

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the unpublished commentary of Sri Vadiraja Swami Thereon
By
B.GURURAJAH RAO, B.A., B.L., *Retired Sub-Judge*
(*Madras Judicial Service*), Author of the
Ancient Hindu Judicature,etc.

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Foreword

The Mahabharatha Tatparyanirnaya occupies a high place among the works of Sri Madhwacharya, in fact the Acharya himself is inclined to give it the highest place. The work consists of 32 chapters and in a large measure concerned with relating the incidents of the Mahabharatha so as to bring out the religious and philosophical import of the great epic. The three chapters at the beginning are of an introductory character. In the first, a rapid and yet comprehensive survey of the entire Brahmanical religious literature of India including the Brahmasutras of Badarayana is made, and the fundamentals of the Dwaitha philosophy are established. In the second chapter, what has been established in the first chapter is shown to be borne out by the teachings of the Mahabharatha.

This is done by quoting significant passages from the epic and commenting on them wherever necessary.

According to Sri Madhwa the Mahabharatha contains the essence of all Indian religious literature and as an authority occupies the highest place. It is for this reason that he lays particular emphasis on what the epic teaches concerning the nature of the Supreme Being and the relation of the animate and inanimate world to the great Being. In the third chapter an account of the creation of the world and the order in which the Devas emerge from Sree Hari at the time of creation are given. The story of the Ramayana is related in the next six chapters. The Avathara of Sree Vyasa (Badarayana) forms the subject matter of the tenth chapter.

In relating the story of the Mahabharatha to which the rest of the work is devoted, the incidents described in Harivamsha and Bhagavatha are dexterously woven into the fabric of the narrative. Throughout the work one of the main objective of the Acharya has been to reconcile the apparent inconsistencies and contradictions which are found in these three great works. How convincingly the reconciliation has been effected, a careful student of the work cannot fail to recognize.

To the Acharya, the lives of the heroes and the sages described in the epic illustrate philosophic teaching embodied in his own works. Religion and philosophy are to be the guides of right conduct and right living. "There is no greater sin" says Sreeman Madhwa, "than for a man to profess religion and philosophy but to lead a life that bears no relation to his Professions-" In the Mahabharatha Shree Vyasa has related the lives of the good and the wicked so that those who seek the grace of God may find in the lives of the good, examples to follow and see in the lives of the wicked what a righteous person should detest and avoid.

The main intention of the divine author in composing the epic is to narrate the glorious deeds of Para brahma Vasudeva. The following quotation taken from the very first adhyaya of the epic brings out this point quite clearly:

*vaasudEvasthu bhagavaan keertyanEthra sanaatanaH /
sa hi satyamruthaMchaiva pavitraM puNyamEva cha //
shaashwataM brahma paramaM druvaM jyOtissanaatanaM /
yasya divyaani karmaaNi kathayaMti maneeshiNaH //
yaM dyaayaMti sadaa muktaaH dhyaanayOgabalaanvitaH /
pratibhiMbamivaadarshe yaM pashyaMtyaatmani sthitam //*

"In the Mahabharatha the glory of Bhagavan Vasudeva is narrated. He is the Good, the True, the Holy, the Just, the Eternal Para Brahma, the Unchanging and the Beginningless Light. It is His divine acts that

the learned delight to relate. The released souls possessing the power of contemplation, ever meditating on the Lord, see Him as in a mirror seated in their hearts-

Other subjects the lives of the great warriors and sages, say: the great battle itself which is narrated at great length-must be viewed as subsidiary to this main theme and are significant only when understood in relation to it. The Avatara's of Sree Vishnu take place when the unrighteous and the wicked nourish on the earth.

The great Avatara of the Divine being as Sree Krishna took place at a time when great Asuras such as Kali (Duryodhana) and Kichaka were born on the earth and oppressed the righteous devotees of God. The Mahabharata itself is to be looked upon as a work depicting the ever recurring conflict between the two opposing aspects of human existence, namely, good and evil. God is always on the side of the righteous and in the epic we find Him espouse the cause of the Pandavas.

He is their unfailing friend and guide; for, does He not Himself say ? "

“ekaatmayaM maaM gataM vidwi paaMDavaidharmachaaribiH”

Know, Duryodhana, that I identify myself with the Pandavas whose guide in life is Dharma."

(Udyoga Parva).

The most prominent figure among the Pandavas, Bheemasena, represents goodness and virtue just as on the opposite side Duryodhana, the incarnation of Kali represents evil. A superficial reader of the Bharata would be inclined to place Arjuna as the most prominent among the Pandavas. This according to the Acharya does not represent the intention of the Author of the epic. The real hero is Bheemasena. This will be clear when one assesses the actual achievement in overcoming evil, for it is Bhima who slays Baka, Kichaka Jarasanda and the hundred sons of Dhritarashtra including that archetype of wickedness, Duryodhana.

*tamivamEva suraasurasaMchaye harikRutaM pravishepamudIkShituM
prativibhajyacha BeemasuyOdhanau swaparapakShamidaa kathitaa kathaa*

To illustrate this difference in the treatment by Hari of the righteous (Devas) and the wicked (the Asuras) the story of the Mahabharata is related as a conflict between two sides, the side of Sree Hari, that is, of the Devas, being represented by Bheema and the side of the Asuras by Duryodhana."

That Bheemasena is the most prominent figure among the Pandavas is borne out not only by his actual achievement in overcoming evil, but also by the express statements of those ranged against him on the opposing side. For instance, says Duryodhana in the first Adhyaya of Bhagavad-Gita:-

*aparyaptaM tadasmaakaM balaM bheeShmaabhirakShitaM
paryaptaM tvidadamEtEShaaM balaM bheemaabhirakShitaM*

Duryodhana: "I feel as though our army protected by Bhishma is not capable of withstanding the onslaught of the opposing Pandavas whereas the army of the Pandavas protected by Bheema appears quite equal to the task of overpowering us

Here, Duryodhana does not mention Arjuna or the Army Chief, Dhrishtadyumna, but mentions Bheema as the one person of whom he is afraid, for he thinks that it is the valor and strength of Bheemasena which will be the deciding factor in the impending mighty struggle. Again, Dhritarashtra laments over the folly of

his son Duryodhana and sees nothing but disaster to his sons in the ensuing battle. He has clear vision of the indomitable courage and strength of Bheemasena, the terrible. For he says:

*sarva ete mahOtsAH ye tvayA parikIrtitAH
ekatastvEna te sarve samEtA bhIma ekataH
astre drONArjuna samaM vAyuvEgasamaM jave
mahEshwarasamaM kROdhe ko hanyaabdipamaahave
agadasyaaptadhanusho viratasya vivarmaNaH
baahubhyaM yudyamaanasya kastiShTedagrataH pumaan*

Oh! Sanjaya, all the warriors on the side of the Pandavas whose valor you have described taken together are equaled by Bheema as a single combatant. In archery Bheema is equal to Drona and Arjuna; in swiftness, he competes with the Wind; and in wrath he is the equal of Maheshwara; who is there who can slay such a one on the battle-field? Without the mace, not armed with bow and arrow, not seated in a chariot; with no armor, when Bheema begins to fight the foe with the bare strength of his two arms who is there, bold enough to stand before him and oppose! " The Mahabharatha relates the story of the great battle so as to convey also an allegorical meaning. Here, Vrikodara (Bheemasena) represents loving devotion to God, Divine knowledge coupled with the absence of desire for worldly things, power of quick apprehension, retentiveness, fortitude, steadiness, resourcefulness, vitality and strength. Vayu embodies these ten attributes and so Bheema, an avatara of Vayu, must also be taken as representing these attributes. Saraswathi is the presiding Deity over all knowledge and Draupadi, an incarnation of Saraswathi, therefore, is the emblem of knowledge.

Duryodhana the incarnation of the satanic Kali stands for ignorance, folly, and other evil attributes. Dussasana is wrong knowledge, Sakuni stands for atheism and the other followers of Duryodhana represent other evils. Those on the side of the Pandavas represent moral merit and their guiding star is the Supreme Being, Vishnu, the God of Righteousness. This allegorical significance, according to Sri Madhwa, must not be lost sight of by a student of the epic.

Another point which Sree Madhwa wants to bring out in his Nirnaya is that the Mahabharatha when carefully examined reveals the gradation in the hierarchy of the Devas. In the second adhyaya a careful examination of the entire epic is made from this standpoint and the gradation determined.

Great importance is attached to this gradation in the system of Sree Madhwa.

That Sree Narayana stands supremely high at the top of this hierarchy is the One realization that will secure Divine grace for the devotee leading to salvation. In the Gita this fact has been declared by Sree Krishna Himself in the following emphatic words:

*yO mamEvamasammUDo jaanaati purushOttamaM
sa sarvavidbajati maam sarvabhaavEna bhaarata*

He who thus devoid of all delusion understands me as the Highest Purusha will have grasped the essence of all the Shastras and served me in every way." Also in the Veda we have:

"Among the Gods Agni is the lowest and Vishnu the highest, in between come all the other Gods"

agnirvai devaanamavamo viShNuH paramaH
tadantarena sarva anya devatah

It is a matter for congratulation that Mr. B. Guru Rajah Rao has begun to translate this important work of the Acharya into English. He has now completed translating the first nine chapters. The task of translating a Sanskrit work into English is always a difficult one.

It is not often easy to bring out the force of the original in a foreign language. But Mr. Guru Rajah Rao has executed this task with great skill and has given us a readable translation of the first nine chapters. It is to be hoped that he will be able to complete the task by translating the rest of the work. Those who cherish a desire to understand the precious religious philosophy treasured in the great works of our saints and thinkers but are not able to read the originals must feel grateful to the author for having placed before them the translation of a work composed by the great religious philosopher who by his work and his life showed the path that leads to Divine Grace.

aanaMdateerthanaama sukhamayadhaama yatirjeeyat
saMsaararNavataraNiM yamihajanaaH keerthyanthi budhaaH

May the Saint Anandateertha, the home of abundant bliss whom the wise consider as the boat for crossing the ocean of bondage (samsara), shine victorious.”

(Baladeva Vidyabhushana's Prameya Ratnavali).

Bangalore,

21-7-1941.

B.Venkeshachar.

Sarva Sasthrartha Nirnaya



ॐ ॥ नारायणाय परिपूर्णगुणार्णवाय विश्वोदयस्थितिलयोन्नियतिप्रदाय ।
ज्ञानप्रदाय विबुधासुरसौख्यदुःखसत्कारणाय वितताय नमो नमस्ते ॥ १.१ ॥

Om

SrimanMahabharatha ThathparyaNirnaye
Pratamodyayaha

*nArAyaNAya paripUrNaguNArNavAya vishvodayasthityonniyatipradAya /
j~nAnapradAya vibudhAsurasaukhyaduHkhasatkAraNAya vitatAya namo namaste // 1.1//*

Sriman Mahabharatha Thathparya Nirnaya
Adyaya I

1. Repeated Pious Salutations to Thee, Oh, Narayana who is like the ocean of full and auspicious attributes, who is cause of Origin, sustenance destruction and supreme guidance of universe, who is the giver of all knowledge, who is all pervading and who is the abiding cause of salvation to the Gods and damnation to the Asuras.

Note –

1. Sriman Madhwacharya addresses Narayana directly, as he realized the abiding presence of Sri Narayana always.
2. Though the single term Narayana conveys all His attributes , the various other attributes mentioned are intended to show how clearly different He is from the souls
3. The first invocatory verse may also be taken to convey briefly the meanings of the first four Adhyayas of the Brahma Sutras or at least of the first two Sutras of the first Adhyaya.

*AsIdudAraguNavAridhiraprameyo nArAyaNaH paratamaH paramAt sa ekaH /
saMshAntasaMvidakhilaM jaThare nidhAya laxmIbhujAntaragataH svarato.apI chAgre // 1.2*

2. This Narayana who is like the ocean of excellent attributes and who is (therefore) completely unknowable and who is superior even to Lakshmi, alone existed even before the creation of this Universe, keeping within His stomach all the sentient beings with their consciousness suppressed and resting on the shoulders of Sri Lakshmi, though capable of deriving pleasure through Himself.

Note - This verse explains the purport of the Sruti Text "Atmava Idameka Evagra aasith nanyatkinchinamishath" which describes the state of Brahman just before creation. The knowledge of creation as well as destruction of the Universe is necessary in order to have a correct idea of the hierarchy of divine beings. Unless this gradation is well understood the supremacy of Vishnu cannot clearly be grasped.

The term "*samshantasamvidaklam*" is interpreted as meaning that He kept all knowledge within himself as there was none yet to whom it could be conveyed (Sri Vadiraja).

*tasyodarasthajagataH sadamandasAndrasvAnandatushhTavapushho.api ramAramasya /
bhUtyai nijAshritajanasya hi sR^ijyasR^ishhTAvIxA babhUva paranAmanimeshhakAnte // 1.3*

3. At the end of a Brahma's lifetime which covers one hundred years of Brahma called Para, which is after all like a little wink for Maha Vishnu, a desire to bring into physical being the Souls fit to be so created for their own benefit because of their dependence on Him, came to Him who, though Himself possessed of a body consisting of unmixed and condensed innate bliss seeks the company of Maha Lakshmi only to delight Her and who had kept the entire world in his own stomach.

*dR^ishhTvA sa chetanagaNAn jaThare shayAnAnAnandamAtravapushhaH sR^itivipramuktAn /
dhyAnaM gatAn sR^itigatAMshcha sushhuptisaMsthAn brahmAdikAn kaliparAn manujAMstathaixat
// 1.4*

*sraxye hi chetanagaNAn sukhadHkhamadhyasamprAptaye tanubhR^itAM vihR^itiM mamechchhan /
so.ayaM vihAra iha me tanubhR^it svabhAvasambhUtaye bhavati bhUtikR^ideva bhUtyAH // 1.5*

4-5. Having seen the groups of sentient beings resting in his stomach, who after release had only bodies of bliss and were bent upon contemplation of Him and also of those divine beings like Rujus, Siva, Sesa etc., and of Kali and his-followers, and of men, who all lay motionless in slumber and were fit for creation, He thus contemplated.

Desirous of amusement for myself, I shall create these groups of sentient beings by giving them physical frames for attainment of bliss, misery, and mixture of both (in their appropriate abodes). Thus his creation which affords scope for my incarnation also becomes my natural play. It also ensures for the development of the natural characteristics of these embodied beings and also for the divine welfare of Prakriti (by enabling her to assume multiple forms).

Note-After Pralaya and before creation, the Souls who's Linga Sariras have been separated as well as those clothed with Linga Sariras remain in the stomach of the supreme Vishnu. Of those whose Linga Sariras have been separated, some fit for heavenly abodes have bodies of bliss, while others destined for eternal hell have bodies consisting only of misery. There may be some released souls also still endowed with Linga Sarira.

Vasudeva keeps the released souls devoid of Linga Sarira while those with Linga Sarira retrain in the stomach of Sankarshana. The souls fit for release are handed over to Anirudha while those destined for perpetual samsara are handed over to Pradyumna.

(Narada Purana.)

Of the unreleased souls clothed with Linga Sarira, there are 3 classes (1) which are fit for complete release and enjoy bliss there-after (2) which are ordained for eternal hell and suffer eternal miseries there (3) and those who have experience of both. Usually the first class of beings have their abode in the higher regions, while the second are consigned to eternal hell and the third class suffers from a cycle of births and deaths on the earth. Sri Lakshmi, Mukta Brahma and Vayu have no ignorance. Slumber in their case means only dependence upon Vishnu for the manifestation of their activity.

*itthaM vichintya paramaH sa tu vAsudevanAmA babhUva nijamuktipadapradAtA /
tasyAj~nayaiva niyata.atha ramA.api rUpaM babhre dviIyamapi yat pravadanti mAyAm || 1.6*

*saN^karshhaNashcha sa babhUva punaH sunityaH saMhArakAraNavapustadanuj~nayaiva /
devI jayetyanu babhUva sa sR^ishhTihetoH pradyumnatAmupagataH kR^ititAM cha devI || 1.7*

6-7. Thus contemplating that omniscient Lord Narayana assumed the name of Vasudeva for the purpose of conferring the status of eternal release like himself (on souls.) Sri Lakshmi also prompted only by His command assumed her second form which is also called Maya.

Again the same perfectly eternal Lord became Sankarshana whose body is the cause of destruction. Under His command only the same Goddess (Lakshmi) followed under the name of Jaya. For the sake of creation, He assumed the form of Pradyumna and the Goddess also took the form of Krithi.

Note: Creation is of four kinds: (1) *shuddhasrishti* -is pure creation by which without any change of form or character, the Lord Himself assumes various forms for the benefit of the world (2) *paradeenavishopavapti srishti* - where eternal form like Lakshmi comes under the control of Hari (3) *mishrasrishti*- where eternal spiritual forms like those of souls become embodied with physical forms (4) *kevalasrishti* - creation of what was non-existent before, like the physical universe etc. These two slokas deal with first two kinds of creation. The following slokas relate to the other two.

*sthityai punaH sa bhagavanAniruddhanAmA devI cha shAntirabhavachchharadAM sahasram /
sthitvA svamUrtibhiramUbhirachintyashaktiH pradyumnarUpaka imAMshcharamAtmane.adAt || 1.8*

8. Again for the sake of sustenance, the same Lord assumed the form of Anirudha and the Devi became Shanthi. Having remained quiet with these forms of His own for one thousand years(Human),this Lord of unthinkable prowess in the form of Pradyumna handed over these souls (kept in his stomach) to his last form Anirudha.

*nirdehakAn sa bhagavanAniruddhanAmA jIvAn svakarmasahitAn udare niveshya
chakre.atha dehasahitAn kramashaH svayambhuprANAtmasheshhagaruDeshamukhAn samagrAn || 1.9*

9. This Almighty Lord named Anirudha, having kept in his stomach these souls united to their own beginningless karma (in their Linga Sarira), but without physical bodies (Sookshma Sarira), then gradually made them all endowed with physical bodies beginning with the self born (brahma), Prana, Sesa, Garuda, Siva and others.

Note-The apparent contradictions between the statements in these two verses 8 and 9 as to Anirudha lacing the creator and the sustainer is explained by saying that the reference to sustenance in the previous verse relates to *stihulashrishti*- and the creation referred to in the latter relates to *sukshmasrishti* (Sri Vadiraja.)

*paJNchAtmakaH sa bhagavan dvishhaDAtmako.abhUt paJNchadvayI shatasahasraparo.amitashcha /
ekaH samo.apyakhiladoshhasamujjhito.api sarvatra pUrNaguNako.api bahUpamo.abhUt || 1.10*

10. This Almighty Lord assumed five forms, (viz: Narayana, Vasudeva, Sankarshana, Pradyumna, Anirudha), twelve forms (beginning with Kesava, etc.), and again twelve forms (beginning with Sankarshana etc.), ten forms (viz: Matsya, Kurma etc-), one hundred forms (beginning with Narayana etc) one thousand forms (beginning with Visvam etc.), forms of Para (**para**) (of 18 digits) and infinite forms. Through identical, equal, and free from every blemish, and full of complete attributes in all these forms, He appeared to be many.

Note—these entire multiple forms of the Lord become manifest at the time of creation itself and not separately at intervals. These, though indistinguishable from each other are known as separate by

The peculiar characteristic feature of the Lord known as Visheha Sakti and are not separate like those of jivas which are intrinsically separate. These multiple forms of the Lord become merged at the time of Pralaya. Though they have all become manifest at the time of creation, they are understood as the first, second etc., form not according to the measure of time but according to the sequence in which they manifested themselves to Brahma.

(Sri Vadiraja.)

*nirdoshhapUrNaguNavigraha Atmatantro nishchetanAtmakasharIraguNaishcha hInaH /
AnandamAtrakarapAdamukhodarAdiH sarvatra cha svagatabhedavivarjitAtmA // 1.11*

11. His form is full of flawless good qualities and devoid of the defects attendant upon physical bodies and their three gunas .His form composed of hands, feet, face, stomach etc., consists of only bliss, (and knowledge etc.) ; in all His forms He is devoid of any differentiating feature; and He is independent.

*kAlAchcha deshaguNato.asya na chA.adiranto vR^iddhixayau na tu parasya sadAtanasya /
naitAdR^ishaH kva cha babhUva na chaiva bhAvyo nAstyuttaraH kimu parAt paramasya vishhNoH // 1.12*

12. For this eternal Supreme Being, there is neither beginning nor end, in relation to time, space, or attribute; and there can be neither growth nor decay; one like Him never existed before anywhere nor is likely to come into being hereafter (and does not exist now). (When there is no equal), can there be any superior to Vishnu who is greater than even Lakshmi?

*sarvaj~na IshvaratamaH sa cha sarvashaktiH pUrNAvyayAtmabalachitsukhavIryasAraH /
yasyA.aj~nayaA rahitamindiraya sametaM brahmeshapUrvakamidaM na tu kasya chesham // 1.13*

13. He is all knowing, all powerful, and He is the very essence of innate complete and undiminishing strength, knowledge, bliss, and prowess, and the supreme Lord of all without whose command, this entire universe headed even by Lakshmi, Brahma and Rudra and others is not able to do anything.

*AbhAsako.asya pavanaH pavanasya rudraH sheshhAtmako garuDa eva cha shakrakAmau /
vIndreshayostadapare tvanayoshcha teshhAM R^ishhyAdayaH kramasha UnaguNAH shatAMshAH // 1.14*

14. The chief Vayu is His image(i.e., similar to him in some respects and also dependent): of the chief Vayu, Sessa, as also Garuda and Rudra, (who will attain Sessa padavi later on,) is an image; Indra and Kama are the images of Garuda and Rudra. After these the rest viz., Ahankarikaprana, Anirudha, Moon, Sun etc. are the images of these two (Indra and Kama). Rishis and others deficient in qualities by one hundred parts each in gradation are the images of the foregoing respectively.

*AbhAsakA tvatha ramA.asya marutsvarUpAchchhreshhThA.apyajAt tadanu gIH shivato varishhThA /
tasyA umA vipatinI cha girastayo.astu shachyAdikAH kramasha eva yathA pumA.nsaH // 1.15*

15. After Vishnu, the auspicious Lakshmi is indeed His image and is superior to the chief Vayu and also Brahma. After her comes Saraswathi or Bharathi who is superior to Rudra ; Uma and Souparni are the images of Saraswathi ; Sachi and others in gradation are the images of these two, just as their husbands.

Note-Paramatma has both male and female forms. In his female form he becomes the image of Lakshmi. There is no rule however that like their husbands; these wives also are superior to the next male. (Sri Vadiraja)
*tAbhyashcha te shataguNairdashato varishhThAH paJNchottarairapi yathAkramataH shrutisthAH /
shabdo bahutvavachanaH shatamityatashcha shrutyantareshhu bahudhoktivriddhatA na // 1.16*

16.They (the husbands) are superior to their wives by hundred, ten, and fifteen parts as in the Srutis by gradation, Here the term “hundred” must be under-stood to mean multitude and therefore there is no contradiction in the Srutis by narration of different grades.

*teshhAM svarUpamidameva yato.atha muktA apyevameva satatochchavinIcharUpAH /
shabdaH shataM dashasahasramiti sma yasmAt tasmAnna hInavachano.atha tato.agryarUpAH // 1.17*

17. Inasmuch as such superior and inferior forms are always thus natural to them, they remain so even after release. Though the terms ten, hundred, and thousand are indiscriminately used, they do not indicate inferiority, but only superiority.

Note - Every soul has two apathies one of which is innate and inseparable and the other separable. It the latter which is separated during release, while the innate differences. Always remain. After release gradation is determined according to innate differences .Sometimes these souls get greater qualities than their innate ones by the embodiment of other souls in them. Differences in the enumeration of qualities sometimes arise on account of such extraneous conditions (Sri Vadiraja).

*evaM narottamaparAstu vimuktiyogya anye cha saMsR^itiparA asurAstamogAH /
evaM sadaiva niyamaH kvachidanyathA na yAvanna pUrtiruta saMsR^itigAH samastAH // 1.18*

18. Thus (though some have attained release) there are indeed other souls, headed by Vayu, fit for release, its eternal creation; and also Auras fit for for eternal hell. Thus this unchanging rule always prevails and it never varies at any time. Indeed so long as Sadhana (spiritual evolution) is not complete, all souls are liable to creation.

*pUrtishcha naiva niyamAd bhavitA hi yasmAt tasmAt samAptimapi yAnti na jIvasaN^ghAH /
Anantyameva gaNasho.asti yato hi teshhAM itthaM tataH sakalakAlagata pravR^ittiH // 1.19*

19. And inasmuch by divine law, the spiritual evolution of all never becomes complete, therefore the groups of souls also never come to an end. Inasmuch as the groups of such souls are endless, therefore thus is the eternal process of creation pervading all time.

*etaiH surAdibhiratipratibhAdiyuktairyuktaiH sahaiva satataM pravichintayadbhiH /
pUrterachintyamahimaH paramaH parAtma nArAyaNo.asya guNavistR^itiranyaga kva // 1.20*

20. The highest, the wisest, and the supreme Lord Narayana is such that His greatness cannot be comprehended in full, even by all these Devas together contemplating for ever with their intellect sharpened by the study of all the scriptures. How can such qualities extend to others?

*sAmyaM na chAsya paramasya cha kena chA.apyaM muktena cha kvachidatastvabhida kuto.asya /
prApyeta chetanagaNaiH satatAsvatantrairnityasvatantravapushhaH paramAt parasya // 1.21*

21. His equality cannot be attained even by exalted Brahma, even by any other released soul at any time. How can therefore identity with him whose body is eternally independent (everything else), and who is superior even to Lakshmi be ever attained by groups of souls which are always dependent?

*artha.ayameva nikhilairapi vedavAkyai rAmAyaNaiH sahitabhAratapaJNcharAtraiH /
anyaishcha shAstravachanaiH sahatattvasUtrairnirNIyate sahR^idayaM hariNA sadaiva // 1.22*

22. All this exposition relating to Narayana has been always determined by Hari himself (as Veda Vyasa) by means of all the Vedic texts as interpreted in their true meaning by the sayings in the Ramayana, Mahabharata and Pancharatra and also by other authoritative sacred texts together with the Brahma Sutras.

*nArAyaNasya na samaH purushhottamo.ahaM jIvAxare hyatigato.asmi tato .anyadArtam /
mukto.apasR^ipya iha nAsti kutashcha kashchit nAneva dharmapR^ithagAtmadR^igetadyadho hi // 1.23*

23. Narayana has no equal. " I am the supreme Purusha who has excelled all the souls and Lakshmi "(Akshara). All else is subject to misery. He is attainable by the released (souls). There is no difference either between any of the parts of Hari or between His body and His attributes, or between any of His incarnations. He who sees such differences goes swiftly indeed downwards to hell.

Note - This and the next two verses quote the various Sruti and other texts which establish the attributes of Hari referred to in the last 10 verses

*AbhAsa eva pR^ithagIshata eshha jIvo muktasya nAsti jagato vishhaye tu shaktiH /
mAtrAparo.asi na tu te.ashnuvate mahitvaM shhADguNyavigraha upUrNaguNaikadehaH // 1.24*

24. This soul is but a reflection (of the Lord) and yet different from Lord. Even a released soul has no power of any kind such as creation of the world etc. (Oh Lord); Thou hast the body consisting of the six qualities like Iswarya etc. Thy body consists of only complete qualities like knowledge etc. and free from blemishes like Satva, Rajas etc. Thou hast transcended all limitation of time, space etc. None can attain Thy eminence (to any extent, anywhere).

*mAhAtmyadeha sR^itimuktigate shivashcha brahma cha tadguNagatau na kathaJNchaneshau /
na shrIH kutastadapare .asya sukhasya mAtrA-mashnanti muktasugANashcha shatAvareNa // 1.25*

25. Oh Lord of wonderful body, Oh thou cause of birth and release, even Brahma and Siva are not capable of understanding by any means His attributes (fully) ; not even Lakshmi, (How can others (understand)? Even the holy groups of completely released souls enjoy only parts of his bliss in lower gradation of hundred parts.

Note-The word *mahatmya* is taken to include the wonderful qualities of the Lord described in the Srutis, Purana's and shown in His incarnations. The reference to Lakshmi here is in respect of the description of the superiority of Vishnu and to her own subordination to Him contained in the Srisukta,

*AbhAsakAbhAsaparAvabhAsarUpANyajasrANi cha chetanAnAm /
vishhNoH sadaivAti vashAt kadApi gachchhanti keshAdigaNA na muktau// 1.26//*

26. The forms of sentient beings like Pavana, Rudra, Indra etc., are the real and eternal reflection of Vishnu (*pratibhimba*). Pavana is the reflection of Vishnu. Rudra is the reflection of Pavana. Indra is the reflection of Rudra and so on. Never before nor even after release, these souls headed by Brahma, have Rudra, etc. transgressed the supreme control of Vishnu.

Note - the doctrine that all Jivas are the pratibhimba reflections of their next superior in rank and ultimately of Vishnu is an important one in the systems of Philosophy propounded by Srimad Acharya. Though all sentient and nonsentient things also are in a sense the reflections of Vishnu in respect of form, attributes, etc, still the reference here is only to the aspect of reflection pertaining to attributes in sentient beings. As Sri Vadiraja points out, Srimad Acharya refers here only to the pratibhimba (reflection) of the highest class of beings viz. Mukti yogyas and that too only in respect of their attributes and dependence. The Jivas are said to be reflections of Vishnu etc, in gradation, because of the likeness in form, attributes and dependence upon the higher beings.

*yasmin pare.anye.apyajajIvakoshAnAhaM parAyurna marIchimukhyAH /
jAnanti yadguNagaNAn na ramAdayo.api nityasvatantra uta ko.asti tadanya IshaH // 1.27*

27. Neither myself nor Brahma nor the great Rishis like Marichi and others, not even Lakshmi and others understand the totality of His auspicious qualities under whose supreme control (not only myself but several others) and the entire Universe Brahmanda which forms the abode for souls (rest). Who else is the supreme Lord or eternally independent excepting Him?

Note-This is taken from the saying of Rudra contained in the Bhaghavata in the episode connected with Dhoorvasa.

*naivaika eva purushhaH purushhottamo.asA-vekaH kutaH sa purushho yata eva jAtyA /
arthAt shruteshcha guNato nijarUpatashcha nityAny eva kathamasmi sa ityapi syAt // 1.28*

28. The Purusha sentient being is certainly not one. The supreme Lord (Purushothama) is however one only. How can that sentient being (soul) ever be the supreme Lord (Purusha) when by classification, by goal, by Sruti, by quality, and by innate nature, it is eternally different. Otherwise how can the saying to "I am He" be appropriate?

Note-This gives the substance of the teaching of Vaisampayana to Janamejaya in answer to his query whether the soul is one or many.

*sarvottamo hariridaM tu tadAj~nayaivachettuM xamaM sa tu hariH paramasvatantraH /
pUrNAvyayAgaNitanityaguNArNavo.asau ityeva vedavachanAni paroktayashcha // 1.29*

29. Hari is the most supreme; and this world is capable of moving or understanding command. That Hari is indeed most independent. He is the ocean (repository) of all pervasive, imperishable infinite and eternally good qualities. Such is the saying of the Vedas as well as the teaching of Vyasa.

*R^igAdayashcha chatvAraH paJNcharAtraM cha bhAratam /
mUlarAmAyaNaM brahmasUtraM mAnaM svataH smR^itam // 1.30*

30. The four Vedas beginning with Rig Vega, Pancharatra, the Bharatha, Moola Ramayana and Brahma Sutra are said to be self sufficient authority.

Note-This is a quotation from Bhavishyath Parva Purana. These are additional authorities for establishing the greatness of Vishnu. Pancharatra. Bharatha and Moola Ramayana are also revealed authorities because they are

classed as Vedas in the Vedas themselves. Vedas being revealed works are free from the usual defects of human composition, (Sri Vadiraja).

*aviruddhaM cha yattvasya pramANaM tachcha nAnyathA /
etadviruddhaM yattu syAnna tanmAnaM kathaJNchana // 1.31*

31. Whatever else is not contradictory to these is also authority and not otherwise. Whatever is opposed to these is under no circumstance authority.

*vaishhNavAni purANAni paJNcharAtrAtmakatvataH /
pramANAnyeva manvAdyAH smR^itayo.apyanukUlataH // 1.32*

32. More Puranas also which establish the supremacy of Vishnu are authority inasmuch as they also convey what is stated in Pancharatra. The Smritis like those of Manu and others are also authority so far as they are consistent (with these).

*eteshhu vishhNorAdhikyamuchyate.anyasya na kvachit /
atastadeva mantavyaM nAnyathA tu kathaJNchana // 1.33*

33. In these the supremacy of Vishnu is declared and not of any one else anywhere. Therefore they must be so construed only and not otherwise.

Note-All words like Rudra, Siva etc., primarily apply only to Vishnu and therefore even when their greatness appears to be mentioned in the Vedas etc., it must be taken only in the sense that it refers primarily to Vishnu.

*mohArthAnyanyashAstrANi kR^itAnyevA.aj~naya hareH /
atasteshhUktamagrAhyamasurANAM tamogateH // 1.34*

34. The other works leading to delusion have been written only under the command of Hari for the attainment of hell by Asuras. Therefore what is said in them must be rejected.

*yasmAt kR^itAni tAnIha vishhNunoktaiH shivAdibhiH /
eshhAM yanna virodhi syAt tatroktaM tanna vAryate // 1.35*

35. Inasmuch as they have been done by Siva and also as directed by Vishnu, whatever is contained therein as being not contradictory to these teachings (of Vedas etc.) is not therefore prohibited.

*vishhNvAdhikyavirodhIni yAni vedavachAMsyapi /
tAni yojyAnyAnukUlyAd vishhNvAdhikyasya sarvashaH // 1.36*

36. Even those Vedic texts which seem to negative the supremacy of Vishnu must be construed consistently (with such supremacy); on account of the supremacy of Vishnu (expounded) everywhere.

*avatAreshhu yat kiJNchid darshayennaravaddhariH /
tachchAsurANAM mohAya doshha vishhNornahi kvachit // 1.37*

37. What little of human similarity Hari may show in His incarnation is also for the delusion of the Asuras; for there is no blemish of any kind in Vishnu.

*aj~natvaM pAravashyaM vA vedhabhedAdikaM tathA /
tathA prAkR^itadehatvaM dehatyAgAdikaM tathA || 1.38*

*anIshatvaM cha duHkhitvaM sAmyamanyaischa hInatAm /
pradarshayati mohAya daityAdInAM hariH svayam || 1.39*

38 - 39. Hari himself for the delusion of Daityas shows (sometimes) ignorance, or dependence, or pain, or dismemberment, or the possession of physical body, or the loss of it etc., or want of capacity, or suffering, or equality with, or even inferiority to others.

*na tasya kashchid doshho.asti pUrNAkhillaguNo hyasau /
sarvadehastharUpeshhu prAdurbhAveshhu cheshvaraH || 1.40*

*brahmAdyabhedaH sAmyaM vA kutastasya mahAtmanaH /
yadevaM vAchakaM shAstraM taddhi shAstraM paraM matam || 1.41*

40-41. There is no kind of blemish in Him. He is indeed completely full of all good qualities. He is supreme Lord whether in His forms abiding in all Physical bodies or in His manifestations. How can that great Being be either identical with or equal to Brahma and others. Whatever teaches this is indeed considered the highest scriptural authority.

*nirNayAyaiva yat proktaM brahmasUtraM tu vishhNunA /
vyAsarUpeNa tad grAhyaM tatroktAH sarvanirNayaH || 1.42*

42. What was conclusively propounded for this purpose in the Brahma Sutra by Vishnu Himself in his incarnation as Vyasa must be accepted. The teachings contained therein settle all points

*yathArthavachanAnAM cha mohArthAnAM cha saMshayam /
apanetuM hi bhagavan brahmasUtramachIkIR^ipat || 1.43*

*tasmAt sUtrArthamAgR^ihya kartavyaH sarvanirNayaH /
sarvadoshhavihinatvaM guNaiH sarvairudIrNatA || 1.44*

*abhedaH sarvarUpeshhu jIvabhedaH sadaiva cha /
vishhNoruktAni sUtreshhu sarvavedeDyatA tathA || 1.45*

*tAratamyaM cha muktAnAM vimuktirvidyaya tathA /
tasmAdetadviruddhaM yanmohAya tadudAhR^itam || 1.46*

43 - 46. The supreme Lord made the Brahma Sutra only to clear the doubt caused by the expression of delusive ideas or by the misunderstanding of authoritative texts. Therefore all points should be settled by grasping properly the purport of the Brahma Sutra. Freedom from all blemish, full possession of all good qualities absence of difference in all forms (of Vishnu,) eternal difference of the souls from Vishnu, perception of Him through all the Vedas, complete release only through knowledge, and gradation even among released souls, all these are taught in the Sutras. Therefore whatever is opposed to these has been told only for delusion.

*tasmAd ye ye guNA vishhNograAhyaste sarva eva tu /
ityAdyuktaM bhagavatA bhavishhyatparvaNi sphuTam || 1.47*

47. Therefore all those qualities of Vishnu described therein must be accepted. The supreme Lord Himself has said all this and more clearly in the Bhavishyath Parva.

*eshha mohaM sR^ijAmyAshu yo janAn mohayishhyati /
tvaM cha rudra mahAbAho mohashAstrANi kAraya // 1.48*

*atatthyAni vitatthyAni darshayasva mahAbhuja /
prakAshAM kuru chA.atmAnamaparakAshAM cha mAM kuru // 1.49*

48 - 49. “I will soon create this delusion by precept or practice which will delude people. Oh! able armed Rudra, You also create and cause the creation of delusive books. Show therein that is absolutely false as well as what is partially true. Proclaim your greatness and suppress mine.”

Note—This is the saying of Vishnu addressed to Rudra.

*iti vArAhavachanaM brahmANDoktaM tathA.aparam /
samohAya guNA vishhNorAkArashchichchharIratA // 1.50*

*nirdoshhatvaM tAratamyAM muktAnAmapi chochyate /
etadviruddhaM yat sarvaM tanmohAya iti nirNayaH // 1.51*

50-51. Such is the saying of Varaha Purana. There is still more authoritative saying in Brahmanda Purana, to the same effect. The qualities, form, nonphysical body, and freedom from blemish, of Vishnu, and gradation even among released souls, are all told (therein) to dispel delusion and it is also settled that what all is opposed to this is only for delusion.

*skAnde.apyuktaM shivenaiva shhaNmukhAyaiva sAdaram /
shivashAstre.api tad grAhyaM bhagavachchhAstrayogi yat // 1.52*

*paramo vishhNurevaikastajj~nAnaM moxasAdhanam /
shAstrANAM nirNayastveshha tadanyanmohanAya hi // 1.53*

*j~nAnaM vinA tu yA muktiH sAmyaM cha mama vishhNunA /
tIrthA.adimAtrato j~nAnaM mama.adhikyaM cha vishhNutaH // 1.54*

*abhedashchAsmadAdInAM muktAnAM hariNA tathA /
ityAdi sarvaM mohAya kathyate putra nAnyathA// 1.55*

(padma pu. 6.71.114-116 spl)

52 - 55. It is also said with earnestness to Shanmukha by Siva himself in the Skanda Purana (as follows): Though declared in Siva treatises it must be accepted, being in accordance with the scriptures of the Lord. Vishnu is the only supreme Lord. Realization of Him (*aporkshagnana*) alone leads to salvation. This is the settled view of all the scriptures. What is contrary to this is only delusive. That salvation results without know ledge, my alleged equality with Vishnu, that knowledge comes only from pilgrimage etc., my superiority to Vishnu, identity of souls like us or even of released souls with Vishnu—all this and more, Oh Son, are stated only for delusion and not otherwise.

*uktaM pAdmapurANe cha shaiva eva shivena tu /
yaduktaM hariNA pUrvaM umAyai prAha taddharaH // 1.56
tvAmArAdhya tathA shambho grahIshhyAmi varaM sada /
dvAparA.adau yuge bhUtvA kalayA mAnushhA.adishhu // 1.57*

56-57. Even in the Padma Purana relating exclusively to Siva as narrated by Siva Himself, (it is said,) that what was told by Hari to Siva was repeated by him to Uma, (thus):

“Oh Shambhu, in my incarnation as man etc. by a part of myself in the Yugas dating back from Dwapara, I shall always earn boons from you by worshipping you. “

Note—Padma Purana consists of two parts, in the first of which the supremacy of Siva is expounded. As there is no incarnation of Vishnu in the Kaliyuga, it is said *dwaparadaU* (dating back from Dwapara)

*svA.agamaiH kalpitaistvaM cha janAn madvimukhAn kuru /
mAM cha gopAya yena syAt sR^ishhTireshhottarAdharA // 1.58*

(padma pu. 6.71.106-107)

58. Turn men away from me by means of works written by yourself (proclaiming your own greatness). Hide me (from them) so that the process of evolution may be reversed by undeserving souls following the precepts laid down in o yoga for heavenward march in another yuga, and (thereby) being led to hell.

*na cha vaishhNavashAstreshhu vedeshhvapi hareH paraH /
kvachidukto.anyashAstreshhu paramo vishhNurIritaH // 1.59*

59. Nowhere in the scriptures relating to Vishnu or in the Vedas is mentioned any one being superior to Hari. Even in the other sacred books Vishnu is declared supreme.

*nirdoshhatvAchcha vedAnAM vedoktaM grAhyameva hi /
vedeshhu cha paro vishhNuH sarvasmAduchyate sada // 1.60*

60. The Vedic sayings must be accepted on account of the Vedas being free from all human infirmities and in the Vedas also the superiority of Vishnu over all is always proclaimed.

Note—The verses 61 to 69 are these Vedic texts establishing the supremacy of Vishnu.

*a`sya de`vasya' mü`LhuSho' va`yaa viShNo'r e`Shasya' prabhR^i`the ha`virbhiH' /
vi`de hi ru`dro ru`driya'm mahi`tvaM yaa'si`ShTaM va`rtir a'shvinaa`v iraa'vat // 1.61//*

(Rig-Veda 7.40.5)

61. By offering sacrifice (in the shape of meditation etc) to the satisfaction of this Vishnu whose chief quality is play etc. and who showers boons on his devotees, Rudra (whose duty is to bind others by egoism) himself obtained that great position. Oh Aswins, you also similarly obtain the privilege of sharing the sacrificial offering (by worshipping Vishnu.)

*stu`hi shru`taM ga`rta`sadaM` yuvA`nam mR^i`gaM na bhI mam u`paha`tnum u`gram /
yaM kaa`maye` taM-ta`m u`graM kR^i`Nomi` tam bra`hmaaNAM` tam R^iShiM` taM su`me`dhaam // 1.62//*

62. (Oh Rudra). Praise that young and fierce Nrisimha (Man-lion) well-known in the Vedas, who dwells in the heart and who is determined to kill all the wicked ones.

Whomsoever I choose to make a Rudra, a Brahma, or a Rishi of great intelligence, I make him such.

Note—these are Vedic utterances by Rudra and even Lakshmi which show their utter dependence upon Vishnu and consequently establish His supremacy over them all.

*eko nArAyaNa AsInna brahmA na cha shaN^karaH /
vAsudevo vA idamagra AsInna brahmA na cha shaN^karaH // 1.63*

63. Narayana alone was (in the beginning) and not Brahma or Sankara. In the beginning of all this (world) Vasudeva existed (as the first and foremost) and not Brahma or Sankara.

*adA pashyaH pashyate rugmavarNaM kartAramIshaM purushhaM brahmayonim /
tadA vidvAn puNyapApe vidhUya niraJNjanaH paramaM sAmyamupaiti// 1.64*

64. When the seer (Jiva) sees the supreme Lord of golden hue (Who is) the creator, and the progenitor of Brahma, and Who is full of the six attributes, then he (after direct perception) having shaken off the past merit and sin (which have not yet begun to take effect), becomes unaffected by future acts; and attains the highest similarity (with the Lord in respect of bliss etc.)

Note - This is to show that the soul even after release becomes similar to and not identical with the Lord.

*yo ve`da` nihi`ta`M guhaa`yaaM para`me vyo`man .
so`.ashnu`te sarvaa`n kaamaa`ntsa`ha brahma`Naa vipa`shchitA // 1.65//*

(tai. u. 2.1)

65. He who perceives the Lord seated in the subtle air of the cave of the heart, enjoys along with the wise Brahma (or the Lord) all legitimate desires.

*pra ghaa` nv asya maha`to ma`haani` sa`tyaa sa`tyasya` kara`Naani vocam /
sa`tyam e`na`m anu` vishve` madanti raa`tiM de`vasya` gR^iNa`to ma`ghonaH` // 1.66//
(R^igveda 2.15.1, 4.17.5)*

66. I declare positively that the illustrious deeds of the supreme Lord who is Truth are all true. Following the god Indra who by praising the Lord got his desire fulfilled, the Visve Devas also were gratified.

*yac ci`keta` sa`tyam it tan na moghaM` vasu` spaa`rham u`ta jeto`ta daataa` /
sa`tyaH so`a`sya mahi`maa gR^i`Ne` shavo`ya`j~neShu` vipra`raajye` // 1.67
(R^igveda 10.55.6, 8.3.4)*

67. What Hari has created is true indeed and not illusory. In fact it is very much to be coveted. It was obtained after conquest (from Bali and others) and given (to Indra and others.) His greatness (such as is declared in the Vedas) is true. For obtaining greater happiness, I praise Him in all the important sacrifices performed by Brahmanas.

Note—These two verses have been commented upon at great length by Sri Vadiraja Swami. These Vedic texts show not only the reality of the limbs, attributes etc. of the Lord but also of His deeds and refute the doctrine of illusion preached by others. The reality is one pervading the three periods of time—past, present and future—and is natural to Him Who is eternally true. The verse No. 66 may also be interpreted to show that tile instruments of His action are something superhuman, as befitting one of omniscience and omnipotence.

The three particles , *pra gha* and *anu* are used to show the eternal verity of His deeds and affirm it positively and prove that other Vedic texts also should be construed consistently with this. The words “Satya “ used in the beginning and in the end also affirm such reality, Sri Vadiraja Swami points out that the Lord got back this world from Bali and gifted it to Indra. If the world was unreal, the gift would be fraudulent. But the Lord could not be accused of such fraud. Therefore the world is real. Indra was delighted at it and the other Devas also wished such a real boon from the Lord and praised Him and His real deeds

*satyA vishhNorguNAH sarve satyA jIveshayorbhidA /
satyo mitho jIvabhedaH satyaM cha jagadIdR^isham || 1.68*

*asatyaH svagato bhedo vishhNornAnyadasatyakam /
jagatpravAhaH satyo.ayaM paJNchabhedasamanvitaH || 1.69*

*jIveshayorbhidA chaiva jIvabhedaH parasparam /
jaDeshayorjaDAnAM cha jaDajIvabhida tathA || 1.70*

*paJNchabheda ime nityAH sarvAvasthAsu sarvashaH /
muktAnAM cha na hIyante tAratamyAM cha sarvada || 1.71*

68—71. All the attributes of Vishnu are true; the difference between the souls and the Lord is true, the difference between the souls *inter se* is true. This world of names, objects, deeds etc. is also true. The only unreality is the supposed difference between Vishnu and His limbs, between Vishnu and His attributes, between Vishnu and His incarnations. Nothing else of the Lord is unreal. This eternal cycle of the universe consisting as it does of five essential differences is real, viz., (1) the difference between the Lord and the souls (2) the difference between the souls *inter se* (3) the difference between the Lord and matter (4) the difference between the matter *inter se* (5) the difference between the soul and matter. These five differences are eternal, applicable at all times and conditions (of creation, destruction and sustenance.) Neither these differences nor the gradations even among the released souls ever disappear.

*xitipA manushhyagandharvA daivAshcha pitarashchirAH /
AjAnajAH karmajAshcha devA indraH purandaraH || 1.72*

*rudraH sarasvatI vAyurmuktAH shataguNottarAH /
eko brahma cha vAyushcha vIndro rudrasamastathA || 1.73*

*eko rudrastathA sheshho na kashchidvAyunA samaH /
mukteshhu shrIstathA vAyoH sahasraguNItA guNaiH ||1.74*

*tato.anantaguNo vishhNurna kashchit tatsamaH sadA /
ityAdi vedavAkyAM vishhNorutkarshhameva vaktyuchchaiH // 1.75*

*tAtparyaM mahadatretyuktaM yo mAm (bha. gI. 15.19) iti svayaM tena //
bhUmno jyAyastvam (bra. sU. 3.3.59) iti hyuktaM sUtreshhu nirNayAt tena //1.76*

72—76. Emperors, human gandharvas, Deva gandharvas, the ordinary Pitris, and the Chira Pitris, Ajanaja Devas (Devas by birth), Karma Devas (Devas by merit), Daksha, Indra, Rudra, Saraswathi and Vayu, all excel in merit the one next preceding by hundred counts.

Vayu and Brahma are equal. So also are Garuda and Rudra. Rudra and Sesha are similarly equal. There is none equal to Vayu, even among the released souls. Lakshmi also excels Vayu in qualities counted thousand fold.

Vishnu excels Her by infinite attributes. There is none ever equal to Him. Such things relating to the supremacy of Vishnu are loudly proclaimed by the Vedic sayings.

The Lord himself (as Krishna) has said, (in the Bhagavat Gita) in the verses beginning with “He who understands me thus as supreme etc.” confirming the essential purport given above in respect of Vishnu’s supremacy.

He (as Vedavyasa) has Himself declare it as his confirmed opinion that, of all other attributes mentioned in the sutras, it is most commendable to contemplate Him as the supreme Lord possessing the highest attributes.

tatprItyaiva cha moxaH prApyastenaiva nAnyena // 1.77

*nAyamAtmA pravachanena labhyo na medhayA na bahunA shrutena /
yamevaishha vR^iNute tena labhyastasyaishha AtmA vivR^iNute tanuM svAm // 1.78*

(ka. u. 1.2.23; mu. u. 3.2.3)

77 - 78. And release is to be obtained only by His grace and only through Him and not through any other person or by other means. This Lord cannot be reached either by constant teaching, or by sharp intelligence, or by deep learning. Whomsoever He elects (as His own, on account of knowledge of His supremacy) is He accessible only to him. To him this supreme Lord reveals not only His own form but also the real nature of his soul.

*vishhNurhi dAtA moxasya vAyushcha tadanuj~naya /
moxo j~nAnaM cha kramasho muktigo bhoga eva cha // 1.79*

*uttareshhAM prasAdena nIchAnAM nAnyathA bhavet /
sarveshhAM cha harirnityAM niyantA tadvashAH pare // 1.80*

79 - 80. Vishnu indeed is the only giver of Moksha (release) and under His command (Sri Lakshmi and) Vayu also. Release, knowledge, and enjoyment after release are all obtained by the lower order of beings only with the grace of the higher ones according to gradation and not otherwise. Hari is ever the ruler of all else and the rest are under His control.

*tAratamyAM tato j~neyaM sarvochchatvaM harestathA /
etadvinA na kasyApi vimuktiH syAt kathaJNchana || 1.81*

81. Therefore the gradation of beings as well as the supremacy of Hari over all must be understood. Without these there is no release for any one under any circumstance.

*paJNchabhedAMshcha vij~nAya vishhNoH svAbhedameva cha /
nirdoshhatvaM guNAdrekaM j~nAtvA muktirnachAnyathA || 1.82*

*avatArAn harerj~nAtvA nAvatArA hareshcha ye /
tadAveshAMstathA samyag j~nAtvA muktirnachAnyathA || 1.83*

*sR^ishhTiraxA.ahR^itij~nAnaniyatyaj~nAnabandhanAn /
moxaM cha vishhNutastveva j~nAtvA muktirnachAnyathA || 1.84*

*vedAMshcha paJNcharAtrANi setihAsapurANakAn /
j~nAtvA vishhNuparAneva muchyate nAnyathA kvachit || 1.85*

82 - 85. Release arises only when the five differences, the identity between Vishnu, His attributes, limbs and Avatars, His freedom from all blemish, and His complete possession of all good attributes, are understood and not otherwise.

It is only after understanding the Avatars of Hari as well as those Avatars which are not His, and also after understanding well those into whose spirit the Lord has entered, one can attain release and not otherwise.

Having known also that creation, sustenance, destruction, knowledge, control, and release from ignorance and bondage, come only from Vishnu, one can attain release and not otherwise.

It is only after studying the Vedas, the Pancharatras along with the Itihasas and Puranas pointing to (the supremacy of) Vishnu, one is released and not otherwise under any circumstance.

*mAhAtmyaj~nAnapUrvastu sudR^iDhaH sarvato.adhikaH /
sneho bhaktiriti proktaH tayA muktirnachAnyathA || 1.86*

86. Bhakti or devotion is defined as intense affection towards the Lord surpassing everything else, (i.e., towards wife, children, objects of desire etc.,) with the knowledge of His greatness; release is obtained only through such devotion and not otherwise.

*trividhA jIvasaN^ghAstu devamAnushhadAnavAH /
tatra devA muktivyogya mAnushheshhUttamAstathA || 1.87*

*madhyamA mAnushhA ye tu sR^itivyogyaH sadaiva hi /
adhamA nirayaiva dAnavAstu tamolayaH || 1.88*

87 - 88. The souls are divided into three main groups, viz., Devas, Men, and Danavas. Of them, Devas and the highest human beings are fit for release. Those who are of the middle-class of men are indeed

always liable to rebirths. The lowest class of men go to ordinary hell, (called Thamistra), while the Asuras are doomed for the darkest hell (called Andha Thamistra.)

*muktirnityA tamashchaiva nA.avR^ittiH punaretayoH /
devAnAM nirayo nAsti tamashchApi kathaJNchana || 1.89*

*nAsurANAM tathA muktiH kadAchit kenachit kvachit /
mAnushhANAM madhyamANAM naivaitaddvayamApyate || 1.90*

89-90. Release as well as the darkest hell is eternal and there is no return from either. For the Devas there is neither the ordinary hell nor the darkest hell under any circumstance. Similarly there is no release for the Asuras at any time, for any reason, or at any place. Neither of these two (release or eternal hell) is ever attained by the middle-class of human beings.

*asurANAM tamaHprAptistadA niyamato bhavet /
yadA tu j~nAnisadbhAve naiva gR^ihNanti tatparam || 1.91*

*tadA muktishcha devAnAM yadA pratyaxago hariH /
svayogyayopAsanayA tanvA tadyogyayA tathA || 1.92*

91-92. The Asuras invariably go to the darkest hell when they do not want to comprehend the supreme Lord in spite of the availability of teaching by wise men.

The Devas (and the highest human beings) obtain release only when they perceive Hari directly by such continuous contemplation of His image befitting their position.

*sarvaiguNairbrahmaNA tu samupAsyo hariH sadA /
Anando j~nAH sadAtmeti hyupAsyo mAnushhairhariH || 1.93*

*yathAkramaM guNodrekAt tadanyairA viriJNchataH /
brahmatvayogyA R^ijavo nAma devAH pR^ithaggaNAH || 1.94*

*tairevApyaM padaM tatttu naivAnyaiH sAdhanairapi /
evaM sarvapatAnAM tu yogyAH santi pR^ithag gaNAH || 1.95*

*tasmAdanAdyanantaM hi tAratamyAM chidAtmanAm /
tachcha naivAnyathA kartuM shakyaM kenApi kutrachit || 1.96*

*ayogyamichchhan purushhaH patatyeva na saMshayaH /
tasmAd yogyAnusAreNa sevyo vishhNuH sadaiva hi || 1.97*

93 - 97. Hari is always fully worshipped by Brahma with contemplation of all His attributes (mentioned in the Vedas). Hari is to be worshipped by the highest class of human beings as possessing the four (or even any one of the four) attributes of complete bliss, complete knowledge complete existence, and complete supremacy.

By others up to Brahma according to gradation (Hari is to be worshipped) by contemplation of such additional attributes (as befit them).

There are separate groups of Devas called Rujus fit for Brahma's position. That position is to be attained only by them and not by others even by means of Sadhana (worship) therefore.

Similarly there are separate groups qualified for all other positions also.

Therefore the gradation of sentient beings is without beginning and without end. It is not possible for any one to alter it under any circumstance.

Any person aspiring for a higher position (than his own), falls lower still, without doubt.

Therefore, Vishnu is always to be worshipped by every one according to his innate merit.

*achchhidrasevanAchchaiva nishhkAmatvAchcha yogyataH /
drashhTuM shakyo hariH sarvairnAnyathA tu kathaJNchana || 1.98*

*niyamo.ayaM hareryasmAnnollaN^ghyaH sarvachetanaiH /
satyasaN^kalpato vishhNurnAnyathA cha karishhyati || 1.99*

*dAnatIrthatapoyaj~napUrvAH sarve.api sarvada /
aN^gAni harisevAyAM bhaktistvekA vimuktaye | |1.100*

98 - 100. By continuous worship and by disinterested performance of Karma (duty) according to one's competency, it is possible to see Hari for every one (qualified for it) and not otherwise under any circumstance.

Inasmuch as this is the ordinance of Hari, it cannot be transgressed by any sentient being. Even Hari Himself determined to carry out His own plan never alters it.

Gift, pilgrimage, penance, sacrifice, and all other meritorious deeds are only aids to the worship of Hari, but devotion alone leads to release.

bhavishhyatparvavachanamityetadakhilaM param || 1.101

101. All this (relating to the supremacy of Vishnu, the gradation of souls etc.), is contained in the sayings of the holy Bhavishyath Parva, already quoted and yet to be quoted.

Note—It is “holy,” because it is flawless, being the work of the great sage Vyasa.

*shR^i`Nve vii`ra u`gram-u`graM damaa`yann a`nyam-a`nyam atinenii`yamaa`naH /
e`dha`maa`na`dviL u`bhaya`sya`raajaa`coShkuu`yate`visha`indro`manu`Shyaan || 1.102||
paraa`puurve`ShaaM sa`khyaa vR^i`Nakti vi`tartu`raaNo`apa`rebhir eti /
anaa`nubhuutiir avadhuunvaa`naH puu`rviir indraH' sha`rada's tartariiti || 1.103*

(R^igveda 6.47.16-17)

*tamevaM vidvAnamR^ita iha bhavati nAnyah panthA ayanAya vidyate /
tameva viditvA.ati mR^ityumeti nAnyah panthA vidyate.ayanAya || 1.104
(tai. A. 3.12.17, shve. u. 3.8)*

102-104. It is heard (from the Srutis) that all powerful Hari (Indra) who will accomplish anything begun, punishes the most wicked Asuras (by consigning them to eternal hell), and rescues others (the Devas etc.)

from bondage and leads to higher worlds, and that he hates those who aspire for undeserving places. He is the supreme Ruler of both, and revolves in the cycle of birth and death those of his subjects, who are ordinary men and who possess the quality of Rajas.

Ever diligent and all powerful Hari (Indra) completely gives up the friendship of the Asuras mentioned before and befriends others (Devas). He throws into hell or eternal bondage those who have no experience of Hari or practise *abhuti* (non-existence). Thus he has spent the past years, spends the present, (and will spend the future.)

He who in this body understands Him thus (as described in the Purusha Sukta) will become immortal. There is no other way for release.

Having thus understood Him he transcends the Samsara. There is no other way for release.

Note—The term *vishwas* in verse 102 means one who cares only for his bodily existence like a tiller of the soil. (Sri Vadiraja Swami).

*yasya deve parA bhaktiryathA deve tathA gurau /
tasyaite kathitA hyarthAH prakAshante mahAtmanaH // 1.105
(shve. u. 6.23)*

105. Just as one has intense devotion for Hari, for other Devas according to their rank, and for his own Gurus, for such a man of wisdom, all these mentioned qualities bring luster.

*bhaktiyarthAnyakhilAnyeva bhaktirmoxAya kevalA /
muktAnAmapi bhaktirhi nityAnandasvarUpiNI // 1.106*

106. All other meritorious deeds are only for promoting Bhakti (devotion). Bhakti alone leads to release. Even after release Bhakti continues eternally giving innate bliss.

*j~nAnapUrvaH paraH sneho nityo bhaktiritIryate /
ityAdi vedavachanaM sAdhanapravidhAyakam // 1.107*

107. Bhakti (devotion) is defined as intense and everlasting affection transcending (self, wife, children etc.) acquired by knowledge (of Hari). Vedic sayings to this effect direct the path of spiritual progress (Sadhana).

*nishsheshhadharmakartA.apyabhaktaste narake hare /
sada tishhThati bhaktashched brahmahA.api vimuchyate // 1.108*

108. Oh Hari! One devoid of devotion (Bhakti) stays always in hell, even if he has done all the acts prescribed. If he has Bhakti, he is saved even if he murders. Brahmana (unwittingly) .

*dharmo bhavatyadharmo.api kR^ito bhaktaistavA.achyuta /
pApaM bhavati dharmo.api yo na bhaktaiH kR^ito hare // 1.109*

109. Oh Achyuta ! even a sinful act becomes a Dharma (righteous), if done by Thy devotee. Oh Hari! Even a righteous deed if done without devotion becomes sinful.

*bhaktyA tvananyayA shakya ahamevaMvidho.arjuna /
j~nAtuM drashhTuM cha tattvena praveshhTuM cha parantapa // 1.110
(bha. gl. 11.54)*

110. Oh Arjuna, the slayer of foes! one like myself possessing such powers (like Visvaroopā etc) can be rightly understood (by shastric knowledge), seen (by direct perception), and even entered into (after release), only by unswerving and supreme devotion.

Note—The term *ananya* indicates that Hari should be worshipped as the most supreme Lord above even Brahma, Lakshmi. (Verses 105 to 110 are quotations from Puranas to show the superior efficacy of Bhakti).

*anAdiveshhiNo daityA vishhNau dveshho vivardhitaH /
tamasyandhe pAtayati daityAnante vinishchayat // 1.111*

111. The Daityas are haters (of Vishnu) from eternity. (Therefore) hatred of Vishnu when it has increased and reached its utmost limit, throws the Daityas into the darkest hell without doubt.

Note - Vijaya Dhvajacharya says that the term anta may also be interpreted as the end of the day Kalpa of Brahma.

*pUrNaduHkhAtmako dveshhaH so.ananto hyavatishhThate /
patitAnAM tamasyandhe niHsheshhasukhavarjite // 1.112*

112. Indeed this realization of complete misery resulting from such hatred stays eternally with those who have fallen into the darkest hell which is devoid of the least happiness.

*jIvAbhedo nirguNatvaM apUrNaguNatA tathA /
sAmyAdhikye tadanyeshhAM bhedastadgata eva cha // 1.113
prAdurbhAvaviparyAsastadbhaktadveshha eva cha /
tatpramANasya nindA cha dveshha ete.akhilA matAH // 1.114*

*etairvihInA yA bhaktiH sA bhaktiriti nishchita /
anAdibhaktirdevAnAM kramAd vR^iddhiM gataiva sA // 1.115*

*aparoxadR^isherheturmuktihetushcha sA punaH /
saivA.anandasvarUpeNa nityA mukteshhu tishhThati // 1.116*

113 - 116. Notion of identity of souls with God, notion of absence of qualities (in Him), and notion of imperfection of such qualities, understanding others as His equals or superiors, notion of differences arising out of Himself, (such as understanding His limbs and His incarnations to be separate), misunderstanding His incarnations, hatred of His devotees, condemnation of authorities proclaiming His supremacy etc., all these are said to be acts of hatred (of Vishnu).

Such devotion only, which is devoid of all these, is declared as real devotion.

The devotion of Devas is without beginning, and the same (devotion) having gradually developed becomes the cause for direct perception, and the same again becomes the cause for release. The same devotion remains eternally after release in the form of realization of innate bliss.

*yathA shauklyAdikaM rUpaM gorbhavatyeva sarvada /
sukhaj~nAnAdikaM rUpaM evaM bhakterna chAnyathA || 1.117*

*bhaktyaiva tushhTimabhyeti vishhNurnAnyena kenachit /
sa eva muktidAtA cha bhaktistatraikakAraNam || 1.118*

*brahmAdInAM cha muktAnAM tAratamye tu kAraNam /
tAratamyasthitA.anAdinityA bhaktirna chetarat || 1.119*

117 - 119. Just as the form of white colour etc. is invariably associated with a cow, so also Bhakti is a concomitant of (innate) bliss, knowledge etc. and not otherwise. Vishnu is pleased only with Bhakti and not by any other means. He is the only giver of Mukti and Bhakti is the sole cause for it. It is also the cause of gradation among Brahma and others (Devas) and also among (other) released souls. Bhakti is eternally based upon graded merit and has no beginning. Any other (act) is not the cause of such gradation.

*mAnushheshhavadhamAH kiJNchid dveshhayuktAH sadA harau /
duHkhanishhThAstataste.api nityameva na saMshayaH || 1.120*

*madhyama mishrabhUtavAnnityaM mishraphalAH smR^itAH /
kiJNchidbhaktiyutA nityaM uttamAstena moxiNaH || 1.121*

120—121. The lowest order of human beings have always a little hatred towards Hari and therefore they also are, without doubt, always immersed in misery.

The middle-class (of beings) are said to enjoy mixed results (of pleasure and pain), on account of their unsettled knowledge (i. e., doubtful whether Hari is supreme or not etc.).

The highest class are those who have always a little devotion and on that account deserve Mukti.

Note—The term “little” is used in a relative sense. Hatred of Hari by the lowest human being is little when compared with that of Kali Love (Bhakti) of the highest human being is little in comparison with that of Brahma. (Sri Vadirajaswami)

*brahmaNaH paramA bhaktiH sarvebhyaH paramastataH /
ityAdIni cha vAkyAni purANeshhu pR^ithak pR^ithak || 1.122*

122. The Bhakti of Brahma is the highest. He is therefore the highest of all. There are sayings to this effect in the various Puranas.

*shhaNNavatyaN^gulo yastu nyagrodhaparimaNDalaH /
saptapAdashchaturhasto dvAtriMshallaxaNairyutaH || 1.123*

*asaMshayaH saMshayachchhid gururukto manIshhibhiH ||
tasmAd brahma gururmukhyaH sarveshhAmeva sarvada / 1.124
anye.api svAtmano mukhyaH kramAd gurava IritAH /
kramAllaxaNahInAshcha laxaNAIaxaNaiH samAH || 1.125*

*mAnushhA madhyamAH samyag durlaxaNayutaH kaliH /
samyaglaxaNasampanno yad dadyAt suprasannadhIH // 1.126*

123 - 126. He who measures 96 inches in height and whose circumference is one fathom (the space covered by the extension of both arms) and who by his feet and hand measures 7 feet and 4 cubits respectively and thus possesses 32 kinds of good physical features and who, without any doubt in himself, clears the doubts of others, is declared by wise men to be a Guru.

Therefore Brahma (as he has these conditions) is the highest Guru for all at all times.

Others also superior to oneself by gradation are declared to be successive Gurus. These are defective in physical features gradually (looked at downwards from Brahma).

The middle-class of human beings has equally perfect and defective features.

Kali is full of defective features only.

Note—The Rujus like Brahma and Vayu have 32 features. Rudra and others qualified for that status have 28. The other Devas have features ranging from 16 to 24. The Rishis have 8 and the emperors have less.

*shishhyAya satyaM bhavati tatsarvaM nAtra saMshayaH /
agamyatvAddharistasminnAvishhTo muktido bhavet // 1.127
nAtiprasannahR^idayo yad dadyAd gururapyasau
na tat satyaM bhavet tasmAd archanIyo guruH sadA // 1.128*

*svAvarANAM gurutvaM tu bhavet kAraNataH kvachit /
maryAdArithaM te.apI pUjya na tu yadvat paro guruH // 1.129*

*ityetat paJNcharAtroktaM purANeshhvanumoditam /
yadA muktipradAnasya svayogyaM pashyati dhruvam // 1.130
rUpaM harestadA tasya sarvapApAni bhasmasAt /
yAnti pUrvANyuttarANi na shleshhaM yAnti kAnichit // 1.131*

127 - 131. Whatever a Guru thus possessed of good features blesses his disciple with, out of the fullness of his heart, all that comes out true and there is no doubt in this.

Hari, unapproachable as He is, enters into the Guru and becomes the giver of Mukti through him.

Whatever this Guru may give but not out of full heart will not come out true. Therefore the Guru should always be honored.

Sometimes on account of special reason, some inferiors to oneself may become his Gurus. They also should be honored with due respect, but not like the one really superior.

All this is mentioned in the Pancharatra and is supported by the Puranas.

When one sees clearly the form of Hari according to his own merit at the time of release, then all his previous sins are burnt into ashes and some of his future sins do not attach to him.

Note—All his previous meritorious deeds similarly perish whether their results were desired or not. Of the desired results, if they have commenced to operate, they must be enjoyed. Hari may, out of grace, wipe out some of it also. If they have not begun to operate, they go to his sons and other relations and friends. The results of mixed deeds go to others who were indifferent towards him.

If they were not desired, they enhance the bliss after release, Though the Asuras see Hari in His incarnations, they do not attain Mukti, as they do not see with real knowledge of Him. In their case the results of past meritorious deeds soon perish and the results of future misdeeds throw them into the everlasting hell.

*moxashcha niyatastasmAt svayogyaharidarshane /
bhavishhyatparvavachanamityetat sUtragaM tathA || 1.132
etatsUtragam ityasya etat prameyaM sUtragam /
tadadhigama uttarapUrvAghayorashleshhavinAshau tadvyapadeshAd
(bra.sU. 4.1.13) iti sUtragamityarthaH dash bhA.pra.}
shrutishcha tatparA tadvat tadyathA (chhA. u. 4.14.3) ityavadat sphuTam /
muktAstu mAnushhA devAn devA indraM sa shaN^karam || 1.133*

132 - 133. And therefore release is certain on perception of Hari according to ones own merit. This is so stated in the Bhavishyath Purana and the Brahma Sutra also is to the same effect. The Sruti also beginning with (the words) *tadyata* etc. is also clearly to the same effect like the Brahma Sutra.

*sa brahmANaM krameNaiva tena yAntyakhila harim /
uttarottaravashyAshcha mukta rudrapurassarAH || 1.134
nirdoshhA nityasukhinaH punarAvR^ittivarjitAH /
svechchayaiva ramante.atra nAnishhTaM teshhu kiJNchana || 1.135*

134—135. Released human souls enter the Devas. The Devas enter Indra who enters Sankara. The latter enters Brahma. Gradually all these enter Hari along with him (Brahma).

The released souls headed by Rudra are subordinate to their next immediate superiors. All of them are without blemish, always blissful, devoid of rebirth, and enjoy there just according to their desire and there is nothing of misery in the midst.

Note—The mode of entry into Vaikunta is given as follows, more in detail in Anu Vyakhyana. All the released human souls enter the God Dharma and through him enter the other Devas who lead them to Vaikunta. Finally there are two entrances called Garuda Marga and Sesha Marga. Indra enters Rudra who now represents Garuda Marga. Manmatha enters Rudra who now represents Sesha Marga. Indra enters Garuda through Souparni and Manmatha enters Sesha through Varuni. God Surya along with Agni enters Brihaspati and through him enters Indra. Garuda and Sesha enter Brahma through Saraswathi.

*asurAH kaliparyantA evaM duHkhottarottarAH /
kalirduHkhAdhikasteshhu te.apyevaM brahmavad gaNAH || 1.136
tathA.anye.apyasurAH sarve gaNA yogyatayA sadA /
brahmaivaM sarvajIvebhyaH sadA sarvaguNAdhikaH || 1.137
mukto.api sarvamuktAnAM Adhipatye sthitaH sadA /
Ashrayastasya bhagavAn sadA nArAyaNaH prabhuH || 1.138*

136—138. Similarly there are Asuras (beginning with the lowest class of hum beings) up to Kali excelling in misery one above the other. Of them, Kali is supreme in misery. There are also groups among them qualified for such posts just as there are Rujus qualified for Brahma's place. There are also other groups among the Asuras always qualified for other posts.

Brahma alone is always supreme among all the souls as he surpasses all in respect of excellent qualities.

Even after release, he stands supreme holding sway over all the released souls. The supreme Lord Narayana, however, is always his support,

*iti shrImadAnandatIrthabagavatpAdAchAryavirachite
shrImahAbhAratatAtparyanirNaye
sarvashAstratAtparyanirNayo nAma prathamoadhyAyaH*