

## MAHABHARATA TATPARYANIRNAYA - 2

(Continued)

– Prof. K. T. Pandurangi

Sri Madhvacharya, particularly points out that the Vedas declare the Supremacy of Vishnu. He quotes a number of hymns of Rgveda and declares the Supremacy of Vishnu. We will notice a few here.

- 1 अस्य देवस्य मीळ्हुषो विष्णोरेतस्य प्रमृथे हविर्भिः । (R. V. VII-40-5)
- 2 स्तुहि श्रुतं गर्तसदं युवानम् । (R.V. II - 33 - 11)
- 3 प्रधान्वस्य महतो महानि सत्यासत्यस्य करणानि वोचम् । (R.V.II - 15)
- 4 सत्यः सोस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ।

From this it is clear that those who hold the view that Vishnu is only a Puranic deity, not a Vedic deity are quite ignorant of Vedas.

In order to bring home the Supremacy of Lord Vishnu Sri Madhvacharya mentions the fact that all others i.e., all Jivas right from Vayu are Pratibimbas of Vishnu and they are in a hierarchical order. आभासकोस्य पवनः पवनस्य रुद्रः शेषात्मको पवन एव च शक्रकामौ ।

Vayu is Pratibimba of the Supreme God. Rudra and Garuda are the Pratibimba of Vayu, Indra and Kama, are the Pratibimba of Garuda and Rudra. In this way the line goes on upto ऋषि, गन्धर्व etc. This is the line of Purusas. The line of women commence with रमा and move in the order viz., Sarasvati, Bharati, Parvati, Suparni and so on.

The Jivas are three types viz., मुक्तियोग्य, नित्यसंसारिन् and तमोयोग्य । Under each category there are innumerable Jivas.

तस्मात् समाप्तिमपि यान्ति न जीवसंघाः ।  
आनन्त्यमेव गणशोस्ति यतो हि तेषाम् ॥

These Jivas are distinct from the God. These are also mutually distinct. Both the God and Jivas are distinct from the Jadas. The Jadas are also mutually distinct. Thus there are five principal categories of भेद -

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जीवेशयोर्भिदा चैव जीनभेदः परस्परम् ।  
जडेयोर्यज्जानां च जडजीवभिदा तथा ।  
पञ्च भेदा इमे नित्या सर्वावस्थासु सर्वशः ।  
मुक्तानां च न हीयन्ते तारतम्यं च सर्वदा ॥

(I-70, 71)

The Jiva attains liberation only by the grace of the God.

यमेवैष वृणुते तेन लभ्यः -

(I-78)

The grace of the God is to be obtained by the knowledge and devotion. The knowledge should contain the following ingredients.

1. सर्वेषां च हरिर्नित्यं नियन्ता तदृशाः परे

(I-80)

God is the regulator of all and all are entirely dependent upon Him.

2. तारतम्यं ततो ज्ञेयं सर्वेशित्वं हरेस्तथा ।

(I-80)

The God is Supreme and all others are inferior to Him in a hierarchical order.

3. पञ्च भेदाश्च विज्ञाय विष्णोः स्वाभेदमेव च ।

(I-80)

The five types of differences be known and also the fact that there are no internal differences within the God.

4. अवतारान् हरेर्ज्ञात्वा नावतारा हरेश्च ये ।

(I-81)

One Should know as to which are the Avatars of the God and which are merely Avesas.

5. सृष्टिरक्षाहातिज्ञाननियत्यज्ञानबन्धनान् ।

मोक्षं च विष्णुतस्त्वेव ज्ञात्वा मुक्तिर्न चान्यथा ॥

(I-82)

One can attain the liberation by knowing the सृष्टयाद्यकर्तृत्व of the God. These are, creation, protection, destruction, giving knowledge, regulation, causing ignorance, causing bondage and bestowing liberation.

6. वेदाश्च पञ्चरात्राणि सेतिहासपुराणकान् ।

ज्ञात्वा विष्णुपुराणेव मुच्यते नान्यथा क्वचित् ॥

(I-83)

One can attain liberation by knowing that Veda, Pancharatra, Ithihasa, Purana etc., the Sacred literature declares the supremacy of Lord Vishnu.

This enumeration of the ingredients of knowledge covers four important aspects :

a. विष्णुसर्वोत्तमत्व

b. जीवपारतन्त्र्य, जीवतारतम्य

c. पञ्चभेद

d. सर्ववेदप्रतिपाद्यत्व

This is exactly शास्त्रतात्पर्यनिर्णय the theme of the first Adhyaya.

(To be continued)