

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER NINE

[STORY OF PRAHLAADA'S REALIZATION (1)]

{PRAHLAADA, THE DAITYA KING}

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER NINE

STORY OF PRAHLAADA'S REALIZATION (1)

वसिष्ठोवाच

Vasishta spoke

PRAHLAADA, THE DAITYA KING

अथेमां परमं राम विज्ञानाभिगमे क्रमं शृणु दैत्येश्वरः सिद्धः प्रह्लादः स्वात्मना यथा। (30.01)

Rama, now listen as to what excellent practice the Daitya king Prahlada followed, for the attainment of the abstract knowledge of Aatman, through his own analyzing thoughts.

आसीत्पातालकुहरे विद्रावितसुरासुरः हिरण्यकशिपुर्नाम नारायणपराक्रमः। (30.02)

In the 'hollow hole of Paataala', there lived an Asura named Hiranyakashipu, whom all the Suras and Asuras feared. He was of mighty valour like Naaraayana.

आक्रान्तभुवनाभोगः स जहार हरेर्जगत् षट्पदस्य बृहत्पत्रं राजहंस इवाम्बुजम्। (30.03)

He had occupied (conquered) all the three worlds (like Naaraayana), and took away Indra's heaven also (which was a pleasure-ground and shelter for the Devas), like the 'royal swan' taking away the 'lotus' which bloomed with huge petals (in the morning) (as the abode of Devas once), and which serves as a home for the bee at night (when the petals were closed) (as the abode of Daityas now).

चकार जगतां राज्यं समाक्रान्तसुरासुरः दन्ती निरस्तहम्सौघो नलिन्यामलिनामिव। (30.04)

He kept under his control all the Suras and Asuras, like the (wicked) elephant which frightens away the hosts of swans and plays around destroying the lotuses that belong to the bees.

अथासावसुरासुराधीशः कुर्वन्त्रिभुवनेशतां कालेन सुषुवे पुत्रानङ्कुरानिव माधवः। (30.05)

Later in course of time, this 'great Ruler' who ruled the three worlds and who had under his control all the Suras and Asuras, begot sons, like the sprouts by the 'lord of the spring season'.

तेऽवर्धन्ताचिरेणैव तेजस्यूर्जितबालकाः दशार्काशुशतानीव व्योमाक्रान्तिविलासिनः। (30.06)

These sons grew fast to turn into powerful strong youths, and like the 'ten Suns with hundreds of hot rays' they played around in the heavens and other worlds, creating havoc everywhere.

प्रह्लादनामा बलवान्प्रधानात्मा बभूव ह तेषां मध्ये महार्हाणां मणीनामिव कौस्तुभः। (30.07)

Most prominent among them was a son named Prahlada who shone brightly, like the 'Kaustubha gem among all the other precious gems'.

तेनाराजत पुत्रेण हिरण्यकशिपुर्भृशं सर्वसौन्दर्ययुक्तेन वसन्तेनेव वत्सरः। (30.08)

Hiranyakashipu shone forth as a great controller of all because of this son of his, like the year shines by the spring season.

अथ पुत्रसहायोऽसौ बलकोशसमन्वितः आजगाम मदं दैत्यस्त्रिगण्डगलितेभवत्। (30.09)

Supported by Prahlada's valour, Hiranyakashipu was able to conquer any world he pleased; and he grew highly arrogant, like a mad elephant (Ibha) with the 'ichor oozing in three lines on its cheeks'.

ततापाक्रान्तितापेन त्रिजगन्ति विकासिना कल्पान्तसूर्यगणवन्नवयैव करश्रिया,

अखिद्यन्तास्य तेनाथ सूर्येन्दुप्रमुखाः सुराः दुर्विलासविलोलस्य बालस्येव स्वबन्धवः,

प्रार्थयांचकिरेऽथाजं दैत्येन्द्रेभपतेर्वधे, न क्षमन्ते महान्तोऽपि पौनःपुन्येन दुष्क्रियाम्। (30.10 to 12)

By the heat of his violent attacks rising all over the three worlds, like the 'new hot rays of the group of Suns at the time of dissolution', the Devas suffered immensely. Then the 'group of Devas' headed by Surya and Indu, bore all the atrocities of the Daitya, like the relatives by the actions of a wayward boy; and they prayed to Lord Brahmaa for the killing of the Daitya king who was acting like the unrestrained chief of elephants. Even great people cannot bear with repeated offences!

TERRIFYING FORM OF NARASIMHA

ततः प्रलयपर्यस्तजगद्धर्षरज्ज्भिभंतिं दिग्दन्तिदशनप्रख्यनखवज्रादिज्ज्भिभंतिं,

स्थिरविद्युल्लताजालभासुरद्विजमण्डलं दशदिक्कोटरोद्भ्रान्तज्वलज्ज्वलनकुण्डलं,

समस्तकुलशैलेन्द्रपिण्डपीठोद्गतोदरं दोर्दुमाधूतनिर्धूतस्फुरद्ब्रह्माण्डखर्परं,
वदनोदरनिष्क्रान्तवातोत्सारितपर्वतं त्रिजगद्हनोद्युक्तकोपकल्पाग्निगर्वितं,
सटाविकटपीनांसस्पन्दप्रेरितभास्करं रोमकूपलसद्वह्निपुञ्जापिञ्जरपर्वतं,
कुलाचलमहाकुड्यघटनोद्गतदिकटं सर्वावयनिष्क्रान्तपट्टिशप्रासतोमरं,

नारसिंहं वपुः कृत्वा माधवोऽहन्महासुरं लसत्कटकटारावं तुरङ्गममिव द्विपः। (30.13 to 19)

‘Lord Naaraayana, Maadhava, the abode of all prosperities in the form of Goddess Lakshmi’, then took the form of the ‘man-lion (NaraSimha)’.

His terrifying form made the Earth shake all over, as if at dissolution times.

His nails shone like the sharp diamonds as if the ten directions were bearing their teeth in anger.

His teeth shone like the array of steady lightning streaks.

His ear-ornaments blazed as if setting the ten directions ablaze.

His belly looked as if made of all the crushed paste of the Kula Mountains.

Even the slightest movement of his huge shoulders caused the hollow of the Brahmaanda itself to split asunder. Mountains got uprooted by the winds that came out of his mouth-cavern.

He stood haughty with anger, like the dissolution-fire ready to engulf all the three worlds.

He looked dreadful with the mane of the lion-face spread out on his shoulder; and when he shook his shoulders in anger, the Sun was pushed away from his path. He was like a ‘blazing yellow mountain made of fire’, with his hairs of the mane flying about in all the directions.

It was as if, all the directions were eager to witness the uprooting of all the Kula Mountains at any instant.

All his many arms carried weapons of various types like Pattisha, Praasa and Tomara.

He killed the great Asura Hiranyakashipu, like the elephant violently tearing off the horse with the bones breaking with loud crackling noise.

पौरमासुरमुद्धान्तैर्ददाहेक्षणवह्निभिः स सर्वभूतकल्पान्ते जगज्जालमिवानलः। (30.20)

He burnt the ‘entire Asura-city along with all the objects and people’, with the ‘fire emanating from his eyes’, like the fire destroys the entire Jagat at the time of dissolution where all the living things perish completely.

नृसिंहमारुते तस्मिन्भृशं क्षोभमुपागते विस्फूर्जितघनास्फोटैरेकार्णव इवाकुले

दुदुवुर्दानवौघास्ते दिग्ज्वलन्मशका इव उपाययुरदृश्यत्वं दीपा इव गतस्त्विषः। (30.22)

When the city was shattered by the stormy wind called Nrsimha and was like one limitless ocean of turbulence by the very thundering sounds of his shoulders, all the left-over Daanavas escaped and ran from there, like the ‘mosquitoes whose place is set on fire’, and disappeared from sight like the ‘lamps with their flames extinguished’.

अथ विद्रुतदैत्येन्द्रं दग्धान्तःपुरमण्डलं बभूव पातालतलं कल्पक्षुण्णजगत्समम्। (30.23)

With the Daitya king dead and the harem of the emperor in ashes, the entire netherworld was immersed in grief, like the world destroyed by dissolution.

अकालकल्पान्तविधौ हत्वा दैत्यं शनैर्विभौ क्वापि याते समाश्वस्तसुरसंरम्भपूजिते

मृतशिष्टा दनुसुताः प्रह्लादपरिपालिताः दग्धं तं देशमाजग्मुः सरः शुष्कमिवाण्डजाः। (30.24,25)

After killing the Daitya like the ‘fall of an untimely dissolution’ in a suitable way (as per the conditions of the boon obtained by the Asura king), after getting worshipped by the relieved Suras, the Lord vanished off into his unknown realm; and the Danu’s sons who were still alive were taken care of by Prahlada, and came back to their burnt country, like the birds going towards a dried up lake.

तत्र कालोचितां कृत्वा स्वनाशपरिदेवनां और्ध्वदेहिकसत्कारं चक्रुः प्रेतेषु बन्धुषु। (30.26)

There, they tried to set right their cities with suitable works, lamented for long, and performed the funeral rites for their dead relatives.

हतबन्धुजनं प्लुष्टबन्धुबान्धवमण्डलं शनैराश्रासयामासुर्मृतशिष्टं स्वकं जनम्। (30.27)

They slowly consoled the left over people whose relatives were burnt alive and were killed.

चित्रार्पितोपमदुराकृतयो निरीहा दीनाशया हि महताम्बुरुहोपमानाः

शोकोपतसमनसोऽसुरनायकास्ते दग्धद्रुमा इव निरस्तविकारमासन्। (30.28)

Like the huge faded lotuses painted on a canvas, the 'Asura chiefs' who were sorrowful and grief-stricken were without any movement; they had lost all their hope; their minds were in a shattered condition. With their minds scorched by grief, they stood motionless like the fully burnt trees.

PRAHLAADA IS WORRIED ABOUT HIS PEOPLE

अथ दुःखपरीतात्मा हरिणा हतदानवे प्रह्लादश्चिन्तयामास मौनी पातालकोटेरे। (31.01)

Prahlaada was stuck by excessive grief since his father was killed by Lord Vishnu; and sitting inside his private chambers in the Paataala, he started to think like this. (*What is the condition of our kingdom now?*)

कोन्वस्माकमुपायः स्याद्य एवेहासुराङ्कुरः तीक्ष्णाग्रो जायते तं तं भुङ्क्ते शाखामृगो हरिः। (31.02)

'What is to be done now? Whichever Asura-sprout is born with its sharp edge of valour, the 'Vishnu monkey' immediately appears, and eats him off.

न कदाचन पाताले दैत्या दोर्दण्डशालिनः स्थिरा बभूवुरुद्भिन्नाः पद्मा इव हिमाचले। (31.03)

The 'Daityas with their mighty shoulders' are not able to stay stabilized for long, like the lotuses that sprout in the 'Snow Mountain'.

उत्पत्योत्पत्य नश्यन्ति भासुराकारघर्घराः क्षीणप्रस्फुरितारम्भास्तरङ्गा इव वारिधेः। (31.04)

Though rising again and again with huge thundering forms, they perish like the waves of the ocean which rise high to fall off only.

सबाह्याभ्यन्तरं कष्टं समग्रालोकहारिणः रिपवः प्रौढिमायाता अपूर्वतिमिरभ्रमाः। (31.05)

Alas! The enemies have become quite strong like the increased state of darkness that brings about blindness and at the same time removes the light in the form of inner joys and outer riches.

तमःप्रपूर्णहृदयाः संकुचत्पत्रसंपदः सुहृदः खेदमायान्ति निशीथकमलाकराः। (31.06)

Like the lotus-lake at night, the friends here are surrounded all over by darkness and have their petals namely the riches contracted, and are sorrowful.

तातस्य मलिनैर्नूनं पादपीठोपमर्दकैः सुरैर्विषय आक्रान्तो मृगैरिव महावनम्। (31.07)

These Suras who sheltered hatred all along even when getting crushed as a foot-stool by my father, have taken over this country, like the deer taking over the forest resided by the lions.

निरुद्यमा गतश्रीका दीनाः प्रकटिताशयाः बान्धवा न विराजन्ते पद्माः प्लुष्टदला इव। (31.08)

Having no idea of what is to be done, and with all the wealth gone, with sorrow expressing itself in all their faces and conduct, these relatives of mine do not shine well, like the lotuses with their petals faded by the summer heat.

स्फुरन्त्यसुरवीराणां गृहेष्वविरतानिलैः धूसरा भस्मनीहारा धूपधूमभरा इव। (31.09)

Inside the houses of the Asura soldiers, the smoky mist as if from the smoke that fills the place with the burnt-out incense sticks, is made dustier by the ashes blown by the winds.

हतद्वारकपाटासु दैत्यान्तरःपुरभित्तिषु प्रभा मरकतस्येव जाता नवयवाङ्कुराः। (31.10)

In the broken door-ways in the walls of the harem of the 'Daitya ladies', new grass-sprouts are growing now, shining like the emerald (instead of real emerald).

त्रिलोकनाभिनलिनीमतेभा दानवा अपि देववदैन्यमायाताः किमसाध्यमहो विधेः। (31.11)

Even the Daanavas, who like the mad intoxicated elephants easily uprooted the 'lotus-stalk of Meru Mountain that supports the three worlds', are now wretched like the Devas! What is impossible for fate!

मनाक्चलति पर्णेऽपि दृष्टारिभयभीतयः वध्वस्त्रस्यन्ति विध्वस्ता मृग्यो ग्रामगता इव। (31.12)

Like the frightened deer stuck in a village, the distraught womenfolk gasp with fear, even if the sound of a moving leaf is heard.

आसुरीकर्णपूरार्थं फुल्ला रत्नगुलुच्छकाः नरसिम्हकरालूनाः स्थाणुतामागता द्रुमाः। (31.13)

The 'clusters of flowers of precious stones bloomed up in the past' to 'decorate' the 'ears of the Asura-ladies only'; now the trees stand like 'bare pillars' (without leaves or flowers) after getting crushed

by the hands of Nrsimha.

दिव्याम्बरलतापत्रा रत्नस्तबकदन्तुराः पुनरारोपितास्तत्र नन्दने कल्पपादपाः। (31.14)

The 'Kalpa trees that are covered by shining creepers and leaves, with flowers in the form of precious stones with sharp edges' have been again planted back in the 'Nandana garden of Indra'.

पुरा त्वमरबन्दीनामसुरैः संस्तुतं मुखं अद्य त्वसुरबन्दीनां सुरैरालोकितं मुखम्। (31.15)

Previously, the Asuras praised the beautiful faces of the 'Deva-ladies who were captured'; now, the Devas analyze the faces of the 'Asura ladies' who are captured.

मन्ये दानवमहानद्यः सुरेभकटभित्तिषु प्रवृत्तास्ता भविष्यन्ति शैलसानुष्विवापगाः। (31.16)

I should rather say that the 'flow of ichor' in the 'flat cheek of the elephants' namely 'Suras', is actually a 'huge river of (defeated) Daanavas', and now will start flowing as 'new rivers in the mountain slopes'.

अस्माकमिभगण्डेषु दानदाहविभूतयः लसन्ति मरुखण्डेषु संशुष्केष्विव धूलयः। (31.17)

In our dead elephants, the ichor-flow has turned into ashes and burns the cheeks, and rises like the hot dust in the dried-up desert-lands.

विकासिसितमन्दारमकरन्दारुणानिलाः ते मेरुशिखरैस्तुल्या दैत्या दुर्लभतां गताः। (31.18)

The winds that carry the 'redness of the honey of the bloomed up Mandaara flowers (of heavenly trees)' have now become unreachable to the Daityas, like the peaks of Meru Mountain (now occupied by Devas).

सुरगन्धर्वसुन्दर्यो दानवान्तःपुरोचिताः अद्य मेरौ स्थितिं याता मञ्जर्य इव पादपे। (31.19)

The beautiful ladies of Suras and Gandharvas who actually deserve to be kept in the Asura kingdom, are now safe in the 'Meru mountain lands', like the clusters well-settled in a tree.

कष्टं तात पुरन्धीणां शुष्काम्बुरुहनीरसाः विलासाः सुरनारीभिर्भत्स्यन्ते लास्यलीलया। (31.20)

Ah the cruel fate! The 'depressed state of the Asura ladies' which resemble the dried-up lotuses, are shown as dance gestures by the 'Sura ladies', thus ridiculing them.

पूर्वं यैरेव मत्तातश्चामरैरुपवीजितः सहस्रनयनः स्वर्गं कष्टं तैरेव वीज्यते। (31.21)

Alas! Those very ladies, who served my father by fanning him with the chowries, are doing the same service to the 'thousand eyed Indra' now. (*Vishnu alone is the cause of our wretched condition.*)

इयमस्माकमप्यापदमागता दैन्यदायिनी तस्यैकस्य प्रसादेन दुष्पौरुषगतेर्हरेः। (31.22)

Such powerful beings like us are now in the wretched condition, by the grace of that 'Hari, who has unconquerable strength'.

तद्दोर्वनघनच्छायालब्धविश्रान्तयः सुराः न कदाचन तप्यन्ते हिमाद्रेरिव सानवः। (31.23)

The Suras, who are sheltered in the 'shade of the forest namely his powerful arms', never ever suffer, like the 'peaks of the Snow Mountain which never get heated up'.

शौरिशौर्याग्रशिखरसंश्रयेणाश्रितश्रियः अस्मान्समुपरुन्धन्ति शुनः शाखामृगा इव। (31.24)

Like the 'monkeys that are sheltered happily with their loot' on the 'topmost edge of the tree namely the valour of Vishnu', and 'which leer at the dogs at the bottom', these 'Suras who are supported by that Vishnu', have kept us here in the Paataala.

तेनासुरपुरन्धीणां नित्यं मण्डनमण्डने मुखपद्मे स्थितं बाष्पमब्जिनीनां हिमं यथा। (31.25)

Because of him only, the 'tear drops' still remain on the 'face-lotuses of the Asura ladies', like the 'snow drops on the lotuses (making them fade away)'.

शीर्णभिन्नलुठद्वितिर्जगज्जरठमण्डपः अयं नीलमणिस्थम्भैस्तद्भुजैरेव धार्यते। (31.26)

'This ancient building of Jagat', that can 'get shattered by its walls falling into pieces', by the 'attack of Asuras', is supported by the 'pillars of this dark-hued pillar only (named Vishnu)'.

स धर्ता सुरसैन्यस्य मज्जतो विपदर्णवे क्षीरोदोदरमग्नस्य मन्दरस्येव कच्छपः। (31.27)

He alone supports the army of the Suras, that is drowning in the ocean of dangers, like the tortoise supporting the Mandara Mountain inside the belly of the Milk Ocean.

एते तातादयः सर्वे तेनैवासुरसत्तमाः पातिताः क्षुब्धकल्पान्तवातेनेव कुलाचलाः। (31.28)

My father and forefathers have been killed by him only, like the Kula Mountains by the horrid storm

of the dissolution.

स एक एव संहारकर्मक्षमभुजानलः सुरसार्थगुरुः श्रीमान्विषमो मधुसूदनः। (31.29)

He, the 'killer of Madhu' alone is the 'blazing fire' that is capable of destroying such powerful Daityas with his shoulder-flames, and is the leader who guides the Suras, is very powerful and very difficult to conquer.

दैत्यदोर्दण्डपरशोस्तस्य वीर्येण वीर्यवान्दानवान्बाधते शक्रो बालकानिव मर्कटः। (31.30)

He is the 'axe that is powerful enough to slice off the shoulders of the Daityas'; and only by his support that the 'powerless Indra' keeps harassing the Daanavas, like a weak monkey who is supported by the stronger monkey harasses the children. (*How to conquer that Vishnu?*)

दुर्जयः पुण्डरीकाक्षः प्रविमुक्तयुधोऽपि सन् नासौ शस्त्रास्त्रविच्छेदैर्वज्रसारो विदीर्यते। (31.31)

This 'Vishnu with eyes like the white lotus flower' is hard like the diamond, and cannot be pierced by any weapon or magical missile, even if he is caught weaponless.

अभ्यस्ता बहवस्तेन मिथः प्रेरितपर्वताः भीमाः समरसंरम्भाः सममस्मत्पितामहैः। (31.32)

He has well-practised the 'art of hurling mountains' at the enemies in the 'great battles fought with my forefathers', with prowess equal to them.

तासु तास्वतिघोरासु विततास्वरिराजिषु यो न भीत इदानीं स भयमेष्यति का कथा। (31.33)

He was never frightened ever in those fierce battles fought for long with the many powerful Daityas. Will he get frightened now (if I fight him back)?

उपायमेकमेवेमं हरेराक्रमणे स्फुटं मन्ये तद्व्यतिरेकेण विद्यते न प्रतिक्रिया। (31.34)

There is only one way I can think of, for conquering Hari; and there is no other option.

सर्वात्मना सर्वधिया सर्वसंरम्भरंहसा स एव शरणं देवो गतिरस्तीह नान्यथा। (31.35)

I should surrender to that Lord with all my heart, with all my thoughts, followed quickly by suitable actions; there is no other way out of this.

[Prahlaada's mind is naturally Tamas-dominated, and he is unable to practise Vichaara in any abstract way like Shuka or Rama. He imagines himself to be of Vishnu's form, with the misconception that he will become powerful like Vishnu by such a method of contemplation on the form of Vishnu. It is the common practice of the ignorant to imitate the outside looks and conduct of the people whom they consider as adorable. Such a practice actually is as idiotic as the crow decorating itself with peacock feathers to turn itself into a peacock.]

(*If I myself become that Vishnu, I can conquer him easily.*)

न तस्मादधिकः कश्चिदस्ति लोकत्रयान्तरे प्रलयस्थितिसर्गाणां हरिः कारणतां गतः। (31.36)

There is no power greater than him in all the three worlds, since he alone becomes the cause of the dissolution, maintenance and Creation.

अस्मान्निमेषादारभ्य नारायणमजं सदा संप्रपन्नोऽस्मि सर्वत्र नारायणमयो ह्यहम्। (31.37)

From this moment onwards, I will stay in the meditation of Naaraayana, the unborn. Naaraayana alone is there everywhere for me.

नमो नारायणायेति मन्त्रः सर्वार्थसाधकः नापैति मम हृत्कोशादाकाशादिव मारुतः। (31.38)

The sacred Mantra 'Namo Naaraayana' will fulfil all the wishes; it will not ever disappear from my heart-hollow, like the wind from the sky.

हरिराशा हरिवर्योम हरिरुर्वी हरिर्जगत् अहं हरिरमेयात्मा जातो विष्णुमयो ह्यहम्। (31.39)

Hari is the directions all around me, Hari is the empty sky that is around me, Hari is the ground I walk on, and Hari alone is the entire Jagat. I am the immeasurable form of Hari.

Now, I am filled only with Vishnu all over.

अविष्णुः पूजयन्विष्णुं न पूजाफलभागभवेत्विष्णुर्भूत्वा यजेद्विष्णुमयं विष्णुरहं स्थितः। (31.40)

A person who is not Vishnu (fully absorbed in Vishnu so as to forget one's own identity) cannot attain the fruits of worshipping Vishnu; I will worship Vishnu as Vishnu myself. I stay as Vishnu here now.

(*I will meditate on myself as Vishnu.*)

हरिः प्रह्लादनामा यो मत्तो नान्यो हरिः पृथक् इति निश्चयवानन्तर्व्यापकोऽहं च सर्वतः। (31.41)

Hari alone is the arrogant Prahlaada also (since he alone is in all the beings).

With the ascertained feeling that there is no separate being as Hari, I alone am pervading everything everywhere.

अनन्तमिदमाकाशमापूर्य विनतासुतः कनकाङ्गो ममाङ्गानामयमासनतां गतः। (31.42)

Garuda, the son of Vinataa fills the entire sky which stretches endlessly; this golden bird is now the vehicle for my body.

करशाखैकविश्रान्तसर्वहेतिविहङ्गमाः नखांशुमञ्जरीकीर्णा महामरकतद्रुमाः। (31.43)

इमे ते मृदुमन्दारदामदिग्धांसमण्डलाः मन्दराघृष्टकेयूराश्वत्वारो मम बाहवः। (31.44)

My 'hands are the branches' that spread out from the 'emerald tree of my body', on which rest the 'birds called weapons (Chakra and Gadaa)', where the 'nails (edges)' shine like the 'clusters of flowers'; and these are 'my four arms with the shoulders' 'smeared by the garland of Mandaara flowers' and 'decorated by the armlets which were rubbed by the Mandara Mountain' (at the time of churning the Milk Ocean).

(These are the Goddesses seated next to me, serving me, the great Vishnu.)

चलच्छशिकलापूरचारुचामरधारिणी इयं मे पार्श्वगा लक्ष्मीः क्षीरोदकुहरोत्थिता। (31.45)

Here on my side is seated 'Goddess Lakshmi (the symbol of prosperity)', who rose from the 'hollows of the Milk Ocean', holding the 'moving chowrie filled with the digits of the cool Moon'.

हेलाविलुब्धभुवना त्रैलोक्यतरुमञ्जरी इयं मे पार्श्वगा कीर्तिरचलामलभासिनी। (31.46)

On my side is also seated 'Goddess Keerti, (my fame as Vishnu)', shining with unswerving taintless-ness, who is the 'flower cluster blossoming in the Tri-world tree', and has reached all the hearts without much effort.

अनारतजगज्जालनवनिर्माणकारिणी इयं मे पार्श्वगा माया स्वेन्द्रजालविलासिनी। (31.47)

Here on my side is 'Goddess Maayaa (my power of delusion)', who produces new worlds endlessly through her excellent talent of sorcery.

इयं सा हेलयाक्रान्तत्रैलोक्यतरुखण्डिका जया स्फुरति मे पार्श्वे लता कल्पतरोरिव। (31.48)

Here shines on my side 'Goddess Jayaa (victory)' who has enveloped the 'branches of the Tri-world' without any effort, like the creeper enveloping the Kalpa tree.

इमौ मे नित्यशीतोष्णौ देवौ शीतांशुभास्करौ प्रकटीकृतसंसारौ मुखमध्ये विलोचने। (31.49)

These two deities who are always cool and hot by nature, the 'Moon and the Sun' who reveal the sights of the world are the 'two eyes centered on my face'.

ममेयमुत्पलश्यामा पीनाम्भोधरसुन्दरी श्यामीकृतककुप्चक्रा देहदीप्तिर्विसर्पिणी। (31.50)

This is the 'dark shine of my body' spreading out on all sides, darkening the 'wheel of directions', beautiful like the 'dark swollen up water-cloud' and 'blue like the sapphire stone'.

अयं मम करे शङ्खः पाञ्चजन्यः स्फुरद्ध्वनिः मूर्तं खमिव शब्दात्मा क्षीरोद इव संस्थितः। (31.51)

In this hand of mine is the conch 'Paanchajanya,' which blows with great noise, manifesting like the 'sound principle in the expanse of space' and shines white like the Milk Ocean.

अयं मे कर्णिकाकोशनिनीनब्रह्मषट्पदः पद्मः करतले श्रीमान्स्वनाडीकुहरोद्भवः। (31.52)

In my other hand is the 'red lotus' (Padma), that 'rose from my navel', where inside the 'hollow pericarp' lies the 'Brahmaa-bee'.

इयं मे रत्नचित्राङ्गी सुमेरुशिखरोपमा हेमाङ्गदा गदा गुर्वी दैत्यदानवमर्दिनी। (31.53)

Here in my other hand is the 'heavy mace made of gold that is decorated with various divine gems', shining like the 'peak of Meru Mountain', and capable of killing the Daityas and Daanavas.

अयं मे भास्वराकार उद्यदंशुः सुदर्शनः ज्वालाजटिलपर्यन्तपरिपाटलदिकटः। (31.54)

On my other hand is the 'rotating discus named Sudarshana, brilliant in shine and emanating light rays of red flames that make all the directions splattered with red colour.

अयं मे केतुमद्वह्निःसुन्दरो ज्वलितोऽसितः कुठारो दैत्यवृक्षाणां नन्दयन्नन्दकः स्थितः। (31.55)

This is my 'sword named Nandaka', which brings joy to all the Devas, beautiful like the fire with its line of smoke (and so is not-white/Asita), with blazing flames all around, and acts as the 'axe for the Daitya trees'.

इयं मे शरधाराणां पुष्करावर्तकोपमं शाङ्गं धनुरहीन्द्राभमिन्द्रकार्मुकसुन्दरम्। (31.56)

This is my bow named 'Shaarnga' which is like a 'whirlpool of cloud pouring out showers of arrows', shining like the 'serpent king (with curve)', and beautiful like the rainbow.

इमान्यहमनन्तानि जगन्ति जठरे चिरं बिभर्मि जातनष्टानि वर्तमानान्यनेकशः। (31.57)

These 'countless worlds I hold' are always inside my belly, where many worlds have already perished and many still exist now.

इमौ मही मे चरणाविदं मे गगनं शिरः इदं वपुर्मै त्रिजगदिमे मे कुक्षयो दिशः। (31.58)

The ground that holds the worlds is my feet; the expanse of the sky is my head; the three worlds are my body; the shoulders are the directions that are held stable.

साक्षादयमहं विष्णुर्नीलमेघोदरद्युतिः सुपर्णपर्वतारूढः शङ्खचक्रगदाधरः। (31.59)

I am now the 'Vishnu himself with the body shining like the dark blue cloud', settled firmly on the Garuda (Suparna) with its mountain-like structure, and am holding the weapons Shanka, Chakra, and Gadaa.

एते मत्तः पलायन्ते समग्रा दुष्टचेतसः तार्णास्तरलसंचाराः पवनादिव राशयः। (31.60)

All the wicked souls are running away from me with fear, like the heap of dried-up light grass pieces from the stormy wind.

अयं नीलोत्पलश्यामः पीतवासा गदाधरः लक्ष्मीवान्गरुडारूढः स्वयमेवाहमच्युतः। (31.61)

Now I myself am the 'Great god Achyuta', seated on Garuda with my spouse Lakshmi; my body is dark blue, like the sapphire; I am wearing the yellow garment; I hold the mace and other weapons.

को मामेति विरुद्धात्मा त्रैलोक्यदहनक्षमं स्वनाशाय ततः क्षुब्धं कालाग्निं शलभो यथा। (31.62)

Which enemy is there who can dare attack me who am capable of burning away all the three worlds and still act like the foolish moth rushing towards the blazing fires of dissolution?

इमे मे तैजसीं सृष्टिं ममाग्रस्थाः सुरासुराः न शक्नुवन्ति संरोद्धुं चक्षुर्मन्दाः प्रभा इव। (31.63)

The Suras and Asuras alike are not capable of bearing my blaze of valour, like the weak eyes cannot bear to see the brightness of the Sun.

इमं मामीश्वरं विष्णुं ब्रह्मेन्द्राग्निहरादयः स्तुवन्त्यनन्तया वाचा बहुवक्त्रसमुत्थया। (31.64)

All these Devas like Brahmaa, Indra, Agni and Hara are praising me with hymns that glorify me; (but since my glories are endless) these hymns have no end even though they all rise from several mouths.

अयं विजृम्भितैश्वर्यो जातोऽहमजिताकृतिः सर्वद्वन्द्वपदातीतो महिम्ना परमेण हि। (31.65)

With such enormous power, I have now become a form that can never be defeated.

I transcend all the dual states by my excellence.

त्रिभुवनभवनोदरैकमूर्तिं प्रसभविभिन्नसमस्तदुष्टसत्त्वं

घनगिरितृणकाननान्तरस्थं सकलभयापहरं वपुः प्रणौमि। (31.66)

I salute 'myself who is the body of Vishnu' - which removes all the fears, which contains within it all the objects of the world like the clouds, hills, grass-lands and forests; which destroys violently all the wicked beings; and which is made of the three worlds alone as its form.'

PRAHLAADA WORSHIPS HIMSELF AS VISHNU

[Prahlaada was not able to get over his idea of duality, even though he thought of himself as Vishnu.

He needed some one to salute, and so he saluted himself only.

The inner Prahlaada was still alive.

The Prahlaada-identity was not so easy to get rid of.]

प्रह्लाद इति संचिन्त्य कृत्वा नारायणीं तनुं पुनः संचिन्तयामास पूजार्थमसुरद्विषः। (32.01)

Prahlaada, the splendour of Asuras meditated like this, and feeling himself as Naaraayana's body, again started to feel worshipful towards his deity.

वपुषो वैष्णवाद्स्मान्मा भून्मूर्तिः परावरा अयं प्राणप्रवाहेण बहिर्विष्णुः स्थितोऽपरः। (32.02)

Experiencing oneself as the body of Vishnu through conception, and not imagining Vishnu as staying outside in any separate universal or individual form, and with the 'Praana' only as the offering of flowers, he stayed as another Vishnu.

(His body as Vishnu, but the mind as Prahlaada, he worshipped his own body in his mind. Prahlaada engaged in the worship of Vishnu, in his mind only; and offered the best of things to himself as Vishnu.)

वैनतेयसमारूढः स्फुरच्छक्तिचतुष्टयः शङ्खचक्रगदापाणिः श्यामलाङ्गश्वतुर्भुजः (03)

चन्द्रार्कनयनः श्रीमान्कान्तनन्दकनन्दनः पद्मपाणिर्विशालाक्षः शाङ्गधन्वा महाद्युतिः (04)

तदेनं पूजयाम्याशु परिवारसमन्वितं सपर्यया मनोमय्या सर्वसंभाररम्यया। (05)

तत एनं महादेवं पूजयिष्याम्यहं पुनः पूजया बाह्यसंभोगमहत्या बहुरत्रया। (06)

प्रह्लादैति संचिन्त्य संभारभरभारिणा मनसा पूजयामास माधवं कमलाधवम्। (32.07)

‘Along with my people I will worship ‘him’ (Vishnu), who is seated on Vinataa’s son Garuda; who has the fourfold powers of Kriyaa, Jnaana, Icchaa, and Anugraha (the nature of blessing the devotee with an appropriate event, knowledge, wish-fulfilment and grace); who holds the conch, discus and mace in his hands; whose body is dark in hue; who has four shoulders; who has the Sun and the Moon as his eyes; who is the Lord of Shree; who gives joy to his devotees by the wielding of his sword Nandaka; who holds the lotus in his hand; who holds the Shaarnga bow; and who is of a lustrous form.

I will again worship this ‘Great lord’ with all the sacred things necessary for worship conceived in my mind, and all the precious stones that are in the outside world’.

So thinking, Prahlaada worshipped ‘Maadhava, the Lord of Lakshmi’ in his mind itself.

(What you cannot do with a mind? Prahlaada imagined all the things of the world and offered all of them to himself, as his own imagined form of Vishnu. His mind was now Saattvic in character; but was still Sunk in ignorance only.

His mind still held on to the duality state, in the guise of the worshipper and the worshipped.)

रत्नौघपात्रपटलैश्चन्दनादिविलेपनैः धूपैर्दीपैर्विचित्रैश्च नानाविभवभूषणैः

मन्दारमालावलनैर्हेमाब्जपटलोत्करैः कल्पवृक्षलतागुच्छै रत्नस्तम्बकमण्डलैः

पल्लवैर्विद्व्यवृक्षाणां नानाकुसुमदामभिः किंकिरातैर्बकैः कुन्दैश्चम्पकैरसितोत्पलैः

कहारैः कुमुदैः काशैः खर्जूरैश्चूतकिंशुकैः अशोकैर्मदनैर्बिम्बैः कर्णिकारैः किरातकैः

कदम्बैर्बकुलैर्निम्बैः सिन्दुवारैः सयूथकैः पारिभद्रैर्गुग्गुलीभिर्बिन्दुकैः पुष्पकोत्करैः

प्रियङ्गुपटलैः पाटैः पाटलैर्धातुपाटलैः आम्रैराम्रातकैर्गव्यैर्हरीतकबिभीतकैः

शालतालतमालानां लताकुसुमपल्लवैः कोमलैः कलिकाजालैः सहकारैः सकुङ्कुमैः

केतकैः शतपत्रैश्च तथैलामञ्जरीगणैः सर्वसौन्दर्यसंमानैः स्वयमात्मार्पणैरपि

हरिं परमया भक्त्या जगद्विभवभव्यया मनसा पूजयामास प्रह्लादोऽन्तःपुरे पतिम्। (08 to16)

Prahlaada inside his private palace, worshipped his Lord in his mind with extreme devotion and offered Hari, the most excellent things available in the world - like the vessels embedded with precious stones, anointment like sandal paste etc, incense and lamps of various types, many types of ornaments, garlands of Mandaara flowers, heaps of golden lotuses, the clusters of flowers from the creepers enveloping the Kalpa tree, balls made of clusters of precious stone-flowers, sprouts of divine trees, many varieties of flower garlands, rare flowers, jasmines and Champaka flowers, dark lotuses, red lotuses, white lotuses, Kaasha flowers, dates, mango buds, Ashoka flowers, Madana and Bilva leaves, flowers of Karnikaara, Kiraata, Kadamba, Bakula, Nimbu, Sinduvaara, Paaribhadra, Gugguli, Binduka, and varieties of flower buds, saffron and the saffron- mixed red dishes, mangoes and dishes of mangoes, milk-dishes, green and yellow leaves, the tender leaves of creepers of Shaala, Taala and Tamaala plants, tender buds of mango plants covered with Kumkum, the Ketaka, Shatapatra and the flowers of the Ela plant, and all the excellent and beautiful things of the world; and also by surrendering completely with his self.

अथ देवगृहे तस्मिन्बाह्यार्थैः परिपूर्णया पूजया पूजयामास दानवेशो जनार्दनम्। (32.17)

In this manner, without leaving out any excellent object of the world, Prahlaada the Daanava king, worshipped Lord Janaardana in the worship-room, through such sincere offerings.

बहिर्द्रव्यैरनेनैव क्रमेण परमेश्वरं पुनःपुनः पूजयित्वा तुष्टिमानन्दानवोऽभवत्। (32.18)

The Daanava again and again worshipped the Supreme Lord with all the external things in a suitable manner, and felt very satisfied.

ततस्ततःप्रभृत्येव प्रह्लादः परमेश्वरं तथैव प्रत्यहं भक्त्या पूजयामास पूर्णया। (32.19)

From then onwards, Prahlaada worshipped the 'Great Lord' daily in the same manner, with complete devotion.

अथ तस्मिन्पुरे दैत्यास्ततःप्रभृति वैष्णवाः सर्व एवाभवन्भव्या राजा ह्याचारकारणम्। (32.20)

After this, all the Daityas in that city, from then onwards turned into Vishnu-followers.

Indeed the people always follow the conduct of their loved king!

जगाम वार्ता गगनं देवलोकमथारिहन्विष्णोर्द्वेषं परित्यज्य भक्ता दैत्याः स्थिता इति। (32.21)

The news reached the heavens that the 'Daityas have got rid of the enmity towards their killer Vishnu, and have developed devotion for him'.

देवा विस्मयमाजग्मुः शक्राद्याः समरुत्गणाः गृहीता वैष्णवी भक्तिर्दैत्यैः किमिति राघवा। (32.22)

Raaghava! 'Indra and the groups of Maruts' were extremely surprised that the Daityas had become the devotees of Vishnu, and wondered what could be the cause of it all.

क्षीरोदे भोगिभोगस्थं विबुधा विस्मयाकुलाः जग्मुरम्बरमुत्सृज्य हरिमाहवशालिनम्। (32.23)

The surprised Devas left 'their heavenly abode of Amaraavati' and approached Vishnu, who exhibited excellent valour in the battles and who was now relaxing peacefully on the bed of serpent.

तत्रैनं दैत्यवृत्तान्तं कथयामासुरस्य ते पप्रच्छुश्चैनमासीनमपूर्वाश्चर्यविस्मयम्। (32.24)

They reported the alarming news of the Daityas turning into the devotees of the Lord, and asked him about the consequences of such a strange event.

विबुधा ऊचुः

Devas spoke

किमेतद्भगवन्दैत्या विरुद्धा ये सदैव ते ते हि तन्मयतां याता मायेयमिति भाव्यते। (32.25)

What is this hey Bhagavan? The Daityas who have fought you all this time now, are acting like your devotees. We feel that it could be an act of deceit on their part.

क्व किलात्यन्तदुर्वृत्ता दानवा दलिताद्रयः क्व पाश्चात्यमहाजन्मलभ्या भक्तिर्जनार्दने। (32.26)

Where the 'mountain-breaking powerful Daityas' who are extremely wicked by nature, and where the 'devotion to Janaardana' that is possible only after performing meritorious deeds in many births!

प्राकृतो गुणवाञ्जात इत्येषा भगवन्कथा अकाल पुष्पमालेव सुखायोद्वेजनाय च। (32.27)

The story that a wretched mean person has turned into a noble soul, is like the sudden appearance of a flower garland at an improper season, which though giving joy, still makes one feel apprehensive.

नोपपन्नं हि यद्यत्र तत्र तत्र न विराजते मध्ये काचकलापस्य महामूल्यो मणिर्यथा। (32.28)

Any object that is placed in an unsuitable place will not shine ever, like a valuable gem dumped along with the glass pieces. (So is the devotion that rises in the heart of the wicked beings.)

यो यो यादृग्गुणो जन्तुः स तामैवेति संस्थितिं सदृशेष्वप्यजेषु श्वा न मध्ये रमते क्वचित्। (32.29)

A man joins those people who have those very qualities, which he also is endowed with; a dog cannot feel comfortable in the midst of goats, though they both belong to the same animal-species.

न तथा दुःखयन्त्यङ्गे मज्जन्त्यो वज्रसूचयः वैसादृश्येन संबद्धा यथैता वस्तुदृष्टयः। (32.30)

Even getting pierced by the diamond needles does not produce as much pain as seeing the wrong combination of things!

यद्यत्र क्रमसम्प्राप्तमुपपन्नमनिन्दितं तदेव राजते तत्र जलेऽम्भोजं न तु स्थले। (32.31)

That which is properly obtained, is suitable, and blameless, that alone shines in that person; the lotus is beautiful blooming in the waters, not on the ground.

क्वाधमः प्राकृत्तारंभो हीनकर्मरतिः सदा वराको दानवो हीनजातिर्भक्तिः क्व वैष्णवी। (32.32)

Where that worthless Daitya of a low (Taamasic) origin, who is the worst species ever born, who is produced in unrefined ordinary family, who chases after worst crimes; and where the devotion to Vishnu?!

कमलिनी परुषोषरभूगता सुखयतीह यथा न दुराश्रया दितिसुतोऽपि हि माधव भक्तिमानिति

कथा न तथेश सुखाय नः। (32.33)

Hey Maadhava! One cannot be pleased to hear that a lotus grows in a dried-up infertile land and blossoms beautifully. The news that Diti's sons have turned into Vishnu's devotees does not please us much.

वसिष्ठोवाच

Vasishta spoke

गर्जन्तमतिसंरब्धं सुरलोकमथारिहा उवाच माधवो वाक्यं शिखिवृन्दमिवाम्बुदः। (33.01)

Maadhava smiled at the complaining Devas, and uttered these words, like the cloud addressing the peacocks.

श्री भगवानुवाच

Bhagavaan spoke

विबुधा मा विषण्णाः स्थ प्रह्लादो भक्तिमानिति पाश्चात्यं जन्म तस्येदं मोक्षार्होऽसावरिन्दमः। (33.02)

Hey Devas! Do not worry about the fact that Prahlaada has become a devotee. This is the final birth of Prahlaada who battles with Devas as his enemies.

अथ उत्तरमेतेन गर्भता दनुजन्मना न कर्तव्या प्रदग्धेन बीजेनेवाङ्कुरक्रिया। (33.03)

He deserves the state of liberation. He is like a burnt seed, and no more will enter a womb and be born.

गुणवान्निर्गुणो जात इत्यनर्थक्रमं विदुः निर्गुणो गुणवाञ्जात इत्याहुः सिद्धिदं क्रमम्। (33.04)

If a man of virtues loses his character, it leads to problems; but if a man without character develops virtues, then it leads to good results only.

आत्मीयानि विचित्राणि भुवनान्यमरोत्तमाः प्रयात नासुखायैषा प्राह्लादी गुणितेह वः। (33.05)

Hey Excellent Amaras, worlds belonging to me have many such wonders. You all can go now. The report of Prahlaada developing devotion does not bother me in the least!

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा विबुधांस्तत्र क्षीरोदारणववीचिषु अन्तर्धानं ययौ देवस्तटतापिच्छगुच्छवत्। (33.06)

Having said this, Lord Vishnu immediately vanished off inside the waves of the Milk Ocean, like the 'cluster of dark Tamaala leaf (Taapiccha) that rises from the river bank' vanishes off into the sky.

सोऽपि संपूजितहरिः सुरौघो ब्रजदम्बरं पुनर्मन्दरनिर्धूतात्कणजालमिवार्णवात्। (33.07)

The 'crowd of Devas' also offered praises to Hari and returned to their abode in the Heaven, like the 'water-drops splattering from the churning of the Mandara Mountain' dissipating into the sky.

प्रह्लादं प्रति गीर्वाणास्ततः स्निग्धत्वमाययुः। महान्तो यत्र नोद्विग्नास्तत्र विश्वासवन्मनः। (33.08)

The Devas now felt friendly towards Prahlaada, losing their apprehension about his sudden change in conduct. When the noble ones show no apprehension, the minds of their followers develop trust in their words.

[The fruit of devotion is the development of dispassion towards the world; and the rise of disinterest in the sense-pleasures. Otherwise, if the devotee still maintains desires for wealth (fame, position etc) and feels attraction towards the pleasures, then he is a hypocrite only. Prahlaada was sincere in his worship; and soon changed for the better.]

प्रत्यहं पूजयामास देवदेवं जनार्दनं मनसा कर्मणा वाचा प्रह्लादो भक्तिमानिति। (33.09)

Prahlaada who had turned a devotee now, started to worship Lord Vishnu every day with all his mind, actions and words.

अतः पूजापरस्यास्य समवर्धन्त कालतः विवेकानन्दवैराग्यविभवप्रमुखा गुणाः। (33.10)

Even as he engaged in worship, slowly in course of time, the noble qualities of discrimination, peaceful disposition, and dispassion developed in him.

नाभ्यनन्ददसौ भोगपूगं शुष्कमिव द्रुमं न चारमत कान्तासु मृगो लोकमहीष्विव। (33.11)

He did not feel any joy in the sense-enjoyments like in a dried-up tree, and did not feel happy in the company of women like a deer in the crowded villages.

न रेमे लोकचर्यासु शास्त्रार्थकथनादृते न जायते रतिस्तत्र दृश्ये स्थल इवाब्जिनी। (33.12)

He did not enjoy the worldly actions as much as the discourses of the Scriptures. He did not feel attraction towards festivals and celebrations, like the lotus flowers that do not like to grow on the land.

न विश्राम चेतोऽस्य भोगरोगानुरञ्जने मुक्ताफलमसंक्षिप्तं मुक्ताफल इवामले। (33.13)

His mind did not rest in the joy of the illness namely enjoyments, like a pure pearl does not fit with the broken pieces of pearls.

त्यक्तभोगादिकलनं विश्रान्तिमनुपागतं चेतः केवलमस्यासीदोलायामिव योजितम्। (33.14)

Though his mind did not relish enjoyments of any sort, it was still not in the restful state of knowledge and was not stabilized, as if attached to a swing.

प्राह्लादीं तां स्थितिं विष्णुर्देवः क्षीरोदरमन्दिरात्त्विवेद सर्वगतया धिया परमकान्तया। (33.15)

Lord Vishnu knew of the oscillating state of Prahlaada's mind from his abode at the Milk Ocean itself, through his Supreme state of Knowledge which was everywhere as all the minds.

अथ पातालमार्गेण विष्णुराह्लादिताग्रतः पूजादेवगृहं तस्य प्रह्लादस्य समाययौ। (33.16)

Through the path of the Netherworld, 'Vishnu who pleased all the devotees', reached the worship-room of Prahlaada, and appeared in his front.

विज्ञायाभ्यागतं देवं पूजया द्विगुणेद्वया दैत्येन्द्रः पुण्डरीकाक्षमादरात्पर्यपूजयत्। (33.17)

The king of Daityas understood that the Lord was standing in front of him, and devotedly worshipped him with doubled effort.

पूजागृहगतं देवं प्रत्यक्षावस्थितं हरिं प्रह्लादः परमप्रीतो गिरा तुष्टाय पुष्टया। (33.18)

Prahlaada was very happy by seeing the Lord actually standing in front of him, and sang hymns with 'joy' overflowing in his mind.

प्रह्लाद उवाच

Prahlaada spoke

त्रिभुवनभवनाभिरामकोशं सकलकलङ्कहरं परं प्रकाशं

अशरणशरणं शरण्यमीशं हरिमजमच्युतमीश्वरं प्रपद्ये। (33.19)

I take shelter in Hari (one who removes all the faults of a devotee), Achyuta (one who does not swerve from his state of Supremacy), and Ishvara (the supreme ruler of all), the Lord.

He is the hollow which holds the Tri-world mansion intact; removes all the taints of the heart; is the lustre that shines as all other lights; is the only resort for those who have no other shelter.

कुवलयदलनीलसंनिकाशं शरदमलाम्बरकोटरोपमानं

भ्रमरतिमिरकज्जलाञ्जनाभं सरसिजचक्रगदाधरं प्रपद्ये। (33.20)

I take shelter in Lord Vishnu who holds the lotus, discus and the mace in his hands;

whose hue is like that of the bee, darkness, lampblack and collirium;

who is extremely pure like the taintless autumn sky;

who shines like the blue lotus-petal and the sapphire stone.

विमलमलिकलापकोमलाङ्गं सितदलपङ्कजकुड्मलाभशङ्खं

श्रुतिरणितविरञ्चिचञ्चरीकं स्वहृदयपद्मदलाश्रयं प्रपद्ये। (33.21)

I take shelter in Lord Vishnu (the bee) who is seated in the petals of my heart-lotus;

who is with the bee of Brahmaa humming the Vedas;

who holds the conch which shines like the tender bud of the white lotus;

whose body is faultless and is soft like the hum of the bees.

सितनखगणतारकावकीर्णं स्मितधवलाननपीवरेन्दुबिम्बं

हृदयमणिमरीचिजालङ्गं हरिशरदम्बरमाततं प्रपद्ये। (33.22)

I take shelter in Hari who spreads out like the 'taintless autumn sky';

where, the Ganges flows as the very rays of the Kaustubha gem decorating the chest; whose face

brightened by the smile is like the Full-moon disc whose shine from the nails scatter out like the stars.

अविरलकृतसृष्टिसर्वलीनं सततमजातमवर्धनं विशालं
गुणशतजरठाभिजातदेहं तरुदलशायिनमर्भकं प्रपद्ये। (33.23)

I take shelter in the ‘infant lying on the banyan leaf (at the dissolution time); beautiful being carved for long with excellent virtues and noble qualities; who is spread out vastly; who never is born nor grows; who contains within him all the Creations that are beyond count.

नवविकसितपद्मरेणुगौरं स्फुटकमलवपुषा विभूषिताङ्गं
दिनशमसमयारुणाङ्गरागं कनकनिभाम्बरसुन्दरं प्रपद्ये। (33.24)

I take shelter in Lord Vishnu who is beautiful like the ‘golden sky’; whose body shines red like the evening-time; whose body is decorated by the blossomed red lotus in the form of Lakshmi; who is white like the pollen of the newly bloomed lotus at the navel.

दितिसुतनलिनीतुषारपातं सुरनलिनीसततोदितार्कबिम्बं
कमलजनलिनीजलावपूरं हृदि नलिनीनिलयं विभुं प्रपद्ये। (33.25)

I take shelter in the ‘Supreme Lord who abides in the lotus of the heart’; who is surrounded by the waters of the lake where the Brahmaa stays in a lotus; who is the ‘ever-risen Sun-disk’ for the lotuses namely the Suras; and who is the snow-fall for the lotuses namely ‘Diti’s sons’.

त्रिभुवननलिनीसितारविन्दं तिमिरसमानविमोहदीपमग्र्यं
स्फुटरमजडं चिदात्मतत्त्वं जगदाखिलार्तिहरं प्रपद्ये। (33.26)

I take shelter in Lord Vishnu, who removes all the ailments of the world by his very presence; who is the principle of Chit shining as the self which is not inert but evident always; who is the most excellent lamp-light that destroys the darkness of delusion; whose hand holds the ‘white lotus namely the Sun which blooms up the lotus of the Tri-world’.

वसिष्ठोवाच

Vasishta spoke

इति गुणबहुलाभिर्वाग्भिर्भ्यर्चितोऽसौ हरिरसुरविनाशः श्रीनिषण्णांसदेशः

जलद इव मयूरं प्रीतिमान्प्रीयमाणं कुवलयदलनीलः प्रत्युवाचासुरेन्द्रम्। (33.27)

वरं गुणनिधे दैत्यकुलचूडामणे गृहाणाभिमतं भूयो जन्मदुःखोपशान्तये। (34.01)

Thus praised with excellent hymns and worshipped by Prahlaada, ‘Hari, the destruction of Asuras’, whose bosom was ornamented by ‘Shree’, who was pleased by the pleasing conduct of his devotee, who was dark like the blue lotus, spoke to the king of Asuras like a ‘cloud at the peacock’.

“Hey crest-jewel of the demon-clan! Hey treasure-chest of virtues!

Ask for anything that will free you from the pain of repeated births, and you will have it for sure.”

प्रह्लाद उवाच -सर्वसंकल्पफलद सर्वलोकान्तरस्थित यदुदारतमं वेत्सि तदेवादिश मे विभो। (34.02)

Prahlaada spoke: Lord! You can fulfil any wish that a devotee wants! You remain as the essence of all! Whatever is beneficial to me, explain that alone hey Prabhu!

श्री भगवानुवाच - सर्वसंभ्रमशान्त्यै परमाय फलाय च ब्रह्मविश्रान्तिपर्यन्तो विचारोऽस्तु तवानघ। (34.03)

Lord spoke: Hey Taintless one! ‘To attain the supreme fruit’ and ‘to subdue all these pompous affairs’, remain engaged in the ‘practice of Vichaara’, till you rest in the ‘Knowledge state of Brahman’!

इत्युक्त्वा दितिपुत्रेन्द्रं विष्णुरन्तरधीयत कृतघर्घरनिर्हादस्तरङ्गस्तोयधेरिव। (34.04)

Having spoken thus, Lord Vishnu vanished from sight, like a wave disappears fast into the ocean, after making a gurgling noise.