SRIMAN

Mahabharatha Thathparya Nirnaya
Of
Srimad Ananda Theertha
(Part I, Adhyayas I to IX)
with English translation of the original text and notes from
the unpublished commentary of Sri Vadiraja Swami Thereon

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vAkyoddhAraH
atha dvitIyo.adhyaayaH

ADHYAYA II.
Suvakyodharana

***OM* ||**
jayati harirachintyaH sarvadevaikavandyaH paramagururabhIshhTAvAptidaH sajjanAnAm nikhilaguNagaNArNo nityanirmuktadoshhaH sarasijanayano.asau shrIpatirmAnado naH || 2.1

1. Hari who is imponderable, Who alone is worshipped by the Devas and others, Who is the highest preceptor Who is the giver of all desired objects to the good people, Who is ocean full of all the auspicious attributes Which is eternally free from all blemish, Whose eyes are like lotus, Who is the husband of Sri, and Who is the giver of knowledge to us, conquers (stands foremost).

Note-—This verse is a paraphrase of the first sloka of the Mahabharatha, as this chapter deals with the extracts from Mahabharatha, corroborating what has been stated in the first Adhyaya. It may also be taken as an invocatory verse for this Adhyaya; It is an epitome of the teachings of the Brahma Sutras.
The beauty of this verse consists in the second half of it explaining the attributes contained in the first half.

uktaH pUrve.adhyAye shAstrANAM nirNayaH paro divyaH |
shrImadbhAratavAkyAnyetairevAdhyavasyante || 2.2

2. In the previous Adhyaya the most illustrious truths established by all the Sastras and dear to the Devas also have been stated. Now the same purport is conveyed by the extracts from the Mahabharatha, interpreted in the light of other Sastras.

kvachid granthAn praxipanti kvachidantaritAnapi |
kuryuH kvachichcha vyatyAsaM pramAdAt kvachidanyathA || 2.3

3. In some places (of the Mahabharatha) verses have been interpolated and in others verses have been omitted in some places, the verses have been transposed and in others, different readings have been given out of ignorance or otherwise.

anutsannA api granthA vyAkulA iti sarvashaH |
utsannAH prAyashaH sarve koTyaMsho.api na vartate || 2.4

4. Though the works are really indestructible, they must be deemed to be mostly altered. Mostly all of them have disappeared and not even one crore (out of several crores of slokas) now exists.

Note—The Moola Ramayana consisted of 100 crores of slokas; Pancharatra consisted of 50 crores; Mahabharatha, of 60 lakhs of slokas; other Puranas, of 4 lakhs.

grantho.apyevaM viluLitaH kimvartho devadurgamaH |
kalAvevaM vyAkulite nirNayAya prachoditaH || 2.5
hariNA nirNayAn vachmi vijAna.nstatprasAdataH || 2.6

shAstrAntarANi saJNjAnan vedAMshchAsya prasAdataH |
deshe deshe tathA granthAn dR^ishhTvA chaiva pR^ithagvidhAn || 2.7

5 - 7. When the original work itself is so altered, What is there to say of its meaning which is intelligible (even) to the Devas only with difficulty.
When the work had thus become altered in the Kali age, under the direction of Hari for its clear understanding, I shall state the settled truths having known them through His grace, and also having well known the other (extinct) works and all the Vedas through His grace, and also having examined the various editions existing in several places.

yathA sa bhagavAn vyAsaH sAxAnnArAyaNaH prabhuH |
jagAda bhAratAdyeshhu tathA vaxye tadIxayA || 2.8
saN^xepAt sarvashAstrArthaM bhAratArthAnusArataH |
nirNayaH sarvashAstrANAM bhAratAM parikIrtitam || 2.9

8 - 9. Just as the all powerful supreme Lord Vyasa who is no other than Narayana has narrated in the Bharatha and other works, I shall also, with the knowledge imparted by Him, briefly state the essential teachings of all the Sastras, in accordance with the interpretation of Bharatha. The Bharatha is stated to be the decisive authority on all the Sastras.

bhAratAM sarvavedAshcha tulAmAropitAH purA |
devairbrahmAdibhiH sarvairR^ishhibhishcha samanvitaiH ||
vyAsasyaivA.aj~nayA tatra tvatyarichyata bhAratam || 2.10

10. Formerly when all the Devas headed by Brahma and others and the Rishis had assembled once under the very direction of Vyasa, Bharatha was weighed as against the Vedas and all other Sastras by placing them upon the two scales of a balance, when Bharatha excelled (in weight).
Note—Two objects of equal weight representing the presiding deity of each were weighed.

According to Anu Vyakhyana, Sutra Bhashya is said to be the foremost determining authority, (***pramana grantha***) while here Bharatha is said to be so. While no doubt Sutra Bhashya is the foremost determining authority (***nirnaya grantha***) which tests the Bharatha also, Bharatha is the foremost (***prameya grantha***) among those expounding decided truths.

mahatvAd bhAravatvAchcha mahAbhAratamuchyate |
niruktamasya yo veda sarvapApaiH pramuchyate || 2.11
(mahA. 1.1.209 ast)

11. This work is called MahaBharatha on account of its greatest weight and highest quality. He who thus understands its mere definition is released from all sin.

nirNayaH sarvashAstrANAM sadR^ishhTAnto hi bhArate |
kR^ito vishhNuvashatvaM hi brahmAdInAM prakAshitam || 2.12
yataH kR^ishhNavashe sarve bhImAdyAH samyagIritAH |
sarveshhAM j~nAnado vishhNuryashodAteti choditaH || 2.13
yasmAdvyAsAtmanA teshhAM bhArate yasha UchivAn |
j~nAnadashcha shukAdInAM brahmarudrAdirUpiNAm || 2.14

12 - 14. The truth of all the Sastras is indeed established in Bharatha by illustrations. The dependence of Brahma and others upon Vishnu is also brought out inasmuch as Bheema and others are clearly stated to be under the control of Krishna.
It is also emphasized (therein) that Vishnu is the giver of knowledge and fame to all, inasmuch as He, in the form of Vyasa, promulgated their fame in Bharatha and imparted knowledge to Brahma, Rudra, and others who had incarnated as Suka and others.

Note—Bheema is Brahma. Suka is Rudra.

brahmAdhikashcha devebhyaH sheshhAdrudrAdapIritaH |
priyashcha vishhNoH sarvebhya iti bhImanidarshanAt || 2.15

15. Brahma is declared to be superior to all other Devas including even Sesha and Rudra, and also to be the most beloved of all, of Vishnu, from the example of Bheema.

Note—These verses bring out the importance of Bharatha as conclusive authority on all the Sastras, because the supremacy of Vishnu and the dependence of souls on Him as well as His power of imparting knowledge and bringing fame to His devotees is established in this, by means of illustrations

bhUbhArahAriNo vishhNoH pradhAnAN^gaM hi mArutiH |
mAgadhAdivadhAdeva duryodhanavadhAdapi || 2.16

yo ya eva balajyeshhThaH xatriyeshhu sa uttamaH |
aN^gaM chedvishhNukAryeshhu tadbhaktyaiva na chAnyathA || 2.17

balaM naisargikaM tachchedvarAstrAdestadanyathA |
anyAveshanimittaM chedbalamanyAtmakaM hi tat || 2.18

16 - 18. (For), Bheema is the chief agent of Vishnu for lessening the burden of the earth. By the killing of he king of Magadha (Jarasandha) and others or even of Duryodhana (it is seen that) he alone is the greatest among the Kshatriyas who is the strongest among them. If he becomes an instrument for the deeds of Vishnu, it is only on account of devotion towards Him and not otherwise.
That strength must however be natural. It is otherwise (is not a sign of greatness), if due to the boon or weapon etc. If the strength is due to the entry of some other soul, that (strength) belongs to another.

deveshhu balinAmeva bhaktij~nAne na chAnyathA |
sa eva cha priyo vishhNornAnyathA tu kathaJNchana || 2.19

tasmAdyo yo balajyeshhThaH sa guNajyeshhTha eva cha |
balaM hi xatriye vyaktaM j~nAyate sthUladR^ishhTibhiH || 2.20

j~nAnAdayo guNA yasmAjj~nAyante sUxmadR^ishhTibhiH |
tasmAdyatra balaM tatra vij~nAtavyA guNAH pare || 2.21

19 - 21. Among the Devas, only those that are strong have devotion and wisdom and not others. Only such a person (having devotion and wisdom) is beloved of Vishnu and not otherwise under any circumstance, therefore, he who is great in strength is necessarily great in character.

For, strength (as a measure of greatness) is clearly seen in the Kshatriya by men of ordinary vision. Inasmuch as wisdom and other qualities are (also) seen by men of deeper insight, therefore, other qualities must be inferred where there is strength.

deveshhveva na chAnyeshhu vAsudevapratIpataH |
xatrAdanyeshhvapi balaM pramANaM yatra keshavaH || 2.22

pravR^itto dushhTanidhane j~nAnakArye tathaiva cha || 2.23

anyatra brAhmaNAnAM tu pramANaM j~nAnameva hi |
xatriyANAM balaM chaiva sarveshhAM vishhNukAryatA || 2.24

22 - 24. This rule applies only to the Devas and not to others (wicked ones), on account of the hostility of the latter towards Vasudeva.
Where Kesava is engaged in the punishment of the wicked, strength is a measure of greatness in others also besides Kshatriyas. Similarly when He is engaged in the spread of knowledge, knowledge is measure of greatness (in others, besides Brahmanas). Under other circumstances, knowledge is indeed ordinarily a measure of greatness for Brahmanas and strength for Kshatriyas.
These (become important as such only) when they serve the purpose of Vishnu.

kR^ishhNarAmAdirUpeshhu balakAryo janArdanaH |
dattavyAsAdirUpeshhu j~nAnakAryastathA prabhuH || 2.25

matsyakUrmavarAhAshcha siMhavAmanabhArgavAH |
rAghavaH kR^ishhNabuddhau cha kR^ishhNadvaipAyanastathA || 2.26

kapilo datta R^ishhabhau shiMshumAro rucheH sutaH |
nArAyaNo hariH kR^ishhNastApaso manureva cha || 2.27

mahidAsastathA haMsaH strIrUpo hayashIrshhavAn |
tathaiva vaDavAvaktraH kalkI dhanvantariH prabhuH || 2.28

ityAdyAH kevalo vishhNurnaishhAM bhedaH kathaJNchana |
na visheshho guNaiH sarvairbalaj~nAnAdibhiH kvachit || 2.29

25-29. Janardhana achieves His purpose by strength as in His forms as Rama, Krishna etc.

Similarly in His forms as Dattatreya, Vyasa etc., the Lord achieves His purpose by knowledge.

Matsya, Koorma, Varaha, (man) Lion, Vamana, Parasurama, Raghava, Krishna, Buddha and Veda Vyasa, Kapila, Dattatreya, Rishabha, Simsumara, the son of Ruchi (yagna), Narayana, Hari, Krishna, Tapasa Manu, Mahidasa, Hamsa, Mohini, the form with the head of a horse. Vadava Agni (which is in the middle of the ocean), Kalki, the Lord Dhanwantri, and all these are simply Vishnu; there is no sort of difference between them under any circumstance. There is no difference whatever in any of the forms in respect of all the attributes such as strength, knowledge etc.

shrIbrahmarudrasheshhAshcha vIndrendrau kAma eva cha |
kAmaputro.aniruddhashcha sUryashchandro bR^ihaspatiH || 2.30

dharma eshhAM tathA bhAryA daxAdyA manavastathA |
manuputrAshcha R^ishhayo nAradaH parvatastathA || 2.31

kashyapaH sanakAdyAshcha vahnyAdyAshchaiva devatAH |
bharataH kArtavIryashcha vainyAdyAshchakravartinaH || 2.32

gayashcha laxmaNAdyAshcha trayo rohiNinandanaH |
pradyumno raukmiNeyashcha tatputrashchAniruddhakaH || 2.33

naraH phalguna ityAdyA visheshhAveshino hareH |
vAli sAmbAdayashchaiva kiJNchidAveshino hareH || 2.34

30 - 34. Sri Lakshmi, Brahma, Rudra, Shesha, Garuda, Indra, Kama, Aniruddha (who is) Kama's son, Surya, Chandra, Brihaspati, Yama Dharma, and the wives of these, Daksha and others, Swayambhu Manu and others, the sons of Manu, the Rishis like Narada, Parvatha, Kasyapa, Sanaka and others, gods like Agni and others, emperors like Bharatha, Karthaveerya, Vainya, Gaya, Lakshmana, (and his two brothers Bharatha and Satrughna), the son of Rohini (Balarama), Pradyumna the son of Rukmini and his son Aniruddha, Nara, Arjuna, and such others are all endowed with the special Amsa (spirit) of Hari. Vali, Samba, and others also are endowed with a little Amsa of Hari.

Note - As all these have the Amsa (spirit) of Hari in some measure, their incarnations also are sometimes spoken of in Puranas as the Avatars of Vishnu.

tasmAdbalapravR^ittasya rAmakR^ishhNAtmano hareH |
antaraN^gaM hanUmA.nshcha bhImastatkAryasAdhakau || 2.35

brahmAtmako yato vAyuH padaM brAhmamagAt purA |
vAyoranyasya na brAhmaM padaM tasmAt sa eva saH || 2.36

35 - 36. Therefore Hanuman and Bheema are the chief agents of Hari for accomplishing His purpose when He assumed the forms of Rama and Krishna in His manifestation of strength. Vayu is no other than Brahma inasmuch as he, having been Vayu before (in the previous Kalpa), has now attained the status of Brahma. No other than Vayu is entitled to the status of Brahma. Therefore he (Vayu) is Brahma.

yatra rUpaM tatra guNAH bhaktyAdyAstrIshhu nityashaH |
rUpaM hi sthUladR^ishhTInAM dR^ishyaM vyaktaM tato hi tat || 2.37

prAyo vettuM na shakyante bhaktyAdyAstrIshhu yat tataH |
yAsAM rUpaM guNAstAsAM bhaktyAdyA iti nishchayaH || 2.38

tachcha naisargikaM rUpaM dvAtriMshallaxaNairyutam |
nAlaxaNaM vapurmAtraM guNahetuH kathaJNchana || 2.39

37 - 39. Among women, where there is beautiful form, there qualities like devotion (Bhakti etc.) always (exist); for, beauty is clearly visible to people of ordinary vision; therefore it is indication of other qualities.

Generally it is not possible even by effort to find out the qualities like devotion etc. in women; therefore it is settled that those who have beautiful form have also qualities like devotion etc.

That beauty must also be natural and accompanied by 32 features.

Mere beauty of body without these features will never under any circumstance be indication of other qualities.

AsurINAM varAdestu vapurmAtraM bhavishhyati |
na laxaNAnyatastAsAM naiva bhaktiH kathaJNchana || 2.40

40. Sometimes by reason of boon etc. the body of Asura women becomes beautiful without these features; therefore they have no devotion etc. (Bhakti) under any circumstance.

tasmAd rUpaguNodArA jAnakI rugmiNI tathA |
satyabhAmetyAdirUpA shrIH sarvaparamA matA || 2.41

tataH pashchAd draupadI cha sarvAbhyo rUpato varA |
bhUbhAraxapaNe sAxAdaN^gaM bhImavadIshituH || 2.42

hantA cha vairahetushcha bhImaH pApajanasya tu |
draupadI vairahetuH sA tasmAd bhImAdanantarA || 2.43

41 - 43. Therefore, Janaki, Rukmini and also forms like Satyabhama etc. excel (all else) both in beauty and character; therefore, Sri Lakshmi is considered the most excellent of all (women).

After them, Draupadi is the most beautiful (among other women). She is, like Bheema, a direct agent of the Lord for lessening the burden of the earth.

Bheema is at the same time promoter of the hatred of sinful people and (their) destroyer. Draupadi is only the cause for hatred and therefore she is the immediate agent after Bheema.

baladevastataH pashchAt tataH pashchAchcha phalgunaH |
narAveshAdanyathA tu drauNiH pashchAt tato.apare || 2.44

rAmavajjAmbavatyAdyAH shhaT tato revatI tathA |
laxmaNo hanumatpashchAt tato bharatavAlinau |
shatrughnastu tataH pashchAt sugrIvAdyAstato.avarAH || 2.45

44 – 45. After her (Draupadi), Baladeva, and after him, Arjuna on account of the entry of the spirit of Nara in him, and after him, Asvathama (son of Drona) and after these, others (are agents)

Note—Asvathama ordinarily superior to Arjuna, becomes inferior in this birth, on account of the special Nara Avesa in Arjuna.

Like Balarama, Jambavati and the other six queens (of Krishna) and after them, Revati also (are agents).

After Hanuman, Lakshmana and after them, Bharatha and Vali (both being of equal rank), and after them, Satrughna and after them, Sugreeva and others are inferiors.

Note - the special mention of Jambavati is due to her highest position among the six queens.

Bharatha is avatar of Kama, while Vali is that of Indra. Though both equal in status, Bharatha is mentioned first because of his longer service to Hari. (Sri Vadiraja).

rAmakAryaM tu yaiH samyak svayogyaM na kR^itaM purA |
***taiH pUritaM tat kR^ishhNAya bIbhatsvAdyaiH samantataH* || 2.46**

46. By whomsoever Rama's service was not completely done before, according to their capacity, it was completed by them, by all means in the service of Krishna, for instance, by persons like Arjuna and others.

adhikaM yaiH kR^itaM tatra tairUnaM kR^itamatra tat |
karNAdyairadhikaM yaistu prAdurbhAvadvaye kR^itam || 2.47

vividAdyairhi taiH pashchAd vipratIpaM kR^itaM hareH
prAdurbhAvadvaye hyasmin sarveshhAM nirNayaH kR^itaH || 2.48

naitayorakR^itaM kiJNchichchhubhaM vA yadi vA.ashubham |
anyatra pUryate kvApi tasmAdatraiva nirNayaH || 2.49

47 - 49. Whoever did more service in the former Avatara, did less in the latter.

Whoever did excessive service in both, like Karna and others, Vivida and others, had its effect lessened by (causing) subsequent displeasure of Hari.

Therefore the gradation of merit of all has thus been settled in these two Avataras.

What was not done in these two Avataras, either by way of good or evil, could not be completed in any other (Avatara). Therefore the determination of merit arises only in these two.

Note—Lakshmana who is an Avatar of Sesha did immense service to Han in His Avatar as Sri Rama. He incarnated as Balarama, and being the elder brother of Krishna had his merit lessened by the respect shown to him by Krishna and by other means.

Vali who is an Avatar of Indra had done no service to Rama but compensated for it when born again as Arjuna.

Sugreeva who was an Avatar of Surya had done yeoman service to Rama and had its effect lessened by being born as Karna and hating Krishna and his devotees, the Pandavas.

Angada who had done great service in the Rama Avatar was now born as Abhimanyu and by his early death had no further service to render.

The Asvins who were Mainda and Dwivida before were now born as Nakula and Sahadeva. These are included in the term ***kanaudaihi***

(Sri Vadirajaswami.)

pashchAttanatvAt kR^ishhNasya vaisheshhyAt tatra nirNayaH |
prAdurbhAvamimaM yasmAd gR^ihItvA bhArataM kR^itam |
uktA rAmakathA.apyasmin mArkaNDeyasamAsyayA || 2.50

tasmAd yad bhArate noktaM taddhi naivAsti kutrachit |
atroktaM sarvashAstreshhu nahi samyagudAhR^itam || 2.51

50 - 51. There is also special reason for (such) determination in this (Bharatha) on account of the later incarnation of Krishna; therefore the Bharatha work was undertaken having regard to both these incarnations. The story of Rama is narrated in this (Bharatha) by means of Markandeya's discourses.

Therefore what is not mentioned in the Bharatha does not exist anywhere else.

What has been stated here has not been so well expounded in any of the other shastras.

ityAdi kathitaM sarvaM brahmANDe hariNA svayam |
mArkaNDeye.api kathitaM bhAratasya prashaMsanam || 2.52

devatAnAM yathA vyAso dvipadAM brAhmaNo varaH |
AyudhAnAM yathA vajramoshhadhInAM yathA yavAH || 2.53

tathaiva sarvashAstrANAM mahAbhAratamuttamam || 2.54

vAyuprokte.api tat proktaM bhAratasya prashaMsanam
kR^ishhNadvaipAyanaM vyAsaM viddhi nArAyaNaM prabhum || 2.55

ko hyanyaH puNDarIkAxAnmahAbhAratakR^id bhavet
evaM hi sarvashAstreshhu pR^ithak pR^ithagudIritam || 2.56

ukto.arthaH sarva evAyaM mAhAtmyakramapUrvakaH |
bhArate.api yathA prokto nirNayo.ayaM krameNa tu |
tathA pradarshayishhyAmastadvAkyaireva sarvashaH || 2.57

52-57. All this has been mentioned by Hari Himself in the Brahmanda Purana. The praise of Bharatha is also stated in the Markandeya Purana (as follows).

Just as Vyasa is the foremost of the Devas, Brahmana is the foremost of the bipeds (human beings consisting of Bmhmana, Kshatriya, Vaisya and Sudra). Vajra (is the foremost) of all weapons (excepting Chakra); barley (is the foremost) of all plants; so also is Mahabharatha the highest of all the Shastras.

The commendation of Bharatha is also made in the Vayu Purana (thus) - Know Krishna Dwaipayana Vyasa to be the Lord Narayana.

Who else indeed except the lotus Lord can be the author of Mahabharatha?

This is indeed mentioned separately in each of the several Shastras.

All this teaching relating to the gradation of merit referred to in all the sastras is also contained in the Bharatha. Just as it is mentioned in the Bharatha, I shall also gradually expound this determination of truth only by means of extracts therefrom.

nArAyaNaM suraguruM jagadekanAthaM bhaktapriyaM sakalalokanamaskR^itaM cha |
traiguNyavarjitamajaM vibhumAdyamIshaM vande bhavaghnamamarAsurasiddhavandyam || 2.58

j~nAnapradaH sa bhagavAn kamalAviriJNchasharvAdipUrvajagato nikhilAdvarishhThaH |
bhaktyaiva tushhyati haripravaNatvameva sarvasya dharma iti pUrvavibhAgasaMsthaH || 2.59

nirdoshhakaH sR^itivihIna udArapUrNasaMvidguNaH prathamakR^it sakalAtmashaktiH |
moxaikaheturasurUpasuraishcha muktairvandyaH sa eka iti choktamathottarArdhe || 2.60

58-60. I salute Narayana, the preceptor of the Devas, the Supreme Lord of the whole universe, beloved of His devotees, adored by all the worlds, devoid of the three attributes, Unborn, Omnipresent, the First, Omnipotent, who destroys the cycle of birth and death, and who is worshipped by the ordinary Devas and the other Thatvabhimani Devas, and the released souls.

That Omnipotent Lord Hari is the giver of all knowledge, the foremost of all the universe consisting of Lakshmi, Brahma, and Siva, and is pleased only with Bhakthi (devotion). It is thus shown in the first half of the above verse that salutation is the duty of all.

He is devoid of all blemishes, without birth, full of all the most excellent attributes of knowledge, bliss etc., the first creator, the director of all activity of all the sentient beings, the only cause of salvation, adored by the Devas and other Thatvabhimani Devas and the released souls, and who is one (and the same in all his manifestations). This purport is conveyed in the second half of the verse.

Note—Srimad Acharya true to his undertaking to expound the settled truths in the light of Mahabharatha states by quoting the first invocatory verse therein (verse 58) and comments on it in the two verses 59 and 60, showing thereby that establishment of the supremacy of Vishnu with all His attributes is the chief aim of Mahabharatha.

He is said to be the giver of knowledge even to Lakshmi as her knowledge is dependent upon Him.

The term ***asura*** in verse 58 is explained as meaning ***asuroopasura*** meaning Thatvabhimani Devas. Though this verse does not find a place in some editions of Mahabharatha, still from the work of Laksha Alankara, which is an unpublished commentary on Maha Bharatha, by Sri Vadirajaswami it is seen to be the first verse. It finds a place in some of the Kerala manuscripts as stated by him in his commentaries on Thathparya Nirnaya.

namyatvamuktamubhayatra yatastato.asya muktairamuktigagaNaishcha vinamyatoktA |
itthaM hi sarvaguNapUrtiramushhya vishhNoH prastAvitA prathamataH pratijAnataiva || 2.61

61. Inasmuch as salutation is mentioned in both the halves of the verse, therefore (to avoid repetition) it must be deemed that His control over the released souls as well as the souls in bondage mentioned.

Thus the complete possession of all the excellent attributes of this Vishnu is stated in the very beginning (of this work Mahabharatha) by (Vyasa) who had undertaken to establish it (therein).

Note—This verse is therefore both invocatory and expository of the entire purport of the work.

kR^ishhNo yaj~nairijyate somapUtaiH kR^ishhNo vIrairijyate vikramadbhiH |
kR^ishhNo vanyairijyate sammR^ishAnaiH kR^ishhNo muktairijyate vItamohaiH || 2.62

62. Krishna is worshipped through sacrifices by those wishing to get purified by drinking Soma; is worshiped by heroes through heroic deeds; is worshipped by ascetics dwelling in forests through the study of shastras; and is worshipped by released souls even after disappearance of their ignorance.

sR^ishhTA brahmAdayo devA nihatA yena dAnavAH |
tasmai devAdidevAya namaste shArN^gadhAriNe || 2.63

63. Salutation to Thee, the foremost of the Devas and the wielder of the sarnga bow; by whom the Devas like Brahma and others were created and by whom the Asuras were killed,

Note - 1. This is authority to show the dependence of even released souls on Hari

2. The first group of three souls referred to in sloka 62 are those in bondage (samsara) while the last group relates to the released souls (muktas). Therefore it is authority to show that even the released souls are dependant upon him after release.

Just as the first and invocatory verse of the Mahabharatha which is verse No. 58 here, referred to the supremacy of Vishnu over all souls and His possesion of all excellant attributes, this verse No.62 is the last in the Mahabharatha where also the supremacy of Vishnu is established thus showing that the beginning ***upakrama*** and the end of any treatise ***upasamhara*** must tally in establishing the same truth

Note to verse 63. —This is explanatory of the two kinds of moksha (release) referred to in verse 60 when both Devas and Asuras have their Lingasarira destroyed and the former go to heaven while the latter are consigned to hell.

srashhTR^itvaM devAnAM muktisrashhTR^itvamuchyate nAnyat |
utpattirdaityAnAmapi yasmAt sammitA visheshho.ayam || 2.64

atha cha daityahatistamasi sthirA niyatasaMsthitireva na chAnyathA |
tanuvibhAgakR^itiH sakaleshhviyaM nahi visheshhakR^itA suradaityagA || 2.65

64 - 65. The creation of Devas means only the creation of their release and nothing else. This special interpretation arises because the creation of Asuras also must be conceded.

And therefore the destruction of Asuras means their Permanent consignment to hell as a rule and not otherwise.

The encasement in physical frame or its removal applies to all (Devas, men and Asuras). Therefore there is no significance in the application of this rule of birth and death to Devas and Asuras.

tamimameva surAsurasaJNchaye harikR^itaM pravisheshhamudIxitum |
prativibhajya cha bhImasuyodhanau svaparapaxabhidA kathitA kathA || 2.66

66. This rule of release and eternal damnation applicable to Devas and Daityas respectively does not depend upon the special consideration of love or hated of Hari towards them. It is to illustrate this very special rule made by Hari applicable to Devas and Asuras, that the story was in Mahabharatha by dividing them into His and the opposite sides, represented by Bheema and Duryodhana respectively.

namo bhagavate tasmai vyAsAyAmitatejase |
yasya prasAdAd vaxyAmi nArAyaNakathAmimAm || 2.67

67. Prostration to that illustrious Vyasa of infinite prowess, by whose grace I shall narrate this story of Narayana.

Note—This is told by Vaisampayana before beginning the Bharatha narrative.

vAsudevastu bhagavAn kIrtito.atra sanAtanaH |
pratibimbamivA.adarshe yaM pashyantyAtmani sthitam || 2.68

68. The everlasting Lord Vasudeva indeed is extolled in this (narrative), whom (the sages) see seated in their hearts, like the reflection in a mirror.

nAsti nArAyaNasamaM na bhUtaM na bhavishhyati |
etena satyavAkyena sarvArthAn sAdhayAmyaham || 2.69

69. Equal to Narayana none, there (is), or was, or will be. By means of this true saying, I (Vyasa) shall accomplish all my objects or shall interpret all the Shastras in this Bharatha.

Note—This verse occurring in the beginning and end of MahaBharatha conveys its essential teaching.

Adyantayorityavadat sa yasmAd vyAsAtmako vishhNurudArashaktiH |
tasmAt samastA harisadguNAnAM nirNItaye bhAratagA kathaishhA || 2.70

70. Inasmuch as Vishnu of infinite power has stated so both in the beginning and the end of Bharatha, in His incarnation as Vyasa, therefore, this entire story narrated in the Bharatha is intended to determine the excellent attributes of Hari.

satyaM satyaM punaH satyamuddhR^itya bhujamuchyate |
vedashAstrAt paraM nAsti na daivaM keshavAt param || 2.71

71. With both the hands held up, it is stated that there is no shastra superior to the Vedas; there is no God superior to Kesava. (This is) true; (this is) true and again (it is) true.

Note - This verse occurs in the middle of Mahabharatha. Just as the Veda is the highest of the shastras, Kesava is the highest of the Gods. Triple saying is for emphasis.

AloDya sarvashAstrANi vichArya cha punaH punaH |
idamekaM sunishhpannaM dhyeyo nArAyaNaH sadA || 2.72||

72. After one deeply studies all the shastras and ponders over them again and again, this one thing is well established i.e., Narayana is to be contemplated always.

smartavyaH satataM vishhNurvismartavyo na jAtuchit |
sarve vidhinishhedhAH syuretayoreva kiN^karAH || 2.73

73. Vishnu must be remembered always and must never be forgotten under any circumstance.

All rules of omission and commission (laid down in the shastras) are only subservient to these (main injunctions).

ko hi taM vedituM shakto yo na syAt tadvidho.aparaH |
tadvidhashchAparo nAsti tasmAt taM veda saH svayam || 2.74
ko hi taM vedituM shakto nArAyaNamanAmayam |
R^ite satyavatIsUnoH kR^ishhNAd vA devakIsutAt || 2.75

74 - 75. Who else (like Brahma etc.) without being like Him can possibly understand Him? There is none other like Him; therefore, He alone understands Himself (fully). Who is capable of understanding Narayana who has no blemish, excepting Krishna (Vyasa) who is the son of Satyavati or Krishna who is the son of Devaki?

aprameyo.aniyojyashcha svayaM kAmagamo vashI |
modatyeshha sadA bhUtairbAlaH krIDanakairiva || 2.76

76. He is imponderable and uncontrolled, and is independent; can go where He likes; He can control his senses; He plays always with the Bhoothas (Elements) just as a child would with its playthings.

na pramAtuM mahAbAhuH shakyo.ayaM madhusUdanaH |
paramAt parametasmAd vishvarUpAnna vidyate || 2.77

77. It is impossible to understand (fully) this Madhusoodana of long arms. There is none superior to this supreme Lord whose form is the entire universe.

vasudevasuto nAyaM nAyaM garbhe.avasat prabhuH |
nAyaM dasharathAjjAto na chApi jamadagnitaH || 2.78

78. He is not the son of Vasudeva; this Lord never lived in the womb; He was neither begotten by Dasaratha nor by Jamadagni.

jAyate naiva kutrApi mriyate kuta eva tu |
na vedhyo muhyate nAyaM baddhyate naiva kenachit ||2.79
kuto duHkhaM svatantrasya nityAnandaikarUpiNaH || 2.80

79-80. He is never born through any one; how can it be said then that He died? He cannot be killed; and is never under delusion nor can be bound by anybody under any circumstance; how can there be misery to one who is independent and whose form is only eternal bliss?

Ishannapi hi deveshaH sarvasya jagato hariH |
karmANi kurute nityaM kInAsha iva durbalaH || 2.81
nA.atmAnaM veda mugdho.ayaM duHkhI sItAM cha mArgate |
baddhaH shakrajitetyAdi lIlaishhA.asuramohinI || 2.82

81 - 82. Though this Hari is the Lord of the Devas, and controls the entire universe, still He always does acts like a feeble farmer.

With clouded mind, He does not know Himself; sorrowful, he searches for Seeta; He was bound by Indrajit; all this and more is His play for deluding the Asuras.

muhyate shastrapAtena bhinnatvagrudhirasravaH |
ajAnan pR^ichchhati smAnyAMstanuM tyaktvA divaM gataH || 2.83
ityAdyasuramohAya darshayAmAsa nATyavat |
avidyamAnameveshaH kuhakaM tad viduH surAH || 2.84

83 - 84. He becomes senseless by instrumental blow, and has His skin cut; and blood flows. Not knowing Himself, He asks others; leaving His body, He departed to heaven.

The Lord displayed all this though not really existing as if he were an actor, for delusion of the Asuras. The Devas knew this to be false.

prAdurbhAvA hareH sarve naiva prakR^itidehinaH |
nirdoshhA guNasampUrNA darshayantyanyathaiva tu || 2.85
dushhTAnAM mohanArthAya satAmapi tu kutrachit |
yathAyogyaphalaprAptyai lIlaishhA paramAtmanaH || 2.86

85 - 86. All the manifestations of Hari made of physical bodies; (on the other hand) they are without blemish and also full of good attributes. But He displays otherwise indeed, sometimes for delusion of wicked people, and occasionally of good people also, for meting out only their proper desert. This is play for the supreme Lord.

Note—Srimadacharya quotes the following verses from the Bhaghavatgeeta which is the most sacred portion of the Bharatha and which are the sayings of Vishnu Himself to show His supremacy.

j~nAnaM te.ahaM savij~nAnamidaM vaxyAmyasheshhataH |
yajj~nAtvA neha bhUyo.anyajj~nAtavyamavashishhyate || 2.87|| (bha. gI. 7.2)
ahaM kR^itsnasya jagataH prabhavaH praLayastathA |
mattaH parataraM nAnyat kiJNchidasti dhanaJNjaya || 2.88|| (bha. gI. 7.6-7)

87 - 88. I shall teach thee completely all this ordinary knowledge along with other special knowledge, after knowing which nothing else remains to be learnt again.

I am the cause of origin, (sustenance) and destruction of this entire universe. Oh Dhananjaya! there is nothing else whatsoever which is higher than Myself

avajAnanti mAM mUDhA mAnushhIM tanumAshritam | (bha. gI. 9.11)
parambhavamajananto mama bhutamaheshwaram
moghAshA moghakarmANo moghaj~nAnA vichetasaH |
rAxasImAsurIM chaiva prakR^itiM mohanIM shritAH || 2.89|| (bha. gI. 9.12)

89. Foolish people look down upon Me when I assume human form, not knowing My super-eminence which is eternal, full, and supreme (over all).

Actuated by the delusive spirit of Rakshasas and Asuras, they entertain wrong notions (of me) and all their worldly desires are unrealized, their spiritual deeds become futile, and their idea of obtaining worldly boons from others is frustrated,

mahAtmAnastu mAM pArtha daivIM prakR^itimAshritAH |
bhajantyananyamanaso j~nAtvA bhUtAdimavyayam || 2.90|| (bha. gI. 9.13)

90. But the wise ones, Oh Partha! Actuated by divine spirit, adore Me with undiverted minds, knowing Me to be the imperishable creator of elements etc.

pitA.asi lokasya charAcharasya tvamasya pUjyashcha gururgarIyAn |
na tvatsamo.astyabhyadhikaH kuto.anyo lokatraye.apyapratimaprabhAva || 2.91||
(bha. gI. 11.43)

91. Thou art the father of this sentient and non sentient world and adorable. Thou art the highest Preceptor. Oh Thou of unrivalled prowess! There is none equal to Thee. How can there be any superior, in all the three worlds?

paraM bhUyaH pravaxyAmi j~nAnAnAM j~nAnamuttamam |
yajj~nAtvA munayaH sarve parAM siddhimito gatAH || 2.92|| (bha. gI. 14.1)

92. I shall expound to you again the highest wisdom culled out of all knowledge, by knowing which all sages have attained the highest goal from this world.

mamayonirmahad brahma tasmin garbhaM dadhAmyaham |
sambhavaH sarvabhUtAnAM tato bhavati bhArata || 2.93|| (bha. gI. 14.3)

dvAvimau purushhau loke xarashchAxara eva cha |
xaraH sarvANi bhUtAni kUTastho.axara uchyate || 2.94

uttamaH purushhastvanyaH paramAtmetyudAhR^itaH |
yo lokatrayamAvishya bibhartyavyaya IshvaraH || 2.95

93 - 95. Mahat Brahma (Sri Lakshmi) is my consort (the cause of all creation); I impregnate her (I keep all souls in her); from Her proceeds the creation of all beings, Oh Bharatha!

There are only these two Purushas (persons) in the world called Kshara and Akshara. Kshara (the perishable) comprises all the living beings, (while) the undecaying (Lakshmi) is called Akshara.

There is another Purusha who is different (from both these), supreme, and is called Paramatma, and who, entering into all the three worlds, sustains and protects it, and is imperishable, being the all powerful Lord.

yasmAt xaramatIto.ahamaxarAdapi chottamaH |
ato.asmi loke vede cha prathitaH purushhottamaH || 2.96

yo mAmevamasammUDho jAnAti purushhottamam |
sa sarvavid bhajati mAM sarvabhAvena bhArata || 2.97

96 - 97. Inasmuch as I excel Kshara (Brahma and others) and am superior even to Akshara (Lakshmi), therefore I am designated as Purushothama (the supreme person) both in the human treatises and also in the (super-human) Vedas.

He, who, thus without any doubt, understands Me as the Supreme Person, becomes all knowing and he reaches Me by all means, Oh Bharatha!

iti guhyatamaM shAstramidamuktaM mayA.anagha |
etad buddhvA buddhimAn syAt kR^itakR^ityashcha bhArata || 2.98
(bha. gI. 15.16-20)

98. Oh sinless one! All this most secret doctrine has been taught by Me. Understanding this well (by study, meditation etc.), realize it (by direct perception) and then you will become a Mukta (released soul), Oh Bharatha!

dvau bhUtasargau loke.asmin daiva Asura eva cha |
daivo vistarashaH prokta AsuraM pArtha me shR^iNu || 2.99|| (bha. gI. 16.6)

99. There are only two natural groups in this created world, the Divine and Asura (Devilish); the divine group has been described in detail; listen Oh Partha! from me about the Asuric group.

Note - The word "Divine" in this must be taken to include Gandharvas and men as opposed to Asuras destined for hell. The entire creation falls into two main groups, with regard to the highest and lowest ends reached by either.

asatyamapratishhThaM te jagadAhuranIshvaram | (bha. gI. 16.8)
aparasparasambhutam kimanyatkamahaitukam ||2.100

100. They say: the world is unreal, illusory, and is without a creator. It is not the result of cause and effect. What is it (then)? It is something different (from entity ***sath*** and non-entity ***asath*** i.e., ***sadasadbilakshanam*** and is the product of Avidya (ignorance.)

Note - ***kama*** ordinarily means desire for sense objects, which again springs from ignorance. Sri Vadiraja.

etaaM dhRuShTimavaShTabhya naShTaatmaanOlpabuddhayaH |
prabhavaMtyugrakarmaaNaH kShayaaya jagatOhitaaH ||2.101
IshwarOhamahaM bhOgee siddOhaM balavaan suKi |
ADyObhijanavaanasmi kOnyOsti sadRuSO mayaa ||2.102

101 - 102. Holding fast to this view, they lose their sense, indulge in sensual pleasures and take to cruel deeds and, thus misleading the world, cause its destruction.

(Such a person thinks): I am myself lord; I enjoy; I have accomplished everything; I am strong, happy, wealthy and am beloved of the people; Who is there equal to me?

mAmAtmaparadeheshhu pradvishhanto.abhyasUyakAH | (bha. gI. 16.18)
tAnahaM dvishhataH krUrAn saMsAreshhu narAdhamAn ||2.103

xipAmyajasramashubhAnAsurIshhveva yonishhu |
AsurIM yonimApannA mUDhA janmani janmani |
mAmaprApyaiva kaunteya tato yAntyadhamAM gatim || 2.104

103 - 104. Thus they hate me who abide in them as well as in other bodies and become jealous of me. I throw these lowest of human beings, who hate (me) and indulge in cruel deeds, to be born constantly only in Asuric wombs.

Having thus fallen only in Asuric wombs in every birth, these fools eventually go to the lowest hell, without ever reaching Me. Oh son of Kunthi!

Note - The views that the world is unreal and that the souls are identical with the Brahman and that they are independent creatures are said to be Asuric. (Sri Vadiraja Swami),

The hatred ***dwesha*** spoken of here is, according to Jauardana Bhatta, denial of the dependence of souls upon God for their action and assertion of their own independence. Sri Vadiraja Swami thinks it is the identification of one's own soul or those of others with Brahma, which is regarded as one of the acts of hatred of God.

sarvabhUteshhu yenaikaM bhAvamavyayamIxate |
avibhaktaM vibhakteshhu tajj~nAnaM viddhi sAtvikam || 2.105

sarvaguhyatamaM bhUyaH shR^iNu me paramaM vachaH |
ishhTo.asi me dR^iDhamiti tato vaxyAmi te hitam || 2.106

manmanA bhava madbhakto madyAjI mAM namaskuru |
mAmevaishhyasi satyaM te pratijAne priyo.asi me || 2.107

105 - 107. Know that (knowledge) by which one sees the only supreme Lord dwelling in all the different objects (sentient as well as non-sentient) and also His manifestations therein as identical and imperishable, as the (highest) satvika knowledge.

Listen again to my highest teaching which is most secret. As you are certainly most dear to me I shall therefore tell you what is good.

Have your mind centred in Me, become My devotee and My worshipper; prostrate before Me, and you will attain Me. As you are dear to Me, I assure you that this is true.

Note: The following verses are in answer to the question put by Janamejaya as to how the shastras like Sankhya, etc. which appear to be contradictory have to be construed. They occur in Moksha Dharma of Bharatha.

paJNcharAtrasya kR^itsnasya vaktA nArAyaNaH svayam |
sarveshhveteshhu rAjendra j~nAneshhvetad vishishhyate || 2.108|| (mahA. 12.337.63 ast)

j~nAneshhveteshhu rAjendra sAN^khyapAshupatAdishhu |
yathAyogaM yathAnyAyaM nishhThA nArAyaNaH paraH || 2.109|| (mahA. 12.337.64 ast)

paJNcharAtravido mukhyA yathAkramaparA nR^ipa |
ekAntabhAvopagatA vAsudevaM vishanti te || 2.110|| (mahA. 12.337.67 ast)
(janamejaya uvAcha)

bahavaH purushhA brahmannutAho eka eva tu |
ko hyatra purushhashreshhThastaM bhavAn vaktumarhati || 2.111||
(mahA. 12.338.1 ast)

108 - 111. Narayana Himself is the expounder of the entire Pancharatra; therefore, of all these shastras imparting knowledge, oh, king of kings! this is most important.

The supremacy of Narayana is established, oh king of kings! even through these shastras like Sankhya, Pasupatha etc., if viewed in their proper sequence and reasoning.

Those eminent ones, who understand Pancharatra and who through understanding the relative position of Devas, thereby attain single-minded devotion, enter into Vasudeva (i.e., obtain release).

Janamejaya said: Oh Brahman! Are the Purushas several or only one? Who is indeed the supreme Purusha among them? You are the proper person to describe Him.

vaishampAyana uvAcha
naitadichchhanti purushhamekaM kurukulodvaha |
bahUnAM purushhANAM hi yathaikA yoniruchyate ||2.112

tathA taM purushhaM vishvamAkhyAsyAmi guNAdhikam | (mahA. 12.338.2-3 ast)
Aha brahmaitamevArthaM mahAdevAya pR^ichchhate || 2.113

tasyaikasya mamatvaM hi sa chaikaH purushho virAT || 2.114

ahaM brahmA chA.adya IshaH prajAnAMtasmAjjAtastvaM cha mattaH prasUtaH |
matto jagat sthAvaraM jaN^gamaM chasarve vedA sarahasyAshcha putra || 2.115

Vaisampayana replied:

112 - 115. Oh thou uplifter of the Kuru race! the wise ones do not agree that there is only one Purusha. Inasmuch as one chief cause of the several Purushas is stated, I shall describe accordingly that Purusha (chief cause of all creation) who is full and excels in good, attributes.

The same purport was conveyed by Brahma to Mahadeva when questioned. The idea of “mine” appertains truly only to that single Purusha who shines eternally, transcending all.

Note—The term ***mamatwam*** is used to denote that He only is independent and not in the acquisitive sense. (Sri Vadirajswami).

Myself known as Brahma, and the first born lord of all created beings, was born out of that Lord; you were begotten by me, and from me, Oh son! this entire universe of sentient and nonsentient objects, along with all the Vedas and the secret Upanishads, has emanated.

tathaiva bhImavachanaM dharmajaM pratyudIritam |
brahmeshAnAdibhiH sarvaiH sametairyadguNAMshakaH |
nAvasAyayituM shakyo vyAchaxANaishcha sarvadA || 2.116

sa eshha bhagavAn kR^ishhNo naiva kevalamAnushhaH |
yasya prasAdajo brahmA rudrashcha krodhasambhavaH || 2.117

116 - 117. There is the saying of Bheema to the same effect told to Dharmaraja. He, even a part of whose quality it is not possible to contemplate completely, even for Brahma, Rudra and other Devas, all assembled together and engaged in constant discussion of it, and by whose grace the unborn Brahma emanated, and whose anger brought out Rudra, that self same Lord is Krishna and He is not an ordinary man.

vachanaM chaiva kR^ishhNasya jyeshhThaM kuntIsutaM prati ||2.118

rudraM samAshritA devA rudro brahmANamAshritaH |
brahmA mAmAshrito nityaM nAhaM kiJNchidupAshritaH || 2.119

118 - 119. There is also the saying of Krishna told to the eldest son of ‘Kunthi. The Devas seek support in Rudra; Rudra seeks support in Brahma; and Brahma always seeks support in Me and I need nobody’s support.

yathA.a.ashritAni jyotIMshhi jyotiHshreshhThaM divAkaram |
evaM muktagaNAH sarve vAsudevamupAshritAH || 2.120

120. Just as all luminaries depend upon the Sun, the highest luminary, so also all the released souls seek support from Vasudeva.

bhavishhyatparvagaM chApi vacho vyAsasya sAdaram |
vAsudevasya mahimA bhArate nirNayoditaH || 2.121

121. There is also the saying, of Vyasa in the Bhavishyat Parva told with all earnestness, that the greatness of Vasudeva has been mentioned in the Bharatha with decisive authority.

tadarthAstu kathAH sarvA nAnyArthaM vaishhNavaM yashaH |
tatpratIpaM tu yad dR^ishyenna tanmama manIshhitam || 2.122

122. All the incidents (relating to Pandavas etc.) narrated therein are only intended for that purpose; they serve no other purpose but to bring out the glory of Vishnu; what may appear to be contrary (to this) is not however my opinion.

bhAshhAstu trividhAstatra mayA vai sampradarshitAH |
ukto yo mahimA vishhNoH sa tUkto hi samAdhinA || 2.123

shaivadarshanamAlambya kvachichchhaivI kathoditA |
samAdhibhAshhayoktaM yat tat sarvaM grAhyameva hi || 2.124

aviruddhaM samAdhestu darshanoktaM cha gR^ihyate |
AdyantayorviruddhaM yad darshanaM tadudAhR^itam || 2.125

darshanAntarasiddhaM cha guhyabhAshhA.anyathA bhavet |
tasmAd vishhNorhi mahimA bhAratokto yathArthataH || 2.126

123 - 126. Therein three kinds of language (interpretation) have been indicated by myself. That by which the greatness of Vishnu has been stated has been indicated by Sarnadhi language.

Following in some places the treatises relating to Siva, the stories of Siva have been narrated in Dharshana language. All that has been conveyed by Samadhi language must indeed be accepted. What has been conveyed by Dharshana language, if not in conflict with that conveyed by Samadhi language, must also be accepted.

That is called Dharshana language where there is conflict between the beginning and the end, as also what is expressly stated in other Dharshana treatises (such as those relating to Siva etc). The Guhya language (secret language) is that which conveys the reverse of what is said.

Therefore the greatness of Vishnu has been truly declared in the Bharatha.

Note—Sri Vedavyasa is said to have written the Mahabharatha so as to be interpreted in three ways which are described as Samadhi, Darshana and Guhya Bhashas. Samadhi is what is clearly and unambiguously expressed establishing the supremacy of Vishnu. It is called Samadhi because it is the idea which is conveyed when one reads it with singleminded attention. When what is contained in other treatises known as Dharshanas is repeated as if Siva and others were extolled, it is called Dharshana language. What is not conveyed by either of these but has a secret or esoteric meaning is called Guhya. (Sri Vadiraja).

The following six verses are quotations fron Bhavishyat Parva to show that Vayu and others incarnate to fulfil divine purpose,

tasyAN^gaM prathamaM vAyuH prAdurbhAvatrayAnvitaH |
prathamo hanumAn nAma dvitIyo bhIma eva cha |
pUrNapraj~nastR^itIyastu bhagavatkAryasAdhakaH || 2.127

tretAdyeshhu yugeshhveshha sambhUtaH keshavAj~nayA |
ekaikashastrishhu pR^ithag dvitIyAN^gaM sarasvatI || 2.128

shaMrUpe tu ratervAyau shrIrityeva cha kIrtyate |
saiva cha draupadI nAma kALI chandreti chochyate || 2.129

tR^itIyAN^gaM hareH sheshhaH prAdurbhAvasamanvitaH |
prAdurbhAvA narashchaiva laxmaNo bala eva cha || 2.130

rudrAtmakatvAchchheshhasya shuko drauNishcha tattanU |
indre narAMshasampattyA pArtho.apIshhat tadAtmakaH || 2.131

pradyumnAdyAstato vishhNoraN^gabhUtAH krameNa tu |
charitaM vaishhNavAnAM tad vishhNUdrekAya kathyate || 2.132

127 - 132. Vayu, along with his three manifestations, is His (Vishnu's) highest agent. The first is called Hanuman, the second Bheema and the third Purnapragna, each engaged in the accomplishment of the Lord's deeds.

According to the command of Kesava, He appeared only in the three yugas commencing with Tretha, with a separate name in each.

The second agent is Sarasvathi; She is also called Sri because She enjoys bliss in the company of Vayu whose form is bliss itself. It is She who is also called Draupadi, Kali, and Chandra.

The third agent of Hari is Sesha, along with his manifestations. Those manifestations are Nara, Lakshmana and Balarama.

Inasmuch as Sesha was Rudra himself (in the previous Kalpa), Suka and Asvathama are his manifestations. Inasmuch as Indra has the spirit of Nara, Arjuna also has a little of Sesha's form.

Pradyumna and others thereafter by gradation are the agents of Vishnu. The story of Vaishnavas (i. e., Pandavas) is narrated therefore only for the establishment of Vishnu's glory.

tathA bhAgavate.apyuktaM hanUmadvachanaM param |
martyAvatArastviha martyashixaNaM raxovadhAyaiva na kevalaM vibhoH |
kuto.asya hi syU ramataH sva Atman sItAkR^itAni vyasanAnIshvarasya || 2.133

na vai sa AtmA.a.atmavatAmadhIshvaro bhuN^kte hi duHkhaM bhagavAn vAsudevaH |
na strIkR^itaM kashmalamashnuvIta na laxmaNaM chApi jahAti karhichit || 2.134
(bhA.pu. 5.19.5-6)

yatpAdapaN^kajaparAganishhevakANAM duHkhAni sarvANi layaM prayAnti |
sa brahmavandyacharaNo janamohanAya strIsaN^ginAmiti ratiM prathayaMshchachAra || 2.135

133 - 135. So also there is the wise saying of Hanuman told in the Bhagavatha, that the Avatar of the Lord as man in this world is intended indeed for the edification of mankind and not merely for the destruction of the Rakshasas. How can there be grief caused on account of (the separation of) Sita, to this Lord who enjoys Himself in His own form?

That supreme Lord Vasudeva, who controls even the wise men, does, never have misery, and can never suffer degrading grief on account of woman, and He never is separate from Lakshmana.

All sorrows vanish for those who adore the dust of His lotus feet. Such a one whose feet are worshipped even by Brahma, behaved so (in this world) for the delusion of mankind, so as to indicate that such was the lot of people addicted to women.

Note—The idea is that Lord Vishnu takes another form as female in Lakshmi and enjoys by giving pleasure to her.

The use of the term "Vasudeva" in sloka No. 134 indicates that even in His incarnation as Krishna when in the midst of thousands of women he had not the sensual taint. (Sri Vadiraja swami.)

It is compounded of two words which point to His all-pervasiveness and His blissful form. Such a one cannot have grief of separation or other sorrow.

kvachichchhivaM kvachidR^ishhIn kvachid devAn kvachinnarAn |
namatyarchayati stauti varAnarthayate.api cha |
liN^gaM pratishhThApayati vR^iNotyasurato varAn || 2.136

136. Sometimes Siva, sometimes Rishis, sometimes Devas, sometimes men, He honours, worships, and praises and even begs for boons. He instals Lingas and asks for boons even from Asuras.

sarveshvaraH svatantro.api sarvashaktishcha sarvadA |
sarvaj~no.api vimohAya janAnAM purushhottamaH || 2.137

137. This supreme Person, though Overlord of all, independent, all-powerful and omniscient always, (does these acts), for delusion of (some) people.

tasmAd yo mahimA vishhNoH sarvashAstroditaH sa hi |
nAnyadityeshha shAstrANAM nirNayaH samudAhR^itaH || 2.138

138. Therefore only that which establishes the glory of Vishnu is stated in all the shastras and nothing else. This, the settled truth of all the shastras, is thus stated.

bhAratArthastridhA proktaH svayaM bhagavataiva hi |
manvAdi kechid bruvate hyAstIkAdi tathA pare || 2.139

tathoparicharAdyanye bhArataM parichaxate ||2.140
(mahA. 1.1.50 ast)

sakR^ishhNAn pANDavAn gR^ihya yo.ayamarthaH pravartate |
prAtilomyAdivaichitryAt tamAstIkaM prachaxate || 2.141

dharmo bhaktyAdidashakaH shrutAdiH shIlavainayau |
sabrahmakAstu te yatra manvAdiM taM vidurbudhAH || 2.142

nArAyaNasya nAmAni sarvANi vachanAni tu |
tatsAmarthyAbhidhAyIni tamauparicharaM viduH || 2.143

139 - 143. The purport of Bharatha has been conveyed by the Lord (Vyasa) Himself in three ways. Some of the sayings therein are called Manvadi, others are called Asthikadi and similarly the rest are called Uparichara.

That is called Asthika where by way of illustration the story of the Pandavas along with that of Krishna is narrated in inverse order or with reference to wrong person.

The wise men take it to be Manvadi where righteousness, ten good qualities like devotion etc., or qualities like study, contemplation etc., good conduct and politeness, along with the teaching of the Vedas etc. are referred to.

Where all the names and sayings of Narayana go to establish His prowess, they understand it to be Ouparichara.

bhaktirj~nAnaM savairAgyaM praj~nA medhA dhR^itiH sthitiH |
yogaH prANo balaM chaiva vR^ikodara iti smR^itaH || 2.144

etaddashAtmako vAyustasmAd bhImastadAtmakaH |
sarvavidyA draupadI tu yasmAt saiva sarasvatI || 2.145

144 - 145. Devotion, knowledge along with renunciation, quick grasp, retentiveness, fortitude, steadiness, intelligence, vitality and strength, are designated as Bheema. Vayu has his form consisting of those qualities and therefore Bheema also is of that form.

Inasmuch as Draupadi is Saraswathi herself, she represents all learning.

aj~nAnAdisvarUpastu kalirduryodhanaH smR^itaH |
viparItaM tu yajj~nAnaM duHshAsana itIritaH || 2.146

nAstikyaM shakunirnAma sarvadoshhAtmakAH pare |
dhArtarAshhTrAstvahaN^kAro drauNI rudrAtmako yataH || 2.147

droNAdyA indriyANyeva pApAnyanye tu sainikAH |
pANDaveyAshcha puNyAni teshhAM vishhNurniyojakaH || 2.148

evamadhyAtmanishhThaM hi bhArataM sarvamuchyate |
durvij~neyamataH sarvairbhArataM tu surairapi || 2.149

146 - 149. Duryodhana is said to be Kali himself who represents ignorance etc. Dussasana represents that knowledge which is perverse. Sakuni's name stands for materialism, while the other sons of Dhritarashtra represent all other vices. Drona's son (Asvatthama) being the Avatar of Rudra represents Ahankara (egoism), while Drona and others (Karna, Bheeshma etc.) represent the senses. Their other warriors represent various sins. The warriors on the Pandava side represent good deeds and their director is Vishnu. Thus the entire Bharatha said to represent the psychic aspect (Adhyatma) of life and therefore Bharatha is said to be difficult for comprehension to all men and even to all the Devas.

Note - In these verses the esoteric meaning of the Bharatha is given Sri Vadirajaswami interprets the terms ***manvadi***, ***asthika*** and ***ouparichara*** as follows: Those by which God is measured (***meeyate***) or understood are Dharmas called ***manvaha***. Those who believe in the existence of God etc. are ***aastikaha .*** The origin and history of the Pandavas who are great Asthikas are dwelt in detail in the Bharatha. The qualities they stand for are ***manavaha***. Those qualities along with the study of the Vedas are necessary for right understanding of God. The object of Bharatha is to establish the supremacy of Vishnu and this is achieved not only by directly extolling His qualities, acts etc. but also by narrating the history of His devotees the Pandavas. Where the supremacy of Vishnu is established, it is called ***ouparichara*** as Vishnu dominates all others ***uparicharateeti uparicharaha tasya bhavaha ouaricharaha***

Of the five Pandavas, Yudhistira stands preeminently for Dharma (righteousness and truth). Devotion etc. are represented by the greatest of Vishnu Bhakthas, Bheemasena. Arjuna attained fame by his learning and skill. He had the unique honour of hearing the sacred teaching of Gita from the Lord Himself, He therefore represents learning. Nakula and Sahadeva were famous for good conduct and courtesy respectively. Draupadi represents Sarasvathi the Goddess of learning and the presiding deity of the Vedas.

While the Pandavas thus represent good conduct, learning etc., Duryodhana and others stand for all the bad qualities. Duryodhana, the highest of them, is the Avatar of Kali himself. Thus the war of Mahabharatha represents the eternal conflict which goes on in every soul between the forces of righteousness and wickedness; to the extent that righteous succeeds, the soul is said to come out victorious on its onward march towards final release. Sri Narayana Himself

present in every soul directs this internal war just as Sri Krishna He did in the field of Kurukshetra. This is in fact the teaching contained in Srimad Bhaghavadgita, which is the essence of the Mahabharatha,

svayaM vyAso hi tad veda brahmA vA tatprasAdataH |
tathA.api vishhNuparatA bhArate sArasaN^grahaH || 2.150

ityAdivyAsavAkyaistu vishhNUtkarshho.avagamyate |
vAyvAdInAM kramashchaiva tadvAkyaireva chintyate || 2.151

150 - 151. Vyasa himself knew it fully (i.e., the purport of Bharatha) and with His grace Brahma also (knew it). And yet, in the Bharatha is contained the very essence of the teachings establishing the supremacy of Vishnu.

By sayings like these of Vyasa, indeed, the supremacy of Vishnu is understood. And also by His own sayings, the gradation of the gods like Vayu etc. also is brought to our mind:

vAyurhi brahmatAmeti tasmAd brahmaiva sa smR^itaH |
na brahmasadR^ishaH kashchichchhivAdishhu kathaJNchana || 2.152

j~nAne virAge haribhaktibhAve dhR^itisthitiprANabaleshhu yoge |
buddhau cha nAnyo hanumatsamAnaH pumAn kadAchit kva cha kashchanaiva || 2.153

152-153. Vayu surely attains Brahma’s status. Therefore he is called Brahma only. There is none equal to Brahma in any respect among Rudra and others.

There is no other person equal to Hanuman in knowledge, renunciation, devotion to Hari, fortitude, steadiness, vitality, strength, zeal and intelligence, at any time or in any place.

Note :—There are 100 Rujus or Latavyas who are qualified to become Brahma. Of these, Vayu the 99th Ruju after sadhana for 100 years becomes Brahma when the present Brahma attains Moksha. All these Rujus have only Sathva bodies free from all blemish.

baL i`tthA tad vapu'She dhAyi darsha`taM de`vasya` bhargaH` saha'so` yato` jani' |
yad I`m upa` hvara'te` sAdha'te ma`tir R^i`tasya` dhenA' anayanta sa`srutaH' || 2.154||

pR^i`kSho vapuH' pitu`mAn nitya` A sha'ye dvi`tIya`m A sa`ptashi'vAsu mA`tR^iShu' |
tR^i`tIya'm asya vR^iSha`bhasya' do`hase` dasha'pramatiM janayanta` yoSha'NaH || 2.155||
nir yad I'm bu`dhnAn ma'hi`Shasya` varpa'sa IshA`nAsaH` shava'sA` kranta' sU`rayaH' |
yad I`m anu' pra`divo` madhva' Adha`ve guhA` santa'm mAta`rishvA' mathA`yati' || 2.156||

pra yat pi`tuH pa'ra`mAn nI`yate` pary A pR^i`kShudho' vI`rudho` daMsu' rohati |
u`bhA yad a'sya ja`nuShaM` yad inva'ta` Ad id yavi'ShTho abhavad ghR^i`NA shuchiH' || 2.157||

Ad in mA`tR^Ir Avi'sha`d yAsv A shuci`r ahiM'syamAna urvi`yA vi vA'vR^idhe |
anu` yat pUrvA` aru'hat sanA`juvo` ni navya'sI`Shv ava'rAsu dhAvate || 2.158
(R^igveda 1.141.1-5)

154 - 158. Inasmuch as the original form Vayu emanated from Narayana, therefore that original form also consists of strength, playfulness and capacity to sustain and enlighten others; similarly he wore the same form in his Avataras also. (Or it may be interpreted that) as the Avatars emanated from the original form of Vayudeva which consists of strength etc., therefore, the Avataras also had the same characteristics.

(Or it may be interpreted as meaning) that the charecteristics of strength, and knowledge found in the form of Vayudeva were transferred to his Avataras also, so that thereby the self-luminous and all-knowing Lord maybe made manifest.

The first Avatara of it representing full knowledge was known as Hanuman, He always stays humbly near Ramachandra whose form consists of knowledge and (far away also) unaided he accomplished the commands Of Ramachandra. He conveyed the story of Ramachandra flowing sweet with nectar to his disciples or He conveyed the message of Ramachandra flowing sweet as nectar to Seeta.

His second Avatara was for the destruction of huge armies and indulged in eating much food. He was eternal i.e., His knowledge remains unclouded even during Pralaya (end of the world). He took considerable delight in expounding the seven flawless authorities consisting of the four Vedas, Itihasas, Puranas and Pancharatra (which deal with Paramatma).

Note —This gives the derivative meaning of the term ***Bheema*** . He by whom all the knowledge (***mah***) was supported (***bruthaha***) Sri Vadiraja.

The third Avatara of this highest of the Devas (Vayu) called Poornapragna was brought forth by his revered mother (or by the deities presiding over knowledge and represented by Sri, Bhoo and Durga) for the spread of knowledge of Paramatma. Or it may be interpreted as follows:

The third Avatara of this highest of the Devas (Vayu) called Poornapragna was produced for the better understanding of the seven scriptures, from whom only embodying full knowledge the wise ones like Rudra and others, (or the guardian deities of the Universe) easily understood- well the attributes of knowledge, strength etc. of the adorable Lord fit to be taken and drunk (heard, contemplated upon etc.)

The term ***budhna*** means not only the first preceptor who taught (i.e., Madhva) but also the original authority (Sutra Bhashya) or the grace of Narayana of original form.

This Avatara of Vayu of unequalled knowledge known as Madhva churns (goes deeply into) the sacred scriptures to establish the complete supremacy of this self same Paramatma residing in the hearts (of all).

Inasmuch as that form (of Madhva) was clearly directed by the supreme Father, He destroys all objections of his opponents just as he would crush the tender creepers under his teeth.

Note :—The questions are compared to creepers as they grow from time to time in spite of being cut. -Sri Vadiraja.

Inasmuch as his appearance on earth was directed by Sri Lakshmi and Narayana, he therefore remained sub ordinate to them. He shone by his mercy for Vishnu Bhaktas and was free from the blemish of birth from womb etc.

Under the command of Hari only, He entered (the womb of) his mothers (Sri, Bhoo, Durga, Jaya, Santhi etc.) and he grew with increased strength, pure and uninjured from the pangs of birth, and he assumed different names as he came out of these beginning with Lakshmi, devoted to the service of the Lord Narayana. He quickly assumed a form lower than his own, when he took new bodies. (It has reference to his birth as Bheema, younger than Dharmaraja who as Dharma is lower in rank than Vayu).

Or it may be interpreted thus : Under the grace of Narayana, He deeply investigated the seven sacred scriptures, and thereby he attained higher proficiency than these (Rudra and others), with his unsurpassed knowledge and being unclouded by ignorance etc. he reached real wisdom.

He studied from, beginning to end the earlier ones (the Vedas) as establishing the supremacy of Vishnu from eternity, and he understood more quickly the later scriptures of Puranas etc. which are lower than the Vedas,

Note:—The Rik sookta contained herein refers to the three Avataras of Vayu, viz., Hanuman, Bheema and Vayu, which appeared on earth to serve the purpose of Hari in His three Avataras of Sri Rama, Krishna, and Vedavyasa respectively.

Th interpretation of this Sooktha as explained by Sayana himself or understood by the western scholars like Griffith etc., is absolutely meaningless. There is no basis for interpreting it referring to Agni.

Mr. Basu gives an allegorical interpretation of this Sooktha. “Hanuman, the first Avatar of Vayu, brings the message of hope to the desponding soul (Sita) when she is frightened by the terrors and temptations of the world namely of the lower nature of man. He encourages her and tells her not to lose heart. The soul thus encouraged and hopeful becomes stronger and assumes the sterner aspects of a Draupadi. It is when the soul has reached the stage of Draupadi, who no longer is liable to be snatched away by Ravana or Duryodhana, that the second manifestation of Vayu takes place, Vayu comes now not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic hosts. This aspect of Vayu helps the soul in completing her conquest over her enemies. When the passions are hushed and the lower nature is subjugated comes then the Vayu, in his last and sweetest form as Madhva, as the teacher of perfect wisdom, (Poornapragna) and thc bliss ,giving saviour (Ananda Teertha).

In this aspect, the Vayu teaches the soul mysteries of God head, and ultimately leads her to the presence of her Lord.”

Translation of Brihad-Aranyaka Upanishad, Page 744.

Note :—The, following are quotations from the Mahabharatha to show the supremacy of Vayu among the gods and their gradation

ashvamedhaH kratushreshhTho jyotiHshreshhTho divAkaraH |
brAhmaNo dvipadAM shreshhTho devashreshhThastu mArutaH || 2.159

159. Asvamedha is the highest of sacrifices Sun is the highest of the luminaries; Brahmana is the highest of the bipeds (men); and Maruthi (Vayu) alone is the highest of the gods.

balamindrasya girisho girishasya balaM marut |
balaM tasya hariH sAxAnna harerbalamanyataH || 2.160

160. Rudra is the giver of strength to Indra; Vayu is the giver of strength to Rudra; Vayu's strength is got .directly from Narayana; and no one else gives strength to Narayana.

vAyurbhImo bhImanAdo mahaujAH sarveshhAM cha prANinAM prANabhUtaH |
anAvR^ittirdehinAM dehapAte tasmAd vAyurdevadevo vishishhTaH || 2.161

161. Vayu is terrible, and very powerful. He makes terrible sound (to frighten enemies); He is the giver of life to all sentient beings, when the body of these embodied beings falls (on death), he does not return to it. Therefore Vayu is regarded as the highest of the gods.

Note:—The supremacy of Vayu is established by the rules of logic (***anvaya and vyathirek.***) Sri Vadiraja,

The term ***anavritthi*** has also been interpreted in several ways, by janardana Bhatta. It has reference to the several Vedic texts which refer to the entrance and exit of several Thathvabhimani Devas in the body and thus establish the supremacy of Vayu.

tattvaj~nAne vishhNubhaktau dhairye sthairye parAkrame |
vege cha lAghave chaiva pralApasya cha varjane || 2.162

bhImasenasamo nAsti senayorubhayorapi |
pANDitye cha paTutve cha shUratve cha bale.api cha || 2.163

tathA yudhishhThireNApi bhImaM prati samIritam |
dharmashchArthashcha kAmashcha moxashchaiva yasho dhruvam || 2.164

tvayyAyattamidaM sarvaM sarvalokasya bhArata
virATaparvagaM chApi vacho duryodhanasya hi ||2.165

vIrANAM shAstravidushhAM kR^itinAM tattvanirNaye |
sattve bAhubale dhairye prANe shArIrasambhave || 2.166

sAmprataM mAnushhe loke sadaityanararAxase |
chatvAraH prANinAM shreshhThAH sampUrNabalapaurushhAH || 2.167

bhImashcha balabhadrashcha madrarAjashcha vIryavAn |
chaturthaH kIchakasteshhAM paJNchamaM nAnushushrumaH ||2.168

anyonyAnantarabalAH kramAdeva prakIrtitAH |

vachanaM vAsudevasya tathodyogagataM param || 2.169

yat kiJNchA.a.atmani kalyANaM sambhAvayasi pANDava |
sahasraguNamapyetat tvayi sambhAvayAmyaham || 2.170

yAdR^ishe cha kule jAtaH sarvarAjAbhipUjite |
yAdR^ishAni cha karmANi bhIma tvamasi tAdR^ishaH || 2.171
(mahA. 5.75.3-4 ast)

162 - 171. In the midst of both the armies, there is none equal to Bheemasena in real knowledge, devotion to Vishnu, fortitude, steadiness, prowess, quickness, subtlety and in avoidance of idle talk.

There is none equal to Bheemasena in learning, eloquence, sharpness of intellect, and physical prowess, So it has been said by Yudhishtira himself to Bheema. “Dharma, wealth, desire, Moksha, everlasting fame and all these are dependent upon you, as the whole world knows.”

There is also the saying of Duryodhana as stated in the Virata Parva in connection with the determination of merit among heroes, conversant with the science of warfare, (or learned men well versed in shastras,) and men of skill.

At the present moment in the whole world of living beings consisting of Daityas men and Rakshasas there are only four, who are the best of beings, and who possess unsurpassed strength and prowress and who excel in intellectual strength, physical prowess and distinguished physical achievement. They are Bheema, Balabhadra heroic king of Madhra (Salya) and Keechaka is the fourth among them, and we do not hear of a fifth man. They have been mentioned in the order of descending merit one after another.

There is also the highest saying of Krishna to the same effect in the Udyoga Parva. Oh Pandava! what little merit you find in yourself, I regard it thousand fold in you. You are the foremost inasmuch as you have been born in a family honoured by all the kings and you have done such deeds as can only befit such family.

Note - The separate mention of Keechaka in the second half of verse 163 indicates that he is not to be classed among learned men. The other three only included in that group of which Bheemasena is the highest. Keechaka comes in only as one of the strongest men. (Sri Vadiraja).

asmin yuddhe bhImasena tvayi bhAraH samAhitaH |
dhUrarjunena voDhavyA voDhavya itaro janaH | (mahA. 5.75.18 ast)
uktaM purANe brahmANDe brahmaNA nAradAya cha || 2.172

172. ‘Oh Bheemasena war rest on you. Arjuna is only like the horse which bear the yoke. The other people have to be protected by you.

“Note—This is intended to show that Bheemasena’s part is the was greater than that of Arjun

yasyAH prasAdAt paramaM vidanti sheshhaH suparNo girishaH surendraH |
mAtA cha yaishhAM prathamaiva bhAratI sA draupadI nAma babhUva bhUmau || 2.173

yA mArutAd garbhamadhatta pUrvaM sheshhaM suparNaM girIshaM surendram |
chaturmukhAbhAMshchaturaH kumArAn sA draupadI nAma babhUva bhUmau || 2.174

173—174. In the Brahmanda Purana it has been told by Brahma to Narada that she, by whose grace Sesha, Garuda, Rudra and Indra reach Paramatma and who as Bharathi was the first mother of these, herself became known as Draupadi on earth.

She who first conceived four sons resembling Brahma viz., Sesha, Garuda, Rudra and Indra, through Vayu, herself became known as Draupadi on earth.

Note—These four, though lower in rank than Vayu or Brahrna, are said to resemble Brahmi. on the ground that the father is re produced in the son and the son resembles the father.

yasyAdhiko bale nAsti bhImasenamR^ite kvachit |
na vij~nAne na cha j~nAna eshha rAmaH sa lAN^galI || 2.175

yasya na pratiyoddhA.asti bhImamekamR^ite kvachit |
anvishhyApi trilokeshhu sa eshha musalAyudhaH || 2.176

175 - 176. He, to whom there is none whosoever except Bheema, superior in strength, knowledge, and wisdom, is Balarama holding the plough as his weapon.

He, whom none whosoever except Bheema, can oppose in fight, even after search in the three worlds is this wielder of the pestle as weapon.

tathA yudhishhThireNaiva bhImAya samudIritam |
anuj~nAto rauhiNeyAt tvayA chaivAparAjita ||2.177

sarvavidyAsu bIbhatsuH kR^ishhNena cha mahAtmanA |
anveshha rauhiNeyaM cha tvAM cha bhImAparAjitam ||2.178

vIrye shaurye.api vA nAnyastR^itIyaH phalgunAdR^ite |
tathaiva draupadIvAkyaM vAsudevaM pratIritam || 2.179

adhijyamapi yat kartuM shakyate naiva gANDivam |
anyatra bhImapArthAbhyAM bhavatashcha janArdana || 2.180

tathaivAnyatra vachanaM kR^ishhNadvaipAyaneritam |
dvAveva purushhau loke vAsudevAdanantarau |
bhImastu prathamastatra dvitIyo drauNireva cha || 2.181

177 - 181. So also is the saying of Yudhistira him self told to Bheema. Arjuna has been understood by the Supreme Lord Krishna to be unsurpassed in all kinds of knowledge by others, excepting yourself and Balarama. Oh Bheema! in intelligence, physical prowess, and muscular

strength, Arjuna is invincible by others except yourself and Balarama (the son of Rohini), and there is no third person (excelling in these) except Arjuna.

Similar is the saying of Draupadi told to Krishna :

“Excepting yourself Oh Janardana! (born to kill the wicked ones) Bheema and Arjuna, there is none else who can even tie the string to the Gandeeva bow.

There is also the saying of Vedavyasa to the same effect told elsewhere. There are only two persons in this world after Krishna, of whom Bheema is the first and Asvatthama is the second.

axayAvishhudhI divye dhvajo vAnaralaxaNaH |
gANDIvaM dhanushhAM shreshhThaM tena drauNervaro.arjunaH || 2.182

182. Arjuna becomes superior to Asvathama by reason (of possession) of inexhaustible and divine quivers, banner with the emblem of Hanuman, and the best of bows named Gandeeva.

Note—Arjuna being an Avatara of Indra is ordinarily lower in rank than Asvathama who is avatar of Rudra. By reason of Nara Avesa in him, he becomes superior.

ityAdyanantavAkyAni santyevArthe vivaxite |
kAnichid darshitAnyatra diN^mAtrapratipattaye || 2.183

183. There are surely these and similar innumerable sayings pointing to the truths established herein but only some of them have been referred to in this work, so as to indicate their trend.

tasmAduktakrameNaiva purushhottamatA hareH |
anaupachArikI siddhA brahmatA cha vinirNayAt || 2.184

184. Thus in the manner stated herein, the supremacy of Hari as Purushothama as well is His real fullness has been established as settled truth.

pUrNapraj~nakR^iteyaM saN^xepAduddhR^itiH suvAkyAnAm |
shrImadbhAratagAnAM vishhNoH pUrNatvanirNayAyaiva || 2.185

185. This epitome of select sayings chosen from the Srimad Bharatha has been done by Poornapragna only for establishing the all round fullness of Vishnu.

sa prIyatAM paratamaH paramAdanantaH santArakaH satatasaMsR^itidustarArNAt |
yatpAdapadmamakarandajushho hi pArthAH svArAjyamApurubhayatra sadA vinodAt || 2.186

186. May, thereby, that supreme Lord, superior even to the entire universe consisting of Rama, Brahma etc., infinite (in His attributes irrespective of time, space etc.) the Saviour from the ocean of the eternal and impassable samsara (cycle of births and deaths), by smelling the dust of whose lotus feet, the Pandavas easily obtained the swarajya in both the worlds, be pleased!

Note—The purport of this chapter is to establish the supremacy of Vishnu by means of selected quotations from the Bharatha. Incidentally the gradation of the other gods becomes important to point to such supremacy.

iti shrImadAnandatIrthabhagavatpAdAchAryavirachite
shrImahAbhAratatAtparyanirNaye
vAkyoddhAro nAma dvitIyo.adhyAyaH