मणि मणय इवौताश्च प्रोताश्चेति ।

"Upon what are Brahma-loka and the others strung? – In the Sarvalokas. Upon what are they strung? Upon Aatma (Paramaatma), like beads strung on a thread."

—Subaala Upanishad, Khanda 10

The same is also repeated in the Bhagavat Geeta:

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

(Shri Krishna said): "There is nothing higher than Me, O Dhananjaya. Everything rests in Me, like beads strung on a thread."

—Bhagavat Geeta, Adhyaaya 7, Shloka 7

The meaning is limpud – Bhagavaan is the root cause for all entities and realms of the entire universe, like a thread used to string beads, holding them in position.

यं च विश्वस्य कर्तारं जगतस्तस्थुषां पतिम् ।
वदन्ति जगतोऽध्यक्षमध्यात्मपरिचिन्तकाः ॥
२४ ॥

yam cha vishvasya kartaaram
jagatastasthusaam patim |
vadanti
jagato'dhyakshamadhyaatmaparichintak
aaha || 24 ||

He is the One who is said to be the creator of the universe and its master, by the practitioners of spirituality.

यस्मिन्नित्ये तते तन्तौ दृढे स्रगिव तिष्ठति ।
सदसद्रस्थितं विश्वं विश्वाङ्गे विश्वकर्मणि ॥ २५
॥

yasminnitye tate tantau drdhe sragiva
tishthati |
sadasadgrasthitam vishvam vishvaange
vishvakarmani || 25 ||

He is the One upon whom the universe is positioned, like flowers strung on the thread of a garland, upon the One whose limb is the universe, upon Vishvakarma.

Explanation: Here is another reference to Shri Vishnu as Vishvakarma, the creator of the universe as said in the Vishvakarma Sukta of the Rgveda. Shloka 62 is also a direct Upabrmhana of a mantra of the Vishvakarma Sukta itself.

हरिं सहस्रशिरसं सहस्रचरणेक्षणम् ।
सहस्रबाहुमकुटं सहस्रवदनोज्ज्वलम् ॥ २६
॥

harim sahasrashirasam
sahasracharanekshanam |
sahasrabaahumakutam
sahasravadanojjvalam || 26 ||

He is Hari, the One with thousands of heads, thousands of feet and eyes, and thousands of arms, crowns and faces of great magnificence.

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Explanation: This shloka is an Upabrmhana of the initial mantras of the Purusha Sukta and Naaraayana Sukta, referring to Shri Vishnu as a Purusha with thousands of heads and limbs, indicating His infiniteness.

प्राहूर्नारायणं देवं यं विश्वस्य परायणम् ।
अणीयसामणीयांसं स्थविष्ठं च स्थवीयसाम् ।
गरीयसां गरिष्ठं च श्रेष्ठं च श्रेयसामपि ॥ २७ ॥

praahurnaaraayanam devam yam
vishvasya paraayanam |
aneeyasaamaneeyaamsam sthavishtam
cha sthaveeyasaam |
gareeyasaam garishtham cha shreshtham
cha shreyasaamapi || 27 ||

He is said to be Naaraayana, the Deva who is the ultimate goal of the universe. He is the smallest among the subtle, largest among the large, heaviest among the heavy and the most excellent among the excellent.

त्वं वाकेष्वनुवाकेषु निषत्सूपनिषत्सु च ।
गृणन्ति सत्यकर्माणं सत्यं सत्येषु सामसु ॥
२८ ॥

tvam vaakeshvanuvaakeshu
nishatsoopanishatsu cha |
grnanti satyakarmaanam satyam
satyeshu saamasu || 28 ||

You are the One truth praised by the words of the Vaaks, Anuvaakas, Nishats and Upanishats. You are the true karma among all true ones, as said in the Saamans.

Explanation: Here, it is stated that Shri Krishna is the One praised by all the Vedas and their different components, reaffirming declarations like these:

वेदे रामायणे चैव पुराणे भारते तथा ।
आदावन्ते च मध्ये च विष्णुः सवात्र गीयते ॥

" In the Vedas, Raamaayana, Puraanas and the Mahaabhaarata, in their beginning, middle and end, everywhere, Vishnu is sung."

—Harivamsha, Bhavishya Parva, Adhyaaya , Shloka 95

चतुर्भिश्चतुरात्मानं सत्वस्थं सात्वतां पतिम् ।
यं दिव्यैर्देवमर्चन्ति गुह्यैः परमनामभिः ॥ २९ ॥
॥

chaturbhischaturaatmaanam
satvastham saatvataam patim |
yam divyairdevamarchanti guhyaih'
paramanaamabhihi || 29 ||

You are Chaturaatma, Sattva, the master of the Saattvatas and the Divine Deva worshiped with Your four supreme and secret names.

Explanation: The same name 'Chaturaatma' used here, appears even in the Vishnu Sahasranaama, which is primarily a reference to Vishnu's four Vyuha forms – Vaasudeva, Sankarshana, Pradyumna and Aniruddha. He is also referred to as the master of the Saattvatas, namely the followers of Pancharaatra.

यस्मिन्नित्यं तपस्तप्तं यदङ्गेष्वनुतिष्ठति ।
सर्वात्मा सर्ववित्सर्वः सर्वज्ञः सर्वभावनः ॥ ३०
॥

yasminnityam tapastaptam
yadangeshvanutishthati |
sarvaatmaa sarvavitsarvaha sarvajnaha
sarvabhaavanaha || 30 ||

You are the One in whom Tapas eternally functions and in whose limbs it is established. You are the Self of all, all-knower, omniscient and the creator of all.

यं देवं देवकी देवी वसुदेवादजीजनत् ।
भौमस्य ब्रह्मणो गुप्त्यै दीप्तमग्निमिवारणिः ॥
३१ ॥

yam devam devakee devee
vasudevaadajeejanat |
bhaumasya brahmano guptyai
deeptamagnimivaaranihi || 31 ||

Like a blazing fire emanating from two sticks, you secretly appeared from Devaki Devi and Vasudeva on the Earth, for Brahmaa's protection.

यमनन्यो व्यपेताशीरात्मानं वीतकल्मषम् ।
इष्टानन्त्याय गोविन्दं पश्यत्यात्मानमात्मनि
॥ ३२ ॥

yamananyo vyapetaasheeraatmaanam
veetakalmasham |
ishtvaanantyaaya govindam
pashyatyaatmaanamaatmani || 32 ||

With single-mindedness, dissociating from the body (as one's identity) and all sins, and having worshiped Govinda for the purpose of infinite bliss, one sees Him as the Aatma in one's own Aatma.

Explanation: This shloka explicitly summarizes the procedure of obtaining the highest state of bhakti, through achieving aparoksha-jnaana. During this stage, one has the sight of Him as one's Antaryaami, or Indweller within the aatma, seeing the true divine form of Shri Naaraayana, the sight of which provides paripakva-bhakti, the highest siddhi. He is seen through jnaana-drshti, by the soul itself and not the physical eyes, as explained in the Katha Upanishad, as this form is not a physical form to be even capable of being comprehended or observed by any sense organs or other physical entities.

अप्रतर्क्यमविज्ञेयं हरिं नारायणं विभुम् ।
अतिवाखिन्द्रकर्माणमतिसूर्याग्नितेजसम् ।
अतिबुद्धीन्द्रियात्मानं तं प्रपद्ये प्रजापतिम् ॥
३३ ॥

apratarkyamavijneyam harim
naaraayanam vibhum |
ativaayindrakarmaanamatisooryaagnite
jasam |
atibuddheendriyaatmaanam tam
prapadye prajaapatim || 33 ||

He is the One who is incomprehensible by logic, unknowable, Hari, Naaraayana and All-pervading. His actions are beyond even Vaayu and Indra. His effulgence is brighter than even Surya or Agni. He is beyond intellect and the senses. I take the refuge of Him, Prajaapati.

पुराणे पुरुषं प्रोक्तं ब्रह्मप्रोक्तं युगादिषु ।
क्षये सङ्कर्षणं प्रोक्तं तमुपास्यमुपास्महे ॥ ३४
॥

puraane purusham proktam
brahmaproktam yugaadishu |
kshaye sankarshanam proktam
tamupaasyamupaasmahe || 34 ||

He is the Purusha known in the Puraanas, referred to as 'Brahman', in the beginning of the yugas. During the dissolution of the world, He is known as 'Sankarshana'. We worship Him, the worshipable One.

यमेकं बहुधात्मानं प्रादुर्भूतमधोक्षजम् ।
नान्यभक्ताः क्रियावन्तो यजन्ते सर्वकामदम्
॥ ३५ ॥

yamekam bahudhaatmaanam
praadurbhootamadhokshajam |
naanyabhaktaaha kriyaavanto yajante
sarvakaamadam || 35 ||

He is the single One who appears in multiple forms, Adhokshaja. The bhaktas of others cannot actively worship the fulfiller of all desires.

ऋतमेकाक्षरं ब्रह्म यत्तत्सदसतः परम् ।
अनादिमध्यपर्यन्तं न देवा नर्षयो विदुः ॥ ३६
॥

rtamekaaksharam brahma
yattatsadasataha param |
anaadimadhyaparyantam na devaa
narshayo viduhu || 36 ||

He is Rta, the One Imperishable Brahman, who is superior to both Sat and Asat. Devoid of a beginning, middle or end, He is the One unknown to even the Devas and Rshis.

Explanation: This shloka is an Upabrmhana of the following mantra of the Taittireeya Aaranyaka:

ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।
ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमो नमः ॥

"He is Rta, Satya, the Supreme Brahman, the Purusha with a darkish complexion, Urdhvareta and Viroopaaksha. Salutations, again and again, to Him indeed, who is Vishvarupa."

—Taittireeya Aaranyaka, Prapaathaka 10, Anuvaaka 23

यं सुरासुरगन्धर्वाः सिद्धा ऋषिमहोरगाः ।
प्रयता नित्यमर्चन्ति परमं सुखभेषजम् ॥ ३७
॥

yam suraasuragandharvaaha siddhaa
rshimahoragaaha |
prayataa nityamarchanti paramam
sukhabheshajam || 37 ||

He is the One who is regularly worshiped by the Suras, Asuras, Gandharvas, Siddhas, Rshis and Mahoragas, with all their efforts, who is the medicine providing the greatest bliss.

अनादिनिधनं देवमात्मयोनिं सनातनम् ।
अप्रेक्ष्यमनभिज्ञेयं हरिं नारायणं प्रभुम् ॥ ३८
॥

anaadinidhanam devamaatmayonim
sanaatanam |
aprekshyamanabhijneyam harim
naaraayanam prabhum || 38 ||

He is the Deva with no beginning or end, with Himself as His cause and who is eternal. He is the Inconceivable and Incomprehensible One, Hari, Naaraayana, Prabhu.

हिरण्यवर्णं यं गर्भमदितिर्देत्यनाशनम् ।
एकं द्वादशधा जज्ञे तस्मै सूर्यात्मने नमः ॥ ३९
॥

hiranyavarnam yam
garbhamaditirdaityanaashanam |
ekam dvaadashadhaa jajne tasmai
sooryaatmane namaha || 39 ||

He is the One who is Hiranyavarna (gold-complexioned), born from the womb of Aditi and the destroyer of the Daityas, though One, but understood to be in twelve forms. Salutations to Him, the Aatma of Surya.

Explanation: From this shloka, Krshna is glorified with the names of various Devatas who are His vibhutis, and unique achievements or characteristics of Vishnu's various avataaras.

शुक्ले देवान्पितृन्कृष्णे तर्पयत्यमृतेन यः ।
यश्च राजा द्विजातीनां तस्मै सोमात्मने नमः ॥
४० ॥

shukle devaanpitrnrkrshne
tarpayatyamrtena yaha |
yashcha raajaa dvijaateenaam tasmai
somaatmane namaha || 40 ||

He is the king among the Dvijas, who is used for offerings to the Devas during Shukla-paksha and to the Pitrns during Krshna-paksha. Salutations to Him, the Aatma of Soma.

Explanation: Soma is the drink used during yajnas and is also a name of Shri Vishnu and Mukhya Praana. Since Shri Vishnu is the Devata of all Yajnas, as said in the Shatapatha Braahmana and elsewhere in the Mahaabhaarata itself, He is said to be the self of Soma.

इलोपहृतं गेहेषु हरे भागं क्रतुष्वहम् ।
वर्णो मे हरितः श्रेष्ठस्तस्माद्धरिहं स्मृतः ॥

(Shri Krshna said): Being invoked in Yajnas, I accept the oblations offered to Me and My complexion is that of the gem called Harit. Therefore, I am called 'Hari.'

—Mahaabhaarata, Shaanti Parva, Adhyaaya 330, Shloka 3 (Quoted by Shri Madhvacharya, in his Geeta bhaashya, Adhyaaya 11, Shloka 9)

The offerings in a yajna are referred to as 'havis', which is another reason why He is also known as 'Hari', as explained here and indicated in the next shloka too.

हुताशनमुखैर्देवैर्धार्यते सकलं जगत् ।
हविः प्रथमभोक्ता यस्तस्मै होत्रात्मने नमः ॥
४१ ॥

hutaashanamukhairdevairdhaaryate
sakalam jagat |
havihi prathamabhoktaa yastasmai
hotraatmane namaha || 41 ||

The universe, in its entirety, is borne by the Devas with their fiery faces. He is the One who is the offered oblation and its primary consumer. Salutations to Him, Hotraatma.

महतस्तमसः पारे पुरुषं ह्यतितेजसम् ।
यं ज्ञात्वा मृत्युमत्येति तस्मै ज्ञेयात्मने नमः ॥
४२ ॥

mahatastamasaha paare purusham
hyatitejasam |
yam jnaatvaa mrtyumatyeyeti tasmai
jneyaatmane namaha || 42 ||

He is the Purusha who is beyond the Maha-tamas, with great effulgence, by knowing whom, one attains freedom from fear of death. Salutations to Him, the Aatma of knowledge to be known.

Explanation: This is an Upabrmhana of the following mantra of the Shvetaashvatara Upanishad:

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

"I know the great Purusha with the complexion like the sun, who is beyond tamas. By knowing Him alone can one achieve freedom from death and not by any other means."
—Shvetaashvatara Upanishad, Adhyaaya 3, Mantra 8

This mantra has other Upabrmhanas even in other parts of the Mahaabhaarata and the Puraanas:

प्राहुरादित्यवर्णं तं पुरुषं तमसः परम् ।
बृहन्तं सर्वगं देवमीशानं वरदं प्रभुम् ॥

"He (Naaraayana) is the Purusha with the complexion of the Sun, who is beyond tamas. He is magnificent and goes (pervades) everywhere. He is the Deva, Eeshaana, the granter of boons, Prabhu."

—Mahaabhaarata, Shaanti Parva, Adhyaaya 349, Shloka 56

माता पिता महादेवो मत्तो ह्यन्यन्न विद्यते ।
आदित्यवर्णो भुवनस्य गोप्ता नारायणः पुरुषो योगमूर्तिः ।
तं पश्यन्ति यतयो योगनिष्ठा जञ्जज्ञात्वात्मानममृतत्वं व्रजन्ति ॥

"There is no mother, father or great Deva er than I, Naaraayana, of the complexion of the sun, who is the protector of the universe. I am the Purusha who has the form of Yoga. The Yatis who abide by the Yogic practice see me. After realising Aatma (Paramaatma), they

attain My reality."

—Kurma Puraana, Adhyaaya 45, Shloka 61

यं बृहन्तं बृहत्युक्थे यमग्नौ यं महाध्वरे ।
यं विप्रसङ्घा गायन्ति तस्मै वेदात्मने नमः ॥
४३ ॥

yam brhantam brhatyukthe yamagnau
yam mahaadhvare |
yam viprasanghaa gaayanti tasmai
vedaatmane namaha || 43 ||

He is the One who is praised by the various Vipras as the vast One, as Brhat in the Uktha Yajna and as Mahaadhvara in the Yajnas of Agni. Salutations to Him, Vedaatma.

पादाङ्गं सन्धिपर्वाणं स्वरव्यञ्जनभूषितम् ।
यमाहुरक्षरं विप्रास्तस्मै वागात्मने नमः ॥ ४४
॥

paadaangam sandhiparvaanam
svaravyanjanabhooshitam |
yamaahuraksharam vipraastasmai
vaagaatmane namaha || 44 ||

He is the One whose limbs are words, joints are sandhis, ornaments are svaras and vyanjanas, and who is said to be Akshara by the Vipras. Salutations to Him, Vaagaatma.

यज्ञाङ्गो यो वराहो वै भूत्वा गामुज्जहारह ।
लोकत्रयहितार्थाय तस्मै वीर्यात्मने नमः ॥ ४५
॥

yajnaango yo varaaho vai bhootvaa
gaamujjahaaraha |
lokatrayahitaarthaaya tasmai
veeryaatmane namaha || 45 ||

He is the One whose limbs are Yajnas and who raised the Earth, having become Varaaha, for the benefit of the three lokas. Salutations to Him, Veeryaatma.

ऋग्यजुस्सामधामानं दशार्धहविराकृतिम् ।
यं सप्ततन्तुं तन्वन्ति तस्मै यज्ञात्मने नमः ॥
४६ ॥

rgyajussaamadhaamaanam
dashaardhahaviraakrtim |
yam saptatantum tanvanti tasmai
yajnaatmane namaha || 46 ||

He is the One with the Rk, Yajus and Saaman as His abode, who is the five types of havis and the seven threads. Salutations to Him, the Aatma of Yajna.

चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च ।
हूयते च पुनर्द्वाभ्यां तस्मै होमात्मने नमः ॥
४७ ॥

chaturbhischa chaturbhischa
dvaabhyaam panchabhireva cha |
hooyate cha punardvaabhyaam tasmai
homaatmane namaha || 47 ||

Four, four, two, five and two again – seventeen libations are offered to a homa. Salutations to Him, the Aatma of the homa.

यः सुपर्णो यजुर्नाम च्छन्दोगात्रस्त्रिवृच्छिराः ।
रथन्तरबृहत्पक्षस्तस्मै स्तोत्रात्मने नमः ॥ ४८
॥

yaha suparno yajurnaama
chchhandogaatrastrivrchchhiraaha |

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rathantarabrhatpakshastasmai
stotraatmane namaha || 48 ||

He is the One who is sung by the Vedas as 'Yajus', with the Chhandas as His limbs, the three Vedas as His heads and as the great Yajna 'Rathantara'. Salutations to Him, Stotraatma.

यः सहस्रसवे सत्रे जज्ञे विश्वसृजामृषिः ।
हिरण्यपक्षः शकुनिस्तस्मै ताक्ष्यात्मने नमः ॥
४९ ॥

yaha sahasrasave satre jajne
vishvasrjaamrshihi |
hiranyapakshaha shakunistasmai
taarkshyaatmane namaha || 49 ||

He is the Rshi who manifested as the creator of the universe in the Yajna extending over a thousand years, as the swan with golden wings. Salutations to Him, Taarkshyaatma.

यश्चिनोति सतां सेतुमृतेनामृतयोनिना ।
धर्मार्थव्यवहाराङ्गैस्तस्मै सत्यात्मने नमः ॥
५० ॥

yashchinoti sataam
setumrtenaamrtayoninaa |
dharmaarthavyavahaaraangaistasmai
satyaatmane namaha || 50 ||

He is the One who chooses to give refuge for the truthful ones to attain immortality and whose parts are dharma, artha and vyavahaara. Salutations to Him, Satyaatma.

Explanation: This is an indirect reference to the following mantra of the Katha Upanishad:

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमसि ॥ २ ॥

"He is the One who is the refuge of His worshipers, the Imperishable Brahman, the Supreme Being, the provider of fearlessness to the frightened ones on the shore (opposite to the sea of samsaara), as the spirit of the Naachiketa fire."

—Katha Upanishad, Adhyaaya 1, Valli 3, Mantra 2

In his commentary, Shri Madhvacharya highlights how Brahman is referred to as 'Setu', which not only means "bridge," but also "limit" or "refuge," indicating that dependency on Paramaatma and subordinacy with respect to Him continues even after one attains moksha and exits samsaara.

यं पृथग्धर्मचरणाः पृथग्धर्मफलैषिणः ।
पृथग्धर्मैः समर्चन्ति तस्मै धर्मात्मने नमः ॥
५१ ॥

yam prthagdharmacharanaaha
prthagdharmaphalaishinaha |
prthagdharmaih' samarchanti tasmai
dharmaatmane namaha || 51 ||

He is the One who is worshiped by the followers of various dharmas with desires for various benefits, with various protocols. Salutations to Him, who is the Aatma of dharma.

यतः सर्वे प्रसूयन्ते ह्यनङ्गात्माङ्गदेहिनः ।
उन्मादः सर्वभूतानां तस्मै कामात्मने नमः ॥
५२ ॥

yataha sarve prasooyante
hyanangaatmaangadehinaha |
unmaadaha sarvabhootaanaam tasmai
kaamaatmane namaha || 52 ||

He is the cause of all embodied creatures to experience excitement and vigour.
Salutations to Him, the Aatma of kaama.

यं तं व्यक्तस्थमव्यक्तं विचिन्वन्ति महर्षयः ।
क्षेत्रे क्षेत्रज्ञमासीनं तस्मै क्षेत्रात्मने नमः ॥ ५३
॥

yam tam vyaktasthamavyaktam
vichinvanti maharshayaha |
kshetre kshetrajnamaaseenam tasmai
kshetraatmane namaha || 53 ||

He is the One who is approached by the Maharshis, as both the manifested and formless One, who is seated as Kshetrajna in the kshetra. Salutations to Him, Kshetraatma.

यं दृगात्मानमात्मस्थं वृतं षोडशभिर्गुणैः ।
प्राहुः सप्तदशंसाङ्ख्यास्तस्मै साङ्ख्यात्मने
नमः ॥ ५४ ॥

yam drgaatmaanamaatmasthanam vrtam
shodashabhiringunaih' |
praahuhu
saptadashamsaankhyaastasmai
saankhyaatmane namaha || 54 ||

He is the One who is said to have sixteen gunas, who surrounds the conscious self and is the seventeenth entity, by Saankhya. Salutations to Him, the Aatma of Saankhya.

Explanation: Here, it is explained that Shri Vishnu is the purport of all philosophies, like Saankhya and Yoga. Saankhya recognizes sixteen major Tattvas, but Bhagavaan is beyond all of them, being Purushottama.

यं विनिद्रा जितश्वासाः सन्तुष्टाः संयतेन्द्रियाः ।
ज्योतिः पश्यन्ति युञ्जानास्तस्मै योगात्मने
नमः ॥ ५५ ॥

yam vinidraa jitashvaasaaha
santushtaaha samyatendriyaaha |
jyotih pashyanti yunjaanaastasmai
yogaatmena namaha || 55 ||

He is the effulgence seen by the yogis united with Him, by freeing themselves from sleep, controlling their breath and senses, and being satisfied. Salutations to Him, the Aatma of Yoga.

अपुण्यपुण्योपरमे यं पुनर्भवनिर्भयाः ।
शान्ताः सन्न्यासिनो यान्ति तस्मै मोक्षात्मने
नमः ॥ ५६ ॥

apunyapunyoparame yam
punarbhavanirbhayaaha |
shaantaaha sannyasino yaanti tasmai
mokshaatmane namaha || 56 ||

He is the One whom the peaceful sannyasis go to, being freed from the fear of rebirth as well as being from punya and non-punya. Salutations to Him, the Aatma of moksha.

यस्याग्निरास्यं द्यौर्मूर्धा खं नाभिश्चरणौ क्षितिः
।
सूर्यश्चक्षुर्दिशः श्रोत्रं तस्मै लोकात्मने नमः ॥
५७ ॥

yasyaagniraasyam dyaurnoordhaa kham
naabhischaranau kshitihi |
sooryashchakshurdishaha shrotram
tasmai lokaatmane namaha || 57 ||

He is the One with fire as His tongue, the sky as His head, ether as His navel, the ground as His feet, the Sun as His eyes and the directions as His ears. Salutations to Him, Lokaatma.

युगेष्वावर्तते योऽशैर्मासर्त्वयनहायनैः ।
सर्गप्रलययोः कर्ता तस्मै कालात्मने नमः ॥
५८ ॥

yugeshvaavartate
yo'shairmaasartvayanahaayanaih' |
sargapralayayoh' kartaa tasmai
kaalaatmane namaha || 58 ||

He is the One who appears in various yugas as the month, rtu (season), ayana (half-year) and year. Salutations to Him, the Aatma of time.

योऽसौ युगसहस्रान्ते प्रदीप्तार्चिर्विभावसुः ।
संभक्षयति भूतानि तस्मै घोरात्मने नमः ॥
५९ ॥

yo'sau yugasahasraante
pradeeptaarchirvibhaavasuhu |
sambhakshayati bhootaani tasmai
ghoraatmane namaha || 59 ||

He is the One who appears at the end of a thousand yugas as a blazing fire and consumes all entities. Salutations to Him, the Aatma of fierceness.

संभक्ष्य सर्वभूतानि कृत्वा चैकार्णवं जगत् ।
बालः स्वपिति यश्चैकस्तस्मै मायात्मने नमः ॥
६० ॥

sambhakshya sarvabhootaani krtvaa
chaikaarnavam jagat |
baalaha svapiti yashchaikastasmai
maayaatmane namaha || 60 ||

Having devoured all objects and made the universe into just an ocean, He is the single sleeping child. Salutations to Him, Maayaatma.

Explanation: This is a reference to the fact that Shri Vishnu sleeps on a large leaf in the form of a child, after pralaya, when the universe is filled with water, also giving Him the name 'Naaraayana'.

सहस्रशिरसे तस्मै पुरुषायामितात्मने ।
चतुस्समुद्रपयसि योगनिद्रात्मने नमः ॥ ६१ ॥

sahasrashirase tasmai
purushaayaamitaatmane |
chatussamudrapayasi yoganidraatmane
namaha || 61 ||

Salutations to Him, the One with thousands of heads, Purusha, Amitaatma, who has suppressed the four oceans. Salutations to Him, Yoganidraatma.

अजस्य नाभावध्येकं यस्मिन्विश्वं प्रतिष्ठितम् ।
पुष्करं पुष्कराक्षस्य तस्मै पद्मात्मने नमः ॥
६२ ॥

ajasya naabhaavadhyekam
yasminvishvam pratishthitam |
pushkaram pushkaraakshasya tasmai
pajhaatmane namaha || 62 ||

On the navel of the One Unborn creator, the lotus-eyed One, the entire universe is positioned on a lotus. Salutations to Him, the Aatma of that lotus.

Explanation: This shloka is a direct Upabrmhana of the following mantra of the Vishvakarma Sukta:

तमिद्गर्भं प्रथमं दध्न आपो यत्र देवाः समगच्छन्त विश्वे ।
अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वानि भुवनानि तस्थुः ॥

"The waters verily first retained the garbha (embryo) in which all the Devas were aggregated, single deposited on the navel of the unborn (creator), in which all the realms and worlds are situated."

—Rgveda, Shaakala Samhita, Mandala 10, Sukta 82, Mantra 6

यस्य केशेषु जीमूता नद्यः सर्वाङ्गसन्धिषु ।
कुक्षौ समुद्राश्चत्वारस्तस्मै तोयात्मने नमः ॥
६३ ॥

yasya kesheshu jeemootaa nadyaha
sarvaangasandhishu |
kukshau samudraashchatvaarastasmai
toyaatmane namaha || 63 ||

He is the One in whose hair are the clouds, in whose joints and limbs are the rivers and in whose abdomen are the four oceans. Salutations to Him, the Aatma of the raindrops.

यस्मात्सर्गाः प्रवर्तन्ते सर्गप्रलयविक्रियाः ।
यस्मिंश्चैव प्रलीयन्ते तस्मै हेत्वात्मने नमः ॥
६४ ॥

yasmaatsargaaha pravartante
sargapralayavikriyaaha |
yasmimshchaiva praleeyante tasmai
hetvaatmane namaha || 64 ||

He is the One due to whom the created entities manifest, due to whom both sarga and pralaya occur, and in whom the entities diminish into. Salutations to Him, the Aatma of causes.

Explanation: This shloka is an Upabrmhana of the following statements of the Naaraayana Upanishad:

नारायणादेव समुत्पद्यन्ते । नारायणे प्रवर्तन्ते । नारायणे प्रलीयन्ते ॥

"All of them manifest from Naaraayana alone. They exist due to Naaraayana. They diminish into Naaraayana."

—Naaraayana Upanishad, Khanda 1

ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनोम् । सर्वभूतस्थमेकं नारायणम् । कारणपुरुषमकारणं परब्रह्मोम् ।

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"Brahmanya is the son of Devaki. Brahmanya is Madhusudana. The One Naaraayana who is established in all elements, is the causal Purusha, is causeless and is Para Brahman."

—Ibid., Khanda 4

यो निषण्णो भवेद्रात्रौ दिवा भवति विष्ठितः ।
इष्टानिष्टस्य च द्रष्टा तस्मै द्रष्टात्मने नमः ॥ ६५
॥

yo nishanno bhavedraatrau divaa bhavati
vishthitaha |
ishtaanishtasya cha drashtaa tasmai
drashtraatmane namaha || 65 ||

He is the One who sits awake even at night and during the day. He is the seer of both the favourable and unfavourable. Salutations to Him, Drashtaatma.

अकार्यः सर्वकार्येषु धर्मकार्यार्थमुद्यतः ।
वैकुण्ठस्य हि तद्रूपं तस्मै कार्यात्मने नमः ॥
६६ ॥

akaaryaha sarvakaaryeshu
dharmakaaryarthamudyataha |
vaikunthasya hi tadroopam tasmai
kaaryaatmane namaha || 66 ||

He is not the performer in any action, but is prepared to perform actions for dharma and is in the form of Vaikuntha. Salutations to Him, the Aatma of actions.

ब्रह्म वक्तं भुजौ क्षत्रं कृत्स्नमूरुदरं विशः ।
पादौ यस्याश्रिताः शूद्रास्तस्मैवर्णात्मने नमः ॥
६७ ॥

brahma vaktam bhujau kshatram
krtsnamooroodaram vishaha |
paadau yasyaashritaaha
shoodraastasmaivarnaatmane namaha
|| 67 ||

He is the One whose mouth is the Braahmanas, whose two arms are the Kshatriyas, whose thighs and abdomen entirely are the Vaishyas and at the refuge of whose feet are the Shudras. Salutations to Him, the Aatma of the varnas.

अन्नपानेन्धनमयो रसप्राणविवर्धनः ।
यो धारयति भूतानि तस्मै प्राणात्मने नमः ॥
६८ ॥

annapaanendhanamayo
rasapraanavivardhanaha |
yo dhaarayati bhootaani tasmai
praanaatmane namaha || 68 ||

He is the One in the form of food, beverages and taste, who increases the effect of Praana and who bears all entities. Salutations to Him, the Aatma of Praana.

प्राणानां धारणार्थाय योऽन्नं भुङ्क्ते
चतुर्विधम् ।
अन्तर्भूतः पचत्यग्निस्तस्मै पाकात्मने नमः ॥
६९ ॥

praanaanaam dhaaranarthaya
yo'nnam bhunkte chaturvidham |
antarbhootah' pachatyagnistasmai
paakaatmane namaha || 69 ||

For supporting the various Praanas, He consumes four types of food and is the fire which digests them inside the body. Salutations to Him, the Aatma of the digestive fire.

विषये वर्तमानानां यं तं वैषयिकैर्गुणैः ।
प्राहुर्विषयगोप्तारं तस्मै गोप्त्रात्मने नमः ॥
७० ॥

vishaye vartamaanaanaam yam tam
vaishayikaairgunaih' |
praahurvishayagoptaaram tasmai
goptraatmane namaha || 70 ||

He is the One who is said to be the protector of the universe in accordance with His gunas as per Vaisheshika. Salutations to Him, Goptraatma.

अप्रमेयशरीराय सर्वतो बुद्धिचक्षुषे ।
अपारपरिमाणाय तस्मै दिव्यात्मने नमः ॥
७१ ॥

aprameyashareeraaya sarvato
buddhichakshushe |
apaaraparimaanaaya tasmai
divyaatmane namaha || 71 ||

Salutations to the One with an Immeasurable body, with His intellect and eyes observing everything, the Limitless One, to Him, Divyaatma.

परः कालात्परो यज्ञात्परोः सदसतश्च यः ।
अनादिरादिर्विश्वस्य तस्मै विश्वात्मने नमः ॥
७२ ॥

paraha kaalaatparo yajnaatparaha
sadasatashcha yaha |
anaadiraadivishvasya tasmai
vishvaatmane namaha || 72 ||

He is the One who is greater than time, yajnas, Sat and Asat, and who is without a beginning but is the beginning of the universe. Salutations to Him, the Aatma of the universe.

वैद्युतो जाठरश्चैव पावकः शुचिरेव च ।
दहनः सर्वभक्षाणां तस्मै वह्न्यात्मने नमः ॥
७३ ॥

vaidyuto jaatharashchaiva paavakaha
shuchireva cha |
dahanaha sarvabhakshaanaam tasmai
vahnyaatmane namaha || 73 ||

He is the pure digestive fire and the consumer of all consumed items. Salutations to Him, the Aatma of Vahni.

रसातलगतः श्रीमार्नन्तो भगवान्प्रभुः ।
जगद्धारयते योऽसौ तस्मै शेषात्मने नमः ॥
७४ ॥

rasaatalagataha shreemaarnananto
bhagavaanprabhuhu |
jagaddhaarayate yo'sau tasmai
sheshaatmane namaha || 74 ||

Having gone to Rasatala, as Ananta, Bhagavaan, Prabhu, He is the One who is positioned there and holds the world. Salutations to Him, the Aatma of Shesha.

Explanation: From here, whenever Shri Vishnu is praised as the Antaryaami of another Devata, one can observe a pattern that He is said to be the Aatma of that Devata or Tattva. However, when His own rupa or saakshaat avataara is mentioned, He is usually not said to be the Aatma of that avataara.

ज्वलनार्केन्दुताराणां ज्योतिषां दिव्यमूर्तिनाम्
।
यस्तेजयति तेजांसि तस्मै तेजात्मने नमः ॥
७५ ॥

jvalanaarkendutaaraanaam jyotishaam
divyamoortinaam |
yastejayati tejaamsi tasmai tejaatmane
namaha || 75 ||

He is the bright effulgence of all the divine celestial bodies and causes them to shine.
Salutations to Him, Tejaatma.

आत्मज्ञानमिदं ज्ञानं ज्ञात्वा पञ्चस्ववस्थितम् ।
यं ज्ञानेनाधिगच्छन्ति तस्मै ज्ञानात्मने नमः ॥
७६ ॥

aatmajnaanamidam jnaanam jnaatvaa
panchasvavasthitam |
yam jnaanenaadhigachchhanti tasmai
jnaanaatmane namaha || 76 ||

He is the One who is attained by those who know this five-fold knowledge of Aatma-
jnaana. Salutations to Him, the Aatma of knowledge.

साङ्ख्यैर्योगैर्विनिश्चित्य साधैश्च परमर्षिभिः
।
यस्य तु ज्ञायते तत्त्वं तस्मै गुह्यात्मने नमः ॥
७७ ॥

saankhyairyogairvinishchitya
saadhyaishcha paramarshibhihi |
yasya tu jnaayate tatvam tasmai
guhyaatmane namaha || 77 ||

He is the One whose characteristics are known by the greatest of Rshis, using the
knowledge of Saankhya, Yoga and Saadhya. Salutations to Him, Guhyaatma.

जटिने दण्डिने नित्यं लम्बोदरशरीरिणे ।
कमण्डलुनिषङ्गाय तस्मै ब्रह्मात्मने नमः ॥
७८ ॥

jatine dandine nityam
lambodarashareerine |
kamandalunishangaaya tasmai
brahmaatmane namaha || 78 ||

Salutations to Him, who always assumes a form with matted locks of hair, a stick, a long
abdomen and a pot of water, who is the Aatma of Brahmaa.

शूलिने त्रिदशेशाय त्र्यम्बकाय महात्मने ।
भस्मदिग्धोर्ध्वलिङ्गाय तस्मै रुद्रात्मने नमः ॥
७९ ॥

shooline tridasheshaaya tryambakaaya
mahaatmane |
bhasmadigdhordhvalingaaya tasmai
rudraatmane namaha || 79 ||

Salutations to Him, who bears the trishula, the master of the Devatas, the three-eyed one,
the Mahaatma, the one adorned with ashes, Urdhvalinga, the Aatma of Rudra.

चन्द्रार्धकृतशीर्षाय व्यालयज्ञोपवीतिने ।
पिनाकशूलहस्ताय तस्मै उग्रात्मने नमः ॥
८० ॥

chandraardhakrtasheershaaya
vyaalayajnopaveetine |
pinaakashoolahastaaya tasmai
ugraatmane namaha || 80 ||

Salutations to Him, whose head is adorned with the moon, whose Yajnopaveeta is made of snakes, whose hands hold the Pinaaka and shula, who is Ugraatma.

यो जातो वसुदेवेन देवक्यां यदुनन्दनः ।
शङ्खचक्रगदापाणिर्वासुदेवात्मने नमः ॥
८१ ॥

yo jaato vasudevena devakyaam
yadunandanaha |
shankhachakragadaapaanirvaasudevaat
mane namaha || 81 ||

He is the One who took birth from Vasudeva and Devaki, as the descendant of Yadu. Salutations to Vaasudevaatma, who bears the conch, discus and mace in His hands.

शिरःकपालमालाय व्याघ्रचर्मनिवासिने ।
भस्मदिग्धशरीराय तस्मै रुद्रात्मने नमः ॥
८२ ॥

shirahakapaalamaalaaya
vyaaghracharmanivaasine |
bhasmadigddhashareeraaya tasmai
rudraatmane namaha || 82 ||

Salutations to Him, who has a garland of skulls, who is dressed in tiger skin, whose body is smeared with bhasma, who is Rudraatma.

यो मोहयति भूतानि सर्वपाशानुबन्धनैः ।
सर्वस्य रक्षणार्थाय तस्मै मोहात्मने नमः ॥
८३ ॥

yo mohayati bhootaani
sarvapaashaanubandhanaih' |
sarvasya rakshanaarthaaya tasmai
mohaatmane namaha || 83 ||

He is the One who deludes the living entities, with all sorts of bondages, for the protection of all beings. Salutations to Him, Mohaatma.

चैतन्यं सर्वतो नित्यं सर्वप्राणिहृदि स्थितम् ।
सर्वातीततरं सूक्ष्मं तस्मै सूक्ष्मात्मने नमः ॥
८४ ॥

chaitanyam sarvato nityam
sarvapranihrdi sthitam |
sarvaateetataram sookshmam tasmai
sookshmaatmane namaha || 84 ||

He is the conscious One, eternally residing in the hearts of all creatures, subtle and discrete from everything. Salutations to Him, Sookshmaatma.

पञ्चभूतात्मभूताय भूतादिनिधनाय च ।
अक्रोधद्रोहमोहाय तस्मै शान्तात्मने नमः ॥
८५ ॥

panchabhootaatmabhootaaya
bhootaadinidhanaaya cha |
akrodhadrohamohaaya tasmai
shaantaatmane namaha || 85 ||

Salutations to Him, who is the aatma of the Panchabhutas, the destroyer of all entities, who is free from anger, enmity and delusions, who is Shaantaatma.

यस्मिन्सर्वं यतः सर्वं यः सर्वं सर्वतश्च यः ।
यश्च सर्वमयो देवस्तस्मै सर्वात्मने नमः ॥ ८६
॥

yasminsarvam yataha sarvam yaha
sarvam sarvatashcha yaha |

yashcha sarvamayo devastasmai
sarvaatmane namaha || 86 ||

He is the Deva in whom everything exists, who is the cause of everything, who is everything, who is everywhere, who consists of everything. Salutations to Him, the Aatma of all.

यः शेते क्षीरपर्यङ्के दिव्यनागविभूषिते ।
फणासहस्ररचिते तस्मै निद्रात्मने नमः ॥ ८७
॥

yaha shete ksheeraparyanke
divyanaagavibhooshite |
phanaasahasrarachite tasmai
nidraatmane namaha || 87 ||

He is the One who reclines on the ocean of milk, adorned with the divine snake with thousands of hoods. Salutations to Him, Nidraatma.

विश्वे च मरुतश्चैव रुद्रादित्याश्विनावपि ।
वसवः सिद्धसाध्याश्च तस्मै देवात्मने नमः ॥
८८ ॥

vishve cha marutashchaiva
rudraadityaashvinaavapi |
vasavaha siddhasaadhyashcha tasmai
devaatmane namaha || 88 ||

He is the Vishvedevas, Maruts, Rudras, Aadityas as well as the two Ashvins, the Vasus, Siddhas and Saadhyas. Salutations to Him, the Aatma of the Devas.

अव्यक्तं बुद्ध्यहङ्कारो मनोबुद्धीन्द्रियाणि च ।
तन्मात्राणि विशेषाश्च तस्मै तत्त्वात्मने नमः ॥
८९ ॥

avyaktam buddhyahankaaro
manobuddheendriyaani cha |
tanmaatraani visheshaashcha tasmai
tatvaatmane namaha || 89 ||

He is Avyakta, Buddhi, Ahankaara, Manas, the Buddhi-indriyas and the tanmaatras. Salutations to Him, the Aatma of the Tattvas.

भूतं भव्यं भविष्यच्च भूतादिप्रभवाव्ययः ।
योऽग्रजः सर्वभूतानां तस्मै भूतात्मने नमः ॥
९० ॥

bhootam bhavyam bhavishyachcha
bhootaadiprabhavaavyayaha |
yo'grajah' sarvabhootaanaam tasmai
bhootaatmane namaha || 90 ||

He is the One who is the past, present and future, the Imperishable originator of all entities and their elder. Salutations to Him, Bhutaatma.

यं हि सूक्ष्मं विचिन्वन्ति परं सूक्ष्मविदो जनाः
।
सूक्ष्मात्सूक्ष्मं च यद्ब्रह्म तस्मै सूक्ष्मात्मने नमः
॥ ९१ ॥

yam hi sookshmam vichinvanti param
sookshmavido janaaha |
sookshmaatsookshmam cha yadbrahma
tasmai sookshmaatmane namaha || 91
||

He is the One whom people know to be the most subtle and smaller than the smallest, who is Brahman. Salutations to Him, Sukshmaatma.

मत्स्यो भूत्वा विरिञ्चाय येन वेदाः समाहृताः ।
रसातलगतः शीघ्रं तस्मै मत्स्यात्मने नमः ॥
९२ ॥

matsyo bhootvaa virinchaaya yena
vedaaha samaahrtaaha |
rasaatalagataha sheeghram tasmai
matsyaatmane namaha || 92 ||

Becoming Matsya, He brought back the Vedas for the sake of Virincha and quickly entered Rasaatala. Salutations to Him, Matsyaatma.

मन्दराद्रिर्धृतो येन प्राप्ते ह्यामृतमन्थने ।
अतिकर्कशदेहाय तस्मै कूर्मात्मने नमः ॥ ९३
॥

mandaraadrirdhrto yena praapte
hyamrtamanthane |
atikarkashadehaaya tasmai
koormaatmane namaha || 93 ||

He is the One by whom the mountain Mandara was borne, during the churning of the sea for amrta. Salutations to Him, the One with the extremely hard body, Kurmaatma.

वाराहं रूपमास्थाय महीं सवनपर्वताम् ।
उद्धरत्येकदंष्ट्रेण तस्मै क्रोडात्मने नमः ॥ ९४
॥

vaaraaham roopamaasthaaya maheem
savanaparvataam |
uddharatyekadamshtrena tasmai
krodaatmane namaha || 94 ||

Taking the form of Varaaha, He lifted the entire earth with its mountains, with just one tusk. Salutations to Him, Krodaatma.

नारसिंहवपुः कृत्वा सर्वलोकभयङ्करम् ।
हिरण्यकशिपुं जघ्ने तस्मै सिंहात्मने नमः ॥
९५ ॥

naarasimhavapuhu krtvaa
sarvalokabhayankaram |
hiranyakashipu jaghne tasmai
simhaatmane namaha || 95 ||

Acquiring the form of Narasimha, frightening to all the lokas, He slew Hiranyakashipu. Salutations to Him, Simhaatma.

पिङ्गेक्षणसटं यस्य रूपं दंष्ट्रानखैर्युतम् ।
दानवेन्द्रान्तकरणं तस्मै दृप्तात्मने नमः ॥ ९६
॥

pingekshanasatam yasya roopam
damshtnaanakhairyutam |
daanavendraantakaranam tasmai
drptaatmane namaha || 96 ||

He is the One whose form had reddish-brown eyes and manes, and teeth and nails, who slew the king of Daanavas. Salutations to Him, Drptaatma.

यं न देवा न गन्धर्वा न दैत्या न च दानवाः ।
तत्वतो हि विजानन्ति तस्मै सूक्ष्मात्मने नमः
॥ ९७ ॥

yam na devaa na gandharvaa na daityaa
na cha daanavaaha |

tatvato hi vijaananti tasmai
sookshmaatmane namaha || 97 ||

He is the One whom the Devas, Gandharvas, Daityas or even the Daanavas certainly do not know properly in accordance to His Tattva. Salutations to Him, Sukshmaatma.

वामनं रूपमास्थाय बलिं संयम्य मायया ।
त्रैलोक्यं क्रान्तवान्यस्तु तस्मै क्रान्तात्मने नमः
॥ ९८ ॥

vaamanam roopamaasthaaya balim
samyamya maayayaa |
trailokyam kraantavaanyastu tasmai
kraantaatmane namaha || 98 ||

He is the One who took the form of Vaamana, controlled Bali using His maaya and invaded the three realms. Salutations to Him, Kraantaatma.

जमदग्निसुतो भूत्वा रामः शस्त्रभृतां वरः ।
महीं निःक्षत्रियां चक्रे तस्मै रामात्मने नमः ॥
९९ ॥

jamadagnisuto bhootvaa raamaha
shastrabhartaam varaha |
maheem nihikshatriyaam chakre tasmai
raamaatmane namaha || 99 ||

Becoming the son of Jamadagni, as Raama, He bore weapons and made the Earth devoid of the (dushta)-Kshatriyas, repeatedly. Salutations to Him, Raamaatma.

त्रिस्सप्तकृत्वो यश्चैको धर्मे व्युत्क्रान्तिगौरवात्
।
जघान क्षत्रियान्सङ्ख्ये तस्मै क्रोधात्मने नमः
॥ १०० ॥

trissaptakrtvo yashchaiko dharme
vyutkraantigauravaat |
jaghaana kshatriyaansankhye tasmai
krodhaatmane namaha || 100 ||

He is the single One who stayed on the path of dharma and destroyed the Kshatriyas who had transgressed dharma, in battle. Salutations to Him, Krodhaatma.

विभज्य पञ्चधाऽऽत्मानं वायुर्भूत्वा शरीरगः ।
यश्चेष्टयति भूतानि तस्मै वाखात्मने नमः ॥
१०१ ॥

vibhajya panchadhaa''tmaanam
vaayurbhootvaa shareeragaha |
yashcheshtayati bhootaani tasmai
vaayvaatmane namaha || 101 ||

He is the One who has divided Himself into five portions, became Vaayu, pervades the body and enables life of the living entities. Salutations to Him, the Aatma of Vaayu.

Explanation: Here is a mention of Mukhya Praana as a vibhuti of Shri Vishnu, mentioning the five Praanas and also referring to Him by the name 'Vaayu'.

रामो दशिरथिर्भूत्वा पुलस्त्यकुलनन्दनम् ।
जघान रावणं सङ्ख्ये तस्मै क्षत्रात्मने नमः ॥
१०२ ॥

raamo dashirathirbhootvaa
pulastyakulanandanam |
jaghaana raavanam sankhye tasmai
kshatraatmane namaha || 102 ||

Having become Raama, the son of Dasharatha, He slew the descendant of Pulastya, Raavana, in battle. Salutations to Him, Kshatraatma.

यो हली मुसली श्रीमात्रीलाम्बरधरः स्थितः ।
रामाय रौहिणेयाय तस्मै भोगात्मने नमः ॥
१०३ ॥

yo halee musalee
shreemaanneelaambaradharaha sthitaha
|
raamaaya rauhineyaaya tasmai
bhogaatmane namaha || 103 ||

He is the bearer of the plough, dressed in blue garments. Salutations to Him, Raama, the son of Rohini, Bhogaatma.

शङ्खिने चक्रिणे नित्यं शार्ङ्गिणे पीतवाससे
|
वनमालाधरायैव तस्मै कृष्णात्मने नमः ॥
१०४ ॥

shankhine chakrine nityam shaarngine
peetavaasase |
vanamaalaadharaayaiva tasmai
krshnaatmane namaha || 104 ||

Salutations to Him, who always bears the conch, discus and shaaranga, who is dressed in a yellow garment and who wears a garland of forest flowers, Krshnaatma.

वसुदेवसुतः श्रीमान्क्रीडितो नन्दगोकुले ।
कंसस्य निधनार्थाय तस्मै क्रीडात्मने नमः ॥
१०५ ॥

vasudevasutaha shreemaankreedito
nandagokule |
kamsasya nidhanaarthaaya tasmai
kreedaatmane namaha || 105 ||

He became the son of Vasudeva and played at Nanda-Gokula, for the purpose of slaying Kamsa. Salutations to Him, Kreedaatma.

वासुदेवत्वमागम्य यदोर्वशसमुद्भवः ।
भूभारहरणं चक्रे तस्मै कृष्णात्मने नमः ॥
१०६ ॥

vaasudevativamaagamya
yadovamshasamudbhavaha |
bhoobhaaraharanam chakre tasmai
krshnaatmane namaha || 106 ||

Being the All-Pervasive Deva, He appeared in the dynasty of Yadu for repeatedly seizing the burden on the Earth. Salutations to Him, Krshnaatma.

सारथ्यमर्जुनस्याजौ कुर्वन्नीतामृतं ददौ ।
लोकत्रयोपकाराय तस्मै ब्रह्मात्मने नमः ॥
१०७ ॥

saarathyamarjunasyaajau
kurvangeetaamrtam dadau |
lokatrayopakaraaya tasmai
brahmaatmane namaha || 107 ||

Becoming the charioteer of Arjuna, He provided the nectar of the Geeta, for the benefit of the three realms. Salutations to Him, Brahmaatma.

दानवांस्तु वशे कृत्वा पुनर्बुद्धत्वमागतः ।
सर्गस्य रक्षणार्थाय तस्मै बुद्धात्मने नमः ॥
१०८ ॥

daanavaamstu vashe krtvaa
punarbuddhatvamaagataha |
sargasya rakshanaarthaaya tasmai
buddhaatmane namaha || 108 ||

Having made the Daanavas succumb, He appeared again as Buddha, for the protection of the world. Salutations to Him, Buddhaatma.

हनिष्यति कलौ प्राप्ते म्लेच्छांस्तुरगवाहनः ।
धर्मसंस्थापको यस्तु तस्मै कल्क्यात्मने नमः
॥ १०९ ॥

hanishyati kalau praapte
mlechchhaamsturagavaahanaha |
dharmasamsthaapako yastu tasmai
kalkyaatmane namaha || 109 ||

He is the One who will kill the mlechchhas, during the age of Kali, with a horse as His mount, and establish dharma. Salutations to Him, Kalkyaatma.

तारान्वये कालनेमिं हत्वा दानवपुङ्गवम् ।
ददौ राज्यं महेन्द्राय तस्मै साङ्ख्यात्मने नमः
॥ ११० ॥

taaraanvaye kaalanemim hatvaa
daanavapungavam |
dadau raajyam mahendraaya tasmai
saankhyaatmane namaha || 110 ||

He slew Kaalanemi, the king of the Daanavas and gave the kingdom to Mahendra, in the war of Taarakamaya. Salutations to Him, the Aatma of Saankhya.

यः सर्वप्राणिनां देहे साक्षिभूतो ह्यवस्थितः ।
अक्षरः क्षरमाणानां तस्मै साक्ष्यात्मने नमः ॥
१११ ॥

yaha sarvpraaninaam dehe
saakshibhooto hyavasthitaha |
aksharaha ksharamaanaanaam tasmai
saakshyaatmane namaha || 111 ||

He is the One who is positioned in the bodies of all creatures as the saakshi, and is the Imperishable among the perishable ones. Salutations to Him, Saakshyaatma.

Explanation: Here is another subtle hint favouring the tenets of Tattvavaada. Bhagavaan is said to be the ultimate saakshi or witness within all beings, who is the observer of all events. He is also said to be imperishable amidst all the other entities, who are perishable.

नमोस्तु ते महादेव नमस्ते भक्तवत्सल ।
सुब्रह्मण्य नमस्तेऽस्तु प्रसीद परमेश्वर ॥ ११२
॥

namostu te mahaadeva namaste
bhaktavatsala |
subrahmanya namaste'stu praseeda
parameshvara || 112 ||

Salutations to You, Mahaadeva. Salutations to You, Bhaktavatsala. Salutations to You, Subrahmanya. Be pleased, Paramaeshvara.

अव्यक्तव्यक्तरूपेण व्याप्तं सर्वं त्वया विभो
|
नारायणं सहस्राक्षं सर्वलोकमहेश्वरम् ॥ ११३
॥

avyaktavyaktaropena vyaaptam sarvam
tvayaa vibho |
naaraayanam sahasraaksham
sarvalokamaheshvaram || 113 ||

In the form of both the formless and the One with a form, everything is pervaded by You, O Omnipresent One. You are Naaraayana, with thousands of eyes, the Maheshvara of all lokas.

Explanation: This shloka indicates that Para Brahman is both formless and with a form simultaneously. He is formless due to not having a physical form or body, but also has a divine form, as said in the Katha Upanishad and Mundaka Upanishad. This shloka is also a reference to the Purusha Sukta and Naaraayana Sukta, mentioning that He has infinite eyes.

हिरण्यनाभ यज्ञाङ्गममृतं विश्वतोमुखम् ।
सर्वदा सर्वकार्येषु नास्ति तेषाममङ्गलम् ॥
११४ ॥

hiranyanaabha yajnaangamamrtam
vishvatomukham |
sarvadaa sarvakaaryeshu naasti
teshaamamangalam || 114 ||

You are Hiranyanaabha, Yajnaanga, the Imperishable and the One whose face is everywhere in the universe. There is nothing inauspicious in You at any time and in all actions.

येषां हृदिस्थो देवेशो मङ्गलायतनं हरिः ।
मङ्गलं भगवान्विष्णुर्मङ्गलं मधुसूदनः ॥ ११५
॥

yeshaam hrdistho devesho
mangalaayatanam harihi |
mangalam bhagavaanvishnurmangalam
madhusoodanaha || 115 ||

You are the cause of auspiciousness for those in whose hearts you are situated, Devesha, Hari. May Bhagavaan Vishnu, Madhusudana, provide all auspiciousness.

मङ्गलं पुण्डरीकाक्षो मङ्गलं गरुडध्वजः ।
विश्वकर्मन्नमस्तेऽस्तु विश्वात्मन्विश्वसंभव ॥
११६ ॥

mangalam pundareekaaksho mangalam
garudadhvajaha |
vishvakarmannamaste'stu
vishvaatmanvishvasambhava || 116 ||

May Pundareekaaksha, Garudadhvaja, provide auspiciousness. Vishvakarma, salutations to You, the Aatma of the universe and its originator.

अपवर्गस्थभूतानां पञ्चानां परमास्थित ।
नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु ॥
११७ ॥

apavargasthabhootaanaam
panchaanaam paramaasthita |
namaste trishu lokeshu namaste
paratastrishu || 117 ||

The destroyer of all entities, who is situated greater than the pancha-bhutas, salutations to You, who are in the three lokas and superior to the three lokas as well.

नमस्ते दिक्षु सर्वासु त्वं हि सर्वपरायणम् ।
नमस्ते भगवन्विष्णो त्वेकानां प्रभवाम्यय ॥
११८ ॥

namaste dikshu sarvaasu tvam hi
sarvaparaayanam |
namaste bhagavanvishno tvekaanaam
prabhavaavyaya || 118 ||

Salutations to You, who are the directions, and certainly are the goal of everything. Salutations, Bhagavaan, Vishnu, who is certainly the One Imperishable Master of each one.

त्वं हि कर्ता हृषीकेशः संहर्ता चापराजितः ।
तेन पश्यामि ते दिव्यान्भावान्नि त्रिषुवर्त्सु ॥
११९ ॥

tvam hi kartaa hrsheekeshah' samhartaa
chaaparaajitaha |
tena pashyaami te divyaanbhaavaanhi
trishuvartmasu || 119 ||

You alone are the doer, Hrsheekesha, and the destroyer, who is Invincible. Due to this, I can see your Divine forms through the three phases of time (past, present and future).

तच्च पश्यामि तत्त्वेन यत्ते रूपं सनातनम् ।
दिवं ते शिरसा व्याप्तं पद्भ्यां देवी वसुन्धरा ।
विक्रमेण त्रयो लोकाः पुरुषोऽसि सनातनः ॥
१२० ॥

tachcha pashyaami tatvena yatte roopam
sanaatanam |
divam te shirasaa vyaaptam padbhyaam
devee vasumdharaa |
vikramena trayo lokaaha purusho'si
sanaatanaha || 120 ||

And with the knowledge of the Tattvas, I am seeing that eternal form of Yours. The realm of the Devas is enveloped by Your head, the Earth by Your feet, and the three lokas are enveloped by You, as Vikrama, who are the eternal Purusha.

दिशो भुजा रविश्चक्षुर्वीर्ये शुक्रः प्रतिष्ठितः ।
सप्तमार्गा निरुद्धास्ते वायोरमिततेजसः ॥
१२१ ॥

disho bhujaa ravishchakshurveerye
shukraha pratishthitaha |
saptamaargaa niruddhaaste
vaayoramitatejasaha || 121 ||

The directions are Your arms, the Sun is Your eye and Shukra is Your valour. The seven paths of Vaayu are enveloped by You, with Your endless power.

व्यक्ताव्यक्तस्वरूपेण व्याप्तं सर्वं त्वया विभो
।
अव्यक्तं ब्राह्मणं रूपं व्यक्तमेतच्चराचरम् ॥
१२२ ॥

vyaktaavyaktasvaroopena vyaaptam
sarvam tvayaa vibho |
avyaktam braahmanam roopam
vyaktametachcharaacharam || 122 ||

The manifested and unmanifested are all entirely pervaded by You, O Vibhu. Even these visible and motile entities are enveloped by Your unmanifested form, Brahman.

अतसीपुष्पसङ्काशं पीतवाससमच्युतम् ।
ये नमस्यन्ति गोविन्दं न तेषां विद्यते भयम् ॥
१२३ ॥

ataseepushpasankaasham
peetavaasasamachyutam |
ye namasyanti govindam na tesaam
vidyate bhayam || 123 ||

Those who worship You, Govinda, who are dressed in a yellow garment like the Atasi flower, O Achyuta, shall not experience fear.

एकोऽपि कृष्णस्य कृतः
प्रणामोदशाश्वमेधावभृथेन तुल्यः ।
दशाश्वमेधी पुनरेति जन्मकृष्णप्रणामी न
पुनर्भवाय ॥ १२४ ॥

eko'pi krshnasya krtaha
pranaamodashaashvamedhaavabhrthena
tulyaha |
dashaashvamedhee punareti
janmakrshnapranaamee na
punarbhavaaya || 124 ||

Even bowing to Krshna once holds the weight of ten Ashvamedha Yajnas. A performer of ten Ashvamedhas still undergoes rebirth, while those who offer salutations to Krshna are not born again.

Explanation: This shloka has been quoted by Shri Vedaanta Deshika, in Rahasyatraya Saara, Chapter 26. It is an arthavaada, which intends to highlight that bhakti towards Shri Krshna is the most worthwhile achievement, compared to even Yajnas like Ashvamedha, if they are not done with remembrance of Vishnu.

कृष्णव्रताः कृष्णमनुस्मरन्तोरात्रौ च कृष्णं
पुनरुत्थिता ये ।
ते कृष्णदेहाः प्रविशन्ति कृष्णमाज्यं यथा
मन्त्रहुतं हुताशे ॥ १२५ ॥

krshnavrataaha
krshnamanusmarantoraatrau cha
krshnam punarutthitaa ye |
te krshnadehaaha pravishanti
krshnamaajyam yathaa mantrahutam
hutaashe || 125 ||

Those whose vow itself is Krshna, who remember Krshna in the night and even after waking up, are like having Krshna Himself as their bodies and enter Krshna, just as offerings of ghee which are sanctified with mantras, enter the fire.

नमो नरकसन्नासरक्षामण्डलकारिणे ।
संसारनिम्नगावर्ततरिकाष्ठाय विष्णवे ॥ १२६
॥

namo
narakantraasarakshaamandalakaarine
|
samsaaranimnagaavartatarikaashtaaya
vishnave || 126 ||

Salutations to the destroyer of fear of Naraka, who is a boat for those in the sea of samsaara, Vishnu.

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।
जगद्धिताय कृष्णाय गोविन्दाय नमोनमः ॥
१२७ ॥

namo brahmanyadevaaya
gobraahmanahitaaya cha |
jagaddhitaaya krshnaaya govindaaya
namonamaha || 127 ||

Salutations to Brahmanya, the Deva who is the benefactor of cattle and Braahmanas. Salutations, again and again, to benefactor of the universe, Krshna, Govinda.

प्राणकान्तारपाथेयं संसारोच्छेदभेषजम् ।
दुःखशोकपरित्राणं हरिरित्यक्षरद्वयम् ॥ १२८
॥

praanakaantaarapaatheyam
samsaarochedabsheshajam |
duhukhashokaparitraanam
harirityaksharadvayam || 128 ||

The medicine for the life-threatening wilderness of samsaara and the refuge from sorrows and pains, are these two letters, 'Hari'.

Explanation: Here is another praise of the chanting of the names of Bhagavaan Hari, frequently seen in the Shaastras. The same is repeated in the Vishnu Sahasranaama as well.

नारायणपरं ब्रह्म नारायणपरं तपः ।
नारायणपरं सत्यं नारायणपरं परम् ॥ १२९
॥

naaraayanaparam brahma
naaraayanaparam tapaha |
naaraayanaparam satyam
naaraayanaparam param || 129 ||

Naaraayana is the Supreme Brahman and Naaraayana is the Supreme Tapas. Naaraayana is the Highest Truth and Naaraayana is the Highest and the Highest One.

Explanation: This shloka is a repetition of the statement 'Naaraayana Param Brahma,' from the Naaraayana Sukta and repeated in multiple other Shaastras, including Adhyaaya 186 of the Anushaasana Parva.

यथा विष्णुमयं सत्यं यथा विष्णुमयं हविः ।
तथा विष्णुमयं सर्वं पाप्मा मे नश्यतां तथा ॥
१३० ॥

yathaa vishnumayam satyam yathaa
vishnumayam havihi |
tathaa vishnumayam sarvam paapmaa
me nashyataam tathaa || 130 ||

Just as truth itself consists of Vishnu and havis also consists of Vishnu, similarly, everything is made of Vishnu and may My paapa karma be destroyed.

तस्य यज्ञवराहस्य विष्णोरमिततेजसः ।
प्रणामं येऽपि कुर्वन्ति तेषामपि नमोनमः ॥
१३१ ॥

tasya yajnavaraahasya
vishnoramitatejasaha |
pranaamam ye'pi kurvanti tesaamapi
namonamaha || 131 ||

Those who offer salutations to Vishnu, Yajna, Varaaha, who has unending strength – salutations, again and again, to them too.

त्वां प्रपन्नाय भक्ताय गतिमिष्टां जिगीषवे ।
यच्छ्रेयः पुण्डरीकाक्ष तद्भ्यायस्व सुरोत्तम ॥
१३२ ॥

tvaam prapannaaya bhaktaaya
gatimishtaam jigeeshave |
yachchhreyaha pundareekaaksha
taddhyaayasva surottama || 132 ||

I meditate on You, who are the refuge for a prapanna, a bhakta, one who desires You, Pundareekaaksha, Surottama.

इति विद्यातपोयोनिरयोनिर्विष्णुरीडितः ।
वाग्यज्ञेनार्चितो देवः प्रीयतां मे जनार्दनः ॥
१३३ ॥

iti vidyaatapoyonirayonirvishnureeditaha
|
vaagyajnenaarchito devaha preeyataam
me janaardanaaha || 133 ||

Thus, the originator of vidya and tapas, Vishnu, who Himself is without an origin, has been worshiped, with the yajna of speech. May the Deva, Janaardana, be pleased with me.

वैशम्पायन उवाच
एतावदुक्त्वा वचनं भीष्मस्तद्रतमानसः ।
नम इत्येव कृष्णाय प्रणाममकरोत्तदा ॥ १३४
॥

vaishampaayana uvaacha
etaavaduktvaa vachanam
bheeshmastadratamaanasaha |
nama ityeva krshnaaya
pranaamamakarottadaa || 134 ||

Vaishampaayana Rshi said: So, having said these statements, Bheeshma had a satisfied mind. Saying 'Namaha', he bowed to Krshna.

तस्मिन्नुपरते वाक्ये ततस्ते ब्रह्मवादिनः ।
भीष्मं वाग्भिर्वाष्पगलास्तमानर्चुर्महाद्युतिम्
॥ १३५ ॥

tasminnuparate vaakye tataste
brahmavaadinaha |
bheeshmam
vaagbhirvaashpagalaastamaanarchurmah
aadyutim || 135 ||

When Bheeshma became silent, the Brahmavaadis spoke words, with their voices choking with tears, to worship him, the highly dignified one.

तेऽस्तुवन्तश्च विप्रेन्द्राः केशवं पुरुषोत्तमम् ।
भीष्मं च शनकैः सर्वे प्रशशंसुः पुनः पुनः ॥
१३६ ॥

te'stivantashcha viprendraaha keshavam
purushottamam |
bheeshmam cha shanakaih' sarve
prashashamsuhu punaha punaha || 136
||

They, the best of the Vipras, then worshiped Keshava, Purushottama. With slow and soft voices, all of them praised Bheeshma again and again.

अधिगम्य तु योगेन भक्तिं भीष्मस्य माधवः ।
त्रैलोक्यदर्शनं ज्ञानं दिव्यं दत्त्वा ययौ हरिः ॥
१३७ ॥

adhigamya tu yogena bhaktim
bheeshmasya maadhavaha |
trailokyadarshanam jnaanam divyam
dattvaa yayau harihi || 137 ||

Knowing the bhakti of Bheeshma through yoga, Maadhava, Hari, provided him the sight of the three lokas and divine knowledge, and then left.

विदित्वा भक्तियोगं तं भीष्मस्य पुरुषोत्तमः ।
सहसोत्थाय तं हृष्टो यानमेवान्वपद्यत ॥ १३८
॥

viditvaa bhaktiyogam tam bheeshmasya
purushottamaha |
sahasotthaaya tam hrshto
yaanamevaanvapadyata || 138 ||

Knowing the bhakti-yoga of Bheeshma, Purushottama soon rose up and ascended His chariot.

केशवः सात्यकिश्चैव रथेनैकेन जग्मतुः ।
अपरेण महात्मानौ युधिष्ठिरधनञ्जयौ ॥ १३९
॥

keshavaha saatyakishchaiva
rathenaikena jagmatuhu |
aparena mahaatmaanau
yudhishthiradhananjayau || 139 ||

Keshava and Saatyaki left in a single chariot. On another, the Mahaatmas, Yudhishthira and Dhananjaya, left.

भीमसेनो यमौ चोभौ रथमेकं समास्थिताः ।
कृपो युयुत्सुः सूतश्च सञ्जयश्चापरं रथम् ॥ १४०
॥

bheemaseno yamau chobhau
rathamekam samaasthitaaha |
krpo yuyutsuhu sootashcha
sanjayashchaaparam ratham || 140 ||

Bheemasena and the twins (Nakula and Sahadeva) positioned themselves on one chariot. Krpa, Yuyutsu and the Soota, Sanjaya, left on another chariot.

ते रथैर्नगराकारैः प्रयाताः पुरुषर्षभाः ।
नेमिघोषेण महता कम्पयन्ते वसुन्धराम् ॥
१४१ ॥

te rathairnagaraakaaraih' prayaataaha
purusharshabhaaha |
nemighoshena mahataa kampayante
vasundharaam || 141 ||

They, the bulls among men, left on their chariots, which looked like towns, whose wheels shook the Earth with great tremors.

ततो गिरः पुरुषवरस्तवेरितां द्विजेरिताः पथि सुमनाः स शुश्रुवे ।
कृताञ्जलिं प्रणतमथापरं जनं स केशिहा मुदितमनास्थनन्दत ॥ १४२ ॥

tato giraha purushavarastaveritaam dvijeritaaha pathi sumanaaha sa shushruve |
krtaanjalim pranatamathaaparam janam sa keshihaa muditamanaasthanandata || 142 ||

Thus, that foremost of men, listened to the voices of the Dvijas, with a pleased mind. The slayer of Keshi gladly saluted the people waiting by bowing down with folded hands.

इति स्मरन्पठति च शार्ङ्गधन्वनः शृणोतु वा यदुकुलनन्दनस्तवम् ।
स चक्रभृत्प्रतिहतसर्वाकिल्बिषो जनार्दनं प्रविशति देहसङ्घये ॥ १४३ ॥

iti smaranpathati cha shaarngadhanvanaha shrnotu vaa yadukulanandanastavam |
sa chakrabhrtpatihatasarvaakilvisho janaardanam pravishati dehasamkshaye || 143 ||

Thus, one who remembers, reads or hears this Stava of the descendant of the Yadu dynasty, the bearer of the Shaarnga, will become free from all faults and enter the wielder of the chakra, Janaardana, after destruction of the body.

यं योगिनः प्राणवियोगकाले यत्नेन चित्ते विनिवेशयन्ति ।
स तं पुरस्ताद्धरिमीक्षमाणः प्राणाञ्जहौ प्राप्तफलो हि भीष्मः ॥ १४४ ॥

yam yoginaha praanaviyogakaale yatnena chitte viniveshayanti |
sa tam purastaaddharimeekshamaanaha praanaanjahau praaptaphalo hi bheeshmaha | |
144 | |

The One whom the yogis, with all efforts, consciously focus on at the time of the end of their life – He is Hari, who was in front of Bheeshma, who was observed by him at the time of giving up his life and who is the fruit achieved by him.

Explanation: This shloka has been quoted by Shri Vedaanta Deshika, in Rahasyatraya Saara, Chapter 26.

स्ववराजः समाप्तोऽयं विष्णोरद्भुतकर्मणः ।
गाङ्गेयेन पुरा गीतो महापातकनाशनः ॥
१४५ ॥

svavaraajaha samaapto'yam
vishnoradbhutakarmanaha |
gaangeyena puraa geeto
mahaapaatakanaashanaha || 145 ||

This description of Vishnu's own excellent deeds is completed, as sung by the son of Ganga in ancient times, which is also the destroyer of all Maha-paatakas.

इमं नरः स्तवराजं मुमुक्षुः पठन्शुचिः कलुषितकल्मषापहम् ।
अतीत्य लोकान्मलिनः समामतान्पदं स गच्छत्यमृतं महात्मनः ॥ १४६ ॥

imam naraha stavaraajam mumukshuhu pathanshuchihi kalushitakalmashaapaham |
ateetya lokaanmalinaha samaamatanpadam sa gachchhatyamrtam mahaatmanaha | |
146 | |

A human, a mumukshu, who reads this pure king of stavas and the destroyer of all impurities, having gone through the various lokas which are equivalent to dirt, will achieve a position in and go to the immortal realm of that Mahaatma.

॥ इति श्रीमन्महाभारते शान्तिपर्वणि राजधर्मपर्वणि षट्चत्वारिंशोऽध्यायः ॥

|| iti shreemanmahaabhaarate shaantiparvani raajadharmaparvani
shatchatvaarimsho'dhyaayaha ||

Thus is the forty-sixth Adhyaaya in the Raajadharm Parva, in the Shaanti Parva of the
Mahaabhaarata.



Adhyaaya 165

This Adhyaaya contains an important discussion among the Paandavas and Vidura. Yudhishtira inquires about which of the purusharthas is the most important, among dharma (righteousness), artha (economics), kaama (desire) and moksha (liberation). While mixed answers are given, Bheema provides the best one, perfectly explaining why kaama is the most important of them all. The contents of this chapter have been mentioned by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 29.

वैशम्पायन उवाच

इत्युक्तवति भीष्मे तु तूष्णींभूते युधिष्ठिरः ।
पप्रच्छावसथं गत्वा भ्रातृन्विदुरपञ्चमान् ॥ १ ॥

vaishampaayana uvaacha
ityuktavati bheeshme tu
tooshneembhoote yudhishtiraha |
paprachchhaavasatham gatvaa
bhraatrnvidurapanchamaan || 1 ||

Vaishampaayana Rshi said: When Bheeshma had said so and became silent, Yudhishtira went to his residence and asked his brothers and Vidura, the following.

धर्मं चार्थं च कामे च लोकवृत्तिः समाहिता ।
तेषां गरीयान्कतमो मध्यमः को लघुश्च कः ॥ २ ॥

dharme chaarthe cha kaame cha
lokavrttihi samaahitaa |
teshaam gareeyaankatamo madhyamaha
ko laghushcha kaha || 2 ||

The world runs through dharma, artha and kaama. Among them, which is the most vital? Which is moderate? Which is less important?

कस्मिंश्चात्मा नियन्तव्यस्त्रिवर्गविजयाय वै ।
संपृष्टा नैष्ठिकं वाक्यं यथावद्वक्तुमर्हथ ॥ ३ ॥

kasmimshchaatmaa
niyantavyastrivargavijayaaya vai |
samprshtaa naishtikam vaakyam
yathaavadvaktumarhatha || 3 ||

In which should one's self be involved to achieve victory over the three types (of suffering – aadhyaatmika, aadhidaivika and aadhibhautika)? Please state that which is suitable, as per all of you.

ततोऽर्थगतितत्त्वज्ञः प्रथमं प्रतिभानवान् ।
जगाद विदुरो वाक्यं धर्मशास्त्रमनुस्मरन् ॥ ४ ॥

tato'rthagatitattvajnah' prathamam
pratibhaanavaan |
jagaada viduro vaakyam
dharmashaastramanusmaran || 4 ||

Thus, Vidura, the one who was knowledgeable in economics, first spoke these words, remembering the Dharma-Shaastras.

विदुर उवाच

बहुश्रुतं तपस्त्यागः श्रद्धा यज्ञक्रिया क्षमा ।
भावशुद्धिर्दया सत्यं संयमश्चात्मसंपदः ॥ ५ ॥

vidura uvaacha

bahushrutam tapastyaagah' shraddhaa
yajnakriyaa kshamaa |
bhaavashuddhirdayaa satyam
samyamashchaatmasampadaha || 5 ||

Vidura said: Knowledge of the Shaastras, Tapas, renunciation, sincerity, performing Yajnas, forgiveness, purity of thoughts, compassion, honesty and control over oneself are one's own wealth.

एतदेवाभिपद्यस्व मा ते भूच्चलितं मनः ।
एतन्मूलौ हि धर्मार्थावेतदेकपदं हितम् ॥ ६ ॥

etadevaabhipadyasva maa te
bhoochchalitam manaha |
etanmoolau hi
dharmaarthaavetadekapadam hitam || 6
||

Accepting this, do not let your mind be deviated. The roots of both dharma and artha are this, which are suitable to be considered one.

धर्मैर्गैवर्षयस्तीर्णा धर्मै लोकाः प्रतिष्ठिताः ।
धर्मैर्देवा दिवि च धर्मै चार्थः समाहितः ॥ ७ ॥
॥

dharmenaivarshayasteernaa dharme
lokaaha pratishthitaaha |
dharmena devaa divi cha dharme
chaarthaha samaahitaha || 7 ||

Through dharma alone, the Rshis and the lokas are positioned. The Devas exist due to dharma and even artha is united in dharma.

धर्मो राजन्गुणः श्रेष्ठो मध्यमो ह्यर्थ उच्यते ।
कामो यवीयानिति च प्रवदन्ति मनीषिणः ॥
८ ॥

dharmo raajangunah' shreshtho
madhyamo hyartha uchyate |
kaamo yaveeyaaniti cha pravadanti
maneeshinaha || 8 ||

Dharma is the supreme quality and artha is said to be the moderate one. Kaama is the least important – thus say the learned ones.

तस्माद्धर्मप्रधानेन भवितव्यं यतात्मना ।
तथा च सर्वभूतेषु वर्तितव्यं यतात्मना ॥ ९ ॥

tasmaaddharmapradhaanena
bhavitavyam yataatmanaa |
tathaa cha sarvabhooteshu vartitavyam
yataatmanaa || 9 ||

Due to this, one should devote oneself to the practice of dharma. So, one's behaviour towards all entities should be like how one behaves with oneself.

Explanation: Vidura's opinion is that dharma is the most important purushaartha, considering that any action done is beneficial in the long run only if one has righteousness

intentions while doing it. Similarly, wealth must be accumulated through righteous means and other desires must be fulfilled keeping dharma in mind.

वैशम्पायन उवाच

समाप्तवचने तस्मिन्भीमकर्मा धनञ्जयः ।
ततोऽर्थगतितत्त्वज्ञो जगौ वाक्यं प्रचोदितः ॥
१० ॥

vaishampaayana uvaacha
samaaptavachane tasminbheemakarmaa
dhananjayaha |
tato'rthagatitattvajno jagau vaakyam
prachoditaha || 10 ||

Vaishampaayana Rshi said: When Vidura had finished speaking, Dhananjaya, the terrific performer and one well-versed in the knowledge of economics, spoke the following statements.

कर्मभूमिरियं राजन्निह वार्ता प्रशस्यते ।
कृषिर्वाणिज्यगोरक्षं शिल्पानि विविधानि च
॥ ११ ॥

karmabhoomiriyam raajanniha vaartaa
prashasyate |
krshirvaanijyagoraksham shilpaani
vividhaani cha || 11 ||

This world is karma-bhoomi, O Raajan, and activity is praised, such as agriculture, trading, cattle protection and various artistic skills.

अर्थ इत्येव सर्वेषां कर्मणामव्यतिक्रमः ।
निवृत्तेऽर्थे न वर्तेते धर्मकामाविति श्रुतिः ॥ १२
॥

artha ityeva sarveshaam
karmanaamavyatikramaha |
nivrtte'rthe na vartete dharmakaamaaviti
shrutihi || 12 ||

Artha, therefore, is the ultimate action among all karmas. With the absence of artha, both dharma and kaama cannot be achieved. Thus, is the declaration of the Shruti.

विषहेतार्थवान्धर्ममाराधयितुमुत्तमम् ।
कामं च चरितुं शक्तो दुष्प्रापमकृतात्मभिः ॥
१३ ॥

vishahetaarthavaandharmamaaraadhayit
umuttamam |
kaamam cha charitum shakto
dushpraapamakrtaatmabhihi || 13 ||

It is the method for even improper ones to be able to practise the best dharma and achieve the desires which are tedious to be achieved.

अर्थस्यावयवावेतौ धर्मकामाविति श्रुतिः ।
अर्थसिद्ध्या विनिर्वृत्तावृभावेतौ भविष्यतः ॥
१४ ॥

arthasyaavayavaavetau
dharmakaamaaviti shrutihi |
arthasiddhyaa vinirvrttaavrbaavetau
bhavishyataha || 14 ||

The two components of artha are dharma and kaama – thus is stated by the Shruti. By achieving wealth, one also achieves both of these.

तद्गतार्थं हि पुरुषं विशिष्टतरयोनयः ।
ब्रह्माणमिव भूतानि सततं पर्युपासते ॥ १५ ॥

tadgataartham hi purusham
vishishtatarayonayaha |
brahmaanamiva bhootaani satatam
paryupaasate || 15 ||

A person who has achieved it is worshiped by others of superior birth, just as the living entities always worship Brahman.

जटाजिनधरा दान्ताः पङ्कदिग्धा जितेन्द्रियाः ।
मुण्डा निस्तन्तवश्चापि वसन्त्यर्थार्थिनः पृथक्
॥ १६ ॥

jataajinadharaa daantaaha pankadigdhaa
jitendriyaaha |
mundaanistantavashchaapi
vasantyarthaarthinaha prthak || 16 ||

Even those who wear deer-skin, matted locks of hair and smear clay, control their senses and have a bald head, are desirers of wealth.

काषायवसनाश्चान्ये श्मश्रुला हि सुसंयताः ।
विद्वांसश्चैव शान्ताश्च मुक्ताः सर्वपरिग्रहैः ।
अर्थार्थिनः सन्ति नित्यं परितष्यन्ति कर्मभिः
॥ १७ ॥

kaashaayavasanaashchaanye
shmashrulaa hi susamyataaha |
vidvaamsashchaiva shaantaashcha
muktaaha sarvaparigrahaaih' |
artharthinaha santi nityam
paritashyanti karmabhihi || 17 ||

Even those who are dressed in yellow garments, who have beards, who are self-controlled Vidvaans, freed from all attachments, are always desirers of wealth, through their actions.

अर्थार्थिनः सन्ति केचिदपरे स्वर्गकाङ्क्षिणः ।
कुलप्रत्यागमाश्चैके स्वस्वं धर्ममनुष्ठिताः ॥ १८ ॥
॥

artharthinaha santi kechidapare
svargakaankshinaha |
kulapratyaagamaashchaieke svamsvam
dharmamanushthitaaha || 18 ||

Some are desirers of wealth for the desire of Svarga, while others are so, following their own duties and those of their dynasty, in accordance with practice of dharma.

आस्तिका नास्तिकाश्चैव नियताः संयमे परे ।
अप्रज्ञानं तमोभूतं प्रज्ञानं तु प्रकाशिता ॥ १९ ॥
॥

aastikaa naastikaashchaiva niyataaha
samyame pare |
aprajnaanam tamobhootam prajnaanam
tu prakaashitaa || 19 ||

Aastikas, Naastikas and the practitioners of self-control through yoga are aware that ignorance is tamas and excellent knowledge is luminous.

भृत्यान्भोगैर्द्विषो दण्डैर्यो योजयति सोऽर्थवान्
।
एतन्मतिमतांश्रेष्ठ मतं मम यथातथम् ।
अनयोस्तु विबोध त्वं वचनं शक्रकण्वयोः ॥
२० ॥

bhrtyaanbhogairdvisho dandairyo
yojayati so'rthavaan |
etanmatimataamshreshtha matam mama
yathaatatham |
anayostu vibodha tvam vachanam
shakrakanvayoh' || 20 ||

A wealthy person benefits well-wishers with enjoyment and provides punishment to enemies. This, O excellent one among the intelligent, is my opinion. Now, listen to both of them (Nakula and Sahadeva), who are about to speak.

वैशम्पायन उवाच
तथा धर्मार्थकुशलौ माद्रीपुत्रावनन्तरम् ।
नकुलः सहदेवश्च वाक्यमूचतुरुत्तमम् ॥ २१ ॥

vaishampaayana uvaacha
tathaa dharmarthakushalau
maadreeputraavanantaram |
nakulaha sahadevashcha
vaakyamoochaturuttamam || 21 ||

Vaishampaayana Rshi said: So, after that, the sons of Maadri, well-versed in dharma, Nakula and Sahadeva, spoke these excellent words.

आसीनश्च शयानश्च विचरन्नपि वा स्थितः ।
अर्थयोगं दृढं कुर्याद्योगैरुच्चावचैरपि ॥ २२ ॥

aaseenashcha shayaanashcha
vicharannapi vaa sthitaha |
arthayogam drdham
kuryaadyogairuchchaavachairapi || 22 ||

Being seated or lying down, moving or not moving, one should always strive to practise artha-yoga through firm efforts.

अस्मिंस्तु वै विनिर्वृत्ते दुर्लभे परमप्रिये ।
इह कामानवाप्नोति प्रत्यक्षं नात्र संशयः ॥ २३ ॥
॥

asmimstu vai vinirvrtte durlabhe
paramapriye |
iha kaamaanavaapnoti pratyaksham
naatra samshayaha || 23 ||

Here, indeed, if one obtains wealth through the toughest means, one certainly achieves all desires. There is no doubt here.

योऽर्थो धर्मेण संयुक्तो धर्मो यश्चार्थसंयुतः ।
मध्विवामृतसंसृष्टं तस्मादेतौ मताविह ॥ २४ ॥
॥

yo'rtho dharmena samyukto dharmo
yashchaarthasamyutaha |
madhvivaamrtasamsrstam tasmaadetau
mataaviha || 24 ||

That which is artha is linked to dharma and dharma is linked to artha. They are like honey and amrta. So, these are our opinions.

अनर्थस्य न कामोस्ति तथाऽर्थोऽधर्मिणः
कुतः ।
तस्मादुद्विजले लोको धर्मार्थाभ्यां बहिष्कृतात्
॥ २५ ॥

anarthasya na kaamosti
tathaa'rtho'dharminaha kutaha |
tasmaadudvijale loko
dharmaarthaabhyaam bahishkrtaat || 25
||

One who is devoid of wealth cannot achieve any desires. How can an adharmi have wealth? Due to this, one devoid of both dharma and artha is a cause of fear to the world.

तस्माद्धर्मप्रधानेन साध्योऽर्थः संयतात्मना ।
विश्वस्तेषु हि भूतेषु कल्पते सर्वमेव हि ॥ २६
॥

tasmaaddharmapradhaanena
saadhyo'rthaha samyataatmanaa |
vishvasteshu hi bhooteshu kalpate
sarvameva hi || 26 ||

Due to this, one must seek to attain wealth, in accordance with dharma and with self-control. This is everything in the world for all entities.

धर्म समाचरेत्पूर्वं ततोऽर्थं धर्मसंयुतम् ।
ततः कामं चरेत्पश्चात्सिद्धार्थस्य हि तत्फलम्
॥ २७ ॥

dharmam samaacharetpoorvam
tato'rtham dharmasamyutam |
tataha kaamam
charetpashchaatsiddhaarthasya hi
tatphalam || 27 ||

First, one must practise Dharma and then acquire wealth in accordance with dharma. Then, one must work for one's desires and achieve their results.

Explanation: Arjuna, Nakula and Sahadeva opine that artha (wealth) is the most essential among all purusharthas. A person in poverty cannot think of practising dharma or gratifying other desires, when one's bodily maintenance itself is difficult. Without one's basic needs, such as food, water, shelter and health, being ascertained, it is not possible for one to devote time to think of philosophy or practising righteousness. Thus, Arjuna opined that artha is the most important and with it, one can easily practise dharma and work towards achieving other desires. Nakula and Sahadeva held a similar opinion, but emphasized that dharma is equally necessary, since only wealth obtained through a righteous means is truly beneficial to all.

वैशम्पायन उवाच
विरमतुस्तु तद्वाक्यमुक्त्वा तावश्विनोः सुतौ ।
भीमसेनस्ततो वाक्यमिदं वक्तुं प्रचक्रमे ॥
२८ ॥

vaishampaayana uvaacha
virematustu tadvaakyamuktvaa
taavashvinoh' sutau |
bheemasenastato vaakyamidam vaktum
prachakrame || 28 ||

Vaishampaayana Rshi said: Thus, the sons of the two Ashvins became silent after speaking these words. Thus, Bheemasena then spoke these words.

नाकामः कामयत्यर्थं नाकामो धर्ममिच्छति ।
नाकामः कामयानोऽस्ति तस्मात्कामो
विशिष्यते ॥ २९ ॥

naakaamaha kaamayatyartham
naakaamo dharmamichchhati |
naakaamaha kaamayaano'sti
tasmaatkaamo vishishyate || 29 ||

A desireless one does not desire wealth. A desireless one does not desire dharma. A desireless person has no desire and so, kaama is the supreme one.

कामेन युक्ता ऋषयस्तपस्येव समाहिताः ।
पलाशाः शाकमूलाशा वायुभक्षाः सुसंयताः ॥
३० ॥

kaamena yuktaa rshayastapasyeva
samaahitaaha |
palaashaaha shaakamoolaashaa
vaayubhakshaaha susamyataaha || 30 ||

The Rshis are engrossed in tapas and living on fruits, leaves and air, only due to their desire.

वेदोपवेदेष्वपरे युक्ताः स्वाध्यायपारगाः ।
श्राद्धे यज्ञक्रियायां च तथा दानप्रतिग्रहे ॥ ३१
॥

vedopavedeshvapare yuktaaha
svaadhyaayapaaragaaha |
shraaddhe yajnakriyaayaam cha tathaa
daanapratigrahe || 31 ||

There are others who are working through the Vedas and Upavedas, have learnt them through svaadhyaaya, perform Yajnas at a Shraadha or provide donations.

वणिजः कर्षका गोपाः कारवः शिल्पिनस्तथा
।
देशधर्मकृतश्चैव युक्ताः कामेन कर्मसु ॥ ३२
॥

vanijaha karshakaa gopaaha kaaravaha
shilpinastathaa |
deshadharmakrtashchaiva yuktaaha
kaamena karmasu || 32 ||

Even others such as traders, farmers, cowherds, artisans and sculptors are all united with their dharmas and engaged in their work due to desire.

समुद्रं वा विशन्त्यन्ये नराः कामेन संयुताः ।
कामो हि विविधाकारः सर्वं कामेन सन्ततम्
॥ ३३ ॥

samudram vaa vishantyanye naraaha
kaamena samyutaaha |
kaamo hi vividhaakaaraha sarvam
kaamena santatam || 33 ||

Other people even dive deep into the ocean, due to desire. Kaama certainly takes various forms, as everything, all the time.

नास्ति नासीन्न भविता भूतं काममृते परम् ।
एतत्सारं महाराज धर्मार्थावत्र संश्रितौ ॥ ३४
॥

naasti naaseenna bhavitaa bhootam
kaamamrte param |
etatsaaram mahaaraaja
dharmaarthaavatra samshritau || 34 ||

There is none who is, was or will be without desire. This is the essence of knowledge, O Mahaaraaja, in which even dharma and artha take refuge.

नवनीतं यथा दध्नस्तथा कामोऽर्थधर्मतः ।
श्रेयस्तैलं न पिण्याको घृतं श्रेय उदश्वितः ॥
३५ ॥

navaneetam yathaa dadhnastathaa
kaamo'rthadharmataha |
shreyastailam na pinyaako ghrtam shreya
udashvitaha || 35 ||

Just as butter is the essence of milk products, so is kaama, compared to artha and dharma. Oil is superior to seeds and so is pure ghee compared to contaminated food.

श्रेयः पुष्पफलं काष्ठात्कामो धर्मार्थयोर्वरः ।
पुष्पतो मध्विव परं कामात्सञ्जायते सुखम् ।
कामो धर्मार्थयोर्योनिः कामश्चाथ तदात्मकः ॥
३६ ॥

shreyaha pushpaphalam
kaashthaatkaamo dharmarthayorvaraha
|
pushpato madhviva param
kaamaatsanjaayate sukham |
kaamo dharmarthayoryonih
kaamashchaatha tadaatmakaha || 36 ||

Flowers and fruits are superior to wood and so, kaama is sacred than dharma and artha. Just as honey is obtained from flowers, so is pleasure obtained from desire. Kaama is the originator of both dharma and artha. So, desire is the soul of them.

नाकामतो ब्राह्मणाः स्वन्नमर्थान्नाकामतो ददति ब्राह्मणेभ्यः ।
नाकामतो विविधा लोकचेष्टा तस्मात्कामः प्राक् त्रिवर्गस्य दृष्टः ॥ ३७ ॥

naakaamato braahmanaaha svannamarthaannaakaamato dadati braahmanebhyaha |
naakaamato vividhaa lokacheshtaa tasmaatkaamaha praak trivargasya drshtaha || 37 ||

Being desireless, the Braahmanas will not provide food and wealth to Braahmanas. Without desire, the various phenomena in the world would not exist. So, kaama is indeed the most superior among the three.

सुचारुवेषाभिरलङ्कृताभिर्मदोत्कटाभिः प्रियवादिनीभिः ।
रमस्व योषिद्विरुपेत्य कामं कामो हि राजन्यरमाभिरामः ॥ ३८ ॥

suchaaruveshaabhiralamkrtaabhirmadotkataabhihi priyavaadineebhihi |
ramasva yoshidbhirupetya kaamam kaamo hi raajanparamaabhiraamaha || 38 ||

One can enjoy the company of beautifully dressed young women with excellent voices, only due to desire. So, kaama indeed is the cause of the greatest pleasure.

बुद्धिर्मैषा परिखास्थितस्य माभूद्विचारस्तव धर्मपुत्र ।
स्वात्संहितं सद्भिरफल्गुसारमसस्तवाक्यं परमानृशंसम् ॥ ३९ ॥

buddhirmamaishaa parikhaasthitasya maabhoodvichaarastava dharmaputra |
svaatsamhitam sadbhiraphalgusaaramasastavaakyam paramaanrshamsam || 39 ||

Using my intellect, I have ascertained this idea. Do not hesitate to contemplate upon it, Dharma-putra, as this is accepted by the righteous ones and is not a hollow conclusion.

धर्मार्थकामाः सममेव सेव्या यो ह्येकभक्तः स नरो जघन्यः ।
द्वयोस्तु सक्तं प्रवदन्ति मध्यमं स उत्तमो योऽभिरतस्त्रिवर्गे ॥ ४० ॥

dharmarthakaamaaha samameva sevya ya hyekabhaktaha sa nara jaghanyaha |
dvayostu saktam pravadanti madhyamam sa uttamo yo'bhiratastrivarge || 40 ||

Dharma, artha and kaama should be practised equally, as one who is devoted to only one of them, is certainly a lowly human. One who is devoted to two of them is said to be moderately wise and one who is devoted to all three of them is excellent.

प्राज्ञः सुहृच्चन्दनसारलिप्तो विचित्रमाल्याभरणैरुपेतः ।
ततो वचः सङ्ग्रहविस्तरेण प्रोक्त्वाऽथ वीरान्विरराम भीमः ॥ ४१ ॥

praaajnaha suhrchchandanasaaralipto vichitramaalyaabharanairupetaha |
tato vachaha sangrahavistarena proktvaa'tha veeraanviraraama bheemaha || 41 ||

Thus, the scholarly Bheema, adorned with various garlands, ornaments and sandal paste, became silent after speaking these beneficial words in the midst of his well-wishers, to the brave ones.

Explanation: .

ततो मुहूर्तादथ धर्मराजो वाक्यानि तेषामनुचिन्त्य सम्यक् ।
उवाच वाचाऽवितथं स्मयन्वैबहुश्रुतो धर्मभृतां वरिष्ठः ॥ ४२ ॥

tato muhoortaadatha dharmaraajo vaakyaani tesaamanuchintya samyak |
uvaacha vaachaa'vitatham smayanvaibahushruto dharmabhartaam varishthaha || 42 ||

Therefore, after a muhurta, Dharmaraaja, the most excellent of followers of dharma, spoke these statements, having properly contemplated upon what they had said.

निःसंशयं निश्चितसर्वशास्त्राः सर्वे भवन्तो विदितप्रमाणाः ।
विज्ञातुकामस्य ममेह वाक्यमुक्तं यद्वो नैष्ठिकं तच्छ्रुतं मे ।
इहानुवंशं गदतो ममापि वाक्यं निबोधध्वमनन्यभावाः ॥ ४३ ॥

nih'samshayam nishchitasarvashastraah' sarve bhavanto viditapramaanaaha |
vijnaatukaamasya mameha vaakyamuktam yadvo naishtikam tachchhrutam me |
ihaanuvamsham gadato mamaapi vaakyam nibodhadhvamananyabhaavaaha || 43 ||

There is no doubt that all of you are well-versed with all the Shaastras and what is authoritative. I have heard the firm words of knowledge here, as spoken by all of you. Now, please listen to my words, without any bias.

यो वै न पापे निरतो न पुण्ये नार्थे न धर्मे मनुजो न कामे ।
विमुक्तदोषः समफलुसारो विमुच्यते दुःखसुखात्स सिद्धः ॥ ४४ ॥

yo vai na paape nirato na punye naarthe na dharme manujo na kaame |
vimuktadoshaha samaphalgusaaro vimuchyate duh'khasukhaatsa siddhaha || 44 ||

A human being who is indeed not engaged in paapa, punya, artha, dharma or kaama, who is free from faults and equally regards everything, becomes free from sorrow and pleasure, a siddha.

भूतानि जातीमरणान्वितानि जराविकारैश्च समन्वितानि ।
भूयश्च तैस्तैरुपसेवितानि मोक्षं प्रशंसन्ति न तं च विद्मः ॥ ४५ ॥

bhootaani jaateemaranaanvitaani jaraavikaaraishcha samanvitaani |
bhooyashcha taistairupasevitaani moksham prashamsanti na tam cha vidmaha || 45 ||

The living entities are subject to birth, death, old age and deformities. Furthermore, moksha is praised by all, which is something we do not know.

स्नेहेन बद्धस्य न सन्ति तानि चैवं स्वयंभूर्भगवानुवाच ।
बोधाय निर्वाणपरा भवन्ति तस्मान्न कुर्यात्प्रियमप्रियं च ॥ ४६ ॥

snehena baddhasya na santi taani chaivam svayambhoorbhagavaanuvaacha |
bodhaaya nirvaanaparaa bhavanti tasmaanna kuryaatpriyamapriyam cha || 46 ||

The self-born Bhagavaan has said that there is certainly no scope of it for those who are bound by attachment. An enlightened one becomes a seeker of nirvaana. Thus, one should not develop likes or dislikes.

एतच्च मुख्यं न तु कामकारो यथा नियुक्तोऽस्मि तथा करोमि ।
भूतानि सर्वाणि विधिर्नियुङ्क्ते विधिर्बलीयानिति वित्त सर्वे ॥ ४७ ॥

etachcha mukhyam na tu kaamakaro yathaa niyukto'smi tathaa karomi |
bhootaani sarvaani vidhirniyunkte vidhirbaleeyaaniti vitta sarve || 47 ||

This is vital. One who desires cannot do exactly as desired, just as I do what I am made to do. All entities, in their entirety, are controlled by divine will and that will alone is the greatest.

न कर्मणाऽप्रोत्यनवाप्यमर्थं यद्भावि तद्वै भवतीति विद्मः ।
त्रिवर्गहीनोऽपि हि विन्दतेऽर्थं तस्माददो लोकहिताय गुह्यम् ॥ ४८ ॥

na karmanaa'pnotyanavaapyamartham yadbhaavi tadvai bhavateeti vidmaha |
trivargaheeno'pi hi vindate'rtham tasmaadado lokahitaaya guhyam || 48 ||

We know that even through actions, one does not obtain that which is not attainable. That which is supposed to happen does happen. Indeed, one who is devoid of the three others can still achieve the best purpose (moksha). So, this is the most beneficial for the world.

वैशम्पायन उवाच

तदग्र्यबुद्धेर्वचनं मनोनुगं समस्तमाज्ञाय तथाहि हेतुमत् ।
तदा प्रणेदुश्च जहर्षिरे च ते कुरुप्रवीराय च चक्रिरेऽञ्जलिम् ॥ ४९ ॥

vaishampaayana uvaacha

tadagryabuddhervachanam manonugam samastamaajnaaya tathaahi hetumat |
tadaa pranedushcha jaharshire cha te kurupraveeraaya cha chakrire'njalim || 49 ||

Vaishampaayana Rshi: Having comprehended these words of intelligence and reasoning, which were favourable to the mind, all of them bowed down to the brave Kuru (Yudhishtira) and offered salutations, joining their hands.

सुचारुवर्णाक्षरशब्दभूषितां मनोनुगां निर्गतवाक्यकण्टकाम् ।
निशम्य तां पार्थिवभाषितां गिरं पार्थस्य सर्वे प्रणता बभूवुः ॥ ५० ॥

suchaaruvarnaaksharashabdabhooshitaam manonugaam nirgatavaakyakantakaam |
nishamya taam paarthivabhaashitaam giram paarthasya sarve pranataa babhoovuhu ||
50 ||

Having heard those words, which were adorned with brilliant words and sounds, and was pleasurable to the mind, all the warriors offered salutations to him.

तथैव राजा प्रशशंस्वीर्यवान् पुनश्च पप्रच्छ सरिद्वरासुतम् ।
धर्मार्थकामेषु विनिश्चयज्ञं ततः परं धर्ममहीनचेतसम् ॥ ५१ ॥

tathaiva raajaa prashashamsveeryavaan punashcha paprachchha saridvaraasutam |
dharmaarthakaameshu vinishchayajnam tataha param dharmamaheenachetasam || 51
||

So, the the brave king (Yudhishtira), after being praised in this manner, once again inquired with the son of the river (Bheeshma), having known about dharma, artha and kaama and the mind not being devoid of the supreme dharma.

Explanation: Bheema's words here are obviously shown to be the best and most practical. Without desire to perform anything, one cannot even exist normally or perform any activities. One would not want to even apply any efforts for practising dharma, obtaining wealth or fulfilling anything. The word 'kaama' is generally used in a negative manner to

imply lust or unwanted desires. The Shaastras repeatedly state that one must even abandon it. The Buddhist philosophy specifically emphasizes the need to have absolutely no desires at all, considering them the roots of all suffering. However, the Shaastras are clear that if it is Saattvika and intends to be for a dhaarmika purpose, remembering Bhagavaan through one's actions, then it is nothing negative at all.

It is kaama which enables one to even live, regardless of their varna or aashrama. And through desire alone, would one want to even achieve moksha. Yudhishtira slightly differed in his opinion, thinking that moksha is more important than kaama. Since it was not in direct contradiction with the purport of the Shaastras, Bheema did not criticize his opinion, as explained by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya. While moksha is a desirable destiny, one must remember that it is a long-term goal and as said by Yudhishtira himself, it requires detachment from all material entities and materialistic mindsets. Thus, one's prime goal should always be to practise bhakti and moksha would be achieved as a by-product.

॥ इति श्रीमन्महाभारते शान्तिपर्वणि आपद्धर्मपर्वणि पञ्चषष्ट्यधिकशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate shaantiparvani aapaddharmaparvani
panchashashtyadhikashatatamo'dhyaayaha ||

Thus is the one hundred and sixty-fifth Adhyaaya in the Aapaddharma Parva, in the Shaanti Parva of the Mahaabhaarata.

Adhyaaya 321

This Adhyaaya and Adhyaaya 323 contain a conversation between Yaajnavalkya Maharshi and the king Daivaraati, a descendant of Janaka. This chapter explains the practice of yoga and achieving aparoksha-jnaana, even describing the symptoms of aparoksha-jnaanis. In the Adhyaaya before this (i.e., 320), Yaajnavalkya Rshi explained the purport of Saankhya. It must be remembered that Saankhya and Yoga specifically do not refer to the philosophies of Kapila Maharshi and Patanjali Rshi respectively. Rather, they refer to the science of jnaana-yoga and karma-yoga.

याज्ञवल्क्य उवाच

साङ्ख्यज्ञानं मया प्रोक्तं योगज्ञानं निबोध मे

|

यथाश्रुतं यथादृष्टं तत्त्वेन नृपसत्तम ॥ १ ॥

yaajnavalkya uvaacha

saankhyajnaanam mayaa proktam

yogajnaanam nibodha me |

yathaashrutam yathaadrshitam tattvena
nrpasattama || 1 ||

Yaajnavalkya Rshi said: The knowledge of Saankhya has been spoken by me. Now listen to the knowledge of yoga, as it has been heard and seen by me, in accordance with the Tattvas, O excellent king.

नास्ति साङ्ख्यसमं ज्ञानं नास्ति योगसमं
बलम् ।

तावुभावेकचर्यौ तावुभावनिधनौ स्मृतौ ॥ २

॥

naasti saankhyasamam jnaanam naasti

yogasamam balam |

taavubhaavekacharyau

taavubhaavanidhanau smrtau || 2 ||

There is no knowledge equivalent to Saankhya or any power equal to that of yoga. Both of them are said to be the same practices and are the same method of overcoming rebirth and death.

पृथक्पृथक्प्रपश्यन्ति येऽप्यबुद्धिरता नराः ।

वयं तु राजन्पश्याम एकमेव तु निश्चयात् ॥ ३

॥

prthakprthakprapashyanti

ye'pyabuddhirataa naraaha |

vayam tu raajanpashyaama ekameva tu

nishchayaat || 3 ||

Those humans who are addicted to having poor intelligence consider both of them to be distinct. We, however, O Raajan, should see them as one and the same.

यदेव योगाः पश्यन्ति तत्साङ्ख्यैरपि दृश्यते

|

एकं साङ्ख्यं च योगं च यः पश्यति स

तत्त्ववित् ॥ ४ ॥

yadeva yogaaha pashyanti

tatsaankhyairapi drshyate |

ekam saankhyam cha yogam cha yaha

pashyati sa tattvavit || 4 ||

That which is observed by the followers of yoga is the same One who is observed by the Saankhyas. One who considers both saankhya and yoga as one, is learned in the Tattvas.

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Explanation: These shlokas make it clear that the words 'saankhya' and 'yoga' refer to the same jnaana and not distinct philosophies, unlike the philosophies of Kapila Maharshi or Patanjali Rshi, which are independently incomplete and incapable of granting aparoksha-jnaana. The Mahaabhaarata also indicates the authority of Pancharaatra, by mentioning that the essence of Saankhya and Yoga is in Pancharaatra itself.

इदं महोपनिषदं चतुर्वेदसमन्वितम् ।
सांख्ययोगकृतं तेन पञ्चरात्रानुशब्दितम् ॥
नारायणमुखोदीतं नारदोऽश्रावयत्पुनः ।

"This great Upanishad takes one close to Brahman, explains the purport of the four Vedas harmoniously. It is based on Saankhya (Jnaana) and Yoga (bhakti). It is known as 'Pancharaatra'. It appeared from the face of Shri Naaraayana and was explained by Devarshi Naarada once again."

—Mahaabhaarata, Shaanti Parva, Adhyaaya 348, Shlokas 62-63 (Quoted by Shri Yamunacharya, in Aagama Pramaanya, Paragraph 94)

रुद्रप्रधानानपरान्विद्धि योगानरिन्दम् ।
तेनैव चाथ देहेन विचरन्ति दिशो दश ॥ ५ ॥

rudrapradhaanaanaparaanviddhi
yogaanarindam |
tenaiva chaatha deheha vicharanti disho
dasha || 5 ||

Know the Rudra-Pradhaanas (forms of the breath) to be the chief instrument of the practitioners of yoga, by which the body can move in several directions.

Explanation: Here, with reference to regulation of the breath, the vital breath or Praana, is referred to by the name 'Rudra', which is another name of Mukhya Praana Deva.

यावद्धि प्रलयस्तात सूक्ष्मेणाष्टगुणेन ह ।
योगेन लोकान्विचरन्सुखं सन्न्यस्य चानघ ॥
६ ॥

yaavaddhi pralayastaata
sookshmenaashtagunena ha |
yogena lokaanvicharansukham
sannyasya chaanagha || 6 ||

Know that till the destruction of the physical body, one can use the subtle body and its eight qualities, through yoga, to traverse the lokas and enjoy bliss, O sinless one.

तावेदवाष्टगुणिनं योगप्राहूर्मनीषिणः ।
सूक्ष्ममष्टगुणं प्राहूर्नेतरं नृपसत्तम ॥ ७ ॥

taavedavaashtaguninam
yogapraahurmaneeshinaha |
sookshmmashtagunam praahurnetaram
nrpasattama || 7 ||

Know that there are two forms of yoga, with eight qualities, as said by the learned. The sookshma (subtle) form is the one which has these eight features and not the other, O excellent king.

Explanation: This is a reference to the eight parts or angas of yoga, as described by Patanjali Rshi, in the Yoga-Sutras.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ २९ ॥

"Yama, niyama, aasana, praanaayaama, pratyahaara, dhaarana, dhyaana and samaadhi are the eight components (of Yoga)."

—Yoga Sutras, Saadhana Paada, Sutra 29

A more elaborate definition of yoga occurs in the Parama Samhita:

ज्ञानानं खलु सर्वेषां योगज्ञानं विशिष्यते ।
योगज्ञानाद्धिकैवल्यं प्राप्नोति परमं सुखम् ॥
केवलं तु कृतं कर्म योगज्ञानाद्विना नृभिः ।
न कुर्याद्विपुलां सिद्धिं तस्माद्योगं समाश्रयेत् ॥
स तु ज्ञानाक्रियाभेदाद् द्विविधः शास्त्रचोदितः ।
कर्मणां संविभागाच्च वैरूप्यान्मनसस्तथा ॥
ज्ञानयोगो भवत्येकः कर्मयोगः परःस्मृतः ।
यत्करोति समाधानं चित्तस्य विषये क्वचित् ॥
अनाकुलमसङ्गोभं स योग इति कीर्त्यते ।
यदि कर्माणि बध्नाति चित्तमस्खलितं नरः ॥
कर्मयोगो भवत्येषः सर्वपाप प्रणाशनः ।
यदि तु ज्ञानैवार्थं चित्तं बध्नाति निर्व्यथः ॥
ज्ञानयोगः स विज्ञेयः सर्वसिद्धिकरः शुभः ।
उभयोर्योगोर्यस्य न चित्तं विन्दतिव्यथाम् ॥
स तत्पदमवाप्नोति यद्विष्णोः प्रथितं पदं ।
उभयस्यापि योगस्य देव एव निबन्धनः ॥

"Among all forms of knowledge, the knowledge of yoga is the best, as only through that, one achieves kaivalya and the greatest happiness. Performing actions without the knowledge of yoga will not lead to proper Siddhi (achievement) and so, one should take refuge in yoga. Certainly, it is differentiated into the two types, jnaana (knowledge) and kriya (actions), based on their respective actions and the states of the mind, which have been explained in the Shaastras. Jnaana-yoga and Karma-yoga are known so as they are that which cause equanimity of the mind with regard to any matter. That which keeps the mind calm and composed, without turbulence, is known as 'Yoga'. If a human being fixes the mind in actions, it becomes karma-yoga, which destroys all paapas. But if one fixes the mind for the purpose of knowledge, it is understood to be jnaana-yoga, which is auspicious and the cause of all siddhis. One whose mind does not experience suffering in either of them, obtains that which is the well-known abode of Vishnu. The foundation of both of these (jnaana yoga and karma yoga) is the Divine Person."

—Parama Samhita, Adhyaaya 10, Shlokas 2-9

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The proper practice of bhakti-yoga is by practising the various parts of yoga and performing dhyana of Paramaatma through all actions.

एतावानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः ।
भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥ २२ ॥

"These indeed, from chanting the names of Bhagavaan to the other practices, are known as the highest dharma of humans in this world and as 'bhakti-yoga'.
—Bhaagavata Puraana, Skandha 6, Adhyaaya 3, Shloka 22

शय्यासनाटनस्थानस्नानक्रीडाशनादिषु ।
कथं त्वां प्रियमात्मानं वयं भक्तास्त्यजेमहि ॥ ४६ ॥

"While sleeping, sitting, walking, standing, bathing, eating or doing anything else, we always serve You. How can we, Your bhaktas, abandon You, who are our beloved One?"
—Ibid., Skandha 11, Adhyaaya 6, Shloka 46

The five yamas or restrictions are – Brahmacharya, ahimsa (non-violence), satya (honesty), asteya (not stealing) and aparigraha (being unattached to entities other than Brahman). The five niyamas or prescribed actions are – Svaadhyaaya (learning the knowledge of the Shaastras), shaucha (cleanliness), santosha (being happy and satisfied), tapas (austerities through the body, mind and speech) and niyataatmavatra (self-control). Aasana and praanaayama respectively refer to poses to maintain one's health and certain breathing exercises performed while mentally contemplating on Paramaatma. 'Pratyahaara' refers to withdrawing the mind from being controlled by or attached to the senses and gratifying them. Dhaarana and dhyana refer to contemplation upon the form of Paramaatma and meditating upon Him. The state of dhaarana is said to be achieved when one successfully focuses on Him alone during almost all action, including eating, sleeping, etc. Through successfully practising these, one attains the final state of samaadhi, where one becomes an aparoksha-jnaani. These components are elaborately described in the 7th Adhyaaya of the Vishnu Puraana's 6th Amsha, along with instructions on practising them.

द्विगुणं योगत्वं तु योगानां प्राहुरुत्तमम् ।
सगुणं निर्गुणं चैव यथाशास्त्रनिदर्शनम् ॥ ८ ॥

dvigunam yogatyam tu yogaanaam
praahuruttamam |
sagunam nirgunam chaiva
yathaashaastranidarshanam || 8 ||

The excellent form of yoga is said to be of two forms, saguna and nirguna, as indicated in the Shaastras.

धारणं चैव मनसः प्राणायामश्च पार्थिव ।
एकाग्रता च मनसः प्राणायामस्तथैव च ॥ ९ ॥

dhaaranam chaiva manasaha
praanaayamashcha paarthiva |
ekaagrataa cha manasaha
praanaayamastathaiva cha || 9 ||

Dhaarana of the mind and praanaayaama, O king, is one type, while focusing the mind only on the One Supreme Being and performing praanaayaama, is indeed another type.

प्राणायामो हि सगुणो निर्गुणं धारयेन्मनः ।
यद्यदृश्यति मुञ्चन्वै प्राणान्मैथिलसत्तम ।
वाताधिक्यं भवत्येव तस्मात्तं न समाचरेत् ॥
१० ॥

praanaayaamo hi saguno nirgunam
dhaarayenmanaha |
yadyadrshyati munchanvai
praanaanmaithilasattama |
vaataadhikyam bhavatyeva tasmaattam
na samaacharet || 10 ||

Praanaayaama is indeed the saguna type which helps fix the mind in dhaarana, which is the nirguna type. If praanaayaama is performed without any concentration or sight (on Paramaatma), O ruler of Mithila, one's bodily wind becomes excess and so, it should not be practised in this way.

Explanation: It is important to know that certain practices of yoga, especially praanaayaama and certain aasanas, must be practised with perfect knowledge and under the guidance of a learned person, as any incorrect practice can even be injurious.

निशायाः प्रथमे यामे चोदना द्वादश स्मृताः ।
मध्ये स्वप्नात्परे यामे द्वादशैव तु चोदनाः ॥ ११
॥

nishaayaaha prathame yaame chodanaa
dvaadasha smrtaaha |
madhye svapnaatpare yaame
dvaadashaiva tu chodanaaha || 11 ||

For the first yaama of the night, twelve forms of praanaayaama are known to be suitable. After one has slept and after seeing any dreams, during the last yaama of the night too, twelve forms of it are prescribed.

तदेवमुपशान्तेन दान्तेनैकान्तशीलिना ।
आत्मारामेण बुद्धेन योक्तव्योऽऽत्मा न
संशयः ॥ १२ ॥

tadevamupashaantena
daantenaikaantasheelinaa |
aatmaaraamena buddhena
yoktavyo'tmaa na samshayaha || 12 ||

So, having a peaceful and controlled mind, obtaining bliss through oneself and using intellect united with these, one must practise it in this manner, without a doubt.

पञ्चानामिन्द्रियाणां तु दोषानाक्षिप्य पञ्चधा ।
शब्दं रूपं तथा स्पर्शं रसं गन्धं तथैव च ॥ १३
॥

panchaanaamindriyaanaam tu
doshanaakshipya panchadhaa |
shabdham roopam tathaa sparsham rasam
gandham tathaiva cha || 13 ||

One must avoid the faults associated with the five senses and their five sensations, namely sound, form, touch, taste and smell.

प्रतिभामपवर्गं च प्रतिसंहत्य मैथिल ।
इन्द्रियग्राममखिलं मनस्यभिनिवेश्य ह ॥ १४
॥

pratibhaamapavargam cha pratisamhrtya
maithila |
indriyagraamamakhilam
manasyabhiniveshya ha || 14 ||

Abandoning the thoughts and other distractions, O citizen of Mithila, focus all the senses to the control of the mind.

मनस्तथैवाहङ्कारे प्रतिष्ठाप्य नराधिप ।
अहङ्कारं तथा बुद्धौ बुद्धिं च प्रकृतावपि ॥ १५
॥

manastathaivaahankaare pratishtaapya
naraadhipa |
ahankaaram tathaa buddhau buddhim
cha prakrtaavapi || 15 ||

Fixing the mind under the control of Ahankaara, O king, fix the ego into buddhi and buddhi into Prakrti.

एवं हि परिसङ्ख्याय ततो ध्यायन्ति केवलम्
।
विरजस्कमलं नित्यमनन्तं शुद्धमव्रणम् ॥ १६
॥

evam hi parisankhyaaya tato dhyayanti
kevalam |
virajaskamalam nityamanantam
shuddhamavranam || 16 ||

Thus, in this way, forgetting everything else, the practitioners of yoga exclusively contemplate upon the Purusha who is devoid of rajas and is eternal, infinite, pure and whole, without any gaps or lacking.

तस्थुषं पुरुषं नित्यमभेद्यमजरामरम् ।
शाश्वतं चाव्ययं चैव ईशानं ब्रह्म चाख्यम् ॥
१७ ॥

tasthusham purusham
nityamabhedyamajaraamaram |
shaashvatam chaavyayam chaiva
eeshaanam brahma chaakhyam || 17 ||

He is the Purusha who is stably positioned, eternal, without distinctions and devoid of ageing. He is eternal, imperishable and indeed, Eeshaana (the master), who is known as 'Brahman'.

Explanation: One can notice that Shri Vishnu is repeatedly referred to by these qualities elsewhere in the Mahaabhaarata, as well as in other Shaastras. Here, He is also known by the name 'Eeshaana,' which is generally thought to be a name of Shri Rudra. Vaishampaayana Rshi too uses the same name to refer to Him, in Adhyaaya 349, as quoted on page 93 of this book.

युक्तस्य तु महाराज लक्षणान्युपधारम् ।
लक्षणं तु प्रसादस्य यथा तृप्तः सुखं स्वयेत् ॥
१८ ॥

yuktasya tu maharaaja
lakshanaanyupadhaaram |
lakshanam tu prasaadasya yathaa
trptaha sukham svayet || 18 ||

Now, these are the characteristics of one who is united (with Paramaatma) through yoga, O Mahaaraaja. The chief characteristic of the grace (of Brahman) is that one shall enjoy satisfactory bliss on their own.

Explanation: These shlokas now describe the characteristics of a person in the state of samaadhi, who is an aparoksha-jnaani. This state is achieved at the end of one's saadhana and manifests the highest state of bhakti, paripakva-bhakti, in a Saattvika jeeva, guaranteeing moksha after clearing all remaining karma-phalas. This period of saadhana takes thousands of years and multiple janmas of continuous spiritual growth, depending on the type of jeeva, with the shortest duration of one kalpa, for the manushya-jeevas.

निर्वाते तु यथा दीपो ज्वलेत्स्रेहसमन्वितः ।
निश्चलोर्ध्वशिखस्तद्वद्युक्तमाहुर्मनीषिणः ॥
१९ ॥

nirvaate tu yathaa deepo
jvaletsnehasamanvitaha |
nishchalordhvasikhastadvadyuktamaah
urmaneeshina || 19 ||

A learned one like that is like a lamp which remains burning in a place with no wind, or like the top of a mountain, standing tall and remaining unmoved by anything.

पाषाण इव मेघोत्थैर्यथा बिन्दुभिराहतः ।
नालं चालयितुं शक्यस्तथा युक्तस्य लक्षणम्
॥ २० ॥

paashaana iva meghoththairyathaa
bindubhiraahataha |
naalam chaalayitum shakyastathaa
yuktasya lakshanam || 20 ||

Just as a mountain-top is unmoved even by severe rainfall, this is the characteristic of a yoga-yukta, who is impossible to be distracted by anything.

शक्तदुन्दुभिनिर्घोषैर्विधिधैर्गीतवादितैः ।
क्रियमाणैर्न कम्पेत युक्तस्यैतन्निदर्शनम् ॥
२१ ॥

shaktadundubhinirghoshairvidhidhairgee
tavaaditaih' |
kriyamaanairna kampeta
yuktasyaitannidarshanam || 21 ||

Even the loud sounds of conches, drums or songs being sung cannot distract one who is yoga-yukta. This is an indication of one being so.

तैलपात्रं यथा पूर्णं कराभ्यां गृह्य पूरुषः ।
सोपानमारुहेद्भ्रूतस्तर्ज्यमानोऽसिषणिभिः ॥
२२ ॥

tailapaatram yathaa poornam
karaabhyaam grhya poorushaha |
sopaanamaaruhedbheetastarjyamaano'si
shanibhihi || 22 ||

One would be like a man holding a vessel filled with oil to its brim, and carrying it perfectly over a flight of stairs, even when threatened with swords and arrows.

संयतात्मा भयात्तेषां न पात्राद्विन्दुमुत्सृजेत् ।
तथैवोत्तरमागम्य एकाग्रमनसस्तथा ॥ २३ ॥

samyataatmaa bhayaattessaam na
paatraadbindumutsrjet |

tathavottaramaagamyā
ekaagramanasastathā || 23 ||

Being self-controlled, one would not spill even a single drop from the vessel. So is the condition of a yogi who has a single-minded focus.

स्थिरत्वादिन्द्रियाणां तु निश्चलस्तथैव च ।
एवं युक्तस्य तु मुनेर्लक्षणान्युपल ॥ २४ ॥

sthiratvaadindriyaanaam tu
nishchalastathaiwa cha |
evam yuktasya tu
munerlakshanaanyupala || 24 ||

All the senses are to be firmly controlled, in this manner. So, these certainly are the characteristics of a Muni, which must be understood.

स्वयुक्तः पश्यते ब्रह्म यत्तत्परममव्ययम् ।
महतस्तमसो मध्ये स्थितं ज्वलनसन्निभम् ॥
२५ ॥

svayuktaha pashyate brahma
yattatparamamavyayam |
mahatastamaso madhye sthitam
jvalanasannibham || 25 ||

One always sees Brahman, who is the Supreme and Imperishable Being, like a bright flame in the middle of vast darkness.

एतेन केवलं याति त्यक्त्वा देहमसाक्षिकम् ।
कालेन महता राजञ्श्रुतिरेषा सनातनी ॥ २६ ॥

etena kevalam yaati tyaktvaa
dehamasaakshikam |
kaalena mahataa raajanshru tireshaa
sanaatanee || 26 ||

Through this method alone and with a great amount of time, one then attains liberation after giving up one's body, as declared by the eternal Shrutis.

एतद्धि योगं योगानां किमन्यद्योगलक्षणम् ।
विज्ञाय तद्धि मन्यन्ते कृतकृत्या मनीषिणः ॥
२७ ॥

etaddhi yogam yogaanaam
kimanyadyogalakshanam |
vijnaaya taddhi manyante krtakrtyaa
maneeshinaha || 27 ||

This is indeed the Yoga of the Yogis. What else would be suitable to be called Yoga? By knowing this, the learned consider themselves to have achieved what is to be achieved.

॥ इति श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि एकविंशत्यधिकत्रिशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate shaantiparvani mokshadharmaparvani
ekavimshatyadhikatrishatatamo'dhyaayaha ||

Thus is the three hundred and twenty-first Adhyaaya in the Moksha-Dharma Parva, in the Shaanti Parva of the Mahaabhaarata.

Adhyaaya 323

The conversation between Yaajnavalkya Maharshi and Daivaraati continues here. A brief biography of Yaajnavalkya Rshi is also narrated by himself, including how he learnt the Yajurveda from Surya and Sarasvati Devi. This chapter explains the relationship among the three fundamental Tattvas – Prakrti, Jeevas and Brahman. It is also noteworthy that this Adhyaaya explicitly supports concepts of Tattvavaada at multiple places.

याज्ञवल्क्य उवाच

अव्यक्तस्थं परं यत्तत्पृष्टस्तेऽहं नराधिप ।
परं गुह्यामिमं प्रश्नं शृणुष्वावहितो नृप ॥ १ ॥

yaajnavalkya uvaacha

avyaktastham param
yattatprstaste'ham naraadhipa |
param guhyamimam prashnam
shrnushvaavahito nrpa || 1 ||

Yaajnavalkya Rshi said: You have asked about that which is superior to Avyakta (Prakrti), O king. This is a great secret. Please listen to me carefully, O emperor.

यथार्षेणेह विधिना चरताऽवमतेन ह ।
मयाऽऽदित्यादवाप्तानि यजूंषि मिथिलाधिप
॥ २ ॥

yathaarsheneha vidhinaa
charataa'vamatena ha |
mayaa''dityaadavaaptaani yajoomshi
mithilaadhpa || 2 ||

Through my conduct being exactly like those prescribed by the Rshis, the Yajushes (knowledge of the Yajurveda) were obtained by me, from Aadity himself, O king of Mithila.

महता तपसा देवस्तपिष्णुः सेवितो मया ।
प्रीतेन चाहं विभुना सूर्येणोक्तस्तदाऽनघ ॥ ३ ॥

mahataa tapasaa devastapishnuhu sevito
mayaa |
preetena chaaham vibhunaa
sooryenoktastadaa'nagha || 3 ||

Tapishnu (Surya) was served by me with the greatest of tapas. Pleased by me, the all-pervading Surya then spoke the following, O sinless one.

वरं वृणीष्व विप्रर्षे यदिष्टं ते सुदुर्लभम् ।
तं ते दास्यामि प्रीतात्मा मत्प्रसादो हि दुर्लभः
॥ ४ ॥

varam vrneeshva viparshe yadishtam te
sudurlabham |
tam te daasyaami preetaatmaa
matprasaado hi durlabhaha || 4 ||

O Viprarshi, please choose the boon you would like and even if it will be extremely tedious, I will provide it with pleasure, as obtaining my grace itself is hard.

ततः प्रणम्य शिरसा मयोक्तस्तपतांवरः ।
यजूंषि नोपयुक्तानि क्षिप्रमिच्छामि वेदितुम्
॥ ५ ॥

tataha pranamya shirasaa
mayoktastapataamvaraha |

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yajoomshi nopayuktaani
kshipramichchhaami veditum || 5 ||

Thus, as I bowed my head to him, this was told to him, "I lack the knowledge of the Yajus. I desire to know all of it in an instant."

ततो मां भगवानाह वितरिष्यामि ते द्विज ।
सरस्वतीह वाग्भूता शरीरं ते प्रवेक्ष्यति ॥ ६
॥

tato maam bhagavaanaaha vitarishyaami
te dvija |
sarasvateeha vaagbhootaa shareeram te
pravekshyati || 6 ||

Thus, Bhagavaan Surya told me, "I shall make that happen to you, O Dvija. Sarasvati, whose essence itself is speech, shall enter your body."

ततो मामाह भगवानास्यं स्वं विवृतं कुरु ।
विवृतं च ततो मेऽस्यं प्रविष्टा च सरस्वती ॥
७ ॥

tato maamaaha bhagavaanaasyam svam
vivrtam kuru |
vivrtam cha tato me''syam pravishtaa cha
sarasvatee || 7 ||

Then, he, Bhagavaan, instructed me to open my mouth. As my mouth was opened, Sarasvati entered my body.

ततो विदह्यमानोऽहं प्रविष्टोऽम्भस्तदाऽनघ ।
अविज्ञानादमर्षाच्च भास्करस्य महात्मनः ॥
८ ॥

tato vidahyamaano'ham
pravishto'mbhastadaa'nagha |
avijnaanaadamarshaachcha
bhaaskarasya mahaatmanaha || 8 ||

Then, I started to feel a burning sensation and jumped into water, O sinless one. Due to ignorance, I became angry with the Mahaatma Bhaaskara.

ततो विदह्यमानं मामुवाच भगवान्रविः ।
मुहूर्तं सह्यतां दाहस्ततः शीतीभविष्यति ॥ ९
॥

tato vidahyamaanam maamuvaacha
bhagavaanravihi |
muhoortam sahyataam daahastataha
sheeteebhavishyati || 9 ||

Therefore, Bhagavaan Ravi told me, as I was burning, "Tolerate this burning just for a Muhurta and you shall cool down later."

शीतीभूतं च मां दृष्ट्वा भगवानाह भास्करः ।
प्रतिभास्यति ते वेदः सखिलः सोत्तरो द्विज ॥
१० ॥

sheeteebhootam cha maam drshtvaa
bhagavaanaaha bhaaskaraha |
pratibhaasyati te vedaha sakhilaha
sottaro dvija || 10 ||

Bhagavaan Bhaaskara then noticed me, as my body had cooled down. He said, "The Veda, in its entirety and including their supplements, shall become manifest to you, Dvija."

कृत्स्नं शतपथं चैव प्रणेष्यसि द्विजर्षभ ।
तस्यान्ते चापुनर्भावे बुद्धिस्तव भविष्यति ॥
११ ॥

krtsnam shatapatham chaiva praneshyasi
dvijarshabha |
tasyaante chaapunarbhaave buddhistava
bhavishyati || 11 ||

Even the entirety of the Shatapatha shall be known to you, O bull among Dvijas. And at after that, your intellect will also become focused on the destiny of no rebirth.

प्राप्स्यसे च यदिष्टं तत्साङ्ख्ययोगेप्सितं पदम्
।
एतावदुक्त्वा भगवानस्तमेवाभ्यवर्तत ॥ १२ ॥

praapsyase cha yadishtam
tatsaankhyayogepsitam padam |
etaavaduktvaa
bhagavaanastamevaabhyavartata || 12
||

"You shall certainly attain the destiny which is desired by the followers of Saankhya and Yoga" – saying these two declarations, Bhagavaan Surya then returned from there.

ततोऽनुव्याहृतं श्रुत्वा गते देवे विभावसौ ।
गृहमागत्य संहृष्टोऽचिन्तयं वै सरस्वतीम् ॥
१३ ॥

tato'nuvyaahrtam shrutvaa gate deve
vibhaavasau |
grhamaagatya samhrshtho'chintayam vai
sarasvateem || 13 ||

Thus, when I heard what he said and as he left, I returned home happily, contemplating on Sarasvati.

ततः प्रवृत्ताऽतिशुभा स्वरव्यञ्जनभूषिता ।
ओंकारमादितः कृत्वा मम देवी सरस्वती ॥
१४ ॥

tataha pravrttaa'tishubhaa
svaravyanjanabhooshitaa |
omkaaramaaditaha krtvaa mama deves
sarasvatee || 14 ||

Then, adorned with all the svaras and vyanjanas, the auspicious one, Sarasvati Devi, appeared in front of me, after I uttered the phrase 'Om'.

ततोऽहमर्घ्यं विधिवत्सरस्वत्यै न्यवेदयम् ।
परं यत्नमवाप्यैव निषण्णस्तत्परायणः ॥ १५ ॥
॥

tato'hamarghyam vidhivatsarasvatyai
nyavedayam |
param yatnamavaapyeva
nishannastatparaayanaha || 15 ||

So, as required, I offered an arghya to Sarasvati, and to Surya too. Deeply in thoughts about them, I sat down.

ततः शतपथं कृत्स्नं सरहस्यं ससङ्ग्रहम् ।
चक्रे सपरिशेषं च हर्षेण परमेण ह ॥ १६ ॥

tataha shatapatham krtsnam sarahasyam
sasangraham |
chakre saporishesham cha harshena
paramena ha || 16 ||

Thus, the Shatapatha, with all its secrets and summaries, in their entirety, became known to me, repeatedly and completely, much to my joy.

कृत्वा चाध्ययनं तेषां शिष्याणां शतमुत्तमम् ।
विप्रियार्थं सशिष्यस्य मातुलस्य महात्मनः ॥
१७ ॥

krtvaa chaadhyayanam tesaam
shishyaanaam shatamuttamam |
vipriyaartham sashishyasya maatulasya
mahaatmanaha || 17 ||

Having had a hundred excellent disciples of mine completing their learning, I did that which was unfavourable to the Mahaatma, my maternal uncle (Vaishampaayana Rshi), and his disciples.

Explanation: The history of Yaajnavalkya Rshi and Vaishampaayana Rshi is narrated elaborately in the Puraanas, such as the Vishnu Puraana's 3rd Amsha's 5th Adhyaaya and the 12th Skandha of the Bhaagavata Puraana. Formerly, Yaajnavalkya Rshi had himself been a disciples of the Yajurveda, learning under his maternal uncle, Vaishampaayana Rshi. However, Vaishampaayana Rshi's inability to meet certain Rshis at Meru, with a declaration that anyone among them who failed to do so would incur Brahma-hatya dosha within seven days, led to the death of one of Vaishampaayana's nephews. He requested his own disciples to participate jointly in a praayashchitta, to help rid himself of his paapa karma, when Yaajnavalkya Rshi stated that he would himself perform it alone and in a much better manner. Angered by this and thinking Yaajnavalkya was being arrogant, Vaishampaayana Rshi dismissed Yaajnavalkya from his Gurukula and ordered him to vomit out the knowledge of the Yajurveda. When he did so, the other disciples of Vaishampaayana Rshi then took the form of tittri birds and consumed the knowledge. This part of the Yajurveda became the Krshna-Yajurveda and the shaakha of the disciples who had taken the form of tittris, became the Taittireeya shaakha. After this, Yaajnavalkya Rshi worshiped Surya and instantly obtained the knowledge of the Yajurveda in a different form, from him and Sarasvati Devi. As a result, he founded the Shukla-Yajurveda and amazed even Vaishampaayana Rshi, with his new knowledge. Subsequently, even Vaishampaayana Rshi had his own disciples learn the Shukla-Yajurveda from Yaajnavalkya Rshi.

ततः सशिष्येण मया सूर्येणैव गभस्तिभिः ।
व्यस्तो यज्ञो महाराज पितुस्तव महात्मनः ॥
१८ ॥

tataha sashishyena mayaa sooryeneva
gabhastibhihi |
vyasto yajno mahaaraaja pitustava
mahaatmanaha || 18 ||

Thus, along with my disciples, at the Yajna of the Mahaatma, your father, I took control over it, shining the sun and its rays.

मिषतो देवलस्यापि ततोऽर्धं हतवान्वसु ।
स्ववेददक्षिणायार्थं विमर्दे मातुलेन ह ॥ १९ ॥

mishato devalasyaapi tato'rdham
hrtavaanvasu |

svavedadakshinaaayaarthe vimarde
maatulena ha || 19 ||

As Devala was watching and a dispute took place with my uncle over the custodian of the dakshina arranged for the reciter of the Vedas, I myself took half of it.

सुमन्तुनाऽथ पैलेन तथा जैमिनिना च वै ।
पित्रा ते मुनिभिश्चैव ततोऽहमनुमानितः ॥ २०
॥

sumantunaa'tha pailena tathaa
jaimininaa cha vai |
pitraa te munibhishchaiva
tato'hamanumaanitaha || 20 ||

Then, Sumantu, Paila, Jaimini and even your father indeed, with all the other Munis, stood in solidarity with me.

दश पञ्च च प्राप्तानि यजूष्यकर्त्तव्याऽनघ ।
तथैव रोमहर्षेण पुराणमवधारितम् ॥ २१ ॥

dasha pancha cha praaptaani
yajoomshyarkaanmayaa'nagha |
tathaiva romaharshena
puraanamavadhaaritam || 21 ||

Ten Yajushes have been obtained from Surya by me, five times, O sinless one. Then, through Romaharshana, I learnt the Puraanas.

बीजमेतत्पुरस्कृत्य देवीं चैव सरस्वतीम् ।
सूर्यस्य चानुभावेन प्रवृत्तोऽहं नराधिप ॥ २२
॥

beejametatpuraskrtya deveem chaiva
sarasvateem |
sooryasya chaanubhaavena pravrtto'ham
naraadhipa || 22 ||

Then, presenting the beeja mantra and Sarasvati Devi herself before Surya, I began the task I was motivated to do, O emperor.

कर्तुं शतपथं चेदमपूर्वं च कृतं मया ।
यथाभिलषितं मार्गं तथा तच्चोपपादितम् ॥
२३ ॥

kartum shatapatham chedamapoorvam
cha krtam mayaa |
yathaabhilashitam maargam tathaa
tachchopapaaditam || 23 ||

I completely prepared the Shatapatha and I also preached the path which leads to the fulfilment of what is desired.

शिष्याणामखिलं कृत्स्नमनुज्ञातं ससङ्ग्रहम् ।
सर्वे च शिष्याः शुचयो गताः परमहर्षिताः ॥
२४ ॥

shishyaanaamakhilam
krtsnamanujnaatam sasangraham |
sarve cha shishyaaha shuchayo gataaha
paramaharshitaaha || 24 ||

All my disciples learnt all of these, in their entirety, and departed, having become pure and extremely blissful people.

शाखाः पञ्चदशेमास्तु विद्या भास्करदर्शिता ।
प्रतिष्ठाप्य यथाकामं वेद्यं तदनुचितयम् ॥ २५
॥

shaakhaaha panchadashemaastu vidyaa
bhaaskaradarshitaa |
pratishthaapya yathaakaamam vedyam
tadanuchitayam || 25 ||

There are fifty branches of the knowledge I was provided by Bhaaskara. And as desired, having acquired it, I contemplated on the One who is to be known.

किमत्र ब्रह्मण्यमृतं किञ्च वेद्यमनुत्तमम् ।
चिन्तयंस्तत्र चागत्य गन्धर्वो मामपृच्छत ॥ २६
॥

kimatra brahmanyamrtam kincha
vedyamanuttamam |
chintayamstatra chaagatya gandharvo
maamaprchchata || 26 ||

"What is the pious entity and the truth? What is the best thing to know?" – thinking so, a Gandharva arrived, questioning me.

विश्वावसुस्ततो राजन्वेदान्तज्ञानकोविदः ।
चतुर्विंशंस्ततोऽपृच्छत्प्रश्नान्वेदस्य पार्थिव ॥
२७ ॥

vishvaavasustato
raajanvedaantajnaanakovidaha |
chaturvishaamstato'prchchatprashnaan
vedasya paarthiva || 27 ||

Thus, Vishvaavasus, the Gandharva, who was an expert in the knowledge of Vedaanta, asked me twenty-four questions related to the Vedas, O emperor.

पञ्चविंशतिमं प्रश्नं पप्रच्छान्वीक्षिकीं तदा ।
विश्वविश्वं तथाश्वाश्वं तथैव पुरुषव्याघ्र मित्रं
वरुणमेव च ॥ २८ ॥

panchavimshatimam prashnam
paprachchhaanveekshikeem tadaa |
tathaiva purushavyaaghra mitram
varunameva cha || 28 ||

Then, he also asked a twenty-fifth question about philosophy, O tiger among men. What is the universe? What is not the universe? What is Ashva? What is Ashva? What is Mitra? What is Varuna?

ज्ञानं ज्ञेयं तथा ज्ञोऽज्ञः कस्तपा अतपास्तथा ।
सूर्यातिसूर्य इति च विद्याविद्ये तथैव च ॥ २९
॥

jnaanam jneyam tathaa jno'jnaha
kastapaa atapaastathaa |
sooryaatisoorya iti cha vidyaavidye
tathaiva cha || 29 ||

What is jnaana? What is to be known? Who are the knower and non-knower? Who is 'kaha' (who)? Who is a changing entity and who is an unchanging entity? Who are Surya and Atisurya? What are vidya and avidya?

वेद्यावेद्यं तथा राजन्नचलं चलमेव च ।
अव्ययं चाक्षरं क्षेम्यमेतत्प्रश्नमनुत्तमम् ॥ ३० ॥

vedyaavedyam tathaa raajannachalam
chalameva cha |

avyayam chaaksharam
kshemyametatprashnamanuttamam ||
30 ||

What is to be known? What is not to be known? O king, what is immotile? What is motile? What is Avyaya (Immutable), Akshara (Imperishable) and Kshemya?

अथोक्तश्च महाराज राजा गन्धर्वसत्तमः ।
पृष्टवानानुपूर्वेण प्रश्नमर्थवदुत्तमम् ॥ ३१ ॥

athoktashcha mahaaraaja raajaa
gandharvasattamaha |
prstavaanaanupoorvena
prashnamarthavaduttamam || 31 ||

So, O Mahaaraaja, the excellent of the Gandharvas, spoke so, asking meaningful questions, one after another.

मुहूर्तमुष्यतां तावद्यावदेनं विचिन्तये ।
बाढमित्येव कृत्वा स तूर्ष्णीं गन्धर्व आस्थितः
॥ ३२ ॥

muhoortamushyataam
taavadyaavadenam vichintaye |
baadhamityeva krtvaa sa toorshneem
gandharva aasthitaha || 32 ||

"Wait for a muhurta, as I contemplate upon your queries" – as I said so, the Gandharva became silent.

ततोऽनुचिन्तयमहं भूयो देवीं सरस्वतीम् ।
मनसा स च मे प्रश्नो दध्नो धृतमिवोद्धृतः ॥
३३ ॥

tato'nuchintayamaham bhooyo deveem
sarasvateem |
manasaa sa cha me prashno dadhno
dhrtamivoddhrtaha || 33 ||

Thus, having thought of Sarasvati Devi in my mind, I obtained the answers to the queries just as ghee is obtained from curd.

तत्रोपनिषदं चैव परिशेषं च पार्थिव ।
मथ्नामि मनसा तात दृष्ट्वा चान्वीक्षिकीं
पराम् ॥ ३४ ॥

tatropanishadam chaiva parishesham cha
paarthiva |
mathnaami manasaa taata drshtvaa
chaanveekshikeem paraam || 34 ||

Mentally, O emperor, I churned the entirety of the Upanishads and their conclusions, seeing their supreme philosophy.

चतुर्थी राजशार्दूल विद्यैषा साम्परायिकी ।
उदीरिता मया तुभ्यं पञ्चविंशाऽधितिष्ठता ॥
३५ ॥

chaturthee raajashaardoola vidyaishaa
saamparaayikee |
udeeritaa mayaa tubhyam
panchavimshaa'dhitishthataa || 35 ||

This vidya is traditionally the fourth one (among Trayi, Vaarta and Dandaneeti), O tiger among kings, and was spoken by me to you, in accordance with the twenty-five Tattvas.

अथोक्तस्तु मया राजत्राजा विश्वावसुस्तदा ।
श्रूयतां यद्भवानस्मान्प्रश्नं संपृष्टवानिह ॥ ३६
॥

athoktastu mayaa raajanraajaa
vishvaavasustadaa |
shrooyataam
yadbhavaanasmaanprashnam
samprshstavaaniha || 36 ||

Then, O king, I certainly told Vishvaivasu, "Listen to the answer to the query you asked me."

विश्वाविश्वेति यदिदं गन्धर्वेन्द्रानुपृच्छसि ।
विश्वाव्यक्तं परं विद्याद्भूतभव्यभयङ्करम् ॥
३७ ॥

vishvaavishveti yadidam
gandharvendraanuprchchasi |
vishvaavyaktam param
vidyaadbhootabhavyabhayankaram ||
37 ||

You inquired about and spoke of as 'vishva' and 'avishva', O king among Gandharvas. That which is 'vishva' refers to the Avyakta (Prakrti) and this terrible world, with all the living and existent entities.

त्रिगुणं गुणकर्तृत्वाद्दिश्वान्यो निष्कलस्तथा ।
विश्वाविश्वेति मिथुनमेवमेवानुदृश्यते ॥ ३८ ॥

trigunam gunakartrtvaadvishvaanyo
nishkalastathaa |
vishvaavishveti
mithunamevamevaanudrshyate || 38 ||

This Avyakta consists of the three gunas (Sattva, Rajas and Tamas). The other is the defectless being (Purusha or the Jeeva). Thus, these should be understood as 'Vishva' and 'Avishva'.

Explanation: Here is another pramaana for the discrete nature of the three main Tattvas, namely Purusha, Prakrti and Brahman. Prakrti refers to the physical world and all the matter which collectively constitutes it. Purusha, or the jeeva, is distinct from it.

अव्यक्तं प्रकृतिः प्राहुः पुरुषेति च निर्गुणम् ।
तथैव मित्रं पुरुषं वरुणं प्रकृतिं तथा ॥ ३९ ॥

avyaktam prakrtihi praahuhu purusheti
cha nirgunam |
tathaiva mitram purusham varunam
prakrtim tathaa || 39 ||

Avyakta is said to be Prakrti and Purusha is the One devoid of material qualities. So, Mitra is said to be Purusha and Varuna is said to be Prakrti.

ज्ञानं तु प्रकृतिं प्राहुर्ज्ञेयं पुरुषमेव च ।
अज्ञमव्यक्तमित्युक्तं ज्ञस्तु निष्कल उच्यते ॥
४० ॥

jnaanam tu prakrtim praahurjneyam
purushameva cha |
ajnamavyaktamityuktam jnastu nishkala
uchyate || 40 ||

Knowledge is said to be Prakrti and the knower is said to be Purusha. The non-knower is said to be Avyakta and the knower is said to be the defectless one.

कस्तपा अतपाः प्रोक्तः कोऽसौ पुरुष उच्यते
।
तपास्तु प्रकृतिं प्राहुरतपा निष्कलः स्मृतः ॥
४१ ॥

kastapaa atapaaha proktaha ko'sau
purusha uchyate |
tapaastu prakrtim praahuratapaa
nishkalaha smrtaha || 41 ||

Similarly, in the case of 'kaha' (who?) and the changing and unchanging entities, the one who is said to be 'kaha' is Purusha. The entity undergoing changes is said to be Prakrti and the defectless one is known to be unchanging.

सूर्यमव्यक्तमित्युक्तमतिसूर्यस्तु निष्कलः ।
अविद्या प्रोक्तमव्यक्तं विद्या पुरुष उच्यते ॥
४२ ॥

sooryamavyaktamityuktamatisoorystu
nishkalaha |
avidyaa proktamavyaktam vidyaa
purusha uchyate || 42 ||

Surya is said to be Avyakta and Atisurya is said to be Nishkala (Purusha). Avidya (ignorance) is said to be Avyakta and Vidya is said to be Purusha.

तथैवावेद्यमव्यक्तं वेद्यः पुरुष उच्यते ।
चलाचलमिति प्रोक्तं त्वया तदपि मे शृणु ॥
४३ ॥

tathaivaavedyamavyaktam vedyaha
purusha uchyate |
chalaachalamiti proktam tvayaa tadapi
me shrnu || 43 ||

So, the one who is not suitable to be known is Avyakta and the One suitable to be known is said to be Purusha. With regard to your query about the motile and immotile, listen to my answer for that too.

Explanation: Here, Prakrti and Purusha are respectively referred to as 'Avedya' and 'Vedya'. A deeper meaning of this shloka is that one must focus simply on knowing themselves and ultimately, one's Antaryaami, namely Paramaatma. Practising yoga in this manner, one's svarupa becomes expressed. As said in the Vishnu Puraana, Amsha 6, Adhyaaya 7, it is the mere delusion of considering something which is not our self to be the self and what is not one's possession to be a possession, which causes one to be in samsaara. Thus, the prime goal should be to realize that we are distinct from the universe and even the body, our associated identities, nationality, etc., as we are the jeevas which simply reside in the body.

चलां तु प्रकृतिं प्राहुः कारणं क्षेपसर्गयोः ।
अक्षेपसर्गयोः कर्ता निश्चलः पुरुषः स्मृतः ॥
४४ ॥

chalaam tu prakrtim praahuhu kaaranam
kshepasargayoh' |
akshepasargayoh' kartaa nishchalaha
purushaha smrtaha || 44 ||

The motile is said to be Prakrti, which undergoes creation and destruction. The performer of creation and destruction, without Himself being displaced, is Purusha.

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Explanation: Here, there is a mention of jada-Eeshvara bheda. Prakrti is said to be the entity which undergoes creation, destruction and other changes, while Purusha is the entity who performs the same. Here, 'Purusha' does not refer to the jeeva, but Paramaatma, who is the jeeva's Antaryaamin and the presiding Devata of Purusha-Tattva.

परस्य पुरुषस्यैव नियोगात्प्रकृतिस्सदा ।
उत्पादयति लोकांश्च संहरत्यपि चान्ततः ॥ २६ ॥

अचेतना तु परकृतिर्नान्यथा संप्रसूयते ।
तेनेमौ सर्गसंहारौ करोति पुरुषः परः ॥ २७ ॥

"Solely by the directions of the Supreme One, Purusha, Prakrti constantly creates all the lokas and destroys them in the end too. Prakrti being an non-conscious entity, cannot create otherwise. Thus, the Supreme Purusha does the work of both creation and destruction."

—Parama Samhita, Adhyaaya 2, Shlokas 26-27

The same is mentioned in the Maha-Naaraayana Upanishad.

यतः प्रसूता जगतः प्रसूती तोयेन जीवान्व्यससर्ज भूम्याम् ।

"The Prakrti which gives birth to the universe is herself given birth by the Lord, who creates the beings according to the actions of each of the beings."

—Maha-Naaraayana Upanishad, Anuvaaka 1, Mantra 4

अज्ञावुभौ ध्रुवौ चैव अक्षयौ चाप्युभावपि ।
अजौ नित्यावुभौ प्राहुरध्यात्मगतिनिश्चयाः ॥
४५ ॥

ajnaavubhau dhruvau chaiva akshayau
chaapyubhaavapi |
ajau nityaavubhau
praahuradhyaatmagatinishchayaaha ||
45 ||

Those learned in spirituality say that both Prakrti and Purusha are ignorant beings, free from mutations, imperishable, unborn and eternal.

अक्षयत्वात्प्रजनने अजमत्राहुरव्ययम् ।
अक्षयं पुरुषं प्राहुः क्षयो ह्यस्य न विद्यते ॥ ४६
॥

akshayatvaatprajanane
ajamatraahuravyayam |
akshayam purusham praahuhu kshayo
hyasya na vidyate || 46 ||

Due to its indestructibility, Purusha is said to be unborn and eternal and no kind of its destruction exists.

Explanation: Here, it is said that Prakrti and Purusha are both Tattvas which are dependent on Paramaatma for their existence and are eternal, like Brahman. This also hints that neither are the Supreme Being, who is another entity, as quoted from the Bhagavat-Geeta,

in the explanation of shloka 57. Prakrti is said to be unchanging due to the fact that though the universe undergoes modifications, its substance and essence remains the same. The jeeva is said to be unborn and undecaying, since only its body is transient, but the jeeva itself is eternal and indestructible, as it is not a physical entity.

आत्मा नित्यः सुखदुःखे त्वनत्ये जीवो नित्यो धातुरस्य त्वनित्यः ॥

"Aatma is eternal, but pleasure and sorrow are transient. The jeeva is eternal and its body is transient."

—Mahaabhaarata, Udyoga Parva, Adhyaaya 40, Shloka 13 (Quoted by Shri Madhvacharya, in his Brahma Sutra bhaashya, Adhyaaya 2, Paada 3, Sutra 30)

गुणक्षयत्वात्प्रकृतिः कर्तृत्वादक्षयं बुधाः ।
एषा तेऽन्वीक्षिकी विद्या चतुर्थी सांपरायिकी
॥ ४७ ॥

gunakshayatvaatprakrtihi
kartrtvaadakshayam budhaaha |
eshaa te'nveekshikee vidyaa chaturthee
saamparaayikee || 47 ||

Due to only its qualities being destructible, Prakrti is also said to be indestructible. This is the fourth kind of traditional knowledge of philosophy.

विद्योपेतं धनं कृत्वा कर्मणा नित्यकर्मणि ।
एकान्तदर्शना वेदाः सर्वे विश्वावसो स्मृताः ॥
४८ ॥

vidyopetam dhanam krtvaa karmanaa
nityakarmani |
ekaantadarshanaa vedaaha sarve
vishvaavaso smrtaaha || 48 ||

Obtaining the wealth of this knowledge, one's regular activities should be performed and all the Vedas should also be studied, one by one, O Vishvaavasu.

जायन्ते च म्रियन्ते च यस्मिन्नेते यतश्च्युताः ।
वेदार्थं ये न जानीते वेद्यं गन्धर्वसत्तम ॥ ४९ ॥

jaayante cha mriyante cha yasminnete
yatashchyutaaha |
vedartham ye na jaaneete vedyam
gandharvasattama || 49 ||

Those who do not comprehend the meaning of the Vedas, which should be known, simply keep facing birth and death, still being fallible beings, O Gandharvasattama.

Explanation: Here, it is explicitly clear that the purport of the Vedas, in the form of aparoksha-jnaana, is mandatory to become freed from the taapas and subsequently attain moksha. While Dvijas can learn the Vedas directly, Advijas must still learn the Vedaartha, through other Shaastras, in order to become aparoksha-jnaanais.

साङ्गोपाङ्गानपि यदि यश्च वेदानधीयते ।
वेदवेद्यं न जानीते वेदभारवहो हि सः ॥ ५०
॥

saangopaangaanapi yadi yashcha
vedaanadheeyate |
vedavedyam na jaaneete
vedabhaaravaho hi saha || 50 ||

Even after studying the Vedas, including their Angas and Upa-angas, if one does not know what is suitable to be known, one certainly just carries the Vedas like a heavy load.

यो घृतार्थी खराक्षीरं मथेद्गन्धर्वसत्तम ।
विष्ठां तत्रानुपश्येत न मण्डं न च वै घृतम् ॥
५१ ॥

yo ghrtaarthee kharaaksheeram
mathedgandharvasattama |
vishthaam tatraanupashyeta na mandam
na cha vai ghrtam || 51 ||

One who desires to obtain ghee and tries to obtain it from a donkey's milk only obtains a futile residue, neither butter nor ghee.

तथा वेद्यमवेद्यं च वेदविद्यो न विन्दति ।
स केवलं मूढमतिर्वेदभारवहः स्मृतः ॥ ५२ ॥

tathaa vedyamavedyam cha vedavidyo
na vindati |
sa kevalam
moodhamatirvedabhaaravahaha smrtaha
|| 52 ||

So, one who does not comprehend what is Vedyā and Avedya, is known to be only a fool who simply carries the heavy load of the Vedas.

द्रष्टव्यौ नित्यमेवैतौ तत्परेणान्तरात्मना ।
यथाऽस्य जन्मनिधने न भवेतां पुनः पुनः ॥
५३ ॥

drashtavyau nityamevaitau
tatparenaantaraatmanaa |
yathaa'sya janmanidhane na bhavetaam
punaha punaha || 53 ||

These two eternal entities (Prakrti and Purusha) should be comprehended properly, with the Antaraatma as one's goal, which prevents repeated births and deaths.

अजस्रं जन्मनिधनं चिन्तयित्वा त्रयीमिमाम् ।
परित्यज्य क्षयमिह अक्षयं धर्ममास्थितः ॥ ५४ ॥
॥

ajasram janmanidhanam chintayitvaa
trayeemimaam |
parityajya kshayamiha akshayam
dharmamaasthitaha || 54 ||

Understanding that the cycle of birth and death keeps taking place in samsaara, one should abandon using the Vedas for transient results and take refuge of the imperishable dharma.

यदाऽनुपश्यतेऽत्यन्तमहन्यहनि काश्यप ।
तदा स केवलीभूतः षड्विंशमनुपश्यति ॥
५५ ॥

yadaa'nupashyate'tyantamahanyahani
kaashyapa |
tadaa sa kevaleebhootaha
shanvimshamanupashyati || 55 ||

When one contemplates upon this again and again, O descendant of Kashyapa Rshi, then one is a Kevaleebhoota and sees the twenty-sixth One.

अन्यश्च शाश्वतोऽव्यक्तस्तथाऽन्यः पञ्चविंशकः
।
तत्स्थं समनुपश्यन्ति तमेकमिति साधवः ॥
५६ ॥

anyashcha
shaashvato'vyaktastathaa'nyaha
panchavimshakaha |
tatstham samanupashyanti tamekamiti
saadhavaha || 56 ||

The eternal and unmanifest One is another and the twenty-fifth Tattva is another. Since Paramaatma resides in the jeeva, the Saadhus thus see them as one.

तेनैतन्नाभिनन्दन्ति पञ्चविंशकमच्युतम् ।
जन्ममृत्युभयाद्योगाः साङ्ख्याश्च परमैषिणः
॥ ५७ ॥

tenaitannaabhinandanti
panchavimshakamachyutam |
janmamrtyubhayaadyogaaha
saankhyaashcha paramaishinaha || 57 ||

Therefore, due to fear of birth and death, the followers of Saankhya and Yoga, consider the twenty-sixth One to be the highest destiny, without considering the twenty-fifth Tattva to be so.

Explanation: These two shlokas explicitly support the concept of jeeva-Eeshvara bheda. The same explanation is repeated in shlokas 77 and 78 of this Adhyaaya. Shlokas 56 and 77 are Upabrmhanas of the following mantra of the Brhadhaaranyaka Upanishad:

य आत्मनि तिष्ठन् आत्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त
आत्मान्तर्याम्यमृतः ।

"The One who is established in the Aatma, discrete from the Aatma, whom the Aatma is unaware of, whose body is the Aatma and distinctly controls the Aatma from within – He is your Antaryaami (Indweller) and the Imperishable One. Know Him."

—Shatapatha Braahmana, Kaanda 14, Adhyaaya 6, Braahmana 7, Mantra 30

A more explicit explanation of the same is in the Bhaagavata Puraana:

यथोल्मुकाद्विस्फुलिङ्गाद्धूमाद्वापि स्वसम्भवात् ।
अप्यात्मत्वेनाभिमताद्यथाग्निः पृथङ्गतः ॥ ३९ ॥

भूतेन्द्रियान्तःकरणात्प्रधानाज्जीवसंज्ञितात् ।
आत्मा तथा पृथग्द्रष्टा भगवान्ब्रह्मसंज्ञितः ॥ ४० ॥

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
ईक्षेतानन्यभावेन भूतेषु च तदात्मताम् ॥ ४१ ॥

"The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood. So, Bhagavaan, the seer, who is known as 'Brahman', is different from the Aatma, known as the jeeva, which is discrete from the bhutas, indriyas and mind. And with equal and

indiscriminate thought, one must see the same Aatma in all living entities and see all the living entities residing in that Aatma."

—Bhaagavata Puraana, Skandha 3, Adhyaaya 29, Shlokas 39-40

Here, the true form of knowledge is said to be that which acknowledges that Paramaatma is one entity and the jeeva is another, who is not the highest destiny. Most translators of the Mahaabhaarata consider this shloka to imply that seeing the jeeva and Paramaatma as one and the same is proper knowledge, while others consider them to be distinct due to delusion. However, if one considers the direct meaning of these shlokas and especially in accordance with the Brhadaraanyaka Upanishad and Bhaagavata Puraana, one can observe that it actually supports jeeva-Eeshvara bheda. This perfectly explains the reason why the Shaastras sometimes speak of non-difference among them. Due to the fact that Paramaatma resides within the Aatma, both are spoken of like one entity, as in the case of statements like 'Aham Brahmaasmi' or '(A)tat tvam asi'. So, the Saadhus speak of them as they are one and the same, while they are not.

Further, in the previous shlokas, one can also observe that there is an emphasis on the distinct nature between the jeevas and Prakrti, indicating that the three major Tattvas, namely the jeevas, Prakrti and Para Brahman, are three distinct categories of entities, who are not one and the same. In the Bhagavat Geeta, Shri Krshna too states the same:

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोक्षर उच्यते ॥ १६ ॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

(Shri Krshna said): "There are only two Persons in this Loka – Kshara (perishable) and Akshara (imperishable). Kshara refers to all the living entities and their support (Prakrti) is said to be Akshara. But the Highest Purusha (Person) is another entity, who is understood to be Paramaatma, who dwells within the three Lokas and is the immutable Eeshvara. Due to this, I am superior to both Kshara as well as Akshara. Thus, I am praised as Purushottama in this realm, in the Vedas."

—Bhagavat Geeta, Adhyaaya 15, Shlokas 16-18

Thus, the meaning of these the shlokas of this Adhyaaya also imply that the jeeva, pradhaana and Eeshvara are distinct entities. For this reason, it is said that the practitioners of Saankhya and Yoga do not even consider contemplating about the jeeva as their goal, but only Paramaatma, who is the eternal and Supreme Being. This becomes clearer in shloka 78.

विश्ववासुरुवाच
पञ्चविंशं यदेतत्ते प्रोक्तं ब्राह्मणसत्तम ।
तदहं न तथा वेद्मि तद्भवान्वक्तुमर्हति ॥ ५८
॥

vishvaavasuruvaacha
panchavimsham yadetatte proktam
braahmanasattama |
tadaham na tathaa vedmi
tadbhavaanvaktumarhati || 58 ||

Vishvaavasuru said: You have spoken about the twenty-fifth Tattva (jeeva), O excellent Braahmana. I am not able to comprehend what you are saying.

जैगीषव्यस्यासितस्य देवलस्य मया श्रुतम् ।
पराशरस्य विप्रर्षेर्वाषगण्यस्य धीमतः ॥ ५९
॥

jaigeeshavyasyaasitasya devalasya
mayaa shrutam |
paraasharasya
viprarshervaarshaganyasya dheemataha
|| 59 ||

I have heard the statements of Jaigeeshavya Rshi, Asita Rshi, Devala Rshi, the Viprarshi Paraashara Rshi and the intelligent Vaarshaganya Rshi.

भृगोः पञ्चशिखस्यास्य कपिलस्य शुकस्य च
।
गौतमस्यार्षिषेणस्य गर्गस्य च महात्मनः ॥
६० ॥

bhrgoh' panchashikhasyaasya kapilasya
shukasya cha |
gautamasyaashtimshenasya gargasya cha
mahaatmanaha || 60 ||

I have also heard about the same from Bhrgu Rshi, Panchashikha Rshi, Kapila Rshi, Shuka Rshi, Gautama Rshi, Aarshtishena Rshi and the Mahaatma, Garga Rshi.

नारदस्यासुरेश्चैव पुलस्त्यस्य च धीमतः ।
सनत्कुमारस्य ततः शुक्रस्य च महात्मनः ॥
६१ ॥

naaradasyaasureshchaiva pulastyasya
cha dheemataha |
sanatkumaarasya tataha shukrasya cha
mahaatmanaha || 61 ||

I have also listened to Devarshi Naarada, Aasuri Rshi, the intelligent Pulastya Rshi, Sanatkumaara Rshi and even the Mahaatma Shukra.

कश्यपस्य पितृश्चैव पूर्वमेव मया श्रुतम् ।
तदनन्तरं च रुद्रस्य विश्वरूपस्य धीमतः ॥
६२ ॥

kashyapasya pitushchaiva poorvameva
mayaa shrutam |
tadanantaram cha rudrasya
vishvaroopasya dheemataha || 62 ||

Formerly, I had listened to Kashyapa Rshi, my own father. Then, I heard from Rudra and the intelligent Vishvarupa.

दैवतेभ्यः पितृभ्यश्च दैतेयेभ्यस्ततस्ततः ।
प्राप्तमेतन्मया कृत्स्नं वेद्यं नित्यं वदन्त्युत ॥
६३ ॥

daivatebhyaha pitrbhyashcha
daiteyebhyastatastataha |

praaptametanmayaa krtsnam vedyam
nityam vadantyuta || 63 ||

Thus, I have listened to the Devatas, Pitrs and even the Daityas. In accordance with the knowledge I have completely acquired, they say that the Tattva to be known is eternal.

तस्मात्तद्वै भवद्बुद्ध्या श्रोतुमिच्छामि ब्राह्मण
।
भवान्प्रबर्हः शास्त्राणां प्रगल्भश्चातिबुद्धिमान्
॥ ६४ ॥

tasmaattadvai bhavadbuddhyaa
shrotumichchhaami braahmana |
bhavaanprabarhaha shaastraanaam
pragalbhashchaatibuddhimaan || 64 ||

Due to this, I wish to know through your intellect, what you would like to say about this, considering that you are a highly intelligent expert in the Shaastras.

न तवाविदितं किञ्चिद्भवाञ्श्रुतिनिधिः स्मृतः ।
कथ्यसे देवलोके च पितृलोके च ब्राह्मण ॥
६५ ॥

na tavaaviditam
kinchidbhavaanshrutinidhihi smrtaha |
kathyase devaloke cha pitrloke cha
braahmana || 65 ||

There is nothing which is unknown to you, as you are known as 'Shruti-nidhi', even in Devaloka and Pitrloka, O Braahmana.

ब्रह्मलोकगताश्चैव कथयन्ति महर्षयः ।
पतिश्च तपतां शश्वदादित्यस्तव भाषिता ॥ ६६
॥

brahmalokagataashchaiva kathayanti
maharshayaha |
patishcha tapataam
shashvadaadityastava bhaashitaa || 66
||

The Maharshis who have gone to Brahmaloaka themselves say that you have been instructed by the master of the luminaries, Aditya himself.

साङ्ख्यज्ञानं त्वया ब्रह्मन्नवाप्तं कृत्स्नमेव च ।
तथैव योगशास्त्रं च याज्ञवल्क्य विशेषतः ॥
६७ ॥

saankhyajnaanam tvayaa
brahmannavaaptam krtsnameva cha |
tathaiva yogashaastram cha yaajnavalkya
visheshataha || 67 ||

You have even obtained the entire knowledge of Saankhya, O Brahman, and even the special knowledge of the Yoga Shaastra, O Yaajnavalkya.

निःसन्दिग्धं प्रबुद्धस्त्वं बुध्यमानश्चराचरम् ।
श्रोतुमिच्छामि तज्ज्ञानं घृतं मण्डमयं यथा ॥
६८ ॥

nih'sandigdham prabuddhastvam
budhyamaanashcharaacharam |
shrotumichchhaami tajjnaanam ghrtam
mandamayam yathaa || 68 ||

You are highly intelligent and know the motile and immotile beings of the entire universe. So, I desire to hear that knowledge from you, like ghee extracted from butter.

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याज्ञवल्क्य उवाच
कृत्स्नधारिणमेव त्वां मन्ये गन्धर्वसत्तम ।
जिज्ञासमे च मां राजंस्तन्निबोध यथाश्रुतम् ॥
६९ ॥

yaajnavalkya uvaacha
krtsnadhaarinameva tvaam manye
gandharvasattama |
jijnaasame cha maam raajamstannibodha
yathaashrutam || 69 ||

Yaajnavalkya Rshi said: I acknowledge you to be capable of comprehending all sorts of knowledge, O Gandharvasattama. As you wish to obtain this knowledge from me, listen to it.

बुध्यमानो हि प्रकृतिं बुध्यते पञ्चविंशकः ।
न तु बुध्यति गन्धर्वप्रकृतिः पञ्चविंशकम् ॥
७० ॥

budhyamaano hi prakrtim budhyate
panchavimshakaha |
na tu budhyati gandharvaprakrtihi
panchavimshakam || 70 ||

The twenty-fifth Tattva, being intelligent, can comprehend Prakrti. But Prakrti cannot comprehend the twenty-fifth one, O Gandharva.

अनेन प्रतिबोधेन प्रधानं प्रवदन्ति तत् ।
साङ्ख्ययोगार्थतत्त्वज्ञा यथ्नाश्रुतिनिदर्शनात्
॥ ७१ ॥

anena pratibodhena pradhaanam
pravadanti tat |
saankhyayogaarthatattvajnaa
yathnaashrutinidarshanaat || 71 ||

Thus, it is referred to as 'Pradhaana', by those who know the Tattvas of Saankhya and Yoga, in accordance with the Shruti.

पश्यंस्तथैव चापश्यन्पश्यत्यन्यः सदाऽनघ ।
षड्विंशं पञ्चविंशं च चतुर्विंशं च पश्यति ॥
७२ ॥

pashyamstathaiva
chaapashyanpashyatyanaha
sadaa'nagha |
shadvimsham panchavimsham cha
chaturvisham cha pashyati || 72 ||

The other entity (jeeva), is thus, another being who is always observing and who sees the twenty-sixth One, twenty-fifth one and twenty-fourth one.

Explanation: This shloka explicitly hints that the three entities, namely Prakrti, the jeeva and Para Brahman, are three distinct entities. The next shloka also makes it clear as to how the jeeva, in ignorance, does not realize that there is an entity greater than itself, forgetting that its own existence is dependent on Paramaatma, who is the All-seeing witness of the universe.

न तु पश्यति पश्यंस्तु यश्चैनमनुपश्यति ।
पञ्चविंशोऽभिमन्येत नान्योऽस्ति परतो मम
॥ ७३ ॥

na tu pashyati pashyamstu
yashchainamanupashyati |
panchavimsho'bhimanyeta naanyo'sti
parato mama || 73 ||

Certainly, not seeing the One who is also seeing it, the twenty-fifth being thinks, "There is no one who is my superior."

न चतुर्विंशको ग्राह्यो मनुजैर्ज्ञानदर्शिभिः ।
मत्स्यो वोदकमन्वेति प्रवर्तेत प्रवर्तनात् ॥ ७४
॥

na chaturvimshako graahyo
manujairjnaanadarshibhihi |
matsyo vodakamanveti pravarteta
pravartanaat || 74 ||

The twenty-fourth one (Prakrti) is not suitable to be identified as the Supreme One, by human beings, just as fish living in water, exist and move about in it.

यथैव बुध्यते मत्स्यस्तथैषोऽप्यनुबुध्यते ।
स स्नेहात्सहवासाच्च साभिमानाच्च नित्यशः
॥ ७५ ॥

yathaiva budhyate
matsyastathaisho'pyanubudhyate |
sa snehaatsahavaasaachcha
saabhimaanaachcha nityashaha || 75 ||

Just as a fish and its relation with the water is to be comprehended, this is to be regarded similarly, always due to attachment, company and ego (binding one to Prakrti).

स निमज्जति कालस्य यदैकत्वं न बुध्यते ।
उन्मज्जति हि कालस्य समत्वेनाभिसंवृतः ॥
७६ ॥

sa nimajjati kaalasya yadaikatvam na
budhyate |
unmajjati hi kaalasya
samatvenaabhisamvrtaha || 76 ||

With time, when one does not comprehend the proper oneness with Paramaatma, one sinks. One rises when one is united through that oneness.

यदा तु मन्यतेऽन्योऽहमन्य एष इति द्विज ।
तदा स केवलीभूतः षड्विंशमनुपश्यति ॥
७७ ॥

yadaa tu manyate'nyo'hamanya esha iti
dvija |
tadaa sa kevaleebhootaha
shanvimshamanupashyati || 77 ||

However, when one understands thus, "I am another and this is another," one is a Kevaleebhoota and sees the twenty-sixth Tattva.

अन्यश्च राजन्यरमस्तथाऽन्यः पञ्चविंशकः ।
तत्स्थत्वादानुपश्यन्ति एक एवेति साधवः ॥
७८ ॥

anyashcha raajanparamastathaa'nyaha
panchavimshakaha |
tatsthatvaadanupashyanti eka eveti
saadhavaha || 78 ||

The Supreme One is another, O king, and the twenty-fifth one is another. Thus, the Saadhus see them as one, due to the Supreme One residing in it (the jeeva).

तेनैतत्राभिनन्दन्ति पञ्चविंशकमच्युतम् ।
जन्ममृत्युभयाद्भीता योगाः साङ्ख्याश्च
काश्यप ।
षड्विंशमनुपश्यन्तः शुचयस्तत्परायणाः ॥
७९ ॥

tenaitannaabhinandanti
panchavimshakamachyutam |
janmamrtyubhayaadbheetaa yogaaha
saankhyaashcha kaashyapa |
shadvimshamanupashyantaha
shuchayastatparaayanaaha || 79 ||

They, the followers of Yoga and Saankhya, being terrified of birth and death, O descendant of Kashyapa, are those pure ones who consider the twenty-sixth One as their highest goal and do not consider the twenty-fifth one (the jeeva) to be so.

यदा स केवलीभूतः षड्विंशमनुपश्यति ।
तदा स सर्वविद्विद्वान्न पुनर्जन्म विन्दति ॥ ८०
॥

yadaa sa kevaleebhootaha
shadvimshamanupashyati |
tadaa sa sarvavidvidvaanna punarjanma
vindati || 80 ||

When one is a Kevaleebhoota and sees the twenty-sixth One, then one becomes an all-knowing Vidvaan and does not take birth again.

Explanation: These shlokas are repetitions of the statements of shlokas 56 and 57. An aparoksha-jnaani who reaches the stage paripakva-bhakti obtains the sight of Paramaatma within one's own aatma, as their Antaraatma. After this, such a person retains the knowledge of Bhagavaan at all times and is always in contemplation of Bhagavaan through all actions, even during any further janmas. The actions done by them do not bind them to karmaphalas, due to their mental detachment, leading them to continuously annihilate all pending karmaphalas, till they finally achieve moksha.

एवमप्रतिबुद्धश्च बुध्यमानश्च तेऽनघ ।
बुद्धिश्चोक्ता यथातत्त्वं मया श्रुतिनिदर्शनात् ॥
८१ ॥

evamapratibuddhashcha
budhyamaanashcha te'nagha |
buddhishchoktaa yathaatattvam mayaa
shrutinidarshanaat || 81 ||

So, O flawless one, the Tattvas which are said to be absolutely intelligent and possessing intelligence, have been explained to you, by me, in accordance with the Shruti.

पश्यापश्यं यो न पश्येत्क्षेम्यं तत्त्वं च काश्यप
।
केवलाकेवलं चान्यत्पञ्चविंशं परं च यत् ॥ ८२
॥

pashyaapashyam yo na
pashyetkshemyam tatvam cha kaashyapa
।
kevalaakevalam
chaanyatpanchavimsham param cha yat
|| 82 ||

The seer who does not see Prakrti and the other Tattvas distinctly or know what is to be known, cannot see even that which is the Supreme One and the other, the twenty-fifth.

विश्ववसुरुवाच

तथ्यं शुभं चैतदुक्तं त्वया विभो सम्यक्क्षेम्यं दैवताद्यं यथावत् ।
स्वस्त्यक्षयं भवतश्चास्तु नित्यं बुद्ध्या सदा बुद्धियुक्तं नमस्ये ॥ ८३ ॥

vishvaavasuruvaacha

tathyam shubham chaitaduktam tvayaa vibho samyakshemyam daivataadyam yathaavat
|
svastyakshayam bhavatahchaastu nityam buddhyaa sadaa buddhiyuktam namasye || 83
||

Vishvaavasus said: This truth which has been spoken by you, is excellent knowledge, which explains about the originator of even the Devatas. May inexhaustible prosperity always be yours. I forever offer salutations to you, who are united with intellect.

याज्ञवल्क्य उवाच

एवमुक्त्वा संप्रयातो दिवं सविभ्राजनै श्रीमता दर्शनेन ।
दृष्टश्च तुष्ट्या परयाऽभिनन्द्य प्रदक्षिणं मम कृत्वा महात्मा ॥ ८४ ॥

yaajnavalkya uvaacha

evamuktvaa samprayaato divam savibhraajanvai shreemataa darshanena |
drshtashcha tushtyaa parayaa'bhinandya pradakshinam mama krtvaa mahaatmaa || 84
||

Yaajnavalkya Rshi said: Saying so, the Mahaatma then left to the divine loka, shining with his opulence, after having circumambulated and offered salutations to me.

ब्रह्मादीनां खेचराणां क्षितौ च ये चाधस्तात्संवसन्ते नरेन्द्र ।
तत्रैव तद्दर्शनं दर्शयन्वै सम्यक्क्षेम्यं ये पथं संश्रिता वै ॥ ८५ ॥

brahmaadeenaam khecharaanaam kshitau cha ye chaadhastaatsamvasante narendra |
tatraiva taddarshanam darshayanvai samyakshemyam ye patham samskritaa vai || 85
||

He instructed this philosophy to the beings who have taken refuge of the path of knowledge, including those living in the region of Brahmaa and the other Devatas, on Earth and even in realms below the Earth, O Narendra.

साङ्ख्याः सर्वे साङ्ख्यधर्मे रताश्चतद्वद्योगा योगधर्मे रताश्च ।
ये चाप्यन्ये मोक्षकामा मनुष्यास्तेषामेतद्दर्शनं ज्ञानदृष्टम् ॥ ८६ ॥

saankhyaaha sarve saankhyadharme rataashchatadvadyogaa yogadharme rataashcha |
ye chaapyanye mokshakaamaa manushyaasteshaametaddarshanam jnaanadrshnam || 86
||

This philosophy shall exhibit the effects of its knowledge to all those Saankhyas who are delighted in the practice of Saankhya, the followers of Yoga who are delighted in Yoga and even the humans who are desirers of moksha.

ज्ञानान्मोक्षो जायते राजसिंहनास्त्यज्ञानादेवमाहुनरिन्द्र ।
तस्माज्ज्ञानं तत्त्वतोऽन्तेषितव्यं येनात्मानं मोक्षयेज्जन्ममृत्योः ॥ ८७ ॥

jnaanaanmoksho jaayate raajasimhanaastyajnaanaadevamaahurnarendra |
tasmaajjnaanam tattvato'nteshitavyam yenaatmaanam mokshayejjanmamrtyoh' || 87 ||

Moksha results from jnaana, O Raajasimha. It has been declared that it cannot occur through ignorance, Narendra. Due to this, the true jnaana of the Tattvas which frees the Aatma from birth and death, is to be procured.

प्राप्य ज्ञानं ब्राह्मणात्क्षत्रियाद्वा वैश्याच्छूद्रादपि नीचादभीक्षणम् ।
श्रद्धातव्यं श्रद्धधानेन नित्यं न श्रद्धिनं जन्ममृत्यू विशेताम् ॥ ८८ ॥

praapya jnaanam braahmanaatkshatriyaadvaa vaishyaachchhoodraadapi
neechaadabheekshnam |
shraddhaatavyam shraddadhaanena nityam na shraddhinam janmamrtyoo vishetaam ||
88 ||

Obtaining knowledge from anyone, be it a Braahmana, Kshatriya, Vaishya, a Shudra or even a lowly person, one should always use it faithfully, with sincerity, as birth and death cannot control one who is sincere.

Explanation: This shloka has been quoted by Shri Vedaanta Deshika, in Rahasyatraya-Saara, Chapter 25. This shloka and the previous one explicitly state that the jnaana is necessary for moksha is to be obtained by and from any qualified person, regardless of their varna. There is no restriction for jnaana, unlike what certain sampradaayas claim. For this reason, Tattvavaada specifically emphasizes the need to obtain jnaana for every Vaishnava, since it is the only way to know and practise bhakti correctly, in order to achieve aparoksha-jnaana. For this reason, the prime objective of the Smrtis like the Itihaasas and Puraanas, is to provide the same jnaana of the Vedas to even non-Dvijas or those who are ineligible to learn the Vedas themselves directly.

सर्वे वर्णा ब्राह्मणा ब्रह्मजाश्च सर्वे नित्यं व्याहरन्ते च ब्रह्म ।
येनात्मानं मोक्षयेज्जन्ममृत्योस्तत्त्वं शास्त्रं ब्रह्मबुद्ध्या ब्रवीमि ।
तत्त्वं शास्त्रं ब्रह्मबुद्ध्या ब्रवीमि सर्वं विश्वं ब्रह्म चैतत्समस्तम् ॥ ८९ ॥

sarve varnaa braahmanaa brahmajaashcha sarve nityam vyaaharante cha brahma |
yenaatmaanam mokshayejjanmamrtyostattvam shaastram brahmabuddhyaa braveemi |
tattvam shaastram brahmabuddhyaa braveemi sarvam vishvam brahma chaitatsamastam
|| 89 ||

Members of all the varnas are Braahmanas, who are born from Brahman and eternally contemplate on Brahma. I am explaining that Supreme Aatma and the Shaastra on the Tattvas, through which one becomes free from birth and death, with the intellect from Brahman. This universe, in its entirety, is Brahman.

ब्रह्मास्यतो ब्राह्मणाः संप्रसूता बाहुभ्यां वै क्षत्रियाः संप्रसूताः ।
नाभ्यां वैश्याः पादतश्चापि शूद्राः सर्वे वर्णा नान्यथा वेदितव्याः ॥ ९० ॥

brahmaasyato braahmanaaha samprasootaa baahubhyaam vai kshatriyaaha
samprasootaaha |
naabhyaam vaishyaaha paadatashchaapi shoodraaha sarve varnaa naanyathaa
veditavyaaha || 90 ||

The Braahmanas have manifested from the face of Brahman and the Kshatriyas have manifested from His two arms. The Vaishyas have manifested from His navel and the Shudras. So, the members of all the varnas should not be regarded in any other way (with discrimination).

अज्ञानतः कर्मयोनिं भजन्ते तां तां राजंस्ते यथा यान्त्यभावम् ।
तथा वर्णा ज्ञानहीनाः पतन्तेघोरादज्ञानात्प्राकृतं योनिजालम् ॥ ९१ ॥

ajnaanataha karmayonim bhajante taam taam raajamste yathaa yaantyaabhaavam |
tathaa varnaa jnaanaheenaaha patanteghoraadajnaanaatpraakrtam yonijaalam || 91 ||

Due to terrible ignorance, people of all varnas keep going through those rebirths due to karmas, O Raajan, and being poor in jnaana, they fall into the terrible trap of births in the material world.

तस्माज्ज्ञानं सर्वतो मार्गितव्यं सर्वत्रस्थं चैतदुक्तं मया ते ।
तत्स्थो ब्रह्मा तस्थिवांश्चापरो यस्तस्मै नित्यं मोक्षमाहुनरिन्द्र ॥ ९२ ॥

tasmaajjnaanam sarvato maargitavyam sarvatrastham chaitaduktam mayaa te |
tatstho brahmaa tasthivaamshchaaparo yastasmai nityam mokshamaahurnarendra || 92 ||

Therefore, jnaana is always to be sought by everyone through all means, as spoken by me. So, moksha is always meant for one in whom Brahman and this knowledge reside.

यत्ते पृष्ठं तन्मया चोपदिष्टं याथातथ्यं तद्विशोको भजस्व ।
राजनाच्छस्वैतदर्थस्य पारं सम्यक्प्रोक्तं स्वस्ति ते त्वस्तु नित्यम् ॥ ९३ ॥

yatte prshtam tanmayaa chopadishtam yaathaatathyam tadvishoko bhajasva |
raajangachchhasvaitadarthasya paaram samyakproktam svasti te tvastu nityam || 93 ||

That which was asked by you has now been exactly instructed by me. So, become freed from your worries. O king, please cross the path of comprehension, as I have properly told you. May you always have all prosperities.

भीष्म उवाच
स एवमनुशिष्टस्तु याज्ञवल्क्येन धीमता ।
प्रीतिमानभवद्राजा मिथिलाधिपतिस्तदा ॥
९४ ॥

bheeshma uvaacha
sa evamanushishtastu yaajnavalkyena
dheemataa |
preetimaanabhavadraajaa
mithilaadhipatistadaa || 94 ||

Bheeshma said: The king of Mithila then became overjoyed with pleasure, after being instructed by the intelligent Yaajnavalkya Rshi.

गते मुनिवरे तस्मिन्कृते चापि प्रदक्षिणम् ।
दैवरातिर्नरपतिरासीनस्तत्र मोक्षवित् ॥ ९५
॥

gate munivare tasminkrte chaapi
pradakshinam |
daivaraatirnarapatiraaseenastatra
mokshavit || 95 ||

When the Munivara left, after he had circumambulated him, Daivaraati, the king and knower of achieving moksha, then returned to his kingdom.

गोकोटिं स्पर्शयामास हिरण्यस्य तथैव च ।
रत्नाञ्जलिमथैकैकं ब्राह्मणेभ्यो ददौ तदा ॥
९६ ॥

gokotim sparshayaamaasa hiranyasya
tathaiva cha |
ratnaanjalimathaikaikam
braahmanebhyo dadau tadaa || 96 ||

Touching a crore of cattle and large quantities of gold, he gave them unto Braahmanas, giving each a handful of precious gems.

विदेहराज्यं च तदा प्रतिष्ठाप्य सुतस्य वै ।
यतिधर्ममुपास्यंश्चाप्यवसन्मिथिलाधिपः ॥ ९७
॥

videharaajyam cha tadaa pratishthaapy
sutasya vai |
yatidharmamupaasyamshchaapyavasan
mithilaadhipaha || 97 ||

Then, he gave the kingdom of Videha to his son. The king of Mithila then continued to live by practising Yati-dharma.

साङ्ख्यज्ञानमधीयानो योगशास्त्रं च
कृत्स्नशः ।
धर्माधर्मं च राजेन्द्र प्राकृतं परिगर्हयन् ॥ ९८
॥

saankhyaajnaanamadheeyaano
yogashaastram cha krtsnashaha |
dharmaadharmam cha raajendra
praakrtam parigarhayan || 98 ||

Disregarding adharma and the materialistic dharmas, he then studied the knowledge of Saankhya as well as the Shaastra called 'Yoga,' in their entirety.

अनन्त इति कृत्वा स नित्यं केवलमेव च ।
धर्माधर्मौ पुण्यपापे सत्यासत्ये तथैव च ॥ ९९
॥

ananta iti krtvaa sa nityam kevalameva
cha |
dharmaadharmau punyapaape
satyaasatye tathaiva cha || 99 ||

Thus, thinking of the Infinite One, he became focused in contemplation at all times, not paying much heed to thinking about dharma, adharma, punya, paapa, truth and untruth.

Explanation: These shlokas do not imply that one must actually disregard dharma or carelessly indulge in whatever tendencies they feel like. The purport is that one who practises the instructions of the Shaastras and properly contemplates on Brahman through all actions, need not consciously think of dharma and adharma or punya and paapa, as all their actions will be in accordance with dharma.

जन्ममृत्यू च राजेन्द्र प्राकृतं तदचिन्तयत् ।
ब्रह्माव्यक्तस्य कर्मेदमिति नित्यं नराधिप ॥
१०० ॥

janmamrtyoo cha raajendra praakrtam
tadachintayat |
brahmaavyaktasya karmedamiti nityam
naraadhipa || 100 ||

Disregarding birth and death too, all of which are materialistic, he remembered they are always thus, just the actions of Brahman, Avyakta, O king.

पश्यन्ति योगाः साङ्ख्याश्च
स्वशास्त्रकृतलक्षणाः ।
इष्टानिष्टविमुक्तं हि तस्थौ ब्रह्म परात्परम् ॥
१०१ ॥

pashyanti yogaaha saankhyaashcha
svashaastrakrtalakshanaaha |
ishtaanishtavimuktam hi tasthau brahma
paraatparam || 101 ||

The followers of Yoga and Saankhya, in accordance with the characteristics described in their own Shaastras, understand that Brahman is devoid of anything favourable or unfavourable and is Higher than the Highest.

नित्यं तदाहुर्विद्वांसः शुचि तस्माच्छुचिर्भव ।
दीयते यच्च लभते दत्तं यच्चानुमन्यते ॥ १०२
॥

nityam tadaahurvidvaamsaha shuchi
tasmaachchhuchirbhava |
deeyate yachcha labhate dattam
yachchaanumanyate || 102 ||

Those Vidvaans say that Brahman is eternal and pure. So, purify yourself. That which is given, obtained or donated should all be treated as Avyakta.

अव्यक्तेनेति तच्चिन्त्यमन्यथा मा विचिन्तय ।
ददाति च नरश्रेष्ठ प्रतिगृह्णाति यच्च ह ।
ददात्यव्यक्त इत्येतत्प्रतिगृह्णाति यच्च वै ॥
१०३ ॥

avyakteneti tachchintyamanyathaa maa
vichantaya |
dadaati cha narashreshtha pratigrhnaati
yachcha ha |
dadaatyavyakta ityetatpratigrhnaati
yachcha vai || 103 ||

That which is given, O excellent one among humans, one who donates and one who receives, are all to be considered to be the Unmanifest Being. Do not think anything contradictory to this. It is Avyakta who actually provides and receives.

आत्मा ह्येवात्मनो ह्येकः कोऽन्यस्तस्मात्परो
भवेत् ।
एवं मन्यस्व सततमन्यथा मा विचिन्तय ॥
१०४ ॥

aatmaa hyevaatmano hyekaha
ko'nyastasmaatparo bhavet |
evam manyasva satatamanyathaa maa
vichintaya || 104 ||

The One Paramaatma alone can indeed be said to be one's own. Who else can be greater than Him? Always having such an understanding, do not think anything contradictory.

Explanation: This shloka too indirectly supports the concept of jeeva-Eeshvara bheda and is also a repetition of the following shloka of the first Adhyaaya of the Mahaabhaarata:

नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान्साधयाम्यहम् ॥

"There is none equivalent to Naaraayana, there has not been and there will not be. With this statement of truth, I achieve all purposes."

—Mahaabhaarata, Aadi Parva, Adhyaaya 1, Shloka 34

यस्याव्यक्तं न विदितं सगुणं निर्गुणं पुनः ।
तेन तीर्थानि यज्ञाश्च सेवितव्या विपश्चिता ॥
१०५ ॥

yasyaavyaktam na viditam sagunam
nirgunam punaha |
tena teerthaani yajnaashcha sevitavyaa
vipashchitaa || 105 ||

One who does not know the Unmanifest Being who is nirguna and saguna, has to resort to serving sacred places and yajnas.

Explanation: This shloka explains that one who does not have knowledge resorts to yajnas and teerthas for the sake of obtaining knowledge. In the Padma Puraana, a similar remark is made by Shiva himself, indicating that the purpose of yajnas and teerthas is not to obtain knowledge or achieve moksha.

परमो विष्णुरेवैकस्तज्ज्ञानं मुक्तिसाधनम् ।
शास्त्राणां निर्णयस्त्वेषस्तदन्यन्मोहनाय च ॥ ११४ ॥

ज्ञानं विना च या मुक्तिः साम्यं च मम विष्णुना ।
तीर्थादिमात्रतो ज्ञानं ममाधिक्यं च विष्णुतः ॥ ११५ ॥

अभेदश्चास्मदादीनां मुक्तानां हरिणा तथा ।
इत्यादि सर्वमोहाय कथ्यते सति नान्यथा ।
तेनाद्वितीय महिमो जगत्पूज्योऽस्मि पार्वति ॥ ११६ ॥

(Shri Shiva said to Paarvati Devi): "Shri Vishnu alone is the Supreme One. Knowledge about Him is the method of achieving mukti. This is the nirnaya (verdict) of the Shaastras and anything contradictory only leads to delusion. Claims such as mukti being attainable without knowledge, my equivalence with Vishnu, knowledge being obtained by visiting sacred places, my superiority over Vishnu, or non-difference of devotees like me, or liberated jeevas, with Vishnu – all of these lead to delusion only and nothing else. Due to that my greatness has become matchless, and I am honoured by the world, O Paarvati."

—Padma Puraana, Uttara Khanda, Adhyaaya 71, Shlokas 114-116 (Quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparyya Nirnnaya, Adhyaaya 1)

Thus, one must remember that mere performance of yajnas or visits to sacred regions will not provide jnaana. Jnaana is to be obtained from the Shaastras and a Sat-Guru, and must be practised after proper comprehension.

न स्वाध्यायैस्तपोभिर्वा यज्ञैर्वा कुरुनन्दन ।
लभतेऽव्यक्तिकं स्थानं ज्ञात्वाऽव्यक्तं
महीयते ॥ १०६ ॥

na svaadhyaayaistapobhirvaa yajnairvaa
kurunandana |
labhate'vyaktikam sthaanam
jnaatvaa'vyaktam maheeyate || 106 ||

Not through svaadhyaaya, tapas or yajna, O descendant of Kuru, is it possible to obtain identity with or the abode of Brahman. One prospers only after knowing the Unmanifest Being.

Explanation: This shloka is an indirect repetition of the following statement of the Bhagavat Geeta:

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवं विधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

(Shri Krshna said): "Not by the Vedas, not by tapas not by charity, not propitiation, is it possible to see Me in this manner, as you have seen. By exclusive bhakti, it is possible to truly comprehend, see and enter into Me (obtain moksha), in this manner, Arjuna, Parantapa."

—Bhagavat Geeta, Adhyaaya 11, Shlokas 53-54

तथैव महतः स्थानमाहङ्कारिकमेव च ।
अहङ्कारात्परं चापि स्थानानि समवाप्नुयात् ॥
१०७ ॥

tathaiva mahataha
sthaanamaahankaarikameva cha |
ahankaaraatparam chaapi sthaanaani
samavaapnuyaat || 107 ||

So, the worshipers of Mahat and Ahankaara achieve the respective abodes of Mahat and Ahankaara itself, but one must strive to achieve the destiny which is greater than even Ahankaara and Mahat.

ये त्वव्यक्तात्परं नित्यं जानते शास्त्रतत्पराः ।
जन्ममृत्युविमुक्तं च विमुक्तं सदसच्च यत् ॥
१०८ ॥

ye tvavyaktaatparam nityam jaanate
shaastratatparaaha |
janmamrtyuvimuktam cha vimuktam
sadasachcha yat || 108 ||

Those who possess excellence in the knowledge of the Shaastras know the eternal Supreme Being, who is greater than the Avyakta (Prakrti), free from birth and death, and who is Sat and Asat.

एतन्मयाऽऽप्तं जनकात्पुरस्तात्तेनापि चाप्तं नृप याज्ञवल्क्यात् ।
ज्ञानं विशिष्टं न तथा हि यज्ञाज्ञानेन दुर्गं तरते न यज्ञैः ॥ १०९ ॥

etanmayaa''ptam janakaatpurastaattenaapi chaaptam nrpa yaajnavalkyaat |
jnaanam vishishtam na tathaa hi yajnaajnaanena durgam tarate na yajnah' || 109 ||

This knowledge was obtained by me from Janaka, O king, who in turn, obtained it from Yaajnavalkya. Jnaana is indeed vital and so, one cannot traverse this vicious path of samsaara with mere yajnas or through ajnaana.

दुर्गं जन्मनिधनं चापि राजन्न भौतिकं ज्ञानविदो वदन्ति ।
यज्ञैस्तपोभिर्नियमैर्व्रतैश्च दिवं समासाद्य पतन्ति भूमौ ॥ ११० ॥

durgam janmanidhanam chaapi raajanna bhautikam jnaanavido vadanti |
yajnaistapobhirnियमैर्व्रतैश्च divam samaasaadya patanti bhoomau || 110 ||

The knowledgeable ones say that birth and death, O king, are material phenomena and tedious to overcome. Through yajnas, tapas and practice of the niyamas and vratas, those who attain the abode of the Devatas fall to Earth again.

Explanation: Once again, Bheeshma explains the transient nature of pleasures such as Svarga loka. In another Adhyaaya, while describing the process of dhyaana-yoga, Bheeshma explains that even apparent rewards like Svarga are said to be as good as Naraka, due to their transient pleasures and distractions, which hinder one's efforts to become an aparoksha-jnaani.

तस्मादुपासस्व परं महच्छुचिशिवं विमोक्षं विमलं पवित्रम् ।
क्षेत्रं ज्ञात्वा पार्थिव ज्ञानयज्ञमुपास्य वै तत्त्वमृषिर्भविष्यसि ॥ १११ ॥

tasmaadupaasasva param mahachchuchishivam vimoksham vimalam pavitram |
kshetram jnaatvaa paarthiva jnaanayajnamupaasya vai tattvamrshirbhavishyasi || 111 ||

Therefore, worship the Great Supreme Being, who is defectless, auspicious, free from defects and pure. Knowing what the 'kshetra' is, O king, worship the yajna of knowledge and you will become a Rshi who knows the Supreme Tattva.

युदुपनिषदमुपाकरोत्तथाऽसौजनकनृपस्य पुरा हि याज्ञवल्क्यः ।
यदुपगणितशाश्वताव्ययं तच्छुभममृतत्वमशोकमर्च्छति ॥ ११२ ॥

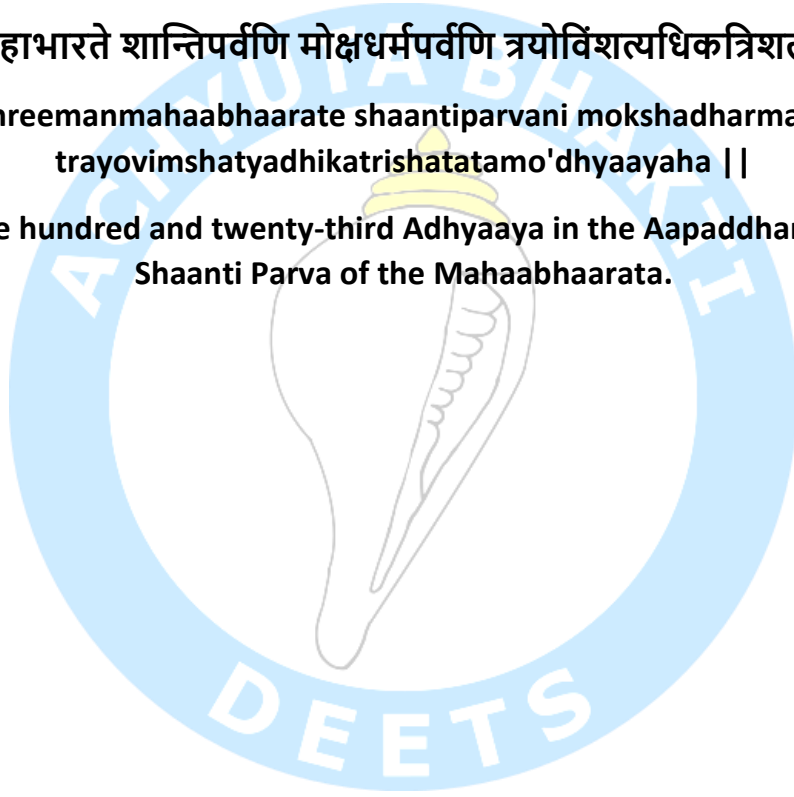
yudupanishadamupaakarottathaa'saujanakanrpasya puraa hi yaajnavalkyaha |
yadupaganitashaashvataavyayam tachchhubhamamrtatvamashokamarchchhati || 112 ||

This knowledge, which is like an Upanishad and was formerly taught to the king Janaka by Yaajnavalkya Rshi, enabled the former to achieve that eternal, imperishable, auspicious Being who is without death or miseries.

॥ इति श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि त्रयोविंशत्यधिकत्रिशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate shaantiparvani mokshadharmaparvani
trayovimshatyadhikatrishatatamo'dhyaayaha ||

Thus is the three hundred and twenty-third Adhyaaya in the Aapaddharma Parva, in the Shaanti Parva of the Mahaabhaarata.



Adhyaaya 350

This Adhyaaya is a brief overview of the etymology of a few names of Shri Vishnu and how He is worshiped through them, explained by Shri Krishna Himself. The Adhyaaya itself begins with Janamejaya's inquiry about the greatness of worshiping Shri Vishnu by remembrance of His names. It also provides some philosophical knowledge on Ekaantika-bhakti. Multiple shlokas from this chapter have also been quoted by bhaashyakaras.

जनमेजय उवाच

अस्तौषीद्वैदिकैर्व्यासः सशिश्यो मधुसूदनम् ।
नामभिर्विविधैरेषां निरुक्तं भगवन्मम ॥ १ ॥

janamejaya uvaacha

astausheedvaidikairvyaasaha sashishyo
madhusoodanam |
naamabhirvividhaireshaam niruktam
bhagavanmama || 1 ||

Janamejaya said: Please explain the significance of the names by which Vyaasa, with his disciples, worshiped Madhusudana.

वक्तुमर्हसि शुश्रूषोः प्रजापतिपतेहरिः ।
श्रुत्वा भवेयं यत्पूतः शरच्चन्द्र इवामलः ॥ २ ॥

vaktumarhasi shushrooshoh'
prajaapatipaterhareh' |
shrutvaa bhaveyam yatpootaha
sharachchandra ivaamalaha || 2 ||

You should tell me about the worship of Prajaapatipati, Hari, by listening to which, I can become as pure as the moon in the month of Sharat.

वैशम्पायन उवाच

शृणु राजन्यथाचष्ट फाल्गुनस्य हरिः प्रभुः ।
प्रसन्नात्मात्मनो नाम्नां निरुक्तं गुणकर्मजम् ॥
३ ॥

vaishampaayana uvaacha
shrnu raajanyathaachashta phaalgunasya
harihi prabhuhu |
prasannaatmaatmano naamnaam
niruktam gunakarmajam || 3 ||

Vaishampaayana Rshi said: Listen, O Raajan, about the names of the Self-Satisfied Hari, Prabhu, which are indicative of His gunas and karmas, as explained to Phaalguna (Arjuna).

नामभिः कीर्तितैस्तस्य केशवस्य महात्मनः ।
पृष्टवान्केशवं राजन्फाल्गुनः परवीरहा ॥ ४ ॥

naamabhihi keertitaistasya keshavasya
mahaatmanaha |
prshtavaankeshavam raajanphaalgunaha
paraveeraha || 4 ||

Phaalguna, the brave warrior, O king, had inquired, about the names of the Mahaatma Keshava, by which He is sung.

अर्जुन उवाच

भगवन्भूतभव्येश सर्वभूतसृगव्यय ।
लोकधाम जगन्नाथ लोकानामभयप्रद ॥ ५ ॥

arjuna uvaacha
bhagavanbhootabhavyesha
sarvabhootasrgavyaya |

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lokadhaama jagannaatha
lokaanaamabhayaprada || 5 ||

Arjuna said: Bhagavan, Master of the past and present, creator of all entities, the abode of the world, Jagannaatha and granter of fearlessness to the lokas.

यानि नामानि ते देव कीर्तितानि महर्षिभिः ।
वेदेषु सपुराणेषु यानि गुह्यानि कर्मभिः ॥ ६
॥

yaani naamaani te deva keertitaani
maharshibhihi |
vedeshu sapuraaneshu yaani guhyaani
karmabhihi || 6 ||

Those names of Yours, Deva, which are sung by the Maharshis, are in the Vedas and Puraanas, are also secret and in accordance with Your actions.

तेषां निरुक्तं त्वत्तोऽहं श्रोतुमिच्छामि केशव ।
न ह्यन्यो वर्णयेन्नाम्नां निरुक्तं त्वामृते प्रभो ॥
७ ॥

teshaam niruktam tvatto'ham
shrotumichchhaami keshava |
na hyanyo varnayennaamnam niruktam
tvaamrte prabho || 7 ||

I wish to listen to their explanation from You, Keshava. No one else is capable of describing the same, Prabhu.

श्रीभगवानुवाच
ऋग्वेदे सयजुर्वेदे तथैवाथर्वसामसु ।
पुराणे सोपनिषदे तथैव ज्योतिषेऽर्जुन ॥ ८ ॥

shreebhagavaanuvaacha
rgvede sayajurvede
tathaivaatharvasaamasu |
puraane sopenishade tathaiva
jyotishe'rjuna || 8 ||

Shri Bhagavaan said: In the Rgveda, Yajurveda, Atharvaveda, Saamaveda, Puraanas, Upanishads and even the astrological texts, there are many of My names.

साङ्ख्ये च योगशास्त्रे च आयुर्वेदे तथैव च ।
बहूनि मम नामानि कीर्तितानि महर्षिभिः ॥
९ ॥

saankhye cha yogashaastre cha
aayurvede tathaiva cha |
bahooni mama naamaani keertitaani
maharshibhihi || 9 ||

So, in the Shaastras of Saankhya, Yoga and Aayurveda too, there are many names of Mine which have been sung by the Maharshis.

गौणानि तत्र नामानि कर्मजानि च कानिचित्
।
निरुक्तं कर्मजानां त्वं शृणुष्व प्रयतोऽनघ ॥
१० ॥

gaunaani tatra naamaani karmajaani cha
kaanichit |
niruktam karmajaanaam tvam shrnushva
prayato'nagha || 10 ||

Some of those names of Mine are derived from My qualities and some are derived from My actions. Listen to those names which are derived from My karmas, O faultless one.

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कथ्यमानं मया तात त्वं हि मेऽर्धं स्मृतः पुरा ।
नमोऽतियशमे तस्मै देवानां परमात्मने ॥ ११
॥

kathyamaanam mayaa taata tvam hi
me'rdham smrtaha puraa |
namo'tiyashame tasmai devaanaam
paramaatmane || 11 ||

It has been stated by Myself previously, that you indeed were formerly My own half.
Salutations to Him, who glories are great and is Paramaatma among the Devas.

नारायणाय विश्वाय निर्गुणाय गुणात्मने ।
यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसंभवः ॥ १२
॥

naaraayanaaya vishvaaya nirgunaaya
gunaatmane |
yasya prasaadajo brahmaa rudrashcha
krodhasambhavaha || 12 ||

Salutations to Naaraayana, who is the universe, who is Nirguna and Gunaatma, from
whose grace, Brahmaa took birth, and from whose fury, Rudra took birth.

Explanation: This shloka has been quoted by Shri Madhvacharya, in the Mahaabhaarata
Taatparya Nirnaya, Adhyaaya 2, Shloka 115. This shloka and the next elaborately describe
how Brahma and Shiva are dependent beings who have taken birth from Vishnu and
perform their functions in accordance with His will.

योऽसौ योनिर्हि सर्वस्य स्थावरस्य चरस्य च ।
अष्टादशगुणं यत्तत्सत्त्वं सत्ववतांवर ॥ १३ ॥

yo'sau yonirhi sarvasya sthaavarasya
charasya cha |
ashtaadashagunam yattatsatvam
satvavataamvara || 13 ||

He is the One who is the originator of everything, including the immotile and motile
beings. O Saattvika being, that which is Sattva consists of eighteen qualities.

प्रकृतिः सा परा मह्यं रोदसी लोकधारिणी ।
ऋता सत्याऽमरा जय्या लोकानामात्मसंज्ञिता
॥ १४ ॥

prakrthi saa paraa mahyam rodasee
lokadhaarinee |
rtaa satyaa'maraa jayyaa
lokaanaamaatmasamjnitaa || 14 ||

It is Prakrti, which is My supreme power and bears the lokas. It is said to be rta, satya,
amara and the Aatma of the lokas.

तस्मात्सर्वाः प्रवर्तन्ते सर्गप्रलयविक्रियाः ।
तपो यज्ञश्च यष्टा च पुराणः पुरुषो विराट् ॥
१५ ॥

tasmaatsarvaaha pravartante
sargapralayavikriyaaha |
tapo yajnachcha yashtaa cha puraanaha
purusho viraat || 15 ||

Everything functions due to it, including creation and destruction. Tapas, Yajnas and their
performer are known to be the ancient Purusha.

अनिरुद्ध इति प्रोक्तो लोकानां प्रभवाप्ययः ।
ब्राह्मे रात्रिक्षये प्राप्ते तस्य ह्यमिततेजसः ॥
१६ ॥

aniruddha iti prokto lokaanaam
prabhavaapyayaha |
braahme raatrikshaye praapte tasya
hyamitatejasaha || 16 ||

He is known as 'Aniruddha', who is the Imperishable Master of the lokas, with infinite splendour, during the night of Brahma, when the destruction of the universe takes place.

प्रसादात्प्रादुरभवत्पद्ममर्कनिभं क्षणात् ।
तत्र ब्रह्मा समभवत्स तस्यैव प्रसादजः ॥ १७
॥

prasaadaatpraadurabhavatpadmamarka
nibham kshanaat |
tatra brahmaa samabhavatsa tasyaiva
prasaadajaha || 17 ||

At that time, due to His grace, a lotus instantly manifested and there, Brahmaa took birth from Him, through His grace.

अहः क्षये ललाटाच्च सुतो देवस्य वै तथा ।
क्रोधाविष्टस्य संजज्ञे रुद्रः संहारकारकः ॥ १८
॥

ahnaha kshaye lalaataachcha suto
devasya vai tathaa |
krodhaavishtasya samjajne rudraha
samhaarakarakaha || 18 ||

At the end of the day (of Brahmaa), from His forehead, the Deva's son manifests, known as 'Rudra', who is the destroyer.

एतौ द्वौ विबुधश्रेष्ठौ प्रसादक्रोधजावुभौ ।
तदादर्शितपन्थानौ सृष्टिसंहारकारकौ ॥ १९
॥

etau dvau vibudhashreshthau
prasaadakrodhajaavubhau |
tadaadarshitapanthaanau
srshtisamhaarakarakau || 19 ||

These two excellent beings respectively are born from the grace and fury of Aniruddha. In accordance with His will, they are the performers of creation and destruction.

Explanation: This shloka has been quoted by Shri Vedaanta Deshika, in Rahasyatraya-Saara, Chapter 6. Here and in the next shloka, the fact is emphasized that even Brahmaa and Shiva are instruments of Shri Vishnu. A similar statement occurs in the Bhaagavata Puraana as well:

निमित्तमात्रमीशस्य विश्वसर्गनिरोधयोः ।
हिरण्यगर्भः शर्वश्च कालाख्यारूपिणस्तव ॥

"Even Hiranyagarbha (Shri Brahmaa) and Sharva (Shri Shiva) only act as Your instruments in creation and annihilation of the cosmos, which are actually done by You, Eesha, through Your invisible aspect of time."

—Bhaagavata Puraana, Skandha 10, Adhyaaya 68, Shloka 8 (Quoted by Shri Madhvacharya, in his Brahma Sutra bhaashya, Adhyaaya 2, Paada 3, Sutra 13)

निमित्तमात्रं तावत्र सर्वप्राणिवरप्रदौ ।
कपर्दी जटिलो मुण्डः श्मशानगृहसेवकः ॥
२० ॥

nimittamaatram taavatra
sarvapraanivarapradau |
kapardee jatilo mundaha
shmashaanagrhavevakaha || 20 ||

Both of them are granters of boons to all beings, but are His instruments alone. Rudra, Kapardin, has matted locks of hair and resides at crematoriums.

उग्रव्रतचरो रुद्रो योगी त्रिपुरदारणः ।
दक्षक्रतुहरश्चैव भगनेत्रहरस्तथा ॥ २१ ॥

ugravratacharo rudro yogee
tripuradaaranaha |
dakshakratuharashchaiva
bhaganetraharastathaa || 21 ||

A follower of fierce vows, Rudra is the yogi who annihilated the Tripuras and is the destroyer of Daksha and the eyes of Bhrgu.

नारायणात्मको ज्ञेयः पाण्डवेय युगे युगे ।
तस्मिन्हि पूज्यमाने वै देवदेवे महेश्वरे ॥ २२ ॥

naaraayanaatmako jneyaha paandaveya
yuge yuge |
tasminhi poojyamaane vai devadeve
maheshvare || 22 ||

Know him to be one with Naaraayana as His self, O son of Paandu, in yuga after yuga. Indeed, in him is Devadeva, Maheshvara, who is worshiped.

संपूजितो भवत्पार्थ देवो नारायणः प्रभुः ।
अहमात्मा हि लोकानां विश्वेषां पाण्डुनन्दन ॥
२३ ॥

sampoojito bhavatpaartha devo
naaraayanaha prabhuhu |
ahamaatmaa hi lokaanaam vishveshaam
paandunandana || 23 ||

The One you have worshiped, O Paartha, is the Deva, Naaraayana, Prabhu. I am indeed the Aatma of all the lokas and the universe, O son of Paandu.

तस्मादात्मानमेवाग्रे रुद्रं संपूजयाम्यहम् ।
यद्यहं नार्चयेयं वै ईशानं वरदं शिवम् ॥ २४ ॥
॥

asmaadaatmaanamevaagre rudram
sampoojayaamyaham |
yadyaham naarchayeyam vai eeshaanam
varadam shivam || 24 ||

Due to this, I worship Myself as (Sankarshana, the Antaryaamin of) Rudra. Indeed, it would not be proper if I do not worship Eeshaana, Shiva, the granter of boons.

आत्मानं नार्चयेत्कश्चिदिति मे भावितात्मनः ।
मया प्रमाणं हि कृतं लोकः समनुवर्तते ॥ २५ ॥
॥

aatmaanam naarchayetkashchiditi me
bhaavitaatmanaha |
mayaa pramaanam hi krtam lokaha
samanuvartate || 25 ||

In such a case, no one else would also wholeheartedly worship him. This is My stance. The protocol set by Me alone is practised by the world.

प्रमाणानि हि पूज्यानि ततस्तं पूजयाम्यहम् ।
यस्तं वेत्ति स मां वेत्ति योऽनु तं स हि मामनु
॥ २६ ॥

pramaanaani hi poojyaani tatastam
poojayaamyaham |
yastam vetti sa maam vetti yo'nu tam sa
hi maamanu || 26 ||

Thus, for the protocols of worship, I certainly worship him. One who knows him knows Me and one who follows him, follows Me as well.

Explanation: These shlokas explain why Shri Vishnu worships Shri Rudra. Rudra is a vibhuti of Vishnu Himself and the Devata of Manas Tattva. While Vishnu has no reason to worship any of the Devatas, He does so to set an example for all human beings and others. He demonstrates the protocols to be followed by other beings, during His avataaras. While worshipping other beings like Devatas, Rshis, etc., He actually worships Himself, who is the Antaryaami within the Aatma of those beings. The same is applicable to His worship of Shiva, as He resides within Shiva, as Sankarshana. In the Varaaha Puraana, it is also explained how Vishnu granted a boon to Shiva, to worship the latter and obtain boons, during His avataaras, to increase the glories of Shiva.

एवमुक्तः पुनर्वाक्यमुवाचोमापतिर्मुदा ।
अन्यं देहि वरं देव प्रसिद्धं सर्वजन्तुषु ॥
मूर्तो भूत्वा भवानेव मामाराधय केशव ।
मां वहस्व च देवेश वरं मत्तो गृहाण च ।
येनाहं सर्वदेवानां पूज्यात् पूज्यतरो भवे ॥

विष्णुरुवाच
देवकार्यावतारेषु मानुषत्वमुपागतः ।
त्वामेवाराधयिष्यामि त्वं च मे वरदो भव ॥

"When he spoke thus, Umaapati again said: 'Give me this boon, O Deva, so that I become eminent among all beings. By incarnating on Earth, O Keshava, worship me and get boons from me. Due to this, I will become worship-worthy to all the Devas.'

Shri Vishnu said: 'For the sake of the Devas, I shall assume avataaras, assuming the form of a human being (as Shri Krshna). I will worship you alone, by which you shall become 'Varada', the bestower of boons.'"

—Varaaha Puraana, Adhyaaya 73 (Rudra Geeta), Shlokas 42-44

अहमप्यवतारेषु त्वां च रुद्र महाबल ।
तामसानां मोहनार्थं पूजयामि युगे युगे ॥

(Shri Vishnu said): "I shall worship you during my avataaras, Rudra, Mahaabala, yuga after yuga, for the purpose of deluding the taamasikas."

—Padma Puraana, Uttara Khanda, Adhyaaya 235, Shloka 71 (Quoted by Shri Vijayeendra Teertharu, in Nyaayamauktikamaala, Shaiva Sarvasva Khandanam)

Even elsewhere in the Mahaabhaarata, such as the Karna Parva and the 361st Adhyaaya, the same fact is stated.

विष्णुरात्मा भगवतो रुद्रस्यामिततेजसः ।
तस्माद्भुर्जसंस्पर्शं स विषेहे महेश्वरः ॥

"Vishnu is the Aatma of Bhagavaan Rudra, the one with immense splendour. Due to this, Maheshvara was able to touch the bow."

—Mahaabhaarata, Karna Parva, Adhyaaya 26, Shlokas 33-34 (Quoted by Shri Vijayeendra Teertha, in Nyaayamauktikamaala, Shaiva Sarvasva Khandanam)

रुद्रो नारायणश्चैव सत्वमेकं द्विधा कृतम् ।
लोके चरति कौन्तेय व्यक्तिस्थं सर्वकर्मसु ॥
२७ ॥

rudro naaraayanashchaiva satvamekam
dvidhaa krtam |
loke charati kaunteya vyaktistham
sarvakarmasu || 27 ||

Rudra and Naaraayana are the same Saattvika Person who are in two forms and move about as two personalities, through the course of all actions in the world.

न हि मे केनचिद्देयो वरः पाण्डवनन्दन ।
इति सञ्चिन्त्य मनसा पुराणं रुद्रमीश्वरम् ॥
२८ ॥

na hi me kenachiddeyo varaha
paandavanandana |
iti sanchintya manasaa puraanam
rudrameeshvaram || 28 ||

Indeed, there is none from whom I can receive boons, O son of Paandu. Knowing this, I formerly worshiped Rudra, Eeshvara, mentally.

पुत्रार्थमाराधितवानहमात्मानमात्मना ।
न हि विष्णुः प्रणमति कस्मैचिद्विबुधाय च ॥
२९ ॥

putraarthamaaraadhitavaanahamaatmaa
namaatmanaa |
na hi vishnuhu pranamati
kasmaichidvibudhaaya cha || 29 ||

For the purpose of obtaining progeny, I actually worshiped Myself. Indeed, Vishnu does not bow to anyone other being.

ऋते आत्मानमेवेति ततो रुद्रं नमाम्यहम् ।
सब्रह्मकाः सरुद्राश्च सेन्द्रा देवाः सहर्षिभिः ॥
३० ॥

rte aatmaanameveti tato rudram
namaamyaham |
sabrahmakaaha sarudraashcha sendraa
devaaha saharshibhihi || 30 ||

अर्चयन्ति सुरश्रेष्ठं देवं नारायणं हरिम् ।
भविष्यतां वर्ततां च भूतानां चैव भारत ॥ ३१
॥

archayanti surashreshtham devam
naaraayanam harim |
bhavishyataam vartataam cha
bhootaanaam chaiva bhaarata || 31 ||

सर्वेषामग्रणीर्विष्णुः सेव्यः पूज्यश्च नित्यशः ।
नमस्व हव्यदं विष्णुं तथा शरणदं नमः ॥ ३२
॥

sarveshaamagraneervishnuhu sevyaha
poojyashcha nityashaha |
namasva havyadam vishnum tathaa
sharanadam namaha || 32 ||

Actually offering salutations to Myself, I do so to Rudra. Brahmaa, Rudra, Indra and all other Devas and Rshis worship the best of Suras, the Deva Naaraayana, Hari. Among those who will exist, who exist and who exist, O Bhaarata, and among all beings, indeed, Vishnu is always the foremost worshipable One. So, offer salutations to the granter of Yajnas and refuge.

वरदं नमस्व कौन्तेय हव्यकव्यभुजं नमः ।
चतुर्विधा मम जना भक्ता एव हि मे श्रुतम् ॥
३३ ॥

varadam namasva kaunteya
havyakavyabhujam namaha |
chaturvidhaa mama janaa bhaktaa eva hi
me shrutam || 33 ||

Offer salutations to Varada, O son of Kunti, to the One whose arms are the consumers of offerings of Yajnas. Indeed, it has been heard that there are four types of people who are My bhaktas.

तेषामेकान्तिनः श्रेष्ठा ये चैवानन्यदेवताः ।
अहमेव गतिस्तेषां निराशीः कर्मकारिणाम् ॥
३४ ॥

teshaamekaantinaha shreshthaa ye
chaivaananyadevataaha |
ahameva gatisteshaam niraasheehi
karmakaarinaam || 34 ||

Among them, the Ekaantins are the best, who are not devoted to the other Devatas. I alone am the refuge for them, who perform their actions without other desires.

Explanation: This shloka has been quoted by Shri Madhvacharya, in his Bhagavat Geeta bhaashya, Adhyaaya 12, Shloka 6. Shlokas 33-35 have been quoted by Shri Vedaanta Deshika, in Rahasyatraya-Saara, Chapter 6. 'Ekaantin' refers to a follower of the philosophy of Vaishnava Dharma, specifically Pancharaatra. An Ekaantin is said to be the perfect type of bhakta of Shri Vishnu, who considers Him alone to be One's refuge, even during the course of any action, and does not resort to the refuge of any other Devatas or other beings.

The four types of bhaktas of Shri Vishnu are mentioned in the following shlokas of the Bhagavat-Geeta:

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

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तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

"The pious people who worship Me, O Arjuna, are of four types, namely the distressed ones, the seekers, the desirers of wealth and the jnaanis, O Bharatarshabha. Among them, a jnaani is always united with Me through the best form of single-minded bhakti, for whom I am very dear and the jnaani is dear to Me. While all of My worshipers are pious, I consider a jnaani to be like My own Self. A jnaani is united with Me through one's very self, considering Me to be one's refuge."

—Bhagavat Geeta, Adhyaaya 7, Shlokas 16-18

One can notice that these statements explain the same Taatparya of the shlokas of this Adhyaaya. A jnaani is said to be the best among bhaktas, as a jnaani has proper knowledge of Bhagavaan and so, practises bhakti properly, to the best of one's ability. The jnaana of Bhagavaan is to be obtained from the Shaastras, especially the Sat-Aagamas, which are the Vedas, Mahaabhaarata, Pancharaatra, etc. For this reason, the Ekaantins are said to be the best, as the knowledge obtained from those sources alone can enable one to achieve the state of samaadhi and become aparoksha-jnaanis.

ये च शिष्टास्त्रयो भक्ताः फलकामा हि ते
मताः ।
सर्वे च्यवनधर्माणः प्रतिबुद्धस्तु श्रेष्ठभाक् ॥
३५ ॥

ye cha shishtaastrayo bhaktaaha
phalakaamaa hi te mataaha |
sarve chyavanadharmaanaha
pratibuddhastu shreshthabhaak || 35 ||

The other three types of bhaktas are those who desire secondary benefits and indeed, are fallible beings. The completely intelligent ones alone obtain the most excellent benefit.

ब्रह्माणं शितिकण्ठं च याश्चान्या देवताः स्मृताः
।
प्रबुद्धा न सेवन्ते यस्मात्परिमितं फलम् ॥ ३६
॥

brahmaanam shitikantham cha
yaashchaanyaa devataaha smrtaaha |
prabuddhaaha na sevante
yasmaatparimitam phalam || 36 ||

The intelligent ones do not render service to Brahma, Shitikantha (Shiva) or any of the other Devatas, as the benefits they provide are limited.

Explanation: This shloka has been quoted by Shri Paraashara Bhattar, in Bhagavat-Guna Darpanam, in the section 'Japaalambana Vishayasyaiva Archyatamatvaavadhaaranam'. It has been quoted by Shri Vedaanta Deshika, in Rahasyatraya-Saara, Chapter 29. An inauthentic variation of this shloka reads that even by worshiping other Devatas, one obtains the grace of Shri Krshna. This shloka is frequently quoted in favour of the idea that

one should not worship any Devatas other than Shri Vishnu. However, this is not the case, as even the Pancharaatra texts also mention procedures to worship Shiva, Paarvati, Indra, the Navagrahas, etc. While a Vaishnava must not take refuge of other Devatas and consider them Paramaatma, one should worship them as the parivaara of Shri Vishnu, remembering that they are also beings superior to us, in the Taaratamya.

भक्तं प्रतिविशेषस्ते एष पार्थानुकीर्तितः ।
त्वं चैवाहं च कौन्तेय नरनारायणौ स्मृतौ ॥
३७ ॥

bhaktam prativisheshaste esha
paarthaanukeertitaha |
tvam chaivaaham cha kaunteya
naranaaraayanau smrtau || 37 ||

So, a bhakta is said to be of these categories, Paartha. You and I, O Kaunteya, are indeed known to be Nara and Naaraayana respectively.

भारावतरणार्थं तु प्रविष्टौ मानुषीं तनुम् ।
जानाम्यध्यात्मयोगांश्च योऽहं यस्माच्च भारत
॥ ३८ ॥

bhaaraavataranartham tu pravishtau
maanusheem tanum |
jaanaamyadhyaatmayogaamshcha
yo'ham yasmaachcha bhaarata || 38 ||

Indeed, both of us took up human forms for eliminating the burden here. I certainly know all Adyaatma-yogas and who I am, O Bhaarata.

निवृत्तिलक्षणो धर्मस्तथाऽऽभ्युदयिकोऽपि च
।
नराणामयनं ख्यातमहमेकः सनातनः ॥ ३९
॥

nivrttilakshano
dharmastathaa''bhyudayiko'pi cha |
naraanaamayanam khyaatamahamekaha
sanaatanaha || 39 ||

I know the characteristics of nivrtti and dharma, as well as that which is beneficial to all. I am the One eternal being, popularly known as 'Naaraayana'.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
अयनं मम ताः पूर्वमतो नारायणोऽस्यहम् ॥
४० ॥

aapo naaraa iti proktaa aapo vai
narasoonavaha |
ayanam mama taaha poorvamato
naaraayanosmyaham || 40 ||

The waters were known as 'Naara', as they originated from Nara. They were formerly My abode and thus, I am 'Naaraayana'.

Explanation: This shloka again explains the etymology of Shri Vishnu's name 'Naaraayana'. A similar explanation can be found in the Vana Parva, Adhyaaya 192, Shloka 3, where other meanings were also mentioned.

छादयामि जगद्विश्वं भूत्वा सूर्य इवांशुभिः ।
सर्वभूताधिवासश्च वासुदेवस्ततो ह्यहम् ॥ ४१
॥

chhaadayaami jagadvishvam bhootvaa
soorya ivaamshubhihi |

sarvabhootaadhivaasashcha
vaasudevastato hyaham || 41 ||

I surrounded the entire universe, just like the sunlight surrounds the planets, having taken the form of the Sun. I am the abode of all entities and thus, I am 'Vaasudeva'.

Explanation: This shloka explains the etymology of the name 'Vaasudeva'. He is known so, since He is omnipresent and all-pervading, residing in all beings. The same is explained more explicitly in the Vishnu Puraana:

सर्वाणि तत्र भूतानि वसन्ति परमात्मनि ।
भूतेषु च स सर्वात्मा वासुदेवस्ततः स्मृतः ॥

"All entities, including the living entities, reside there, in Paramaatma. And in the living entities, He exists as the Aatma of all. Thus, He is known as 'Vaasudeva'."

—Vishnu Puraana, Amsa 6, Adhyaaya 5, Shloka 80

भूतेषु वसते सोऽन्तर्वसन्त्यत्र च तानि यत् ।
धाता विधाता जगतां वासुदेवस्ततः प्रभुः ॥

"He internally resides in the living entities and they reside in Him. He is the creator and preserver of all the worlds and so, is Vaasudeva, Prabhu."

—Ibid., Shloka 82

गतिश्च सर्वभूतानां प्रजनश्चापि भारत ।
व्याप्ते मे रोदसी पार्थ कान्तिश्चाभ्यधिका मम
॥ ४२ ॥

gatihcha sarvabhootaanaam
prajanashchaapi bhaarata |
vyaapte me rodasee paartha
kaantishchaabhyadhikaa mama || 42 ||

I am the refuge of all entities and their progenitors, O Bhaarata. I have the greatest splendour, which envelops even space and the Earth, O Paartha.

अधिभूतनिविष्टश्च तद्विश्वं चास्मि भारत ।
क्रमणाच्चाप्यहं पार्थ विष्णुरित्यभिसंज्ञितः ॥
४३ ॥

adhibhootanivishtashcha tadvishvam
chaasmi bhaarata |
kramanaachchaapyaham paartha
vishnurityabhisamjnitaha || 43 ||

As I reside in all living entities and the entire universe, O Bhaarata, Paartha, and pervade everything, I am known as 'Vishnu'.

दमात्सिद्धिं परीप्सन्तो मां जनाः कामयन्ति ह
।
दिवं चोर्वी च मध्यं च तस्माद्दामोदरो ह्यहम् ॥
४४ ॥

damaatsiddhim pareepsanto maam
janaaha kaamayanti ha |
divam chorveem cha madhyam cha
tasmaaddaamodaro hyaham || 44 ||

Obtaining siddhis through control of the senses, people desire to attain Me. I am in Svarga, the Earth and even between them. Thus, I am indeed known as 'Daamodara'.

पृश्निरित्युच्यते चात्रं वेद आपोऽमृतं तथा ।
ममैतानि सदा गर्भः पृश्निगर्भस्ततो ह्यहम् ॥
४५ ॥

prshnirityuchyate chaannam veda
aapo'mrtam tathaa |
mamaitaani sadaa garbhaha
prshnigarbhastato hyaham || 45 ||

Food, the Vedas, water and amrta are known as 'Prshni'. These always reside in My abdomen and thus, I am 'Prshnigarbha'.

ऋषयः प्राहुरेवं मां त्रितं कूपनिपातितम् ।
पृश्निगर्भ त्रितं पाहीत्येकतद्वितपातितम् ॥ ४६
॥

rshayaha praahurevam maam tritam
koopanipaaitam |
prshnigarbha tritam
paaheetyekatadvitapaaitam || 46 ||

The Rshis once prayed to Me, saying, "Prshnigarbha, protect Trita, who has been thrown into a well by Ekata and Dviti."

ततः स ब्रह्मणः पुत्र आद्यो ह्यृषिवरस्त्रितः ।
उत्तारोदपानाद्वै पृश्निगर्भानुकीर्तनात् ॥ ४७
॥

tataha sa brahmanaha putra aadyo
hyrshivarastritaha |
uttataarodapaanaadvai
prshnigarbhaanukeertanaat || 47 ||

Thus, the son of Brahmaa and other great Rshis like Trita Rshi, were lifted up from the well, having chanted My name 'Prshnigarbha'.

सूर्यस्य तपतो लोकानग्नेः सोमस्य चाप्युत ।
अंशवो यत्प्रकाशन्ते ममैते केशसंज्ञिताः ॥
४८ ॥

sooryasya tapato lokaanagneh' somasya
chaapyuta |
amshavo yatprakaashante mamaite
keshasamjnitaaaha || 48 ||

The rays of light emanating from the blazing Sun, which heat the world, and the moon, are said to be My hair.

सर्वज्ञाः केशवं तस्मान्मामाहुर्द्विजसत्तमाः ।
स्वपत्न्यामाहितो गर्भ उचथ्येन महात्मना ॥
४९ ॥

sarvajnaaha keshavam
tasmaanmaamaahurdvijasattamaaha |
svapatnyaamaahito garbha uchathyena
mahaatmanaa || 49 ||

Due to this, the all-knowing great Dvijas refer to Me as 'Keshava'. The Mahaatma Uchathya had impregnated his own wife.

उचथ्येऽन्तहिन्ते चैव कदाचिद्देवताज्ञया ।
बृहस्पतिरथाविन्दत्तां पत्नीं तस्य धीमतः ॥
५० ॥

uchathye'ntahinte chaiva
kadaachiddevataajnyaa |

brhaspatirathaavindattaam patneem
tasya dheemataha || 50 ||

Sometime later, Uchathya disappeared from there, as ordered by the Devatas. Brhaspati then approached the wife of that intelligent one.

ततो वै तमृषिश्रेष्ठं मैथुनोपगतं तथा ।
उवाच गर्भः कौन्तेय पञ्चभूतगुणात्मकः ॥ ५१
॥

tato vai tamrshishreshtham
maithunopagatam tathaa |
uvaacha garbhaha kaunteya
panchabhootagunaatmakaha || 51 ||

Thus, as the great Rshi was about to have sexual intercourse with her, the unborn fetus spoke, O Kaunteya, who already had a body made of the pancha-bhutas.

पूर्वागतोऽहं वरद नार्हस्यम्बां प्रबाधितुम् ।
एतद्बृहस्पतिः श्रुत्वा चुक्रोध च शशाप च ॥
५२ ॥

poorvaagato'ham varada
naarhasyambaam prabaadhitum |
etadbrhaspatihi shrutvaa chukrodha cha
shashaapa cha || 52 ||

"I have already arrived here previously, O granter of boons. So, it is not suitable for you to have sexual intercourse with my mother." Hearing this, Brhaspati was angered and cursed him.

मैथुनायागतो यस्मात्त्वयाऽहं विनिवारितः ।
तस्मादन्धो यास्यसि त्वं मच्छापात्रात्र संशयः
॥ ५३ ॥

maithunaayaagato yasmaattvayaa'ham
vinivaaritaha |
tasmaadandho yaasyasi tvam
machchhaapaannaatra samshayaha || 53
||

"I, who came here for having sexual intercourse, have been disturbed by you. So, you shall be blind, due to my curse, without a doubt!"

स शापादृषिमुख्यस्य दीर्घं तम उपेयिवान् ।
स हि दीर्घतमा नाम नाम्ना ह्यासीदृषिः पुरा ॥
५४ ॥

sa shaapaadrshimukhyasya deergham
tama upeyivaan |
sa hi deerghatamaa naama naamnaa
hyaaseedrshihi puraa || 54 ||

So, he became blind for a long time, due to the Rshi's curse. Indeed, he was the Rshi known as 'Deerghatamas'.

वेदानवाप्य चतुरः साङ्गोपाङ्गान्सनातनान् ।
प्रयोजयामास तदा नाम गुह्यमिदं मम ॥ ५५
॥

vedaanavaapya chaturaha
saangopaangaansanaatanaan |
prayojayaamaasa tadaa naama
guhyamidam mama || 55 ||

Having learnt the four eternal Vedas and even their Angas and Upaangas, he was benefitted by this secret name of Mine.

आनुपूर्व्येण विधिना केशवेति पुनः पुनः ।
स चक्षुष्मान्समभवद्गौतमश्चाभवत्पुनः ॥ ५६
॥

aanupoorvyena vidhinaa keshaveti
punaha punaha |
sa
chakshushmaansamabhavadgautamashc
haabhavatpunaha || 56 ||

In accordance with all protocols, he thus chanted 'Keshava', again and again. He obtained vision once again, and became known as 'Gautama'.

एवं हि वरदं नाम केशवेति ममार्जुन ।
देवानामथ सर्वेषामृषीणां च महात्मनाम् ॥
५७ ॥

evam hi varadam naama keshaveti
mamaarjuna |
devaanaamatha sarveshaamrsheenaam
cha mahaatmanaam || 57 ||

So, in this manner, My name is 'Keshava', which is also a granter of boons even for the Devas and the Mahaatmas, the Rshis.

अग्निः सोमेन संयुक्त एकयोनिर्मुखं कृतम् ।
अग्नीषोममयं तस्माज्जगत्कृत्स्नं चराचरम् ॥
५८ ॥

agnihi somena samyukta
ekayonirmukham krtam |
agneeshomamayam
tasmaajjagatkrttsnam charaacharam || 58
||

Agni and Soma were combined into one source and as a result, the entire universe, including the motile and immotile beings, is said to be consisting of Agni and Soma.

अपि हि पुराणे भवति एकयोन्यावग्नीषोमौ देवाश्चाग्निमुखा इति ।
एकयोनित्वाच्च परस्परं हर्षयन्तो लोकान्धारयन्त इति ॥ ५९ ॥

api hi puraane bhavati ekayonyaavagneeshomau devaashchaagnimukhaa iti |
ekayonitvaachcha parasparam harshayanto lokaandhaarayanta iti || 59 ||

So, indeed, even in the Puraanas, Agni and Soma are said to be having the same source. The Devas have Agni as their faces. Due to having the same source, they rejoice and support all the lokas.

Explanation: Thus, this Adhyaaya has elaborately explained multiple topics .

॥ इति श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि नारायणीये पञ्चाशदधिकत्रिशततमोऽध्यायः

॥

|| iti shreemanmahaabhaarate shaantiparvani mokshadharmaparvani naaraayaneeye
panchaashadadhikatrishatatamo'dhyaayaha ||

Thus is the three hundred and fiftieth Adhyaaya in the Naaraayaneeya section of the Moksha Dharma Parva, in the Shaanti Parva of the Mahaabhaarata.



Adhyaaya 355

This Adhyaaya and the next one include a short conversation between Nara Rshi, Naaraayana Rshi and Devarshi Naarada, discussing about the worship and glories of Paramaatma, Shri Vishnu.

वैशम्पायन उवाच

कस्यचित्त्वथ कालस्य नारदः परमेष्ठिजः ।
दैवं कृत्वा यथान्यायं पित्र्यं चक्रे ततः परम् ॥
१ ॥

vaishampaayana uvaacha
kasyachittvatha kaalasya naaradaha
parameshthijaha |
daivam krtvaa yathaanyaayam pitryam
chakre tataha param || 1 ||

Vaishampaayana Rshi said: Once, Devarshi Naarada, the son of Parameshthi, repeatedly performed the worship of the Devas and then, that of the Pitrs.

ततस्तं वचनं प्राह ज्येष्ठो धर्मात्मजः प्रभुः ।
क इज्यते द्विजश्रेष्ठ दैवे पित्र्ये च कल्पिते ॥ २
॥

tatastam vachanam praaha jyeshto
dharmaatmajaha prabhuhu |
ka ijyate dvijashreshtha daive pitrye cha
kalpite || 2 ||

Then, the eldest son of Dharma (i.e., Nara), asked him, "Who is being worshiped, O excellent Dvija, through the worship of the Devas and Pitrs?"

त्वया मतिमतां श्रेष्ठ तन्मे शंस यथातथम् ।
किमेतत्क्रियते कर्म फलं वाऽस्य किमिष्यते
॥ ३ ॥

tvayaa matimataam shreshtha tanme
shamsa yathaatatham |
kimetatkriyate karma phalam vaa'sya
kimishyate || 3 ||

What are you doing here, O excellent one? Please tell me. What is the benefit you are expecting from this action?

नारद उवाच

त्वयैतत्कथितं पूर्वं दैवं कर्तव्यमित्यपि ।
दैवतं च परो ज्ञेयः परमात्मा सनातनः ॥ ४ ॥

naarada uvaacha
tvayaitatkathitam poorvam daivam
kartavyamityapi |
daivatam cha paro jneyaha paramaatmaa
sanaatanaha || 4 ||

Devarshi Naarada said: As explained by yourself previously, the worship of the Devas must be done and is known to be same as that of the Supreme and eternal Paramaatma.

ततस्तद्भ्रावितो नित्यं यजे वैकुण्ठमव्ययम् ।
तस्माच्च प्रसृतः पूर्वं ब्रह्मा लोकपितामहः ॥ ५
॥

tatastadbhaavito nityam yaje
vaikunthamavyayam |
tasmaachcha prasrtaha poorvam
brahmaa lokapitaamaha || 5 ||

Therefore, with this in mind, I always worship Vaikuntha (Vishnu), the Immutable One. Formerly, Brahmaa, the ancestor of the lokas, took birth from Him.

मम वै पितरं प्रीतः परमेष्ठ्यप्यजीजनत् ।
अहं सङ्कल्पजस्तस्य पुत्रः प्रथमकल्पितः ॥ ६
॥

mama vai pitaram preetaha
parameshthyapyajeejanat |
aham sankalpajastasya putraha
prathamakalpitaha || 6 ||

Even my own father (Prajapaati) was born from Parameshthi. I am one of his first children who took birth through his mental will.

यजामि वै पितृन्साधो नारायणविधौ कृते ।
एवं स एव भगवान्पिता माता पितामहः ॥ ७
॥

yajaami vai pitrrnsaadho
naaraayanavidhau krte |
evam sa eva bhagavaanpita maataa
pitaamahaha || 7 ||

I certainly worship the Pitrs through the protocols made by Shri Naaraayana. So, Bhagavaan Himself is certainly the Father, Mother and Grandfather.

इज्यते पितृयज्ञेषु मया नित्यं जगत्पतिः ।
श्रुतिश्चाप्यपरा देवाः पुत्रान्हि पितरोऽयजन् ॥
८ ॥

ijyate pitryajneshu mayaa nityam
jagatpatihi |
shrutishchaapyaparaa devaaha putraanhi
pitaro'yajan || 8 ||

It is actually Jagatpati who is always worshiped by me through my yajnas for the Pitrs. It is heard that the Devas indeed taught the Shruti to their children.

वेदश्रुतिः प्रनष्टा च पुनरध्यापिता सुतैः ।
ततस्ते मन्त्रदाः पुत्राः पितृणामिति वैदिकम् ॥
९ ॥

vedashrutihi pranashtaa cha
punaradhyaapitaa sutaih' |
tataste mantradaaha putraaha
pitrrnaamiti vaidikam || 9 ||

Having lost their knowledge of the Vedas, Shruti, they had to learn it from their own children. Thus, their children, having instructed them those mantras, became known as the forefathers.

नूनं सुरैस्तद्विदितं युवयोर्भावितात्मनोः ।
पुत्राश्च पितरश्चैव परस्परमपूजयन् ॥ १० ॥

noonam suraistadviditam
yuvayorbhaavitaatmanoh' |
putraashcha pitarashchaiva
parasparamapoojayan || 10 ||

Indeed, both of you are aware that at that time, the fathers and their children mutually worshiped each other.

त्रीन्पिण्डान्नस्य वै पित्र्यान्पूर्व दत्त्वा
कुशानिति ।
कथं तु पिण्डसंज्ञां ते पितरो लेभिरे पुरा ॥ ११
॥

treenpindaannyasya vai
pitryaanpoorvam dattvaa kushaaniti |
katham tu pindasamjnaam te pitaro
lebhire puraa || 11 ||

Placing three pindas on some blades of kusha grass, they worshiped each other. But, in ancient times, how did the forefathers become known as 'Pinda'?

नरनारायणावूचतुः
इमां हि धरणीं पूर्व नष्टां सागरमेखलाम् ।
गोविन्द उज्जहाराशु वाराहं रूपमास्थितः ॥
१२ ॥

naranaaraayanaavoochatuhu
imaam hi dharaneem poorvam nashtaam
saagaramekhalaam |
govinda ujjaahaaraashu vaaraaham
roopamaasthitaha || 12 ||

Nara and Naaraayana said: Formerly, the Earth and even its belt of the oceans were lost. Govinda then lifted it, having acquired the form of Varaaha.

स्थापयित्वा तु धरणीं स्वे स्थाने पुरुषोत्तमः ।
जलकर्दमलिप्ताङ्गो लोककार्यार्थमुद्यतः ॥ १३
॥

sthaapayitvaa tu dharaneem sve sthaane
purushottamaha |
jalakardamalipptaango
lokakaaryarthamudyataha || 13 ||

Purushottama indeed placed the Earth back in its proper position, with His limbs smeared with water and mud, in the process of benefitting the world.

प्राप्ते चाह्निककाले तु मध्यदेशगते रवौ ।
दंष्ट्राविलग्रांस्त्रीन्पिण्डान्विधूय सहसा प्रभुः ॥
१४ ॥

praapte chaahnikakaale tu
madhyadeshagate ravau |
damshttraavilagnaamstreenpindaanvidho
oya sahasaa prabhuhu || 14 ||

When it was daytime, the Sun was in the central position, He prepared three pindas of mud from His tusks.

स्थापयामास वै पृथ्व्यां कुशानास्तीर्य नारद ।
स तेष्वात्मानमुद्दिश्य पित्र्यं चक्रे यथाविधि ॥
१५ ॥

sthaapayaamaasa vai prthvyaam
kushaanaasteerya naarada |
sa teshvaatmaanamuddishya pitryam
chakre yathaavidhi || 15 ||

Placing kusha grass on the Earth, O Naarada, He placed them on it and then worshiped Himself as the Pitrs, in accordance with the proper protocols.

सङ्कल्पयित्वा त्रीन्पिण्डान्स्वेनैव विधिना प्रभुः
।
आत्मगात्रोष्मसंभूतैः स्नेहगर्भैस्तिलैरपि ॥ १६
॥

sankalpayitvaa treenpindaansvenaiva
vidhinaa prabhuhu |
aatmagaatroshmasambhootaih'
snehagarbhaistilairapi || 16 ||

Prabhu then offered the three pindas in accordance with His own protocols. Then, He used the oil which appeared from the heat of His own body.

प्रोक्ष्यापसव्यं देवेशः प्राङ्मुखः कृतवान्स्वयम्
|
मर्यादास्थापनार्थं च ततो वचनमुक्तवान् ॥
१७ ॥

prokshyaapasavyam deveshaha
praanmukhaha krtavaansvayam |
maryaadaasthaapanaartham cha tato
vachanamuktavaan || 17 ||

Devesha then used it to perform prokshana for Himself, facing the East. For the purpose of establishing morality, He then spoke these statements.

वृषाकपिरुवाच
अहं हि पितरः स्रष्टुमुद्यतो लोककृत्स्वयम् ।
तस्य चिन्तयतः सद्यः पितृकार्यविधीन्परान् ॥
१८ ॥

vrshaakapiruvaacha
aham hi pitaraha srashtumudyato
lokakrtsvayam |
tasya chintayataha sadyaha
pitarkaaryavidheenparaan || 18 ||

Vrshaakapi said: I Myself am indeed the and creator of this universe and shall be creating the Pitrs. I then thought about the Pitr-kaaryas and their supreme protocols.

दंष्ट्राभ्यां प्रविनिर्धूता ममैते दक्षिणां दिशम् ।
आश्रिता धरणीं पीड्य तस्मात्पितर एव ते ॥
१९ ॥

damshttraabhyaam pravinirdhootaa
mamaite dakshinaam disham |
aashritaa dharaneem peedy
tasmaatpitara eva te || 19 ||

Instantly, from both of My tusks, the three pindas fell onto the Southern part of the Earth. So, these pindas, which have taken refuge of the Earth, are indeed known as the 'Pitrs'.

त्रयो मूर्तिविहीना वै पिण्डमूर्तिधरास्त्विमे ।
भवन्तु पितरो लोके मया सृष्टाः सनातनाः ॥
२० ॥

trayo moortiviheenaa vai
pindamoortidharaastvime |
bhavantu pitaro loke mayaa srshataaha
sanaatanaaha || 20 ||

These three pindas created by Me, which are devoid of a proper form, shall indeed become known as the 'Pitrs', in the world for eternity.

पिता पितामहश्चैव तथैव प्रपितामहः ।
अहमेवात्र विज्ञेयस्त्रिषु पिण्डेषु संस्थितः ।
नास्ति मत्तोऽधिकः कश्चित्को वान्योर्च्यो मया
स्वयं ॥ २१ ॥

pitaa pitaamashchaiva tathaiva
prapitaamahaha |
ahamevaatra vijneyastrishu pindeshu
samsthitaha |
naasti matto'dhikaha kashchitko
vaanyorchyo mayaa svayam || 21 ||

I indeed should be known to be the Father, Grandfather and Great Grandfather, who resides in these pindas. There is no one which is greater than Me and so, none who is suitable to be worshiped by Me.

अहमेव पिता लोके अहमेव पितामहः ।
पितामहपिता चैव अहमेवात्र कारणम् ॥ २२
॥

ahameva pitaa loke ahameva
pitaamahaha |
pitaamahapitaa chaiva ahamevaatra
kaaranam || 22 ||

I am indeed the Father and Grandfather of the world. I am even the Great Grandfather here and certainly, its cause.

इत्येतदुक्त्वा वचनं देवदेवो वृषाकपिः ।
वराहपर्वते विप्र दत्त्वा पिण्डान्सविस्तरान् ।
आत्मानं पूजयित्वैव तत्रैवादर्शनं गतः ॥ २३
॥

ityetaduktvaa vachanam devadevo
vrshaakapihi |
varaahaparvate vipra dattvaa
pindaansavistaraan |
aatmaanam poojayitvaiva
tatraivaadarshanam gataha || 23 ||

Saying these statements, Devadeva, Vrshaakapi, Varaaha, offered those pindas on the top of the mountain, O Vipra, worshipping Himself. Then, He disappeared from there.

एतदर्थं सुभमते पितरः पिण्डसंज्ञिताः ।
लभन्ते सततं पूजां वृषाकपिवचो यथा ॥ २४
॥

etadartham subhamate pitaraha
pindasamjnitaa |
labhante satatam poojaam
vrshaakapivacho yathaa || 24 ||

Due to this meaning, the Pitrs are also known by the name 'Pinda' and always benefit from the protocol of worship explained by Vrshaakapi.

ये यजन्ति पितृन्देवान्गुरुंश्चैवातिथींस्तथा ।
गाश्चैव द्विजमुख्यांश्च पितरं मातरं तथा ॥ २५
॥

ye yajanti
pitrrndevaanguroomshchaivaatitheemsta
thaa |
gaashchaiva dvijamukhyaamshcha
pitaram maataram tathaa || 25 ||

कर्मणा मनसा वाचा विष्णुमेव यजन्ति ते ।
अन्तर्गतः स भगवान्सर्वसत्वशरीरगः ॥ २६
॥

karmanaa manasaa vaachaa vishnumeva
yajanti te |
antargataha sa
bhagavaansarvasatvashareeragaha || 26
||

Those who worship the Pitrs, Devas, Gurus, guests, cattle, prominent Dvijas and their father and mother, through their actions, mind and words, actually worship Shri Vishnu alone, as He is the Indweller within them, with a completely Saattvika body.

समः सर्वेषु भूतेषु ईश्वरः सुखदुःखयोः ।
महान्महात्मा सर्वात्मा नारायण इति श्रुतिः ॥
२७ ॥

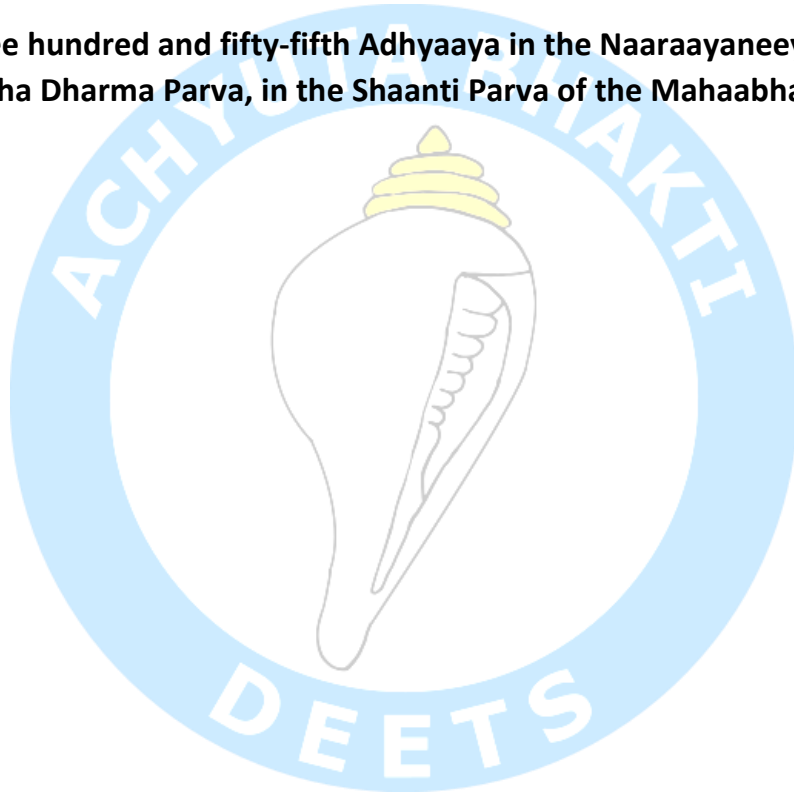
samaha sarveshu bhooteshu eeshvaraha
sukhaduh'khayoh' |
mahaanmahaatmaa sarvaatmaa
naaraayana iti shrutihi || 27 ||

He is Eeshvara who is impartial to all entities, unaffected by joy or sorrow, the great Mahaatma and Aatma of everything, who is Naaraayana.

॥ इति श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि नारायणीये
पञ्चपञ्चाशदधिकत्रिशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate shaantiparvani mokshadharmaparvani naaraayaneeye
panchapanchaashadadikatrishatatamo'dhyaayaha ||

Thus is the three hundred and fifty-fifth Adhyaaya in the Naaraayaneeya section of the Moksha Dharma Parva, in the Shaanti Parva of the Mahaabhaarata.



Adhyaaya 356

वैशम्पायन उवाच

श्रुत्वैतन्नारदो वाक्यं नरनारायणेरितम् ।
अत्यन्तं भक्तिमान्देवे एकान्तित्वमुपेयिवान्
॥ १ ॥

vaishampaayana uvaacha
shrutvaitannaarado vaakyam
naranaaraayaneritam |
atyantam bhaktimaandeve
ekaantitvamupeyivaan || 1 ||

Vaishampaayana Rshi said: Hearing these words spoken by Nara and Naaraayana, Devarshi Naarada became filled with bhakti towards the Deva and became an Ekaantin.

उषित्वा वर्षसाहस्रं नरनारायणाश्रमे ।

श्रुत्वा भगवदाख्यानं दृष्ट्वा च हरिमव्ययम् ।
जगाम हिमवत्कुक्षावाश्रमं स्वं सुरार्चितम् ॥ २ ॥

ushitvaa varshasaahasram
naranaaraayanaashrame |
shrutvaa bhagavadaakhyaanam drshtvaa
cha harimavyayam |
jagaama himavatkuksaavaashramam
svam suraarchitam || 2 ||

Having spent a thousand years at the aashrama of Nara and Naaraayana and having heard about and seen the Imperishable Hari, he left to his own aashrama in the Himaalayas, after being worshiped by the Devas.

तावपि ख्यातयशसौ नरनारायणावृषी ।
तस्मिन्नेवाश्रमे रम्ये तेषुस्तप उत्तमम् ॥ ३ ॥

taavapi khyaatayashasau
naranaaraayanaavrsee |
tasminnevaashrame ramye tepatustapa
uttamam || 3 ||

Even the two Rshis, Nara and Naaraayana, continued to enjoy at their own aashrama and performed intense and excellent tapas.

त्वमप्यमितविक्रान्तः पाण्डवानां कुलोद्भवः ।
पावितात्माऽद्य संवृत्तः श्रुत्वेमामादितः कथाम्
॥ ४ ॥

tvamapyamitavikraantaha
paandavaanaam kulodvahaha |
paavitaatmaa'dya samvrttaha
shrutvemaamaaditaha kathaam || 4 ||

You too are one of valour, who is born in the race of the Paandavas. You have now purified yourself due to hearing this excellent story from the beginning.

नैव तस्यापरो लोको नायं पार्थिवसत्तम ।
कर्मणा मनसा वाचा यो द्विष्याद्विष्णुमव्ययम्
॥ ५ ॥

naiva tasyaaparo loko naayam
paarthivasattama |
karmanaa manasaa vaachaa yo
dvishyaadvishnumavyayam || 5 ||

One who possesses enmity towards the Imperishable Vishnu, through the actions, mind and speech, O king, does not belong to this world or another.

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मज्जन्ति पितरस्तस्य नरके शाश्वतीः समाः ।
यो द्विष्याद्विबुधश्रेष्ठं देवं नारायणं हरिम् ॥ ६
॥

majjanti pitarastasya narake
shaashvateehi samaaha |
yo dvishyaadvibudhashreshtham devam
naaraayanam harim || 6 ||

One's ancestors too fall into the eternal hells, if one hates the intelligent and excellent Deva, Naaraayana, Hari.

कथं नाम भवेद्वेष्य आत्मा लोकस्य
कस्यचित् ।
आत्मा हि पुरुषव्याघ्र ज्ञेयो विष्णुरिति श्रुतिः
॥ ७ ॥

katham naama bhaveddveshya aatmaa
lokasya kasyachit |
aatmaa hi purushavyaaghra jneyo
vishnuriti shrutihi || 7 ||

How can someone in the universe harbour hatred against oneself? Know that Vishnu is indeed said to be one's own Self, O tiger among men.

Explanation: These shlokas explain how Bhagavaan, being the Antaraatma of the jeeva, is like one's own Aatma and hatred towards Him is a lakshana of taamasikas, who subsequently attain Andhantamas, which is an eternal Naraka, due to continuously harbouring such emotions and in the process, becoming adharmis.

य एष गुरुरस्माकमृषिर्गन्धवतीसुतः ।
तेनैतत्कथितं तात माहात्म्यं परमात्मनः ।
तस्माच्छ्रुतं मया चेदं कथितं च तवानघ ॥ ८
॥

ya esha
gururasmaakamrshirgandhavateesutaha
|
tenaitatkathitam taata maahaatmyam
paramaatmanaha |
tasmaachchhrutam mayaa chedam
kathitam cha tavaanagha || 8 ||

He is the One who is our Guru, the Rshi who is the son of Gandhavati. He Himself has described all this greatness of Paramaatma and after hearing it from Him, it has now been narrated by me, O sinless one.

नारदेन तु सम्प्राप्तः सरहस्यः ससङ्ग्रहः ।
एष धर्मो जगन्नाथात्साक्षान्नारायणात्प्रप ॥ ९
॥

naaradena tu sampraaptaha sarahasyaha
sasangrahaha |
esha dharmo
jagannaathaatsaakshaannaaraayanaannr
pa || 9 ||

This knowledge of this dharma was obtained by Devarshi Naarada, from the Master of the universe, Shri Naaraayana Himself, O emperor.

एवमेष महान्धर्मः स ते पूर्वं नृपोत्तम ।
कथितो हरिगीतासु समासविधिकल्पितः ॥
१० ॥

evamesha mahaandharmaha sa te
poorvam nrpottama |
kathito harigeetaasu
samaasavidhikalpitaha || 10 ||

So, this great dharma was previously narrated to you, O excellent emperor, even in the Hari-Geeta, along with its protocols.

Explanation: The chapter now introduces the philosophy of Pancharaatra, which is the philosophy of Vaishnava Dharma, propagated by Shri Vishnu Himself and acquired by the Devatas, like Brahmaa, Devarshi Naarada, etc. This is more elaborately discussed in the subsequent Adhyaayas.

कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।
को ह्यन्यः पुण्डरीकाक्षान्महाभारतकृद्भवेत् ।
धर्मान्नाविधांश्चैव को ब्रूयात्तमृते प्रभुम् ॥ ११
॥

krshnadvaipaayanam vyaasam viddhi
naaraayanam prabhum |
ko hyanyaha
pundareekaakshaanmahaabhaarakrb
havet |
dharmaannaanaavidhaamshchaiva ko
brooyaattamrte prabhum || 11 ||

Know that Krshna-Dvaipaayana Vyaasa is Naaraayana, Prabhu. Who else other than Pundareekaaksha, Prabhu, could have produced the Mahaabhaarata or speak about the various dharmas?

Explanation: This shloka has been quoted by Shri Madhvacharya, in the introduction of his Bhagavat Geeta bhaashya. A similar statement occurs in the Vishnu Puraana:

कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।
कोऽन्यो हि भुवि मैत्रेय महाभारतकृद् भवेत् ॥ ५ ॥

(Paraashara Rshi said): "Know that Krshna Dvaipaayana Vyaasa is Naaraayana, Prabhu. Who else indeed, on the Earth, O Maitreya, could have composed the Mahaabhaarata?"

—Vishnu Puraana, Amsha 3, Adhyaaya 4, Shloka 5

Here, it is made clear that Krshna-Dvaipaayana is Bhagavaan Vishnu Himself, which is why He alone was capable of compiling a Shaastra like the Mahaabhaarata.

वर्ततां ते महायज्ञो यथासङ्कल्पितस्त्वया ।
सङ्कल्पिताश्वमेधस्त्वं श्रुतधर्मा च तत्त्वतः ॥ १२
॥

varataam te mahaayajno
yathaasankalpitastvayaa |
sankalpitaashvamedhastvam
shrutadharmaa cha tattvataha || 12 ||

As you have decided to perform a great yajna, let the Ashvamedha yajna proceed as planned, as you have heard all the various dharmas properly.

सौतिरुवाच

एतत्तु महदाख्यानं श्रुत्वा पारीक्षितो नृपः ।
ततो यज्ञसमाप्त्यर्थं क्रियाः सर्वाः समारभत् ॥
१३ ॥

sautiruvaacha

etattu mahadaakhyaanam shrutvaa
paareekshito nrpaha |
tato yajnasamaaptyartham kriyaaha
sarvaaha samaarabhat || 13 ||

Sauti said: Having heard this, the emperor, the son of Pareekshita, then proceeded to perform all the necessary activities for completing the yajna.

नारायणीयमाख्यानमेतत्ते कथितं मया ।
पृष्टेन शौनकाद्येह नैमिषारण्यवासिषु ॥ १४
॥

naaraayaneeyamaakhyaanametatte
kathitam mayaa |
prshtena shaunakaadyeha
naimishaaranyavaasishu || 14 ||

So, this discourse, known as the 'Naaraayaneeya', has been narrated by me, as asked by Shaunaka and the other Rshis in the forest of Naimisha.

नारदेन पुरा यद्वै गुरवे तु निवेदितम् ।
ऋषीणां पाण्डवानां च श्रुण्वतोः
कृष्णभीष्मयोः ॥ १५ ॥

naaradena puraa yadvai gurave tu
niveditam |
rsheenaam paandavaanaam cha
shrnvatoh' krshnabheeshmayoh' || 15 ||

Previously, this had been narrated by Devarshi Naarada to my Guru, in the presence of the Rshis, Paandavas and even Krshna and Bheeshma.

Explanation: This Adhyaaya is the end of the portion of the Shaanti Parva called the 'Naaraayaneeya', a set of several chapters which discuss important philosophical tenets.

स हि परमर्षिर्जनभुवनपतिः पृथुधरणिधरः श्रुतिविनयपरः ।
शमनियमनिधिर्यमनियमपरो द्विजवरसहितस्तव च भवतु गतिर्हरिरमरहितः ॥ १६ ॥

sa hi paramarshirjanabhuvanapatihi prthudharanidharaha shrutivinayaparaha |
shamaniyamanidhiryamaniyamaparo dvijavarasahitastava cha bhavatu
gatirhariramarahitaha || 16 ||

He is indeed the Master of all beings, including the Rshis, and the universe. He is the bearer of the Earth. He is the goal of all practices like self-control, the yamas and niyamas, accompanied by the best of Dvijas. May Hari, the eternal benefactor, be your goal.

असुरवधकरस्तपसांनिधिः सुमहतां यशसां च भाजनम् ।
एकान्तिनां शरणदोऽभयदो गतिदो गतिदोऽस्तु वः सुखभागकरः ।
मधुकैटभहा कृतधर्मविदां गतिदोऽभयदो मखभागहरोऽस्तु शरणं स ते ॥ १७ ॥

asuravadhakarastapasaamnidhihi sumahataam yashasaam cha bhaajanam |
ekaantinaam sharanado'bhayado gatido gatido'stu vaha sukhabhaagakaraha |

madhukaitabhahaa krtadharmavidaam gatido'bhayado makhabhaagaharo'stu sharanam
sa te || 17 ||

He is the slayer of the asuras, the reservoir of tapas and the subject of all glory. He is the refuge of the Ekaantins, the granter of fearlessness for them and their goal. May He be our goal and grant us all pleasures. He is the slayer of Madhu and Kaitabha, the goal achieved by those who know and practise the proper dharmas, and the granter of fearlessness. May He be your refuge.

त्रिगुणो विगुणश्चतुरात्मधरः पूर्तेष्टयोश्च फलभागहरः ।
विदधातु नित्यमजितोऽतिचलो गतिरात्मवतां सुकृतिनामृषीणाम् ॥ १८ ॥

triguno vigunashchaturaatmadharaha poorteshtayoshcha phalabhaagaharaha |
vidadhaatu nityamajito'tichalo gatiraatmavataam sukratinaamrsheenaam || 18 ||

He is the three gunas and is devoid of those gunas. He has four forms of Himself. He is the receiver of the benefits of yajnas and other activities. He is eternally unvanquishable, unsurpassed and immensely powerful. He is the destiny obtained by the intelligent Rshis of right conduct.

तं लोकसाक्षिणमजं पुरुषं पुराणं रविवर्णमीश्वरं गतिं बहुशः ।
प्रणमध्वमेकमतयो यतः सलिलोद्भवोऽपि तमृषिं प्रणतः ॥ १९ ॥

tam lokasaakshinamajam purusham puraanam ravivarnameeshvaram gatim bahushaha |
pranamadhvamekamatayo yataha salilodbhavo'pi tamrshim pranataha || 19 ||

He is the ancient and unborn Purusha who is the witness of the universe, with the complexion of the Sun. He is Eeshvara and the refuge of all. Offer salutations to Him, as even the one who was born from the waters (Brahmaa) offers salutations to Him.

स हि लोकयोनिरमृतस्य पदं सूक्ष्मं परायणमचलं हि पदम् ।
तत्साङ्ख्ययोगिभिरुदाहृतं तं बुद्ध्या यतात्मभिरिदं सनातनम् ॥ २० ॥

sa hi lokayoniramrtasya padam sookshmam paraayanamachalam hi padam |
tatsaankhyayogibhirudaahrtam tam buddhyaa yataatmabhiridam sanaatanam || 20 ||

He is indeed the originator of the universe, who is imperishable, subtle, the goal of everything, unchanging and the eternal abode. He is the eternal One who is intelligently described by the yogis and the followers of Saankhya.

Explanation: Thus, this Adhyaaya concludes with prayers by Sauti, praising Shri Vishnu and describing His qualities. Here, one can observe recurring references to other descriptions of Him in the Shaastras. The fact that He is the Supreme Brahman described by any proper interpretation of the Shaastras is emphasized here, including the fact that the correct

interpretation of Saankhya and yoga imply that Shri Hari should be the ultimate goal of all actions.

॥ इति श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि नारायणीये
षट्पञ्चाशदधिकत्रिशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate shaantiparvani mokshadharmaparvani naaraayaneeye
shatpanchaashadadhikatrishatatamo'dhyaayaha ||

Thus is the three hundred and fifty-sixth Adhyaaya in the Naaraayaneeya section of the
Moksha Dharma Parva, in the Shaanti Parva of the Mahaabhaarata.



Adhyaaya 357

This Adhyaaya describes various topics, such as srshti, pralaya and Shri Vishnu's avataara as Hayagreeva. It mentions the process of pralaya and how Hayagreeva later appeared to slay Madhu and Kaitabha, and retrieve the Vedas from them.

शौनक उवाच

श्रुतं भगवतस्तस्य माहात्म्यं परमात्मनः ।
जन्मधर्मगृहे चैव नरनारायणात्मकम् ॥ १ ॥

shaunaka uvaacha
shrutam bhagavatastasya maahaatmyam
paramaatmanaha |
janmadharmagrhe chaiva
naranaaraayanaatmakam || 1 ||

Shaunaka said: I have heard about the greatness of Bhagavaan, Paramaatma, who took birth in the house of Dharma (Yama), as Nara and Naaraayana.

महावराहसृष्टा च पिण्डोत्पत्तिः पुरातनी ।
प्रवृत्तौ च निवृत्तौ च यो यथा परिकल्पितः ॥ २ ॥

mahaavaraahasrshataa cha pindotpattihi
puraataneer |
pravrttau cha nivrttau cha yo yathaa
parikalpitaha || 2 ||

I have heard about how He appeared as the great Varaaha and the pindas manifested from Him, as well as about pravrtii and nivrtti.

तथा स नः श्रुतो ब्रह्मन्कथ्यमानस्त्वयाऽनघ ।
हव्यकव्यभुजो विष्णुरुदक्पूर्वे महोदधौ ॥ ३ ॥

tathaa sa naha shruto
brahmankathyamaanastvayaa'nagha |
havyakavyabhujoo vishnurudakpoorve
mahodadhau || 3 ||

You have also spoken to us about more such topics, O faultless one, including about Vishnu's vast form in the North-Eastern ocean and how He is the consumer of offerings of yajnas.

यच्च तत्कथितं पूर्वं त्वया हयशिरो महत् ।
तच्च दृष्टं भगवता ब्रह्मणा परमेष्ठिना ॥ ४ ॥

yachcha tatkathitam poorvam tvayaa
hayashiro mahat |
tachcha drshtam bhagavataa brahmanaa
parameshthinaa || 4 ||

That great form of His was also previously described by you, as He was seen by Bhagavaan Brahmaa, Parameshthi.

किं तदुत्पादितं पूर्वं हरिणा लोकधारिणा ।
रूपं प्रभावं महतामपूर्वं धीमतांवर ॥ ५ ॥

kim tadutpaaditam poorvam harinaa
lokadhaarinaa |
roopam prabhaavam
mahataamapoorvam dheemataamvara
|| 5 ||

What was that great form of Hari, the bearer of the universe, which had not been seen previously, O intelligent one?

दृष्ट्वा हि विवुधश्रेष्ठमपूर्वममितौजसम् ।
तदश्वशिरसं पुण्यं ब्रह्मा किमकरोन्मुने ॥ ६ ॥

drshtvaa hi
vivudhashreshthamapoorvamamitaujasa
m |
tadashvashirasam punyam brahmaa
kimakaronmune || 6 ||

Indeed, seeing the Pious One in His various forms not seen previously, with great energy and even the head of a horse, what did Brahmaa do?

एतन्नः संशयं ब्रह्मन्पुराणं ब्रह्मसंभवम् ।
कथयस्वोत्तममते महापुरुषसंश्रितम् ।
पाविताः स्म त्वया ब्रह्मन्पुण्याः कथय ताः
कथाः ॥ ७ ॥

etannaha samshayam brahmanpuraanam
brahmasambhavam |
kathayasvottamamate
mahaapurushasamshritam |
paavitaaha sma tvayaa
brahmanpunyaaha kathaya taaha
kathaaha || 7 ||

O highly intelligent one, we have this doubt about how in ancient times, the originator of Brahmaa showed Himself to Brahmaa, the One in the refuge of that Maha-Purusha. We have been purified due to listening to all these narrations from you.

सौतिरुवाच
कथयिष्यामि ते सर्वं पुराणं वेदसंमितम् ।
जगौ यद्भगवान्व्यासो राज्ञः पारिक्षितस्य वै ॥
८ ॥

sautiruvaacha
kathayishyaami te sarvam puraanam
vedasammitam |
jagau yadbhagavaanvyaaso raajnaaha
paarikshitasya vai || 8 ||

Sauti said: I shall narrate to you everything about these ancient incidents, in accordance with the Vedas, as narrated by Vyaasa to the son of Pareekshita.

श्रुत्वाऽश्वशिरसो मूर्तिं देवस्य हरिमेधसः ।
उत्पन्नसंशयो राजा एतदेवमचोदयत् ॥ ९ ॥

shrutvaa'shvasirasamoorti devasya
harimedhasaha |
utpannasamshayo raajaa
etadevamachodayat || 9 ||

Having heard about the form of the Deva, Hari, with the head of a horse, the same doubt also developed in the mind of the king (Janamejaya).

जनमेजय उवाच
यत्तद्दर्शितवान्ब्राह्म देवं हयशिरोधरम् ।
किमर्थं तत्समभवद्बुधोपकल्पितम् ॥ १० ॥

janamejaya uvaacha
yattaddarshitavaanbraahma devam
hayashirodharam |

kimartham

tatsamabhavadvapurdevopakalpitaam ||
10 ||

Janamejaya said: Why did the Deva take the form with a horse-head and appear before Brahmaa, on the Northern ocean, at that time?

वैशम्पायन उवाच
यत्किञ्चिदिह लोके वै देहबद्धं विशांपते ।
सर्वं पञ्चभिराविष्टं भूतैरीश्वरबुद्धिजैः ॥ ११ ॥

vaishampaayana uvaacha
yatkinchidiha loka vai dehabaddham
vishaampate |
sarvam panchabhiraavishtam
bhootaireeshvarabuddhijaih' || 11 ||

Vaishampaayana Rshi said: Anything in this universe which has a physical form is certainly made of the Panchabhutas entirely and has originated from the intellect of Eeshvara.

ईश्वरो हि जगत्स्रष्टा प्रभुर्नारायणो विराट् ।
भूतान्तरात्मा वरदः सगुणो निर्गुणोपि च ।
भूतप्रलयमव्यक्तं शृणुष्व नृपसत्तम ॥ १२ ॥

eeshvaro hi jagatsrashtaa
prabhurnaaraayano viraat |
bhootaantaraatmaa varadaha saguno
nirgunopi cha |
bhootapralayamavyaktam shrnushva
nrpasattama || 12 ||

He is indeed Eeshvara and the creator of the whole universe, Prabhu, Naaraayana, Viraat. He is the Antaraatma of the living entities, Varada, who is both saguna and nirguna. Now listen to the description of pralaya of the various entities.

धरण्यामथ लीनायामप्सु चैकार्णवे पुरा ।
ज्योतिर्भूते जले चापि लीने ज्योतिषि चानिले
॥ १३ ॥

dharanyaamatha leenaayaamapsu
chaikaarnave puraa |
jyotirbhoota jale chaapi leene jyotishi
chaanile || 13 ||

The element of Earth becomes merged with water and nothing then is seen except the vast expanse of water on all sides. Water then merges into heat and heat merges into the wind.

वायौ चाकाशसंलीने आकाशे च मनोनुगे ।
व्यक्ते मनसि संलीने व्यक्ते चाव्यक्ततां गते
॥ १४ ॥

vaayau chaakaashasamleene aakaashe
cha manonuge |
vyakte manasi samleene vyakte
chaavyaktataam gate || 14 ||

Vaayu merges with Aakaash, which merges with Manas (the mind). Manas merges into the manifest (consciousness) and the manifest merges into the Avyakta (Prakriti).

अव्यक्ते पुरुषं याते पुंसि सर्वगतेऽपि च ।
तम एवाभवत्सर्वं न प्राज्ञायत किञ्चन ॥ १५ ॥

avyakte purusham yaate pumsi
sarvagate'pi cha |

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tama evaabhavatsarvam na praaajnaayata
kinchana || 15 ||

Avyakta merges into Purusha and Purusha merges into the Supreme Aatma (Brahman).
Then darkness spreads over the face of the universe, and nothing can be perceived.

तमसो ब्रह्मसंभूतं तमोमूलामृतात्मकम् ।
तद्विश्वभावसंज्ञान्तं पौरुषीं तनुमाश्रितम् ॥ १६
॥

tamaso brahmasambhootam
tamomoolaamrtaatmakam |
tadvishvabhaavasamjnaantam
paurusheem tanumaashritam || 16 ||

From that primal darkness, Brahmaa manifests. Darkness is primeval and fraught with
immortality. Brahmaa, who arises from the primeval darkness, develops into the universe
and assumes the form of Purusha.

सोऽनिरुद्ध इति प्रोक्तस्तत्प्रधानं प्रचक्षते ।
तदव्यक्तमिति ज्ञेयं त्रिगुणं नृपसत्तम ॥ १७ ॥

so'niruddha iti proktastatpradhaanam
prachakshate |
tadavyaktamiti jneyam trigunam
nrpasattama || 17 ||

He is known as 'Aniruddha' and is called by the name of 'Pradhaana'. He is also known as
'Avyakta' and 'Triguna', O excellent emperor.

विद्यासहायवान्देवो विषष्वक्सेनो हरिः प्रभुः ।
आदिकर्ता स भूतानामप्रमेयो हरिः प्रभुः ॥
१८ ॥

vidyaasahaayavaandevo vishashvakseno
harihi prabhuhu |
aadikartaa sa bhootaanaamaprameyo
harihi prabhuhu || 18 ||

He exists with knowledge alone for His companion. He is Viswaksena, Hari, Prabhu. He is
the most ancient creator of all entities, the Incomprehensible One, Hari, Prabhu.

अप्स्वेव शयनं चक्रे निद्रायोगमुपागतः ।
जगतश्चिन्तयन्सृष्टिं चित्रां बहुगुणोद्भवाम् ॥
१९ ॥

apsveva shayanam chakre
nidraayogamupaagataha |
jagatashchintayansrstim chitraam
bahugunodbhavaam || 19 ||

Engaged in Yoga-nidra, He lies down on the waters. He then thinks of the creation of the
universe with its diversified phenomena and immeasurable qualities.

तस्य चिन्तयतः सृष्टिं महानात्मगुणः स्मृतः ।
अहङ्कारस्ततो जातो ब्रह्मा शुभचतुर्मुखः ।
हिरण्यगर्भो भगवान्सर्वलोकपितामहः ॥ २०
॥

tasya chintayataha srshtim
mahaanaatmagunaha smrtaha |
ahankaarastato jaato brahmaa
shubhachaturmukhaha |
hiranyagarbho
bhagavaansarvalokapitaamaha || 20
||

While engaged in thinking of creation, He recollects His own great gunas. From this, Chaturmukha Brahmaa takes birth. He is Hiranyagarbha, Bhagavaan, the grandsire of all lokas.

पद्मेऽनिरुद्धात्संभूतस्तदा पद्मनिभेक्षणः ।
सहस्रपत्रे द्युतिमानुपविष्टः सनातनः ॥ २१ ॥

padme'niruddhaatsambhootastadaa
padmanibhekshanaha |
sahasrapatre dyutimaanupavishtaha
sanaatanaha || 21 ||

With eyes like lotus petals, he takes birth within the lotus that manifests from (the navel of) Aniruddha. Seated on that lotus, the eternal Brahmaa of wonderful form saw that the waters were on all sides.

ददृशेऽद्भुतसङ्काशो लोकानाप्याययन्प्रभुः ।
सत्वस्थः परमेष्ठी स ततो भूतगणान्सृजन् ॥
२२ ॥

dadrshē'dbhutasankaasho
lokaanaapyaayayanprabhuhu |
satvasthaha parameshthee sa tato
bhootaganaansrjan || 22 ||

Adopting the attribute of Sattva, Brahmaa, Parameshthi, then commenced to create the universe and gave rise to the various entities.

पूर्वमेव च पद्मस्य पत्रे सूर्यांशुसप्रभे ।
नारायणकृतौ बिन्दू अपामास्तां गुणोत्तरौ ॥
२३ ॥

poorvameva cha padmasya patre
sooryaamshusaprabhe |
naaraayanakrtau bindoo apaamaastaam
gunottarau || 23 ||

In ancient times, two drops of water on that lotus, which were looking like the Sun and had excellent qualities, manifested from Naaraayana.

तावपश्यत्स भगवाननादिनिधनोऽच्युतः ।
एकस्तत्राभवद्विन्दुर्मध्वाभो रुचिरप्रभः ॥ २४
॥

taavapashyatsa
bhagavaananaadinidhano'chyutaha |
ekastatraabhavadbindurmadvhaabho
ruchiraprabhaha || 24 ||

Seeing them, Bhagavaan Achyuta, who is devoid of a beginning or end, saw those two drops of water, of which one looked like nectar.

स तामसो मधुर्जातस्तदा नारायणाज्ञया ।
कठिनस्त्वपरो बिन्दुः कैटभो राजसस्तु सः ॥
२५ ॥

sa taamaso madhurjaatastadaa
naaraayanaajnayaa |
kathinastvaparo binduhu kaitabho
raajasastu saha || 25 ||

The taamasika being, Madhu, took birth from it, as destined by Naaraayana's will. The other drop gave birth to Kaitabha, who was raajasika.

तावभ्यधातवां श्रेष्ठौ तमोरजगुणान्वितौ ।
बलवन्तौ गदाहस्तौ पद्मनालानुसारिणौ ॥
२६ ॥

taavabhyadhaatavaam shreshthau
tamorajagunaanvitau |
balavantau gadaahastau
padmanaalaanusaarinou || 26 ||

Those two beings, who were endowed with tamo-guna and rajo-guna, powerful and equipped with maces in their hands, began to wander within the lotus.

दृशाते अरविन्दस्थं ब्रह्माणममितप्रभवम् ।
सृजन्तं प्रथमं वेदांश्चतुरश्रारुविग्रहान् ॥ २७ ॥

dadrshaate aravindastham
brahmaanamamitaprabhavam |
srjantam prathamam
vedaamshchaturashchaaruvigrahaan ||
27 ||

They saw Brahmaa, with his great splendour, who was manifesting the four Vedas, which had excellent forms.

ततो विग्रहवन्तस्तान्वेदान्दृष्ट्वाऽसुरोत्तमौ ।
सहसा जगृहतुर्वेदान्ब्रह्मणः पश्यतस्तदा ॥
२८ ॥

tato
vigrahavantastaanvedaandrshtvaa'surott
amau |
sahasaa jagrhaturvedaanbrahmanaha
pashyatastadaa || 28 ||

Thus, seeing the Vedas and their excellent forms, the mighty asuras seized those Vedas, in the presence of Brahmaa himself.

अथ तौ दानवश्रेष्ठौ वेदान्गृह्य सनातनान् ।
रसां विविशतुस्तूर्णमुदक्पूर्वे महोदधौ ॥ २९
॥

atha tau daanavashreshthau
vedaangrhya sanaatanaan |
rasaam vivishatustoornamudakpoorve
mahodadhau || 29 ||

Then, the two Daanavas, having seized the eternal Vedas, dove deep into the bottom of the North-Eastern ocean.

ततो हृतेषु देवेषु ब्रह्मा कश्मलमाविशत् ।
ततो वचनमीशानं प्राह वेदैर्विनाकृतः ॥ ३० ॥

tato hrteshu deveshu brahmaa
kashmalamaavishat |
tato vachanameeshaanam praaha
vedairvinaakrtaha || 30 ||

Thus, having been robbed of the Devas of the Vedas, Brahmaa was aggrieved. Devoid of them, he spoke these words to Eeshaana.

ब्रह्मोवाच
वेदा मे परमं चक्षुर्वेदा मे परमं बलम् ।
वेदा मे परमं धाम वेदा मे ब्रह्म चोत्तरम् ॥ ३१
॥

brahmovaacha
vedaa me paramam chakshurvedaa me
paramam balam |

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vedaa me paramam dhaama vedaa me
brahma chottaram || 31 ||

Brahmaa said: The Vedas are my greatest eyes and my greatest strength. The Vedas are my highest abode and the Vedas are the greatest Brahman for me.

मम वेदा हताः सर्वे दानवाभ्यां बलादितः ।
अन्धकारा हि मे लोका जाता वेदैर्विना कृताः
॥ ३२ ॥

mama vedaa hrtaaha sarve
daanavaabhyaam balaaditaha |
andhakaaraa hi me lokaa jaataa
vedairvinaa krtaaha || 32 ||

As I have been robbed of all the Vedas by those two Daanavas, the lokas created by me shall be as good as blind, without the Vedas.

वेदानृते हि किं कुर्या लोकानां सृष्टिमुत्तमाम् ।
अहो बत महद्दुःखं वेदनाशनजं मम ॥ ३३
॥

vedaanrte hi kim kuryaa lokaanaam
srshtimuttamaam |
aho bata mahadduhukham
vedanaashanajam mama || 33 ||

Indeed, what great creation of the world can be done, when the Vedas themselves are not here? Without the Vedas with me, I am in great sorrow.

प्राप्तं दुनोति हृदयं तीव्रं शोकपरायणम् ।
को हि शोकार्णवे मग्नं मामितोऽद्य समुद्धरेत्
॥ ३४ ॥

praaptam dunoti hrdayam teevram
shokaparaayanam |
ko hi shokaarnave magnam maamito'dya
samuddharet || 34 ||

I have extreme pain in my heart, due to this distress. Who can get lift me out of this ocean of great sorrow I am in?

वदांस्तांश्चानयेन्नष्टान्कस्य चाहं प्रियो भवे ।
इत्येवं भाषमाणस्य ब्रह्मणो नृपसत्तम ॥ ३५
॥

vadaamstaamshchaanayennashtaankasya
a chaaham priyo bhave |
ityevam bhaashamaanasya brahmano
nrpasattama || 35 ||

"Who shall show compassion towards me and return the Vedas, which I have lost?" Thus, Brahmaa was speaking these words, O excellent emperor.

हरेः स्तोत्रार्थमुद्भूता बुद्धिर्बुद्धिमतां वर ।
ततो जगौ परं जप्यं साञ्जलिप्रग्रहः प्रभुः ॥ ३६
॥

hareh' stotraarthamudbhootaa
buddhirbuddhimataam vara |
tato jagau param japyam
saanjalipragraaha prabhuhu || 36 ||

Then, using his intellect, he decided to attempt to chant about Hari, O intelligent one. Then, Prabhu joined his hands and praised Him.

ब्रह्मोवाच

ॐ नमस्ते ब्रह्महृदय नमस्ते मम पूर्वज ।
लोकाद्यभुवनश्रेष्ठ साङ्ख्ययोगनिधे प्रभो ॥
३७ ॥

brahmovaacha

om namaste brahmahrdaya namaste
mama poorvaja |
lokaadyabhuvanashreshtha
saankhyayoganidhe prabho || 37 ||

Brahmaa said: Om. Salutations, O heart of Brahman, salutations, my ancestor, who are the excellent originator of the lokas and the reservoir of Saankhya and yoga, Prabhu.

व्यक्ताव्यक्तकराचिन्त्य क्षेमं पन्थानमास्थितः

।
विश्वभुक्सर्वभूतानामन्तरात्मन्नयोनिज ।
अहं प्रसादजस्तुभ्यं लोकधाम स्वयंभुवः ॥
३८ ॥

vyaktaavyaktakaraachintya kshemam
panthaanamaasthitaha |

vishvabhukhsarvabhootaanaamantaraatm
annayonija |
aham prasaadajastubhyam lokadhaama
svayambhuvaha || 38 ||

You are the creator of the personified and formless entities. You are the devourer of the lokas and the Antaraatma of all entities, who are without birth. I, who am Svayambhu, has been born from Your grace.

त्वत्तो मे मानसं जन्म प्रथमं द्विजपूजितम् ।
चाक्षुषं वै द्वितीयं मे जन्म चासीत्पुरातनम् ॥
३९ ॥

tvatto me maanasam janma prathamam
dvijapoojitam |
chaakshusham vai dviteeyam me janma
chaaseetpuraatanam || 39 ||

I was first born from You due to Your mind, O One who is worshiped by the Dvijas. Indeed, my second birth was from Your eyes, in ancient times.

त्वत्प्रसादात्तु मे जन्म तृतीयं वाचिकं महत् ।
त्वत्तः श्रवणजं चापि चतुर्थं जन्म मे विभो ॥
४० ॥

tvatprasaadaattu me janma trteeyam
vaachikam mahat |
tvattaha shraavanajam chaapi chaturtham
janma me vibho || 40 ||

Due to your grace, My third birth took place from Your great voice. My fourth birth was from Your ears.

नासिक्यं चापि मे जन्म त्वत्तः पञ्चममुच्यते ।
अण्डजं चापि मे जन्म त्वत्तः षष्ठं विनिर्मितं ॥
४१ ॥

naasikyam chaapi me janma tvattaha
panchamamuchyate |
andajam chaapi me janma tvattaha
shashtham vinirmitam || 41 ||

My fifth excellent birth is said to have been from Your nose and my sixth birth is said to have been through the universe.

इदं च सप्तमं जन्म पद्मजन्मेति वै प्रभो ।
सर्गेसर्गे ह्यहं पुत्रस्तव त्रिगुणवर्जित ॥ ४२ ॥

idam cha saptamam janma
padmajanmeti vai prabho |
sargesarge hyaham putrastava
trigunavarjita || 42 ||

And indeed, this is my seventh birth, through a lotus, Prabhu. During every part of the process of creation, I indeed am your son, O One who is devoid of the trigunas.

प्रथमः पुण्डरीकाक्ष प्रधानगुणकल्पितः ।
त्वमीश्वरः स्वभावश्च भूतानां त्वं प्रभावन ॥
४३ ॥

prathamaha pundareekaaksha
pradhaanagunakalpita |
tvameeshvaraha svabhaavashcha
bhootaanaam tvam prabhaavana || 43
||

I am Your first-born son, O Pundareekaaksha, through the qualities of pradhaana. You are Eeshvara by Your svabhaava, and the self-born One, Purushottama.

त्वया विनिर्मितोऽहं वै वेदचक्षुर्वयोतिगः ।
ते मे वेदा हताश्चक्षुरन्धो जातोस्मि जागृहि ।
ददस्व चक्षूंषि मम प्रियोऽहं ते प्रियोसि मे ॥
४४ ॥

tvayaa vinirmito'ham vai
vedachakshurvayotigaha |
te me vedaa hrtaashchakshurandho
jaatosmi jaagrhi |
dadasva chakshoomshi mama priyo'ham
te priyosi me || 44 ||

Indeed, I have been equipped with the Vedas as my eyes, by You. Without my Vedas, I am born blind. Please give my eyes, as I am dear to You and You are dear to me.

एवं स्तुतः स भगवान्पुरुषः सर्वतोमुखः ।
जहौ निद्रामथ तदा वेदकार्यार्थमुह्यतः ॥ ४५ ॥
॥

evam stutaha sa bhagavaanpuruhaha
sarvatomukhaha |
jahau nidraamatha tadaa
vedakaaryarthamuhyataha || 45 ||

Being praised so, Bhagavaan Purusha, who has His faces everywhere, abandoned His sleep and awakened to retrieve the Vedas.

ऐश्वर्येण प्रयोगेण द्वितीयां तनुमास्थितः ।
सुनासिकेन कायेन भूत्वा चन्द्रप्रभस्तदा ।
कृत्वा हयशिरः शुभ्रं वेदानामालयं प्रभुः ॥
४६ ॥

aishvaryena prayogena dviteeyaam
tanumaasthitaha |
sunaasikena kaayena bhootvaa
chandraprabhastadaa |
krtvaa hayashiraha shubhram
vedaanaamaalayam prabhuhu || 46 ||

Through His opulence, the Master of the universe took on a second form, with an excellent nose and body, looking like the moon, and the head of a horse, which was the pure abode of the Vedas.

तस्य मूर्धा समभवद्द्यूः सनक्षत्रतारकाः ।
केशाश्चास्याभवन्दीर्घा रवेरंशुसमप्रभाः ॥ ४७
॥

tasya moordhaa samabhavaddyauhu
sanakshatrataarakaaha |
keshaashchaasyaabhavandeerghaa
raveramshusamaprabhaaha || 47 ||

His head became the loka of the Devas, along with the celestial bodies. His locks of hair were long and flowing, and became the rays of the Sun.

कर्णावाकाशपाताले ललाटं भूतधारिणी ।
गङ्गासरस्वती पुण्ये भ्रुवावास्तां महाद्युती ॥
४८ ॥

karnaavaakaashapaataale lalaatam
bhootadhaarinee |
gangaasarasvatee punye
bhruvaavaastaam mahaadyutee || 48 ||

His ears were ether and Paataala. His forehead was the Earth. The rivers Ganga and Sarasvati were His hips and the oceans were His eyebrows.

चक्षुषी सोमसूर्यो ते नासा सन्ध्या पुनः स्मृता
।
ओंकारस्त्वथ संस्कारो विद्युज्जिह्वा च
निर्मिता ॥ ४९ ॥

chakshushee somasooryau te naasaa
sandhyaa punaha smrtaa |
omkaarastvatha samskaaro vidyujjihvaa
cha nirmitaa || 49 ||

His eyes were the moon and Sun. His nose was the time of sandhya. The letter 'Om' was His intellect and His tongue was lightning.

दन्ताश्च पितरो राजन्सोमपा इति विश्रुताः ।
गोलोको ब्रह्मलोकश्च ओष्ठावास्तां महात्मनः ।
ग्रीवा चास्याभवद्वाजन्कालरात्रिर्गुणोत्तरा ॥
५० ॥

dantaashcha pitaro raajansomapaa iti
vishrutaaha |
goloko brahmalokashcha
oshthaavaastaam mahaatmanaha |
greevaa
chaasyaabhavadraajankaalaraatrirgunott
araa || 50 ||

His teeth were the Pitrs, the consumers of Soma, O king. Goloka and Brahmalo were the lips of the Mahaatma. His neck was the night after destruction, devoid of the three gunas.

एतद्धयशिरः कृत्वा नानामूर्तिभिरावृतम् ।
अन्तर्दधौ स विश्वेशो विवेश च रसां प्रभुः ॥
५१ ॥

etaddhayashiraha krtvaa
naanaamoortibhiraavrtam |
antardadhau sa vishvesho vivesha cha
rasaam prabhuhu || 51 ||

Thus, adorning this form with a horse-head, Vishvesha, Prabhu, who has several types of forms, disappeared from there and entered Rasaatala.

रसां पुनः प्रविष्टश्च योगं परममास्थितः ।
शैक्ष्यं स्वरं समास्थाय उद्गीतं प्रासृजत्स्वरम् ॥
५२ ॥

rasaam punaha pravishtashcha yogam
paramamaasthitaha |
shaikshyam svaram samaasthaaya
udgeetam praasrjatsvaram || 52 ||

Entering Rasaatala, He once again entered a state of yoga and started chanting the words of the Vedas, in accordance with the knowledge of Shiksha, in a suitable voice.

सस्वरः सानुनादी च सर्वशः स्निग्ध एव च ।
बभूवान्तर्जलगतः सर्वभूतगुणोदितः ॥ ५३ ॥

sasvaraha saanunaadee cha sarvashaha
snigdha eva cha |
babhoovaantarjalagataha
sarvabhootagunoditaha || 53 ||

He chanted all the letters with their proper pronunciations, in a sweet voice, which reverberated everywhere and had the qualities of everything.

ततस्तावसुरौ कृत्वा वेदान्समयबन्धनान् ।
रसातले विनिक्षिप्य यतः शब्दस्ततो द्रुतौ ॥
५४ ॥

tatastaavasurau krtvaa
vedaansamayabandhanaan |
rasaatale vinikshipya yataha shabdastato
drutau || 54 ||

Thus, the two asuras, having decided to retrieve the Vedas later, abandoned them at Rasaatale and approached the source of the sound.

एतस्मिन्नन्तरे राजन्देवो हयशिरोधरः ।
जग्राह वेदानखिलात्रसालगतान्हरिः ।
प्रादाच्च ब्रह्मणे भूयस्ततः स्वां प्रकृतिं गतः ॥
५५ ॥

etasminnantare raajandev
hayashirodharaha |
jagraaha
vedaanakhilaanrasaalagataanharihi |
praadaachcha brahmane bhooyastataha
svaam prakrtim gataha || 55 ||

In the midst of this, O king, the Deva with the horse-head, Hari, who was in Rasaatala, Himself collected all the Vedas, in their entirety. He then returned them to Brahmaa and Himself returned to His original form again.

स्थापयित्वा हयशिर उदक्पूर्वे महोदधौ ।
वेदानामालयश्चापि बभूवाश्वरिरास्ततः ॥ ५६
॥

sthaapayitvaa hayashira udakpoorve
mahodadhau |
vedaanaamaalayashchaapi
babhoovaashvariraastataha || 56 ||

He positioned Himself in His horse-headed form, in the North-Eastern ocean. Having retrieved the Vedas, He once again acquired the horse-headed form.

अथ किञ्चिदपश्यन्तौ दानवौ मधुकैटभौ ।
यत्र वेदा विनिक्षिप्तास्तत्स्थानं शून्यमेव च ॥
५७ ॥

atha kinchidapashyantau daanavau
madhukaitabhau |

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yatra vedaa vinikshiptaastatsthaanam
shoonyameva cha || 57 ||

Then, seeing something, Madhu and Kaitabha noticed that the place where the Vedas had been thrown had nothing.

तत उत्तममास्थाय वेगं बलवतां वरौ ।
पुनरुत्तस्थतुः शीघ्रं रसानामालयात्तदा ॥ ५८
॥

tata uttamamaasthaaya vegam
balavataam varau |
punaruttasthatuhu sheeghram
rasaanaamaalayaattadaa || 58 ||

Thus, the two strong beings adopted a high speed and quickly started rising up from Rasaatala.

दृशाते च पुरुषं तमेवादिकरं प्रभुम् ।
श्वेतं चन्द्रविशुद्धाभमनिरुद्धतनौ स्थितम् ।
भूयोप्यमितविक्रान्तं निद्रायोगमुपागतम् ॥
५९ ॥

dadrshaate cha purusham
tamevaadikaram prabhum |
shvetam
chandravishuddhaabhamaniruddhatanau
sthitam |
bhooyopyamitavikraantam
nidraayogamupaagatam || 59 ||

Returning, they saw Him, the Purusha, Prabhu, with a pure white complexion like that of the moon, seated in the form of Aniruddha, who was extremely powerful and in the state of yoga-nidra.

आत्मप्रमाणरचिते अपामुपरि कल्पिते ।
शयने नागभोगाढ्ये ज्वालामालासमावृते ॥
६० ॥

aatmapramaanarachite apaamupari
kalpите |
shayane naagabhogaadhye
jvaalaamaalaasamaavrte || 60 ||

In His vast form, He was resting on the waters, on His bed which was a snake whose hoods emitted flames.

निष्कल्मषेण सत्वेन संपन्नं रुचिरप्रभम् ।
तं दृष्ट्वा दानवेन्द्रौ तौ महाहासममुञ्चताम् ॥
६१ ॥

nishkalmashena satvena sampannam
ruchiraprabham |
tam drshtvaa daanavendrau tau
mahaahaasamamunchataam || 61 ||

Seeing Him, who was free from impurities and had a beautiful radiance of Sattva, the two mighty Daanavas laughed loudly.

ऊचतुश्च समाविष्टौ रजसा तमसा च तौ ।
अयं स पुरुषः श्वेतः शेते निद्रामुपागतः ॥ ६२
॥

oochatushcha samaavishtau rajasaa
tamasaa cha tau |
ayam sa purushaha shvetaha shete
nidraamupaagataha || 62 ||

Both of them, who were filled with rajas and tamas, said: "He is the white-complexioned Purusha, in a state of sleep."

अनेन नूनं वेदानां कृतमाहरणं रसात् ।
कस्यैष कोनु खल्वेष किञ्च स्वपिति भोगवान्
।
इच्युच्चारितवाक्यौ तौ बोधयामासतुर्हरिम् ॥
६३ ॥

anena noonam vedaanaam
krtamaaharanam rasaat |
kasyaisha konu khalvesha kincha svapiti
bhogavaan |
ichyuchchaaritavaakyau tau
bodhayaamaasaturharim || 63 ||

"Certainly, He has seized the Vedas from Rasaatala. Whose is He? Who is He? What is He doing, sleeping on a snake?" Speaking so, both of them awakened Hari from His sleep.

युद्धार्थिनौ हि विज्ञाय विबुद्धः पुरुषोत्तमः ।
निरीक्ष्य चासुरेन्द्रौ तौ ततो युद्धे मनोदधे ।
अथ युद्धं समभवत्तयोर्नारायणस्य वै ॥ ६४ ॥

yuddhaarthinau hi vijnaaya vibuddhaha
purushottamaha |
nireekshya chaasurendrau tau tato
yuddhe manodadhe |
atha yuddham
samabhavattayornaaraayanasya vai ||
64 ||

The intelligent Purushottama understood that both of them were seeking to fight a war. Seeing both the mighty asuras, He thus resolved to fight. Then, the war started between both of them on one side and indeed, Naaraayana on the other.

रजस्तमोविष्टतनू तावुभौ मधुकैटभौ ।
ब्रह्मणोपचितिं कुर्वन् जघान मधुसूदनः ॥ ६५
॥

rajastamovishtatanoo taavubhau
madhukaitabhau |
brahmanopachitim kurvan jaghaana
madhusoodanaha || 65 ||

So, Madhu and Kaitabha, who were filled with rajas and tamas, were slain by Madhusoodana, for pleasing Brahmaa.

ततस्तयोर्वधेनाशु वेदापहरणेन च ।
शोकापनयनं चक्रे ब्रह्मणः पुरुषोत्तमः ॥ ६६
॥

tatastayorvadhenaashu
vedaapaharanena cha |
shokaapanayanam chakre brahmanaha
purushottamaha || 66 ||

Thus, having destroyed the asuras and retrieved the Vedas, Purushottama eliminated the sorrow of Brahmaa.

ततः परिवृतो ब्रह्मा हरिणा वेदसत्कृतः ।
निर्ममे स तदा लोकान्कृत्स्नान्स्थावरजङ्गमान्
॥ ६७ ॥

tataha parivrtto brahmaa harinaa
vedasatkrtaha |

nirmame sa tadaa
lokaankrtsnaansthaavarajangamaan ||
67 ||

Therefore, through Hari and the Vedas, Brahmaa created all the lokas, in their entirety, with their immotile and motile entities.

दत्त्वा पितामहायाग्यां मतिं लोकविसर्गिकीम्
|
तत्रैवान्तर्दधे देवो यत एवागतो हरिः ॥ ६८ ॥

dattvaa pitaamahaayaagryaam matim
lokavisargikeem |
tatraivaantardadhe devo yata evaagato
harihi || 68 ||

Having provided the necessary intellect to him, the Pitaamaha, to create the lokas, the Deva, Hari, then left the place.

तौ दानवौ हरिर्हत्वा कृत्वा हयशिरस्तनुम् ।
पुनः प्रवृत्तिधर्मार्थं तामेव विदधे तनुम् ॥ ६९
॥

tau daanavau harirhatvaa krtvaa
hayashirastanum |
punaha pravrttidharmaartham taameva
vidadhe tanum || 69 ||

With His horse-headed form, Hari slew both the Daanavas. Again, for the purpose of explaining pravrtti-dharma, He obtained that form again.

एवमेष महाभागो बभूवाश्वशिरा हरिः ।
पौराणमेतत्प्रख्यातं रूपं वरदमैश्वरम् ॥ ७०
॥

evamesha mahaabhaago
babhoovaashvashiraa harihi |
puraanametatprakhyaatam roopam
varadamaishvaram || 70 ||

So, the extremely great Hari had thus taken the form with the head of a horse, which is His boon-granting form, well-known since ancient times.

यो ह्येतद्ब्राह्मणो नित्यं शृणुयाद्धारयीत वा ।
न तस्याध्ययनं नाशमुपगच्छेत्कदाचन ॥ ७१
॥

yo hyetadbraahmano nityam
shrnuyaaddhaarayeeta vaa |
na tasyaadhyayanam
naashamupagachchhetkadaachana || 71
||

The learning of knowledge by a Braahmana who regularly listens to and mentally fixes this story, is not destroyed at any time.

Explanation: This is the phala-shruti of this Adhyaaya. When the shloka mentions the merits obtained by a Braahmana, the same should be understood to be applicable to members of even other varnas who practise Shaastra-adhyayana.

आराध्य तपसोग्रेण देवं हयशिरोधरम् ।
पाञ्चालेन क्रमः प्राप्तो देवेन पथि देशिते ॥
७२ ॥

aaraadhya tapasogrena devam
hayashirodharam |
paanchaalena kramaha praapto devena
pathi deshite || 72 ||

Having worshiped the Deva with the horse-head through intense tapas, Paanchaala Rshi obtained the knowledge of Krama.

एतद्धयशिरो राजन्नाख्यानं तव कीर्तितम् ।
पुराणं वेदसमितं यन्मां त्वं परिपृच्छसि ॥ ७३
॥

etaddhayashiro raajannaakhyaanam tava
keertitam |
puraanam vedasamitam yanmaam tvam
pariprchchhasi || 73 ||

Thus, O king, I have chanted the ancient Puraana about Him who is 'Hayashira', which is equivalent to the Vedas, as enquired by you.

यां यामिच्छेत्तनुं देवः कर्तुं कार्यविधौ क्वचित् ।
तां तां कुर्याद्विकुर्वाणः स्वयमात्मानमात्मना
॥ ७४ ॥

yaamyamichchettanum devaha kartum
kaaryavidhau kvachit |
taam taam kuryaadvikurvaanaha
svayamaatmaanamaatmanaa || 74 ||

Whatever forms the Deva desires to assume for the purpose of His work, He assumes them out of His own power, by Himself.

एष वेदनिधिः श्रीमानेष वै तपसोनिधिः ।
एष योगश्च साङ्ख्यं च ब्रह्म चाग्र्यं हविर्विभुः
॥ ७५ ॥

esha vedanidhihi shreemaanesha vai
tapasonidhihi |
esha yogashcha saankhyam cha brahma
chaagryam havirvibhuhu || 75 ||

He is the reservoir of the Vedas and indeed, a reservoir of tapas. He is yoga, Saankhya and the Supreme Brahman, who is the offerings of the yajnas and the most subtle.

नारायणपरा वेदा याज्ञा नारायणात्मकाः ।
तपो नारायणपरं नारायणपरा गतिः ॥ ७६ ॥

naaraayanaparaa vedaa yaajnaa
naaraayanaatmakaaha |
tapo naaraayanaparam naaraayanaparaa
gatihi || 76 ||

Naaraayana is the Supreme Vedas and the Aatma of yajnas is Naaraayana. Naaraayana is the Highest tapas and Naaraayana is the greatest refuge.

Explanation: This shloka has been quoted by Shri Madhvacharya, in his Bhagavat Geeta bhaashya, Adhyaaya 2, Shloka 24. It has been quoted by Shri Paraashara Bhattar, in the introduction of Bhagavat-Guna Darpanam. The first phrase is repeated in a similar shloka of the Bhaagavata Puraana.

नारायणपरा वेदा देवा नारायणाङ्गजाः ।
नारायणपरा लोका नारायणपरा मखाः ॥ १५ ॥

"The Vedas are about Naaraayana and the Devas have taken birth from the limbs of Naaraayana. Naaraayana is the Supreme lokas and all the greatest rituals are Naaraayana."
—Bhaagavata Puraana, Skandha 2, Adhyaaya 5, Shloka 15

नारायणपरं सत्यमृतं नारायणात्मकम् ।
नारायणपरो धर्मः पुनरावृत्तिदुर्लभः ॥ ७७ ॥

naaraayanaparam satyamrtam
naaraayanaatmakam |
naaraayanaparo dharmaha
punaraavrttidurlabhaha || 77 ||

Naaraayana is the Supreme truth and the Aatma of Rta is Naaraayana. Naaraayana is the Supreme dharma which leads to the impossibility of rebirth.

प्रवृत्तिलक्षणश्चैव धर्मो नारायणात्मकः ।
नारायणात्मको गन्धो भूमौ श्रेष्ठतमः स्मृतः ॥
७८ ॥

pravrttilakshanashchaiva dharmo
naaraayanaatmakaha |
naaraayanaatmako gandho bhoomau
shreshthatamaha smrtaha || 78 ||

The Aatma of the dharma which has pravrtti as its character, is Naaraayana. The Earth and the excellent quality of smell are known to have Naaraayana as their Aatma.

अपां चापि गुणा राजत्रसा नारायणात्मकाः ।
ज्योतिषां च परं रूपं स्मृतं नारायणात्मकम्
॥ ७९ ॥

apaam chaapi gunaa raajanrasaa
naaraayanaatmakaaha |
jyotishaam cha param roopam smrtam
naaraayanaatmakam || 79 ||

Water and its qualities, O king, including taste, have Naaraayana as their self. Even the greatest flames and forms are known to have Naaraayana as their Aatma.

नारायणात्मकश्चापि स्पर्शो वायुगुणः स्मृतः ।
नारायणात्मकश्चैव शब्द आकाशसंभवः ॥
८० ॥

naaraayanaatmakashchaapi sparsho
vaayugunaha smrtaha |
naaraayanaatmakashchaiva shabda
aakaashasambhavaha || 80 ||

Naaraayana is also known to be the Aatma of the sensation of touch, which has the quality of Vaayu. Naaraayana is the Aatma of sound, which originates from ether.

मनश्चापि ततो भूतमव्यक्तगुणलक्षणम् ।
नारायणपरं कालो ज्योतिषामयनं च यत् ॥
८१ ॥

manashchaapi tato
bhootamavyaktagunalakshanam |
naaraayanaparam kaalo
jyotishaamayanam cha yat || 81 ||

Naaraayana is the self of the mind, which has the characteristics of Prakrti, as well as the greatest time and the celestial bodies.

नारायणपरा कीर्तिः श्रीश्च लक्ष्मीश्च देवताः ।
नारायणपरं साङ्ख्यं योगो नारायणात्मकः
॥ ८२ ॥

naaraayanaparaa keertihi shreeshcha
lakshneeshcha devataaha |
naaraayanaparam saankhyam yogo
naaraayanaatmakaha || 82 ||

Naaraayana is the Supreme glory and the Devatas Shree and Lakshmi. Naaraayana is the greatest Saankhya and is the Aatma of yoga.

कारणं पुरुषो ह्येषां प्रधानं चापि कारणम् ।
स्वभावश्चैव कर्माणि दैवं येषां च कारणम् ॥
८३ ॥

kaaranam purusho hyeshaam
pradhaanam chaapi kaaranam |
svabhaavashchaiva karmaani daivam
yeshaam cha kaaranam || 83 ||

He is indeed the causal Purusha and even pradhaana. He is the cause of svabhaava, karmas and divine grace.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधा च तथा चेष्टा दैवं चैवात्र पञ्चमम् ॥
८४ ॥

adhishtaanam tathaa kartaa karanam
cha prthagvidham |
vividhaa cha tathaa cheshtaa daivam
chaivaatra panchamam || 84 ||

He is the five causes of everything, namely the support, performer and cause of various entities, as well as life and divine grace.

पञ्चकारणसङ्ख्यातो निष्ठा सर्वत्र वै हरिः ।
तत्त्वं जिज्ञासमानानां हेतुभिः सर्वतोमुखैः ॥
८५ ॥

panchakaaranasankhyaato nishthaa
sarvatra vai harihi |
tattvam jijnaasamaanaanaam hetubhihi
sarvatomukhah' || 85 ||

He is known to be the five causes of everything. Indeed, He is Hari, who is the Tattva to be known by contemplation and whose faces are everywhere.

तत्त्वमेको महायोगी हरिनारायणः प्रभुः ।
ब्रह्मादीनां सलोकानामृषीणां च महात्मनाम्
॥ ८६ ॥

tattvameko mahaayogee
harirnaaraayanaha prabhuhu |
brahmaadeenaam
salokaanaamrsheenaam cha
mahaatmanaam || 86 ||

He is the One Supreme Tattva, the Mahaayogi, Hari, Naaraayana, Prabhu, who knows all beings, including Brahmaa and the great Rshis.

Explanation: The Taatparya of these shlokas is that Shri Vishnu, being the Supreme Being, is the goal of all actions and all beings exist due to Him. One can notice similarities with the shlokas of Adhyaaya 46, in the Stuti of Bheeshma, and even other Adhyaayas. Naaraayana should be known to be the goal of all knowledge and actions, including yajnas and tapas.

साङ्ख्यानां योगिनां चापि
यतीनामात्मवेदिनाम् ।
मनीषितं विजानाति केशवो न तु तस्य ते ॥
८७ ॥

saankhyaanaam yoginaam chaapi
yateenaamaatmavedinaam |
maneeshitam vijaanaati keshavo na tu
tasya te || 87 ||

Keshava knows the thoughts of the practitioners of Saankhya, the yogis, yatis and Aatmavedis, but they do not know His.

Explanation: Here is another pramaana mentioning the omniscience of Bhagavaan. While no one knows Him or His thoughts except Himself, He knows every other being, as He is the cause of all of them.

ये केचित्सर्वलोकेषु दैवं पित्र्यं च कुर्वते ।
दानानि च प्रयच्छन्ति तप्यन्ते च तपो महत् ॥
८८ ॥

ye kechitsarvalokeshu daivam pitryam
cha kurvate |
daanaani cha prayachchhanti tapyante
cha tapo mahat || 88 ||

सर्वेषामाश्रयो विष्णुरैश्वरं विधिमास्थितः ।
सर्वभूतकृतावासो वासुदेवेति चोच्यते ॥ ८९
॥

sarveshaamaashrayo vishnuraishvaram
vidhimaasthitaha |
sarvabhootakrtaavaaso vaasudeveti
chochyate || 89 ||

Vishnu is the powerful refuge of all those activities like worship of the Devas, worship of the Pitrs, donations, great tapas and protocols. As He is the residence of all beings, He is known as 'Vaasudeva'.

अयं हि नित्यः परमो महर्षिर्महाविभूतिर्गुणवान्गुणाख्यः ।
गुणैश्च संयोगमुपैति शीघ्रं कालो यथर्तावृतुसंप्रयुक्तः ॥ ९० ॥

ayam hi nityaha paramo maharshirmahaavibhootirgunavaangunaakhyaha |
gunaishcha samyogamupaiti sheeghram kaalo yathartaavrtusamprayuktaha || 90 ||

He is indeed the eternal and Supreme Being, the Maharshi with various gunas and is quickly united with the gunas like time being united with the qualities of the seasons.

नैवास्य विन्दन्ति गतिं महात्मनो न चागतिं कश्चिदिहानुपश्यति ।
ज्ञानात्मकाः संयमिनो महर्षयः पश्यन्ति नित्यं पुरुषं गुणाधिकम् ॥ ९१ ॥

naivaasya vindanti gatim mahaatmano na chaagatim kashchidihaanupashyati |
jnaanaatmakaaha samyamino maharshayaha pashyanti nityam purusham gunaadhikam
|| 91 ||

No one knows the refuge of that Mahaatma, as they do not see any. The Maharshis, who are knowledgeable souls and have self-control, see Him as the Purusha with abundant gunas.

॥ इति श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि नारायणीये
सप्तपञ्चाशदधिकत्रिशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate shaantiparvani mokshadharmaparvani naaraayaneeye
saptapanchaashadadhikatrishatatamo'dhyaayaha ||

Thus is the three hundred and fifty-seventh Adhyaaya in the Naaraayaneeya section of
the Moksha Dharma Parva, in the Shaanti Parva of the Mahaabhaarata.



Adhyaaya 358

This Adhyaaya and the next one describe the philosophy of Vaishnava Dharma, known as 'Pancharaatra'. It is also known by the names 'Saattvata', 'Ekaayana' and 'Bhaagavata Dharma'. It elaborately describes the history of the Vaishnava philosophy and how it was propagated by Shri Vishnu Himself in Satya yuga, lost subsequently and propagated again later. It also mentions the Guru parampara of Pancharaatra and how its propagators include multiple Devatas and Rshis. The followers of Vaishnava Dharma are also known as the 'Ekaantins', who are said to be the best among the bhaktas of Vishnu, as mentioned even in Adhyaaya 350.

The philosophies of Pancharaatra and Vaikhaanasa are the root of Vaishnavism and the basis of the philosophy of all present-day Vaishnava sampradaayas. The knowledge of Pancharaatra is preached by Shri Vishnu Himself at the beginning of every yuga and propagated by His direct disciples, such as the Devatas and Rshis, who provide its knowledge to all other beings. The texts of the Pancharaatra darshana are its Aagamas, usually referred to as 'Samhitas' or 'Tantras'. The Pancharaatra texts declare the tenets of Vaishnava Dharma that Shri Vishnu alone is Para Brahman and the cause of all causes, as indicated even in other Shaastras. They also explicitly state the hierarchies among various entities and the fact that all the Devatas like Brahmaa, Shiva, Indra, etc., are jeevas or living entities. One's utmost goal should be to practise bhakti, achieving yoga (union) with Shri Vishnu, through the Aatma, and attaining perfection in it leads one to become an aparoksha-jnaani. Another unique feature of Pancharaatra is that it enables people of all varnas and backgrounds to practise it and achieve the same benefits of learning the knowledge of the Vedas. Just like the Smrtis, it enables even non-Dvijas to practise Bhagavat-bhakti and obtain knowledge. Initiation into its philosophy is referred to as 'Vaishnava-deeksha' or 'Pancha-samskaara', a ritual of five steps through which one can become a Vaishnava.

जनमेजय उवाच

अहो ह्येकान्तिनः सर्वान्प्रीणाति भगवान्हरिः ।
विधिप्रयुक्तां पूजां च गृह्णाति शिरसा स्वयम्
॥ १ ॥

janamejaya uvaacha

aho hyekaantinaha sarvaanpreenaati
bhagavaanharihi |
vidhiprayuktaam poojaam cha grhnaati
shirasaa svayam || 1 ||

Janammejaya said: Bhagavaan Hari is indeed pleased by the Ekaantins and Himself accepts the worship done by them, in accordance with protocols.

ये तु दग्धेन्धना लोके पुण्यपापविवर्जिताः ।
तेषां च या हि निर्दिष्टा पारम्पर्यागता गतिः ॥
२ ॥

ye tu dagdhendhanaa loke
punyapaapavivarjitaaha |
teshaam cha yaa hi nirdishta
paaramparyaagataa gatihi || 2 ||

Those who have burnt off their karmas and are devoid of punya and paapa attain the proper destiny, as described by you.

चतुर्थ्यां चैव ते गत्यां गच्छन्ति पुरुषोत्तमम् ।
एकान्तिनस्तु पुरुषा गच्छन्ति परमं पदम् ॥ ३
॥

chaturthyaam chaiva te gatyaaam
gachchhanti purushottamam |
ekaantinastu purushaa gachchhanti
paramam padam || 3 ||

The people who are Ekaantins attain the fourth form of Purushottama (as Vaasudeva) and go to the Supreme abode.

नूनमेकान्तधर्मोऽयं श्रेष्ठो नारायणप्रियः ।
अगत्वा गतयतिस्रो यद्गच्छत्यव्ययं हरिम् ॥ ४
॥

noonamekaantadharmo'yam shreshtho
naaraayanapriyaha |
agatvaa gatayatisro
yadgachchhatyavyayam harim || 4 ||

Certainly, this excellent Ekaanta Dharma is favoured by Naaraayana, as without traversing through the three other forms, they attain the Imperishable Hari directly.

सहोपनिषदान्वेदान्ये विप्राः सम्यगास्थिताः ।
पठन्ति विधिमास्थाय ये चापि यतिधर्मिणः ॥
५ ॥

sahopanishadaanvedaanye vipraaha
samyagaasthitaaha |
pathanti vidhimaasthaaya ye chaapi
yatidharminaha || 5 ||

The Vipras and the followers of Yati-dharma properly study the Vedas, with their Upanishads, in accordance with all protocols.

तेभ्यो विशिष्टां जानामि गतिमेकान्तिनां
नृणाम् ।
केनैष धर्मः कथितो देवेन ऋषिणाऽपि वा ॥
६ ॥

tebhyo vishishtaam jaanaami
gatimekaantinaam nrnaam |
kenaisha dharmaha kathito devena
rshinaa'pi vaa || 6 ||

However, I know that the destiny achieved by the humans who are Ekaantins is superior to those achieved by them. Who narrated this philosophy? A Deva or a Rshi?

एकान्तिनां च का चर्या कदा चोत्पादिता
विभो ।
एतन्मे संशयं छिन्धि परं कौतूहलं हि मे ॥ ७
॥

ekaantinaam cha kaa charyaa kadaa
chotpaaditaa vibho |
etanme samshayam chhindhi param
kautoohalam hi me || 7 ||

What is the conduct followed by the Ekaantins and when did it start? Please satisfy my curiosity by eliminating this doubt of mine.

वैशम्पायन उवाच
समुपोढेष्वनीकेषु कुरुपाण्डवयोर्मृधे ।
अर्जुने विमनस्के च गीता भगवता स्वयम् ॥
८ ॥

vaishampaayana uvaacha
samupodheshvaneekeshu
kurupaandavayormrdhe |
arjune vimanaske cha geetaa bhagavataa
svayam || 8 ||

Vaishampaayana Rshi said: As the armies of the Kauravas and Paandavas were being positioned and Arjuna became distressed, the Geeta was chanted by Bhagavaan Himself.

आगतिश्च गतिश्चैव पूर्वं ते कथिता मया ।
गहनो ह्येष धर्मो वै दुर्विज्ञेयोऽकृतात्मभिः ॥
९ ॥

aagatishcha gatishchaiva poorvam te
kathitaa mayaa |
gahano hyesha dharmo vai
durvijneyo'krtaatmabhihi || 9 ||

So, I previously explained the destinies attained and not attained by various entities, to you. Indeed, that dharma is difficult to understand for those who have difficulties with comprehension.

सम्मितः सामवेदेन पुरैवादियुगे कृतः ।
धार्यते स्वयमीशेन राजन्नारायणेन ह ॥ १० ॥

sammitaha saamavedena puraivaadiyuge
krtaha |
dhaaryate svayameeshena
raajannaaraayanena ha || 10 ||

This dharma is equivalent to the Saamaveda and was propagated formerly in the first yuga, by Eesha, Naaraayana Himself indeed, O king.

एतदर्थं महाराज पृष्टः पार्थेन नारदः ।
ऋषिमध्ये महाभागः शृण्वतोः कृष्णभीष्मयोः
॥ ११ ॥

etadartham mahaaraaja prshtaha
paarthena naaradaha |
rshimadhye mahaabhaagaha shrnvatoh'
krshnabheeshmayoh' || 11 ||

This same query was asked by Yudhishtira to Devarshi Naarada, the Mahaabhaaga, O king, in the presence of the Rshis and even Krshna and Bheeshma.

गुरुणा च मयाऽप्येष कथितो नृपसत्तम ।
यथा तत्कथितं तत्र नारदेन तथा शृणु ॥ १२ ॥

gurunaa cha mayaa'pyesha kathito
nrpasattama |
yathaa tatkathitam tatra naaradena
tathaa shrnu || 12 ||

This was narrated to me by my Guru, O Nrpasattama. Listen to how it was explained by Devarshi Naarada.

यदाऽऽसीन्मानजं जन्म नारायणमुखोद्गतम् ।
ब्रह्मणः पृथिवीपाल तदा नारायणः स्वयम् ॥
१३ ॥

yadaa''seenmaanajam janma
naaraayanamukhodgatam |
brahmanaha prthiveepaala tadaa
naaraayanaha svayam || 13 ||

When Brahmaa and other beings took birth from the face of Naaraayana, during srsthi, Naaraayana Himself instructed this.

तेन धर्मेण कृतवान्दैवं पित्र्यं च भारत ।
फेनपा ऋषयश्चैव तं धर्मं प्रतिपेदिरे ॥ १४ ॥

tena dharmena krtavaandaivam pitryam
cha bhaarata |
phenapaa rshayashchaiva tam dharmam
pratipedire || 14 ||

With that dharma, He performed the worship of the Devas and Pitrs. The Rshis then learnt this dharma.

वैखानसाः फेनपेभ्यो धर्मं तं प्रतिपदिरे ।
वैखानसेभ्यः सोमस्तु ततः सोऽन्तर्दधे पुनः ॥
१५ ॥

vaikhaanasaaha phenapebhyo dharmam
tam pratipadire |
vaikhaanasebhyaha somastu tataha
so'ntardadhe punaha || 15 ||

The Vaikhaanasas then learnt this dharma from the Rshis and thus, Soma again learnt it from the Vaikhaanasas.

यदाऽऽसीच्चाक्षुषं जन्म द्वितीयं ब्रह्मणो नृप ।
तदा पितामहेनैव सोमाद्धर्मः परिश्रुतः ॥ १६ ॥
॥

yadaa"seechchaakshusham janma
dviteeyam brahmano nrpa |
tadaa pitaamahenaiva somaaddharmaha
parishrutaha || 16 ||

When the Pitaamaha, Brahmaa, took birth a second time, O emperor, he heard about this from Soma.

नारायणात्मको राजत्रुद्राय प्रददौ च तम् ।
ततो योगस्थितो रुद्रः पुरा कृतयुगे नृप ॥ १७ ॥
॥

naaraayanaatmako raajanrudraaya
pradadau cha tam |
tato yogasthito rudraha puraa krtayuge
nrpa || 17 ||

With Naaraayana as his Aatma, he gave its knowledge to Rudra, O king. Thus, Rudra was established in yoga, formerly in Krta yuga.

वालखिल्यानृषीन्सर्वान्धर्ममेनमपाठयत् ।
अन्तर्दधे ततो भूयस्तस्य देवस्य मायया ॥ १८ ॥
॥

vaalakhilyaanrshheensarvaandharmamena
mapaathayat |
antardadhe tato bhooyastasya devasya
maayayaa || 18 ||

He taught this philosophy to all the Rshis called the 'Baalakhilyas'. Subsequently, due to the maaya of the Deva, Vishnu, it disappeared.

तृतीयं ब्रह्मणो जन्म यदासीद्वाचिकं महत् ।
तत्रैष धर्मः संभूतः स्वयं नारायणानृप ॥ १९ ॥
॥

trteeyam brahmano janma
yadaaseedvaachikam mahat |

tatraisha dharmaha sambhootaha
svayam naaraayanaannrpa || 19 ||

After Brahmaa's third great birth from the voice of Vishnu, this dharma appeared from Naaraayana Himself, O emperor.

सुपर्णो नाम तमृषिः प्राप्तवान्पुरुषोत्तमात् ।
तपसा वै सुतप्तेन दमेन नियमेन च ॥ २० ॥

suparno naama tamrshihi
praaptavaanpurushottamaat |
tapasaa vai sutaptena damena niyamena
cha || 20 ||

The Rshi called 'Suparna', through his intense tapas, self-control and practice of the niyamas, acquired it from Purushottama.

त्रिःपरिक्रान्तवानेतत्सुपर्णो धर्ममुत्तमम् ।
यस्मात्तस्माद्गतं ह्येतत्रिसौपर्णमिहोच्येत ॥ २१ ॥
॥

trihparikraantavaanetatsuparno
dharmamuttamam |
yasmaattasmaadvratam
hyetatrissauparnamihochyeta || 21 ||

He used the practices of this greatest dharma, three times a day, due to which this type of vrata is known as 'Trisauparna', in this world.

ऋग्वेदपाठपठितं व्रतमेतद्धि दुश्चरम् ।
सुपर्णाच्चाप्यधिगतो धर्म एष सनातनः ॥ २२ ॥
॥

rgvedapaathapathitam vratametaddhi
dushcharam |
suparnaachchaapyadhigato dharm esha
sanaatanaha || 22 ||

वायुना द्विपदश्रिष्टे प्रथितो जगदायुषा ।
वायोः सकाशात्प्राप्तश्च ऋषिभिर्विघसाशिभिः
॥ २३ ॥

vaayunaa dvipadashrishthe prathito
jagadaayushaa |
vaayoh' sakaashaatpraaptashcha
rshibhirvighasaashibhihi || 23 ||

This vrata has been known from the Rgveda and is difficult to be practised. This eternal dharma was obtained from Suparna Rshi and propagated by Vaayu, the life-force of the universe. The Rshis, who subsist on remnants of offerings, obtained it from Vaayu.

तेभ्यो महोदधिश्चैव प्राप्तवान्धर्ममुत्तमम् ।
अन्तर्दधे ततो भूयो नारायणसमाहृतः ॥ २४ ॥
॥

tebhyo mahodadhishchaiva
praaptavaandharmamuttamam |
antardadhe tato bhooyo
naaraayanasamaahrtaha || 24 ||

So, the great ocean obtained this supreme dharma from them. After this, it diminished again and merged into Naaraayana.

यदा भूयः श्रवणजा सृष्टिरासीन्महात्मनः ।
ब्रह्मणः पुरुषव्याघ्र तत्र कीर्तयतः शृणु ॥ २५
॥

yadaa bhooyaha shraavanajaa
srshtiraaseenmahaatmanaha |
brahmanaha purushavyaaghra tatra
keertayataha shrnu || 25 ||

Listen now to what is said to have happened when the Mahaatma, Brahmaa, was born again from His ears, O tiger among men.

जगत्स्रष्टुमना देवो हरिनारायणः स्वयम् ।
चिन्तयामास पुरुषं जगत्सर्गकरं प्रभुम् ॥ २६
॥

jagatsrashtumanaa devo
harirnaaraayanaha svayam |
chintayaamaasa purusham
jagatsargakaram prabhum || 26 ||

The Deva Hari, Naaraayana, Himself thought of a person competent to perform creation of the universe and be its master.

अथ चिन्तयतस्तस्य कर्णाभ्यां पुरुषः स्मृतः ।
प्रजासर्गकरो ब्रह्मा तमुवाच जगत्पतिः ॥ २७
॥

atha chintayatastasya karnaabhyaam
purushaha smrtaha |
prajaasargakaro brahmaa tamuvaacha
jagatpatihi || 27 ||

Then, as He was thinking, a man manifested from his ears. The Master of the universe then spoke to him, the creator of all, Brahmaa.

सृज प्रजाः पुत्र सर्वा मुखतः पादतस्तथा ।
श्रेयस्तव विधास्यामि बलं तेजश्च सुव्रत ॥ २८
॥

srja prajaaha putra sarvaa mukhataha
paadatastathaa |
shreyastava vidhaasyaami balam
tejashcha suvrata || 28 ||

Create all the creatures, from your head to feet. I shall ensure your greatest benefit, including strength and power, O Suvrata.

धर्मं च मत्तो गृह्णीष्व सात्वतं नाम नामतः ।
तेन सृष्टं कृतयुगं स्थापयस्व यथाविधि ॥ २९
॥

dharmam cha matto grhneeshva
saatvatam naama naamataha |
tena srshtam krtayugam sthaapayasva
yathaavidhi || 29 ||

Also receive this excellent philosophy from Me, known as 'Saattvata'. Using it, perform the creation of the Krta yuga, in accordance with its protocols.

ततो ब्रह्मा नमश्चक्रे देवाय हरिमेधसे ।
धर्मं चाग्र्यं स जग्राह सरहस्यं ससङ्ग्रहम् ॥
३० ॥

tato brahmaa namashchakre devaaya
harimedhase |
dharmam chaagryam sa jagraaha
sarahasyam sasangraham || 30 ||

Thus addressed, Brahmaa offered salutations unto Hari, the Divinity of yajnas, and received that foremost of all philosophies from Him, with all its secrets and abstracts of details.

आरण्यकेन सहितं नारायणमुखोद्गतम् ।
उपदिश्य ततो धर्मं ब्रह्मणेऽमिततेजसे ॥ ३१
॥

aaranyakena sahitam
naaraayanamukhodgatam |
upadishya tato dharmam
brahmane'mitatejase || 31 ||

He obtained it with the Aaranyakas, which appeared from the mouth of Naaraayana. Naaraayana then instructed Brahmaa of immeasurable energy.

त्वं कर्ता युगधर्माणं निराशीः कर्मसंज्ञितम् ।
जगाम तमसः पारं यत्राव्यक्तं व्यवस्थितम् ॥
३२ ॥

tvam kartaa yugadharmaanam
niraasheehi karmasamjnitam |
jagaama tamasaha paaram
yatraavyaktam vyavasthitam || 32 ||

"You are the creator of all the Yuga Dharmas" – saying so, He disappeared and proceeded to that spot which is beyond the reach of tamas, where unmanifest being resides.

ततोऽथ वरदो देवो ब्रह्मा लोकपितामहः ।
असृजत्स ततो लोकान्कृत्स्नान्स्थावरजङ्गमान्
॥ ३३ ॥

tato'tha varado devo brahmaa
lokapitaamahaha |
asrjatsa tato
lokaankrtsnaansthaavarajangamaan ||
33 ||

After this, the boon-giving Brahmaa, the Pitaamaha of the lokas, created the various lokas, in their entirety, including their mobile and immobile entities.

ततः प्रावर्तत तदा आदौ कृतयुगं शुभम् ।
ततो हि सात्वतो धर्मो व्याप्य लोकानवस्थितः
॥ ३४ ॥

tataha praavartata tadaa aadau
krtayugam shubham |
tato hi saatvato dharmo vyaapya
lokaanavasthitaha || 34 ||

Thus, the yuga that commenced first was the auspicious Krta yuga. The philosophy of Saattvata Dharma prevailing, enveloping all the lokas.

तेनैवाद्येन धर्मेण ब्रह्मा लोकविसर्गकृत् ।
पूजयामास देवेशं हरिं नारायणं प्रभुम् ॥ ३५
॥

tenaivaadyena dharmena brahmaa
lokavisargakrt |
poojayaamaasa devesham harim
naaraayanam prabhum || 35 ||

Using that primeval dharma, Brahmaa, the creator of all the worlds, worshipped Devesha, Hari, Naaraayana, Prabhu.

धर्मप्रतिष्ठाहेतोश्च मनुं स्वारोचिषं ततः ।
अध्यापयामास तदा लोकानां हितकाम्यया ॥
३६ ॥

dharmapratishthaahetoshcha manum
svaaroachisham tataha |
adhyaapayaamaasa tadaa lokaanaam
hitakaamyayaa || 36 ||

For the purpose of establishing dharma and benefitting the lokas, this was then instructed to Svaaroachisha Manu.

ततः स्वारोचिषः पुत्रं स्वयं शङ्खपदं नृप ।
अध्यापयत्पुराऽव्यग्रः सर्वलोकपतिर्विभुः ॥
३७ ॥

tataha svaaroachishaha putram svayam
shankhapadam nrpa |
adhyaapayatpuraa'vyagraha
sarvalokapatirvibhuhu || 37 ||

Then, Svaaroachisha, who was the master of all the lokas, narrated it to his own son, Shankhapada, O king.

ततश्शङ्खपदश्चापि पुत्रमात्मजमौरसम् ।
दिशापालं सुधर्माणमध्यापयत भारत ।
सोऽन्तर्दधे ततो भूयः प्राप्ते त्रेतायुगे पुनः ॥
३८ ॥

tatashshankhapadashchaapi
putramaatmajamaurasam |
dishaapaalam
sudharmaanamadhyaapayata bhaarata |
so'ntardadhe tato bhooyaha praapte
tretaayuge punaha || 38 ||

And so, Shankhapada narrated and instructed it to his own son, Sudharma, the master of the directions, O Bhaarata. Once again, this knowledge disappeared and reappeared in the beginning of Treta yuga.

नासिक्ये जन्मनि पुरा ब्रह्मणः पार्थिवोत्तम ।
धर्ममेतं स्वयं देवो हरिर्नारायणः प्रभुः ॥ ३९
॥

naasikye janmani puraa brahmanaha
paarthivottama |
dharmametam svayam devo
harirnaaraayanaha prabhuhu || 39 ||

तज्जगादारविन्दाक्षो ब्रह्मणः पश्यतस्तदा ।
सनत्कुमारो भगवांस्ततः प्राधीतवान्रुप ॥ ४०
॥

tajjagaadaaravindaaksho brahmanaha
pashyatastadaa |
sanatkumaaro bhagavaamstataha
praadheetavaannrpa || 40 ||

This dharma was instructed by the Deva Hari, Naaraayana, Prabhu, with lotus-like eyes, to Brahmaa once again, when the latter took birth from His nose. Then, Sanatkumaara learnt this from him, O emperor.

सनत्कुमारादपि च वीरणो वै प्रजापतिः ।
कृतादौ कुरुशार्दूल धर्ममेतदधीतवान् ॥ ४१
॥

sanatkumaaraadapi cha veerano vai
prajaapatihi |
krtaadau kurushaardoola
dharmametadadheetavaan || 41 ||

Prajaapati Veerana indeed studied this dharma from Sanatkumaara, in the beginning of Krta yuga, O tiger among Kurus.

वीरणश्चाप्यधीत्यैनं रैभ्याय मुनये ददौ ।
रैभ्यः पुत्राय शुद्धाय सुव्रताय सुमेधसे ॥ ४२
॥

veeranashchaapyadheetyainam
raibhyaaya munaye dadau |
raibhyaha putraaya shuddhaaya
suvrataaya sumedhase || 42 ||

Having learnt it, Veerana provided it to the Muni Raibhya. Raibhya instructed it to his pure and intelligent son.

कुक्षिपालाय च ददौ विशालाय च धर्मिणे ।
ततोऽप्यन्तर्दधे भूयो नारायणमुखोद्गतः ॥ ४३
॥

kukshipaalaaya cha dadau vishaalaaya
cha dharmine |
tato'pyantardadhe bhooyo
naaraayanamukhodgataha || 43 ||

He gave it to his son, Kukshi, who was a dharmi. Then, this knowledge which had manifested from the face of Naaraayana, disappeared once again.

अण्डजे जन्मनि पुनर्ब्रह्मणे हरियोनये ।
एष धर्मः समुद्भूतो नारायणमुखात्पुनः ॥
४४ ॥

andaje janmani punarbrahmane
hariyonaye |
esha dharmaha samudbhooto
naaraayanamukhaatpunaha || 44 ||

When Brahmaa was born again from an embryo, originating from Hari, this dharma appeared again from the face of Naaraayana.

गृहीतो ब्रह्मणा राजन्प्रयुक्तश्च यथाविधि ।
अध्यापिताश्च मुनयो नाम्ना बर्हिषदो नृप ॥
४५ ॥

grheeto brahmanaa raajanprayuktashcha
yathaavidhi |
adhyaapitaashcha munayo naamnaa
barhipado nrpa || 45 ||

It was obtained by Brahmaa, O king, and properly practised by him. He then taught it to the Muni called 'Barhishada'.

बर्हिषद्भ्यश्च संप्राप्तः सामवेदान्तगं द्विजम् ।
ज्येष्ठं नामाभिविख्यातं ज्येष्ठसामव्रतो हरिः ॥
४६ ॥

barhishadbhyashcha sampraaptaha
saamavedaantagam dvijam |
jyeshtham namaabhivikhyaatam
jyeshthasaamavrato harihi || 46 ||

It was then obtained from Barhishada by a Braahmana well-versed in the Saamaveda, known by the name 'Barhishada' and also as 'Jyeshtha Saamavrata Hari'.

ज्येष्ठाच्चाप्यनुसङ्क्रान्तो राजानमविकम्पनम्
|
अन्तर्दधे ततो राजत्रेष धर्मः प्रभो हरेः ॥ ४७
॥

jyeshthaachchaapyanusankraanto
raajaanamavikampanam |
antardadhe tato raajannesha dharmaha
prabho hareh' || 47 ||

Amavikampana obtained its knowledge, O king, from Jyeshtha. Then, it this philosophy disappeared once again, due to Prabhu, Hari.

यदिदं सप्तमं जन्म पद्मजं ब्रह्मणो नृप ।
तत्रैष धर्मः कथितः स्वयं नारायणेन ह ॥ ४८
॥

yadidam saptamam janma padmajam
brahmano nrpa |
tatraisha dharmaha kathitaha svayam
naaraayanena ha || 48 ||

During this seventh birth of Brahmaa, through a lotus, O king, this philosophy was certainly explained by Naaraayana Himself.

पितामहाय शुद्धाय युगादौ लोकधारिणे ।
पितामहश्च दक्षाय धर्ममेतं पुरा ददौ ॥ ४९ ॥

pitaamahaaya shuddhaaya yugaadau
lokadhaarine |
pitaamahashcha dakshaaya
dharmametam puraa dadau || 49 ||

This philosophy was given to the pure Pitaamaha, Brahma, the master of the world, at the beginning of the Yuga, and then to Daksha, in ancient times.

ततो ज्येष्ठे तु दौहित्रे प्रादाद्दक्षो नृपोत्तम ।
आदित्ये सवितुर्ज्येष्ठे विवस्वाञ्जगृहे ततः ॥ ५०
॥

tato jyeshthe tu dauhitre
praadaaddaksho nrpottama |
aaditye saviturjyeshthe vivasvaanjagrhe
tataha || 50 ||

Thus, Daksha then provided it to the eldest son of his daughter, Aaditya, who was elder to Savita, O excellent emperor. Vivasvat obtained it from him.

त्रेतायुगादौ च ततो विवस्वान्मनवे ददौ ।
मनुश्च लोकभूत्यर्थं सुतायेक्ष्वाकवे ददौ ॥ ५१
॥

tretaayugaadau cha tato
vivasvaanmanave dadau |
manushcha lokabhootyartham
sutaayekshvaakave dadau || 51 ||

In the beginning of Treta yuga, Vivasvat gave it to Manu and Manu, for the benefit of all living beings, gave it to his son, Ikshvaaku.

इक्ष्वाकुणा च कथितो व्याप्य लोकानवस्थितः
|
गमिष्यति क्षयान्ते च पुनर्नारायणं नृप ॥ ५२
॥

ikshvaakunaa cha kathito vyaapya
lokaanavasthitaha |
gamishyati kshayaante cha
punarnaaraayanam nrpa || 52 ||

It was propagated throughout the world by Ikshvaaku. At the time of destruction, it will once more return into Naaraayana, O emperor.

यतीनां चापि यो धर्मः स ते पूर्व नृपोत्तम ।
कथितो हरिगीतासु समासविधिकल्पितः ॥
५३ ॥

yateenaam chaapi yo dharmaha sa te
poorvam nrpottama |
kathito harigeetaasu
samaasavidhikalpitaha || 53 ||

The dharma of the yatis was already explained to you previously, O Nrpottama, as mentioned in the sections of the Hari-Geeta.

नारदेन सुसंप्राप्तः सरहस्यः ससङ्ग्रहः ।
एष धर्मो जगन्नाथात्साक्षान्नारायणान्नृप ॥ ५४
॥

naaradena susamp्राaptaha sarahasyaha
sasangrahaha |
esha dharmo
jagannaathaatsaakshaannaaraayanaannr
pa || 54 ||

This philosophy was obtained by Rishi Naarada from Him, the Master of the universe, Naaraayana Himself, with all its details.

एवमेष महान्धर्म आद्यो राजन्सनातनः ।
दुर्विज्ञेयो दुष्करश्च सात्वतैर्धार्यते सदा ॥ ५५
॥

evamesha mahaandharma aadyo
raajansanaatanaha |
durvijneyo dushkarashcha
saatvatairdhaaryate sadaa || 55 ||

So, this great dharma is ancient and eternal, O king. Incapable of being comprehended easily or being practised, it is always upheld by the Saattvatas.

Explanation: Here, one can notice that the philosophy of Pancharaatra is said to be eternal and cannot be easily comprehended or practised, highlighting its greatness and complexity. This Adhyaaya also mentions that the essence of even the Bhagavat-Geeta is the same as Pancharaatra, as it is also said to be a Pancharaatrika text.

धर्मज्ञानेन चैतेन सुप्रयुक्तेन कर्मणा ।
अहिंसाधर्मयुक्तेन प्रीयते हरिरीश्वरः ॥ ५६ ॥

dharmajnaanena chaitena suprayuktena
karmanaa |
ahimsaadharmayuktena preeyate
harireeshvaraha || 56 ||

Through the knowledge of this philosophy and being united with its practises through one's actions, including the dharma of ahimsa, Shri Hari becomes pleased.

एकव्यूहविभागो वा क्वचिद्विव्यूहसंज्ञितः ।
त्रिव्यूहश्चापि सङ्ख्यातश्चतुर्व्यूहश्च दृश्यते ॥
५७ ॥

ekavyoohavibhaago vaa
kvachiddvivyooahasamjnitaha |
trivyoohashchaapi
sankhyaatashchaturvyoohashcha
drshyate || 57 ||

Some worship Him as having one Vyuha form, some do so for two Vyuhās, some do so for three Vyuhās and some others do so for four Vyuhās.

हरिरेव हि क्षेत्रज्ञो निर्ममो निष्कलस्तथा ।
जीवश्च सर्वभूतेषु पञ्चभूतगुणातिगः ॥ ५८ ॥

harireva hi kshetrajna nirmamo
nishkalastathaa |
jeevashcha sarvabhooteshu
panchabhootagunaatigaha || 58 ||

Hari is certainly Kshetrajna, who is detached from everything and is undivided, without portions. He is the very life in all beings and is discrete from the Pancha-bhutas and their qualities.

Explanation: Here is a shloka which may superficially seem to support the idea that Shri Vishnu Himself is the jeeva soul, as claimed by the Mayavadis, but one can notice that this is not literally meant here, as explained even in Adhyaaya 323. The implication is that since the jeevas depend on Brahman for their very existence, the actual cause of life in all living entities is Bhagavaan and not the jeevaatma independently. The same is applicable to the upcoming shlokas which speak of even the mind and other Tattvas being Hari Himself.

मनश्च प्रथितं राजन्यञ्चेन्द्रियसमीरणम् ।
एष लोकनिधिः श्रीमानेष लोकविसर्गकृत् ॥
५९ ॥

manashcha prathitam
raajanpanchendriyasameeranam |
esha lokanidhihi shreemaanesha
lokavisargakrt || 59 ||

He is said to be the mind, O king, as the controller of the senses, and is the creator of all the lokas.

अकर्ता चैव कर्ता च कार्यं कारणमेव च ।
यथेच्छति तथा राजन्क्रीडते पुरुषोऽव्ययः ॥
६० ॥

akartaa chaiva kartaa cha kaaryam
kaaranameva cha |
yathechchhati tathaa raajankreedate
purusho'vyayaha || 60 ||

He is not the performer and is the performer. He is the action and its cause. He is the Imperishable Purusha who behaves as He desires.

एष एकान्तिधर्मस्ते कीर्तितो नृपसत्तम ।
मया गुरुप्रसादेन दुर्विज्ञेयोऽकृतात्मभिः ॥ ६१ ॥
॥

esha ekaantidharmaste keertito
nrpasattama |
mayaa guruprasaadena
durvijneyo'krtaatmabhihi || 61 ||

This is the explanation of the philosophy of Ekaanti-dharma, O Nrpsattama, provided by me, due to the grace of my Guru, though it is tedious to be comprehended by the impure ones.

एकान्तिनो हि पुरुषा दुर्लभा बहवो नृप ।
यद्येकान्तिभिराकीर्णं जगत्स्यात्कुरुनन्दनः ॥
६२ ॥

ekaantino hi purushaa durlabhaa bahavo
nrpa |
yadyekaantibhiraakeernam
jagatsyaatkurunandanaha || 62 ||

अहिंसकैरात्मविद्धिः सर्वभूतहिते रतैः ।
भवेत्कृतयुगप्राप्तिराशीः कर्मविवर्जिता ॥ ६३
॥

ahimsakairaatmaavidbhihi
sarvabhootahite rataih' |
bhavetkrtayugapraaptiraasheehi
karmavivarjitaa || 63 ||

Indeed, the people who are Ekaantins are rare and not high in number. If at all the Ekaantins, who are compassionate beings, practise ahimsa, have knowledge of the Self and obtain bliss from benefitting other beings, were numerous in number, O descendant of Kuru, it should have been Krta yuga itself and everyone would not perform actions with expectations.

एवं स भगवान्व्यासो गुरुर्मम विशांपते ।
कथयामास धर्मज्ञो धर्मराजे द्विजोत्तमः ॥ ६४
॥

evam sa bhagavaanvyaaso gururmama
vishaampate |
kathayaamaasa dharmajno dharmaraaje
dviyottamaha || 64 ||

So, my Guru, Bhagavaan Vyaasa, the best of Dvijas, O master of the Earth, explained this philosophy to Dharmaraaja.

ऋषीणां सन्निधौ राजञ्शृण्वतोः
कृष्णभीष्मयोः ।
तस्याप्यकथयत्पूर्वं नारदः सुमहातपाः ॥ ६५
॥

rsheenaam sannidhau raajanshrnvatoh'
krshnabheeshmayoh' |
tasyaapyakathayatpoorvam naaradaha
sumahaatapaaha || 65 ||

It was narrated in the presence of various Rshis, O king, and even Krshna and Bheeshma. He had previously acquired it from Devarshi Naarada, the one rich in tapas.

देवं परमकं ब्रह्म श्वेतं चन्द्राभमच्युतम् ।
यत्र चैकान्तिनो यान्ति नारायणपरायणाः ।
तदेव परमं स्थानं मुक्तानां केवलं भवेत् ॥
६६ ॥

devam paramakam brahma shvetam
chandraabhamachyutam |
yatra chaikaantino yaanti
naaraayanaparaayanaaha |
tadeva paramam sthaanam muktaanaam
kevalam bhavet || 66 ||

The Ekaantins have Naaraayana as their goal and shall certainly attain the greatest place of the muktas, attaining the Supreme Deva, Brahman, Achyuta, who has a white complexion like that of the moon.

जनमेजय उवाच
एवं बहुविधं धर्मं प्रविबुद्धैर्निषेवितम् ।
न कुर्वन्ति कथं विप्रा अन्ये नानाव्रते स्थिताः
॥ ६७ ॥

janamejaya uvaacha
evam bahuvidham dharmam
pravibuddhairnishevitam |
na kurvanti katham vipraa anye
naanaavrate sthitaaha || 67 ||

Janamejaya said: So, these are the various types of dharma, practised by the intelligent beings. But why do the other Vipras practise other types of vratas?

वैशम्पायन उवाच
तिस्रः प्रकृतयो राजन्देहबन्धेषु निर्मिताः ।
सात्विकी राजसी चैव तामसी चैव भारत ॥
६८ ॥

vaishampaayana uvaacha
tisraha prakrtayo raajandehabandheshu
nirmitaaha |
saatvikee raajasee chaiva taamasee
chaiva bhaarata || 68 ||

Vaishampaayana Rshi said: Three types of nature exist in the embodied beings, O king, namely the Saattvika type, the Raajasika type and the Taamasika type, O descendant of Bharata.

Explanation: Vaishampaayana Rshi describes the three types of jeevas and their respective svabhaavas in these shlokas. One can notice that this is an explicit reference to the Tattvavaadi concept of the three broad categories of jeevas, based on their respective predominance of the qualities of Sattva, Rajas and Tamas, distinct from those of Prakrti. The Saattvikas have a natural inclination towards bhakti, ahimsa, dharma and honesty, making it certain that they shall become aparoksha-jnaanis sooner or later, and subsequently achieve moksha. The Raajasikas are extreme materialists, who love worldly pleasures and commit neither high amounts of punya nor high amounts of paapa, leading them to remain stuck in samsaara for eternity. The Taamasikas are natural adharmis, who obtain pleasure from injuring and harming other beings, and indulging in adharma. They are destined to attain andhantamas, the eternal Naraka, where they experience sorrow for all eternity. In the current world, people are influenced by both their svabhaava and prabhaava, due to which one cannot ascertain anyone's nature, in most cases, unless one becomes an aparoksha-jnaani. It can be predicted with careful observation of one's behaviour and natural tendencies, likes and dislikes.

देहबन्धेषु पुरुषः श्रेष्ठः कुरुकुलोद्वह ।
सात्विकः पुरुषव्याघ्र भवेन्मोक्षाय निश्चितः ॥
६९ ॥

dehabandheshu purushaha shreshthaha
kurukulodvaha |
saatvikaha purushavyaaghra
bhavenmokshaaya nishchitaha || 69 ||

Among the embodied beings, an excellent person is the one who is Saattvika, who shall certainly attain moksha.

अत्रापि स विजानाति पुरुषं ब्रह्मवित्तमम् ।
नारायणपरो मोक्षेस्ततो वै सात्विकः स्मृतः ॥
७० ॥

atraapi sa vijaanaati purusham
brahmavittamam |
naaraayanaparo mokshestato vai
saatvikaha smrtaha || 70 ||

Such a person understands the Purusha who is Brahman and that Naaraayana is the refuge through moksha. So, such a person is indeed Saattvika.

मनीषितं च प्राप्नोति चिन्तयन्पुरुषोत्तमम् ।
एकांतभक्तः सततं नारायणपरायणः ॥ ७१ ॥

maneeshitam cha praapnoti
chintayanpurushottamam |
ekaantabhaktaha satatam
naaraayanaparaayanaha || 71 ||

A scholarly person thus obtains it, contemplating on Purushottama and being an Ekaanta-bhakta at all times, considering Naaraayana to be the Highest goal.

मनीषिणो हि ये केचिद्यतयो मोक्षधर्मिणः ।
तेषां विच्छिन्नतृष्णानां योगक्षेमवहो हरिः ॥
७२ ॥

maneeshino hi ye kechidyatayo
mokshadharminaha |
teshaam vichchinnatrshnaanaam
yogakshemavaho harihi || 72 ||

Indeed, Hari Himself is the provider of all welfare for those who are learned, Yatis or followers of Moksha-Dharma, and have their thirst of desires quenched.

जायमानं हि पुरुषं यं पश्येन्मधुसूदनः ।
सात्विकस्तु स विज्ञेयो भवेन्मोक्षे च निश्चितः
॥ ७३ ॥

jaayamaanam hi purusham yam
pashyenmadhusoodanaha |
saatvikastu sa vijneyo bhavenmokshe cha
nishchitaha || 73 ||

A person in samsaara who is compassionately seen by Madhusoodana, should be known to be Saattvika and shall undoubtedly become liberated.

साङ्ख्ययोगेन तुल्यो हि धर्म एकांतिसेवितः ।
नारायणात्मके मोक्षे ततो यान्ति परां गतिं ॥
७४ ॥

saankhyayogena tulyo hi dharm
ekaantisevitaha |
naaraayanaatmake mokshe tato yaanti
paraam gatim || 74 ||

The philosophy of the Ekaantins is equivalent to Saankhya-yoga and so, the Ekaantins achieve moksha, whose Aatma is Naaraayana, achieving the highest destiny.

नारायणेन दृष्टस्तु प्रतिबुद्धो भवेत्पुमान् ।
एवमात्मेच्छया राजन्प्रतिबुद्धो न जायते ॥
७५ ॥

naaraayanena drshtastu pratibuddho
bhavetpumaan |
evamaatmechchayaa
raajanpratibuddho na jaayate || 75 ||

One who is seen by the sight of Naaraayana becomes a completely intelligent person. One does not become so intelligent simply by one's own will, O king.

Explanation: This shloka and shloka 73 are explicit references of how Bhagavaan's grace is mandatory to achieve aparoksha-jnaana and moksha, and also that it is achievable only by the jeevas of Saattvika svabhaava, indicating that those who have achieved it are certainly aparoksha-jnaanis. The subsequent shlokas also make it clear that those who are of Raajasika and Taamasika svabhaava simply lack the capacity to achieve the same, due to their natural disinterest and dislike respectively, towards spirituality and bhakti.

Without Bhagavaan's grace, it is impossible for any action to take place, as said in the famous line 'na aham kartaa na kartaa tvam yastu kartaa sadaa prabhuhu'. So, the Katha Upanishad also states:

नायमात्मा प्रवचेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

"He who is Paramaatma is not achieved through discourses, worship or hearing. One who is chosen by Him achieves Him and Paramaatma reveals Himself to one."

—Katha Upanishad, Adhyaaya 1, Valli 2, Mantra 23

One must note that this does not literally mean that one's saadhana and learning of the Shaastras is futile. They are necessary methods to know Paramaatma and practise bhakti correctly, enhancing it over time and finally achieving aparoksha-jnaana.

राजसी तामसी चैव व्यामिश्रे प्रकृती स्मृते ।
तदात्मकं हि पुरुषं जायमानं विशांपते ।
प्रवृत्तिलक्षणैर्युक्तं नावेक्षति हरिः स्वयम् ॥
७६ ॥

raajasee taamasee chaiva vyaamishre
prakrtee smrte |
tadaatmakam hi purusham jaayamaanam
vishaampate |
pravrttilakshanairyuktam naavekshati
harihi svayam || 76 ||

Those who are in samsaara and are of a Raajasika or Taamasika nature are known to be contaminated beings and so, are united with materialistic qualities. So, they are not chosen by Hari Himself.

पश्यत्येनं जायमानं ब्रह्मा लोकपितामहः ।
रजसा तपसा चैव मानसं समभिप्लुतम् ॥
७७ ॥

pashyatyenam jaayamaanam brahmaa
lokapitaamahaha |
rajasaa tapasaa chaiva maanasam
samabhiplutam || 77 ||

They are looked upon only by Brahmaa, the grandfather of the lokas, due to his mind also being in connection with rajas and tamas.

कामं देवाश्च ऋषयः सत्वस्था नृपसत्तम ।
हीनाः सत्वेन सूक्ष्मेण ततो वैकारिकाः स्मृताः
॥ ७८ ॥

kaamam devaashcha rshayaha
satvasthaa nrpasattama |
heenaaha satvena sookshmena tato
vaikaarikaaha smrtaaha || 78 ||

The Devas and Rshis always have Saattvika desires, O excellent emperor, but are also devoid of it at the subtle level and so, are known to be beings subject to change.

जनमेजय उवाच
कथं वैकारिको गच्छेत्पुरुषः पुरुषोत्तमम् ।
वद सर्वं यथादृष्टं प्रवृत्तिं च यथाक्रमम् ॥ ७९
॥

janamejaya uvaacha
katham vaikaariko gachchhetpurushaha
purushottamam |
vada sarvam yathaadrshitam pravrttim
cha yathaakramam || 79 ||

Janamejaya said: How can a person who is subject to changes attain Purushottama? Please explain this and their course, in accordance with your knowledge and the hierarchy of beings.

वैशम्पायन उवाच
सुसूक्ष्मं तत्त्वसंयुक्तं संयुक्तं त्रिभिरक्षरैः ।
पुरुषः पुरुषं गच्छेत्त्रिंश्रियं पञ्चविंशकम् ॥
८० ॥

vaishampaayana uvaacha
susookshmam tattvasamyuktam
samyuktam tribhiraksharaih' |
purushaha purusham
gachchhennishkriyam panchavimshakam
|| 80 ||

Vaishampaayana Rshi said: A person, who is actually the twenty-fifth Tattva, achieves the extremely subtle Purusha and becomes united with Him, whose essence is three letters (A, U and Ma), when one becomes free from actions.

एवमेकं साङ्ख्ययोगं वेदारण्यकमेव च ।
परस्पराङ्गान्येतानि पञ्चरात्रं च कथ्यते ।
एष एकान्तिनां धर्मो नारायणपरात्मकः ॥
८१ ॥

evamekam saankhyayogam
vedaaranyakameva cha |
parasparaangaanyetaani pancharaatram
cha kathyate |
esha ekaantinaam dharmo
naaraayanaparaatmakaha || 81 ||

So, in this way, the Saankhya-yoga, Veda-Aaranyakas and their Angas, as well as Pancharaatra have been explained to be actually one. This is the dharma of the Ekaantins, who consider Naaraayana to be the Supreme Being.

यथा समुद्रात्प्रसृता जलौघास्तमेव राजन्पुनराविशन्ति ।
इमे तथा ज्ञानमहाजलौघा नारायणं वै पुनराविशन्ति ॥ ८२ ॥

yathaa samudraatprasrtaa jalaughaastameva raajanpunaraavishanti |
ime tathaa jnaanamahaajalaughaa naaraayanam vai punaraavishanti || 82 ||

Just as waves from the ocean rise from it and enter into it once again, O king, all forms of proper knowledge certainly manifest from and enter into Naaraayana.

एष ते कथितो धर्मः सात्वतो यदुबान्धव ।
कुरुष्वैनं यथान्यायं यदि शक्तोऽसि भारत ॥
८३ ॥

esha te kathito dharmaha saatvato
yadubaandhava |
kurushvainam yathaanyaayam yadi
shakto'si bhaarata || 83 ||

This is the Saattvata-Dharma, which has been narrated to you, O relative of the Yadu. Practise it in accordance with your capacity, O descendant of Kuru and Bharata.

एवं हि स महाभागो नारदो गुरवे मम ।
श्वेतानां यतिनां चाह एकान्तगतिमाख्याम् ॥
८४ ॥

evam hi sa mahaabhaago naarado gurave
mama |
shvetaanaam yatinaam chaaha
ekaantagatimaakhyaam || 84 ||

So, indeed, the great personality, Devarshi Naarada, explained this to my own Guru, which is also practised by the Yatis who adorn white attire, practising the philosophy known as 'Ekaanta'.

व्यासश्चाकथयत्प्रीत्या धर्मपुत्राय धीमते ।
स एवायं मया तुभ्यमाख्यातः प्रसृतो गुरोः ॥
८५ ॥

vyaasashchaakathayatpreetyaa
dharmaputraaya dheemate |
sa evaayam mayaa tubhyamaakhyaataha
prasrto guroh' || 85 ||

This has also been taught by Vyaasa to the intelligent son of Dharma (Yudhishtira) and now by me to you, having acquired it from my Guru.

इत्थं हि दुश्चरो धर्म एष पार्थिवसत्तम ।
यथैव त्वं तथैवान्ये न भजन्ति च मोहिताः ॥
८६ ॥

ittham hi dushcharo dharmaha esha
paarthivasattama |
yathaiva tvam tathaivaanye na bhajanti
cha mohitaaha || 86 ||

Thus, this dharma is indeed tedious to practise, O excellent king. Even others become confused by it just like you had been.

कृष्ण एव हि लोकानां भावनो मोहनस्तथा ।
संहारकारकश्चैव कारणं च विशांपते ॥ ८७
॥

krshna eva hi lokaanaam bhaavano
mohanastathaa |
samhaarakaarakashchaiva kaaranam cha
vishaampate || 87 ||

Indeed, Krshna alone is the controller of the lokas, their cause, their destroyer and the cause of delusion, O ruler.

॥ इति श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि नारायणीये
अष्टपञ्चाशदधिकत्रिशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate shaantiparvani mokshadharmaparvani naaraayaneeye
ashtapanchaashadadhikatrishatatamo'dhyaayaha ||

Thus is the three hundred and fifty-eighth Adhyaaya in the Naaraayaneeya section of the
Moksha Dharma Parva, in the Shaanti Parva of the Mahaabhaarata.



Adhyaaya 359

In this Adhyaaya, the conversation about the various darshanas and their tenets and practices, continues. Several shlokas of this Adhyaaya have been quoted by numerous bhaashyakaras, including Shri Madhvacharya, Shri Yamunacharya, Shri Ramanujacharya and Shri Vedaanta Deshika, as it praises the excellence of the philosophy of Pancharaatra. Since most of the contents of this Adhyaaya are not directly relevant to the topics of the previous and upcoming Adhyaayas, a major portion of it, from shloka 7 to shloka 61, has been skipped here.

जनमेजय उवाच

साङ्ख्यं योगः पाञ्चरात्रं वेदारण्यकमेव च ।
ज्ञानान्येतानि ब्रह्मर्षे लोकेषु प्रचरन्ति ह ॥ १
॥

janamejaya uvaacha

saankhyam yogaha paancharaatram
vedaaranyakameva cha |
jnaanaanyetaani brahmarshe lokeshu
pracharanti ha || 1 ||

Janamejaya said: Saankhya, Yoga, Pancharaatra and the Aaranyakas of the Vedas, O Brahmarshi, are the forms of knowledge which are indeed being practised in the lokas.

किमेतान्येकनिष्ठानि पृथङ्निष्ठानि वा मुने ।
प्रब्रूहि वै मया पृष्टः प्रवृत्तिं च यथाक्रमम् ॥ २
॥

kimetaanyekanishthaani

prthannishthaani vaa mune |
prabroohi vai mayaa prshtaha pravrttim
cha yathaakramam || 2 ||

Do these preach the same practice or different practices, O Muni? Please explain their courses of action in order.

कथं वैकारिको गच्छेत्पुरुषः पुरुषोत्तमम् ।
वदस्व त्वं मया पृष्टः प्रवृत्तिं च यथाक्रमम् ॥ ३
॥

katham vaikaariko gachchhetpurushaha
purushottamam |
vadasva tvam mayaa prshtaha pravrttim
cha yathaakramam || 3 ||

How can a fallible person achieve Purushottama? Please explain it, in accordance to my previous queries, in their proper order.

वैशम्पायन उवाच

जज्ञे बहुज्ञं परमत्युदारं यं द्वीपमध्ये सुतमात्मवन्तम् ।
पराशरात्सत्यवती महर्षिं तस्मै नमोऽज्ञानतमोनुदाय ॥ ४ ॥

vaishampaayana uvaacha

jajne bahujnam paramatyudaaram yam dweepamadhya sutamaatmavantam |
paraasharaatsatyavatee maharshim tasmai namo'jnaanatamonudaaya || 4 ||

Vaishampaayana Rshi said: Salutations to Him, who was born as the son of Satyavati through Paraashara Rshi, on an island, the Maharshi who has great knowledge and is the eliminator of the darkness of ignorance.

पितामहाद्यं प्रवदन्ति षष्ठं महर्षिमार्षेयविभूतियुक्तम् ।
नारायणस्यांशजमेकपुत्रं द्वैपायनं वेदमहानिधानम् ॥ ५ ॥

pitaamahaadyam pravadanti shashtham maharshimaarsheyavibhootiyuktam |
naaraayanasyaamshajamekaputram dvaipaayanam vedamaahanidhaanam || 5 ||

They say that He is the originator of the Pitaamaha (Brahmaa), is the Maharshi who is the sixth form of Himself and that He has all opulence. He manifested from an amsha of Naaraayana and is the One son (of Paraashara Rshi), Dvaipaayana, who is the greatest reservoir of the Vedas.

तमादिकालेषु महाविभूतिर्नारायणो ब्रह्म महानिधानम् ।
ससर्ज पुत्रार्थमुदारतेजा व्यासं महात्मानमजं पुराणम् ॥ ६ ॥

tamaadikaaleshu mahaavibhootirnaaraayano brahma mahaanidhaanam |
sasarja putraarthamudaaratejaa vyaasam mahaatmaanamajam puraanam || 6 ||

In ancient times, He manifested as the great vibhuti of Naaraayana, Brahman, the greatest reservoir of everything. He appeared as Vyaasa, the Mahaatma, who is actually unborn, for the purpose of being Paraashara's son.

Explanation: Here is another pramaana explicitly stating that Vyaasa is saakshaat Bhagavaan Himself, who is actually unborn and pretends to be a human or some other being during His avataaras. He is said to be born from an amsha of Shri Vishnu, as all amshas of Bhagavaan are infinitely powerful and the same Person as Himself. Unlike aavesha-avataaras, where a jeeva obtains a portion of Vishnu as their Antaryaami, His amsha-avataaras are His saakshaat avataaras themselves.

वैशम्पायन उवाच

एष ते कथितः पूर्वः संभवोऽस्मद्गुरोर्नृप ।
व्यासस्याक्लिष्टमनसो यथा पृष्टः पुनः शृणु ॥
६१ ॥

vaishampaayana uvaacha
esha te kathitaha poorvaha
sambhavo'smadgurornri'pa |
vyaasasyaaklisht'amanaso yathaa
prshtaha punaha shrnu || 61 ||

(Vaishampaayana Rshi said): So, all this has been previously narrated to you, including the appearance of our Guru, Vyaasa, who has a pure mind, O emperor. Now, listen to me again.

साङ्ख्यं योगः पञ्चरात्रं वेदाः पाशुपतं तथा ।
ज्ञानान्येतानि राजर्षे विद्धि नानामतानि वै ॥
६२ ॥

saankhyam yogaha pancharaatram
vedaaha paashupatam tathaa |

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jnaanaanyetaani raajarshe viddhi
naanaamataani vai || 62 ||

Saankhya, yoga, Pancharaatra, the Vedas and Paashupata – know these to be the various forms of knowledge, O Rajarshi.

साङ्ख्यस्य वक्ता कपिलः परमर्षिः स उच्यते
|
हिरण्यगर्भो योगस्य वेत्ता नान्यः पुरातनः ॥
६३ ॥

saankhyasya vaktaa kapilaha
paramarshihi sa uchyate |
hiranyagarbho yogasya vettaa naanyaha
puraatanaha || 63 ||

The narrator of Saankhya is known to be the Supreme Rshi Kapila. Hiranyagarbha is the narrator of the Yoga darshana and no one else.

अपान्तपतमाश्चैव वेदाचार्यः स उच्यते ।
प्राचीनगर्भं तमृषिं प्रवदन्तीह केचन ॥ ६४ ॥

apaantapatamaashchaiva
vedaachaaryaha sa uchyate |
praacheenagarbham tamrshim
pravadanteeha kechana || 64 ||

Apaantaratamas is said to be the propagator of the practices of Vedas. He is also called by the name of Praacheenagarbha.

उमापतिर्भूतपतिः श्रीकण्ठो ब्रह्मणः सुतः ।
उक्तवानिदमव्यग्रो ज्ञानं पाशुपतं शिवः ॥
६५ ॥

umaapatirbhootapatihi shreekantho
brahmanaha sutaha |
uktavaanidamavyagro jnaanam
paashupatam shivaha || 65 ||

Umaapati, the master of all entities, Shreekantha, the son of Brahmaa, Shiva, has spoken the knowledge of Paashupata.

पञ्चरात्रस्य कृत्स्नस्य वक्ता नारायणस्स्वयम्
|
सर्वेष्वेतेषु राजेन्द्र ज्ञानेष्वेतद्विशिष्यते ॥ ६६
॥

pancharaatrasya krtsnasya vaktaa
naaraayanassvayam |
sarveshveteshu raajendra
jnaaneshvetadvishishyate || 66 ||

The narrator of Pancharaatra, in its entirety, is Shri Naaraayana Himself. Among the sources of knowledge, this is superior and the best, O Raajendra.

Explanation: This shloka has been quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 106. It has been quoted by Shri Jaya Teertha, in his Bhagavat Geeta Bhaashya, Adhyaaya 2, Shloka 39. It has been quoted by Shri Ramanujacharya, in his Brahma Sutra bhaashya, Adhyaaya 2, Paada 2, Sutra 43.

This is a frequently quoted and important shloka which emphasizes the greatness of Pancharaatra. One can notice that after mentioning all other Shaastras, Pancharaatra is said to be the best due to being propagated by Shri Vishnu Himself, who is Bhagavaan.

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ज्ञानेष्वेतेषु राजेन्द्र साङ्ख्यपाशुपतादिशु ।
यथायोगं यथान्यायं निष्ठा नारायणः परः ।
न चैनमेवं जानन्ति तमोभूता विशांपते ॥ ६७
॥

jnaaneshveteshu raajendra
saankhyapaashupataadishu |
yathayogam yathaanyaayam nishthaa
naaraayanaha paraha |
na chainamevam jaananti tamobhootaa
vishaampate || 67 ||

Even among these other sources of knowledge, such as Saankhya and Paashupata, just like yoga and nyaaya, it is Naaraayana who is the Supreme One. So, those who are taamasika do not know Him, O king.

Explanation: This shloka has been quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 107.

तमेव शास्त्रकर्तारं प्रवदन्ति मनीषिणः ।
निष्ठां नारायणमृषिं नान्योऽस्तीति च वादिनः
॥ ६८ ॥

tameva shaastrakartaaram pravadanti
maneeshinaha |
nishthaam naaraayanamrshim
naanyo'steeti cha vaadinaha || 68 ||

The scholars refer to Him, Naaraayana, the Rshi, as the creator of the Shaastras and firmly state that there is no other like Him.

निःसंशयेषु सर्वेषु नित्यं वसति वै हरिः ।
ससंशयान्हेतुबलात्राध्यावसति माधवः ॥ ६९
॥

nih'samshayeshu sarveshu nityam vasati
vai harihi |
sasamshayaanhetubalaannaadhyaavasati
maadhavaha || 69 ||

Indeed, Hari always resides in those who are free from doubts. Maadhava does not dwell in those beings who are doubtful.

Explanation: This shloka has been quoted by Shri Vedaanta Deshika, in Rahasyatraya-Saara, Chapter 23.

पञ्चरात्रविदो मुख्या यथाक्रमपरा नृप ।
एकान्तभावोपगता वासुदेवं विशन्ति वै ॥ ७०
॥

pancharaatravido mukhyaa
yathaakramaparaa nrpa |
ekaantabhaavopagataa vaasudevam
vishanti vai || 70 ||

The knowers of Pancharaatra are important people, in accordance with the hierarchy. Having single-minded devotion, they certainly enter Vaasudeva.

Explanation: This shloka has been quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 108. This shloka also mentions the importance of the taaratamya of beings and indicates how the most important beings are those who are knowledgeable in Pancharaatra, which leads them to attain aparoksha-jnaana, subsequently ensuring they achieve moksha. The Pancharaatra darshana has been praised multiple times

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in other parts of the Mahaabhaarata, and other Shaastras too, as observable in the following pramaanas.

यदिदं पञ्चरात्रं मे शास्त्रं परमदुर्लभम् ।
तद्भवान् वेत्स्यते सर्वं मत्प्रसादान्न संशयः ॥

वेदैश्च पञ्चरात्रैश्च भक्त्या यज्ञैस्तथैव च ।
दृश्योऽहं नान्यथा दृश्यो वर्षकोटिशतैरपि ॥

(Shri Varaaha said): "You will know that this Pancharaatra Shaastra belongs to Me, in its entirety, which is the highest means and easy to follow, through My grace. There is no doubt about this. I am to be seen through the Vedas, the Pancharaatra Aagamas, bhakti and yajnas, not by any other means, even in crores of years."

—Varaaha Puraana, Adhyaaya 66, Shlokas 17-18 (Shloka 18 quoted by Shri Madhvacharya, in his Mundaka Upanishad bhaashya, Mundaka 1, Khanda 1, Mantra 5)

तैरेकमतिभिर्भूत्वा यत्प्रोक्तं शास्त्रमुत्तमम् ।
वेदैश्चतुर्भिः समितं कृतं मेरौ महागिरौ ॥

"This lofty Shaastra (the Pancharaatra) has been expounded unanimously (by Shri Vishnu), has been declared equal to the four Vedas on the great mountain Meru."

—Mahaabhaarata, Shaanti Parva, Adhyaaya 343, Shlokas 28-29 (Quoted by Shri Yamunacharya, in Aagama Pramaanya, Paragraph 94)

इदं महोपनिषदं चतुर्वेदसमन्वितम् ।
सांख्ययोगकृतं तेन पञ्चरात्रानुशब्दितम् ॥

नारायणमुखोदीतं नारदोऽश्रावयत्पुनः ।

"This great Upanishad takes one close to Brahman, explains the purport of the four Vedas harmoniously. It is based on Saankhya (Jnaana) and Yoga (bhakti). It is known as 'Pancharaatra'. It appeared from the face of Shri Naaraayana and was explained by Devarshi Naarada once again."

—Mahaabhaarata, Shaanti Parva, Adhyaaya 348, Shlokas 62-63 (var. Adhyaaya 339, Shloka 112) (Quoted by Shri Yamunacharya, in Aagama Pramaanya, Paragraph 94)

ब्राह्मणैः क्षत्रिकयैर्वैश्यैः शूद्रैश्च कृतलक्षणैः ।
सेव्यतेऽभ्यर्च्यते चैव नित्ययुक्तैः स्वकर्मभिः ॥ ३९ ॥

द्वापरस्य युगस्यान्ते आदौ कलियुगस्य च ।
सात्वतं विधिमास्थाय गीतः सङ्कर्षणेन वै ॥ ४० ॥

"Braahmanas, Kshatriyas, Vaishyas, and Shudras worship Him (Vaasudeva) through their svakarmas. They are to worship Him in the Dvaapara and in the beginning of Kali yuga, using the Saattvata rules expounded by Sankarshana."

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—Mahaabhaarata, Bheeshma Parva, Adhyaaya 66, Shlokas 39-40 (Quoted by Shri Yamunacharya, in Aagama Pramaanya, Paragraph 94; Shri Ramanujacharya, in his Brahma Sutra bhaashya, Adhyaaya 2, Paada 2, Sutra 43)

So, it is finally declared:

सर्वेषामपि धर्माणामुत्तमो वैष्णवो विधिः ।
रक्षते भगवान्विष्णुर्भक्तमात्मशरीरवत् ॥

"Among all Dharmas, the Vaishnava one is the ultimate. Vishnu protects His bhaktas, just like oneself protects the body."

—Mahaabhaarata, Anushaasana Parva, Adhyaaya 36, Shloka 24 (Quoted by Shri Paraashara Bhattar, in Bhagavat-Guna Darpanam)

साङ्ख्यं च योगं च सनातने द्वेवेदाश्च सर्वे निखिलेन राजन् ।
सर्वैः समस्तैर्ऋषिभिर्निरुक्तो नारायणो विश्वमिदं पुराणम् ॥ ७१ ॥

saankhyam cha yogam cha sanaatane dvevedaashcha sarve nikhilena raajan |
sarvaih' samastairrshibhirnirukto naaraayano vishvamidam puraanam || 71 ||

Both Saankhya and Yoga, as well as the Vedas, are all eternal. Through all these, it has been declared in ancient times that Naaraayana Himself is this universe.

शुभाशुभं कर्म समीरितं यत्प्रवर्तते सर्वलोकेषु किञ्चित् ।
तस्मादपेस्तद्भवतीति विद्याद्विव्यन्तरिक्षे भुवि चाप्सु चेति ॥ ७२ ॥

shubhaashubham karma sameeritam yatpravartate sarvalokeshu kinchit |
tasmaadrpestadbhavateeti vidyaaddivyantarikshe bhuvi chaapsu cheti || 72 ||

Know that anything, including knowledge or an action that has occurred, whether auspicious or inauspicious, in all lokas, including ether, the Earth and water, occurs due to Naaraayana Himself.

॥ इति श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि नारायणीये
एकोनषष्ट्यधिकत्रिशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate shaantiparvani mokshadharmaparvani naaraayaneeye
ekonashashtyadhikatrishatatamo'dhyaayaha ||

Thus is the three hundred and fifty-ninth Adhyaaya in the Naaraayaneeya section of the Moksha Dharma Parva, in the Shaanti Parva of the Mahaabhaarata.

Adhyaaya 360

This Adhyaaya and the next one discuss about the various Purushas in the universe and includes a conversation between Brahmaa and Shiva about the same.

जनमेजय उवाच

बहवः पुरुषा ब्रह्मन्नुताहो एक एव तु ।
को ह्यत्र पुरुषश्रेष्ठस्तं भवान् वक्तुमर्हसि ॥ १
॥

janamejaya uvaacha

bahavaha purushaa brahmannutaaho eka
eva tu |
ko hyatra purushashreshthastam
bhavaan vaktumarhasi || 1 ||

Janamejaya said: Do multiple Purushas exist or only one? Indeed, who is the most excellent Purusha? Please explain it.

Explanation: This shloka has been quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 109.

वैशम्पायन उवाच

बहवः पुरुषा लोके साङ्ग्ययोगविचारणे ।
नैतदिच्छन्ति पुरुषमेकं कुरुकुलोद्वह ॥ २ ॥

vaishampaayana uvaacha

bahavaha purushaa loke
saangyayogavichaarane |
naitadichchhanti purushamekam
kurukulodvaha || 2 ||

Vaishampaayana Rshi said: There are multiple Purushas in the world, as per the philosophies of Saankhya and Yoga. The followers of those do not accept the idea that there is only One Purusha, O jewel among Kurus.

बहूनां पुरुषाणां च यथैका योनिरुच्यते ।
तथा तं पुरुषं विश्वं व्याख्यास्यामि गुणाधिकम्
॥ ३ ॥

bahoonam purushaanaam cha
yathaikaa yoniruchyate |
tathaa tam purusham vishvam
vyaakhyaasyaami gunaadhikam || 3 ||

The origin of the several Purushas is said to be One. So, I shall explain about this Purusha, who is the universe and has abundant gunas.

Explanation: Shlokas 2 and 3 have been quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 110. These shlokas are another explicit mention of the fact that Brahman is discrete from other entities and also that He has an abundance of gunas.

नमस्कृत्वा च गुरवे व्यासाय विदितात्मने ।
तपोयुक्ताय दान्ताय वन्द्याय परमर्षये ॥ ४ ॥

namaskrtvaa cha gurave vyaasaaya
viditaatmane |
tapoyuktaaya daantaaya vandyaya
paramarshaye || 4 ||

And I shall explain it after offering salutations to my Guru, Vyaasa, Viditaatma, who is united with tapas, self-controlled and the Paramarshi who is supposed to be saluted.

इदं पुरुषसूक्तं हि सर्ववेदेषु पार्थिव ।
ऋतं सत्यं च विख्यातमृषिसिंहेन चिन्तितम् ॥
५ ॥

idam purushasooktam hi sarvavedeshu
paarthiva |
rtam satyam cha vikhyaatamrshisimhena
chintitam || 5 ||

This Purusha Sukta certainly is in all the Vedas, O king. It is in accordance with Rta and Satya. It has been contemplated upon by that Supreme lion-like Rshi.

उत्सर्गेणापवादेन ऋषिभिः कपिलादिभिः ।
अध्यान्मचिन्तामाश्रित्य शास्त्राण्युक्तानि
भारत ॥ ६ ॥

utsargenaapavaadena rshibhihi
kapilaadibhihi |
adhyaanmachintaamaashritya
shaashtraanyuktaani bhaarata || 6 ||

The Rshis, from Kapila and the others, have contemplated upon this knowledge of Adhyaatma, being united with the knowledge of the Shaastras.

समासतस्तु यद्व्यासः पुरुषैकत्वमुक्तवान् ।
तत्तेऽहं संप्रवक्ष्यामि प्रसादादमितौजसः ॥ ७
॥

samaasatastu yadvyaasaha
purushaikatvamuktavaan |
tatte'ham sampravakshyaami
prasaadaadamitaujasaha || 7 ||

That which has been explained by the infinitely powerful Vyaasa about the One Purusha shall also be spoken and explained by me, to you, by His grace.

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
ब्रह्मणा सह संवादं त्र्यम्बकस्य विशांपते ॥ ८
॥

atraapyudaaharanteemamitihaasam
puraatanam |
brahmanaa saha samvaadam
tryambakasya vishaampate || 8 ||

Here, with respect to this topic, an ancient conversation between Brahmaa and Trayambaka is mentioned, O king.

क्षीरोदस्य समुद्रस्य मध्ये हाटकसप्रभः ।
वैजयन्त इति ख्यातः पर्वतप्रवरो नृप ॥ ९ ॥

ksheerodasya samudrasya madhye
haatakasaprabhaha |
vajayanta iti khyaataha parvatapravaro
nrpa || 9 ||

In the middle of the ocean of milk, there is great mountain with a golden effulgence, known as 'Vaijayanta', O king.

तत्राध्यात्मगतिं देव एकाकी प्रविचिन्तयन् ।
वैराजसदनान्नित्यं वैजयन्तं निषेवते ॥ १० ॥

tatraadhyaatmagatim deva ekaakee
pravichintayan |

vairaajasadanaannityam vaijayantam
nishevate || 10 ||

Brahmaa used to go alone to Vaijayanta, from his own abode, to contemplate on
adhyaatma.

अथ तत्राऽऽसतस्तस्य चतुर्वक्त्रस्य धीमतः ।
ललाटप्रभवः पुत्रः शिव आगाद्यदृच्छया ।
आकाशेन महायोगी पुरा त्रिनयनः प्रभुः ॥ ११
॥

atha tatraa''satastasya chaturvaktrasya
dheemataha |
lalaataprabhavaha putraha shiva
aagaadyadrchchhayaa |
aakaashena mahaayogee puraa
trinayanaha prabhuhu || 11 ||

Then, formerly, as the intelligent Chaturvaktra was there, his son who had been born
from his forehead, Shiva, the Maha-yogi with three eyes, came there, after seeing him
from space.

ततः खान्निपपाताशु धरणीधरमूर्धनि ।
अग्रतश्चाभवत्प्रीतो ववन्दे चापि पादयोः ॥ १२
॥

tataha khaannipapaataashu
dharaneedharamoordhani |
agratashchaabhavatpreeto vavande
chaapi paadayoh' || 12 ||

Thus, he descended on the top of the mountain and appearing in front of the one who
bears the world (Brahmaa), he offered salutations by bowing to his feet.

तं पादयोनिंपतितं दृष्ट्वा सव्येन पाणिना ।
अत्थापयामास तदा प्रभुरेकः प्रजापतिः ।
उवाच चैनं भगवांश्चिरस्यागतमात्मजम् ॥ १३
॥

tam paadayonimpatitam drshtvaa
savyena paaninaa |
atthaapayaamaasa tadaa prabhurekaha
prajaapatihi |
uvaacha chainam
bhagavaamshchirasyaagatamaatmajam
|| 13 ||

Seeing him fall before his feet, Brahmaa lifted him up with his hands, the one master,
Bhagavaan Prajaapati, then spoke to his own son.

पितामह उवाच
स्वागतं ते महाबाहो दिष्ट्या प्राप्तोऽसि
मेऽन्तिकम् ।
कच्चित्ते कुशलं पुत्र स्वाध्यायतपसोः सदा ।
नित्यमुग्रतपास्त्वं हि ततः पृच्छामि ते पुनः ॥
१४ ॥

pitaamaha uvaacha
svaagatam te mahaabaaho dishtyaa
praaptosi me'ntikam |
kachchitte kushalam putra
svaadhyaayatapasoh' sadaa |
nityamugratapaastvam hi tataha
prchchhaami te punaha || 14 ||

Pitaamaha (Brahmaa) said: Welcome, O great-armed one. You have met me after a long time. I hope you have prosperity, even with your learning of knowledge and tapas, son. You are always into fierce tapas. So, I wish to ask about your progress, again.

रुद्र उवाच

त्वत्प्रसादेन भगवन्स्वाध्यायतपसोर्मम ।
कुशलं चाव्ययं चैव सर्वस्य जगतस्त्वथ ॥ १५
॥

rudra uvaacha

tvatprasaadena
bhagavansvaadhyaayatapasormama |
kushalam chaavyayam chaiva sarvasya
jagatastvatha || 15 ||

Rudra said: By your grace, O Bhagavan, both my svaadhyaaya and tapas are going fine, along with the prosperity of the entire universe too.

चिरदृष्टोहि भगवन्वैराजसदने मया ।
ततोऽहं पर्वतं प्राप्तस्त्विमं त्वत्पादसेवितम् ॥
१६ ॥

chiradshto hi bhagavanvairaajasadane
mayaa |
tato'ham parvatam praaptastvimam
tvatpaadasevitam || 16 ||

Indeed, I had seen you, O Bhagavan, in your own abode and so, I have now come to this mountain, which is serving your feet.

कौतूहलं चापि हि मे एकान्तगमनेन ते ।
नैतत्कारणमल्पं हि भविष्यति पितामह ॥ १७
॥

kautoohalam chaapi hi me
ekaantagamanena te |
naitatkaaranamalpam hi bhavishyati
pitaamaha || 17 ||

My curiosity is also immense, after you came here alone, especially to know the reason for the same.

किं नु तत्सदनं श्रेष्ठं क्षुत्पिपासाविवर्जितम् ।
सुरासुरैरध्युपितमृषिभिश्चामितप्रभैः ॥ १८ ॥

kim nu tatsadanam shreshtham
kshutpipaasaavivarjitam |
suraasurairadhyupitamrshibhishchaamita
prabhaih' || 18 ||

Which place would be better to reside than your excellent abode, which is even devoid of hunger and thirst? You are even greatly worshiped there by the Suras, Asuras and the great and powerful Rshis.

गन्धर्वैरप्सरोभिश्च सततं सन्निषेवितम् ।
उत्सृज्येमं गिरिवरमेकाकी प्राप्तवानसि ॥
१९ ॥

gandharvairapsarobhishcha satatam
sannishevitam |
utsrjyemam girivaramekaakee
praaptavaanasi || 19 ||

Even the Gandharvas and Apsaras always render service to you, there. However, you have now come to this mountain, all alone.

ब्रह्मोवाच

वैजयन्तो गिरिवरः सततं सेव्यते मया ।
अत्रैकाग्रेण मनसा पुरुषश्चिन्त्यते विराट् ॥
२० ॥

brahmovaacha

vaijayanto girivaraha satatam sevyaate
mayaa |
atraikaagrena manasaa
purushashchintyate viraat || 20 ||

Brahmaa said: This great mountain Vaijayanta is always served by me. Here, I spend time alone to contemplate on the One great Purusha.

रुद्र उवाच

बहवः पुरुषा ब्रह्मंस्त्वया सृष्टाः स्वयंभुव ।
सृज्यन्ते चापरे ब्रह्मन्स चैकः पुरुषो विराट् ॥
२१ ॥

rudra uvaacha

bahavaha purushaa brahmamstvayaa
srshtaaha svayambhuva |
srjyante chaapare brahmansa chaikaha
purusho viraat || 21 ||

Rudra said: There are many Purushas who have been created by yourself, Brahmaa, Svayambhu. The Viraat Purusha, however, is single.

को ह्यसौ चिन्त्यते ब्रह्मंस्त्वयैकः पुरुषोत्तमः ।
एतन्मे संशयं छिन्धि महत्कौतूहलं हि मे ॥
२२ ॥

ko hyasau chintyate

brahmamstvayaikaha purushottamaha |
etanme samshayam chhindhi
mahatkautoohalam hi me || 22 ||

Indeed, who is He, the One Purushottama upon whom you contemplate? Please clarify this doubt of mine, as I am indeed extremely curious about this.

ब्रह्मोवाच

बहवः पुरुषाः पुत्र त्वया ये समुदाहृताः ।
एवमेतदतिक्रान्तं द्रष्टव्यं नैवमित्यपि ॥ २३ ॥

brahmovaacha

bahavaha purushaaha putra tvayaa ye
samudaahrtaaha |
evametadatikraantam drashtavyam
naivamityapi || 23 ||

Brahmaa said: There are multiple Purushas, son, as you said. However, the One who should be seen is the One who is the greatest.

आधारं तु प्रवक्ष्यामि एकस्य पुरुषस्य ते ।
बहूनां पुरुषाणां स यथैका योनिरुच्यते ॥ २४
॥

aadhaaram tu pravakshyaami ekasya
purushasya te |

bahoonam purushaanaam sa yathaikaa
yoniruchyate || 24 ||

Certainly, He is the support of the universe and I shall explain about this Purusha to you. He is said to be the One originator of all the multiple entities.

तथा तं पुरुषं विश्वं परमं सुमहत्तमम् ।
निर्गुणं निर्गुणा भूत्वा प्रविशन्ति सनातनम् ॥
२५ ॥

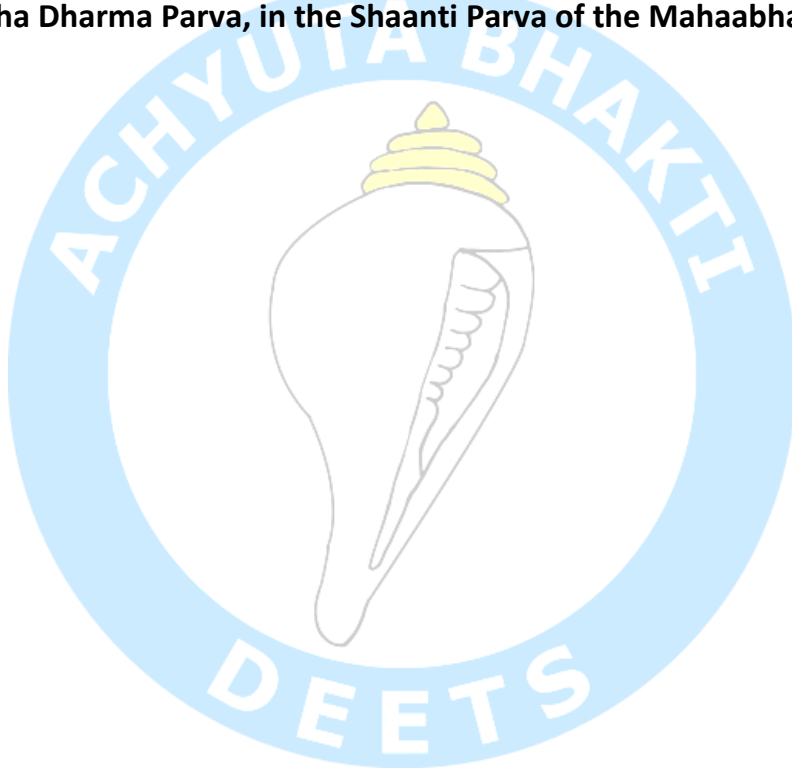
tathaa tam purusham vishvam paramam
sumahattamam |
nirgunam nirgunaa bhootvaa pravishanti
sanaatanam || 25 ||

So, He is the Purusha who is the universe, the Supreme Being, the greatest and devoid of qualities. Those who are devoid of material qualities too enter into that eternal Person.

॥ इति श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि नारायणीये षष्ट्यधिकत्रिशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate shaantiparvani mokshadharmaparvani naaraayaneeye
shashtyadhikatrishatatamo'dhyaayaha ||

Thus is the three hundred and sixtieth Adhyaaya in the Naaraayaneeya section of the
Moksha Dharma Parva, in the Shaanti Parva of the Mahaabhaarata.



Adhyaaya 361

ब्रह्मोवाच

शृणु पुत्र यथाह्येष पुरुषः शाश्वतोऽव्ययः ।
अक्षयश्चाप्रमेयश्च सर्वगश्च निरुच्यते ॥ १ ॥

brahmovaacha

shrnu putra yathaahyasha purushaha
shaashvato'vyayaha |
akshayashchaaprameyashcha
sarvagashcha niruchyate || 1 ||

Brahmaa said: Listen, son, about this Purusha who is eternal, immutable, imperishable and incomprehensible.

न स शक्यस्त्वया द्रष्टुं मयाऽन्यैर्वाऽपि सत्तम

।
सगुणैर्निर्गुणैर्विश्वो ज्ञानदृश्यो ह्यसौ स्मृतः ॥
२ ॥

na sa shakyastvayaa drashtum
mayaa'nyairvaa'pi sattama |

sagunairnirgunairvishvo jnaanadrshyo
hyasau smrtaha || 2 ||

It is not possible for you, me or even others to see Him, O excellent one. He is known to be saguna, nirguna and the universe itself, who can be seen only through jnaana.

Explanation: This is a reference to the fact that Paramaatma's original form is not visible to anyone through the physical eyesight, but only the Aatma can see Him through aparoksha-jnaana. The same is mentioned in the Katha Upanishad:

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिव्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

"Beyond the avyakta (Prakrti) is the Purusha, all-pervading and devoid of linga (indicative symbol), knowing whom, a mortal is freed and attains immortality. His form is not an object of perception to anyone nor does anyone see Him with their eyes. By the mind endowed with bhakti and knowledge, He is known. One who knows Him thus, verily becomes immortal."

—Katha Upanishad, Adhyaaya 2, Valli 3, Mantras 8-9

अशरीरः शरीरेषु सर्वेषु निवसत्यसौ ।
वसन्नपि शरीरेषु न स लिप्यति कर्मभिः ॥ ३ ॥

ashareeraha sharereshu sarveshu
nivasatyasau |
vasannapi sharereshu na sa lipyati
karmabhihi || 3 ||

He is devoid of a body but resides in all bodies. And despite residing in them, He is untouched by any of their activities.

ममान्तरात्मा तव च ये चान्ये देहसंज्ञिताः ।
सर्वेषां साक्षिभूतोऽसौ न ग्राह्यः केनचित्
क्वचित् ॥ ४ ॥

mamaantaraatmaa tava cha ye chaanye
dehasamjnitaaha |
sarveshaam saakshibhooto'sau na
graahyaha kenachit kvachit || 4 ||

He is the Antaraatma of me, you and all the other embodied beings. He is the witness within all entities and is not comprehensible to them.

Explanation: This shloka has been quoted by Shri Aadi Shankaracharya, in his Brahma Sutra bhaashya, Adhyaaya 2, Paada 1, Sutra 1.

विश्वमूर्धा विश्वभुजो विश्वपादाक्षिनासिकः ।
एकश्चरति क्षेत्रेषु स्वैरचारी यथासुखम् ॥ ५ ॥

vishvamoordhaa vishvabhujoo
vishvapaadaakshinaasikaha |
ekashcharati kshetreshu svairachaaree
yathaasukham || 5 ||

The universe is His head. The universe is His arm. The universe is His foot, eye and nose. He moves about in all bodies, as He desires and without limitations.

क्षेत्राणि हि शरीराणि बीजं चापि शुभाशुभम्
।
तानि वेत्ति स योगात्मा ततः क्षेत्रज्ञ उच्यते ॥
६ ॥

kshetraani hi shareeraani beejam chaapi
shubhaashubham |
taani vetti sa yogaatmaa tataha
kshetraajna uchyate || 6 ||

Indeed, the kshetras are the bodies. He is the Yogaatma who knows their root and that which is auspicious or inauspicious. So, He is known as 'Kshetraajna'.

नागतिर्न गतिस्तस्य ज्ञेया भूतेषु केनचित् ।
साङ्ख्येन विधिना चैव योगेन च यथाक्रमम्
॥ ७ ॥

naagatirna gatisasya jneyaa bhooteshu
kenachit |
saankhyena vidhinaa chaiva yogena cha
yathaakramam || 7 ||

चिन्तयामि गतिं चास्य न गतिं वेद्मि चोत्तराम्
।
यथाज्ञानं तु वक्ष्यामि पुरुषं तु सनातनम् ॥ ८
॥

chintayaami gatim chaasya na gatim
vedmi chottaraam |
yathaajnaanam tu vakshyaami purusham
tu sanaatanam || 8 ||

No one can know His movement or path. Through the protocols of Saankhya, Yoga or other methods, in their proper order, I am contemplating on Him, but cannot know it. But in accordance with my knowledge, I shall explain about the eternal Purusha.

तस्यैकस्य ममत्त्वं हि स चैकः पुरुषो विराट् ।
महापुरुषशब्दं स बिभर्त्येकः सनातनः ॥ ९
॥

tasyaikasya mamattvam hi sa chaikaha
purusho viraat |
mahaapurushashabdham sa
bibhartyekaha sanaatanaha || 9 ||

He is indeed the One Self-knowing Purusha, Viraat. He is indeed the eternal One who is suitable to be known by the word 'Maha-Purusha'.

Explanation: This shloka has been quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 111.

एको हुताशो बहुधा समिध्यते एकः सूर्यस्तपसो योनिरेका ।
एको वायुर्बहुधा वाति लोकेमहोदधिश्चाम्भसां योनिरेकः ।
पुरुषश्चैको निर्गुणो विश्वरूपस्तं निर्गुणं पुरुषं चाविशन्ति ॥ १० ॥

eko hutaasho bahudhaa samidhyate ekaha sooryastapaso yonirekaa |
eko vaayurbahudhaa vaati lokemahodadhishchaambhasaam yonirekaha |
purushashchaiko nirguno vishvaroopastam nirgunam purusham chaavishanti || 10 ||

There is one fire from which multiple flames appear and one sun from which multiple rays appear. Tapas, which is of different kinds, has one origin. From the same Vaayu, wind flows in different ways. The origin of the water found in every great ocean in the world is a single one. The One Purusha is nirguna and Vishvarupa, and those who are detached from the material qualities enter into Him.

हित्वा गुणमयं सर्वं कर्म हित्वा शुभाशुभम् ।
उभे सत्यानृते त्यक्त्वा एवं भवति निर्गुणः ॥
११ ॥

hitvaa gunamayam sarvam karmam
hitvaa shubhaashubham |
ubhe satyaanrte tyaktvaa evam bhavati
nirgunaha || 11 ||

By abandoning attachment to all objects which consist of unnatural qualities and attachment to karmas, auspicious or inauspicious, and giving up truth and falsity, one thus becomes nirguna.

अचिन्त्यं चापि तं ज्ञात्वा भावसूक्ष्मं चतुष्टयम्
।
विचरेद्योऽसमुन्नद्धः स गच्छेत्पुरुषं शुभम् ॥
१२ ॥

achintyam chaapi tam jnaatvaa
bhaavasookshmam chatushtayam |
vicharedyo'samunnaddhaha sa
gachchhetpurusham shubham || 12 ||

He is the Incomprehensible and subtle One. By knowing Him through contemplation of His four-fold forms, one enters into that auspicious Being.

एकं हि परमात्मानं केचिदिच्छन्ति पण्डिताः ।
एकात्मानं तथाऽऽत्मानमपरेध्यात्मचिन्तकाः
॥ १३ ॥

ekam hi paramaatmaanam
kechidichchhanti panditaaha |
ekaatmaanam
tathaa''tmaanamaparedhyaatmachintaka
aha || 13 ||

Certain Panditas desire Him indeed, considering Him as the One Paramaatma. Others desire Him as one's own self and some other practitioners of spirituality desire only Him.

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तत्र यः परमात्मा हि स नित्यो निर्गुणः स्मृतः ।
स हि नारायणो ज्ञेयः सर्वात्मा पुरुषो हि सः ॥
१४ ॥

tatra yaha paramaatmaa hi sa nityo
nirgunaha smrtaha |
sa hi naaraayano jneyaha sarvaatmaa
purusho hi saha || 14 ||

He is indeed the One who is Paramaatma and is known to be eternal and nirguna. He is indeed the Purusha known as 'Naaraayana', who is the Aatma of all entities.

न लिप्यते फलैश्चापि पद्मपत्रमिवाम्भसा ।
कर्मात्मा त्वपरो योऽसौ मोक्षबन्धैः स युज्यते
॥ १५ ॥

na lipyate phalaishchaapi
padmapatramivaambhasaa |
karmaatmaa tvaparo yo'sau
mokshabandhaih' sa yujyate || 15 ||

He is unaffected by the results of actions, just as a lotus leaf is untouched by water. The other Aatma is the one who is the karmaatma and becomes liberated or attached.

Explanation: One can notice another mention of jeeva-Eeshvara bheda here, which is also a subtle reference to the analogy of two birds, frequently used in the Upanishads to compare Paramaatma and the jeeva. One bird, which represents the jeevas, performs karmas and experiences their results, while the other bird is said to be observing the same.

स सप्तदशकेनापि राशिना युज्यते च सः ।
एवं बहुविधः प्रोक्तः पुरुषस्ते यथाक्रमम् ॥
१६ ॥

sa saptadashakenaapi raashinaa yujyate
cha saha |
evam bahuvidhaha proktaha purushaste
yathaakramam || 16 ||

And the Aatma is also engaged with seventeen other entities. So, the Purushas are said to be of many kinds, in the world, in accordance with their hierarchy.

यत्तत्कृत्स्नं लोकतन्त्रस्य धामवेद्यं परं बोधनीयं च वेदैः ।
मन्ता मन्तव्यं प्राशिता प्राशनीयं घ्राता घ्रेयं स्पर्शिता स्पर्शनीयम् ॥ १७ ॥

yattatkrttsnam lokatantrasya dhaamavedyam param bodhaneeyam cha vedaih' |
mantaa mantavyam praashitaa praashaneeyam ghraataa ghreyam sparshitaa
sparshaneeyam || 17 ||

However, there is One Supreme Purusha who is the abode of the entire universe, who is to be comprehended through the Vedas. He is like the thinker and object of thought, the consumer and the food, the One who smells and the object with a scent, the One who touches and the object which is touched.

द्रष्टा द्रष्टव्यं श्राविता श्रावणीयं ज्ञाता ज्ञेयं सगुणं निर्गुणं च ।
यद्वै प्रोक्तं तात सम्यक्प्रधानं नित्यं चैतच्छाश्वतं चाव्ययं च ॥ १८ ॥

drashtaa drashtavyam shraavitaa shraavaneeyam jnaataa jneyam sagunam nirgunam cha
|
yadvai proktam taata samyakpradhaanam nityam chaitachchhaashvatam chaavyayam
cha || 18 ||

He is the One who sees and the object seen, the listener and what is heard, the knower and knowledge, who possesses gunas and is devoid of gunas. He is indeed that which is said to be the great pradhaana, the eternal, Imperishable and Immutable Being.

यद्वै सूते धातुराद्यं विधानं तद्वै विप्राः प्रवदन्तेऽनिरुद्धम् ।
यद्वै लोके वैदिकं कर्म साध्वाशीर्युक्तं तद्धि तस्योपभोग्यम् ॥ १९ ॥

yadvai soote dhaaturaadyam vidhaanam tadvai vipraaha pravadante'niruddham |
yadvai loke vaidikam karma saadhvaasheeryuktam taddhi tasyopabhogyam || 19 ||

He is indeed the originator of everything and who is referred to as 'Aniruddha' by the Vipras. He is indeed the One who causes all Vaidika actions, which are blessed by the Saadhus. Thus, He is indeed their enjoyer too.

देवाः सर्वे मनुयः साधु दान्तास्तं प्राग्वंशे यज्ञभागं भजन्ते ।
अहं ब्रह्मा चाऽद्य ईशः प्रजानां तस्माज्जातस्त्वं च मत्तः प्रसूतः ।
मत्तो जगत्स्थावरं जङ्गमं च सर्वे वेदाः सरहस्याश्च पुत्र ॥ २० ॥

devaaha sarve manuyaha saadhu daantaastam praagvamshe yajnabhaagam bhajante |
aham brahmaa chaa'dya eeshaha prajaanaam tasmaajjaataastvam cha mattaha
prasootaha |
matto jagatsthaavaram jangamam cha sarve vedaaha sarahasyaashcha putra || 20 ||

All the Devas, Munis and Saadhus, who are great souls, worship Him with a portion of the offerings of yajnas. I, Brahmaa, the foremost master of all people, have been born from Him. You have been born from me and so has the entire universe, including the Vedas and all their secrets, son.

Explanation: This shloka has been quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 112.

चतुर्विभक्तः पुरुषः स क्रीडति यथेच्छति ।
एवं स भगवान्देवः स्वेन ज्ञानेन बोधयत् ॥ २१ ॥
॥

chaturvibhaktaha purushaha sa kreedati
yathechchhati |
evam sa bhagavaandevaha svena
jnaanena bodhayat || 21 ||

He is the Purusha who has four-fold forms and plays as He wishes. So, He is Bhagavaan, the Deva, who is enlightened by Himself and His own knowledge.

एतत्ते कथितं पुत्र यथावदनुपृच्छतः ।
साङ्ख्यज्ञाने तथा योगे यथावदनुवर्णितम् ॥
२२ ॥

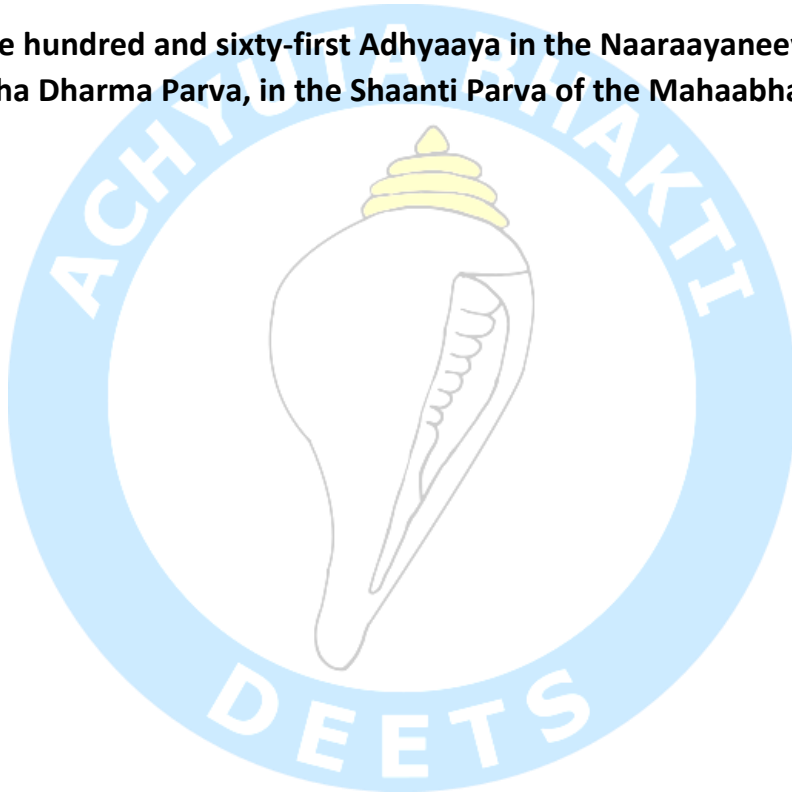
etatte kathitam putra
yathaavadanuprchchataha |
saankhyajnaane tathaa yoge
yathaavadanuvarnitam || 22 ||

This is the explanation, son, as per your queries, in accordance with the explanations of the knowledge of Saankhya and Yoga.

॥ इति श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि नारायणीये
एकषष्ट्यधिकत्रिशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate shaantiparvani mokshadharmaparvani naaraayaneeye
ekashashtyadhikatrishatatamo'dhyaayaha ||

Thus is the three hundred and sixty-first Adhyaaya in the Naaraayaneeya section of the Moksha Dharma Parva, in the Shaanti Parva of the Mahaabhaarata.



Anushaasana Parva



Adhyaaya 186

In this Adhyaaya, Bheeshma narrates a discourse of Devarshi Naarada, elaborately explaining the Supremacy of Shri Vishnu and how He is the best object of meditation. This section is also a detailed Upabrmhana of the Naaraayana Sukta, explaining the meanings of most of its mantras. It explains how the Naaraayana Sukta praises Shri Vishnu, in a similar but simplified manner which can be understood even by those who have not studied the Vedas thoroughly. As said here, this knowledge is vital and the most important conclusion of the Shaastras.

युधिष्ठिर उवाच

यज्ज्ञेयं परमं कृत्यमनुष्ठेयं महात्मभिः ।

सारं मे सर्वशास्त्राणां वक्तुमर्हस्यनुग्रहात् ॥

१ ॥

yudhishtira uvaacha

yajjneyam paramam

krtyamanushtheyam mahaatmabhihi |

saaram me sarvashaastraanaam

vaktumarhasyanugrahaat || 1 ||

yudhishtira uvaacha – Yudhishtira said; yat – that which; jneyam – to be known; paramam – highest; krtyam – that which is to be done; anushtheyam – to be practised/achieved; mahaatmabhihi – by the great beings; saaram – essence; me – to me; sarvashaastraanaam – of all Shaastras; vaktum – to speak; arhasi – please do so; anugrahaat – through grace;

Yudhishtira said: What is the greatest knowledge to be known? What is to be practised by the Mahaatmas? What is the essence of all Shaastras? Please tell me, by your grace.

Explanation: One must pay attention to Yudhishtira's questions here. He asks the most vital knowledge from Bheeshma, similar to his questions later too, which leads to Bheeshma reciting the Vishnu Sahasranaama Stotra.

भीष्म उवाच

श्रूयतामिदमत्यन्तं गूढं संसारमोचनम् ।

श्रोतव्यं च त्वया सम्यग्ज्ञातव्यं च विशाम्पते ॥

२ ॥

bheeshma uvaacha

shrooyataamidamatyantam goodham

samsaaramochanam |

shrotavyam cha tvayaa

samyagjnaatavyam cha vishaampate || 2

||

bheeshma uvaacha – Bheeshma said; shrooyataam – (you) listen; idam – this; atyantam – extremely; goodham – great secret; samsaaramochanam – freer from samsaara; shrotavyam – that which is to be heard; cha – and; tvayaa – by you; samyak – good/proper; jnaatavyam – which is to be known; cha – and; vishaampate – king;

Bheeshma said: Listen to this great secret, which frees one from samsaara and should be heard and properly comprehended by you, Vishaampati.

पुण्डरीकः पुरा विप्रः पुण्यतीर्थे जपान्वितः ।
नारदं परिपप्रच्छ श्रेयो योगपरं मुनिम् ।
नारदश्चाब्रवीदेनं ब्रह्मणोक्तं महात्मना ॥ ३ ॥

pundareekaha puraa vipraha
punyateerthe japaanvitaha |
naaradam paripaprachchha shreyo
yogaparam munim |
naaradashchaabraveedenam
brahmanoktam mahaatmanaa || 3 ||

pundareekaha – lotus-like; puraa – formerly (in ancient times); vipraha – Braahmana; punyateerthe – at sacred site(s); japaanvitaha – serious performer of japa; naaradam – Naarada Maharshi; paripaprachchha – asked; shreyaha – beneficial; yogaparam – master of yoga; munim – Muni; naaradaha – Naarada; cha – and; abraveet – said; enam – this; brahmana-uktam – which is spoken by Brahmaa; mahaatmanaa – by the great soul;

In ancient times, a Braahmana named Pundareeka was performing japa at various punya-teerthas. He asked Shri Naarada Muni, an expert in yoga, as to what is the most beneficial. Naarada narrated the following, which had been narrated by the Mahaatma, Brahmaa.

शृणुष्वावहितस्तात ज्ञानयोगमनुत्तमम् ।
अप्रभूतं प्रभूतार्थं वेदशास्त्रार्थसंयुतम् ॥ ४ ॥

shrnushvaavahitastaata
jnaanayogamanuttamam |
aprabhootam prabhootaartham
vedashaastraarthasamyutam || 4 ||

shrnuhu – listen; aavahitaha – attentively; taata – respected one; jnaanayogam – the yoga of knowledge; anuttamam – without any superior; aprabhootam – insufficient; prabhootaartham – plenty/satisfactory; vedashaastraarthasamyutam – endowed with the Vedas and other Shaastras;

Listen attentively to this excellent and unsurpassed form of jnaana-yoga. There is no perfect meaning for the perfect meaning it conveys. It includes the conclusions of the Vedas and other Shaastras.

यः परः प्रकृतेः प्रोक्तः पुरुषः पञ्चविंशकः ।
स एव सर्वभूतात्मा नर इत्यभिधीयते ॥ ५ ॥

yaha paraha prakrteh' proktaha
purushaha panchavimshakaha |
sa eva sarvabhootaatmaa nara
ityabhidheeyate || 5 ||

yaha – One who; paraha – Higher; prakrteh' – than prakrti; proktaha – spoken of; purushaha – Man/Person; panchavimshakaha – the twenty-fifth; saha – He; eva – alone; sarvabhootaatmaa – the Self of all entities; nara – man; iti – thus; abhidheeyate – is referred;

The One who is superior to Prakrti is the Purusha, the twenty-fifth (Tattva) and the Aatma of all entities, who is known as 'Nara'.

Explanation: As explained in the Katha Upanishad and multiple others which mention the various Tattvas, this shloka explicitly states that the Purusha, who controls Purusha-Tattva (the jeevas), is Shri Vishnu Himself.

महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषात्र परः किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

"The Avyakta (Prakrti) is higher than Mahat and Purusha is Higher than Avyakta. There is nothing Higher than the Purusha. He is the end and He is the Highest goal."

—Katha Upanishad, Adhyaaya 1, Valli 3, Mantra 11

It must be known that He is the presiding Devata of Purusha-Tattva and He is also beyond all Tattvas, as mentioned in the Mudgala Upanishad.

तस्माद्विराडित्यनया पादनारायणाद्धरेः ।
प्रकृतेः पुरुषस्यापि समुत्पत्तिः प्रदर्शिता ॥ ५ ॥

"In the phrase 'from that, Viraat was born', the origin of Prakriti and Purusha from a quarter of Naaraayana, Hari, has been shown."

—Mudgala Upanishad, Mantra 5

नराज्जातानि तत्त्वानि नाराणीति ततो विदुः ।
तान्येव चायनं तस्य तेन नारायणस्मृतः ॥ ६ ॥
॥

naraajjaataani tatvaani naaraaneeti tato
viduhu |
taanyeva chaayanam tasya tena
naaraayanassmrtaha || 6 ||

naraat – from Nara; jaataani – those which are born; tatvaani – the tattvas; naaraani – naaras; iti – thus; tataha – therefore; viduhu – known; taani – they; eva – only; cha – and; ayanam – abode; tasya – His; tena – due to this; naaraayanaha – one whose abode is the Tattvas; smrtaha – remembered;

The Tattvas originated from Nara and thus, they are known as 'Naaras'. Indeed, they are His abode and due to that, He is known as 'Naaraayana'.

Explanation: This shloka has been quoted by Shri Vedaanta Deshika, in Rahasyatraya Saara, Chapter 27. This shloka and the previous one are Upabrmhanas of the first three mantras of the Naaraayana Sukta, indicating the application of the names such as 'Sahasrasheersha', 'Parama Pada', 'Vishvaatma', etc., to Shri Vishnu. This shloka also provides another meaning of the name 'Naaaraayana', considering the various Tattvas to be the 'Naaras', as they are dependent on Nara.

नारायणाज्जगत्सर्वं सर्गकाले प्रजायते ।
तस्मिन्नेव पुनस्तच्च प्रलये सम्प्रलीयते ॥ ७ ॥

naaraayanaajjagatsarvam sargakaale
prajaayate |
tasminneva punastachcha pralaye
sampraleeyate || 7 ||

naaraayanaat – from Naaraayana; jagat – universe; sarvam – everything; sargakaale – during the time of creation; prajaayate – takes birth; tasmin – in it; eva – only; punaha – again; tat – that; cha – and; pralaye – during pralaya; sampraleeyate – diminishes;

The universe, in its entirety, takes birth from Naaraayana during the time of sarga. And the universe dissolves into Him alone during pralaya.

Explanation: This shloka is an Upabrmhana of the following portion of the first Khanda of the Naaraayana Upanishad:

नारायणादेव समुत्पद्यन्ते । नारायणे प्रवर्तन्ते । नारायणे प्रलीयन्ते ॥

"All of them manifest from Naaraayana alone. They exist due to Naaraayana. They diminish into Naaraayana."

—Naaraayana Upanishad, Khanda 1

नारायणः परं ब्रह्म तत्त्वं नारायणः परः ।

naaraayanaha param brahma tattvam

परादपि परश्चासौ तस्मान्नास्ति परात्परः ॥ ८

naaraayanaha paraha |

॥

paraadapi parashchaasau tasmaannaasti
paraatparaha || 8 ||

naaraayanaha – the refuge of all entities; param – Highest; brahma – the omnipresent being; tattvam – reality; naaraayanaha – One whose abode is water; paraha – Highest; paraat – than the Highest; api – also; paraha – highest; cha – and; asau – He; tasmaat – than that; naasti – does not exist; paraatparaha – Higher than the Highest;

Naaraayana is the Supreme Brahman. The Highest Tattva is Naaraayana. He is Higher than the Highest and thus, there is nothing Higher than the Supreme One.

Explanation: This shloka is a direct repetition of the fourth mantra of the Naaraayana Sukta:

नारायणः परो ज्योतिरात्मा नारायणः परः ।

नारायणः परं ब्रह्म तत्त्वं नारायणः परः ।

नारायणः परो ध्याता ध्यानं नारायणः परः ॥

"Naaraayana is the Supreme Light and Naaraayana is the Supreme Aatma. Naaraayana is the Supreme Brahman and Naaraayana is the Highest Tattva. Naaraayana is the Highest object of meditation and Naaraayana is the Highest mediation."

—Taittireeya Aaranyaka, Prapaathaka 10, Anuvaaka 13, Mantra 4

The phrase 'नारायणः परं ब्रह्म' (Naaraayana Param Brahma) is repeated multiple times in the Shaastras, as follows:

- Naaraayana Samhita, Adhyaaya 2, Shloka 35 (Shlokas 35-37 repeat mantras 4 and 5 of the Naaraayana Sukta)

- Padma Puraana, Uttara Khanda, Adhyaaya 226, Shloka 59 (repetition of some of the shlokas of the Naaraayana Samhita)
- Narasimha Puraana, Adhyaaya 64, Shloka 63 (Shlokas 63-65 repeat mantras 4 and 5 of the Naaraayana Sukta)
- Mahabharata, Shaanti Parva, Adhyaaya 46, Shloka 128
- Brahmaanda Puraana, Paada 2, Adhyaaya 36, Shloka 40
- Shesha Samhita, Adhyaaya 2
- Jayaakhya Samhita, Adhyaaya 1, Shloka 61

The same is stated in the Naaraayana Upanishad:

ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनोम् । सर्वभूतस्थमेकं नारायणम् । कारणपुरुषमकारणं परब्रह्मोम् ।

"Brahmanya is the son of Devaki. Brahmanya is Madhusudana. The One Naaraayana who is established in all entities, is the causal Purusha, is causeless and is Para Brahman."

—Naaraayana Upanishad, Khanda 4 (Also in the Aatmabodha Upanishad)

When the Shaastras repeatedly mention something, it means that it is their purport and most important conclusion. So, the 10th shloka of this chapter itself mentions the famous statement 'aalodya sarvashaastraani vicharya cha....'

वासुदेवं तथा विष्णुमात्मानं च तथा विदुः ।
संज्ञाभेदैः स एवैकः सर्वशास्त्राभिसंस्कृतः ॥
९ ॥

vaasudevam tathaa vishnumaatmaanam
cha tathaa viduhu |
samjnaabhedaih' sa evaikaha
sarvashaastraabhisamskrtaha || 9 ||

vaasudevam – the Indweller of all; tathaa – so; vishnum – the omnipresent One; aatmaanam – the Self; cha – and; tathaa – so; viduhu – known; samjnaabhedaih' – with differences in names; saha – He; eva – certainly; ekaha – the One; sarvashaastraabhisamskrtaha – known by the Shaastras;

'Vaasudeva', 'Vishnu', 'Aatma' and so on – He, who is indeed One, is known by different names and designations in the Shaastras.

Explanation: This shloka again indicates that all the Shaastras speak of Para Brahman with various names, though He is One and the same. So, it is said:

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

"He, the Divine One, is called 'Indra', 'Mitra', 'Varuna', 'Agni', 'Garutmat', etc. The One truth is spoken of in multiple ways, such as Agni, Yama and Maatarishvaan, by the Vipras."

—Rgveda Samhita, Mandala 1, Sukta 164, Mantra 46

आलोज्य सर्वशास्त्राणि विचार्य च पुनःपुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणस्सदा ॥ १०
॥

aalodya sarvashastraani vichaarya cha
punahapunaha |
idamekam sunishpannam dhyeyo
naaraayanassadaa || 10 ||

aalodya – having churned/aggregated; sarvashastraani – all Shaastras; vichaarya – having consulted; cha – and; punaha-punaha – again and again; idam – this; ekam – one; sunishpannam – conclusion; dhyeyaha – to be meditated upon; naaraayana – Naaraayana; sadaa – forever;

Aggregating all the Shaastras and analyzing their meanings again and again, this is the single conclusion – Shri Naaraayana is to be always meditated upon.

Explanation: This shloka has been quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 72 and Krshnaamrta Mahaarava, Shloka 55. It has also been quoted by Shri Vedaanta Deshika, in Rahasyatraya Saara, Chapter 24, and by Shri Jeeva Gosvaami, in Bhakti-Sandarbha. This shloka is also repeated in the:

- Narasimha Puraana, Adhyaaya 64, Shlokas 77-78
- Linga Puraana, Uttara-bhaaga, Adhyaaya 7, Shlokas 11-12
- Garuda Puraana, Aachaara Khanda, Adhyaaya 230, Shloka 1
- Skanda Puraana

The Bhaagavata Puraana has a similar statement:

नारायणपरा वेदा देवा नारायणाङ्गजाः ।
नारायणपरा लोका नारायणपरा मखाः ॥
नारायणपरो योगो नारायणपरं तपः ।
नारायणपरं ज्ञानं नारायणपरा गतिः ॥

"Naaraayana is the essence of the Vedas. The Devas are born from the limbs of Naaraayana. The lokas are meant for Naaraayana and so are the Yajnas. Yoga is meant for Naaraayana and so is Tapas. Naaraayana is the Highest knowledge. Naaraayana is the Highest destiny." —Bhaagavata Puraana, Skandha 2, Adhyaaya 5, Shlokas 15-16 (Shloka 15 has been quoted by Shri Madhvacharya, in his Geeta bhaashya, Adhyaaya 2, Shloka 24; Shri Paraashara Bhattar, in Bhagavat-Guna Darpanam, in the section 'Bhagavat-sambandhenaiva Teerthaadeenaam Pavitrata')

So, it is the ultimate conclusion of all the Sat-Agamas that Shri Naaraayana alone is Para Brahman and contemplating upon Him is the highest goal. This alone can grant one everything which needs to be achieved, through yoga or union of the Aatma with Bhagavaan, through the practice of bhakti.

तस्मात्त्वं गहनान्सर्वास्त्यक्त्वा
शास्त्रार्थविस्तरान् ।
अनन्यचेता ध्यायस्व नारायणमजं विभुम् ॥
११ ॥

tasmaattvam gahanaansarvaamstyaktvaa
shaastrearthavistaraan |
ananyachetaa dhyaayasva
naaraayanamajam vibhum || 11 ||

tasmaat – due to this; tvam – you; gahanaan – complex/incomprehensible; sarvaan – everything; tyaktvaa – having abandoned; shaastrearthavistaraan – elaborate interpretations of the meanings of the Shaastras; ananyachetaa – with a single focused mindset; dhyaayasva – meditate; naaraayanam – Naaraayana; ajam – the Unborn; vibhum – the All-pervading;

Thus, abandoning all the detailed interpretations of the Shaastras and their meanings, simply meditate upon Naaraayana, the unborn and omnipresent One, with a completely focused mind.

Explanation: Here, one can observe the repetition of the words 'Aja' and 'Vibhu', used even in the mangala-shlokas of the Mahaabhaarata, as quoted in the introduction of this book. One must also remember that this shloka uses an arthavaada and does not intend to literally say that one should ignore the Shaastras or comprehending them, as jnaana-yoga is a part of bhakti-yoga and is essential to practise bhakti.

मुहूर्तमपि यो ध्यायेन्नारायणमतन्द्रितः ।
सोऽपि तद्गतिमाप्नोति किं पुनस्तत्परायणः ॥
१२ ॥

muhoortamapi yo
dhyaayennaaraayanamatandritaha |
so'pi tadgatimaapnoti kim
punastatparaayanaha || 12 ||

muhoortam – a muhurta (about 48 minutes); api – also; yaha – one who; dhyaayet – should meditate upon; naaraayanam – on Naaraayana; atandritaha – without distractions; saha – he; api – also; tat – that; gatim – destiny; aapnoti – obtains; kim – what; punaha – again; tat – that; paraayanaha – goal;

One who meditates upon Naaraayana even for just a muhurta, with complete focus, attains that destiny. Again, what to speak of those who consider Him their ultimate goal?

Explanation: This shloka is an arthavaada and its true meaning is that one who may worship Shri Vishnu without much knowledge or interest, will still be influenced by bhakti and can develop it subsequently, due to the grace and influence of Shri Hari. The Parama Samhita says:

स्वयमेव प्रसीदामि संपदं प्रेक्ष्य सर्वदा ।
प्रसन्नस्त्वनुगृह्णामि त्वरया न कदाचन ॥ ११ ॥
इह जन्मनि नस्याचेदन्यजन्मनि तद्ध्रुवम् ।
अन्य जन्मनि नस्याच्चेत्परजन्मनि तद्ध्रुवम् ॥ १२ ॥

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नत्वेनमनुगहामि जन्मान्तरशतेऽप्यहम् ।
सकृदप्यर्चयित्वा मां परिवृत्तमुपासनात् ॥ १३ ॥

कर्मणां पच्यमानत्वा दपरेषां परीक्षये ।
प्रकाशयामि भक्तानामहं किं मदनुग्रहम् ॥ १४ ॥

(Shri Vishnu said): "I shall Myself become pleased after having understood the merit of the worship at all times and being satisfied, I shall bestow My benedictions, though never quickly. If My anugraha is not achieved in this janma, it will be in another. If not even in another one, then in another. I shall not grant it even in a hundred janmas, if one simply performs worship once and abandons it. Through the ripening of one's good karmas and destruction of one's sins, I shall manifest what My anugraha is, to my bhaktas."

—Parama Samhita, Adhyaaya 30, Shlokas 7-14

This does not literally mean that one who worships Him only once will certainly attain moksha and are understood to be Saattvika jeevas or aparoksha-jnaanias. Rather, in the case of those who are Saattvika by svabhaava but possess little or no knowledge of Bhagavaan, shall still be blessed sooner or later, due to their worship of Him even if just once or a few times, subsequently leading them to realize their own interest in bhakti and witnessing its gradual manifestation.

नमो नारायणायेति यो वेद ब्रह्म शाश्वतम् ।
अन्त्यकाले जपन्नेति तद्विष्णोः परमं पदम् ॥
१३ ॥

namo naaraayanaayeti yo veda brahma
shaashvatam |
antyaakaale japanneti tadvishnoh'
paramam padam || 13 ||

namaha naaraayanaaya – Salutations to Naaraayana; iti – thus; yaha – one who; veda – knows; brahma – Brahman; shaashvatam – the eternal; antyaakaale – at the time of one's end; japan – performing japa; iti – thus; tat – that; vishnoh' – of Vishnu; paramam – Highest; padam – abode;

'Namo Naaraayana' – thus, one who knows the eternal Brahman, especially at the time of one's end, performing japa in this way, shall attain that Supreme abode of Shri Vishnu.

श्रवणान्मननाच्चैव गीतिस्तुत्यर्चनादिभिः ।
आराध्यं सर्वदा ब्रह्म पुरुषेण हितैषिणा ॥ १४
॥

shravanaanmananaachchaiva
geetistutyarchanaadibhihi |
aaraadhyam sarvadaa brahma purushena
hitaishinaa || 14 ||

shravanaat – through listening; mananaat – through contemplating; cha – and; eva – indeed; geeti-stuti-archanaadibhihi – by singing, chanting, worshiping and the others; aaraadhyam – worshipable; sarvadaa – always; brahma – Brahman; purushena – by a person; hitaishinaa – by one desiring good;

Through shravana, manana, singing, stutis, worshipping, etc., Brahman is to be always worshiped by a person desiring one's own good.

लिप्यते न स पापेन नारायणपरायणः ।
पुनाति सकलं लोकं सहस्रांशुरिवोदितः ॥ १५
॥

lipyate na sa paapena
naaraayanaparaayanaha |
punaati sakalam lokam
sahasraamshurivoditaha || 15 ||

lipyate – sticks; na – not; saha – him; paapena – by sins; naaraayana-paraayanaha – one with Naaraayana as the goal; punaati – purifies; sakalam – entire; lokam – world; sahasraamshuru – with a thousand-fold ones; iva – like/similar; uditaha – rays;

Paapa karma does not stick to one whose goal is Naaraayana, who purifies the world like thousands of rays of light.

Explanation: It must be known that there are the following alternate readings of the 14th and 15th shlokas, with an additional shloka, in certain editions of the Mahaabhaarata:

जगतः सृष्टिसंहारपरिपालनतत्परः ।
नारायणः परो धर्मस्तपो नारायणस्तथा ॥ १४ ॥
नारायणः परं पुण्यं शास्त्राणि विविधानि च ।
वेदाः साङ्गास्तथा चान्ये विष्णुः सर्वेश्वरो हरिः ॥ १५ ॥
पृथिव्यादीनि च तथा पञ्चभूतानि सोऽव्ययः ।
सर्वं विष्णुमयं ज्ञेयं यदेतत्सकलं जगत् ।
तद्भक्तास्तद्गतप्राणाः पश्यन्ति परमार्थतः ॥ १६ ॥

"That Supreme One is the creator, destroyer and maintainer of the universe. Naaraayana is the Highest dharma and the so, Naaraayana is the greatest tapas too. Naaraayana is the greatest punya and all the Shaastras, including the Vedas with their angas, as well as the others, where Vishnu is Sarveshvara, Hari. He is the Immutable, Prithivee and the other panchabhutas. Everything, including this entire universe, must be understood to be consisting of Vishnu Himself. His bhaktas, whose life is Him, see this, being aware of the greatest purpose."

These statements must be interpreted like all other vaakyas which apparently state that Bhagavaan Himself is the world or all tattvas, since their true intention is to indicate that all entities that can be spoken of are existing due to Him and He is complete by Himself.

The subsequent shlokas, even in other recensions, continue as follows.

ब्रह्मचारी गृहस्थोऽपि वानप्रस्थोऽथ भिक्षुकः
।
केशवाराधनं हित्वा नैव याति परां गतिम् ॥
१६ ॥

brahmachaaree grhastho'pi
vaanaprastho'tha bhikshukaha |
keshavaaraadhanam hitvaa naiva yaati
paraam gatim || 16 ||

*brahmachaaree – a Brahmachaari; grhasthaha – a householder; api – also; vaanaprasthaha
atha – then; bhikshukaha – beggar (sanyaasi); keshavaaraadhanam – worship of Keshava;
hitvaa – having abandoned; na – not; eva – definitely; yaati – goes; paraam – the highest;
gatim – destiny;*

Whether one is a Brahmachaari, Grhastha, Vaanaprastha or a Sanyaasi, one surely does not attain the highest destiny by abandoning the worship of Keshava.

जन्मान्तरसहस्रेषु दुर्लभा तद्गता मतिः ।
तद्भक्तवत्सलं देवं समराधय सुव्रत ॥ १७ ॥

janmaantarasahasreshu durlabhaa
tadgataa matihi |
tadbhaktavatsalam devam
samaraadhaya suvrata || 17 ||

*janmaantara-sahasreshu – in thousands of different births; durlabhaa – tedious to obtain;
tat – that; gataa – going towards (Him); matihi – intellect/mindset; tat – that;
bhaktavatsalam – loving towards His bhaktas; devam – the Divine One; samaraadhaya –
(you should) propitiate; suvrata – one who properly follows all duties;*

Obtaining the intellect to worship Him is tedious to find even through thousands of janmas. So, worship the Deva who is Bhakta-Vatsala, O Suvrata.

नारदेनैवमुक्तस्तु स विप्रोऽभ्यर्चयद्धरिम् ।
स्वप्नोऽपि पुण्डरीकाक्षं शङ्खचक्रगदाधरम्
॥ १८ ॥

naaradenaivamuktastu sa
vipro'bhyarchayaddharim |
svapno'pi pundareekaaksham
shankhachakragadaadharam || 18 ||

*naaradena – by Naarada; evam – in this way; uktaha – spoken; tu – certainly; saha – he;
vipraha – the Braahmana; abhyarchayat – worshiped; harim – the destroyer; svapnaha –
dreaming; api – also; pundareekaaksham – the lotus-eyed One; shankha-chakra-gadaa-
dharam – the bearer of the conch, discus and mace;*

So, after Naarada Maharshi narrated this, the Vipra worshiped Hari, the One wielding the shankha, chakra and gada, even in his dreams.

किरीटकण्डलधरं लसच्छ्रीवत्सकौस्तुभम् ।
तं दृष्ट्वा देवदेवेशं प्राणमत्सम्भ्रमान्वितः ॥ १९
॥

kireetakundaladharam
lasachchhreevatsakaustubham |
tam drshtvaa devadevesham
praanamatsambhramaanvitaha || 19 ||

kireeta-kundala-dharam – the bearer of the crown and earrings; lasat-shreevatsa-kaustubham – One with the glowing Shreevatsa symbol and Kaustubha gem; tam – Him; drshtvaa – having seen; deva-devesham – the Master of all Devas; praanamata-sambhramaanvitaha – eager for one's life;

Seeing Him, Devedevesha, who is adorned with a crown, earrings and the glowing Shreevatsa symbol and Kaustubha gem, Pundareeka eagerly propitiated Him in awe.

अथ कालेन महता तथा प्रत्यक्षतां गतः ।
संस्तुतः स्तुतिभिर्वेदैर्देवगन्धर्वकिन्नरैः ॥ २० ॥

atha kaalena mahataa tathaa
pratyakshataam gataha |
samstutaha
stutibhirvedairdevagandharvakinnaraih'
|| 20 ||

atha – then; kaalena – by time; mahataa – by the great; tathaa – so; pratyakshataam – the One who manifested; gataha – went (became); samstutaha – propitiated; stutibhihi – with stutis; vedaih' – with the Vedas; devagandharvakinnaraih' – by the Devas, Gandharvas and Kinnaras;

Then, after a great length of time, He became manifest in this way and was propitiated by the Devas, Gandharvas and Kinnaras, with stutis of the Vedas.

अथ तेनैव भगवानात्मलोकमधोक्षजः ।
गतः सम्प्रजितः सर्वैः स योगिनिलयो हरिः ॥
२१ ॥

atha tenaiva
bhagavaanaatmalokamadhokshajaha |
gataha samprajitaha sarvaih' sa
yoginilayo harihi || 21 ||

atha – then; tena – by that; eva – only; bhagavaan – the Supreme One; atmalokam – own realm; adhokshajaha – the Inconceivable One; gataha – went (became); samprajitaha – left; sarvaih' – with everyone; saha – He; yoginilayaha – the abode of the Yogis; harihi – the Seizer;

Then, Bhagavaan Adhokshaja, the abode of the Yogis, Hari, went to His own loka, with all of them.

तस्मात्त्वमपि राजेन्द्र तद्भक्तस्तत्परायणः ।
अर्चयित्वा यथायोगं भजस्व पुरुषोत्तमम् ॥
२२ ॥

tasmaattvamapi raajendra
tadbhaktastatparaayanaha |
archayitvaa yathaayogam bhajasva
purushottamam || 22 ||

tasmaat – due to that; tvam – you; api – also; raajendra – king of kings; tat – that; bhaktaha – devotee; tat – that; paraayanaha – goal; archayitvaa – having worshiped; yathaa – how; yogam – union; bhajasva – sing/praise; purushottamam – the ultimate Person;

Thus, O Raajendra, you too are His bhakta and devoted to Him as your goal, so having worshiped Him in accordance to yoga, sing and praise Purushottama.

अजरममरमेकं ध्येयमाद्यन्तशून्यं सगुणमगुणमाद्यं स्थूलमत्यन्तसूक्ष्मम् ।
निरुपममुपमेयं योगिविज्ञानगम्यं त्रिभुवनगुरुमीशं सम्प्रपद्यस्व विष्णुम् ॥ २३ ॥

ajaramamaramekam dhyeyamaadyantashoonyam sagunamagunamaadyam
sthoolamatyantasookshmam |
nirupamamupameyam yogivijnaanagamyam tribhuvanagurumeesham samprapadyasva
vishnum || 23 ||

*ajaram – the One without ageing; amaram – the immortal One; ekam – single One;
dhyeyam – to be meditated; aadi-anta-shoonyam – with nothing as the beginning and end;
sagunam – with qualities; agunam – without qualities; aadyam – the beginning/root;
sthoolam – the large/vast One; atyanta-sookshmam – the extremely minute One;
nirupamam – the Unequaled One; upameyam – the subject of comparison;
yogivijnaanagamyam – the goal of the practices of the yogis; tribhuvanagurum – the Guru
of the three lokas; eesham – the Master; samprapadyasva – take refuge; vishnum – the All-
pervading One;*

He is the One ageless, immortal being to be meditated upon, with nothing as His beginning or end, with gunas and devoid of gunas, the root of everything and who is simultaneously huge and tiny. Take the refuge of the One who is unequalled in comparison, the goal of the spiritual practices of the yogis, the Guru of the three lokas, Eesha, Vishnu.

Explanation: This shloka describes multiple gunas of Paramaatma. He is ajara (ageless), amara (eternal), with no beginning or end, possessed of gunas and simultaneously without gunas, as He lacks material qualities. He Himself, however, is the very beginning or root of all beings. He is also only a single entity. This can be compared with other Shaastra-pramaanas, such as the following:

अनाद्यन्तं परं ब्रह्म न देवा ऋषयो विदुः ।
एकोऽयं वेद भगवान्धाता नारायणो हरिः ॥ १९ ॥

"He is without beginning or end, Param Brahma, whom the Devas and Rshis do not know. The One who knows Him is Bhagavaan, the creator, Naaraayana, Hari (i.e., Himself)."
—Mahaabhaarata, Shaanti Parva, Adhyaaya 46/48, Shloka 19 (Quoted by Shri Madhvacharya in his Bhagavat Geeta bhaashya, Adhyaaya 15, Shloka 4)

निष्कलो निरञ्जनो निर्विकल्पो निराख्यातः शुद्धो देव एको नारायणः । न द्वितीयोऽस्ति कश्चित् ।

"The stainless, sinless, changeless, and unnameable, and pure Deva is the One Naaraayana. There is no second."

—Naaraayana Upanishad, Khanda 2

॥ इति श्रीमन्महाभारते अनुशासनपर्वणि दानधर्मपर्वणि षडशीत्यधिकशतितमोऽध्यायः ॥

|| iti shreemanmahaabhaarate anushaasanaparvani daanadharmaparvani
shadasheetyadhikashatitamo'dhyaayaha ||

Thus is the one hundred and eighty-sixth Adhyaaya of the Daana-Dharma Parva of the Anushaasana Parva of the Shri Mahaabhaarata.



Adhyaaya 254 (Shri Vishnu Sahasranaama Stotra)

This Adhyaaya contains the Shri Vishnu Sahasranaama Stotra, chanted through Bheeshma by the aavsha of Shri Krishna Himself, just like all instructions provided through Bheeshma. This is one of the most famous Stutis from the Mahaabhaarata and glorifies Shri Vishnu. As said in the Skanda Puraana and quoted by Shri Madhvacharya, each name of Shri Vishnu mentioned in the Vishnu Sahasranaama has a hundred meanings. It is perhaps a Stuti with the highest number of commentaries by Aachaaryas of various sampradaayas and centuries. One can also observe that it was narrated after Yudhishtira asked a few queries, specifically about which ideology is the best and what must be chanted to obtain pleasure as well as freedom from samsaara.

वैशम्पायन उवाच

श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः ।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥ १ ॥

vaishampaayana uvaacha
shrutvaa dharmaanasheshena
paavanaani cha sarvashaha |
yudhishtiraha shaantanavam
punarevaabhyabhaashata || 1 ||

Vaishampaayana Rshi said: Having heard about all the various dharmas, without exception, and all purificatory practices, Yudhishtira once again spoke to the son of Shaantanu.

किमेकं दैवतं लोके किं वाऽप्येकं परायणम् ।
स्तुवन्तः कं कर्मचन्तः प्राप्नुयुर्मानवाः शुभम् ॥
२ ॥

kimekam daivatam loke kim vaa'pyekam
paraayanam |
stuvantaha kam karmarchantaha
praapnuyurmaanavaaha shubham || 2 ||

Who is the One Divine Being in the universe? Who is the One goal? Who is the One by chanting about and worshiping, humans can obtain prosperity?

को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ ३
॥

ko dharmaha sarvadharmaanam
bhavataha paramo mataha |
kim japanmuchyate
janturjanmasamsaarabandhanaat || 3 ||

What is the one dharma among all dharmas, which you consider to be the greatest? By the japa of what can people be freed from the bondage of samsaara and rebirth?

भीष्म उवाच

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥

bheeshma uvaacha
jagatprabhum devadevamanantam
purushottamam |
stuvannaamasahasrena purushaha
satatotthitaha || 4 ||

Bheeshma said: The Master of the universe is Devadeva, Ananta, Purushottama, and one should strive to chant His thousand names.

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन्स्तुवन्नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥

tameva chaarchayannityam bhaktyaa
purushamavyayam |
dhyayaanstuvannamasyamshcha
yajamaanastameva cha || 5 ||

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत्
॥ ६ ॥

anaadinidhanam vishnum
sarvalokamaheshvaram |
lokaadhyaksham stuvannityam
sarvadah'khaatigo bhavet || 6 ||

By worshiping Him alone, the Immutable Purusha, with bhakti, by contemplating upon, chanting about, offering salutations to and worshiping Him alone, who is without beginning or end, Vishnu, the Supreme Eeshvara of all the lokas, the Presiding Being of the universe, one transcends all sorrows.

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥ ७ ॥

brahmanyam sarvadharmajnam
lokaanaam keertivardhanam |
lokanaatham mahadbhootam
sarvabhootabhavodbhavam || 7 ||

He is Brahmanya, the knower of all dharmas and the glorious Master of the lokas, the great Being and the cause of existence of all entities.

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेत्रः सदा ॥ ८ ॥

esha me sarvadharmanaam
dharmo'dhikatamo mataha |
yadbhaktyaa pundareekaaksham
stavairarchennaraha sadaa || 8 ||

Always worshiping and chanting about Pundareekaaksha with bhakti is the dharma I consider to be the best among all dharmas.

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ॥ ९ ॥

paramam yo mahattejaha paramam yo
mahattapaha |
paramam yo mahadbrahma paramam
yaha paraayanam || 9 ||

He is the Supreme One with great effulgence and the Supreme Tapas. He is the One who is the Supreme Brahman and the One who is the Highest goal.

Explanation: This shloka has been quoted by Shri Madhvacharya, in his Bhagavat Geeta bhaashya, Adhyaaya 2, Shloka 72, and Adhyaaya 10, Shloka 12.

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥
१० ॥

pavitraanaam pavitram yo
mangalaanaam cha mangalam |
daivatam devataanaam cha
bhootaanaam yo'vyayaha pitaa || 10 ||

He is the Purest among the pure ones and the Auspicious among the auspicious. He is the Divine worshipable One among the Devatas and the Imperishable Father of all entities.

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥ ११ ॥

yataha sarvaani bhootaani
bhavantyaadiyugaagame |
yasmimshcha pralayam yaanti punareva
yugakshaye || 11 ||

He is the cause of creation of all entities during the beginning of creation and the One into whom all beings diminish during pralaya, at the end of the yugas.

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥ १२ ॥
॥

tasya lokapradhaanasya jagannaathasya
bhoopate |
vishnornaamasahasram me shrnu
paapabhayaapaham || 12 ||

O king, listen to my chanting of the thousand names of Shri Vishnu, the cause of the universe and the Master, which destroy fear and sins.

यानि नामानि गौणानि विख्यातानि
महात्मनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥
१३ ॥

yaani naamaani gaunaani vikhyaataani
mahaatmanaha |
rshibhihi parigeetaani taani vakshyaami
bhootaye || 13 ||

I shall chant those well-known names of the Mahaatma, which signify His gunas and have been sung by the Rshis, for the benefit of all.

Explanation: These shlokas have answered Yudhishtira's queries and the significance of the chanting of the names of Shri Vishnu. His names signify His various qualities and partly invoke those qualities within His bhaktas who chant them. For this reason, the chanting of His names have been glorified several times in the Shaastras, as one of the best and easiest practices of bhakti. One can observe similar statements in Adhyaaya 350 of the Shaanti Parva as well. In Kali yuga, worship of Bhagavaan through chanting His names has the greatest importance, as most other forms of worship are difficult to practise.

आर्ता विषण्णाशिथिलाश्च भीता घोरेषु च व्याधिषु वर्तमानाः ।
सङ्कीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥

"Those who are in grief, weakness, distress or having terrible diseases – by singing the word 'Naaraayana', they are released from their sorrows and become happy."

—Addendum of the Vishnu Sahasranaama (Quoted by Shri Madhvacharya, in Krshnaamrta Mahaarnava, Shloka 67; Shri Vedaanta Deshika, in Rahasyatraya Saara, Chapter 26)

अवशेनापि यन्नामि कीर्त्तिते सर्वपातकैः ।
पुमान् विमुच्यते सद्यः सिंहत्रस्तैर्मृगैरिव ॥

यन्नामकीर्त्तनं भक्त्या विलापनमनुत्तमम् ।
मैत्रेयाशेषपापानां धातूनामिव पावकः ॥

"Even by unintentionally singing His names, a person is immediately freed from all paatakas, just as animals are frightened by a lion. By singing His names with bhakti, all sins are destroyed, without exception, like the melting of gold and other metals in fire, separating them from impurities."

—Vishnu Puraana, Amsa 6, Adhyaaya 8, Shlokas 19-20 (Quoted by Shri Madhvacharya, in Krshnaamrta Mahaarnava, Shloka 65 and 59; Shri Vedaanta Deshika, in Rahasyatraya Saara, Chapter 26; Shri Paraashara Bhattar also quoted it in Bhagavat-Guna Darpanam, under the name 'Punyakeerti')

एतन्निर्विद्यमानानामिच्छतामकुतोभयम् ।
योगिनां नृप निर्णीतं हरेर्नामानुकीर्त्तनम् ॥ ११ ॥

"The chanting of the names of Shri Hari has been declared to be the method for those who desire freedom from doubts and fear of samsaara, and for the Yogis, O emperor."

—Bhaagavata Puraana, Skandha 2, Adhyaaya 1, Shloka 11

कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः ।
कीर्त्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥ ५१ ॥

कृते यद्भ्यायतो विष्णुं त्रेतायां यजतो मखैः ।
द्वापरे परिचर्यायां कलौ तद्भरिकीर्त्तनात् ॥ ५२ ॥

"Kali Yuga, which is an ocean of defects, indeed has one great quality. By singing about Krshna alone, one can be freed from material attachment and attain the Supreme One. What was obtained in Krta yuga through intense meditation on Shri Vishnu, through performance of Yajnas in the Treta yuga, through service (of Bhagavaan) in the Dvaapara yuga – that can be obtained in Kali yuga by singing 'Hari'."

—Bhaagavata Puraana, Skandha 12, Adhyaaya 3, Shlokas 51-52

ऋषिर्नाम्नां सहस्रस्य देवव्यासो महामुनिः ।
छन्दोनुष्टुप्तथा देवो भगवान्देवकीसुतः ॥
१४ ॥

rshirnaamnaam sahasrasya devavyaaso
mahaamunihi |
chhandonushtuptathaa devo
bhagavaandevakeesutaha || 14 ||

The Rshi of these thousand names is the Deva, Vyaasa, the Maha-Muni. Their Chhandas is Anushtub and their Deva is the son of Devaki.

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Explanation: Before chanting any major mantras or stutis, one must mention the Rshi who composed or revealed them, their Chhandas, the Devata invoked by them and their viniyoga, or purpose. The same is mentioned by Bheeshma here, for the Vishnu Sahasranaama.

अमृतांशूद्भवो बीजं शक्तिर्देवकिनन्दनः ।
त्रिसामा हृदयं तस्य शान्त्यर्थे विनियोज्यते ॥
१५ ॥

amrtaamshoodbhavo beejam
shaktirdevakinandanaha |
trisaamaa hrdayam tasya shaantyarthe
viniyojyate || 15 ||

Its seed is the One born in the dynasty of Chandra and its strength is the son of Devaki. Its heart is the three prominent Suktas of the Saamaveda and is sung for the purpose of achieving peace.

Explanation: The Vishnu Sahasranaama Stotra starts from the next shloka. As explaining the significance of each name is not possible and requires separate and elaborate works, the Stotra is provided here without any explanations.

ओं विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।
भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥
१६ ॥

om vishvam vishnurvashatkaaro
bhootabhavyabhavatprabhuhu |
bhootakrdbhootabhrdbhaavo
bhootaatmaa bhootabhaavanaha || 16
||

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥
१७ ॥

pootaatmaa paramaatmaa cha
muktaanaam paramaa gatihi |
avyayaha purushaha saakshee
kshetrajno'kshara eva cha || 17 ||

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥
१८ ॥

yogo yogavidaam netaa
pradhaanapurusheshvaraha |
naarasimhavapuhu shreemaan
keshavaha purushottamaha || 18 ||

सर्वः शर्वः शिवः स्थाणुर्भूतादिर्निधिरव्ययः ।
संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥ १९
॥

sarvaha sharvaha shivaha
sthaanurbhootaadirnidhiravyayaha |
sambhavo bhaavano bhartaa prbhavaha
prabhureeshvaraha || 19 ||

स्वयंभूः शम्भुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः ॥
२० ॥

svayambhoohu shambhuraadityaha
pushkaraaksho mahaasvanaha |
anaadinidhano dhaataa vidhaataa
dhaaturuttamaha || 20 ||

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥
२१ ॥

aprameyo hrsheekeshaha
padmanaabho'maraprabhuhu |
vishvakarmaa manustvashtaa
sthavishthaha sthaviro dhruvaha || 21 ||

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूतस्तिककुब्धाम पवित्रं मङ्गलं परम् ॥ २२
॥

agraahyaha shaashvataha krshno
lohitaakshaha pratardanaha |
prabhootastrikakubdhaama pavitram
mangalam param || 22 ||

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥ २३
॥

eeshaanaha praanadaha praano
jyeshthaha shreshthaha prajaapatihi |
hiranyagarbho bhoogarbho maadhavo
madhusoodanaha || 23 ||

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥
२४ ॥

eeshvaro vikramee dhanvee medhaavee
vikramaha kramaha |
anuttamo duraadharshaha krtajnaha
krtiraatmavaan || 24 ||

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।
अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥
२५ ॥

sureshaha sharanam sharma
vishvaretaaha prajaabhavaha |
ahaha samvatsaro vyaalaha pratyayaha
sarvadarshanaha || 25 ||

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ २६
॥

ajaha sarveshvaraha siddhaha siddhihi
sarvaadirachyutaha |
vrshaakapirameyaatmaa
sarvayogavinih'srtaha || 26 ||

वसुर्वसुमनाः सत्यः समात्माऽसम्मिताः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥
२७ ॥

vasurvasumanaaha satyaha
samatmaa'sammitaha samaha |
amoghaha pundareekaaksho
vrshakarmaa vrshaakrtihi || 27 ||

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वत स्थाणुर्वरारोहो महातपाः ॥
२८ ॥

rudro bahushiraa babhrurvishvayonihi
shuchishravaaha |
amrtaha shaashvata sthaanurvaraaroho
mahaatapaaha || 28 ||

सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः ।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः ॥
२९ ॥

sarvagaha sarvavidbhaanurvishvakse
nogaanaardanaha |
vedo vedavidavyango vedaango vedavit
kavihi || 29 ||

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः
।
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥ ३० ॥

lokaadhyakshaha suraadhyaksho
dharmaadhyakshaha krtaakrtaha |
chaturaatmaa
chaturvyoohashchaturdamshtrashchatur
bhujaha || 30 ||

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥
३१ ॥

bhraajishnurbhojanam bhoktaa
sahishnurjagadaadijaha |
anagho vijayo jetaa vishvayonihi
punarvasuhu || 31 ||

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः ।
अतीन्द्रः संग्रहः सर्गो धृतात्मा नियमो यमः ॥
३२ ॥

upendro vaamanaha
praamshuramoghaha shuchiroorjitaha |
ateendrava samgrahaha sargo
dhrtaatmaa niyamo yamaha || 32 ||

वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः ।
अतीन्द्रियो महामायो महोत्साहो महाबलः ॥
३३ ॥

vedyo vaidyaha sadaayogee veeraha
maadhavo madhuhu |
ateendriyo mahaamaayo mahotsaaho
mahaabalaha || 33 ||

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।
अनिर्देश्यवपुः श्रीमानमेयात्मा महद्रिधृक् ॥
३४ ॥

mahaabuddhirmahaaveeryo
mahaashaktirmahaadyutihi |
anirdeshyavapuhu
shreemaanameyaatmaa mahaadridhrk ||
34 ||

महेश्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः
॥ ३५ ॥

maheshvaaso maheebhartaa
shreenivaasaha sataam gatihi |
aniruddhaha suraanando govindo
govidaam patihi || 35 ||

मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः ।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ॥
३६ ॥

mareechirdamano hamsaha suparno
bhujagottamaha |
hiranyanaabhaha sutapaaha
padmanaabhaha prajaapatiha || 36 ||

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान्
स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥
३७ ॥

amrtyuhu sarvadrk simhaha sandhaataa
sandhimaan sthiraha |
ajo durmarshanah' shaastaa
vishrutaatmaa suraarihaa || 37 ||

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।
निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः
॥ ३८ ॥

gururgurutamo dhaama satyaha
satyaparaakramaha |
nimisho'nimishaha sragvee
vaachaspatorudaaradheehi || 38 ||

अग्रणीर्ग्रामणीः श्रीमान् न्यायो नेता समीरणः
।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥
३९ ॥

agraneergraamaneehi shreemaan nyaayo
netaa sameeranaha |
sahasramoordhaa vishvaatmaa
sahasraakshaha sahasrapaat || 39 ||

आवर्तनो निवृत्तात्मा संवृतः संप्रमर्दनः ।
अहः संवर्तको वह्निरनिलो धरणीधरः ॥ ४०
॥

aavartano nivrttaatmaa samvrtaha
sampramardanaha |
ahaha samvartako vahniranilo
dharaneedharaha || 40 ||

सुप्रसादः प्रसन्नात्मा विश्वधृग्विश्वभुग्विभुः ।
सत्कर्ता सत्कृतः साधुर्जहनुर्नारायणो नरः ॥
४१ ॥

suprasaadaha prasannaatmaa
vishvadhrgvishvabhugvibhuhu |
satkartaa satkrtaha
saadhurjahnurnaaraayano naraha || 41
||

असङ्ख्येयोऽप्रमेयात्मा विशिष्टः
शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसङ्कल्पः सिद्धिदः
सिद्धिसाधनः ॥ ४२ ॥

asankhyeyo'prameyaatmaa vishishtaha
shishtakrchchhuchihi |
siddhaarthaha siddhasankalpaha
siddhidaha siddhisaadhanaha || 42 ||

वृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः ।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥ ४३
॥

vrshaahee vrshabho vishnurvrshaparvaa
vrshodaraha |
vardhano vardhamaanashcha viviktaha
shrutisaagaraha || 43 ||

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥
४४ ॥

subhujo durdharo vaagmee mahendro
vasudo vasuhu |
naikarooopo brhadroopaha shipivishtaha
prakaashanaha || 44 ||

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः
॥ ४५ ॥

ojastejodyutidharaha prakaashaatmaa
prataapanaha |
rddhaha spashtaaksharo
mantrashchandraamshurbhaaskaradyuti
hi || 45 ||

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः ।
औषधं जगतः सेतुः सत्यधर्मपराक्रमः ॥ ४६
॥

amrtaamshoodbhavo bhaanuhu
shashabinduhu sureshvaraha |
aushadham jagataha setuhu
satyadharmaparaakramaha || 46 ||

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।
कामहा कामकृत्कान्तः कामः कामप्रदः प्रभुः
॥ ४७ ॥

bhootabhavyabhavannaathaha pavanaha
paavano'nalaha |
kaamahaa kaamakrtkaantaha kaamaha
kaamapradaha prabhuhu || 47 ||

युगादिकृद्युगावर्तो नैकमायो महाशनः ।
अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित् ॥
४८ ॥

yugaadikrdyugaavarto naikamaayo
mahaashanaha |
adrshyo vyaktaroopashcha
sahasrajidanantajit || 48 ||

इष्टोऽविशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥
४९ ॥

ishto'vishishtaha shishteshtaha
shikhandee nahusho vrshaha |
krodhahaa krodhakrtkartaa
vishvabaahurmaheedharaha || 49 ||

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपांनिधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ५० ॥

achyutaha prathitaha praanaha praanado
vaasavaanujaha |
apaamnidhiradhishthaanamapramattaha
pratishthitaha || 50 ||

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥ ५१ ॥

skandaha skandadharo dhuryo varado
vaayuvaahanaha |
vaasudevo brhadbhaanuraadidevaha
purandaraha || 51 ||

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥ ५२
॥

ashokastaaranastaaraha shooraha
shaurirjaneshvaraha |
anukoolaha shataavartaha padmee
padmanibhekshanaha || 52 ||

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्द्धिर्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥
५३ ॥

padmanaabho'ravindaakshaha
padmagarbhaha shareerabhrt |
maharddhirrdho vrddhaatmaa
mahaaksho garudadhvajaha || 53 ||

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः ॥
५४ ॥

atulaha sharabho bheemaha samayajno
havirharihi |
sarvalakshanalakshanyo lakshmeevaan
samitinjayaha || 54 ||

विक्षरो रोहितो मार्गो हेतुर्दामोदरः सहः ।
महीधरो महाभागो वेगवानमिताशनः ॥ ५५
॥

viksharo rohito maargo
heturdaamodaraha sahaha |
maheedharo mahaabhaago
vegavaanamitaashanaha || 55 ||

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ५६
॥

udbhavaha kshobhano devaha
shreegarbhaha parameshvaraha |
karanam kaaranam kartaa vikartaa
gahano guhaha || 56 ||

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः
।
परार्द्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः ॥ ५७
॥

vyavasaayo vyavasthaanaha
samsthaanaha sthaanado dhruvaha |
pararddhihi paramaspashtastushtaha
pushtaha shubhekshanaha || 57 ||

रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥
५८ ॥

raamo viraamo virajo maargo neyo
nayo'nayaha |
veeraha shaktimataam shreshtho
dharmo dharmaviduttamaha || 58 ||

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥
५९ ॥

vaikunthaha purushaha praanaha
praanadaha pranavaha prthuhu |
hiranyagarbhaha shatrughno vyaapto
vaayuradhokshajaha || 59 ||

ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥
६० ॥

rtuhu sudarshanaha kaalaha
parameshthee parigrahaha |
ugraha samvatsaro daksho vishraamo
vishvadakshinaha || 60 ||

विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम्
।
अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ॥
६१ ॥

vistaaraha sthaavarasthaanuhu
pramaanam beejamavyayam |
artho'nartho mahaakosho mahaabhogo
mahaadhanaha || 61 ||

अनिर्विण्णः स्थविष्ठोऽभूर्धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः ॥ ६२
॥

anirvinnaha
sthavishtho'bhoordharmayoopo
mahaamakhaha |
nakshatranemirnakshatree kshamaha
kshaamaha sameehanaha || 62 ||

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः ।
सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥
६३ ॥

yajna ijyo mahejyashcha kratuhu satram
sataam gatihi |
sarvadarsee vimuktaatmaa sarvajno
jnaanamuttamam || 63 ||

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥ ६४
॥

suvrataha sumukhaha sookshmaha
sughoshaha sukhadaha suhrt |
manoharo jitaakrodho
veerabaahurvidaanaha || 64 ||

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत्
।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥ ६५
॥

svaapanaha svavasho vyaapee
naikaatmaa naikakarmakrt |
vatsaro vatsalo vatsee ratnagarbho
dhaneshvaraha || 65 ||

धर्मगुब्धर्मकृद्भर्मी सदसत्क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥
६६ ॥

dharmagubdharmakrddharmee
sadasatksharamaksharam |
avijnaataa sahasraamshurvidhaataa
krtalakshanaha || 66 ||

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥ ६७
॥

gabhastinemihi sattvasthaha simho
bhootamaheshvaraha |
aadidevo mahaadevo devesho
devabhrdguruhu || 67 ||

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ।
शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिणः ॥
६८ ॥

uttaro gopatirgoptaa jnaanagamyaaha
puraatanaha |
shareerabhootabhrdbhoktaa kapeendro
bhooridakshinaha || 68 ||

सोमपोऽमृतपः सोमः पुरुजित्पुरुसत्तमः ।
विनयो जयः सत्यसंधो दाशार्हः सात्त्वतांपतिः
॥ ६९ ॥

somapo'mrtapah' somaha
purujitpurusattamaha |
vinayo jayaha satyasandho
daashaarhaha saattvataampatihi || 69 ||

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः
।
अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः
॥ ७० ॥

jeevo vinayitaa saakshee
mukundo'mitavikramaha |
ambhonidhiranantaatmaa
mahodadhishayo'ntakaha || 70 ||

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः
।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥
७१ ॥

ajo mahaarhaha svaabhaavyo
jitaamitraha pramodanaha |
aanando nandano nandaha
satyadharmaa trivikramaha || 71 ||

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।
त्रिपदस्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत् ॥
७२ ॥

maharshihi kapilaachaaryaha krtajno
medineepatihi |
tripadastridashaadhyaksho
mahaashrngaha krtaantakrt || 72 ||

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥ ७३
॥

mahaavaraaho govindaha sushenaha
kanakaangadee |
guhyo gabheero gahano
guptashchakragadaadharaha || 73 ||

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः
सङ्कर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥
७४ ॥

vedhaaha svaango'jitaha krshno drdhaha
sankarshano'chyutaha |
varuno vaaruno vrkshaha pushkaraaksho
mahaamanaaha || 74 ||

भगवान् भगहाऽऽनन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः
॥ ७५ ॥

bhagavaan bhagahaa'nandee
vanamaalee halaayudhaha |
aadityo jyotiraadityaha
sahishnurgatisattamaha || 75 ||

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।
दिवःस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः
॥ ७६ ॥

sudhanvaa khandaparashurdaaruno
dravinapradaha |
divah'sprk sarvadrgvyaaaso
vaachaspatirayonijaha || 76 ||

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक्
।
संन्यासकृच्छमः शान्तो निष्ठा शान्तिः
परायणम् ॥ ७७ ॥

trisaamaa saamagaha saama nirvaanam
bsheshajam bhisak |
samnyaasakrchchhamaha shaanto
nishthaa shaantihi paraayanam || 77 ||

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥
७८ ॥

shubhaangaha shaantidaha srashtaa
kumudaha kuvaleshayaha |
gohito gopatirgoptaa vrshabhaaksho
vrshapriyaha || 78 ||

अनिवर्ती निवृत्तात्मा सङ्क्षेप्ता क्षेमकृच्छिवः ।
श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतांवरः ॥
७९ ॥

anivartee nivrttaatmaa sanksheptaa
kshemakrchchhivaha |

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः
|
श्रीधरः श्रीकरः श्रेयः श्रीमाल्लोकत्रयाश्रयः ॥
८० ॥

स्वक्षः स्वङ्गः शतानन्दो नन्दिज्योतिर्गणेश्वरः ।
विजितात्माऽविधेयात्मा
सत्कीर्तिश्छिन्नसंशयः ॥ ८१ ॥

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतस्थिरः ।
भूशयो भूषणो भूतिर्विशोकः शोकनाशनः ॥
८२ ॥

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः
|
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥
८३ ॥

कालनेमिनिहा वीरः शौरिः शूरजनेश्वरः ।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः
॥ ८४ ॥

कामदेवः कामपालः कामी कान्तः कृतागमः
|
अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनंजयः ॥
८५ ॥

ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥
८६ ॥

महाक्रमो महाकर्मा महातेजा महोरगः ।
महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥ ८७
॥

shreevatsavakshaaha shreevaasaha
shreepatihi shreemataamvaraha || 79 ||

shreedaha shreeshaha shreenivaasaha
shreenidhihi shreevibhaavanaha |
shreedharaha shreekaraha shreyaha
shreemaamllokatrayaashrayaha || 80 ||

svakshaha svangaha shataanando
nandirjyotirganeshvaraha |
vijitaatmaa'vidheyaatmaa
satkeertishchhinnasamshayaha || 81 ||

udeernaha sarvatashchakshuraneeshaha
shaashvatasthiraha |
bhooshayo bhooshano bhootirvishokaha
shokanaashanaha || 82 ||

archishmaanarchitaha kumbho
vishuddhaatmaa vishodhanaha |
aniruddho'pratirathaha
pradyumno'mitavikramaha || 83 ||

kaalaneminihaa veeraha shaurihi
shoorajaneshvaraha |
trilokaatmaa trilokeshaha keshavaha
keshihaa harihi || 84 ||

kaamadevaha kaamapaalaha kaamee
kaantaha krtaagamaha |
anirdeshyavapurvishnurveero'nanto
dhanamjayaha || 85 ||

brahmanyo brahmakrd brahmaa brahma
brahmavivardhanaha |
brahmavid braahmano brahmee
brahmajno braahmanapriyaha || 86 ||

mahaakramo mahaakarmaa mahaatejaa
mahoragaha |
mahaakraturmahaayajvaa mahaayajno
mahaahavihi || 87 ||

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता
रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥
८८ ॥

stavyaha stavapriyaha stotram stutihi
stotaa ranapriyaha |
poornaha poorayitaa punyaha
punyakeertiranaamayaha || 88 ||

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।
वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥ ८९ ॥

manojavasteerthakaro vasuretaa
vasupradaha |
vasuprado vaasudevo vasurvasumanaa
havihi || 89 ||

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः
।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥ ९० ॥
॥

sadgatihi satkrtihi sattaa sadbhootihi
satparaayanaha |
shooraseno yadushreshthaha
sannivaasaha suyaamunaha || 90 ||

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
दर्पहा दर्पदो दृप्तो दुर्धरोऽथापराजितः ॥ ९१ ॥
॥

bhootaavaaso vaasudevaha
sarvaasunilayo'nalaha |
darpahaa darpado drpto
durdharo'thaaparaajitaha || 91 ||

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान् ।
अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥ ९२ ॥
॥

vishvamoortirmahaamoortirdeeptamoort
iramoortimaan |
anekamoortiravyaktaha shatamoortihi
shataananaha || 92 ||

एको नैकः सवः कः किं यत् तत्पदमनुत्तमम्
।
लोकबन्धुलोकनाथो माधवो भक्तवत्सलः ॥
९३ ॥

eko naikaha savaha kaha kim yat
tatpadamanuttamam |
lokabandhurlokanaatho maadhavo
bhaktavatsalaha || 93 ||

सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।
वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥ ९४ ॥
॥

suvarnavarno hemaango
varaangashchandanaangadee |
veerahaa vishamaha shoonyo
ghrtaasheerachalashchalaha || 94 ||

अमानी मानदो मान्यो लोकस्वामी
त्रिलोकधृक् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥ ९५ ॥
॥

amaanee maanado maanyo lokasvaamee
trilokadhrk |
sumedhaa medhajo dhanyaha
satyamedhaa dharaadharaha || 95 ||

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।
प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥
९६ ॥

tejovrsho dyutidharaha
sarvashastrabhrtam varaha |

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।
चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥ ९७ ॥

pragraho nigrabo vyagro naikashrngo
gadaagrajaha || 96 ||

chaturmoortishchaturbaahushchaturvyo
ohashchaturgatihi |
chaturaatmaa
chaturbhaavashchaturvedavidekapaat ||
97 ||

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ९८ ॥

samaavarto'nivrtaatmaa durjayo
duratikramaha |
durlabho durgamo durgo duraavaaso
duraarihaa || 98 ||

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥
९९ ॥

shubhaango lokasaaranga
sutantustantuvardhana |
indrakarmaa mahaakarmaa krtakarmaa
krtaagamaha || 99 ||

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।
अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी ॥
१०० ॥

udbhavaha sundaraha sundo
ratnanaabhaha sulochanaha |
arko vaajasanaha shrngee jayantaha
sarvavijjaye || 100 ||

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।
महाह्रदो महागर्तो महाभूतो महानिधिः ॥
१०१ ॥

suvarnabindurakshobhyaha
sarvavaageeshvareshvaraha |
mahaahrado mahaagarto mahaabhooto
mahaanidhihi || 101 ||

कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः ।
अमृतांशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥
१०२ ॥

kumudaha kundaraha kundaha
parjanya paavano'nilaha |
amrtaamsho'mrtavapuhu sarvajnaha
sarvatomukhaha || 102 ||

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।
न्यग्रोधोऽदुम्बरोऽश्वत्यश्चाणूरान्ध्रनिषूदनः ॥
१०३ ॥

sulabhaha suvrataha siddhaha
shatrujichchhatrutaapanaha |
nyagrodho'dumbaro'shvatthashchaanoor
aandhranishoodanaha || 103 ||

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद्भयनाशनः ॥
१०४ ॥

sahasraarchihi saptajihvaha saptaidhaaha
saptavaahanaha |
amoortiranagho'chintyo
bhayakrdbhayanaashanaha || 104 ||

अणुर्बृहत्कृशः स्थूलो गुणभृत्त्रिगुणो महान् ।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥
१०५ ॥

anurbhrhatkrshaha sthoolo
gunabhrnnirguno mahaan |
adhrtaha svadhrtaha svaasyaha
praagvamsho vamshavardhanaha || 105
||

भारभृत् कथितो योगी योगीशः सर्वकामदः ।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥
१०६ ॥

bhaarabhrt kathito yogee yogeeshaha
sarvakaamadaha |
aashramaha shramanaha kshaamaha
suparno vaayuvaahanaha || 106 ||

धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः ।
अपराजितः सर्वसहो नियन्ताऽनियमोऽयमः
॥ १०७ ॥

dhanurdharo dhanurvedo dando
damayitaa damaha |
aparaajitaha sarvasaho
niyantaa'niyamo'yamaha || 107 ||

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः
॥ १०८ ॥

sattvavaan saattvikaha satyaha
satyadharmaparaayanaha |
abhipraayaha priyaarho'rghaha priyakrt
preetivardhanaha || 108 ||

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग्विभुः ।
रविर्विरोचनः सूर्यः सविता रविलोचनः ॥
१०९ ॥

vihaayasagatirjyotihi
suruchirhutabhugvibhuhu |
ravirvirochanaha sooryaha savitaa
ravilochanaha || 109 ||

अनन्तो हुतभुग्भोक्ता सुखदो नैकजोऽग्रजः ।
अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः
॥ ११० ॥

ananto hutabhugbhoktaa sukhado
naikajo'grajaha |
anirvinnaha sadaamarshee
lokaadhishtaanamadbhutaha || 110 ||

सनात्सनातनतमः कपिलः कपिरव्ययः ।
स्वस्तिदः स्वस्तिकृत्स्वस्ति
स्वस्तिभुक्स्वस्तिदक्षिणः ॥ १११ ॥

sanaatsanaatanatamaha kapilaha
kapiravyayaha |
svastidaha svastikrtsvasti
svastibhuksvastidakshinaha || 111 ||

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥
११२ ॥

araudraha kundalee chakree
vikramyoorjitashaasanaha |
shabdaatigaha shabdasahaha shishiraha
sharvareekaraha || 112 ||

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणांवरः ।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥ ११३
॥

akrooraha peshalo daksho dakshinaha
kshaminaamvaraha |

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥
११४ ॥

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः ।
चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः
॥ ११५ ॥

अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।
जननो जनजन्मादिर्भीमो भीमपराक्रमः ॥
११६ ॥

आधारनिलयोऽधाता पुष्पाहासः प्रजागरः ।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥
११७ ॥

प्रमाणं प्राणनिलयः प्राणभृत्प्राणजीवनः ।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥
११८ ॥

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ ११९
॥

यज्ञभृद् यज्ञकृद् यज्ञी यज्ञभुक् यज्ञसाधनः ।
यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद एव च ॥ १२०
॥

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥
१२१ ॥

vidvattamo veetabhayaha
punyashravanakeertanaha || 113 ||

uttaarano dushkrtihaa punyo
duh'svapnanaashanaha |
veerahaa rakshanaha santo jeevanaha
paryavasthitaha || 114 ||

anantarooopo'nantashreerjitamanyurbhay
aapahaha |
chaturashro gabheeraatmaa vidisho
vyaadisho dishaha || 115 ||

anaadirbhoorbhuvo lakshmeehi suveero
ruchiraangadaha |
janano janajanmaadirbheemo
bheemaparaakramaha || 116 ||

aadhaaranilayo'dhaataa pushpahaasaha
prajaagaraha |
oordhvgaha satpathaachaaraha
praanadaha pranavaha panaha || 117 ||

pramaanam praananilayaha
praanabhrtpraanajeevanaha |
tattvam tattvavidekaatmaa
janmamrtyujaraatigaha || 118 ||

bhoorbhuvah'svatarustaaraha savitaa
prapitaamahaha |
yajno yajnapatiryajvaa yajnaango
yajnavaahanaha || 119 ||

yajnabhrd yajnakrd yajnee yajnabhuk
yajnasaadhanaha |
yajnaantakrd
yajnaguhyamannamannaada eva cha ||
120 ||

aatmayonihī svayamjaato vaikhaanaha
saamagaayanaha |
devakeenandanaha srashtaa
kshiteeshaha paapanaashanaha || 121 ||

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥ १२२
॥

shankhabhrnnandakee chakree
shaarngadhanvaa gadaadharaha |
rathaangapaanirakshobhyaha
sarvaprharanaayudhaha || 122 ||

वनमाली गदी शार्ङ्गी शङ्खी चक्री च
नन्दकी ।
श्रीमान् नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥
१२३ ॥

vanamaalee gadee shaarngee shankhee
chakree cha nandakee |
shreemaan naaraayano
vishnurvaasudevo'bhirakshatu || 123 ||

श्री वासुदेवोऽभिरक्षतु ओं नम इति ।
इतीदं कीर्तनीयस्यि केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥
१२४ ॥

shree vaasudevo'bhirakshatu om nama iti
|
iteedam keertaneeyasyi keshavasya
mahaatmanaha |
naamnaam sahasram
divyaanaamasheshena prakeertitam ||
124 ||

'May Vaasudeva protect (us). Om. Namaha.' Thus, these are the thousand divine names of the Mahaatma, Keshava, which have been chanted completely.

Explanation: The Vishnu Sahasranaama Stotra ends here, with the line 'shree vaasudevaha abhirakshatu om nama iti'.

य इदं श्रुणुयान्नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात्किञ्चित्सोमुत्रेह च मानवः ॥
१२५ ॥

ya idam shrnuyaannityam yashchaapi
parikeertayet |
naashubham
praapnuyaatkinchitsomutreha cha
maanavaha || 125 ||

If a human being regularly listens to this and also chants it, one does not incur anything inauspicious or unfavourable, here or elsewhere.

वेदान्तो ब्राह्मणः स्यात्क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात्
॥ १२६ ॥

vedaanto braahmanaha syaatkshatriyo
vijayee bhavet |
vaishyo dhanasamrddhaha
syaachchhoodraha sukhamavaapnuyaat
|| 126 ||

If the person is a Braahmana, he shall achieve mastery of Vedaanta. A Kshatriya shall become a victor, a Vaishya shall become wealthy and a Shudra shall obtain bliss.

Explanation: This is the phalashruti of the Vishnu Sahasranaama Stotra. One must remember that the ultimate benefit obtained from any shravana, japa, etc., of the Shaastras

is Bhagavat-aaraadhana and all other benefits are secondary, which are mainly intended for those who are not pure-minded bhaktas. So, the Bhaagavata Puraana says:

फलश्रुतिरियं नृणां न श्रेयो रोचनं परम् ।
श्रेयोविवक्षया प्रोक्तं यथा भैषज्यरोचनम् ॥ २३ ॥

"This Phalashruti is not in the best interest of human beings. The intention of saying so is just like a temptation for consuming medicines."

—Bhaagavata Puraana, Skandha 11, Adhyaaya 21, Shloka 23

The upcoming shlokas mention the general benefits obtained by those who do not desire any specific benefits and only desire to practise bhakti and obtain Bhagavaan's grace.

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।
कामानवाप्नुयात्कामी प्रजार्थी प्राप्नुयात्प्रजाम् ॥ १२७ ॥

dharmaarthee
praapnuyaaddharmamarthaarthee
chaarthamaapnuyaat |
kaamaanavaapnuyaatkaamee
prajaarthee praapnuyaatprajaam || 127
||

A person desiring dharma achieves dharma, a person desiring artha obtains artha, a person aspiring other desires achieves them and a person desiring progeny obtains them.

भक्तिमान्यः सदोत्थाय शुचिस्तद्गतमानसः ।
सहस्रं वासुदेवस्य नाम्नातेमत्प्रकीर्तयेत् ॥
१२८ ॥

bhaktimaanayaha sadotthaaya
shuchistadgatamaanasaha |
sahasram vaasudevasya
naamnaatematprakeertayet || 128 ||

A person who is filled with bhakti should rise and chant these thousand names of Vaasudeva, with a pure mind.

यशः प्राप्नोति विपुलं ज्ञातिप्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥
१२९ ॥

yashaha praapnoti vipulam
jnaatipraadhaanyameva cha |
achalaam shriyamaapnoti shreyaha
praapnotyanuttamam || 129 ||

By doing so, one obtains glory and greatness among one's kin. One obtains unshakable opulence and unmatched prosperity.

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
भवत्यरोगो द्युतिमान्बलरूपगुणान्वितः ॥
१३० ॥

na bhayam kvachidaapnoti veeryam
tejashcha vindati |
bhavatyarogo
dyutimaanbalaroopagunaanvitaha || 130
||

One experiences no fear and achieves courage and strength. One becomes free from diseases and becomes filled with qualities like splendour and strength.

रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात् ।
भयान्मुच्येत भीतस्तु मुच्येदापन्न आपदः ॥
१३१ ॥

rogaarto muchyate rogaadbaddho
muchyeta bandhanaat |
bhayaanmuchyeta bheetastu
muchyedaapanna aapadaha || 131 ||

One affected by diseases and distress becomes freed from them, one in any bondage becomes released from it, one who is fearful becomes free from fear and one in difficulties becomes freed from them.

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः ॥
१३२ ॥

durgaanyatitaratyaashu purushaha
purushottamam |
stuvannaamasahasrena nityam
bhaktisamanvitaha || 132 ||

A person who always worships Purushottama with His thousand names, with bhakti, quickly transcends all tedious difficulties.

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥
१३३ ॥

vaasudevaashrayo martyo
vaasudevaparaayanaha |
sarvapaapavishuddhaatmaa yaati
brahma sanaatanam || 133 ||

A mortal who takes the refuge of Vaasudeva and considers Vaasudeva to be the Highest goal, is a pure Aatma and free from all paapa, who attains the Supreme Brahman.

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥ १३४ ॥
॥

na vaasudevabhaktaanaamashubham
vidyate kvachit |
janmamrtyujaraavyaadhibhayam
naivopajaayate || 134 ||

There is nothing inauspicious for the bhaktas of Vaasudeva and the fear of birth, death, old age and diseases does not occur.

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।
युज्येतात्मसुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः
॥ १३५ ॥

imam stavamadheeyaanaha
shraddhaabhaktisamanvitaha |
yujyetaatmasukhakshaantishreedhrtismr
tikeertibhihi || 135 ||

A person with sincerity and bhakti who studies this Stava becomes filled with bliss, calmness, opulence, a firm mind, memory and glory.

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः
|
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥
१३६ ॥

na krodho na cha maatsaryam na lobho
naashubhaa matihi |
bhavanti krtapunyaanaam bhaktaanaam
purushottame || 136 ||

Anger, jealousy, greed and other negative emotions do not exist in the bhaktas of Purushottama who commit pious deeds.

Explanation: This shloka has been quoted by Shri Vedaanta Deshika, in Rahasyatraya Saara, Chapter 23. All these shlokas describe the characteristics of the bhaktas of Shri Vishnu who chant His names and one can observe that they mention most of the same characteristics of aparoksha-jnaanis, as aparoksha-jnaana enables one to truly practise bhakti to the complete extent of one's capacity and to attain such a state too, one must practise the yamas, niyamas and other habits, along with constant practise of bhakti towards Shri Vishnu.

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥
१३७ ॥

dyauh' sachandraarkanakshatraa kham
disho bhoormahodadhihi |
vaasudevasya veeryena vidhrtaani
mahaatmanaha || 137 ||

The sky, moon, Sun, celestial bodies, ether, directions, Earth and oceans are all supported by the great strength of the Mahaatma, Vaasudeva.

ससुरासुरगन्धर्व सयक्षोरगराक्षसम् ।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥ १३८
॥

sasuraasuragandharvam
sayakshoragaraakshasam |
jagadvashe vartatedam krshnasya
sacharaacharam || 138 ||

The universe, in its entirety, including the Suras, Asuras, Gandharvas, Yakshas, serpents, Raakshasas and all other motile and immotile entities are under the control of Krshna.

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥ १३९
॥

indriyaani mano buddhihi satvam tejo
balam dhrtihi |
vaasudevaatmakaanyaahuhu kshetram
kshetrajna eva cha || 139 ||

The senses, mind, intellect, Sattva, valour, strength, balance, the kshetra (body) and kshetrajna (jeeva).

सर्वागमानामाचारः प्रथमं परिकल्प्यते ।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ॥ १४०
॥

sarvaagamaanaamaachaaraha
prathamam parikalpyate |
aachaaraprabhavo dharmo dharmasya
prabhurachyutaha || 140 ||

Proper conduct is known to be the foremost dharma of all the Aagamas. Dharma manifests from aachaara and the Master of dharma is Achyuta.

ऋषयः पितरो देवा महाभूतनि धातवः ।
जङ्गमाजङ्गमं चेदं जगन्नारयणोद्भवम् ॥ १४१
॥

rshayaha pitaro devaa mahaabhootani
dhaatavaha |
jangamaajangamam chedam
jagannaarayanodbhavam || 141 ||

The entire universe, with its motile and immotile entities, including the Rshis, ancestors, Devas, the elements and their constituted objects, have all arisen from Naaraayana.

योगो ज्ञानं तथा साङ्ख्यं विद्याः
शिल्पादिकर्म च ।
वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥
१४२ ॥

yogo jnaanam tathaa saankhyam
vidyaaha shilpaadikarma cha |
vedaaha shaastraani
vijnaanametatsarvam janaardanaat ||
142 ||

The knowledge of yoga and saankhya, arts and their related skills, the Vedas, the other Shaastras and all spiritual knowledge have also arisen from Janaardana.

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रील्लोकान्व्याप्य भूतात्मा भुङ्क्ते
विश्वभुगव्ययः ॥ १४३ ॥

eko vishnurmahadbhootam
prthagbhootaanyanekashaha |
treemlokaanvyaapya bhootaatmaa
bhunkte vishvabhugavyayaha || 143 ||

The One Vishnu is the Supreme Being who is their One Aatma who pervades the various other entities and the three realms. He is the Imperishable One who consumes the universe.

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद्य इच्छेत्पुरुषः श्रेयः प्राप्तुं सुखानि च ॥
१४४ ॥

imam stavam bhagavato
vishnorvyaasena keertitam |
pathedya ichchhetpurushaha shreyaha
praaptum sukhaani cha || 144 ||

This Stava of Bhagavaan Vishnu has been sung by Vyaasa. A person who desires to obtain prosperity and bliss should read it.

विश्वेश्वरमजं देवं जगतः प्रभुमव्ययम् ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ।
न ते यान्ति पराभवम् ओं नम इति ॥ १४५ ॥

vishveshvaramajam devam jagataha
prabhumavyayam |
bhajanti ye pushkaraaksham na te yaanti
paraabhavam |
na te yaanti paraabhavam om nama iti ||
145 ||

Those who sing the glories of the Eeshvara of the universe, the Deva who is the Imperishable Master of the universe, do not obtain anything unfavourable.

अर्जुन उवाच
पद्मपत्रविशालाक्ष पद्मनाभ सुरोत्तम ।
भक्तानामनुरक्तानां त्राता भव जनार्दन ॥
१४६ ॥

arjuna uvaacha
padmapatravishaalaaksha padmanaabha
surottama |
bhaktaanaamanuraktaanaam traataa
bhava janaardana || 146 ||

Arjuna said: O lotus-eyed One, Padmanaabha, Surottama, please be favourable to Your beloved bhaktas, O Janaardana.

श्रीभगवानुवाच
यो मां नामसहस्रेण स्तोतुमिच्छति पाण्डव ।
सोहमेकेन श्लोकेन स्तुत एव न संशयः ।
स्तुत एव न संशय ओं नम इति ॥ १४७ ॥

shreebhagavaanuvaacha
yo maam naamahasrena
stotumichchhati paandava |
sohamekena shlokena stuta eva na
samshayaha |
stuta eva na samshaya om nama iti ||
147 ||

Shri Bhagavaan said: One may desire to worship Me through chanting My thousand names, though without a doubt, I am properly worshiped even with a single shloka.

व्यास उवाच
वासनाद्वासुदेवस्य वासितं ते जगत्त्रयम् ।
सर्वभूतनिवासोऽसि वासुदेव नमोस्तु ते ॥
१४८ ॥

vyaasa uvaacha
vaasanaadvaasudevasya vaasitam te
jagattrayam |
sarvabhootanivaaso'si vaasudeva
namostu te || 148 ||

Vyaasa said: The three realms exist due to You, Vaasudeva, who pervades them and are the residence of all entities. Salutations to You, Vaasudeva.

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे नमः ॥ १४९ ॥

namo'stvanantaaya sahasramoortaye sahasrapadaakshishirorubaahave |
sahasranaamne purushaaya shaashvate sahasrakotiyugadhaarine namaha || 149 ||

Salutations to Ananta, with thousands of forms, thousands of feet, thousands of eyes, thousands of heads and thousands of arms. Salutations to the eternal Purusha with thousands of names, who bears the thousands of crores of yugas.

Explanation: The Vishnu Sahasranaama Stotra ends with these shlokas and some additional ones are also chanted, which are unavailable in the present recension of the Mahaabhaarata, such as the following.

आर्ता विषण्णाशितिलाश्च भीता घोरेषु च व्याधिषु वर्तमानाः ।
सङ्कीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥

"Those who are in grief, weakness, distress or having terrible diseases – by singing the word 'Naaraayana', they are released from their sorrows and become happy."

—Addendum of the Vishnu Sahasranaama (Quoted by Shri Madhvacharya, in Krshnaamrta Mahaarnava, Shloka 67; Shri Vedaanta Deshika, in Rahasyatraya Saara, Chapter 26)

And like most Stutis, the following shloka is chanted at the end:

कायेन वाचा मनसेन्द्रियर्वा बुद्ध्यात्मना वानुसृतस्वभावात् ।
करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥

" Whatever is done through the body, speech, mind, senses, intellect, Aatma, under the influence of my nature, I offer it, in its entirety, to Naaraayana."

—Bhaagavata Puraana, Skandha 11, Adhyaaya 2, Shloka 36 (Quoted by Shri Madhvacharya, in Sadaachaara Smrti, Shloka 16)

॥ इति श्रीमन्महाभारते अनुशासनपर्वणि दानधर्मपर्वणि चतुःपञ्चाशदधिकद्विशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate anushaasanaparvani daanadharmaparvani
chatuhupanchaashadadhikadvishatatamo'dhyaayaha ||

Thus is the two hundred and fifty-fourth Adhyaaya of the Daana-Dharma Parva of the Anushaasana Parva of the Shri Mahaabhaarata.

Adhyaaya 267

This Adhyaaya contains a conversation between Bheeshma and Yudhishtira about the authority of pratyaksha and Aagama, and which is superior among them. Bheeshma elaborately explains how all pramaanas are equally important and are actually supposed to be considered parts of the same system of pramaanas, as explained even by Shri Madhvacharya, unlike many other philosophers who dismiss either the Shaastras or pratyaksha and anumaana as less authoritative.

वैशम्पायन उवाच

इत्युक्तवति तद्वाक्यं कृष्णे देवकिनन्दने ।
भीष्मं शान्तनवं भूयः पर्यपृच्छद्युधिष्ठिरः ॥ १
॥

vaishampaayana uvaacha

ityuktavati tadvaakyam krshne
devakinandane |
bheeshmam shaantanavam bhooyaha
paryaprchchadyudhishtiraha || 1 ||

Vaishampaayana Rshi said: When Shri Krishna, the son of Devaki, had spoken those words, Yudhishtira questioned Bheeshma, the son of Shaantanu.

निर्णये वा महाबुद्धे सर्वधर्मविदांवर ।
प्रत्यक्षमागमो वेति किं तयोः कारणं भवेत् ॥
२ ॥

nirnaye vaa mahaabuddhe

sarvadharmavidaamvara |
pratyakshamaagamo veti kim tayoh'
kaaranam bhavet || 2 ||

Maha-buddhi, one who is an expert in the knowledge of all dharmas, among Pratyaksha and Aagama, which should be the authority to arrive at a conclusion?

Explanation: Yudhishtira mentions two of the most widely known pramaanas, namely pratyaksha and Aagama or Shaastra. The pramaanas refer to forms of proof, which are considered authoritative evidences for one to be ascertained of something. There are six pramaanas recognized by the Aastika darshanas:

- **Pratyaksha (प्रत्यक्ष):** Empirical evidence directly obtained through the indriyas as well as internal perception of the mind
- **Anumaana (अनुमान):** Information obtained by analysis and logic
- **Upamaana (उपमान):** Evidence obtained through comparison of existing evidences
- **Arthaapatti (अर्थापत्ति):** Deduction from circumstances
- **Anupalabधि (अनुपलब्धि):** Usage of negative evidences or non-existence
- **Aagama (आगम)/Shabda (शब्द):** Statements of the Shaastras, namely the Vedas and Sat-Aagamas

Purva-Meemaamsa considers all six to be equally authoritative, while Vedaanta relies primarily on pratyaksha, anumaana and Shaastra/Aagama. Many darshanas even claim that Shabda overrules pratyaksha and other pramaanas, while the Naastikas claim that

pratyaksha and anumaana alone are authoritative, dismissing the Shaastras. However, Shri Madhvacharya stressed upon the importance of all of them and how they are equally authoritative, for different purposes and in different situations. The same is being explained by Bheeshma here, who also states that ultimately, the interpretation of dharma is of only one kind, which can be understood in three ways through three types of pramaanas.

भीष्म उवाच

नास्त्यत्र संशयः कश्चिदिति मे वर्तते मतिः ।
शृणु वक्ष्यामि ते प्राज्ञ सम्यक्त्वं मेऽनुपृच्छसि
॥ ३ ॥

bheeshma uvaacha

naastyatra samshayaha kashchiditi me
vartate matihi |
shrnu vakshyaami te praaajna
samyaktvam me'nuprchchhasi || 3 ||

Bheeshma said: There is no confusion about this, according to me. Listen, as I speak to you, O Praajna, about this excellent question you have asked me.

संशयः सुगमस्तत्र दुर्गमस्तस्य निर्णयः ।
दृष्टं श्रुतमनन्तं हि यत्र संशयदर्शनम् ॥ ४ ॥

samshayaha sugamastatra
durgamastasya nirnayaha |
drshtam shrutamanantam hi yatra
samshayadarshanam || 4 ||

It is easy to ask doubts about dharma, but it is tedious to come to conclusions about the same. The possibilities of doubts occurring due to both empirical evidences and that which has been heard (Aagama) are indeed endless.

प्रत्यक्षं कारणं दृष्ट्वा हैतुकाः प्राज्ञमानिनः ।
नास्तीत्येवं व्यवस्यन्ति सत्यमागममेव वा ॥
५ ॥

pratyaksham kaaranam drshtvaa
haitukaaha praaajnamaaninaha |
naasteetyevam vyavasyanti
satyamaagamameva vaa || 5 ||

Seeing only pratyaksha as an authority, the sceptics consider themselves to be intelligent ones and say, "There is nothing else which is authoritative," and disagree with the truths known from the Aagamas.

तदयुक्तं व्यवस्यन्ति बालाः पण्डितमानिनः ।
अथ सञ्चिन्त्यमेवैकं कारणं किं भवेदिति ॥ ६
॥

tadayuktam vyavasyanti baalaaha
panditamaaninaha |
atha sanchintyamevaikam kaaranam kim
bhavediti || 6 ||

They disregard these, but are like children who claim to be Panditas. Now, one might ask as to how Brahman can be the cause of the universe?

शक्यं दीर्घेण कालेन युक्तेनामन्त्रितेन च ।
प्राणयात्रामनेकां च कल्पयानेन भारत ॥ ७
॥

shakyam deerghena kaalena
yuktenaamantritena cha |
praanayaatraamanekaam cha
kalpayaanena bhaarata || 7 ||

It will be possible to understand this over a long course of time, with proper determination and uniting oneself with Brahman, living the course of one's life, O Bhaarata.

तत्परेणैव नान्येषु शक्यते तत्तु कारणम् ।
हेतूनामन्तमासाद्य विपुलं ज्ञानमुत्तमम् ॥ ८ ॥

tatparenaiva naanyeshu shakyate tattu
kaaranam |
hetoonaamantamaasaadya vipulam
jnaanamuttamam || 8 ||

Comprehending this will be possible only through having it as one's goal, in this manner, and not by any other means. When reliance on logic ends, that ultimate knowledge will become attainable.

ज्योतिः सर्वस्य लोकस्य विपुलं प्रतिपद्यते ।
न त्वेव गमनं राजन्हेतुतो गमनं तथा ।
अग्राह्यमनिबद्धं च वाचा सम्परिवर्जयेत् ॥ ९ ॥

vyotihi sarvasya lokasya vipulam
pratipadyate |
na tveva gamanam raajanhetuto
gamanam tathaa |
agraahyamanibaddham cha vaachaa
samparivarjayet || 9 ||

That is the great effulgence which illuminates the entire universe. But the knowledge obtained simply through logical understanding cannot be said to be knowledge and it should be rejected, if it is incompatible with the words of the Shaastras.

Explanation: Bheeshma explains the importance of aparoksha-jnaana, which can be obtained only through the Shaastras and through proper practice of yoga, while also living a normal life and practising one's duties, as explained in the previous Adhyaayas. While knowledge obtained from other sources are equally reliable, they do not provide spiritual knowledge and cannot help one practise bhakti and achieve Brahman. Yudhishtira then continues his queries.

युधिष्ठिर उवाच
प्रत्यक्षं लोकतः सिद्धिलोकश्चागमपूर्वकः ।
शिष्टाचारो बहुविधस्तन्मे ब्रूहि पितामह ॥ १० ॥

yudhishtira uvaacha
pratyaksham lokataha
siddhirlokashchaagamapoorvakaha |
shishtaachaaro bahavidhastanme broohi
pitaamaha || 10 ||

Yudhishtira said: Among the various pramaanas, such as pratyaksha, which is well-known in the world, inference from real-life observations, Aagama and the practices of the righteous ones, which is the most authoritative? Please tell me, Pitaamaha.

भीष्म उवाच

धर्मस्य हियमाणस्य बलवद्भिर्दुरात्मभिः ।
संस्था यत्नैरपि कृता कालेन प्रतिभिद्यते ॥ ११
॥

bheeshma uvaacha
dharmasya hriyamaanasya
balavadbhirduraatmabhihi |
samsthaa yatnairapi krtaa kaalena
pratibhidhyate || 11 ||

Bheeshma said: When the wicked ones who are powerful attempt to suppress dharma, even great efforts may be able to prevent it for some time.

अधर्मो धर्मरूपेण तृणैः कूप इवावृतः ।
ततस्तैर्भिद्यते वृत्तं शृणु चैव युधिष्ठिर ॥ १२ ॥

adharmo dharmaropena trnaih' koopa
ivaavrtaha |
tatastairbhidyate vrttam shrnu chaiva
yudhishthira || 12 ||

Adharma takes the form of dharma like a deep well covered by grass. Thus, it may be difficult to distinguish them based on practices. Now listen, O Yudhishthira.

अवृत्त्या ये तु निन्दनि श्रुतत्यागपरायणाः ।
धर्मविद्वेषिणो मन्दा इत्युक्तस्तेषु संशयः ॥
१३ ॥

avrttyaa ye tu nindani
shrutatyaagaparaayanaaha |
dharmavidveshino mandaa ityuktasteshu
samshayaha || 13 ||

The fools who actually insult, do not support and abandon the practices of the Shruti, take up the disguise of knowers of dharma. Hence, doubts arise with respect to these.

अतृप्यन्तस्तु साधूनां यावदागमबुद्ध्यः ।
परमित्येव सन्तुष्टास्तानुपास्व च पृच्छ च ॥
१४ ॥

atrupyantastu saadhoonaam
yaavadaagamabuddhayaha |
paramityeva santushtaastaanupaasva
cha prchchha cha || 14 ||

Thus, those who are unsatisfied must ask the Saadhus who are possessed of the intellect of the Aagamas and who are the foremost authority, with a fixed mind.

कामार्थो पृष्ठतः कृत्वा लोभमोहानुसारिणौ ।
धर्म इत्येव सम्बुद्धस्तानुपास्व च पृच्छ च ॥
१५ ॥

kaamaarthau prshthataha krtvaa
lobhamohaanausaarinau |
dharma ityeva sambuddhastaanupaasva
cha prchchha cha || 15 ||

The Saadhus disregard desires and wealth, considering them to be products of greed and delusion. Considering only dharma to be the best, worship such people and ask them any queries.

न तेषां भिद्यते वृत्तं यज्ञाः स्वाध्यायकर्म च ।
आचारः कारणं चैव धर्मश्चैकस्त्रयं पुनः ॥ १६
॥

na tesaam bhidyate vrttam yajnaaha
svaadhyaayakarma cha |

aachaaraha kaaranam chaiva
dharmashchaikastrayam punaha || 16 ||

The merits of their actions, such as yajnas, svaadhyaya, are never lost. Their conduct, knowledge of the Shaastras and practice of dharma – these three are one, again.

युधिष्ठिर उवाच
पुनरेव हि मे बुद्धिस्संशये परिमुह्यति ।
अपारे मार्गमाणस्य परं तीरमपश्यतः ॥ १७
॥

yudhishtira uvaacha
punareva hi me buddhissamshaye
parimuhyati |
apaare maargamaanasya param
teeramapashyataha || 17 ||

Yudhishtira said: Indeed, my intellect is being clouded by doubts, once again. I am unable to see the other side of this ocean of doubts.

वेदः प्रत्यक्षमाचारः प्रमाणं तत्त्रयं यदि ।
पृथक्त्वं लभ्यते चैषां धर्मश्चैतत्त्रयं कथम् ॥
१८ ॥

vedaha pratyakshamaachaaraha
pramaanam tattrayam yadi |
prthaktvam labhyate chaishaam
dharmashchaitattrayam katham || 18 ||

If these three, namely the Vedas, pratyaksha and aachaara, are considered pramaanas, how is dharma not considered to be of these three separate types?

भीष्म उवाच
धर्मस्य ह्यिमाणस्य बलवद्भिर्दुरात्मभिः ।
यद्येवं मन्यसे राजंस्त्रिधा धर्मविचारणा ॥ १९
॥

bheeshma uvaacha
dharmasya hriyamaanasya
balavadbhirduraatmabhihi |
yadyevam manyase raajamstridhaa
dharmavichaaranaa || 19 ||

एक एवेति जानीहि त्रिधा धर्मस्य दर्शनम् ।
पृथक्त्वे च न मे बुद्धिस्त्रयाणामपि वै तथा ॥
२० ॥

eka eveti jaaneehi tridhaa dharmasya
darshanam |
prthaktve cha na me
buddhistrayaanaamapi vai tathaa || 20
||

Bheeshma continued: Sometimes, dharma is suppressed by the wicked ones who are powerful. If you opine, O king, that dharma is of three kinds, know that dharma is actually one, though it is capable of being viewed in three different ways (pratyaksha, aagama and aachaara). Indeed, my intellect does not agree that these even three components are discrete.

उक्तो मार्गस्त्रयाणां च तत्तथैव समाचर ।
जिज्ञासा न तु कर्तव्या धर्मस्य परितर्कणात् ॥
२१ ॥

ukto maargastrayaanaam cha tattathaiva
samaachara |
jijnaasaa na tu kartavyaa dharmasya
paritarkanaat || 21 ||

Practise your conduct in accordance with the path of these three pramaanas.
Contemplation upon dharma is not to be done through logic.

सदैव भरतश्रेष्ठ मा तेऽभूदत्र संशयः ।
अन्धो जड इवाशङ्की यद्ब्रवीमि तदाचर ॥ २२
॥

sadaiva bharatashreshtha maa te
bhoodatra samshayaha |
andho jada ivaashankee yadbraveemi
tadaachara || 22 ||

Best of Bhaaratas, may you always be free of doubts and if in doubt, just practise your conduct in accordance with what I say, blindly and unconsciously.

अहिंसा सत्यमक्रोधो दानमेतच्चतुष्टयम् ।
अजातशत्रो सेवस्य धर्म एष सनातनः ॥ २३
॥

ahimsaa satyamakrodho
daanametachchatushtayam |
ajaatashatro sevasya dharmasha
sanaatanaha || 23 ||

Non-violence, honesty, being free from anger, making donations – these four, O Ajaatashatru, should be worshiped. This dharma is eternal.

Explanation: One can observe that this shloka defines Sanaatana Dharma and lists the fundamental principles of all Aastika darshanas.

ब्राह्मणेषु च वृत्तिर्या पितृपैतामहोचिता ।
तामन्वेहि महाबाहो धर्मस्यैते हि देशिका ॥
२४ ॥

braahmaneshu cha vrttirya
pitrapaitaamahochitaa |
taamanvehi mahaabaaho dharmasyaite
hi deshikaa || 24 ||

Show the same attitude shown by your forefathers and grandfathers, O mighty armed one, towards the Braahmanas. Indeed, they are the Deshiaks of dharma.

प्रमाणमप्रमाणं वै यः कुर्यादबुधो जनः ।
न स प्रमाणतामर्हो विषादजननो हि सः ॥
२५ ॥

pramaanamapraamaanam vai yaha
kuryaadabudho janaha |
na sa pramaanataamarho
vishaadajanano hi saha || 25 ||

A foolish person who considers even pramaana to be apramaana should not be taken seriously, as such a person is certainly a cause of disappointment alone.

ब्राह्मणानेव सेवस्व सत्कृत्य बहुमान्य च ।
एतेष्वेव त्विमे लोकाः कृत्स्ना इति निबोध
तान् ॥ २६ ॥

braahmanaaneva sevasva satkrtya
bahumaanya cha |
eteshveva tvime lokaaha krtsnaa iti
nibodha taan || 26 ||

Indeed, you should serve the Braahmanas in accordance with proper protocols, who are highly worthy of respect. Know that all the lokas, in their entirety, reside in them.

Explanation: Thus, the conclusion is that one should rely on all pramaanas equally for true knowledge, relying primarily on the Shaastras for knowledge on Bhagavaan and dharma, while using others wherever appropriate. As said in the Manu Smrti, there are four sources of dharma and one must remember that they must all be in accordance with each other.

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥ १२ ॥

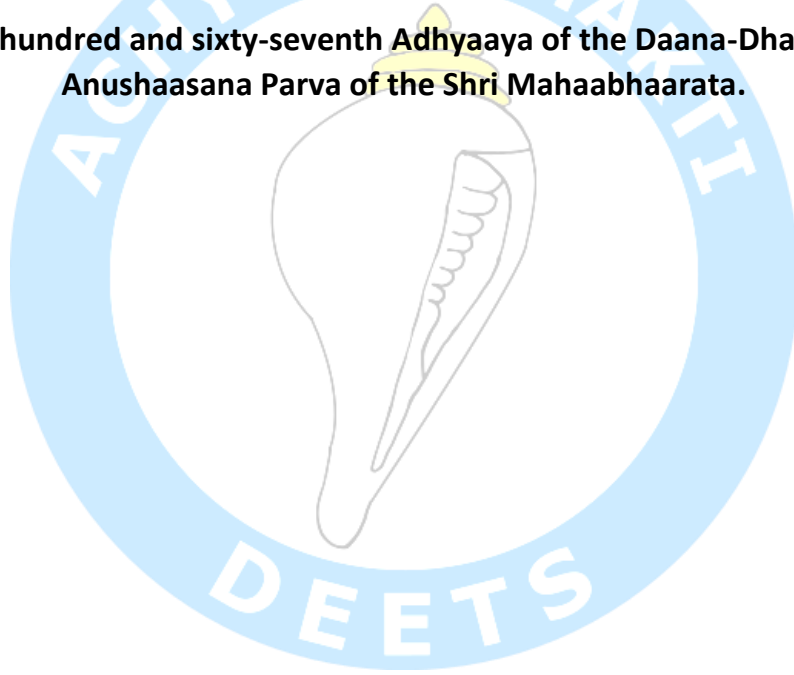
"The Vedas, Smrtis, Sat-aachaara (rightful conduct and practices) and what is beneficial to oneself – these four themselves constitute the characteristics of dharma."

—Manu Smrti, Adhyaaya 2, Shloka 12

॥ इति श्रीमन्महाभारते अनुशासनपर्वणि दानधर्मपर्वणि सप्तषष्ट्यधिकद्विशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate anushaasanaparvani daanadharmaparvani
saptashast'yadhikadvishatatamo'dhyaayaha ||

Thus is the two hundred and sixty-seventh Adhyaaya of the Daana-Dharma Parva of the Anushaasana Parva of the Shri Mahaabhaarata.



Aashvamedhika Parva (Vaishnava-Dharma Parva)



Adhyaaya 116

These three Adhyaayas are a part of the Vaishnava-Dharma Parva and the final Adhyaayas of the Aashvamedhika Parva. They involve a conversation between Shri Krishna and Yudhishtira, discussing various topics on philosophy, varnaashrama and worship of Vishnu.

युधिष्ठिर उवाच

कीदृशा ब्राह्मणाः पुण्या भावशुद्धाः सुरेश्वर ।
यत्कर्म सफलं नेति कथयस्व ममानघ ॥ १ ॥

yudhishtira uvaacha

keedrshaa braahmanaaha punyaa
bhaavashuddhaaha sureshvara |
yatkarma saphalam neti kathayasva
mamaanagha || 1 ||

Yudhishtira said: What kind of Braahmanas are pious and have pure thoughts, Sureshvara? What karma does not provide its results, O sinless One? Please explain these to me.

श्रीभगवानुवाच

शृणु पाण्डव तत्सर्वं ब्राह्मणानां यथाक्रमम् ।
सफलं निष्फलं चैव तेषां कर्म ब्रवीमि ते ॥ २ ॥

shreebhagavaanuvaacha

shrnu paandava tatsarvam
braahmanaanaam yathaakramam |
saphalam nishphalam chaiva tesaam
karma braveemi te || 2 ||

Shri Bhagavaan said: Listen, Paandava, as I shall sequentially explain everything the karmas of Braahmanas to you, and why they may provide results or not.

त्रिदण्डधारणं मौनं जटाधारणमुण्डनम् ।
वल्कलाजिनसंवासो व्रतचर्याऽभिषेचनम् ॥ ३ ॥

tridandahaaranam maunam
jataadhaaranamundanam |
valkalaajinasamvaaso
vratacharyaa'bhishechanam || 3 ||

अग्निहोत्रं गृहे वासः स्वाध्यायं दारसत्क्रिया ।
सर्वाण्येतानि वै मिथ्या यदि भावो न निर्मलः
॥ ४ ॥

agnihotram grhe vaasaha svaadhyaayam
daarasatkriyaa |
sarvaanyetaani vai mithyaa yadi bhaavo
na nirmalaha || 4 ||

Having a tridanda, maintaining silence, having matted locks of hair or performing tonsure, wearing attire made of bark or animal skin, practising vratas, performing abhishekas and agnihotra, residing as a householder, performing svaadhyaaya and benefitting one's wife – all of these are futile if one's mind is not free from impurities.

अग्निहोत्रं वृथा राजन्वृथा वेदास्तथैव च ।
शीलेन देवास्तुष्यन्ति श्रुतयस्तत्र कारणम् ॥
५ ॥

agnihotram vrthaa raajanvrthaa
vedaastathaiva cha |
sheelena devaastushyanti shrutayastatra
kaaranam || 5 ||

Agnihotra and even the Vedas are futile. The Vedas say that the Devas are pleased by proper conduct. This is the reason.

क्षान्तः दान्तं जितक्रोधं जितात्मानं
जितेन्द्रियम् ।
तमग्र्यं ब्राह्मणं मन्ये शेषाः शूद्रा इति स्मृताः ॥
६ ॥

kshaantaha daantam jitakrodham
jitaatmaanam jitendriyam |
tamagryam braahmanam manye
sheshaaha shoodraa iti smrtaaha || 6 ||

I consider one who is patient, self-controlled and has control over anger, oneself and the senses as a foremost Braahmana, and others as Shudras.

Explanation: Here, the vital qualifications of a Braahmana are highlighted. While these are important duties for people of all varnas, they are of utmost vitality for a Braahmana and those without it are unfit to be respected as Braahmanas.

अग्निहोत्रव्रतपरान्स्वाध्यायनिरताञ्शुचीन् ।
उपवासरतान्दान्तांस्तान्देवा ब्राह्मणान्विदुः ॥
७ ॥

agnihotravrataparaansvaadhyaayanirata
anshucheen |
upavaasarataandaantaamstaandevaa
braahmaanaviduhu || 7 ||

Those who perform agnihotra, practise vratas, perform svaadhyaaya, are pure, perform upavaasa and are self-controlled – the Devas know them to be Braahmanas.

न जात्या पुजीतो राजन्गुणाः कल्याणकारणाः
।
चण्डालमपि वृत्तस्थं तं देवा ब्राह्मणं विदुः ॥ ८
॥

na jaatyaa pujeeto raajangunaaha
kalyaanakaaranaaha |
chandaalamapi vrttastham tam devaa
braahmanam viduhu || 8 ||

One is not worshipable due to mere birth, O king. One's qualities are the cause of benefits. The Devas consider even such a chaandaala as a Braahmana.

Explanation: This shloka has been quoted by Shri Vedaanta Deshika, in Rahasyatraya-Saara, Chapter 25. These shlokas explicitly highlight the fact that varna primarily refers to one's gunas, especially their svaabhaavika gunas. Even a Chaandaala who portrays the qualities of a Braahmana is fit to be respected like a Braahmana, while a Braahmana without them is unfit to be considered so.

मनश्शौचं कर्मशौचं कुलशौचं च भारत ।
शरीरशौचं वाक्छौचं शौचं पञ्चविधं स्मृतम् ॥
९ ॥

manashshaucham karmashaucham
kulashaucham cha bhaarata |
shareerashaucham vaakchhaucham
shaucham panchavidham smrtam || 9 ||

Purity of the mind, actions, dynasty, body and speech, O Bhaarata, are known to be the five-fold categories of shaucha (cleanliness).

पञ्चस्वेतेषु शौचेषु हृदि शौचं विशिष्यते ।
हृदयस्य च शौचेन स्वर्गं गच्छन्ति मानवाः ॥
१० ॥

panchasveteshu shaucheshu hrdim
shaucham vishishyate |
hrdayasya cha shauchena svargam
gachchhanti maanavaaha || 10 ||

Among these five types of purity, the cleanliness of the heart is said to be especially important. Due to a pure heart, human beings can go to Svarga.

अग्निहोत्रपरिभ्रष्टः प्रसक्तः क्रयविक्रयैः ।
वर्णसङ्करकर्ता च ब्राह्मणो वृषलैः समः ॥ ११
॥

agnihotraperibhrashtaha prasaktaha
krayavikrayaih' |
varnasankarakartaa cha braahmano
vrshalaih' samaha || 11 ||

A Braahmana who abandons Agnihotra and indulges in trading and selling is a cause of varnasankaras and is equivalent to a Vrshala.

यस्य वेदश्रुतिर्नष्टा कर्षकश्चापि यो द्विजः ।
विकर्मसेवी कौन्तेय स वै वृषल उच्यते ॥ १२
॥

yasya vedashrutirnashtaa
karshakashchaapi yo dvijaha |
vikarmasevee kaunteya sa vai vrshala
uchyate || 12 ||

A Dvija (Braahmana) who abandons knowledge of the Vedas and Shruti, and indulges in agriculture or any unsuitable work, O Kaunteya, is indeed said to be a Vrshala.

वृषो हि धर्मो विज्ञेयस्तस्य यः कुरुते लयम् ।
वृषलं तं विदुर्देवा निकृष्टं श्वपचादपि ॥ १३ ॥

vrsho hi dharmo vijneyastasya yaha
kurute layam |
vrshalam tam vidurdevaa nikrshtam
shvapachaadapi || 13 ||

Know that the word 'Vrsha' means dharm and one who causes its destruction should be known to be a 'Vrshala', who is inferior to even a dog-eater.

स्तुतिभिर्ब्रह्मगीताभिर्यः शूद्रं स्तौति मानवः ।
न तु मां स्तौति पापात्मा स तु चण्डालतः
समः ॥ १४ ॥

stutibhirbrahmageetaabhiryaha
shoodram stauti maanavaha |
na tu maam stauti paapaatmaa sa tu
chandaalataha samaha || 14 ||

A sinful human being who uses stutis and prayers for Brahman, to praise a Shudra and not Me, is certainly equivalent to a chaandaala.

श्वदृत्तौ तु यथा क्षीरं ब्रह्म वै वृषले तथा ।
दुष्टतामेति तत्सर्वं शुना लीढं हविर्यथा ॥ १५
॥

shvadrtau tu yathaa ksheeram brahma
vai vrshale tathaa |
dushtataameti tatsarvam shunaa
leedham haviryathaa || 15 ||

Just like milk kept in the residence of a dog or the offerings of a yajna licked by a dog, so is the knowledge of Brahman in a Vrshala.

अङ्गानि वेदाश्चत्वारो मीमांसान्यायविस्तरः ।
धर्मशास्त्रं पुराणं च विद्या होताश्चतुर्दश ॥ १६
॥

angaani vedaashchatvaaro
meemaamsaanyaayavistaraha |
dharmashastram puraanam cha vidyaa
hyetaashchaturdasha || 16 ||

The four Vedas and their Angas, the elaborate explanations of Meemaamsa and Nyaaya, the Dharmashastras and the Puraanas are indeed the fourteen forms of knowledge.

यान्युक्तानि मया सम्यग्विद्यास्थानानि भारत
।
उत्पन्नानि पवित्राणि भुवनार्थं तथैव च ॥ १७
॥

yaanyuktaani mayaa
samyagvidyaasthaanaani bhaarata |
utpannaani pavitraani bhuvanaartham
tathaiva cha || 17 ||

These which have been mentioned by Me are pure forms of excellent knowledge, O Bhaarata, which have manifested for the benefit of the universe.

तस्मात्तानि न शूद्रस्य स्प्रष्टव्यानि युधिष्ठिर ।
सर्वं त्रीण्यपवित्राणि पञ्चामेध्यानि भारत ॥
१८ ॥

asmaattaani na shoodrasya
sprashtavyaani yudhishtira |
sarvam treenyapavitraani
panchaamedhyaani bhaarata || 18 ||

Due to this, they are not to be touched by a Shudra, O Yudhishtira. All these three beings are impure and the five others are amedhya.

श्वा च शूद्रः श्वपाकश्च अपवित्राणि पाण्डव ।
गायकः कुक्कुटो यूपो ह्युदक्या वृषलीपतिः
॥ १९ ॥

shvaa cha shoodraha shvapaakashcha
apavitraani paandava |
gaayakaha kukkuto yopo hyudakyya
vrshaleepatihi || 19 ||

A dog, Shudra and dog-eater are impure, son of Paandu. A singer, chicken, yooopa, menstruating woman and the husband of a Vrshali are the amedhyas.

पञ्चैते स्युरमेध्याश्च स्प्रष्टव्या न कदाचन ।
स्पृष्टैतानष्ट वै विप्रः सचेलो जलमाविशेत् ॥
२० ॥

panchaite syuramedhyaashcha
sprashtavyaa na kadaachana |
sprshtvaitaanashta vai vipraha sachelo
jalamaavishet || 20 ||

These five are the amedhya entities, who must not be touched at any time. Indeed, a Vipra who touches them must have a bath by entering water with one's clothes.

Explanation: One may think that these shlokas restrict knowledge unfairly from Shudras and also instruct to treat chaandaalas and others as untouchables, contradicting several other pramaanas throughout the Shaastras. Thus, one must observe them carefully and

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comprehend the fact that this is only with reference to the Asat-Shudras and other avarnas who are not practitioners of Sadaachaara and are not Vaishnavas. In shloka 8, it has been similarly said that the Devatas themselves consider even a Chaandaala with proper qualities to be like a Braahmana. In the upcoming shlokas, Shri Krshna Himself reprimands those adharmis who insult His bhaktas who are Shudras or Chaandaalas, and in the next Adhyaaya, He mentions the word 'abhakta' with reference to such restrictions for Shudras.

Therefore, this shloka is specifically with reference to those who are not Bhagavat-bhaktas and lack Sat-aachaara, having Shudra-like qualities, regardless of their birth varna. The same is emphasized in Adhyaaya 118, Shlokas 32-33.

मद्भक्ताञ्शूद्रसामान्यादवमन्यन्ति ये नराः ।
नरकेष्वेव तिष्ठन्ति वर्षकोटिं नराधमाः ॥ २१
॥

madbhaktaanshoodrasaamaanyaadavam
anyanti ye naraaha |
narakeshveva tishthanti varshakotim
naraadhamaaha || 21 ||

Those lowly people who insult My bhaktas due to them being equivalent to Shudras, shall certainly remain situated in narakas for a crore years.

चण्डालमपि मद्भक्तं नावमन्येत बुद्धिमान् ।
अवमानात्पतन्त्येव नरके रौरवे नराः ॥ २२ ॥

chandaalamapi madbhaktam
naavamanyeta buddhimaan |
avamaanaatpatantyeva narake raurave
naraaha || 22 ||

An intelligent person must not insult even a Chaandaala who is My bhakta. Humans will fall into the Raurava naraka due to such insulting.

मम भक्तस्य भक्तेषु प्रीतिरभ्यधिका मम ।
तस्मान्मद्भक्तभक्ताश्च पूजनीया विशेषतः ॥
२३ ॥

mama bhaktasya bhakteshu
preetirabhyadhikaa mama |
tasmaanmadbhaktabhaktaashcha
poojaneeyaa visheshataha || 23 ||

The bhaktas of My bhakta are extremely beloved to Me. Thus, a bhakta's bhakta is more specially worshipable.

कीटपक्षिमृगाणां च मयि संन्यस्तचेतसाम् ।
ऊर्ध्वामेव गतिं विद्धि किं पुनर्ज्ञानिनां नृणाम्
॥ २४ ॥

keetapakshimrgaanaam cha mayi
samnyastachetasaam |
oordhvaameva gatim viddhi kim
punarjnaaninaam nrnaam || 24 ||

With the mind detached from everything else and focused on Me, even insects, birds and animals progress to the highest goal. Again, what to speak of knowledgeable humans?

पत्रं वाऽप्यथवा पुष्पंक फलं वाऽप्यप एव वा
।
ददाति मम शूद्रो यच्छिरसा धारयामि तत् ॥
२५ ॥

patram vaa'pyathavaa pushpamka
phalam vaa'pyapa eva vaa |
dadaati mama shoodro yachchirasaa
dhaarayaami tat || 25 ||

If even a Shudra, who is My bhakta, offers Me a leaf, flower or water, I shall adorn My head with that.

विप्रानेवार्चयेद्भक्त्या शूद्रप्रायांश्च मत्प्रियान् ।
तेषां तेनैव रूपेण पूजां गृह्णामि भारत ॥ २६
॥

vipraanevaarchayedbhaktyaa
shoodrapraayaamshcha matpriyaan |
teshaam tenaiva roopena poojaam
grhnaami bhaarata || 26 ||

With bhakti, one should certainly worship the Vipras and even those who may be Shudras, who are favourable to Me. Through this method, I certainly accept such worship of them, Bhaarata.

Explanation: These shlokas are vital and highlight the importance of respecting all Vaishnavas and bhaktas of Shri Vishnu, regardless of their varna or other unimportant characteristics. Krishna Himself criticizes the adharmis who abuse or insult Shudras or even Chaandalas who are His bhaktas. While the ordinary Chaandaalas are said to be untouchables and ordinary Shudras are said to be prohibited from obtaining the knowledge of the Shaastras, this is not applicable to those who practise Sat-aachaara and are Vaishnavas. The Varaaha Puraana says:

संस्मृतः कीर्तितो वापि दृष्टः स्पृष्टोऽपि वा प्रिये ।
पुनाति भगवद्भक्तश्चाण्डालोऽपि यदृच्छया ॥ ९१ ॥

"One becomes purified by remembering, speaking about, seeing or touching a Bhagavat-bhakta, who may even be a chaandaala."

—Varaaha Puraana, Adhyaaya 211, Shloka 91

वैदेहक शूद्रमुदाहरन्ति द्विजा महाराज श्रुतोपपन्नाः ।
अहं हि पश्यामि नरेन्द्र देवं विश्वस्य विष्णुं जगतः प्रधानम् ॥ २८ ॥

(Paraashara Rshi said): "O Vaidehaka, the Dvijas consider a pious Shudra to be equivalent to a Braahmana, O Mahaaraaja. I, however, Narendra, see them as the very cause of the universe, the Deva Vishnu."

—Mahaabhaarata, Shaanti Parva, Adhyaaya 302, Shloka 28

One must also remember that in the previous Adhyaayas, Yaajnavalkya Maharshi himself explained the importance of jnaana and how one must obtain it from a person of any varna and how it should be practised by all humans.

वेदोत्तेनैव मार्गेण सर्वभूतहृदि स्थितम् ।
मामर्चयन्ति ये विप्रा मत्सायुज्यं व्रजन्ति ते ॥
२७ ॥

vedottenaiva maargena sarvabhootahrdi
sthitam |
maamarchayanti ye vipraa matsaayujyam
vrajanti te || 27 ||

The Vipras who worship Me as the Indweller positioned within the hearts of all entities, in accordance with the path of the Vedas, shall achieve saayujya into Me.

मद्भक्तानां हितायैव प्रादुर्भावः कृतो मया ।
प्रदुर्भावकृता काचिदर्चनीया युधिष्ठिर ॥ २८
॥

madbhaktaanaam hitaayaiva
praadurbhaavaha krto mayaa |
pradurbhaavakrtaa kaachidarchaneeyaa
yudhishthira || 28 ||

For the benefit of My bhaktas alone, I take up various forms. Any physical form of Mine which is prepared, is to be worshiped, Yudhishthira.

आसामन्यतमां मूर्तिं यो मद्भक्त्या समर्चति ।
तेनैव परितुष्टोऽहं भविष्यामि न संशयः ॥ २९
॥

aasaamanyatamaam moortim yo
madbhaktyaa samarchati |
tenaiva paritushto'ham bhavishyaami na
samshayaha || 29 ||

Without a doubt, I am pleased with one who worships an excellent form of Mine, with bhakti towards Me.

मृदा च मणिरत्नैश्च ताम्रेण रजतेन च ।
कृत्वा प्रतिकृतिं कुर्यादर्चनां काञ्चनेन वा ।
पुण्यं दशगुणं विद्यादेतेषामुत्तरोत्तरम् ॥ ३० ॥

mrdaa cha maniratnaishcha taamrena
rajatena cha |
krtvaa pratikrtim kuryaadarchanaam
kaanchanena vaa |
punyam dashagunam
vidyaadeteshaamuttarottaram || 30 ||

Making idols using mud, gems and jewels, copper or silver, one should worship them. The punya of this is ten times that of other forms of worship.

जयकामो भवेद्राजा विद्याकामो द्विजोत्तमः ।
वैश्यो वा धनकामस्तु शूद्रः सुखफलप्रियः ।
सर्वकामाः स्त्रियो वाऽपि सर्वान्कामानवाप्नुयुः
॥ ३१ ॥

jayakaamo bhavedraajaa vidyaakaamo
dvijottamaha |
vaishyoo vaa dhanakaamastu shoodraha
sukhaphalapriyaha |
sarvakaamaaha striyoo vaa'pi
sarvaankaamaanavaapnuyuhu || 31 ||

A warrior who desires victory, the best of Braahmanas who desires knowledge, a Vaishya who desires wealth, a Shudra who desires bliss and women who desire everything – they shall achieve all their desires through this.

Explanation: Here, the worship of Bhagavaan through vigrahas or idols has been summarized, with the benefits of the same. A similar explanation occurs in the Bhaagavata Puraana, Skandha 11, Adhyaaya 27. One can also observe that these pramaanas mention how even non-Dvijas such as Shudras and women can also benefit from the same, contrary to certain darshanas which opine that they are restricted from doing so.

एतद् वै सर्ववर्णानामाश्रमाणां च सम्मतम् ।
श्रेयसामुत्तमं मन्ये स्त्रीशूद्राणां च मानद ॥ ४ ॥

"I opine that this is a highly suitable method for members of all varnas and aashramas. It is beneficial for even women and Shudras, O excellent One."

—Bhaagavata Puraana, Skandha 11, Adhyaaya 27, Shloka 4

One must note that contrary to what non-Hindus and even certain Hindu darshanas generally opine about idol-worship, there is actually no worship of the vighraha itself, but the being who is worshiped is the Devata who is invoked through the vighraha. The Aagamas praise it as an effective method for worship, especially in Kali yuga. At the same time, even mental contemplation upon Bhagavaan as one's own Antaryaami is considered the best method of worship.

॥ इति श्रीमन्महाभारते आश्वमेधिकपर्वणि वैष्णवधर्मपर्वणि षोडशाधिकशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate aashvamedhikaparvani vaishnavadharmaparvani
shodashaadhikashatatamo'dhyaayaha ||

Thus is the one hundred and sixteenth Adhyaaya of the Vaishnava-Dharma Parva of the Aashvamedhika Parva of the Shri Mahaabhaarata.

Adhyaaya 117

युधिष्ठिर उवाच

कीदृशानां तु शूद्राणां नानुगृह्णासि चार्चनम् ।
उद्वेगस्तव कस्माद्धि तन्मे ब्रूहि सुरेश्वर ॥ १ ॥

yudhishtira uvaacha

keedrshaanaam tu shoodraanaam
naanugrhnaasi chaarchanam |
udvegastava kasmaaddhi tanme broohi
sureshvara || 1 ||

Yudhishtira said: Who are the Shudras whose worship You do not accept and due to what reason do You become displeased? Please explain it to me, Sureshvara.

श्रीभगवानुवाच

अव्रतेनाप्यभक्तेन स्पृष्टां शूद्रेण चार्चनाम् ।
तां वर्जयामि राजेन्द्र श्वपाकविहितामिव ॥ २ ॥

shreebhagavaanuvaacha

avratenaapyabhaktena sprshtaam
shoodrena chaarchanaam |
taam varjayaami raajendra
shvapaakavihitaamiva || 2 ||

Shri Bhagavaan said: I reject any sort of worship involving a Shudra who is a non-bhakta and does not practise vratas, considering it like that of a dog-eater.

नन्वहं शङ्करश्चापि गावो विप्रास्तथैव च ।
अश्वत्थोऽमररूपं हि त्रयमेतद्युधिष्ठिर ॥ ३ ॥

nanvaham shankarashchaapi gaavo
vipraastathaiva cha |
ashvattho'mararoopam hi
trayametadyudhishtira || 3 ||

I and even Shankara are indeed in the form of three entities – cattle, Vipras and Ashvattha trees, O Yudhishtira.

एतत्त्रयं हि मद्भक्तो नावमन्येत कर्हिचित् ।
अवमानितमेतत्तु दहत्यासप्तमं कुलम् ॥ ४ ॥

etattrayam hi madbhakto naavamanyeta
karhichit |
avamaanitametattu dahatyaasaptamam
kulam || 4 ||

Certainly, My bhakta must not be insult these three at any time. By insulting them, one burns down seven generations of their dynasty.

अश्वत्थो ब्राह्मणा गावो मन्मयास्तारयन्ति हि ।
तस्मादेतत्प्रयत्नेन त्रयं पूजय पाण्डव ॥ ५ ॥

ashvattho braahmanaa gaavo
manmayaastaarayanti hi |
tasmaadetatprayatnena trayam poojaya
paandava || 5 ||

An Ashvattha tree, Braahmanas and cattle are like Me and are instruments meant for benefits. So, worship these three with all efforts, O Paandava.

Explanation: So, these shlokas summarize the most vital duties and how the Shudras who are non-Vaishnavas are considered impure, but it is not the case with those who are Vaishnavas. The subsequent shlokas now discuss a few conditions where Braahmanas lose their Braahmanatva and fall down to the status of vraatyas or Chaandaalas. One must keep in mind that there are several other such rules for all Dvijas and even Sat-Shudras, which are explained elaborately in other Shaastras and are not discussed here.

युधिष्ठिर उवाच

ब्राह्मणेनैव देहेन कथं शूद्रत्वमाप्नुयात् ।
ब्रह्म वा नश्यति कथं वक्तुं देव त्वमर्हसि ॥ ६
॥

yudhishtira uvaacha

braahmanenaiva dehena katham
shoodratvamaapnuyaat |
brahma vaa nashyati katham vaktum
deva tvamarhasi || 6 ||

Yudhishtira said: How does a Braahmana obtain the characteristics of a Shudra, with his body, and how does the presence of Brahman get destroyed? Please explain it, Deva.

श्रीभगवानुवाच

कूपस्नानं तु यो विप्रः कुर्याद्द्वादशवार्षिकम् ।
स तेनैव शरीरेण शूद्रत्वं यात्यसंशयम् ॥ ७ ॥

shreebhagavaanuvaacha

koopasnaanam tu yo vipraha
kuryaaddvaadashavaarshikam |
sa tenaiva shareerena shoodratvam
yaatyasamshayam || 7 ||

Shri Bhagavaan said: A Vipra who bathes in a well for about twelve years certainly achieves the status of a Shudra, without a doubt.

यस्तु राजाश्रयेणैव जीवेद्द्वादशवार्षिकम् ।
स शूद्रत्वं व्रजेद्विप्रो वेदानां पारगोपिसन् ॥ ८
॥

yastu raajaashrayenaiva

jeeveddvaadashavaarshikam |
sa shoodratvam vrajedvipro vedaanaam
paaragopisan || 8 ||

A Vipra who lives as a subordinate of a king for twelve years attains Shudratva and so does one who practises a path in opposition to the Vedas.

पत्तने नगरे वाऽपि यो द्वादशसमा वसेत् ।
स शूद्रत्वं व्रजेद्विप्रो नात्र कार्या विचारणा ॥ ९
॥

pattane nagare vaa'pi yo

dvaadashasamaa vaset |
sa shoodratvam vrajedvipro naatra
kaaryaa vichaaranaa || 9 ||

Should a Vipra reside in a town or city for twelve years, he achieves Shudratva. There is nothing to contemplate over this.

उत्पादयति यः पुत्रं शूद्रायां काममोहितः ।
तस्य कायगतं ब्रह्म सद्य एव विनश्यति ॥ १०
॥

utpaadayati yaha putram shoodraayaam

kaamamohitaha |
tasya kaayagatam brahma sadya eva
vinashyati || 10 ||

One who obtains a child through a Shudra woman, due to being deluded by lust, the presence of Brahman in his body is certainly destroyed.

यः सोमलतिकां विप्रः केवलं भक्षयेद्वृथा ।
तस्य कायगतं ब्रह्म सद्य एव विनश्यति ॥ ११
॥

yaha somalatikaam vipraha kevalam
bhakshayedvrthaa |
tasya kaayagatam brahma sadya eva
vinashyati || 11 ||

A Braahmana who keeps consuming the Soma herb has the presence of Brahman in his body destroyed instantly.

मैथुनं कुरुते यस्तु जिह्वायां ब्राह्मणो नृप ।
तस्य कायगतं ब्रह्म सद्य एव विनश्यति ॥ १२
॥

maithunam kurute yastu jihvaayaam
braahmano nrpa |
tasya kaayagatam brahma sadya eva
vinashyati || 12 ||

The presence of Brahman in one who performs sexual intercourse using the tongue or mouth is surely destroyed instantly.

विप्रत्वं दुर्लभं प्राप्य दुर्मगैरेवमादिभिः ।
विनाशयन्ति ये तत्तु ताञ्शोचामि युधिष्ठिर ॥
१३ ॥

vipratvam durlabham praapya
durmargairevamaadibhihi |
vinaashayanti ye tatttu taanshochaami
yudhishthira || 13 ||

I pity the ones who achieve the status of a Vipra, which is tedious to attain, and destroy it, O Yudhishthira.

तस्मात्सर्वप्रयत्नेन मत्प्रियो यो युधिष्ठिर ।
जातिभ्रंशकरं कर्म न कुर्यादीदृशं द्विजः ॥ १४
॥

tasmaatsarvapatnena matpriyo yo
yudhishthira |
jaatibhramshakaram karma na
kuryaadeedrsham dvijaha || 14 ||

Due to this, with all efforts, a Dvija who is favourable to Me should not perform any action like this, which causes jaati-bhramsha.

Explanation: Thus, the restrictions for Braahmanas have been summarized here. As they are very strict and tedious, a true Braahmana must be respected and honoured, while the same must not be done for those who are fake Braahmanas or have fallen down from their duties. The same holds true for members of all other varnas. As it has been stated multiple times in other Shaastras and other parts of the Mahaabhaarata itself, one's varna is primarily determined by one's qualities and not mere birth. So, one must ensure to practise their varna-dharma accordingly and have such qualities, to be eligible to be considered as members of that varna.

॥ इति श्रीमन्महाभारते आश्वमेधिकपर्वणि वैष्णवधर्मपर्वणि सप्तदशाधिकशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate aashvamedhikaparvani vaishnavadharmaparvani
saptadashaadhikashatatamo'dhyaayaha ||

Thus is the one hundred and seventeenth Adhyaaya of the Vaishnava-Dharma Parva of
the Aashvamedhika Parva of the Shri Mahaabhaarata.



Adhyaaya 118

युधिष्ठिर उवाच
देशान्तरगते विप्रे संयुक्ते कालधर्मणा ।
शरीरनाशे संप्राप्ते कथं प्रेतत्वकल्पना ॥ १ ॥

yudhishtira uvaacha
deshaantaragate vipre samyukte
kaaladharmanaa |
shareeranaashe sampraapte katham
pretatvakalpanaa || 1 ||

Yudhishtira said: When a Vipra travels to some foreign territory and attains destruction of the body, how should the post-death rituals be?

श्रीभगवानुवाच
श्रूयतामाहिताग्नेस्तु तथाभूतस्य संस्क्रिया ।
पालाशवृन्दैः प्रतिमा कर्तव्या कल्पचोदिता ॥
२ ॥

shreebhagavaanuvaacha
shrooyataamaahitaagnestu
tathaabhootasya samskriyaa |
paalaashavrndaih' pratimaa kartavyaa
kalpachoditaa || 2 ||

Shri Bhagavaan said: Listen to how the respective samskaaras of such a Braahmana who performs his fire rituals, must be performed. A statue must be prepared using a Palaasha tree.

त्रीणि षष्टिशतान्याहुरस्थीन्यस्य युधिष्ठिर ।
तेषां विकल्पना कार्या यथाशास्त्रं विनिश्चितम्
॥ ३ ॥

treeni
shashtishataanyaahurastheenasya
yudhishtira |
teshaam vikalpanaa kaaryaa
yathaashaastram vinishchitam || 3 ||

There are three hundred and sixty bones, O Yudhishtira. Thinking of them, the proper actions must be done, in accordance with the protocols of the Shaastras.

अशीत्यर्धं शिरसि च ग्रीवायां दश एव च ।
बाह्वोश्चापि शतं दद्यादङ्गुलीषु पुनर्दश ॥ ४ ॥

asheetyardham shirasi cha greevaayaam
dasha eva cha |
baahvoshchaapi shatam
dadyaadanguleeshu punardasha || 4 ||

There are forty in the head and ten in the neck. There are hundred in the arms and again, ten in the fingers.

उरसि त्रिंशतं दद्याज्जठरे वाऽपि विंशतिम् ।
वृषणे द्वादशार्धं तु शिश्रे चाष्टार्धमेव च ॥ ५ ॥

urasi trimshatam dadyaajjathare vaa'pi
vimshatim |
vrshane dvaadashaardham tu shishne
chaashtaardhameva cha || 5 ||

There are three-hundred in the thigh and twenty in the abdomen. There are six in the hips and four in the pelvis.

दद्यात्तु शतमूर्वोऽस्तु षष्ट्यर्धं जानुजङ्घयोः ।
दश दद्याच्चरणयोरेषा प्रेतस्य निष्कृतिः ॥ ६
॥

dadyaattu shatamoorvo'stu
shashtyardham jaanujanghayoh' |
dasha dadyaachcharanayoreshaa
pretasya nishkrutihi || 6 ||

There are a hundred and thirty in the calves and feet. There are ten in the toes. This is the protocol for the post-mortem rituals.

युधिष्ठिर उवाच
विशेषतीर्थं सर्वेषामशक्तानामनुग्रहात् ।
भक्तानां तारणार्थं तु वक्तुमर्हसि धर्मतः ॥ ७
॥

yudhishtira uvaacha
visheshateertham
sarveshaamashaktaanaamanugrahaat |
bhaktaanaam taaranaartham tu
vaktumarhasi dharmataha || 7 ||

Yudhishtira said: Please explain how those bhaktas who cannot visit sacred teerthas can cross samsaara, through Your grace, in accordance with dharma.

श्रीभगवानुवाच
पावनं सर्वतीर्थानां सत्यं गायन्ति सामगाः ।
सत्यस्य वचनं तीर्थमहिंसा तीर्थमुच्यते ॥ ८ ॥

shreebhagavaanuvaacha
paavanam sarvateerthaanaam satyam
gaayanti saamagaaha |
satyasya vachanam teerthamahimsaa
teerthamuchyate || 8 ||

Shri Bhagavaan said: The reciters of the Saamaveda sing that the purificator of all teerthas is satya. Words which are true and follow ahimsa are said to be 'teertha'.

तपस्तीर्थं दया तीर्थं शीलं तीर्थं युधिष्ठिर ।
अल्पसन्तोषकं तीर्थं नारी तीर्थं पतिव्रता ॥ ९
॥

tapasteertham dayaa teertham sheelam
teertham yudhishtira |
alpasantoshakam teertham naaree
teertham pativrataa || 9 ||

Tapas, compassion and proper character are teerthas, Yudhishtira, and so are being content with little and a wife who is devoted to her husband.

सन्तुष्टो ब्राह्मणस्तीर्थं ज्ञानं वा तीर्थमुच्यते ।
मद्भक्तः सततं तीर्थं शङ्करस्य विशेषतः ॥ १०
॥

santushto braahmanasteertham jnaanam
vaa teerthamuchyate |
madbhaktaha satatam teertham
shankarasya visheshataha || 10 ||

A pleased Braahmana and knowledge are also said to be teerthas. A bhakta of Me and that of Shankara are always special teerthas.

यतयस्तीर्थमित्येवं विद्वांसस्तीर्थमुच्यते ।
शरण्यपुरुषस्तीर्थमभयं तीर्थमुच्यते ॥ ११ ॥

yatayasteerthamityevam
vidvaamsasteerthamuchyate |

sharanyapurushasteerthamabhayam
teerthamuchyate || 11 ||

The Yatis and Vidvaans are said to be teerthas. Even a person who provides refuge to others and fearlessness are also said to be teerthas.

त्रैलोक्येऽस्मिन्निरुद्विग्नो न बिभेमि कुतश्चन ।
न दिवा यदि वा रात्रावुद्वेगः शूद्रलङ्घनात् ॥
१२ ॥

trailokye'sminnirudvigno na bibhemi
kutashchana |
na divaa yadi vaa raatraavudvegaha
shoodralanghanaat || 12 ||

In all the three lokas, I am without any distress and do not have fear anywhere, neither during day nor night, except the fear of violations by a Shudra.

न भयं देवदैत्येभ्यो रक्षोभ्यश्चैव मे नृप ।
शूद्रवक्त्राच्च्युतं ब्रह्म भयं तु मम सर्वदा ॥ १३
॥

na bhayam devadaityebhyo
rakshobhyashchaiva me nrpa |
shoodravaktraachchyutam brahma
bhayam tu mama sarvadaa || 13 ||

I have no fear due to the Devas, Daityas or Raakshasas, O emperor, but I always do fear the chanting of Brahman in the form of the Vedas by a Shudra.

तस्मात्सप्रणवं शूद्रो मन्नामापि न कीर्तयेत् ।
प्रणवं हि परं लोके ब्रह्म ब्रह्मविदो विदुः ॥ १४
॥

tasmaatsapranavam shoodro
mannaamaapi na keertayet |
pranavam hi param loke brahma
brahmavido viduhu || 14 ||

Therefore, a Shudra must not even chant My name with the pranava. The pranava is certainly the Supreme form of Brahman, known to be Brahman, in this universe.

Explanation: This shloka has been quoted by Shri Vedaanta Deshika, in Rahasyatraya-Saara, Chapter 25. These shlokas are exaggerated arthavaadas. Though Shri Vishnu has nothing to fear, He explains that Shudras or any non-Dvijas incur paapa karmas by transgressing the rules of chanting the Vedas, including the pranava. Certain Advijas, however, can be eligible to chant the pranava with certain mantras, if they exhibit Sat-Aachaara and proper character, as said in the Paushkara Samhita. All others must simply chant 'Om', which is a similar phrase, or the Taantrika pranava.

द्विजशुश्रूषणं धर्मः शूद्राणां भक्तितो मयि ।
तेन गच्छन्ति ते स्वर्गं चिन्तयन्तो हि मां सदा
॥ १५ ॥

dvijashushrooshanam dharmaha
shoodraanaam bhaktito mayi |
tena gachchhanti te svargam chintayanto
hi maam sadaa || 15 ||

Rendering service to the Dvijas, along with bhakti towards Me, is the dharma of the Shudras. Through this, they will certainly attain svarga, always contemplating on Me.

द्विजशुश्रूषया शूद्रः परं श्रेयोऽधिगच्छति ।
द्विजशुश्रूषणादन्यत्रास्ति शूद्रस्य निष्कृतिः ॥
१६ ॥

dvijashushrooshayaa shoodraha param
shreyo'dhigachchhati |
dvijashushrooshanaadanyannaasti
shoodrasya nishkrutihi || 16 ||

Through serving Dvijas, a Shudra obtains the greatest benefit. Other than rendering service to Dvijas, there is no better work for a Shudra.

रागो द्वेषश्च मोहश्च पारुष्यं चानृशंसता ।
शाठ्यं च दीर्घवैरित्वमतिमानमनार्जवम् ॥
१७ ॥

raago dveshashcha mohashcha
paarushyam chaanrshamsataa |
shaathyam cha
deerghavairitvamatimaanamaarjavam
|| 17 ||

अनृतं चापवादं च पैशुन्यमतिलोभता ।
हिंसा स्तेयो मृषावादो वञ्चना रोषलोभता ॥
१८ ॥

anrtam chaapavaadam cha
paishunyamatilobhataa |
himsaa steyo mrshaavaado vanchanaa
roshalobhataa || 18 ||

अबुद्धिता च नास्तिक्यं भयमालस्यमेव च ।
अशौचं चाकृतज्ञत्वं डंभता स्तंभ एव च ।
निकृतिश्चाप्यविज्ञानं जातके शूद्रमाविशेत् ॥
१९ ॥

abuddhitaa cha naastikyam
bhayamaalasyameva cha |
ashaucham chaakrtajnatvam dambhataa
stambha eva cha |
nikrtishchaapyavijnaanam jaatake
shoodramaavishet || 19 ||

One who is materialistic, hateful, deluded, angry, lacks compassion, a cheater, who maintains enmity, lacks straightforwardness, is dishonest, speaks wrong things, is extremely greedy, is violent, steals, speaks dishonestly, swindles out of anger and greed, lacks intelligence, disregards the Vedas, is deluded by fear, is unclean, ungrateful, arrogant, stubborn and lacks knowledge, takes birth as a Shudra.

Explanation: These shlokas explain the reasons why a Dvija may fall down from one's position and acquire the birth of a Shudra. A jeeva with the svabhaava of a Shudra has a natural tendency to practise Shudra-dharma, which primarily involves the service sector of society and helping other members of society. Those who are not suitable to be Shudras and have slightly higher capabilities deserve to practise other duties. As quoted by Shri Madhvacharya, in his Bhagavat Geeta Taatparya Nirnaya, rendering service to others is the duty of all members.

नानाजनस्य शुश्रूषा कर्माख्या करवन्मितेः ।

"The duty of various people is said to be serving others."

'Shudratva' is the quality of melting at someone else's misery and thus, it is the most basic varna. Contrary to those who claim that the Shudras are an inferior class, without this quality, one is unfit to be even considered a human being. Along with this, those who naturally possess additional Saattvika qualities are said to have a superior svabhaava, making them eligible to be Vaishyas, Kshatriyas, Braahmanas, Gandharvas, Devatas, Rshis, etc. One's birth varna is aupaadhika and may or may not have any relation with their svaabhaavika varna. The jeevas who are Saattvika manushyas by svabhaava possess certain qualities which make them suitable to practise the duties of a particular varna, determining their svaabhaavika varna. In Satya yuga, all humans were Braahmanas, but in the beginning of Treta yuga, varnaashrama came into proper practise, as the jeevas who were not Braahmanas by svabhaava fell down from their varna due to their actions and being influenced by rajas and tamas, becoming Kshatriyas, Vaishyas, Shudras and avarnas. Those who abandoned all the duties of Dvijas or performed actions causing jaati-bhramsha, became Shudras. So, the next shloka explains how the Shudras manifested from Brahmaa, with influence of tamo guna. One must remember that a person must properly practise their varna dharma and be Bhagavat-bhaktas. Even a Shudra who serves a counterfeit Dvija commits paapa karma, as it is foolishness to consider such a person to be worthy of the same.

सृष्ट्वा पितामहः शूद्रमभिभूतं तु तामसैः ।
द्विजशुश्रूषणं धर्मं शूद्राणां तु प्रयुक्तवान् ।
नश्यन्ति तामसा भावाः शूद्रस्य द्विजभक्तितः
॥ २० ॥

srshtvaa pitaamahaha
shoodramabhibhootam tu taamasaih' |
dvijashushrooshanam dharmam
shoodraanaam tu prayuktavaan |
nashyanti taamasaa bhaavaaha
shoodrasya dvijabhaktitaha || 20 ||

Pitaamaha (Brahmaa) manifested the Shudras with taamasika qualities and instructed them that their dharma is serving Dvijas. Through bhakti to the Dvijas, all such taamasika influences of a Shudra are destroyed.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतं मूर्धा गृह्णामि शूद्रतः ॥ २१
॥

patram pushpam phalam toyam yo me
bhaktyaa prayachchhati |
tadaham bhaktyupahrtam moordhnaa
grhnaami shoodrataha || 21 ||

If one who is even a Shudra offers Me a leaf, flower, fruit or a drop of water, with bhakti, I shall accept that offering and adorn My head with it.

अग्रजो वाऽपि यः कश्चित्सर्वपापसमन्वितः ।
यदि मां सततं ध्यायेत्सर्वपापैः प्रमुच्यते ॥ २२
॥

agrajo vaa'pi yaha
kashchitsarvapaapasamanvitaha |
yadi maam satatam
dhyaaayetsarvapaapaih' pramuchyate ||
22 ||

Even someone of a superior varna who may be filled with all kinds of paapa becomes freed from all paapa, by constantly contemplating upon Me.

विद्याविनयसंपन्ना ब्राह्मणा वेदपारगाः ।
मयि भक्ति न कुर्वन्ति चण्डालसदृशा हि ते
॥ २३ ॥

vidyaavinayasampannaa braahmanaa
vedapaaragaaha |
mayi bhakti na kurvanti
chandaalasadrshaa hi te || 23 ||

The Braahmanas who possess knowledge, humility and knowledge of the Vedas, but do not practise bhakti towards Me, are like Chaandaalas.

वृथा दानं वृथा तप्तं वृथा चेष्टं वृथा हुतम् ।
वृथाऽऽतिथ्यं च तत्तस्य यो न भक्तो मम
द्विजः ॥ २४ ॥

vrthaa daanam vrthaa taptam vrthaa
cheshtam vrthaa hutam |
vrthaa'tithyam cha tattasya yo na bhakto
mama dvijaha || 24 ||

Donations, tapas, yajnas, offerings and service to guests are futile, when done by one who is not My bhakta.

यत्कृतं च हुतं चापि यदिष्टं दत्तमेव च ।
अभक्तिमत्कृतं सर्वं राक्षसा एव भुञ्जते ॥ २५
॥

yatkrtam cha hutam chaapi yadishtam
dattameva cha |
abhaktimatkrtam sarvam raakshasaa eva
bhunjate || 25 ||

Anything which is performed, offered, desired or given without bhakti, is completely consumed by the Raakshasas.

स्थावरे जङ्गमे वाऽपि सर्वभूतेषु पाण्डव ।
समत्वेन यदा कुर्यान्मद्भक्तो मित्रशत्रुषु ॥ २६
॥

sthaavare jangame vaa'pi
sarvabhooteshu paandava |
samatvena yadaa kuryaanmadbhakto
mitrashatrushu || 26 ||

When one portrays equality towards all entities, including the immotile, motile, friends and enemies, one is said to be My bhakta.

आनृशंस्यमहिंसा च यथा सत्यं तथाऽऽर्जवम्
।
अद्रोहश्चैव भूतानां मद्रतानां व्रतं नृप ॥ २७ ॥

aanrshamsyamahimsaa cha yathaa
satyam tathaa'rjavam |
adrohashchaiva bhootaanaam
madgataanaam vratam nrpa || 27 ||

Being devoid of cruelty, non-violent, honest and straightforward, and not offending any entity is the vrata of those who take refuge in Me.

नम इत्येव यो ब्रूयान्मद्भक्तं श्रद्धयाऽन्वितः ।
तस्याक्षयाऽभवल्लोकाः श्वपाकस्यापि पार्थिव
॥ २८ ॥

nama ityeva yo brooyaanmadbhaktam
shraddhayaa'nvitaha |

tasyaakshayaa'bhavamlokaaha
shvapaakasyaapi paarthiva || 28 ||

By faithfully offering salutations to My bhakta, even a Chaandaala attains the indestructible lokas, O king.

किं पुनर्ये यजन्ते मां सदारं विधिपूर्वकम् ।
मद्भक्ता मद्गतप्राणाः कथयन्तश्च मां सदा ॥
२९ ॥

kim punarye yajante maam sadaaram
vidhipoorvakam |
madbhaktaa madgatapraanaaha
kathayantashcha maam sadaa || 29 ||

Again, what to speak of My bhaktas who worship Me, accompanied by their wives, in accordance with protocols, with their lives dedicated to Me and always chanting about Me?

बहुवर्षसहस्राणि तपस्तप्यति यो नरः ।
नासौ पदमवाप्नोति मद्भक्तैर्यदवाप्यते ॥ ३०
॥

bahubarshasahasraani tapastapyati yo
naraha |
naasau padamavaapnoti
madbhaktairiyadavaapyate || 30 ||

Even a human being who performs tapas for several thousands of years does not attain the destiny achieved by My bhaktas.

मामेव तस्माद्राजेन्द्र ध्यायन्नित्यमतन्द्रितः ।
अवाप्स्यति ततः सिद्धिं द्रक्ष्यत्येव परं पदम् ॥
३१ ॥

maameva tasmaadraajendra
dhyaayannityamatandritaha |
avaapsyati tataha siddhim drakshyatyeva
param padam || 31 ||

So, Raajendra, contemplate on Me alone with all your senses under control and you shall achieve the siddhi to be achieved and yourself see the Highest abode.

अपार्थकं प्रभाषन्तः शूद्रा भागवता इति ।
न शूद्रा भगवद्भक्ता विप्रा भागवताः स्मृताः
॥ ३२ ॥

apaarthakam prabhaashantaha shoodraa
bhaagavataa iti |
na shoodraa bhagavadbhaktaa vipraa
bhaagavataaha smrtaaha || 32 ||

The Bhaagavatas who speak futile matters are Shudras. The Bhagavat-bhaktas are not Shudras, but are known to be like Vipras, Bhaagavatas.

द्वादशाक्षरतत्वज्ञश्चतुर्व्यूहविभागवित् ।
अच्छिद्रपञ्चकालज्ञः स वै भागवतः स्मृतः ॥
३३ ॥

dvaadashaaksharatatvajnashchaturvyooh
avibhaagavit |
achchhidrapanchakaalajnaha sa vai
bhaagavataaha smrtaha || 33 ||

One who has the knowledge of the Dvaadashaakshara mantra, the four Vyuhas of Vishnu, His five-fold manifestations and time is indeed known as a 'Bhaagavata'.

Explanation: Pancharaatra is also known by the name 'Bhaagavata Dharma' and its followers, especially the Braahmanas in the lineages of the earliest Pancharaatrika Rshis, are referred to as the 'Bhaagavatas'. Here, it is explained how Bhaagavatas aren't supposed to be considered as Shudras but Braahmanas, even if they are Shudras, while those who do not practise Bhaagavata-Dharma properly and lack bhakti are like Shudras. Thus, the restrictions for Asat-Shudras are not applicable to Vaishnava Shudras, as said even in the previous Adhyaayas.

ऋग्वेदेनैव होता च यजुषाऽध्वयुरिव च ।
सामवेदेन चोद्गाता पुण्येनाभिष्टुवन्ति माम् ॥
३४ ॥

rgvedenaiva hotaa cha
yajushaa'dhvaryureva cha |
saamavedena chodgaataa
punyenaabhishtuvanti maam || 34 ||

The Bhaagavatas are those who become Hotas through the practices of the Rgveda, Adhvaryus through the Yajurveda and sing about Me through the pious mantras of the Saamaveda.

अथर्वशिरसा चैव नित्यमाथर्वाणा द्विजाः ।
स्तुवन्ति सततं ये मां ते वै भागवताः स्मृताः ॥
३५ ॥

atharvashirasaa chaiva
nityamaatharvaanaa dvijaaha |
stuvanti satatam ye maam te vai
bhaagavataaha smrtaaha || 35 ||

The Dvijas who are Aatharvanas and always chant My glories through the Atharvashiras, are certainly Bhaagavatas.

वेदाधीनाः सदा यज्ञा यज्ञाधीनास्तु देवताः ।
देवता ब्राह्मणाधीनास्तस्माद्विप्रास्तु देवताः ॥
३६ ॥

vedaadheenaaha sadaa yajnaa
yajnaadheenaastu devataaha |
devataa
braahmanaadheenaastasmaadvipraastu
devataaha || 36 ||

The Yajnas are always subordinate to the Vedas and the Devatas are dependent on Yajnas. So, the Devatas are dependent on Braahmanas and due to this, the Vipras are like Devatas.

Explanation: Here is another arthavaada explaining why Braahmanas are sometimes praised as Devatas in the Shaastras. Since the Devatas are worshiped through Yajnas and the Braahmanas' primary duty is performing Yajnas and instructing others of the same, they are compared to the Devatas.

अनाश्रित्योच्छ्रयं नास्ति मुख्यमानश्रयमाश्रयेत्
।
रुद्रं समाश्रिता देवा रुद्रो ब्रह्माणमाश्रितः ॥
३७ ॥

anaashrityochchhrayam naasti
mukhyamaanashrayamaashrayet |
rudram samaashritaa devaa rudro
brahmaanamaashritaha || 37 ||

One can never benefit without taking refuge of another. So, one has to take refuge of a greater entity. The Devas take refuge in Rudra and Rudra takes refuge in Brahmaa.

ब्रह्मा मामाश्रितो राजत्राहं कञ्चिदुपाश्रितः ।
ममाश्रयो न कश्चित्तु सर्वेषामाश्रयो ह्यहम् ॥
३८ ॥

brahmaa maamaashrito raajannaaham
kanchidupaashritaha |
mamaashrayo na kashchittu
sarveshaamaashrayo hyaham || 38 ||

Brahmaa takes refuge in Me, O king. I do not take refuge in anything. There is none who is My refuge, as I am indeed the refuge of everything.

Explanation: These two shlokas have been quoted by Shri Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 116, and by Shri Vedaanta Deshika, in Rahasyatraya-Saara, Chapter 27. Here, one can observe how the relationship between Paramaatma and the other entities is highlighted. Brahman is Svatantra, independent, while the jeevas and Prakrti are asvatantra, dependent. While they depend on Him for their very own existence and functioning, He does not depend on them or anyone else for His own existence.

एवमेतन्मया प्रोक्तं रहस्यमिदमुत्तमम् ।
धर्मप्रियस्य ते नित्यं राजत्रेवं समाचर ॥ ३९
॥

evametanmayaa proktam
rahasyamidamuttamam |
dharmapriyasya te nityam raajannevam
samaachara || 39 ||

So, all this is a great secret which has been spoken by Me to you, as you favour dharma. Always practise this, O king.

इदं पवित्रमाख्यानं पुण्यं वेदेन सम्मितम् ।
यः पठेन्मामकं धर्ममहन्यहनि पाण्डव ॥ ४०
॥

idam pavitramaakhyaanam punyam
vedena sammitam |
yaha pathenmaamakam
dharmamahanyahani paandava || 40 ||

धर्मोऽपि वर्धते तस्य बुद्धिश्चापि प्रसीदति ।
पापक्षयमुपेत्यैवं कल्याणं च विवर्धते ॥ ४१ ॥

dharmo'pi vardhate tasya
buddhishchaapi praseedati |
paapakshayamupetyaivam kalyaanam
cha vivardhate || 41 ||

This knowledge is pure, pious and equivalent to the Vedas. One who reads the instructions of this dharma spoken by Me, O Paandava, develops better dharma and one's intellect becomes clear.

एतत्पुण्यं पवित्रं च पापनाशनमुत्तमम् ।
श्रोतव्यं श्रद्धया युक्तैः श्रोत्रियैश्च विशेषतः ॥
४२ ॥

etatpunyam pavitram cha
paapanaashanamuttamam |
shrotavyam shraddhayaa yuktaih'
shrotriyaishcha visheshataha || 42 ||

This knowledge is pious, pure and an excellent destroyer of paapa. It is to be heard by those who are sincere, especially through those well-versed in the Shaastras.

श्रावयेद्यस्त्विदं भक्त्या प्रयतोऽथ श्रुणोति वा ।
स गच्छेन्मम सायुज्यं नात्र कार्या विचारणा ॥
४३ ॥

shraavayedystvidam bhaktyaa
prayato'tha shrnoti vaa |
sa gachchhenmama saayujyam naatra
kaaryaa vichaaranaa || 43 ||

One who listens to this, with bhakti and mental purity, attains saayujya into Me. There is no doubt here.

यश्चेमं श्रावयेच्छ्राद्धे मद्भक्तो मत्परायणः ।
पितरस्तस्य तृप्यन्ति यावदाभूतसंप्लवम् ॥
४४ ॥

yashchemam shraavayechchraaddhe
madbhakto matparaayanaha |
pitarastasya trpyanti
yaavadaabhootasamplavam || 44 ||

One who is My bhakta and considers Me to be one's goal should have this heard at a shraaddha, through which one's ancestors remain satisfied till the destruction of all entities.

वैशम्पायन उवाच
श्रुत्वा भागवतान्धर्मान्साक्षाद्विष्णोर्जगद्गुरोः ।
प्रहृष्टमनसो भूत्वा चिन्तयन्तोद्भुताः कथाः ॥
४५ ॥

vaishampaayana uvaacha
shrutvaa
bhaagavataandharmaansaakshaadvishno
rjagadguroh' |
prahrshntamanaso bhootvaa
chintayantodbhutaaha kathaaha || 45 ||

ऋषयः पाण्डवाश्चैव प्रणेमुस्तं जनार्दनम् ।
पूजयामास गोविन्दं धर्मपुत्रः पुनः पुनः ॥ ४६
॥

rshayaha paandavaashchaiva
pranemustam janaardanam |
poojayaamaasa govindam
dharmaputraha punaha punaha || 46 ||

Vaishampaayana Rshi said: Having heard the instructions of Bhaagavata Dharma from Vishnu, Janaardana, the Guru of the universe Himself, their minds became pleased and contemplating on those excellent explanations, the Rshis and the Paandavas worshiped and offered salutations to Janaardana, Govinda, again and again.

देवा ब्रह्मर्षयः सिद्धा गन्धर्वाप्सरसस्तथा ।
ऋषयश्च महात्मानो गुह्यका भुजगास्तता ॥
४७ ॥

devaa brahmarshayaha siddhaa
gandharvaapsarasastathaa |
rshayashcha mahaatmaano guhyakaa
bhujagaastataa || 47 ||

वालखिल्या महात्मानो योगिनस्तत्वदर्शिनः ।
तथा भागवताश्चापि पञ्चकालमुपासकाः ॥
४८ ॥

vaalakhilyaa mahaatmaano
yoginastatvadarshinaha |

कौतूहलसमायुक्ता भगवद्भक्तिमागताः ।
श्रुत्वा तु परमं पुण्यं वैष्णवं धर्मशासनम् ॥
४९ ॥

tathaa bhaagavataashchaapi
panchakaalamupaasakaaha || 48 ||

kautoohalasangamaayuktaa
bhagavadbhaktimaagataaha |
shrutvaa tu paramam punyam
vaishnavam dharmashaasanam || 49 ||

The Devas, Brahmarshis, Siddhas, Gandharvas, Apsaras, Rshis, Mahaatmas, Guhyakas, serpents, Mahaatmas known as the 'Vaalakhilyas', Yogis who are Tattvadarshis and the Bhaagavatas who performed five types of upaasanas all become ecstatic and achieved Bhagavat-bhakti, having listened to the greatest and pious protocols of Vaishnava Dharma.

विमुक्तपापाः पूतास्ते संवृत्तास्तत्क्षणेन तु ।
प्रणम्य शिरसा विष्णुं प्रतिनन्द्य च ताः कथाः
॥ ५० ॥

vimuktapaapaaha pootaaste
samvrttaastatkshanen tu |
pranamya shirasaa vishnum pratinandya
cha taaha kathaaha || 50 ||

They indeed became freed from sins and pure beings, in an instant, having offered salutations and bowed down to Vishnu and contemplated on those explanations.

द्रष्टारो द्वारकायां वै वयं सर्वे जगद्गुरुम् ।
इति प्रहृष्टमनसो ययुर्देवगणैः सह ।
सर्वे ऋषिगणा राजन्ययुः स्वं स्वं निवेशनम् ॥
५१ ॥

drashtaaro dvaarakaayaam vai vayam
sarve jagadgurum |
iti prahrshhtamanaso yayurdevaganaih'
saha |
sarve rshiganaa raajanyayuhu svam svam
niveshanam || 51 ||

"All of us shall certainly see the Jagadguru in Dvaaraka" – saying so and their minds being pleased, the crowds of all the Devas and Rshis, O king, went to their respective abodes.

गतेषु तेषु सर्वेषु केशवः केशिहा हरिः ।
सस्मार दारुकं राजन्स च सात्यकिना सह ।
समीपस्थोऽभवत्सूतो याहि देवेति चाब्रवीत् ॥
५२ ॥

gateshu teshu sarveshu keshavaha
keshihaa harihi |
sasmaara daarukam raajansa cha
saatyakinaa saha |
sameepastho'bhavatsooto yaahi deveti
chaabraveet || 52 ||

When all of them had left, Keshava, Hari, the slayer of Keshi, remembered Daaruka and Saatyaki, O king. Coming there, Daaruka said, "Let us go, O Deva."

ततो विषण्णवदनाः पाण्डवाः पुरुषोत्तमम् ।
अञ्जलिं मूर्ध्नि सन्धाय नेत्रैरश्रुपरिप्लुतैः ।
पिबन्तः सततं कृष्णं नोचुरार्ततरास्तदा ॥ ५३
॥

tato vishannavadanaaha paandavaaha
purushottamam |
anjalim moordhni sandhaaya
netrairashrupariplutaih' |
pibantaha satatam krshnam
nochuraartataraastadaa || 53 ||

Thus, the faces of the Paandavas became sorrowful and joining their hands together to bow to Purushottama, with their eyes filled with tears and always drinking the sight of Krshna, they did not speak anything.

कृष्णोऽपि भगवान्देवः पृथामामन्त्र्य चार्तवत्
।
धृतराष्ट्रं च गान्धारीं विदुरं द्रौपदीं तथा ॥ ५४
॥

krshno'pi bhagavaandevaha
prthaamaamantrya chaartavat |
dhrtaraashtram cha gaandhaareem
vigaduram draupadeem tathaa || 54 ||

Even Krshna, Bhagavaan, Deva, sorrowfully bade farewell to Prtha, Dhrtaraashtra, Gaandhaari, Vidura and Draupadi.

कृष्णद्वैपायनं व्यासमृषीनन्यांश्च मन्त्रिणः ।
सुभद्रामात्मजयुतामुत्तरां स्पृश्य पाणिना ।
निर्गत्य वेश्मनस्तस्मादारुरोह तदा रथम् ॥
५५ ॥

krshnadvaipaayanam
vyaasamrsheenanyaamscha mantrinaha
।
subhadraamaatmajayutaamuttaraam
sprshya paaninaa |
nirgatya veshmanastasmaadaaruroha
tadaa ratham || 55 ||

He also bade farewell to Krshna Dvaipaayana Vyaasa, the other Rshis and ministers, Subhadra and Uttara, who was like His child, blessing her with His hand. Then, He left the palace and mounted His chariot.

वाजिभिः शैब्यसुग्रीवमेघपुष्पबलाहकैः ।
युक्तं तु ध्वजभूतेन पतगेन्द्रेण धीमता ॥ ५६
॥

vaajibhihi
shaibyasugreevameghapushpabalaahakai
h' |
yuktam tu dhvajabhootena patagendrena
dheemataa || 56 ||

The chariot was tied to the horses Shaibya, Sugreeva, Meghapushpa and Balaahaka. A flag of the intelligent Patagendra (Garuda) was also tied to it.

अन्वारुरोह चाप्येनं प्रेम्णा राजा युधिष्ठिरः ।
अपास्य चाशु यन्तारं दारुकं सूतसत्तमम् ।
अभीशून्प्रतिजग्राह स्वयं कुरुपतिस्तदा ॥
५७ ॥

anvaaruroha chaapyenam premnaa
raajaa yudhishtiraha |
apaasya chaashu yantaaram daarukam
sootasattamam |

abheeshoonpratijagraaha svayam
kurupatistadaa || 57 ||

Then, Yudhishtira, the emperor, out of love for Krshna, ascended the chariot and stopped the excellent Soota, Daaruka. The master of the Kurus then himself took up the reins.

उपारुह्यार्जुनश्चापि चामरव्यजनं शुभम् ।
रुक्मदण्डं बृहन्मूर्ध्नि दुधावाभिप्रदक्षिणम् ॥
५८ ॥

upaaruhyaarjunashchaapi
chaamaravyajanam shubham |
rukmadandam brhanmoordhni
dudhaavaabhipradakshinam || 58 ||

Then, even Arjuna ascended the chariot, holding a chaamara fan with a golden rod and circumambulating Krshna, he started fanning Krshna's head.

तथैव भीमसेनोऽपि रथमारुह्य वीर्यवान् ।
छत्रं शतशलाकं च दिव्यमाल्योपशोभितम् ॥
५९ ॥

tathaiva bheemaseno'pi rathamaaruhya
veeryavaan |
chhatram shatashalaakam cha
divyamaalyopashobhitam || 59 ||

Then, even the courageous Bheema ascended the chariot and held an umbrella which was decorated with hundreds of patterns.

वैडूर्यमणिदण्डं च चामीकरविभूषितम् ।
दधार तरसा भीमश्छत्रं तच्छार्ङ्गधन्वन्ः ॥ ६०
॥

vaidooryamanidandam cha
chaameekaravibhooshitam |
dadhaara tarasaa bheemashchhatram
tachchhaarngadhanvanaha || 60 ||

Its rod was made of gold and decorated with Vaidoorya gems. Bheema quickly held that umbrella for Shaarngadhanva.

उपारुह्य रथं शीघ्रं चामरव्यजने सिते ।
नकुलः सहदेवश्च धूयमानौ जनार्दनम् ॥ ६१
॥

upaaruhya ratham sheeghram
chaamaravyajane site |
nakulaha sahadevashcha dhooyamaanau
janaardanam || 61 ||

Quickly ascending the chariot, even Nakula and Sahadeva brought white chaamara whisks and started fanning Janaardana.

भीमसेनोऽर्जुनश्चैव यमावप्यरिसूदनौ ।
पृष्ठतोऽनुययुः कृष्णं माशब्द इति हर्षिताः ॥
६२ ॥

bheemaseno'rjunashchaiva
yamaavapyarisoodanau |
prshthato'nuyayuhu krshnam maashabda
iti harshitaaha || 62 ||

Bheemasena, Arjuna, Yama and the two destroyers of foes, excitedly told Krshna, "Do not leave."

त्रियोजने व्यतीते तु परिष्वज्य च पाण्डवान् ।
विसृज्य कृष्णस्तान्सर्वान्प्रणतान्द्वारकां ययौ
॥ ६३ ॥

triyojane vyateete tu parishvajya cha
paandavaan |
visrjya
krshnastaansarvaanpranataandvaarakaa
m yayau || 63 ||

After travelling for three yojanas, however, Krshna then embraced the Paandavas who were bowing down to Him and making them leave, He returned to Dvaaraka.

तथा प्रणम्य गोविन्दं तदाप्रभृति पाण्डवाः ।
कपिलाद्यानि दानानि ददुर्धर्मपरायणाः ॥ ६४
॥

tathaa pranamya govindam
tadaaprabhrti paandavaaha |
kapilaadyaani daanaani
dadurdharmaparaayanaaha || 64 ||

Then, having offered salutations to Govinda, the Paandavas who considered dharma as their goal, returned and made donations of Kapila and other cattle.

मधुसूदनवाक्यानि स्मृत्वा स्मृत्वा पुनः पुनः ।
मनसा पूजयामासुर्हृदयस्थानि पाण्डवाः ॥
६५ ॥

madhusoodanavaakyaani smrtvaa
smrtvaa punaha punaha |
manasaa poojayaamaasurhrdayasthaani
paandavaaha || 65 ||

Remembering the statements of Madhusoodana again and again in their minds, the Paandavas worshiped Him, keeping Him in their hearts.

युधिष्ठिरस्तु धर्मात्मा हृदि कृत्वा जनार्दनम् ।
तद्भक्तस्तन्मना युक्तस्तद्याजी तत्परोऽभवत्
॥ ६६ ॥

yudhishthirastu dharmaatmaa hrdi
krtvaa janaardanam |
tadbhaktastanmanaa yuktastadyaajee
tatparo'bhavat || 66 ||

Yudhishthira, the Dharmaatma, having fixed Janaardana in his heart and united his mind with Him, he became His bhakta and considered Him as his destiny.

एवमुक्तं पुरावृत्तं वैष्णवं धर्मशासनम् ।
मया ते कथितं राजन्पिवित्रं पापनाशनम् ॥
६७ ॥

evamuktam puraavrttam vaishnavam
dharmashaasanam |
mayaa te kathitam raajanpivitrām
paapanaashanam || 67 ||

So, this which has been narrated by me to you, O king, is the set of instructions of Vaishnava Dharma. It is pure and the destroyer of paapa.

तच्छृणुष्व महाराज विष्णुप्रोक्तं कुरूद्वह ।
तेन गच्छसि नान्येन तद्विष्णोः परमं पदम् ॥
६८ ॥

tachchhrnushva mahaaraaja
vishnuproktam kuroodvaha |
tena gachchhasi naanyena tadvishnoh'
paramam padam || 68 ||

By listening to this, which has been spoken by Vishnu Himself, O Mahaaraaja, master of the Kurus, you shall go to the Supreme abode of Vishnu and not by any other means.

Explanation: Thus, the Aashvamedhika Parva ends with these chapters, explaining the greatness of Vaishnava-Dharma. A similar statement occurs in the Anushaasana Parva too:

सर्वेषामपि धर्माणामुत्तमो वैष्णवो विधिः ।
रक्षते भगवान्विष्णुर्भक्तमात्मशरीरवत् ॥

"Among all Dharmas, the Vaishnava one is the ultimate. Vishnu protects His bhaktas, just like oneself protects one's own body."

—Mahaabhaarata, Anushaasana Parva, Adhyaaya 36, Shloka 24 (Quoted by Shri Paraashara Bhattar, in Bhagavat-Guna Darpanam)

One can notice that the same has been explicitly mentioned in the previous Adhyaayas too, since the philosophy of Pancharaatra has been preached by Vishnu Himself, like the other Sat-Agamas, it is an obviously reliable source to obtain aparoksha-jnaana.

॥ इति श्रीमन्महाभारते शतसाहस्र्यां संहितायां वैयासिक्यां आश्वमेधिकपर्वणि वैष्णवधर्मपर्वणि
अष्टादशाधिकशततमोऽध्यायः ॥

|| iti shreemanmahaabhaarate shatasaahasryaam samhitaayaam vaiyaasikyaam
aashvamedhikaparvani vaishnavadharmaparvani
ashtaadashaadhikashatatamo'dhyaayaha ||

Thus is the one hundred and eighteenth Adhyaaya of the Vaishnava-Dharma Parva of the Aashvamedhika Parva of the Shri Mahaabhaarata.

॥ इत्याश्वमेधिकपर्व समाप्तम् ॥

|| ityaashvamedhikaparva samaaptam ||

Thus ends the Aashvamedhika Parva.

Further Reading

If you read this book thoroughly and especially learnt by chanting the shlokas, you can enhance your knowledge of the Shaastras further with the following books published by us as well as others:

- *The Bhagavat Geeta with the Commentaries of Shri Madhvaachaarya* (available on our E-Library)
- *Shri Vishnu Puraana: Amsa 6* (available on our E-Library, explained in English and Samskrta)
- *Shri Krshnaamrta Mahaarnava of Shri Madhvaachaarya* (available on our E-Library)
- *The Brahma Sutra Bhaashya of Shri Madhvaachaarya* (available on our E-Library)
- *The Mahaabhaarata Taatparyya Nirnnaya of Shri Madhvaachaarya*



About the Author



Shri Krshna Dvaipaayana Vyaasa Deva is one of the Avataaras of Bhagavaan Vishnu. He appeared as the son of Paraashara Rshi and Satyavati. He appeared to compile and distribute several Shaastras, from the Vedas to the Itihaasas (the Raamaayana and Mahaabhaarata) and Puraanas. His disciples took charge of certain Shaastras and propagating their respective ones, spreading their knowledge through the tradition of disciplic succession. The Shaastras have been propagated and preserved till date among human beings through this tradition. Vyaasa Deva simplified the Shaastras by dividing the Vedas into four parts (Rk, Yajus, Saaman and Atharvana), and the Maha-Puraanas into 18.

He is renowned for His significant role in the events of the Mahaabhaarata, and authoring it as well. Being Shri Vishnu Himself, He is the ultimate Guru of all beings in the universe, including the Devas themselves. In our current age of Kali Yuga, He resides at His aashrama at Badari, away from the approach of ordinary entities and available only to the Devatas. He is also one of the most important Gurus of the Maadhva sampradaaya, acknowledged by Shri Madhvacharya as his Guru.

About the Translator

Praajna Pattada Hari Kumaara Varma is an aspiring family physician and author on spirituality, from Karnataka, India. He is also a developer of video games and websites, a cartoonist and story writer. He started his hobby of developing websites and video games at the age of 10 years and started studying spirituality and learning about different Hindu

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philosophies at 15 years of age. He founded Achyuta Bhakti Deets in 2022, to propagate spirituality and philosophy in a way which is practically applicable and benefits the present-day society. Its objectives also include propagating the knowledge of and encouraging learning Samskrta, the Itihaasas, Puraanas, Aagamas and Vaishnava philosophy, especially Madhva Siddhaanta, among all Saattvika-minded people regardless of caste, creed, sex, race and any such identities. Along with similar-minded individuals, the project of Achyuta Bhakti Deets was started, initially as a YouTube channel and subsequently, with websites and an online E-Library to view several Shaastras and Maadhva works, effortlessly.

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श्री हरये नमः ।

श्रीकृष्णार्पणमस्तु ॥





॥ श्रीकृष्णार्पणमस्तु ॥