

A QUARTERLY JOURNAL OF ADVAITA-VEDĀNTA

The VOICE of ŚĀṆKARA

śaṅkara-bhāratī

Editor

T. M. P. MAHADEVAN

Volume ONE

Number FOUR



FEBRUARY

1977

*esā śaṅkara-bhāratī vijayate
nirvāṇa-saṁdāyini*

victorious is the voice of śaṅkara,
leading, as it does, to liberation.

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Homage to Sankara

[19]

वेदान्तोदरवर्ति भास्वदमलं ध्वान्तच्छिदस्मद्धियो

दिव्यं ज्ञानमतीन्द्रियेऽपि विषये व्याहन्यते न क्वचित् ।

यो नो न्यायशलाकयैव निखिलं संसारबीजं तमः

प्रोत्सार्याविरकार्षात् गुरुगुरुः पूज्याय तस्मै नमः ॥

vedāntodaravartī bhāsvadamalam

dhvāntacchidasmaddhiyo

divyam jñānamatīndriye'pi viṣaye

vyāhanyate na kvacit,

yo no nyāyaśalākayāiva nikhilam

saṁsārabījam tamah

protsāryāvirakārṣīt guruguruh

būjyāya tasmai namaḥ.

Salutations to the venerable preceptor of preceptors who, by the rod of reason, has removed the ignorance which is the root-cause of bondage, and who imparted the knowledge (of the self) which

abides in the heart of the Upaniṣad-s,—the knowledge, which is purely *sattva*-predominant, and is free from any impurity, and which removes nescience in our heart, is self-luminous and is not stultified even in respect of supra-sensible object (like the self).

—Sureśvarācārya's
Naiṣkarmya-siddhi

[20]

नमामि शङ्कराचार्यगुरुपादसरोरुहम् ।
यस्य प्रसादान्मूढोऽपि सर्वज्ञोऽहं सदाऽभवम् ॥

*namāmi śaṅkarācārya - gurupādasaroruham,
yasya prasādānmūḍho'pī sarvajño'ham sadābhavaṁ.*

I offer salutations at the lotus-feet of the preceptor, Śrī Śaṅkara. by whose grace, I — a dull-witted one - have become an omniscient being.

—Ānandagiri's *Śaṅkaravijaya*.

[21]

आनन्दघनमद्वन्द्वं निर्विकारं निरञ्जनम् ।
भजेऽहं भगवत्पादं भजतामभयप्रदम् ॥

*ānandaghanamadvandvaṁ nirvikāraṁ nirañjanam,
bhaje'ham bhogavatpādaṁ bhajatāmabhayapradam.*

I worship Śrī Śaṅkara of revered feet who is bliss, non-dual, immutable, free from any impurity, and is one who grants fearlessness to those who resort to him.

—*Maniṣāpañcaka - vyākhyāna*.

[22]

याऽनुभूतिः स्वयंज्योतिरादित्येशानविग्रहा ।
शङ्कराख्या च तं नौमि सुरेश्वरपदास्पदम् ॥

*yā'nubhūtiḥ svayamjyotirāditye'sānavigrahā,
śaṅkarākhyā ca taṁ naumi sureśvarapadāspadam.*

I salute the self-luminous Experience which has assumed the forms of the Sun and other luminous deities, which is termed Śaṅkara and which is the final resort of Sureśvara.

—Nṛsiṃhaprajñamuni's
*Bṛhadāraṇyakabhāṣya-vārtika - nyāya -
tattva - vivaraṇa.*

[23]

यदीयवाक्सूर्यरुचिप्रणाशितो
हृदन्धकारो नमतामशेषतः ।
महात्मनः शिष्यहिते सदा रतान्
नमामि तान् शङ्करपूज्यदेशिकान् ॥

*yadīyavāksūryarucipraṇāśito
hṛdandhakāro namatāmaśeṣataḥ,
mahātmanaḥ śiṣyahite sadā ratān
namāmi tān śaṅkarapūjyadeśikān.*

I salute Śrī Śaṅkara - the venerable preceptor who is always intent upon the welfare of his disciples and by whose teachings, which are like the rays of the sun, ignorance in the hearts of those who prostrate before him is completely annihilated.

—*Kaivalyanavanītam*, Sanskrit version.

[24]

वेदान्ताम्भोगभीरा नयमकरकुला ब्रह्मविद्याब्जषण्डा ।
 पाषण्डोत्तुङ्गवृक्षप्रमथननिपुणा मानवीचीतरङ्गा ।
 यस्यास्योत्था सरस्वत्यखिलभवभयध्वंसिनी शङ्करस्य
 गङ्गा शंभोः कपर्दादिव निखिलगुरोर्नामि तत्पादपद्मम् ॥

vedāntāmbhogabhīrā nayamakarakulā brahmavidyābja-ṣaṇḍā
pāṣaṇḍottuṅga vṛkṣapramathananipuṇā mānavīcī-
tarāṅgā
yasyāsyotthā sarasvatyakhilabhavabhayadhvaṁsini
saṅkarasya
gaṅgā śambhoḥ kapardādiva nikhilagurornaumi
tatpādapadmam.

I salute the lotus-feet of the preceptor of the world—Śrī Saṅkara. The speech relating to Vedānta issuing from his (blessed) face is like the deep river full of crocodiles in the form of reasoning, and multitude of lotuses in the form of knowledge of Brahman. It contains waves in the form of proofs which are capable of uprooting the tall trees in the form of heretics, and it annihilates the fear of the entire transmigratory existence. It is comparable to Gaṅgā coming down from the matted locks of Lord Śiva.

—Jñānaghanapāda.

Dakshinamurti

Jagadguru Sri Chandrasekharendra Sarasvati

I *

About nine hundred years ago, there was a great scholar by name Kṛṣṇa Miśra in North India. He was a contemporary of Jayadeva, author of the *Aṣṭa-pādī*. Kṛṣṇa Miśra wrote a work called *Prabodha-candrodaya*. 'Prabodha' means 'knowledge' or 'wisdom'; *udaya* means 'rise'. The meaning of the title is 'the rise of wisdom of the moon'. Viveka was a king. His enemy was Mahāmoha. Viveka had as his ministers and army-officers all the good qualities. The evil qualities were the companions of Mahāmoha. Viveka, through his wife Śānti (Peace), begot a son, Prabodha (Enlightenment). Employing such characters, Kṛṣṇa Miśra wrote a play. War, peace-mission, deceit, etc., occur in the play. It ends with the coronation of Prabodha.

* Discourse given in Madras on November 21, 1932.

There is a criticism of this play by Vedānta-deśika, the leader of the Vaḍakalai Vaiṣṇavas. The criticism is in the form of another play which bears the little *Saṅkalpa-sūryodaya*. His view is that the doctrines expressed in the *Prabodha-candrodaya* are wrong. Is it not that there is no rise of the moon after the rise of the sun? That is why he gave the name *sūryodaya* to his critique. That Deśika was a great scholar. He was a person of great competence. That is why there is a shrine celebrating him in several places. He is known as Nigamānta-deśika.

Madhvācārya wrote a critique by name *Ubhaya-grāsa-rāhūdaya*. If *Rāhu* rises, then both the sun and the moon will disappear.

This is his view. *Rāhu* is a shadow-planet (*chāyā-graha*). So is *Ketu*. Of the nine planets, if these two are left out, there are only seven principal planets. There is no need to count the two separately. Their movements are what are opposed to those of the sun and the moon. The term *chāyā* means darkness.

tamastu rāhuḥ svar-bhānuḥ
saiṃśikeyo vidhumtudaḥ.

Thus says the *Amara-kośa*. If there is darkness, it veils the light. Having this in view, Madhvācārya gave the name *Ubhaya-grāsa-rāhūdaya* to his work.

The first mentioned work has for its thesis: if there arise peace and discrimination, there will arise wisdom. Deśika wanted to criticise this and wrote his work. Then, there came into being a criticism

of this work. Had the first work been named *Sūryodaya*, the second would have been called *Rāhūdaya*. But Kṛṣṇa Miśra did not think of this contingency. Why did he give the name *Candrodaya* to his work ?

Heat and light are co-present. We do not like heat. We like light alone. The light should be given to us without heat. That, the moon does. Knowledge is similar thereto. In other knowledge-disciplines there is pain. Burning, egoity, etc., are given rise to. All disciplines other than Self-knowledge will give us burning. It is wisdom that yields happiness to the mind. As an example to this, Kṛṣṇa Miśra cited the moon. Deśika who wanted to object to the name gave to his work the title *Sūryodaya*. Even though there is no coolness in the sun, there is at least brightness. Madhvācārya did not see this too. He chose a name which is the opposite of the other two names. Thinking so, he named his work *Rāhūdaya*.

Kṛṣṇa Miśra described wisdom as the moon because it gives satisfaction through imparting happiness.

In the *Saṅkalpa-sūryodaya*, ostentation, etc., are mentioned as the army of the enemy-kings. When one of the characters in the play asks Ostentation (*Dambha*), "Which is the place you come from?", he replies "I belong to the *agrahāra* in little Kāñcīpuram". There was one Tātācārya in Kāñcīpuram, whom Vedānta Deśika did not like. Having this in mind, Deśika makes Ostentation say that he belonged to Kāñcīpuram.

The sun-rise gives heat and then luminosity. Removing the heat, the moon rises. The moon gives light, divested of heat. He gives that light along with coolness. The moon is described as having ambrosial rays. Amṛta-kiraṇa is one of his names. The rays of the sun will burn. The rays of the moon will be cool.

Madhusūdana Sarasvatī wrote a work called *Advaita-siddhi*. There is a criticism thereof from the Madhva standpoint in a work entitled *Taraṅgiṇī*. Brahmānanda-sarasvatī of Gauḍa-deśa wrote a commentary on the *Advaita-siddhi*. It is named *Candrikā*. In Bangalore, a Tenkalai Vaiṣṇava scholar, Anantālvār, who is regarded as more learned than Deśika, wrote a critique of *Candrikā* and named it *Nyāya-bhāskara*. Following Deśika's criticism of *Candrodaya* in his work *Sūryodaya*, Anantālvār criticised *Candrikā* and named his work *Nyāya-bhāskara*.

In Advaita literature wisdom (*jñāna*) is compared to the moon (*Candrikā*). There was a great scholar in Mannārguḍi, Mahāmahopādhyāya Brahma-Śrī Rāju Śāstrin. The type of scholarship he had ended with him. He wrote a critique of the *Bhāskara*, which he named *Nyāyendu-śekhara*. The purpose of this name is to show the excellence of the moon. *Indu-śekhara* is an epithet of Parameśvara. It refers to the fact that Lord Śiva wears the crescent moon on his crest. Many works bear the name *Indu-śekhara*. There is a treatise on Grammar which is called *Śabdendu-śekhara*. It is a very valuable work. Scholars who have studied this work are praised thus: they have mastered Grammatical works ending with *Śekhara*. There is another work

on Grammar called *Paribhāṣendu-śekhara*. Several Grammatical works bear names which are dear to Indu-śekhara, i.e. Lord Śiva : e.g. *Asthi-mālā*, *Sarva-maṅgalā*.

For all this furore that came later, the root cause was Kṛṣṇa Miśra's *Probodha-candrodaya* which he wrote with devotion and quietude, aiming at the removal of ignorance. He too has spoken about *Dambha* (Ostentation). When *Dambha* is asked "Wherefrom you have come?", he replies: "I come from *Brahma-loka*". "What speciality is there in that *loka*?" "I went there. Brahmā thought of having me seated on his thigh. Immediately he had his thigh purified with *go-maya* (cow's urine). I sat on his thigh. We were conversing a little. Then, I came away". Thus says *Dambha*.

Kṛṣṇa Miśra wrote his work without any partisan spirit, and with calmness. He wrote an *Udaya*. From that arose argument and counter-argument in great force. He wrote his work in quietude and peace. He did not foresee the furore that was to come. He has a *maṅgala-śloka* at the commencement of his work :

antarnāḍī - niyamita-marul-laṅghita - brahmarandhram
svānte śantapranayini samunmilad-ānandasāndram
pratyagjyotir-jayati yaminah spaṣṭa-lalāṭa-netra-
vyāja-vyaktīkṛtam-iva jagadvyāpī candrā rdhamauleḥ.

This *maṅgala-śloka* is about Candramauli (i.e. Śiva). Since the play stresses the importance of dispassion and peace, the *maṅgala-śloka* relates to Parameśvara as Dakṣiṇāmūrti, the embodiment of

dispassion and peace. Kṛṣṇa Miśra refers in this *śloka* to Parameśvara who remains single as Bodha-Dakṣiṇāmūrti (the South-facing Śiva who imparts wisdom). In the Tiruvaṭṭīśvaran temple, there is the image of Yoga-Dakṣiṇāmūrti. This form of Dakṣiṇāmūrti is referred to in the *maṅgala-śloka* by the word *Yamī*. *Yama* is the one who destroys every thing. *Yamī* too is one who has destroyed everything. He who, while living, has destroyed everything is *saṁyamī*. On two occasions, we have destruction. There is destruction for us when we sleep. At that time we do not have lust, etc. There is again destruction when we die. Death is but long sleep. It is called extended sleep. When a person sleeps, he does not think, or remember. We do not know where thinking, remembering, etc., are. But as soon as he wakes up, all these come up again with full force. When one is asleep, where were they? We do not know. Similarly, when one dies, all faculties become quiescent.

The destruction or quiescence that takes place during sleep and death is not voluntary. All the faculties that are quiescent in sleep become active again when one wakes up. We do not know when they will come back. The same is the case when one dies. Although the faculties get quiescent at death, they come back when the soul takes on another body. Because the state of quiescence is involuntary, the faculties get revived again involuntarily. Therefore, these faculties should be voluntarily controlled. *Yama* is the one who controls everyone. He who restrains the sense-organs, etc., voluntarily is *yamī*. If a person who voluntarily

controls them were to address the sense of sight and say, "Thou shalt not see", it should not see.

The Lord is not like the one who is dead. He gave a slap on the face of the sun and the teeth fell off. He goes abegging. He dances. Then, he does a number of acts. Bestowing boons on devotees, he wanders from place to place, being caught in difficulty. Wanting to do good to us, he suffers as it were. He is not in a quiescent state withdrawing from all activities. Yet, there is an aspect in which he is perfectly quiescent. He is perfectly quiescent within. If one is so within, externally one may be as one likes. If there is external control we can be self-controlled. That is why there are the commandments such as: "Reduce looking without ; do not go into crowds ; put a limit on your sense-functions," etc. If there is too much of external activity, the mind will not get controlled. That is why the great ones say : Go to the forest ; do not hoard wealth ; etc. If the inner control has been gained, then one may be as one likes.

The Lord is quiescent within. Outside, he dances. At times, he stays in the same manner outside as he is within. Before being wedded to Pārvatī, he was in that state. That he was in that state is described by the great poet, Kālidāsa, in the *Kumāra-sambhava*. At first, Śiva appeared to Pārvatī as *Tryambaka*. The poet says that Pārvatī saw the Lord having three eyes.

We have only two eyes. They look outside. Besides these two eyes, there is a third one. This,

only Parameśvara has. In the *Prabodha-candrodaya* the invocatory verse refers to this by the word *Yamī*. The Lord was in a state of self-absorption. The light of the Self shines brilliantly. By a mere look at him, the light is evident. The third eye, the one in the forehead, is clearly seen. From that, it is the light of the Self that beams forth. The light pervades the entire universe. It is the basis for all beings.

The central *nāḍī* in the body is *suṣumnā*. It extends from the *mūlādhāra* to *sahasrāra*. If the air in the *nāḍī* is led to *sahasrāra* piercing the six *cakras*, and if in one's mind one has the consort, *Śānti*, then there arises happiness. If the mind does not lose *Śānti*, i.e. if *Śānti* becomes the consort, then there will always be happiness. All else—which constitutes *saṁsāra* produces only misery. One's external wife, however good and virtuous she may be, will be the source of misery, as there is the fear of obstacles and impediments. In contrast, if in the mind there is the consort *Śānti*, there will be no misery.

From the Lord, there shines the self-luminous light. The entire universe shines; it is of the nature of *Brahman*. The plenary peace that is within, the Lord expresses outside also; he is seated in meditation; and he shows the *jñāna-mudrā* to the disciples by way of instructing them. He is seated in meditation so that the peace that is within will be manifest outside also in the world. He keeps *Parāśakti* that is *Śānti* in his mind, and in that state he is ever blissful. The self-luminous light shines in the form of the third eye in the forehead. Because Kṛṣṇa Miśra wants to write his play with king Viveka (Discrimination) as the main character, he begins

with the *maṅgala-śloka* which is in the form of a prayer to Parameśvara as *yamī*.

Who is that *yamī*? It is none but *Candra-maulīśvara*. The moon (*candra*) has another name, *Soma*. Today is *Soma-vāra*, the day of the moon. To day is the day of the moon that is on the crest of *Candra-maulīśvāra* (Monday). On *aṣṭamī* day there is the half-moon. Today is *aṣṭamī*, Candramaulīśvara wears on his head the half-moon. He is Candramaulī.

There is a speciality about today. It is *Kṛṣṇāṣṭamī*. On *aṣṭamī* it is only in the night that one may eat. During the day, one must fast. Today, is a Monday in the month *Kṛttikā*. One should not eat during the day. So, there is the speciality of fasting attached to this day. In the *śloka* that has been selected for exposition today as appropriate to the *aṣṭamī* day which is adorned by the half-moon, it will be noted, there is reference to Candramaulī.

There is a verse in the *Bhagavad-gītā* which is relevant to the *maṅgala-śloka*:

*yā niśā sarva-bhūtānāṃ tasyāṃ jāgati saṃyamī,
yasyāṃ jāgrati bhūtāni sā niśā paśyato muneh* (ii, 69).

It is stated that the *Yamī* is endowed with self-luminous light. The *Saṃyamī* shines in the night. He is awake when all people are asleep. When all people are awake, the one who knows the truth as it is experiences darkness. Thus says the *Bhagavad-gītā*. It seems as though he is like an owl. What is the meaning? It seems to be a puzzling statement.

According to our *śāstras*, all the things of the world are of the nature of the supreme Self (*Paramātmān*). There is no reality other than it. The Upaniṣads declare that there is no difference whatsoever. In which mode do we see? We see things as different. When one sees them truly, one sees them as of the nature of the supreme Self. Then, even the seer will get resolved. He who sees as the Self will see all things as the Self. All are of the nature of the Self. The seer also is included in the Self. Therefore, one sees all things as of the nature of oneself, without there being a separate Self. All the things that the ignorant see are illusory phenomena to the wise. To the wise one, the sight of difference is darkness. Without seeing all things as oneself, if one were to see difference, that is not what is natural to the wise one. If we are asked to think of a person beating us, we can easily do so. But that is not possible for the wise one. If we are asked to imagine that we beat ourselves, that we cannot do. We see things as different. Seeing them as oneself is darkness to us. The wise one does not see them as separate. To see them as separate is darkness to him. If there is a person in the middle, he is called *taṣṭha*. He is the one who stands on the bank. There is a person who is going along the Kāverī. Another is engaged in ploughing. There is a man standing on the bank. He sees the other two. He can call the farmer and ask him to save the other one who is being carried along the river. If a worldling is asked to see all things as oneself, it appears as darkness to him. If a *jñānī* is asked to see things as different, that is dark to him. The Lord sees both. He sees identity and also difference,

which latter is responsible for his performing cosmic functions.

There is a mirror. We look into it. We see a reflection of ourselves there. A cow comes and looks into the mirror. Thinking that there is another cow opposing it, it charges, with the result that the mirror breaks. We too see in a mirror our reflection and there stands a man opposing us. But we know that it is only our reflection. It is in the same way that the Lord is. The mirror that we have has a chemical coating on its reverse. The Lord also is like that. We imagine that we are fighting with an enemy. This is like the cow imagining that there is another cow opposing it. The truth is that we fight with ourselves. It is because the *jīva* behaves like cattle it is called *paśu*. The difference must be clear now between our seeing and the *saṁyamī's*. When the *saṁyamī* sees, he knows that what he sees is only a reflection. But we take what we see to be real and different from us.

The supreme Lord, who is *saṁyamī*, sees because of us. The *saṁyamī* aspect of the Lord is Dakṣiṇāmūrti. We see things as different; that is light to us, whereas to the *jñānī* it is darkness. To the *jñānī*, seeing as oneself is light. That is darkness to us. The world is as we see it. Our sight is like the pair of spectacles that we wear.

In one state, the Lord was an ascetic and a self-controlled (*saṁyamī*).

There is a *śloka* which expresses the prayer to *Parameśvara* uttered by those devotees who have entered the path of *jñāna*.

*yāce nābhinavaṁ te candrakalottamaṁsa kimcidapi vastu,
mahyaṁ dehi ca bhagavan madīyam eva svarūpam ānandam.*

[*Mānasa-pūjā.*]

In Madurai, there is the *Āvaṇi-mūla* festival. It commemorates the sport of Śiva in which he carried loads of earth for edibles as his wage. The Pāṇḍya king beat him on his back, because he was found to be not doing his duty well. That beating with the cane fell on the backs of all beings. Referring to this incident, the *Śiva-līlārṇava* says that in regard to this matter there was dissatisfaction among some people and that they were talking in different ways about it.

*vetrāharti-vibhaktum viśvatmakatā pradarśitā bhavatā,
karagata-kabala-krāse punār-abhimītaṁ śivādvaitam.*

[*Śiva-līlārṇavam*, xxi, 95].

“You showed your omni-form when you distributed the beating that you received. But when the old woman, the edibles-seller, gave you the edibles, what did you do? At that time alone there was no second to you. There was *Śivādvaita* (non-duality of Śiva). When there was beating, there was your body everywhere to receive the beating. Was it not so?” Thus, one person said. Similarly, there were others with their own comments. There came one who spoke in support of the Lord.

*trāṇe yo'dhikṛtaḥ samasta-jagatām tasyām burāśau-
sukhaṁ*

*nidrāṇasya tathāvidhe'pi samaye praṣṭaiva nālakṣyate,
viṣṭim kurvati tāmyati śramabharād-ve-trāhatistvayyabhūt
kasyāgre kathaviṣyasimamanayaṁ svāmin anātho hy-asi
[Śiva-līlārṇavam, xxi, 89.]*

“You are without any protector. When the river Vaigai breached its banks, you came to stop the breach. Preserving the world is Lord Nārayaṇa's work. He is, at present, lying in blissful sleep on the ocean. What does it matter to him where rivers break their banks! Whatever be the height to which the river waters rise, he does not know. He stays in a place where the havoc caused by deluge is not known. There is no one to ask. There is no one to ask : is not this his task ; he is blissfully asleep! You carry very heavy loads of broken earth, and go through immense strain. And, you receive the beating with a cane. To whom will you report this injustice ! You are without a patron. There is no one above you, to whom you may complain. At least, one may seek consolation by complaining. For that too, there is no possibility.” Thus, one person said.

Another person got upon a high platform. He called everyone to a public meeting. He began addressing the meeting thus : “We must pass a resolution now. He is present here. We shall give the resolution to him straightaway. We cannot forward the resolution to him by post. Now itself, we should pass the resolution. Later on, he will not be available to us. If we do not now resolve, there will be misery.” Thus, he began his speech.

*he santaḥ śṛṇutādhunaiva militair-asmābhir-etacchive
vācyam vetrāhatim vibhajya na vayam bhoktum samarthāiti
no cet pādahatiḥ śilāpraharaṇam kodaṇḍa-daṇḍā-hatiḥ
gaṇḍūṣāmbu-niṣecanam ca sakalam sarvam vibhājyam
bhavet.*

[*Śiva-līlārṇavam*, xxi, 83.]

“O pious ones! Come on. Do not postpone. We have, now, met here. Do you know what our resolution should be? ‘O Lord, You gave us the cane-beating, dividing it. We are not prepared to receive it’. Thus we should tell him. If we receive the beating, we should not endorse it”. Even if there should be confiscation, we should put in our objection. That would be useful later on for pursuing our case.”

The person addressing the meeting continues : “If we do not convey this resolution to the Lord now, we shall be in trouble latter on. Everywhere he gets knocks and beatings. Some one may kick him ; another throw stones at him ; still another beat him with a bow ; yet another spit at him; In all these modes of ill-treatment, we may have to be the sharers. We may have to be partners. As far as we know, the Lord has been submitted to these modes of attack. We do not know in how many more modes, devotees will attack him.”

At last came another person. He came saying : I want to ask of the Lord one thing. “You wanted to receive from the old edible-seller sweet edibles. In return, you undertook to fill the breach in the bank with earth. And, you got a beating. In my

heart there is the sweet juice of devotion (*bhakti*). Please do come there and eat up my mentation; and thus save me from the flooded stream of *samsāra* by stopping the breach. I will not beat you. You seem to save only if one thing is given to you. Please accept the sweet juice of devotion, and take away all mentation'' Thus, the person in question prays. Let us also pray in the same manner. If mentation goes, we will gain the state of the *Yamī*, and happiness.

II*

There is a *Śloka* which relates to the form of Dakṣiṇāmūrti as seen by the great sages of yore. That *Śloka* has come down from the ancient times, handed down from generation to generation. It is as follows:

*citram vaṭataror-mūle vṛddhāḥ śiṣyāḥ gurur-yuvā
guroś-tu maunaṁ vyākhyānam śiṣyās-tu chinna-samsāyāḥ*

Beneath a banyan tree, showing the *cin-mudrā*, the *Guru* is seated. The disciples sit around him. We may see in every Śiva-temple on the southern *prākāra*, the figure of Dakṣiṇāmūrti placed in a niche on the wall. The figure faces the south. Of all the images, that of Dakṣiṇāmūrti has the most peaceful look. The image of Bhairava (an aspect of Śiva) is a fierce one. The figure of Naṭarāja expresses bliss. Bhikṣāṭana (the aspect of Śiva as a mendicant) has a fascinating appearance. Somāskanda (Śiva with Pārvatī and Skanda) has the expression of compassion.

* Discourse given in Madras on November 3, 1957.

When the Lord dances with his matted locks loosened, they, while whirling, stand straight. This will be noticed in the image of Naṭarāja. The locks on either side will stand in straight horizontal lines. The reason is the speed with which the Lord dances.

But, when he sits still beneath the banyan tree, the matted locks hang down together without any sign of movement. Without being dishevelled they hold themselves together. And, on the locks there is the crescent-moon. It signifies *jñāna* (knowledge). To indicate that *jñāna* has to grow more and more, the Lord wears on his crown the crescent-moon of the third day after *amāvāsya*. With the matted locks down, with the crescent-moon shining there, the Lord is seated quietly beneath the banyan tree. This is Dakṣiṇāmūrti. By a mere look at this image, we too will acquire mental peace. If we see a person in anger, we too will get angry. If we keep the company of bad people, we also will become bad. We may have the various emotions such as anger; but when we come to the southern *prākāra* in a Śiva temple and behold the image of Dakṣiṇāmūrti, our mind gets composed and becomes quiescent. Dakṣiṇāmūrti is seated peacefully as if to entreat us also to be quiet, discarding the passions from our mind, and sit before him at least for a while. There is no need to ask questions; nor for any answer. There is no need to remove doubts. We have only to sit there, like Dakṣiṇāmūrti, without speaking, in silence, in peace.

This we will see in the Śiva-temples: in the southern *prākāra*, in a niche, the figure of Dakṣiṇā-

mūrti seated facing south. It will be like a picture. There will be matted locks in profusion. There will be a banyan tree, sculptured in stone. He will be seated beneath that banyan tree. Surrounding him, there will be some emaciated sages. The figures of those sages will be like skeletons covered with skin. In many temples, around the central figure of Dakṣiṇāmūrti, there will be those of four sages. In the Kāñcī area alone, there will be found the images of seven sages.

We do not know for how many aeons they have been performing *tapas*. They have been reduced to bones.

In the *kṛta-yuga*, they say, life lasts till the bones last. Such people are those whose life is in the bones. Those who are in the next *yuga* (*tretā*) live as long as there is flesh; their life is in the flesh. In the age that comes next (*dvāpara*), people live in the blood. Their life lasts till there is blood in the body. Those who are in the present age (i. e. *kali-yuga*) have their life in food. Their life lasts till there is food.

In *kṛta-yuga*, they go on performing penance till the bones last. In that *yuga*, Bhṛgu went up to his father and asked: "How is the plenary Reality to be known?" "*Brahman* is the plenary Reality. The plenary Reality must be full with reference to time, space, and things. It is that which does not suffer from any defect or limitation. Please teach me that plenary Reality." Thus Bhṛgu asked his father Varuṇa.

“You perform *tapas*: that Reality will reveal itself to you!” So said Varuṇa.

“Is that so! I shall perform penance.” Saying thus, Bhṛgu began performing penance. As a result, he was able to understand this: “The body is the highest reality. It is this that knows everything. Higher than the object that is known is the entity that knows. That, verily, is this body.” Having understood thus, Bhṛgu went to his father and declared: “This body is the highest plenary reality.”

The father again said: “You do penance a little more”.

Thus, the boy did *tapas* for sometime, and what he understood he conveyed to his father. This happened five times. Each time the father said “You have to do some *tapas*.” The last time he went to his father, he told him. “In accordance with your instruction, I have performed *tapas* for such a long time. Now, in the intervals some kind of happiness is manifest. What is this?”

“You say that at times there is the manifestation of happiness. It is that happiness that is the plenary reality. It is manifest to you little by little. If this becomes completely manifest, that is the supreme bliss. It is this which has no decrease. It is the *plenum* that is not limited by time and space.” Thus the father said. This is a story in the Upaniṣads.

It is a drop from that ocean of infinite bliss that we enjoy sometimes. If we sit below a huge tree with rich foliage, there is deep shadow without the rays of the sun falling on us. When there is a

breeze moving the branches and leaves, the sun's rays stream through the interstices. Again the interstices close and there is complete shadow. It is in a similar manner that happiness comes to us. Bliss or happiness is the Reality that is all-pervading. But because of our evil deeds, mind, intellect, etc., that happiness gets hidden from us. When, for a moment, they are offset by the good deeds that we have done, we receive a bit of happiness, even as a little sun-shine there is when the branches and leaves move away on account of a breeze. If this bit of happiness grows, it becomes the supreme happiness. That ocean of supreme bliss is the plenary Reality. It is when we obtain a little of it that we say we are happy. If we repeatedly perform *tapas*, and also engage ourselves in inquiry, we can merge ourselves in that eternal ocean of bliss. Thus say the sages who have gained the plenary experience.

The ascetics have been performing *tapas* for such a long time only for gaining this experience. There is no flesh in the body. There are only bones. They are mere skeletons.

The ascetics who were performing such severe austerity: to which blissful and peaceful figure did they come? They came to Dakṣiṇāmūrti who is seated beneath a banyan tree, imparting knowledge.

“What peace! What bliss!” Thus marvelling, they too sat there in perfect peace and bliss.

Naṭarāja represents the bliss that wells up from dance. When there is welling forth, there must follow quiescence. There is no welling forth after quiescence. When there is a complete reduction

to ashes in fire, and if the ashes are consigned to fire, what will happen? Nothing, except that the ashes will remain as they are. In the same way, Naṭarāja's bubbling *ānanda* (bliss) may become quiescent. The excessive anger of Nṛsimha may subside. Dakṣiṇāmūrti's peace is the manifestation of quiescence. His bliss is quiescent bliss. There is nothing beyond that. Peace is that in which everything subsides. Peace is the state of subsidence. To behold that peaceful, quiescent, figure is enough. However turbulent one's heart may be, it will calm down. This and similar ideas are expressed in the verse we have cited.

citraṁ vaṭataror-mūle

Vaṭa-taru means the banyan tree. What wonderful picture beneath the banyan tree! *Citra* means 'wonder'.

Guru would be an experienced elderly person. *Śiṣyas* (disciples) would be immature young people. But, here, how are the disciples?

Vṛddhāḥ śiṣyāḥ. The disciples are old people with grey hair. There is no flesh at all in their bodies. They are aged people, very elderly. One can not say how old they are. All that is evident is that they are very old, reduced to skin and bones. For how long they have been performing *tapas* in this manner one cannot say. But how is the *Guru*?

gurur yuvā

The *Guru* is quite youthful; he looks perpetually sixteen years in age. He is seated with closed

eyes, in perfect peace. The disciples are old; the preceptor is young. Is this not wonderful?

Should the old people teach a young person? Or, should they learn from him? Well! May be, these old people are illiterate! Although the other person is young, he seems to be learned! That is why, perhaps, the old people are receiving instruction from the young man. Assuming this to be the case, in what mode should we expect the teaching to be? Is it not true that the disciples will receive enlightenment only when metaphysical truths are analysed and expounded to them clearly? But, how does this *Guru* instruct?

guroḥ-tu maunam vyākhyānam

The *Guru* is with his mouth closed. Silence is his exposition. In North India, by *vyākhyānam* what is meant is discourse, 'lecture'.

Although the same Sanskrit word is used, its meaning varies with the particular area in the country. In certain cases, a Sanskrit word may be used to convey a quite different sense. For example, *vṛtti*, in our part of the country, means livelihood. But, in Kerala, it means purity. If a person is without purity, of impure conduct, he will be referred to as 'a Saturn who has no *vṛtti* (unsullied conduct). Similarly, *vyākhyānam*, here, means commentary, whereas in the North it means 'discourse'. With reference to a person who is discoursing, they would say: *vyākhyāna detā hai*. *Upanyāsa*, in the North, means a novel. *Upanyāsa likhā hai* mean 'he writes a novel'. Thus, for each word the meaning varies in the different areas.

Here, *vyākhyānam* means *uṣanyāsam* (discourse). Is the *Guru* lecturing ?

guros-tu maunam vyākhyānam

The *Guru* is giving a silent lecture. He is seated in peace and silence without uttering a word. If one is in peace, naturally one is silent. The *Guru* being seated in peace and silence is itself a great lesson to others. If one opens the mouth, the doubts will increase. The *Guru* is seated beneath the banyan tree in peace and silence without opening his mouth.

The elderly disciples came with all sorts of doubts. But seeing the silent *Guru*, their doubts got dispelled and they too sat around him. They did not ask even a single question. And, there was no reply. There was plenary bliss. It is peace that will remove all doubts. The disciples, on seeing the quiet *Guru*, became quiet like him, and sat there. They could see the Master only now, as a result of the long *tapas* they had done. And, they were the recipients of peace and bliss.

We too may remain always young, without growing old. But, for that we should stay without thinking of anything, without any activity, always in peace and bliss. Unfortunately, there is something within us gnawing, not allowing us to remain still. If we eat the tuber called *karuṇai*, it will irritate the throat. Similarly, an anxiety, or misery, always causes worry to our mind. That is why we grow old. If we do not harbour any anxiety, we can remain youthful, and will not become old.

If the mind is not to sway this side and that, there should be no activity. That is possible only when the mind is without any want, and is immersed in bliss. Because our mind is filled with desires and wants, it is active; it is seized with anxiety. Because of this, changing states come, one after the other. And, as a result we become senile.

The supreme Lord has seated himself in the state of peace and happiness, without any activity, without allowing the mind to move, and with closed eyes. His youth is perpetual without any change. Since he has a youthful body, his hair has grown and hangs in matted locks. He is seated in the same manner for many *yugas*. If we do not have the same state of perpetual youthfulness, it is because we cannot keep the mind calm or be without action. Therefore it is that our mind wanders. Because of the mind's turbulence we become old. Dakṣiṇāmūrti has a form which is completely peaceful. There is nothing that he lacks. That is why there is no distraction of mind for him, or action. He looks peaceful. Without the limitations of time and space, he is ever full and beautiful, and in the bloom of youth. When the old disciples saw him, instantly they were lost in peace and happiness, and remained there without moving. No question came from them. The *Guru* too did not utter a word. His state of peaceful quiet itself became his teaching. His silence became the supreme instruction.

śiṣyas-tu chinna-saṁśayāḥ

The disciples, without asking a single question, had their doubts removed by looking at the *cin-mudrā*

shown by the *Guru*, and then stayed filled with peace and bliss.

It is only the Reality that is without wants that can remove the wants of others. If Dakṣiṇāmūrti had the intention of removing the doubts of the ascetics, even that would be an undertaking; it would be an act. Even without any such intention, with the *cin-mudrā* formed out of the inner plenary experience, he is seated. "All is one; Whatever is thought to be a second is also one." This is his experience; and it takes the form of *cin-mudrā*. He did not hold the *cin-mudrā* with any conscious intention.

If, for instance, we have the experience of anger, it shows itself. The eyes get reddened; the moustache quivers. We do not do these wantonly. They are not done even for the sake of someone else. The inner experience automatically shows itself in these outward signs. Similarly, the inward quiet bliss-experience of Dakṣiṇāmūrti expresses itself in the form of *cin-mudrā*.

The thumb is called *anguşṭha*. It is stated in the Upaniṣads that the God in the heart is of the size of the thumb. In the heart of everyone there is God of the size of the thumb. There is ether in the heart. It is the heart-ether (*hṛdayākāśa*). What is outside is the infinite ether. It is all-pervading. Inside, it is of the size of the thumb. The thumb, thus, is an indication of the God within.

The forefinger is what points out to something or someone. When asked "Where is the Lord?" the forefinger indicates in reply: "Lo! He is there."

The great Person (*Perumāḷ*), i.e. Mahā-*viṣṇu* is pointed out to by this finger. That is why it is called "the finger the points out to the Person" (*āḷ-kāṭṭi-vīral*). "What is outside is different from what is inside: do not think thus. Both are one." Dakṣiṇāmūrti sits expounding this truth with *cin-mudrā* formed by joining the fore-finger and the thumb which happens naturally.

Beneath the banyan tree, showing this gesture, he is seated in silence, as if teaching without teaching thus: "Recognise my own experience."

Beneath the banyan tree, he too is like a banyan tree. The banyan tree has also roots coming down from the branches. Similarly, on Dakṣiṇāmūrti's head, matted locks form and hang down. This is a sign of the beginningless Reality. In the banyan tree, there is the white fluid resembling milk. From Dakṣiṇāmūrti's face the white milk of innocence drips. The beauty of youth, the beauty of bliss, beams forth from this figure. The elderly disciples, reduced to skin and bones, sit around this figure. It is this picture that is presented to us in the *śloka* :

citraṁ vaṭataror-mūle vṛddhāḥ śiṣyāḥ gurur-yuvā
guroḥ-tu maunam vyākhyānam śiṣyāḥ-tu chinna-saṁśayāḥ.

Dvaita means 'two'. *Advaita* means 'one'. What are referred to as 'two' 'two', are but one. This is the *Guru's* experience. Expressing this by means of *cin-mudrā* (joining fore-finger with the thumb),—the *Guru* did not expound this truth that if this is known everything else will get discarded; he sits merely so that the disciples may see that experience. His being seated so is not even for their sake.

Scholars belonging to the various schools usually ask this question: 'Does not the *Guru* teach the disciples Advaita? What does Advaita mean? It means 'All is one'. There is no second entity. Is that not so? If that be the case, is it possible that the *Guru* is different and the disciples are different? If the *Guru* has realised that his Self is, verily, the Self of the disciples, then why should he instruct them? Are there cases where one instructs oneself? No. If the *Guru* thinks, 'he is different, and they are different' then it would mean that he does not have *Advaita-jñāna*. How can one who does not have the knowledge of Advaita teach it to others? If he does not know, it means that he is not competent to teach them'. Thus, several questions are raised. Dakṣiṇāmūrti has rendered all such questions irrelevant.

His experience is of the plenary nature of the Self. It is the state of non-dual bliss. In that state, he is seated. Following his nature as Self-bliss, the *cin-mudrā* in his hand is formed of its own accord. He does not even show it to others. That, verily, is his experience. Silent, without speaking, in peace and bliss, with a youthful form, keeping his eyes half-closed, without seeing anyone he sits. The mere look at his form dispels all the doubts of the elderly disciples. They too have gained peace; they have been captured by bliss.

guroḥ-tu maunīm vyākhyānam aiśyās-tu chinna samśayāḥ.

The Reality that is within is one and non-dual. By the sheaths with which it is covered, viz., the mind, the body, etc., it appears as if different. When the sheaths are removed, it is realised that the

Reality is one, and not two. This truth is taught by Dakṣiṇāmūrti through his sheer experience : he has no intention to teach. His teaching is absolute silence.

This is mentioned in another verse also :

*mauna-vyākhyā-prakaṣita-parabrahma-tattvaṁ
yuvānaṁ varṣiṣṭhānte vasad-ṛṣigaṇair-āvṛtaṁ
brahma-niṣṭhaiḥ.*

In this verse it is thus stated: The *Guru's* silence is his exposition to us. Through that silent exposition, the supreme truth which is *Brahman* shines of its own accord. One cannot estimate the age of the disciples. The sages who are devoted to *Brahman* are but skin and bones. The *Guru* is perpetually sixteen years in age.

*ācāryendraṁ karakalita cinmudrāṁ ānanda-mūrtim
svātmārāmaṁ mudita-vadanam dakṣiṇāmūrtim ide.*

Cin-mudrā gets formed of itself. What is within gets formed outside of its own accord. The happiness that we at sometime experience—how will that be when it grows into an ocean? Dakṣiṇāmūrti's experience is that. How do we know that happiness? When we look at his face, we know what is within.

Whether a person has anger, sorrow, or impatience, we can say by looking at his face. The same is true of happiness also. It is not the case that one has put on the expression. It is only when the face is forced to have an expression that the defects become patent. "He has nothing. If he knows what

we have, he may ask for something ; and I may have to say : no". When such thoughts arise, even he who is happy may put on a facial expression of unhappiness. Such an effort is only for the sake of others. "There is another person. I am different," Without any such thought, if one has the experience of oneness, there will be no change of expression in the face. He need not put on an expression in any particular manner, for the sake of any one. His face will show what is within. If there is the plenitude of bliss within, the face will show it. This type of happiness shines on Dakṣiṇāmūrti's face.

ācāryendraṃ karakalita cinmudram ānandamūrtiṃ
svātmārāmaṃ mudita-vadanaṃ dakṣiṇāmūrtim ide.

Knowledge (*jñāna*) is twofold: one is mediate knowledge (*parokṣa*), and the other is immediate knowledge (*aṣṭokṣa*). Mediate knowledge is theoretical ; immediate knowledge is practical, it is experience. Therefore, immediate knowledge is superior to mediate knowledge. Dakṣiṇāmūrti, by his peaceful figure, enables others to gain immediate experience through silent exposition.

The other figures of God-head are not so. There will appear to be some defect, as it were, in each one of those figures. There will be the expression of anger, heroism, etc. In order to remove our defects, those figures also take on some defect or other, and come down to us. This is the meaning of *avatāra*. *Avatāra* is descent. Dakṣiṇāmūrti is the one who does not descend, nor has any place to ascend to.

The Vedas describe the Lord thus : "He is the one above whom there is nothing. He is the one below whom there is nothing. He is the one below whom there is nothing. He is greater than the great, and smaller than the atom." Here, a doubt may arise. "How can that which is greater than the great be also smaller than the small?" What is the reason for this doubt? If one being is greater than the great, and another smaller than the small, then, it would mean that these are two beings, each different from the other. From this standpoint, the standpoint of duality, the said doubt will arise. But, when it is said that the Lord is greater than the great, and smaller than the small, what is the meaning? The meaning is that he is of the form of all. It is because he is all, there results a state where there is nothing other than him. There is nothing above him, nor anything below. He is as all. There is nothing greater than him, nor any thing smaller [See the *Taittiriya Āraṇyaka*, 10th Praśna.] The small is he; the great is he. He who is greater than the great and smaller than the small is the *sthāṇu* (the firm being). The one who is so seated, without work, in perfect peace and bliss is Dakṣiṇāmūrti.

If only there is a second being, other than oneself, there would arise, with reference to that being, fear, anger, desire, etc. If we imagine that from that being harm will come to us, we get fear, anger, hatred, etc. If we think that that being is required for us, that there will result some advantage from it, desire, love, etc., arise in regard to it. If there is no second being, there is no room for attachment, no room for hatred. "There is no second reality at

all; all is one; to think that there is a second is delusion; what is called a second is only the one". Such is the plenary experience. From this experience of Dakṣiṇāmūrti, *cin-mudrā* gets formed; and he sits still and in bliss.

By being seated thus, he does not perform any action. But all functions take place of their own accord. At sunrise, the birds fly out of their nests; people get up and start engaging themselves in many actions. They attend to their respective duties quite actively. There are many phenomena taking place in the world. But the sun does not do them. As soon as it begins to shine, in its presence, things occur.

Similarly, this *Guru* without even any mental movement, without performing any function, is seated, in silence, in bliss. In his presence, all functionaries go about doing their work. He does not give any instruction. He is alone in his silent experience. By a mere look at him who is seated, without any want, in peace and quiescence, others are filled with happiness and peace. They do not have any inclination to ask questions. There is no talk of seeking removal of doubts. Looking on at the *Guru*, they too become silent. The *Guru* also is seated, with the forefinger and the thumb joined in *cin-mudrā*.

In the sculptured images of Vyāsa, we see a single finger in a raised position. In the fore-court of the Mother's shrine in Śrī Varadarāja temple at Kāñcīpuram, there is a sculptured panel in which Bhagavān Vyāsa is with *jaṭā-makurṭa* (braided matted

locks) in a sitting posture, and Ādi Śaṅkara as standing in front of him. In order to indicate the Reality which is one without a second, the figure of Vyāsa has an upraised finger. In sacred places where there is the image of Madhvācārya, it will be seen that the image has two fingers in upraised position in order to indicate *dvaita* (duality). In order to teach that the two are one, Dakṣiṇāmūrti has the *cin-mudrā* joining the forefinger and the thumb. The Reality that is all has nothing above it, nor anything below it. Being blemishless, it is of the nature of unexcellable bliss. That this is the truth becomes evident to all those who behold his figure.

“Is there God? If there is, how is he? What does he do?” To these questions, let us see what answer Lord Kṛṣṇa gives to Arjuna in the *Bhagavad-gītā*. The Lord says: “O Arjuna, it is God that resides in the heart of everyone and rules from within.”

You may have heard of what is known as puppet-show. The show-man remains behind the screen and makes the puppets perform by pulling the strings attached to them. In former times, the puppet-show was very popular. Now-a-days, may be, the puppets find a place in exhibitions. In the country, puppet-shows have become rare. The bodies of all beings which are like puppets are pulled by the One who is within. It is because he pulls that all beings play their several parts. That *Īśvara* resides in the hearts of all beings. Thus says Lord Kṛṣṇa :

*iśvaraḥ sarva-bhūtānāṃ hṛd-deśe' rjuna tiṣṭhati,
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā.*

[xviii, 61]

That the supreme Self exists in all beings, Śrī Kṛṣṇa says in one place.

In another context he says : "All stationary and moving things exist only in me".

Listening to what Śrī Kṛṣṇa says, Arjuna is bewildered; and he asks the Lord : "What is this? In one place you say 'I reside within all beings and rule them.' In another you declare 'All beings are in me.' I am confused. Only if you stick to one of these statements, I can understand. Of the two statements you have made, which one is true and which is false?" Or, are both of them true?" Thus, Arjuna asks many questions; in him there arise several doubts. He disputes with the Lord.

The Lord says in one place, "All exist in me". In another place, he says, "In all things I am, impelling them from within." Then, which of the two statements is true? Is he (the Lord) the support of all things? Or, are all beings the support for him? This is the doubt that assails Arjuna.

A logician had this doubt : Is ghee the support of the leaf-cup? Or, is the leaf-cup the support of ghee? Arjuna's doubt is similar.

Why did the logician have that doubt?

There is the story about a learned fool. To receive presents from a king, scholars in different

disciplines sought his audience: a physician, a logician, an astrologer, and a musician. Praising their scholarship, the king said, "These are very intelligent people." Thereupon, the minister remarked: "They are skilled only in their respective disciplines. In regard to other matters, they are fools." The king and the minister had a discussion, and decided on putting the scholars to a test. The minister said: "Please order the scholars today to cook their own food and eat it. And, then, let them come to the court."

The king issued an order accordingly. The astrologer went to pluck leaves from a tree. As he was climbing down after gathering the leaves, he had an omen which said "Do not climb down". At once, he started climbing up. But an omen from above said "Do not climb up." He held on to the stump of the tree and stayed there.

The physician went to the market for bringing vegetables. Each type of vegetable that was there, he knew, could produce some disease or other. Without buying anything, he was just standing there.

The logician went to buy ghee. There was heavy rain. On account of this, the ghee had got solidified. When the shop-keeper placed the ghee in the leaf-cup, it stuck to the cup. The logician turned the cup upside down. The ghee did not fall off. It appeared as if the ghee was holding the cup. Thereupon, he had this doubt; "Is the leaf-cup the support of ghee? Or, is ghee the support of the cup?" On the way back, he was thinking of this problem,

and was experimenting by repeatedly tilting the leaf-cup. The sun shone a little, and the ghee began to melt. At a certain point, the logician turned the cup upside down in order to see if the ghee was the support of the cup. The ghee fell off the cup.

The musician was in charge of the cooking. The rice was being boiled in a pot. He observed that it was not keeping time properly. So, he broke the pot.

The king was all the while waiting for the report from the scholars. It was three o'clock in the afternoon. The scholars were not to be seen. He ordered them to be brought. The servant who was sent could find them only after a long search. He came back and reported to the king and the minister on the miserable state in which he found the scholars :

The minister observed : "Is it not now clear ? There could be no greater fools in the world than these scholars."

Arjuna's doubt is like the doubt which came to the logician who went to buy ghee. "Is *Īśvara* the support of all beings ? Or, are all beings the support of *Īśvara* ? This is not clear to me. You have made contradictory statements. I am in confusion. O *Kṛṣṇa* ! Which of the statements is true, and which false ? Tell me decisively as to which statement I should accept." Thinking that Arjuna would frame his problems thus, the Lord, now, says : "Arjuna, I made two statements; did I not ? I shall now change one of them. Of the two, I shall cancel one, and

retain the other. I said: "All things are in me." That, I am cancelling. I now say: "The beings are not in me."

na ca mat-sthāni bhūtāni.

There is nothing in me. Nor do the beings exist in me.

Arjuna may say this in reply: "I shall not accept this. You said, 'All things exist in me'. Now if you say 'I shall change that statement,' how am I to agree?"

"O Arjuna! You may do what you like. You need not believe what I say. What I now said—that I shall retain; the other statement—that too, I shall now give up.

nāhaṁ prakāśaḥ sarvasya.

"I am not manifest to all". Thus, the Lord withdrew both the statements.

"Why am I not manifest? Why am I not known to all?"

"That is *yoga-māyā*. Because of the veil of *yoga-māyā*, I am not manifest to all."

ahaṁ yoga-māyā-samāvṛtaḥ sarvasya na prakāśaḥ

At first, it is the Lord that said, "I am in all things," and "All things are in me."

Now, he says: "The things do not exist in me," and then: "Nor do I exist in them." Immediately he adds. "I am not manifest to all."

“What is this ?” If thus asked, he replies “That verily, is *māyā*. So that I may not be manifest to you, I have covered myself with *māyā*.”

*nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ,
mūḍho'yam nābhijānāti loko mām ajam avyayam.*

[vii, 25]

What is this teaching? Nothing seems to be clear: thus we are, now, inclined to think.

“I am not manifest to anyone”. If the Lord had stated thus, then it would mean that if there are 1,000 people, he is not manifest to any of them. If he says, “I am not manifest to all,” it would mean “If there are 1,000 people, I may not be manifest to 999, but I may be manifest to one.” The Lord did not say: “I am not manifest to anyone”.

nāhaṁ prakāśaḥ kasyāpi.

He only says: “I am not manifest to all.”

nāham prakāśaḥ sarvasya.

“To whom am I manifest?”

“I am manifest to those who are not affected by *māyā*.”

“How is this so?”

On the street there is a flower-garland. To those who go along that street during daytime, it is clear that what lies there is a flower-garland. They walk without any fear. There comes dusk. A man who comes along the street treads on it, and cries out “O! I have trodden on a snake! O, snake!”

The garland and the snake are one and the same thing. To one who recognises it as a garland, there is no snake. He knows now that it is not a snake. But, what was the locus of the snake-appearance? It was the garland.

What is the meaning of the Lord's saying: "Within this universe I am; the universe is in me"? The meaning is of the same mode as that of the statement: "It is in the garland that the snake is; it is in the snake that the garland is."

For one who is seized with fear, imagining that what he has trodden upon is a snake, the locus of the snake-appearance is the garland. And for him who has got out of ignorance and now knows that the object before him is the garland, the snake has disappeared in the garland. He sees only the garland.

For him who takes the universe to be real, being blinded by *māyā*, the Reality that is the ground of the universe is, verily, *Īśvara* (God).

For him who has got rid of ignorance through knowledge, *Īśvara* appears as 'all' and his very being. Poet Kamban says this in his *Rāmāyaṇa* (*Sundara-kāṇḍa*).

alaṅgalil tōṅṅum poymmai aravu eṇaḥ pūdam aindum

*vilaṅgiya vikāraḥ pāṭṭin vēṅṅupāḍuṅṅa vikkam
kalaṅguva devaraik kaṅḍāl avarenba kaivi lēndi*

ilaṅgaiyil porudā raṅṅē maṅṅaiḅaluk kiṅṅudi yāvār.

Alaṅgal means 'garland'. *Aravu* is snake.

alaṅgalil tōṅṅum poymmai aravu

—the false thought that makes the snake appear in the garland. This disappears when light comes. In the same way, the delusion, which consists in the appearance of the five elements combined together, will go. On seeing whom will it go? He is Śrī Rāmacandra.

*kaiyil ēndi ilaṅgaiyil porudā raṅṅē maṅgaḷukku
iṅudi yāvār.*

Thus describes Kamban the nature of that supreme Self. The same teaching is given in the *Gītā* by the Lord. He says: "I am in all things; I am not in all things; all things are in me; in me there is nothing." The meaning is: It is the same non-dual Reality that is all, and not any; that is *Īśvara*. This truth is declared in the Upaniṣads, as has been already pointed out: "The Lord is greater than the great, and smaller than the small: He is the sole Reality that is all."

It is this truth of *Advaitā* that expresses itself through Dakṣiṇāmūrti, who remains in his natural eternal state, and has the *cin-mudrā* indicating that there is no duality. By simply looking at him, *māyā* will be removed, and one will gain peace, bliss and the truth of non-duality. Thus, we will dissolve ourselves in that ocean of bliss.

Vedanta

Jagadguru Sri Jayendra Sarasvati

[continued from volume one—number three]

Grammar is twofold—that which relates to script, and that which relates to speech. One does not speak as one writes. Even if one were to attempt it, it would not be nice. Generally speaking, script is a form of note to aid memory. In modern times, it provides an opportunity for learning many things, which cannot be learnt otherwise. We can know things through listening to speeches also, and through reading books. But, when we learn through listening to a speech, if there should arise doubts, we can get clarification from the speaker either on the spot or later. On the contrary, when we learn through books, the same may not be possible. We may or may not be able to see the author. The author may or may not be alive. In such circumstances, it may not be possible to get our doubts cleared.

Even after a man dies his writings will survive. His writings may be clear. But some one who reads

them may have difficulty in understanding. When such a situation arises, the reader must go to a person who has knowledge to get his difficulty resolved. Therefore it is that from time immemorial, speech comes first and then script in order that what is spoken may not disappear; and may be preserved in the form of notes. Thus, language is so structured that it will express the thoughts that are in the mind.

Language is that which helps in keeping the body in health, and the soul in reaching the state of goodness. We may speak to our children in our mother-tongue; but they may not understand. So, we should speak to them in the current children's language. It is thus that we can express our thoughts to them. Language is intended to show to man the way of life.

In the world there are many languages. In almost all languages, the mode of speaking is not in accordance with that of writing. The structure of the script follows the spoken language. For example: let us consider two words - *pāl* and *bhayam*. Here *p* and *b* are sounded differently. In languages other than Tamil, these two sounds have different letters. But, in Tamil, there is only one, i.e. *p*. So, while writing, instead of *bhayam*, we write *accam* which means 'fear' (*bhayam*). This is because, if in Tamil we write *payam*, it will not give the meaning '*bhayam*'. Therefore, whenever there are letters which have no corresponding-letter in Tamil, other Tamil words having same meaning are used.

In Indian languages other than Tamil, there are letters corresponding to the sounds that are

raised while speaking. Thus, in India, with the one exception referred to, there are letters representing all the sounds uttered. There will be no confusion because letters will follow sounds. In Tamil Nāḍu there is a script called *grantha*. Even today, some people use the numerals in *grantha* script for indicating numbers. In the *grantha* script, unlike in Tamil, there are all the letters required for representing the various sounds, even as there are in the other languages.

In the old inscriptions we find the Tamil script employed as mixed with the *grantha* script. In these inscriptions, while referring to the names of years, what is done is to indicate the name of the particular year written in *grantha*. For instances when the reference is to Vikramaśaka 1,200, the name Vikramaśaka will be written in *grantha*, as also the date in *grantha* numerals. Since a long time, for sounds for which there are no Tamil letters, the *grantha* letters have been in use.

Sanskrit is not the mother-tongue of any group in all the world. Yet, the Sanskrit language is spread all over the world. How is this so? It is through the various languages in vogue that Sanskrit has grown everywhere. The Sanskrit language is equal to Brahman, the supreme Reality. Brahman is all-pervading. There is no particular location for it. This is what is known as omni-presence.

In order to understand that supreme Reality, the divine images are useful. There are images in thousands. Of these, one may choose any and worship the Reality through it and gain the fruit

worship. Just as in the Hindu faith image worship is helpful in order to understand the supersensible, all-pervading Reality, so also the scriptures that are in Sanskrit, viz. the Vedas, Purāṇas, Epics, etc. are useful in giving us intimation of that absolute Reality. The Sanskrit language has no script of its own, nor region : it stands pervading all languages and all lands.

From a language or speech if the words of Sanskritic origin are removed, it suffers in beauty and style. While we talk we pronounce with their Sanskrit form. When we write or make notes, we have to have script that is adequate for the purpose. Therefore, the script must be in consonance with the language that we speak.

Some scholars think that the Tamil language is the most ancient, and that all other languages had their origin in it. They give the following reasons for their view : There is in Tamil only the first letter of each category (*varga*) ; the other letters are only elaborations thereof. For instance, there are the letters-ka, ṅa, ca, ṭa, ṇa pa, ma, etc. It is only as elaborations of each that we have the other letters of the same category : e.g. ka, kā, kī, ku, etc. In the same way, it is the elaborations of the letter ka, with altered sounds, that we have in words such as *kalpakam*, *gaṇapati* etc. When we pronounce the word *kalpakam*, it is *ka* that is Tamil that is uttered. But when we utter the word *gaṇapati*, the sound differs; and in accordance with the difference in sound, the meaning also differs. When, however, the two words are written in Tamil, the same letter *ka* is

used : thus *kaṇapati*. When we utter these words in other languages, the sounds used are *ka* and *ga*, and the letters also are *ka* and *ga*. The contention of the scholars whose view we are referring to is that these other letters *ga* etc. are only elaborations of *ka*, etc. Therefore, they say, the other letters are elaborations of the letters that are in Tamil. The sound-elaborations have no separate letters or origins. More-over, the Tamil language was the first to appear; it was made to appear by sage Agastya. It was only afterwards that Sanskrit came into being. And, it was only a few centuries ago that Pānini gave to this language a grammar. It was from that time that Sanskrit language has been having its growth.

But, according to philology, the science of language, there are differences between the appearance of a language and that of its script. From this science we learn that it is Sanskrit that is the most ancient language, that it is the *Brāhmī* script that is the oldest of the scripts, and that the various scripts are but variations of the *Brāhmī* script. The very expression *Brāhmī-lipi* is a Sanskrit expression. Thus we learn that even before the appearance of the *Brāhmī* script, the Sanskrit language was in vogue. Furthermore, it is not proper to say that all the other letters are elaborations of *ka*, and all the other sounds are extensions of the sound *ka*. We may say that these sounds are extensions of *ka* if they arise from the same place from which *ka* arises. But, this is not the case. For example, the *ka* in *kamalam* requires a different effort to utter than the *ga* in *gaṅgā* or *gaṇapati*. The effort thus differs in uttering

the sounds or writing the letters. Therefore, *kha*, *ga*, and *gha* cannot be elaborations of *ka*, because the efforts required for uttering them are different from that for *ka*. It was stated that Sanskrit came into being with Pāṇini. That also is not correct. Even before Pāṇini, there were many grammarians. In the *Tolkāppiyam*, there is reference to *Aindra-vyākaraṇa*. The *Tolkāppiyam* is the grammatical work for Tamil. Since there is reference to *Aindra-vyākaraṇa* even in *Tolkāppiyam*, the works in Sanskrit must be more ancient. It is held that Agastya is the great one who gave us Tamil, and that because of him Tamil literature has grown. The name *Agastya* itself is Sanskrit. History tells us that Agastya was deeply learned in Sanskrit. In Pāṇini's work there are references to Vedic words as also to letters. We have already stated that the *Vedas* and the *Purāṇas* have come down from the time when the world appeared. Therefore, from the time of world-creation, Sanskrit has been in existence. It is also the case that it has been growing through the respective languages in vogue in all the different areas.

Thus, the Sanskrit language has been, is, and will ever be protecting the philosophical truths as well as virtues. That language will never perish. That is why it has as one of its names 'amara-vāṇī' (immortal language). Some people who do not know this, speak of Sanskrit as a dead language. The supreme Reality is manifest as *Om̐kāra*. That Reality has neither a beginning nor an end. *Om̐kāra* is a Sanskrit word. Therefore, Sanskrit also has no destruction.

Sanskrit can be studied by all people. All can get to know the philosophical truth taught therein. But since the Vedas should be studied with proper intonation, and some restrictions, it is only a certain class belonging to the Hindu faith that have been studying them. Although this is so, the benefits that accrue from Vedic study belong to all, also, of the performance of Vedic sacrifices. The good that results is for all people, all over the world. It is in this way that we have been enjoying the fruit of Vedic study and of ritual sacrifices.

In the world, each profession is pursued by a distinctive class of people. There is no distinction of higher and lower either in the work done or among those who do the work. Without considering the work to be low or high people used to perform their allotted work with mutual respect and magnanimity, without any competitive spirit and greed; and all undertakings were well done. At the present time, there is widespread confusion; competition is rife; greed and hatred are deep-rooted. Yet, somewhere, in some place, there may be classes of people among the Hindus who continue to perform their respective duties, without being swayed by passion, anger and greed. It is because of this that there is at least some contributory factor to the welfare of the world.

For example, a factory can run well only if all that belong to it—from the labourer to the proprietor—perform their respective duties well. If, on the contrary, one category of persons do their work properly, and another category do not, the factory would only incur loss. At the same

time, the loss may even be offset by the good work done by the category of workers in question. If the proprietor is an intelligent person, able and energetic, intent on the good of the factory, no matter what the conditions are he would help it to progress. Similarly, the people of the world—all of them—should follow good modes of life and habits in order that the world may prosper.

Particularly, those who recite and study the Veda should do their duty, with a sense of responsibility, without greed, with faith, and without any spirit of competition. If they do so, then they would secure what is good both for themselves and for the world. In accordance with the special features of a *yuga*, it is true, circumstances and undertakings take place. But, one should not throw the blame there-on and neglect one's duties.

Thus, a section of the Hindus, the Brahmins, have been entrusted with the duty of studying the Veda and performing the rituals enjoined therein. They are referred to in Tamil as *pārṣṇanar* and *Āryar*. *Pārṣṇanar* means 'one who sees'. What does he see? He sees the truth. Because he studies the texts which lead one to see the truth, he is called *pārṣṇanar*.

The supreme truth, the absolute Reality, can be known through two ways. We can know it through the Vedas and the Upaniṣads. We can know it also through the Purāṇas, the Epics, and spiritual preceptors. There are some rules and restrictions in regard to the first. For knowing the truth through the Purāṇas, the Epics, etc., there are not so many conditions laid down. The study of the Vedas and

the Upaniṣads is difficult. Not so is the study of the other texts. Moreover, in the Vedas and the Upaniṣads, there are apparently different teachings to be found. To understand them in a harmonious manner is extremely difficult. Many people may even think that there are real contradictions in the ancient texts. When we try to know the truth through the other texts, there may not be such difficulties, because they were composed by great teachers who expounded the truth that is enshrined in the Vedas and the Upaniṣads after correctly understanding it. Since the Vedas were not composed by any persons, their purport is difficult to grasp. Not so in regard to the other texts which are human compositions. The Purāṇas, etc., are written in such an easy style that even common people can understand their teaching.

Thus, the Brahmin community came to be organised for the purpose of studying the Vedas which are governed by strict rules, so that both they and others could follow what is taught therein, from the rituals to the highest knowledge of truth. The term '*brahma*' means the supreme Reality. The texts that expound it, the Vedas, are also called *brahma*. Those who study them are referred to as *brāhmaṇas*. The term *ārya* is not the name of any particular class of people, or of any specific language. The meaning of the term *ārya* is 'What is worshipful', 'what deserves respect', 'what is pure'.

When we refer to a territory which is pure, we call it '*ārya-bhūmi*'. In some places in our literature, the territory that lies between the Himalayas and the Vindhya is spoken of as *ārya-bhūmi*. The region

which is the habitat of deer is also called '*ārya-bhūmi*. Because the land between the Himalayas and the Vindhya has been designated *ārya-bhūmi* the people who live there, all of them, should be regarded as *āryas*, as pure. Those who do not know this think that one community alone of the people of the *ārya*-land are *āryas*, viz. the *brāhmaṇas*, and that they came south from there. The scholars who do not know the facts believe that the *brāhmaṇas* came from the north, that they are *āryas* wherever they may live, that they are northerners. This is not proper.

From the time the world was manifested, in all the parts thereof the Hindus of all communities have lived. In course of time, other faiths appeared and the situation changed. At present it is in India that the Hindus live. Since the Hindus of all communities live in all the regions, it is not that they came from somewhere else.

There are many evidences to show that in ancient times Hinduism was spread all over the world. In the *Mahābhārata* the names of several countries are mentioned, from where warriors had come. Those countries may not go now under the same names. Yet, from the references in the Epic we know their names. Similarly in the *Rāmāyaṇa*, from the mention of many regions of the world, we may infer that those regions were inhabited by Hindus.

In countries such as Indonesia, Cambodia, Thailand, Laos, Japan, Singapore, Sri Lanka, we find ample evidence to show that they were influenced by the *Rāmāyaṇa* and the *Mahābhārata*, and that the

Hindu deities from Vināyaka to Añjaneya were being worshipped. From some of the temples found there and from dance and drama in vogue, we have to draw the same conclusion that Hinduism was prevalent in those countries. The archaeological findings include implements and utensils used in sacrifices.

Similarly, there are unmistakable indications to show that Sanskrit also was known all over the world. There is no evidence, however, to show that Sanskrit was written in *devanāgarī* script. We have inscription in *grantha* or the old *brāhmī* script. But, the Sanskrit language—words, expressions—are in use even today in many parts of the world. In those areas the spoken languages are different; but in those languages there are many words of Sanskrit origin. For example, the word *Burma* is a mutation of *Brahmā*. Similarly, the Indonesian word *jāgartā* is the same as the Sanskrit *jāgrat*. *Russia* is the land where *ṛṣi-s* lived. *Russia* is derived from *ṛṣi*. China and Russia are parts of the trans-Himalayan region. If India is on the southern side of the Himalayas, those two regions are on the northern side. The Indonesian Airways have the name *Garuda*. In countries such as Indonesia, streets, towns, and humans bear Sanskrit names. 'Sukarno', the previous Head of State, and 'Suharto' the present Head may be cited as examples. Although most of Indonesia has adopted another religion the names still bear affiliation to Sanskrit. Thus, there are many indications to show that at one time Sanskrit language, Hindu culture and civilisation were spread all over the world. We have already pointed out that among the archaeological finds there are several implements and tools

used in sacrifices. Similarly, many images of the deities have been unearthed. These are unmistakable indications to show the widespread nature of our religion and culture and of the Sanskrit language.

Sanskrit is referred to as Āryan language. But, it is not the language of any particular class or community. Nor does the term *Āryan* denote any community or class. The language is called *Āryan* because in it are to be found texts such as the *Vedas* and the *Purāṇas* and also the divine names which are repeated as spiritual discipline. These are all pure and noble. Therefore, the language is called *Āryan*. The meaning of the term we have already indicated: 'what is pure, noble, and worshipful. Therefore, it is not right to consider 'Āryan' to be the proper-name of any particular language or community.

To the constituent classes of the Hindu community obligations and duties have been assigned. The obligation of reciting and studying the *Veda* is assigned to the *Brāhmaṇas*. So for as the understanding of the truth is concerned, everyone has a right to it. This can be accomplished with the help of those who know the truth, or through the *Purāṇas*, Epics, etc. This is because the *Veda* is not meant merely to be read. Those who have to study it have the responsibility also to understand what it teaches and execute what it enjoins.

If by the mere reading of the *Veda* merit should accrue, then everyone may be asked to read it. Many times the benefit that one gains by reading, is that which is acquired by following its dictates. Moreover, if the *Veda* consisted merely of the hymns

of praise addressed to God, one may gain merit by reciting it. But, because the *Veda* teaches the obligations and duties, one has to do these. This being so, each constituent group in the Hindu faith has certain duties allotted to it. The duty of studying the *Veda* has, from immemorial time, been the duty of the *Brāhmaṇas*.

It is absolutely essential that those who are entrusted with the duty of studying the *Veda* and of performing the sacrifices enjoined therein should observe strictly the rules of purity, ceremonial cleanliness, etc. It is because of this that, until recent times, the *Brāhmaṇas* lived generally on the banks of rivers, and in places where there are water-facilities like large tanks. Not knowing this, some writers on history say that the Āryans lived at first on the banks of the Indus river. This is probably because those who are referred to as Āryans were seen at first in the Indus valley. This may be the reason for the view held by some historians that they came from the Indus region.

Sri Siva-Pancakshara-Stotram

Sankara Bhagavatpada

In a verse of the *Sivānanda-laharī*, Bhagavatpāda Śaṅkara details the significance, for one's spiritual progress, of the ritual called *puṇyāha*. The outer ritual is performed for purifying a house. The purpose of this rite is the removal of inauspiciousness and impurity. A pitcher is wound with thread, and filled with water. Mango leaves are placed in its mouth, and on them a cocoanut is kept. The appropriate *mantras* are uttered, and ritual acts performed. Finally, the sanctified water from the pitcher is sprinkled all over the place, taking it out with the mango leaves. This is the outer *puṇyāha*. The inner *puṇyāha* has for its aim the occasioning of the supreme blessedness through the purification of the body, sense-organs, and mind. Addressing Lord Śiva as Śāmba, the one with Pārvatī as part of Himself, Śaṅkara says :

“In the shining pot of my mind, entwined with the thread of devotion, and filled with the water of ecstasy, I who am a devotee place the two

tender leaves which are Thy Feet, and thereon the cocoanut that is wisdom ; uttering the sacred formula, and purifying my body which is the house, I perform the *puṇyāha* rite, which occasions the supreme blessedness."

*bhaktō bhakti-guṇāvṛte mudamṛtāpūrṇe manaḥ
kumbhe sām̐ba tavāṅghrīpallava-yugaṁ saṁsthāpya
saṁvit-phalam,
sattvaṁ mantram udivayan nijaśarirāgāra-śuddhim vahan
puṇyaham̐ prakāṣikaromi ruciraṁ kalyāṇam āpādayan.*

The sacred formula referred to in this verse in the *Śiva-mantra*, *namaḥ śivāya*. In the *Śrī-rudram*, which is also known as *Rudropaniṣad* and *Śata-rudriyam*, and which forms the middle section in the *Tajur-Veda*, there occurs as its heart-mantra, *namaḥ-śivāya*. The five letters of this *mantra* have potency and significance, both individually and collectively. Each letter represents a form of Lord Śiva, and may be used as a mode of His worship. In the *Śiva-pañcākṣara-stotram*, Śaṅkara commences the five verses which compose it with the five letters of the *mantra* in sequence : *na-ma-śi-va-ya*. And each verse ends with the complete *mantra* : *namaḥ śivāya* which means 'Obeisance to Śiva'.

The first verse :

[1]

नागेन्द्रहाराय विलोचनाय
भस्माङ्गरागाय महेश्वराय ।

नित्याय शुद्धाय दिगम्बराय
तस्मै नकाराय नमः शिवाय ॥ १ ॥

nāgendra-hārāya vilocanāya bhasmāṅga-rāgāya
maheśvarāya.
nityāya śuddhāyā digambarāya tasmāi nakārāya
namaḥ śivāya.

Here, the first word *nāgendra-hārāya* begins with the letter *na*. In the verse, expressions descriptive of the form of Śiva as well as His true transcendent nature are employed. He wears the serpent-king as garland, and has the third eye in His forehead ; He has the ashes smeared all over His body. He is the supreme Lord, eternal and pure, and is sky-clad. To that Śiva who is in the form of the letter *na*, may this obeisance be !

The second verse :

[2]

मन्दाकिनीसलिलचन्दनचर्चिताय
नन्दीश्वरप्रमथनाथमहेश्वराय ।
मन्दारमुख्यबहुपुष्पसुपूजिताय
तस्मै मकारमहिताय नमः शिवाय ॥ २ ॥

mandākinī-salila candana-carcitāya
nandīśvara-pramathanātha-maheśvarāya
mandāra-mukhya-bahupūṣpa-sūpūjitāya
tasmāi makāramahitāya namaḥ śivāya

The water of the *Mandākinī* serves as the sandal-paste bathing Śiva's body. *Mandākinī* is the Gaṅgā as she descends from Heaven. The Gaṅgā that flows along the holy Kedāra is named *Mandākinī*. Śiva receives the furious Gaṅgā as she falls in His matted locks ; and the water trickles and bathes His body. He is the supreme Lord of Nandi and other leaders of the troops of attendants in *Kealāśa*. He is worshipped with *mandāra* and many other flowers. He is specially praised by uttering the letter *ma*. Saint Tyāgarāja in one of his compositions says that *ma* is the soul of the *Śiva-mantra*.

śiva-mantramunaku mā jivamu,

even as *rā* is the crux of the *nārāyaṇa-mantra*.

mādhava-mantramunaku rā-jivamu

The name *Rā-ma* thus combines the essences of the two *mantras* of Śiva and Viṣṇu. In the present verse, Śaṅkara says '*makāra-mahitāya*' instead of simply '*makārāya*'. To Śiva who is adored in the form of the letter *ma* may this obeisance be!

The third verse

[3] O lord of souls!

शिवाय गौरीवदनाब्जवृन्दे
 सूर्याय दक्षाध्वरनाशकाय
 श्रीनीलकण्ठाय वृषध्वजाय
 तस्मै शिकाराय नमः शिवाय ॥ ३ ॥

śivāya-gaurī-vadanābja-bṛnda-sūryāya
dakṣādhvara-nāśakāya,
srī-nīlakaṇṭhāya vṛṣa-dhvajāya tasmai śikārāya
namaḥ śivāya.

He is Śiva, the bestower of all that is good. The name itself has *śi* as its first letter. He is as the sun to the bunch of lotuses that is Pārvatī's face. The Devī had to re-incarnate herself as the daughter of the Himalayas because in her previous manifestation she had had to commit suicide for the misdeeds of her father Dakṣa. Lord Śiva destroyed Dakṣa's sacrifice, not because Dakṣa had dishonoured Lord Śiva, but because he was responsible for his daughter committing suicide by falling into the sacrificial fire, not being able to bear the dishonour shown by him to her. Lord Śiva is Nīlakaṇṭha. The circumstances under which He acquired blue tint to His throat are well known. In a celebrated verse of the *Śivānanda-Laharī*, Śaṅkara sings the praise of the blue-throated Śiva thus :

nālam vā paramopakāra-kam idam tvekaṁ paśūnām pate
paśyan kuṣṭhigatān carācara gaṇān bāhyasthitān rakṣitum
sarvāmartya-palāyanauśadham atijvālākaram bhīkaram
nikṣiptam garalam gale na gilitam nodgūṇam eva tvayā

“O lord of souls ! Is not this single supreme deed of help enough (to proclaim Thy mercy) ? With a view to protect the beings, moving and non-moving, residing inside Thy stomach as well as outside, Thou didst place in Thy throat the flaming and fearful poison that was making all the gods run for life ; it was neither taken in nor thrown out”.

Śiva has on His banner the bull-emblem. The letter *śi* which is the third in the five-lettered *mantra* is an indicator of His magnificence. To that Śiva may this obeisance be!

The fourth verse :

[4]

वसिष्ठकुम्भोद्भवगौतमार्य
 मुनीन्द्रदेवार्चितशेखराय ।
 चन्द्रार्कवैश्वानरलोचनाय
 तस्मै नकाराय नमः शिवाय ॥ ४ ॥

vasiṣṭha-kumbhodbhava-gautamārya-munindra-
devārcita-śekharāya.
candrārka-viśvānara-locanāya tasmai vakāraya
namaḥ śivāya,

Lord Śiva is adored by great ascetics and sages like Vasiṣṭha, Agastya, and Gautama, as also by the Gods. His three eyes are the Sun, the Moon, and Fire. To that Śiva who is in the form of the letter *va*, may this obeisance be !

The last verse :

[5]

यक्षस्वरूपाय जटाधराय
 पिनाकहस्ताय सनातनाय ।

दिव्याय देवाय दिगम्बराय

तस्मै यकाराय नमः शिवाय ॥ ५ ॥

yakṣa-svarūpāya jaṭādhārāya pināka-hastāya
sanātanāya
divyāya devāya digambarāya tasmai yakārāya
namaḥ śivāya.

In their war with the demons, the Gods came out victorious. In the hour of victory, they were overcome by false pride which made them forget the source of their strength, the supreme *Brahman*. In order to bring them to their sense, *Brahman*, the great Godhead, appeared before them as bright column of light spanning heaven and earth: The Gods did not know what this *Yakṣa* (Spirit) was. The first to be sent on the mission of discovery was Agni. He could not burn even a blade of grass, when he was asked by the Spirit to prove his strength. Similarly, *Vāyu* who was the next to go as emissary could not move the blade of grass. Finally, the chief of Gods, *Indra*, was commissioned to solve the mystery. At his approach, the Spirit vanished before him. Then, in the same ethereal region, *Indra* came across a woman who was shining intensely, *Umā* the daughter of *Himavān*. He asked her: "What Spirit is this? She replied "It is *Brahman*", and added: "It was through the victory of *Brahman* that you attained glory". Thus, *Pārvatī* became the first *deva-guru*. *Śiva*, the non-dual Spirit (*Mokṣa*) is the supreme Reality that was revealed by her to the Gods. Lord *Śiva* wears a braid of matted locks. He bears in His arm the *Pināka* bow. He is the

most ancient (*sanātana*) Being: the shining God. The quarters are His clothing. He appears in the form of the letter *ya*. To that Śiva may this obeisance be :

namo nakārāya !
namo makārā-mahitāya !
namaḥ śikārāya !
namo vakārāya !
namo yakārāya !
namaḥ śivāya !

The five lettered Śiva-mantra forms the theme of two other hymns sung by Śaṅkara: the *Śiva-pañcākṣara-nakṣatra-mālāstotram* and the *Ardha-nārīśvara-stotram*. Each quarter (*pāda*) of each of the twenty-seven verses of the *Nakṣatra-mālāstotram* ends with the *mantra* : *namaḥ śivāya*. In the *Ardha-nārīśvara-stotram*, the *Śiva-mantram* is combined with the *Śivā-mantram* :

namaḥ śivāyai ca namaḥ śivāya.

A verse from the *Nakṣatra-mālā* hymn :

janma-mṛtyu-ghora-duḥkha-hāriṇe namaḥ śivāya
cinmayaīkarūpa-deha-dhāriṇe namaḥ śivāya,
manmanorathāvapūrtikāriṇe namaḥ śivāya
sanmanogatāya kāmavairiṇe namaḥ śivāya.

Obeisance to Śiva who removes the terrible misery caused by birth and death !

Obeisance to Śiva who has for His body pure consciousness !

Obeisance to Śiva who fulfils my heart's cherished longing !

Obeisance to Śiva who resides in the hearts of the good, and who destroys desire !

And, here is a verse from the *Ardanārīśvara-stotram* :

*prapañca-sṛṣṭy-unmukha-lāsyakāyai
samasta-saṁhāraka-tāṇḍavāya,
jagaj-jananyai jagadekabitre
namaḥ śivāyai ca namaḥ śivāya*

Like speech and sense, says Kālidāsa, Śiva and Pārvatī are united: They are the Parents of the world :

*vāgarthāviva saṁpṛktau vāgartha-pratīpattaye
jagataḥ pitarau vande pārvatī-parameśvarau*

In the verse of the *Ardhanārī-stotram*, obeisance is offered to Śivā, the World-Mother, and Śiva, the World-Father. They create and destroy the world through their dance. The creation-dance is called *lāsyā*, and the destruction-dance *tāṇḍava*. Creation and destruction are but two aspects of the same process. Ho the Primal Parents of the world, says the Ācārya, may this obeisance be !

The name *Śiva* purifies our mind and heart. In the *Srīmad-bhāgavata* there is a *śloka* in which Śakti as Dākṣāyaṇī speaks to her father Dakṣa condemning his hatred of Śiva. In one of his soul-elevating discourses, Holiness the Paramācārya of Kāñcī explains the implication of this *śloka* thus :

“Dakṣa hated the form of Śiva. Śiva’s nature is all-auspiciousness. Those who hate Śiva will only reap inauspiciousness. Theirs will be *amaṅgalam*, *akalyāṇam*. Dākṣāyaṇī tells Dakṣa :

*yad- dvyakṣaram nāma gireritam nṛṇām
sakṛt-prasaṅgād-aghama āśu hanti tat,
pavitra-kīrtim tam alaṅghya-śāsanam
bhavān aho dveṣṭi śivam śivetaṛaḥ*

“What a sin ! You hate Śiva. You will receive only what is inauspicious”. This is what she says. She said this when she was about to consign her body to the sacred fire, in order to vindicate her devotion to Lord Śiva. There can be no words so truthful as these.

“It is to be noted that this *śloka* occurs in the *Bhāgavata*, and as reported by Śuka.

“There is one thing which can destroy sin instantly. One need not go hither and thither in search of it. It is a two-lettered name. It is set in the middle of all the Vedas. It is the living gem of the Vedas. Like the Mahā-liṅga in the temple, or life in one’s body, it is in the centre of the Vedas. What should one do of it? It should be uttered through speech. Who should utter it? He who is born as a human being. Anyone who is not dumb can utter it. The tongue is there to utter it. It is enough if one utter it even once. One should utter it with care. Even while one is engaged in other activities, one can utter it. If uttered, that very moment one’s sin will be destroyed.

“It is of particular significance that this is stated in the *Bhāgavata*. If this has been stated in a *Śiva-purāṇa* one may say that it is an eulogy. If in the *Bhāgavata* itself there is a hymn to Viṣṇu, it cannot be of that much significance. And, moreover, the statement (we are commenting on) was made by the ideal *Satī* on a supremely significant occasion. This is reported by Śukācārya to King Parīkṣit. There can be no better credential for its truth.

“By uttering the praise of the supreme Lord, or by hearing it uttered, we are rendered pure. His ordinance, no one can transgress. All beings revolve because of Him. Those who are egotistical, He chastises. Even as we punish erring children, the supreme Lord takes erring gods to task. When the all-consuming poison came out of the milk-ocean, He saved the gods by taking it in His throat. All the gods are His children.

“We need not see the supreme Lord and bow to Him. It is enough we utter His name. This we know very well. In our religion this is the surest means for expiation of sin, the uttering of Śiva’s name.

“Śiva, the supreme Lord, is in the form of ‘Om’ which is the purport of all the Vedas. ‘Om’ is the end of all *tattvas*. The great God is *Om̐kāra*. It is this goal that all the Vedas proclaim :

sarve vedāḥ yat-padam āmananti

There is a whole *Upaniṣad* which explains the meaning of *Om*. The *Upaniṣad* is called *Māṇḍūkya*. It declares in regard to the ultimate Reality :

śāntam śivam advaitam caturtham manyante

Śiva is, verily, the supreme *Brahman*. One should meditate on Śiva in the evenings. At the time of *pradoṣa*, one should have a sight of Īśvara. In the temple of Śiva, at the *pradoṣa* time, all the Gods assemble to behold Lord Śiva.

The supreme Lord's name 'Śiva' is set in the middle of the Veda. In the *Sāṅkhya-sūtra*, Īśvara is stated to have three eyes. The *Amara* too says the same. In popular usage the term 'Īśvara' refers to Śiva. He is Mahā-puruṣa. In the *Yogasūtra*, Īśvara is defined as the distinctive Puruṣa who is untouched by passion, action, etc :

*kleśa-karma-vipākāśayaḥ aparāmṛṣṭaḥ puruṣa-
viśeṣa īśvaraḥ*

Thus, the greatness of the supreme Lord's name is praised in the *Śrī-rudram* which is in the karma-kāṇḍa, in the *Māṇḍūkya-upaniṣad* which is in the *jñāna-kāṇḍa*, and in the *Sūtras* and the *Purāṇas*. There is an aphorism in the *Brahma-sūtra* which says :

śabdād-eva pramitaḥ

By the term 'Īśvara' it is the supreme Lord that is to be understood.

For all that we have said there is a final purport. It is the two-lettered name 'Śiva'. If the last vowel is lengthened, it becomes 'Śivā' : and that is the name of Ambikā, the Goddess Pārvatī. The *Śrī-rudram* declares :

yā te rudra śivā tanūḥ aghorāpāpakāśinī.

tayā nastanuvā śāntamayā giriśāntabhicākaśihī.

The *Taittiriya-samhitā* says :

tasyaite tanuvau ghorānyā śivānyā.

For Parama-Śiva there are two bodies. One of them is supremely auspicious. The other one is the form which wears garland of bones and matted locks. 'Sarva-maṅgalā' is the name of the Mother.

yā te rudra śivā tanūḥ śivā viśvā ha bheṣajī

śivā rudrasya bheṣajī tayā no mṛḍa jīvase

That Lady is, verily, Life. These two Forms are the Father and Mother of all beings in this world.'

At the Feet of Śaṅkara Bhagavatpāda who has taught us through the *Śiva-pañcākṣara-stotram* the potency of the fivelettered *mantra* as the means of purification, and at the Feet of the great Ācārya, the sixty-eighth in the glorious line of succession adoring the Śrī Kāñcī Kāmakoṭī Pīṭha, who has lucidly explained the significance of the two-lettered name, let us place our heart-flower on this most sacred occasion, Śrī Śaṅkara Jayantī. Let us exhort our heart-bird to seek refuge at their lotus-feet in Śaṅkara's own words which constitute a beautiful verse—which verse is not beautiful?—in the *Śivānandalahari* :

chandaḥśākhī-sikhānvitair dvijavaraiḥ saṁsevite śāśvate

saukhyāpādinī khedabhedini sudhāsāraiḥ phalair dīpīte,

cetaḥpakṣī-śikhāmaṇe tyojy vṛthā-saṅcāram anyair alam

nityam śaṅkara-pādapadma-yugali-nīḍe- vihāram kuru.

O Heart-bird, the beautiful! Rest always in the nest of the lotus-feet of Śaṅkara, which is sought after by the most learned in the sections of Vedānta, which is eternal, which affords happiness, which removes sorrow, and which shines with the fruits of felicity. Leave off futile wanderings. Of other pursuits you have had enough!

Sivaparadha-Kshamapana-Stotram*

Sankara Bhagavatpada

आदौ कर्मप्रसङ्गात् कलयति
कलुषं मातृकुक्षौ स्थितं मां
विष्मूत्रामेध्यमध्ये कथयति
नितरां जाठरो जातवेदाः ।
यद्यद्वै तत्र दुःखं व्यथयति
नितरां शक्यते केन वक्तुं
क्षन्तव्यो मेऽपराधः, शिव
शिव शिव भो, श्रीमहादेव शम्भो ॥ १ ॥

Man becomes subject to dereliction of duty by omitting ordained duties and by committing prohibited acts. These acts of omission and commission constitute sin or "Aparādha" (fault or transgression). The penitent (person) seeks the forgiveness of God addressed as Śiva for his sin in the following verses ending usually with the refrain in the last line. "Oh (Lord) Śiva, Śiva, Mahādeva, Śaṁbhū, Let my fault be forgiven".

* Translated by Dr. C.S. Venkateswaran.

In the beginning, owing to the effect of *kārma* (acts good and bad done in previous births), as I lie in the mother's womb, *kaluṣa* (the sin) takes hold of me (*kalayati*). The gastric fire heats me intensely in the midst of filthy refuse and unclean things. Who can describe the variety of afflictions that causes intense pain there?

बाल्ये दुःखातिरेको, मलकुलित-
 वपुः, स्तन्यपाने पिपासा (सुः)
 नोशक्तश्चेन्द्रियेभ्यो, भवगुण-
 जनिता जन्तवो मां तुदन्ति ।
 नानारोगादि(ति) दुःखाद्गुदन-
 परवशः शङ्करं न स्मरामि
 क्षन्तव्यो मेऽपराधः शिव
 शिव शिव भो, श्रीमहादेव शम्भो ॥ २ ॥

From the beginning up to the very end of life, man is so much engrossed in material things and wants, that he has no time to think about Śaṅkara, the "Giver of all auspicious things".

In boyhood, there is (cause for) excessive grief : the body (of the child) rolls in filth ; there is the desire to drink the mother's milk; but there is no power over the organs (to use them); creatures which are naturally associated with worldly life (insects like mosquitoes, ants, etc.,) torment (me, as a child). Owing to many kinds of diseases and pains I seek relief in crying and have no time to think about Śaṅkara.

प्रौढोऽहं यौवनस्थो विषयविष-
 धरैः पञ्चभिर्मर्म सन्धौ
 दष्टो, नष्टो विवेकः, सुतधन-
 युवति स्वादु(द) सौख्ये निषण्णः ।
 शैवीचिन्ताविहीनं मम हृदय-
 महो मानगर्वाधिरूढं
 क्षन्तव्यो मेऽपराधः, शिव
 शिव शिव भो, श्रीमहादेव शम्भो ॥ ३ ॥

In youth, man indiscriminately runs after the pleasures of the senses without any thought of God.

Having grown up, in the state of youthfulness, I am bitten at the vital joints by the five venomous serpents in the form of the objects of sense (*Viṣaya*); then all discrimination is lost; I am engrossed in (enjoying) the pleasure of tasting the happiness associated with sons, wealth and young women; Alas! my heart, puffed up with self-conceit and arrogance is bereft of any thought pertaining to Śiva (God).

The *Viṣayas* are the objects cognised by the senses of seeing, hearing, smelling and touching.

वार्धक्ये चेन्द्रियाणां विगतगतिमति-
 श्चाधिदैवा (देहा)दि तापैः
 पापै रोगैर्वियोगैर्व्यसनकृशतनुः
 (गैस्त्वन्वसितवपुः), प्रौढिहीनं च दीनम् ।

मिथ्यामोहाभिलाषैर्भ्रमति मम मनो धूर्जटेः (टे)
 ध्यानशून्यं (धूर्जटिध्यानशून्यं)
 क्षन्तव्यो मेऽपराधः, शिव
 शिव शिव भो, श्रीमहादेव शम्भो ॥ ४ ॥

In old age, with the organs of sense and action incapacitated and brooding over unfulfilled endless, desires, man's mind becomes devoid of any thought of Dhūrjaṭi (Śiva).

And in old age, my organs (of action and perception) lose their respective powers of acting and sensing. My body becomes emaciated (though it continues to exist) with worries caused by afflictions mental, physical etc., by sins (committed), diseases and separation (from dear objects). My mind, devoid of power and pitiable, wanders restlessly impelled by vain delusion and desires without any thought of Dhūrjaṭi (Śiva).

नो शक्यं स्मार्तकर्म प्रतिपद-
 गहनप्रत्यवायाकुलाख्यं,
 श्रौते वार्ता कथं मे द्विजकुलविहिते,
 ब्रह्ममार्गं सुसारे(मार्गानुसारे) ।
 नास्या, धर्मे, विचारः श्रवणमननयोः
 किं निदिध्यासितव्यं
 क्षन्तव्यो मेऽपराधः, शिव
 शिव शिव भो, श्रीमहादेव शम्भो ॥ ५ ॥

I am not able to perform the duty (consisting of rituals) prescribed in the *Smṛtis* since it is beset at every step with abstruse expiatory rites (for defective as well as non-performance). Much less is my ability to perform the duty prescribed for the twice-born (especially Brahmans) by the *śrutis* (Vedic injunctions) leading to the essential path of the realisation of Brahman. There is no desire (in me) for (knowing and performing) *dharma*. Nor have I any idea about listening to the import of the Vedas from the Guru and reflecting on it. What (object) remains there for me to meditate upon leading to Self-realisation ?.

Thus I am incapable of following the path of karma leading to *dharma* and of *jñāna* leading to realisation of *Ātman* (Brahman)

स्नात्वा प्रत्यूषकाले स्नपनविधि-
 विधौ नाहतं गाङ्गतोयं
 पूजार्थं वा कदाचिद्द हुतर-
 गहनात् खण्डबिल्वीदलानि ।
 नानीता पद्ममाला सरसि विकसिता,
 गन्धपुष्पैः (गन्धधूपैः) त्वदर्थं
 क्षन्तव्यो मेऽपराधः, शिव
 शिव शिव भो, श्रीमहादेव शम्भो ॥ ६ ॥

Nor am I able to follow the *bhakti* consisting of different acts of worship (*upāsanā*) of the Lord.

Having bathed early in the morning, I did not fetch the water of the Ganges for your ablution.

Nor were the leaves of the *bilva* brought from many a wood for your worship. I did not bring the cluster of fresh lotus-blossoms from the lake along with other scented flowers (or with fragrant sandal-paste and incense).

Abhiṣeka, (bathing with holy water), worshipping with *bilva*-leaves, lotuses and other flowers, decorating with sandal-paste and offering (waving) fragrant incense are items of Śiva's worship.

दुग्धैर्मध्वाज्ययुक्तैर्दधिसित(गुड)

सहितैः स्नापितं नैव लिङ्गं

नो लिप्तं चन्दनाद्यैः कनक-

विरचितैः पूजितं न प्रसूनैः ।

धूपैः कर्पूरदीपैर्विदिध-

रसयुतैर्नैव भक्ष्योपहारैः

क्षन्तव्यो मेऽपराधः, शिव

शिव शिव भो, श्रीमहादेव शम्भो ॥ ७ ॥

The idea contained in the previous verse is further elaborated:—Your image (in liṅga-form) was not bathed in milk along with honey, ghee, curd and candied sugar (jaggery); it was not decked (smeared) with sandal-paste and similar (fragrant) things; it was not worshipped with golden flowers (like campaka or flowers of gold), with profuse incense, with camphor-lamps and with offerings of food of different delicious tastes.

ध्यात्वा चित्ते शिवाख्यं प्रचुर-
 तरधनं नैव दत्तं द्विजेभ्यो
 हव्यं ते लक्षसंख्यैर्हुतवहवदने
 नार्पितं बीजमन्त्रैः ।
 नो तप्तं गाङ्गतीरे व्रतजप-
 नियमैरुद्रजाप्यैर्न वेदैः
 क्षन्तव्यो मेऽपराधः, शिव
 शिव शिव भो, श्रीमहादेव शम्भो ॥ ८ ॥

Acts of *dānam*, *homa* and *tapas* were not done thinking of Lord Śiva:—Contemplating Śiva in mind, immense wealth was not given (as *dānam*) to the twice-born (Brāhmans); oblations in lakhs along with the utterance of the mystical syllables of mantras meant for you were not offered in the mouth of *Agni* (the oblation-bearer); austerities consisting of vows, japa (repetition of sacred mantras) and restraints along with the chanting of the Rudra—mantras and of the Vedas—were not done (sitting) on the bank of the Ganges.

स्थित्वा स्थाने सरोजे प्रणवमय-
 मरुत्कुम्भके (मरुत्कुण्डले) सूक्ष्ममार्गे
 शान्ते, स्वान्ते प्रलीने प्रकटित-
 विभवे ज्योतिरूपे पराख्ये ।
 लिङ्गज्ञे ब्रह्मवाक्ये सकल-
 तनुगतं शङ्करं न स्मरामि

क्षन्तव्यो मेऽपराधः, शिव

शिव शिव भो, श्रीमहादेव शम्भो ॥ ९ ॥

Sitting in various yogic postures, I have not controlled my mind and meditated upon Lord Śiva. Remaining in the lotus-pose, the subtle path (suṣūmnā-nāḍī) being filled with the air in the form of the syllable "OM", the quiescent mind lying dormant in the Supreme Effulgence of manifest power, the Witness of the subtle body and the import of the Vedas (Brahman)—I don't contemplate on Śaṅkara, immanent in the bodies of all beings.

The verse refers to the stilling of the mind through yogic practices and the dawning of Supreme knowledge therein. God is to be meditated upon in a placid mind.

नामो निःसङ्गशुद्धस्त्रिगुण-

विरहितो ध्वस्तमोहान्धकारो

नासाद्ये न्यस्तदृष्टिर्विदित-

भवगुणो नैव दृष्टः कदाचित् ।

उन्मन्यावस्थया त्वां विगत-

कलिमलं शङ्करं न स्मरामि

क्षन्तव्यो मेऽपराधः, शिव

शिव शिव भो, श्रीमहादेव शम्भो ॥ १० ॥

I have never visualised Lord Śiva in His yogic posture; nor have I longed for it. You were never seen by me—the naked sky-clad God (*Digambara*), unattached and pure, unaffected by three *guṇas*

(sattva, rajas and tamas), free from the darkness of delusion, absorbed in meditation with the gaze fixed on the tip of the nose and fully aware of the nature of worldly existence (*bhava*). Owing to the absence of mental activity (absent-mindedness) I don't think about Śaṅkara (the auspicious god) the destroyer of sin.

हृद्यं वेदान्तवेद्यं हृदयसरसिजे
 दीपवत्स्वप्रकाशं
 सत्यं शान्तस्वरूपं सकलमुनि-
 मनः पद्मषण्डैकवेद्यम् ।
 जाग्रत्स्वप्ने सुषुप्तिस्त्रिगुण-
 परहतं (विरहितं) शङ्करं न स्मरामि
 क्षन्तव्यो मेऽपराधः, शिव
 शिव शिव भो, श्रीमहादेव शम्भो ॥ ११ ॥

This verse is omitted in some editions of the Text

I do not think about Śaṅkara. He is in the heart (charming), to be realised through Vedānta (the essential teachings of the Veda), self-luminous in the lotus of the heart, the truly existent, the embodiment of peace, to be realised in the mind-lotuses of all Sages, transcending the states of waking dream and deep sleep and beyond the three guṇas.

चन्द्रोद्भासितशेखरे स्मरहरे
 गङ्गाधरे शङ्करे

सर्पैर्भूषितकण्ठकर्णयुगले
 (कर्णकण्ठकुहरे) नेत्रोत्थवैश्वानरे ।
 दन्तित्वक्कृत सुन्दराम्बरधरे
 त्रैलोक्यसारे हरे
 मोक्षार्थं कुरु चित्तवृत्ति म(खि) (म)-
 चलामन्यैस्तु किं कर्मभिः ॥ १२ ॥

Concentrating the mind with unflinching devotion on God (Hara), is the only effective means to Salvation.

Of what use are other activities? For salvation, direct (all) your steady (pure) thoughts on Hara (Śiva) whose head is illumined by the Moon who is the destroyer of Cupid, the bearer of the Ganges and the (auspicious) bestower of happiness, whose neck and (pair of) ears are decked with serpents, from whose eyes shot forth the Fire (for burning Kāma) who wears the beautiful dress consisting of the elephant's hide and who is the essence (strength) of the three worlds.

किं वानेन (यानेन) धनेन वाजिकरिभिः प्राप्तेन राज्येन किं
 किं वा पुत्रकलत्रमित्रपशुभिर्दहेन गेहेन किम् ।
 ज्ञात्वैतत्क्षणभङ्गुरं सपदिरे(च)त्याज्यं मनो दूरतः
 स्वात्मार्यं गुरुवाक्यतो भज भज श्रीपार्वतीवल्लभम् ॥ १३ ॥

All worldly possessions are transient. The mind is to be tuned away from them and directed towards God (Śiva).

What is the use of all this wealth (vehicle) elephants and horses, of a kingdom acquired, of children, wives, friends, and cattle, of a (beautiful) body or a house? Realising all this to be perishable in a moment (momentary) the mind is to be turned away from them. For realising your own Self, following the Guru's advice, repeatedly worship the Lord of Pārvatī (Śiva).

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं
 प्रत्यायान्ति गताः पुनर्नदिवसाः कालो जगद्धक्षकः ।
 लक्ष्मीस्तोयतरङ्गभङ्गचपला विद्युच्चलं जीवितं
 तस्मान्मां शरणागतं शरणद (करुणया) त्वं रक्ष रक्षाधुना ॥१४॥

God is the sole and enduring refuge to be sought for peace. Day by day, life ebbs away before our very eyes (as we look on); youthfulness declines; days passed do never return. Time devours the worlds. Fortune (wealth) is fickle like the ripple on the wavelets of water; life is fleeting like lightning. Therefore, O Lord, Giver of Protection, protect me now (with your Grace) seeking refuge in you.

वन्दे शम्भु(देव)सुमापतिं सुरगुरुं वन्दे जगत्कारणं
 वन्दे पन्नगभूषणं मृगधरं वन्दे पशूनां पतिम् ।
 वन्दे सूर्यशशाङ्कवह्निनयनं वन्दे मुकुन्दप्रियं
 वन्दे भक्तजनाश्रयं च वरदं वन्दे शिवं शङ्करम् ॥ १५ ॥

This verse is omitted in some editions of the Text.

I bow to Śiva the Bestower of Bliss, the Lord (spouse) of Umā, the Lord (Preceptor) of the gods, the original Source of the universe, the god adorned with serpents, the holder of the deer (in hand), the Lord of creatures, the god having the Sun, Moon and Fire as His (three) eyes, the god dear to Viṣṇu (Mukunda-the bestower of Salvation), the refuge of the devotees and the bestower of desired boons.

गात्रं भस्मसितं सितं च हसितं हस्ते कपालं सितं
 खण्डाङ्गं च सितं सितश्च वृषभः कर्णे सिते कुण्डले ।
 गङ्गा फेनसिता, जटा पशुपतेश्चन्द्रः सितो मूर्धनि
 सोऽयं सर्व सितो ददातु विभवं पापक्षयं सर्वदा ॥ १६ ॥

This verse is not included in some editions of the Text.

Here Lord Śiva is described as white in every respect. May the all-white God grant that power that always destroys sins! White is the body (of Paśupati) with ashes. Likewise are His laughter, the skull and the club (in His hand) the bull (on which he rides), the ear-rings in His ears, and the foam-white Ganges, the matted hair and the Moon on His head.

करचरणकृतं वाक्कायजं कर्मजं वा
 श्रवणनयनजं वा मानसं वापराधम् ।
 विहितमविहितं वा सर्वमेतत्क्षमस्व
 जय जय करुणाब्धे श्रीमहादेव शम्भो ॥ १७ ॥

Hail, Hail, Mahādeva, Śambhu, the Ocean of mercy! Forgive me all this fault-done and yet to

be done, committed by hands, feet or done vocally, physically and by actions through the faculties of hearing, seeing and thinking (mentally).

Faults may also arise from not doing prescribed duties (*vihita*) and by doing prohibited (proscribed) actions (*avihita* or *niṣiddha*).

आत्मा त्वं गिरिजा मतिः परिजनाः
 (सहचराः) प्राणाः शरीरं गृहं
 पूजा ते विषयोपभोगरचना
 निद्रा समाधिस्थितिः ।
 सञ्चारः पदयोः प्रदक्षिणविधिः
 स्तोत्राणि सर्वा गिरो
 यद्यत्कर्म करोमि तत्तदखिलं
 शम्भो तवाराधनम् ॥ १८ ॥

This verse occurs in some editions of the text.

Here the true devotee *completely* surrenders himself to Lord Śiva. My self is Śambhu (yourself); my intellect is Girijā (Pārvatī); my vital breaths are your attendants, my body is your temple of residence; my enjoying the objects of the senses is your worship; my sleep is the state of meditation; all movement with the pair of feet is doing *pradakṣiṇa* (circumambulation) to you and all my words are your praises. O, Śambhu, whatever I do, is entirely an act of worshipping you.

Govindashtakam*

Sankara Bhagavatpada

सत्यं ज्ञानमनन्तं नित्यमनाकाशं परमाकाशं
गोष्ठप्राङ्गणरिङ्खणलोलमनायासं परमायासम् ।
मायाकल्पितनानाकारं भुवनाकारं
क्षमामानाथमनाथं प्रणमत गोविन्दं परमानन्दम् ॥ १ ॥

Worship Govinda who is supreme bliss, real, knowledge, infinite, and eternal, who is free from *ākāśa* (and other *upādhis*), who is the highest light, who was eager as a child to crawl in the cow-pen, who is really free from difficulties, but who appears to be in difficulties (or who is the abode of *māyā*, the cause of all), who appears manifold due to *māyā*, who appears as the world, who is the Lord of the earth and *Śrī*, and who has no Lord to control him.

मृत्स्नामत्सीहेति यशोदाताडनशैशवसन्त्रासं
व्यादितवक्त्रालोकितलोकालोकचतुर्दशलोकलिम् ।

* Translated by Dr. R. Balasubramanian

लोकत्रयपुरमूलस्तम्भं लोकालोकमनालोकं

लोकेशं परमेशं प्रणमत गोविन्दं परमानन्दम् ॥ २ ॥

Worship Govinda who is supreme bliss, who showed the fear of a child when beaten by Yaśodā saying, "You are eating earth," and in whose opened mouth was seen the row of fourteen worlds, visible and invisible, who is the support of the three worlds (*viz.*, *svarga*, *pṛthvī*, and *pātāla*), who is in the form of the worlds, visible and invisible, who cannot be seen, who is the controller of the universe and who is the supreme Lord.

त्रैविष्टपरिपुवीरघ्नं क्षितिभारघ्नं भवगोगघ्नं

कैवल्यं नवनीताहारमनाहारं भुवनाहारम् ।

वैमल्यस्फुटचेतोवृत्तिविशेषाभासमनाभासं

शैवं केवलशान्तं प्रणमत गोविन्दं परमानन्दम् ॥ ३ ॥

Worship Govinda who is supreme bliss, who killed the mighty enemies of the Devas and reduced the weight of the world, who removes the disease of birth (from his devotees), who is one, who had butter for his food, though not requiring food at all, who swallowed the world (during *pralaya*), who shines brilliantly in the pure and clear mental mode, who cannot be revealed by anything else, who adores Śiva, and who is wholly auspicious.

गोपालं भूलीलाविग्रहगोपालं कुलगोपालं

गोपीखेलनगोवर्धनघृतिलीलालितगोपालम् ।

गोभिर्निगदितगोविन्दस्फुटनामानं बहुनामानं
गोध्रीगोचरदूरं प्रणमत गोविन्दं परमानन्दम् ॥ ४ ॥

Worship Govinda who is supreme bliss, who is the protector of the world, who made his advent in the world as Gopāla through his *līlā*, who is the protector of the race (of Yādavas) and of cows, who made the cowherds happy by lifting up through his *līlā* the *Govardhana* mountain were the *gopīs* used to play, whose name "Govinda" is uttered clearly by the cows (or scriptures), who has many names, and who is beyond the reach of the ignorant.

गोपीमण्डलगोष्ठीभेदं भेदावस्थमभेदाभं
शश्वद्गोखुरनिर्धूतोद्गतधूल्यधूसुरसौभाग्यम् ।
श्रद्धामक्ति गृहीतानन्दमचिन्त्यं चिन्तितसद्भावं
चिन्तामणिमहिमाणं प्रणमत गोविन्दं परमानन्दम् ॥ ५ ॥

Worship Govinda who is supreme bliss, who was present in each of the different groups of *gopīs*, who appears in different forms, who is one and non-dual, whose beautiful form was covered by the dust raised always by the hooves of the cows, whose blissful nature is realized by *śraddhā* and *bhakti*, who is unimaginable, whose existence is known to the wise, and whose greatness is like that of the gem *cintāmaṇi*.

स्नानव्याकुलयोषिद्वस्त्रमुपादायागमुपारूढं
व्यादित्सन्तीरथ दिग्ब्रह्मा दातुमुपाकर्षन्तं ताः ।

निर्धूतद्वयशोकविमोहं बुद्धं बुद्धेरन्तःस्थं
सत्तामात्रशरीरं प्रणमत गोविन्दं परमानन्दम् ॥ ६ ॥

Worship Govinda who is supreme bliss, who climbed up the tree carrying the clothes of women busily engaged in their bath and who made them come close to him for the purpose of giving the clothes to them who were naked and who desired to get back their clothes, who is free from duality, grief and delusion, who is wise, who dwells in the intellect, and who is pure existence.

कान्तं कारणकारणमादिमनादिं कालघनाभासं
कालिन्दीगतकालियशिरसि सुनृत्यन्तं मुहुरत्यन्तम् ।
कालं कालकलातीतं कलिताशेषं कलिदोषघ्नं
कालत्रयगतिहेतुं प्रणमत गोविन्दं परमानन्दम् ॥ ७ ॥

Worship Govinda who is supreme bliss, who is beautiful, who is the ultimate cause, who is the source of everything, who is without beginning whose colour is like that of the dark cloud, which often danced excessively on the hood of the serpent Kāliya inhabiting the river Kālindī (Yamuna), who manifests as time, who transcends the measures of time, who knows everything, who is the destroyer of the evil of *kali*, and who is the controller of the motion of the three dimensions of time.

वृन्दावनभुवि वृन्दारकगणवृन्दाराधितवन्द्यायां
कुन्दाभामलमन्दस्मेरसुधानन्दं सुमहानन्दम् ।

वन्द्याशेषमहामुनिमानसवन्द्यानन्दपदद्वन्द्वं
 नन्द्याशेषगुणाब्धिं प्रणमत गोविन्दं परमानन्दम् ॥ ८ ॥

Worship Govinda who is supreme bliss who is in the land of *Bṛndāvan* which is worshipped and saluted by many groups of Gods, whose nectar-bliss of spotless smile resembles *kunda* flower, who is infinite bliss, whose feet are praised and worshipped by the minds of all great sages adored by all, and who is the ocean of praiseworthy qualities.

गोविन्दाष्टकमेतदधीते गोविन्दार्पितचेता यो
 गोविन्दाच्युत माधव विष्णो गोकुलनायक कृष्णेति ।
 गोविन्दांघ्रिसरोजध्यानमुधाजलधौतसमस्ताघो
 गोविन्दं परमानन्दामृतमन्तस्थं स तमभ्येति ॥ ९ ॥

He who recites this *Govindāṣṭakam* by fixing his mind on Govinda and uttering the names of Govinda, Acyuta, Mādhava, Viṣṇu, Gokulanāyaka and Kṛṣṇa, and gets all his sins washed off by the nectar of meditation on the lotus feet of Govinda, attains the indwelling Govinda, the nectar of the supreme bliss.

Sri Tripurasundari-stotra*

Sankara Bhagavatpada

कदम्बवनचारिणीं मुनिकदम्बकादम्बिनीं
नितम्बजितभूधरां सुरनितम्बिनीसेविताम् ।
नवाम्बुरुहलोचनामभिनवाम्बुदश्यामलां
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ १ ॥

I seek refuge in the (goddess) Tripurasundarī, who is the consort of the three-eyed god (Śiva), and who wanders in the Kadamba forest appearing to the sages as the rows of clouds belonging to the rainy season which make the buds of the *Kadamba* flowers blossom and who conquers the mountains by her hinder part, and (that goddess) who is served by the celestial women and who has fresh lotus like eyes and a dark complexion just like a freshly formed cloud (1),

The gracious form of the goddess appeases the wrath of the Lord. The Lord has the Sun, the Moon and the fire as his eyes. He is known as the destroyer of the three cities. The goddess Tripurasundarī is known to yield the three benefits of *dharma*, *artha* and *kāma*.

* Translated by Dr. N. Gangadharan, Department of Sanskrit, University of Madras.

कदम्बवनवासिनीं कनकवल्लुकीधारिणीं
 महार्हमणिहारिणीं मुखसमुल्लसद्धारुणीम् ।
 दयाविभवकारिणीं विशदलोचनीं चारिणीं
 त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ २ ॥

I seek refuge in the (goddess) Tripurasundarī, who is the consort of the three-eyed God and who dwells in the *kadamba* forest holding the golden lute and bearing an invaluable gem-studded garland, has a shining face on account of the *Vāruṇī* and who bestows wealth and compassion on her devotees, (herself) possessing an enlarged look (or intuition) and pervading everywhere (2).

Vāruṇī means any spirituous drink. *viśadalocanīm cāriṇīm* has a different reading—*viśadarocanacāriṇīm* which means, 'one who anoints herself with pure yellow pigment.'

कदम्बवनशालया कुचमरोल्लसन्मालया
 कुचोपमितशैलया गुरुकृपालसङ्घेलया ।
 मदारुणकपोलया मधुरगीतवाचालया
 कयापि घननीलया क्वचिता वयं लीलया ॥ ३ ॥

We are armoured by some inexplicable Grace which has a dark form like the clouds, and which has the *Kadamba* forest as its abode and has the shining garland adoring the breast and has (a form) resembling the mountains by its breasts and which has a lustrous boundary for extreme compassion and has red cheeks on account of infatuation and has sweet music as its words (3).

The goddess has been aptly described as a boundary for compassion. On account of her dark complexion she is rightly comparable to an armour.

कदम्बवनमध्यगां कनकमण्डलोपस्थितां
षडम्बुरुहवासिनीं सततसिद्धसौदामिनीम् ।
विडम्बितजपारुचिं विकचचन्द्रचूडामणिं
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ४ ॥

I seek refuge in the (goddess) Tripurasundarī who is the consort of the three-eyed god, and who dwells at the centre of the *Kadamba* forest, and has her place in the golden (solar) region with her abode in the six lotuses, and who is an eternal lightning for the accomplished seekers, (herself) resembling the radiance of the *japā* flower and who bears the radiant moon as the head ornament (4).

The six lotuses are the six nerve-centres in the different parts of the body: *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra*, *anāhata ājñā* and *viśuddhi*.

The word *japā* denotes a red flower belonging to the species of hibiscus.

कुचाञ्चितविपञ्चिकां कुटिलकुन्तलालङ्कृतां
कुशेशयनिवासिनीं कुटिलचित्तविद्वेषिणीम् ।
मदारुणविलोचनां मनसिजारिसंमोहिनीं
मतङ्गमुनिकन्यकां मधुरभाषिणीमाश्रये ॥ ५ ॥

I seek refuge in that daughter of the sage Mataṅga, who has a sweet expression and has a lute being embraced by the breasts and who has a

gracious appearance on account of the curling locks of hair and has her place in the lotus and who has an aversion for the wicked and has red eyes on account of infatuation and who enchants the enemy of Cupid (5).

The word *manasija* means Cupid. Śiva is referred to as *manasijāri* the enemy of Cupid.

स्मरप्रथपुष्पिणीं रुधिरबिन्दुनीलाम्बरां
 गृहीतमधुपात्रिकां मधुविघूर्णनेत्राञ्चलाम् ।
 घनस्तनभरोन्नतां गलितचूलिकां श्यामलां
 त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ६ ॥

I seek refuge in the(goddess) Tripurasundarī who is the consort of the three-eyed god and who holds the flower which is the first weapon of Cupid and who wears a dark-garment with red dots and who holds the vessel of the spirituous drink and has a swirling glance on account of drinking and who has an erect body* on account of the weight of the breasts and who has dishevelled hair and a dark complexion (6).

Instead of the reading *ghanastanabharonnatām* here, it is suggested that *ghanastanabharānnatām* meaning, 'who has a bent body on account of the weight of the breasts' which would be more appropriate.

सकुङ्कुमविलेपनाम् अलिकचुम्बिकस्तूरिकां
 समन्दहसितेक्षणां सशरचापपाशाङ्कुशाम् ।
 अशेषजनमोहिनीम् अरुणमाल्यभूषाम्बरां
 जपाकुसुमभासुरां जपविधौ स्मराम्यम्बिकाम् ॥ ७ ॥

While performing the repetition (*japa*) (of the sacred syllables), I contemplate on the universal Mother, who has her body anointed with sandal and saffron, and has the forehead beautified by the musk and has a gentle smiling look and who bears the arrows, bow, rope and who enchants all the people and wears red-coloured garland, ornaments and dress and is radiant like the *japākusuma* (7).

This verse is found as the *dhyāna-śloka* preceding the *Lalitā-triśatistotra* and the *Lalitāsahasranāmastotra* addressed to Lalitā, a form of the goddess. Only the verbal form is different.

Instead of the word *alika*, if the reading *alaka* is taken, the phrase would mean, 'the curls of hair touching the musk.'

पुरन्दरपुरन्ध्रिकाचिकुरबन्धसैरम्भ्रिकां
 पितामहपतिव्रतापटुपटीरचर्चरताम् ।
 मुकुन्दरमणीमणीलसदलङ्क्रियाकारिणीं
 भजामि भुवनाम्भ्रिकां सुरवधूटिकाचेटिकाम् ॥ ८ ॥

I worship that universal Mother, who has the celestial damsels as her attendants — (Indrāṇī) the wife of Indra (Purandara) to dress her braids of hair, the service of (Sarasvatī), the consort of the Creator (Pitāmaha) for smearing the sandal paste on her person and (Lakṣmī), the consort of Viṣṇu, as engaged in adorning (the goddess) with ornaments (8).

Atma - Bodha*

Sankara Bhagavatpada

[51]

बाह्यानित्यसुखासक्तिं
हित्वात्मसुखनिर्मुक्तः ।
घटस्थदीपवत् स्वस्थः (शश्वत्)
स्वान्तरे व (अन्तरेव) प्रकाशते ॥

The *jivan - mukta*, giving up attachment to the transitory happiness derived from (objects) outside,¹ and delighting in the bliss derived from the *Ātman*² (inside) and abiding in the Self, shines (always) inwardly like the lamp placed inside the jar.

1. The happiness derived from the contact of the sense-organs with external objects is impermanent.
2. The *sthita-prajña* also finds satisfaction in his own Self. (Bh. Gita : II-55).

The following verse explains how a *Jivan-mukta* acts towards the world :—

* Translated by Dr C.S. Venkateswaran.

[52]

उपाधिस्थोऽपि तद्धर्मैर(र्न)लिप्तो व्योमवन्मुनिः ।
सर्वविन्मूढ(क)वत्तिष्ठेदसक्तो वायुवच्चरेत् ॥

Though associated with *upādhis* (the limiting factors like the body, mind and sense-organs), the muni (the contemplative one) is not defiled (affected) by their characteristics¹ like the sky²; though knowing everything, he remains (silent) like an ignorant person; unattached, he moves about like the wind.

1. Birth, growth, decay and death are characteristics of the *Upādhis*.
2. The sky appears to have the colour of the dust in the air; but it is not defiled by the dust.

The total liberation of a *jīvan-mukta* is described in the verse that follows:—

[53]

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।
जले जलं वियद्वद्योमि तेजस्तेजसि वा यथा ॥

On the destruction of the *upādhis*,¹ the *muni* (contemplative One) is absorbed (merged) totally (without any distinction) in *Viṣṇu* the all-pervading Spirit—like water in water², space in space³, and lustre in lustre.⁴

1. When the momentum of his past action (*prārabdha karma*) has exhausted itself, the *jīvan-mukta* gives up his body.

2. The water in the pot submerged in the water (of a river, like the Ganges) becomes one with the water outside when the pot is broken.
3. When the pot is broken, the space inside the pot merges in the all-pervading space outside.
4. Fire, light, etc., are forms of *Tejas* (lustre). The smaller fire or light becomes one with the all-pervading blazing Sun during the day when lost in it.

The nature of *Brahman* into which the illumined One merges, is described.

[54]

यद्वाभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।
यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥

Realize that to be *Brahman* the attainment of which leaves nothing more to be attained, the bliss inherent in which leaves no other bliss (to be sought), and the knowledge of which leaves no other knowledge (to be known).

Brahman is the all-inclusive Supreme Spirit called *Paramātman*. Realisation of *Brahman* is the highest all-inclusive attainment, bliss and knowledge which leaves nothing else to be attained, enjoyed and known.

[55]

यद् दृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवः ।
जज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥

Realise that to be *Brahman* seeing which leaves nothing else to be seen, having become which there

is no further becoming (birth), and the knowledge of which leaves nothing else to be known.

Brahman is the cause of everything. All the objects of the Universe are only manifestations (effects) of the underlying Cause—Brahman.

[56]

तिर्यग्ूर्ध्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।
अनन्तं नित्यमेकं यत् तद्ब्रह्मेत्यवधारयेत् ॥

Realize that to be Brahman which is full in all directions, namely on Its sides (horizontally) and above (vertically), which is Existence-Knowledge-Bliss Absolute, which is non-dual, infinite, eternal and One (without a second).

Brahman is full, being all-pervasive, in all directions, before, behind, to the right and to the left, below and above. Vide Mund. Up. II—2—11. Its fullness is emphasised also in Brh. Up. (V—1—1).

[57]

अतद्व्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽद्व(व्य)यम् ।
अखण्डानन्दमेकं यत् तद्ब्रह्मेत्यवधारयेत् ॥

Realize that to be Brahman which is non-dual (changeless), indivisible, blissful, One (without a second) and which is indicated in the Vedānta-texts (Upaniṣads) as the irreducible substratum after the negation of all tangible objects.

Being One without a second, Brahman does not admit of any difference from objects which are similar in nature

(Sajātīya) or dissimilar in nature (Vijātīya). Being of the nature of Homogeneous Consciousness, It does not admit of any difference arising from the diversity of Its component parts (svagata-bheda).

The Vedānta-texts like the Br̥had-Āranyaka-Upaniṣad (II-iii-6) describe Brahman through the negative method as "Not this; not this" (Ne'ti, ne'ti).

That Brahman is the Embodiment and Source of Supreme Bliss, is stated in the following verse :—

[58]

अखण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।
ब्रह्माद्यास्तारतम्येन भवन्त्यानन्दिनो लवाः (ऽखिलाः) ॥

Deities like Brahmā who are partial manifestations (without exception) of Brahman, resort to a particle of the bliss of Brahman which is essentially in the form of Bliss and become blissful, in varying proportions.

Brahman manifests and sustains the universe with only a fragment of Its being. Even the highest bliss of the world is only a particle of the bliss of Brahman. Brh. Ār. Up. (IV. iii. 32) states "All other creatures live on a fraction of that bliss."

[59]

तद्युक्तमखिलं वस्तु व्यवहारः तदन्वितः (चिदन्वितः) ।
तस्मात्सर्वगतं ब्रह्म क्षीरेसर्पिरिवाखिले ॥

All objects are pervaded by That (Brahman); all actions are (possible) because of (association

with) It (Brahman which is Consciousness). Therefore Brahman permeates everything just as butter permeates the whole milk.

All objects became existent, cognizable and attractive because of the presence of Brahman (asti, bhāti and priya).

Actions like hearing, seeing, smelling, touching and tasting are possible owing to the in-dwelling Brahman which is Consciousness.

Brahman permeates everything as Sat-Cid-Ānanda (Existence-knowledge-Bliss-Absolute).

[60]

अनप्त्रस्थूलमह्रस्वमदीर्घमजमव्ययम् ।
अरूपगुणवर्णाख्यं तद्ब्रह्मेत्यवधारयेत् ॥

Realize that to be Brahman which is neither subtle nor gross, neither short nor long undergoing neither birth nor decay (change) and which is without form, qualities, colour and name.

Here Brahman is described in a negative way. The qualities denied are sattva, rajas and tamas. Brahman is indicated through the negation of all attributes and characteristics in Bṛhadāraṇyaka Upaniṣad (III. vii. 8).

[61]

यद्भासा भास्यतेऽर्कादि भास्यैर्यत्तु न भास्यते ।
येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥

Realize that to be Brahman by the light of which the Sun and other luminaries are illumined but which cannot be illumined by (the light of) the illumined (objects) and by which all this is illumined.

Brahman is the light of lights. The idea is explained in Muṇḍaka Upaniṣad (II. ii. 10).

[62]

स्वयमन्तर्बहिर्व्याप्य भासयन्नखिलं जगत् ।
ब्रह्म प्रकाशते ब्रह्मि(ः)-प्रतप्तायसपिण्डवत् ॥

The Supreme Brahman shines of Itself (independently) having illumined all this Universe by pervading it inwardly, just as Fire shines of itself (also) having permeated (inwardly and outwardly) the red-hot (blazing) iron-ball.

Brahman illumines the world and is also self-luminous. It is the Immanent Entity existing in all objects of the Universe. It is also the Transcendent Reality existing independently unaffected by the qualities of the objects permeated by It.

[63]

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यत्त किञ्चन ।
ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥

The essential nature of Brahman is different from the characteristics of the Universe. There is nothing that is not Brahman. If any object other than Brahman appears to exist, it is unreal like a mirage.

Brahman is the only real entity. It is not changed by time, or limited by space or affected by the law of causality. The multiple universe is subject to time, space and causality. It is unreal. In the case of the mirage in the desert, only the desert exists. The appearance of water is not real in the dry desert.

[64]

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यन्न तद्भवेत् ।
तत्त्वज्ञानाच्च तद्ब्रह्म सच्चिदानन्दमद्वयम् ॥

Whatever is seen or heard is Brahman and nothing else. From the knowledge of Reality one sees the universe as the non-dual Brahman, Existence-Knowledge-Bliss, Absolute.

Brahman is the only Reality. Due to ignorance, a thing appears as other than Brahman. When right knowledge dawns, everything is realized to be Brahman.

[65]

सर्वगं सच्चिदात्मानं (सच्चिदानन्दं) ज्ञानचक्षुर्निरीक्षते ।
अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्ध्रवत् ॥

The eye of Wisdom (a person possessing it) perceives the omni-present (Ātman) which is Existence-Knowledge (and Bliss) Absolute. A person whose vision is obscured by ignorance (the eye without wisdom) does not perceive the radiant (Ātman) just as the blind man cannot perceive the radiant Sun.

[66]

श्रवणादिभिरुद्दीप्तो ज्ञानाग्निपरितापितः ।
जीवः सर्वमलान्मुक्तः स्वर्णवद् द्योतते स्वयम् ॥

The *jīva*, kindled by hearing (leading to understanding) and so on, and being well heated in the fire of Knowledge and (thus) being free from all impurities, shines of itself, like gold.

Hearing about Ātman in order to know the meaning (Śravaṇam), as explained by a qualified teacher, reasoning about it (Mananam) and contemplating on its significance (Nididhyāsanam) are the three Vedāntic disciplines for arriving at the Truth.

The revelation of Ātman immediately follows the removal of impurities.

[67]

हृदाकाशोदितो ह्यात्मा बोधभानु-
(ह्यात्मबोधभानु) स्तमोऽपहृत् ।
सर्वव्यापी सर्वधारी भाति
भासयतेऽखिलम् (सर्वं प्रकाशते) ॥

Ātman, the Sun of Knowledge (the Sun in the firmament of the Knowledge of the Ātman) rising in the firmament of the heart, removes the darkness (of ignorance). Pervading and sustaining all, It shines by itself and also illumines all.

When ignorance is destroyed, the individual soul realizes its identity with Brahman (the Universal Consciousness).

दिग्देशकालाद्यनपेक्ष्य सर्वगं
 शीतादिहृन्नित्यसुखं निरञ्जनम् ।
 यः स्वात्मतार्थं भजते विनिष्क्रियः
 स सर्ववित् सर्वगतोऽमृतो भवेत् ॥

The *tīrtha* (sacred river or place of worship) of the *Ātman* is omnipresent being independent of space (quarters) place and time; It is the destroyer of cold and so on (cold, heat and other opposites); It is the source of eternal happiness and is stainless. Renouncing all worldly activities (that bind), he who resorts to this *Ātma-tīrtha*, would become omniscient, omnipresent and immortal.

Communion with *Ātman* is the best form of worship. It culminates in Immortality and Eternal Bliss.

The Role Of Karma On The Practical Side Of Advaita'

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The Self which is non-dual, bliss, and consciousness is liberation when it is free from *avidyā*; it becomes free from *avidyā* when the latter is removed by the direct knowledge of the self. Knowledge thus is the sole means of liberation.

We shall now consider whether *karma* is efficacious in bringing about liberation. This, however, requires the discussion regarding the fundamental distinction between *karma* and *jñāna* the distinction which is essential for the doctrines of Advaita. *Karma* and *jñāna* differ in two ways both as regards their nature and their fruits. In the first place, *karma* is of the nature of action, and it can be either performed or not performed, or performed otherwise. It depends upon Vedic injunctions or on the choice of a man. *Jñāna*, on the other hand, is

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the result to things that are existent. So *jñāna* cannot be made, or not made, or made otherwise according to the choice of a man, but depends upon the nature of the thing in itself, and is thus always one and the same. In the second place, the fruit of *karma* is of the nature of happiness or misery to be achieved, and it admits of various degrees or stages; these stages are the worlds and the forms of life therein. But the fruit of *jñāna* is the inner self identical with the supreme self—the only partless ultimate which is real, consciousness, and bliss. It must be noted here that it is only by courtesy it is said that the fruit of *jñāna* is the inner self. Really the fruit of *jñāna* is only the removal of *avidyā* and when *avidyā* is removed, the inner self manifests in its true nature. The nature of the self is summed up by Śrī Śaṅkara thus :

“ It is the absolute reality, immutable, eternal, omnipresent as etheric space, free from all modifications, absolutely self-sufficient, not composed of parts, and self-luminous in its nature. ”¹

The self of this nature when freed from *avidyā* is liberation ; and it cannot be on any account, the fruit of *karma*. For, as we have said, the fruit of *karma* admits of various degrees, while the self is the same always. Further, the fruits of *karma* are classified² by Śrī Śaṅkara into four divisions : (i) effected, (*utpādya*), (ii) obtained (*āpya*), (iii) ceremonially purified (*samskārya*), and (iv) modified (*vikārya*). If it is admitted that liberation identical with the self is the fruit of *karma*, then the self must be admitted to be either effected, or obtained, or ceremonially purified or modified. None of these

holds good in the case of the self which is identical with liberation.

It cannot be regarded as effected or modified. For, if these positions be admitted, then the non-permanence of *mokṣa* would certainly follow. In ordinary experience, we find sour milk and the like which are modifications, and jars and the like which are effects to be non-eternal.³

Nor can liberation identical with the self be regarded as a thing to be obtained; for being one's self, it is not something to be attained by one. Even if it is held to be different from one's self, still it would not be something to be obtained; for, as it is all-pervasive like etheric space, it must be understood to be ever present to everyone in its essential nature.⁴

Nor can liberation identical with the self be regarded as ceremonially purified and therefore as depending on activity; for, ceremonial purification to an object is the result of addition of some excellence to or removal of some blemish from that object. It cannot happen in the case of liberation through addition of excellence, for liberation identical with the self is absolute perfection and needs nothing to be added to it to make it more perfect; nor can it happen through removal of some blemish, for, liberation is identical with the eternally pure self.⁵

It follows from this that liberation which is identical with the self cannot be brought about

directly by *karma*, and so we have to exclude *karma* as a direct means to liberation.

The *Pūrva-mīmāṃsā* school, however, asserts that it is only *karma* and not the knowledge of the self that is the sole means to liberation. This school holds that the association of *jīva* with the body-mind complex constitutes bondage and to remain in its pure nature by being dissociated from the body-mind complex constitutes liberation. So what is to be achieved is only dissociation from body-mind complex; and it is possible by performance of *karma* alone.⁸

How *karma* alone is efficacious in bringing about liberation is explained thus by the *Pūrva-mīmāṃsā* school: the causes of embodiment, that is, birth are merit and demerit. Of these, the former arises by performance of meritorious deeds, and the latter by committing interdicted actions and by non-performance of obligatory and occasional rites. If one succeeds in avoiding both merit and demerit, thereafter one will not be born. In order to avoid merit and demerit one must refrain from resorting to optional and prohibited rites. One should perform obligatory and occasional duties in order to avoid the sin of omission that would occur by their non-performance. The present body is caused by all the merits and demerits accumulated in the earlier births, and these will be exhausted by experiencing their fruits in the present life itself. Thus when the present body falls there is no fresh merit, because one has not performed optional deeds; no fresh demerit, because one has neither committed any

interdicted action nor has refrained from the performance of obligatory and occasional duties. And all the merits and demerits are exhausted in the present life itself. Since there will be no cause for seizing another body for the *jīva* when the present body falls off, the *jīva* remains in its pure nature by being dissociated from body-mind complex ; and, this constitutes liberation. When liberation could be attained through *karma* alone in this way, the *Pūrva-mīmāṃsā* school does not find the need for the knowledge of the self.⁷

Śrī Śaṅkara in his commentary on the *Taittirīyo'paniṣad* refutes the above contention of the *Pūrva-mīmāṃsā* school. The present body is caused not by all the merits and demerits that are accumulated in the past but by certain merits and demerits only ; for ; it is not reasonable to hold that merits and demerits which bring forth different fruits like birth in heaven, or in hell, or as a human being give forth only one birth. So only a portion of the accumulated merits and demerits gives rise to the present body. The remaining accumulated merits and demerits would definitely give forth different bodies in future. It might be said that the remaining accumulated merits and demerits would be annihilated by the performance of obligatory and occasional rites. But it is wrong because such a performance would annihilate only the accumulated demerits and not the accumulated merits. The accumulated merits could be exhausted either by experiencing their fruits or by the knowledge of the self. Experience of the fruits of accumulated merits would be possible only in several births and not in one birth. All

accumulated demerits also cannot be removed by performance of obligatory and occasional duties. They could be removed either by experiencing their fruits which would require several births or by the knowledge of the self. In the meantime, one would be accumulating fresh merits and demerits. So the annihilation of all merits and demerits by performance of obligatory and occasional duties alone is not possible. As a consequence of this, there cannot be any dissociation between the *jīva* on the one hand and the body-mind complex on the other. The important result of this argument is that liberation—the state of the self being freed from the association of body-mind complex—is not possible through *karma* alone.⁶

We must now face the question: shall we ignore *karma* altogether from the scheme of practical discipline in Advaita? We cannot ignore *karma*; for ignoring that would render the ritualistic section of the Veda without a purport. So the question arises as to how we shall relate *karma* to *jñāna*. Śrī Śaṅkara no doubt discards *karma* as a direct means to *mokṣa* for the reasons stated above. But he admits that it is indispensable as a means of preparing the ground for attaining the direct experience of the self which is the sole means of liberation. In other words, *karma* helps the rise of the direct experience of the self only indirectly, and not directly and finally.

In his commentary on the *Brahma-sūtra-sarvāpekṣā cayajñādiśruteḥ aśvavat* (III, iv, 25), Śrī Śaṅkara states: Knowledge (of the Self) when once it is generated needs nothing whatsoever, for the attainment of its fruit, but so far as its own generation is concerned, it does need the performance of religious

actions Whence is it so? Because of the scriptural statement about sacrifices etc., The scripture states "The Brāhmaṇas desire to realize the Self by means of the recitation of the scriptures, sacrifices, charities, and fasting" (Bṛh. IV, iv, 22) and it indicates, that sacrifices, etc., are the means of the attainment of the knowledge (of the self). Now the determination that these (sacrifices, etc.,) are such means, results from their connection with the desire to know. The scriptural statements, such as "I shall now briefly tell you about that ultimate goal, about which all the Vedas speak, which is proclaimed by all penances, and with a desire for which a bachelor's life is led (by men)", (*Kaṭha*, I, ii, 15) suggest, that religious actions which pertain to the orders of life, are the means of the attainment of knowledge. The statement, "It is, as it is, in the case of a horse" is just an apt illustration. Just as, a horse is not employed for the dragging of a plough, but is used for a chariot, even so religious actions are not needed by the knowledge (of the self) for the attainment of its own result, but they are needed by the knowledge (of the self) for its own rise.

To sum up: knowledge of the self requires *karma* for its rise and not for giving rise to its fruit, namely, the removal of *avidyā*.

REFERENCES

1. *Śaṅkara's bhāṣya on the Brahma-sūtra*, I, i, 4.
2. *Ibid.*
3. *Ibid.*
4. *Ibid.*
5. *Ibid.*
6. *Śaṅkara's bhāṣya on the Taittirīyo'paniṣad*, I and II.
7. *Ibid.*
8. *Ibid.*

Questions : Answers

QUESTIONS MAY BE SENT TO THE OFFICE OF ĀDI SANKARA ADVAITA RESEARCH CENTRE. THEY WILL BE ANSWERED IN THIS COLUMN.

If the waking state is like a dream, why would the awakened ones (the realised souls) help 'dream-people' who are unreal anyway?

According to the philosophy of Advaita-vedānta, there are three types of reality the Absolute (*pāramārthika*), the empirical (*vyāvahārika*) and the apparent (*prātibhāṣika*). Though from the standpoint of Absolute (*Brahman*) the two states, empirical and the apparent do not exist, to the one who has attained the Absolute, there may seem to be the empirical and the apparent. In the empirical state, human beings exist in *samsāra* that consists of births and deaths. Those who exist in this empirical state cannot attain the Absolute unless they gain the grace of those who have attained the Absolute experience. Even in those who have attained the Absolute experience, though they experience the same entity, there is a possibility of taking pity on those who exist on the empirical level without attaining the Absolute and bestowing their grace, since the empirical state continues to exist as long as they are embodied in the world. In this manner, only in the Advaita-

vedānta, the bestowal of grace on the individual who exists in the empirical state by the person who has attained the Absolute consciousness, occasions the possibility of uplifting the former.

In all the other systems, it is not possible for the realised souls to descend to the earth and uplift people, since they are said to attain the highest status after reaching Heaven. Because, according to these systems, only God can descend from Heaven and become incarnate. Those who have attained liberation do not incarnate themselves. Those who have attained the Absolute cannot descend and uplift the individual selves of the earth. But in Advaita, there is nothing like reaching Heaven and attaining liberation. Even on this earth, after attaining the Absolute knowledge, *jivan-mukti* or liberated-while-being alive, it takes time to attain *videha-mukti* or disembodiment after realisation. In this time interval, to convey even to the laymen the realisation gained is possible in Advaita-vedānta.

Therefore, though philosophically there is only one Absolute Reality, in the life of those who have attained that Reality i. e. *jivan-mukti* it is possible to bestow grace with great kindness on those who exist in the empirical state, till their body is seen on earth i. e. till they attain *videha-mukti*.

Prārabdha, *sañcita* and *āgāmi* are the three types of *karma*. *Sañcita* is the accumulation of *karmas* performed in the innumerable births earlier to the present one. *Āgāmi* consists of good and bad *karmas* to be performed in this birth which will yield their results in the ensuing births. *Prārabdha* is the cause for the present birth and the experience of the pleasure and pain in this life. After the attainment of the knowledge of the Self, *sañcita-karma* and *āgāmi-karma* without following us, get destroyed. *Prārabdha-karma* alone persists even after the attainment of knowledge, till the body is resolved.

Hence, the enlightened one eats daily like us, sleeps, bathes and performs all types of deeds. He does not act with attachment and egoism like us ; his bodily organs alone function. The fan rotates speedily when we put on the switch, but even if we

put off the switch, it stops only after some time. When the organs function along with *sañcitā-prārabdha*, attachment, etc. exist. When *sañcita-āgāmi* disappear, body, organs, etc., function without egoity and attachment due to *prārabdha*. Thus, the enlightened one performs action, without the sense of I and 'mine' in order to guide the common man to the state devoid of the sense of 'I' and 'mine'. Whoever wants to reach a particular state, can be made to attain that state, only by those who have already attained that state.

Why is the cow holy, why is it worthy of worship?

Why should we humans, who are supposed to be on a more developed and higher plane of consciousness, worship something, no matter how good, which is on a lower grade of consciousness?

In a country where there is so much famine why is the impression given that the cow's needs take precedence over human ones, such as food shelter, etc?

Why is the dog under-estimated in that sense? In spite of the case where as accompanying the caṇḍala Śiva (in that episode where he appeared before Śankara) and where Śiva's four dogs symbolize the four Vedas, it seems to have a rather low place in human estimation. Is its unquestioning devotion to the master, who may even beat it, not of superior quality than is shown by many human-beings? Is this quality not worshipful?

There are innumerable animals in the world. Among them, the cow is also one. We call the cow '*gomātā*'; i.e. we refer to it as mother. We do not call a dog, dog-mother or a donkey, a donkey-mother. The word 'mother' primarily refers to our mother who gave birth to us; we call the Goddess who is the world-mother *jaganmātā*; and we call the earth, the mother earth or the goddess of the earth. In the world, each animal is in one way useful to the people and the country. There is no useless animal or thing in this world.

God has incarnated himself even in the form of fish, boar or tortoise. In some place, people may worship the idols in

the form of those incarnated animals but not the animals themselves. We give bath to a dog, give it food, take it along with us in our car, but do not worship it though it is very useful and faithful to us.

Among the animals, the cow alone is worshipped by everybody, everywhere. Even in our prayers, though there are various animals, we pray for the welfare of the cow. In other words, the cow alone is praised highly thus: "Let the *brāhmins* and cows be blessed", "For the welfare of cows and *brāhmins*".

There are two important factors for the growth of the Hindu religion. The first is sacrifice and the other is the Veda. *Brāhmins* study the Vedas, and the ghee obtained from the cow is important for the sacrifice. Hence, it is stated that the *brāhmins* and the cows be blessed. From the birth of a child or when it does not drink the mother's milk or along with the mother's milk or after it has drunk mother's milk or when it is drinking the mother's milk, cow's milk is given to it. Therefore, the cow has the same right as that of the mother.

It is stated that if we circumambulate the cow at the time of its giving birth to its calf, it is equivalent to circumambulating the world. It is stated that one gets the grace of the Goddess of wealth by worshipping the cow. It is believed that in every limb of a cow, there is a god residing. Every article produced by a cow, nourishes the body of the human being and purifies the mind. In other words, milk, curd, butter, ghee, etc., give nourishment to the body and purify the mind. By adding to the three products of the cow, milk, curd and ghee, the cow's urine and dung, and taking the '*pañcakavya*' made of them removes all kinds of sins and gives strength. Hence, we worship the cow immensely. Since it is stated, 'Worship the mother as God', we worship the cow-mother as God. We should be grateful to those who help us. We should worship those who remove our sins. To the dog we should be grateful; the cow we should worship.

How is one to understand the laws of Manu? Especially in conditions and times so different from the ones when these were given?

What are the general points in Manu's code which apply not only to Indian society of today but also to the rest of the modern world?

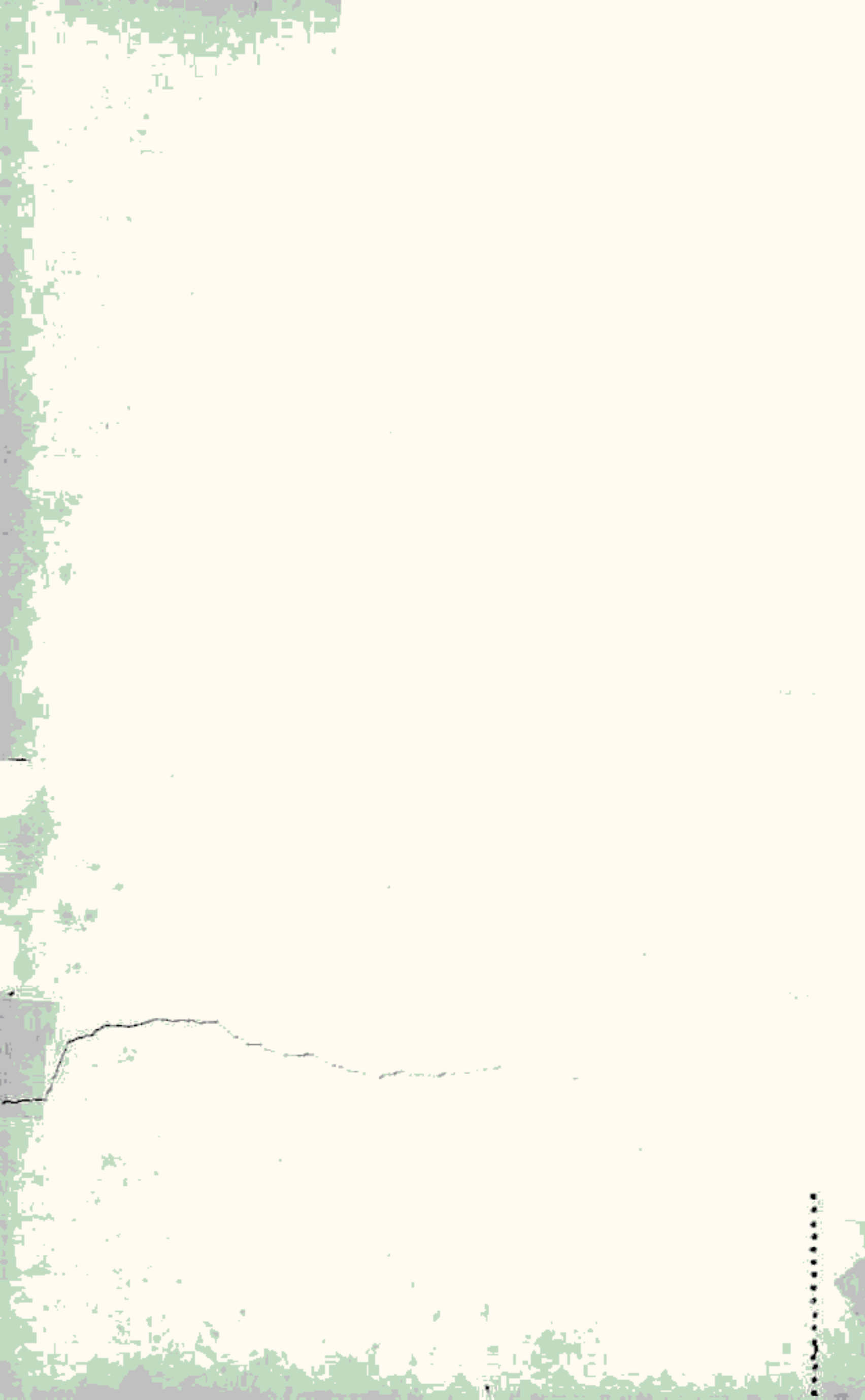
The Vedas are the scriptures of Hindu religion. By understanding thoroughly the meaning and sense, remembering them the *smṛtis* were written by many sages in the *yugas* previous to, the *kaliyuga*. Of these, *Manu-smṛti* is important. *Manu-smṛti* is extolled even in the Vedas. It is even stated that whatever Manu says is medicine. Since it is stated to be medicine, the medicine is prescribed taking into consideration particular diseases.

In other words, the *yuga* the time, the place, the way people live considering all these facts, we understand *Manu-smṛti*. In the present time, many of the facts mentioned in the *Manu-smṛti* are not prevalent; and it is not possible to bring them into force.

For example, in accordance with *Manu-smṛti*, the marriage system, the duties of a king, the systems of punishment, rules of ceremonial impurity and such matters are not prevalent in the present day, and it is impossible to follow them. Generally, the household rites to be performed from the birth of a man till his death can be followed. We can accept what is stated regarding the cardinal writers of man and his basic duties.

E R R A T A

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ABOUT THE PUBLISHERS

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- (1) to undertake the carrying on of scientific research for the extension of knowledge in the fields of Natural and Applied Sciences generally, and in particular in the fields of Physics and Metaphysics.
- (2) to undertake and carry on scientific study and analysis of the Advaita system of thoughts as expounded by Ādi Śaṅkara and to conduct research as regards the relevance of his teachings in solving present day ills of mankind.
- (3) to undertake, promote and encourage the study of ancient philosophical systems of India.
- (4) to undertake research for the purposes of establishing norms necessary for realising the divinity in man through moral, spiritual and cultural infrastructure.

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संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥

samsārādhvani tapabhanukiraṇaprodhbhūṭadāhavyathā-
khinnānām jalakāṅkṣayā marubhuvi bhrāntyā
paribhrāmyatām,
atyāsannasudhāmbudhiṁ sukhakaraṁ brahmādvayaṁ
darśayaty-
eṣā śaṅkarabhārati vijayate nirvāṇasandāyini.

To those who are afflicted, in the way of the world, by the burning pain given rise to by the scorching sun-shafts of misery, and who through delusion wander about in the desert (of worldliness) seeking water—showing the felicitous ocean of nectar, which is very near, the non-dual *Brāhman*, this—the Voice of Śaṅkara—is victorious, leading, as it does, to liberation.