

|| OM namo bhagavate vasudevaya OM ||

1 Lord Veda Vyasa, who has completeness, knowledge and other such attributes as His body, who is always risen, who has the garland of the rays of knowledge on Him always, who destroys the darkness of ignorance from the hearts of His devotees, who is a self-luminous Sun, is Supreme.

2 Lord Sri Hari in the avatara of Rama is Supreme; He is without birth or death and has bliss as His body; He is illuminated by the radiance of Aishwarya; He is always glowing; He destroys the troubles of His devotees; He is the prime moon in the universe.

3 Lord Sri Hari in the avatara of Krishna is Supreme; He is filled with the waters of infinite and complete strength; He is the abode of the best attributes which are like gems; He is a great ocean who is attained by those knowledgeable people who know Him as the best there is and that He is full of auspicious wealth.

4 I offer my namaskara to Narayana, Nara, Narottama, Devi, Saraswati and Vyasa and then narrate the Jaya (Mahabharata).

5, 6, 7 The Bharata which has been narrated by Lord Vyasa as 'Jaya' is history; Narottama is Vayu; Mahalakshmi has been addressed as Devi; Lord Narayana is the main theme of the work; Lord Vyasa is the author of the work; Both these are Paramatma Himself; Narottama Vayudeva is the prime instrument; Nara is the secondary instrument; Mahalakshmi is the giver of auspicious wealth & luck; Sarasvati is the abhimanini of speech; Hence all of them are worthy of worship at the commencement of the work; All of them have been propagated in the work itself as Vasishtha Krishna, Yadava Krishna, Satyabhama, Bhimasena, Arjuna and Draupadi.

8 The third avatara of Vayudeva, who goes by the name of Anandatirtha, after having established the purport of all shastras and having highlighted the cream of all statements in all shastras in the first two chapters, is now narrating the stories of the Lord.

9 The Lord, who is without any difference in His forms, having taken the four forms, with an intention to create, had contact with the Maya form of Lakshmi through His first form 'Vasudeva'; Then, Maya gave birth to 'Virincha' (Brahma).

10 Through the Sankarshana form of the Lord and the Jaya form of Mahalakshmi, Vayu, who is the abode of knowledge and strength was born as a son; This Vayu is the designated first born 'Virincha' in the next Kalpa; Therefore there is none superior to him.

11 That Vayu is 'Sutra'; Virincha is 'Purusha'; Then, through the 'Kruti' form of Lakshmi, the Pradyumna form of the Lord created female twins; The first amongst them is known as 'Pradhana'; This mother of Shiva and others came to be known as 'Prakruti'.

12, 13 'Shraddha' is the second one; The two of them got together with Purusha (Brahma)

and Sutra (Vayu) respectively; From these two, with the orders of Lord Sri Hari, Shesha and Suparna (Garuda) were born; Shesha is also known as 'Jiva'; Garuda became the controller of Time; The two of them became the vehicle and rest (bed) of Lord Vishnu; From the two of them (respectively), the attendants of Lord Vishnu by the name of Kala (and others) and Jaya-Vijaya (and others) were born.

14 'Kala' and 'Jaya' and others who are the presiding dieties of time are indeed the attendants of Lord Vishnu; All of them are created prior to the creation of the Universe, outside of the Universe creation process; Hence they are lesser than the devatas in hierarchy; Amongst these attendants, Vishvaksena is the son of Vayu and equal to Ganesha.

15 The Aniruddha form of the Lord took all the devatas, from all four Varnas, from the Pradyumna form of Himself and seeded them in Shanti (Lakshmi) who is the presiding diety of the three Gunas.

16 Then, from the form of Shanti devi, the presiding diety of Mahat tattva, 'Virinchi' and the presiding diety of speech, 'Saraswati', were born in their gross (material) form; Virinchi, in Sarasvati, created the presiding diety of Ahamkara tattva 'Rudra' and his half-bodied presiding diety of intellect 'Uma'.

17 The three formed Shiva, along with Uma, the presiding diety of intellect created the presiding dieties of the mind and the ten sensory organs from the Vaikarika Ahamkara tattva; From the Taijasa Ahamkara tattva, he created the ten sense organs and from the Tamasa Ahamkara, he created the five Bhutas (space, air, water, fire and earth) and the five matras associated with them (sound, touch, taste, sight and smell).

18 The 'purusha' form of Virincha, along with the 'prakruti' form of Sarasvati, gave birth to Shiva; From Shiva, Indra and the other devatas were born; Then, the 'Shraddha' form of Bharati, along with the 'Sutra' form of Vayu, obtained the great devatas Sessa, Shiva and Indra as sons. Thereafter, from Indra, all the other devatas and the group who are the presiding dieties of Yajnas were born.

19 Then again, the 'Mayaa' form of Mahalakshmi took the three forms of 'Sri', 'Bhu' and 'Durga' which are the controller dieties of Satva, Rajas and Tamas Gunas; In Sri, Vasudeva form of the Lord took avatara as 'Vishnu'; With the Bhu form of Lakshmi which is the diety of Rajas, He took avatara as 'Virincha'; And in the Durga form which is the diety of Tamas, He took avatara as 'Sharva' (Shiva); Thus, the three forms which came about from Him are not different from Him.

20 All these devatas, who were incapable of creation, approached Lord Hari and praised Him - "You who possess limitless capability in creating an amazing Universe please grant us a proper place"

21 Lord Purushottama, after being praised thus, accepted Mahalakshmi in order to create the Universe; That Sri Devi accepted the golden semen of the Lord Adhokshaja and gave birth in the middle of water.

22 All the devatas, along with Sri Hari Himself, then entered the Universe; From the navel of the Lord, a Lotus which was the base of the Universe came about; In the middle of that, the four-headed Brahma who is the form of noble attributes was born again.

23 From Lord Brahma, all the devatas were once again born; Even though all of them knew of (the superiority of) Vayu, in order to establish the truth in the Universe, all of them came out from the body of Brahma who came about from the Lotus; They then entered it again.

24 As soon as Vayu left, the body fell down; As soon as he entered it, it got up again; Therefore, Lord Vayu alone is the best amongst all devatas; Therefore, the entire group of devatas are always under the resort of Vayu; Sri Hari and Brahma were inactive (in order to establish supremacy of Vayu); Therefore, apart from the two of them, Lord Vayu is the controller of all the other devatas.

25 After that, Brahma created the fourteen worlds without any effort; And then from Brahma, Shiva and the Vaikarika devatas and Rishis were born.

26, 27 From 'Ahankara' came Shiva first; Then came 'Uma' from 'Buddhi' and then Indra and Kama came together; Then, from the mind, Bruhaspati, Manu, Daksha, Aniruddha along with Shachi Devi came about; From the eyes and ears and from the skin came Surya, Chandra and Yama; Varuna was born from the tongue; From the nostrils came Nasatya and Dasra in order.

28 After that, Sanaka and the other three and Marichi and the other devatas, and other animals were born; After that, Asuras and other Rakshasas, Rishis and Humans were born; From Brahma, thereafter, this unique and special world was also created.

29 In this order of creation, except Asuras, the one who is born first is better than the one born later; In the subsequent recreation cycles, if the first born is born later, even then he will not be lesser than the (now) first born in any way.

30 The attributes, by virtue of the impact of time, the defects of father and mother or because of prarabdha karma will go down; The ones born in this way will undergo destruction cyclically; During pralaya, Lord Hari remains along with Mahalakshmi.

31 The Lord, during Pralaya, along with Sri, will be sleeping experiencing complete, unlimited, whole and natural bliss. He will have infinite heads, faces, hands, thighs and feet; With infinite forms, infinite strength and unlimited joy, the Lord will remain in His original form experiencing bliss, knowledge and the other infinite attributes continuously.

32 Lord Hari in this way recreates the entire Universe; In this way, the flow of this Universe is without a beginning or an end; The souls are also eternal; Nature is eternal too; Time, also, is eternal; Need it be said explicitly that the Lord of the Lords is also eternal?

33 Just like the way rivers, that originate from the ocean, go and join the ocean again, similarly, this eternal and real flow of the Universe gets created by Lord Hari and then

always joins Him again.

34 In this way, those who understand the special, infinite and eternal capabilities of Lord Purushottama will have all their defects burnt away due to His grace; They will also reach Him, who is the Lord of all devatas and is full of attributes, very quickly.

35 Lord Hari will retain in His abode those devatas who have liberated from all their defects and appoint similar devatas with equal yogyata and from the same hierarchical group, in the place of the former(s).

36 From Sage Kashyapa Devatas were born again through Aditi and Asuras were born from Diti; Cows, animals, birds, snakes and all other creatures too were born (from Kashyapa) through the daughters of Daksha.

37 Then, Lord Hari, who never undergoes an end, having seen the earth submerged in the ocean of pralaya, quickly took the avatara of Varaha and for the sake of Brahma lifted the mountain filled earth from the ocean and stabilized it on the surface.

38 After that, the doorkeepers of Lord Hari (Jaya-Vijaya) were born thrice on earth due to a curse; In Diti, they were first born as Hiranyakashipu-Hiranyaksha; Then they were born as two Rakshasas (Ravana-Kumbhakarna); Then they took avatara as the nephews of Lord Hari (Krishna avatara - as Shishupala-Dantavakra).

39 Among the two sons of Diti, the younger one Hiranyaksha was killed by Lord Hari due to the prayers of Brahma who did so for the sake of the devatas; During the incident of the earth being lifted from the ocean, the Hiranyaksha who was first killed was born from Brahma.

40 After that, a powerful asura named Hayagriva stole the Vedas that emanated from the face of Brahma; Lord Hari, in the form of the Matsya avatara, destroyed the asura and protected Vaivasvata Manu and the Rishis during the Manvantara Pralaya; He returned the stolen Vedas back to Brahma.

41 During that Manvantara Pralaya, the Lord of the Lords and the One with the supreme knowledge instructed the true form of Lord Vishnu to Vaivasvata Manu in the form of the Matsya; Thus, it is to be understood that the Matsya avatara has the dual purposes of granting Vedas and granting knowledge.

42 Then, the best of devatas who were tormented by the elder son of Diti, Hiranyakashipu, due to the boon of Brahma that he had, approached Lord Hari along with Brahma; They narrated the evil acts of Hiranyakashipu to the Lord.

43 After being requested in multiple ways, Lord Hari, who has extreme valor, appeared in the form of man-lion (Narahari - Narasimha); He killed Hiranyakashipu and comforted his son Pahlada and made the group of devatas very happy.

44 When the devatas and asuras were churning the ocean, Lord Hari took the form of

Kurma, which bears the Universe, and lifted the Mandara mountain on His back; Lifting that mountain was beyond the capability of anyone else due to the boon of Shiva.

45 When the King of asuras, Bali, due to the boon of Brahma, became invincible, Lord Hari, after being prayed upon by Brahma and others, became the son of Aditi, though He has no birth; Though He is the best amongst all, He became the younger brother of Indra.

46 The Lord, in the form of Vamana, went to the Yajna of asura King Bali even while making the earth bend down in every step of His; There, He determinedly took away heaven with His three steps; And He handed it over to His older brother Indra.

47 Earlier, when his grandfather Prahlada had requested on behalf of Bali, Lord Keshava had given him a word - "I will not subdue Bali without begging him"; That is why He asked in that manner.

48 Long time ago, due to the boon of Shiva, who bears the moon, all the asuras had become invincible and had been born on the earth; Being tormented by them, Indra and others were greatly affected and they prayed to Lord Hari keeping Brahma in front.

49 "O Lord! Due to the boon of Brahma, Hiranyaksha and Hiranyakashipu, who could not be killed by anyone who was Brahma's creation were killed by you; And similarly the brave Hayagriva asura was destroyed by You, who are older than even Brahma"

50 "O Lord of the Lords! Due to the boon of Rudra, these (asuras) cannot be killed by anyone; Please destroy them with your unlimited capability and reside permanently in the Lotus inside of our hearts"

51 Having been prayed upon respectfully in this way, the Lord, undefeatable and wielder of the Shringa bow, took the avatara of Bhargava Rama; The Lord who has no beginning destroyed the terrible community of asuras and created pools of blood.

52 Thereafter, the main enemies of the Universe and the first daityas Hiranyaksha and Hiranyakashipu were born in the lineage of Sage Pulastya; Due to the earlier boon of Lord Hari, they could not be killed by anyone else; Due to the boon of Brahma, they were undefeatable by the devatas.

53 Due to the boon of Brahma in his previous life, Kumbhakarna was undefeatable by anyone; Due to a boon during the same time, Ravana was undefeatable by anyone apart from humans and monkeys; Both of them started troubling the devatas.

54 Then, keeping the Lotus born Brahma and the wielder of the Trident Shiva in front of them, Indra and the other devatas approached the Lord who was resting on the serpent King Sesha in the Milky Ocean and praised Him with appropriate words.

55 "You alone are the Lord of the Universe; You are the Supreme, Independent; You are the primordial being; You are the creator of the Universe; You are the destructor of the Universe; You are the controller of all; It is only due to Your order that the current and

previous Brahmas have created the world; And will do so in the future".

56, 57 "Measured from the reference of humans, 360 years is known as one year of the devatas; 12 thousand such years are known as one Chaturyuga; One hundred such chaturyugas, filled with Treta and other yugas in which the padas keep reducing and comprising of day, night, fortnight, month and others, is the lifetime of Brahma. This four-faced Brahma too experiences the joys as per his yogyata in accordance with your orders and then quickly comes back to you"

58, 59, 60 "Previously, you had created two big asuras named Madhu and Kaitabha from your ear lobes region; Under your orders, they obtained the avasha of Vayu and got arrogant about their strength and started growing rapidly in the waters of the Pralaya; Having been born with the intent of playing, and armed with the boon of Brahma making them incapable of being destroyed, they stole the entire Vedas emanating from the face of Brahma; Then, You, the One with all the powers, became 'Hayagriva'; You returned the Vedas to Brahma and destroyed the two thieves by placing them on Your thighs and quashing them; From their 'Medas', you created 'Medini'".

61, 62 "In this way, the power of the devatas is natural; Similarly the power of asuras is due to boons; Both these strengths are under your control; Therefore, we are now pleading everything with you, our Father; Please take form as a human on earth and, with your power, destroy these two Rakshasas who are bloated with ego due to the boons"; In this way, the Lord of the Universe and supremely capable Lord Hari was prayed upon by the leaders of the devatas and He took avatara in the form of Rama.

63 Lord Rama took avatara, after a Yajna was performed for the same, in the womb of Kousalya, the queen of Dasharatha, who was the King born in the lineage of the Sun, which was the lineage of Kashyapa through Aditi.

64 In order to specially serve the Lord, who is complete and bears all great attributes, the groups of devatas took avataras on earth, as per His orders; Amongst Vanaras (monkeys), they were born both before and after His avatara; But amongst humans, all were born after Him.

65 Amongst the devatas, the first one and the one with more attributes than the others, that is Lord Vayu, took avatara as the son of Vanara Kesari's wife through himself, as 'Hanuman'; Indra was born due to himself as 'Vali'.

66 Surya was born, along with the avasha of Brahma, as 'Sugreeva' by himself; Similarly, Yama Dharma became 'Jambavan'; Yama was first born from the Tvag indriya near the chest of Brahma; Later he was born as Jambavan from Brahma's mouth.

67 That Yama Dharma was born from Surya's wife Sanjnadevi as Yama and became the caretaker of the southern direction; Jambavan was born earlier itself from the mouth of Brahma, who knows all the activities of the devatas.

68 Chandra, who was first born from Brahma, was born again as the son of Sage Atri who

himself was Brahma's son; That Chandra was born as 'Angada'; Bruhaspati was born as 'Tara'; Indra's wife Shachi was born as 'Taraa'.

69 Bruhaspati is the son of Brahma; At first, he was born, along with Shachi, from the mind of Brahma; He was then born as the son of Sage Angirasa, who was the son of Brahma; Shachi was born again as the daughter of Sage Puloma, who was the son of Sage Kashyapa, who in turn was the son of Sage Marichi.

70 That guru of the devatas, Bruhaspati, was born by himself as a Vanara along with Shachi; Varuna took avatara as 'Sushena'; The Ashwini devata twins were born as 'Mainda' and 'Vivida'.

71 The Ashwini twins were first born as the sons of Brahma through his nostrils; They then were born as the sons of Surya; Due to a boon, Vivida had the avasha of Indra in him; He was therefore more powerful than Mainda.

72 Agni, who was born from Brahma, became 'Neela'; Kama, who was born from Brahma, was born as 'Pradyumna' due to Lord Krishna, the consort of Sri, in the Rukmini form of Mahalakshmi; He also was born from Shiva as 'Skanda'; And he is also the presiding diety of the Sudarshana Chakra.

73 'Durga', who is the presiding diety of Tamas, was Lord Hari's 'Chakra' earlier; The presiding diety of Satva, the 'Sri' form of Ramaa devi was the 'Shankha'; The presiding diety of Rajas, the 'Bhu' form of Lakshmi, was also the presiding diety of 'Padma'.

74 Vayu, who is the Lord of knowledge and strength, is the presiding diety of the Lord's 'Gada' (mace); The diety of education, Sarasvati, is the diety of the 'Shranga bow'; The Durga form of Lakshmi is the diety of 'Charma' (Gurani); The five forms of Vayu, viz Prana, Apana, Vyana, Udana and Samana, are the dieties of the Lord's (five) arrows.

75 The ancient Chakra and others are thus; Kama, with the grace of Lord Hari, became the alternate diety of the Chakra and also obtained control over the word Chakra; Aniruddha, who was born from Brahma, became the son of Kama; He became the presiding diety of the Purusha Jiva and, due to a boon, also became the alternate diety of the Shankha.

76 These two were born as 'Bharata' and 'Shatrughna', after the birth of Lord Rama; Prior to this, Sesha was born after Lord Rama as 'Lakshmana', the son of Sumitra.

77 Lord Rama, who is Lord Hari himself, was the only son of Kousalya; Similarly, Bharata was the only son of his mother Kaikeyi; The other two were sons of Sumitra; In this way, the four best amongst the devatas were born as the sons of King Dasharatha.

78 Lord Hari, in his Sankarshana and other two forms, had an avasha of Himself in Lakshmana and the other two; Similarly, Indra had an avasha in Angada; Hence, Angada became very powerful.

79 In Kartiveeryaarjuna and the other thousand Emperors who had extreme strength, who

were very dharmic and who had all noble attributes, Lord Hari's special sannidhi was present in them.

80 Then, Mahalakshmi, who is without a comparison, took avatara to serve Lord Rama through a plough; She came to be known as the daughter of Janaka, King of Videha, as she came about in the field of Yajna of the King.

81 In this way, after referring to the Agamas, the entire details of the initial creation (outside the realm of the Universe) and the subsequent creation (within the Universe) has been decisively stated by me; In this, those who were born earlier are always greater in attributes than those born later; This is certain.

82 The differences in creation stated in the later Kalpas have been stated differently in the Shrutis and Puranas when compared with the details of creation of the previous two Kalpas; In those Sargas, earlier birth is not a reason for supremacy; This truth is to be understood through the special statements (pramanas).

|| End of chapter 3, known as Sargaanursarga Pralaya Pradurbhava Nirnaya, from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Krishnaarpanamastu ||