

श्रीमहाभारतस्य खिलात्मकः
हरिवंशः

The Hari-vamśa
The Family of Hari

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Primal Creation (आदिसर्गः)

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत्॥

शौनक उवाच

सौते सुमहदाख्यानं भवता परिकीर्तितम्।
भारतानां च सर्वेषां पार्थिवानां तथैव च॥ १॥
देवानां दानवानां च गन्धर्वोऽरक्षसाम्।
दैत्यानामथ सिद्धानां गुह्यकानां तथैव च॥ २॥
अत्यद्भुतानि कर्माणि विक्रमा धर्मनिश्चयाः।
विचित्राश्च कथायोगा जन्म चाग्र्यमनुत्तमम्॥ ३॥
कथितं भवता पुराणं पुराणं श्लक्षणाया गिरा।
मनःकर्णसुखं तन्मां प्रीणात्यमृतसंमितम्॥ ४॥
तत्र जन्म कुरूणां वै त्वयोक्तं लोमहर्षणे।
न तु वृष्णयन्धकानां वै तद्भवान्प्रब्रवीतु मे॥ ५॥

सूत उवाच

जनमेजयेन यत्पृष्टः शिष्यो व्यासस्य धीमतः।
तत्तेऽहं सम्प्रवक्ष्यामि वृष्णीनां वंशमादितः॥ ६॥
श्रुत्वेतिहासं कात्स्नर्येन भरतानां स भारतः।
जनमेजयो महाप्राज्ञो वैशम्पायनमब्रवीत्॥ ७॥
महाभारतमाख्यानं बह्वर्थं बहुविस्तरम्।
कथितं भवता विप्र विस्तरेण मया श्रुतम्॥ ८॥
तत्र शूराः समाख्याता बहवः पुरुषर्षभाः।
नामभिः कर्मभिश्चैव वृष्णयन्धकमहारथाः॥ ९॥
तेषां कर्मावदातानि त्वयोक्तानि द्विजोत्तम।
तत्र तत्र समासेन विस्तरेणैव चाभिभो॥ १०॥

Bowing down to Nārāyaṇa
and to Nara, the best of men,
and also to Goddess Sarasvatī,
one may then give rise to victory.

Śaunaka said:

O Sauti, you have told the surpassingly great story of the Bhāratas and of all the people of earth, of the gods and the Dānavas, of the Gandarvas, Uragas, and Rakṣas', of the Daityas as well as of the Siddhas, and indeed of the Guhyakas, too. (1-2)

Extraordinary actions and exploits, confirmed by *dharma* and amazing, that are worthy of the telling you have narrated with your praising words, and also that first unsurpassable birth which is auspicious and ancient. That joy to the mind and ear pleases me like nectar. (3-4)

In that account you described the births of the Kurus, o Lomahaṣaṇa, but not that of the Vṛṣṇis and Andhakas. Therefore, please narrate that to me. (5)

Sūta said:

What Janamejaya asked of the disciple of the brilliant Vyāsa, I will tell to you, the lineage of the Vṛṣṇis from the beginning. (6)

After hearing of the complete history of the Bhāratas, that Bhārata, Janamejaya, greatly wise, addressed Vaiśampāyana: (7)

You have narrated the *Mahābhārata* story, with many meanings and many expansions, o vipra, and I have listened to it at length. (8)

In it are described many heros, bulls among men, along with their names and actions, great warriors of the Vṛṣṇis and Andhakas. (9)

Best of the twice-born, you have described their blameless actions sometimes succinctly and sometimes at great length, o surpassing one. (10)

न च मे तृप्तिरस्तीह कीर्त्यमाने पुरातने।
 एकश्च मे मतो राशिर्वृष्णयः पारङ्वास्तथा॥ ११
 भवांश्च वंशकुशलस्तेषां प्रत्यक्षदर्शिवान्।
 कथयस्व कुलं तेषां विस्तरेण तपोधन॥ १२
 यस्य यस्यान्वये ये ये तांस्तानिच्छामि वेदितुम्।
 तेषां पूर्वविसृष्टिं च विचित्रामा प्रजापतेः॥ १३

सूत उवाच

सत्कृत्य परिपृष्टस्तु स महात्मा महातापः।
 विस्तरेणानुपूर्व्या च कथयामास तां कथाम्॥ १४

वैशम्पायन उवाच

शृणु राजन् कथां पुरायां पापप्रणाशिनीम्।
 कथ्यमानां मया चित्रां बह्वर्थां श्रुतिसम्मिताम्॥ १५
 यश्चैनां धारयेत्तात शृणुयाद्वाप्यभीक्ष्णशः।
 स्ववंशधारणं कृत्वा स्वर्गलोके महीयते॥ १६
 अव्यक्तं कारणं यत्तन्नित्यं सदसदात्मकम्।
 प्रधानं पुरुषं तस्मान्निर्ममे विश्वमीश्वरः॥ १७
 तं वै विद्धि महाराज ब्रह्माणममितौजसम्।
 स्रष्टारं सर्वभूतानां नारायणपरायणम्॥ १८
 अहङ्कारस्तु महतस्तस्माद्भूतानि जजिरे।
 भूतभेदाश्च भूतेभ्य इति सर्गः सनातनः॥ १९
 विस्तरावयवं चैव यथाप्रज्ञं यथाश्रुतम्।
 कीर्त्यमानं शृणु मया पूर्वेषां कीर्तिवर्धनम्॥ २०

And I am not satisfied in this ancient lore which is being sung. In my opinion they are one group, the Vṛṣṇis and the Pāṇḍavas. (11)

You, too, are expert in their ancestry having seen them directly. O you whose wealth is austerity, tell us in detail about their family. (12)

I want to know who came in whose lineage and about their previous, wondrous genesis all the way back to Prajāpati. (13)

Sūta said:

Having been respected and thoroughly questioned, that great-soul of mighty glow, told him the story in detail and in its proper sequence. (14)

Vaiśampāyana said:

Listen, o king, to the auspicious story that destroys sin that I am about to tell. It is wonderful, possessed of many meanings, and equal to revelation. (15)

One who causes this to be remembered, dear one, or one who hears it constantly, upholds his own ancestry and delights in heaven. (16)

That which is the unmanifest cause is eternal and consists of being and nonbeing. It is the Primal Person and from that the Controller made the universe. (17)

Know him, indeed, o great king, to be brahman, unlimited in power, the creator of all beings, dependent on Nārāyaṇa. (18)

But ego-identity comes from the *mahat* and from that comes the elements. The distinct elements come from the [general] elements. Such is the eternal creation. (19)

And listen as I describe to the best of my wits and as I have heard it the parts of the expansion which increases the fame of one's ancestors. (20)

धन्यं यशस्यं शत्रुघ्नं स्वर्ग्यमायुर्विवर्धनम्।
 कीर्तनं स्थिरकीर्तीनां सर्वेषां पुण्यकर्मणाम्॥ २१॥
 तस्मात्कल्याय ते कल्यः समग्रं शुचये शुचिः।
 आ वृष्णिवंशाद्वक्ष्यामि भूतसर्गमनुत्तमम्॥ २२॥
 विष्णुः स्वयम्भूर्भगवान्ससृक्षुर्विविधाः प्रजाः।
 अप एव ससर्जादौ तासु वीर्यमवासृजत्॥ २३॥
 आपो नारा इति प्रोक्ता नाम्ना पूर्वमिति श्रुतिः।
 अननं तस्य ताः पूर्वं तेन नारायणः स्मृतः॥ २४॥
 हिरण्यवर्णमभवत्तदण्डमुदकेशयम्।
 तत्र जजे स्वयं ब्रह्मा स्वयंभूरिति नः श्रुतम्॥ २५॥
 हिरण्यगर्भो भगवानुषित्वा परिवत्सरम्।
 तदण्डमकरोद्वैधं दिवं भुवनंअथापि च॥ २६॥
 तयोः शकलयोर्मध्यमाकाशमकरोत्प्रभुः।
 अप्सु पारिप्लवां पृथ्वीं दिशश्च दशधा दधे॥ २७॥
 तत्र कालं मनो वाचं कामं क्रोधमथो रतिम्।
 ससर्ज सृष्टिं तद्रूपां स्रष्टुमिच्छन्प्रजापतिम्॥ २८॥
 मरीचिमन्त्र्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम्।
 वसिष्ठं च महातेजाः सोऽसृजत्सप्त मानसान्॥ २९॥
 सप्त ब्रह्माण इत्येते पुराणे निश्चयं गताः।
 नारायणात्मकानां वै सप्तानां ब्रह्मजन्मनाम्॥ ३०॥

The praise of those whose reknown is abiding and whose every action is meritorious brings wealth, reputation, the destruction of enemies, heaven, and increases one's longevity. (21)

Therefore, [may] your health [be] completely for the healthy and your purity for the pure, I will tell you the unsurpassed creation of the elements upto the family of the Vṛṣṇis. (22)

Selfborn Viṣṇu, who is Bhagavān, desiring to create various creatures, created the waters in the beginning and in them cast his seed. (23)

The waters were called ``*nāra*" by name previously. So one hears. And his path they were previously. Therefore, he is remembered as Nārāyaṇa. (24)

It became golden colored, that egg lying in the waters. In that Brahmā, the self-born, was himself born. So do we recall. (25)

Bhagavān Hiranyagarbha after living for a year divided that egg into two, the heaven as well as the earth. (26)

Between those two halves the master made space and he set the earth afloat on the waters and made the directions tenfold. (27)

There he created time, mind, speech, desire, anger, and love and wishing to create that kind of creation he created the lord of creatures. (28)

He created Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, and Vasiṣṭha, greatly powerful, the seven mind-born ones. (29)

These are ascertained in the Purāṇa (Ancient Lore) as the Seven Brahmās, the seven who are indeed of the same nature as Nārāyaṇa and born of Brahmā. (30)

ततोऽसृजत्पुनर्ब्रह्मा रुद्रं रोषात्मसम्भवम्।
 सनत्कुमारं च ऋषिं पूर्वेषामपि पूवजम्॥ ३१॥
 सप्त त्वेते प्रजायन्ते प्रजा रुद्रश्च भारत।
 स्कन्दः सनत्कुमारश्च तेजः संक्षिप्य तिष्ठतः॥ ३२॥
 तेषां सप्त महावंशा दिव्या देवगणान्विताः।
 क्रियावन्तः प्रजावन्तो महर्षिभिरलङ्कृताः॥ ३३॥
 विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनूंषि च।
 यादांसि च ससर्जादौ पर्जन्यं च ससर्ज ह॥ ३४॥
 ऋचो यजूंषि सामानि निर्ममे यजसिद्धये।
 साध्यांस्तैरयजन्देवानित्येवमनुशुश्रुमः॥ ३५॥
 उच्चावचानि भूतानि गात्रेभ्यस्तस्य जजिरे।
 आपवस्य प्रजासर्गं सृजतो हि प्रजापतेः॥ ३६॥
 द्विधा कृत्वात्मनो देहमर्धेन पुरुषोऽभवत्।
 अर्धेन नारी तस्यां स ससृजे विविधाः प्रजाः।
 दिवं च पृथिवीं चैव महिम्ना व्याप्य तिष्ठति॥ ३७॥
 विराजमसृजद्विष्णुः सोऽसृजत्पुरुषं विराट्।
 पुरुषं तं मनुं विद्धि तद्वै मन्वन्तरं स्मृतम्।
 द्वितीयमापवस्यैतन्मनोरन्तरमुच्यते॥ ३८॥
 स वैराजः प्रजासर्गं ससर्ज पुरुषः प्रभुः।
 नारायणविसर्गः स प्रजास्तस्याप्ययोनिजाः॥ ३९॥
 आयुष्मान्कीर्तिमान्धन्यः प्रजावांश्च भवेन्नरः।
 आदिसर्गं विदित्वेमं यथेष्टां प्राप्नुयाद्गतिम्॥ ४०॥

इति हरिवंशे प्रथमोऽध्यायः॥ १॥

Then Brahmā again created Rudra whose origin was in anger and the seer Sanatkumāra,¹ seers born even before previous ones. (31)

But these seven beget the progeny [creatures], and o Bhārata, Rudra, Skanda and Sanatkumāra remain restraining their fiery powers. (32)

Of them [come] seven great families [lineages], divine and filled with gods, ritually active and full of progeny, adorned by great seers. (33)

And in the beginning he created lightning flashes, thunderbolts, and clouds, reddish rainbows and sea monsters, and he also created rain-clouds. (34)

He measured out the Ṛks, Yajus, Sāmans, to accomplish sacrifice. ``The Sādhyas worshipped the gods by those," so we have heard. (35)

Beings great and small were born from the bodily limbs of Āpava,² the Lord of Creatures, while he was bringing about the creation of creatures. (36)

Dividing his body into two, with one half a male arose and with the other half a female. In her he begot variegated progeny. He spread through heaven and earth with his glory (might). (37)

Viṣṇu created the Virāj; he [Virāj] created the Virāt Person (Puruṣa). Know that Person to be Manu. That indeed is remembered as the interval of Manu. This is said to be the second interval of Āpava Manu. (38)

That Vairāja Person, the Lord, produced the progeny-creation. Himself the creation of Nārāyaṇa, his progeny were not born of wombs. (39)

Long-lived, famous, fortunate, and prolific will be the person who knows this primal creation. Such a one will achieve whatever goal is desired. (40)

Thus, is the first chapter in the Lineage of Hari.

¹One of the four eternally youthful, celibate sages: Sanatkumāra, Sanaka, Sanandana, and Sanātana. In a verse excluded from the critical edition, the three others are listed.

²The referent of this word *āpavai* is not known. It could refer to Varuṇa. It seems to mean ``related to Āpū," which may have something to do with purification. Its confusion with the verb *apavā*, ``to sweat," is probably the source of Purāṇic myths about Viṣṇu's sweating up the cosmic waters after entering the cosmic egg.

Creation of Dakṣa (दक्षसृष्टिः)

वैशंपायन उवाच

स सृष्टासु प्रजास्वेवमापवो वै प्रजापतिः।

लेभे वै पुरुषः पत्नीं शतरूपामयोनिजाम्॥ १॥

आपवस्य महिम्ना तु दिवमावृत्य तिष्ठतः।

धर्मणैव महाराज शतरूपा व्यजायत॥ २॥

सा तु वर्षायुतं तप्त्वा तपः परमदुश्चरम्।

भर्तारं दीप्ततपसं पुरुषं प्रत्यपद्यत॥ ३॥

स वै स्वायंभुवस्तात पुरुषो मनुरुच्यते।

तस्यैकसप्ततियुगं मन्वन्तरमिहोच्यते॥ ४॥

वैराजात्पुरुषाद्वीरं शतरूपा व्यजायत।

प्रियव्रतोत्तानपादौ वीरात्काम्या व्यजायत॥ ५॥

काम्या नाम महाबाहो कर्दमस्य प्रजापतेः।

काम्यापुत्राश्च चत्वारः सम्राड्भिक्षिर्विराट्प्रभुः॥ ६॥

उत्तानपादं जग्राह पुत्रमत्रिः प्रजापतिः।

उत्तानपादाच्चतुरः सूनृता सुषुवे सुतान्॥ ७॥

धर्मस्य कन्या सुश्रोणी सूनृता नाम विश्रुता।

उत्पन्ना वाचि धर्मणा ध्रुवस्य जननी शुभा॥ ८॥

ध्रुवं च कीर्तिमन्तं चाप्ययस्मन्तमयस्पतिम्।

उत्तानपादोऽजनयत्सूनृतायां प्रजापतिः॥ ९॥

ध्रुवो वर्षसहस्राणि त्रीणि दिव्यानि भारत।

तपस्तेपे महाराज प्रायथयन्सुमहद्यशः॥ १०॥

Creation of Dakṣa

17

okay

तस्मै ब्रह्मा ददौ प्रीतः स्थानमात्मसमं प्रभुः।
 अचलं चैव पुरतः सप्तर्षीणां प्रजापतिः॥ ११॥
 तस्याभिमानमृद्धिं च महिमानं निरीक्ष्य च।
 देवासुराणामाचार्यः श्लोकमप्युशना जगौ॥ १२॥
 अहोऽस्य तपसो वीर्यमहो श्रुतमहो व्रतम्।
 यमद्य पुरतः कृत्वा ध्रुवं सप्तर्षयः स्थिताः॥ १३॥
 तस्माच्छ्लष्टं च मान्यं च ध्रुवाच्छंभुर्व्यजायत।
 श्लिष्टेराधत्त सुच्छाया पञ्च पुत्रानकल्मषान्।
 रिपुं रिपुंजयं विप्रं वृकलं वृकतेजसम्॥ १४॥
 रिपोराधत्त बृहती चाक्षुषं सर्वतेजसम्।
 अजीजनत्पुष्करिण्यां वैराण्यां चाकुषो मनुम्॥ १५॥
 प्रजापतेरात्मजायां वीराण्यस्य महात्मनः।
 मनोरजायन्त दश नङ्गलायां महौजसः।
 कन्यायां भरतश्रेष्ठ वैराजस्य प्रजापतेः॥ १६॥
 ऊरुः पूरुः शतद्युम्नस्तपस्वी सत्यवित्कविः।
 अग्निष्टुदतिरात्रश्च सुद्युम्नश्चेति ते नव।
 अभिमन्युश्च दशमो नङ्गलायां महौजसः॥ १७॥
 ऊरोरजनयत्पुत्रान्पडाग्रेयी महाप्रभान्।
 अङ्गं सुमनसं स्वाति ऋतुमङ्गिरसं शिवम्॥ १८॥
 अङ्गात्सुनीथापत्यं वै वेनमेकं व्यजायत।
 अपचारेण वेनस्य प्रकोपः सुमहानभूत्॥ १९॥
 प्रजार्थमृषयोऽथास्य ममन्थुर्दक्षिणं करम्।
 वेनस्य पाणौ मथिते संबभूव महानृषिः॥ २०॥

