

MAHABHARATA TATPARYANIRNAYA - 5

(Continued)

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The theme of the third chapter is to describe सर्ग and अनुसर्ग, also give the background of the characters of Ramayana as a preliminary to the narration of Sri Rama's story in the next six chapters. This chapter begins with three beautiful benedictory verses praising the three incarnations of the Supreme God viz., वेदव्यास, राम and कृष्ण. Then, the benedictory verse of Mahabharata viz.,

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं वाचं ततो जयमुदीरयेत् ॥

is quoted and its significance is explained. In this verse Narayana refers to both Narayana and Vedavyasa, Devi refers to Goddess Lakshmi, Narottama refers to Vayu who is Jivottama, Nara refers to Sesha, and Sarasvati of course, refers to the goddess of speech. Jaya is the name of this great Epic.

जयो नामेतिहासोऽयं कृष्णद्वैपायनेरितः ।
वायुर्नरोत्तमो नाम देवीति श्रीरुदीरिता ॥

नारायणो व्यास इति वाच्यवक्त्रस्वरूपतः ।
एकः स भगवानुक्तः साधकेशो नरोत्तमः ॥

उपसाधको नरश्चोक्तो देवी भाग्यात्मिका नृणाम् ।
सरस्वती वाक्यरूपा तस्मान्नम्या हि तेऽखिलाः ॥

Then commences the explanation सर्ग of i.e., creation.

Lord Narayana and goddess Rama assuming the forms of Vasudeva and Maya create Virincha, assuming the forms of Samkarsana and Jaya create Vayu, assuming the forms of Pradyumna and Krti create Pradhana i.e., Sarasvati and Sraddha i.e., Bharati. Virincha and Vayu are also known as Purusa and Bharati as Sraddha. Vayu and Bharati beget Sesha and Suparna. These two serve as the

bed and vehicle of the supreme God. Sesa begets the servants of the supreme God called Kala. While Garuda begets Jaya Vijaya etc., God's servants. Vayu begets Visvakshena. This is the first stage of the processes of the creation of Virincha, Vayu etc., Now, these have to be provided with sthula sarira. This is initiated by Aniruddha and santi. They beget Virincha and Sarasvati with the body of Mahatatva. Virincha and Sarasvati beget siva and Parvati. These two beget the Manas and the abhimani deities of ten senses with Vaikarika Ahamkara, the ten senses with Tajasa Ahamkara and Akasa etc., five bhutas with Tamasa Ahamkara. Siva also begets all other deities.

Vayu and Bharati beget sesa, siva and Indra. Indra begets all other deities and the deities connected with the sacrifice. It has to be noted here that these deities are stated to have been both by Virincha of Sarasvati and Vayu and Bharati.

Lord Narayana also assumes the three forms of Visnu, Brahma and Siva. He assumes these forms through his Vasudeva form and goddess Lakshmi's Maya form. Among these three forms Visnu form is the direct form while in Brahma and Siva he is present as Antayamin.

The above creation is termed a Tatvasrsti and takes place outside Brahmanda. The creation within the Brahmanda is known as Padmasrsti. The Tatvabhimani deities who were created as stated above appeal to the Supreme God to create Brahmanda. The Supreme God conjoins with goddess Lakshmi. She delivers the golden Brahmanda. Lord Hari and all other deities enter into it. A lotus arises from the Navel of lord Hari. From this Chaturmukha brahma is born again. Then Chaturmukha brahma creates the fourteen worlds, the abhimani deities of senses etc. Then, Sanaka, Sanandana etc., sages, Marici etc., Vayu putras, Asuras, Manusyas, cows, elephant, horses, serpents etc., varied beings are born. All these do not realise their true nature and go on rotating in transmigration. Then, Pralaya

takes place. The Srsti and Pralaya are endless. The Jivas, Prakrti and Kala are eternal. The supreme God is eternal of eternal. After describing srsti and Pralaya, the various Avataras assumed by lord Narayana are described. The ten Avataras of the God viz., Matsya, Kurma etc., are wellknown. However, some special points stated in Tatparya nirnaya need our special attention. Here two Varaha avataras are mentioned. The Adi Varaha and Neela Varaha. The first one takes place before the ten avataras. By this avatara Adi Hiranyaksha is killed. The second is the third avatara among the ten avataras. By this avatara another Hiranyaksha is killed. After describing the avataras upto Sri Rama, the birth of Ravana and Kumbhakarna is mentioned. These are stated to be the very persons who were Hiranyakashipu and Hiranyaksha earlier. The birth of Dasharatha is mentioned.

The early background of Vali, Sugriva, Jambavanta, Angada, Tara, Neela etc., Vanaras is mentioned. These were Indra, Surya, Yama, Chandra, Sashi, Agni respectively. The avatara of Vayu as Hanuman is graphically described :-

स देवतानां प्रथमो गुणाधिको । बभूव नाम्ना हनुमान् प्रभञ्जनः ॥

Sri Rama is lord Vishnu himself is well-known. We are further informed here that the Vasudeva form of the Supreme God assumed the incarnation of Sri Rama while he is present by the avesa of Samkarshana, Pradyumna and Aniruddha in Lakshmana, Bharata and Shatrughna respectively. These are really Sesa, Kama and Aniruddha respectively.

In the context of explaining the various avataras of the God, and the background of the others, the divine nature of Sankha, Chakra etc., is also explained. Durga is the abhimani deity of Chakra, Sri is that of Samkha, Vayu is the abhimani deity of Gada, Bhu is that of PAdma, Sarasvati of Sarng, Vayu of five forms is of five arrows and Durga is again of Khadga.

दुर्गाधिचक्राधिदेवी स्यात् श्रीघ्न शङ्खाधिदेवता ।

वायुर्गदाधिदेवः स्याद् भूमिः पद्माभिमानिनी ॥

दुर्गेव खड्गदेवी स्यात् शार्ङ्गैव सरस्वती ।

पञ्च बाणाः पञ्च प्राणाः -

(पद्ममाला)

This chapter is closed by mentioning the fact that sita is goddess Lakshmi herself.

स्वयं रमा सीरत एव जाता सीतेति रामार्थमनूपमा या ।

विदेहराजस्य हि यज्ञभूमौ सुतेति तस्यैव ततस्तु सा भूत् ॥

(To be continued)