

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

## UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER THIRTEEN

[STORY OF PRAHLAADA'S REALIZATION (5)]

{PRAHLAADA WAKES UP FROM HIS SAMAADHI-STATE}

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

**ABOUT THE AUTHOR**

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

## CHAPTER THIRTEEN

## STORY OF PRAHLAADA'S REALIZATION (5)

## PRAHLAADA IN THE SLEEP OF NIRVIKALPA SAMAADHI

[What is the so-called Nirvikalpa Samaadhi?

What actually happens when one is absorbed in that state?

It is not easy for any one to enter into such a Samaadhi state in the present day. The bodies here are made of bacteria only, and cannot survive if the brain stops its functions. The bodies of nowadays are brain-controlled bacteria-colonies, which are quite different from the bodies of the Rishis or deities mentioned in the Puraanas. What their Biology or Physics is, we cannot know!

'Nirvikalpa Samaadhi' means a perturbation-less equal mind state.

Nirvikalpa Samaadhi state is not the Brahman-state.

Brahman-state cannot stay separate from the world we perceive. You cannot 'leave this'; and 'go there'!

Brahman-state is a state of knowledge-essence; a possibility state of any perceived.

Brahman is not a god-world that you enter into, by sitting in Samaadhi!

Brahman-state cannot exist outside of the perceived state, like gold cannot be without any shape.

Sun means its burning rays; Brahman means this burning world.

Brahman cannot experience anything; it is mind-less. It just is.

It exists as all of us seeing all of our mind-worlds.

But it does not know that the world exists. It cannot think!

It can exist as the world only! It can exist as you and me and then only think!

We can comprehend the Reality through reason alone and remain as the 'Brahman with Knowledge' only.

This is the best possible state of Brahman (the Reality state). To reach it is the goal of any thinking being.

Nirvikalpa Samaadhi on the other hand is just another mind state only, where the mind remains asleep for long, in complete quietness. It is better than 'Laya' (melted state of the mind) where you feel some peaceful state while listening to some music or Bhajan, or through some meditation technique. Samaadhi is a state better than 'Laya'. You can stay in that state for long, even for many Yugas, if your body can stay alive for that much time.

Nirvikalpa Samaadhi is just a rest-state of the mind; and not the actual Brahman-state of Knowledge.

It is no use to any one, or to oneself; like a man sleeping in a bed like a log of wood is of no use to the world!

And a sleeping man cannot think or know!

And Prahlada had slipped into this state of Samaadhi because of the lack of knowledge of Brahman state.

He did not even know how to wake up at will from that state, like a Vasishta or a Vishnu or a Shiva.

What happened to Prahlada when doing Vichaara?

When Prahlada was completely absorbed in the Vichaara process, he forgot the world he was living in, forgot his people, his family, and his adored deity also. His mind slowly 'died' through Vichaara.

Prahlada was only a mind-entity and he had died as it were, when he fell into the Samaadhi-state without any conscious effort as such. It was like a child falling asleep to the lullaby of Omkaara rising from Vichaara.

The Samaadhi-state was a sleep-like state where he was fully awake in emptiness; a unique state of joy and bliss had enveloped him; but he was still not adept like a Naaraayana or Shiva to be always in that state even when seeing the perceived world.

This is the mistake that any new student is spirituality makes. The student seeks the Samaadhi-state as an escape route only. He still lacks the Knowledge that the Samaadhi-state need not be experienced by closing the eyes to the world. Samaadhi can be there even when one is experiencing a perceived world, without a break ever.

'Silence of the Brahman-state' can be experienced even when drowned in the hubbub noise of the world.

Samaadhi actually should become the natural state of the student, like the heart beat or breathing for the physical body. This fact, Prahlada had to understand yet!

He also had to realize the harm that can result in the world. If a great ruler like him remains in the Samaadhi-state for a prolonged time and neglects his duties. Maybe if an ordinary person of the world is lost in the sleep of some trance, it may not affect the world much; but a responsible Daitya king like Prahlada cannot sit in a trance-state of sleep always. He has to stay awake at all times and attend to his duties; yet be established in the true knowledge of Reality like a Vishnu or Shiva.

Nirvikalpa Samaadhi is not the goal of Vichaara.

‘To be in unbroken Nirvikalpa Samaadhi even when one is engaged in the duties of the life’ is the end that is to be reached through Vichaara. This alone is known as JeevanMukti.

If every spiritual student just sits in Samaadhi with closed eyes like Prahlaada, what will happen to the world?

What would happen if everyone stays in Nirvikalpa Samaadhi as the end of it all?

How can it be the ordained goal of human life? How can the world go on if everyone sleeps off in Samaadhi?

Of course, the world is non-existent! It is not an absolute independent solid reality.

World is just a mind-conceived magic.

This truth you have to realize indeed; but you cannot run away from the world and sleep off in Samaadhi!!

Nirvikalpa Samaadhi also is a state of the world only, where the world remains blocked for you alone!

It is like locking yourself in a room made of emptiness. It is sheer cowardice!

You must understand that the mirage-river exists always as a part of the desert; and you can never erase off the mirage completely; but you have to also understand that it is not an actual river flowing there with waters that can quench your thirst. ‘Not to run towards the mirage river with a pot’ is JeevanMukti.

World is there as real; but it is not really real!

You must know its unreal nature; but not run away from it, or run towards it also.

You must just enjoy the amazing magic of the mirage! This alone is JeevanMukti!

Samaadhi is just a sleep-like state where you are awake within, but are asleep to the world.

It is a better experience than sleep, which you can have in a lotus-posture itself.

It does no good to anyone or oneself.

Mind-dead state is alone known as Samaadhi.

It is just another pleasure-state like any other pleasure of the world.

To stay in Samaadhi-trance as if drugged, is not the goal of Vichaara.

To exist and act in the world as a Brahman-mind is alone the JeevanMukti.

Naaraayana, Shiva, Brahmaa, Vasishta, Vaalmiki and many other great Rishis stay always in Samaadhi state only, even when moving about the world doing their regular duties.

Through this Prahlaada story of Realization, Vasishta is explaining to Rama the dangers that can befall the world by a person losing himself in the Nirvikalpa Samaadhi.

Vasishta never encourages his students to stay in the Samaadhi state.

If Rama had sat in trance-state in the forest like Prahlaada, some wild demon would have harmed Seetaa!

Rama never bothered to enter the Nirvikalpa Samaadhi like Prahlaada.

He was always in Samaadhi-state, even when busily treading the forest paths.

Brahman-state actually does not exist separately as something you can catch in a Samaadhi state.

Brahman-state exists as the world of perception only, like the gold has to exist in some shape or other.

You cannot run away from the world as if it is evil, and bury yourself in Samaadhi-state.

Knowledge is the goal of Vichaara; not the Samaadhi-sleep.

To be awake and alert always without swerving from the Knowledge of the Reality is the goal of Vichaara.

A Knower never stops doing Vichaara. Knowledge of Brahman is endless.

Realization state has no end. Realization of Aatman is a journey in the Brahman-state forever, moving higher and higher in knowledge-level. This endless state alone is the highest state of existence.

To exist as Brahman with a purest mind-level, is the goal to be reached through Vichaara.

Each Rishi or a Deva also understands only a little of that Brahman-state according to the level of purity in his or her mind. You cannot just enter some blissful sleep of Samaadhi, and magically get to know all that you want to now about Brahman. Brahman cannot be ‘known’; but can be experienced as oneself only.

To stay as Brahman always, you need the help of Knowledge; and that rises through Vichaara.

Prahlaada lacked the knowledge; and his exhausted tired mind fell into Samaadhi-state of sleep.

And he forgot that he was Prahlaada.

‘Prahlaada-Jeeva’ was a delusion state of the mind.

‘Prahlaada-memory’ is an agitation of the mind.

When the delusion was gone, his pure mind just dissolved off; and the Reality-state alone was left back.

This alone is known as Nirvikalpa Samaadhi; when no delusion is left back as any false identity.

Even as Prahlaada kept probing within, to catch that silent state of awareness, he suddenly was no more there, as any Prahlaada; but was the Reality state bereft of the mind agitation.

Prahlaada was no more there as anyone!

There was no one!

However, the people of his world saw someone as Prahlada; an image that could be seen and touched and smelt and could be identified as Prahlada. The image was alive but was motionless as if dead.

They could not understand this strange phenomenon!

What had happened to their king? They were puzzled!

We have seen that such a situation rose up in the life of Lavana also; but he had experienced another life-story within a few minutes while seated on the throne; others saw the body of Lavana as frozen. Lavana was ignorant, and had experienced a Chaandaala-life of ignorance as a fruit of the Yajna he had performed in his mind.

But here, Prahlada as a mind had dissolved off; but the body-image sat there motionless as he had left it.

There was no one there now, but only a sense-perceived form of Prahlada with no one there as any mind-entity. His body was like the skin of the snake that was discarded; and had no snake inside it!]

PRAHLADA WAKES UP FROM HIS SAMAADHI-STATE

वसिष्ठोवाच

Vasishta spoke

इति संचिन्तयन्नेव प्रह्लादः परवीरहा निर्विकल्पपरानन्दसमाधिं समुपाययौ। (37.01)

Prahlada, the killer of enemy soldiers, deliberated in this manner, and was absorbed in the bliss of Nirvikalpa Samaadhi.

निर्विकल्पसमाधिस्थश्चित्रार्पित इवाचलः शैलादिव समुत्कीर्णो बभौ स्वपदमास्थितः। (37.02)

Established in his essence of Reality and absorbed in Nirvikalpa Samaadhi, he became motionless, like a painted picture and as if carved out of the rock.

तथानुष्ठितस्तस्य कालो बहुतरो ययौ स्वगृहे भुवनस्थस्य मेरोरिव सुरद्विषः। (37.03)

A long time elapsed for that 'enemy of Devas who was absorbed in the Samaadhi-state at his house' like the motionless Meru Mountain fixed on the Earth.

बोधितोऽप्यसुराधीशैर्नाबुध्यत महामतिः अकाले बहुसेकोऽपि बीजकोशादिवाङ्कुरः। (37.04)

Though woken up by the Asura chiefs, the great Knower did not wake up, like the sprout does not rise from its hollow even after sprinkling much water in a wrong season.

एवं वर्षसहस्राणि पीनात्माऽतिष्ठदेकदृक् शान्त एवासुरपुरे मार्तण्ड इव चोपले। (37.05)

In this manner, 'Prahlada who was swollen up as the Brahman-state' stayed like this for thousands of years with the single vision of Reality, like a Sun made of rock.

परानन्ददशैकान्तपरिणामितया तया निरानन्दं पराभासमिवाभासपदं गतः। (37.06)

By attaining the 'state of Supreme bliss', he had just become an appearance only, that was left back for others to see, as if in the state of death (Para Abhaasa) itself.

(पर अभास - परमात्मा न भासते - Supreme does not shine as the perception state- death-like state)

(What harm resulted from such a Nirvikalpa Samaadhi of Prahlada? The Paataala-world perished and 'Adharma' prevailed!)

एतावताथ कालेन तद्रसातलमण्डलं बभूवाराजकं तीक्ष्णं मात्स्यन्यायकदर्थितम्। (37.07)

At this time, the netherworld without a ruler had become wretched and chaotic, as mentioned in the 'maxim of fishes' (with the stronger ones harassing the weaker ones).

हिरण्यकशिपौ क्षीणे समाधौ तत्सुते स्थिते न बभूवापरः कश्चिद्राजा दनुसुतालये। (37.08)

With Hiranyakashipu dead and his son absorbed in Samaadhi, there was no other king to rule the world of Danu's sons.

असुरेशार्थिनां तेषां दानवानां समाधितः परेणापि प्रयत्नेन प्रह्लादो न व्यबुध्यत। (37.09)

Prahlada did not wake up from his Samaadhi state, even when the Asura chiefs tried hard to wake him up.

(The lotus of Prahlada-mind could not wake up to the untruth named the world.)

न प्रापुर्विकसद्रूपं पतिं तममरारयः लसत्पत्रलताजालं निशि पद्ममिवालयः। (37.10)

Those enemies of Devas could not wake up their king, like the bees cannot make the 'lotus flower in the creeper covered with the leaves', bloom up at night.

संविदादो न तस्यान्तरबोध्यत विचेतसः भुवश्चेष्टाक्रम इव पौरुषो गतभास्वतः। (37.11)

The very idea of waking up was not in him as his mind had dissolved off, like a man who when the Sun is gone, does not know any of his routine duties when he is asleep (and does not have any thought of waking up).

अथोद्विग्नेषु दैत्येषु गतेष्वभिमतां दिशं, विचरत्सु यथाकाममराजनि पुरे पुरा, (12)

चिराय पातालमभूद्भूपालतया तया मात्स्यन्यायविपर्यस्तमस्तंगतगुणक्रमम्। (37.13)

Many Daityas feeling apprehensive, left the city for other safer places, and the left-over Daityas started behaving as they liked as when previously Hiranyakashipu was in control; and the 'Paataala without a ruler to control the unruly behaviour of the people' turned into a 'fish-lake, where the strong ones oppressed and looted the weaker ones'; and soon became a land of the wicked with no good ones left to guide the people.

बलिमुक्ताबलपुरं मर्यादाक्रमवर्जितं सर्वातीशेषवनितं परस्परहताम्बरं प्रलापाक्रन्दपुरुषं विसंस्थानपुरान्तरं लुठदुद्याननगरं व्यर्थानर्थकदर्थितं चिन्तापरासुरगणं निरन्नफलबान्धवं अकाण्डोत्पातविवशं

ध्वस्ताशामुखमण्डलं सुरार्भकपराभूतं भूतैराक्रान्तमन्त्यजैः भूतरिक्तमलक्ष्मीकमुच्छिन्नप्रायकोटरम्। (14 to17)

The strong ones looted the weaker section of the cities; there was no discipline of any sort; all the women were harassed and manhandled; even garments were torn off from each other; the weaker men cried and screamed when beaten up by the bullies; the city was plundered and houses were destroyed; the city filled with gardens was destroyed all over and looked dangerous and ugly; family members starved without food or fruit; the city carried a look of destruction as when faced with a sudden calamity; the faces of directions were tainted with dust and dirt; even the children of Suras stopped visiting the land for their amusement; the lowly bloodthirsty animals and spirits wandered all over the city.

On the whole, the city looked deserted at all times; had a melancholy look of inauspiciousness, and looked ugly with broken mansions and devastated gardens.

अनियतवनितार्थमन्त्रयुद्धं हतधनदारविरावितं समन्तात्कलियुगसमयोद्भटोत्कटाभं तदसुरमण्डलमाकुलं बभूव।

The 'world of Asuras' became a place of pain and suffering, where wars were fought for wealth and women, with no one to guide the people any more; screams and cries were heard all over with the women and wealth forcibly taken off by the wicked men. Like at the time of KaliYuga, wicked people killed and harassed all the weaker men and women of their own families and others also.

LORD VISHNU OBSERVES ALL THIS

[Lord Vishnu is considered as one of the Trinities.

He alone supports the world and sees to it that nothing goes wrong anywhere.

Vishnu means 'all-pervading'.

He is also known as Maadhava. Maadhava means sweet and pleasant like honey.

He is Hari because he takes away the troubles of his devotees.

All these names refer to the Reality-state of Brahman also. It is also all-pervading as the essence of all; is the blissful state of the sweet honey and takes away the delusion.

Which Vishnu is to be worshipped actually?

One Vishnu is a dark hued individual who resides in the Milk Ocean on his serpent bed.

Another 'Vishnu' is formless and is known as Brahman.

But the dark-hued Vishnu is always established in the state of Brahman only. He is birth-less and deathless.

He is always formless; but when others want to see him, he projects an image of a dark-hued Vishnu holding weapons and seated on his Garuda bird or lolling on the serpent bed.

He is not a NityaMukta; because there is no bondage or Mukti for him. He is just 'That'.

He is always the Brahman state only, with the dormant Vaasanaa of protecting a Creation from untimely destruction. This Vaasanaa takes on the form of a four shouldered Vishnu residing in a Vaikuntha.

This form of Vishnu is just a form he produces for others to see; he does not own it ever.

Brahman wears this costume of Vishnu to protect the Creation.

This form of Vishnu with four arms is false and non-existent; but the ignorant do not know of this.

They seek this costume-Vishnu only and miss the real Vishnu.

Lord Vishnu is always in the 'bodiless Samaadhi state' as his very nature.

He is actually Brahman-state which is the essence of all. But the ignorant are devoted to only the form of a Vishnu which is unreal; and worship it and try to please it with hymns.

Prahlaada had the misconception that Vishnu was the dark-hued form holding weapons in his hands.

He tried to meditate on himself as Vishnu, not knowing that any image is just a mind-created delusion only.

He later became a devotee of Vishnu who was one of the Trinities.

Later that image had to appear in front of him and guide him towards Vichaara.

The Vichaara process led him towards the absorption state of quiescence; and that led to the chaotic state of the Paataala world. This agitation produced an agitation in the Brahman state, and the Vaasanaa of protecting the world rose up as Vishnu lolling on the serpent bed; and started to analyze the cause of this disturbance.]

अथाखिलजगज्जालक्रमपालनदेवनः क्षीरोदनगरे शेषशय्यासनगतो हरिः

प्रावृष्णिद्राव्युपरमे देवार्थमरिसूदनः धिया विलोकयामास कदाचिज्जागतीं गतिम्। (38.02)

Lord Hari, 'for whom the entire world filled with various types of people with various kinds of conduct is an amusement to watch over like a sport,' was lying on his serpent-bed in the Milk-ocean; and after his 'sleep-like contemplation-state was over' like the end of the monsoon season, woke up for the sake of checking on the welfare of the Devas; and started to glance at all the world happenings. (देवनं - क्रीडनं)

त्रिविष्टपं स्वमनसा पार्थिवं चावलोक्य सः आचारमाजगामाशु पातालमरिपालितम्। (38.03)

Observing all the three worlds and their well-being in his mind only, he saw the 'Prthvee', and later passed his glance on the conduct of the people in the Paataala, which was perishing without a proper ruler. (Brahman-state itself rose up with the Vishnu-mind that was filled with supreme knowledge and power.)

तत्र स्थिरसमाधाने स्थिते प्रह्लाददानवे दृष्ट्वा संपदमिन्द्रस्य पुरे प्रौढिमुपागतां (04)

व्यालतल्पतलस्थस्य क्षीरोदार्षवशायिनः शङ्कचक्रगदापाणेर्देहस्यान्तरचारिणः (05)

पद्मासनस्थस्य मनः शरीरेणातिभास्वता इदं संचिन्तयामास त्रैलोक्याब्जमहालिना। (38.06)

There he saw the 'Daanava Prahlaada' absorbed in Samaadhi-state and the wealth of Indra's heaven on the increase. The 'mind that moved inside the excessively lustrous body of the Lord' which looked like the 'dark bee hovering around the tri-world lotus', which was holding the conch, discus, mace in the hands, which had woken up and was seated in the lotus-posture on the serpent-bed in the 'Milk Ocean', started to think like this.

"प्रह्लादे पदविश्रान्ते, पाताले गतनायके, कष्टं सृष्टिरियं प्रायो निर्देत्यत्वमुपागता। (38.07)

"Prahlaada is now absorbed in the 'Supreme quiescent state', and the Paataala-world is without a ruler. Alas! This Creation has become Daitya-less!

दैत्याभावे सुरश्रेणी निर्जिगीषुपदं गता शममेष्यत्यदृष्टाब्दपटलेषु सरिद्यथा। (38.08)

If the Daityas perish, the group of Devas will have no one to oppose them and will subside off, like a river drying up with the disappearance of the array of clouds.

मोक्षाख्यं निर्गतद्वन्द्वं ततो यास्यति तत्पदं क्षीणाभिमानविरसा लतेव प्रविशुष्कताम्। (38.09)

The 'very state of Moksha that is bereft of all duality-states will also dissolve off in that state' with all the difference in identities gone like a creeper that dries up without the water, and 'disinterest' will prevail everywhere.

देवोद्ये शान्तिमायाते भुवि यज्ञतपःक्रियाः अदेवत्वफलाः सर्वाः शममेष्यन्त्यसंशयम्। (38.10)

If the Deva-clan dissolves off, then the 'rites of Yajna and penance' will surely stop, because there will be no Devas to bestow the fruits.

क्रियास्वथोपशान्तासु भूर्लोकोऽस्तमुपैष्यति, असंसारप्रसङ्गोऽथ तस्य नाशे भविष्यति। (38.11)

If the ordained rites do not get performed, the BhooLoka will also subside off through 'unrighteous way of living'; and with its destruction, there will be no Samsaara at all!

आकल्पान्तं त्रिभुवनं यदिदं कल्पितं मया नाशमेष्यत्यकालेन तापे हिमकणो यथा। (38.12)

This Tri-world which has been conceived by me to last till the end of the Kalpa, will perish before time, like a snowflake by the heat.

किमेवमस्मिन्नाभोगे विलीय क्षयमागते कृतं मयेह भवति स्वलीलाक्षयकारिणा। (38.13)

With the entire world dissolved off, what work is left for me who relishes this game of maintaining and destroying the world?

ततोऽहमपि शून्येऽस्मिन्नष्टचन्द्रार्कतारके वपुःप्रशान्तिमाधाय स्थितिमेष्यामि तत्पदे। (38.14)

When the Sun, Moon and stars vanish off, then 'I who am the identity of maintaining the universe' will also dissolve off this body, and get absorbed into the Supreme-state.

अकाण्ड एवमेवं हि जगत्युपशमं गते नेह श्रेयो न पश्यामि, मन्ये जीवन्तु दानवाः। (38.15)

I do not see any good outcome from this dissolving off of the Jagat like this before its time.  
I feel that the Daanavas have to live.

दैत्योद्योगेन विबुधास्ततो यज्ञतपःक्रियाः तेन संसारसंस्थानं न संसारक्रमोऽन्यथा। (38.16)

If the Daityas are around, then the Devas will also function properly; the performance of the rites like Yajna and penance will go on; then the Samsaara will continue its existence; otherwise, there will be no world-state of people at all!

तस्माद्रसातलं गत्वा यथावत्स्थापयाम्यहं स्वे क्रमे दानवाधीशमृतुः पुनरिव द्रुमम्। (38.17)

Therefore, I will go to the Paataala-world, I will make the 'king of Daanavas' stay in his right place as a ruler of the kingdom, like the spring makes the tree alive again.

विना प्रह्लादमथ चेदितरं दानवेश्वरं करोमि तदसौ मन्ये देवानासादिष्यति। (38.18)

If I make any other person as a Daanava king other than Prahlaada, then he will surely attack the Devas and kill them.

प्रह्लादस्य त्वयं देहः पश्चिमः पावनो महान् आकल्पमिह वस्तव्यं देहेनानेन तेन च। (38.19)

This body of Prahlaada is the last of his existence and is sacred and noble (acting only as a tool for the Brahman-state).

एवं हि नियतिर्देवी निश्चिता पारमेश्वरी प्रह्लादेन यथाकल्पं स्थातव्यमिह देहिना। (38.20)

He has to live with this body here till the end of the Kalpa; this is the ordained law of the 'Supreme will (Devi Paarameshvari Niyati)' that Prahlaada should retain his body-identity till the end of this Kalpa.

तस्मात्तमेव गत्वा तु दैत्येन्द्रं बोधयाम्यहं गर्जन्गिरिनदीसुप्तं मयूरमिव वारिदः। (38.21)

Therefore, I will visit that 'king of Daityas' and wake him up, like a cloud thunders aloud and wakes up the peacock that is asleep on the bank of the mountain-river.

जीवन्मुक्तसमाधिस्थः करोत्वसुरनाथतां मणिर्मुक्तमनस्कारः प्रतिबिम्बक्रियामिव। (38.22)

Let him remain in the state of 'JeevanMukta Samaadhi' (the natural state of always being in Samaadhi, amidst all the hubbub of the worldly activities), and rule the Asuras in a proper manner, like a gem that reflects whatever is in front without the agitation of the mind.

नहि नश्यति सर्गोऽयमेवं सह सुरासुरैः भविष्यति च तद्द्वन्द्वं तन्मे क्रीडा भविष्यति। (38.23)

By this, the Creation will not perish, will always be alive with the agitations of Suras and Asuras as the dual forces of good and evil, then I will also have some amusement, as their controller.

सर्गक्षयोदयावेतौ सुसमौ मम यद्यपि तथापीदं यथासंस्थं भवत्वन्येन किं मम। (38.24)

Of course, the creation and destruction of the world do not mean anything to me, since I consider both states as equal only. Still, whatever is going on must go in the proper manner; why should it be otherwise? [Creation-Vaasanaa as the form of Brahmaa has to complete its cycle fully, before Rudra as the destruction-Vaasanaa rises and burns off everything. Though as the Brahman-state nothing affects me, still I have to play the game of the world properly.]

भावाभावेषु यत्तुल्यं तन्नाशे तत्स्थितौ च वा यः प्रयत्नस्त्वबुद्धित्वात्तद्योगगमनं भवेत्। (38.25)

Even if I observe the destruction and existence of the world as the natural state of appearance and disappearance, my endeavour is the same state of my Yoga-Nidraa (absorption-state in the self-essence), since I do not act in the level of the intellect, but as the Reality-state only.

[I have to just conceive in my mind the scene of my dark-hued form going to the nether-world to meet Prahlaada, though actually I do not have to move out of my Yoga-state on this serpent bed.]

तस्मात्प्रयामि पातालं बोधयाम्यसुरेश्वरं स्थैर्यं यामि न संसारलीलां संपादयाम्यहम्। (38.26)

Therefore, I will go to Paataala and wake up that 'king of Daityas'. I will be actually motionless in my state of yoga (Brahman-union), and will in no way be connected in any manner to the worldly activities. [But there will be an appearance of my moving from here to the netherworld in a Vishnu-form for others to see. This is my YogaMaayaa, the delusion power owned by the Vishnu-form.]

असुरपुरमवाप्य प्रोद्धताचारघोरं कमलमिव विवस्वान्दैत्यमुद्धोधयामः

जगदिदमखिलं स्वस्थैर्यमभ्यानयामो घनविधिरिव शैले चञ्चलं मेघजालम्"। (38.27)

I will reach the Asura-city which is horrible with its wicked ways, and wake up that Daitya, like the Sun wakes up the lotus (that grows in the dirty mire). I will bring back the Jagat to its original stability, like the monsoon which brings about the dense state of clouds, stabilizes the floating thin clouds on the Mountain”.

इति संचिन्त्य सर्वात्मा क्षीरोदात्मकात्पुरात् चचाल परिवारेण सह सानुरिवाचलः। (39.01)

Having deliberated thus, Vaasudeva the essence of all beings, moved away from his residence at the Milk-Ocean along with his retinue, like a mountain accompanied by its peak.

क्षीरोदतलरन्ध्रेण तेनैव स्तम्भिताम्भसा प्रह्लादनगरं प्राप शक्रलोकमिवापरम्। (39.02)

Through a pathway created under the Milk-ocean, by making its waters motionless, he reached the city of Prahlaada, like reaching another beautiful heaven.

हेममन्दिरकोशस्थं ददर्शात्रासुरं हरिः अथ शैलगुहालीनं समाधिस्थमिवाब्जजम्। (39.03)

There Hari saw the Asura who was seated inside the ‘worship-room made of gold’, and appeared like ‘Lord Brahma absorbed in Samaadhi inside the cave of the Meru Mountain’.

तत्र ते तेजसा दैत्या वैष्णवेनावधूलिताः दूरं ययुर्दिनेशांशुवित्रस्ता इव कौशिकाः। (39.04)

By the lustre emanating from Lord Vishnu, the other Daityas were thrown far off like the dust-particles, and ran off with apprehension like the owls hiding away from the rays of the Sun.

द्वित्रैः सहासुरैर्मुख्यैः परिवारयुतो हरिः प्रविवेशासुरगृहं तारावानिव खं शशी। (39.05)

With just two or three loyal Asura Chiefs and his own attendants, Lord Hari entered the Asura mansion, like a Moon appearing in the sky with its array of stars.

वैनतेयासनस्थोऽसौ लक्ष्मीविधुतचामरः स्वायुधादिपरीवारो देवर्षिमुनिवन्दितः (06)

महात्मन्संप्रबुध्यस्वेत्येवं विष्णुरुदाहरन् पाञ्चजन्यं प्रदध्मौ च ध्वनयन्ककुभां गणम्। (39.07)

The great Lord Vishnu was seated on Vinataa’s son Garuda; Lakshmi fanned him with the chowrie, seated next to him; his weapons accompanied him as his attendants; all the royal sages and Munis saluted him with reverence. “Wake up”- calling out to Prahlaada like this, Vishnu blew his ‘Paanchajanya conch’ aloud, making the sound echo in all the directions.

(Since Lord Vishnu is dark in colour, all the examples refer to him as the dark rain cloud.)

महता तेन शब्देन वैष्णवप्राणजन्मना तुल्यकालपरिक्षुब्धकल्पाभ्रार्णवरंहसा (08)

आसुरी जनता भूमौ पपातागतसंभ्रमा मत्तलीलाभ्रनादेन राजहंसावली यथा। (39.09)

By the ‘loudness of that noise’ produced from the breath of Vishnu which equalled the ‘turbulence of all the dissolution clouds and oceans put together’, all the (wicked) Asuras fell on the ground, getting suddenly hit by the fear-wave, like the wedge of royal swans floating in the sky lose their balance when a sudden thundering noise is produced by a dark cloud.

जहर्ष जनितानन्दा वैष्णवी गतसंभ्रमा जनता जलदध्वानफुल्लेव कुटजावली। (39.10)

The devotees of Vishnu (who were suffering under the wicked Asuras) lost all their anxieties and felt immense joy, like the Kutaja trees that bloom up by the thunder-sound of the rain-cloud.

बभूव संप्रबुद्धात्मा दानवेशः शनैःशनैः मेघावसर उत्फुल्लकदम्ब इव कानने। (39.11)

Prahlaada, the king of Daanavas slowly woke up like the ‘slow blooming of Kadamba tree (a realized person) in the forest (of the ignorant)’ at the arrival of the rain cloud (Vishnu).

ब्रह्मरन्ध्रकृतोत्थाना प्राणशक्तिरथासुरं शनैराक्रमयामास गङ्गा सर्वमिवार्णवम्। (39.12)

The ‘power of Praana’ rose from the Brahma-Randhra (Yogic term), and slowly filled the body of the Asura, like the Ganges filling the entire ocean.

क्षणदाक्रमयामास प्राणश्रीः सर्वतोऽसुरं उदयानन्तरं सौरी प्रभेव भुवनान्तरम्। (39.13)

The ‘power of Praana’ with all its functions filled his body within a second, like the light of the Sun filling the entire Earth instantly.

प्राणेषु रन्ध्रनवके प्रवृत्तेष्वथ तस्य चित् चेत्योन्मुखी बभूवान्तः प्राणदर्पणबिम्बिता। (39.14)

When the Praana-functions empowered the nine holes, then his ‘awareness state’ was ‘awake to the perceptions’, as mirrored by his Praana-agitation (rising as the mind-agitation).

चेतनीयोन्मुखी चेत्यं चिन्मनस्तामुपाययौ द्वित्वं मुकुरसंक्रान्ता मुखश्रीरिव राघव। (39.15)

Raaghava! The face reflected in the mirror is actually the mirror alone appearing as the face, and looks as if the face and mirror are different.

So also, the awareness that woke up to the perceptions as the Praana-agitation, instantly was the 'perceived objects' also (like the mirror and its reflections), and so appeared as the familiar world of the Prahaada-identity for the Prahaada-mind, in the duality state of the Prahaada-world that was reflected in the 'awareness-mirror'.

किंचिदङ्कुरिते चित्ते नेत्रे विकसनोन्मुखे शनैर्बभूवतुस्तस्य प्रातर्नीले यथोत्पले। (39.16)

The mind had sprouted just a little and the eyes were slightly opened; and he was like a lotus that slightly opens up in the grey morning hour.

प्राणापानपरामृष्टानाडीविवरसंविदः वातार्तस्येव पद्मस्य स्पन्दोऽस्य समजायत। (39.17)

The 'Praana and Apaana functions' pierced through the subtle nerve-tubes, and his body vibrated with life, like a lotus that shakes by the wind that is flowing through it.

निमेषान्तरमात्रेण मनः पीवरतां ययौ तस्मिन्प्राणवशात्पूर्णे तरङ्ग इव वारिणि। (39.18)

Within the span of the wink of the eye, his mind expanded as the world of Prahaada, by the complete filling up of Praana, like the waves covering up the ocean.

अथासौ विकसन्नेत्रमनःप्राणवपुर्बभौ अर्धोदित इवादित्ये सरः स्फुरितपङ्कजम्। (39.19)

With the slow opening of eyes that were supported by the mind that was supported by the Praana, he was like the slightly opened up lotus at the morning when the Sun is only half-risen.

अस्मिन्नवसरे यावद्बुध्यस्वेत्यवदद्विभुः प्रबुद्धस्तावदेषोऽभूद्धर्ही घनरवादिव। (39.20)

At this time, when the Lord loudly spoke 'Wake up', then he fully woke up like the peacock immediately responding to the sound of the thunder.

प्रफुल्लनयनं जातमननं पीवरस्मृतिं उवाचैनं त्रिलोकेशः पुरा नाभ्यब्जजं यथा। (39.21)

Prahaada's eyes fully opened up, his thoughts returned as before; and all his memories were revived immediately.

Then the 'Lord of the tri-world' addressed him as if advising Brahmaa seated in his navel- lotus.

श्री भगवानुवाच

The Lord spoke

*(Lord Vishnu discourages Prahaada from discarding the body and its identity. For the ignorant, the body-identity is a delusion-state; for the formless Knower, the body-identity is just a communication channel.)*

"साधो स्मर महालक्ष्मीमात्मीयां स्मर चाकृतिं अकाण्ड एव किं देहविरामः क्रियते त्वया। (39.22)

Hey good one! Remember your noble majestic form as the ruler of the great Daitya kingdom.

Why do you want to discard the body before its due time?

हेयोपादेयसंकल्पविहीनस्य शरीरगैः भावाभावैस्तवार्थः किमुत्तिष्ठोत्तिष्ठ संप्रति। (39.23)

You are no more afflicted by the likes, dislikes and conceptions; and the 'presence or absence of objects as connected to the body' do not bother you any more. Now rise up and attend to your regular duties.

स्थातव्यमिह देहेन कल्पं यावदनेन ते वयं हि नियतिं विद्मो यथाभूतामनिन्दिताम्। (39.24)

You have to stay here till the Kalpa (Brahmaa's Creation-span) ends; this is the ordained rule as set by the Creator as we know it, and it is beneficial indeed for his Creation and so is faultless.

जीवन्मुक्तेन भवता राज्य एवेह तिष्ठता क्षेपणीया गतोद्वेगमाकल्पान्तमियं तनुः। (39.25)

You have to be a JeevanMukta, and live the days till the end of the Kalpa here, ruling this kingdom without any anxiety or enmity towards the Suras.

तन्वां कल्पान्तशीर्णायां स्वे महिम्नि त्वयानघ वस्तव्यं स्फुटिते कुम्भे कुम्भाकाशेन खे यथा। (39.26)

Till the Kalpa-end comes slowly with its fading span of time, hey blameless one, you have to live here established in your own greatness (as the Self-essence), like the space stays inside the pot, till it is broken.

*(Pot or no-pot makes no difference to the all-pervading space.)*

कल्पान्तस्थायिनी शुद्धा दृष्टलोकपरावरा इयं तव तनुर्जाता जीवन्मुक्तविलासिनी। (39.27)

Having had the vision of the Supreme, this body of yours will stay unharmed till the end of the Kalpa; is pure as an appearance rising from the Brahman-state; and will be an amusing ground for you as a JeevanMukta.

*(The Kalpa-end is not yet here; your duties are not over yet; and why bother to discard the appearance called the body, now itself? What matters whether the body is there or not? The dissolution-time is not here yet!)*

WHY DISCARD THE NON-EXISTENT BODY?

नोदिता द्वादशादित्या न प्रलीनाः शिलोच्चयाः न जगज्ज्वलितं साधो तनुं त्यजसि किं मुधा। (39.28)

The twelve Suns have not risen yet, the tall mountains have not been shattered, and the world has not been burnt also! Hey good one, what need is there for you to discard the body now itself?

वायुर्वहति नोन्मत्तस्त्रिलोकीभस्मधूसरः लोलामरकपालाङ्कस्तनुं त्यजसि किं मुधा। (39.29)

The dissolution-winds are not blowing madly, and carrying the ashes of the burnt Tri-world weighed by the skulls of the Amaras! What need is there for you to discard the body now itself?

अशोक इव मञ्जर्यः पुष्करावर्तविद्युतः न स्फुरन्ति जगत्कोशे तनुं त्यजसि किं मुधा। (39.30)

The 'lightning streaks of the dark dissolution clouds' 'have not bloomed up yet like the flowers on the Ashoka trees' in this hollow of the world! What need is there for you to discard the body now itself?

धरासाररणच्छैलाः प्रज्वलज्ज्वलनोज्ज्वलाः ककुभो न विशीर्यन्ते तनुं त्यजसि किं मुधा। (39.31)

The directions have not perished yet, and not shining bright with the blazing fires with all the mountains exploding with a loud noise, by the Earth burning off in the dissolution fire!

What need is there for you to discard the body now itself?

न ब्रह्मविष्णुरुद्राख्यत्रयीशेषमिदं स्थितं जगज्जरठजीमूतं तनुं त्यजसि किं मुधा। (39.32)

This Jagat is not yet left over with just the Trinities namely Brahmaa, Vishnu and Rudra yet, after getting shattered by the old swollen up clouds of dissolution!

What need is there for you to discard the body now itself!

न चेहाद्रिदलश्रेणिमात्रैकानुमितान्तराः दिशो जर्जरतां यातास्तनुं त्यजसि किं मुधा। (39.33)

The directions here have not been shattered and gone without a trace yet, with just the peaks of the mountain-range appearing like the lotus petals in the drowned state of the world in the single stretch of waters! What need is there for you to discard the body now itself!

स्फुटदद्रीन्द्रटंकाराः कराः सौरा न भ्रमन्ति खे कल्पाभ्राणि न गर्जन्ति तनुं त्यजसि किं मुधा। (39.34)

The rays (hands) of the Sun are not stretching out and hammering the mountains to pieces yet, and the dissolution clouds are also not thundering yet! What need is there for you to discard the body now itself?

[There is no death or birth or life for people like you and me, who are established in the essence of Reality always.]

DO NOT LOOK DOWN UPON THE BODY

अहं भूतावकीर्णासु सालोकासु खगध्वजः विहरामि दशाशासु मा देहमवधीरय। (39.35)

I (the essence of Reality), am still wandering in all the ten directions in all the perceived worlds filled with various species of living things, holding aloft the bird-flag. Do not look down upon the body!

इमे वयमिमे शैला भूतानीमान्ययं भवान् इदं जगदिदं व्योम मा देहमवधीरय। (39.36)

This Vishnu (as the essence of Reality) is alone - all these mountains, all these beings; and you also as the 'essence of reality' are this world and the sky. Do not look down upon the body!

[Death is real for those alone, who live as the inert bodies only, as the processes of Vaasanaa-fulfilment.

Death is just a well-established belief only, and is not real. He, who believes that he is a body, has to believe that he dies also.]

WHO DESERVES DEATH?

पीवराज्ञानयोगेन यस्य पर्याकुलं मनः दुःखानि विनिकृन्तन्ति मरणं तस्य राजते। (39.37)

Death (cessation as the unreal body) suits that man alone, whose mind gets cut to pieces by the many varieties of sufferings, through the influence of ignorance.

कृशोऽतिदुःखी मूढोऽहमेताश्चान्याश्च भावनाः मतिं यस्यावलुम्पन्ति मरणं तस्य राजते। (39.38)

Death suits that man alone, where the ideas connected to the body alone, like 'I am thin' 'I am suffering' 'I am a fool' etc, flood the mind always.

आशापाशनिबद्धोऽन्तरितश्चेतश्च नीयते यो विलोलमनोवृत्त्या मरणं तस्य राजते। (39.39)

Death suits that man alone, whose mind is bound by the ropes of desires and is dragged away from

oneself through uncontrolled reckless thoughts.

यस्य तृष्णाः प्रभञ्जन्ति हृदयं हृतभावनाः प्ररोहमिव गर्धेभ्यो मरणं तस्य राजते। (39.40)

Death suits that man alone, in whose heart the rational and discriminative ideas get crushed by the various thirsts for pleasures, like the greedy cows in the field crushing the sprouts, without allowing them to grow.

चित्तवृत्तिलता यस्य तालोत्तालमनोवने फलिता सुखदुःखाभ्यां मरणं तस्य राजते। (39.41)

Death suits that man alone, in whose 'mind-forest' the fruits of various pains and pleasures appear high at the top (as his achievements).

रोमराजीलताजालं यस्येमं देहदुर्दुमं अनर्थोघो हरत्युच्चैर्मरणं तस्य राजते। (39.42)

Death suits that man alone, where the 'ugly looking body with its various branches enveloped by the lines of hair-creepers' is violently shaken by the 'wild storms of illnesses'.

यस्य स्वदेहविपिनमाधिव्याधिदवाग्नयः दहन्ति लोलाङ्गलतं मरणं तस्य राजते। (39.43)

Death suits that man alone, where the 'body-forest' with its creepers of hands and legs is burnt by the conflagration of physical and mental ailments.

कामकोपात्मका यस्य स्फूर्जन्त्यजगरास्तनौ अन्तःशुष्कद्रुमस्येव मरणं तस्य राजते। (39.44)

Death suits that man alone, inside whose body crawl the 'serpents of passion and anger' like inside the 'hollows of the dried up tree'.

*(What is actually the so-called death?)*

योऽयं देहपरित्यागस्तल्लोके मरणं स्मृतं न सता नासता तेन कारणं वेद्यवेदनम्। (39.45)

The discarding of the body is known as 'death' in this world.

Since a 'Knower of the Reality-essence' does not have a body at all, he cannot discard the body since he is the Aatman; and the body being non-existent, it also cannot discard itself.

*(A Knower has no meaning for the word 'death'. Death belongs to those only who consider the body as real.)*

WHO REALLY LIVES?

[Life never ceases for a Knower; and is not blocked by the imagination of the death for the imagined body image. It is but right, that he alone truly lives; the ignorant are already dead because of their belief in the body-identity and its imagined death.]

यस्य नोत्क्रामति मतिः स्वात्मतत्त्वावलोकनात्यथार्थदर्शिनो ज्ञस्य जीवितं तस्य शोभते। (39.46)

A 'Knower' sees the truth as it is (without the corrupted ideas produced by the mind), since he is always in the vision of his self, and his mind never deviates from his knowledge-state.

For him alone, the life fully shines forth as 'really lived'.

*(The ignorant man is actually dead only, though he appears to be moving, talking, breathing, as if alive.)*

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते यः समः सर्वभावेषु जीवितं तस्य राजते। (39.47)

He has no identity with the body, his intellect is not tainted by likes and dislikes, and he is equal in all the situations. For him alone, the life fully shines forth as 'really lived'.

योऽन्तःशीतलतया बुद्ध्या रागद्वेषविमुक्तया साक्षिवत्पश्यतीदं हि जीवितं तस्य राजते। (39.48)

He observes everything like a witness only, freed of all attractions and hatred, with an intellect which is always cool (without swerving from the knowledge-state of the Self).

For him alone, the life fully shines forth as 'really lived'.

येन सम्यक्परिज्ञाय हेयोपादेयमुञ्जता चित्तस्यान्तेऽर्पितं चित्तं जीवितं तस्य शोभते। (39.49)

His limited mind-state is dissolved in the unlimited mind-state as Brahman; he is freed of all the ideas of likes and dislikes by the perfect understanding of the truth.

For him alone, the life fully shines forth as 'really lived'.

अवस्तुसदृशे वस्तुन्यसक्तं कलनामले येन लीनं कृतं चेतो जीवितं तस्य शोभते। (39.50)

He ignores the reality of the objects (like the silver seen in the shell) in the dirt of conceptions concocted by the mind, and has his mind dissolved firmly in the changeless essence within.

For him alone, the life fully shines forth as 'really lived'.

सत्यां दृष्टिमवष्टभ्य लीलयेयं जगत्क्रिया क्रियतेऽवासनं येन जीवितं तस्य राजते। (39.51)

He attends with ease to his duties of life without being forced by the Vaasanaas, by always taking recourse to the vision of truth (that the world is only relatively real, and Brahman-state of emptiness alone is really real).

For him alone, the life fully shines forth as ‘really lived’.

नान्तस्तुष्यति नोद्वेगमेति यो विहरन्नपि हेयोपादेयसंप्राप्तौ जीवितं तस्य शोभते। (39.52)

Though he may get in his life both the liked and dis-liked things as connected to the story of the life he has to bear with, he will not get overly excited or apprehensive.

For him alone, life fully shines forth as ‘really lived’.

शुद्धपक्षस्य शुद्धस्य हंसौघः सरसो यथा यस्माद्गुणौघो निर्याति जीवितं तस्य शोभते। (39.53)

When the noble virtues emanate from the pure heart of Knower who is established in the pure state of Brahman, (it is whiteness alone in whiteness); it is as if the ‘wedge of swans that shine in pure white-hue’ rise forth from the taintless pristine (white) lake waters, on the full-moon day where the white moonlight spreads out shedding its coolness. For such a man alone, ‘life exists as truly lived’.

यस्मिन्श्रुतिपथं प्राप्ते दृष्टे स्मृतिमुपागते आनन्दं यान्ति भूतानि जीवितं तस्य शोभते। (39.54)

When the good people (who are on the path of Knowledge) feel happy (by following his words) when his words are heard, when he is seen and remembered (as a Knower of Brahman), ‘his life alone is truly lived’.

यस्योदयेषु हृदयेषु जनाम्बुजानि जीवालिमन्ति सकलानि विलासवन्ति

तस्यैव भाति परिजीवितमक्षयेन्दोरापूर्णतेव दनुजेश्वर नेतरस्य। (39.55)

Hey Ruler of Danu’s sons! By his rise in the world (as a Knower of Brahman) (as the full-moon), all the ‘blue lotuses called the people (who are in search of true knowledge)’ bloom up with the bees of life (as the JeevanMuktas). His life alone shines forth as truly lived, like the Moon which is always complete with its digits; not the others who live like the inert bodies.

WHAT IS LIFE? WHAT IS DEATH?

स्थैर्यं देहस्य दृष्टस्य जीवितं प्रोच्यते जनैः देहान्तरार्थं देहस्य संत्यागो मरणं स्मृतम्। (40.01)

When the body is seen as stable with all the functions intact and breathing, then it is known as ‘life’ by the people. When the body is discarded by the Praanas for getting into another body for Vaasanaa-fulfilment, then it is known as the ‘death’.

द्वाभ्यां चैवासि पक्षाभ्यामाभ्यां मुक्तो महामते किं ते मरणमस्तीह किं वा जीवितमस्ति ते। (40.02)

You are freed of both the categories of life and death, hey wise one.

Where is life for you here or death even? (*Body is non-existent for you.*)

निदर्शनार्थमेतत्तु मयोक्तं अरिमर्दन न त्वं जीवसि सर्वज्ञ म्रियसे न कदाचन। (40.03)

Hey Killer of the enemy named ignorance! I explained about the well-lived life just as some observation only! You are an ‘All-Knower’. You are not ‘living’; nor will you ever ‘die’!

देहसंस्थोऽप्यदेहत्वाददेहोऽसि विदेहदृक्त्वोमसंस्थोऽप्यसक्तत्वादव्योमेव हि मारुतः। (40.04)

Though you may be seen as a physical shape for others, you do not have any identity with it; so you are actually body-less only, and actually are the Brahman-state without any form only.

The wind though is inside the sky, does not stick to it, so it is without the space only, actually.

[The body is a medium through which you can communicate with others, and others also address you by looking at the body-image. Your own Brahman-state allows the existence of the body as an object for others to see, by your will to communicate with them.]

स्पर्शसंबोधकारित्वाद्देह एवास्ति सुव्रत उत्सेधारोधकत्वेन खमुत्सेधस्य कारणम्। (40.05)

You are a person who has sought the noble path! The body of yours is seen as existing because it can be felt solid by others through the touch, and it can be addressed as you.

The space becomes the cause of the growth of the tree, because it does not block the growth.

प्रबुद्धो ज्ञातवस्तुत्वाद्देहः क्व शमिनामिह, इदं त्वेकं परिच्छिन्नं रूपमज्ञेषु दुःस्थितम्। (40.06)

You are awake to the Self-essence now. Since the ‘Truth’ is known, how can those in the ‘quiescent state of reality’ have a body (which is non-existent actually)? For the ignorant, this is a divided form known as the body, and exists as real, though not really there.

सर्वदा सर्वमेवासि चित्प्रकाशः परैकधीः को देहः कोऽप्यदेहस्ते यं गृह्णासि जहासि च। (40.07)

Actually, all the forms that are seen by you including the body seen as you, all are you only at all times, since ‘you as the awareness state’ reveal them as the ‘known objects’.

What is body or bodiless-ness for you, that you should own something and discard it again later?

समुदेतु वसन्तो वा वातु वा प्रलयानिलः भावाभावविहीनस्य किमभ्यागतमात्मनः। (40.08)

Let the (pleasant) spring be there bringing all the joys, or let the (disastrous) dissolution-storm blow destroying everything! What can happen to the 'Knowledge state of the self' which is not bothered about the presence or absence of the objects?

प्रलुठत्स्वपि शैलेषु कल्पाग्निषु दहत्स्वपि वहत्सूत्पातवातेषु स्वात्मन्येव हि तिष्ठति। (40.09)

Rolling down the mountains, or burning in the flames of the dissolution-fire, or getting blown by the stormy winds, the 'Knower' stays established in his self-essence only.

सर्वभूतानि तिष्ठन्तु सर्वमेव प्रयातु वा नश्यन्तु वाथ वर्धन्तामात्मन्येवाभितिष्ठति। (40.10)

Let all the beings in the world stay or leave or even die while still growing; the 'Knower' stays established in his self-essence only.

क्षीयते न क्षयं प्राप्ते वर्धमाने न वर्धते न स्पन्दते स्पन्दमाने देहेऽस्मिन्परमेश्वरः। (40.11)

The 'Supreme Lord' 'who acts through the pure mind-state of a JeevanMukta and communicates through a form (as a JeevanMukta)', does not perish when the body perishes, does not grow if the body grows, does not move also when the body moves.

देहस्याहमहं देहीति क्षीणे चित्तविभ्रमे त्यजामि न त्यजामीति किं मुधा कलनोदिता। (40.12)

When the 'mind-hallucination' namely - *'I belong to the body and am supported by it'* '*I am the body alone'*; *'I grow and perish with it'* is gone completely, then how can the agitation that *'I will discard it'*; *'I will not discard it'* - be there at all?

(How can you hold on to, or discard what is not there at all?)

WHAT IS MUKTI?

इदं कृत्वा करोमीदमिदं त्यक्त्वेदमित्यलं इति तत्त्वविदां तात संकल्पाः संक्षयं गताः। (40.13)

For the 'Knowers of the Truth', the ideas namely *'I will do this first and then do this other work'*, *'I will renounce this first, and then I will renounce another thing'*, are no more there.

(The scene of a body moving and working rises by their will; and they just watch everything, without doing anything.)

प्रबुद्धाः सर्वकर्तारः करिष्यन्तीह किंचन न तस्याकरणे नित्यमकर्तृत्वपदं गताः। (40.14)

The 'enlightened Knowers' do everything (by their very presence as the witness), but do not do anything. Since they do nothing, they are always established in the state of the non-doership.

अकर्तृत्वादभोक्तृत्वमर्थादेव समागतं संगृहीतं किलानुसं केनेह भुवनत्रये। (40.15)

Since they do not do anything, they stay without accepting the joys and pains as real.

All these are just mere words only, that explain their state of quiescence.

Who does not sow what he owns and has collected, in all the three worlds?

शान्ते कर्तृत्वभोक्तृत्वे शान्तिरेवेह शिष्यते प्रौढिमभ्यागता सैव मुक्तिरित्युच्यते बुधैः। (40.16)

If the ideas of (the ownership of) doing the actions and experiencing the results are subdued, then the 'quietness alone' remains left back. When 'this quietness' becomes unshaken and mature by practice, it is known as 'Mukti'.

प्रबुद्धाधिन्मयाः शुद्धाः सर्वमाक्रम्य संस्थिताः किं त्यक्तं परिगृह्णन्तु किं गृहीतं त्यजन्तु वा। (40.17)

The 'enlightened ones' are made of awareness only, are pure and stay pervading all. What is there that they do not own and have to accept again, or what is there that they own and have to renounce again?

ग्राह्यग्राहकसंबन्धप्रमितावयविक्रमैः हीनः प्रमेयावयवैः किं गृह्णातु जहातु किम्। (40.18)

For the Knower, who is without the constriction of the 'duality of the experiencer and experience' as the divided and connected forms, what can he accept or discard as something that is separate from him?

ग्राह्यग्राहकसंबन्धे क्षीणे शान्तिरुदेत्यलं स्थितिमभ्यागता शान्तिर्मोक्षनाम्नाभिधीयते। (40.19)

If the connection as two objects is not there at all, then the quietness rises within.

When this quietness becomes unshaken, then it is known as 'Moksha'.

BE AWAKE IN BRAHMAN AND BE ASLEEP TO THE WORLD

तत्र स्थिताः सदा शान्तास्त्वाद्दशाः पुरुषोत्तमाः सुषुप्तावयवस्पन्दसाधर्म्येण चरन्ति हि। (40.20)

‘Excellent men like you’ stay established in that state, and are always quiet within; and move about in the world, like a sleeping man moving his limbs.

परावबोधविश्रान्तवासनो जगति स्थितिं अर्धसुप्त इवेहेमां त्वं पश्यात्मस्थया धिया। (40.21)

Freed of the Vaasanaa of seeing others (as the duality state), you also see the affairs of the world established in the essence of Reality as the self, as if half asleep.

न रमन्ते हि रम्येषु स्वात्मन्येव गताशयाः नोद्विजन्तेऽन्यदुःखेषु स्वात्मन्येकरसायनाः। (40.22)

They do not enjoy those objects which the ignorant consider as joyous, since they are always happy in the ‘quiet state within’. They do not feel sad by those things which the ignorant consider as sorrowful, since they always taste the nectar of the self-state.

नित्यप्रबुद्धा गृह्णन्ति कार्याणीमान्यसङ्गिनः मुकुरा इव बिम्बानि यथाप्राप्तान्यवाञ्छया। (40.23)

Always awake to the state of Knowledge, they engage in the works without attachment, like the mirror which reflects anything that is in front without any wish or want.

जाग्रति स्वात्मनि स्वस्थाः सुप्ताः संसारसंस्थितौ बालवत्प्रविवेपन्ते सुषुप्तसदृशाशयाः। (40.24)

They are awake to the self-essence and are established in the unswerving knowledge of the self; they are asleep to the ways of the world (and stay unaffected like space), and they move their limbs like the sleeping child moving its limbs (as a part of the sleep only, without any desire as such).

त्वमजितपदवीमुपागतोऽन्तः कमलजवासरमेकमेव भुक्त्वा

गुणगणकलितामिहैव लक्ष्मीं व्रज परमास्पदमच्युतं महात्मन्। (40.25)

Hey Mahaatman! You have attained the unconquerable state of the Supreme.

For just a single day of Brahmaa, experience the kingdom that is filled with all prosperities here, and later reach the ‘unswerving state of the Supreme’ at the end.

वसिष्ठोवाच

Vasishta spoke

PRAHLAADA WOKE UP FROM HIS SAMAADHI-STATE

जगद्रत्नसमुद्रेन त्रैलोक्याद्भुतदर्शिना इत्युक्ते पद्मनाभेन ज्योत्स्नाशीतलया गिरा

प्रह्लादनामा देहोऽसौ विकासिनयनाम्बुजः मुदोवाच वचो धीरो गृहीतमननक्रमः। (41.02)

When ‘Vishnu who held the Jagat-gem within him as in a casket’, ‘who revealed the wonder called the Tri-world’, ‘who had a lotus in his navel’, spoke these words that were soothing like the soft moonlight, then that body which was in his front and was addressed as ‘Prahlaada’ moved; the eye-lotuses in that body bloomed up; and with the mind functioning now as thoughts, the noble Knower replied back, overwhelmed by joy.

प्रह्लाद उवाच

Prahlaada spoke

हिताहितविचारेण राजकार्यशतेन च अत्यहं श्रमितो देव क्षणं विश्रामतां गतः। (41.03)

Hey Deva! I was exhausted a lot because of the ignorant state where I had to worry for a long time about hundreds of problems I was facing in the kingdom, and also about how to harm the Devas and how to bring joy to the Asuras. I just rested for a second only (in the Supreme state of Knowledge).

भगवंस्त्वत्प्रसादेन स्थितिः सम्यगथागता समाधावसमाधौ च रूपेणाहं समः सदा। (41.04)

Bhagavan! By your grace, I am now in my normal natural state of quietness (by attaining the Knowledge through the practice of Vichaara). Whether in the Samaadhi state or out of it, it makes no difference to my inner state of quiescence.

*(I know now who you are really. You are not the Vishnu form I am seeing in front of me. You are the same Reality-state standing in front of me as a form of Vishnu, and the same Reality-state is addressing you now as Prahlaada.)*

चिरमन्तर्महादेव दृष्टोऽस्यमलया धिया पुनर्बहिरयं दृष्ट्या दिष्ट्या देव प्रदृश्यसे। (41.05)

Hey MahaaDeva! You alone were seen for a long time within myself (as the self-essence), with the taintless state of the intellect. Now, you are again seen outside also (as a form) by my good fortune.

*(Since there is no inside or outside, there is no difference in what I experienced when in Samaadhi and when I am out of it.)*

अहमासमनन्तायामस्यां दृष्टौ महेश्वर सर्वसंकल्पमुक्तायां व्योम व्योम्नीव निर्मले, (06)

न शोकेन न मोहेन न च वैराग्यचिन्तया न देहत्यागकार्येण न संसारभयेन च। (41.07)

Hey Maheshvara! (*I had no idea of time or space or the world, or myself also as an entity with form.*)

I remained in this endless (inner) vision bereft of all conceptions for long, like the sky dissolved in the taintless sky. (*I did not enter the Samaadhi with a wish to escape from this world-perception.*)

This state was sought for by me for such a long time, not because of the fear of facing the sad events of the world; not because of any delusion of the outside and inside; not because of the thoughts of dispassion towards the world as a separate thing to be renounced; not by the act of discarding the body which actually does not exist at all for me; and not also by the fear of worldly-existence.

एकस्मिन्विद्यमाने हि कुतः शोकः कुतः क्षतिः कुतो देहः कः संसारः क्व स्थितिः क्व भयाभये। (41.08)

When 'one single state of awareness of oneself alone is there', where can there be grief, where can there be injury, where can there be a body, where can there be a world, where can there be the bound state, where can there be fear or fearless states?

यथेच्छयैवामलया केवलं स्वयमुत्थया एवमेवाहमवसं वितते पावने पदे। (41.09)

Just by a casual act (produced through dense Vichaara), which rose by itself (as a result of Vichaara), I remained in that 'expansive sacred-state' as a natural phenomenon.

हा विरक्तोऽस्मि संसारं त्यजामीतीयमीश्वर अप्रबुद्धदृशां चिन्ता हर्षशोकविकारदा। (41.10)

Only the unenlightened have such thoughts of feeling happy and sad hey Lord, like '*I am having dispassion*' '*I will renounce this world*' and so on, which are based on the ideas of the world as a thing to be renounced as evil, and Samaadhi state to be sought as the state of happiness.

(*The ignorant alone think of the body as a cause of pain and want to renounce it; for the Knower, the body is not at all existent; he is not at all bothered if others see him as a body or not!*)

देहाभावे न दुःखानि देहे दुःखानि मे मतिः इति चिन्ता विषयव्याली मूर्खमेवावलुम्पति। (41.11)

'If the body is not there, pain will not be there; suffering is caused by the body alone; I should stay in the trance-state alone where I do not remember the body'; such an idea is a poisonous serpent that pounces on the fool alone.

इदं सुखमिदं दुःखमिदं नास्तीदमस्ति मे इति दोलायितं चेतो मूढमेव न पण्डितम्। (41.12)

'This trance-state is happiness; this world-state is grief; this I don't have; this I have'; the mind that is oscillating like this, belongs to a fool (who has no idea of the state of Knowledge) and not to the man of wisdom.

अहमन्योऽन्य एवायमित्यज्ञानां तु वासना दूरोदस्तात्मबुद्धीनां जयत्यसुमतामिह। (41.13)

'I am different; this one is different from me'; such a Vaasanaa belongs to the ignorant, and dominates those who have thrown afar the Self-knowledge 'here, in this world of the breathing bodies that have no thinking ability'.

इदं त्याज्यमिदं ग्राह्यमिति मिथ्या मनोभ्रमः नोन्मत्ततां नयत्यन्तर्जमज्ञमिव दुर्धियः। (41.14)

'This has to be rejected; this has to be accepted'; this type of incorrect mind-hallucination belonging to the stupid intellect, does not lead the 'Knower' towards insanity like it does to the ignorant.

सर्वस्मिन्नात्मनि तते त्वयि तामरसेक्षण हेयोपादेयपक्षस्था द्वितीया कलना कुतः। (41.15)

Hey Lotus-eyed Lord (Brahman with the form of Vishnu)! When you are pervading everywhere as the essence of all, how can there ever raise the ideas of low or high, as based on the incorrect idea of a second one?

विज्ञानाभासमिदमखिलं जगत्सदसदुत्थितं किं हेयं किमुपादेयमिह यत्यज्यते न वा। (41.16)

The 'entire Jagat-state of real and unreal' raises because of the conceptual delusion of 'inside and outside'. What is lowly or high here, that something has to be rejected or not rejected?

केवलं स्वस्वभावेन द्रष्टृदृश्ये विचारयन् क्षणं विश्रान्तवानन्तः परमात्मात्मनात्मनि। (41.17)

When doing the Vichaara of 'who is the seer seeing the seen', my 'natural state of the Reality' rose up by itself; and I just for a second rested in the Self, by the Self, hey Supreme Self!

भावाभावविनिर्मुक्तो हेयोपादेयवर्जितः एवमासमहं पूर्वमधुनेत्थं व्यवस्थितः। (41.18)

Freed completely of the ideas of existence or non-existence, without anything to be rejected or sought for,

I remained like that before also! Now I am like this (woken up by you) (but with the same state as before).

स मयात्मीयमापन्नं सर्वमात्मात्मतां गतः करोम्यहं महादेव तुभ्यं यत्परिरोचते। (41.19)

‘That state’ has become my natural essence. Everything is of the same essence only.

‘That state’ is now the ‘Self’! Everything has become the ‘Self’!

Hey MahaaDeva! I will do whatever you want me to be like.

त्वमयं पुण्डरीकाक्षः पूज्यस्तावज्जगत्त्रये तन्मतः प्रकृतिप्रासां पूजामादातुमर्हसि। (41.20)

You are now in front of me as the Lotus-eyed Lord, Vishnu! You are worship-worthy in all the three worlds. You must kindly accept the worship from me, which is but natural.

[I am also the Reality essence; you are also the Reality essence. There is no difference between us actually. Yet this Prahlada-mind which was once bound and got liberated has to bow before the ‘Naaraayana-mind’ which is never bound. We both, though are the same in essence and knowledge, have to maintain the duality for the sake of others, and act as per the nature of forms that the others see us as.]

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा दानवाधीशः पुरः क्षीरोदशायिनः शैलेन्द्र इव पूर्णेन्दुमर्घपात्रमुपाददे। (41.21)

Having said these words, the ‘king of Danu’s sons’ offered worship to Vishnu who was standing in front, with Argha etc like the ‘White-mountain worshipping the full-moon, with bent peak’.

सायुधं साप्सरोवृन्दं ससुरं सखगाधिपं पूजयामास गोविन्दं सत्रैलोक्यमथाग्रगम्। (41.22)

He worshipped Govinda (one who cares for the beings) who standing in his front along with his weapons, the Apsaraas, the Devas, Garuda, and who bore the entire Tri-world within him as his essence.

सबाह्याभ्यन्तरभ्रान्तभुवनं भुवनेश्वरं पूजयित्वाथ तिष्ठन्तमुवाच कमलापतिः। (41.23)

After he finished worshipping the ‘Lord of the world’ who had the rotating worlds outside of him (as Lord Vishnu) and inside of him (as Brahman), the Lord of Lakshmi spoke to him like this.

श्री भगवानुवाच

The Lord spoke

उत्तिष्ठ दानवाधीश सिंहासनमुपाश्रय यावदाश्वभिषेकं स्वयमेव ददाम्यहम्। (41.24)

पाञ्चजन्यरवं श्रुत्वा य इमे समुपागताः सिद्धाः साध्याः सुरौघास्ते कुर्वन्तु तव मङ्गलम्। (41.25)

“Get up hey king of the Daanavas! Be seated on the throne. I will myself consecrate you as the ruler of netherworld. These Siddhas and Saadhyas, and all the Devas have arrived here by hearing the sound of Paanchajanya; they will conduct the auspicious rites”.

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा पुण्डरीकाक्षो दानवं सिंहविष्टरे योजयामास योग्यं तं मेरुशृङ्ग इवाम्बुदम्। (41.26)

Having said this, Lord Vishnu with his lotus-like eyes made the Daanava get seated in the ‘Lion-throne’ since he alone deserved the position of the ruler-ship, like a cloud is placed on the peak of the ‘Meru Mountain’ (the highest and most honoured position).

अथैनं हरिराहूतैः क्षीरोद्यादैर्महाब्धिभिः गङ्गादिभिः सरित्पूरैः सर्वतीर्थजलैस्तथा (27)

सर्वविप्रर्षिसङ्घैश्च सर्वसिद्धगणैः सह पुनर्विद्याधरयुतो लोकपालसमन्वितः (28)

अभ्यषिञ्चदमेयात्मा दैत्यराज्ये महासुरं मरुत्गणैः स्तूयमानं पूर्वं स्वर्गे हरिं यथा। (41.29)

With the waters brought from the Milk-ocean and others, and also the waters brought from rivers like Gangaa, and the waters brought from all the auspicious centres in the world, and along with all the Brahmins and Rishis, along with all the groups of Siddhas and all the Vidyaadharas and also the ‘Lokapaalas, the guardians of the world’, Lord Hari gave Prahlada a ceremonious sprinkling, and appointed the ‘noble Daitya’ as the ‘ruler of Daitya kingdom’; even as the ‘group of Maruts’ recited hymns for him, like they had recited hymns for Indra previously.

सुरासुरैः स्तूयमानं स्तूयमानः सुरासुरैः अभिषिक्तमुवाचेदं प्रह्लादं मधुसूदनः। (41.30)

Then Vishnu, the slayer of Madhu who was praised by all the Suras and Asuras, spoke to Prahlada who was praised by all the Suras and Asuras.

श्री भगवानुवाच  
The Lord spoke

यावन्मेरुर्धरा यावद्यावच्चन्द्रार्कमण्डले अखण्डितगुणश्लाघी तावद्राजा भवानघ। (41.31)

Hey taintless one! Praised by all the people for your noble virtues, forever stay as a king till the end of the Kalpa, as long as the Earth is supported by the Meru Mountain, and the Sun and Moon shine above the world.

इष्टानिष्टफलं त्यक्त्वा समदर्शनया धिया वीतरागभयक्रोधो राज्यं समनुपालय। (41.32)

Rule the kingdom freed of attraction, anxiety and repulsion, with an intellect equally looking at all, without the likes and dislikes attached to the results of the actions.

राज्येऽस्मिन्भोगसंपूर्णे दृष्टानुत्तमभूमिना न गन्तव्यस्त्वयोद्वेगः स्वर्गे मानवकेऽथवा। (41.33)

Since you have experienced the most excellent state ever, you should maintain the same state even when enjoying the pleasure-filled kingdom also; and never feel a state of agitation against the Heaven or the Earth-world the abode of Maanavas.

देशकालक्रियाकारैर्यथाप्राप्तासु दृष्टिषु प्रकृतं कार्यमातिष्ठ त्यक्त्वा मानसमास्व भो। (41.34)

Deal suitably with the situations presented to you at any time and place, in the best way possible, and act without the mind-nature of likes and dislikes.

अतिदेहतयेदंताममतापरिवर्जितं भावाभावे समं कार्यं कुर्वन्निह न बाध्यसे। (41.35)

Since you have transcended the physical reality of the body and are always established as the ‘formless Brahman acting through a mind-medium’, act always with an equal-mind in gain and loss, without the ideas of owning the body or any other object as yours.

You will not be affected by the life here in any manner.

दृष्टसंसारपर्यायस्तुलितातुलतत्पदः सर्वे सर्वत्र जानासि किमन्यदुपदिश्यते। (41.36)

You have had the vision of the alternate state of Reality that transcends this world-appearance; you have realized that state which is incomparable, and know how it is different as compared to this world-state. You know everything everywhere as just the ‘Knowledge shine of Reality (as the self)’.

What more can I advise you?

वीतरागभयक्रोधे त्वयि राजनि राजति नेदानीं दुःखदुर्गन्थिर्नासुरान्दलयिष्यति। (41.37)

When ‘you who are free of all desires, anxieties and enmity’ are ruling this kingdom, these Asuras will not be crushed by the ‘tight knots of pains’ (harassment from Devas).

बाष्पश्रीर्नासुरीकर्णमञ्जरीः प्लावयिष्यति वनराजिमिवोन्मत्ता सरित्तरतरङ्गिणी। (41.38)

‘Tear drops’ will not drown the ear-flowers of the Asura ladies, like the flooding violent river drowning the forest range.

अद्यप्रभृत्यसंप्राप्तदानवामरसंगरं निर्मन्दराम्भोनिधिवज्जगत्स्वस्थमिव स्थितम्। (41.39)

From this moment onwards, the world will stay safe and happy like the ‘ocean that is free of the rotating Mandara Mountain’, with no more battles fought between the Daanavas and Amaras.

देवासुरकुटुम्बिन्यो भर्तृष्वन्तःपुरेषु च स्वेष्वेव यान्तु विश्वासमपरस्परमाहताः। (41.40)

Let all the families of Devas and Asuras return to their own harems of their husbands, with the trust that others will not forcefully imprison anyone anymore.

भवबहुलनिशानितान्तनिद्रातिमिरमपास्य सदोदिताशयश्रीः

दनुसुत वनिताविलासरम्यां चिरमजितामुपभुङ्क्व राज्यलक्ष्मीम्। (41.41)

Hey Danu’s son!

With the ‘Sun of Brahman-vision’ always shining without setting ever, with the ‘prolonged sleep of the dense darkness of the new moon-night of the world-delusion’ gone, enjoy the ‘prosperous kingdom which is pleasing with all the women happy and safe.’

## वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा पुण्डरीकाक्षः सनरामरकिन्नरः द्वितीय इव संसारश्चालासुरमन्दिरात्। (42.01)

After uttering these words, Lord Vishnu with his lotus like eyes, moved away from the 'Asura mansion' 'like another Samsaara on the move', accompanied by all the Naras, Devas and Kinnaras.

प्रह्लादादिविनिर्मुक्तैः पश्चात्पुष्पाञ्जलिद्रवैः पूर्यमाणो विहङ्गेशपाश्चात्याङ्गरुहोत्करैः

क्रमात्क्षीरोदमासाद्य विसृज्य सुरवाहिनीं भोगिभोगासने तस्थौ श्वेताब्ज इव षट्पदः। (42.03)

Even as he moved, Prahlaada and others showered handful of flowers on him while standing at his back; and because of that, the back of Garuda appeared filled with new clusters of hairs; and moving in the path towards his abode, he reached the Milk-ocean, by crossing the 'Heaven-river of Gangaa', and stayed in his soft serpent-bed, like a 'dark bee settling on a white lotus'.

भोगिभोगासने विष्णुः शक्रः स्वर्गे सहामरैः पाताले दानवाधीश इति तस्थुर्गतज्वराः। (42.04)

Vishnu was in his serpent-bed, Indra was in his Heaven, the Daanava king was in the Paataala; and all stayed without any anxiety or apprehension.

एषा ते कथिता राम निःशेषमलनाशिनी प्राह्लादीबोधसंप्राप्तिरैन्दवद्रवशीतला। (42.05)

Rama! I related to you now the story of how 'Prahlaada attained the enlightenment state of Brahman' which when heard will remove all the dirt of the mind without a trace, and which cools the heart like the nectar oozing from the moon.

तां तु ये मानवा लोके बहुदुष्कृतिनोऽपि हि धिया विचारयिष्यन्ति ते प्राप्स्यन्त्यचिरात्पदम्। (42.06)

Those men of the world, even if they have done countless ignorant acts of selfishness, if they take time to analyze the truths explained in this story, they will soon attain the state of Brahman-Knowledge very soon.

सामान्येन विचारेण क्षयमायाति दुष्कृतं योगवाक्यविचारेण को न याति परं पदम्। (42.07)

Even by the ordinary reasoning process of Vichaara, one's wicked acts can be made to cease. Who will not attain the Supreme state through the analysis directed at the 'oneness of the self and the Brahman'?

अज्ञानमुच्यते पापं तद्विचारेण नश्यति पापमूलच्छिदं तस्माद्विचारं न परित्यजेत्। (42.08)

Ignorance is said to be the real sin; it is destroyed by the rational thinking (Vichaara). One should never discard completely the Vichaara process which uproots the sin fully.

इमां प्रह्लादसंसिद्धिं प्रविचारयतां नृणां सप्तजन्मकृतं पापं क्षयमायात्यसंशयम् (42.09)

For those men who analyze the truth explained in this story of Prahlaada's realization method, even the sins (of not knowing the Self) of seven births also (spent as sheer Vaasanaa-field experiences) will perish for sure.

श्री राम उवाच

Rama spoke

परे पदे परिणतं पाञ्चजन्यस्वनैर्मनः कथं प्रबुद्धं भगवन्प्रह्लादस्य महात्मनः। (42.10)

Bhagavan! How did the mind of great Prahlaada (which had ceased to exist at the time of Samaadhi) wake up to the sound of the Paanchajanya conch, when it was fully dissolved off in the Supreme state?

वसिष्ठोवाच

Vasishta spoke

द्विविधा मुक्तता लोके संभवत्यनघाकृते सदेहैका विदेहान्या विभागोऽयं तयोः शृणु। (42.11)

Hey Rama of taintless form (of Brahman)! In this world, there are two types of liberation; one is with the body-idea intact; and the other is freed of the body-idea completely. Listen to their differences. [Others who are ignorant are able to see a body and address them; then it is 'JeevanMukta-ness'. Others do not see the body anymore; then it is 'bodylessness'. Both states are the same for the Knower, since the body is non-existent for him always. For such a JeevanMukta, no work is seen as sacred or non-sacred. Pulling of the water out of the well also carries the same value for him as the worship of any deity in a temple. Actions lose their meaning and stay as just limb movements of the body only. A JeevanMukta attends to whatever duty is to be attended at that particular time as a shine of Brahman-state only. His state is the same whatever work he is engaged in.]

असंसक्तमतेर्यस्य त्यागादानेषु कर्मणां नैषणा तत्स्थितिं विद्धि त्वं जीवन्मुक्तामिह। (42.12)

Know that as the state of 'JeevanMukta-ness', when one has no attachment at all towards any inert or the living thing; and who has no botheration about the renunciation or acceptance of actions, as something is sacred, something is non-sacred and so on.

सैव देहक्षये राम पुनर्जननवर्जिता विदेहमुक्ता प्रोक्ता तत्स्था नायान्ति दृश्यताम्। (42.13)

When the body ceases to exist (for the view of others), the very same state continues, hey Rama, and is freed of rebirths (as the recurring Vaasanaa field-experiences). It is known as 'Bodiless liberation' (Videha Mukti ness). Those who remain in that state, do not get forced to be in the perceived phenomenon as the 'seen' anymore, unless willed by them.

[They are not bound by Vaasanaas and will not go through the life-dreams again and again.]

भृष्टबीजोपमा भूयो जन्मान्तरविवर्जिताः हृदि जीवद्विमुक्तानां शुद्धा भवति वासना। (42.14)

Like the crushed seeds that do not sprout, they are freed of other births.

Whereas in the mind of the JeevanMuktas (who have to have some make-believe Vaasanaas to live in the world), the Vaasanaa is very pure (since it is not made of attraction and repulsion, or likes and dislikes).

पावनी परमोदारा शुद्धसत्त्वानुपातिनी आत्मध्यानमयी नित्यं सुषुप्तस्येव तिष्ठति। (42.15)

This Vaasanaa is sacred (as it rises from the Brahman-state itself directly as a shine of the Sun); is supremely munificent (since it exists for the good of the world); is supported by the pure state of the mind that is freed of all agitations and has lost the nature of the mind itself; is always leaning towards the state of the Self as the 'Knowledge awareness'; is like the quietness of the deep sleep state.

अपि वर्षसहस्रान्ते तयैवान्तरवस्थया सति देहे प्रबुध्यन्ते जीवन्मुक्ता रघूद्वह। (42.16)

That is how, even after a time-span of thousands of years of experiencing the quiet state of the Brahman, the JeevanMuktas wake up with a body-idea from their Samaadhi state, hey Scion of Raghu dynasty!

[In the case of Prahlada, this Vaasanaa as the 'compassion towards his own people' was kept dormant in his Samaadhi-state as in deep sleep.]

प्रह्लादोऽन्तस्थया शुद्धसत्त्ववासनया स्वया बोधमाप महाबाहो शङ्कशब्दावबुद्धया। (42.17)

Prahlada woke up, hey Mighty armed, by his own pure Vaasanaa of the Self within, by responding to the sound of the conch.

हरिरात्मा हि भूतानां तस्य यत्प्रतिभासते तत्तथैव भवत्याशु सर्वमात्मैव कारणम्। (42.18)

'Hari' (as Vishnu form) is the Aatman-essence of all.

What he perceives, that alone happens. Aatman alone is the cause of everything.

प्रबोधमेतु प्रह्लादो यदैवेति विचिन्तितं निमेषाद्वासुदेवेन तदैवैतदुपस्थितम्। (42.19)

'Let Prahlada wake up'; when Vaasudeva (as the mind-quiver of Brahman-state) thought like this; that alone happened instantly (as the act of blowing the conch, and the ensuing of conversation etc).

आत्मन्यकारणेनैव भूतानां कारणेन च सृष्ट्यर्थं वपुरातं हि वासुदेवमयात्मना। (42.20)

The 'Aatman-essence' which resides everywhere as 'Vaasudeva', took a form indeed (as Vishnu) for the purpose of the 'creation of beings', 'within the Aatman itself', for no reason.

आत्मावलोकनेनाशु माधवः परिदृश्यते माधवाराधनेनाशु स्वयमात्मावलोक्यते। (42.21)

By the realization of the Aatman, 'Maadhava (blissful state)' is seen.

By worshipping 'Maadhava (as Vishnu)', the Aatman is realized (as the blissful state).

एतां दृष्टिमवष्टभ्य राघवात्मावलोकने विहराशु विचारात्मा पदं प्राप्स्यसि शाश्वतम्। (42.22)

Understanding this truth, Raaghava, pursue the path of Self-realization.

With Vichaara only as your essence, you will attain the eternal state.

दुःखासारवती राम संसारप्रावृडातता जाड्यं ददाति परमं विचारार्कमपश्यताम्। (42.23)

Rama! For those who do not see the 'Vichaara-Sun', the 'Samsaara-monsoon' spreads dark over their 'mental sky' and pours the 'heavy shower of pains' only; and freezes them all with the cold of foolishness.

प्रसादादात्मनो विष्णोर्मायेयमतिभासुरा प्रबाधते न धीरांस्तु यक्षी मन्त्रवतो यथा। (42.24)

This 'excessively terrifying deluding power of Vishnu' does not affect the wise ones,

who have obtained the grace of the Self (as self-knowledge), like the terrifying female vampire (Yakshee) does not affect those empowered by the magical chant.

आत्मेच्छयैव घनतां समुपागतान्तरात्मेच्छयैव तनुतामुपयाति काले

संसारजालरचनेयमनन्तमायाज्वालेह वातवलयदिव पावकस्य। (42.25)

The 'very essence of Reality that shines as every perceiver (Aatman)' becomes dense as the 'appearance of this Samsaara-network' by its own will (nature), and melts off also through Vichaara by its own will (nature), because of the 'endless deluding-power of the Reality-state called Brahman', like the flames also rise by the very same wind and subside also by the very same wind.

श्री राम उवाच

Rama spoke

भगवन्सर्वधर्मज्ञ शुद्धैस्त्वद्वचनांशुभिः निर्वृताः स्म शशाङ्कस्य करैरोषधयो यथा। (43.01)

Bhagavan! You know every truth that needs to be known! By the pure rays of words emanating from you, we are soothed and enriched like the plants by the touch of the moon's rays (hands).

कर्णाभिवान्छयमानानि पवित्राणि मृदूनि च सुखयन्ति गृहीतानि पुष्पाणीव वचांसि ते। (43.02)

Your words are like the soft sacred flowers placed on the ears that beautify them and feel pleasant too.

पौरुषेण प्रयत्नेन सर्वमासाध्यते यदि प्रह्लादस्तत्कथं बुद्धो न माधववरं विना। (43.03)

If everything is achieved by one's own hard effort, then how it is that Prahlaada could not achieve the enlightenment of Knowledge without the boon of Maadhava?

*(He did not do any hard effort; but got the Knowledge through the worship of Vishnu-form only. Is it not so?)*

वसिष्ठोवाच

Vasishta spoke

यद्यद्राघव संप्राप्तं प्रह्लादेन महात्मना तत्तदासादितं तेन पौरुषादेव नान्यतः। (43.04)

Raaghava! Whatever was achieved by the noble Prahlaada was indeed the result of his effort only; and not anything else!

आत्मा नारायणश्चैव न भिन्नस्तिलतैलवत्तथैव शौक्यपटवत्कुसुमामोदवत्तथा। (43.05)

The 'Self-essence and Naaraayana-form' are not different, like the gingili and its oil do not differ; like the white cloth and whiteness do not differ; like the fragrance and the flower do not differ.

यो हि विष्णुः स एवात्मा यो ह्यात्मासौ जनार्दनः विष्ण्वात्मशब्दौ पर्यायौ यथा विटपिपादपौ। (43.06)

He who is the all-pervading Vishnu is the actually the essence of Self only.

The Self-essence within all is alone the Vishnu-appearance also.

Vishnu-appearance is the established state of Brahman alone, that is appearing as the form of Vishnu.

The words 'Vishnu' and 'Aatman' are synonymous, like the words 'Vitapa' (tree with branches) and 'Paadapa' (tree that is fixed at one place) which are different sound-forms with the same meaning.

प्रह्लादनामा प्रथममात्मैव स्वयमात्मना स्वयैव परया शक्त्या विष्णुभक्तौ नियोजितः। (43.07)

The 'appearance called Prahlaada' is actually the 'Self-essence only that appears in the form of Prahlaada', like it appears as the forms of all of us. By his own Self-essence, by his own power as Vishnu-form, he was guided towards the devotion of Vishnu.

प्रह्लादो ह्यात्मनैवैनं वरमर्जितवान्स्वयं स्वयं विचारगं कृत्वा स्वयं विदितवान्मनः। (43.08)

Prahlaada (the mind-state) got the boon by his own self for himself; and did the Vichaara also himself, and attained also the 'Knowledge of the Self'.

कदाचिदात्मनैवात्मा स्वयं शक्त्या प्रबुद्ध्यते कदाचिद्विष्णुदेहेन भक्तिलभ्येन बोध्यते। (43.09)

Sometimes the Self-essence, by the Self-essence itself, by its own power, gets enlightenment.

Sometimes its gets taught through the 'form of Vishnu' as a result of devotion.

चिरमाराधितोऽप्येष परमप्रीतिमानपि नाविचारवतो ज्ञानं दातुं शक्नोति माधवः। (43.10)

Even if worshipped for long, even if very much favoured, Maadhava cannot give knowledge as a boon to a man of non-enquiry.

मुख्यः पुरुषयत्नोत्थो विचारः स्वात्मदर्शने गौणो वरादिको हेतुर्मुख्यहेतुपरो भव। (43.11)

In the realization of the Aatman, the main cause is Vichaara rising out of one's own effort. Any boon or help given by any deity is just a secondary factor. Be observant of the main cause alone.

पूर्वमेव बलात्तस्मादाक्रम्येन्द्रियपञ्चकं अभ्यसन्सर्वयत्नेन चित्तं कुरु विचारवत्। (43.12)

In the beginning itself, forcefully bring under control all the five organs of knowledge.

Try hard and make the mind turn towards Vichaara.

यद्यदासाद्यते किञ्चित्केनचित्क्वचिदेव हि स्वशक्तिसंप्रवृत्त्या तल्लभ्यते नान्यतः क्वचित्। (43.13)

Whatever is obtained, anything, by whomsoever, wherever, it is attained only because of one's own power (as the Reality-state shining as the Self); not due to anything else.

पौरुषं यत्नमाश्रित्य प्रोल्लङ्घ्येन्द्रियपर्वतं संसारजलधिं तीर्त्वा पारं गच्छ परं पदम्। (43.14)

Taking resort to effort only, trying sincerely, leaping over the mountain of the senses, cross over the 'ocean of worldly-existence'; and reach the other shore, the 'Supreme state'.

विना पुरुषयत्नेन दृश्यते चेज्जनार्दनः मृगपक्षिगणं कस्मात्तदासौ नोद्धरत्यजः। (43.15)

If Lord Vishnu (Brahman-state) can be seen (as the Self) without any effort at all, then why does the 'Unborn' not lift up the all the bird and animal species to the higher state (of Self-knowledge) by just giving boons?

गुरुश्चेदुद्धरत्यज्ञमात्मीयात्पौरुषादृते उष्ट्रं दान्तं बलीवर्दं तत्कस्मान्नोद्धरत्यसौ। (43.16)

If the Guru can lift up the student without any effort on his side, then why does he not help lift up the camel, or a tamed ox also to the higher state?

न हरेर्न गुरोर्नार्थात्किञ्चिदासाद्यते महत् आक्रान्तमनसः स्वस्माद्यदासादितमात्मनः। (43.17)

That 'Supreme state of the Aatman-knowledge' which gets achieved by 'controlling the mind through the effort of the Self itself', cannot be attained by pleasing a Vishnu-appearance or a Guru-appearance or through the giving up of wealth (accumulations of merits).

अभ्यासवैराग्ययुतादाक्रान्तेन्द्रियपन्नगात् नात्मनः प्राप्यते यत्तत्प्राप्यते न जगत्त्रयात्। (43.18)

'That which gets achieved by subduing the sense-serpent', 'through practice and dispassion', does not get attained even if one owns the three worlds.

[Nothing else but the Reality-state alone is there. Whatever guides you towards Vichaara in the form of a deity or a Guru or a text, it is all the Reality-state of the Self alone.

Discard the sense-created forms, and see everything as the same 'undivided state of Reality' that is shining as all.)

आराधयात्मनात्मानमात्मनात्मानमर्चय आत्मनात्मानमालोक्य संतिष्ठस्वात्मनात्मनि। (43.19)

Propitiate the Self by the Self. Worship the Self by the Self.

Visualize the Self by the Self, and be established in the Self by the Self.

[Usually devotees seek the deities for some desire-fulfilment only, or worship them as some super-powered celebrities that they admire. Their minds stay impure with attachment to family and others. They are stuck to the state of Sattva only, and cannot get across the goodness-attachment. A devotee is attached to the 'devotion-Ahamkaara' and will not easily renounce it. If his identity is gone, his god also loses the god-identity. This 'devotion Vaasanaa' must help in the development of dispassion, and guide one towards Vichaara; otherwise it is a state of bondage only.]

शास्त्रयत्नविचारेभ्यो मूर्खाणां प्रपलायिनां कल्पिता वैष्णवी भक्तिः प्रवृत्त्यर्थं शुभस्थितौ। (43.20)

For the fools who wanted to escape the practice of Vichaara and the study of the Scriptures (because of the lack of purity in the heart), the devotion of Vishnu was invented, so that they can be made to turn towards the right path.

अभ्यासयत्नौ प्रथमं मुख्यो विधिरुदाहृतः तदभावे तु गौणः स्यात्पूज्यपूजामयक्रमः। (43.21)

The 'practice of disciplines prescribed for an aspirant' and 'sincere effort (to evolve in knowledge)' together form the first rule. If that is missing, then the methodical worships of the favoured deities become wasted.

अस्ति चेदिन्द्रियाक्रान्तिः किं प्राप्यं पूजनैः फलं, नास्ति चेदिन्द्रियाक्रान्तिः किं प्राप्यं पूजनैः फलम्। (43.22)

If the sense-control is there, then what use are the worships offered to deities?

If there is no sense-control, then what use are the worships offered to deities?

विचारोपशमाभ्यां हि न विनासाद्यते हरिः विचारोपशमाभ्यां च मुक्तस्याब्जकरेण किम्। (43.23)

The real 'Lord Vishnu' cannot be reached without the practice of 'Vichaara' (enquiry) and 'Upashama'

(silence of mind-agitations). For the one who is bereft of 'Vichaara' and 'Upashama', what can even a Vishnu who holds a lotus in hand, do?

विचारोपशमोपेतं चित्तमाराधयात्मनः तस्मिन्सिद्धे भवान्सिद्धो नो चेत्त्वं वनगर्दभः। (43.24)

Make your own mind worship-worthy by decorating it with 'Vichaara' and 'Upashama'. If that is perfected, then you are also a Siddha who have achieved the goal of true knowledge; otherwise, you are just a 'wild donkey in the shape of a human'.

क्रियते माधवादीनां प्रणयप्रार्थना स्वयं तथैव क्रियते कस्मान्न स्वकस्यैव चेतसः। (43.25)

If one has to please the Devas like Vishnu through prayers filled with love, then why does not one do the same with the mind also (by filling it with dispassion)?

सर्वस्यैव जनस्यास्य विष्णुरभ्यन्तरे स्थितः तं परित्यज्य ये यान्ति बहिर्विष्णुं नराधमाः। (43.26)

The 'real Lord Vishnu' resides within each and every being as their very essence as Brahman. Ignoring him (who is within), those who seek him outside as a form residing in Vaikunta, then they are the worst category of men.

हृद्गुहावासिचित्तत्वं मुख्यं सानातनं वपुः शङ्कचक्रगदाहस्तो गौण आकार आत्मनः। (43.27)

The 'principle of awareness which resides in the cave of the heart' is the 'original form of Aatman that is the most ancient'. (*That is the real Vishnu*). The 'form holding the conch, discus, and mace (as the form of Vishnu)' is just a secondary form conceived by the Aatman.

यो हि मुख्यं परित्यज्य गौणं समनुधावति त्यक्त्वा रसायनं सिद्धं, साध्यं सम्साधयत्यसौ। (43.28)

He, who ignores the original true one (as Self-essence realized through Vichaara) and chases the secondary form of a deity (to waste his time in worships and hymn-recitations), equals a man who throws away the already prepared potion of excellence (nectar) (Siddham) and engages himself in producing the ordinary sweet concoctions of low quality (Saadhyam).

यस्तु भोः स्थितिमेवास्यामात्मज्ञानचमत्कृतौ नासादयति संमतमनाः स रघुनन्दन (29)

अप्राप्तात्मविवेकोऽन्तरङ्गचित्तवशीकृतः शङ्कचक्रगदापाणिमर्चयेत्परमेश्वरम्। (43.30)

RaghuNandana! He who has not been able to attain the 'amazing state of self-knowledge', he alone feels elated in the mind (by worshipping a form), Hey Rama! Having 'not attained' the 'Knowledge of the Self', and acting a slave to the ignorant mind, he must worship 'the form adorned by the conch, discus and mace' 'as the Supreme Lord'.

तत्पूजनेन कष्टेन तपसा तस्य राघव काले निर्मलतामेति चित्तं वैराग्यकारिणा। (43.31)

Raaghava! Slowly, in course of time, by worshipping the Lord through difficult austerities, the devotee's mind develops dispassion and becomes taintless.

नित्याभ्यासविवेकाभ्यां चित्तमाशु प्रसीदति आम्र एव दशामेति साहकारीं शनैःशनैः। (43.32)

By the continuous practice of discrimination and other disciplines, the mind gets prepared (for the higher state). Little by little it grows, like a mango tree getting filled by flowers and fruits slowly in time.

एतदप्यात्मनैवात्मा फलमाप्नोति भाषितं हरिपूजाक्रमाख्येन निमित्तेनारिसूदन। (43.33)

O Slayer of enemies! Even here, the Self alone bestows fruit on itself as stated in the Scriptures, where the fruit is obtained by means of worshipping Lord Vishnu.

वरमाप्नोति यो वापि विष्णोरमिततेजसः तेन स्वस्यैव तत्प्राप्तं फलमभ्यासशाखिनः। (43.34)

He, who gets the boon granted by Lord Vishnu of unlimited lustre, gets it because of his own effort that fructifies by the ripeness of his practices (of Viveka, Upashama etc).

सर्वेषामुत्तमस्थानां सर्वासां चिरसंपदां स्वमनोनिग्रहो भूमिर्भूमिः स्वस्यश्रियामिव। (43.35)

The 'excellent state to be achieved among all', the 'ground for the production of all long-lasting prosperities' is the 'control of one's mind', like Earth is the source of all the riches one owns.

अप्युर्वीखननोत्कस्य कर्षतोऽपि शिलोच्चयं स्वमनोनिग्रहादन्यो नोपायोऽस्तीह कश्चन। (43.36)

Even if the entire earth has to be dug (as by Sagara's sons); even if a huge mountain has to be moved (as the Mandara Mountain churned by gods and demons); except for the control of one's mind, there is no other means

to achieve such things of the world also!

तावज्जन्मसहस्राणि भ्रमन्ति भुवि मानवाः यावन्नोपशमं याति मनोमत्तमहार्णवः। (43.37)

As long as the turbulent ocean of the mind does not become quiet, men wander on this Earth, going through thousands of births (and deaths) (as the identity-less Vaasanaa-fields only).

ब्रह्मविष्ण्वन्द्रुरुद्राद्याश्चिरसंपूजिता अपि उपप्लवान्मनोव्याधेर्न त्रायन्तेऽपि वत्सलाः। (43.38)

Unless the 'mind-disease has been subjugated', even if the deities like Brahmaa, Vishnu, Indra and Rudra are worshipped for long, they cannot save the devotee, even though they may feel very compassionate.

आकारभासुरं त्यक्त्वा बाह्यमान्तरमप्यजं कुरु जन्मक्षयायाशु संविन्मात्रैकचिन्तनम्। (43.39)

Renouncing completely (the attachment to) the 'sense-perceptions, which shine forth as various shapes, which are perceived outside (through the senses), which are sought by the mind' - contemplate on the 'pure (undifferentiated) awareness alone' which is free of births and deaths.

संवेद्यनिर्मुक्तनिरामयैकसंविन्मयास्वादमनन्तरूपं सन्मात्रमास्वादय सर्वसारं पारं परं प्राप्स्यसि जन्मनद्याः।(40)

Relish only the 'state of pure consciousness, the essence of all', which is bereft of perceptions, which is free of afflictions, which is the undivided self-knowledge alone, and which is eternal and unchanging.

You will indeed cross over the 'river of births (and deaths)', and reach the Supreme.

WHO IS VISHNU?

['Prahlaada' means 'the blissful one', the bliss-state as Brahman.

This 'state of Brahman' has to be awake to the perceived world as a JeevanMukta.

'Brahman', which is stuck in only the blissful state without any mind, is pulled by the 'Knowledge-state of Brahman' namely Vishnu (the all-pervading Brahman); and later the 'blissful state' lives through the 'perceived world' that is rising from itself as the best possible state of Brahman.

Prahlaada lives as a great noble king till the end of that Creation.

All the people in all the three worlds lived happily ever after, till the end of that Kalpa.

This is what the kind-hearted Prahlaada wanted, and he got it as his experience of the world.

He lived as JeevanMukta, as the Brahman acting as a mind-entity.

This is the goal of any thinking being.

Do not seek 'Brahman' to escape from the perceived.

'Perceived world' is not any evil wicked sinful thing.

It is an amazing magical state of Reality which exists as a thorny poisonous bush for the ignorant, but reveals itself as the wondrous flower of knowledge for the Knowers.

Do not run away from the world. See it as it is; the amazing state of Brahman.

This is the goal of Vichaara; not the 'mind-absent sleep of Samaadhi'.

You are now the Brahman existing as the stupid body-thing and revealing a painful existence because of ignorance.

Through Vichaara, change yourself into your 'original formless state of Quiescence', and reveal the world as an amusement park only.

The world is what you shine as, based on your ignorance or Knowledge level.

Where can you run away from the world with the 'ignorance backpack' always weighing you down?

Know the world as non-existent; then there is no running away from anything.

PRAHLAADA'S STORY OF REALIZATION IS COMPLETE