

Appendices :

Appendix 1. The Story of *Prabodha Candrōdayam*.

Prabōdha Candrodayam is a play of an allegorical plot. In this play, the conceptual entities are presented as characters. The title *Prabodha Candrodayam* means the birth of *Prabodha Candra*. *Prabodha* is awakening. Birth of *Prabodha Candra* refers to the birth of (the man of) awakening. Allegorically putting forth *Advaita Vedanta* (3.4), this play presents *Moha* (illusion) as the villain. Only *Prabodha Candra* (the moon of awakening) can kill and, in fact, kills *Mōha* (illusion). *Prabodha Candra* is the son of *Vivēka* (the wisdom) and *Upaniṣaddēvī* (the lady of *Upaniṣad*) (2.5, 2.8 & 3.4). Allegorically, this part of the story refers to the birth of awakening, when wisdom is amalgamated with the Upanisadic (Vedantic) knowledge. The characters in the story are divided as protagonists and antagonists. The protagonists are led by *Vivēka* (wisdom), assisted by *Vastu Vicāra* (analysis of reality); *Santosa* (happiness); *Mati* (thinking), wife of *Viveka*; *Upaniṣaddēvī*, another wife of *Vivēka*; *Śānti* (peace), sister of *Vivēka*; *Karuna* (compassion), friend of *Śānti*; *Śraddhā* (faith), *Vivēka*'s mistress; *Maitrī* (friendly love), attendant of *Śraddhā*; *Viṣṇu Bhakti* (faith in Lord *Viṣṇu*), attendant of *Upaniṣaddevi*; *Sarasvatī* *Devi* (the goddess of learning) and *Gīta Devi* (the book *Bhagavat Gīta*), attendant of *Viṣṇu Bhakti* and *Kṣamā* (tolerance) female servant of *Vivēka*. Antagonists are led by *Mahāmōha* (great illusion), who is assisted by his ministers *Kāma* (desire/sex), *Krodha* (anger/passion), *Lōbha* (greed), *Dambha* (hypocrisy) and *Ahamkara* (arrogance). There are many other characters assisting *Mahamoha*. The story is presented as a high level strategically run battle between the teams of *Vivēka* and *Mahamoha*. In the beginning, the antagonists win and drive *viveka* and his associates from the kingdom. But later, the protagonists recover and attack the antagonists. Finally, they attain victory under the leadership of *Prabodha Candra*.

The knot of intricacy in the story lies in presenting the victory of the protagonist in the story as leading

to the regaining of empire of bliss (as a result of the attainment of *Mōksa* - liberation or *Jñāna* -knowledge of one's true nature as *Bramhan*), unlike in other stories of this type, where the individual is depicted to be attaining what he did not have in the beginning. This motif of 'regainin' is very much in line with the concept of awakening in *Advaita Vēdānta*.

Appendix 2. The Story of *Bhartrhari Nirvēdam*.

The play begins with the amorous conversation between King *Bharthan* and his wife. During the conversation, *Bharthan* praises the love of a woman who volunteers to die on the pyre of her husband. The queen says that true love does not consist in volunteering to self immolation. A true beloved, in fact, instantly dies at the news of her husband's death. The king decides to test whether his wife would really live upto her idea of ideal love. Once, during his hunting expedition, he sends a false message to his wife that he died while hunting. The queen dies instantly at hearing the news. Back home, to his utter dismay, the king finds that his wife was cremated. He gets deeply depressed with remorse for his grave mistake.

A *Yōgi* (sage), invited by the king's Minister to console the king, comes in the guise of a commoner and pretends to be obstinately crying for his lost **box**. The king tries very hard to convince him about the futility of weeping so intensely for a petty thing like box. After a long explanation by the king, the *Yogi* suddenly comes to his own and asks the king to realize that pettiness of a thing lies in the mind of the onlooker and not in the thing itself. The king gets the message right and immediately develops detachment for all worldly things. The minister gets perplexed at this development and seeks the help of the *Yōgi* to get back the king to his earlier self. The *Yogi* revives the queen to life with the help of his supernatural powers. But this does not help to revive worldly interest in the king. The queen, amazed at the development in the king's attitude, tries to revive passions in the king by showing him his young son. But even this method fails to make the king get interested in the family or the kingdom.

The *Yogi* now confirms that the attitude of the king is now irreversible and suggests the coronation of the prince. The king coronates his son and leaves the kingdom forever, to spend time in penance and **spiritual** practice.

Appendix 3. The story of *Rama*.

Rama, the prince of Ayodhya, voluntarily goes to exile to fulfill a promise made by his father *Dasaratha* to his stepmother *Kaikēyī*. *Lakṣmaṇa*, his brother, who always accompanies him, and *Sita*, his wife, follow him in the exile. *Ravana*, the demon king of the island called *Lanka*, abducts *Rama's* wife *Sita* through deceit. *Rama*, after discovering the abduction, when goes in search of her, he gets the companionship of a group of *Vānara-s* (monkey like community) led by *Sugriva*. *Hanumān* a close associate of *Sugriva* becomes closer than other *Vānara-s* to *Rāma* and becomes the most intimate confidant of him, who offers himself to *Rāma* as a servant. *Rama* ultimately secures the release of *Sita* by killing the demon *Ravana*. In this effort he is greatly helped by the *Vānara-s*, especially by *Hanuman*.

Thus, this story is presented with *Rama* as the chief protagonist and *Ravana* as the chief antagonist. *Rama* is presented as an embodiment of *Dharma*, who is so committed to his wife that he faces a trail of vows to regain her from *Ravana's* custody. As mentioned above, *Ravana* is presented as a case of a *Dharma* violating person, who steals other man's (here *Rama's*) wife driven by his passions.

Appendix 4. The Story of *Kṛṣṇa* (from *Bhāgavata Purāna*, Book 10).

Dēvakī is the sister of *Kamsa*, the prince of *Mathura*. She is married to *Vasudēva*. As *Kamsa* takes her along with her husband in a chariot to *vasudeva's* place, he hears an invisible voice saying that the eighth offspring of *Dēvakī* is going to be his ruin. Feared by the prophecy, *Kamsa* wants to kill *Devaki* and *vasudeva*. On their request, he reduces the punishment to imprisonment and settles for the

arrangement of *Devaki* offering each of her **off-springs** to *Kamsa* immediately after its birth. *Devaki* fulfills **the** arrangement and *Kamsa* kills each of the **offsprings**. After six such infanticides, with the grace of Lord *Narayana* of *Vaikuntha*, the seventh conception of *Dēvaki*, *Balarāma*, is transferred to the womb of *Rōhīṇī*, another wife of *vasudeva*, who was living in an asylum in the house of *Nanda*, the head of a **cattlerearer's** hamlet called *Gokuia* and a friend of *Vasudeva*. During the eighth conception, Lord *Nārāyaṇa* of *Vaikuntha* appears in a vision to *Devaki* and informs that it is He who is incarnating as her eighth conception. He also suggests that He be taken as a baby to *Nanda*'s hamlet and put there in the place of a new born female child in that house, the female child so replaced be brought back to be shown to *Kamsa* as the eighth offspring of *Devaki*. *Vasudēva* follows the suggestion of Lord *Nārāyaṇa* and *Kṛṣṇa* is saved. *Kṛṣṇa* grows up as the child of *Nanda* and *Yasoda*. He is pampered not only by *Nanda* and *Yasoda*, but also by the cowherd clan, as He becomes **obsessingly** lovable for each and every member of the clan. He turns out into a mischievous boy and His mischief, its uncontrollability and attempts to control it become enjoyable pastimes for *Nanda* and *Yasōda* and the entire hamlet. He steals butter (see Appendix 5) in the houses of the cowherds. After receiving several complaints from her neighbours, *Yasoda* once ties *Kṛṣṇa* to a mortar. This turns out to lead to a **miracle** of liberating two divine spirits from the trees in *Yasōda's* background (see Appendix 5).

Upon learning that *Kṛṣṇa* is now growing up in *Gokuia*, *Kamsa* sends many demons such as *Pūtana* and *Tinnāvarta* to eliminate the child. But *Kṛṣṇa* due to His divine power effortlessly kills them all. However, *Yasoda* and *Nanda* do not perceive *Kṛṣṇa* as having divine power at all. Fearing His safety, they, along with the entire **cow-**herd clan, shift to *Vṛndāvan*.

Kamsa relentlessly sends out more and more demons, who come disguised in many forms such as donkey (*Dhēnuka*) and snake (*Aghāsura*). *Kṛṣṇa* and His **brother** *Balarāma* kill them all. Apart from these miraculous adventures of killing the **terrible** demons, *Kṛṣṇa* performs adventurous activities like driving away a snake *Kālīya* found to be poisoning a lake of *Yamuna* (see Appendix 6).

When *Kṛṣṇa* grows up, *Kaṁsa* sends His emissary *Akrūra* to invite *Kṛṣṇa*, *Balarāma* and His parents to behold the glory of *Mathura* and to participate in a bow-sacrifice. *Kaṁsa's* intention in inviting them is to kill *Kṛṣṇa*. All the cowherds, who come to know about *Kṛṣṇa's* visit to *Mathurā*, are unhappy as they can not bear His separation. The *Gōpī-s* become very furious with *Akrūra* and resist *Kṛṣṇa's* visit to *Mathura*. However, *Kṛṣṇa* leaves for *Mathura* along with His brother and parents. *Kṛṣṇa* kills all the demons sent out by *Kaṁsa* to kill Him and his final victim is *Kaṁsa* himself. After the death of *Kaṁsa*, *Kṛṣṇa* releases his actual parents *Dēvakī* and *Vasudēva*. He then takes care of the kingdom along with His brother. Later, for political reasons, the capital is shifted to *Dvaraka*. *Kṛṣṇa* and *Balarāma* get married and settle down in *Dvaraka* for the rest of their lives. *Kṛṣṇa* is described as having eight of them being principle queens.

The life of *Kṛṣṇa* during this stage is full of several political activities like eliminating certain evil kings like *Sūpāla*, *Dantavakra*, *Narakasura* and *Jarasandha* (see Appendix 7). During this Stage, *Kṛṣṇa* gets closely involved with the power struggle between the two families of his cousins, the family of *Dharastra's* Sons, known as *Kauravas* and the family of *Pandu's* sons, known as *Pandavas*, for the crown inherited from their ancestors. In this struggle, several principled and respected individuals like *Bhisma* (see Appendix 8), *Kṛpacārya* and *Drōṇācārya* are compelled to fight the battle on the side of *Kaurava-s*, on account of their commitments to the principles of royal loyalties, though they emotionally are with *Pāṇḍava-s*. *Kṛṣṇa* takes side with *Pāṇḍava-s*, on account of their *Dharma* bound nature. After trying to avert the battle between the two families, He finally divides His army into two groups consisting of He Himself on the one side and all His army on the other. He allocates Himself to the army of the *Pandavas* and the rest to the other. During the war He drives the cart of *Anuna*, one of the *Pandavas* and *Pandavas* ultimately win the war after a huge loss of lives on both sides.

Appendix 5. The stories of Butter thief and the liberation of the sons of *Kubēra* (from *Bhāgavata Purāna*, 10.9-10).

Kṛṣṇa grows up as a mischievous child. He would collect the cowherd boys in his neighbourhood and would visit the houses in His locality to steal butter. The women try various methods to capture Him but fail to succeed. They then complain to *Yasoda*, who just smiles it away. Once *Kṛṣṇa* goes to her with a demand for milk. She starts feeding Him, but suddenly she observes that the milk put on the oven for *Kṛṣṇa* was overflowing. In a haste, she leaves *Kṛṣṇa* away and goes to take care of the milk. *Kṛṣṇa*, with His anger, breaks the butter pot, eats the butter and shares it with the monkeys. When He sees *Yasoda* advancing towards Him, He runs away. *Yasoda*, after a long chase, catches Him and binds Him to a mortar.

Kṛṣṇa drags the mortar towards the two trees that stand in the front yard. The two trees were actually the sons of *Kubēra* (the Puranic god of wealth). Due to an indiscretion and discourteousness to the sage *Nārada*, they were cursed by him to turn into trees. When the two sons of *Kubera* begged for forgiveness, *Nārada* prophesized that, Lord *Narayana*, in an incarnation, would liberate them. *Kṛṣṇa* who was aware of *Nārada's* prophecy, deliberately crawls between the trees in order to liberate the two sons of *Kubera*. The mortar gets jammed between the two trees due to which the trees fall and the two heavenly beings emerge from where the trees had stood. The two sons of *Kubera* offer their prayers to *Kṛṣṇa* as an expression of their gratitude and return back to their heavenly abode.

Appendix 6. The Story of *Kaiya* (from *Bhāgavata Purana*, 10.16).

There lives a poisonous snake *Kaiya* in the river *Yamuna* in *Vṛndāvan*. He poisons the water, and the thirsty cowherd boys who drink the water fall dead. *Kṛṣṇa* revives them with His divine power. He then jumps into the river to fight with *Kāiṣya*. All the *Gōpi-s* and *Gōpa-s* gather at the fringe of the river

and are very anxious for *Kṛṣṇa*'s safety. *Kṛṣṇa* fights *Kāliya* for a long time, tames it and sends it out of *Vṛndavan*.

Appendix 7. The Story Of *Bhīma* killing *Jarasandha* (from *Bhāgavata Purāna*, 9.22.6-8).

Jarasandha is born as a prince of *Magadhā*. He is born with his body vertically apart into two parts and hence his mother throws him away. A demoness by the name *Jarā* joins the two parts of his body and brings him to life. He is named as *Jarasandha* (*Jarasandha* literally means joined together by *Jarā*).

Once *Yudhiṣṭira*, the eldest of the *Pandavas*, performs a sacrifice called *Rajasuya Yaga* and makes *Kṛṣṇa* the recipient of the honours. During the performance of sacrifice, *Yudhiṣṭira* sends his brothers to conquer the different parts of the world. They conquer all but *Jarasandha*'s kingdom. *Kṛṣṇa* then takes *Bhīma* and *Arjuna* to fight *Jarasandha* and they go in the guise of *Brahmana*s. Though *Jarasandha* is aware that they are *Kṣatriya*-s in the guise of *Brāhmaṇa*-s, he receives them cordially and enquires as to their wants. *Kṛṣṇa* asks that there be a wrestling match. *Jarāsandha* chooses *Bhīma* to wrestle with. The bout lasts for twenty seven days. On the twenty eight day *Kṛṣṇa* (who knows the secret of *Jarāsandha*'s birth) makes a sign to *Bhīma*, by taking a twig and breaking it into two parts. *Bhīma* follows *Kṛṣṇa*'s instructions and splits *Jarasandha* into two halves.

Appendix 8. *Bhīṣma*.

Bhīṣma is the great grand father of the *Pandavas*. A great warrior who remains celibate throughout his long life out of a pledge made by him to help his father keep his promise. *Bhīṣma* is considered to be one of the greatest devotees of *Kṛṣṇa*. In fact, it is *Bhīṣma* who advises *Yudhiṣṭira* to offer the worship to *Kṛṣṇa* as the recipient of honour during the performance of *Rajasuya* sacrifice performed by *Yudhiṣṭira* (see Appendix 7).

Appendix 9. The Story Of *Narasimha-Prahāda* (from *Bhāgavata Purāna*, 7.3-8).

The demon king *Hiranya Kasipu* performs penance to please *Bramha*. Pleased by his penance, when *Bramha* appears in front of him, he cleverly contrives to ask for a boon by which he thinks it would make impossible for anyone to kill him. He asks that he be killed neither by a human nor animal, neither indoors nor outdoors; neither on earth nor in the air, neither at day nor at night; and not with any weapon. *Bramha* grants him the boon. *Hiranya Kasipu* becomes very proud and conquers all the worlds. He considers *Nārāyaṇa/Vṣṇu* as his enemy. He wants to kill Him and searches for Him in all the worlds but he can not find Him anywhere. When he returns from his world conquering expedience, he finds a son *Prahiada* bom to him, who is being brought up by the divine sage *Nārada* who is a great devotee of Lord *Narayana*. To his astonishment, he finds that the child has grown into an unstinted devotee of Lord *Nārāyaṇa* whom he hates from the bottom of his soul. *Prahiāda* is always immersed in the thoughts of *Nārāyaṇa* and instructs his friends from demon community also to perform *Bhakti* to *Vṣṇu*. *Hiranya Kasipu*, who instructs all the people under his authority not to take the name of *Narayana*, is angered by this. He orders his demon soldiers to kill the child. The demon soldiers try various methods to kill the child but all in vain. *Hiranya Kasipu*, perturbed by this, wants to know from his son who was protecting him. *Prahiada* replies that it is the ail pervading Lord *Nārāyaṇa* of *Vaikuntha*. *Hiranya Kasipu* wants to test the all pervading nature of *Narayana* by breaking the pillar in front of him, to see if *Narayana* is there in it. From the pillar so broken, emerges Lord *Narayana* in the ferocious form of half man - half lion (*Narasimha* - which is neither a human nor an animal), picks up the demon to the entrance of the hall (which is neither indoor nor outdoor), puts the demon on His thighs (which is neither on the earth nor in the air), tears him open with His claws (which can not be termed as a weapon) and kills him in the evening (which is neither day nor the night), thus, fulfilling all the conditions for the death of *Hiranya Kasipu* according to the boon granted to him by *Bramha*.

Appendix 10. The story of Sanaka and his brothers (from *Bhāgavata Purana*, 3.15).

Sanaka, Sanandana, Sanat Kumara and *Sanatana* are **sages**. They are the **sons of Bramha**, the Lord of creation and **Vēda-s**. They remain celibate and are freely allowed into the abodes of the greatest gods *Bramha, visnu* and *Śiva*. In *Bhagavata Purāna*, these sages are **described** to be always fixed in the meditation of the Absolute. Once they go to *vaikuntha* and see Lord *visnu*. Upon seeing him they **feel/say** that Lord *visnu* is the same Absolute upon **whom** they are meditating.

Appendix 11. The Story Of Ranti Deva (from *Bhāgavata Purana*, 9.21).

Ranti Deva is a devotee of Lord *Nārāyana/visnu*. He observes a fast without even taking water for **fourty** eight days. On the morning of forty ninth day, when he sits down for a meal, a *Brāmhana* calls on him *Ranti Deva*, who sees Lord *visnu* in everyone, receives his guest and serves him a portion of his food. After the *Brāmhana's* departure, when he is about to begin eating, a person belonging to a lower caste (*Śūdra*) visits him and *Ranti Dēva* offers him too a portion of the food. Then comes an outcaste (*Caṇḍāla*) and he serves him rest of the food and in the end is left with nothing. The three visitors to him are none other than *Bramha, visnu* and *Śiva*, who pleased by his benevolence and compassion, appear before him in their true forms, and bless him. Later, *Ranti Dēva* attain salvation as a result of his continued *Bnakti* for *visnu*.