

वृत्र गीता (ब्रह्मप्राप्त्युपायविषयकस्य वृत्रशुकसंवादः महाभारत शांतिपर्व एकोनाशीत्यधिकद्विशततमोऽध्यायः)

Vritra Gita - I

युधिष्ठिर उवाच

धन्या धन्या इति जनाः सर्वेऽस्मान् प्रवदन्त्युत ।

न दुःखिततरः कश्चित् पुमानस्माभिरस्तिह ॥ १ ॥

Yudhishtira said,

All people speak of us, as of highly fortunate. However, in real life, there is no person, more miserable than us.

लोकसम्भावितैर्दुःखं यत् प्राप्तं कुरुसत्तम ।

प्राप्य जातिं मनुष्येषु देवैरपि पितामह ॥ २ ॥

Though, honoured by the entire world & having been brought to the human-race by the very gods, O grandpa the best of the Kurus! Here, so much sorrow has been our lot.

कदा वयं करिष्यामः संन्यासं दुःखसंज्ञकम् ।

दुःखमेतच्छरीराणां धारणं कुरुसत्तम ॥ ३ ॥

It seems O best of the Kurus; the birth alone or an embodied form is the cause of all sorrow. Alas, when shall we adopt a life of Renunciation that has perfume of (worldly) sorrow?

विमुक्ताः सप्तदशभिर्हेतुभूतैश्च पञ्चभिः ।

इन्द्रियार्थैर्गुणैश्चैव अष्टाभिः प्रपितामह ॥ ४ ॥

न गच्छन्ति पुनर्भावं मुनयः संशितव्रताः ।

कदा वयं भविष्यामो राज्यं हित्वा परन्तप ॥ ५ ॥

Sages of firm vows freed from; the seventeen causes (i.e. five breaths, five organs of knowledge, five organs of action, mind, and intellect), the five primordial elements (viz., space, air, fire, water & earth), other eight- (five objects of the senses, viz. voice, touch, form, sap & odour and the three attributes viz. Sattwa, Rajas, &Tamas), { in addition six enemies viz. desire, anger, greed, pride, delusion, envy, with ego & ignorance; all these forms thirty eight principles }; that constitute the binding for man causing repeated rebirth; never return to the worldly-life. When, O scorcher of foes, shall we succeed in abandoning sovereignty for adopting a life of such renunciation?

भीष्म उवाच

नास्त्यनन्तं महाराज सर्वं संख्यानगोचरम् ।

पुनर्भावोऽपि विख्यातो नास्ति किञ्चिदिहाचलम् ॥ ६ ॥

Bhishma said,

O no, the great monarch, these sorrows are not eternal. Everything that is perceived has assigned limit to it (i.e. the fixed time before its destruction). Even rebirth is also well-known. In this world there is nothing that is, immutable.

न चापि मन्यते राजन्नैष दोषः प्रसङ्गतः ।

उद्योगादेव धर्मज्ञाः कालेनैव गमिष्यथ ॥ ७ ॥

That it is not so, in regard to our present topic of disquisition, {what you think O king, that the embodiment itself is sorrow, is not true}. You, however, are conversant with virtue, and have readiness; it is certain therefore, that, you shall attain to the end of your sorrow, (i.e. Emancipation) in time.

नेशोऽयं सततं देही नृपते पुण्यपापयोः ।

तत एव समुत्थेन तमसा रुध्यतेऽपि च ॥ ८ ॥

Embodied soul (jiva), O king, is not always the controller. On the other hand, it also becomes enveloped by the Darkness of Ignorance that is born of its merits and demerits (having attachment and aversion for its essence).

यथाञ्जनमयो वायुः पुनर्मानःशिलं रजः ।

अनुप्रविश्य तद्वर्णो दृश्यते रञ्जयन् दिशः ॥ ९ ॥

तथा कर्मफलैर्देही रञ्जितस्तमसावृतः ।

विवर्णो वर्णमाश्रित्य देहेषु परिवर्तते ॥ १० ॥

As the wind impregnated with dust assumes the hues of the substances it has seized and tinges the different points of the compass; in the same manner, Jiva, though Itself colourless, assumes a hue in consequence of being enveloped by Darkness and variegated by the fruits of action, travels from body to body (making its own stainless and immutable progenitor appear as stained and changeful).

ज्ञानेन हि यदा जन्तुरज्ञानप्रभवं तमः ।

व्यपोहति तदा ब्रह्म प्रकाशति सनातनम् ॥ ११ ॥

When Jiva by means of Knowledge, succeeds in dispelling the Darkness that overpowers it, in consequence of Ignorance, the Immutable Brahma shines (in all Its glory).

अयत्नसाध्यं मुनयो वदन्ति

ये चापि मुक्तास्त उपासितव्याः ।

त्वया च लोकेन च सामरेण

तस्मान्नमस्यामि महर्षिसङ्घान् ॥ १२ ॥

The Sages say that return to Immutable Brahma is not possible through any effort; for the purpose, you, others in the world and the deities too, must worship those who have achieved Emancipation. So I adore all the great Rishis.

अस्मिन्नर्थे पुरा गीतं शृणुष्वैकमना नृप ।

यथा दैत्येन वृत्रेण भ्रष्टैश्वर्येण चेष्टितम् ॥ १३ ॥

निजितिनासहायेन हृतराज्येन भारत ।

अशोचता शत्रुमध्ये बुद्धिमास्थाय केवलाम् ॥ १४ ॥

Listen, O monarch, with undivided attention to the discourse cited in this connection that was initiated (by the preceptor of the Daityas) in good-old-days; about the course of conduct that was followed by the Daitya Vritra after he became divested of all his prosperity; O Bharata, by the helpless one, in the midst of his enemies, defeated and deprived of sovereignty; depending only upon his intelligence, without indulging in sorrow.

भ्रष्टैश्वर्यं पुरा वृत्रमुशना वाक्यमब्रवीत् ।

कच्चित् पराजितस्याद्य न व्यथा तेऽस्ति दानव ॥ १५ ॥

In old days Unto Vritra, when he was robbed of sovereignty, (his preceptor) Usanas asked, why you, O Danava, does not cherish any grief, even in consequence of your defeat?

वृत्र उवाच

सत्येन तपसा चैव विदित्वासंशयं ह्यहम् ।

न शोचामि न हृष्यामि भूतानामागतिं गतिम् ॥ १६ ॥

Vritra said,

Undoubtedly, having understood, the advent and departure of all living creatures, by practicing the truth and penances; I have ceased to indulge in, either grief or joy.

कालसंचोदिता जीवा मज्जन्ति नरकेऽवशाः ।

परितुष्टानि सर्वाणि दिव्यान्याहुर्मनीषिणः ॥ १७ ॥

Under a dictation of the Time, as the result of their own deeds; the sages say, creatures sink helplessly in hell, on the other hand some go to heaven.

क्षपयित्वा तु तं कालं गणितं कालचोदिताः ।

सावशेषेण कालेन सम्भवन्ति पुनः पुनः ॥ १८ ॥

Completing their allotted periods in heaven or hell, impelled by the Time, they repeatedly take birth, with remaining portion of their merits and demerits.

तिर्यग्योनिसहस्राणि गत्वा नरकमेव च ।

निर्गच्छन्त्यवशा जीवाः कामबन्धनबन्धनाः ॥ १९ ॥

Chained by the bonds of Desire, creatures are dragged through myriads of intermediate life and hell; and helplessly emitted (to the human race repeatedly).

एवं संसरमाणानि जीवान्यहमदृष्टवान् ।

यथा कर्म तथा लाभ इति शास्त्रनिदर्शनम् ॥ २० ॥

I have seen, the creatures come and go like this. The Scriptures depicts that one's acquisitions corresponds with one's deeds.

तिर्यग् गच्छन्ति नरकं मानुष्यं दैवमेव च ।

सुखदुःखे प्रिये द्वेष्ये चरित्वा पूर्वमेव ह ॥ २१ ॥

Having acted in happiness, misery, dearness & disagreements in their past lives, subject to the ordinances of the Destroyer, all creatures, meet with what they deserve, and take birth as men or as intermediate animals or as gods or go to hell.

कृतान्तविधिसंयुक्तं सर्वोः लोकः प्रपद्यते ।

गतं गच्छन्ति चाध्वानं सर्वभूतानि सर्वदा ॥ २२ ॥

Having acted in lives, in such a way that, they deserve through their past deeds, all creatures, meet with (happiness and misery, the agreeable and the disagreeable, Subject to) the ordinances of the Destroyer.

भीष्म उवाच

कालसंख्यानसंख्यातं सृष्टिस्थितिपरायनम् ।

तं भाषमाणं भगवानुशाना प्रत्यभाषत ।

धीमान् दुष्टप्रलापांस्त्वं तात कस्मात् प्रभाषसे ॥ २३ ॥

Bhishma said,

To Vritra, who thus was speaking about the creator & supporter of the creation, **that one is famous by the name Time or Destroyer**; the illustrious Usanas addressed, 'O intelligent Daitya, why my child, does you utter such meaningless rhapsodies, which is deprecation & against the nature of demons?

वृत्र उवाच

प्रत्यक्षमेतद् भवतस्तथान्येषां मनीषिणाम् ।

मया यज्जयलुब्धेन पुरा तप्तं महत् तपः ॥ २४ ॥

Vritra said,

The severe austerity I underwent out of the greed of a victory is well-known to you & other sages.

गन्धानादाय भूतानां रसांश्च विविधानपि ।

अवर्धं त्रीन् समाक्रम्य लोकान् वै स्वेन तेजसा ॥ २५ ॥

Seizing diverse scents and diverse kinds of tastes that other creatures had for enjoyment, I had afflicted entire three worlds with my own lustre.

ज्वालामालापरिक्षिप्तो वैहायसचरस्तथा ।

अजेयः सर्वभूतानामासं नित्यमपेतभीः ॥ २६ ॥

Decked with myriads of effulgent rays I used to rove through the skies (on my celestial car), fearing none as incapable of being defeated by any creature.

ऐश्वर्यं तपसा प्राप्तं भ्रष्टं तच्च स्वकर्माभिः ।

धृतिमास्थाय भगवन् न शोचामि ततस्त्वहम् ॥ २७ ॥

I had achieved great prosperity through my penances and lost it through my own deeds only. However relying on my fortitude, I do not grieve for it.

युयुत्सुना महेन्द्रेण पुंसा सार्धं महात्मना ।

ततो मे भगवान् दृष्टो हरिनारायणः प्रभुः ॥ २८ ॥

I beheld in the battle (in days of yore), the great Indra, the high-souled ruler of the heavens desirous of fighting, and besides the illustrious Hari, the puissant Narayana supporting him.

वैकुण्ठः पुरुषोऽनन्तः शुक्लो विष्णुःसनातनः ।

मुञ्जकेशो हरिश्मश्रुः सर्वभूतपितामहः ॥ २९ ॥

He who is also called Vaikuntha, Purusha, Ananta, Sukla, Vishnu, Sanatana, Munjakesa, Harismasru, (and so on,) is the Grandfather of all creatures.

नूनं तु तस्य तपसः सावशेषमिहास्ति वै ।

यदहं प्रष्टुमिच्छामि भवन् कर्मणः फलम् ॥ ३० ॥

Undoubtedly, still there is some remnant (to be enjoyed by me) of the reward of my penance resulted in a sight of the great Hari; and so, I have become desirous of asking you, O illustrious one, about the fruits of action.

ऐश्वर्यं वै महद् ब्रह्म वर्णे कस्मिन् प्रतिष्ठितम् ।

निवर्तते चापि पुनः कथमैश्वर्यमुत्तमम् ॥ ३१ ॥

Upon which character (of men) the high Brahma & prosperity is established? How again, does the same high prosperity falls off?

कस्माद् भूतानि जीवन्ति प्रवर्तन्ते तथा पुनः ।

किं वा फलं परं प्राप्य जीवन्तिष्ठति शाश्वतः ॥ ३२ ॥

From whom do creatures spring and live; again prompted by whom do they act? What is that high Fruit, by attaining to which the creature succeeds in living eternally as Brahma?

केन वा कर्मणा शक्यमथ ज्ञानेन केन वा ।

तदवाप्तुं फलं विप्र तन्मे व्याख्यातुमर्हसि ॥ ३३ ॥

By what Act or by what Knowledge can that fruit (of living eternally as Brahma) be achieved? It befits you, O learned Brahmana, to expound these to me.

भीष्म उवाच

इतीदमुक्तः स मुनिस्तदानीं

प्रत्याह यत् तच्छृणु राजसिंह ।

मयोच्यमानं पुरुषर्षभ त्व-

मनन्यचित्तः सह सोदरीयैः ॥ ३४ ॥

Bhishma said,

Now, being recapitulated by me, O lion among kings, listen with undivided attention, with all your brothers, O bull of men, to what the sage Usanas then said after he had been thus addressed by that prince of Danavas.