

SRIMAN
Mahabharatha Thathparya Nirnaya
Of
Srimad Ananda Theertha
(Part I, Adhyayas I to IX)
with English translation of the original text and notes from
the unpublished commentary of Sri Vadiraja Swami Thereon
By
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*sargAnusarga-laya-prAdurbhAvanirNayaH
atha tR^itIyo.adhyaayaH*

ADHYAYA III.

CHAPTER III

OM //

*jayatyajo.akhaNDaguNorumaNDalaH sadodito j~nAnamarIchimAll /
svabhaktahArdochchatamonihantA vyAsAvatAro harirAtmabhAskaraH // 3.1*

1. The self-luminous Hari, who though (really) unborn, incarnated as Vyasa and shone like a Sun, conquers, i.e., stands foremost or overpowers the ordinary Sun. The ordinary Sun god was born to Kashyapa and derives his lustre from Hari who is unborn and self-luminous. The ordinary Sun has his excellent orb of rays which are different from him but Vyasa has His form consisting of excellent attributes which are undifferentiated from Him. The Sun rises only once in the morning while the Sun—Vyasa is always rising (eternal). While the Sun dispels external darkness by his circle of rays (for the good as well as the wicked), the Sun—Vyasa has, as His rays, knowledge which dispels ignorance (residing internally from the beginning of creation) in the hearts of His devotees.

Note—Vedavyasa was self-luminous inasmuch as He brought out the attributes of Paramatma Himself by His classification of the Vedas, by the Brahma sutra and the Puranas. (Sri Vadiraja).

*jayatyajo.axINasukhAtmabimbaH svaishvaryakAntipratataH sadoditaH /
svabhaktasantApadurishhTahantA rAmAvatAro harirIshachandramAH // 3.2*

2. Hari who though unborn incarnated as Rama conquers (stands foremost) shining like the supreme Moon (and also overpowering the ordinary moon).

The ordinary moon wanes during the dark fortnight and hence feels miserable, while the Moon - Rama has His form consisting of imperishable bliss. The moon shines by reflection, while Rama shines by His innate lustre which is all-pervading. The moon rises only once while the Moon—Rama is always rising (eternal) While the moon gives only physical pleasure, the Moon—. Rama removes the misery arising from the mental affliction of His devotees.

Note - The term *ajaha* meaning literally not born also means born from *akaravachya moolaroopananarayana* i. e., from His own original form (Sri Vadiraja).

*jayatyasaN^khyorubalAmbupUro guNochcharatnAkara AtmavaibhavaH /
sada sadAtmaj~nanadIbhirApyaH kR^ishhNAvatAro harirekasAgaraH // 3.3*

3. Hari who incarnated as Krishna conquers (stands foremost) as a remarkable ocean (and overpowers it). But the ordinary ocean contains water whose quantity can be determined while the ocean—Krishna consists of the infinite attributes of strength, knowledge etc.,

which can not be counted and stands unique by His own excellence, The ocean contains gems, while the excellent attributes of Krishna are His gems. While the ocean is reached occasionally by the rivers (while in floods) this ocean- Krishna is always reached by the stream of His devotees who have realized Him.

Note—Having given the essence of all the shastras in the first two Adhyayas, Srimad Acharya proceeds hereafter to narrate the story of the three Avatars of Vishnu in the form of Rarna, Krishna, and Vedavyasa, and for that purpose praises these three Avatars by apt similes. Vedavyasa is praised first though ordinarily it may be thought that He incarnated after Rama. There is authority to show that Vedavyasa incarnated even before Rama. Because Veda Vyasa was the Guru of Srimad Ananda Theertha, he is praised first. (Sri Vadiraja). The object of Vedavyasa's Avatara being the spread of knowledge, He is described as a Sun. Rama who appeared on earth to remove the distress caused by the wicked Ravana and to give happiness to his devotees is compared to the Moon. Sri Krishna who gathered to Himself all his real devotees during his incarnation in one flood of devotion is likened to an ocean, which is unique and has nothing else like it. These three comparisons also bring out the infiniteness of the Lord's knowledge, mercy, bliss, and undecaying character. Inasmuch as Krishna who is all-supreme displayed wonderful physical strength by his killing the several wicked people even from His infancy. He is compared to ocean whose strength is the quantity of water in it and which is unique by itself.

*nArAyaNaM namaskR^itya naraM chaiva narottamam /
devIM sarasvatIM vyAsaM tato jayamudIraye || 3.4|| (mahA. Adi. 1.1 ast)*

*jayo nAmetihAso.ayaM kR^ishhNadvaipAyaneritaH /
vAyurnarottamo nAma devIti shrIrudIrita || 3.5*

*nArAyaNo vyAsa iti vAchyavaktR^isvarUpakaH /
ekaH sa bhagavanuktaH sAdhakesho narottamaH || 3.6*

*upasAdhako narashchokto devI bhAgyAtmika nR^iNAM /
sarasvatI vAkyarUpA tasmAnnamyA hi te.akhilAH || 3.7/
kR^ishhNau satyA bhImapArthau kR^ishhNetyukta hi bhArate || 3.8*

4—8. I shall proceed to narrate the (Bharatha) story called Jaya, after saluting Narayana, Sesa called Nara, Vayu who is superior to Nara (Sesha), the Devi (Lakshmi), Saraswathi and Vedavyasa.

This Bharatha Itihasa composed by Krishna Dwaipayana is named Jaya. Vayu is called Narothonama. Sri Lakshmi is described as Devi. The one and the same Lord is known both as Narayana and Vyasa in his two aspects of the author and the subject described. Vayu is the highest of the exponents of this work and next to him in this task is Nara. Devi is the goddess of prosperity to human beings.

Saraswathi is the presiding deity over this work. Therefore all of them named in the Bharatha as also the two Krishnas (Yadava Krishna and Vasishta Krishna), Sathyabhama (Devi), Bheema and Arjuna (Nara and Narothonama) Krishna (Draupadi) deserve to be saluted.

Note - The fourth verse is the benedictory verse contained in the Bharatha. [is intended not only to show the chief persons who figure in that narrative but also to indicate their greatness as worthy of respect by all those who read it, just as the author (Vedavyasa) himself saluted them. The meaning of this some what ambiguous verse is made clear by Srimad Acharya in verses 5, 6 and 7. The Bharatha narrative is called Jaya because it outweighed all other works in its greatness when Put in the scale. Also because it brought victory to the Pandavas who were devotees of Hari, it is likely to bring all kinds of victory even to those who read it.

To remove any possible apprehension that Vedavyasa is an ordinary sage, as it would seem from the fact of his name being mentioned last, it is said that he is Narayana himself in a different aspect as stated above.

*sarvasya nirNayasuvAkyasamuddhR^itI tu svAdhyAyayorharipadasmaraNena
kR^itvA |*

AnandatIrthavaranaAmavatI tR^itIyA bhaumi tanurmaruta Aha kathAH parasya // 3.9

9. The third Avatara of Vayu appearing on earth under the exalted name of Ananda Theertha proceeded to narrate the story of the Supreme Lord (in the subsequent Adhyayas of this work), after having dealt with the determination of truth of all the Shastras and stated an epitome of all the choice sayings therein in the two previous glorious Adhyayas, with due meditation of the feet of Hari.

Note—I have adopted herein one reading which is *bhaumi* whereas another reading is *bhaumi* which means another Avatara of Bheema.

Having dealt with a portion of *sookshmasrishti* in the first Adhyaya, Srimad Acharya proceeds to narrate hereafter the remaining *sookshmasrishti* (Sookshma srishti) and the *sthulasrishti* (Sthoola srishti).

*vyUDhashchaturdhA bhagavAn sa eko mAyAM shriyaM sR^ishhTividhitsayA.a.ara /
rUpeNa pUrveNa sa vAsudevanAmna viriJNchaM sushhuve cha sA.ataH // 3.10*

10. The one and the same Lord (of attributes of prosperity etc.) assumed four forms and approached Sri named Maya, through His first form named Vasudeva, with the object of bringing about creation; and she brought forth Virincha through Him.

*saN^karshhaNAchchApi jayAtanUjo babhUva sAxAd balasaMvidAtmA /
vAyurya evAtha viriJNchanAmA bhavishhya Adyo na parastato hi // 3.11*

11. And also through the form Sankarshana, Vayu whose essence is strength and knowledge, became directly the son of Jaya, the same Vayu who will be the first to become Brahma hereafter under the name of Virincha and to whom there is none else superior. That Vayu is also known as Suthra while Virincha is also known as Purusha.

*sUtraM sa vAyuh purushho viriJNchaH pradyumnatashchAtha kR^itau striyau dve /
prajaj~naturyamaLe tatra pUrvA pradhAnasaJNj~nA prakR^itirjanitI // 3.12*

*shraddhA dviItIyA.atha tayoshcha yogo babhUva puMsaiVa cha sUtranAmnA /
harerniyogAdatha samprasUtau sheshhaH suparNashcha tayoH sahaiva // 3.13*

12 - 13. Then from Pradyumna through Krithi, twin women were born, of whom the elder was known as Pradhana, who became the mother (of Siva) and was hence also called Prakriti. The second was Sraddha. After their birth, under the command of Hari, there was union between them and Purusha and Sutra respectively. Sesha and Garuda were thereafter born to them simultaneously.

*sheshhastayoreva hi jIvanAmA kAlAtmakaH so.atha suparNa AsIt /
tau vAhanaM shayanaM chaiva vishhNoH kAlA jayAdyAshcha tata prasUtAH // 3.14*

14. Of these, Sesha was known as Jeeva while Garuda was known as Kala. They became the bed and vehicle (respectively) for Vishnu ; through them were born (the attendants of Vishnu known as) Kala, Jaya, Vijaya etc. (i. e., Kalas from Garuda and Jaya and others from Sesha).

*kAlA jayAdyA api vishhNupArshhadA yasmAdaNDAt parataH samprasUtAH /
nIchAH surebhyastata eva te.akhilA vishhvakseno vAyujAH khena tulyaH // 3.15*

15. Though Kala and Jaya and others are the attendants of Vishnu, still as they were created outside the Brahmanda, therefore, all of them are inferior to the Devas. But Vishvaksena (among them) who is the son of Vayu is equal to Ganapathi.

Note—As three attendants of Hari were created for the guarding of His Vaikunta which is within the Brahmanda, they are inferior to the Thathvabhimani Devas who are Adhikaris within the Brahmanda. (Sri Vadiraja)

*vyUhAt tR^itIyAt punareva vishhNordevAMshchaturvarNagatAn samastAn /
saN^gR^ihya bIjAtmatayA.aniruddho nyadhatta shAntyAM triguNAtmikAyAm // 3.16*

16. Again only from the third manifestation of Vishnu (i.e., Pradyumna), Anirudha gathered up all the Devas comprising four castes (Varnas) and placed them like seeds in the womb of Santhi who has the form of the triple attributes.

*tato mahattattvatanurviriJNchaH sthUlAtmanaivAjani vAk cha devI /
tasyAmahaN^kAratanuM sa rudraM sasarja buddhiM cha tadarddhadehAm // 3.17*

17. From these two, was born Virincha in his gross form only having the body of Mahat-tatva along with the goddess of Speech. He created through her Rudra who has the body of Ahankara along with Uma who represents Budhi and who is only the other half of Rudra.

*buddhyAmumAyAM sa shivastrirUpo manashcha vaikArikadevasaN^ghAn /
dashendriyANyeva cha taijasAni krameNa khAdIn vishhayaishcha sArddham // 3.18*

18. Through Uma known also as Buddhi, the same Rudra assuming three forms created mind and the groups of Devas (presiding over senses) through one such form known as Vaikarika, the ten sense organs through his Thaijasa form and through his Thamasa form gradually the Akasha, air, and the objects of senses.

*puMsaH prakR^ityAM cha punarviriJNchAchchhivo.atha tasmAdakhilAH sureshAH /
jAtAH sashakraH punareva sUtrAchchhraddhA sutAnApa surapravIrAn //3.19*

sheshhaM shivaM chendramathendratashcha sarve surA yaj~nagaNAshcha jAtAH //3.20

19 - 20. Through Virancha known also as Purusha and Prakriti, was born Siva and from him thereafter all the other Devas including Indra were born. Again through Sutra, Sradha also begot sons who are other chief Devas such as Sesha, Siva, and Indra. And then through Indra were born all the Devas and the deities presiding over sacrifices.

Note - The previous verses dealt with creation outside the Brahmanda. The following ones relate to the creation of the Brahmanda which is also known as Sthoola Padma Srishti.

*punashcha mAyA trividhA babhUva sattvAdirUpairatha vAsudevAt /
sattvAtmikAyAM sa babhUva tasmAt sa vishhNunAmaiva nirantaro.api //3.21*

*rajastanau chaiva viriJNcha AsIt tamastanau sharva iti trayo.asmAt /
ete hi devAH punaraNDasR^ishhTAvashaknuvanto harimetya tushhTuvuH // 3.22*

21 - 22. Again Maya took three forms representing Satva etc. Then from Vasudeva He was himself again born through her Sathvika form (named Sri) and He was therefore called Vishnu only, though there is no difference between the two. Through Her Rajasic form (named Bhoo) was born Virincha and through Her Thamasic form (named Durga) was born Siva. Thus three were born from Him (Vasudeva).

These Devas unable to create the egg of the universe went up to Hari and praised Him.

Note—The Devas are born twice first to assume their own forms outside the Brahmanda and again their physical forms for entering into Brahmanda. (Sri Vadiraja).

*tvaM no jagachchitravichitrasarganissImashaktiH kuru sanniketam /
iti stutastaiH purushhottamo.asau sa vishhNunAmA shriyamApa sR^ishhTaye // 3.23*

23. “Thou, who art endowed with limitless capacity for the creation of this wonderful and varied world, make for us a good habitation.”

Thus praised by them, this Supreme Person named Vishnu approached Sri for the purpose of creation.

*sushhAva saivANDamadhoxajasya shushhmaM hiraNyAtmakamambumadhye /
tasmin pravishhTA hariNaiva sArddhaM sarve surAstasya babhUva nAbheH /
lokAtmakaM padmamamushhya madhye punarvirijNcho.ajani sadguNAtmA // 3.24*

24. In the midst of those waters, she laid the egg which was the golden semen of the Lord. Into it entered all the Devas along with Hari also. From His navel emanated a lotus on which all the worlds rest, and from the middle of that lotus, Virincha possessed of all the excellent attributes appeared.

*tasmAt punaH sarvasurAH prasUtAste jAnamAnA api nirNayAya /
nissR^itya kAyAduta padmayoneH samprAvishan kramasho mArutAntAH // 3.25*

25. From Him again all the Devas were born. Though conscious themselves (about the supremacy of Vayu) still for its determination (for the sake of others), they emerged out of the body of the lotus-bow Brahma and, again gradually as before, one after another up to Vayu, re-entered.

*papAta vAyorgamanAchchharIraM tasyaiva chA.aveshata utthitaM punaH /
tasmAt sa eko vibudhpradhAna ityAshritA devagaNAstameva // 3.26*

26. By the exit of Vayu the body had fallen and got up again only after his re-entry. Therefore all the groups of Devas knowing Him alone to be the foremost of the Devas sought only dependence upon Him.

*harervirijNchasya cha madhyasaMsthitestadanyadevAdhipatiH sa mArutaH /
tato virijNcho bhuvanAni sapta sasaptakAnyAshu chakAra so.abjAt // 3.27*

27. Inasmuch as Hari and Virincha remained neutral as umpires, this Vayu was proclaimed as the ruler of all the other Devas. Thereafter, Virincha created easily out of the lotus the fourteen worlds.

Note—Though Paramatma and Brahma were in that body, still it must be understood that Paramatma remaining there allowed the exit of Prana for the sake of experiment. Brahma must be deemed to have remained in the body by one Amsa (part) and gone out along with Prana by another Amsa.

tasmAchcha devA R^ishhayaH punashcha vaikArikAdyAH sashivA babhUvuH // 3.28

28. And from Him (Brahma) were again born the deities presiding over Vaikarika Ahankara, such as the deities presiding over the sense organs, and also Thaijasa Ahankarika, such as, Prana etc., and Thamasa Ahankarika, such as, Ganesha etc. along with Siva and others, and the Rishis.

*agre shivo.ahambhava eva buddherumA manojau saha shakrakAmau /
gururmanurdaxa utAniruddhaH sahaiva pashchAnmanasaH prasUtAH // 3.29*

29. First of all, Siva was born from the Ahankara Thathva and from Buddhi was born Uma. Thereafter were born simultaneously Indra and Kama, who are also the offspring of Manas. Brihaspati, Manu, Daksha, and Anirudha along with Sachi were also simultaneously born from the Manas-Thathva.

***chaxuHshrutibhyAM sparshAt sahaiva raviH shashI dharma ime prasUtAH /
jihvAbhavo vAripatirnasoshcha nAsatyadasrau kramashaH prasUtAH /
tataH sanAdyAshcha marIchimukhya devAshcha sarve kramashaH prasUtAH // 3.30***

30. From the eye, ear, and touch, respectively were born simultaneously these viz., the Sun-god, Moon-god, and Dharma. Varuna (the sea-god) was born from the tongue, and from the nose were born (the twins) Nasathya and Dasra successively.

Thereafter Sanaka and others (Sanandana, Sanath kumara) and all the other gods headed by Marichi were successively born.

tato.asurAdyA R^ishhaya manushhyA jagad vichitraM cha viriJNchato.abhUt // 3.31

31. Then the Asuras and others (i, e., Rakshasa, pisacha etc.), the Rishis, human beings, and all this variegated world (consisting of birds, beasts and trees) were born from Virincha.

***uktakramAt pUrvabhavastu yo yaH shreshhThaH sa sa hyAsurakAnR^ite cha /
pUrvastu pashchAt punareva jAto nAshreshhThatAmeti kathaJNchidasya /
guNAstu kAlAt pitR^imAtR^idoshhAt svakarmato vA.abhibhavaM prayAnti // 3.32***

32. According to the order of origin stated above, he alone who is born first is always superior, except in respect of Asuras. If, however, such first born should ever be born again (in any other Kalpa), after some others (inferior to him), he does not attain inferiority thereby. For, his qualities lose their original characteristics (temporarily) only on account of either the difference of time (i.e., such as Kaliyuga etc.) or the fault of the mother or father, or on account of his own Karma.

Note - The order of origin in the creation of Padma Kalpa determines for ever the innate gradation of the various souls.

***layo bhaved vyutkramato hi teshhAM tato hariH praLaye shrIsahAyaH /
shetenijAnandamamandasAndrasandohameko.anubhavannanantaH // 3.33***

33. The order of destruction of these is in the inverse order (i.e., the lower gets merged in the higher being and therefore the gradation should not be taken in this order). Finally, after destruction the Infinite Hari in the company of Lakshmi rests, always enjoying alone His own innate bliss which is full, compact, and collected

Note - For Hari, Laya means only resting with eyes closed and for Lakshmi it is only close contact with Hari.

*anantashIrshhAsyakarorupAdaH so.anantamUrtiH svaguNAnanantAn /
anantashaktiH paripUrNabhogo bhuJNjannajasraM nijarUpa Aste // 3.34*

34 He assumes infinite forms, possessing as He does, infinite number of heads, faces, hands, and feet, and remains in His own innate form, unceasingly enjoying His own innate bliss, and His own infinite attributes, as He is of infinite capacity.

*evaM punaH sR^ijate sarvametadanAdyananto hi jagatpravAhaH /
nityAshcha jIvAH prakR^itishcha nityA kAlashcha nityaH kimu devadevaH // 3.35*

35. Thus He again creates as before all this universe which is like a flood having no beginning and no end. The souls are eternal and so also is Prakriti eternal, and the time is eternal. How much more eternal therefore is the Lord of the Devas?

*yathA samudrAt saritaH prajAtAH punastameva pravishanti shashvat /
evaM harernityajagatpravAhastameva chAsau pravishatyajasram // 3.36*

36. Just as the rivers emanate from the sea and again enter into it incessantly, so also is this eternal flow of creation by Hari and it enters Him only constantly.

*evaM vidurye paramAmanantAmajasya shaktiM purushhottamasya /
tasya prasAdAdatha daghdadoshhAstamApnuvantyAshu paraM suresham // 3.37*

37. Those, who know this wonderful and infinite capacity of the unborn Supreme Person, have all their sins burnt out through His grace and eventually reach the Supreme Lord of the Devas.

Note—The term *suresha* indicates that the released soul has to pass through the intermediary deities before reaching the Supreme Lord.

*devAnimAn muktasamastadoshhAn svasannidhAne viniveshya devaH /
punastadanyAnadhikArayogyAMstattadgaNAneva pade niyuN^kte // 3.38*

38. Having kept these released Devas bereft of all blemish in his own presence, the supreme God appoints others out of the selected groups only fit for their respective offices.

*punashcha mArIchata eva devA jAtA AdityAmasurAshcha dityAm /
gAvo mR^igAH paxyuragAdisattvA dAxAyaNIshhveva samastasho.api // 3.39*

39. Again from Kasyapa (the son of Marichi) the Devas were born through Aditi and the Asuras also through Diti; and all other beings such as cattle, beasts, birds and reptiles

were born through the other daughters of Dakshaprajapati (who were also the wives of Kasyapa).

*tataH sa magnAmalayo layodadhau mahIM vilokyA.a.ashu harirvarAhaH /
bhUtvA viriJNchArtha imAM sashailAmuddhR^itya vArAmupari nyadhAt sthiram // 3.40*

40. Then at the time of dissolution the same imperishable Hari seeing the earth submerged in the waters of the deluge, soon assumed the form of a boar, and raised this earth with its mountains and placed it firm on the waters, for the sake of Brahma (to carry on the creation).

Note:—Srimad Acharya by way of preface to the story of the three Avatara's Rama, Krishna and Vyasa, begins the story of the previous Avatara, the first of which is Adi Varaha. When Swayambhu Manu was directed by Brahma to create, the former questioned as to how he could create when there was no earth. While Brahma was contemplating, a small Varaha of the size of a thumb proceeded from His nostrils and plunging into deep water killed the Rakshasa Hiranyaksha who had carried away the earth and brought it up.

*athAbjanAbhapratihArapAlau shApAt trisho bhUmitaLe.abhijAtau /
dityAM hiraNyAvatha rAxasau cha paitR^ishhvaseyau cha hareH parastAt // 3.41*

41. Also the two door attendants of Vishnu (the one with the lotus navel) were, due to some curse, born thrice on earth, first as Hiranyaksha and Hiranyakasipu through Diti, then as Rakshasas (Ravana and Kurmbhakarna) and lastly as paternal aunt's sons of Krishna (Sisupala and Dantavakra).

*hato hiraNyAxa udAravikramo diteH suto yo.avarajaH surArthe /
dhAtrA.arthitenaiva varAharUpiNA dharoddhR^itau pUrvahato.abjajodbhavaH //3 .42*

42. Then Hiranyaksha of supreme prowess, who was the younger son of Diti, was killed at the time of raising the earth by Hari assuming the form of a boar, only at the request of Brahma for the sake of the Devas. The Hiranyaksha who had been killed once before was the offspring of Brahma (the lotus born).

Note - This verse reconciles the seemingly different versions appearing in the other Puranas. At first the earth submerged of its own accord in the waters of Pralaya. When Hari was raising it, the Daitya Hiranyaksha obstructed and was hit by the tusk of the boar. Again, Hiranyaksha born as the younger son of Diti in whom the spirit (Avesha) of the attendant of Hari had entered plunged the earth by carrying away the goddess Bhudevi and was hit by the boar by the hand on his cheek and Bhudevi was raised to the surface.

*atho vidhAturmukhato viniHsR^itAn vedAn hayAsyo jagR^ihe.asurendraH /
nihatya taM matsyavapurjugopa manuM munIMstAMshcha dadau vidhAtuH // 3.43*

43. Next the chief of Asuras having the face of a horse seized the Vedas emerging from the mouth of Brahma. Hari assuming the form of a fish killed him and protected Manu and Rishis and handed over the Vedas to Brahma.

*manvantarapraLaye matsyarUpo vidyAmadAnmanave devadevaH /
vaivasvatAyottamasaMvidAtmA vishhNoH svarUpapratipattirUpAm // 3.44*

44. At the end of Manvanthara Pralaya the Lord of the Devas in the form of fish but of supreme knowledge imparted to Vaivasvatamanu knowledge expounding Vishnu's own real self.

*atho diterjyeshhThasutena shashvat prapIDitA brahmavarAt sureshAH /
hariM viriJNchena sahopajagmurdaurAtmyamasyApi shashaMsurasmai // 3.45*

45. Then the foremost of the Devas, having been long harassed by the eldest son of Diti (Hiranyakasipu) on the strength of Brahma's boon, went with Brahma to Hari and told Him all about his wickedness.

*abhishhTutastairharirugravIryo nR^isiMharUpeNa sa AvirAsIt /
hatvA hiraNyaM cha sutAya tasya datvA.abhayaM devagaNANatoshhayat // 3.46*

46. Having been praised by them, Hari of supreme prowess came out as Man-lion and killed Hiranyakasipu and having consoled his son (Prahlada) pleased the celestial groups.

*surAsurANAmudadhiM vimathnatAM dadhAra pR^ishhThena giriM sa mandaram /
varapradANAdaparairadhAryaM harasya kUrmo bR^ihadaNDavoDhA // 3.47*

47. While the Devas and Asuras were churning the ocean, He, who supports the big egg like universe, in the form of a tortoise, bore on his back the Mandara mountain, impossible to be borne by others on account of the boon of Siva.

*varAdajeyatvamavApa daityarAT chaturmukhasyaiva baliryadA tadA /
ajAyatendrAvarajo.aditeH suto mahAnajo.apyabjabhavAdisaMstutaH // 3.48*

48. When the king of the Daityas, Bali had obtained the boon of invincibility from the four-faced (Brahma) then, being praised by the lotus—born Brahma, Rudra and others, He (Hari) though really unborn and supreme, was born as the son of Diti and younger brother of Indra.

*sa vAmanAtmA.asurabhUbhR^ito.adhvaraM jagAma gAM sannamayan pade pade
(bhA.pu. 8.17.20) /
jahAra chAsmAchchhalatastrivishhTapaM tribhiH kramaistachcha dadau nijAgraje //
3.49
(bhA.pu. 8.18.20)*

49. He in the guise of a dwarf approached the sacrificial ground of the king of the Asuras, by making the earth yield at each step and by cunning deprived him of the three worlds by his three steps and gave it to his own brother.

Note—The fact that he pressed the earth down at each step shows that he can become heavy if necessary, while being subtle like an atom at the same time. He made the earth bend on account of the enormity of its sins. (Sri Vadiraja).

*pitAmahenAsya purA hi yAchito baleH kR^ite keshava Aha yad vachaH /
nAyAJNchayA.ahaM pratihanmi taM baliM shubhAnanetyeva tato.abhyayAchata //
3.50*

50. Inasmuch as Kesava had said formerly when requested on behalf of Bali by his grandfather (Prahlada) “Oh! Pleasant faced one, I shall not kill that Bali except through some request,” He had to beg only on that account.

*babhUvire chandralalAmato varAt purA hyajeyA asurA dharAtaLe /
tairardita vAsavanAyakAH surAH puro nidhAyAbjajamastuvan harim // 3.51*

51. Formerly the Asuras appearing on earth (as kings) became invincible by the boon of the Moon faced (Siva). The gods headed by Indra and others, being harassed by them, placed Brahma in front of them and praised Hari

*virijNchasR^ishhTairnitarAmavadhyau varAd vidhAturditijau hiraNyakau /
tathA hayagrIva udAravikramastvayA hatA brahmapurAtanena // 3.52*

*sa chAsurAn rudravarAdavadhyAnimAn samastairapi devadeva /
niHsImashaktyaiva nihatya sarvAn hR^idambuje no nivasAtha shashvat // 3.53*

52 - 53. The two Sons of Diti, Hiranyaksha and Hiranyakasipu, became, on account of Brahma’s boon, quite impossible to be killed by any one in Brahma’s creation. So also was the horse faced (Rakshasa) of supreme prowess; all these were killed by You, the father of Brahma, O Thou God of gods! (who killed such as these) kill now all these Asuras not liable to be killed even by all others on account of Siva’s boon, by your infinite power alone and stay for ever thereafter in our lotus-like hearts.

Note - Their request for the Lord’s abiding in their heart showed their devotion. (Sri Vadiraja).

*ityAdaroktastridashairajeyaH sa shArN^gadhanvA.atha bhR^igUdvaho.abhUt /
rAmo nihatyAsurapUgamugraM nadAnanAdirvidadhe.asR^ijaiva // 3.54*

54. Thus earnestly entreated by the gods, the invincible and beginningless Narayana possessing the bow called Sarnga appeared as Parasurama in the family of Bhrighu and having killed the multitude of cruel Asuras, formed with their blood the (five) ponds.

*tataH pulastyasya kule prasUttau tAvAdidaityau jagadekashatrU /
parairavadhyau varataH purA hareH surairajeyau cha varAd vidhAtuH // 3.55*

55. Then in the family of Pulastya were born the two former Daityas (Hiranyaksha and Hiranyakasipu) who were the chief enemies of the world and who were not liable to be killed by others (except Hari) by His previous boon and who again by the boon of Brahma became invincible even by the Devas.

*sarvairajeyaH sa cha kumbhakarNaH purAtane janmani dhAtureva /
varAnnarAdInR^ita eva rAvaNastadAtanAt tau tridashAnabAdhatAm // 3.56*

56. (Of whom), Kumbhakarna had obtained from Brahma even in his previous birth (as Hiranyaksha) the boon of invincibility by all except men and other creatures and Ravana in that birth alone obtained the same boon. Both were harassing the Devas.

*tadA.abjajaM shUlinameva chAgrato nidhAya devAH puruhUtapUrvakAH /
payombudhau bhogipabhogashAyinaM sametya yogyAM stutimabhyayojayan // 3.57*

*tvameka IshaH paramaH svatantrastvamAdiranto jagato niyoktA /
tvadAj~nayaivAkhilamambujodbhavA vitenire.agryAshcharamAshcha ye.anye // 3.58*

57 - 58. At that time the Devas headed by Indra and others, and keeping Brahma and Siva (one with the weapon of Shoola) in front of them, approached Hari sleeping on the body of Sesha in the milk-ocean and praised Him with these appropriate words:

Thou art the only supreme Lord and independent. Thou art the cause, support, director and destroyer of the worlds; by Thy command only, the lotus-born (Brahmas) of the past created this entire world and those others that follow (the future Brahmas) also (create similarly).

Note—The Lord residing in Brahma creates, destroys through Siva and directs all activities as Vishnu. Though Brahma, Siva etc. may change from time to time, Lord Vishnu remains unchanged for ever. The following two verses show for example how such Brahmas come into being and after their evolution become muktas.

*manushhyamAnAt trishataM sashhashhTikaM divaukasAmekamushanti vatsaram /
dvishhaTsahasrairapi taishchaturyugaM tretAdibhiH pAdasha eva hInaiH // 3.59*

*sahastravR^ittaM tadahaH svayambhuvo nishA cha tanmAnamitaM sharachchhatam/
tvadAj~naya svAnanubhUya bhogAnupaiti so.api tvaritastvadantikam // 3.60*

59 - 60. Three hundred and sixty of human years are counted as one year for the Devas. The four yugas consisting of Krita, Tretha, Dwapara, and Kali are made up of these 12,000 divine years; of these each yuga falls short of the previous one by one-fourth of its duration.

This cycle of four yugas revolving 1,000 times is one day for Brahma the same period again counts as one night. (Thus 360 days become one year for Brahma). Thus for one hundred years according to this standard of time, Brahma enjoys the pleasures suited to Him under Thy command, and afterwards He also quickly reaches Thee.

Note—360 human years make one year for the Devas. Such 4,800 Deva years constitute Krita yuga; 3,600, Tretayuga; 2,400, Dwapara; and 1,200, Kaliyuga; 1000 cycles of such four yugas make one day-time and a similar cycle of 1,000 chaturyugas makes one night. Thus is constituted one full day for Brahma. 360 such days make one year for Brahma; 100 such years is his full life time.

*tvayA purA karNapuTAd vinirmitau mahAsurau tau madhukaiTabhAkhyau /
prabhaJNjanAveshavashAt tavA.aj~nayA baloddhatAvAshu jale vyavardhatAm // 3.61*

61. Formerly (i.e., before the creation of the Devas) two great Asuras named Madhu and Kaitabha were created by Thee through Thy earlobes and those two quickly grew in strength in the waters of the deluge, and became very proud of their strength acquired through the entry of Prabhanjana Vayu in them only under Thy command.

Note—Srimad Acharya reconciles the various versions in the Puranas as to the origin of these Asuras by generally saying they were created out of the earlobes. When the Vedas were coming out, a drop of perspiration from the ear fell on a lotus leaf and it divided into two and became these Asuras.

*tvadAj~nayA brahmavarAdavadhyau chikrIDishhAsambhavayA mukhodgatAn /
svayambhuvo vedagaNAnahArshhatAM tada.abhavastvaM hayashIrshha IshvaraH // 3.62*

62. On account of the boon of Brahma, given under Thy command prompted by Thy desire to play (with them), that they are not to be killed by any one else, they carried away (the deities presiding over) the Vedas emerging from the mouth of Brahma. Then Thou All - powerful Lord assumed the form having the face of a horse.

*AhR^itya vedAnakhilAn pradAya svayambhuve tau cha jagantha dasyU /
nishhpIDya tAvUrutaLe karAbhyAM tanmedasaivA.a.ashu chakartha medinIm // 3.63*

63. Seizing all the Vedas, Thou gave them to Brahma, and also killed those two thieves by striking with Thy hands on their thighs and soon made the earth only out of their fat.

Note - This verse gives the mythological derivation of *medhini* by which the earth is known as it was formed out of the fat *medhaha* of these Asuras.

*evaM surANAM cha nisargajaM balaM tathA.asurANAM varadAnasambhavam /
vashe tavaitad dvayamapyato vayaM nivedayAmaH pitureva te.akhilam // 3.64*

64. Thus is the natural strength of the Devas as also the strength of the Asuras acquired by boons. Both these are only under Thy control. Therefore it is that we intimate every thing to Thee our Father,

*imau cha raxo.adhipatI varoddhatau jahi svavIryeNa nR^ishhu prabhUtaH /
itIrite tairakhilaiH sureshvarairbabhUva rAmo jagatIpatiH prabhuH // 3.65*

65. Therefore kill these two lords of the Asuras, haughty on account of their boons, by Thy own prowess after being born among men.

Thus told by all these Devas, the all powerful Lord of the Universe appeared as Rama

*sa kashyapasyAditigarbhajanmano vivasvatantubhavasya bhUbhR^itaH /
gR^ihe dashasyandanAmino.abhUt kausalyakAnAmni tadarthineshhTaH // 3.66*

66. He was born through Kausalya, wife of king Dasaratha, born in the family of Vaivasvata Surya who had come out of the womb of Aditi through Kasyapa, after sacrifice performed for that purpose.

Note—Dasaratha was in his Previous birth Vaivasvatamanu and was born again as Vasudeva, the father of Sri Krishna

*tadAj~nayA devagaNA babhUvire puraiva pashchAdapi tasya bhUmnaH /
nishhevaNAyoruguNasya vAnareshhvatho nareshhveva cha pashchimodbhavAH // 3.67*

67. Under His command, the groups of Devas, with a view to serve the Lord of completely excellent attributes, had been born previously mostly among monkeys and others were born among men afterwards.

*sa devatAnAM prathamo guNAdhiko babhUva nAmna hanumAn prabhaJNjanaH /
svasambhavaH kesariNo gR^ihe prabhurbabhUva vAll svata eva vAsavaH // 3.68*

68. He, the foremost of the Devas, Prabhanjana Vayu, excelling in good qualities, was born to the wife of Kesari through himself, being so capable. Indra himself appeared as Vali.

Note - (The term *swayambhuvaha* born through himself) indicates that the birth as monkey was not like that of others due to any bad karma. Or it may mean birth through *khah* which means Paramatma. (Sri Vadiraja.)

*sugrIva AsIt parameshhThitejasA yuto raviH svAtmata eva jAmbavAn /
ya eva pUrvaM parameshhThivaxasastvagudbhavo dharma ihA.asyato.abhavat // 3.69*

69. Surya united with the lustre of Brahma appeared himself as Sugreeva. Jambavan also who had formerly arisen from the body of Brahma as Dharma, now sprang from the mouth of Brahma (united with the lustre of Brahma)

*ya eva sUryAt punareva saJNj~nayA nAmna yamo daxiNadikpa AsIt /
sa jAmbavAn daivatakAryadarshinA puraiva sR^ishhTo mukhataH svayambhuvA // 3.70*

70. He who was again born to Sangna through Surya, as Yama, became the guardian of the southern direction. The same person as Jambavan had been created formerly by Brahma himself through his mouth for promoting the purpose of the gods.

Note - Jambavan had four incarnations , He was brought forth as Yama by Narayana Himself through His feet. Afterwards he came out of the chest of Brahma as Dharma. He was again born through Surya and was then made the guardian of the South (Yama), He appeared again after Trivikrama Avatara through the mouth of Brahma when he yawned.

***brahmodbhavaH soma utAsya sUnoratrerahUt so.aN^gada eva jAtaH |
bR^ihaspatistAra uto shachI cha shakrasya bhAryaiva babhUva tArA // 3.71***

***bR^ihaspatirbrahmasuto.api pUrvaM sahaiva shachyA manaso.abhijAtaH |
brahmodbhavasyAN^girasaH suto.abhUnmArIchajasyaiva shachI pulomnaH // 3.72***

71 - 72. Chandra who was born through Brahma was born as Soma through Brahma's son Atri. He was again born as Angada. Brihaspati was born as Tara, Sachi, the wife of Indra, became Taraa (wife of Vali).

Brihaspati, though originally the son of Brahma, having been born out of his mind, along with Sachi, was again born as the son of Angiras, the son of Brahma. Sachi also was again born as the daughter of the son of Marichi (Kasyapa) named Puloma.

***sa eva shachyA saha vAnaro.abhUt svasambhavo devagururbR^ihaspatiH |
abhUt sushheNo varuNo.ashvinau cha babhUvatustau vividashcha maindaH // 3.73***

73. The same Brihaspati, the preceptor of the Devas, was again along with Sachi, born as monkey through himself.

Note—The repetition of the birth of Brihaspati in this verse is to indicate his self-origin. (Sri Vadiraja).

Varuna became Sushena. The two Aswins were born as Mainda and Vivida.

Note-Srimad Acharya refers in these verses to all the incarnations of these gods from the time of Sookshma Srishti.

Chandra was born through the mind of Narayana and Brahma in their Virata forms. He was again born as Soma to Atri and Anusuya.

Similarly Brihaspati had been brought out of the thumb of Narayana's right foot in His Virata Roopa. He again came out of the mind of Brahma in the Padmakalpa and was born as the son of Angirasa in the Manu Kalpa.

***brahmodbhavau tau punareva sUryAd babhUvatustatra kanIyasastu |
Avesha aindro varadAnato.abhUt tato ballyAn vido hi maindaH // 3.74***

74. These two originally born through Brahma were again born through Surya. Of them, the younger (Vivida) had the spirit of Indra in him through some boon and therefore Vivida became stronger than Mainda.

Note—The term **hi** indicates the famous strength displayed by him as the supporter of Narakasura during Kristnavatara (Sri Vadiraja).

*nIlo.agnirAsIt kamalodbhavotthaH kAmaH punaH shrIramaNAd ramAyAm /
pradyumnanAmA.abhavadevamIshAt sa skandatAmApa sa chakratAM cha // 3.75*

75. Agni, born of the lotus-born (Brahma) through mouth, became Neela. Kama, (born of Brahma through his mind) was again born as Pradyumna through Krishna and Rukmini. He again obtained the status of Skanda through Rudra and, being the presiding deity over the Chakra (weapon) came to be known as Chakra.

*pUrvaM hareshchakramabhUddhi durgA tamaHsthitA shrIriti yAM vadanti /
sattvAtmikA shaN^khamatho rajasthA bhUrnAmika padmamabhUddharerhi // 3.76*

76. Formerly the goddess Durga, guardian deity of Thamas (darkness) was the Chakra of Hari and being its presiding deity was also known by that name. The guardian deity of Satva known as Sri was not only the Sankha (conch of Hari) but also became its presiding deity and was named as such. Similarly the guardian deity of Rajas named Bhoo was not only the Padma (lotus) of Hari but also became its presiding deity, as is well-known

Note - Chakra resembling the blue colour of the inner orb of the Sun represents Durga of Thamas. Sankha being purely white represents Sri of Satva. Padma being red represents Bhoo Devi of Rajas. (Sri Vadiraja).

*gadA tu vAyurbalasaMvidAtmA shArN^gashcha vidyeti ramaiva khaDgaH /
durgAtmikA saiva cha charmanAmnI paJNchAtmako mAruta eva bANAH // 3.77*

77. Vayu whose form is one of strength and knowledge became Gada. Saraswathi the deity presiding over knowledge became the bow Sarnga; Rama became the sword; the same Rama as Durga became the shield; the Vayu in his five forms became the arrows.

*evaM sthiteshhveva purAtaneshhu varAd rathAN^gatvamavApa kAmaH /
tatsUnutAmApa cha so.aniruddho brahmodbhavaH shaN^khatanuH pumAtmA //
3.78*

78. While these only were the most primary presiding deities, Kama obtained through boon the status of presiding over Chakra and also its name. Anirudha born of Brahma, assumed the status of his (Pradyumna's) son and also being the presiding deity over souls known as Anirudha, assumed the form of Couch.

Note —Srimad Acharya has herein mentioned the primary presiding deities over the weapons of Vishnu and also those who obtained such status either through special boons or for other causes.

*tAveva jAtau bharatashcha nAmna shatrughna ityeva cha rAmato.anu /
pUrvaM sumitrAtanayashcha sheshhaH sa laxmaNo nAma raghUttamAdanu // 3.79*

79. The same two Pradyumna and Anirudha known as Bharatha and Satrugna were born after Rama. Even before them, and after Rama, Sesha had been born as the son of Sumitra and was named Lakshmana.

Note - It is to be noted that Lakshmana is higher in status than Bharatha, both by reason of previous birth and also of his innate status, though some on the authority of certain texts seem to think that Bharatha was born earlier. Sri Vadiraja Swami also is of the latter view, as otherwise it is inconceivable how Kaikeyi could claim the kingdom for Bharatha, if Lakshmana had intervened.

*kausalyakAputra urukramo.asAvekastathaiko bharatasya mAtuH /
ubhau sumitrAtanayau nR^ipasya chatvAra ete hyamarottamA sutAH // 3.80*

80. This (Rama) of excellent prowess was the only son of Kausalya; similarly Bharatha was the only son of his mother; the two (Lakshmana and Satrughna) were the sons of Sumitra; while all the four, the foremost of the Devas, were the sons of the King (Dasaratha).

*saN^karshhaNAdyaistribhireva rUpairAvishhTa AsIt trishhu teshhu vishhNuH /
indro.aN^gade chaiva tato.aN^gado hi ball nitAntaM sa babhUva shashvat // 3.81*

81. Vishnu himself through his three forms of Sankarshana, etc. had entered into these three (i.e., Vasudeva in Rama, Sankarshana in Lakshmana, Pradyumna in Bharata, and Anirudha in Satrughna). And Indra had entered into Angada also; therefore Angada became very strong.

*ye.anye cha bhUpAH kR^itavIryajAdya balAdhikAH santi sahasrasho.api /
sarve hareH sannidhibhAvayuktA dharmapradhAnAshcha guNapradhAnAH // 3.82*

82. Those other kings also excelling in strength who may be counted in thousands such as, Karthaveerya Arjuna, etc. all of them have the merit of the special presence of Hari in them and have therefore become famous by their virtues and character.

*svayaM ramA sIrata eva jAtA sIteti rAmArthamanUpamA yA /
videharAjasya hi yaj~nabhUmau suteti tasyaiva tatastu sA.abhUt // 3.83*

83. She, who is Sri Lakshmi Herself and without an equal, was born for the sake of Rama as Seetha, while the sacrificial ground of the king of Videha (Janaka) was being ploughed, and was named as such. She therefore became his daughter.

*ityAdikalpotthita eshha sargo mayA samastAgamanirNayAtmakaH /
sahAnusargaH kathito.atra pUrvo yo yo guNairnityamasau varo hi // 3.84*

84. Thus has been stated by me here the whole creation beginning with the primary (Thathva Srishti), along with the subsidiary creation inside the Brahmanda on the settled authority of all the scriptures. Of these, he who is born first in either of these is for ever indeed superior in qualities to the one subsequently born.

*pAshchAttyakalpeshhvapi sargabhedAH shrutau purANeshhvapi chAnyathoktAH /
notkarshhahetuH prathamavameshu visheshhavAkyairavagamyametata // 3.85*

85. In the subsequent Kalpas also, different orders of creation are mentioned even in the Srutis and Puranas but priority of birth in them is no criterion of merit, which has to be ascertained (only) from special references relating to them.

*iti shrImadAnandatIrthabhagavatpAdAchAryavirachite
shrImahAbhAratatAtparyanirNaye
sargAnusargalayaprAdurbhAvanirNayo nAma tR^itIyo.adhyAyaH*