

## MAHABHARATA TATPARYANIRNAYA - 4

(Continued)

– Prof. K. T. Pandurangi

The third important ground is that the Mahabharata narrates the glory of Sri Rama also :-

उक्ता रामकथा ह्यस्मिन् मार्कण्डेयसमाख्यया ।  
तस्माद् यद् भारतेनोक्तं तद्धि नैवास्ति कुत्रचित् ॥

The story of Sri Rama narrated here is called out from Mularamayana. Sri Madhvacharya has elaborated it in this Mahabharata Tatparyanirnaya bringing out the ethical and philosophical implications of various events of Ramayana. It is further elaborated by Sri Narayana Panditacharya in Sangraha Ramayana.

Thus, Mahabharata is an Epic that contains, the glory of the two incarnations of the Supreme God viz., Sri Rama and Sri Krishna. Its greatness is enhanced by the further fact that it is composed by Sri Vedavyasa who himself is an incarnation of lord Vishnu.

कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।  
कोह्यन्यः पुण्डरीकाक्षः महाभारतकृद्भवेत् ॥

Another important feature of Mahabharata is, it is in three languages viz., दर्शन, गुह्य and समाधि ।

भाषास्तु त्रिविधास्तत्र मया वै सम्प्रदर्शिताः ।  
उक्तो यो महिमा विष्णोः स तूक्तो हि समाधिना ॥

समाधिभाषयोक्तं यत्तत्सर्वं ग्राह्यमेव हि ।  
अविरुद्धं समाधेस्तु दर्शनोक्तं च गृह्यते ॥

आद्यान्तयोर्विरुद्धं यद्दर्शनं तदुदाहृतम् ।  
दर्शनान्तरसिद्धं च गुह्यभाषान्यथा भवेत् ॥

तस्माद् विष्णोर्हि महिमा भारतोक्तो यथार्थतः ॥ (II-125, 126, 127, 128)

a) The glory of the supreme God is conveyed by samadhi bhasa. This naturally has to be accepted as it is.

b) Darsana bhasa is of two types : i) whatever conflicts with what is stated before and after that is Darsana bhasa. This naturally has to be interpreted in tune with what is stated before and after or else it has to be rejected. ii) Whatever is merely a restatement of some other Darsana quoted for refutation or to show the hollowness of it.

c) Guhyabhasa is that which is different from samadhi and Darsana bhasa. In case of Guhyabhasa its deeper meaning has to be taken rejecting the apparent meaning.

5) One more important feature of Mahabharata is, it has three layers of the meaning viz., मन्वादि, आस्तिकादि and उपरिचरादि ।

मन्वादि केचिद् ब्रुवते ह्यास्तिकादि तथापरे ।  
तथोपरिचरादन्ये भारतं परिचक्षते ॥ (II-142)

- a. सकृष्णान् पाण्डवान् गृह्य योऽयमर्थः प्रवर्तते ।  
प्रातिलोम्यादि वैचित्र्यात् तमास्तीकं प्रचक्षते ॥
- b. धर्मो भक्त्यादिदशकः श्रुतादिः शीलवैनयौ ।  
सब्रह्मकास्तु ते यत्र मन्वादिं ते विदुर्बुधाः ॥
- c. नारायणस्य नामानि सर्वाणि वचनानि तु ।  
तत्सामर्थ्याभिधायीनि तमोपरिचरं विदुः ॥ (II-142, 145)

The story of Mahabharata centering round the personalities of Sri Krishna, Pandavas etc., is the Astikadi layer of the meaning. This layer is designated as Astika because the Pandavas whose story is narrated have been great Astiks, that is to say, they had great faith in Sri Krishna.

The Manvadi layer of the meaning is that meaning which conveys the virtues represented by Yudhistira, Bhima etc. Yudhistira represents Dharma, Bhimasena represents Bhakti, Jnana, Prajna, Medha etc., Ten virtues :-

भक्तिर्ज्ञानं सवैराग्यं प्रज्ञा मेधा धृतिः स्थितिः ।  
योगः प्राणो बलं चैव वृकोदर इति स्मृतः ॥ (II-146)

Arjuna represents श्रवण, मनन and निदिध्यासन Nakula and Sahadeva represent शील and विनय. द्रौपदी represents Vedas. These virtues of these personalities are demonstrated in the events connected with them in the story of Mahabharata. This layer of meaning is Manvadi meaning. The expression Manvadi refers to Dharma etc., virtues listed here.

मीयते प्रमीयते एभिः परमात्मा इति मनवो धर्मः भक्त्यादिदशकं  
श्रुतादिः शीलवैनया वेदाश्चेति मनुपदवाच्यं पञ्चकम् ।

The Third layer of meaning viz., औपरिचर is that meaning which brings out Narayana as the meaning of each and every word of Mahabharata.

नारायणस्य नामानि सर्वाणि वचनानि तु ।  
तत्सामर्थ्यभिधायीनि तमौपरिचरं विदुः ॥

The expression उपरिचर (II-145) itself refers to Narayana and brings out his सर्वोत्तमत्व ।

उपरि - सर्वेषामुपरि चरतीति उपरिचरः सर्वोत्तमो नारायणः ।

तस्यैव स्वरवर्णपदवाक्यात्मकसकलभारतग्रन्थेन परममुख्यया वृत्तया प्रतिपादनमुचितम् ।

From the above explanation of the three layers of meaning and the terms referring to these three layers viz., आस्तिकादि, मन्वादि and उपरिचर it is clear that these expressions do not refer to three beginnings of Mahabharata as contended by some modern Indologists. These do not refer to the episodes of Astika, Manu and Uparicara as contended by them. This is made emphatically clear by Sri Vadiraja long before the Indologists thought of a reference to these episodes :-

मन्वादि केचित् ब्रुवते इति श्लोकस्य आपाततः प्रतीयमाना  
मनवः आस्तिकाख्यो ऋषिः उपरिचराख्यो वसुः नार्थः ।  
मनुनां प्रसङ्गस्यैव भारते अभावात् । आस्तिकोपरिचरव स्वोश्च  
सर्पयागविघ्नकरणाय सत्यवत्युत्पत्तये च आदिपर्वणि आदिभागे  
एकैकाध्यायमात्रेण प्रसङ्गनेपि आदिपर्वणि अन्ते प्रसङ्गनाभावेन  
सकलभारतप्रतिपाद्यत्वस्य सुतरामयोगात् ।

The three layers of meaning as explained above are much more rich than a mere reference to certain episodes. These bring out the very indepth meaning of Mahabharata.

6) Just as Yudhistira, Bhimasena etc., Pandavas represent certain virtues the Kaurava represent certain evil tendencies.

अज्ञानादिस्वरूपस्तु कलिर्दुर्योधनः स्मृतः ।  
विपरीतं तु यज्ज्ञानं दुःशशासन इतिरितः ॥

नास्तिक्यं शकुनिर्नाम सर्वदोषात्मकाः परे  
धार्तराष्ट्रस्त्वहंकारो द्रौणी रुद्रात्मको मतः ।  
द्रोणाद्य इन्द्रियाण्येव पापान्यन्ये तु सैनिकाः  
पाण्डवेयास्तु पुण्यानि तेषां विष्णुर्नियोजकः ॥

(II-148, 150)

This chapter is especially devoted to bring out the Supremacy of Lord Narayana, the Superiority of Vayu among the gods, the special role played by Bhimasena, who is an incarnation of Vayu, in Mahabharata, the greatness of Mahabharata that conveys the supremacy of Narayana and the supporting events of Mahabharata story in three layers of language with three layers of meaning. These purposes are achieved by quoting the relevant verses and events from Mahabharata itself.

पूर्णप्रज्ञेन कृतेयं संक्षेपादुद्धृतिः सुवाक्यानाम् ।  
श्रीमद्भारतगानां विष्णोः पूर्णत्वनिर्णयायैव ॥

(II-187)

When one steers through such a rich treatment of the contents of the Mahabharata one is amply convinced of the declaration.

निर्णयः सर्वशास्त्राणां भारतं परिकीर्तितम् ।

(II-9)

महत्त्वात् भारवत्वाच्च महाभारतमुच्यते ।  
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥

(II-11)

(To be continued)