

MAHABHARATA TATPARYANIRNAYA - 3

(Continued)

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II

In the second chapter designated as सुवाक्योद्धार the purport of the sacred scripture delineated in the first chapter is demonstrated by the verses in Mahabharata :

उक्तः पूर्वाध्याये शास्त्राणां निर्णयः परो दिव्यः ।

अथ खलु भारतवाक्यान्तेतैरेवाध्यवस्यन्ते ॥

(II-2)

Before this task is executed two points have to be clarified :

1. Whether the Text of Mahabharata that is handed down is authentic
2. What are the special grounds to select Mahabharata especially for this purpose.

Sri Madhvacharya concedes that attempts are made to contaminate and mutilate the text of Mahabharata. This has happened not only in the case of Mahabharata but several other Texts. Therefore, he assures that he has collected the manuscripts of Mahabharata from different parts of the country and has ascertained the authentic version of it. In doing so he has not merely relied on manuscripts as the modern scholars do but also taken into consideration the entire tradition of the scriptural literature. The latter criteria is very important. Every text is a part of a tradition. Therefore, anything that is contrary or contradicts the tradition is not likely to be the authentic portion of that text. Internal contradiction within the text or with the tradition is likely to be the result of the interpolation or mutilation. In modern Textual criticism this vital point is ignored. This second criteria is stated by Sri Madhvacharya as :

'शास्त्रान्तराणि सञ्ज्ञानं वेदांश्चरस्य प्रसादतः'

As regards the contamination and the mutilation of the Texts and his efforts to ascertain the authentic Text of Mahabharata his observations set very scientific guidelines of Textual criticism.

- a. कचिद्वन्थान् प्रक्षिपन्ति कचिदन्तरितानपि ।
कुर्युः कचिच्च व्यत्यासं प्रसादात् कचिदन्यथा ॥
अनुत्सन्ना अपि ग्रन्थाः व्याकुला इति सर्वशः ।
उत्सन्ना प्रायशः सर्वे कोट्यंशोऽपि न वर्तते ॥
ग्रन्थोऽप्येवं विलुलितः किम्वर्थो देवदुर्गमः ।
- b. देशे देशे तथा ग्रन्थान् दृष्ट्वा चैव पृथग्विधान् ।
यथा च भगवान् व्यासः साक्षाच्चारायणः प्रभुः ॥
जगाद भारताद्येषु तथा वक्ष्ये तदीक्षया ।
संक्षेपात् सर्वशास्त्रार्थं भारतार्थानुसारतः ॥

After assuring that the purport of Mahabharata will be explained by a reference to the authentic Text ascertaining it as stated above. Sri Madhvacharya states the special grounds because of which this work is especially selected for शास्त्रतात्पर्यनिर्णय । The treatment of this topic is quite elaborate in this chapter. We mention most striking grounds stated here :-

- 1) The most important ground is that Mahabharata declares the Supremacy of Narayana emphatically, unconditionally and as the total purport of the entire scripture.

वासुदेवस्तु भगवान् कीर्त्यतेऽत्र सनातनः ।
प्रतिबिम्बमिवादर्शे यं पश्यन्त्यात्मनि स्थितम् ॥
नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥
आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥
वासुदेवस्य महिमा भारते निर्णयोदितः ।
तदर्थस्तु कथाः सर्वाः नान्यार्थं वैष्णवं वचः ॥

- 2) The second important ground is that Mahabharata declares the importance of Vayu. It clearly states that Vayu played the role of the chief assistant of lord Narayana in his three incarnations of Rama, Krishna and Vedavyasa assuming the incarnation of Hanuma, Bhima and Madhva. The fact that Bhimasena plays a major role in Mahabharata is fully brought out :-

- a. तस्माद् बलप्रवृत्तस्य रामकृष्णात्मनो हरेः ।
अन्तरङ्गं हनुमांश्च भीमस्तत्कार्यसाधकौ ॥ (II-34,35)
- b. प्रियश्च विष्णोः सर्वेभ्यः इति भीमनिदर्शनात् ।
भूभारहरणे विष्णोः प्रधानाङ्गं हि मारुतिः ॥
मागधादिवधादेव दुर्योधनवधादपि ॥
यो य एव बलज्येष्ठः क्षत्रियेषु स उत्तमः ।
अङ्गं चेद् विष्णुकार्येषु तद्भक्त्यैव न चान्यथा ॥ (II-15,16,17)
- c. तस्याङ्गं प्रथमं वायुः प्रादुर्भावत्रयान्वितः ।
प्रथमो हनुमन्नाम द्वितीयो भीम एव च ॥
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः । (II-128,129)
- d. ज्ञाने विरागे हरिभक्तिभावे
धृतिस्थितिप्राणबलेषु योगे ।
बुद्धौ च नान्यो हनुमत्समानः
पुमान् कदाचित् क्व च कश्चनैव ॥ (II-155)
- e. वायुर्भीमो भीमनादो महौजाः
सर्वेषां च प्राणिनां प्राणभूतः ।
अनावृत्तिर्देहिनां देहपाते
तस्माद् वायुः देवदेवो विशिष्टः ॥ (II-163)
- f. तत्त्वज्ञाने विष्णुभक्तौ धैर्ये स्थैर्ये पराक्रमे ।
वेगे च लाघवे चैव प्रलापस्य च वर्जने ।
भीमसेनसमो नास्ति सेनयोरुभयोरपि ॥ (II-164,165)
- g. अस्मिन् युद्धे भीमसेन त्वयि भारः समाहितः ।
धूर्जुनेन वोढव्यं वोढव्य इतरो जनः । (II-174)

In verses II-156-160 Mantras from बळित्थासूक्त that high light the glory of मुख्यप्राण in his three incarnations are quoted.

Several events in Mahabharata clearly show that Bhimasena plays the most important role in Mahabharata guided by lord Sri Krishna. Killing of Jarasandha and Duryodhana are two major instances. The purpose of God's incarnation is to remove the burden of the evil persons on the earth. In achieving this purpose Maruti i.e., Mukhyaprana plays an important role as Bhimasena. The depiction of this has made Mahabharata a great epic. (To be continued)