

वृत्र गीता (ब्रह्मप्राप्त्युपायविषयकस्य वृत्रशुकसंवादः) महाभारत शांतिपर्व अशित्यधिकद्विशततमोऽध्यायः

Vritra Gita - II

उशनोवाच

नमस्तस्मै भगवते देवाय प्रभविष्णवे ।

यस्य पृथ्वी तलं तात साकाशं बाहुगोचरः ॥ १ ॥

Usanas said,

I bow to that radiant being the Divine God who holds this entire earth with the firmament in his arms.

मूर्धा यस्य त्वनन्तं च स्थानं दानवसत्तम ।

तस्याहं ते प्रवक्ष्यामि विष्णोर्माहात्म्यमुत्तमम् ॥ 2 ॥

I shall tell you the pre-eminent greatness of that Vishnu, O best of the *Danavas*, whose head and abode also are Infinite (called Emancipation).

भीष्म उवाच

तयोः संवदतोरेवमाजगाम महामुनिः ।

सनत्कुमारो धर्मात्मा संशयछेदनाय वै ॥ ३ ॥

Bhishma said,

While they were thus conversing with each other there came unto them the great sage Sanatkumara of righteous soul for the purpose of dispelling their doubts.

स पूजितोऽसुरेन्द्रेण मुनिनोशनसा तथा ।

निषसादासने राजन् महार्हे मुनिपुङ्गवः ॥ ४ ॥

Being worshipped by the sage Usanas along-with the prince of Asuras, that foremost of sages took the seat on the greatly decorated throne.

तमासीनं महाप्रज्ञमुशना वाक्यमब्रवीत् ।

ब्रह्मस्मै दानवेन्द्राय विष्णोर्माहात्म्यमुत्तमम् ॥ ५ ॥

After Kumara the sage of great wisdom had been seated at his ease, Usanas said unto him, please explain the pre-eminent greatness of Vishnu, to this chief of the *Danavas*.

सनत्कुमारस्तु ततः श्रुत्वा प्राह वचोऽर्थवत् ।

विष्णोर्माहात्म्यसंयुक्तं दानवेन्द्राय धीमते ॥ ६ ॥

Hearing these words, Sanatkumara pronounced the following, meaningful greatness of the pre-eminent Vishnu, with vital import, unto the intelligent chief of the *Danavas*

सनत्कुमार उवाच

शृणु सर्वमिदं दैत्य विष्णोर्माहात्म्यमुत्तमम् ।

विष्णौ जगत्स्थितं सर्वमिति विद्धि परन्तप ॥ ७ ॥

Sanatkumara said

Listen, O Daitya, to everything about the greatness of Vishnu. Know, O scorcher of foes that the entire universe rests in Vishnu.

सृजत्येष महाबाहो भूतग्रामं चराचरम् ।

एष चाक्षिपते काले काले विसृजते पुनः ॥ ८ ॥

O thou of mighty arms, it is He who from Himself; creates all creatures movable and immovable; in course of Time withdraws hem; and again, in Time casts them forth.

अस्मिन्गच्छन्ति विलयमस्माच्च प्रभवन्त्युत ।

नैष ज्ञानवता शक्यस्तपसा नैव चेज्यया ।

सम्प्राप्तुमिन्द्रियाणां तु संयमेनैव शक्यते ॥ ९ ॥

Into Him all things merge at the universal destruction and from Him all things again come forth. Men possessed of scriptural lore cannot obtain him by such lore, or by Penances, or by Sacrifices. The only means by which He can be attained is by restraining one's own Senses.

बाह्ये चाभ्यन्तरे चैव कर्मणोर्मनसि स्थितः ।

निर्मली कुरुते बुद्ध्या सोऽमुत्रानन्त्यमश्नुते ॥ १० ॥

Nor that sacrifices are entirely useless towards such an end; for one, by relying upon both external and internal acts, can purify one's own mind with the help of (discriminating) intellect established in it, and by such means, one can succeed in enjoying infinity in the world.

यथा हिरण्यकर्ता वै रूप्यमग्नौ विशोधयेत् ।

बहुशोऽतिप्रयत्नेन महतात्मकृतेन ह ॥ ११ ॥

तद्वज्जातिशतैर्जीवः शुद्ध्यतेऽनेन कर्मणा ।

यत्नेन महता चैवाप्येकजातौ विशुद्ध्यते ॥ १२ ॥

Generally Jiva succeeds in cleaning himself by his course through hundreds of births, as a goldsmith purifies the silver metal by repeatedly casting it into the fire with very persistent efforts of his own; however someone may purify himself in only one life by one's own mighty efforts.

लीलयाल्पं यथा गात्रात् प्रमृज्यादात्मनो रजः ।

बहु यत्नेन महता दोषनिर्हरणं तथा ॥ १३ ॥

As one wipes stains from off one's person playfully but with care before they become thick, one should, wash off one's faults (attachment, jealousy & the rest) with the vigorous efforts.

यथा चाल्पेन माल्येन वासितं तिलसर्षपम् ।

न मुञ्चति स्वकं गन्धं तद्वत् सूक्ष्मस्य दर्शनम् ॥ १४ ॥

One cannot succeed in beholding the Soul, by easily cleansing one's heart with so called effortless austerities, just as by mixing only a few flowers with them, grains of sesame cannot be made to cast off their own odour (and become at once fragrant).

तदेव बहुभिर्माल्यैर्वास्यमानं पुनः पुनः ।

विमुञ्चति स्वकं गन्धं माल्यगन्धे च तिष्ठति ॥ १५ ॥

एवं जातिशतैर्युक्तो गुणैरेव प्रसङ्गिषु ।

बुद्ध्या निवर्तते दोषो यत्नेनाभ्यासजेन ह ॥ १६ ॥

However with the aid of a large quantity of flowers when perfumed repeatedly, same grains cast off their own odour and assume that of the flowers with which they are mixed; in the same manner, faults, in the form of attachments and the rest, are dispelled in course of many lives, with the aid of a large dose of the attribute of the Sattwa, and by means of efforts born of practice of the austerities.

कर्मणा स्वनुरक्तानि विरक्तानि च दानव ।

यथा कर्मविशेषांश्च प्राप्नुवन्ति तथा शृणु ॥ १७ ॥

Listen, O Danava the causes or means by what creatures attached to acts and those unattached to them attain the same that lead to their respective states of mind.

यथावत् सम्प्रवर्तन्ते यस्मिंस्तिष्ठन्ति वा विभो ।

तत् तेऽनुपूर्व्या व्याख्यास्ये तदिहैकमनाः शृणु ॥ १८ ॥

Listen to me with undivided attention. I shall, in their due order, explain to you, O puissant Danava, as to how creatures betake themselves to action, how they perform it and how do they give it up.

अनादिनिधनः श्रीमान् हरिनारायणः प्रभुः ।

देवः सृजति भूतानि स्थावराणि चराणि च ॥ १९ ॥

The Supreme Lord, who is without beginning & end, creates all creatures moveable and immoveable.

स वै सर्वेषु भूतेषु क्षरश्चाक्षर एव च ।

एकादशविकारात्मा जगत् पिबति रश्मिभिः ॥ २० ॥

He who dwells in all creatures the mutable & the immutable, with eleven modifications of His essence, enjoys this universe with His rays (effulgence).

पादौ तस्य महीं विद्धि मूर्धानं दिवमित्युत ।

बाहवस्तु दिशो दैत्य श्रोत्रमाकाशमेव च ॥ २१ ॥

तस्य तेजोमयः सूर्यो मनश्चन्द्रमसि स्थितम् ।

बुद्धिर्ज्ञानगता नित्यं रसस्त्वाप्सु प्रतिष्ठितः ॥ २२ ॥

Know that the Earth is His feet. His head is constituted by Heaven. His arms, O Daitya, are the several points of the compass or the horizon. The intermediate space is His ears. The light of His eye is the Sun, and His mind is the Moon. His understanding always dwells in the Knowledge, and His tongue is Water.

भ्रुवोरनन्तरास्तस्य ग्रहा दानवसत्तम ।

नक्षत्रचक्रं नेत्राभ्यां पादयोर्भूश्च दानव ॥ २३ ॥

The Planets are in the midst of His eye-brows, the constellations & stars are from the light of His eyes, and O best of Danavas, the Earth is in His feet.

(तं विद्धि भूतं विश्वादिं परमं विद्धि चेश्वरं)

रजस्तमश्च सत्त्वं च विद्धि नारायणात्मकम् ।

सोऽऽश्रमाणां फलं तात कर्मणस्तत् फलं विदुः ॥ २४ ॥

(Know Him as pervaded in all being, the primordial cause of this universe and the supreme Lord.) O Danava! Know also that all the attributes viz. Rajas, Tamas, & Sattwa are pervaded by Him. He is the fruit (or end) of all the modes of life, and He it is the one who is to be known as the fruit (or reward) of all (pious) acts (such as Japa and Sacrifice, etc.)

अकर्मणः फलं चैव स एव परमव्ययः ।

छन्दांसि यस्य रोमाणि ह्यक्षरं च सरस्वती ॥ २५ ॥

As The Highest and Immutable, He is the fruit of the renunciation of all work. The verses of Vedas (Chandas) are the hair on His body, and His word Akshara (or Pranava) is Saraswati Herself.

बह्वश्रयो बहु मुखो धर्मो हृदि समाश्रितः ।

स ब्रह्म परमो धर्मस्तपश्च सदसच्च सः ॥ २६ ॥

He is the refuge of diverse orders (of men) and the modes of life. Many are His mouths. Duty the actual religion in every heart is His true nature. He is the Brahma, He is the highest Righteousness, He is the truth and He is falls also.

श्रुतिशास्त्रग्रहोपेतः षोडशत्विक् क्रतुश्च सः ।

पितामहश्च विष्णुश्च सोऽश्विनौ स पुरन्दरः ।

मित्रोऽथ वरुणश्चैव यमोऽथ धनदस्तथा ॥ २७ ॥

He is Vedas (Sruti), scriptures & all the Sacrifices along with sacrificial vessel including sixteen officiating priests (Ritwijes). So also He alone is Brahma (Grandpa), Vishnu, the twin Aswins, Indra (Purandara), Sun (Mitra), Varuna, Yama & Kubera the lord of treasures.

ते पृथग्दर्शानास्तस्य संविदन्ति तथैकताम् ।

एकस्य विद्धि देवस्य सर्वं जगदिदं वशे ॥ २८ ॥

As a soul (in bondage of the ignorance) experience His diversity, (the one) with knowledge knows all of it as one and the same. Know that this entire universe is under the control of that One Supreme God.

नानाभूतस्य दैत्येन्द्र तस्यैकत्वं वदत्ययम् ।

जन्तुःपश्यति विज्ञानात् ततो ब्रह्म प्रकाशते ॥ २९ ॥

The Veda narrates, the unity of various creatures that is felt in their souls, O prince of Daityas, the Brahma reveals Itself in the intellect of a living creature in consequence of true knowledge, when it realises this unity.

संहारविक्षेपसहस्रकोटी-

स्तिष्ठन्ति जीवाःप्रचरन्ति चान्ये ।

प्रजाविसर्गस्य च पारिमाण्यं

वापीसहस्राणि बहूनि दैत्य ॥ ३० ॥

The period of time for which one creation exists or for which it ceases to exist is called a Kalpa. Immovable creatures/things remain stationary for a thousand millions of such Kalpas; whereas other living creatures keep on moving for an equal period. O Daitya! The period for which a particular creation exists is measured by many thousands of lakes. (In the following way)

वाप्यः पुनर्योजनविस्तृतास्ताः

क्रोशं च गम्भीरतयावगाढाः ।

आयामतः पञ्चशताश्च सर्वाः

प्रत्येकशो योजनतः प्रवृद्धाः ॥ ३१ ॥

वाप्या जलं क्षिप्यति वालकोट्या

त्वहा सकृच्चाप्यथ न द्वितीयम् ।

तासां क्षये विद्धि परं विसर्गं

संहारमेकं च तथा प्रजानाम् ॥ ३२ ॥

Conceive a lake that is one Yojana in width, one Krosa in depth, and five hundred Yojana in length (i.e. of immense dimensions). Imagine many thousands of such lakes. Seek then to dry up those lakes by taking water from them, as much water as may be taken up with the end of a single hair each time, only once a day & not second time. The number of days that would pass in drying them up completely by this process represents the period that is occupied by the life of one creation from its emergence to its dissolution. Know that to be the required time to attain supreme salvation by the ignorant people or collective dissolution.

षड् जीववर्णाः परमं प्रमाणं

कृष्णो धूम्रो नीलमथास्य मध्यम् ।

रक्तं पुनः सद्यतरं सुखं तु

हारिद्र वर्णं सुसुखं च शुक्लम् ॥ ३३ ॥

The highest Evidence says that creatures have six colours, viz., Dark, Tawny, Blue, Red, Yellow, and White. These colours proceed from mixtures in various proportions of the three attributes of Rajas, Tamas, and Sattwa. Where Tamas predominates, Sattwa falls below the mark, and Rajas keeps to the mark, the result is the colour called Dark. When Tamas predominates as before, but the relations between Sattwa and Rajas are reversed, the result is the colour called Tawny. When Rajas predominates, Sattwa falls below the mark, and Tamas keeps to the mark, the result is the colour called Blue. When Rajas predominates as before and the proportion is reversed between Sattwa and Tamas, the result is the intermediate colour called Red. That Colour is more agreeable (than the preceding one). When Sattwa predominates, Rajas falls below the mark and, Tamas keeps to the mark, the result is the colour called Yellow. It is productive of happiness. When Sattwa predominates and the proportion is reversed between Rajas and Tamas, the result is the colour called White. It is productive of great happiness.

परं तु शुक्लं विमलं विशोकं

गतक्लमं सिद्धयति दानवेन्द्र ।

गत्वा तु योनिप्रभवाणि दैत्य

सहस्रशः सिद्धिमुपैति जीवः ॥ ३४ ॥

The White is the foremost colour. It is sinless in consequence of its being free from attachment and aversion. It is without grief, and free from the toil involving inclinations. Hence, White, O prince of Danavas, leads to success (or Emancipation). And Jiva, O Daitya, having undergone thousands of species, attains to the success.

गतिं च यां दर्शनमाह देवो

गत्वा शुभं दर्शनमेव चापि ।

गतिः पुनर्वर्णकृता प्रजानां

वर्णस्तथा कालकृतोऽसुरेन्द्र ॥ ३५ ॥

After having studied many auspicious spiritual treatises God Indra declared to us the success and the philosophy. O Daitya! The success again that creature obtains is dependent on toil for their colour; and colour, in its turn, depends upon the character one produces in the course of the time that sets in.

शतं सहस्राणि चतुर्दशैह

परागतिर्जीवगणस्य दैत्य ।

आरोहणं तत्कृतमेव विद्धि

स्थानं तथा निःसरणं च तेषाम् ॥ ३६ ॥

The stages of existence, O Daitya, through which Jiva must pass are not unlimited, but they are fourteen hundreds of thousands the huge number. In consequence of them Jiva ascends, stays, and falls down as the case may be. {These stages are related with five organs of action, five organs of knowledge, mind, intellect, retentive faculty & ego. }

कृष्णस्य वर्णस्य गतिर्निकृष्टा

स सज्जते नरके पच्यमानः ।

स्थानं तथा दुर्गतिभिस्तु तस्य

प्रजाविसर्गान् सुबहून् वदन्ति ॥ ३७ ॥

The end that is attained by a Jiva with dark hue is very low, for he becomes addicted to acts that lead to hell and then it has to rot in hell. The learned say that in consequence of his wickedness, the Jiva continues in such stage through several Kalpas.

शतं सहस्राणि ततश्चरित्वा

प्राप्नोति वर्णं हरितं तु पश्चात् ।

स चैव तस्मिन् निवसत्यनीशो

युगक्षये तमसा संवृतात्मा ॥ ३८ ॥

Having passed many hundred thousands of years in that condition, Jiva then attains to the colour called Tawny (and becomes born as an intermediate creature). In that condition he dwells (for many long years), in perfect helplessness. At last when his sins are exhausted (in consequence of his having endured all the misery one is capable of bringing), his mind, casting off all attachments, cherishes Renunciation.

स वै यदा सत्त्वगुणेन युक्त-

स्तमो व्यपोहन् घटते स्वबुद्ध्या ।

स लोहितं वर्णमुपैति नीलो

मनुष्यलोके परिवर्तते च ॥ ३९ ॥

When Jiva becomes endued with the quality of Sattwa, he then dispels everything connected with Tamas by the aid of his discrimination, and exerts (for achieving what is for his good). As the result of this, Jiva attains to the colour called Red. If the quality of Sattwa, however, be not gained, Jiva then travels in a round of rebirths in the human-race, having attained to the colour called Blue.

स तत्र संहार विसर्गमैकं

स्वकर्मजैर्बन्धनैः क्लिश्यमानः ।

ततः स हारिद्रमुपैति वर्णं

संहारविक्षेपशते व्यतीते ॥ ४० ॥

Having attained to that end (viz., Humanity) and having been afflicted for the duration of one creation by the bonds born of his own acts, Jiva then attains to the colours called Yellow (or becomes a Deity), only after passing through hundreds of obstacles & destructions.

हारिद्रवर्णस्तु प्रजा विसर्गात्

सहस्रशस्तिष्ठति संचरन् वै ।

अविप्रमुक्तो निरये च दैत्य

ततः सहस्राणि दशापरानि ॥ ४१ ॥

Existing & moving in that condition with colour called Yellow (or as a Deity), for the space of a hundred creations, Oh O Daitya, jiva then leaves it (for hell) to undergo thousands of the stages thereafter (to suffer for previous misdeeds).

गतीः सहस्राणि च पञ्च तस्य

चत्वारि संवर्तकृतानि चैव ।

विमुक्तमेनं निरयाच्च विद्धि

सर्वेषु चान्येषु च सम्भवेषु ॥ ४२ ॥

संवर्त - delude, निरय - hell

However without being emancipated, such jiva has to be in hell, suffering or enduring for previous misdeeds and wandering through nine plus ten thousands stages or courses, only after that it gets freed hell. And also know that such things are possible with all other colours also.

स देवलोके विहरत्यभीक्षणं

ततश्च्युतो मानुषतामुपैति ।

संहारविक्षेपशतानि चाष्टौ

मर्त्येषु तिष्ठत्यमृतत्वमेति ॥ ४३ ॥

Jiva sports repeatedly in the world of Devas (so long as ones merits permit), later falling thence once more to the status of humanity and stays in that condition for the space of a hundred and eight Kalpas; there it may attain emancipation through austerity (or once more to the status of a Deva thou pious deeds).

सोऽस्मादथ भ्रश्यति कालयोगात्

कृष्णे तले तिष्ठति सर्वकष्टे ।

यथा त्वयं सिध्यति जीवलोक-

स्तत् तेऽभिधास्याम्यसुरप्रवीर ॥ ४४ ॥

If while in the status of humanity (for the second time) through evil acts as presented by the time, jiva falls it sinks into the Dark colour and thus occupies the very lowest of all stages of existence. O foremost of Asuras, I shall tell thee now, how such Jiva succeeds in effecting its Emancipation.

दैवानि स व्यूह शतानि सप्त

रक्तो हरिद्रोऽथ तथैव शुक्लः ।

संश्रित्य सन्धावति शुक्लमेत-

मष्टावरानर्च्यतमान् स लोकान् ॥ ४५ ॥

Relying upon seven hundred kinds of acts, every one of which is characterised by a predominance of the attribute of Sattwa, gradually achieving courses through Red, Yellow and at last White; Desirous of Emancipation, Jiva further travels through several regions that are most adorable and have the Eight well-known regions of felicity beneath them, and all the while pursues that stainless and effulgent form of existence which is Emancipation's self.

अष्टौ च षष्टिं च शतानि चैव

मनोनिरुद्धानि महाद्युतीनाम् ।

शुक्लस्य वर्णस्य परा गतिर्या

त्रीण्येव रुद्धानि महानुभाव ॥ ४६ ॥

Know that the Eight (five subtle elements with Prakruti, mahatattwa & ahamkar)) which are identical with the Sixty and further gets subdivided into hundreds, are restrained by the mind by highly effulgent sages. The highest object of acquisition with White of hue the condition (called Turiya) is achieved by the great austere one by transcending the three other states of consciousness (viz., Wakefulness and Dream and Dreamless slumber).

संहारविक्षेपमनिष्टमेकं

चत्वारि चान्यानिवसत्यनीशः ।

षष्ठस्य वर्णस्य परा गतिर्या

सिद्धावसिद्धस्य गतक्लमस्य ॥ ४७ ॥

As regards the Yogi who has transcended all attachments and passions, but unable to abandon the felicities that the highest end of one belonging to the sixth colour, Yoga-puissance brings about, and is Unsuccessful though crowned with (first stated) success, has to dwell (in one and the same body) for one century of Kalpas in auspiciousness and after that in four other regions (called Mahar, Jana, Tapas, and Satya; and Emancipated finally.)

सप्तोत्तरं तेषु वसत्यनीशः

संहार विक्षेपशतं सशेषम् ।

तस्मादुपावृत्य मनुष्यलोके

ततो महान् मानुषतामुपैति ॥ ४८ ॥

That Yogi, again, who falls off from Yoga practices after having attained the measure of eminence already described, resides in heaven for a century of Kalpas, with the unexhausted remnant of his past acts (to be exhausted by enjoyment or endurance as the case may be), and with the seven (viz., the five senses of knowledge and mind and understanding) purged of all stains in consequence of their predisposition or proneness towards the attribute of Sattwa; and on the expiry of that period, such a Yogi has to come to the world of men where he attains to great eminence.

तस्मादुपावृत्य ततः क्रमेण

सोऽग्रेण संतिष्ठति भूतसर्गम् ।

स सप्तकृत्वश्च परैति लोकान्

संहारविक्षेपकृतप्रभावः ॥ ४९ ॥

Turning back from the world of men, he departs for attaining to new forms of existence that run higher and higher in the upward scale. While engaged in this, he passes through seven regions for seven times, his puissance being always increased as the consequence of his Samadhi and the re-awakening from it.

सप्तैव संहारमुपप्लवानि

सम्भाव्य संतिष्ठति सिद्धलोके ।

ततोऽव्ययं स्थानमनन्तमेति

देवस्य विष्णोरथ ब्रह्मणश्च ।

शेषस्य चैवाथ नरस्य चैव

देवस्य विष्णोः परमस्य चैव ॥ ५० ॥

The Yogi who is desirous of final Emancipation restrains these seven by Yoga-knowledge, and continues to dwell in the world of life, freed from attachments; and taking those seven for certain means of grief, he casts them off and attains afterwards to that state which is Indestructible and Infinite. Some say that that is the region of Mahadeva; some, of Vishnu; some, of Brahman; some, of Sesa; some, of Nara; some, of the effulgent Chit; and some, of the All-pervading.

संहार काले परिदग्धकाया

ब्रह्माणमायान्ति सदा प्रजा हि ।

चेष्टात्मनो देवगणाश्च सर्वे

ये ब्रह्मलोकेअपराः स्म तेऽपि ॥ ५१ ॥

When universal destruction comes, those persons who have succeeded in completely consuming by Knowledge their gross and subtle and causal bodies always enter into Brahma. All those of godly nature and keep on practicing austerities but not identical with Brahma, also enter into Brahma.

प्रजाविसर्गं तु सशेषकाले

स्थानानि स्वान्येव सरन्ति जीवाः ।

निःशेषतस्तत्पदं यान्ति चान्ते

सर्वे देवा ये सदृशा मनुष्याः ॥ ५२ ॥

When the time of universal destruction comes, those Jivas who have attained to the position of Devas with an unexhausted remnant of the fruits of their past deeds to enjoy or endure revert to those stages of life which had been theirs in the previous one, in the subsequent Kalpa. Only after having exhausted their entire enjoyment or endurance in respect of such fruits, they achieve emancipation finally. In this regards all gods are on equal-footing with human-beings.

ये तु च्युताः सिद्धलोकात् क्रमेण

तेषां गतिं यान्ति तथाऽऽनुपूर्व्या ।

जीवाः परे तद्वलतुल्यरूपा

स्वं स्वं विधिं यान्ति विपर्ययेण ॥ ५३ ॥

Superior Beings, endued with powers and forms, revert to their respective destinies at a new creation after a universal destruction, ascending and descending precisely in the same manner as during the creation that is dissolved, (and attains emancipation). But the jiva which is not in such position continues to enjoy and endure the unexhausted remnant of his deeds of previous Kalpas only (i.e. proceeds in opposite direction of the above said Superior Beings.)

स यावदेवास्ति सशेषभुक् ते

प्रजाश्च देव्यौ च तथैव शुक्ले ।

तावत् तदङ्गेषु विशुद्धभावः

संयम्य पञ्चेन्द्रियरूपमेतत् ॥ ५४ ॥

As long as the Yogi with white-hue (i.e. with purified mind) continues to enjoy the unexhausted remnant of his acts, presiding deities of his organs with the knowledge of the Supreme Self & the knowledge of the virtues, vice and alike also resides in his body presenting universal appears, perceptible to him without any attachment.

शुद्धां गतिं तां परमां परैति

शुद्धेन नित्यं मनसा विचिन्वन् ।

ततोऽव्ययं स्थानुमुपैति ब्रह्म

दुष्प्रापमभ्येति स शाश्वतं वै ॥ ५५ ॥

Searching with a purified mind, Jiva attains to that high and stainless end; thereafter he attains to a spot which knows no deterioration, and finally attains to eternal Brahma that is so difficult of acquisition.

इत्येतदाख्यातमहीनसत्त्व ।

नारायणस्येह बलं मया ते ॥ ५६ ॥

Thus, to you, Oh of the great might, I have conferred the eminence of Narayana with the supreme vitality!

वृत्र उवाच

एवं गते मे न विषादोऽस्ति कश्चित्

सम्यक् च पश्यामिवचस्तथैतत् ।

श्रुत्वा तु ते वाचमदीनसत्त्व

विकल्मषोऽस्म्यद्य तथा विपाप्मा ॥ ५७ ॥

Vritra said,

These words of yours, I see, are perfectly in accordance with the truth. Indeed, when this is so, having listened to your words, O thou of great powers of mind, I have become freed from sorrow and sin of every kind.

प्रवृत्तमेतद्भगवन्महर्षे

महाद्युतेश्चक्रमनन्तवीर्यम् ।

विष्णोरनन्तस्य सनातनं तंत्

स्थानं सर्गा यत्र सर्वे प्रवृत्ताः ।

स वै महात्मा पुरुषोत्तमो वै

तस्मिन् जगत् सर्वमिदं प्रतिष्ठितम् ॥ ५८ ॥

O illustrious Rishi, O holy one, I see this wheel of Time, endued with mighty energy, of the most effulgent and Infinite Vishnu, has been set in motion. Eternal is the abode of Vishnu, from which all kinds of creation spring. That Vishnu is the Supreme Soul. He is the foremost of Beings. In Him rests this entire universe.

भीष्म उवाच

एवमुक्त्वा स कौन्तेय वृत्रः प्राणानवासृजत् ।

योजयित्वा तथाऽऽत्मानं परं स्थानमवाप्तवान् ॥ ५९ ॥

Bhishma continued,

Having said these words, O son of Kunti, Vritra cast off his life-breaths, by uniting his soul with the supreme Soul, in Yoga; and attained to the highest abode of Vishnu/Parameshwara.

युधिष्ठिर उवाच

अयं स भगवान् देवः पितामह जनार्दनः ।

सनत्कुमारो वृत्राय यत्तदाख्यातवान् पुरा ॥ ६० ॥

Yudhishtira said,

Tell me, O grandpa, whether this Janardana (Krishna) is the same, that illustrious and puissant Lord of whom Sanatkumara spoke unto Vritra in the old days.

भीष्म उवाच

मूलस्थायी महादेवो भगवान् स्वेन तेजसा ।

तत्स्थः सृजति तान् भावान् नानारूपान् महामनाः ॥ ६१ ॥

Bhishma said,

The Highest Deity, endued with the six attributes of (puissance, etc.) is at the Root of everything. Staying there, the Supreme Soul, with his own energy, creates all these diverse existent things.

तुरीयांशेन तस्येमं विद्धि केशवमच्युतम् ।

तुरीयार्धेन लोकांस्त्रीन् भावयत्येव बुद्धिमान् ॥ ६२ ॥

Know that this Kesava, who knows no deterioration, is only His eighth portion. Endued with the highest Intelligence, it is verily this Kesava, who creates the three worlds with an eighth portion (of His energy).

अर्वाक् स्थितस्तु यः स्थायी कल्पान्ते परिवर्तते ।

स शेते भगवानप्सु योऽसावतिबलः प्रभुः ।

तान् विधाता प्रसन्नात्मा लोकांश्चरतिशाश्वतान् ॥ ६३ ॥

He, however, who lies at the Root and who is endued with supreme might and puissance, lies in the waters when universal destruction takes place (in the form of the potential Seed of all things), verily that Creator the pure Soul pervades through entire worlds.

सर्वाण्यशून्यानि करोत्यनन्तः

सनातनः संचरते च लोकान् ।

स चानिरुद्धः सृजते महात्मा

तत्स्थं जगत् सर्वमिदं विचित्रम् ॥ ६४ ॥

Infinite and Eternal as He is, fills everything with emanations from Himself; and continues to be vigilant throughout His-creation. Free from all possible limitations, He the Supreme Soul creates everything in which rests this wondrous universe in its entirety.

युधिष्ठिर उवाच

वृत्रेण परमार्थज्ञं दृष्ट्वा मन्येऽऽत्मनो गतिः ।

शुभा तस्मात् स सुखितो न शोचति पितामह ॥ ६५ ॥

Yudhishtira said,

O grandpa, the conversant with the highest object of knowledge, I think that Vritra had visualised the excellent end that awaited him, so he was happy and did not yield to grief (in view of his coming Death,).

शुक्लःशुक्लाभिजातीयः साध्यो नावततेऽनघ ।

तिर्यग्गतेश्च निर्मुक्तो निरयाच्च पितामह ॥ ६६ ॥

He who is of White hue, who has taken birth in a pure or stainless race, and who has attained to the rank of a Sadhya, O sinless one, does not, come back into the world (or reborn again). Such a person, O grandpa, is freed from both hell and the status of all intermediate lineages of creatures.

हारिद्रं वर्णे रक्ते वा वर्तमानस्तु पार्थिव ।

तिर्यग्गैवानुपश्येत कर्माभिस्तामसैर्वृतः ॥ ६७ ॥

However one, who has attained to either the Yellow or the Red hue, is seen sometimes to be overwhelmed by Tamas and a fall among the order of Intermediate creatures, as the result of one's own past deeds.

वयं तु भृशमापन्ना रक्ता दुःखसुखेऽसुखे ।

कां गतिं प्रतिपत्स्यामो नीलां कृष्णाधमामथ ॥ ६८ ॥

Alas, what would be the end that we shall meet; as we ourselves, are exceedingly afflicted and attached to objects that are productive of sorrow or indifference or joy? Will it be the Blue or the Dark which is the lowest of all hues?

भीष्म उवाच

शुद्धाभिजनसम्पन्नाः पाण्डवाः संशितव्रताः ।

विहृत्य देवलोकेषु पुनर्मानुष्यमेष्यथ ॥ ६९ ॥

Bhishma continued,

You, Oh Pandavas have born in a pure & stainless lineage, and you are of rigid vows.

Having sported in joy in the regions of the gods, you shall come back to the world of men.

प्रजाविसर्गं च सुखेन काले
प्रत्येत्य देवेषु सुखानि भुक्त्वा ।

सुखेन संयास्यथ सिद्धसंख्यां

मा वो भयं भूद् विमलाः स्थ सर्वे ॥ ७० ॥

Living happily as long as the present creation lasts, all of you at the next new creation will be admitted among the gods, and enjoying all kinds of felicities you will at last be numbered among the Siddhas. Let there be no fear in your minds. Be cheerful, all of you.