

|| Om Namō Bhagavate Vasudevaya ||

1) Thereafter, Sri Krishna went to Kurukshetra and undertook Deeksha to perform a Yajna for twelve years. The one who is beyond logic undertook the responsibility of a 'Sadas' through the forms of Sri Vyasa and Sri Parashurama.

Note: In a Yajna, the Ritvik who oversees all activities is a Sadas.

2) In that Yajna, devotees of Sri Hari such as Daksha, Bhrgu and the other Ritviks, Pandavas, the best amongst Yadavas, Brahma, Rudra, Indra and the other Devatas took part as servitors in various roles.

3) All the servants at the feet of Sri Narayana, including all Jeevas on Earth, those living in the Antariksha and Dyu lokas and the Nagas living in the nether worlds took part with great joy.

4) Due to the conferences on philosophy held between the Devatas and Sages and due to the words of wisdom of Sri Vyasa and Sri Parashurama, inquisitive polemics obtained excellent and definitive knowledge about philosophical truth in that Yajna.

5) Those desirous of Dharma, Artha and Kama got the same from Sri Krishna. Those desiring Moksha too got it from Sri Krishna. All the people, including Suras and humans, obtained food, drinks and clothes as per their desires and moved around in the Yajna.

6) (Kuru)Kshetra then appeared like Vaikunta because all the noble men had gathered there at one place. Amongst them, there were none whose desires were unfulfilled. And Sri Krishna, the controller of even Brahma and Rudra, was appearing there without any effort (on the part of the noble men to see him).

7) In this way, Sri Krishna performed that great Yajna for twelve years and then performed the Avabh'rutha snana. According great respects to all the people who had gathered there, he sent them off over a period of one year.

8-9) Sri Krishna, wishing to end his own Kula, caused the Brahmana's curse to take place. Instructing Uddhava with excellent knowledge, he sent him to Badari. Awaiting his hundred and seventh year, he ruled the Earth along with the Parthas.

Note: The Yadavas dressed up Samba as a pregnant lady and asked an assembly of Sages including Vishwamitra, Kashyapa, Narada and others what kind of child would be delivered. The Sages cursed them saying that a pestle that would destroy the Yadava race would be born.

10) When Duryodhana fell, Kaliyuga started. Sri Krishna ensured Kruta Yuga prevailed for a further thirty-six years.

Note: Although Kali Yuga had technically started, Dharma was so prevalent on Earth that it matched Kruta Yuga for another thirty six years till Sri Krishna departed.

11) Due to Sri Krishna's dictum, any work that brought punya fetched greater results and paapa carried lesser results. Due to this, that period became better than Kruta Yuga.

12-13) In this way, when the world was engaged in devotion of Sri Hari and adherent towards Dharma, the signs of Kali Yuga vanished. Wanting the established norms of Kali Yuga to take effect, Brahma,

Rudra and the other Devatas prayed to the indestructible Sri Krishna and pleaded with him to return to his own loka. Sri Krishna said "All right".

14) Since the strength of Kali would not increase if noble men were in majority in this world, Lord Sri Krishna took his Kula to Prabhasa to cause their destruction.

15-16) Even if it is a sacred place, death at one's own residence does not fetch much punya. Even if the place is lesser in merit, dying at another Kshetra brings greater punya. In order to enlighten everyone with this truth, Sri Krishna took all of them to Prabhasa from Dwaraka and got them to undertake Daanas and other meritorious activities.

17) Undergoing illusion due to Sri Krishna himself, all of them consumed alcohol due to the effect of the curse, lost control over themselves, killed each other and attained their original forms. Seeing this, Balarama too attained his original form through Yoga.

Note: The pestle born to Samba due to the curse of the Rishis had been powdered and thrown into the ocean. That powder grew into a grass called Airaka. The Yadavas plucked that deadly Airaka grass and hit each other to death.

18) After that, Sri Krishna, the Supreme Devata and the one with infinite capabilities, sent his charioteer quickly to the Pandavas to ensure that they too should follow him and depart to their lokas shortly thereafter.

19) Lord Sri Krishna sat down under an Ashwatha tree with his copper-red foot placed over his thigh. Seeing this, a hunter by name Jara, although a great devotee of Sri Krishna by nature, thought of it as a red-deer and released an arrow.

20) Sri Krishna's body is impenetrable and unbreakable. As soon as the arrow struck his foot, the hunter approached him and collapsed on the ground after seeing (what had actually happened).

21) In order to respect the words of the Brahmana, Sri Krishna got him to do thus. "O Deva Krishna! I am a sinner. Kill me" – when the hunter requested thus, Sri Krishna sent him (instead) to Swarga.

22) Sage Bhrgu had taken birth as that hunter for the sin of having kicked him with his feet. Due to his atonement, and being pleased with his devotion, he sent him in that very body to Swarga, through a Vimana that had appeared there upon his command.

Note: The hunter who hit the arrow at Sri Krishna's feet was the Avatara of Rishi Bhrgu.

23) Due to extremely abhorrent Karma, he had undertaken that undesired birth and had performed the most lowly act (of hurting Sri Krishna). Yet Sri Krishna caused him good. Since his heart was clear, there was no loss of devotion either for Sage Bhrgu. Since he hit the arrow unknowingly, it did not lead to great sin for him.

24) After that Brahma, Shiva, Indra and the others came to Sri Krishna once again and, after prostration, followed him. Due to his radiance, Sri Krishna caused all of them to glow. He then quickly departed to his loka.

25) He stayed in an invisible form on Earth in order to give results to those who chant his Gopala (Krishna) mantra. With a second form, he stayed in the *Suryamandala*. With a third form, he stayed while being worshipped by Shiva.

26) With a fourth form, he stayed at Brahma loka, being worshipped especially by Brahma. After that the best amongst the Devatas followed him devotedly as per their capabilities as he was entering his *moolaroopa* through a fifth form.

Note: The *moolaroopa* is his Narayana form in Anantashayana.

27) Due to the unlimited great radiance emanating from that fifth form of Sri Krishna, the vision for Indra and the other Devatas became hazy. Having followed him as long as they could, they closed their eyes and stopped, being unable to proceed further.

28) Being followed by Garuda, Rudra and Shesha, Brahma bowed to Sri Krishna who entered his *Parandhama* and, leaving aside Garuda and the others, conversed secretly with Sri Hari after being hugged by him. He chanted his praises too.

Note: While Indra and the other Devatas had to stop much earlier, Garuda, Rudra and Shesha were able to follow Paramatma till his *Parandhama*. They too had to stop at that point and only Brahmadeva was able to proceed further.

29) Sri Krishna, the one with infinite auspicious attributes, merged with his *moolaroopa* and yet at the same time remained in the separate form too. Being worshipped very well by Mahalakshmi and the liberated souls including (the liberated) Brahma, he rejoiced there as per his own wish.

30) Brahma got together with Rudra and the others and returned to his loka, where he saw the form of Sri Krishna and worshipped him in various ways and rejoiced. The other Devatas saw Sri Krishna's form in Surya and worshipped him and felt great joy.

31-33) Sri Hari, who is blemish-free always, had never caused any illusion about giving up a physical body in any of his earlier Avatars. Therefore, in order to cause confusion to Asuras and send them to Andhantamas, in spite of possessing only pure knowledge and bliss as his body, created another physical body and, after giving it up, rested it on the ground and left for Vaikunta. Arjuna arrived there as per the words of Daruka (Sri Krishna's charioteer) and cremated it.

34) Arjuna chiefly performed the cremation for the bodies of Balarama and the others. Daruka went back to Vishnu loka just as he had arrived.

35) Similarly, to cause confusion amongst Asuras, Rugmini vanished in a fire and went to (unite with) Sri Hari. In the same manner, Satyabhamaa performed Tapas in the forest and became invisible and attained Sri Hari.

36) Rugmini and Satyabhamaa were Mahalakshmi herself. They stayed in two distinct forms. They too cause illusion to Asuras just as Sri Krishna.

37) The other six *Mahamahishis* too gave up their bodies, some by entering fires while some others through Tapas. They attained Sri Hari.

38) The wives of Balarama and others gave up their bodies through fires and attained their husbands. All of them were great *Pativratas*.

39) Vasudeva heard the news from Arjuna and gave up his body after entering into Yoga. Due to his devotion to Sri Krishna, he attained *Kashyapatva*.

Note: Vasudeva, the father of Sri Krishna, was the Avatara of Sage Kashyapa.

40) Arjuna performed his cremation from the fire of his Ashwamedha. The wives of Vasudeva gave up their bodies in the fire and attained him.

41) Arjuna started out of Dwaraka, along with the women, children and wealth. Dwaraka submerged into the ocean.

42) When Arjuna was moving along the road, all alone with the women and children, by virtue of Sri Krishna's curse, the intoxicated Abhiras, who were great sinners, kidnapped the women.

43-44) Due to the curse, the sixteen thousand and hundred wives of Sri Krishna were seized by the Mlecchas. When the women and wealth were thus kidnapped by the Abhiras, Arjuna desired to battle and, with great difficulty, strung the Gandiva.

45) His arrows became empty due to divine *maya*. He started forgetting astras. Considering it to be divine providence, Arjuna meditated upon Sri Krishna, the best amongst all, and killed many of them with the Gandiva. He proceeded towards Kurukshetra, protecting the remaining ones.

46) Arjuna saw Sri Vyasa, who was none other than Sri Hari, the ocean of complete knowledge and strength, one who possesses excellent bliss and the lord of the world. In complete sorrow, he fell at his feet.

47) Arjuna was instructed by Sri Vyasa, the best amongst *Purushas* and one who is Sun-like towards ignorance, through many wise words. Arjuna planted his heart firmly at Sri Vyasa and took courage and reduced his sorrow to a great extent.

48) The wives of Sri Krishna, who had been kidnapped by the Abhiras, undertook the Govinda Ekadashi vrata as per the words of Sage Dalbhya. They took bath in the Sarasvati river and, heeding to the words of Vayu, gave up their bodies and attained Swarga.

Note: Some scriptures term the Ekadashi of Ashada Shukla Paksha as Govinda Ekadashi. Some others consider it to be on the Ekadashi of Phalguna Shukla Paksha.

49) Arjuna crowned the sons of Krutavarma and Satyaki as the rulers of the Kurukshetra and Sarasvata countries.

50) Arjuna, the Yogi, crowned Vajra, the son of Aniruddha, who was dear to Sri Krishna and possessed excellent attributes, as the ruler of Shurasena and Indraprastha countries.

51) Handing over the women, children and wealth to Vajra, Arjuna went to Dharmaraja and the other brothers. He narrated everything that happened to them.

52) The Pandavas recalled their agreement with Sri Krishna that they would not separate. They coronated Parikshita, a great devotee (of Sri Krishna), as the Emperor.

53) They instructed him to kill the Mlecchas who had kidnapped the women. Having borne the burden of his grandfathers, he completed that task later.

54) As per the agreement with Sri Krishna, they did not do that task themselves. The rule they considered was that they would resolve the dangers faced by the world only as long as Sri Krishna's feet were touching Mother Earth. Following him after that was the other rule they kept.

55) "We should always follow Sri Krishna. We should neither enjoy nor protect the land when he is no longer around" – was the rule they had framed a long time ago.

56) Then, Kali, wife of Bhima, accepted *Vaishnava Yoga* and gave up her human form and merged with Draupadi.

57) Subhadra and the other wives of the Pandavas, as well as Yuyutsu, stayed back at Hastinapura as per the orders of the Pandavas in order to guide the grandson (Parikshita).

58) All the Pandavas gave up their royal insignia, engaged in Vaishnava Yoga, and undertook *Mahaprasthan*a along with Draupadi.

59) They first proceeded in the north-eastern direction. Out of greed, Arjuna had not given up the Gandiva yet. When they were near the ocean, Agni saw it and requested Dharmaraja. As per the King's words, Arjuna discarded it in the ocean.

60-61) Agni cleared himself of Varuna's debt and vanished. The Pandavas too quickly crossed all seven seas in just seven days due to the power of Yoga. Without stopping anywhere they circumambulated the Earth and reached Gandhamadana mountain.

Note: Agni had given Arjuna the Gandiva by fetching it from Varuna, to whom it actually belonged. By ensuring it was discarded back into the ocean, Agni ensured it reached its rightful owner and hence his debt towards Varuna was cleared.

62-63) Over there, in the Narayana Kshetra, the bodies of the five including Draupadi, Sahadeva and the others fell in that order. Bhimasena then, although knowing the reality that they gave up their bodies not desiring to enter Swarga in that form, asked Dharmaraja – "Due to what defects are the bodies falling in this manner?"

64) Since the Shruthi states that the *Runa* (Karmic debt) of a person shall be relieved if the defects of a just-deceased person are listed, Bhimasena got Yudhishthira to list their defects in order to clear his Runa with all of them.

65) Without realizing that all of them gave up their bodies out of their own will and that they had all performed pure Karma, Dharmaraja thought that there must have been some defect on their part since nothing takes place without a reason and started guessing some defects (in each of them).

66) Pandavas and Draupadi had undergone *Swacchanda Mrutyu* (gave up their bodies on their own will). There is a Shruti that confirms all of them had given up their bodies through Yoga and had attained those lokas that are difficult for even Devatas to attain. Therefore, these very powerful ones had not given up their bodies due to defects of any sort.

67) There is a statement in the Skanda Purana which quotes Sri Vyasa's words to Rishis in which it is stated that Bhimasena cleared all his Runa with the others by getting those defects stated and that he gave up his body while remembering Sri Hari and attained an excellent position (loka).

68) Apart from Bhimasena, since it was very appropriate of Draupadi to be partial towards Arjuna, it can never be a defect of hers.

Note: Dharmaraja tells Bhima that Draupadi fell down as she was partial to Arjuna. Sri Madhwacharya clarifies here that Arjuna was most qualified after Bhima. Hence it was very appropriate of Draupadi to be partial towards him. Therefore it was not a defect.

69) Ethics, beauty, valour and strength – these qualities were present in the Pandavas in increasing order (Sahadeva, Nakula, Yudhisthira, Arjuna and Bhima). Therefore these can never cause *Dosha*. Since Bhimasena was Prana himself, ability to enjoy can never a defect in him.

70) Since the Vyasa-Smriti states that it is never a defect to understand one's own capabilities appropriately, how can the defects stated (by Dharmaraja) be applicable to them?

71) On some occasions, the three of them including Arjuna used to feel excess ego about their own qualities. That, however, was not the reason for them giving up their bodies. That only causes difference in Mukti.

Note: Those less qualified Satvikas develop ego and other defects from time to time. This reduces their *ananda* or bliss in Mukti, in line with the inherent nature of the soul.

72) The variations in *guna* and *dosha* does not cause the fall of the physical body in *samsara*. Once Prarabdha Karma is exhausted, the body of even a completely sinless person will fall!

73) Even Dharmaraja did not get to enjoy Swarga in that body! That being the case, how can excess ego and other defects be associated with Bhimasena?

74) Those (souls) who are free from all defects since eternity and possess more *gunas* than all others attain the position of Vayu. These Devatas, known as Rujus, are Devatas to Devatas!

Note: Only those Jeevas who belong to the category of Rujus attain the position of Vayu and, after that, the position of Brahma.

75-77) Sri Krishna himself has stated that Bhima does not have excess *Ahamkara*. "O Pandava! Those auspicious qualities which you consider yourself to possess very little, I consider you to possess them a thousand fold more". Therefore, just as Dharmaraja considered Adharma to have been done by virtue of the war, here too he considered Adharma to be the reason for the fall of (Bhima's) body.

Note: Just before Sri Krishna's proceeds towards Hastinapura for negotiations, he consults all the Pandavas. At that time, when Bhima agrees for peace, Sri Krishna asks him if he was scared. Then, Bhima narrates a list of his gunas. Sri Krishna replies saying he considers Bhima to possess those qualities at least a thousand times more in potency! Sri Madhwa quotes those words of Sri Krishna here.

78-79) Desiring to leave the physical body before the older ones, the fall of their bodies occurred in that particular order and not because of sins. Just as how it is for those who attain Mukti.

Note: Draupadi, being the wife, quit her body first. Amongst the brothers, the first born was to depart later. Hence the order. In Mukti too, the higher souls perform *sadhana* for a longer duration and become ready for Mukti later than the lower souls who finish their *sadhana* earlier and then await Mukti.

80) When the rest of them departed to their own lokas, Dharmaraja, with a dog that was his own form, proceeded further. A divine chariot then came down in front of him.

81) When the charioteer said – "Climb the chariot" Dharmaraja replied – "The dog should climb first". The charioteer said – "That is not appropriate".

82) "I shall not climb without the dog" – when Dharmaraja said thus definitively, Yamadharma revealed his true form. After all, it was Yama himself in the form of the dog, wasn't he?

83) In this manner, Yama propagated the compassionate quality of his own form of Yudhishtira through wise words, thereby spreading his fame.

84) After that the King, being very dear to Sri Hari, climbed that chariot and crossed one higher world after the other. He exceeded all other Kings and proceeded further.

85) Having reached the upper most region of Indra loka, he was told by the Devas – "This is your place". He saw Duryodhana over there.

86) Seeing Duryodhana being there with his brothers and appearing resplendent, he became extremely angry and closed his auspicious eyes.

87-88) "Where are my brothers? Where is Draupadi? Where is Karna? Where are my relatives? Where are Dhrishtadyumna and the others? Where are Ghatotkacha and my other sons? Where are the Yadavas?" – Dharmaraja asked thus. The Devas replied – "How does it concern you? Over here, each undergoes the (effect of their) Karma on their own; not others".

89-90) When the Devas spoke thus, Dharmaraja asked – "Duryodhana is that sinner who destroyed the Earth. He doubted everything. He was an ingrate to his friends. He turned away from Sri Narayana and was an atheist. He was a great deceiver and a cruel person. He hated Sri Vishnu and his devotees. How did such a person attain this supreme position?"

91) "Why are my dear ones, who know all Dharmas, who have always taken refuge in Sri Narayana and who are always engaged in utmost Dharma, not to be seen here?"

92) “Wherever those noble ones are there, I too need to be there. Even if it is Naraka. I cannot be here with this sinner”.

93-94) “The great warrior Duryodhana has attained this” – said the Devatas. They sent their messenger along with Dharmaraja who desired to see his relatives. Dharmaraja walked in the path shown by him. That place was full of unbearable stench. Darkness pervaded everywhere.

95) After a short distance, unable to bear that stench, Dharmaraja desired to return. Then, he heard voices that seemed to be that of his own (relatives).

96-97) “O King! Please stop for a moment. Your very presence is causing our pain to subside” – noticing the misery in those voices, Yudhishtira asked – “Who are you?”. He then heard voices that seemed to say “I am Bhima”, “I am Arjuna”, “I am Karna”. Dharmaraja heard them.

98) Hearing those voices, Dharmaraja became compassionate and, being full of misery and sorrow, told the messenger – “You can go wherever you wish. I cannot leave from here”.

99) “There is nothing to be had from Swarga leaving aside such relatives” – when he said thus, the messenger went away. Yudhishtira stood there.

100) Then, Indra and the other Devatas arrived there out of affection towards Yudhishtira. As soon as they arrived thus, the pain-filled voices, the stench and the darkness vanished.

101) Dharmaraja then, with an uncluttered mind, saw a place that was better than Swarga. Increasing his fame even further, Yama then spoke to Yudhishtira, who was his own form.

102-103) “Compassion is always greater than doing what is right. I have seen you do this thrice especially”. Indra too spoke to Dharmaraja – “A false Naraka was shown to you since you spoke falsehood to Drona. Because you uttered the words Sri Krishna asked you to, but with great difficulty. You did not have complete belief in his words. If one performs even prohibited karmas based on the words of Sri Krishna, not even a little sin will accrue”.

Note: The Naraka darshana for Yudhishtira was related to the incident with Drona. But the punishment was not for speaking lies but for hesitating to carry out the instructions of Sri Krishna. The three occasions during which Dharmaraja displayed extraordinary compassion was asking for Nakula’s life during Yaksha Prashna, refusing to go to Swarga without the dog and opting to stay in Naraka for the sake of his family.

104) “After realizing Brahma, the sins incurred by the knowledgeable one are indicative of Prarabdha-paapa just like a poison filled meal. Now you may witness Bhima and the others here, happily staying while being worshipped by Devatas and possessing charming forms”.

105) “How can sorrow ever touch those who have attained *Aparoksha* of Parabrahman, who are always engaged in pure and noble deeds, who believe in Sri Vishnu, who have given up their bodies through excellent Yoga and who are best amongst the Devatas?”

106) "All of these are great Devatas. In order to please Sri Hari who wished to perform Bhu-bhara-harana, they engaged their mind in him, offered all their work to him and returned happily with him to attain Swarga".

107) "O King! You are not yet relieved of your human nature. Therefore you are still hating Duryodhana and the others. Take bath in this river Ganga which is the water from the sacred feet of Sri Vishnu, give up your (human) body and attain your divinity".

Note: The reference here is to the river Ganga that flows in Swarga and not to the one that flows on Earth.

108) "After their *prarabdha-punya* gets exhausted, Duryodhana and the others, who are great sinners, will fall into eternal Naraka where there is not even a trace of happiness and where eternal sorrow is prevalent. They will remain there under Sri Vishnu's control and will never return".

109) "All those who possess Amshas of Devatas in them return to their original form and, during the time of Pralaya, attain Mukti that is in accordance with their nature and position in the hierarchy (of Jeevas). There is no doubt about this".

110) When the Devatas spoke thus, Dharmaraja took bath in river Ganga and gave up his physical body. He immediately attained a divine form and lost all his *doshas* such as anger and the other vices.

111) Dharmaraja saw all his relatives being seated close to their original forms. He saw a resplendent Bhima seated amidst the Maruts, next to Vayu.

112) Next to Bhima, Dharmaraja saw Draupadi, outshining everyone else with her radiance. By force of habit he desired to touch her. Devendra stopped him and said.

113) "This Bharati is most dear to Sri Vayu, who is the darling of the world, the chief Prana and the best amongst Jeevas. Since she finds joy always in Prana, who is the very essence of bliss, she is known as Sri".

114) "She had been created by Sri Hari, the best amongst all Purushas, for the joy of Vayu who had entered the bodies of you four and for the joy of Bhima who was Vayu himself. For your happiness, she had gotten together with your wives".

115) "Therefore she was most affectionate towards Bhima. After that she possessed affection towards Arjuna and then towards all of you, depending upon the extent of Sri Vayu's Avesha in all of you".

116) "Now, Draupadi is present here in her pristine form of Bharati, without the presence of Shachi or the others. Similarly, all of you too are here in your original forms without the special presence of Vayu".

117) "Therefore you do not possess the required purity to touch her since she is the consort of Vayu. Neither will you attain such purity in the future, just like how those possessing human bodies can never qualify to touch Devatas".

118) When Indra spoke thus, Dharmaraja immediately moved back. In order to rid him of the remaining human traces, Yama, who was born from the right breast of Sri Hari, gave him a deep hug. Immediately he came equal to Yamadharma.

Note: Due to that hug, Yudhisthira and Yama became one and the same in essence and capabilities.

119) After that, all the Pandavas entered their own lokas with great joy, along with their original forms. They resided there with their wives amidst material comforts that never fell short.

120) The Pandavas, being devotees of Sri Krishna, obtained his company there too! Sri Krishna too, just as earlier, remained there with Arjuna and the chariot.

121) The others too who were born with the Amsha of Devas exhausted their Karma and merged with their moolaroopas. The Asuras exhausted their punyas and were born again on Earth.

122) Enjoying divine pleasures in Swarga for four thousand three hundred years they attained Tamas after claiming that they were God themselves and that the world was an illusion.

123) They too have a hierarchy measured by sorrow. Kali attains more sorrow than anyone else. Just as Brahma attains the maximum bliss in Mukti. Measured by their hatred for Sri Hari, such variation exists.

Note: Just as those who attain Moksha attain a graded level of bliss commensurate with their innate nature, those Tamasic Jeevas who attain Andhantamas too have a gradation in terms of the sorrow they experience. The difference in sorrow experienced is commensurate with the hatred they possess towards Sri Hari. This is again equivalent to the grade that exists amongst Mukta Jeevas based on their devotion to Sri Hari. Kali hates Sri Vishnu the most. Hence, when he enters eternal Tamas, he experiences the maximum amount of sorrow.

124) Some were born as Pisachas while others were born as Asuras and Rakshasas. Undertaking hatred towards Sri Vishnu and his devotees, they quickly attained Andhantamas. The Devas attained suitable Mukti at the appropriate time.

Note: *Nija-yogya-muktim* or suitable mukti here means the appropriate level of bliss in the liberated state.

125) In the Kali Yuga, after four thousand and three hundred years had passed, Bhima was born again as a Brahmana on Earth and instructed (everyone with the) philosophical truths of Sri Hari which had been subjugated by Daityas.

126) Draupadi too was born on Earth at the same time and ensured the fall of the great Daityas in Andhantamas in order to please Sri Hari. Arjuna and the other devotees of Sri Vishnu too were born then to please Sri Hari.

127) Obtaining their positions once again, they will attain appropriate Mukti at the end of Brahma's cycle. Bhimasena, who was the Avatara of Hanuman, will merge with Vayu and attain the position of

Brahma. Draupadi will attain the position of Vageeshwari (Sarasvati). Later, both of them will attain excellent Mukti.

128) On Earth – in the Dyuloka – in the position of Brahma – and in Mukti – Vayu and Bharati always cause great pleasure to Sri Hari, the lord of Lakshmi and the one with all auspicious attributes, through their eternal and complete devotion that exceeds the devotion of all others.

129) The Suktas ‘bhushannayodhi babhrushu namnate’, ‘balittha tadvapushe dhayi darshatam’, ‘tam su te keertim maghavanmahitva’ and others are the pramanas in this regard.

Note: ‘bhushannayodhi babhrushu namnate’ is Rig Veda 1/140/6. ‘balittha tadvapushe dhayi darshatam’ is Rig Veda 1/141/1-5. ‘tam su te keertim maghavanmahitva’ is Rig Veda 10/54.

130) Other mantras of the Vedas, the words of the Pancharatra and the Puranas are other evidences in this matter. When asked by Yudhishtira, Bhishma too instructed a little of the same in the Moksha Dharma (Parva).

131) In this way, after Sri Krishna, the Yadavas and the Pandavas returned to their lokas, Parikshita and the others who were born in their lineages were taught by Sri Vyasa and they then ruled the Earth.

132) Till Kshemaka, Kings used to listen to Bharata and the other Shastras and knew everything. Due to their special protection and due to the influence of Sri Vyasa, Dharma and knowledge were not destroyed in Kali Yuga.

133) After a thousand years in the Kali Yuga all the noble men obtained the philosophy of truth. The Tripurasuras, who had been burnt by Rudra in the three cities, were born on Earth.

134) Along with all the great Sages, since Sri Vyasa, the treasure of all knowledge, had become invisible, these Asuras too obtained the knowledge of truth due to the power of their sampradayas.

135) Since all the bad Agamas had been destroyed, since their sampradayas too had vanished, and since the noble Agamas had proliferated, sinners too obtained the knowledge of truth.

136) Like a dog consuming Purodasha, like an antyaja listening to the nigamas, Daityas who are qualified for utmost sorrow got access to the knowledge of truth, something the Devatas could not tolerate.

137) Those who possess true knowledge can never have a bad fate. They would have to get eternal bliss. But the Asuras need to attain Andhantamas and not Mukti. Hence the Devatas pondered.

138) The Devatas have been appointed by Sri Hari to grant knowledge to the noble and to remove knowledge from the others. Therefore Brahma, Rudra and the others went to Sri Vishnu and requested him.

139) When they gathered on the northern coast of Ksheera Samudra and prayed to Sri Hari with excellent *Stutis*, he granted him freedom from fear. Immediately, he took on the form of a beautiful child.

140) The first amongst the Tripurasuras was born on Earth and was known as Shuddhodana and Jina. Sri Hari threw afar the child that was born to him in Gaya and slept in its position.

141) Not being aware that their child had been discarded, all of them came under the illusion that Sri Hari in the form of that child was verily their son. Seeing them practice Vedic rites, Sri Hari in the form of the child laughed loudly.

142) Seeing that child laugh in that way right after birth, they were extremely surprised and when they enquired, Sri Hari said – “I am Buddha”. Being omniscient and complete in all respects, he told them thus and instructed them with the *Buddha-darshana*.

143) Noticing that they did not develop belief in him still, Sri Hari in the form of Buddha remembered all the Devatas, wanting them to come to battle with him. Realizing his intention, the Devatas hurled their entire cluster of weapons at him.

144) Sri Hari, being in the form of that newborn, swallowed Shiva’s Trishula and all the weapons of the others. In order to cause great illusion to Asuras, he quickly held the Chakra released by his own form of Vishnu.

145) Sri Hari converted that Chakra into a seat and sat on it. The entire group of Devatas bowed to him and returned to their lokas. Jina and the other Daityas immediately accepted his words.

146) All the sinners became greatly enchanted with Sri Hari, the best amongst the Devatas, and gave up knowledge and Dharma. Firmly believing that everything was momentary and that nothing was real, all of them went to Andhantamas.

147) Sri Narayana, in the form of Buddha, went to the Devatas and told them everything that had transpired. Upon their request, he revealed (the true) Buddha shastra that enables one to get rid of the shackles of Samsara.

148) “The units of time, and their attributes, get over within a short period of time by their very nature. Therefore, although they are eternal, they are considered momentary. Keeping this special attribute in mind, I informed them that everything was momentary”.

149) “An object and its attributes are inseparable and therefore they possess the ability to self-regulate. Therefore, there is no contradiction in saying that a substance is momentary as well as fixed”.

150) “Being independent I am Supreme and hence known as ‘jna’. This Universe is always ‘ananeeya’ by me. In other words it is manifest because of me. It is so because it is dependent. Therefore, I have said that this insentient Universe is ‘jnanatmaka’. It is of course self-established that sentient beings are ‘jnanatmaka’ as well”.

151-152) “I am verily the personification of extreme bliss. Therefore I am supreme and hence known as ‘shoo’. Since this Universe is controlled at every stage by me in my form as ‘shoo’, the Universe is ‘Shunya’. Since I am the very opposite of defects and do not possess any defects and since I am unique, I am known as ‘a’. Since everything is born from my form as ‘a’, all these are known as ‘abhava’. Since

everything gets destroyed, it is known as 'asat'. In this way, my teachings are to be (correctly) understood. There is nothing unacceptable in all of this".

153) Sri Hari, in his form as Buddhadeva, instructed these and other special teachings to the Devatas and resided with them. Through another form, he proceeded to his own loka and stayed there. Thus, being distinct and unique at the same time, he remains at his own will.

154) After that, Jina established another sect relying on Buddha's teachings. All those with Asuric nature were greatly pleased with the Bauddha-mata and Jaina-mata.

155) The Devatas obtained another teaching from Buddha known as the 'Prashanta Vidya' and were greatly pleased. That teaching is the very essence of all the Vedas. Those who rely upon it attain Mukti quickly.

156) On the other hand, many other humans got into the right sampradayas and accepted the teachings of Bharata and other Shastras and attained Mukti by worshipping Sri Vishnu. The Krodhavashas and other Daityas could not tolerate this.

157) Those Krodhavashas performed a lot of Tapas, pleased Shiva, and obtained great powers from him to cause confusion and were born in this world. Using twisted logic, they started causing a lot of ignorance.

158) To cause their downfall, and to cause the Mukti of sajjanas, the Avatara of Bhima took place as stated earlier. Durga will be born again in the family of a Brahmana and cause the destruction of all Asuras.

Note: Sri Madhwa was born 4300 years after the Mahabharata war. Durga will be born 36,000 years into Kali Yuga.

159) After the Durga Avatara, at the end of Kali Yuga, when Dharma, Jnana and all other auspicious attributes vanished completely, Brahma, Rudra, Indra and the other Devatas went to Ksheera Sagara.

Note: Since Kalki Avatara occurs in every Brahma Kalpa, Sri Madhwa refers to it in the past tense.

160) When Sri Narayana is prayed upon by the Devatas for the welfare of the world through pious Stutis, he will appear in a village called Shambhala, as a child born to the wife of a Muni called Vishnuyashas.

161) Since he destroys Kali in this way, he is known as Kalki. 'Kala' means knowledge. 'Ka' means bliss. Since he possesses knowledge and bliss he is known as Kalki. He shall destroy all the Asuras in a single day.

162) Destroying all those who are against Sri Hari and are engaged in Adharma, the horse-riding Kalki shall establish a bridge to Dharma and propagate knowledge and devotion to Sri Vishnu amongst his people.

163) These and others are the endless activities, forms and noble qualities of Sri Hari. Being free from all defects at all times, he is known as Brahma and Ananta also by virtue of this.

164) Being ordered by Sri Narayana at Badari, Anandatirtha Muni, possessing the name of Poornaprajna, composed this grantha. He is the student of Sri Vyasa, who alone is the lord of the world.

Note: Sri Madhwacharya visited Sri Veda Vyasa twice at Badari. During the first time, he offered the Brahmasutra Bhashya at the feet of Sri Vyasa who then ordered him to compose a Tatparya Nirnaya on the Bharata. Sri Madhwa composed this present work and offered it at Sri Vyasa's feet during his second Yatra to Badari.

165) Due to the grace of Sri Hari, he possesses complete knowledge of all the Vedas, Pancharatras, Upanishads, Itihasas, Puranas and all other Shastras.

166) This work is deterministic of all Shastras. It is especially deterministic of the (Maha)Bharata. He composed this grantha in order to please Sri Hari, the progenitor and Guru of the world.

167) There is no other decisive commentary on those Shashtra vachanas which appear contradictory at the outset. For this very purpose, Sri Vyasa has composed the Brahma Sutras. However, many wrong commentaries have been written on it by others.

168) The message of Sri Hari's supremacy that is propagated by the Brahma Sutras was masked by the chief Asuras who started preaching non-difference between Jeeva and Ishwara. Therefore, he has composed Bhashya on it and has explained its purport.

169) As per the orders of Sri Vyasa, he composed an excellent Bhashya (for the Sutras) and also composed separate Bhashyas for the Upanishads. He justified that all of them (Sutras and Upanishads) propagate the supremacy and uniqueness of Sri Hari.

170) This grantha was composed by the third Avatara of Pavana (Vayu) in order to propagate the meaning of the excellent Bharata. The best of the scholars, who are devotees of Sri Hari's feet, will study this and derive great joy.

171) "truteeyamasya vrushabasya dohase. dashapramatim janayanta yoshanah. niryadeem budhnaanmahishasya varpasa. eeshanasah shavasaa kranta soorayah. yadeemanu pradivo madhwa aadhava. guhaasantam matarishvaa mathaayati"

Note: This the Balittha Sukta – Rig Veda 1/141. This Sukta reveals the three Avataras of Vayu – Hanuman, Bhima and Madhwacharya!

172) Through these and other statements, all these have been established. These have occurred in the Puranas and Pancharatra too. All the tales narrated here incorporate the meanings of the Veda, Itihasa and other granthas.

173) Therefore this is the King amongst all granthas. This is the instrument for all excellent Dharma and all other Purusharthas including Moksha. What else needs to be said about its other qualities! Sri Narayana shall be pleased with this.

Note: The study of Mahabharata Tatparya Nirnaya causes great pleasure to Sriman Narayana.

174) The original form of Vayu has three divine forms – so say the Vedas. The original form of Vayu is verily that of strength. It is pervaded by knowledge. It resides in the heart of all Jeevas to sustain them. It is worthy of worship in all the worlds. The Avatars also possess similar knowledge and strength. The first form (of Hanuman) is the one that carries the words of Rama. The second form (of Bhima) destroys the army of the enemy (Kauravas). The third form is known by the name of Madhwa and the present work regarding Sri Keshava is composed by this very form.

175) Sri Vishnu, who is complete with all auspicious attributes, and is free from all defects, is my most dear friend. May he, who is always affectionate towards me, be pleased even more!

|| End of chapter 32, known as 'Pandava Swargarohanam', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Raghavendra Tirtha Gurvantargata Sri Bharatiramana Mukhyapranantargata Sri Lakshmi Narayana Preeyataam ||

|| Sri Krishnarpanamastu ||