

PRABODHA SUDHAKARAM

By

Adi Sankaracharya

English Translation

By

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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 Chandrashekharendra Saraswati swami draws attention to a very crucial aspect: "There is an erroneous belief," he says, "that the goal of bhakti is 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 *bhakti* in which the lord and the devotee are separate entities the latter will 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 functionally different. To use our mentor Sri Ram's words in another context: "They are different, not indifferent to each other".

In fact, as the able translator Sri Maha Vishnu tells us, an intensely human context of great emotional thrust brought this book *Prabodha sudhakuam* 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

Krishna 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 concept. It orders the form and substance. There is thus a fascinatingly relative introspection between the human and the divine natures of consciousness.

Prabodha 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 multiple 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 debadi* (perception of the subtle body, etc.,). The consciousness internalising these 'elements' achieves their culmination in *Advaita*, realization of the non-dual self *enating* 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!

30/04/2011
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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 *Jnani* (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 *Jnani* 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 Sudhakaram*, 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 cowherd boys and many calves being tended by them. He showed to Brahma, that all the cowherd 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 ardently 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 Srisuka 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 *gunas*. 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 parenthood. 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."

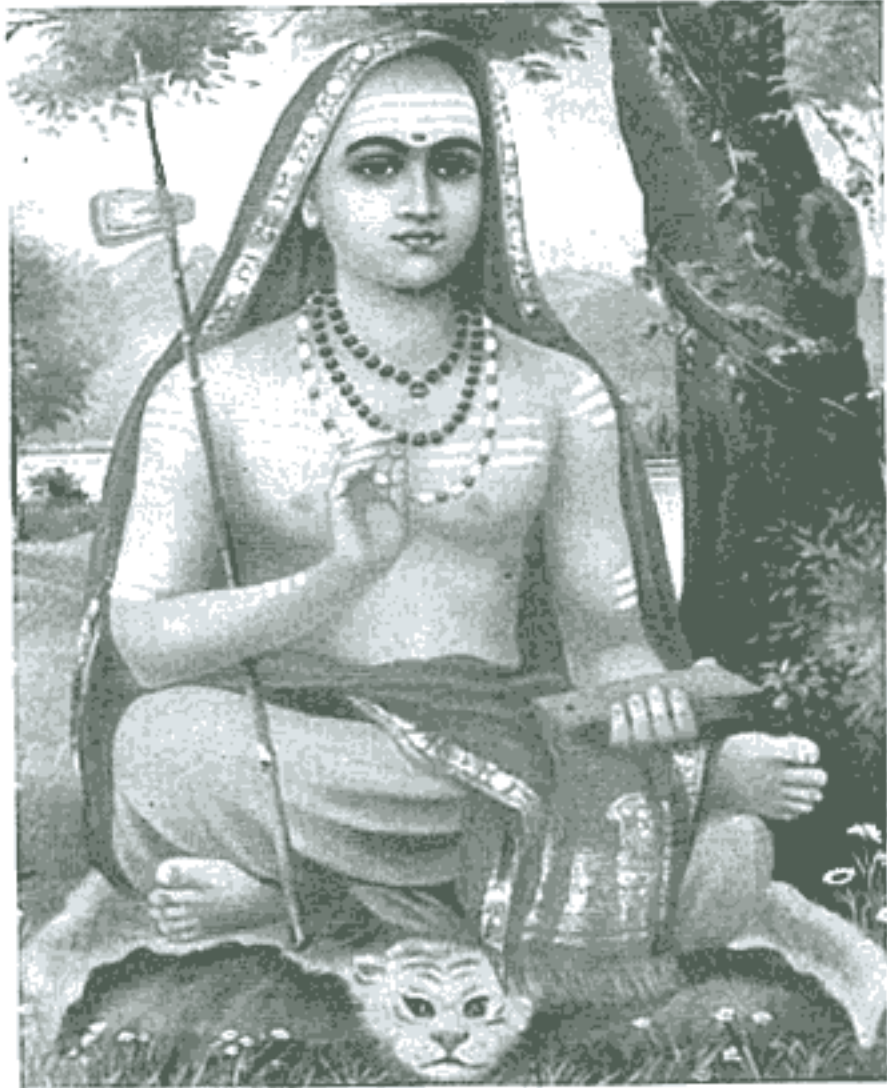
Finally in the last chapter, Sankara enumerated many acts of His grace in granting salvation even to those who approached him with venomous animosity. The last verses in this chapter have emanated from divine inspiration. They are in the nature of direct communication with *Paramaatma* which deserve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



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in a form with glorious attribute*
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Sri Krishna's Divine Grace



1

Dehaninda Prakaranam

Denunciation of the human body

नित्यानदैकरसं सच्चिन्मात्रं स्वयंज्योतिः।

पुरुषोत्तममजमीशं वन्दे श्रीयादवाधीशम् ॥१॥

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. 1

यं वर्णयितुं साक्षाच्छ्रुतिरपि मूकेव मौनमाचरति।

साऽस्माकं मनुजानां किं वाचां गोचरो भवति ॥२॥

Can He be subjected to verbal discourse by us mere humans? Even scripture observes silence in describing Him as if dumb-struck. 2

यद्यप्येवं विदितं तथापि परिभाषितो भवेदेव।

अध्यात्मशास्त्रसारे हरिचिंतनकीर्तनाभ्यासैः ॥३॥

This fact is well known. All the same, He is subjected to various modes of speech comprising the essence of *Vedanta Sbastra*, meditation as well as musical exercise of literary talent in His praise. 3.

वलृप्तैर्बहुभिरुपायैरभ्यासज्ञानभवत्याद्यैः।

पुंसो विना विरागं मुक्तेरधिकारिता न स्यात् ॥४॥

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. 4.

वैराग्यमात्मबोधो भक्तिश्चेति त्रयं गदितम्।

मुक्तेः साधनमादौ तत्र विरागो वितृष्णता प्रोक्ता ॥५॥

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. 5.

सा चाहंममताभ्यां प्रच्छन्ना सर्वदेहेषु।

तत्राहंता देहे ममता भायादिविषयेषु ॥६॥

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. 6.

देहः किमात्मकोऽयं कः संबन्धोऽस्य वा विषयैः।

एवं विचार्यमाणोऽहं ताममते निवन्नेते ॥७॥

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. 7.

स्त्रीपुंसोः संयोगात् संपाते शुक्रशोणितयोः।

प्रविशञ्जीवः शनकैः स्वकर्मण देहमाधत्ते ॥८॥

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.

मातृगुरुदरदर्या कफमूत्रपुरीषपुर्णायाम्।

जठराग्निज्वालाभिर्नवमासं पच्यते जंतुः ॥९॥

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.

दैवात्प्रसूतिसमये शिशुस्तिरश्चीनतं यदा याति।

शारत्रैर्विखंड्य स तदा बहिरिह निष्कारयतेऽतिबलात् ॥१०॥

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.

अथवा यंत्रच्छिद्राद्यदा तु निःसार्यते प्रबलैः ।

प्रसवसमीरैश्च तदा यः क्लेशः सोऽप्यनिर्वाच्यः ॥११॥

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.

आधिब्याधिवियोगात्मीयविपत्कलह दीर्घदारिद्र्यैः।

जन्मानंतरमपि यः क्लेशः किं शक्यते वक्तुम् ॥१२॥

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.

नरपशुविहंगतिर्यग्योनीनां चतुरशीतिलक्षणाम्।

कर्मनिबद्धो जीवः परिक्षमन्यातनां भुंक्ते ॥१३॥

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.

चरमस्तत्र नृदेहस्तत्रोज्जन्मान्वयोत्पत्तिः।

स्वकुलाचारविचारः श्रुतिप्रचारश्च तत्रापि ॥१४॥

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 नो देहस्य च विनाशिताज्ञानम्।

एवं सति स्वमायुः प्राज्ञैरपि नीयते मिथ्या ॥१५॥

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.

आयुःक्षणलवमात्रं न लभ्यते हेमकोटिभिः क्वापि।

तच्चेद्गच्छति सर्वं मृषा ततः काधिका हानिः ॥१६॥

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.

नरदेहातिक्रमणात्प्रापतौ पश्यादिदेहानम्।

स्वतनोरप्यज्ञाने परमार्थस्यात्र का वार्ता ॥१७॥

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* ? 17.

सततं प्रवाह्यमानैर्वृषभरैश्वैः खरैर्गजैर्मीहिषैः।

हा कष्टं क्षुत्क्षामैः श्रातैर्नो शक्यते वक्तुम् ॥१८॥

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. 18.

रुधिरत्रिधातुमज्जामेदोमांसास्थिसंहतिर्देहः।

स बहिर्व्यस्त चापि नद्धस्तस्मान्नो भदयते काकैः ॥१९॥

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 (*Vaata*), 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. 19.

नासाग्राद्धदनाद्धा कफं मलं पायुतो विसृजन्।

स्वयमेवैति जुगुप्सामंतः प्रसृतं च नो वेत्ति ॥२०॥

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. 20.

पथि पतितमस्थि दृष्ट्वा स्पर्शभयादन्यमार्गतो याति।

नो पश्यति निजदेहं चास्थिसहस्रावृतं परितः ॥२१॥

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. 21.

केशावधिनखराग्रादिदमंतः पूतिगंधसंपूर्णम्।

बहिरपि चागरुचंदनकर्पूराद्यैर्विलेपयति ॥२२॥

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. 22.

यत्नादस्य पिधत्ते स्वाभाविकदोषसंघातम्।

औपाधिकागुणनिवहं प्रकाशयञ्छ्लाघते मूढः ॥२३॥

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. 23.

क्षतमुत्पन्नं देहे यदि न प्रक्षाल्यते त्रिदिनम्।

तत्रोत्पतन्ति बहवः कृमयो दुर्गंधसंकीर्णाः ॥२४॥

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. 24.

यो देहः सुप्तोऽभूत्सुपुष्प शय्योपशोभित्ते तल्पे।

संप्रति स रज्जुकाष्ठैर्नियंत्रितः क्षिप्यते बह्नौ ॥२५॥

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. 25.

सिंहासनोपविष्टं दृष्ट्वा यं मुदमवाप लोको यम्।

तं कालाकृष्टतनुं विलोक्य नेत्रे निमीलयति ॥२६॥

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. 26.

एवंविधोऽतिमलिनो देहो यत्सत्तया चलति।

तं विस्मृत्य परेशं वहत्यहंतामनित्येऽस्मिन् ॥२७॥

In this manner, every person carries a feeling of *Abanta*, 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. 27.

क्वात्मा सच्चिद्रूपः क्व मांसरुधिरास्थिनिर्मितो देहः।

इति लज्जति धीमानितरशरीरं स किं मनुते ॥२८॥

"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. 28.



2

Vishayaninda Prakaranam

Denunciation of the material things desired by the body

मूढः कुरुते विषयजकर्मसंमार्जनं मिथ्या।
दूरदृष्टवृष्टिविरसो देहो गेहं पतत्येव ॥२९॥

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. 29.

भार्या रूपविहीना मनसः क्षोभाय जायते पुंसाम् ।
अत्यंत रूपाढ्या सा परपुरुषैर्वशीक्रियते ॥३०॥

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. 30.

यः कश्चित्परपुरुषो मित्रं भृत्योऽथवा भिक्षुः।
पश्यति हि साभिलाषं विलक्षणोदाररूपवतीम् ॥३१॥

A wife endowed with exquisite beauty, could be viewed with lustful eyes by other men, whether they are friends, servants or even beggars. 31.

यं कश्चित्परपुरुषवरं स्वभर्तुरतिसुंदरं दृष्ट्वा।

मृगयति किं न मृगाक्षी मनसेव परस्त्रियं पुरुषः ३२॥

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. 32.

एवं सुरुपनार्याः भर्ता कोपात्प्रतिक्षणं क्षीणः।

नो लभते सुखलेशं बलिमिव बलिभुग्वबहुष्वेकः ॥३३॥

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. 33.

वनिता नितांतमज्ञा स्वाज्ञामुल्लंघ्य वर्तते यदि सा ।

शत्रोरप्यधिकतरा पराभिलाषिण्यसौ किमुत ॥३४॥

A woman who constantly disobeys the husband can become worse than an enemy. What to say if she addicted to a paramour? 34.

लोको नापुत्रस्यास्तीति श्रुत्यास्य कः प्रभाषितो लोकः ।

मुक्तिः संसरणं वा तदन्यलोकोऽथवा नाद्यः ॥३५॥

सर्वेऽपि पुत्रभाजस्तन्मुक्तौ संसृतिर्भवति।

श्रवणादयोऽप्युपाया मृषा भवेयुस्तृतीयेऽपि ॥३६॥

तत्प्राप्तयुपायसत्तवाद्द्वितीयपक्षऽप्यपुत्रस्य।

पुत्रेष्ट्यादिकयागप्रवृत्तये वेदवादोऽयम् ॥३७॥

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

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 "Putrakameshti" as prescribed by scriptures to beget sons. The scriptural saying is only *Arthavada*, which is intended to motivate people to perform scriptural sacrifices and is certainly not mandatory. 35-37.

नानाशरीरकष्टैर्धनव्ययैः साध्यते पुत्रः ।

उत्पन्नमात्रपुत्रे जीवितचिंता गरीयसी तस्य ॥३८॥

जीवन्नपि किं मूर्खः प्राज्ञाः किंवा सुशीलभागभविता ।

जारश्चौरः पिशुनः पतितो द्यूतप्रियः क्रूरः ॥३९॥

पितृमातृबंधुघाती मनसः खेदाय जायते पुत्रः।

चिंतयति तातनिधनं पुत्रे द्रव्याद्यधीशताहेतोः ॥४०॥

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.

सर्वगुणैरुपपन्नः पुत्रः कस्यापि कुत्रचिद्भवति।

सोऽल्पायू रुग्णो वा र्हनपत्यो वा तथापि खेदाय ॥४१॥

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.

पुत्रात्सद्गतिरिति चेत्तदपि प्रायोऽस्ति युक्त्यसहम्।

इत्थं शरीरकष्टैर्दुःखं संप्राप्यते मूढैः ॥४२॥

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 *vasanas* acquired by one's self through sinful actions in the past. 42.

पितृमातृबंधुभगिनीपितृव्यजामातृमुख्यानाम्।

मार्गस्थानमिव युतिरनेकयोनिभ्रमातदणिका ॥४३॥

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. 43.

दैवं यावद्विपुलं यावत्प्रचुरः परोपकारश्च।

तावत्सर्वे सुहृदो व्यत्ययतः शत्रवः सर्वे ॥४४॥

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. 44.

अश्नन्ति चेदनुदिनं वंदिन इव वर्णयन्ति संतृप्ताः।

तच्चेद्विनि दिनांतरमभिनिंदतः प्रकुप्यन्ति ॥४५॥

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. 45.

दुर्भरजठरनिमित्तं समुपार्जीयितुं प्रवर्तते चित्तम्।

लक्षावधि बहुवित्तं तथाप्यलभ्यं कपर्दिकामात्रम् ॥४६॥

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. 46.

लब्धश्चेदधिकोऽर्थः पत्न्यदीनां भवेत्सवार्थैः।

नृपचौरतोऽप्यनर्थस्तमाद्द्रव्योद्यमो व्यर्थः ॥४७॥

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.

अन्यायमर्थभाजं पश्यति भूपोऽध्वगामिनं चौरः ।

पिशुनो व्यसनप्राप्तिं दायादानां गणः कलहम् ॥४८॥

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.

पातकभरैरनेकैरर्थं समुपार्जयन्ति राजानः ।

अश्वमतंगजहेतोः प्रतिक्षणं नाशयते सोऽर्थः ॥४९॥

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.

राज्यांतराभिगमनाद्रणभंगात्मन्त्रिभृत्यदोषाद्वा ।

विषशस्त्रगुप्तधातात्मग्नाश्चिन्तार्णवे भूपाः ॥५०॥

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. 50.



तस्माच्चुद्धविरागो मनाऽभिलषितं त्यजेदर्थम्।

तदनभिलषितं कुर्यान्निर्व्यापारं ततो भवति ॥५४॥

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. 54.

संसृतिपारावारे द्दुग्धाधविषयोदकेन संपूणे ।

नृशरीरमंबुतरणं कर्मसमीरैरितस्ततश्चलति ॥५५॥

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 *Vaasanas* 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. 55.

छिद्रैर्नवभिरुपेतं जीवो नौकापतिर्महानलसः।

छिद्राणामनिरोधाज्जलपरिपूर्णं पतत्यधः सततम् ॥५६॥

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. 56.

छिद्राणांतु निरोधात्सुखेन पारं परं याति।

तस्मादिन्द्रियनिग्रहमृते न कश्चित्तरत्यन्तम् ॥५७॥

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. 57.

पश्यति परस्य युवतिं सकाममपि तन्मनोरथं कुरुते।

ज्ञात्वैव तदप्राप्तिं व्यर्थं मनुजोऽतिपापभागभवति ॥५८॥

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. 58.

पिशुनैः प्रकाममुदितां परस्य निंदा शृणोति कर्णाभ्याम्।

तेन परः किं म्रियते व्यर्थं मनुजोऽतिपापभागभवति ॥५९॥

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. 59.

अनृतं परापवादं रसना वदति प्रतिक्षणं तेन।

परहानिर्लीढिः का व्यर्थं मनुजोऽतिपापभागभवति ॥६०॥

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. 60.

विषयेन्द्रिययोर्योगे निमेषसमयेन यत्सुखं भवति।

विषये नष्टे दुःखं यावज्जीवं च तत्तयोर्मध्ये ॥६१॥

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. 61.

हेयमुपादेयं वा प्रविचार्य सुनिश्चं तस्मात्।

अल्पसुखस्य त्यागादनल्पदुःखं जहाति सुधीः ॥६२॥

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. 62.

धीवरदत्तमहामिषमश्नन्वैसारिणो म्रियते।

तद्वद्विषयान्भुंजन्कालाकृष्टो नरः पतति ॥६३॥

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,

jeeva remains the unalterable and indestructible Self, shedding the tag *jeevatva*. 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 *jeeva* into the abyss of illusion. 63.

उरगग्रस्तार्धतनुर्भेकोऽश्नातीह माक्षिकाः शतशः।

एवं गतायुरपि सन्विषयान्समुपार्जयत्यंधः ॥६४॥

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. 64.



4

Manonigraha Prakaranam

Restraint of the mind

स्वीयोद्गमतोयवहा सागरमुपयाति नीचमार्गोण।
सा चेदुद्गम व स्थिरा सती किं न याति वार्धित्वम् ॥६५॥
एवं मनः स्वहेतुं विचारयत्सुस्थिरं भवेदंतः।
न वहिर्योदेति तदा किं नात्मत्वं स्वयं याति ॥६६॥

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.

वर्षास्वंभःप्रचयात्कूपे गुरुनिर्झरे पयः क्षारम्।
ग्रीष्मेणैव तु शुष्के माधुर्यं भजति तत्रांभः ॥६७॥
तद्वद्विषयोद्रिक्तं तमःप्रधानं मनः कलुषम्।
तस्मिन्विरागशुष्के शनकैराविर्भवेत्सत्तवम् ॥६८॥

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, *Vairaagya* 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 विषयमपि लषित्वा धावति बाह्येन्द्रियद्वारा।

तस्याप्राप्तौ खिद्यति तथा यथा स्वं गतं किञ्चित् ॥६९॥

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.

नगनगरदुर्गदुर्गमसरितः परितः परिभ्रमच्चतः।

यदि नो लभते विषयं विषयं त्रितमिव खिन्नमायाति ॥७०॥

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.

तुंबीफलं जलांतर्बलादधः क्षिप्तमप्युपैत्यूर्ध्वम्।

तद्वन्मनः स्वरूपे निहितं यत्नाद्वहियाति ॥७१॥

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.

इह वा पूर्वभवे वा स्वकर्मणैर्वार्जितं फलं यद्यत्।
 शुभमशुभं वा तत्तद् भोगोऽप्यप्रार्थितो भवति ॥७२॥
 चेतः पशुमशुभपथं प्रधावमानं निराकर्तुम् ।
 वैराग्यमेकमुचितं गलकाष्ठं निर्मितं धात्रा ॥६३॥

In this incarnation of *Jeeva* or in past incarnations, whatever sins or virtues are acquired by one's own actions, the fruits thereof shall be experienced by the *Jeeva*, whether welcome or unwelcome. These experiences are provided by *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 *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.

निद्रावसरे यत्सुखमेतत्किं विषयजं यस्मात्।
 न हि चेद्रियप्रदेशावस्थानं चेतसो निद्रा ॥७४॥

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.

अद्वारतुंगकुड्ये गृहऽवरुद्धो यथा व्याघ्रः।
 बहुर्निग्रमप्रयत्नैः श्रान्तिस्तिष्ठति पतञ्श्वसंश्च तथा ॥७५॥

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. 75.

सर्वेन्द्रियावरोधादुद्योगशतैरनिर्गमं वीक्ष्य।

शांतं तिष्ठति चेतो निरुद्यमत्वं तदा याति ॥७६॥

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. 76.

प्राणास्पंदनिरोधात्सत्संगाद्वासनात्यागात्।

हरिचरणभक्तियोगान्मनः स्ववेगं जहाति शनैः ॥७७॥

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. 77.



5

Vairagya Prakaranam

Renunciation of objects in the external world

वैराग्यप्रकारणं। परगृहिणीपुत्रद्रविणानामागमे विनाशे वा ।

कथितौ हर्षविषादौ किंवा स्यातां क्षणं स्थातुः ॥७८॥

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 ? 78

दैवास्थितं गतं वा यं कंचिद्विषयमीड्यमल्पं वा।

नो तुष्यन्न च सीदन्वीक्ष्य गृहेष्यतिथिवन्निवसेत् ॥७९॥

In the dispensation of *kaala*, 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. 79.

ममताभिमानशून्यो विषयेषु पराम्बुमुखः पुरुषः ।

तिष्ठन्नपि निजसदने न बाध्यते कर्माभिः क्वापि ॥८०॥

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). 80.

कुत्राप्यरण्यदेशे सुनीलतृणवालुकोपचिते।
 शीतलतरुतलभूमौ सुखं शयानस्य पुरुषस्य ॥८१॥
 तरवः पत्रफलाढ्याः सुगंधशीतानिला। परितः।
 कलकूजितवरविहगाः सरितो मित्राणि किं न स्युः ॥८२॥

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 tress, on plain ground. For him, in surroundings of cool fragrant breeze, would not the nice birds, with their sweet cooing chatter become good friends ? 81-82.

वैराग्य भाजः प्रसन्नमनसो निराशस्य।
 अप्रार्थितफलभोक्तुः पुंसो जन्मनि कृतार्थतेह स्यात् ॥८३॥
 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. 83.

द्रव्यं पल्लवतश्च्युतं यदि भयेत्यवापि प्रमादात्तदा
 शोकायाथ तदर्पितं श्रुतवते तोषाय च श्रेयसे।
 स्यातंत्रयाद्विषयां प्रयान्ति यदमी शोकाय ते स्युश्चिरं संत्यक्ताः।
 स्ययमेव चेत्सुखमयं निःश्रेयसं तन्वते ॥८४॥
 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. 84.

विरमृत्यात्मनिवासमुत्कटभवाटव्यां चिरं पर्यट -
 न्संतापत्रयदीर्घदावदहनज्वालावलीव्याकुलः
 वल्गन्फलगुष्ठु सुप्रदीप्तनयनश्चेतःकुरंगो
 बला-दाशापाशावशीकृतोऽपि विषयव्याघ्रैः मृषा हन्यते ॥८५॥

The mind forgets Self (*Atma*) 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.



6

Aatma siddhi Prakaranam

Realization of Self

उत्पन्नेऽपि विरागे विना प्रबोधं सुखं न स्यात् ।

स भवेद्गुरुपदेशात्तस्माद्गुरुमाश्रयेत्प्रथमम् ॥८६॥

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. 86.

यद्यपि जलधेरुदकं यद्यपि वा प्रेरक्योऽनिलस्त्र।

तदपि पिपासाकुलितः प्रतीक्षते चातको मेघम् ॥८७॥

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*. 87.

त्रेधा प्रतीतिरुक्ता शास्त्राद्गुरुतस्तथात्मनस्तत्र।

शास्त्रप्रतीतिरादौ यद्वन्मधुरो गुडो ऽस्तीति ॥८८॥

अग्रे गुरुप्रतीतिर्दूराद्गुडदर्शनं यद्वत्।

आत्मप्रतीतिरस्माद्गुडभक्षणजं सुखं यद्वत् ॥८९॥

Knowledge of self is obtained in three stages: First through *Sbastra*, then through *Guru's* instruction and lastly through direct perception of *Aatma* or self. First stage, is through *Sbastra*, 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.

रसगंधरूपशब्दस्पर्शो अन्ये पदार्थश्च ।

कस्मदनुभूयन्ते नो देहनेन्द्रियग्रामात् ॥९०॥

The five sense perceptions, namely, *Shabda*, *Sparsba*, *Roopa*, *rasa* and *Gandba* 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.

मृतदेहेन्द्रियवर्गो यतो न जानाति दाहजं दुःखम् ।

प्राणाश्वेन्द्रियायां तस्करबाधां स किं वेत्ति ॥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 विषयस्तद्युगपत्किं न जानाति ।

तस्य पराधीनत्वाद्यतः प्रमादस्य कस्त्राता ॥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. 92.

गाढध्वांतगृहांततः क्षितितले दीपं निधायोज्ज्वलं
पंचच्छिद्रमधोमुखं हि कल तस्योपरि स्थापयेत् ।
तद् बाह्ये परितोऽनुरंध्रममलां वीणां च कस्तूरिकां
सद्रत्नं व्यजनं न्यसेच्च कलशच्छिद्राध्वनिर्गच्छता ॥९३॥

तेजोशेन पृथक्पदार्थनिवहज्ञानं हि यज्जायते तद्रंध्रैः कलशेन वा
किमु मृदो भांडेन तैलेन वा। किं सूत्रेण न चैतदस्ति रुचिरं
प्रत्यक्षबाधादतो दीपज्योतिरिहैकमेव शरणं देहे तथात्मा स्थितः

॥९४॥

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.



7

Maayaa siddhi Prakaranam

Understanding Maaya, the illusion

चिन्मात्रः परमात्मा ह्यापश्यदात्मानमात्मतया ।

अभवत्सो ऽहंनामा तस्मादासीद्भिदो मूलम् ॥९५॥

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 *Aham* 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 *Aham vritti* (*Vritti* is an intellectual perception) are inseparable, the convention is to call them husband and wife, and the entire creation as their progeny. *Ahamityeva vibhavaye Bhavaneem*. Siva is *Aatma* and *Aham* is Bhavani. All prayers denote Siva as *Paramaatma* and Bhavani as *Aham*. 95.

द्वैधैव भाति तस्मात्पतिश्च पत्नी च तौ भवेतां वै।

तस्मादयमाकाशास्त्रिधैव परिपूर्यते सततम् ॥९६॥

Hence duality has appeared as the couple—husband and wife. From them, the third entity called space appeared, encompassing all dual entities. 96.

सोऽयमपीक्षां चक्रे ततो मनुष्या अजायन्त।

इत्युपनिषदः प्राहुर्दीयितां प्रति याज्ञवल्क्योक्त्या ॥९७॥

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 *Abam*, the object of *Paramaatma*'s glance . 97.

चिरमानंदानुभवात्सुपुप्तिरिव काप्यवस्थाऽभूत्

वै परमात्मनस्तु तस्मात्सवप्नवदेवोत्थिता माया ॥९८॥

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. 98.

सदसद्विलक्षणासौ परमात्मसदाश्रयानादिः ।

सा च गुणत्रयरूपा सुते सचराचरं विश्वम् ॥९९॥

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*. 99.

माया तावददृश्या दृश्यं कार्यं कथं जनयेत्।

तंतुभिरदृश्यरूपैः पटोऽत्र दृश्यः कथं भवति ॥१००॥

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 ? 100.

स्वप्ने सुरतानुभवाच्छुक्रद्रावो यथा शुभे वसने।
अनृतं रतं प्रबोधे वसनोपहतिभवेत्सत्या ॥१०१॥

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.

स्वप्ने पुरुषः सत्यो योषिदसत्या तयोर्युतिश्च मृषा।
शुक्रद्रावः सत्यस्तद्वत्प्रकृतेऽपि संभवति ॥१०२॥

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 *Abamuritti*. 102.

एवमदृश्या माया तत्साद्यं जगदिदं दृश्यम् ।
माया तावदियं स्याद्या स्वविनाशेन हर्षदा भवति ॥१०३॥

रजनीवातिदुरंता न लक्ष्यतेऽत्र स्वावोऽस्याः ।

सौदामिनीव नश्यति मुनिभिः संप्रेक्ष्यमाणैव ॥१०४॥

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 ब्रह्मोपगताऽ विद्या जीवाश्रया प्रोक्ता।

चिदचिद्ग्रंथिश्चेतस्तदक्षयं ज्ञेयमा मोक्षात् ॥१०५॥

Maaya 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* (*Abamuritti*). Hence this is called

a knot made between *Cbit* and *Achit*. *Cbit* means knowledge. *Achit* means ignorance which is another name for illusion. This knot, also called *Cbitta* persists with the *Jeava* till he achieves salvation. *Cbetab* means mind, intellect, Ego or *Abamkaara*, or *Cbitta* (contemplative mind dwelling on memories). 105.

घटमठकुडचैरावृतमाकाशं तसदाह्वयं भवति।

तद्वदविद्यावृतमिह चैतन्यं जीव इत्युक्तुः ॥१०६॥

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). *Cbaitanya*, which is the reflection of *Paramaatma* is enclosed by Ego, essentially intellect, and then is called a *Jeava*. Thus a *Jeava* is a conglomerate of *Paramaatma* as *Cbaitanya*, the reflection of *Cbaitanya* 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 *Jeava* is none but *Paramaatma* wrapped up in illusion or *Avidya*. 106.

ननु कथमावरणं स्यादज्ञानं ब्राह्मणो विशुद्धस्य ।

सूर्यस्येव तमिस्रं रात्रिभवं स्वप्रकाशस्य ॥१०७॥

A question arises how *Ajnana* can exist in *Brahma* who is *Inana* 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 *Jeava* is *Paraamatma* himself, then an illusory enclosure called Ego cannot co-exist with *Paramaatma*. This is a genuine doubt. 107.

दिनकरकिरणोत्पन्नैर्मघैराच्छाद्यते यथा सूर्यः।

न खलु दिनस्य दिनत्वं तैर्विकृतैः सांद्रसंघातैः ॥१०८॥

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.

अज्ञानेन तथात्मा शुद्धोऽपि छाद्यते सुचिरम्।

न परं तु लोकसिद्धा प्राणिषु तच्चेतनाशक्तिः ॥१०९॥

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. .

109.



8

Linga dehadi Prakaranam

The Subtle Body etc.

स्थुलशरीरस्यांतर्लिङ्गशरीरं च तस्यातः।

करणमस्याप्यंतस्ततो महाकारणं तुर्यम् ॥११०॥

Inside the gross body, resides the *Lingadeha* which is subtle body. Inside the subtle body, resides the *Kaaranadeha* (causative body). Inside the *Kaarana-deha* resides the *Maha Kaaranadeha* (super-causative body). 110.

स्थुलं निरूपितं प्राग्धुना सुक्ष्मादिकं ब्रूमः।

अंगुष्ठमात्रः पुरुषः श्रुतिरिति यत्प्राह तत्सूक्ष्मम् ॥१११॥

Gross body has been described in the first chapter. We shall now explain the *Sukshmadeha* which consists of *Lingadeha*, *Kaaranadeha* and *Maha kaarana deha*. The *Sbruti (Veda)* has referred to a *Purusba* (one who lies inside the body in the size of a thumb). That is in fact the *Sookshmadeha*. 111.

सूक्ष्माणि महाभूतान्यसवः पंचेन्द्रियाणि पचैव।

षोडशमंतःकरणं तत्ससंघातो हि लिङ्गतनुः ॥११२॥

The five subtle elements (the subtle characteristics of *Aakaasa*, *Vaayu*, *Tejas*, *Aapah* and *Prithvi* are *Shabda*, *Sparsba*, *Roopa*, *Rasa* and *Gandha* and these are called five *Mahaboothas* or *Tanmatras*). The five kinds of *Praana* or life's breath (consists of *Praana*, *Apaana*, *Vyaana*, *Udaana*,

Samaana). The five sense organs (*Tvak, Chakshu, Shrotra, Rasa* and *Gandba* being faculties of touch, vision, hearing, taste, and smell) together with *Antabkarna* (composite name for mind, intellect, *Abamkara* and *Chitta*) together are the sixteen elements of the *Lingadeba*. 112.

तत्कारणं स्मृतं यत्तस्यांतर्वासनाजालम्।

तस्य प्रवृत्तिहेतुर्बुद्ध्याश्रयमत्र तुर्यं स्यात् ॥११३॥

The *Karanadeba* has been declared by the *Smritis* (statements of profound *Vedic* scholars named *Rishis*) as the *Vaasanas* (*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). 113.

तत्सारभूतबुद्धौ यत्प्रतिफलितं तु शुद्धचैतन्यम् जीवः

स उक्त आद्यैयोऽहमिति स्फूर्तिकृद्बुधुषि ॥११४॥

This *Mabakaarana* 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*. 114.

चरतरतरंगसंगात्प्रतिबिंबं भास्करस्य च चलं स्यात् ।

अस्ति तथा चंचलता चैतन्ये चितचांचल्यात् ॥११५॥

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*). 115.

नन्वर्कप्रतिबिंबः सलिलादिषु यः स चावभासयति ।

किमितरवदार्थनिवहं प्रतिबिंबोऽप्यात्मनस्तद्वत् ॥११६॥

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). 116.

प्रतिफलितं यत्तेजः सवितुः कांस्यादिपात्रेषु ।

तदनु प्रविष्टमंतर्गृहमन्यार्थान्प्रकाशयति ॥११७॥

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. 117.

चित्प्रतिबिंबस्तद्वद्बुद्धिषु यो जीवतां प्राप्तः ।

नेत्रादीन्द्रियमार्गेर्विहरथान्सोऽवभासयति ॥११८॥

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.



9

Advaita Prakaranaam

Non-Duality

तदिदं य एवमार्यो वेद ब्रह्माहमस्मीति ।

स इदं सर्वं च स्यात्तस्य हि देवाश्च नेशते भूत्या ॥११९॥

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. (*Brubmanat 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 *Paramaatma*, the all pervading entity). The status of that person is almost the same as *Ishtwara* and hence even celestials or *Devas* cannot equal that status.

119.

येषां नभवत्यात्मा योग्यामथ देवतामुपास्ते यः।

अहमान्योऽसावन्यश्चेत्थं यो वेद पशुवत्सः ॥१२०॥

इत्युपनिषदामुक्तिस्तथा श्रुतिर्भर्गवदुक्तिश्च।

ज्ञानी त्वत्त्वैवेयं मतिर्ममेत्यत्र युक्तिरपि ॥१२१॥

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 *Jnani* is *Aatma* according to His conviction. 120-121

ऋजु वक्रं काष्ठं हुताशदग्धं सदग्नितां याति।
 तत्किं हस्तग्राह्यं ऋजुवक्राकरसत्त्वेऽपि ॥१२२॥
 एवं य आत्मनिष्ठो ह्यात्माकरश्च जायते पुरुषः।
 देहीव दृश्यतेऽसौ परं त्वसौ केवलो ह्यात्मा ॥१२३॥

Straight 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.

122- 123.

प्रतिफलति भानुरेकोऽनेकशरावोदकेषु यथा।
 तद्वदसौ परमात्मा ह्येको काऽनेकेषु देहेषु ॥१२४॥
 दैवादेकशरावे भग्ने किं वा विलीयते सूर्यः।
 प्रतिबिंबचंचलत्वादर्कः किं चंचलो भवति ॥१२५॥

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 owner ship 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 *Paramaatma* 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.

स्वव्यापारं कुरुते यथैकसवितुः प्रकाशेन।

तद्वच्चराचरमिदं स्हेकात्मसत्तया चलति ॥१२६॥

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 कदलीचंपकजात्यादयः प्रवर्धन्ते।

मूलकपलंडुलशुनारस्तेनैवैते विभिन्नरसगंधाः ॥१२७॥

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 सूत्रधारः काष्ठप्रकृतीरनेकशो युगपत् ।

स्तंभाग्रपट्टिकायं नर्तयतीह प्रगूढतया ॥१२८॥

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 *Mababharata*, 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.

गुडखंडशर्कराद्या भिन्नाः स्युर्विकृतयो यथैकेक्षोः
केयूरकंकणाद्या यथैकहेम्नो भिदाश्च पृथक् ॥१२९॥
एवं पृथक्स्वभावं पृथगाकरं पृथग्वृत्ति।
जगदुच्चावचमुच्चैरेकैर्नैवात्मना चलति॥१३०॥

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. 129-130

स्कंधधृतसिद्धमन्नं यावच्छन्नाश्नाति मार्गस्तावत्।
स्पर्शभयक्षुत्पीडे तस्मिन् भुंक्ते ते भवतः ॥१३१॥

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". 131.

मानुषमतंगमहिषश्वसूकरादिष्वनूस्यूतम्।
यः पश्यति जगदीशं स व भुंक्तेऽद्वयानंदम् ॥१३२॥

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. 132.



10

Kartritva bhoktritva Prakaranam

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

यद्वत्सूर्येऽभ्युदिते स्वव्यवहारं जनः कुरुते ।

तं न करोति विवस्वान्न कारयति तद्वदात्मापि ॥१३३॥

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 inducess 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*. 133.

लोहे हुतभुग्ब्याप्ते लोहांतरताड्यमानेऽपि ।

तस्यांतर्गतवह्नेः किं स्यान्निर्घातजं दुःखम् ॥१३४॥

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? 134.

निष्ठुरकुठारघातैः काष्ठे संछेद्यमानेऽपि ।

अंतर्वर्ती वह्निः किं घातैश्छेद्यते तद्वत् ॥१३५॥

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? 135.

तनुसंवंधाज्जातैः सुखदुःखैर्लिप्यते नात्मा।

ब्रूते श्रूतिरपि भूयोऽनश्नन्नन्यो ऽभिचाकशीत्यादि ॥१३६॥

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. 136.

निशि वेश्मनि प्रदीपे दीप्यति चौरस्तु वित्तमपहरति।

ईरयति वारयति वा तं दीपः किं तथात्मापि ॥१३७॥

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. 137.

गेहांते दैवशात्कस्मिंश्चित्समुदिते विपन्ने वा।

दीपस्तुष्यत्यथवा खिद्यति किं तद्वदात्मापि ॥१३८॥

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 bodies but hardly concern the immortal *Aatma*. 138.



11

Swaprakaashatva Prakaranam

Self- luminosity

रविचंद्रवह्निदीपप्रमुखाः स्वपरप्रकाशाः स्युः ।

यद्यपि तथाप्यमीभिः प्रकाश्यते क्वापि नैवात्मा ॥१३९॥

The Sun, the moon, the fire, the lamp are primarily illuminators of them selves as well as other objects. Even so, no where, can the *Aatma* be illuminated by such illuminators. 139.

चक्षुद्वारैव स्यात्परात्मना भानमेतेषाम् ।

यद्वा तेऽपि पदार्था न ज्ञायन्ते ऽथ केवलालोकात् ॥१४०॥

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). 140.

तत्राप्यक्षिद्वारा सहायभूतो न चेदात्मा ।

नो चेत्सत्यालोके पश्यत्यंधः कथं नार्थान् ॥१४१॥

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*. 141.

सत्यात्मन्यपि किं नो ज्ञानं तच्चन्द्रियातरेण स्यात्।
अंधे दृक्प्रतिबंधे करसंबंधे पदार्थभानं हि ॥१४२॥

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. 142.

जानाति येन सर्वं केन च तं वा विजानीयात्।
इत्युपनिषदामुक्तिर्वध्यत आत्मात्मना तस्मात् ॥१४३॥

Which is responsible for the knowledge of every thing, can be perceived by whom? That is the question which the *Upanishads* 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. 143.



12

Naadaanusandhana Prakaranam

Relishing celestial music by introspection

यावत्क्षणं क्षणार्धं स्वरूपपरिचितनं क्रियते।

तावद्दक्षिणकर्णे त्वनाहतः श्रूयते शब्दः ॥१४४॥

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). 144.

सिद्ध्यारंभस्थिरताविश्रमविश्वासबीजशुद्धीनाम्।

उपलक्षणं हि मनसः परमं नादानुसंधानम् ॥१४५॥

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). *Naadaanusandhanam* is perception of *Nada* or sound during meditation. If this perception emerges, it means all the four factors mentioned above are addressed. 145.

भेरीमृदंगशंखाद्याहतनादे मनः दणं रमते।

किं पुनरनाहतेऽस्मिन्मधुमधुरे ऽ खंडिते स्वच्छे ॥१४६॥

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 ?

146

चित्तं विषयोपरमाद्यथा यथा याति नैश्चल्यम्।

वेणोरिव दीर्घतरस्तथा तता श्रूयते नादः ॥१४७॥

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.

147.

नादाभ्यंतर्वर्ति ज्योतिर्यद्वर्तते हि चरम् ।

तत्र मनो लीनं चेन्न पुनः संसारबंधाय ॥१४८॥

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*.

148

परमानंदानुभवात्सुचिरं नादानुसंधानात्।

श्रेष्ठश्चित्तलयो ऽ यं सत्स्वन्यलयेष्वनेकेषु ॥१४९॥

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.

149



13

Manolaya Prakaranam

संसारतापतप्तं नानायोनिश्चमात्परिश्रांतम्।

लब्ध्वा परमानंदं न चलति चेतः कदा क्वापि ॥१५०॥

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.

अद्वैतानंदभरात्किमिदं कोऽहं च कस्याहम्।

इति मंथरतां यातं यदा तदा मूर्छितं चेतः ॥१५१॥

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.

चिरतरमात्मानुभवादात्माकारं प्रजायते चेतः

सरिदिव सागरयाता समुद्रभावं प्रयात्युच्चैः ॥१५२॥

After experiencing inward bliss inherent in *Aatma*, the mind identifies itself with *Aatma*. The mind which had acquired specific knowledge of the outside world, drawing from the immense faculty of knowledge inherent in *Aatma*, becomes one with *Aatma* 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. 152.

आत्मन्यनुप्रविष्टं चित्तं नोपेक्षते पुनर्विषयान् ।

क्षीरादुद्धतमाज्यं यथा पुनः क्षीरतां न यातीह ॥१५३॥

Once the mind reposes in the *Aatma* 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. 153

दृष्टौ द्रष्टरि दृश्ये यदनुस्यूतं च भानमात्रं स्यात् ।

तत्रोबक्षीणं चेच्चित्तं तन्मूर्छितं भवति ॥१५४॥

In the function called the vision, the one who sees, the object which is seen and the process of seeing, are all supervised by *Aatma* from whom the knowledge corresponding to vision emanates. The triad mentioned above is called *Triputi* 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 *Aatma* suspending excursions into the external world. 154.

याति स्वसंमुखत्वं दङ्मात्रं वा यदा तदा भवति ।

दृश्यद्रष्टविभेदो झसंमुखेऽस्मिन्न तद्भावति ॥१५५॥

The mind sees the external world when it looks out. When it looks inwards and gets merged with *Aatma* who is the source of its discriminatory perceptions, *Aatma* 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. 155.

एकस्मिन्नदृष्टमात्रे त्रेधा द्रष्टादिकं हि समुदेति।

त्रिविधं तस्मिंल्लीने दृष्टमात्रं शिष्यते पश्चात् ॥१५६॥

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*). 156.

दर्पणतः प्राक्पश्चादस्ति मुखं प्रतिमुखं तदाभाति।

आदर्शोऽपि च नष्टे मुखमस्ति मुखे तथैवात्मा ॥१५७॥

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. 157.



14

Prabodha Sudhakaram

Enlightenment or Awakening

माधुर्यं गुडपिंडे यत्तत्तस्यांशकेऽणुमात्रेऽपि।

एवं न पृथग्भावो गुडत्वमधुरत्वयोरस्ति ॥१५८॥

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 *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 *Aatma* which is operating through the mind. Thus we can say that the nature of the world is existentiality and knowledge of name and form, as perceived by the mind, - in fact *Aatma*, seen through the mind. 158.

अथवा न भिन्नभावः कर्पूरामोदयोरेवम्।

आत्मस्वरूपमनसां पुंसां जगदात्मतां याति ॥१५९॥

Taking another example, camphor and its aroma are inseparable. Thus *Aatma* and mind are inseparable in all perceptions of the world. Thus when the mind of a person is merged in *Aatma*, his mind identifies itself as *Aatma*, and the entire world being subject to the perception of the mind attains inherent identity with *Aatma*. 159.

यद्भावानुभवः स्यान्निद्रादौ जागरस्यांते।

अंतः स चेत्स्थिरः स्याल्लभते हि तदाऽद्वयानंदम ॥१६०॥

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*. 160.

अतिगंभीरेऽपारे ज्ञानचिदानंदसागरे स्फारे।

कर्मसमीरणतरला जीवतरंगावलिः स्फुरति ॥१६१॥

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. 161.

खरतरकरैः प्रदीप्तेऽभ्युदिने चैतन्यतिग्मांशौ।

स्फुरति मृषैव समंतादनेकविधजीवमृगतृष्णा ॥१६२॥

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. 162.

अंतरदृष्टे यस्मिञ्जगदिदमारात्परिस्फुरति।

दृष्टे यस्मिन्सकृदपि विलीयते काप्यसदूपम् ॥१६३॥

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*. 163.

बाह्याभ्यंतरपूर्णः परमानंदाण्वि निमग्नो यः

धिरमाप्लुत इव कलशो महाहृदे जहनुतनयायाः ॥१६४॥

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. 164.

पूर्णात्पूर्णतरे परात्परतरेऽप्यज्ञातपारे हरौ।
संयित्सफारसुधाण्वि विरहिते वीचीतरंगादिभिः।
भास्वत्कोटिविकासतोज्ज्वलदिगाकाशप्रकाशे परे
स्वानदैकरसे निमग्नमनसां न त्वं न चाहं जगत्॥१६५॥

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.

165.



15

Dvidha bhakti Prakaranam

Devotion of the two-fold variety

चित्ते सत्त्वोत्पत्तौ तडिदिय बोधोदयो भवति।

तर्ह्येव स स्थिरः स्याद्यदि चित्तं शुद्धिमुपयाति ॥१६६॥

The mind is comprised of the *Gunas* called *Sattva*, *Rajas* and *Tamas*. *Satvaguna* 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 self interest even at the expense of others' interests. *Tamoguna* is opposite of *Satvaguna*, 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. 166.

शुध्यति हि नांतरात्मा कृष्णपदांभोजभक्तिमृते।

यसनमिव दारोदैर्भक्त्या प्रदात्यते चेतः ॥१६७॥

Mind'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 *Paramaatma*. This is just like a piece of

apparel from which dirt cannot be removed without washing by using a cleansing agent. 167.

यद्वत्समलादर्शं सुचिरं भारमादिना शुद्धे।

प्रतिफलति यत्रमुच्चैः शुद्धे चित्ते तदा ज्ञानम् ॥१६८॥

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 *Aatma* in all things, and perceives a variety of names and forms in the external world. 168.

जानन्तु तत्र बीजं हरिभक्त्या ज्ञानिनो ये स्युः।

मूर्तं चैवामूर्तं द्वे व ब्रह्मणो रूपे ॥१६९॥

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*. 169.

इत्यपनिषत्तयोर्वा द्वौ भक्तौ भगवदुपदिष्टौ।

क्लेशादक्लेशाद्वा मुक्तिः स्यादेतयोर्मध्ये ॥१७०॥

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 to *Mukti* through serious effort and the second kind leads to *Mukti* without much exertion. 170.

स्थूला सुक्ष्मा चेति द्वेधा हरिभक्तिरुद्दिष्टा।

प्रारंभे स्थूला स्यात्सूक्ष्मा तस्याः सकाशाच्च ॥१७१॥

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. 171.

स्वाश्रमधर्माचरणं कृष्णप्रतिमार्चनोत्सवो नित्यम्
विविधोपचारकरणैर्हरिदासैः संगमः शश्वत् ॥१७२॥

कृष्णकथासंश्रवणे महोत्सवः सत्यवादश्च।

परयुवतौ द्रविणे वा परापवादे पराङ्मुखता ॥१७३॥

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. 172-173.

ग्राम्यकथासूद्वेगः सुतीर्थगमनेषु तात्पर्यम्।

यदुपतिकथावियोगे व्यर्थं गतमायुरिति चिन्ता ॥१७४॥

Esgust 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.

174.

एवं कुर्वति भक्ति कृष्णकथानुग्रहोत्पन्ना।

समुदेति सूक्ष्मभक्तिर्यस्या हरिरंतरायिशति ॥१७५॥

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*. 175.

स्मृतिसत्पुराणवाक्यैर्यथाश्रुतायं हरेर्मूर्त्तौ।

मानसपूजाभ्यासो विजननिवासे ऽपि तात्पर्यम् ॥१७६॥

Practicing worship of Sri Krishna's form mentally, as enunciated in various *Smritis* and *Puranas* (*Smrti* 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. 176.

सत्यं समस्तजंतुषु कृष्यस्यावस्थितेर्ज्ञानम्।

अद्रोहो भूतगणे ततस्तु भूतानुकंपा स्यात् ॥१७७॥

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; 177.

प्रमितयदृच्छालाभे संतुष्टिर्दारपुत्रादौ।

ममताशून्यत्वमतो निरहंकारत्वमक्रोधः ॥१७८॥

Satisfaction with limited, unsolicited wealth, absence of "mine-ness" (*Mamata*) towards one's own wife and children; Lack of Ego; lack of vengeful anger; 178.

मृदुभाषिता प्रसादो निजनिंदायां स्तुतौ समता।

सुखदुःखशीललोष्णद्वंद्वसहिष्णुत्वमापदो न भयम् ॥१७९॥

Soft spoken-ness; equanimity; same disregard in respect of praise & depreciation of one's Self; endurance of dual experiences like pleasure and pain, warmth and cold. lack of fear in the face of danger. 179.

निद्राहारविहारेष्वनादरः संगराहित्यम्।

वचने चानवकाशः कृष्णस्मरणेन शाश्वती शांतिः ॥१८०॥

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. 180

केनापि गीयमाने हरिगीते वेणुनादे वा।

आनंदाविर्भावो युगपत्स्यादृष्टसात्तिकोद्रेकः ॥१८१॥

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. 181.

तस्मिन्ननुभवति मनः प्रगृह्यमाणं परात्मसुखम्।
स्थिरतं याते तस्मिन्न्याति मदोन्मत्तदंतिदशाम् ॥१८२॥

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. 182.

जंतुषु भगवद्भावं भगवति भूतानि पश्यति क्रमशः
एतादृशी दशा चेत्तदैव हरिदासवर्यः स्यात् ॥१८३॥

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. 183.



16

Dhyana Vidhi Prakaranam

Meditating on the form of Krishna

यमुनातटनिकटस्थितवृन्दावनकानने महारम्ये।

कल्पद्रुमतलभूमौ चरणं चरणोपरि स्थाप्य ॥१८४॥

Meditate on the posture of Krishna as he stands with one foot placed over the other, under the *Kalpavriksha*, in the beautiful woods of *Brindavan*, on the banks of river *Yamuna*. 184

तिष्ठन्तं घननीलं स्वतेजसा भासयन्तमिह विश्वम्।

पीतांबरपरिधानं चंदनकपूरलिप्तसवांगम् ॥१८५॥

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. 185

आकर्णपूर्णनेत्रं कुंडलयुगमंडितश्रवणम्।

मंदस्मितमुखकमलं सुकौस्तुभोदारमणिहारम् ॥१८६॥

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. 186

वलयंगुलीयकाद्यानुज्ज्वलयन्तं स्वलंकारान्।

गलघिलुलितवनमालं स्वतेजसापास्तकलिकालम् ॥१८७॥

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 *Parijaata* 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.

गुंजारवालिकलितं गुंजापुंजान्विते शिरसि।

भुंजानं सह गोपैः कुंजातवर्तिनं हरिं स्मरत ॥१८८॥

Meditate on the childhood activity of Sri Krishna eating with cowherd boys out of home-packed curd, rice and pickle, inside flower-houses 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.

मंदारपुष्पवासितमंदानिलसेवितं परानंदम्।

मंदाकिनीयुतपदं नमत महानंदं महापुरुषम् ॥१८९॥

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.

सुरभीकृतदिग्वलयं सुरभिशतैरावृतं सदा परितः।

सुरभीतिक्षपणमहासुरभीमं यादवं नमत ॥१९०॥

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.

कंदर्पकोटिसुभवं वांछितफलदं दयार्णवं कृष्णम्।

त्यक्त्वा कमन्यविषयं नेत्रयुगं द्रष्टुमुत्सहते ॥१९१॥

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? 191

पुण्यतमामतिसुरसां मनोभिरामां हरेः कथां त्यक्त्वा।

श्रोतुं श्रवणद्वंद्वं ग्राम्यं कथमादरं भवति ॥१९२॥

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? 192

दौर्भाग्यमिन्द्रियाणां कृष्णे विषये हि शाश्वतिके।

क्षणिकेषु पापकरणेष्वपि सज्यन्ते यदन्यविषयेषु ॥१९३॥

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. 193



Saguna nirguna aikya Prakaranam

*Perceiving the Unity of Paramaatma in a form without attributes
and also in a form with glorious attributes*

श्रुतिभिर्महापुराणैः सगुणगुणातीतयोरैक्यम्।

यत्प्रोक्तं गूढतया तदहं वक्ष्येऽतिविशदार्थम् ॥१९४॥

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. 194.

भूतेष्वंतर्यामी ज्ञानमयः सच्चिदानंदः।

प्रकृतेः परः परात्मा यदुकुलतिलकः स वायम् ॥१९५॥

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 *Paramaatma*. 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. 195.

ननु सगुणो दृश्यतनुस्तथैकदेशाधिवासश्च।

स कथं भवेत्परात्मा प्राकृतवद्रागरोषयुतः ॥१९६॥

These are the doubts in people's minds. How can Krishna who has a visible body, residing in a particular place endowed with three *Gunas*, entertaining likes and dislikes in the mind, become *Paramaatma* the invisible self in all living beings ? 196.

इतरे दृश्यपदार्था लक्ष्यन्तेऽग्नेन चक्षुषा सर्वे।

भगवाननया दृष्ट्या न लक्ष्यते ज्ञानदृग्गम्यः ॥१९७॥

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). 197.

यद्विश्वरूपदर्शनसमये पार्थाय दत्तवान्भगवान्।

दिव्यं चक्षुस्तस्माद्दृश्यता युज्यते नृहरौ। ॥१९८॥

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. 198.

साक्षाद्यथैकदेशे वर्तुलमुपलभ्यते रवेर्विबम्।

विश्वं प्रकाशयति तत्सर्वैः सर्वत्र दृश्यते युगपत् ॥१९९॥

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. 199.

यद्यपि साकारोऽयं तथैकदेशी विभति यदुनाथः।

सर्वगतः सर्वात्मा तथाप्ययं सच्चिदानंदः ॥२००॥

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*. 200.

एको भगवान्नेमे युगापद्रोपीष्वनेकासु।

अथवा विदेहजनकश्रुतदेवभूदेवयोर्हरिर्युगपत् ॥२०१॥

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. 201.

अथवा कृष्णाकारां स्वचमूं दुर्योधनोऽपश्यत् ।

तस्माद्व्यापक आत्मा भगवान्हरिरीश्वरः कृष्णा ॥२०२॥

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. 202.

वदसि यदा जघान श्रीवत्सः श्रीपतेः स किं द्वेष्यः।

भक्तानामसुराणामन्येषां वा फलं सदृशम् ॥२०३॥

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 *Atma* 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. 203.

तस्मान्न कोऽपि शत्रुर्नो मित्रं नाप्युदासीनः ।

वृहतिः सन्मार्गस्थः सफलः शास्त्रीय यदुनाथः ॥२०४॥

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. 204.

लोहशलाकानिवहैः स्पर्शाशमनि भिद्यमानेऽपि

स्वर्णत्वमेति लौहं द्वेषादपि विद्विषां तथा प्राप्तिः २०५॥

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.

नन्वात्मनः सकाशादुत्पन्ना जीवसंततिश्चेयम्।

जगतः प्रियतर आत्मा तत्प्रकृते नैव संभवति ॥२०६॥

The entire range of *Jeevas* have emanated from *Aatma*, as they are reflections in the respective minds influenced by a multitude of diverse *Vasanas* 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.

वत्साहरणावसरे पृथग्वयोरुपवासनाभूषान्।

हरिरजमोहं कर्तुं सवत्सगोपान्विनिर्ममे स्वस्मात् ॥२०७॥

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.

अणोर्यथा स्फुलिंगाः दुद्रास्तु व्युच्चरन्तीति।

श्रुत्यर्थं दर्शयितुं स्वतनोरतनोत्स जीवसंदोहम् ॥२०८॥

Just as tiny sparks fly out of a large fire, the *Jeivas* come out of *Paramaatma*. 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. 208.

यमुनातीरनिकुंजे कदाचिदपि वत्सकाश्च चारयति।

कृष्णे तथार्थगोपेषु च वरगोष्ठेषु चारयत्सवारात् ॥२०९॥

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. 209.

वत्सं निरीक्ष्य दूराद्गावः स्नेहेन संभ्राताः ।

तदभिमुखं धावन्तयः प्रययुर्गोपैश्च दुर्वाराः ॥२१०॥

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 is playing role of their offspring and also happens to be none other than their own inner Self and hence dearer than the dearest. 210.

प्रसवभरेण भूयः स्त्रुतस्तनाः प्राप्य पूर्ववद्वत्सान्।

पृथुरसनया लिहन्त्यस्तर्णकवत्यः प्रपाययनप्रमुदा ॥२११॥

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 *Jalarama* who saw Krishna in every boy and every calf. He obtained *Jarification* from Krishna). 211.

गोपा अपि निजबालञ्जगृह्मूर्धानमाघ्राय ।

इत्यमलौकिकलाभस्तेषां तत्र क्षणं ववृधे ॥२१२॥

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 वत्साश्चान्या पूर्व कृष्णात्मका ह्यभवन्।
नेनात्मनः प्रियत्वं दर्शितमेतेषु कृष्णेन ॥२१३॥

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 dearer than every other relationship in the world. 213.

प्रेयः पुत्राद्विजात्रेयोऽग्न्य स्माच्च सर्वस्मात् ।
अंतरतरं यदात्मेत्युपनिषदः सत्यताभिहिता ॥२१४॥

The *Upanisbad* has said that *Aatma* is dearer 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.

ननुच्चावचभूतेष्व्वात्मा सम व वर्ततेऽथ हरिः।
दुर्योधनेऽर्जुन वा तरतमभावं कथं तु गतवान्सः ॥२१५॥

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.

वधिरांधपंगुमुका दीर्घाः खर्वाः सरुपाश्च।
सर्वे विधिना दृष्टाः सवत्सगोपाश्चतुर्भुजास्तेन ॥२१६॥

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 him. 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. 216.

भूतसमत्वं नृहरेः समो हि मशकेन नागेन।

लोकैः समस्त्रिभिर्वेत्युपनिषदा भाषितः साक्षात् ॥२१७॥

So far as Krishna (Narahari) 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. 217.

आत्मा तावदभोक्ता तथैव ननु वासुदेवश्चेत्

नानाकैतवयत्नैः पररमणीभिः कथं रमते ॥२१८॥

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. 218.

सुन्दरमभिनवरूपं कृष्णं दृष्ट्वा विमोहिता गोप्यः।

तमभिलषन्तयो मनसा कामाद्विरहव्यथां प्रापुः ॥२१९॥

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 ardently to the exclusion of every thing 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*. 219.

गच्छन्त्यस्तिष्ठन्तयो गृहकृत्यपराश्च भुञ्जानाः।

कृष्णां विनान्यविषयं समक्षमपि जातु नाविन्दन् ॥२२०॥

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

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. 220.

दुःसहविरहभ्रान्त्या स्वपतीन्दृशुस्तरुन्नराश्च पशून् ।

हरिरयमिति सुप्रीताः सरभसमालिंगयांचक्रुः ॥२२१॥

Bemused and unable to bear separation from Him, they imagined His presence every where, be it, their own husbands, or trees or even cows, and embraced them with fervor. 221.

कापि च कृष्णायन्ती कस्याश्चित्पूतनायन्त्याः ।

अपिबत्स्तनमिति साक्षाद्व्यासो नारायणः प्राह ॥२२२॥

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, *Bhaagavata*. The implication of this is that the *Gopis* are feeling one with *Paramaatma*, who resides in Krishna as well as *Putana* and also themselves. 222.

तस्मान्निजदयितानकृष्णाकारान्त्रजस्त्रियो वीक्ष्य ।

स्वपरनृपतिपत्नीनामंतर्यामी हरिः साक्षात् ॥२२३॥

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. 223.

परमार्थतो विचारे गुडतन्मधुरत्वदृष्टांतात्
नश्वरमपि नरदेहं परमात्माकारतां याति ॥२२४॥

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. 224.

किं पुनरनंतशक्तेर्लीलावपुरीश्वरस्येह ।

कर्माण्यलौकिकानि स्वमायया विदधतो नृहरेः ॥२२५॥

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 *maaya* 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. 225.

मृद्भक्षणेन कुपितां विकसितवदनां स्वमातरं वक्त्रे ।

विश्वमदर्शयदखिलं किं पुनरथ विश्वरूपाऽसौ ॥२२६॥

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. 226.



18

Anugrahika Prakaranam

Sri Krishna's Divine Grace

विषविषमस्तनयुगलं पाययितुं पूतना गृहं प्राप्ता।

तस्याः पृथुभाग्ययाया आसीत्कृष्णार्पणो देहः ॥२२७॥

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? 227.

अनयत्पृथुतरशकटं निजनिकटं वा कृतापराधमपि।

कंठाश्लेषविशेषादवधीद्बाल्येऽसुरं कृष्णः ॥२२८॥

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. 228.

यमलार्जुनौ तरु उन्मूल्योलुखलगतश्चिरं खिन्नो।

रिंगन्नगमभूमौ स्वमालयं प्रापयन्वृहदिः ॥२२९॥

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. 229.

नित्यं त्रिदशद्वेषी येन च मृत्योर्वशीकृतः केशी।

काकः कोऽपि वराको बकोऽयशोकं गतो लोकम् ॥२३०॥

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 relived of their mortal bodies by the child Krishna and sent to His abode, where no misery exists. 230.

गोगोपीगोपानां निकरमहिं पीडयन्तमतिवेगात्।

अनघमघासुरमकरोत्पृथुतरमुन्नशेवरं भगवान् ॥२३१॥

Aghasura, a demon in the guise of a boa-constrictor, who caused great distress to the cows, cowherds, and cow-herdresses 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. 231.

पीत्वारण्यहुताशानमसह्यतत्तेजसो हेतोः।

दग्धान्मुग्धानखिलाञ्जुगोप गोपान्कृपासिधुः ॥२३२॥

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. 232.

पातुं गोकुलमाकुलमशनितडिद्वर्षणैः कृष्णः।

असहाय एकहस्ते गोवर्धनमृदधारोच्चैः ॥२३३॥

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.

233.

वासोलोभाकुलितं धावद्रजकं शिलातलैर्हत्वा।

विस्मृत्य तदपराधं विकुंठवासोऽर्पितस्तस्मै ॥२३४॥

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.

234.

त्रेधा वक्रशरीरामतिलंबोष्ठीम् स्खलद्वपुर्वचनात्।

स्त्रक्चंदनपरितोषात्कुब्जामृज्वाननामकरोत् ॥२३५॥

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.

235.

निहतः पपात हरिणा हरिचरणाग्रेण कुवल्यापीडः

तुंगोन्मत्तमतंगः पतंगवद्दीपकस्याग्रे ॥२३६॥

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.

236.

युद्धमिषात्सह रंगे श्रीरंगेनांगसंगमं प्राप्य।

मुष्टिकचाणूराख्यौ ययतुर्निः श्रेयसं सपदि ॥२३७॥

With the pretext of a wrestling match, the two agents of Kamsa, Chanura and Mushtika 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. 237.

देहकृतादपराधाद्वैकुण्ठोत्कंठितांतरात्मानम्।

यदुवरकुलावतंसः कंसं विध्वंसयामास ॥२३८॥

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. 238.

हरिसंदर्शनयोगात्पृथुरणतीर्थे निमज्जते तस्मै।

भगवान्नु प्रददादाद्यः सद्यश्चैद्याय सायुज्यम् ॥२३९॥

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. 239.

मीनादिभिरवतारैर्निहताः सुरविद्विषो बहवः

नीतास्ते निजरूपं तत्र च मोक्षस्य का वार्ता ॥२४०॥

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 ? 240.

ये यदुनंदननिहतास्ते तु न भूयः पुनर्भवं प्रापुः।

तस्मादवतारणामंतर्यामी प्रवर्तकः कृष्णा ॥२४१॥

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. 241.

ब्रह्मांडानि बहूनि पंकजभवान्प्रत्यंडमत्यद्भुता -
 ज्जोपान्वत्सयुतानदर्शयदजं विष्णूनशेषांश्च यः।
 शंभुर्यच्चरणोदकं स्वशिरसा धत्तेच मूर्तित्रया - त्कृष्णो
 वै पृथगस्ति कोऽप्यविकृतः सच्चिन्मयो नीलिमा ॥२४२॥

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 *Brahmanda*, 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 *Brahmanda* has a Brahma as well as a Vishnu whose navel holds a lotus in which the particular Brahma is located (The fact that a *Brahmanda* 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 *Brahmanda*, 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 boat-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 their 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 *Brabmandas* emanating from Krishna, with a Brahma and Vishnu for each *Brabmanda*. 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 *Brabmandas*, while Brahma

whose status as creator of the inhabitants of one *Brabmanda*, 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*. 242

कृपापात्रं यस्य त्रिपुररिपुरंभोजवसतिः
सुता जह्नोः पूता चरणनखनिर्णेजनजलम्।
प्रदानं वा यस्य त्रिभुवनपतित्वं विभुरपि
निदानं सोऽस्माकं जयति कुलदेवो यदुपतिः ॥२४३॥

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. 243.

मायाहस्तेऽपीयित्वा भरणकृतिकृते मोहमूलोद्भवं मां
मातः कृष्णाभिधाने चिरसमयमुदासीनभावं गतासि।
कारुण्यैकाधिवासे सकृदपि वदनं नेक्षसे त्वं मदीयं
तत्सर्वज्ञे न कर्तुं प्रभवसि भवती किं नु मूलस्य शांतिम् ॥२४४॥

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 my

face. You are, indeed, the knower of every thing and an ocean of knowledge -are you not capable of dispelling the illusion that brought me into existence ? 244.

उदासीनः स्तब्धः सततमगुणः संगरहितो
भवांस्तताः कातः परमिह भवेज्जीवनगतिः।
अकस्मादस्माकं यदि न कुरुते स्नेहमथ

तद्वसस्य स्वीयांतर्विमलजठरेऽस्मिन्पुनरपि ॥२४५॥

Oh! Krishna! You are the father and we are all your children. But you as *Paramaatma* 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. 245.

लोकाधीशे त्वयीशे किमिति भवभवा वेदना स्याश्रितानां
संकोचः पंकजानां किमिह समुदिते मंडले चंडरशमेः ।
भोगः पूर्वार्जितानां भवति भुवि नृणां कर्मणां चेदवश्यं
तन्मे दृष्टैर्नृपुष्टैर्ननु दनुजनूपैरुर्जितं ते ॥२४६॥

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 *Maaya* 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. 246

नित्यानंदसुधाननिधेरधिगतः सन्नीलमेघः सता-
मौत्कंठ्यप्रबलप्रभंजनभरैराकर्षितो वर्षति।

विज्ञानामृतमद्भुतं निजवचो धाराभिरारादिदं चेतश्चातक चेन्न
वांछति मृषाक्रांतोऽसि सुप्तोऽसि किम् ॥२४७॥

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 *Chaataka* 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. 247.

चेतश्चंचलतां विहाय पुरतः संधाय कोटिद्वयं
तत्रैकत्र निधेरि सर्वविषयानन्यत्र च श्रीपतिम्।
विश्रतिर्हितमप्यहो क्व नु तयोर्मध्ये तदालोच्यतां
युक्त्या वानुभवेन यत्र परमानंदश्च तत्सेव्यताम् ॥२४८॥

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. 248.

पुत्रान्पौत्रमथ स्त्रियोऽन्ययुवतीर्वित्तान्यध्योन्यद्धनं
भोज्यादिष्वपि तारतम्यवशतो नालं समुत्कंठया।
नैतादृग्यदुनायके समुदिते चेतस्यनंते विभौ
सांद्रानंदसुधार्षवे विहरति स्वैरं यतो निर्भयम् ॥२४९॥

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. 249.

काम्योपासनयार्थयन्त्यनुदिनं किञ्चित्फलं स्वेप्सितं
किञ्चित्स्वर्गमथापवर्गमपरैर्योगादियज्ञादिभिः
अस्माकंयदुन्दनाघ्नियुगलघ्या नावधानार्थिनां

किं लोकेन दमेन किं नृपतिना स्वर्गापवर्गेश्च किम् ॥२५०॥

Every day people worship deities praying for fulfillment of desires in respect of some benefits or some gold. They also engage themselves in *bhoga* or sacrificial rites for achieving heaven or salvation. For people rich as ourselves whose heart is devoted to the lotus feet of Sri Krishna who contemplate nothing but His blissful form, nothing else motivates us, be it heaven or salvation or riches or applause of people or even royal favours, because our hearts are flooded by His grace. 250.

आश्रितमात्रं पुरुषं स्वाभिमुखं कर्षति श्रीशः।

लोहमपि चुंबकाश्मा संमुखमात्रं जडं यद्वत् ॥२५१॥

Just as a magnet in spite of being inanimate, pulls towards itself, any piece of iron in its vicinity, even Sri Krishna draws towards Himself, any person who surrenders to him, in thought, word and deed. 251.

अयमुत्तमोऽथमधमो जात्या रूपेण संपदा वयसा।

श्लाघ्योऽश्लाघ्यो वेत्थं न वेत्ति भगवाननुग्रहावसरे ॥२५२॥

While dispensing His munificence, Bhagawan Krishna does not notice whether a person is superior or inferior in respect of class or appearance or riches or age. 252.

अंतःस्थतभावभोक्ता ततोऽतरात्मा महामेघः।

स्यदिरश्चंपक इव वा प्रवर्षणं किं विचारयति ॥२५३॥

Krishna is the inner being of every animate creature and is the connoisseur of the inherent virtue in all beings. He is the blue cloud that waters all trees

without enquiry whether it produces sweet smelling *Champaka* flower on *Khadira*, the carpenters' choice. 25

यद्यपि सर्वत्र समस्तथापि नृहरिस्तथाप्येते।

भक्ताः परमानंदे रमन्ति सदयावलोकेन ॥२५४॥

Although Krishna is equitable in respect of every body, his devotees delight in supreme bliss, because they see immense compassion in His glance. 25

सुतरामनन्यशरणाः क्षीरद्याहारमंतरा यद्धत्।

केवलया स्नेहदृशा कच्छपतनयाः प्रजीवन्ति ॥२५५॥

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. 25

यद्यपि गगनं शून्यं तथापि जलदामृतांशुरुपेण।

चातकचकोरनाम्नोद्धृतात्पूरयत्याशाम् ॥२५६॥

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 *Chakora* for moon light. 25

तद्वद्भ्रजतां पुंसां दृग्वाङ्मनसामगोचरोऽपि हरिः।

कृपया फलित्यकस्मात्स्यानंदामृतेन विपुलेन ॥२५७॥

In the same way, although imperceptible to the faculties of vision, speech and contemplation, the persistent worship of devotees is rewarded by Krishna by the sudden dawn of widespread bliss, in their heart, comparable to a flood of ambrosia, by virtue of His glorious compassion. 25

व्याख्येयं कृष्णवैभव बोधासमर्पितं मया

श्रीदेवीयुत गोविंदरामापत्येन विष्णुना

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

इति प्रबोधसुधाकटः समाप्तः ॥