

|| OM namo bhagavate vasudevaya OM ||

1. The One who can never be grasped by thought; One who is worshipped by all devatas; One who is the Guru for Brahma and others; One who fulfills the desires of noble people; One who is the ocean of all groups of auspicious attributes; One who is always free from all defects; One with lotus shaped eyes; The Lord of Mahalakshmi; One who grants knowledge to all of us; That Lord Hari is Supreme.

2. In the previous chapter, the decisive commentary over shastras proclaiming supremacy of the Paramatma has been made. Now the purport of the statements of the Mahabharata will be decisively brought out using the same shastra statements.

3. In some places, shlokas have been inserted; In other places, shlokas that go against one's philosophy have been removed; In some places, shlokas have been re-arranged; Along with this, due to wrong knowledge and illusion, the contents of the work have been distorted.

4. Those works which are currently extant also have such distortions; Amongst works, those which are now not available are more in number. Even one percent of the works among a crore are not available nowadays.

5, 6 When such is the state of written works itself, what else can be said of those shastras which even devatas find it difficult to comprehend? In Kali Yuga, when works are distorted in this fashion, in order to establish the correct purport of these works, I will provide decisive comments on them, due to the inspiration and grace of Lord Hari. I have understood other shastras and the Vedas also only due to His grace.

7, 8 With the grace of Lord Hari, I have understood the purport of the various granthas found in different parts of the country; Having done so, I shall now describe the true meaning of the shastras, as also conveyed by the Mahabharata, just like how Bhagavan Vyasa, who is Lord Narayana himself, has conveyed in His various granthas.

9, 10 It is said that Mahabharata is the decisive grantha when it comes to understanding the purport of all shastras. Once earlier, under the orders of Bhagavan Vyasa, Mahabharata (on one side) and all the other Vedas (on the other side) were put on a weighing scale by Brahma, devatas and all Rishis. Then, Mahabharata outweighed all the other shastras.

11 Since it is both Mahaa (supreme) and also Bhaara (heavy, in terms of content), it is known as Mahabharata. One who understands the true meaning of this, will be liberated from all sins one has committed.

12 In the Bharata, all philosophical truths of the shastras have been brought out through examples/analogies. Since it has shown that Bhima and all others are under the control of Lord Krishna, it clearly propagates the truth that Brahma and others are all under the control of Lord Vishnu.

13 It has been told of Lord Vishnu as the giver of knowledge and the giver of success.

14 In the Bharata, in the form of Vyasa, He has given success by stating the greatness of Bhima and others; And by giving the truth to the avatars of Brahma, Rudra and others in the form of Shukacharya and others, He has given knowledge.

15 By the example of Bhimasena, it has been stated that Brahma is greater than other devatas, greater than even Sesha and Rudra; And it has also been brought out that he is much more dearer to Lord Vishnu than the others.

16 In the plans of Lord Vishnu to reduce the weight of the earth, Maruti is His principal instrument; And this has been underlined by the killing of Jarasandha and by the killing of Duryodhana and others.

17 Among Kshatriyas, who ever is more and more stronger, he is better; But such strength should be an aid in performing the duty of the Lord; It should be present along with devotion towards Lord Vishnu; Else it will never be good.

18 Such strength will aid as a route to superiority only if it is natural; If the power is due to boons, weapons, etc, it will not act as an instrument for superiority; On the other hand, it will be detrimental; If the strength is due to the avasha of others, then that strength is purely because of the avasha.

19 In devatas, those who have strength have devotion and knowledge; Else it isn't present; And similarly, only the powerful one is dear to Lord Vishnu; Else he cannot be dear to Him.

20 Therefore, whoever is superior in terms of strength is also superior in terms of auspicious attributes; For those who observe at a gross level, it is strength that is easily visible amongst kshatriyas, isn't it?

21 Knowledge and other attributes are visible only with an acute eye; Therefore it is to be understood that there is knowledge and other attributes where strength exists.

22 The rule of knowledge being present in higher proportion where higher strength is present is only applicable in case of devatas and not others; For others, since they are haters of Lord Vishnu, this rule isn't applicable. When Lord Keshava takes avatara for destruction of evil and propagation of true knowledge, strength becomes a measure of position in the hierarchy not just for kshatriyas, but also for brahmanas and other varnas.

23 In all other situations, the supremacy of brahmanas is determined by knowledge and the supremacy of kshatriyas is determined by strength; Overall, for brahmanas and all others, the primary basis for determining yogata is their performance of the Lord's work.

24 The Lord, through the avatars of Rama, Krishna and others performed his activity primarily through strength; Through the avatars of Datta and Vyasa and others, He performed His activities primarily through knowledge.

25, 26, 27, 28 Matsya, Kurma, Varaha, Narasimha, Vamana, Parashurama, Rama, Krishna,

Buddha, Krishna Dvaipayana, Kapila, Dattatreya, Vrushabha, Shimshumara, Yajna, Narayana, Hari, Krishna, Tapasamanu, Mahidasa, Hamsa, Mohini, Hayagriva, Badavanala, Kalki, Dhanvantari and others are verily the rupas of Lord Vishnu; There are absolutely no differences amongst these (avatars); In respect of knowledge or any other attributes, there is absolutely no difference amongst these forms at any time.

29, 30, 31, 32, 33 Mahalakshmi, Brahma (and Vayu), Garuda, Sesha, Rudra, Indra and Kama, Aniruddha - son of Kama, Surya, Chandra, Bruhaspati, Yama and all their wives, Daksha and others, Svaayambhuva and other Manus, Sons of Manus, Rishis, Narada, Parvata, Kashyapa, Sanaka and others, Agni and other devatas, Bharata, Kaartiveeryaarjuna, Pruthu and other emperors, Gaya, Lakshmana, Bharata, Shatrughna, Balarama, Pradyumna - son of Rukmini, Aniruddha - son of Pradyumna, Nara, Arjuna and others have a special avasha (presence) of Lord Hari in them. Vaali, Samba and others have a small avasha of Lord Hari in them.

34 Therefore, in the avatars of Lord Hari that involves strength such as Rama and Krishna, Hanuman and Bhimasena are the confidantes and are the chief servants of the Lord in accomplishing the tasks.

35 The one who was Vayu deva in the previous Kalpa is the one who is Brahma in the current kalpa. Apart from Vayu, no one ever gets the position of Brahma; hence Vayu himself is Brahma.

36 'Those who have attractive form always have devotion and other attributes' is the general rule with respect to women. Since attractive form is what is noticed by those who have ordinary outlook, this rule exists.

37 Since in women, it is very difficult to determine devotion and other attributes even in attempted in other ways, it is generally ruled that those who have attractive form have devotion and other auspicious attributes. (Note: attractive form here is not meant to just indicate an attractive body).

38 That form must be natural and must contain the 32 auspicious attributes. A body that does not contain these auspicious attributes will never become an instrument that conveys devotion and other qualities.

39 Even asura women obtain a beautiful body due to boons and other reasons. But they will never obtain auspicious attributes; therefore they will never possess devotion in any way.

40 Therefore the shastras opine that Mahalakshmi, who has the form of Sita, Rukmini, Satyabhama and others has all the auspicious attributes and is therefore the supreme one amongst women.

41 Amongst female Jivas, after Mahalakshmi, Draupadi is the best. Therefore, in the work of the Lord in reducing the weight on earth, she is directly an instrument just like Bhima.

42 Bhima is the chief target of hatred of evil people and also their destructor; Draupadi is just the target of hatred. Therefore, in aiding the work of the Lord, she comes next to

Bhima.

43 After Draupadi, the chief aide in the work of Lord is Balarama; after him comes Arjuna due to the avasha of Nara; otherwise after Balarama it is Ashwathama who is the main aide. Jambavati and other shanmahishis are aides like Balarama; then comes Revati.

44 After Hanumanta comes Lakshmana; After him comes Bharata and Vali; after them it is Shatrughna; Sugreeva and others come below him.

45 Those like Vali and others who could not fulfill their role appropriately during the activity of Lord Rama did so and completed it during the activity of Lord Krishna.

46, 47 Those who did the service of the Lord in excess of their yogyata did lesser service subsequently (Rama avatara and Krishna avatara respectively). Karna, Vivida and others did excess service during both the appearances of the Lord. But they lost their undeserved merit in the same appearances due to activities which were against Lord Hari. On the whole, the decision of each individual's sadhana took place during these two appearances itself.

48, 49 The decisions about merits and sins has happned in these two appearances itself and will not happen in any subsequent appearances (of the individuals). Therefore, the hierarchy of each one is decided in these two itself. By virtue of being the second appearance (of the two), the time of Krishna avatara is especially the occasion when these aspects got decided. Therefore, the Bharata has been composed with these appearances as one of the main themes.

50 In the Markandeya Samasya parva, the story of Lord Rama has also been narrated. Therefore, there is nothing that is not narrated in the Bharata at all.

51 What has been narrated here has not been narrated in such detail and totality in any other shastra. These and other facts have been told by Lord Hari himself in the Brahmanda Purana.

52, 53 Even in the Markandeya Purana, ther Bharata has been praised as "Just like Vyasa amongst devatas, Brahmins amongst humans, Vajraayudha amongst weapons and wheat amongst cereals, similarly Bharata is the best amongst shastras".

54, 55, 56 The Bharata has been praised in the Vayu Prokta as well. "Know Lord Veda Vyasa as the Lord of all Narayana Himself; Who else but Him is capable of composing a work such as the Bharata". In this way, the greatness of Mahabharata has been stated separately in all shastras.

All the topics being mentioned by us (in this tatparya nirnaya) have been stated in all the shastras.

57 All these interpretative decisions of the shastras have been stated in the Mahabharata. Using the statements of the Bharata itself, we shall now show how those shastraic truths have been stated in the epic.

58 I bow to that Lord Narayana who is the Guru of the devatas, who is the Lord of the world, who is dear to the devotees, who is worshipped by the entire Universe, who is devoid of the natural Gunas (satva, rajas, tamas), who is without birth, who is all pervading, who is the primordial being, who is full of all attributes and who is worshipped by Amaras, Asuras and Siddhas.

(This is the actual mangalacharana shloka of the Mahabharata, available nowadays only in a few southern recensions of the epic).

59 In the first half of the above shloka, it has been clearly mentioned that the Lord is the giver of knowledge to Mahalakshmi, Brahma, Rudra and the rest of the Universe; Also stated is that He is superior to all, gets pleased only with devotion; It has also been stated that surrendering to Him is the duty of all.

60 In the second half of the shloka, it has been brought out clearly that He is without any defects, without attachment, Supreme, has all auspicious attributes, is the creator of the Universe and responsible for all activity, is worshipped by all devatas and by those liberated and that He is without any differences in any of His forms.

61 In this way, since the worshippability of Lord Vishnu has been strongly propounded in both halves of the shloka, the divine quality of being prayed on to has been especially brought out. Therefore, in the very first shloka of the epic itself, the Supreme nature of Lord Vishnu being full of auspicious attributes has been brought out.

62 Lord Krishna is worshipped by those purified by consumption of Soma, and worshipped by Yajnas. Lord Krishna is worshipped by the brave involved in brave acts. Lord Krishna is worshipped by those Vanaprasthas involved in knowledge seeking activities. Lord Krishna is worshipped through Dhyana by the liberated who do not have any attachment.

63 Due to whom Brahma and others are created and Danavas are destroyed, that Lord of the lords, that primordial Being, O beholder of the Shringa bow, I bow to you!

64 In this context, the 'creation' of devatas means granting them Mukti; nothing else. Because the word 'creation' is equally applicable to Daityas; hence the special meaning.

65 Similarly, the word 'destruction' with respect to Daityas indicates placing them in eternal hell; and not just 'killing'. This is because the destruction in the form ending the physical form is equally applicable to all Jivas; hence it wouldn't indicate the speciality when it comes to Daityas.

66 In order to indicate this special purport, Lord Hari, in the form of Veda Vyasa, has kept the group of devatas and daityas and made Bhima and Suyodhana as opponents and created the difference of own group and opponents group and narrated the story (of the Bharata).

67 I offer my prayers to Sri Vyasa, who has unlimited radiance and is full of auspicious

attributes. Due to His grace, I am narrating the story of Lord Narayana here.

68 The story of that Lord Vasudeva, whose presence inside the Jivas is seen like the reflection from a mirror by the Rishis, who is eternal and is supreme; that story has been narrated here.

69 There is nothing that is equal to Narayana; there never has been; there never will be. From this truth, I shall determine all other purports.

70 Since the grateful Lord Vishnu, in the form of Veda Vyasa, has stated thus in the beginning and end, it can be concluded that the story of the Bharata is intended to convey the purport of Lord Hari's auspicious attributes.

71 I will raise both my arms and proclaim loudly "This is the truth, truth, truth". "There is no shastra greater than the Vedas; There is no God greater than Keshava"

(This is a statement from the Ashcharya Parva of the Hari Vamsha)

72 If all the shastras are churned and the meaning is interpreted after repeated thinking, the main purport that comes out is this "Lord Narayana is always worthy of being meditated upon".

73 Lord Vishnu must be remembered at all times; He must never be forgotten. All other rules & restrictions are subservient to this main requirement.

74 Who else can understand Him since there is none like Him? Since there is none like Him, only He understands Himself.

75 Apart from the son of Satyawati (Vyasa) and the son of Devaki (Krishna), who else can be capable of understanding that defectless Lord Narayana?

76 Lord Hari can never be comprehended fully by anyone; He cannot be controlled by anyone else; He is independent and has His own will; He has everything under His control; He is forever playing with creation and other activities just like a kid plays with toys.

77 Lord Madhusudana, the one with immense shoulders can never be comprehended fully by anyone; There is no other form which is superior to the complete form of the Paramatma.

78 The Lord is not the son of Vasudeva; nor did He reside in the womb of Devaki. The Lord was not born because of either Dasharatha or Jamadagni.

79 He is never born at all; then how can He die? He is never to be killed by anyone; He never gets attached to anyone; He never gets caught by anyone; For someone who is forever independent and is of the form which is pure bliss, how can there be sorrow at all?

80 Even though Lord Hari is the Lord of all devatas and the Lord of the Universe, He performs activities always just like ordinary weak humans. This is definite!

81 "He doesn't know Himself; He is innocent, is sorrowful; He didn't find Sita and went in search of her; He got arrested by Indrajit"; these and other such gameful activities were all done to create illusion in Asuras.

82 83 "He gets disillusioned by attack with weapons; He bleeds due to cuts on the skin; He asks others due to ignorance; He dies after leaving this body"; All such acts are done by Him just like a magician performs tricks for causing illusion to Asuras. Actually, He doesn't have any such defects. Devatas know that He does all this to cause illusion to Asuras.

84 85 All the appearances of Lord Hari are unnatural (not subject to the rules of nature); He does not have a nature governed body; Similarly, they are defectless and full of auspicious attributes; Only to fool evil people, He appears otherwise. Sometimes, in order to ensure that they get results according to their yogyata, He sometimes fools noble souls also. On the whole, everything is a game by the Lord.

86 "I will teach you my regular and special greatness in full. After knowing these, there will be no other topic that you will need to know" (Bhagavadgita - Lord Krishna)

87 "I am the reason behind the creation and also the destruction of the Universe; O Dhananjaya, there is no other Superior being than me"(Bhagavadgita - Lord Krishna)

88 "Those ignorant people who do not understand the complete and attribute filled Supreme form of mine, think of me as having a human body and insult me" (Bhagavadgita - Lord Krishna)

89 "The desires of evil people will never be fulfilled; All of their activities will go futile; Their knowledge will go waste; Their minds are always against true knowledge; They have taken refuge in the evil nature which destroys the mind" (Bhagavadgita - Lord Krishna)

90 "O Partha! Those of noble nature and who qualify for Mukti realize me as being the cause for all creation and and as one who has no end/destruction, and stay away from sensory pleasures and worship me" (Bhagavadgita - Lord Krishna)

91 "You are the father of the sentient and insentient world; You are worthy of worship; You are the One who gives noble advice and you are the best teacher; You have incomparable wealth and in all the three worlds, there is none who is equal to You, let alone greater than You" (Arjuna - Bhagavadgita - 11/43)

92 "Amongst those that are worthy of being known, I shall tell you about one thing that is the best; Having known that, all those who indulge in contemplation shall attain liberation" (Lord Krishna - Bhagavadgita)

93 "O Bharata! Mahalakshmi is my consort; I place the seed of creation in her womb; After that all the living beings are born" (Lord Krishna - Bhagavadgita)

94, 95, 96, 97, 98 "In this Universe, there are two kinds of beings; All the sentient beings are 'Kshara'; Mahalakshmi who is formless just like the sky is 'Akshara'; He who is different and

better than these Kshara and Akshara beings has been termed as 'Paramatma'; He is the most capable One and he enters the three worlds and bears them; In this way, by being different from Kshara and better than even Akshara, I have been known in all Vedas and shastras as 'Purushottama'; The one, without any illusion, knows me thus as the Purushottama, will be known as the truly knowledgeable person and will serve me in all manners; O sinless Bharata! I have revealed the most secret knowledge to you; One who understands this will obtain direct knowledge and be liberated" (Lord Krishna - Bhagavadgita - Chapter 15)

99 "O Partha! In this world, living beings have two kinds of inherent nature within them; I have already explained the Daiva nature to you; I shall now explain the nature of Asuras (evil); Listen" (Lord Krishna - Bhagavadgita)

100 "This world is unreal; unestablished; without a Supreme One; not having a cause-result connection; desire is the main cause of creation" (Lord Krishna - Bhagavadgita)

101, 102 "With this kind of an outlook, they become knowledge-less, with the mindset of indulging in petty things, performing terrifying activities, and take birth in various yugas and perform activities detrimental to the world; I am the Supreme One, the possessor of all kinds of wealth, sinless, most capable, eternally blissful; who else exists in this Universe like me?; They hate Me who is inside of them and all others and they feel jealous" (Lord Krishna - Bhagavadgita)

103, 104 "Those lowly beings, who are constantly hateful of others and are cruel and inauspicious, I put them into this world again and again; I cause them to be born in the wombs of evil always; These people of tamasic nature will be born in evil wombs birth after birth and will never attain me and will surely attain the lowest worlds (Tamas)" (Lord Krishna - Bhagavadgita)

105 "That knowledge which teaches that the Lord is unique and different from all and yet resides in all as the very basis of all sentient and insentient beings is known as Satvik knowledge." (Lord Krishna - Bhagavadgita)

106, 107 "Listen to My words which is a secret and is the best amongst all tools; You are very dear to me; This is certain; Therefore, I am revealing that which is good to you. Place your mind in Me; Become My devotee; Perform yagnas for My sake; Bow to Me; You shall attain Me; You are dear to Me; Therefore I take oath and narrate the truth to you" (Lord Krishna - Bhagavadgita)

108 The entire Pancharatra has been narrated by Lord Narayana Himself; This is superior to all other Shastras, O King! (Mahabharata - Shanti Parva)

109 O King! The other shastras like Sankhya, Pashupata and others are acceptable only to the extent where their statements are in accordance (to the Pancharatra) and have been interpreted with the reference (of the Pancharatra) to establish the supremacy of Lord Narayana. (Mahabharata - Shanti Parva)

110 O King! Those who know the Pancharatra are the principals; They obtain the knowledge of the hierarchy of souls and will obtain undiluted devotion to Him and will enter Vasudeva. (Mahabharata - Shanti Parva)

111 Janamejaya said "O Brahman! Are chetanas many? Or are they all One? Who is the best amongst them? Kindly reveal Him to me" (Mahabharata)

112 Vaishampayana said "O Jewel of the Kuru clan! Knowledgeable people will not accept the argument that the soul is one; Just like there is just one cause behind the birth of many purushas, similarly Lord Vishnu, who is complete and is overflowing with auspicious attributes, exists; Thus I would say" (Mahabharata)

113 Brahma also told Rudra the same thing when questioned "That ego which causes possessiveness is apt only for Lord Vishnu; He is independent, full of attributes and Supreme"

114 "Dear Son! I, the first amongst people and the Lord of all, was also born from Him; You came about from me; This entire sentient and insentient world was created by me; It was by me that all the Vedas and Upanishads were propagated"

115 Bhimasena's words to Dharmaraja is also along similar lines "Even if Brahma, Rudra and others get together and continuously narrate, they wouldn't be capable of describing even a fraction of one attribute of Lord Hari completely and satisfactorily..

116 "..That Supreme Lord is this Krishna Himself; He is not an ordinary human; Even Brahma was born due to His grace; Rudra was born due to His anger"

117 Lord Krishna's words towards the eldest son of Kunti is also similar "Devatas always resort to Rudra; Shiva always resorts to Brahma; Brahma always resorts to My grace; I am not under anybody's refuge"

118 "Just like how Jyotis are always under the refuge of Diwakara (Sun), similarly all the liberated souls are forever dependent upon Lord Vasudeva"

119, 120 Even in the Bhavishyat Parva, the decisive statements of Lord Veda Vyasa are similar "The greatness of Lord Vasudeva has been decisively stated in the Mahabharata; All the other stories have been narrated with this in mind; The stories narrating the greatness of Lord Vishnu do not have any other reason for being stated; If there is anything that goes against the Supremacy of Lord Vishnu, then that is not my position"

121, 122, 123 It has been shown by me that the Bharata contains three types of narrative. All that has been stated describing the greatness of Lord Vishnu has been stated in the narrative (Bhasha) of "Samadhi". In some places, the greatness of Shiva has been explained using Shaiva Darshana; All that has been stated using the Samadhi Bhasha is fully acceptable; Those which have been stated in the "Darshana" Bhasha but which doesn't go against the Samadhi Bhasha is also fully acceptable; The narrative which goes orthogonal in the middle when compared to the beginning and the end is known as "Darshana" Bhasha.

Similarly, the narrative which describes other philosophies is also known as Darshana Bhasha; A third narrative which is not like these is known as "Guhya" Bhasha; Therefore, describing the greatness of Lord Vishnu is the main purport of the Mahabharata.

124, 125 For that Lord Hari, Vayu, with his three avatars, is the chief instrument. The first avatara is Hanuman; The second one is Bhima; The third one is Purnaprajna; They are the sadhakas of the Lord's work; Sri Vayu took birth in an avatara each in each of Treta and the other Yugas; Saraswati (Bharati) is the second chief instrument of the Lord.

126 In Lord Vayu who is the bliss personified, Bharati is famous by the name of "Sri" as she is the consort of Vayu; She is also known as Draupadi, Kali and Chandraa.

127 Shesha, including his appearances, is the third main instrument of Lord Hari; The appearances of Shesha are as Nara, Lakshmana and Bala (Balarama).

128 Shesha is verily Rudra himself; Shuka and Ashwatthama are the roopas of Sri Rudra; Arjuna is Indra with an amsha of Shesha and therefore he is of Shesha's form even though he is the avatara of Indra.

129 After that, Pradyumna and others follow in the service of Lord Vishnu; The greatness of Vaishnavas is narrated with the intention of conveying the greatness of Lord Vishnu; The exemplary statement of Hanuman in the Bhagavata also states the same.

130 Narayana, who is the Lord Himself, takes the form of humans in His avatars not just for the destruction of Rakshashas but also for teaching noble humans; How can He, who is infinitely content and happy on His own and who is fully capable, have sorrow on account of Sita or for any other reason?

131 Lord Rama, who is the Lord of all Yogis who have their minds under their control, and who is full of the six attributes and who is omnipresent and has all the auspicious attributes; That Lord can never undergo suffering in any way; He cannot obtain the sorrow of the loss of a woman; He cannot desert Lakshmana in any way.

132 Lord Rama has feet that are worshipped by Brahma; Those people who serve even the dust from his lotus like feet will see all their sorrows destroyed; Such a Lord acted in that manner only to show the fate of those who go behind women, and also to cause illusion to people.

133, 134 Lord Vishnu sometimes worships Shiva; Sometimes He worships Rishis; Sometimes He worships Devatas; Sometimes He worships humans; He bows to them and praises them; He asks boons from them; He establishes Lingas; He asks boons from Asuras; He, who is eternally the Supreme Lord, independent, infinitely capable, infinitely knowledgeable and above all beings, does so to cause illusion to (some) people.

135 Therefore, only the greatness of Lord Vishnu has been stated in all the shastras; Nothing else; That this is the purport of the shastras has been stated well by knowledgeable people.

136 Hasn't Bhagavan (Vyasa) Himself stated that the Bharata has three layers of meaning?

137 Some say that the Bharata has a "Manvadi" type of meaning; Some claim that it has a "Astikadi" type of meaning; Others say it has a "Uparicharadi" type of meaning.

138 Using "Pratilomya" and other narration styles as the background, the meaning that comes about by considering Krishna, Draupadi and the Pandavas as the subject of the epic is known as "Astikadi"

Note: Pratilomya means stating the explanation sometimes apriori and sometimes later.

139 Analysing the Bharata from the point of view of propagating Dharma, the ten attributes including Bhakti and others, Shruti and the other two attributes, Sheela and Vinaya; this is known as "Manvadi" meaning by the knowledgeable.

140 All the statements in the Bharata are verily the names of Lord Narayana Himself; They propagate the greatness of the Lord; The meaning thus derived is known as the "Ouparicharadi" by the learned.

141 Bhakti, Vairagya with Jnana, Prajna, Medha, Dhruiti, Sthithi, Yoga, Prana and Bala; these ten are verily Vrikodara (Bhimasena) himself.

142 Lord Vayu is the embodiment of these ten attributes; Since Bhima is the form of Vayu himself, he also embodies these ten attributes; Draupadi is Bharati (future Sarasvati) herself; Hence she is the presiding deity for all knowledge.

143, 144, 145 Kali, who is the presiding being for ignorance and other such qualities is Duryodhana himself; Dushashana is said to be false (or illusionary) knowledge; Shakuni is the symbol of atheism; The other Kauravas are forms of various defects; Since Ashwathama is the form of Rudra, he represents Ahamkara; Drona and others are representative of the senses; The army of the Kauravas represents sin; The army of the Pandavas represents virtue; Lord Vishnu is the organizer (controller) of all this.

146 Thus the whole of the Bharata is propagating a spiritual meaning; Therefore, it is impossible for all humans and even devatas to fully comprehend the meaning of the Bharata.

147 Lord Vyasa Himself and, with his grace, Brahma, know the meaning of the Bharata; Even thus (being difficult to grasp), the overall gist of the Bharata is that of the supremacy of Lord Vishnu.

148 These and other statements of Lord Vyasa make the truth about supremacy of Lord Vishnu very clear; The hierarchy of Vayu and others shall also be demonstrated by us through His very statements.

149 Vayu is the one who will attain the post of Brahma! Therefore, he is known as Brahma in the smritis; There is absolutely none amongst Shiva and others who is similar (equal) to

Brahma.

150 In knowledge, detachment, devotion to Lord Hari, Dhruvi, Sthithi, Prana, Bala, Yoga and intellect, there is none equal to Hanuman in these; There never was anyone; There never will be.

151 "Balitta tadvapushe dhayi darshatam devasya bhargah sahaso yatojani. Yadeemupa hvarate sadhate matir-rutasya dhenaa anayanta sasrutah" (Balittha Sukta - 1)

152 "Pruksho vapuh pitumaannitya ashaye dvitiyamaa saptashivasu matrushu. Truteeyamasya vrushabhasya dohase dashapramatim janayanta yoshanah" (Balittha Sukta - 2)

153 "Niryadeem budhnaanmahishasya varpasah eeshaanaasah shavasaakrantah surayah. Yadeemanu pradivo madhva aadhve guhaasantam matarishvaa mathaayati" (Balittha Sukta - 3)

154 "Pra yatpituh paramaanneeyate paryaa prukshudho veerudho damsu rohati. ubhaa yadasya janusham yadinvata aadidyavishto abhavad ghrunaa shuchih" (Balittha Sukta - 4)

155 "Aadinmaatrooraavishadyaasvaashuchirahimsyamaana urviyaa vivaavrudhe. Anu yatpoorvaa aruhat sanaajuvo ninavyaseeshvavarasu dhaavate" (Balittha Sukta - 5)

156 Ashwamedha is the best amongst Yajnas; Among luminaries, Sun is the best; Amongst men, Brahmana is the best; Amongst devatas, Vayu is the greatest. (Mahabharata)

157 The source of strength for Indra is Shiva; The source of strength for Shiva is Vayu; For him, verily Lord Hari Himself is the strength; Lord Hari has not derived His strength from anyone else (Mahabharata)

158 Lord Vayu is terrible on the Asuras; He has the voice which brings fear into evil; He is extremely radiant; He gives activity to all Jivas; When such Vayu deserts a body is when death occurs; Vayu is therefore superior to all other devatas and is special amongst them. (Mahabharata - Shanti Parva 250/39)

159, 160 In knowledge of the truth, devotion to Lord Vishnu, firmness of mind, courage, bravery, speed, quickness, giving up of unnecessary talk, scholastic ability, smartness, daring nature and strength - there is none equal to Bhimasena in either of the armies (Pandavas & Kauravas).

161 The statements made by Yudhisthira about Bhima are also similar - "O Bharata! In the worlds, Dharma, Artha, Kama, Moksha, Success and others are also certainly under your sway"

162, 163, 164, 165 The statement of Duryodhana in the Virata Parva is also similar; Amongst those who know the shastras, those who are clever in deciphering the truth, amongst daityas, naras, rakshasas and the entire human population, amongst those with honesty, strength, courage, prana shakti, the activities related to the body; there are four who are

the best with regard to complete strength and manliness; "Bhimasena, Balarama, King of Madra (Shalya) and Keechaka; We have not heard of a fifth one"; In this as well, those who are stated later are less strong than the previous ones.

166, 167, 168 The excellent statements of Lord Krishna in the Udyoga Parva are also similar; "Bhimasena, I know that you possess a thousand times more knowledge, devotion and other qualities than what you yourself assess them to be; You are on to those activities which are very apt considering the lineage you come from, which is revered by all kings, and the activities that are suitable for such noble families; Bhimasena, in this war, the burden is all on you; While Arjuna will hold the reins, the others are all being carried along".

169, 170, 171 It has been stated by Brahma to Narada in the Brahmanda Purana; "By whose grace Shesha, Garuda, Rudra and Indra realize the Paramatma, and who is the first mother for all of them; that Bharati is famous on earth by the name of Draupadi"; "That Bharati, who bore the womb due to Vayu, and obtained four sons Shesha, Garuda, Rudra and Indra, who are just like Brahma, she is well known on earth as Draupadi"

172 Except Bhima, the one for whom there is no match anywhere, whether in strength, knowledge or awareness, that person is verily this holder of the plough, Rama himself.

173 In all the three worlds, except Bhima, the one for whom there is no match, no matter how much one searches; that wielder of the plough is this Balarama himself.

174, 175 Similarly, the statement by Dharmaraja to Bhima goes as - "Arjuna, by virtue of being taught in all skills by Balarama, you and the great Lord Krishna, is undefeated. Bhima! After Balarama and you, it is Arjuna who is undefeated. Courage, bravery and strength; in these there is no third person apart from Arjuna"

176 The statement of Draupadi to Lord Vasudeva is also similar - "O Janardana! Except you and Bhima and Arjuna, there is none else who can even string the Gandiva bow".

177, 178 Elsewhere, the statement of Lord Krishna Dvaipayana is also similar - "After Lord Krishna, there are only two others who have been known as the best humans; Bhimasena is the first of them; Ashwathama is the second; By virtue of the two divine quivers which never go empty, the flag which has the symbol of Hanuman and the best divine bow Gandiva, Arjuna exceeds Ashwathama".

179, 180 With regard to the stated truths about the supremacy of Lord Vishnu, there are infinite number of other statements; For the purpose of illustration, only a few of those statements have been stated here; Therefore, with the narration so far, the supremacy amongst all, of Lord Hari and His nature of being the Supreme Godhead is established firmly.

181 In order to firmly state the completeness of Lord Vishnu, this short collection of the excellent statements of the Bharata have been compiled, with illustrations, by Purnaprajna.

182 He is infinitely superior to Brahma and others who are known as superior; He is infinite with respect to time, space and attributes; He releases His devotees from the eternal ocean

of Samsara; The sons of Kunti, in order to receive the honey like grace of His lotus-like feet, obtained the kingdom in both the worlds through His magic; May that Lord Hari be pleased.

|| End of chapter 2, known as Bharata Vakyoddhara, from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Krishnaarpanamastu ||