PRABODHA SUDHAKARAM
By
Adi Sankaracharya

English Translation
By
Devalaraju Sri Maha Vishnu
Sri Adi Sankaracharya's
Prabodha Sudhakaram

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Foreword

In his extraordinarily intuitive commentary on *Soundarya Lahari*, an all-time classic of Acharya Sankara, Kanchi Acharya handrashekhaarendra Saraswati swami draws attention to a very crucial aspect: "There is an erroneous belief," he says, "that the goal of bhakti; to become separate from the lord and to worship him in an attitude of dualism. That is why people ask how a *jnanin* (a non-dualist) can follow the path of devotion. They are not aware of the fact that even in such *bakti* in which the lord and the devotee are separate entities the latter still eventually be taken to the state in which he will be able to pray thus.

Without ever being separated from you, Lord, I must become one with you". The *Saguna* and *Nirguna* are undifferentiated, unified being, yet unctionally different. To use our mentor Sri Ram’s words in another ontext: “They are different, not indifferent to each other”.

In fact, as the able translator Sri Maha Vishnu tells us, an intensely human ontext of great emotional thrust brought this book *Prabodha sudhakram* into being. Acharya-sankara composed this “so as to prepare his mother for salvation while consolidating her long cherished love and devotion to Sri Krishna.” Thus, both the dual and the non dual coalesce.

II

Irishna is the nucleus and devotion is the gravitational field that holds the devotee as a particle in orbit. This text is woven around this central oncept. It orders the form and substance. There is thus a fascinatingly reative introspection between the human and the divine natures of onsciousness.
Praboda sudhakaram (if deconstructed) can perhaps be seen as a map of human consciousness recycling what appear as negatives of the mind into their dormant positives. They are described as "nindaniya", worthy to be denounced but not dislodged or destroyed. They are psychic energies with tremendous transformative potential. Sri maha vishnu describes it rightly and cogently: "a straight forward route to salvation, step by step, through renunciation, introspection, enlightenment, concentration, divine grace, and devotional ecstasy". In effect, ninda, denunciation, is or it seems to me as, a literary device named Vakroti: "tell the truth but tell it slant" as a poet says. This Vakroti makes the positive enunciation more effective by contrast.

Even those who are likely to disregard the text as theological are (if they are not incurably prejudiced) will find this exquisitely architected text (of ten prakaranas) as a mine of insights into the mind mired in its own fallacies (logical) and fantasies (psychological): The healing potential of Acharya's verses are bound to bring about the desired effect. From this perspective, the text can be read as a manual of the interplay between the positive and negative manifestations which we call the self, or in its familiar manifestation as mind. For instance look at the following transcreation of the 51 verse in Manoninda Prakaranam.

Attitudes of the mind tend to vary in multilple way. Sometimes it is laughing, some other times it is wailing, immersed in some illusions. It wanders in all directions. Sometimes it is happy, some times it is villainous and sometimes it denounces, and sometimes it glorifies. Often, the mind is "confused by anger" or "extols itself" but also "denounces like a fiend".

III

In these terms, the first four prakaranas are diagnoses of the disease, the next sections being the medicine. How do we overcome the mental aberrations which eclipse the potential for perfection? Not by denouncing but disciplining the instruments. The "tools" for such disciplining are mano nigraha, restraint of the mind, vairagya (balance between
attachment and detachment) Maya siddhi (comprehending or seeing through illusions by mental alertness) Linga dehadi (perception of the subtle body, etc.). The consciousness internalising these 'elements' achieves their culmination in Advaita, realization of the non-dual self enacting its role in this world of dualism.

IV

This dual world is reflected in the language of the text: the reader is structure by the interlinking of the natural and the transcendental. Take the following: The same water by which plantain trees and champak trees are enabled to grow also enables garlic plants to grow and although some are tasty and sweet smelling and some one endowed with pungent smells.

In a stunning image Sankara counter points Advaita and the "shadow play of life" with self as the Sutradhara.

We are grateful to Sri Maha Vishnu for giving us this invaluable text of the great Acharya. The transcreation is exquisite and elegant, eminently readable. He has already made a mark as a translator Sri Kalluri Bhaskaram-to whom I am equally indebted for inviting me write these words-tells me that Sri Mahavishnu translated Sri Kalluri Venkata Subrahmanya Dikshitulu's Guru Kripalabari into English. May many more such translations come from the present translator-name-wise he is full of potential creativity- Mahavishnu!

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Introduction

In Prabodha Sudhakaram, Sri Sankara Bhagavatpada, has charted a straight forward route to salvation, step by step, through renunciation, introspection, enlightenment, concentration, divine grace and devotional ecstasy. It is believed that he composed this treatise as a combination of Upanishadic knowledge and devotional fervor, so as to prepare his mother for salvation while consolidating her long cherished love and devotion to Sri Krishna. True to his promise he made his appearance before her, in response to her call to him, as soon as she felt her end was approaching. He ensured her passage to salvation, as only he could have done.

In, Viveka chudamani, Bhagavan Sankara had enunciated that among all methodologies that lead to salvation, bhakti is most prominent. He has defined bhakti or devotion as constant application of the mind to the real nature of one's self. In this treatise, Prabodha Sudhakaram, he distinguished between devotion to a form-less entity as different from devotion to the form Sri Krishna. He has quoted Bhagavad Gita to say that Lord Krishna has advised devotion to Himself, with all his attributes of compassion and divine magnificence. He considered that devotion to an entity without form, is also conducive to salvation, but, the path of such a devotee is beset with many difficulties such as control of the mind and senses, achieving direction of mind into an attitude of non-contemplation of anything what so ever. He goes into depth to explain devotion to Sri Krishna as gross devotion in the first stage and subtle devotion in the second stage. Going through the first stage of devotion a devotee purifies his mind by gradually shedding evil and fissiparous
tendencies of the mind acquired during the past incarnations. Finally, when he reaches the stage of subtle devotion, Sri Krishna enters his mind and shapes his behavior to correspond to that of a _Juani_ (person with enlightenment), who had been applying his mind to the nature of the all pervading Self, as identical to one's own inner Self. This confirms Sri Krishna's assertion that in his opinion a _Juani_ is no different from His own Self. The attributes of a devotee in the subtle stage of devotion are identical to those explained in the concluding verses of _Bhaktiyoga_ in _Bhagavad Gita_.

In the penultimate chapter of _Prabodha Sudbakaram_, Sri Sankara establishes the identity of _Saguna Bhakti_ and _Nirguna Bhakti_ in 26 verses. He first deals with the fact, that although Sri Krishna is appearing in human form, he is in fact disclosing his all pervading nature as _Paramaatma_ and manifests in many identical forms as _Iswara_ on many occasions. To Arjuna he showed his real transcendental form as _Kaala_ (creator and destroyer) by bestowing divine eye sight to him. To _Gopikas_, he transformed Himself into many Krishnas and entertained each one of them as her own companion apart from introducing them into _Raasa leela_ dance, which showed Himself as playing the flute at the centre of a circular formation of _Gopikas_ and _Krishnas_ juxtaposed alternately with each _Gopi_ and dancing in accordance to the music played on the flute. To _Brahma_, He showed Himself as many cow herd boys and many calves being tended by them. He showed to _Brahma_, that all the cow herd boys and calves before Him were none other than _Bhagavan Vishnu_, just as Himself.

Sri Sankara next deals with Krishna's freedom from mental attitudes like attachments and enemies. He had showered His grace on those who loved Him ardent and also those who hated Him with intense fervor. In other words, He illustrated by His actions that His grace which is synonymous with salvation can be obtained “by all those who displayed attachment to Sri Krishna's form through love, fear or hatred” as explained by Sriska to King Parikshit. Intensity of fervor in approaching Him is important irrespective of whatever emotion has caused such attachment. This
establishes the fact that *Saguna Bhakti*, based on the form of Sri Krishna, can take the form of intense emotion thus fixing the mind on Sri Krishna and it can lead to salvation.

In other words, the emotions which afflict the mind in all activities in the dualistic world, can elevate the inner being if these emotions are directed not towards mortals but towards immortal Krishna, who is none other than one's own inner self. On the other hand, *Nirguna Bhakti* needs restraint of the mind and rigorous austerities, through concentrating the mind on the abstract perception of self and involves vacation of all external perceptions from the mind.

Sri Sankara also illustrated the *Upanishadic* saying that the only source of enjoyment for anybody is the Self, as distinguished from Jeeva who considers his own Ahamkara as his self. Sri Krishna is *Paramaatma* and hence is the inner self of every living being, although these living beings mistakenly consider their Ahamkara or body as their self. Hence love directed towards any living being is in fact directed at the Self who is *Paramaatma*, although the giver and receiver of love consider that the love is directed at their own mortal bodies because real enjoyment which is fruit of love is dispensed by the inner self alone. When *Paramaatma* Himself, takes the form of a seemingly mortal body similar to calves and cowherd boys, the mother's love towards their imagined children, is intensified because they are interacting with *Paramaatma* directly without the medium of the mortal bodies of their own children.

He deals next with the common criticism that Krishna sported with other people's wives in many contrived activities. Srisuka had explained that all Sri Krishna's activities are directed towards relieving His devotees of their inherent *Vasanas* or earthly inclinations, because He Himself is *Paramaatma* and has no desires to be satisfied being a personification of uninterrupted bliss. His body, in fact, was pure *Sattvaguna*, while all humans had bodies made of three *guna*s. Thus His body is not afflicted by passion or rage as in an ordinary human being. In this way He only relieved them of the *punya* (virtue) accrued by them during their previous
incarnation, through enjoyment of bliss, after relieving them of their sins through the pangs of separation from Him earlier, so that their final union with Him, the Paramaatma, is ensured. In other words, their freedom from birth again is ensured because there is no residual punya to be enjoyed and no residual sin to be endured. Bhagavan Vyasa had recorded in Bhagavata that some Gopis achieved Salvation by expiation of their sins through pining for Him, because they could not reach him as the other Gopikas did. Because of His innate compassion, he first softened their hearts by transmitting His cosmic energy through his most delectable music on the flute floating in all directions infatuating all living creatures whether stationary or mobile. They were then prompted to forget all worldly connections and hurry towards him guided by the music emanating from his flute. This passion of the Gopis in spite of the earthly nature of their desires made him the sole target of their mind. This concentration of the mind in respect of Paramaatma is rare even in saints engaged in penance in the forest. Uddhava, a close friend of Sri Krishna, and also a devotee was sent by Sri Krishna to Gokula, not only to pacify his foster parents Nanda and Yashoda, but also to pacify the Gopis who were pining due to separation from him since he left Gokula to relieve Kamsa of his mortal body. Uddhava's mental evolution was highly respected because he was the disciple of Brihaspati, the guru of all celestials. He was sent by Krishna to tell the Gopis that He being their inner self can never be separated from them. Incidentally he expected Uddhava to gauge their devotion to Him in comparison to his own devotion. Indeed, Uddhava was so impressed by the total identification of their minds with Sri Krishna, he repeatedly paid homage to the dust of their feet with great ecstasy. He declared that their loud singing remembrance of His exploits while performing their regular domestic chores had been reaching high Heavens and purifying all the three worlds.

Sri Krishna's attitude to all living beings is best illustrated by His own answer to Gopikas who resenting his disappearance from their midst after making them happy for some time, naively questioned Him as if enquiring about people in general. "Some people reciprocate devotion
with devotion; some people give devotion, even if they do not receive devotion, some others do not reciprocate even if they receive devotion". Knowing what is in their mind, Sri Krishna replied as follows, "reciprocating devotion with devotion is like trading, such devotion is seen when people tend cows and other animals that serve their purpose. There is no virtue or friendliness in such an attitude. Giving devotion while not receiving devotion is seen in parenthesis. Both compassion and friendliness are found in this case. But this is in the nature of performing one's own duty. The third category of people are either too selfish or too self absorbed like yogis who find unbridled happiness in their inner beings (aatmaraama). I must make it clear that I do not belong to any one of these categories. I am indeed the ultimate in compassion and friendliness. Oh my friends! My attitude towards all my devotees is dictated by my desire to hold them to myself. If I distance myself from them it is only to ensure their uninterrupted contemplation of me, just as a miser who lost his money thinks always of regaining it. You have sacrificed your reputation in society (loka dharma), your adherence to traditional virtues dictated by scriptures (veda dharma), and also your attachment to your near and dear (sveeya dharma). I cannot recompense your love even if I possess the lifespan of a celestial. Please consider the constant attachment of mind towards me as adequate compensation for your unparalleled love to me". Obviously, constant attachment of mind towards Him leads to the ultimate of all blessings, salvation. This is in fact, the content of the last shloka in Bhagavad-Gita addressed to Arjuna, meaning as follows "Give up all dharmas, i.e., lokadharma, Veda dharma and sveeya dharma and take refuge in me. I shall rescue you from all sins arising out of failure of all dharmas."

Finally in the last chapter, Sankara enumerated many acts of His grace in granting salvation even to those who approached him with venomous animosity. The last verses in this chapter have emanated from divine inspiration. They are in the nature of direct communication with Paramaatma which deserve memorization by devotees seeking his grace.
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Dehaninda Prakaranam
Denunciation of the human body

The essence of eternal bliss, comprising of eternal presence and distinguishing faculty in all perceptions, self-luminous, the supreme personality transcending all animate and inanimate creation, never subject to transformation through the phenomenon called birth, controller of the destiny for celestial, human and other creatures— that is He, Lord Krishna, the venerable Chief of the Yadava clan. I bow to him.

Can He be subjected to verbal discourse by us mere humans? Even scripture observes silence in describing Him as if dumb-struck.

This fact is well known. All the same, He is subjected to various modes of speech comprising the essence of Vedanta Shastra, meditation as well as musical exercise of literary talent in His praise.
There are many aids like spiritual exercises, knowledge attained by incisive study of Upanishads, and devotional conduct, for attaining salvation or freedom from the cycle of birth and death otherwise called mukti. But no one is considered fit for salvation unless he deserves it by developing a sense of renunciation in his own mind.

There are three aids for salvation. They are renunciation, knowledge of self and devotion. Here renunciation is defined by absence of yearning for the material things of this world.

Yearning is hidden in all human bodies in the guise of Abanta (Ego) and mamata (mine-ness). There Ego is identification with body and mine-ness pervades wife, children, possessions etc.

How does this body define the Aatma (Self) that inhabits it? (Body undergoes growth and deterioration while Aatma identifies itself as the same entity in spite of drastic changes in the body). What is the relation between this body and the objects of desire (Vishayas)? (Both undergo transformation continuously in a totally unrelated manner). Investigated in this manner the influence of Abanta & Mamata vanishes in the perception of one’s self.

Jeeva, the inhabitant of this body obtains his genesis from the union of semen and ovum during intercourse between man and woman. The Jeeva
develops from a bubble at the outset into a full fledged body, which is
determined in all respects, by the past actions subsisting in the mind as
Vasanas (just as scent retained by air after burning away perfume). 8.

In the cul-de-sac wherein the mother’s womb is located full of phlegm,
urine and feces, the Jeeva resides in the company of food matter routinely
being converted into nutrients by chemical reactions generating heat,
acidity and other toxic phenomena. He has to endure this situation for
nine months. 9.

If by chance at the time of delivery, the fetus (Jeeva) gets disoriented
from the exit path, it may be necessary to cut it into pieces and extracted
by force. 10.

In case of a normal delivery, powerful wind-force is generated in the
mother’s womb, which pushes the child (Jeeva) out of a narrow passage
as if a machine is operating. Words are not adequate to express the distress
suffered by the child (Jeeva) at that time. 11.

Diseases, mental tribulations, loss of near and dear ones, calamities, quarrels,
penury – these are all the afflictions to be endured by a Jeeva even after
exiting mother’s womb. How can anyone elaborate on the various kinds of
distress encountered by a Jeeva during his sojourn in this world? 12.
A Jeeva is bound by his past actions which subsist in his mind as Vasanas. He suffers various kinds of distress while traversing various types of wombs — be they of human, animal, bird or any other lowly creature numbering 84 lakhs. In every case, he behaves as if he is identified by the body, occupied by him and the agonies associated with the body.

13.

वर्गमस्त्त्र गृहस्त्त्राक्षरजन्मान्यव्यवस्थिति:।
स्वयंबारविचारः शुभसिद्धार्श्च तत्रापि 1198॥

Finally he occupies the human body. He will be better off if he obtains a superior heritage by virtue of his elevation in spiritual evolution. With greater virtue, he becomes conscious of his spiritual duties appropriate to his birth. With more virtue being rewarded, he gains access to the content of the Vedas.

14.

आत्मानात्मविवेको नौ देहत्व च विनाशिताः जानम।
एवं सत्स स्वमायु: प्राज्ञरथि नीयते मिथ्या 1199॥

Greater virtue generates discrimination between Aatma and Anaatma (Jeeva is Aatma in conjunction with illusion. Aatma is one’s Self without illusion. Five elements constituting matter, mind, intellect and Ego constituting the subtle body and the gross body are all generated by illusion and are called Anaatma). This discrimination is awareness of the absurdity of identifying Jeeva — the eternal but migrating entity with the mortal body signifying Anaatma. Thus greater virtue brings realization that the mortal body is bound to be destroyed. This realization ensures that Ego; responsible for identification of self with the mortal body is seen as the real source of illusion. While facts indicate the above realization, even learned people with discrimination tend to waste their life span in the pursuit of illusory things, ignoring the sensible policy of denying illusion and aligning with Aatma.

15.

आयुःक्षणलवमान्त्र ब लभ्यते हेमकोटिभि: कावपि।
तवदेगच्छति सर्व गृहा तत: काधिका ह्यक्ति: 1196॥

Even a tiny fragment of one’s own life span, if wasted, cannot be regained even by expending tons of gold. Once the life span is expended, the world ceases to exist for one. Can there be a greater calamity?

16.
Once the Jeeva exits the human body and acquires animal bodies, he would be in such mental bind (through identifying with an animal body) that he cannot distinguish between Ego and the gross body. How can there be any possibility of clearing the illusion constituting the Ego or realizing Aatma?

These incarnations of Jeeva as bulls, horses, donkeys, elephants, and buffalos always involve carrying out heavy tasks and moving heavy loads, while enduring hunger, scarcity of food and exhaustion. The distress cannot be expressed in words.

Blood, bones, flesh, bone marrow in spinal cord, material of the brain, and the three essential balanced elements of human metabolism, namely phlegm (Kapha), intestinal wind (Vata), and bodily heat (Pitta) constitute the formation called the body. Had it not been enclosed in skin, nobody would ever escape the onslaught of crows trying to feed on the body elements.

Discharging phlegm from nose or mouth and also feces from the anus one feels disgust with himself but hardly realizes the multitude of excretions happening inside the body.

When a person sees a bone on the ground, he finds a way avoiding it, for fear of making contact with it and getting polluted. He fails to see his own body which is structured by thousands of bones.
From the tip of the hair on top of the head, right up to the toe nail, this body is full of foul smells in the interiors. But on the exterior this body is smeared with fine scents, creams, sandalwood paste, and camphor. It is amusing to see a vain person washing himself again and again and perfuming himself in many ways.

With great effort a human being covers up, a host of inherent abominations while glorifying the exterior qualities of the body. Such a person can only called an idiot.

A small wound caused somehow to the body if not cleaned by disinfectant, develops even in a span of three days into a mass of foul smelling germs produced therein. This is the elegance of the human body which is described as handsome or beautiful.

The same body which went to sleep on a bed bedecked with beautiful flowers now is tied up with ropes and bamboo poles and thrown into the fire, when life departs from the body.

The same people, who were happy to see the king adorning the throne, close their eyes in despair when the Lord of Death drags the life out of his body.
In this manner, every person carries a feeling of *Abamta*, that is, I am this, (Ego) in respect of this dirty body, which is made alive by His divine presence. He is indeed the Supreme Lord of human destiny and He is forgotten when the Ego declares that I am this body.

"Self" (*Aatma*) which is invariably identified by the Constant Presence as witness (felt by all inside themselves) and constant monitoring of all sensual perceptions is residing in this continuously deteriorating body while undergoing no change what so ever. On the other hand, this body, a composite of flesh, blood and bones, has nothing in common with "Self". However this absurd notion that I am this body persists in every human being. In all living beings the constant consciousness of presence (that is I am) and the constant monitoring of sensual perceptions are going on in spite of the bodies being different altogether. An intelligent person, who analyses things correctly, will invariably align himself with the *Aatma* and reject alignment with any body what so ever. This is because *Aatma* is identified by presence (I am) *(Sat)* and *(Chit)*, the monitoring faculty in respect of all sensual perceptions and is the same in all living entities. On the other hand the Ego which absurdly binds *Aatma* to the body is different in every case and identifies with all kinds of bodies. 27.
Vishayaninda Prakaranam
Denunciation of the material things desired by the body

An idiotic person collects around his body things which are expected to give pleasure to this body, just as a house builder applies to the walls of his house clay-slush to hold the bricks together. When rain comes the clay structure is disintegrated. Similarly when adversity strikes the desirable things collected around the body collapse along with the body.

A man is distressed when his wife lacks good looks. If she is exceedingly beautiful, there are a host of other men who could manage to seduce her. In either case, he is miserable.

A wife endowed with exquisite beauty, could be viewed with lustful eyes by other men, whether they are friends, servants or even beggars.
Just as a man gets infatuated by another man's wife, so can a woman send searching glances at a person more handsome than her husband.

In this manner, husband of a beautiful wife can be consumed by anger every minute and fail to derive even a little happiness, like a single crow in a multitude of crows, hopping in to gather sacrificial food laid out especially for crows.

A woman who constantly disobeys the husband can become worse than an enemy. What to say if she addicted to a paramour?

There is a scriptural observation “Loko naaputrasya asti” which bothers those who do not have sons. This means Loka (world) is not there for a person without sons. Now what does “Loka” signify? It could mean Atma loka (mukti) or functioning in the world that is seen around us defined by samsaara, or the next woe-less world awaiting the jeeva after death. These three possible meanings are possible and will be considered now. The first meaning is obviously not appropriate because all those having sons are not attaining the salvation or mukti. The third meaning is also not appropriate because next woe-less world is certainly reachable by virtuous actions as

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prescribed by scripture and non-availability due to son-less-ness will falsify scriptures. We can only adopt the second meaning, to say that functioning in the world around is not effective if a person does not have sons. The observation in the scripture is to motivate a person to perform specific sacrifice in the “Pitrukameshti” as prescribed by scriptures to beget sons. The scriptural saying is only Arthaveda, which is intended to motivate people to perform scriptural sacrifices and is certainly not mandatory. 35-37.

Many rituals and pilgrimages causing severe physical and financial strain probably precede the birth of a son. Once the son is born, a new chapter of worries may start in a man’s life, relating to the son’s life. He may lead a life of idiocy or profound learning. He may be virtuous or villainous. He might be guilty of adultery or thievery. All these possibilities can make the birth of a son a cause of much mental anguish. He might even think of his father’s death if riches can be inherited thereby. 38-40.

If somewhere a son is born with all possible virtues, he could be short-lived, or diseased, or issueless. Even that is a matter of great mental anguish. 41.

If you can say that a son can ensure happiness in the next world that does not stand to reason. It is because the next world and next incarnation of “yourself” depend on the stock of virtue enshrined in you through Vasanas subsisting in your mind. The stock of virtue enshrined in you when you depart from this life,
consist of the stock of virtue inherited by you from your past lives duly compounded by the virtuous actions in this life. The son cannot make any contribution to one’s stock of virtue, nor diminish the stock of negative usanas acquired by one’s self through sinful actions in the past.

Piitumatauchyabhaginipitumayajamansukhyanam
Maarjhanamaamib yutirnayeonishchatksharasa

One’s attachment to father, mother, relatives, sister, uncle, and son-in-law and similar relations are like co-travellers in the passage of time. Since one has to pass through many wombs during the past, present and future lives in eternal time, these associations can only be considered momentary.

Devam yatrihupal vaatyasur: paryupakarash
Tavarsha suhdo vyavata: sharva: sarbe: 1144

As long as one’s fortune persists, so long as one manages to render help to others, all people remain friends. If one’s fortune turns sour and one cannot render help as before all people tend to become enemies.

Acharnati chechatutin bantin haw varnyabiti sanvrtta
Tavardhitri dinaatarmabhinnidantrya prakuppanita 1145

Sycophants cluster around you so long as you feed their interests day after day, and keep them satisfied. They would extol you by heaping abundant praise. If a short period of dissatisfaction emerges in course of time, they will change colors seething with anger and start denouncing you.

Duramberjakraminam samapajjapiyatvam prabhavte chitravams
Lankaavidhi bahuvisch tamayathabhyam karvidkamam 1146

Failing to find the means of filling the belly, the mind projects plans for earning lots of money, but in reality finds only a trifle.

Laavadehikarth: patvamada bhavetvabhir
Ugchitaartho paryarthasthamaadhrvayyogam avyay 1147

Prabodha Sudhakaram
Even if a lot of money is earned, wife and children get the benefit, while kings and robbers claim the rest. Hankering after money, in spite of success, can be an exercise in futility.

\[47\]

अन्यायमर्यादाजं विश्वमित्रां दातादात्सं गणे: कलहम्।\[148\]।

Ill-gotten wealth cannot fail to attract attention of the king. That can be way-laid by robbers. A miser always begets misery. The legal heirs find some way of quarreling to get at the money.

\[48\]

पातकभरसेनेवेकार्यं समुपार्जयति राजाः।

अश्वमंत्रं वहते: प्रतिक्षण नाश्यते सरस्थरूः।\[149\]।

Kings go through many sinful activities to acquire wealth. But every moment this gets expended in the maintenance of horses and elephants, to constitute an army for defending themselves.

\[49\]

राज्यांतराभिमानाद्वारणन्तरग्रामः ममिवास्तेश्वरवाहाः।

विषाणुवशेष्टानात्माणमज्ञांश्चतारणवि भूपा।\[150\]।

Kings are always immersed in anxiety for many reasons. It could be invasion by neighboring kings, failure of advisors and retinue, violence from their own retinue through poison or the sword.
Hence a person, who desires to achieve full renunciation, shall renounce every thing the mind aspires for. He should engage in such activities that mind tends to avoid. Then only the mind is controlled and becomes steady.

In an ocean of illusory activities, continuing through a series of births and deaths, the desires of the mind constitute the immense waters of the ocean. One's own body is the boat provided by providence to cross this ocean. *Karma*, denoting the *Vaasananas* enshrined in the mind through past sins and virtues, is the wind which tosses the boat hither and thither, because that takes control of the mind which is not free from desires and aversions.

The boat has nine holes through which the waters of desire can enter if not prevented by proper effort. *Jeeva* is the master of the boat and is extremely lazy. If he does not take action to restrict the leakage through the holes, the boat will be filled with water and sink.

If the holes in the boat are made leak proof by control of the senses (*Indriyas*) the *Jeeva*, can reach the ultimate shore happily. Hence without control of the *Indriyas*, the desires of the illusory world would flood the boat called this body and no one can reach the other shore, i.e. salvation from the afflictions called birth and death in the illusory world.
One sees some other’s wife and looks on with desire. And then he fantasises love with her, knowing full well that she is absolutely unavailable. In this manner, a man, quite unnecessarily acquires sin.

One hears with open ears, vilifications of others, indulged in by a malignant person. Does it kill the vilified person? But the one who welcomes such vilification acquires sin and becomes a sinner himself, just for nothing.

One’s tongue goes on chattering falsities and defamation of another person. Can it harm the other person or bring some benefit to the defamer? Just for nothing, a man becomes a sinner.

When the sense organs come into contact with the objects of desire, that particular moment gives happiness. Once the object of desire goes out of reach the misery endures. Throughout one’s life happiness is just an intermission between the effort to attain the object and the misery of missing it.

When something to be acquired or abandoned is decided by profound consideration, the wise person discards small pleasures thereby avoiding a large measure of misery. In fact pursuit of material objects diverts one’s attention away from the immortal Self. If the immortal Self is attained, the misery of repeated births and deaths will be eliminated.

Prabodha Sudhakaram
The fish gulps the insect at the end of the fishing hook and dies. In the same way, a man forgets his immortal Self and runs after pleasures of the body which is doomed to deterioration and eventual destruction. Kaala, the inevitable terminator of all things in this world, is busy eroding all functions of the body while the Jeeva identifying himself with the body is grabbing momentary pleasures of the illusory world and the illusory body so long as they last. This world as well as this body are all considered illusory in relation to Self or Aatma because perception of Self remains unaltered always while the body and the associated world vanish when Jeeva discards this body to enter another. Jeeva had discarded the body of the past life when he entered mother's womb as a mere bubble. Jeeva's body did not exist before he entered mother's womb nor does he have a body after his death. Similarly, Jeeva's world is always different in the past, present and future. The fundamental logic employed is this: that which did not exist before a particular period and fails to exist after a period is also non-existent during that period. If it is perceived to exist, the perception must be illusion just as perceptions in a dream are clearly seen as illusions in the wakeful state. Bliss is the eternal feature inherent in the perception of Self to the exclusion of everything external to the inner Self. This is experienced during deep sleep when all external perceptions are excluded. Thus all momentary pleasures of the external world are glimpses of the inherent bliss obtained through the mind suspending other perceptions. Indulging in pleasures of the world by deploying the mind whose activity is invariably connected with objects and experiences of the illusory world can only tend to increase the illusion. Training the mind to align with Aatma or Self helps in dispelling the illusion that the body itself is Self, forgetting that the body is mortal and Self or Aatma is immortal. Although, in identifying with Jeeva due to power of illusion, the Self or Aatma follows the Ego (which is "I am this body perception") in every incarnation it goes through. Ego is the inherent characteristic of Jeeva until illusion is dispelled. When Ego disappears,
Ieva remains the unalterable and indestructible Self, shedding the tag Ieuvatva. This is essentially an illusory attachment to the body and associated activities in the world external to Self. So, preoccupation with pleasures of the body in the external world can only mean a fall for the Ieva into the abyss of illusion.

A frog, although half his body is being devoured by a snake is still putting out its tongue to grab flies and mosquitoes. Similarly, a man, even at the end of his span of life, blindly tends to acquire things of the world which he is doomed to abandon willy-nilly.
Manonigraha Prakaranam

Restraint of the mind

The river which emanates from its source goes to the sea, following a downward path. If it does not take a downward path, the water emanated from the source would have made it the sea itself. The mind receives its basic impulse from the faculty of knowledge inherent in the Self (Aatma). This impulse of knowledge in mind gains expression in the duality of external world as knowledge of names and forms. On the other hand, if this impulse of knowledge is directed to its own source i.e. Self (Aatma), the mind itself would have been Aatma, the non-dual entity. Having renounced names and forms of the external world of duality the mind itself would have merged in Aatma, or existence in absolute non-duality. 65-66.

Prakaranam-4
During the rainy season when all the ground is saturated with water, the water in wells and small rivulets become salty. During summer when the ground dries up and the waters in the wells and rivulets recede, the water becomes sweeter. In the same way, the mind in its extensive survey of the external world and the worldly pleasures available in abundance become saturated with Tamoguna which signifies animal passions. When, Vairagya arises in the mind, that is when the mind sees that these worldly pleasures are transitory and are tending to divert the mind more and more away from Self introspection, and the small pleasures of the world are gaining priority over the unlimited bliss inherent in the Self the mind content of external contemplations would subside, and gradually Sattvaguna emerges in the mind. Sattvaguna essentially makes the mind look at the external world as a projection of the Self, and thus all tendencies of passion, avarice and jealousy are eroded.

67-68.

यं विषयमं समाप्ति धार्मि वाड्डविद्याहारा।
तत्स्तातः विद्यति तथा यथा तत्त्वं गतं किंतु ॥ ६ ९ ॥
Whatever be the object of external pleasure, in pursuit of which the mind tends to run, when that object is not acquired the mind bemoans as if something of its own is lost.

69.

नमननगरसुरं दुर्गमसरितं परित विषयमयमच्च।
यदि न नभते विषयं विषययज्ञितम् विनिमयाति ॥ ७ ० ॥
If the mind in pursuit of its object of desire, wanders across towns, hills, fortresses and all unexplored territories, and yet fails to achieve its objective, it becomes miserable as if subjected to a dose of poison. 70.

70.

तुंबीफलं जलं तर्बलादं: स्वप्नविज्ञानेऽवृत्तम् ॥
तद्न्नम: स्वरूपः निहितं यत्तलाद्वैभिषेयति ॥ ७ १ ॥
A tumbi fruit is lower in density than water. This fruit rises by itself upwards, even if it is put down by external effort. In the same manner, the more you press your mind into introspection, the greater will be the force with which it reaches the external perspective.

71.

Prabodha Sudhakaram
In this incarnation of \textit{jeeva} or in past incarnations, whatever sins or virtues are acquired by one's own actions, the fruits thereof shall be experienced by the \textit{jeeva}, whether welcome or unwelcome. These experiences are provided by \textit{Kaala}, the dispenser of time and worldly experience, whether prayed or not. In other words, mind need not bother itself, about what should be done to acquire desirables and reject undesirables, because its actions cannot overrule the dispensations of \textit{Kaala}. The right course would be, to disregard the positive and negative aspects of experiences from the external world, and persist in introspection of "Self" and the associated studies to reach the goal of salvation or eternal bliss. To, restrain the beast called the mind, from wandering hither and thither, and thus deviate from the pursuit of salvation obtainable by introspection, the creator has provided a tool called renunciation, which is like a heavy load around the neck used to control the movement of a bull or any other beast of burden. 72-73.

\textit{निद्राकर्तः यत्सुक्मेतत्ततं विषयां यस्मात्।}
\textit{न हि चेत्त्रयप्रदेशश्चायाम चेतसो निद्रा।} 115811

During deep sleep one experiences happiness although subjected to many afflictions before falling asleep. Is this happiness obtained from any object of the external world? Since all experiences of the external world are acquired only by employing the sense organs, and since the sense organs are inoperative during deep sleep, it follows that the happiness acquired during deep sleep is derived entirely from the "Self". The mind also is not operative during deep sleep, because it is only the mind which employs the sense organs to acquire experience of the external world. 74.
Confined in a house with high walls and no doors, a tiger makes many futile attempts to jump and get out. After failure of many attempts the tiger becomes quiet, panting for breath. The mind is like that when constrained to introspect and avoid the process of thinking. Its normal occupation is constantly running about objects of the external world.

When all the sense organs are kept under restraint, since the mind can reach the external world only through the sense organs, the mind is like the tiger confined in a high-walled cage. It becomes quiet after the failure of many attempts to access the external world. It can dwell on its memories, but that can be better restrained when sense organs are under restraint. Stillness of the mind is the primary requirement of Yoga, which means alignment with Self.

Methods of restraining the mind are now enunciated. By systematic control of breath under the training of a spiritual teacher, by association with persons saturated with Sattvaguna, by discarding Vaasanas, which are mental alignments caused by past actions virtuous or sinful (this is possible only by a strong resolve that all actions past or present are confined to the illusory world and they cannot reach a disillusioned self), by surrendering to Lord Krishna who is the only savior from illusion, the mind loses its momentum, and by persistent effort, becomes still.
Vairagya Prakaranam
Renunciation of objects in the external world

For a person who happens to tarry a short while in front of a house, can the house holder's happiness or misery derived from acquisition or loss of wife, children and money, make any impression?

In the dispensation of kaalaa, or providence, possession or loss of worldly objects should be received without excessive delight or excessive grief, and a person so affected, should stay in his own house as a guest.

Subduing all tendencies of mine-ness and ego (identification with a mortal body), adverse to all worldly objects of pleasure, a person, even if he stays in own house, will not be bound by his actions (which in general binds people to the illusory world of repetitive birth and death).
Somewhere in a forest, there could be a place with plenty of green grass and fine sands. In such a place a person can happily lay himself under cool shadows of trees, on plain ground. For him, in surroundings of cool fragrant breeze, would not the nice birds, with their sweet cooing chatter become good friends?

For a person who is fortunate to achieve renunciation, the mind is calm and steady, and desires would have vanished. He enjoys all that comes his way without seeking them. Such a person shall, even in this life, achieve the ultimate bliss defined by salvation.

Money slipping out of hand accidentally, would cause distress mentally even in respect of tiny amounts. If indeed, the money is deliberately gifted to a person of Vedic learning, the gift gives satisfaction to the giver apart from acquisition of virtue. All things that go out of hand by themselves will cause grief. Instead, if those things are passed on deliberately for a good cause, one would not only feel happy but also find himself in the way to achieve salvation.

Prabodha Sudhakaram
The mind forgets Self (Aatma) which is its primary abode of knowledge, and wanders away like a deer jumping into the frightful forest of illusory yearnings, comes across the three types of forest fires (these are afflictions caused by self, others, providence) undergoes lot of distress and in spite of possessing large sparkling eyes, gets caught in the net formed of foolish yearnings and is finally captured by the tiger called desire, all for nothing, because inherent knowledge of Self acquired by introspection would have eliminated the yearnings even at the outset. 85.
Aatma siddhi Prakaranam
Realization of Self

Even if the mind acquires renunciation, eternal bliss is not achievable without realization of the non-dual Self. That realization can only come through a preceptor’s instruction. Hence it is essential that one approaches a good preceptor.

The sea is full of water, and there are winds to carry water. But the bird chaataka, in spite of being thirsty, would rather wait for the clouds to give it water. In the same manner, a person desirous of salvation awaits the grace of the Guru.

Prabodha Sudhakaram
Knowledge of self is obtained in three stages: First through Shastras, then through Guru’s instruction and lastly through direct perception of Aatma or self. First stage, is through Shastras, that there is a substance called jaggery, and that it is sweet. The Second stage, is to be shown by Guru the substance called jaggery or Guda. The last stage is to taste it and appreciate its sweetness. The third stage is called “Aatma prateeti”. The same sequence applies to knowledge of Self. Realization of the eternal bliss inherent in the realization of Aatma is the final stage in the process. 88-89.

रसांगाढःशब्दस्यक्षोऽन्ये पदार्थशः
कस्मदन्यूषपत्ते नो देहांद्रियग्रामात् ।

The five sense perceptions, namely, Shabda, Sparsha, Roopa, rasa and Gandha are experienced by the Self. Similarly other experiences are also obtained by Self. The body and the sense organs are only the vehicles of perception, but the actual experience arising out of perception belongs only to Self. This fact is established by observing that all experiences in the dream are directly experienced by Self, although the body and the sense organs are dysfunctional. 90.

मृत्युदेहांद्रियद्वायः यतो न जानाति दाह्यं दुःखम्।
प्राणाश्वेतिहास्य तत्स्करवायां स किं केति ॥ ९१॥

A dead body and its sense organs do not know the distress while cremating the body. If it is contended that Praana feels the distress before discarding the body, that contention cannot stand, because Praana cannot even notice a thief stealing one’s own ornaments during deep sleep. Discrimination is absent in body, sense organs as well as Praana which is life’s breath. This exists only in Aatma, the Self. 91.

मनसो यदि वा विषयस्तुत्तुगपतिकं न जानाति।
तस्य परार्थीनवच्च्च यथार्थस्य कर्त्ताता ॥ ९२॥

If one contends that mind is the same as the Self, that contention also cannot stand, because the mind cannot acquire different perceptions at the same time. When the mind perceives something erroneously, it is the discriminating Self that corrects the mind. Examples of erroneous
perceptions of the mind are water in a mirage on hot days and a snake in a rope in twilight.

 táv∥e: k‰e=‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e
tan‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e k‰e=k‰e

92.

In a room encompassed by total darkness, a lamp made out of a wick and oil in receptacle is placed on the ground. A mud-pot containing five holes is put upside down over the lamp. Outside the pot, against each of four holes are placed, a Veena representing the faculty of hearing, Kasturi representing faculty of smell, Ratna representing the faculty of vision and a fan, representing air which generates the sense of touch. Out of the fifth hole, light emanates and we gain knowledge of various objects in the room. Where does this knowledge come from? Not from the holes. Not from the mud-pot. Not from the oil. Not from the wick. It comes out of the fire-element burning the oil through the wick. The faculties of hearing, smell, vision, and touch represented by the blocked holes, do not contribute to this knowledge. Similarly, Aatma resides inside the body with five holes representing the five sense organs. The sense organs merely transmit the inner light to access five varieties of knowledge. When one sense organ is operating, the other four sense organs have no role to play. That inner light is Aatma, the discriminating faculty, supervising the function of the five sense organs. 93-94.

Prabodha Sudhakaram
Maayaa siddhi Prakaranam
Understanding Maaya, the illusion

Paramaatma, the all encompassing Aatma looked around himself to create duality, an illusion, although He alone exists in the past, present and future. In fact, He looked at Himself and the object of His perception became Ego, which became the root cause of duality. Ego, which differentiates illusory perceptions of one form from the other is in fact the creative activity of Paramaatma, and is denoted by Abam which means I am. It is the intellect that projects itself as the Ego, which is a reflection of Paramaatma Himself in an illusory medium called Intellect. Since Paramaatma and Abam vritti (Vritti is an intellectual perception) are inseparable, the convention is to call them husband and wife, and the entire creation as their progeny. Abamityeva vibhavaye Bhavaneem. Siva is Aatma and Abam is Bhavani. All prayers denote Siva as Paramaatma and Bhavani as Abam.

Hence duality has appeared as the couple—husband and wife. From them, the third entity called space appeared, encompassing all dual entities.
Paramaatma, then sent out His glances around, and then human beings were created. As per the Upanishads, so said Yagnavalkya to his wife. Every human being says “I am”. That is Abhim, the object of Paramaatma’s glance.

The eternal bliss which signifies Paramaatma, resulted in a mental state called Sushupti, which is absence of all perceptions. Sushupti is deep sleep in which intellect is in-operative. From this mental state another mental state emerged, like the dreaming state, where the intellect is fully operative, all though in illusory perceptions. These states emerged from Paramaatma himself and Maaya came into being. In fact Maaya is that illusion, like a dream, wherein Paramaatma sees himself as a multitude of living beings, just as one sees many reflections of himself in a multitude of mirrors, each mirror being the individual mind.

This Maaya does neither exist nor is non-existing. It is without beginning and operates only in association with Paramaatma, who is also reality without beginning. Maaya is also called Prakriti. This Maaya is composed of three Gunas namely Sattva, Rajas and Tamas. She created the entire universe consisting of moving and immovable beings. There is nothing in the entire world which is not a composite of the three gunas.

How can Maaya which is not a visible entity, produce the universe which is visible? Can a visible cloth be generated out of invisible yarn?
स्वयं सुरतानुभवाच्युक्तावो यथा शुभे वसले ।
अनृतं रतं प्रवोधे वसलोपहतिभवित्सत्या ।।१००९।।
A man dreams of intercourse and ejaculates semen on a clean cloth. The
intercourse is false but in the awakened state, damage to the cloth is real. 101.

स्वयं पुरुष: सत्त्वो योगिदस्तुत्या तयोऽयुत्तिश्च मृषा ।
शुक्रद्रव: सत्यस्तहल्दस्कङ्केते॒पि सःभवति ।।१००२।।
In the dream the dreamer is real but the woman is unreal. Their union is
unreal. But seminal discharge is real. The story is the same in respect of
Paramaatma who is real and Maaya who is not real. Maaya is the illusion
that creates Ego and Abamwriti. 102.

एवमृद्धश्च माया तत्सातां जगदिदं दृष्यम् ।
माया तावदियं स्याद्या स्यविनशेन हर्षदा भवति ।।१००३।।
रज्जीवातिदुरंतं न लक्ष्यतेत् त्र स्यावोस्या: ।
सौदामिनीव नश्यति मुनिभि: संप्रेक्ष्यमाणेव ।।१००४।।
In this way we can see that even if Maaya is invisible it creates this world
which is visible. Now Maaya is that which bestows bliss of salvation by
expending itself. It is like darkness whose nature is invisibility. When
sages identify Maaya, it disappears like a flash of lightning. Maaya is
also called Prakriti. 103-104.

माया ब्रह्मोपगताः विद्या जीवाश्रय योक्तः ।
विद्विद्विद्वियिश्वेतस्तद्वक्ष्यं ह्यमा मोक्षात् ।।१००५।।
Maya subsists in Paramaatma (who is also Brahma, meaning one who
expands relentlessly). Jeeva subsists on illusion which is called Maaya
(In fact, Ego which is a reflection of Paramaatma in an illusory mirror
called the intellect is also Jeeva). The intellect which is illusory because
it dwells on illusory perceptions, carries in itself a reflection of
Paramaatma who is symbolic of the faculty of knowing. It is because of
the reflected knowledge base of Paramaatma that the intellect is able to
achieve any perception. This intellect, under different perceptions is called
Chitta or Manas (mind) or Abamkara (Abamwriti). Hence this is called

Prakaranam-7
a knot made between Chit and Achit. Chit means knowledge. Achit means ignorance which is another name for illusion. This knot, also called Chitta persists with the Jeeva till he achieves salvation. Chetab means mind, intellect, Ego or Abamkaara, or Chitta (contemplative mind dwelling on memories).

105.

धातुमकुंडङ्गेरावृत्तमाकाशं तत्सद्वस्यं भवति।
तत्तदविधायूतमिह चैतन्यं जीवं इत्युक्तः।।906।।

Just as Aakasa, which is space, found in a pot, and a prayer hall, is identified as pot-Aakasa or hall-Aakasa and the space displaced by a wall is called Kudya-Aakasa (kudya is wall). Chaitanya, which is the reflection of Paramaatma is enclosed by Ego, essentially intellect, and then is called a Jeeva. Thus a Jeeva is a conglomerate of Paramaatma as Chaitanya, the reflection of Chaitanya in the intellect and the intellect itself. Now intellect invariably means discriminating faculty in a multitude of illusions, collecting different illusory informations, and hence is called Avidya. In effect, Avidya is the opposite of knowledge or ignorance while Vidya is knowledge. Thus we say the Jeeva is none but Paramaatma wrapped up in illusion or Avidya.

106.

नन्दु कीथायावरणं स्यादाध्यानं ब्राह्मणो विशुद्धस्य।
सूर्यस्येव तमिस्त्रं राम्भवं स्वप्रकाशरस्य।।906।।

A question arises how Jnana can exist in Brhma who is Jnana or knowledge in its pristine purity? Can darkness born out of the night, wrap up Sun who is Self-luminous or the source of light? If Jeeva is Paramaatma himself, then an illusory enclosure called Ego cannot co-exist with Paramaatma. This is a genuine doubt.

107.

दिनकरकिरणोपयोपंधिराच्छायते यथा सूर्यः।
न खलु दिनस्य दिनत्वं तैविकृत्ते। सांद्रसंपार्थे।।908।।

A cloud is composed of water droplets drawn out of the sea by the rays of Sun. This cloud is able to obstruct our vision of Sun, which in effect means covering Sun. It is common to say that such a day is a bad day, thus negating the goodness in the day created by Sun. Thus Ego, makes Paramaatma invisible by covering the intellect.

108.

Prabodha Sudhakaram
In this way, even Aatma, identified with pure knowledge can be covered with ignorance when Aatma manifests himself as Jeeva. This ignorance, which envelopes the Jeeva is not absence of knowledge, but illusory knowledge which discriminates between a variety of illusions constituting the world experienced by Jeeva in the wakeful and dreaming states. This illusory knowledge in a Jeeva is called the Chetanashakti which makes the difference between a dead body and a live body.
Linga dehadi Prakaranam

The Subtle Body etc.

Inside the gross body, resides the Lingadeha which is subtle body. Inside the subtle body, resides the Kaaraanadeha (causative body). Inside the Kaaraanadeha resides the Maha Kaaraanadeha (super-causative body).

Gross body has been described in the first chapter. We shall now explain the Sookshmadeha which consists of Lingadeha, Kaaraanadeha and Maha kaaraan deha. The Shruti (Veda) has referred to a Purusha (one who lies inside the body in the size of a thumb). That is in fact the Sookshmadeha.

The five subtle elements (the subtle characteristics of Aakaasa, Vaayu, Tejas, Aapah and Prithvi are Shabda, Sparsha, Roopa, Rasa and Gandha and these are called five Mahabhooothas or Tanmatras). The five kinds of Praana or life’s breath (consists of Praana, Apaana, Vyaana, Udaana,
The five sense organs (Tvak, Chakshu, Shrotra, Rasa and Gandba being faculties of touch, vision, hearing, taste, and smell) together with Antahkarna (composite name for mind, intellect, Abamkara and Chitta) together are the sixteen elements of the Lingadeba.

The Karanadeba has been declared by the Smritis (statements of profound Vedic scholars named Risbis) as the Vaasanás (Vaasana is the residue of a Karma or mental obsession just as the scent in the air is a residue of a perfume burnt earlier). Tureeyadeba is the cause of Kaaranadeba. In fact it is the basic structure of intellect. The basic structure of intellect is illusion which projects the mortal body as the immortal Aatma and that all objects identified by intellect are different from Aatma (although intellect identifies only illusory bodies through sense organs but cannot see Aatma which is the basic faculty of knowledge enabling intellectual perceptions).

This Mahakaarana which is in essence intellect itself, is a reflection of the pristinely pure Chaitanya (in other words, Aatma) in a mirror called intellect and is called Jeeva. This reflected Chaitanya gets intellect to identify itself as Chaitanya and creates an illusory perception in intellect that the body is Self (Abam). (In fact, Jeeva is a conglomeration of pure Chaitanya, or Aaatma, reflected chaitanya and intellect which functions as an illusory mirror). Hence if we exclude intellect and the reflection contained as illusory, Jeeva is none but the pristinely pure Chaitanya or Aatma which is absolutely free from all illusion. In fact, it is this illusion binding Jeeva to the body that causes innumerable births and deaths, which are illusory in the context of reality that is Paramaatma. Freedom from this illusion by introspection, caused by Guru's instruction, leaves Jeeva as none other than Paramaatma, defined by pure Chaitanya. This realization is called Mukti.
Just as ripples in steady water cause the reflection of the Sun, to be unsteady, so does pure Chaitanya when reflected in a turbulent mind become unsteady. Intellect is also the mind, Chitta and Abamkara depending upon its moods of steady discrimination, fickle thoughts of proposed actions examining pros and cons, (mind) contemplative of past perceptions (Chitta) and assumption of responsibility towards actions performed from the body (Abamkara).

The Sun's image in water or other such reflecting material, is illuminated by the Sun's rays. The image itself cannot illuminate other objects in the neighborhood. The Jeeva who is just an image of Paramaatma, reflected in the intellect, cannot by himself illuminate other objects in the neighborhood. (Only Sun's rays that have caused the reflection get reflected and illuminate other objects).

Just as Sun's rays falling on brass or silver vessels get reflected and illuminate the objects inside the house, so also the same Chaitanya which created its image as Jeeva, does show itself as knowledge of different objects in the house, through the intellect.

The Chaitanya or Aatma which created an image called Jeeva in all intellects of living creatures, similarly passes through the eyes and the Indriyas, representing faculty of vision in all creatures, and creates perception in the intellect of the names and forms of various objects in the house. Neither the mere image of Chaitanya called Jeeva, nor the
intellect, nor the sense organ called the eye, can acquire knowledge of objects outside, by themselves without Chaitanya reaching out to the objects through intellect and the visual sense organ, and exhibiting itself as knowledge of such and such an object. Jeeva (who in fact, is none other than Aatma, is a composite of chaitanya, image of Chaitanya in the intellect and the intellect), has real and illusory components. 118.
The learned person infused with real knowledge of Aatma or Self, who realizes that “I am indeed Brabman” (Brabman is by definition that entity which pervades every thing and still extends its reach beyond every thing. (Brabmanat Brabma is the definition) becomes every thing (Every living creature knows erroneously— I am this body. If the error is corrected by dispelling illusion the “I” in every creature becomes identical to ParamaAatma, the all pervading entity). The status of that person is almost the same as Ishwara and hence even celestials or Devas cannot equal that status.

He, who does not realize that his Self is Aatma and worships a deity seeing the deity as different from his self, and perceiving that I am one
and the deity is another, such a person with such a perception is indeed no different from an animal. This is a statement from Upanishads and also the Vedas. We also have Sri Krishna's assertion in the Bhagavadgita that Inani is Aatma according to His conviction.

Strait or curved a piece of wood, when lighted up by fire, becomes as good as fire. Can that piece of wood be held in the hand in spite of the straightness or curvedness of its shape? In the same way, a person who is imbued with the certainty of knowledge that he himself is Aatma becomes Aatma himself. This is because the Jeeva who resides in the body, cannot be seen by others, and is in reality Aatma although illusion persuades every body that the entity “I” is the same as the enveloping body, in spite of unchangeable and changeable natures well known in these entities.

One Sun in the sky, is seen as many images, in many water-containers. In the same way, a single Paramaatma is seen as many entities “I” claiming illusorily to be the respective bodies. If by chance, one water –container is broken, the Sun’s image in that container is lost but Sun is not lost. In the same way, if one illusory body vanishes, entity I (Ego) claiming ownership of the body vanishes. But Paramaatma, who appears as a reflected image in various intellects corresponding to various bodies, is unaffected if one image is lost due to deterioration and death of the body, and disappearance of intellect. Each image is of course the entity I in respect of that body. If one image in one body or many images in many
bodies, get distorted or diffused by turbulence of the mind or intellect, this will not affect Paramatma who is absolutely immutable. This is just as the Sun does not suffer any trembling if the images in the water containers tremble due to disturbance by the wind.

124-125.

स्वत्यापारं कुरुते स्यैवेकसिवितुः प्रकाशेन।
तव्यायार्घरिन्द यथेकालजसत्त्वा चलति। 11926।

Just as single entity the Sun, supplies light for every one’s daily pursuit, so also a single entity Aatma pervades the universe, wherein every living being functions by virtue of the intellect being infused with Chaitanya, which not only prompts the bodily organs into activation but also differentiates the inanimate objects through the knowledge of names and forms perceived by the mind.

126.

येनोदकेन कदलीचंपकजात्याद्यः प्रवर्धन्ते।
मूलकपलंकुलशुनास्तनीवै विभिन्नरसाण्यः। 11927।

The same water by which plaintain trees, and Champak trees are enabled to grow, also enables Moolaka (radish), onion and garlic plants to grow although some are tasty and sweet smelling and some are endowed with pungent smells. In the same way, Aatma which enables the world to function is an example of the same source, being responsible for evolution of very different entities in the animate and inanimate creation.

127.

एको हि सूक्ताधार: काण्डप्रकृतिरन्तथेऽयुगपपः।
सर्वभाष्यप्रियकायं नरयतीह व्रजृत्तया। 11928।

There is an ancient system of entertainment, which is a shadow play. This consists of a conductor invisible to the spectators, operating by strings and other various wooden cut-outs of various characters in Ramayana and Mahabharata, behind a cloth screen illuminated from behind. The spectators see the shadows of these cut-outs as Rama, Krishna, Hanuman, Ravana, Sita etc. and music will be played appropriate to situation in the story. The reference is now to Aatma, which invisible to every one, operates all the living creatures of the universe as well as the inanimate entities, to stage the drama of life on this planet. No activity is possible in this world without the Aatma functioning as chaitanya in all beings.

128.

Prabodha Sudhakaram
Jaggery and sugar are derivatives of sugarcane. Similarly ornaments which adorn hands and shoulders are derivatives of gold. In this way a variety of mental dispositions, a variety of shapes and bodies, a variety of interactions with the outside world found in this world, are all derived from the single entity Aatma, which identifies with “I am” feeling invariable in all living beings.

A person walking to reach a distant destination carries his food in a satchel hanging on his own shoulder. When he feels hungry he could open the satchel and eat the contents, but he might hesitate to open the satchel for fear of some contaminants or other. Once he decides to open the satchel and eats the food, not only is his hunger satisfied but also his fear of contamination has been addressed. In the same way, a man carries the Ego inside him and deals with the rest of the world as different from himself. Once he realizes the Ego inside his body is his Aatma, the common ingredient of all Egos, he loses the discrimination and finds himself at peace with the world. Veda has said “duality breeds fear”.

He, who has conquered the illusion of duality and finds Aatma or Ishwara in all living beings, namely humans, elephants, buffalos, dogs and pigs etc as a common ingredient of all individual egos, is sure to attain the bliss associated with non-dual perception of the world.
Kartritva bhoktritva
Prakaranam

Aatma as witness of all activity and
Abamkara as the motivator as well as recipient of fruits thereof

When the Sun rise the entire humanity becomes active in their respective fields of activity. The Sun himself never indulges in activity nor prompts anybody into activity. Even Aatma is like that. When the consciousness “I am” arises in any person after waking up from a sound sleep, he would go about in the activity of his choice. The Aatma never indulges in any activity himself nor does he prompt the person to go into any activity. It is the Ego, which binds Aatma to body through illusion that induces itself into bringing the body into one activity or the other. Again it is the Ego, which reaps the consequences of his action and not Aatma.

When iron is heated in fire for being shaped into different objects such as an axe, a chisel or a knife, a sledge hammer is used to hammer it to size. The fire inherent in the hot iron—does it suffer the pangs of hammering?

Prabodha Sudhakaram
Fire is invariably generated by igniting a piece of wood through another piece of burning wood. It is the process of igniting that awakens the fire inside the wood. When a log of wood is being axed for producing fuel convenient for handling, the log gets disintegrated. Does this process of disintegration or the processing of axing cause any suffering to the fire inherent in the log of wood as well as every piece of wood taken out from the log?

Pleasure and pain occurring in respect of the body do not touch Aatma. They are endured by Ego which identifies itself to the body. Jeeva who is Paramaatma himself but identifies himself with Ego due to illusion, assumes for himself all the pangs suffered by ego through the body. Veda has said that Jeeva and Paramaatma are two birds located on the same tree, the body. The Jeeva concerns himself with the pleasures and pains of the body whereas Paramaatma just looks on without being involved.

When night falls, the house is illuminated by a large lamp. Now a thief, enters the house, and collects money kept in the house. Does the lamp, illuminating the house, encourage or discourage the thief by itself? Aatma also is like that. Aatma resides in the thief's body and is responsible for his activity. So also Aatma resides in the bodies of the inmates of the house. But Aatma does not cause or prevent the theft, though it is witness of the activities of the inmates as well as the thief.

When fate brings a birth or death into a house, the lamp illuminating the house is neither delighted nor grief stricken. So is Aatma. Aatma is the eternal witness of all births and deaths, which are caused by the Jeeva.
identifying himself with a body so long as it lasts and immediately 
transferring his identity to another body when the previous body ceases to 
exist. Elation and misery are transient phenomena concerning the mortal 
odies but hardly concern the immortal Aatma.
Swaprakaashatva Prakaranam

Self- luminosity

The Sun, the moon, the fire, the lamp are primarily illuminators of themselves as well as other objects. Even so, no where, can the Aatma be illuminated by such illuminators.

These illuminators or the illuminated object can only be grasped by the mind, only through the eyes which are the entry points of all light. However, no object can be perceived by merely opening the eyes. Unless Aatma provides the necessary dawn of perception, prompting the mind to know: (a dead man's eyes even if wide open, cannot see anything, because jeeva denoting Aatma has departed).

In spite of the eyes being open, a man cannot see without the help of Aatma. The light entering the eyes must energize the optical nerve which sends a message to the brain, which can gain perception only when activated by Aatma.
In the presence of Aatma, perception can be gained even by deployment of other sense organs. No one can see through the eyes in pitch darkness. But employing the hands and stimulating the sense of touch, perception can be gained in respect of articles around one self, even by a blind man.

Which is responsible for the knowledge of every thing, can be perceived by whom? That is the question which the Upanisads ask. Information conveyed by the sense organs gives knowledge of various objects to the mind. It is Aatma which can perceive the mind monitoring the sense organs. But mind is Aatma itself in another garb, intended to identify names and forms into which Aatma transforms itself to constitute the illusory world. Thus Aatma grasps Aatma itself in another garb.
Naadaanusandhana Prakaranam

Relishing celestial music by introspection

The intellect should contemplate steadily the source from which it receives stimulus, that is the Self which illumines the mind that nothing else can illuminate. If contemplation is steady for a second or even half-second the right ear hears a sound which is called Anahata (Not derived by any vibration).

Patanjali, had stated that Yoga is restraint of mental wanderings. If the efforts in respect of Yoga are beginning to reach the stage of fruition, there are four factors involved. First is the steadiness of the Yoga effort. The second is freedom from any yearning for things of the world. The third is full faith in the preceptors' instruction. Fourth is purification of the mind by cultivating Sattvaguna, which means friendliness and compassion for all animate creation and thus eroding Rajas (selfishness) and Tamas (misconception and lassitude). Naadanusandhanam is perception of Nada or sound during meditation. If this perception emerges, it means all the four factors mentioned above are addressed.
Sound is generated by Bheri (Drum) Mridangam (musical drum) Sankha (conch shell generating sound by vibrations). Such sounds produced by imposing vibrations in an instrument can captivate our mind for a while. The sound energy inherent in the body, brought into manifestation by assiduous meditation and Yoga, is continuous, independent of externally prompted vibrations, sweet as honey, uninterrupted and is pure without interference. How can such a captivating sound fail to thrill the mind?

When the mind, because of withdrawal from external desires attains steadiness, then a long-standing sound energy is experienced, as if generated by a flute, during meditation.

In the enlightenment inherent in the celestial music abides long enough and encompasses mind, that person is freed from the cycle of repetitive births and deaths called samsara.

The supreme bliss inherent in relishing celestial music and absorption of mind therein, is superior to various methods of mind-absorption practised for achieving identity with the eternal soul.
Samsara is the unending series of births and deaths and is caused by illusion, which creates the mind that acquires specific knowledge of names and forms by deploying the faculty of knowledge, inherent in the Self. When the mind realizes after many sojourns in multiple wombs, that happiness is hardly found in the external world whether mortal or celestial and feels inclined towards renunciation of all material enjoyments, it turns inwards in contemplation of Self or Aatma and finds unbounded bliss. Now at this stage, the mind does not waver, whenever and wherever. 150.

When the mind finds inward bliss during communion with Aatma (Self), it gets perplexed by questions such as – what is the world? Who am I? Where have I come from? And then retires into sleeplike inactivity. 151.
After experiencing inward bliss inherent in \textit{Atma}, the mind identifies itself with \textit{Atma}. The mind which had acquired specific knowledge of the outside world, drawing from the immense faculty of knowledge inherent in \textit{Atma}, becomes one with \textit{Atma} just as rivers fed by rain join the ocean and become one with the ocean. The clouds obtain water from the ocean; deliver to the river, and the waters return to the ocean, through the rivers.

\textbf{152.}

\textbf{आत्मन्यक्षेत्रेयत्वं चित्तं नोपेक्षे पुनर्विषयात्।}
\
\textbf{तीर्थाचुलक्षेत्रं यथा पुनः क्षीरं न यातीह ॥ ११९३॥}

Once the mind reposes in the \textit{Atma} and experiences the inward bliss, it never contemplates the desires of the world which fetch only transitory pleasures. This is just like ghee derived from milk, by the process of curdling, churning, butter production and eventual heating, cannot become one with milk even if it is poured into milk.

\textbf{153.}

\textbf{दृष्टो दृष्टिः दृष्टये यदनुस्यूतं च भाजमात्रं स्थाप।}
\
\textbf{तत्रोक्षीणं वेचित्तं तन्मूर्छितं भवति ॥ ११९४॥}

In the function called the vision, the one who sees, the object which is seen and the process of seeing, are all supervised by \textit{Atma} from whom the knowledge corresponding to vision emanates. The triad mentioned above is called \textit{Tripūti} inherent in all perception of the external world. The mind which gains knowledge of the external world is the seer. When the mind turns inwards and locates itself in the self which is itself the faculty of knowledge, it gets merged with \textit{Atma} suspending excursions into the external world.

\textbf{154.}

\textbf{याति स्वसंनुक्षत्वं दर्शनां वा यदा तदा भवति।}
\
\textbf{दृष्टयद्यविषेढो दृशयासुश्रीत्वम् तद्भवति ॥ ११९५॥}

The mind sees the external world when it looks out. When it looks inwards and gets merged with \textit{Atma} who is the source of its discriminatory perceptions, \textit{Atma} becomes the only seer, while the mind gives up its role as seer and in the process all perceptions of the external world get merged in the mind and become extinct as in deep sleep.

\textbf{155.}

\textit{Prabodha Sudhakaram}
In the single entity Aatma which is real seer and knower, the triad called
triputi consisting of viewer, vision and view emanates due to the operation
of the mind. When the triad disappears, due to the merger of the mind in
Aatma, only Aatma remains a seer (Drik).

If you have a mirror in front of your face, you see a reflection of your face
through the mirror. If the mirror is removed, your face remains while the
reflection is lost. In the same way, the mind operates as a mirror and
shows Aatma as the Ego, as a reflection in itself. Just as the mind is an
illusory component of Aatma, the visible world also is seen in the mind
only as an illusory component of the Aatma, which is all pervading in all
living and non-living beings. Aatma is being seen as Ego, the subject of
the perception I am, in every human being. If the mind merges into
Aatma, the mind’s perception of the world also merges into Aatma, thus
establishing the non-dual nature of Aatma, due to elimination of all
perceptions of Ego and the world.
The sweetness in a lump of jaggery exists even in the minutest portion of the lump. Hence the nature of jaggery is sweetness itself. The nature of \textit{Aatma} is existence and knowledge. The essential feature of everything in this world is a name and a form. Hence when the mind recognizes a name, a form and its existence, it is the existential nature and faculty of knowledge inherent in \textit{Aatma} which is operating through the mind. Thus we can say that the nature of the world is existentiaality and knowledge of name and form, as perceived by the mind, - in fact \textit{Aatma}, seen through the mind.

Taking another example, camphor and its aroma are inseparable. Thus \textit{Aatma} and mind are inseparable in all perceptions of the world. Thus when the mind of a person is merged in \textit{Aatma}, his mind identifies itself as \textit{Aatma}, and the entire world being subject to the perception of the mind attains inherent identity with \textit{Aatma}.
There is an experience which one can realize without the mind perceiving anything, that occurs when the wakefulness ends and deep sleep commences. That experience is identical to the inherent blissful state of Aatma. During deep sleep there are no mental perceptions and Aatma remains in its non-dual state. There is no perception of existence and no perception of knowledge, only the nascent state of bliss that Aatma is, remains. If that state of realization of bliss which had merged itself into deep sleep can be prolonged without going into deep sleep, without getting absorbed in mental perceptions of dreaming and wakeful states, that period of time can be identified with Turiyaavastha which is the witness to stages of wakeful, dreaming and sleeping states. This is in essence the experience of non-dual bliss which is identified with Aatma.

In the all pervading Aatma, which is an ocean, in which all perceptions abide just as water fills the ocean through length, and breadth and unfathomable depth, the spontaneous experience of bliss and knowledge take the place of water. Individual jeevas who are essentially perceivers and enjoyers abound in the ocean as waves tossed about by the winds of Karma. Karma is nothing but the interaction of the body and the external world which in the context of all the pervading Aatma happen to be Aatma interacting with Aatma all though cloaked in the illusion of names and forms.

When the Sun is blazing hot, the sun’s rays reach the sands through rarified air. Refracted light through rarified air produce a mirage which suggests flowing water in a sandy desert for a distant onlooker. In the same way, when Chaitanya, the liveliness of the all-pervading Aatma, is blazing
through the illusory creations of the mind called the external world, produces a multitude of Jeevas, whose essential characteristic of Caitanya, gets transformed into pursuit of desires. All the Jeevas exist in Aatma, pursuing happiness through the achievement of desires, as one would run for water in a sandy desert deluded by mirage which is nothing but sunlight in another form. Jeeva's achievement of happiness through acquisition of desires is in fact, a glimpse of the eternal bliss abounding in Self. The effort involved in the achievement of desire by the multitude of Jeevas is called Karma which like the wind in an ocean causes waves and nothing else.

We revert to the Turiyaavastha the state in which Aatma perceives the illusory mind passing through wakefulness, dreaming and deep sleeping state. The mind perceives the world around in its wakeful state, sees a different world altogether in the dreaming state and suspends perception all together in the deep sleep state. The external world is not perceived by the self when it is witnessing all the three states because the world created by the mind cannot be perceived when the mind is not operating. For the Jeeva who passes eternally through a series of bodies one after another, the world associated with each body is as illusory as a dream. As a result when the mind gets absorbed in Self the world ceases to exist. When the mind turns away from the Self the world around becomes the object of perception, although the basis of perception is the faculty of knowledge inherent in the Self or Aatma.

When a Jeeva identifies himself as the Aatma, through the merger of mind and Aatma, he sees himself as the all pervading Aatma which is existence, perceptive faculty and inherent bliss at the same time. In this condition, he perceives himself as the vessel submerged in the waters of
Ganga signifying water inside as well as water outside. Only in this case, the water is nothing but the essential feature of Aatma, namely existence, knowledge and bliss.

The magnificent experience of the person whose mind is firmly established in the Aatma, the universal Self, in total exclusion of external perceptions is expressed in many superlatives in this verse.

The experience is fuller than the fullest, transcending all real and illusory blissful experiences, still beyond the boundaries of all human experience – that is found in the realization of Hari, the personification of Aatma. This is an ocean of bliss and knowledge free from the waves of individual perception. Its existence is proclaimed by the glorious spread of effulgence in all space corresponding to a million suns. When one finds himself immersed in such an ocean of bliss emanating from the Self, the distinction between you and I just disappears along with all perceptions of the world.
The mind is comprised of the Gunas called Sattva, Rajas and Tamas. Sattvaguna is instinctive perception of all living beings as reflections of Atma, just as one is himself such a reflection, thus making friendliness to all living creatures a natural trait. Rajoguna is getting active to achieve selfish interest even at the expense of others’ interests. Tamoguna is opposite of Sattvaguna, in that it breeds cruelty instead of compassion as well as indifference to other’s misery. At a particular point of time, if Sattva gets predominance in the mind, submerging the other two Gunas, enlightenment flashes in the mind, that one’s Self is not different from the Self experienced by all living beings. If the mind gets cleansed of the other two Gunas the enlightenment becomes permanent.

Jind’s background, consisting of three Gunas in various combinations, cannot be purified without developing devotion to the lotus feet of Sri Krishna, who is the ocean of abundant love and compassion, and a personification of all pervading Paramatma. This is just like a piece of
apparel from which dirt cannot be removed without washing by using a cleansing agent.

If a mirror gets dirty for some reason, it is necessary to clean it with a cleaning agent and wiping it with clean cloth, so that one's own reflection in the mirror is true. Similarly the mind functions as a mirror to reflect the all pervading Paramaatma residing in the body as individual Self (Pratyagaatma). If the mind is rid of Rajas and Tamas, the true reflection of Self is seen. In case the mind is not rid of the two Gunas, the Self appears as Ego, which seeks pleasures from outside forgetting the immense pool of bliss contained in the Self. True reflection of Self in the mind is true Jnana, distorted reflection of Self in the mind produces a distorted Jnana, which fails to see the all pervading Atma in all things, and perceives a variety of names and forms in the external world.

Those who attained enlightenment, i.e. Jnanis, who reached that stage through devotion to Hari. Know that there are two ways in which Brahma can be perceived. One is the form-less identity of Self, and the other is through the form of Krishna which is Satvaguna without a trace of the other two Gunas.

The Upanishads have proclaimed and also Sri Krishna had also taught Arjuna, that there are two kinds of Bhakti of which the first kind leads o Mukti through serious effort and the second kind leads to Mukti without much exertion.
Devotion to Hari, can assume two forms. In the beginning it will be of the gross form and later on it assumes the subtle variety.

The gross variety of devotion is as follows: performing the duties prescribed by one's heritage and worship of Sri Krishna's idol regularly; performing the sixteen elements of worship like Aavahana, Asana etc.; association with worshippers of Sri Krishna frequently; enthusiasm in hearing stories that narrate his love for his devotees and utmost kindness to all, including enemies; truthfulness in mind, word and deed; disinclination towards acquiring woman and wealth belonging to others and unwillingness to hear slanderous discourses.

Esqut in hearing lurid stories of passion and violence; deep rooted interest in visiting holy sites; feeling that this life-span is being wasted when deprived of hearing the divine attributes and activities of Krishna.

In due course, as Gross Bhakti is being practiced in this way, devotion of the subtle variety is generated inside the devotee, due to the enduring happiness derived from hearing narrations of the divine activities of Sri Krishna, Krishna himself enters the mind of such a person in his subtle form. The following are the attributes of subtle variety of Bhakti.

Prabodha Sudhakaram
Practicing worship of Sri Krishna's form mentally, as enunciated in various Smritis and Puranas (Smriti is the memory of sages recorded for posterity, Purana is a compendium of ancient divine episodes composed by sages like Veda Vyasa); deep inclination to reside in places far from human activity.

सत्यं समरतज्ञु दुःख्यापत्योक्तेः ज्ञानिसमानः
अद्वैतो भूतवाणे तत्तस्तु भूतान्युक्तप्रमाणस्यात् ॥ १०७०॥

Truthfulness, conviction that Krishna resides in the heart of all living beings; Non-violence with respect to the interests of all living beings. Compassion towards all living beings;

प्रभुनिग्रहः संवर्धनादप्रथमात्राय
मन्ताचूर्वायतवत्ता विनिर्रुक्तकारणक्रिया: ॥ १०७०॥

Satisfaction with limited, unsolicited wealth, absence of "mineness" (Mamata) towards one's own wife and children; Lack of Ego; lack of vengeful anger;

भूदत्तर: अशीलतांग्रहतस्तत्तुष्ठशाक्यमापनो न भयम् ॥ १०७०॥

Soft spoken-ness; equanimity; same disregard in respect of praise and depreciation of one's Self; endurance of dual experiences like pleasure and pain, warmth and cold. lack of fear in the face of danger.

निर्याहारिविहारस्वामिनन्द: संगीतहित्यम्
चायतन्त्रवक्ष्या: कृष्णसमर्यं मश्यती: शान्ति: ॥ १०८०॥

Dislike of any indulgence in sleeping, eating and roaming; freedom from deep attachments towards men, women and material wealth; restraint on the spoken word; enduring peace in the contemplation of Sri Krishna.

केनापि जीवनार्थं हरिनिधाने वेणुनादे वा।
आनादिविष्वाय पूणपत्र्यादृष्टसत्सात्त्विकोऽदेशः ॥ १०८९॥

Who ever sings songs in the praise of Hari (Krishna) or plays on the flute, such music brings about spontaneous delight along with tears to the eyes and ecstasy overtaking the features of the body.
In that state of intense devotion, the devotee captures the inherent bliss of Paramaatma enshrined in oneself and if that devoted attitude continues for a good time, he attains the intoxicated state, corresponding to an elephant in rage.

In this advanced stage of devotion, a devotee sees Bhagavan Krishna in every living being, human or animal, and in due course he perceives all creatures simultaneously in his perception of Bhagavan Krishna, (who is the inner Self of every living being). Thus he becomes prominent among the devotees of Krishna.
Dhyanavidhi Prakaranam

Meditating on the form of Krishna

यमुनातलिकटिथतबुंदावनकानाने महार्थे।
कल्पुदमतलभूमी चरणं चरणोपरि स्थाय। | 1184

Meditate on the posture of Krishna as he stands with one foot placed over the other, under the Kaipauviksha, in the beautiful woods of Brindavan, on the banks of river Yamuna.

िन्द्रनं घननीतं स्वतेजस्ता भास्वयंतमिन विश्वाम्।
पीतावरपरिधानं चंद्रकूर्मरुलियतसर्वाङ्गम् | 1185

Meditate on Krishna standing with resplendent bluish glow illuminating the entire world, a yellow cloth encircling his waist and smeared all over the body with sandal wood paste embellished with camphor.

आकर्णपूरणमेत्रं कुंडलमुण्डितश्वरणम्।
मंदिरमुखमलं सुकोस्वभादारमणिहारम् | 1186

Meditate on the beautiful, bewitching smile of Sri Krishna, with wide open eyes, large as though reaching the ears, both ears adorned by earrings called Kundala and glorious diamond necklaces around the neck, in particular the Kaustabha mani, hugging his neck.

वलयांगुलीयकाशानुज्जमलयं श्वलंकारणं।
गलयुगलितवन्मालं स्वतेजसापस्तकलिकालम् | 1187

Prakaranam 16
Meditate on the glorious form of Krishna which lends resplendency to his various ornaments like the diamond studded girdle around his waist, and golden rings around his fingers, with the long, knee-length garland of Parijata flowers hanging down from his neck and driving away the influence of Kali, the corrupting demon of the present age, by his mere radiance.

187.

Meditate on the childhood activity of Sri Krishna eating with cowherd boys out of home-packed curd, rice and pickle, inside flower-holders on the banks of Yamuna, with jungle flowers adorning his braided hair, and honey bees hovering around him, attracted by the sweet smelling flowers in his garland.

188.

Meditate on the blissful and bliss-dispensing nature of Sri Krishna whose feet generate the most sacred river Ganga, and who is loyally served by the mild wind, bringing the fragrance of Mandaara flowers from heaven. Bow at His feet to get rid of all worldly anxieties and gain perfect happiness.

189.

Meditate on the glorious environment of Sri Krishna who is always surrounded by hundreds of cows, the air around being filled with heavenly perfume, who dispels the fear of demons from all celestials, and who is himself instilling dread in all demons. Bow to Him, who is a scion of the Yadava family.

190.

Prabodha Sudhakaram 61
Meditate on the magnificent features of Sri Krishna whose level of excellence is ten million times the level of Manmatha, the celestial example of beauty. He is an ocean of compassion, ready to fulfill all desires. How can any one aspire to visualize any form other than that of Sri Krishna, who is, in fact a feast to the visual faculty?

पुण्यतामति सुरसः मनोभिरामा हरे: कथा त्यक्त्वा।
श्रीघोः श्वरणदंह याज्ञवल्क्य कथमादद्वै भवति। ।

All stories of Krishna are capable of bestowing virtue on the listener. They abound in captivating anecdotes that entertain the mind. How can the two ears of a man or woman ignore them and prefer the puerile stories of intrigue and passion contained in human activities?

दीर्घाविमुद्रियानां कृष्णो विषये हि शाश्वतिकेऽ।
कृपाकेषु पापकर्षणेषु सज्जवते यदवविषेष्यु ।

It is the despicable plight of the sense organs, that they dwell in the sinful matters of the illusory world when they can be employed in contemplating, hearing, and seeing things that relate to Sri Krishna who is the only reality befriending the mind at all times in this birth or the next birth and thus a companion forever.
Saguna nirguna aikya Prakaranam
Perceiving the Unity of Paramaaitma in a form without attributes
and also in a form with glorious attributes

The Upanishads and Mahapuranas, have referred to the identity of
Supreme being whether contemplated as form-less or as a figure perceived
by the sense organs. Therein, this matter was dealt with, indirectly in a
subtle manner. Now I propose to speak about that, so as to make it clear
and understandable.

The one, who is the abiding reality in all living beings, who is
enlightenment in the absolute, who is always distinguished by eternal
presence (Sat), eternal faculty of knowledge (Chit) and the eternal
uninterrupted bliss (Ananda), who is the reality behind the illusory world
being experienced by us (Prakriti is the illusory world), who is the reality
linking perceptions as “I am” in all living beings (reality is Paramaaitma.
Ego which says “I am” is unreal because it identifies itself with the mortal
body) —that one is none but Krishna, the ornament of the Yadava clan.

Prabodha Sudhakaram
These are the doubts in people's minds. How can Krishna who has a visible body, residing in a particular place endowed with three Ginas, entertaining likes and dislikes in the mind, become Paramatma the invisible self in all living beings?

All other things in the world can be seen with these eyes. But Bhagavan Krishna can only be perceived by exercising the inherent faculty of knowledge in us, not through these eyes (what people saw was His illusory body and not his Self).

When Krishna allowed Arjuna to perceive His Cosmic form, He gave him divine eye sight. Hence it is appropriate to say that people cannot see his real form.

Sun's appearance in the sky is as a round object in a particular location of the horizon. But he illuminates the entire world and all people everywhere see the Sun, at the same instant.

Even though Sri Krishna appears with his glorious features, at a particular location, He is all pervading and also the inner Self of every one. He is distinguished by the three attributes Sat, Chit and Ananda.
Though He was a single person, Bhagavan Krishna entertained several Gopis, by appearing to them in multiple forms. Similarly He visited, followed by sages at the same instant, the king Janaka of Videha and the brahmin called Shrutadeva accompanied by the same sages.

In the same way, Duryodhana, in the camp opposite to Krishna, charioteer of Arjuna, happened to see his entire army as many Krishnas. Hence Krishna is none but Paramaatma, the all pervading. He is also Bhagavan, Hari and Eesvara simultaneously.

Srivatsa, otherwise known as Bhrigu Muni tested His forbearance, by kicking His chest. He was not only unperturbed but also apologized for not rising and greeting him even at a distance. All those who manage to approach Him whether devotees or demons, or anybody else, get the same treatment from Him. (It is because He realizes that all those who approach Him physically, are in fact His own reflections as Aatma and He recognizes them not only through their physical features but also as Jeevas with whom He coexisted through many births. He is perfectly aware of the inherent virtue that has resulted in their reaching Him.

Hence there is no one whom Krishna treats as a friend, or enemy or with indifference. Every one gets the benefit of encountering Him. He is like a fruit laden tree in the way for all those whose virtue enables them to meet Him physically on their eternal journey through time.
A touch stone is believed to be a special stone that converts into gold anything which comes into contact with it. This would convert into gold, even a sledge hammer made of iron, though being broken by that. In this way, even those who reach Him with hatred and fight with Him, lose their illusory bodies, but their Self merges with His Self which is nothing but salvation. (In an ordinary death, the Jeeva or the self assumes another body and continues interaction with the illusory world around him until accumulated virtue brings him into knowledge that destroys illusion and hence merges with the all pervading, eternal Self or Aatma. 205.

The entire range of Jeevas have emanated from Aatma, as they are reflections in the respective minds influenced by a multitude of diverse Vasanats acquired during their past lives. However the essential source of happiness for every Jeeva, is the Aatma synonymous with unbounded bliss. Hence every Jeeva finds his own Aatma or Self more conducive to happiness and hence dearer than any one else in the external world. This is the natural instinct in all living beings, shown by the urge to protect one's own life even at the expense of all his possessions. 206.

During the episode of kidnapping cowherd boys and calves by Brahma the creator, Sri Krishna created out of himself all the cowherd boys and all the calves, although each boy and each calf had a different characteristic of age, appearance, ornaments and attitudes, replicating each one exactly as before, so that neither the mothers nor the cows could miss their offspring. While Brahma wanted to test Krishna's reaction to kidnapping his wards, Sri Krishna ensured that the kidnapping went unnoticed for a full year, thus sending Brahma into confusion wondering who created the replacements. 207.
Just as tiny sparks fly out of a large fire, the _leelas_ come out of _Paramatma_. This is a statement made in scripture. Krishna created the boys and calves out of Himself just to demonstrate the truth spoken by the scripture.

Donning the role of cowherd boys as well as the calves, Krishna took out the calves into the flower bowers on the banks of _Yamuna_, while He simultaneously spent time with the parents as their own off spring and also in the cowshed as calves of the respective cows.

As the group of cowherd boys and calves approached a group of cows being led by cowherds, the cows were overwhelmed with affection for their off spring, and ran towards them while the cowherds failed to restrain them. This spontaneous and overwhelming affection is because Krishna’s playing role of their offspring and also happens to be none other than their own inner Self and hence dearer than the dearest.

Even cows that had recently delivered a calf reached the elder calf duplicated by Krishna with utmost affection, and fed Him with breasts overflowing with milk, and licking the calves with great delight. (This surprised even Takrama who saw Krishna in every boy and every calf. He obtained _sanification_ from Krishna).

rahodha Sudhakaram
Even the cowherds, who were upset by the cows who could not be restrained, on reaching the cowherd boys and the calves being licked by their mothers, were overwhelmed with love because Krishna was in the guise of their children, forgot their embarrassment and lifted them to their shoulders. In this way, the parents of the cowherd boys and the cows suckling their offspring, attained a supernatural bliss, because they were fondling Krishna in the guise of their offspring, as Krishna was Himself, Aatma the source of unbounded bliss, their enchantment was a natural consequence.

212.

गोपा वत्साश्चाव्या पूर्व्य गृहाणांकाश्च आभवन्।

नेनात्मनः प्रियतं दर्शितमेतेषु कृष्णेन ॥ १२८३॥

The cowherd boys and the calves were different from Krishna in the past, now they became identical to Krishna who is Paramaatma. Because of this, Sri Krishna demonstrated the scriptural saying, that Aatma is nearer than every other relationship in the world.

213.

प्रेमः पुन्नात्रियोऽवै समाचं सर्वसमाः।

अंतरतरं वदाल्लेन्त्युपनिषदः सत्यताभिमिहः ॥ १२८४॥

The Upanisad has said that Aatma is nearer than the son, the wealth and any other relationship. The inherent feature of all dearness in relationships, is Ananda or bliss and indeed, Aatma is bliss. The truth of this statement is demonstrated practically by Sri Krishna.

214.

नन्मुच्छावामबूले श्वात्म्य सनं व वर्तनेऽभूत।

दुर्गीयायस्य वा तत्तत्वभावं कथं लु जत्वपल्ल: ॥ १२८५॥

Hari being Paramaatma is supposed to treat equally all living beings, whether superior or inferior. But then, how is it that He did discriminated in favor of Arjuna while dealing with Arjuna and Duryodhana?

215.

बधिराधार्यंकुणका दीर्घं: खर्वं: सरुपाश्च।

सर्व विधिना दृष्टम: सवत्त्समपाश्चतुर्भुजाश्चेष्टे ॥ १२८६॥

The blind, the lame, the dumb, the deaf, the tall, the short, the normal — all these differences in the cowherd boys and calves which were replicated by
Krishna to confuse Brahma, subsequently became identical with four hands and all other features of Bhagavan Vishnu, when Brahma had a second look at them. Similarly Krishna was the inner self of both Arjuna and Duryodhana. But His response to the overtures of either was inconsonance with their individual motivations.

So far as Krishna (Narayana) is concerned, He is equally disposed to an elephant or a mosquito and there is no change in His perception in the context of all the three worlds.

Aatma is said to be untouched by aspirations or enjoyments of the illusory world. If Krishna is Aatma himself how is it that He employed many devious means to enjoy the company of other peoples' wives? This is a very good question, whose answer will reveal the reality of His many activities. Those who understand the answer will succeed in rejecting the illusion in the world and see Krishna everywhere.

The handsome features of Krishna appeared ever new to the Gopis (who were wives of cowherds). Seeing Him everyday, the Gopis were attracted and were consumed by love of Him. They desired Him ardentely to the exclusion of everything else in this world. Such desire when it is directed towards the all pervading Aatma, who calls Himself Krishna, becomes an example of the utmost devotion to Paramaatma.

Walking or standing, eating or engaged in household chores, these Gopis never perceived anything other than Krishna, in spite of those things being

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available right in front of them. This is how Kamsa worried about Krishna, because He was known to him as being born to kill Him. This is how Sishupaala thought about Krishna out of sheer hatred. Both of them were relieved of their mortal bodies by Krishna and granted salvation which means identification with Him. The Gopis' love for Him was returned in the manner they sought Him, and they too attained identity with Him, which is salvation.

Bemused and unable to bear separation from Him, they imagined His presence everywhere, be it, their own husbands, or trees or even cows, and embraced them with fervor.

One Gopi pretended to be Krishna and another Gopi to be Putana (Putana was the demoness who applied Him to her poisoned breasts and tried to feed baby Krishna when he was only few days old. Krishna sucked at her breast and also sucked life out of her. Relieved of her mortal body, the demoness attained a position in heaven which was identical to what His mother would attain). The Gopis were really imagining things, not pretending. So the Gopi, who considered herself Krishna sucked at the breast of the other Gopi who imagined herself to be Putana. This is what sage Vyasa told through the epic, Bhagavata. The implication of this is that the Gopis are feeling one with Paramatma, who resides in Krishna as well as Putana and also themselves.

Hence the Gopis found their own fellow Gopis, as well as their own husbands in the form of Krishna. This shows that Krishna is the inner self, of every husband, wife, and every human being. It is His grace that Gopis attained this pinnacle of devotion.
If we keenly analyze the example of sweetness abiding in every single particle of jaggery, so also Aatma who enlivens the human body and causes functioning of every single cell in this body, cannot be called different from the body, just as sweetness cannot be separated from any part of jaggery. In this way the human body though mortal, can be perceived as Paramaatma, who has no specific form to be perceived.

Now what to say in respect of Krishna's body? It cannot be anything but Paramaatma. Krishna is Eesvara, the master of all creation through his maya or illusory capability, He can achieve almost anything. It is no surprise that He became so many Krishnas and sported with every individual Gopi. The Gopi's love was returned. But Krishna knew it as illusion. He was in fact the inner Self of every Gopi as well as her husband. He sported just as a child would with his images, in a multi-mirrored room.

Krishna pretended to be eating muddy earth. Mother Yashoda was very angry and demanded that He open His mouth for her to examine. He opened His mouth, and indeed, she gaped in wonder. What she found was the entire universe as if the mouth contained it. In fact, the entire universe is contained in Krishna, and momentarily He graced His mother, though later on she went into illusion and embraced and fondled her son.
With poison installed in her breasts Putana came to Krishna’s house when he was only a few days old. She took Him in her lap and fed her breasts to Him. Krishna sucked life out of her and she was relieved of her body. She managed to sacrifice her body to Krishna and attained salvation. Eternal bliss was showered on her, who came to kill. Could a better fortune come to such a person?

A demon who approached in the form of a cart when He was a little baby was kicked into the sky as if in sport and the demon gave up his life to reach Krishna’s abode in heaven. Another demon took the garb of a whirlwind and carried Him into the skies. Even as a baby, He hugged him so tightly that he gave up his life and again reached Krishna’s permanent abode in heaven.
Two celestials were cursed by sage Narada, to become twin Arjuna trees, to be rescued in due course by Krishna. As a little boy, crawling on the ground, Krishna uprooted the two trees together. Earlier, mother Yashoda had tied Him to a millstone as a punishment for some childhood mischief. Later, He slowly crawled out of the house, with the millstone rolling behind him, went through the small gap between the twin trees. As He crawled forward, the millstone was caught between the two trees, and felled both the trees. That was the redemption for the twin trees and even as a child, He relieved them of their curse and gave them salvation. In fact, Naradas' curse was a blessing in disguise.

नित्यं निदश्चेर्षे येन च नृत्योवर्शिकृत: केशी।
काक: कोशिपि वराको वल्केष्यशोके जतो लोकम्। १२३०।

A demon, in the guise of a crow, and an ardent hater of the celestials as well as another demon, in the guise of a crane, were both relieved of their mortal bodies by the child Krishna and sent to His abode, where no misery exists.

ओषोषीपीपोपाणां निकरमिद्हि पीड्यन्तमलितेवेगातः।
अनन्यानासुरश्रेष्ठपृप्तुरसुपुष्पेर्ष्यर्भनानात्। १२३९।

Aghasura, a demon in the guise of a boa-constrictor, who caused great distress to the cows, cowherds, and cow-herdesses was relieved of his mortal body, purified and sent to His permanent abode in heaven. Similarly Kaaliya, the seven headed snake, residing inside and poisoning the waters of Yamuna river, thereby killing cows, cowherds and all the residents of area, was chastised by Krishna, by stamping His foot on his hood, thus purifying and freeing him from his mortal enemy Garuda, and dispatching him to his original abode.

पीठाषयामुताशाभुतस्नात्सेजसो हैतोः।
दण्डानुमुदाविश्वलांगुणोप गोपास्तुपादिश्य:। १२३२।

When the cows and cowherds were surrounded by a severe all consuming forest fire, Krishna responded to their appeal for protection, and asked them to shut their eyes. At that stage, Krishna simply sucked into Himself, the entire fire and saved them.

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When the entire village, Gokula was threatened extinction by the celestial Lord Indra, through incessant heavy rain and lightning, Krishna even as a little boy came to their rescue. Single handed, He lifted the mountain Govardhana high up in the air and stood for seven days while all the community including cows and calves took refuge under the mountain.

In Mathura, on the way to King Kamsa’s palace, Krishna encountered a washerman, with a load of princely clothes. Krishna wanted those clothes, but the washerman insulted him and hit Krishna and Balarama with stones. Krishna responded by beheading him and thereby gave him salvation in spite of his bad behavior.

He encountered Kubja, a servant of Kamsa, who was carrying sandalwood paste and other perfumes for the king. Krishna requested her for those perfumes. She was actually a dwarf with three bends in her backbone, drooping lips and scarcely able to hold herself steady. She spoke nicely to Him and placed all the perfumes at His disposal. Krishna was pleased and responded by stepping on her foot, and lifted her by her shoulders. The result was that the ugly woman, was converted into a beautiful lady with no defect what so ever.

Kuvalayapida was an elephant engaged by Kamsa, to finish off Krishna. It was lame and also intoxicated. When it charged at Krishna, He simply kicked it with His toes. It flew up and fell dead at Krishna’s feet. Its death was as simple as that of an insect approaching a fire.
With the pretext of a wrestling match, the two agents of Kamsa, Chanura and Mushitaka who were supposed to be undefeated wrestlers, came into bodily contact with Krishna and Balarama, and attained eternal bliss by sacrificing their mortal bodies. Expending the mortal body in exchange for eternal bliss is a boon in comparison to a human being's inevitability of repeated births and deaths.

Kamsa, whose inner being, has been thoroughly contaminated by the sins perpetrated by his mortal body, was released from his mortal body and was granted unison with Sri Krishna which is nothing but salvation.

Fortunate in obtaining a profound view of Krishna, Sishupaala, the king of Chedi land, bathed in the sacred waters of encounter with Krishna Bhagavan. Krishna, the first of all entities in this universe, being its Creator, instantly sanctioned to him, not only his freedom from his mortal body, but also the privilege of being united with Himself.

In various incarnations, commencing with the incarnation as a gigantic fish, Krishna killed and led many a hater of celestials to attain bodies identical to Himself. Can there be a question as to whether they attained salvation?

Those who were killed by Krishna, the scion of the Yadu family, did not attain another birth because they attained unison with Him. In the many
incarnations of Krishna many demons reached their end. In all those cases, they were looking at a divine form, but not the divine form of Krishna. Krishna in these incarnations functioned as the inner being while the external forms were different. In the case of Krishna, the inner being as well as outer form was the same. A death in full view of Paramaatma Himself, cannot but bring salvation to any body.

The conglomerate of the five elements including Vaayu (air), Tejas (fire), Apas (water), Prithvi (earth), and Akasha (space) encompassing all living beings in this total entity constitute what is called an egg like ellipsoid, called Brahma, which comes under the jurisdiction of one individual, called Brahma. In the entire creation, which has come out of Paramaatma there are innumerable such egg-like ellipsoids, each under the jurisdiction of an individual Brahma. Each such Brahma get His genesis on a lotus emerging out of the navel of Vishnu. Thus every Brahma has a Brahma as well as a Vishnu whose navel holds a lotus in which the particular Brahma is located (The fact that a Brahma is defined as an ellipsoid implies that space is not infinite, but bends around matter to form a closed ellipsoid enveloping all matter). Krishna being a direct manifestation of Paramaatma, who though invisible without a form manifests in human form for the benefit of His devotees, appeared during one episode of His incarnation in this world, like a little boy of eight years of age, in the visual field of Brahma. The episode narrates how Brahma, who was only appointed by Paramaatma as a creator for one Brahma, thought he could confuse Krishna and test His response. In other words, Brahma arrogates himself as capable of confusing Krishna. He did see Krishna performing miracles, like killing Aghasura, who was in the form of a boa-constrictor. Aghasura swallowed all the cowherd boys who entered his mouth which was as huge as a cave in a hillock. To
save them, Krishna entered Himself into the mouth of Aghasura and when the
demon swallowed Him, He increased Himself to a phenomenal size,
thus killing Aghasura. He brought out the dead bodies of cowherd boys
and brought them back to life by merely directing his life-giving glances
at them. These boys did not know what happened except that they were
all alive and Aghasura was killed. Brahma wanted to know how the little
boy Krishna could accomplish all this. So, he hid the cowherd boys and
calves in their charge in some place of his choice, while Krishna and his
cowherd boys were eating theirs breakfast in the forest where the calves
were allowed to roam about. Krishna, with a morsel of food in His hand,
was searching for the boys and calves, and when he failed to locate them,
realized the trick played by Brahma. Instead of bringing back the boys
and calves from the place where Brahma had hidden them, he chose to
assume the form of all the cowherd boys as well as the calves. He went
back to Gokula, his native village, and reached the respective mothers of
the boys as well as the cows, which suckled their calves. One full year
passed in this way, while the real boys and calves were still in the custody
of Brahma. In fact, this whole year, in the time span of Brahma happened
to be a brief moment, when he looked around, in amazement at the exact
replicas of the cowherd boys and calves. As he looked on in wonder,
Krishna appeared to Brahma as Vishnu himself, not one Vishnu but a
multitude of them because each cowherd boy and each calf was in fact
Vishnu in disguise. They radiated so much effulgence that Brahma was
unable to look at them, just as we people cannot gaze at the Sun during
midday. After a while, Krishna realized the bewilderment of Brahma and
he alone appeared in Brahma’s vision while the multitude of cowherd
boys and calves vanished. At that moment, Brahma realized his
insignificance and prostrated in supplication to the little boy Krishna.
When Brahma was looking at Krishna earlier, he beheld, innumerable
Brahmandas emanating from Krishna, with a Brahma and Vishnu for
each Brahma. He also showed him the cowherd boys and calves hid
away by him in His own body. Thus Krishna demonstrated that He is
Himself Paramaatma who created all these Brahmadas, while Brahma

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whose status as creator of the inhabitants of one *Brahmanda*, is insignificant in comparison to Krishna. In fact, the most purifying river *Ganga* which adorns the head of Lord Siva came out of Krishna's feet. Thus we have to infer that Krishna in His blue human form, is an entity distinct from Brahma, Vishnu and Siva who happened to be various manifestation of Krishna Himself. In fact, Krishna's human form also is an illusion created for the devotees, other wise His real form is just the blue effulgence, free from all transformations and free from the illusory forms by which Brahma, Vishnu and Siva are identified, and the essence of eternal existence, eternal bliss and eternal faculty of knowledge infused into all minds of living beings for perceiving various names and forms, that means *Sat, Chit and Ananda*.

Bhagavan Siva and creator Brahma happen to be in their respective positions only because they deserved the kindness of Sri Krishna. The all purifying river *Ganga* happens to be just the water that washed the nails of Krishna's feet. When He decides to reward some one, that reward is no less than suzerainty over the three worlds. Such is the magnificence of Krishna, who happens to be the culmination of our good fortune and He is our family deity.

Oh! My mother, sporting the name of Krishna, you had left me in the custody of a foster mother called *Maaya* and neglected me, who had acquired this birth through illusion, over a long, long time. While you are the personification of compassion, you have not, once, looked at me.
face. You are, indeed, the knower of everything and an ocean of knowledge—are you not capable of dispelling the illusion that brought me into existence?

उदासीन: रस्त्रः सततमणु: संगरहितो
भवांतता: कात: परमिन्ह भवेज्जीवनवाति:।
अकर्मादश्माक्षं यदि न कुरुते स्रेरहमथ
तद्वसर्य स्वीयांतर्रिमलजनंत्रे सर्वप्रभुरंधिय।।२५५॥

Oh! Krishna! You are the father and we are all your children. But you as *Paramatma* are always indifferent, inactive, unapproachable and always devoid of any distinguishing feature. If you, continue to be so, how can we, your children manage to conduct our lives unless at this instant, you be friend us and give us solace. Indeed, you reposed in the womb of Devaki, at that time and showered your kindness all around. Now I invite you to repose in my heart, and bring me peace and freedom from all worldly worries.

लोकाधीने स्वयं चिमिति भवभवा वेदना स्वार्तितानां
संकोचं पंकजानां चिमिति समुदिते मंडले चंडरश्चः।
भोजं पूर्वींतितानां भवति भुधि जृणां कर्माणां चेदवश्यं
तन्मेव दृष्टेनपुष्पेनर्नु दनुजनपूर्णिं तं।।२५६॥

We are all your wards and you are the Lord of the entire universe. In spite of this fact, we are undergoing considerable distress in this cycle of births and death, caused by illusion or *Maya* which is entirely under your control. Is it possible that a lotus fails to blossom in spite of the Sun, adorning the firmament, in all his blazing splendor? Even the scriptural saying, that one should endure all hardships brought about by one’s own sins does not convince me. This is because the kings of demons, who thrived on the flesh of human beings, and confronted you in battlefield, lost their mortal bodies but gained immortal life in your own abode. In effect, their defeat in this world, resulted in victory over you in the eternal context.

'rabodha Sudhakaram
Here is a worthy bluish cloud, which has just come from the ocean of eternal bliss, propelled by the powerful winds of devotional ecstasy, raining the nectar of supreme knowledge, in words that flow uninterrupted, right now. Oh! My mind, you are like the *Chauvetaka* bird which relishes only rain water falling from the sky. If you do not eagerly capture this flow of nectar, you must be either too lazy or fast asleep.

Oh! My mind! Give up your fickle wanderings. Keep in front, two weighing scales. Put all the objects obtainable by sensory perceptions on one scale and place Sri Krishna in the other scale. Now ponder over this - by applying reason (one scale contains transitory things while the other scale contains the immortal Self who is Krishna himself), by drawing from experience (only when the external objects are not perceived in deep sleep, do we get perfect peace and happiness), where from do you get perfect peace, satisfaction and uninterrupted bliss? Then choose and devote yourself to that desirable entity.

Sons, grandsons, wives and other women like daughters-in-law, money and other material belongings, even edible delicacies – in all these matters
here is bound to be inequity discordance and consequent vexations. It cannot be like this, if one has in his heart, a vision of the infinite, supreme being Krishna. Such a person roams fearlessly in the ocean of perfect bliss.

very day people worship deities praying for fulfillment of desires in respect of some benefits or some gold. They also engage themselves in yaga or sacrificial rites for achieving heaven or salvation. For people such as ourselves whose heart is devoted to the lotus feet of Sri Krishna he contemplates nothing but His blissful form, nothing else motivates he it heaven or salvation or riches or applause of people or even royal honors, because our hearts are flooded by His grace.

1st as a magnet in spite of being inanimate, pulls towards itself, any one of iron in its vicinity, even Sri Krishna draws towards Himself, anyone who surrenders to him, in thought, word and deed.

while dispensing His munificence, Bhagawan Krishna does not notice whether person is superior or inferior in respect of class or appearance or riches or e.

isna is the inner being of every animate creature and is the connoisseur inherent virtue in all beings. He is the blue cloud that waters all trees
without enquiry whether it produces sweet smelling Champpaka flowers on Khadira, the carpenters’ choice.

Although Krishna is equitable in respect of everybody, his devotees delight in supreme bliss, because they see immense compassion in His glance.

The offspring of a tortoise, in spite of being severely alone, are sustained even without milk like nourishment, merely by the devotedly kind glance of the mother.

All though the sky is merely an empty space, the persistent devotion of the birds Chataka and Chakora who look sky wards for their sustenance is rewarded by the appearance of a cloud that fulfills the need of Chataka for pure rain water and the moon that answers the craving of the Chakor for moon light.

In the same way, although imperceptible to the faculties of vision, speech and contemplation, the persistent worship of devotees is rewarded Krishna by the sudden dawn of widespread bliss, in their heart, comparable to a flood of ambrosia, by virtue of His glorious compassion.

This commentary explaining the majesty of Sri Krishna is submitted me, son of Srimathi Sridevi and Sri Govindaramiah, namely Vishnu.

I have finished the work: 11

Prakaranam-1