

## MAHABHARATA TATPARYANIRNAYA -

(Continued)

– Prof. K. T. Pandurangi

Now, the above knowledge has to be accompanied by . The well known definition of Bhakti is given here :

माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोधिकः ।  
स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्न चान्यथा ॥ (I-84)

The highest love of God that is accompanied by the knowledge of the Supremacy of God is Bhakti.

With the Bhakti based on the firm knowledge of the glory of the God, one has to undertake Upasana. Chaturmukha brahma is eligible to meditate upon Lord Vishnu with all His attributes. The average Muktiyogya men are eligible to meditate with only four attributes viz., Sat, Cit, Ananda and Atma. This goes on increasing according to each one's inner capacity and the position in the hierarchy.

While Satvika Jivas develop, Jnana and Bhakti, the Tamasa Jivas develop dvesa i.e., hatred for the God अनादिद्वेषिणो दैन्याः ।

The dvesa is expressed through the following pervert knowledge.

जीवाभेदो निर्गुणत्वमपूर्णगुणता तथा ।  
साम्याधिक्ये तदन्येषां भेदस्तद्रत एव च ॥  
प्रादुर्भावविपर्यासः तद्भक्तद्वेष एव च ।  
तत्प्रमाणस्य निन्दा च द्वेषा एतेखिला मताः ॥ (I-109, 110)

The thought that the God and the Jivas are identical, the God is without any attributes, he has only a limited number of attributes, some other gods are equal or even superior to Him, the God has internal differences that is to say His Mularupa and Avatara rupa, His Avayavas, His gunas are different from him, his avatars have certain drawbacks and such other thoughts are the forms of the hatred for the God.

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The Bhakti practiced by the Muktiyogyas should be free from these pervert knowledge or dvesa. Such pure Bhakti will lead to Aparokshajnana and Prasada of the Supreme God. The Supreme God will bestow the liberation. Mukhyaprana will remove the subtle body.

विष्णुर्हि दाता मोक्षस्य वायुश्च तदनुज्ञया । (I-78)

Chaturmukhabrahma is the Chief Guru for all. A Guru is one who possesses thirty-two features of a Guru, who has no doubt in respect of right knowledge and who can remove the doubts of disciples.

षण्णवत्यङ्गुतो यस्तु न्यग्रोधपरिमण्डलः ।  
सप्तपादः चतुर्हस्तो द्वात्रिंशैर्लक्षणैर्युतः ॥  
असंशयः संशयच्छित् गुरुक्तो मनीषिभिः ।  
तस्माद् ब्रह्मा गुरुर्मुख्यः सर्वेषामेव सर्वदा ॥ (I-122-123)

The thirty-two features are described as under :

पञ्चदीर्घः पञ्चसूक्ष्मः पञ्चरक्तः षडुन्नतः ।  
त्रिपृथुस्त्रिषु गम्भीरो द्वात्रिंशल्लक्षणस्त्विति ॥

The knowledge imparted by the Guru possessing these features is true knowledge.

सम्यग्लक्षणसम्पन्नो यद्वात् सुप्रसन्नधीः ।  
शिष्याय सत्यं भवति तत्सर्वं नात्र संशयः ॥ (I-125)

As stated above, Chaturmukha brahma is the Chief Guru for all. However, other Superior persons are also Gurus in the respective order as per the features of the Guru possessed by them. Sometimes, even lesser persons also may have to be taken as Guru. They also should be duly respected.

अन्येपि स्वात्मनो मुख्याः क्रमाद्गुरव ईरिताः ।  
क्रमाल्लक्षणहीनाश्च लक्षणालक्षणैर्युताः ॥ (I-124)

स्वावराणां गुरुत्वं तु भवेत् कारणतः कचित् ।  
मर्यादार्थं तेपि पूज्याः न तु यद्वात् परो गुरुः ॥ (I-128)

A muktiyogya Jiva will get rid of all his sins as soon as he has Aparokshajnana of the Supreme God. The Muktiyogya Jivas journeying through Arciradi Path go to Chaturmukha brahma and then reach Lord Hari.

The above tenets constitute the purport of the entire sacred scripture. Sri Madhvacharya informs that he has culled out these in this Shastratatparya Chapter of this work under the instructions of Lord Hari himself and closes this Chapter :

इत्युक्त्यङ्गुः सामाथर्वपञ्चरात्रेतिहासतः । पुराणेभ्यस्तथान्येभ्यः शास्त्रेभ्यो निर्णयः कृतः ॥  
विष्णवाज्ञयैव विदुषा तत्प्रसादबलोचतेः । आनन्दतीर्थमुनिना पूर्णप्रज्ञाभिधा युजा ॥  
तात्पर्यं सर्वशास्त्राणां सर्वेषामुत्तमं मया प्रोक्तम् । प्राप्यानुज्ञां विष्णोरेतज्ज्ञात्वैव विष्णुराप्योसौ ॥ (I-138, 140)

(To be continued)