

A QUARTERLY JOURNAL OF ADVAITA-VEDĀNTA

The VOICE of ŚĀṆKARĀ

śaṅkara-bhāratī

Editor

T. M. P. MAHADEVAN

Volume THREE

Number TWO



AUGUST

1978

**esā śaṅkara-bhāratī vijayate
nirvāṇa-saṁdāyini**

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

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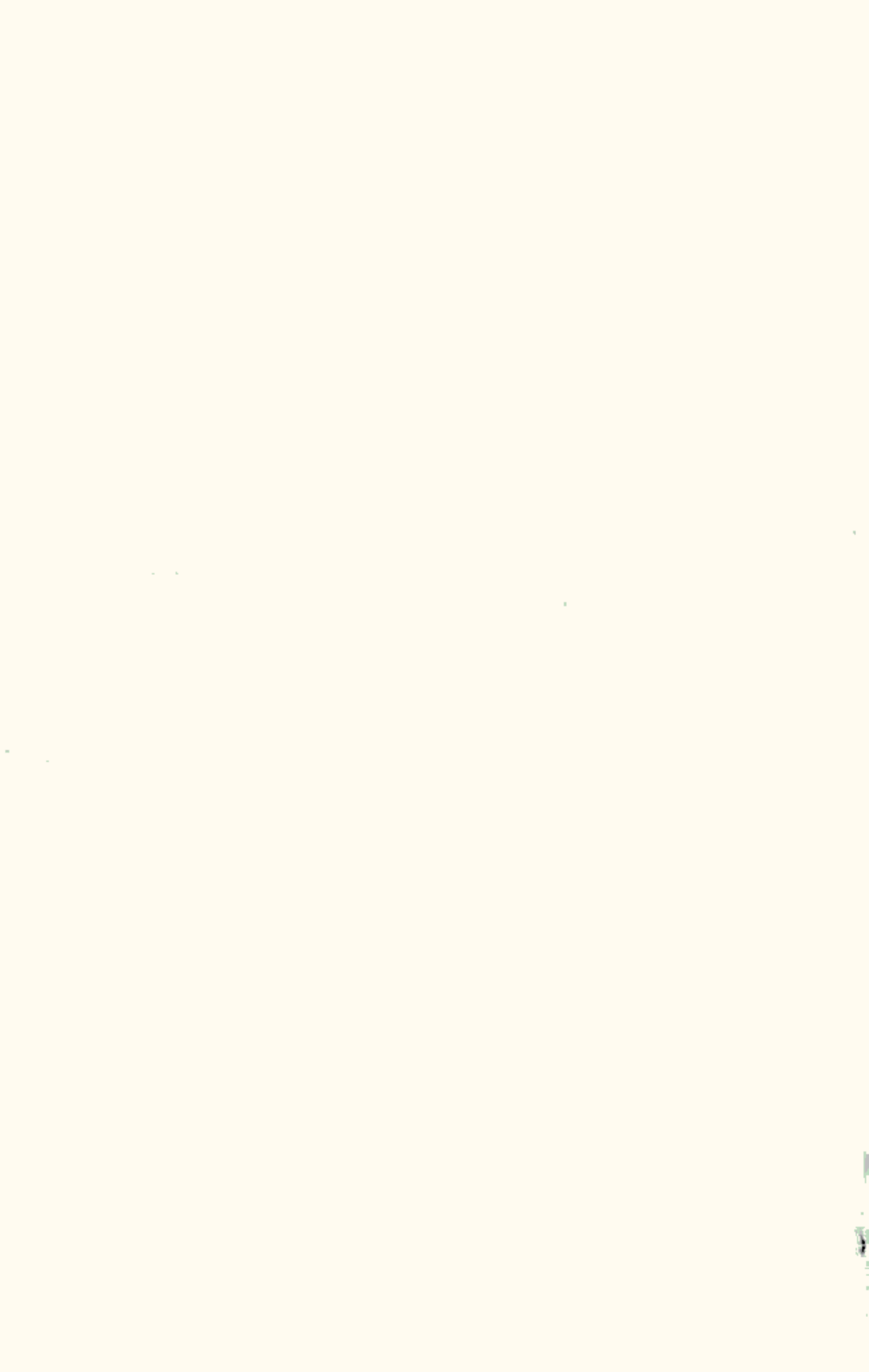
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Homage to Sankara

[50]

भगवत्पादसंभूताम् आत्मांभोर्निधिगामिनीम् ।
भाष्यभागीरथीं भूयो भजामो भवशान्तये ॥

*bhagavatpāda sambhūtām ātmāṁ bhornidhigāminīm
bhāṣyabhāgīrathīm bhūyo bhajāmo bhavaśāntaye*

In order that we may become free from transmigration, we resort to the Ganges in the form of *bhāṣya* which originates from Śri Śaṅkara and merges in the ocean, that is Brahman-Ātman.

The Basic Virtues

Jagadguru Sri Chandrasekharendra Sarasvati

The virtues that are common to all are mentioned in the manu-dharma śāstra as follows:

ahimsā satyaṁ asteyaṁ saucam indriya-nigrahaḥ

'Non-injury, truth, non-stealing, purity and control of the senses'-these five are the principal virtues. In the Veda, devotion to one's mother, devotion to one's father, devotion to one's teacher, devotion to God, etc., are also taught as the basic virtues.

Let us reflect on the five virtues.

1. Non-injury

Refraining from causing injury is an essential virtue for all. We should not kill even an ant. We should not inflict pain on any one's body. This is non-injury. Non-injury has been mentioned as a means of *Yoga*.

What is yoga? Yoga is controlling the mind.

Yoga's citta vṛtti nirodhaḥ.

“Yoga is the control of the modes of the mind.” There arises desire in the mind. The mind thinks of many objects. Therefore, many kinds of modification arise in. It is through the mind that all sorts of trouble come to us. It has been said :

“Mano eva manuṣyāṅām kāraṇam bandha-mokṣayoh”.

“It is the mind alone that is the cause of bondage and release for men”. This is the meaning of this statement. Our mind does not remain as we wish it to remain. If we want the mind to think of an object, it goes elsewhere. If we ask it not to think of anything, that becomes impossible. If we ask the mouth not to speak, it will not speak. If we ask the eyes not to see, they will not see. But if we ask the mind not to think, that does not become possible. Our mind is not within our control. If our mind is really within our control, then it should function according to our wish. If we say to it ‘Do not think’, it should not think. But what happens is this: If we want the mind to think of a particular object, what the mind would do is to think of a contrary object. A mad person cannot keep quiet: he would be prattling always. It is not possible to make him keep his mouth shut. In the same way, we are not able to keep our mind under check. We are mad in respect of the mind. If our mind is under control, it should behave as we want it to behave. If we ask it to think, it must think. If we ask it to stop, it must stop. Only then could it be said that the mind obeys our command. If we have pain it is felt by

the mind. At that time, if we tell the mind, 'Do not think of pain,' it must obey. That is mind control. If the mind is controlled, then it is possible to think, 'There is no pain'. If a tiger should threaten, and if we ask the mind not to be afraid, it would remain without fear. If we ask it to weep, it should weep, if we ask it not to weep, it should not weep. At present this is not so. Even when there is no reason for weeping, the mind weeps. But when the mind is under control, even when there is reason for weeping, if we tell the mind, 'Do not weep,' it should remain without weeping. When the mind remains thus, it is under control. In that state, if we ask the mind not to get angry, it will be without anger.

At present, even our mouth is not under our full control. Having talked nonsense, we subsequently regret our behaviour saying, "Oh! why did we talk in that manner.' Between a mad person and us there is only a little difference. Even a mad man sometimes says, 'I am talking nonsense. All of a sudden, we are afraid. To avoid these, the mind should be controlled.

The controlled state of the mind is compared to the continuous flow of oil. The flow of the mind is then uninterrupted and even; the complete control of mind is even superior to seeing God. By seeing God there arises happiness. If the mind is asked to stay in that happiness, it stays there. If it is asked to remain as God Himself, it will remain so. And, the mind will obey any command. This is Yoga.

Without thinking of that by thinking of which we shall be happy, the mind, in our present state,

thinks of all else. By doing what will the mind come under control? If we bid the mind to get angry, it must get angry, if we bid it not to get angry, it should not get angry. We must seek a way of doing this. And, that should be sought before we die.

The Veda declares, '*tam evam vidvān amṛta iha bhavati*' (*Puruṣa-Sūkta*). "Knowing that thus, one becomes immortal here."

*Śaknotihaiva yaḥ sodhum
prāk-śarīra-vimokṣaṇāt,
kāmakrodhodbhavaṁ vegam
sa yuktaḥ sa sukhī naraḥ. (Gītā v-23)*

"He, who is able to withstand the force generated by desire and anger here itself before the body falls, is a Yogi; he verily, is a happy person."

When there are occasions for the use of desire and anger, one should endeavour to control their force even in this life. He who does so is a 'Yukta'. 'Yukta' means one who is endowed with 'yoga'. The yogas are not for the Rṣis alone. For whom is medicine required? Is it not that it is required for the one who has disease? We suffer from the disease of the mind. Therefore, it is for us that the yogas are necessary. Which is the way to control the mind? There are two means. The two are: external means and internal means. We should learn what they are from those who know them, from those who have gained mind-control. Bhagvan Sri Kṛṣṇa is one whose mind is ever under control. Our Āchārya (i.e. Śaṅkara) is also one who has mind-control. Some persons are fair in colour even when they are born. Some others go to places like

England, dress the dress appropriate thereto, and acquire fair colour. There are some birds which take to the wings even as they are born. There are some others which begin to fly later. The young one of the fish swims even at birth. We learn to swim after growing. Thus God is one whose mind is by nature controlled. He exists always. His mind is always still. But, we have to cultivate mind-control through effort. Sages like Vidyāraṇya and Sadaśiva Brahmendra are those who gained mind-control through appropriate discipline. These two have taught us the way.

We said above that there are two means. One of them is the external means, i.e. the means that remains outside and helps. Charity, righteousness, *Sandhyā*, *aupāsana*, *Yajña* helping others—these and other virtues constitute the external means. If these are cultivated well and with faith, the mind would acquire culture.

The internal means are those which remain inside and help. In the Math, various things should be accomplished in connection with the *pūjā*. The cart-driver, the coolie and others remain outside and help. The person who gets ready the ceremonial lamps and the one who gives the flowers for the worship are proximate helps. The internal means are proximate like these. They are several. One of them is non-injury (*ahimsā*). Non-injury is a means for controlling the mind. There is nothing that the mind cannot accomplish. When the mind is not controlled, there is nothing good that it could do. If an elephant has not been tamed, it cannot be of any use to us; it will only cause harm. If it has

been tamed, then it could accomplish many things for us. The mind has the strength of many elephants put together. Great persons like Viśvāmitra and Hanumān had acquired perfect control over the mind. Therefore it was that they had such great power. It is the same mind that we too have. If we train the mind to do our bidding, then we too can work wonders. Vedānta declares that the entire universe has been projected by the mind. The universe is not equal even to the tiny mind of an ant.

The mind is like a ghost. It is like the ghost which comes in the story of Vikramāditya. Just as the ghost performed all the tasks assigned to it, after it had been brought under control, even so the mind would do. To keep the mind under perfect control is *yoga*. *Ahimsā* (Non-injury) is a limb of *yoga*. Those that have controlled the mind say "We followed the paths of *ahimsā*, and the mind was brought under control."

Therefore, such *ahimsā* has been described in the *Manudharma-śāstra* as one of the basic virtues; in the *yoga-śāstra*, it has been characterised as a limb of *yoga*. We have explained this at some length in order to indicate the greatness of *ahimsā*.

If we perform a deed for achieving some principal end, there accrues also some other benefits. These later are called intermediary ends. For instance, we go to the Math for seeing the *pūjā*. Along with seeing the *pūjā*, we hear also the discourses of several learned people; we listen to the music. These occur of their own accord; we do not

have them in view. We see many people; we see several scholars and devotees. These are benefits which we did not intend to gain. Our principal aim was to see the *pūjā*. The rest are intermediary benefits.

Ahimsā brings in certain intermediary benefits. The principal end of *ahimsā* is mind-control. That is the main objective. Besides this, there accrues a subsidiary result.

ahimsā pratiṣṭhāyām tat-sannidhau vairatyāgaḥ —
(Patañjali *Yoga Sutra*).

Thus the *yoga-sutra* declares : If we have gained the virtue of *ahimsā* through the three instruments, viz., body, speech and mind, everyone in our presence will remain peaceful.

One person should not think of causing injury to another; he should not utter any words that would cause distress to another. Similarly, he should not inflict pain on anyone through his body. By nature one would not intend causing injury to another. But, if someone does mistake, then out of anger we would want to injure him. If our child sets fire to the roof of our house, would we get angry with it? Immediately we would extinguish the fire. And, we would see to it that similar accidents do not occur thereafter. We should behave in a similar way toward the one who causes misery to us. We should look upon him as we do on a child. That is *ahimsā*. The principal aim of practising *ahimsā* is the gaining of mind-control, besides this, in the presence of one who practises *ahimsā*, even those who have murde-

rous intentions would quieten and become peaceful. In the place where he stays, the mind of even cruel people would become quiet. This is the subsidiary result of *ahimsā*. It will come of its own accord.

Among the duties of the *varṇas* and *āśramas*, it is the duty of those who are born as *brāhmaṇas* and take to *sannyāsa* to observe *ahimsā* to the fullest extent. Even while embracing *sannyāsa*, they take the resolve.

ahimsān sarvabhūtāny-anyatra tīrthebhyaḥ, (*Chāndogya Upaniṣad*).

The meaning of this passage is: There is no fear for any living being on account of me. A householder (*Grihastha*) should observe *ahimsā* except in the performance of duties enjoined on him (which may involve some *himsā*). In the performance of rituals taught in the Veda, there may be some *himsā*. Therefore, except in such rituals which involve *himsā*, he should observe *ahimsā*. In the *Gāutama-Dharma-sūtra*, and at the end of the *Chāndogya Upaniṣad*, the details about *ahimsā* are taught. Except in the matter of Scripture-enjoined duties, the householder should observe *ahimsā*. The *sannyāsin*, however, should practise *ahimsā* completely. He should not cook! he should not pluck leaves; he should refrain from similar acts which involve *himsā*.

2. Truth

There is the following definition of truth :

vānmanasayor-aikarūpyam satyam.

When the mind and speech think and express identically—that is truth. God has given us speech

only to express what is in the mind. If speech yields to untruth, then the next birth would be that of a beast. He said above that in regard to the practice of *ahimsā* there is exception in the case of the householder. Similarly, there is an exception in regard to speaking the truth. The exception in regard to *ahimsā* is for the householder alone. But the exception in regard to truth is for all.

A certain person points out the faults that he observes in his place: "That one is a wicked man. That other man stood there. This man did this". It may be that all that he says is a fact. Even though there may be identity of mind and speech here, it would not be truth.

'satyam bhūtahitam priyam'

Thus it has been said. "What is in the mind should be expressed in speech" is the general definition of truth. Let us see why that which is in the mind should be expressed in speech. All such deeds are done for the sake of bringing about the good. Truth should generate what is good. If the good is generated, that is truth. If evil arises, that cannot be truth. Truth must be that which does good to all living beings. Out of desire or anger, truth should not come about. The words that are spoken with a view to bring a person into discredit by expressing his blemishes may be factual; but they are not true. Truth should not be the cause of bringing sorrow to a person. It should not give rise to trouble. Truth should make us or other beings good. When words of such truth are spoken, they should be spoken in a peaceful manner. They should do good for those who listen to them. This is truth relating to speech.

By the mind also, truth should be observed. One should not even think of uttering a lie.

Posing as if one has taken a bath, while one has not bathed, is observing untruth with the body. One should express truth through all the three instruments (viz., mind, speech and body). Truth also is an aid for mind-control.

Truth too yields an intermediary benefit. If one gets into the habit of speaking the truth by repeated practice, the mind would always think of truth: and speech would always utter the truth. Then whatever is spoken would be true. If by mistake some word is uttered, it would come true. Everything would be in accord with the speech that utters the truth. Even when an utterance is made by mistake, that utterance would become true. Words become effective on account of truth. The power that renders words effective is the power to curse or bless. If those who speak the truth say that today is the full-moon day, the full-moon will rise (even though it is some other day). Thus they would have the power to punish or bless.

We may think that we have no desire for wealth. By what sign can this be known? If even in dreams there is no desire for wealth, then we may conclude firmly that there is the absence of that desire. If in a dream some one offers money, and if we say 'Bring it to me,' that is not right. In the same way, one should cultivate such intense devotion to truth that even in dream one does not forsake it. Then truth is realised. And, whatever we say will take place.

'Satya-prati ṣthāyaṁ kriyā phalāśrayatvam'-(Yoga sūtra)

But, one should not practise truth with a view to gaining the aforesaid intermediary benefit.

There is a proximate means which is dispassion (*vairāgya*). It means desirelessness. This is said to be a great benefit. An intermediary benefit thereof is the power to see even a treasure that lies buried underneath. If a person says, 'I have dispassion ; but I do not see the buried treasure we can easily know what sort of a dispassion he has. Since he expects to find treasure, he is not truly dispassionate.

Similarly, we should not observe the rule relating to truth with a view to gain its intermediary benefit.

3. Non-Stealing (*Asteya*)

We should harbour no unreasonable desire. *Asteya* means 'not stealing.' The property of another, one should not acquire through deceit. One should not snatch it away by using force. Worst of all is to come into possession of another's wealth through a (deceitful) letter.

4. Purity (*Sauca*)

Cleanliness of body will lead to purity of mind. The tests that should be performed for preserving cleanliness of body are laid down in the *Dharma-śāstras*. Now, for the last thirty or forty years, there has been in our country a straying away from the rules of cleanliness. At what times and with what should the body be cleaned ; which vessels should be cleaned in which manner ; these matters are set forth in the *śāstras*. Cleanliness is the first requirement for all acts. That should not be neglected. Although we

may have forgotten now, we should get to know the rules and observe them. If we cannot do even this, how can we control the mind?

There is no use of listening to this and going away. What is taught should be translated into action. If we want to live well, we should be clean. From children to old people, everyone should keep for one's use a separate water-vessel. Only that vessel should be used for purposes of cleaning. The vessel for drinking water should be separate for each. One should not drink water from a vessel belonging to another. Each vessel should be cleaned with the cleaning material prescribed for each. If the vessel is made of silver, it should be cleaned with the appropriate material; if it is made of copper, the material prescribed for that should be used. Wherever one goes for a meal, one should take his drinking vessel with him. One should not drink from another's vessel. Members of all castes should follow such rules. In performing the acts prescribed for them, they should observe the rules of cleanliness.

5. Sense control (*Indriya-nigraha*)

We should not let the senses function as they please. 'To each sense only this much feed'-thus should we exercise control. Our sense-experience should be in accordance with this measure. If the senses exceed, we should have the power to check them.

The five virtues, thus explained, are the principal *dharma*s prescribed for all *āstikas* who follow the vedic religion. All of us should cultivate them. These are the basic virtues.

The Basic Tenets of the Hindu Religion

Jagadguru Sri Jayendra Sarasvati

Our ancient religion of Hinduism has many aspects of greatness. It is unfortunate that many people have not understood its basic features properly. The understanding of most people is like that of the blind men with regard to the elephant ; somebody touches the ear and says that the elephant is a huge flat thing ; somebody touches the trunk and says that the elephant is like a thick rope ; another person touches the feet and says that the elephant is like a huge pillar and so on. Very few people understand the basic tenets of the Hindu religion in their true form.

Basically, there are three or four special characteristics of the Hindu religion.

Firstly, in Hinduism, Īśvara can be worshipped in two forms. No other religion advocates such a thing. In other religions there is only one omni-

present being. But in Hinduism, he is omnipresent and yet he is also present in special forms. Our God is without attributes and without form, that is, *nirguṇa* and *nirākāra*, and yet he is also with attributes and with form, that is *sākāra* and also *saguṇa*. Thus, our God can be worshipped in both the forms. In fact, He incarnates in the form of Rāma or Kṛṣṇa and dwells among mortals. He also incarnates in the form of *Mahāpuruṣas* or holy personages or great souls. Thus, God comes down to the earth in many forms in order to bless us and bestow His grace on us. No other religion has got this concept. Other religions speak of only one omnipresent being. The special characteristic of the Hindu religion is that God can be worshipped in particular forms, and thus we have idol worship or *mūrti-pūjā* or 'Uruva-vazhipādu' as we say in Tamil. Idol worship or idol pūjā or *mūrti-pūjā* has a special significance and special purpose behind it. We think of God in a particular form in our minds and then pray to Him. In the same way, we install idols in the temples and create divine presence or *sānnidhya* (संनिध्य) and divine power in them and then worship and get the blessings of the particular deities.

It is difficult for householders to worship the omnipresent form of God. If they start closing their eyes in order to meditate on the omnipresent being, their eyes, ears and mind will start wandering somewhere else. Therefore, ordinary householders have to think of God in the *sākāra* and *saguṇa* form only, i.e. in the form of a particular deity. In fact, there are as many forms of Īśvara as there are human beings in this world. God takes form and

shape and comes down to us in order to bless us. We worship that form which we like according to the results that we aspire for.

As Sri Kṛṣṇa says in the Gītā :

“आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥”

“*ārto jijñāsurarthārthī
jñānī ca Bharatarṣabha*”

There are four types of devotees in the world, those who are suffering from something, some disease etc ; those who want money ; those who want to get certain things done ; those who want to know about the Lord. All of them worship God in that form which is best suited for the fulfilment of their desires. For instance, for the removal of all obstacles, *Vināyaka* is worshipped. For wealth, *Agni* is worshipped ; for health, the Sun is worshipped ; for *jñāna* Śiva or Dakṣiṇāmūrti is worshipped, and for *mōkṣa* Viṣṇu is worshipped.

Since *Vināyaka* removes all obstacles, we find very often students worshipping Him at the time of examinations so that they may pass the examinations successfully. Motivated by the desire to get some results, they start worshipping *Vināyaka*. It is this motivation that makes them develop *bhakti* towards one particular deity or the other. In the same way, one who desires to have a lot of wealth will start worshipping *Satyanārāyaṇa* or *Lakṣmi* and so on.

But actually each one of these forms is *Paramātmā* only. If *Vināyaka* has the power to

remove obstacles, it does not mean that He has only that power; He is also Paramātmā. He displays the special power to remove obstacles, just to attract the devotees. Similarly, Lakṣmi is also Paramātmā-svarūpa. She displays the power to grant wealth, mainly to attract the devotees who desire money. By displaying the power to fulfil certain things, these various forms attract the devotees to themselves.

While there is devotion to God in our society, unfortunately, we find that, that much of devotion is not there towards religion or *dharma*. Along with *Īśvarabhakti* we should also know the substance and basic tenets of our religion and also have unshakable faith in our religion. For this, it is necessary to understand the basic and salient aspects of our religion.

For the purpose of worshipping the deities, we have constructed many temples. In other religions, their places of worship are mainly prayer halls. There is no question of any installation of idols in other religions. There is just a big hall, and prayers are offered by people congregating there. But in our religion, it is not so. Our idols have got divinity in them. Till a particular day, the sculptor will go on chiselling it and striking on it. But the next day we start doing *dīpahārati*, *abhiṣeka*, etc. to it, and the idol acquires power, *chaitanya*, etc.

Further, the prayer halls of other religions are built according to the size of the audience, and so, all the people can congregate there at one and the same time. They have the statistics in regard to the audience, and, therefore, they build the prayer hall

accordingly. But in our temple, people have got to go one by one, and we cannot all enter in a crowd near the *sanctum sanctorum*. Whatever the size of the crowd, we have to go one by one only near the *sanctum sanctorum* according to the discipline prescribed and then offer our worship. Our temples are built with some sanctity and divinity, and each temple has some history behind it, and our temples are thus places where idols or deities exist with divine power or *śakti*.

Some people say that in the places of worship belonging to other religions, in their temples, there prevails silence; but our Hindu temples are full of noise all the time. In our temples, there are two types of noise. One is a desirable type of noise such as the ringing of the bell, the sounding of musical instruments like *nādasvara*, *shahnoi*, *arcanā*, recitation of *namāvali*, recitation of *mantras*, etc. The other is the undesirable type of noise, namely gossip and idle talk by the audience or other people. There are reasons why we should aim at reducing this type of undesirable sounds in our temples. The reason for quietness in the temple belonging to other religions is this: There is just a big prayer hall and some prayers are offered, some hymns are sung mentally or in chorus and then the people disperse. The people close their eyes for some time and do some meditation and pray for some time, get some peace of mind and then go away. But in our temples, there are so many rituals like *Abhiṣeka*, *arcanā*, *karpūra-hāraṭi*, *dīpa hāraṭi*, *naivedyam* distribution of *prasādam* and so on. Then, there are many *upacāras* which are offered, such as musical instruments, umbrella, *cāmara* etc.

In this way, because there is divine presence in our idols, when we worship these idols, our evils get washed away and our poverty also gets banished. When we see an idol, we are not seeing a mere stone but we are seeing the form of God in it. We see an object of beauty. Thus, idol worship has been given a special place in the Hindu religion.

In the same way, wearing of some mark on the forehead is also a special characteristic of the Hindu religion. Jains and Buddhists also wear marks on their foreheads, and so they can also be considered as Hindus. The Jains do not accept the Vedas, but they do accept only *Vairāgya* as the means for attaining *mokṣa*, and yet they have accepted the wearing of marks on their foreheads. They also accept the concept of horoscope or *jātaka*. This means that they accept the theory of rebirth and they believe in the existence of past and future births. Buddhists also have accepted this theory of rebirth. Therefore, they wear *chandan*, *kumkum*, etc., according to the Hindu culture.

Those who wear marks on their foreheads are Hindus. There are many reasons why marks like *Vibhūti* are worn on the forehead. It is unfortunate that many people do not know the significance of this. Civilisation has advanced so much that we do not even know the reasons why marks have to be worn on the forehead.

The wearing of *Vibhūti* or *Bhasma* reminds us of the pure white form of *Paramātmāsvārūpa*. It also denotes the ultimate state of everything when it is completely burnt. When everything else is burnt,

ultimately Īśvara alone remains. Since *Vibhūti* is prepared from cow-dung which is obtained from the hind part of the cow where Lakṣmi resides, the wearing of *Vibhūti* is also a mark of wealth. It is said : भुतिरैश्वर्यं “bhūti raiśvarya” If only our whole nation starts wearing *Vibhūti*, our nation will have wealth all the time and will never have to incur debts. In fact, all our debts can also be wiped off if we wear this. It is because people have left off wearing *Vibhūti* that we are suffering today.

Similarly, *kumkum* which is red in colour and which is prepared from turmeric, by adding lime juice, ghee, etc., reminds us of Lakṣmi who is also red in colour. So, again, *kumkum* also is a symbol of wealth.

The wearing of *Gopichandana* which is nothing but *Gopi-mud* reminds us of the *Gopis* and hence also of Lord Kṛṣṇa. Since the mud had been touched by the sacred feet of Lord Kṛṣṇa, we are reminded of Viṣṇu or Lord Kṛṣṇa when we wear *Gopichandana*.

The wearing of carbon black line on the foreheads by the Madhvas is a reminder of the great truth that when a thing is burnt or destroyed, it gets charred and becomes black. And black is Viṣṇu's colour, and the carbon streak therefore reminds us of Viṣṇu. This shows that the whole world is of the nature of Viṣṇu : सर्वविष्णुमयंजगत् “sarvaṁ Viṣṇu mayam jagat”

The wearing of *chandan* bands or *chandan* dots on the forehead reminds us of Parameśvara, who him-

self wears these marks on his forehead, which are a sign of wealth as well as prosperity.

This habit of wearing a mark is not prevalent among the followers of other religions. Of late, even people belonging to other religious denominations have started this practice of wearing tilaks on their foreheads; but unfortunately, it is our Hindus who have left off this habit. This habit should be revived once again, and then we shall not only free our country from debts but also attain prosperity.

Further, the other religions do not mention any reasons for man's happiness or sorrow. But in our religion, we believe in the theory of re-birth according to the theory of *karma*. This theory of *karma* is a special characteristic of our religion. The *Ātman* never perishes but it is only the body which perishes. The *Ātman* is changeless and eternal. The *Jīvātma* takes various bodies in accordance with the fruits of its actions until it realises its true nature, namely the changeless and eternal *Ātman*.

The manner of disposal of dead bodies by burning or cremation is also another special feature of the Hindu religion. Other religions do not have this practice. In other religions, the dead bodies are buried. Of course, in Hinduism also some dead persons are buried. In Buddhism and Jainism, all are not buried but some people are burnt also. What is the principle behind this cremation? It is only among those who do not accept another birth and of those who have no further birth, that the dead bodies are buried. Those who feel that they have no other birth are buried. as for

example, *sannyāsis*, *sādhus* and *mahāpuruṣas*. The bodies of these great souls are only buried and *samādhi* is raised over them. In the same way, those who do not believe in this theory of rebirth are also given *samādhi*!

Those who believe in the theory of rebirth are cremated when they are dead. The *Jivātma* goes over to another body and enjoys in that body, and, therefore, the dead body is burnt here. The *Jivātma* goes on to take another birth, and experiences joy or sorrow, happiness or suffering according to its *karma*. In the case of a *sannyāsi*, there is no need for a new body, and the same is true of *sādhus* and *jñānis*. Their bodies are buried and they mix with the five *mahābhūtas* from which they had first come into existence by their combination.

Does this mean that all others who are buried also do not have rebirth? If they do not believe in the theory of rebirth, they are also given *samādhi*! This does not mean that they will not be born again. In fact, nobody knows how many more births they may have to take.

Sometimes, people come to me and say 'I am having so much of unbearable difficulty. I am suffering so much. Is it not better for me to commit suicide?' They may say like this because of some family difficulty or some chronic diseases and so on. They think that after this present body goes away, all suffering would disappear. But actually, once this body goes, one does not know whether one will have to suffer more or not in one's future life and how many more births one may have to take and

how much suffering one may have to undergo in all those births. Once the present body goes, whom can the person approach and ask? Can he come and ask me for advice at that time? He may be at one place and I may be at another. So nobody should think of committing suicide. One should learn to put up with the suffering and, then everything would be all right. To live till one dies his natural death is the proper thing to do. Committing suicide is so much of sin only.

As I was saying, those who believe in the theory of rebirth are alone cremated. Among the Rajputs, the habit of *sati* was there; when a Rajput soldier or king died, his wife also used to ascend the same funeral pyre and burn herself alive along with him: the idea was that they might be together as husband and wife in their next birth as well.

The dead bodies of those who do not have any further births are buried and their souls get *mokṣa*. Therefore, in our religion *samādhi* is meant for great men. In the *Lingāyat* community also, this custom of burying the dead is there. From the time of birth, the person wears a *linga* and worships it and does *pūjā* to it, and, therefore, the *Lingāyat* feels that he has no further rebirth. He feels that he has got *Sivasānnidhya*. Therefore, a *Lingāyat* is not cremated but only buried when he is dead. Those who believe in *mokṣa* or those who have no further births are buried.

Thus, cremation of ordinary men and burial of great men or *sannyāsis* are the special characteristics of the Hindu religion. People who had come from

Thailand and Cambodia also told me that in their countries also some people were cremated. In the case of some great souls, however, their bones are preserved and some ceremonies are being performed for them.

Even Buddhists and Jains believe in the theory of *karma*; and they believe in *jātaka* and therefore in the theory of rebirth also.

So, to sum up, Hinduism has got the following as its basic features;

- (1) The concept of idol worship and the worship of God in his *Nirguṇa* as well as *Saguṇa* form.
- (2) The wearing of marks on the foreheads.
- (3) Belief in *Jātaka* and hence belief in the theory of past and future births in accordance with the theory of *karma*.
- (4) Cremation of ordinary men and burial of great men.

In a way, these are all connected. Those who do *saguṇa* worship of Viṣṇu go to Vaikuntam and they do not have any further rebirths, and they get *mokṣa* in course of time by *kramamukti-mārga*.

Sivananda Lahari*

Sankara Bhagavatpada

INTRODUCTION

The *Sivānandalaharī*, ascribed by tradition to Adi Śaṅkara, is a grand hymn to Śiva, beautiful in form and content. In the ninety-eighth verse, the excellences of this composition are mentioned by the author himself, without the least exaggeration. Employing words in a double sense, (*Śleṣa*), which itself is a skilled poetic device, the poem is offered to the Lord for His pleasure; He is invited to take this ideal maiden endowed with all the graces as His bride. The graces that adorn the poem cover both style and sense. The lilting cadences and divine music of the words will enthrall the reader's heart; the profound truths expressed in those words will exalt his mind. Out of great compassion for the struggling souls, Śri Śaṅkara has given in this century of verses a litany that can serve as a constant

* Translation, Notes and Commentary by Dr T. M. P. Mahadevan.

and unfailing guide in their march towards perfection.

As the *Śivānandalaharī* is a hymn to Śiva, the greatness of God as Śiva is stressed in every verse. The stories and legends of Śiva that are to be found in the Purāṇas are made use of to illustrate the benignant and benevolent nature of Śiva. Some Vedic scholars are of the view that Rudra is a malevolent deity intent on destroying those whom he dislikes, and that he came to be called 'Śiva' euphemistically later on. One writer contrasts Rudra-Śiva, whom he regards as the god that is feared, with Viṣṇu-Nārāyaṇa who is the god that is loved. That there is no basis for such a view will be evident to those who study the texts in their proper context. The picture of Śiva that we have in the *Śivānandalaharī* is that of the Supreme God who is the source of auspiciousness (*Śambhu*), who does what is auspicious (*Śaṅkara*), who is auspiciousness itself (*Śiva*). Śiva is the saviour of souls, the giver of all that is good. His grace confers on the soul the highest good, *mokṣa*.

The central theme of the *Śivānandalaharī* is devotion to God. In this poem, Ācārya Śaṅkara makes use of every literary device to set forth the nature of devotion (*bhakti*) and to indicate its importance in the scheme of spiritual discipline. Devotion means 'directing the modes of the mind to flow constantly towards God and making them get absorbed there'. Thinking, feeling, and willing are the main functions of the mind. When these functions come to have God alone as their end, the mind is said to be devoted. In the course of teaching this profound truth,

Śāṅkara compares the mind to several things and uses picturesque language. Lessons are drawn from inanimate things and animate beings, and from every grade of existence, sub-human, human, and divine. Various expressions are used to refer to the cognitive aspect of mind: *citta*, *cetas*, *buddhi*, and *manas*; the word *hṛdaya* which is also used implies the emotional side of mind; and *dhṛti* indicates resolve and the strength of will. Different comparisons are given to show that each one of these functions should be dedicated to Śiva.

Seeking to define devotion in a verse (61), Śāṅkara compares the constant flow of the mind towards God (a) to the movement of the seeds of the *aṅkola* tree, on falling to the ground, towards the trunk of the tree and sticking there, (b) to the attraction of iron-filings to the magnet, (c) to the unceasing attachment of a chaste woman to her lord, (d) to the entwining of a creeper around a tree, and (e) to the coursing of a river to the ocean. The point in all these comparisons is the constancy of attachment, the singleness of purpose. The lower member in each of these analogies cannot but be united with the higher member. When the mind is united with God in a similar manner, we have devotion.

The mind of the devotee knows no other end except the Lord. The longing of the devoted mind for God is compared to the longing of the swan for the lotus-tank, of the *cātaka* bird for the dark rain-cloud, of the *cakravāka* bird for the sun, and of the *cakora* bird for the moon (59). Here the mind filled with devotion is compared to four species of birds. Each of these birds longs for what sustains them:

the swan lives by eating lotus stalks; the *cātaka* can drink only the rain-drops from the clouds; *cakravāka* looks forward eagerly to sun-rise; and the *cakora* is sustained by lunar rays. So also, the devoted mind finds solace only in God; nothing else can satisfy it.

The mind of the worlding does not easily turn towards God. Like a monkey, it leaps from desire to desire. But if Śiva who plays the role of a mendicant will bind the monkey with the cord of devotion, then it will do His bidding and thus be an aid to Him (20). The mind is like a thief; it wants to grab and amass wealth even by illegitimate means; passions like greed and avarice hold it in their power; it is driven to act in violation of *dharma*. Who can control this thief except the Arch-thief who is Śiva? It is He that must come to our rescue and save us by keeping this mind-thief under effective check (22). The mind is mighty and turbulent like an untamed elephant. Like an elephant in the period of heat, it roams about in all directions, and in a wild manner. It is Śiva that should bind it tactfully with the cord of devotion, using the goad of courage and the machinery of intelligence, and tie it to the peg of His Feet, so that it may not stray (96,97). The mind is like a dense forest which is the abode of wild beasts. The passions are the beasts. Śiva who is the Primeval Hunter will find in this forest plenty of game. Let Him engage Himself in sport and derive delight therefrom (43). The mind is an old box filled with disagreeable odours in the form of residual impressions. If these odours are to be overpowered and removed, Śiva must fill the box with the pleasant

scents of divinity. By His Grace, let Him remove from the mind desire, delusion, and passion (74).

What one should offer to God is one's own mind and heart. Why should a devotee put himself to the trouble of gathering external flowers? Why go to the forests, hills and tanks in quest of blooms? The heart-lotus is the most acceptable offering to the Lord (9). It is only when the heart-lotus is offered to the Lord that He takes on Himself all the burdens of the devotee (11). Let us invite the honey-bee, the Lord, to revel in the mind-lotus (61). Let the Lord occupy the tent of the mind, which has firm resolve as the central pole, which is tied with the ropes of constant qualities, which can be moved at will, which is beautiful and finely decorated, and which is pure and spotlessly clean (21). Why should the Lord still use His conventional mount, the Bull? He is the leader of all the worlds. Let Him ride the mind-horse which is endowed with all the excellences (75). Śiva has to perform very hard tasks with His Feet - tasks such as kicking at the chest of Yama (Death), destroying the stiff Apasmāra (Nescience), walking on Mount Kailāsa, and rubbing against the crowns worn by the gods on their heads. How can He undertake these operations with bare feet? Let Him wear the jewelled footwear of the mind which will stand all the rough usage (64). Śiva likes to reside in fortresses. Let Him stay, then, in the mind-fortress which is impregnable, well-guarded and provided with every convenience (42). If only Śiva the Lion, will come into the mind-cave and remain there, there will be no fear from any quarter (40). If in the capital-city of the mind-lotus the King of kings

takes His seat, all will be well: virtue will flourish, sins will disappear, passions will be banished, the Golden Age will dawn, and there will be all-round prosperity (39). If Śiva, the Moon appears in the mind-sky, the waves of the ocean of bliss will leap, and all good people will rejoice (38). Let us perform the auspicious *punyāhavācana*, making the mind the pot, filling it with the ambrosia of joy, placing thereon the tender leaves of the Feet of the Lord and the cocoanut of wisdom, and uttering the sacred formula of the Lord's name (36).

The mind is a maiden fit to serve the Lord. She has all the qualifications required for such service. Let her be accepted as a companion to Gauri in the Lord's service (84). Like a woman separated from her lord, the mind constantly thinks of Śiva and is lost in contemplation. The name of Śiva works like a magic-spell on her. All her faculties have only one concern, and that is Śiva (77). Let Śiva hasten and take care of the mind-bride. It is His duty to instruct and train her. She deserves to have Him as her Lord, for she knows how to serve. is humble, has a good heart, and is devoted to the pursuit of goodness (78).

Devotion has to be cultivated with infinite care and patience. The farm of the heart should be irrigated with the ambrosial waters of the story of Śiva brought with the help of the intellect as water-wheel through the channels of poesy; then in that farm will arise a goodly crop, and there will be no fear of a famine (40). The heart is a garden, and meditation, is the spring season. The garden in this

season is full of creeper-plants of devotion, which having shed the old leaves of sin have taken on fresh tender leaves of merit. The words that repeat the sacred name are the blooms, bearing sweet scents in the form of good impressions. Wisdom and bliss are the full-blown flowers, filled with the honey of immortality. The fruit that the creepers of devotion bear is the supreme consciousness (47). The mind serves as a *pandal* for the creeper of devotion to spread and bear fruit (49). The mind is like a lake; if it is filled with the waters of joy that come down from the cloud of devotion, then life will come to fruition, and not otherwise (76). The flood of Śiva-bliss flows from the river of the story of Śiva, removes the dust of sin, courses through the channels of the intellect, destroys the sorrow caused by transmigration, and fills the lake-land of the mind (2)-

In a few verses, Śaṅkara pictures the mind as a swan, and exhorts it to seek refuge in the Feet of the Lord. The Lord's Feet are like a mansion, brilliantly lit by the splendour of their toe-nails, white-washed with the rays of the waxing moon, and embellished with rubies. Let the royal swan, the mind, resort to this mansion (46). The mindbird should rest in the nest of the Feet of the Lord, forsaking all futile wanderings. Here, it will find contentment and felicity, and will be freed from weariness and sorrow (45). Mind, the best of swans — let it betake itself to the lake of Śiva-meditation which is the reservoir of eternal bliss, wherein bloom the lotus-hearts of gods and sages; let not the mindswan wander in the muddy pools of service to those that are low (48).

Advaita-experience is the final goal of devotion to, and meditation on Śiva. An approach to Advaita may be made through any form of *Saguṇa*-worship, or through any mode of metaphysics. Acārya Śaṅkara adopts in the *Śivānandalaharī* the Śaiva path for leading the devotee to Brahman-realization. Realization is gained when the bonds of *saṁsāra* break. The bonds will break when nescience, is destroyed. For the destruction of nescience, one should have wisdom. Wisdom dawns through the grace of God. It is wrong to think that there is no place for God or for devotion in Advaita. As a well-known verse puts it :

*Īśvarānugrahād eva puṁsām advaita-vāsanā,
mahadbhaya-paritrāṇā dvitriṇām upajāyate.*

‘It is by God’s grace alone that an inclination towards Advaita comes to men—to two or three—that will save them from great fear (*viz. saṁsāra*)’.

Bhagavān Śri Ramaṇa has given us a selection from the *Śivānandalaharī*, consisting of ten verses rearranged, for the sake of conveying the quint-essence of the poem. He has composed a mnemonic verse indicating the initial letters of the verses selected and their order in the selection :

*am-bhak-jana-ghaṭo-vakṣah
nara-guhā-gabhi-vaṭuḥ,
ādyā-daśa śivānanda-
laharī śloka-sūcikā.*

The ten verses are : 61, 76, 83, 6, 65, 10, 12, 9, 11 ana 91. (61) A definition of devotion is given with

apt analogies. Devotion is constant contemplation of God. (76) When devotion fills the mind, life becomes worth-while and fruitful. (83) There is no point in being devoted to what is finite and limited; the object of true devotion is the Infinite Reality, God. (6) Logic cannot be a substitute for devotion. Skill in the art of argumentation will not yield happiness, it will only result in a weariness of the mind. (65) The devotee meets with no such bitterness. He gains the supreme happiness, conquering death. Even the gods adore him. (10) What is important is devotion. Other considerations and conditions of life are of no consequence. (12) One may live anywhere and follow any mode of discipline; true *yoga* is devotion to God. (9) Devotion does not consist in mere external offering of flowers, etc., to God; it is the heart-gift that is true devotion. (11) One may be a devotee in any stage of life, if one surrenders oneself to God, He is ready to take on all the burdens. (91) The end of devotion is *mokṣa*. Devotion to God removes the darkness of ignorance by shedding the light of wisdom.

SIVANANDALAHARI

॥ शिवानन्दलहरी ॥

[1]

कलाभ्यां चूडालंकृतशशिकलाभ्यां निजतपः-
फलाभ्यां भक्तेषु प्रकटितफलाभ्यां भवतु मे ।
शिवाभ्यामस्तोकत्रिभुवनशिवाभ्यां हृदि पुन-
र्भवाभ्यामानन्दस्फुरदनुभवाभ्यां नतिरियम् ॥

*Kalābhyām cūdālaṅkṛta-śaśikalābhyām nijatapaḥ
phalābhyām bhakteṣu prakṛita-phalābhyām bhavatu me
śivābhyām astoka-tribhuvana-śivābhyām hṛdi punar-
bhavābhyām ānandasphurad-anubhavābhyām natiriyam.*

May this my obeisance be to the two Auspicious Ones (Śiva and Pārvatī), who constitute the essence of all learning, who wear on the head the crescent-moon as embellishment, who are, each to the other, the fruit of their own respective penances, who confer benefits on the devotees, who make all the three worlds blessed, who appear repeatedly in the heart, and who engender the experience of manifest happiness !

In this invocatory verse, obeisance is offered to Pārvatī and Parameśvara, the first parents of the world. In truth, they are not different from each other; they are aspects of the same reality. The *ardhanāriśvara* (half male-half female) form of the Lord has a deep significance. *Māyā* has no locus apart from Brahman. *Prakṛti* cannot be separated from *Īśvara*. As Kālidāsa puts it, Pārvatī and Parameśvara are inseperable even as word and meaning are (*vāgarthāviva saṁprktau*). Whatever is

true of the one is true of the other. The attributes and adornments of the one belong to the other also. For instance, the crescent-moon adorns both Pārvatī and Parameśvara. They are both of them the source of culture and the arts. They become manifest together in the devotee's heart.

The supreme Reality has no gender; and all the three genders belong to it. The term *Śiva*, meaning the auspicious, may be expressed in any of the genders: *Śivaḥ* (m) *Śivā* (f), and *Śivam* (n). Here in this invocatory verse, Ācārya Śaṅkara adopts the form *Śivaḥ-Śivā* in the dual number (*Śivābhyām*).

[2]

गलन्ती शंभो त्वच्चरितसरितः किल्बिषरजो
 दलन्ती धीकुल्यासरणिषु पतन्ती विजयताम् ।
 दिशन्ती संसारभ्रमणपरितापोपशमनं
 वसन्ती मच्चेतोहृद्भुवि शिवानन्दलहरी ॥

*galantī śambho tvaccaritasaritaḥ kilbiṣarajo
 dalantī dhīkulyāsaraniṣu patantī vijayatām
 diśantī saṁsāra-bhramaṇa-paritāpōpa-śamanam
 vasantī maccetohradabhuvi śivānandalaharī.*

O Śaṁbhu! Victory be to the Flood of Śiva-Bliss, which flows from the river of Thy story, removes the dust of sin, courses through the channels of the intellect, yields the destruction of sorrow caused by wandering in *saṁsāra*, and remains in the lake-land of my mind !

The present Hymn bears the title *Śivānandalaharī* which means 'the Flood of Śiva-Bliss'. Śiva the supreme Reality is Bliss. It is with the Bliss that is Śiva that the mind must be filled. How should the mind be filled? The magnificent story of Śiva is the water. It should be brought to the mind through the

channel of the intellect. Even as it starts flowing, it removes the dust of sin. And, the supreme fruit it yields is release from bondage.

Those who listen to the *Sivānandalaharī* and are moved by it will overcome sin and sorrow and gain the final human goal which is release.

[3]

त्रयीवेद्यं हृद्यं त्रिपुरहरमाद्यं त्रिनयनं
 जटाभारोदारं चलदुरगहारं मृगधरम् ।
 महादेवं देवं मयि सदयभावं पशुपतिं
 चिदालम्बं साम्बं शिवमतिविडम्बं हृदि भजे ॥

*trayīvedyaṃ hṛdyaṃ tripuraharam ādyaṃ trinayanaṃ
 Jaṭābhārodāraṃ caladuragahāraṃ mṛgadharam,
 mahādevaṃ devaṃ mayi sadayābhāvaṃ paśupatiṃ
 cidālambaṃ sāmbaṃ śivam atividambaṃ hṛdi bhaje.*

In my heart do I worship Śiva who is knowable through the three Vedas, who is delightful to the heart, who destroyed the three Cities, who is primeval and has three eyes, who looks majestic with a profusion of matted locks, who wears the wriggling snakes as ornaments and bears an antelope, who is the great God, the Divinity, who is gracious to me, who is the lord of souls, and the basic consciousness, who is in the company of His Spouse, and who enacts the ways of the world.

Here are set forth some of the characteristics of Śiva. He is *mahādeva*, the supreme deity, the shining lord (*deva*). He is the source of the scriptures; He is to be known through the scrip-

tures (*trayīvedya*). He is the origin of all things, their first cause (*ādya*).

He is the destroyer of the three cities or castles made of iron, silver and gold. The following is the story relating to this: According to *Mahābhārata*, Tāraka, the demon, was killed by Kārtikeya. The demon's three sons Tārakākṣa, Kamalākṣa and Vidyunmāli, performed penances and obtained from Brahmā the power to occupy three castles which could move at their behests. It was only after a thousand years that they could be destroyed with a single arrow. The three demons became very powerful and harassed the gods and the good people. At last, the gods went to Śiva and prayed that He should save them. Śiva gained one half of the strength of all the gods and thus became *mahādeva*. With Viṣṇu as the arrow, Agni as its barb, Yama as its feather, the Veda as the bow, Savitṛ as the bow-string, and Brahmā as the charioteer, Śiva destroyed the three cities. Hence, He is called *tripurahara*, *tripurāri*, *purahara*, *hara*. Symbolically, the three cities signify the three bodies, the causal (*kāraṇa*), the subtle (*sūkṣma*), and the gross (*sthūla*), that bind the soul. It is through the grace of Śiva that these bodies are destroyed and the soul gains release.

Śiva has three eyes (*trinayana*), the natural two and the third in the middle of the forehead. There is a legend regarding the appearance of the third eye. Pārvatī in a playful mood closed the normal eyes of her Lord with her hands. At once, the entire world became enshrouded in darkness. Out of compassion for the world, the Lord created for Himself the third eye in His forehead. Symbolically, the three eyes stand for the three lights of the world. viz., the sun, the moon, and fire.

Śiva wears a profusion of matted locks (*jaṭābhāra*)- a sign of the ascetic ideal. When He dances, the hair spreads out in eight parts representing the eight cardinal points.

Among other things, serpents adorn Śiva's body, and deer stands on one of His hands. The ṛṣis of Dārukavana once performed a sacrifice with a view to quell Śiva. Among the dreadful objects that issued out of the sacrifice were serpents and a

deer. But these could do nothing as against Śiva. He wore the serpents as ornaments and bore the deer in one of His hands.

For *cidālambam*, there is an alternative reading; *cidānandanam*, meaning 'consciousness-bliss'.

[4]

सहस्रं वर्तन्ते जगति विबुधाः क्षुद्रफलदा
 न मन्ये स्वप्ने वा तदनुसरणं तत्कृतफलम् ।
 हरिब्रह्मादीनामपि निकटभाजामसुलभं
 चिरं याचे शंभो शिव तव पदाम्भोजभजनम् ॥

*sahasraṁ vartante jagati vibudhāḥ kṣudraphaladā
 na manye svapne vā tadanusaraṇam tatkr̥taphalam,
 haribrahmādinām api nikaṣabhājām asulabham
 ciram yāce śambho śiva tava padāmbhoja*
 [*bhojanam.*]

Thousands of gods there are in the world who grant puerile benefits ; even in my dreams I do not think of following them or of the benefits granted by them. O Śambhu ! O Śiva ! What I have been for a long time asking for is the worship of Thy lotus-feet, which does not come easily even to those that are near Thee, such as Viṣṇu and Brahmā.

Śiva is the supreme Reality, Gaining Him should be the goal of life. Anything short of this ideal will only make one continue to revolve in the cycle of bondage. Nothing but the saving Feet of the Lord will save the soul from *saṁsāra*. The gods and godlings—there are so many of them—may give worldly success and even heavenly enjoyment. But these, after all, have little value for one who seeks the final beatitude.

Compare Yāmunācārya's Stotra-ratna, Verse 27 :

tavāmṛtasyandini pādapaṅkaje
niveśitātmā katham anyadicchati,
sthite' ravinde makarandanirbhare
madhuvrato nekṣurakam hi vīkṣate.

“The soul which has entered Thy lotus-feet shedding nectar—how can it ever desire anything else? When there is the lotus laden with honey, the bee, indeed, does not even cast a glance at the *ikṣuraka* flower (which is without fragrance or honey)”

[5]

स्मृतौ शास्त्रे वैद्ये शकुनकविवतागानफणितौ
 पुराणे मन्त्रे वा स्तुतिनटनहास्येष्वचतुरः ।
 कथं राज्ञां प्रीतिर्भवति मयि कोऽहं पशुपतेः
 पशुं मां सर्वज्ञ प्रथितकृपया पालय विभो ॥

smṛtau śāstre vaidve śakuna-kavitā-gānaphaṇitau
purāṇe mantre vā stuti-naṭana-hāsyेष्व-acaturah,
katham rājñām prītir bhavati mayi ko'haṁ paśupate
paśum mām sarvajña prathita-kṛpayā pālaya
 [vibho.]

I am not learned in the Traditional Codes, or in the philosophical texts, in the art of medicine, or in the articulation of the science of portents, poesy or music, or in the ancient lore, or in the technique of mystic formulas, or in the arts of praising, dancing and humouring. How then, will the kings be pleased with me? O Lord of souls, the omniscient and renowned One! O the all-pervading Lord! Save me, who am a soul, through Thy Grace!

For worldly success, one should seek to please those who are in power. In order to please them, one should gain mastery over the secular arts and the sacred lore. But this is not necessary and is of no use in the matter of deserving the grace of God. What one has to do is to surrender oneself to Him.

[6]

घटो वा मृत्पिण्डोऽप्यणुरपि च धूमोऽग्निरचलः
 पटो वा तन्तुर्वा परिहरति किं घोरशमनम् ।
 वृथा कण्ठक्षोभं वहसि तरसा तर्कवचसा
 पदाम्भोजं शंभोर्भज परमसौख्यं ब्रज सुधीः ॥

*ghaṭo vā mṛtṭpiṇḍo'py aṇurapi ca dhūmo'gniracalaḥ
 paṭo vā tanturvā pariharati kiṁghoraśamanam,
 vṛthā kaṅṭhakṣobhaṁ vahasī tarasā tarkavacasā
 padāmbhojam śambhorbhaja paramasaukhyam
 [vraja sudhīḥ.]*

Whether it be pot or lump of clay, or atom, whether it be smoke, fire, or mountain, whether it be cloth or thread—will any of these serve as a remedy for horrible death! You are only straining your throat unnecessarily by logic-chopping! O wise one, hasten to worship the lotus-feet of Śaṁbhu, and attain the supreme happiness.

Of what value is secular logic? You many argue for argument's sake, and silence your adversary through a show of intellectual might. But in what manner will that do you good? The forms of reasoning and the theories of causation will not bring you enlightenment. He who is wise will not waste his time in vain disputation and logic-chopping. He will seek refuge at the lotus-feet of the Lord of souls.

[7]

मनस्ते पादाब्जे निवसतु वचः स्तोत्रफणितौ
 करौ चाभ्यर्चायां श्रुतिरपि कथाकर्णनविधौ ।
 तव ध्याने बुद्धिर्नयनयुगलं मूर्तिविभवे
 परग्रन्थान्कैर्वा परमशिव जाने परमतः ॥

*manaste pādābje nivasatu vacaḥ stotra-phaṇitau
 karau cābhyarcāyām śrutirapi kathākarnanavidhu
 tava dhyāne buddhir nayanayugalaṁ mūrtivibhave
 paragranthān kairvā paramaśiva jāne param ataḥ.*

O the supreme Śiva ! Let my mind stay at Thy lotus-feet ; let my speech be engaged in uttering Thy praise ; my hands in Thy worship ; my sense of hearing in listening to Thy story ; my intellect in meditation on Thee ; and my eyes in looking at Thy splendid form ; This being so, through which other sense-organs will I learn other texts ?

How should one seek the Lord's protection? With all one's faculties of sense, mind and heart. The technique of devotion consists in concentrating one's attention on God. When a man is in love with a person, how does he behave ? He is drawn entirely towards that person without any reservation; his actions, speech and mind come to have only one end, which is to please his object of love. Similarly, the devotee should dedicate his entire being to God. God should become the sole object of his sense-functions and mental modes. All the devotee's interests are thus centred in God. God becomes his one occupation. How will he then attend to anything else ? Of what use are the "texts" to him ? For, he has gained the purpose of all learning.

Compare Kuṭāśekhara's *Mukundamālā*

*jihve kīrtaya keśavaṁ muraripuṁ ceto bhaja śrīdharaṁ
 pāṇidvandva samarçayācyutakathāḥ śrotradvaya
 [tvāṁ śṛṇu,]
 kṛṣṇaṁ lokaya locanadvayā harer gacchāṅghriyug-
 [mālayaṁ]
 jighra ghrāṇa mukundapādātulasīṁ mūrdhnā
 [namādhokṣajam.]*

“O tongue, sing the glory of Keśava! O mind, worship the Enemy of the demon Murā! O the two hands, serve the Lord of Śrī! O the two ears, hear the story of Acyuta! O the two eyes, behold Kṛṣṇa! O the two feet, go to the temple of Hari! O nose, smell the tulasī that is at the feet of Mukunda! O head, bow to the Lord Viṣṇu!

For *karau ca* there is an alternative reading: *Karāś ca*.

[8]

यथा बुद्धिः शुक्तौ रजतमिति काचाश्मनि मणि-
 र्जले पैष्टे क्षीरं भवति मृगतृष्णासु सलिलम् ।
 तथा देव भ्रान्त्या भजति भवदन्यं जडजनो
 महादेवेशं त्वां मनसि च न मत्वा पशुपते ॥

*yathā buddiḥ śuktau rajatam iti kācāśmani maṇir
 jale paiṣṭe kṣīraṁ bhavati mṛgatṛṣṇāsu salilam,
 tathā deva bhrāntyā bhajati bhavadanyaṁ jaḍajano
 mahādeveśam tvāṁ manasi ca na mattvā pasupate.*

O Great God! O Lord of souls! Just as one perceives nacre as silver, glass-bead as gem, water mixed with flour as milk, and mirage as water, so also the fool worships what is other than Thee under the delusion that it is deity, not contemplating Thee, the Lord with the mind.

The Ignorant worship the finite, leaving the Infinite because of delusion. One values silver and mistakes nacre for silver because it resembles it. In all cases of delusion this is so. What one longs for is the Infinite. But one wrongly imagines that the finite objects of pleasure will afford one infinite happiness. Even the finite seems temporarily to please because it bears a reflection of the Infinite. He alone is wise who is not beguiled by the false appearances and is constant in his devotion to the infinite Reality which is God.

[9]

गभीरे कासारे विशति विजने घोरविपिने
 विशाले शैले च भ्रमति कुसुमार्थं जडमतिः ।
 समर्प्यैकं चेतः सरसिजमुमानाथ भवते
 सुखेनावस्थातुं जन इह न जानाति किमहो ॥

*gabhīre kāsāre viśati vijane ghōravipine
 viśāle śaile ca bhramati kusumārtham jaḍamathiḥ,
 samarpyaikam cetahsarasijam umānātha bhavate
 sukhenāvasthātum jana iha na jānati kim aho.*

O Lord of Uma ! One gets into a deep tank, or enters into a fearful uninhabited forest, or roams on a high mountain in order to gather flowers—what a fool ! Lo, he does not know how to live in happiness here, offering unto Thee the single heart-lotus !

Flower-offering to God as an act of worship has but a symbolic significance. God does not need to be decked with flowers. He is the supreme Beauty and does not require to be embellished. When the devotee offers a flower, it only means that he is offering his heart to God. Every ritual connected with worship has an inner meaning. What very often happens

is that the inner meaning is forgotten and only the outer form is observed. In the present instance, flowers are offered to God with the erroneous belief that flowers please God. One may go through enormous hazards and hardships in order to pluck flowers. But it is evident that all this endeavour is vain. What God wants is not a profusion of physical flowers but the single heart-lotus of the devotee.

[10]

नरत्वं देवत्वं नगवनमृगतं मशकता
 पशुत्वं कीटत्वं भवतु विहगत्वादि जननम् ।
 सदा त्वत्पादाब्जस्मरणपरमानन्दलहरी-
 विहारासक्तं चेद्दृढयमिह किं तेन वपुषा ॥

*naratvaṁ devatvaṁ nagavanamṛgatvaṁ maśakatā
 paśutvaṁ kīṭatvaṁ bhavatu vihagatvādi jananam,
 sadā tvatpādābja-smaraṇa-paramānandalaharī
 vihārāsaktam ceddhṛdayam iha kim tena vapuṣā.*

Let there be births as a human being, as a god, as a mountain, or forest-animal, as a mosquito, cow or worm, as a bird or as any other. If the heart, here, is ever given to sporting in the flood of supreme bliss consisting of the contemplation of Thy lotus-feet, what does it matter in which body one is born ?

If the heart has been given to God, then one need not worry about one's future. The next birth may be of any sort. One may be born in the sub-human, human, or super-human species. The kind of birth does not matter in the least, if in the present life one has surrendered oneself to God.

The Lord declares in the *Bhagavad-gītā*: "Those devotees who constantly worship Me, thinking of nothing else, and thus are ever united with Me in thought—for their welfare I bear the full responsibility" (ix 22).

[11]

वटुर्वा गेही वा यतिरपि जटी वा तदितरो
 नर वा यः कश्चिद्भवतु भव किं तेन भवति ।
 यदीयं हृत्पद्मं यदि भवदधीनं पशुपते
 तदीयस्त्वं शंभो भवसि भवभारं च वहसि ॥

*vaṭurvā gehī vā yatirapi jaṭī vā taditaro
 naro vā yaḥ kaścidbhavatu bhava kiṁ tena bhavati,
 yadīyaṁ hṛtpadmam yadi bhavadadhīnam paśupate
 tadiyastvaṁ śambho bhavasi bhavabhāraṁ ca vahasī.*

O Lord ; Let one be a student, a house-holder, a monk, an ascetic, or some other individual - of what use is it? O Lord of souls! O Śaṁbhū! when the heart-lotus of a person becomes thine, Thou dost become his; and Thou dost bear the burden of his life.

For the true devotee, not only does the kind of next birth not matter, but also the condition or state in which he is in the present birth. Devotion knows no distinctions of orders of life. The devotee may be a student, householder, ascetic or monk. These stages of life make no difference to him.

Nārada says in the *Bhakti-sūtra*, "Among the devotees there is not the distinction based on caste, learning, beauty, family, wealth, profession, and the rest" (*nāsti teṣu jāti-vidyā-rūpa-kulo-dhana-kriyādi-bhedaḥ*).

[12]

गुहायां गेहे वा बहिरपि वने वाऽद्रिशिखरे
 जले वा वह्नौ वा वसतु वसतेः किं वद फलम् ।
 सदा यस्यै वान्तःकरणमपि शंभो तत्र पदे
 स्थितं चेद्योगोऽसौ स च परमयोगी स च सुखी ॥

guhāyām gehe vā bahirapi vane vā'dhrīśikhare
jale vā vanhau vā vasatu vasateḥ kiṁ vada phalam,
sadā yasyaivāntaḥkaraṇam api śambho tava pade
sthitaṁ cedyogo'sau sa ca paramayogī sa ca sukhī.

Let one live in a cave, in a house, in the open in a forest, on the top of a mountain, in water, or in fire. Tell me, of what use is such living? O Śambhu ! If a person's mind remains always at Thy feet, that, verily, is *yoga*; he, indeed is the supreme *yogin*, yea, the one that is most happy !

The conditions under which one lives and the austerities one performs have no intrinsic value. What really matters is the mind's devotion to God. *Yoga* means yoking the mind; the true *yoga* is the yoking of the mind to God. When one thus becomes God-centred, one gains the supreme delight.

[13]

असारे संसारे निजभजनदूरे जडधिया
 भ्रमन्तं मामन्धं परमकृपया पातुमुचितम् ।
 मदन्यः को दीनस्तत्र कृपण रक्षाति निपुण-
 स्त्वदन्यः को वा मे त्रिजगति शरण्यः पशुपते ॥

*asāre saṁsāre nijabhajanadūre jaḍadhiyā
 bhramantaṁ māmandhaṁ paramakṛpāyā pātum*
 [ucitam,
*madanyah ko dīnastava kṛpaṇarakṣātinipūnas
 tvadanyaḥ ko vā me trijagati śaranyah paśupate.*

O Lord of souls! It is but proper that Thou shouldst protect me through Thy great compassion—me who am blind, and who revolve foolishly in the essenceless *saṁsāra* that is far away from one's real goal. To Thee, who can be poorer in spirit than I? And, to me, who can be a better expert than Thou, in protecting the poor and in offering refuge in all the three worlds?

The relation between the soul and God is an inseparable relation. The soul stands in need of protection; God is the supreme protector. When the soul does not realize this truth, it relies on false props in this world. Blinded by ignorance, it revolves in *Saṁsāra*; and misery becomes its lot. When, however, devotion enters its heart, and it turns towards God, it receives sure succour and gets saved. The devotee is he who is convinced that God is his only help. For him, there is no saviour other than God in all the three worlds.

Jaḍa-dhiyā may also be read as *ajaḍa dhiyā*. Then, the meaning would be: O the non-inert Spirit (*ajaḍa*), Thou shouldst protect me by granting wisdom (*dhi*).

[14]

प्रभुस्त्वं दीनानां खलु परमबन्धुः पशुपते
 प्रमुख्योऽहं तेषामपि किमुत बन्धुत्वमनयोः ।
 त्वयैव क्षन्तव्याः शिव मदपराधाश्च सकलाः
 प्रयत्नाकर्तव्यं मदवनमियं बन्धुसरणिः ॥

*prabhustvaṁ dīnānāṁ khalu paramabandhuḥ paśupate
 pramukhyo'haṁ teṣāṁ aṅgī kimuta bandhutvam anayoḥ,
 tvayaiva kṣantavyāḥ śiva madaparādhāśca sakalāḥ,
 prayatnāt kartavyaṁ madavanam iyaṁ bandhusaraṇiḥ.*

O Lord of souls! Art not Thou, who art the Lord, the greatest friend of the poor, And, of them, I am the foremost. Is not this, then, the relationship between us? O Śiva! All my transgressions should be forgiven by Thee alone. Even through effort, protection should be given to me. This, indeed, is the way pursued by relations.

Here the devotee defines his relationship to God. He feels that by himself he is nothing; of the poor, he is the poorest. God is the Lord of all lords; above Him there is none. It is the soul's right to claim protection. And, it is God's duty to grant it. No offence that the soul has committed can free God from His obligation; for, it is His duty again to forgive the soul of all its sins.

[15]

उपेक्षा नो चेत्किं न हरसि भवद्ध्ययान विमुखां
 दुराशा भूयिष्ठां विधिलिपिमशक्तो यदि भवान् ।
 शिरस्तद्वैधात्रं ननखलु सुवृत्तं पशुपते
 कथं वा निर्यत्नं करनख मुखेनैव लुलितम् ॥

*upekṣā nocet kiṁ na harasi bhavad-dhyānavimukhāṁ
 durāśā-bhūyiṣṭhāṁ vidhilipim aśakto yadi bhavān,
 śiras-tad-vaidhātraṁ nanakhalu svvṛttaṁ paśupate
 katham vā niryatnaṁ karanakhamukhenaiva lulitam.*

O Lord of souls! If Thou art not indifferent (towards my lot), why is it that Thou dost not destroy

the decree of Brahmā (in regard to me) that makes me turn away from meditating on Thee, and that fills me with evil desires? If Thou art powerless, how then was that head of Brahmā, which cannot be plucked with a thumb-nail and which is hard, plucked effortlessly by Thee with the merest tip of Thy thumb-nail?

God cannot throw the blame on fate and keep quiet. For, is He so powerless that He cannot set it right? What can really stand against the might of God? What can fate do as against the grace of God?

In Hindu mythology, the deity that decrees fate is Brahmā, the creator. According to legend, Brahmā had originally five heads. But Śiva plucked off one of them. There are different versions of this legend. The *Varāha-purāṇa* says that Brahmā created Rudra and asked him to protect the world. While doing so, Brahmā addressed Rudra as *kapāli*, a term of insult. Rudra got angry and plucked off Brahmā's fifth head with his thumb-nail. The severed head stuck to Rudra's hand. The *Kūrma-purāṇa* has the following version: Once Brahmā was asked by the sages about the basic source of the universe. In reply, he proudly declared that he himself was the source. Śiva appeared on the scene and disputed Brahmā's claim. But Brahmā would not relent. A huge column of light flashed forth, and in it there was Śiva. Śiva ordered Bhairava to cut off one of the heads of Brahmā. When this was done, Brahmā's pride was quelled.

Śiva who is superior to Brahmā can certainly alter the fate of the devotee. What the devotee asks for is not escape from consequences of his past deeds. He is quite prepared to take the punishments. What he asks God to remove is the bad *vāsānā* (tendency) that fills the heart with impure desires and turns it away from God.

[16]

विरिञ्चिर्दीर्घायुर्भवतु भवता तत्परशिर-
 श्रतुष्कं संरक्ष्यं स खलु भुवि दैन्यं लिखितवान् ।
 विचारः को वा मां विशदकृपया पाति शिव ते
 कटाक्षव्यापारः स्वयमपि च दीनावनपरः ॥

*virin̄cir dīrghāyur bhavatu bhavatā tatparaśiraś-
 catuṣkam samrakṣyam sa khalu bhuvi dainyam*
 [*likhitavān,*
vicāraḥ ko vā mām viśadakṛpayā pāti śiva te
kaṭākṣavyāpāraḥ svayam api ca dīnāvanaparaḥ.

O Śīva, the pure one ! Let Brahmā live long !
 Let the remaining four heads of his be protected
 by Thee ! For, indeed, he has decreed (for me)
 poverty in this world. But what anxiety can there
 be for me, when the operation of Thy kindly glance
 which is always turned towards the poor will, out of
 its own accord, protect me.

If Brahmā has decreed poverty for any one, then that one
 should feel thankful to the creator. For, it is easy for one that
 is poor to turn to God for succour. And, God is the protector
 and friend of the poor (*dīna-rakṣakaḥ, dīnabandhuḥ*).

May Brahmā live long, says the devotee; may Śiva spare
 him his other four heads !

[17]

फलाद्वा पुण्यानां मयि करुणया वा त्वयि विभो
 प्रसन्नेऽपि स्वामिन् भवदमल पादाब्ज युगलम् ।

कथं पश्येयं मां स्थगयति नमः संभ्रमजुषां
निलिम्पानां श्रेणिर्निजकनकमाणिक्यमकुटैः ॥

*phalād vā puṇyānām mayi karuṇayā vā tvayi vibho
prasanne'pi svāmin bhavadamalapādābja yugalam,
katham paśyeyam mām sthagayati namaḥ sam
[bhramajuṣām
nilimpānām śreṇir nijakanakamāṇikyā makuṭaih.*

O the all-pervading Master ! Although either on account of the fruit of meritorious deeds, or through compassion for me, Thou art graciously present, how am I to behold Thy blemishless lotusfeet ? The whole gathering of gods, who press forward in their eagerness to make obeisance to Thee, prevent me (from beholding Thy feet) by the splendour of their golden tiaras set with gems.

The devotee may come into the presence of God either on account of past merit or on account of divine grace. But there is no guarantee that he will behold the holy feet of God. For, a crowd of gods is there surrounding the feet and offering obeisance to them. Added to the density of the gods is the dazzling effect of their gem-set crowns.

This is the poetic way of saying that Śiva is the supreme Deity, the God of gods (*deva-deva*), the great God (*mahādeva*).

[18]

त्वमेको लोकानां परमफलदो दिव्यपदवीं
बहन्तस्त्वन्मूलां पुनरपि भजन्ते हरिमुखाः ।
कियद्वा दक्षिण्यं तव शिव मदाशा च कियती
कदा वा मद्रक्षां बहसि करुणापूरितदृशा ॥

*tvam eko lokānām paramaphalado divyapadavīm
 vahantas tvanmūlām punarāpi bhajante harimukhāḥ,
 kiyad vā dākṣiṇyam tava śiva madāśā ca kiyati
 kadā vā madrakṣām vahasi karuṇāpūrīta-dṛśā.*

O Śiva ! Thou art the sole supreme benefactor of all beings. Viṣṇu and other gods, who occupy their present divine status through Thee, beseech Thee again (either for maintaining their status or for improving it). How great is Thy Grace ! And, how great is my desire ! When wilt Thou perform the function of protecting me through Thy look laden with compassion ?

The various gods owe their greatness to Śiva. They pray to Him for preserving their gains and for making further progress. Śiva is the source of all blessings, the benefactor of all beings. The devotee appeals to Śiva for the bestowal of His grace upon him.

[19]

दुराशाभूयिष्ठे दुरधिपगृहद्वारघटके
 दुरन्ते संसारे दुरितनिलये दुःखजनके ।
 मदायासं किं न व्यपनयसि कस्योपकृतये
 वदेयं प्रीतिश्चेत्तव शिव कृतार्थाः खलु वयम् ॥

*durāśā-bhūyiṣṭhe duradhīpa-gṛhadvāra-ghaṭake
 durante saṁsāre duritanilaye duḥkhaḥjanake,
 madāyāsaṁ kiṁna vyapanayasi kasyopakṛtaye
 vadeyaṁ prītiśchet tava śiva kṛtārthāḥ khalu vayam.*

Is it for benefiting Brahmā that Thou will not remove my suffering in *samsāra* which brims with evil desires, which leads to the doorsteps of evil rulers,

which is endless, which is the home of sin, and which generates misery? Tell me. O Śiva! If this be Thy pleasure, we shall, indeed, be blessed!

It is by God's grace that one's bad tendencies and evil nature could be changed. There is nothing that God cannot transmute. The decrees of Fate have no validity before the grace of God.

It is to be noted that among the bad effects of evil fate is mentioned seeking the patronage of wicked rulers.

[20]

सदा मोहाटव्यां चरति युवतीनां कुचगिरौ
 नटत्याशाशाखास्वटति झटिति स्वैरमभितः ।
 कपालिन् भिक्षो मे हृदयकपिमत्यन्तचपलं
 दृढं भक्त्या बद्ध्वा शिव भवदधीनं कुरु विभो ॥

*Sadā mohā ṭavyām carati yuvatīnām kucaagirau
 naṭaty āśāśākhāsv aṭati jhaṭiti svairam-abhitah,
 kapālin bhikṣo me hṛdaya-kapim atyanta-capalaṁ
 drdham bhaktyā baddhvā śiva bhavad-adhīnaṁ kuru*
 [vibho.

O Śiva, bearing the skull (as alms-bowl)! O the One that is all-pervading! O Mendicant! It ever roams the forest of delusion, dances on the breast-hills of maidens, leaps quickly in all directions and as it likes, from branch to branch of desires—extremely inconstant is this monkey-mind of mine! (Accepting it as my alms-offering) bind it firmly with the cord of devotion, and bring it under Thy control!

Here, the mind is compared to a monkey. Whether the Darwinian theory of man's descent from the ape is true or not, there is doubtless similarity between the behaviour of the human mind and the roving activity of the monkey. Driven by desires, prompted by passions, the mind moves from object to object; it whirls in a wayward manner, finding no rest or peace.

The mind can be controlled through devotion to God. Among the many roles that Śiva plays is the one in which He goes about as a mendicant (*bhikṣu*) with a skull for almsbowl, begging for alms. In this verse, the Lord is implored to accept the mind-monkey as an offering. If only He would bind this monkey with the cord of devotion and keep it under control, He would receive plenty of alms.

[21]

धृ तस्तम्भाधारां दृढगुणनिबद्धां सगमनां
 विचित्रां पद्माढ्यां प्रतिदिवससन्मार्गघटिताम् ।
 स्मरारे मच्चेतः स्फुटपटकुटीं प्राप्य विशदां
 जय स्वामिन् शक्त्या सह शिवगणैः सेवित विभो ॥

dḥṛtistambhādhārāṃ dṛḍhaguṇanibaddhāṃ

[*sagamanāṃ*

vicitrāṃ padmāḍhyāṃ pratidivasa-sanmārga

[*ghaṣitām,*

smarāre maccetaḥsphuṭapatakutīm prāpya viśadām

jaya svāmin śaktyā saha śivagaṇaiḥ sevita vibho.

O Destroyer of Manmatha! O Master! O Śiva, that art worshipped by the divine attendants! O the all-pervading One! Enter along with Thy consort the shining tent of my mind, that has the will as the supporting central pole, and is fastened

with the ropes of constant virtues, that could be moved anywhere, is multi-coloured, and is embellished with the figures of lotuses and is moved daily on highways; and mayest Thou be victorious!

The mind is compared, here, to a strong, clean, and well-furnished tent; and the Lord is invited to use it in his campaign against evil. The entry of the Lord along with His Consort into the tent will ensure victory over evil. Let not the mind-tent be allowed to fall into the hands of the enemy!

[22]

प्रलोभाद्यैरर्थाहरण परतन्त्रो धनिगृहे
 प्रवेशोद्युक्तः सन् भ्रमति बहुधा तस्करपते ।
 इमं चेतश्चोरं कथमिह सह शंकरविभो
 तवाधीनं कृत्वा मयि निरपराधे कुरु कृपाम् ॥

*pralobhādyair arthāharāṇa-paratantro dhanigrhe
 praveśodyuktaḥ san bhramati bahudhā taskarapate,
 imam cetaścoram katham iha sahe śaṅkaravibho
 tavādhīnam kṛtvā mayi niraparādhe kuru kṛpām.*

O Śaṅkara! O Arch-Thief! O all-pervading One! This thief of a mind roams about widely, having fallen a victim to the business of amassing wealth through greed, etc., and making efforts to break into the houses of the rich. How can I suffer him? Having brought him under Thy control, please bestow grace on me who am innocent!

The mind is like a thief, intent always on practising deceit and fraud. Everyone of the mental modes may be compared to a thief; attachments, aversions, avarice, anger, etc., are

thieves in the sense that they rob one of the discriminating wisdom.

Who can put a curb on the mind except the Lord? He is the lord of thieves, (1) as He is the lord of the universe, and (2) as He steals the hearts of the devotees. The Veda offers obeisance to Rudra-Śiva as the chief of thieves (*taskarāṇām pataye namaḥ*).

[23]

करोमि त्वत्पूजां सपदि सुखदो मे भव विभो
 विधित्वं विष्णुत्वं दिशसि खलु तस्याः फलमिति ।
 पुनश्च त्वां द्रष्टुं दिवि भुवि वहन् पक्षिमृगता-
 मदृष्ट्वा तत्खेदं कथमिह सहे शंकरविभो ॥

*karomi tvatpūjām sapadi sukhado me bhava vibho
 vidhitvam viṣṇutvam diśasi khalu tasyāḥ*

[*phalamiti,*
*punaśca tvām draṣṭum divi bhuvi vahan pakṣimṛgatām
 adṛṣṭvā tatkhedam katham iha sahe śaṅkaravibho.*

O Śaṅkara, the all-pervading One! I perform Thy worship; and please grant me immediately the (supreme) happiness! Shouldst Thou grant me the status of Brahmā or Viṣṇu as the fruit of my worship, I would only have the agony of taking the form of bird or animal for the sake of seeing Thee in heaven or on earth, again, and of not seeing Thee! How can I bear this (agony), O all-pervading Lord!

The true devotee longs for release (*mokṣa*) from bondage as the fruit of his devotion. Nothing less will satisfy him—not even the status of the high gods such as *Viṣṇu* and *Brahmā*.

The story alluded to here relates to the failure of these two gods to discover the head and feet of Śiva. Brahmā and Viṣṇu once had an argument about their relative superiority. Śiva appeared before them in the form of a pillar of light — luminous Liṅga — without visible top or bottom. Brahmā and Viṣṇu entered into an agreement according to which they were to seek to find the limits of the Liṅga, and he who succeeded in this effort would be regarded as the superior god. Viṣṇu took the form of a boar and burrowed into the earth in order to get to the foot of the Liṅga. Brahmā assumed the form of a swan and flew up to reach its crown. Neither of them succeeded. Their pride humbled, they prayed to the Lord of lords, recognizing, Him as the supreme Deity.

Tradition believes that the *Aruṇāchala* hill at *Tiruvannāmalai* represents the pillar of light in which form Śiva appeared before Brahmā and Viṣṇu.

In several verses of the *Śivānandalahari* Śaṅkara alludes to the story of the failure of Brahmā and Viṣṇu to gauge the greatness of Śiva.

[24]

कदा वा कैलासे कनकमणिसौधे सह गणै-
 वसन् शंभोरग्रे स्फुटघटितमूर्धाञ्जलिपुटः ।
 विभो साम्ब स्वामिन् परमशिव पाहीति निगद
 न्विधातृणां कल्पान् क्षणमिव विनेष्यामि सुखतः ॥

kadā vā kailāse kanakamaṇisaudhe saha gaṇair
vasan śambhor agre sphuṭaghatṭita-
mūrdhañjalipuṭah,
vibho sām̐ba svāmin paramaśiva pāhīti nigadan
vidhātr̥ṇām kalpān kṣaṇam iva vinesyāmi
sukhataḥ.

When shall I live in Kailāsa, in the Hall of gold and emeralds, in the company of the divine attendants, in the presence of Śaṁbhu, and with folded hands gleaming on my head, addressing thus "O the all-pervading One! O, the One with the Devi! O Master! O the supreme Śiva! Protect me!" and spend in happiness aeons of Brahmās as if they were seconds?

Here is a grand vision of Kailāsa, the Abode of Śiva. It is the realm of eternity where time counts not. When one is engaged in adoring Śiva, one is not weighed down by the oppressive sense of time.

Variant readings :

For the second line, *vasan śaṁbho mūrdhāspuṣa-ghaṣita-baddhāñjali-puṣah.*

For *kṣaṇamiva vineṣyāmi, nimiṣamiva neṣyāmi.*

[25]

स्तवैर्ब्रह्मादीनां जयजयवचोभिर्नियमिनां
 गणानां केलीभिर्मदकल महोक्षस्य ककुदि ।
 स्थितं नीलग्रीवं त्रिनयन मुमाश्लिष्टवपुषं
 कदा त्वं पश्येयं करधृतमृगं खण्डपरशुम् ॥

*stavair brahmādinām jayajayavacobhir niyaminām
 gaṇānām kelibhir madakala mahokṣasya kakudi,
 sthitam nilagrīvaṁ trinayanam umāśliṣṭavapuṣam
 kadā tvam paśyeyam karadhṛtamṛgaṁ
 khandaparaśum.*

When shall I behold Thee, that hast a blue throat, three eyes and a body embraced by Umā, that holdest in Thy hands a deer and a cutting axe, that art seated on the hump of the big bull that is lusty and handsome, as Brahmā and other gods sing Thy praise, as the ascetics cry out "Hail!, Hail! and as the divine attendants dance around ?

The devotee prays for the vision of Kailāsa.

Among the characteristics mentioned are: the blue throat, three eyes, and the half male-half female form—all indicative of infinite grace. There can be no sorrow in Kailāsa ; all is mirth and joy. All grades of beings lose their individualities and sense of separateness in the presence of Śiva. While singing the praise of Śiva or dancing in ecstasy, they forget themselves. Kailāsa is the glorious experience of divine grace.

[26]

कदा वा त्वां दृष्ट्वा गिरिश तव भव्याङ्घ्रि युगलं
 गृहीत्वा हस्ताभ्यां शिरसि नयने वक्षसि वहन् ।
 समाश्लिष्याघ्राय स्फुटजलजगन्धान् परिमला-
 नलभ्यां ब्रह्माद्यैर्मुदमनुभविष्यामि हृदये ॥

kadā vā tvām dṛṣṭvā giriśa tava bhavyāṅghri
 [yugalaṁ
grhītvā hastābhyām śirasi nayane vakṣasi vahan,
samāshliṣyāghrāya sphuṭajalajagandhān parimalān
alabhyām brahmadyair mudamanubhaviṣyāmi
 [hṛdaye.

O Mountain-Dweller ! Beholding Thee, and holding with my hands Thy gracious Feet, pressing

them against my head, eyes, and chest, embracing them, and smelling the sweet scents of the full-blown lotuses, when am I to enjoy the happiness that does not come even to Brahmā and others?

It is Śiva that should fill one's body, senses, and mind. The pleasure that one derives from sense-objects is nothing compared with the joy that comes from Śiva. The devotee longs for the constant presence of, contact with, and dissolution in Śiva.

[27]

करस्थे हेमाद्रौ गिरिश निकटस्थे धनपतौ
 गृहस्थे स्वर्भूजामरसुरभिचिन्तामणिगणे ।
 शिरस्थे शोतांशौ चरणयुगलस्थेऽखिलशुभे
 कमर्थं दास्येऽहं भवतु भवदर्थं मम मनः ॥

*karasthe hemādrau giriśa nikaṭasthe dhanapatau
 gṛhasthe svarbhūjāmarasurabhi cintāmaṇigane,
 śirasthe śītāṁśau caraṇayugalasthe' khilāśubhe
 kamarthaṁ dāsye'haṁ bhavatu bhavadarthaṁ*

[*mama manaḥ.*

O Mountain-Dweller ! When the golden mountain (Meru) is in Thy hands (as bow), when the lord of wealth (Kubera) stays near Thee (as Thy servant), when in Thy household are the heavenly trees, the divine cow, and wish-granting gems, when the cool moon is on Thy head, and when everything that is auspicious is at Thy Feet, what tribute can I give Thee? May my mind be dedicated to Thee !

There is nothing of value that we can give to Śiva; for He is the source of all value. What has He not that we could offer Him? All auspiciousness flows from His feet. He does not require our wealth or material offerings. These are themselves the gifts of His grace. What we should offer to Him is our mind. Let our wills be dedicated to Him. Let our passions run to Him. Let our thoughts dwell on Him.

[28]

सारूप्यं तव पूजने शिव महादेवेति संकीर्तने
 सामीप्यं शिवभक्तिधुर्यजनतासाङ्गत्यसंभाषणे ।
 सालोक्यं च चराचरात्मकतनुध्याने भवानीपते
 सायुज्यं मम सिद्धमत्र भवति स्वामिन्कृतार्थोस्म्यहम् ॥

sārūpyaṁ tava pūjane śiva mahādeveti saṅkīrtane
sāmīpyaṁ śivabhaktidhuryajanatāsāṅgatyasaṁ-
[bhāṣaṇe,
sālokyam ca carācarātmakatanudhyāne bhavānīpate
sāyujyam mama siddham atra bhavati
[svāmin kṛtārtho'smyaham.

O Consort of Pārvati! Sameness of form (*sārūpya*) through worshipping Thee, nearness (*sāmīpya*) through singing Thy names 'Śiva, Mahādeva', sameness of residence (*sālokyā*) through conversation with, and the company of, people who are experts in Śiva-devotion, and union (*sāyujya*) through meditation on Thy Form which comprises all beings, moving and non-moving, become accomplished by me, even here. O Master! I have, indeed, achieved my end!

Although there are no grades in *mukti* (final release), there are different levels in the experience of *Īśvara* or *Saguṇa Brahman*. Four levels are usually distinguished: (1) *sālokya* (sameness of residence with God), (2) *sāmīpya* (nearness to God), (3) *sārūpya* (sameness of form), and (4) *sāyujya* (union). In the Śaiva schools four means to Godhead are recognized, (*caryā*, *kriyā yoga* and *jñāna*. *Caryā* is the path of works consisting in cleaning the temples, serving God's devotees, etc. *Kriyā* is the path of ritual worship. *Yoga* is the path of contemplation and meditation. *Jñāna* is the path of knowledge and realization of God. The four Tamil saints, Appar, *Jñāna-sambandhar*, *Sundarar*, and *Māṅikkavācakar* are said to be the exemplars of these paths, respectively.

In the present verse, the four levels of God-experience are mentioned, and the modes of gaining them are indicated.

[29]

त्वत्पादाम्बुजमर्चयामि परमं त्वां चिन्तयाम्यन्वहं
 त्वामीशं शरणं व्रजामि वचसा त्वामेव याचे विभो ।
 वीक्षां मे दिश चाक्षुषीं सकरुणां दिव्यैश्चिरं प्रार्थितां
 शंभो लोकगुरो मदीयमनसः सौख्योपदेशं कुरु ॥

tvatpādambujam arcayāmi paramam tvām cintayāmy
 (anvahaṁ
tvāmiśam śaraṇam vrajāmi vacasā tvām eva yāce
 (vibho,
vīkṣām me diśa cākṣuṣīm sakaruṇām divyaiś ciram
 (prārthitām
śambho lokaguro madiyamanasaḥ saukhyopadeśam
 (kuru.

O all-pervading One! I worship Thy lotusfeet; I meditate daily on Thee that art supreme; I seek refuge in Thee that art the Lord; through words I beg of Thee alone; cast on me the look of Thy eyes

that are full of grace, the look for which the gods have been praying for long. O Śaṁbhu ! O world-Teacher! Give to my mind the instruction about happiness !

Śiva, the world-teacher, is besought here for instruction in the mode of gaining release. In order to receive the instruction, one has to surrender oneself to Him. It is complete self-surrender that will elicit grace from God. And, it is through the divine grace that the liberating wisdom can be gained.

Compare the *Bhagavad-gītā*, ii, 7, where Arjuna makes the supplication to Śrī Kṛṣṇa :

*yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvāṁ prapannam.*

(Tell me that which is decidedly good; I am thy disciple. Do instruct me, who have sought refuge in Thee).

Also, see *Bhagavad-gītā*, xi, 43

*pitāsi lokasya carācarasya
tvam asyapūjyaśca gururgarīyān,
na tvatsamo' styabhyadhikaḥ kuto' nyo
lokatraye' pyapratimaprabhāva.*

(Of this world consisting of moving and non-moving creatures, Thou art Father, the Adorable, and the great Teacher; in all the three worlds, there is no one who is equal to Thee; how can there be anyone superior, O Possessor of incomparable splendour !)

[30]

वस्रोद्धूतविधौ सहस्रकरता पुष्पार्चने विष्णुता
गन्धे गन्धवहात्मतान्नपचने बर्हिर्मखाध्यक्षता ।
पात्रे काञ्चन गर्भतास्ति मयि चेद्द्वालेन्दु चूडामणे
शुश्रुषां करवाणि ते पशुपते स्वामिस्त्रिलोकी गुरो ॥

*vastroddhūtaavidhau sahasrakaratā puṣpārcane viṣṇutā
gandhe gandhavahātmatānnapacane barhir-makhādh-
[yakṣatā
pātre kāñcanagarbhatāsti mayi ced bālenducūdāmaṇe
śuśrūṣāṁ karavāṇi te paśupate svamimstrilokī guro.*

O, the one who wearest the young moon as crest-jewel! O Lord of souls! O Master! O Teacher of the three worlds! If there be in me the status of the sun with a thousand hands (rays) in the matter of dressing Thee in clothes, the status of Viṣṇu in the matter of worshipping Thee with flowers, the status of Vāyu in the matter of applying sandal-paste (to Thy body), the status of Indra, the chief of Agni, in the matter of cooking food, and the status of Hiraṇyagarbha in the matter of making vessels, then may I render service to Thee!

In the previous verse, Śiva was addressed as the world teacher (*loka-guru*). In the present verse, he is called the teacher of the three worlds (*triloki-guru*).

In order to gain Śiva's grace, one has to worship Him. But how is it possible for the limited individual to worship Him? God is infinite; the individual is finite. How can the finite individual perform even formal worship consisting of offering to God, cloth, flowers, sandal-paste, cooked food, etc.,? In order to be able to do this, the finite individual should rise to the status of the gods such as Sūrya, Viṣṇu, Vāyu, and Indra.

(To be Continued)

Sri Laksmīrsimhakaravalamba- stotram*

Sankara Bhagavatpāda

This hymn of Śaṅkarabhagavatpāda in the Vasantatilaka metre is also known as Sankaṣṭanāśana Lakṣmīrsimhastotra. Among the 17 verses given by me here as representing the South Indian tradition, verses 10, 12, 14 and 16 are not found in the North Indian tradition containing only 13 verses.

The only account in the Mādhavīya Śaṅkara-vijaya which accounts for its composition at the time of Bhagavatpāda's return to his own body after discarding the body of King Amaruka which he had entered after latter's death in order to gain knowledge of the science of love, has been discredited.

This hymn is a fervent appeal to the benevolent Man-lion form of Lord Viṣṇu in the company of His consort Lakṣmī.

Translated by Dr. N. Gangadharan, Lecturer in Sanskrit, University of Madras.

Man-lion (Nṛsimha) is one of the ten manifestations of Lord Viṣṇu assumed by Him to protect His devotee Prahlāda and to slay Prahlāda's father Hiraṇyakaśipu. The form of Nṛsimha in the company of His consort Lakṣmī, known as Mālola Nṛsimha, is one of His nine Nṛsimha forms. The following verse gives the names of these forms.

ज्वालाहोबिलमालोलकोडकारञ्जभार्गवाः ।

योगानन्दश्छत्रवटपावना नव मूर्तयः ॥

[1]

श्रीमत्पयोनिधिनिकेतन चक्रपाणे

भोगीन्द्र भोगमणिरञ्जितपुण्यमूर्ते ।

योगीश शाश्वत शरण्य भवाब्धिपोत

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

śrīmatpayonidhiniketana cakrapāṇe

bhogīन्द्रabhogamaṇirañjitaṣṭupunyaṃūrte

yogīśa śāśvata śaranya bhavābdhipota

lakṣmīnṛsimha mama dehi karāvalambam

Oh! (Lord) Lakṣmīnṛsimha! one who has the holy milky ocean as the abode, the holder of the disc in the arm, the possessor of a meritorious form adorned by the gems of the lord of serpents (Śeṣa), the master of yogins, the eternal, the refuge, the boat for crossing the ocean of birth and death, extend to me (thy) supporting hand.

[2]

ब्रह्मेन्द्ररुद्रमरुदर्ककिरीटकोटि-

सङ्घट्टिताङ्घ्रिकमलामलकान्तिकान्त ।
लक्ष्मीलसत्कुचसरोरुहराजहंस
लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

brahmendrarudramarudarkakirītakoti
saṅghaṭṭitāṅghrikamalāmalakāntikānta
lakṣmīlasatkucasaroruharājahaṁsa
lakṣmīnṛsimha mama dehi karāvalambam

Oh! (Lord) Lakṣmīnṛsimha! One who shines with pure lustre of the lotus feet rubbed by the countless crowns of Brahmā, Indra, Rudra, Maruts, and Sun (and others), the royal swan that inhabits the lotus breasts of (Goddess) Lakṣmī, extend to me (thy) supporting hand.

[3]

संसारदावदहनातुरभीकरोरु-

ज्वालावलीभिरतिदग्धतनूरुहस्य ।
त्वत्पादपद्मसरसीशरणागतस्य
लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsāradāvadahanaaturabhīkaroru
javālāvalībhiratidagdhatanūruhasya
tvatpādapadmasarasiśaraṇāgatasya
lakṣmīnṛsimha mama dehi karāvalambam

Oh! (Lord) Lakṣmīnṛsimha! Extend (thy) supporting hand to me who have resorted to the tank in

the form of your lotus feet, (myself) being afflicted by the heat of the forest fire of worldly existence with hairs burnt down by the frightening and extensive columns of fire.

[4]

संसारजालपतितस्य जगन्निवास
 सर्वेन्द्रियार्त बडिशार्थज्ञषोपमस्य ।
 प्रोत्खण्डितप्रचुरतालुकमस्तकस्य
 लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsārajālapatitasya jagannivāsa
sarvendriyārtabaḍiśārthaihaṣopamasya
protkhaṇḍitapracuratālukamastakasya
lakṣmīnṛsiṃha mama dehi karāvalambam

Oh! (Lord) Lakṣmīnṛsiṃha! Omnipresent! Extend (thy) supporting hand to me who have fallen into the nets of worldly existence being drawn by the objects of all the sense—organs like fish drawn by the hook, with head and cheeks rent asunder.

[5]

संसारकूपमतिघोरमगाधमूलं
 संप्राप्य दुःखशतसर्पसमाकुलस्य ।
 दीनस्य देव कृपया पदमागतस्य
 लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsārakūpamatighoramagādhamūlam
samprāpya duḥkhaśatasarpasamākulasya

*dīnasya deva kṛpāyā padamāgatasya
lakṣmīnṛsimha mama dehi karāvalambam.*

Oh! (Lord) Lakṣmīnṛsimha! Kindly extend (thy) supporting hand to me who has been tormented by serpents in the form of hundreds of miseries after having reached the bottom of the unfathomable well of frightening worldly existence and who in distress have resorted to your feet.

[6]

संसारभीकरकरीन्द्रकराभिघात-
निष्पिष्टमर्मवपुषः सकलार्तिनाश ।
प्राणप्रयाणभवभीतिसमाकुलस्य
लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

*samsārabhīkarakarīndrakarābhighāta
niṣpiṣṭamarmavapuṣaḥ sakalārtināśa
prāṇaprayāṇabhavabhītisamākulasya
lakṣmīnṛsimha mama dehi karāvalambam*

Oh! (Lord) Lakṣmīnṛsimha! Extend (thy) supporting hand to me whose vital parts of the body have been ground by the pounding of the trunk of the frightening elephant of worldly existence and who have been tormented by the fear of mundane life and death.

[7]

संसारसर्पधनवक्त्रभयोप्रतीव्र-
दंष्ट्राकरालविषदग्धविनष्टमूर्तेः ।

नागारिवाहन सुधाब्धिनिवास शौरे

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

*samsārasarpaghanavaktrabhayogrāhiva
damṣṭrākārālaṣṭadagdhavinaṣṭamūrteḥ
nāgarivāhana sudhabdhinivāsa śaure
lakṣmīnṛsiṃha mama dehi karāvalambam*

Oh! (Lord) Lakṣmīnṛsiṃha! Śauri (Viṣṇu)! Resident of the milky ocean! One who has the enemy of the serpents (Garuḍa) as (your) vehicle! Extend thy supporting hand to me who am ruined and burnt by the severe and dreadful poison from the fangs of frightening wide mouth of the serpent of worldly existence.

[8]

संसारवृक्षमघबीजमनन्तकर्म-

शाखाशतं करणपत्रमनङ्गपुष्पम् ।

आरुह्य दुःखफलिनं पततो दयालो

लक्ष्मीनृसिंह मम देहि करावलम्बम्

*samsāravṛkṣama ghabījamanantakarma-
śākhāśatam karaṇapatramanaṅgapuṣṣam
āruhya duḥkhalinam patato dayālo
lakṣmīnṛsiṃha mama dehi karāvalambam*

Oh! (Lord) Lakṣmīnṛsiṃha! The compassionate! Extend (thy) supporting hand to me who am falling from the tree of worldly life whose seeds are the sins, countless branches are the manifold

acts, leaves are the sense-organs, flower is the Cupid, and fruits are the miseries.

[9]

संसारसागरविशालकरालकाल-
नक्रग्रहग्रसननिग्रहविग्रहस्य ।
व्यग्रस्य रागनिचयोर्मिनिपीडितस्य
लक्ष्मीनृसिंह मम देहि करावलम्बम्

*samsārasāgaraviśālakarālakāla
nakragrahagrasananigrāhavigrāhasya
vyagrasya rāganicayorminipīditasya
lakṣmīnṛsīmha mama dehi karāvalambam*

Oh! (Lord) Lakṣminṛsīmha! Extend (thy) supporting hand to me whose body is being seized and eaten up by the dreadful and deadly crocodiles in the ocean of worldly existence and who have been frightened and afflicted by the tides of attachment.

[10]

संसारसागरनिमज्जनमुह्यमानं
दीनं विलोकय विभो करुणानिधे माम् ।
प्रह्लादखेदपरिहारकृतावतार
लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

*samsārasāgaranimajjanamuhyamānam
dīnam vilokaya vibho karuṇānidhe mām*

prahlādakhedaṣarīhāraḥṛakṣṭāvatāra
lakṣmīṅśiṃha mama dehi karāvalambam

Oh ! (Lord) Lakṣmīṅśiṃha ! One who has manifested and dispelled the grief of Prahlāda ! Oh ! Lord ! The Treasure of compassion ! Look at me, the poor fellow, who am being stupefied on account of being drowned in the ocean of worldly existence.

[11]

संसारघोरगहने चरतो मुरारे
 मारोग्रभीकरमृगप्रवरार्दितस्य ।
 आर्तस्य मत्सरनिदाघनिपीडितस्य
 लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

samsāraghoragahane carato murāre
mārograbhīkaramṛgapravarārditasya
ārtasya matsaranidāghanipiḍitasya
lakṣmīṅśiṃha mama dehi karāvalambam

Oh ! (Lord) Lakṣmīṅśiṃha ! Enemy of Mura ! Extend (thy) supporting hand to me who am roaming in the frightening forest of worldly existence, and who am tormented by the frightening king of animals (lion) in the form of Cupid and afflicted by jealousy in the form of summer.

[12]

बद्धा गले यमभटा बहु तर्जयन्तः
 कर्षन्ति यत्र भवपाशशतैर्युतं माम् ।

एकाकिनं परवशं चकितं दयालो
लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

*baddhvā gale yamabhaṭā bahu tarjayantaḥ
karṣanti yatra bhavapāśaśatairyutam mām
ekākinam paravaśam cakitam dayālo
lakṣmīnṛsimha mama dehi karāvalambam*

The servants of Yama (the god of death) having bound me in the neck, threatening (me) repeatedly drag me somewhere who am surrounded by hundreds of noose in the form of the worldly existence. Oh ! Compassionate (Lord) Lakṣmīnṛsimha ! Extend (thy) supporting hand to me who am alone, a dependent and frightened.

[13]

लक्ष्मीपते कमलनाभ सुरेश विष्णो
वैकुण्ठ कृष्ण मधुसूदन पुष्कराक्ष ।
ब्रह्मण्य केशव जनार्दन वासुदेव
देवेश देहि कुपणस्य करावलम्बम् ॥

*lakṣmīpate kamalanābha sureśa viṣṇo
vaikuṅṭha kṛṣṇa madhusūdana puṣkarākṣa
brahmaṇya keśava janārdana vāsudeva
deveśa dehi kṛpaṇasya karāvalambam*

Oh ! consort of Lakṣmī ! One who has the lotus in the navel ! Lord of the celestials ! Viṣṇu ! Vaikuṅṭha ! Kṛṣṇa ! Slayer of the (demon) Madhu ! Lotus-eyed ! Brahman ! Keśava ! Janārdana !

Vāsudeva ! Lord of the gods ! Extend (thy) supporting hand to (this) poor creature.

[14]

एकेन चक्रमपरेण करेण शङ्ख-
 मन्येन सिन्धुतनयामवलम्ब्य तिष्ठन् ।
 वामेतरेण वरदाभयपद्मचिह्नं
 लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

*ekena cakramapareṇa kareṇa śaṅkha
 manyena sindhutanayāmaḥvalambhya tiṣṭan
 vāmetareṇa varadābhayaḥpadmaciḥnam
 lakṣmīnṛsiṃha mama dehi karāvalambam*

Oh ! (Lord) Lakṣmīnṛsiṃha ! One who stands holding the disc in one (hand) and the conch in the other hand and embracing the daughter of the ocean (Lakṣmī) with yet another and (indicating) the propitiousness, protection and the lotus symbol with the right (hand) ! Extend (thy) supporting hand to me.

[15]

अन्धस्य मे हतविवेकमहाधनस्य
 चोरैः प्रभो बलिभिरिन्द्रियनामधेयैः ।
 मोहान्धकूपकुहरे विनिपातितस्य
 लक्ष्मीनृसिंह मम देही करावलम्बम्

*andhasya me hṛtavivekamahādhanasya
 coraiḥ prahho balibhirindriyanāmadheyaiḥ*

*mohāndhakūpakuhare viniṣātitaśya
lakṣmīnṛsimha mama dehi karāvalambam*

Oh! (Lord) Lakṣmīnṛsimha! Extend (thy) supporting hand to me who am blind and who have been thrown into the dark well of infatuation by the powerful thieves called the sense-organs and whose great wealth of discrimination has been taken away.

[16]

प्रह्लादनारदपराशरपुण्डरीक-
व्यासादिभागवतपुङ्गवहृन्निवास ।
भक्तानुरक्तपरिपालनपारिजात
लक्ष्मीनृसिंह मम देहि करावलम्बम्

*prahlādanāradaparāśara puṇḍarīka
vyāsādibhāgavata puṅgavahṛnnivāsa
bhaktānuraktaparipālanaparijāta
lakṣmīnṛsimha mama dehi karāvalambam*

Oh! (Lord) Lakṣmīnṛsimha! The resident in the hearts of the excellent devotees such as Prahlāda, Nārada, Parāśara, Puṇḍarīka, Vyāsa and others! One who similar to the Pārijāta (tree) compassionately protects the devotees! Extend (thy) supporting hand to me.

[17]

लक्ष्मीनृसिंहचरणाब्जमधुव्रतेन
स्तोत्रं कृतं शुभकरं भुवि शङ्करेण ।

ये तत्पठन्ति मनुजा हरिभक्तियुक्ता-
स्ते यान्ति तत्पदसरोजमखण्डरूपम् ॥

*lakṣmīṅśimhacaraṇābjamadhuvratena
stotram kṛtam śubhakaram bhuvī śaṅkareṇa
ye tatpaṭhanti manujā haribhaktiyuktā
ste yānti tatpadasarojamakhaṇḍarūpam*

This hymn which yields good in (this) world has been composed by the bee Śaṅkara resting on the lotus feet of (Lord) Lakṣmīṅśimha. Those men read this (hymn) with devotion to Viṣṇu reach that blissful lotus feet (of Lord Lakṣmīṅśimha).

Means for Liberation

Dr N. Gangadharan

Aparokṣānubhūti is one among the many philosophical texts of Śaṅkara Bhagavatpāda. This work explains the means, namely, knowledge for gaining liberation. The methods for gaining knowledge is explained in twenty-seven verses. According to Advaita knowledge is the sole means of liberation.

One cannot realize the self that is of the form of pure existence without having constant practice. Whoever is desirous of knowledge and whoever seeks liberation should contemplate on *Brahman* for a long time. Brahman is that spirit which underlies all the objects of creation.

As a prelude to this one should practice the following fifteen disciplines *yama* (control of the senses), *niyama* (restraint of the mind), *tyāga* (rejection of unreality), *mauna* (spiritual silence), *deśa* (void), *kāla* (the supreme spirit conceived as time), *āsana* (the posture conducive for realization), *mūlabandha* (the subdual of the root-cause), *dehasāmya* (the

equipoise of the body), *dṛksthiti* (the firmness of vision), *prāṇāyāma* (control of our actions), *pratyāhāra* (realization of the self in other objects), *dhāraṇā* (holding of consciousness), *ātmadhyāna* (the realization that the self is *Brahman*) and *samādhi* (absorption). Now we shall describe them in detail.

One must have a knowledge that "all are the forms of *Brahman*". The senses should be controlled by this knowledge. This is termed as *yama*.

The perennial flow of thought towards all that which relates to the self and the submerging of all that which relates to the opposite is called *niyama*. This leads to supreme bliss.

One must realize the self that is *Brahman*. By this one has to eliminate the phenomenon of the universe from one's thought. This is known as *tyāga*. This is acclaimed by the great, because it is of the nature of instant liberation.

The wise man should always see himself as that *mauna* (form of *Brahman*) from which word and thought, not having reached it, turn away. A learned person should bear it in mind that 'he' is only a form of that silent state. Even if the universe is stated to be as describable by words it is also beyond the reach of words. This universe is neither permanent nor impermanent. This universe has a real existence only till we have a correct knowledge. We know about its real nature after that. That is why good souls have this *mauna* quite naturally. Those who have realized *Brahman* lay down adherence of

silence after restraint in conversation for those bereft of correct knowledge.

Wherever there is no human existence at the beginning, middle or at the end and by which the whole universe has been pervaded is said to be the *deśa* (void) benefit of human existence.

That *Brahman* which creates the objects of the entire universe and is of the form of immeasurable happiness is known as *kāla*.

That posture in which one gets permanent happy thoughts about Brahman is known as the *āsana*. No other posture is said to be so. They shatter one's happiness.

That state in which the accomplished souls steadily remain and that which is the primary cause of all the objects and that which is an undecaying basis of this universe is spoken as the *siddhāsana*. It is one of the states in *yoga*.

Next, the *mūlabandha* is that which is at the root of any object and is helpful in binding one's mind. This is highly recommended to be practised by excellent yogins.

When one's mind gets one with *brahman*, then he has to know that his limbs have attained the balanced state of being. One cannot get this state without having intense devotion. This is known as *dehasāmya*. Having an erect body without such an intense involvement is equal to a parched tree.

The excellent look will be that by which one uses his knowledge as his look and the universe as the form of *brahman*. A mere look at the tip of one's nose will not alone be termed as an excellent look. This is what is known as the *dṛksthiti*. One should divert his look there only where there is none of the following – the seer of an object, the act of looking at an object, and the object that is being seen. One need not look at the tip of the nose.

Prāṇāyāma is that where we control all our actions with the firm conviction that the mind and all other forces are the forms of *brahman* only. The exhalation, the inhalation and retention, the three parts of the *prāṇāyāma* are known as *recaka*, *pūraka* and *kumbhaka*. But the real *recaka* would be to conceive that the universe does not exist. Similarly the conception that the self is *brahman* is *pūraka*. And again the same steady thought is said to be *kumbhaka*. This is really the *prāṇāyāma* of the realized souls. The mere touching of the nose and pressing it is the *prāṇāyāma* of only the ignorant.

Pratyāhāra is the association of one's mind with *brahman* after having perceived one's soul in all the objects. Those who desire to gain liberation should practise this.

The excellent *dhāraṇā* would be to have a steady mind after having had a realization of the form of *brahman* in all the objects towards which the mind is attracted.

That state in which arises the undeniable thought that 'I am *brahman*' and one does not become a

slave of the worldly objects, it is denoted by the term '*dhyāna*'. It is that state which gives the highest bliss.

That state is termed as '*samādhi*' in which one finds the mind as one with *brahman*, after having taken such steps to see that there is no change in one's thoughts and having forgotten all the thoughts that arise in the mind. This is also designated by the word '*jñāna*' (knowledge).

One has to practise to get this natural bliss till he is able to exercise control over his own self in a trice.

But an excellent *yogin* transgresses all these steps and becomes an accomplished soul. That is his real nature. That cannot be obtained by one's thoughts alone or by one's words.

The Concept of Witness-self according to the Kaivalyanavanitam

Dr N. Veezhinathan

Kaivalyanavanitam is a metrical exposition of Advaita Vedānta in Tamil Language by Śri Tāṇḍavarāya svāmi who flourished during the 16th century in Thaṅjāvūr District, Tamil Nadu. The author has been influenced by the views of Śri Vidyāraṇya expounded in his pañcadaśī. In this paper we shall set forth the views of Vidyāraṇya and Tāṇḍavarāya Svāmī on the nature of witness-self or sākṣī.

Advaitins argue that an eternal consciousness-*sākṣī* must be admitted as different from the mental state or empirical cognition on the following ground. there is the perceptual knowledge of the rise of a mental state, its destruction and its difference from other mental states. This perceptual knowledge cannot be the mental state itself, because an entity cannot comprehend its own rise and destruction, and also its distinction from the other. It might be said

that the perceptual knowledge relating to the rise, etc., of the mental state is another mental state. This, however, amounts to saying that the mental state is the content of another mental state. And, this contention is wrong. If we admit a mental state in respect of an antecedent mental state, then the former must be admitted to be originated. An object cannot be originated unless it is known to be so. Thus the mental state in respect of an antecedent mental state, in order that it may be admitted to be originated, must be known, that is, it must become the content of another mental state. And so on *ad infinitum*. Hence we must admit that the perceptual knowledge of the rise, etc., of a mental state is an eternal consciousness known as *sākṣī*.¹

Sākṣī according to Vidyāraṇya is the *kūṭastha*. It has been set forth elsewhere² that Vidyāraṇya advocates a four fold classification of the ultimate reality into *kūṭastha*, Brahman, Īśvara, and *jīva*. Of these, the *kūṭastha* is described as the reality that is conditioned by the subtle and the gross body. It is this *kūṭastha* that is the witness-self.³ It manifests the *jīva* and its activities, mind and its modes such as knowledge, happiness, misery, and the like. It is an intelligent being and is a non-agent. This is exactly the definition of the witness-self given in the Upaniṣadic text 'one who is an intelligent being and a non-agent'.⁴ The *jīva*, which, according to Vidyāraṇya, is the reflection of reality in mind, cannot be the witness, because it is the agent of actions and the experient of the results of actions. The *Śvetāśvatara* text-*tayoḥ anyañ pippalaṁ svādu atti anaśnan anyañ abhicākaṣīti*⁵ clearly makes a distinction between *jīva* and *sākṣī* which according to Vidyāraṇya is *kūṭastha*.

This text means : of the two - the *jīva* and the *sākṣī* (*tayoḥ*), one (*anyaḥ*) experiences well (*svādu atti*) the fruits of its deeds (*pīppalam*); the other (*anyaḥ*) manifests itself directly as the witness of mind, etc., (*abhicākaṣīti*) without experiencing the fruits of actions (*anaśnan*). The two terms *anaśnan* and *abhicākaṣīti* give the definition of *sākṣī* as an intelligent being and a non-agent.

Vidyāraṇya in the tenth section of his Pañcadaśī explains the *sākṣī* that is, the *kūṭastha* as distinct from *jīva* on the analogy of a lamp in a theatre.⁶ The latter illumines three objects : the owner of the show, the members of the audience, and the *danseuse*. Of these, the owner of the show, on account of his conceit of ownership in the success or the failure of the show possesses joy or sorrow as the case may be. The members of the audience, unlike the owner of the show do not have joy or sorrow caused by the success or the failure of the show. The *danseuse*, possesses manifold changes such as acts, looks, and the like. The lamp illumines all the above three without any distinction. And it continues to shed its light even when the above three are absent after the show is over.

In the same way, the *kūṭastha* which is the reality conditioned by the gross and the subtle body and which is the substratum of *jīva* illumines the three factors :

1. The *jīva*, which like the owner of the show, possesses joy or sorrow, on account of its false identification with the subtle and the gross body ;

2. The objects of the world, which are comparable to the members of the audience and which are free from joy or sorrow ; and,

3. The mind, which has manifold modes and which is comparable to the *damseuse*.

The *kūṭastha* manifests the *jīva* and its activities, the objects of the world, and the mind with all its variations in the states of waking and dream. In the state of deep sleep, when the mind provisionally merges in *avidyā* when *jīva* is not determinately perceived as 'I', and when the objects of the world are not manifested, the *kūṭastha* shines manifesting only *avidyā*.

Thus according to *Vidyāraṇya* the reflected image of the *kūṭastha* in mind is *jīva*; and the, *kūṭastha* which remains as prototype consciousness is the *sākṣī*. It may be added here that since *sākṣī* is a non-agent, it must be admitted to be different from *jīva* who is an agent, and since it is immediate to *jīva* it must be admitted to be different from *Īśvara* who is mediate to *jīva*.

Following *Vidyāraṇya*, *Śri Tāndavarāya Svāmi* in the *Kaivalya navanītam* classifies the reality into four as *jīva*, *Īśvara*, *Kūṭastha*, and Brahman in the following verse.

விண்ணொன்றே மஹாவிண்ணென்று மேக
[விண்ணென்றும் பாரீன்
மண்ணென்ற கடவிண்ணென்று மருவிய
[சலவிண்ணென்று
மெண்ணுங்கற்பனை போலென்றே யெங்குமாம், பிரமம்ச
னண்ணுங்கூடஸ்தன் சீவ நான்கு சைதன்யமாமே (I, 57)

*Viṅṅonre mahā Viṅṅenru
 megha viṅṅenruṁ pārīn
 maṅṅenra kaḍa viṅṅenru
 maruviya cala viṅṅenru
 meṅṅuṅkaṅpanai peralenre
 yenkumām pīramamca
 naṅṅuṅkūṅasthan jīva
 nāṅku caitanyamame*

He speaks of *kūṅastha* as *sākṣī-caitanya* in the following verse.

கடநீரின் மேக நீரிற் கண்டவானிரண்டும் பொய்யே
 குடவானும் பெரிய வானுங் கூடியொன்றா மெப்போதும்
 இடமான பிரமஞ்சாஷி யிரண்டு மெப்போது மேகம்
 தீடமாகச் சுவா னுபூதி சிவோக மென்றிருந்திடாயே (I, 74)

*Kadanīrin meka nīrir kaḍa
 Vāniraṅduṁ poyye
 kuḍavunuṁ perīya vānuṁ
 kūḍi yonrā meppōduṁ
 iḍamāna pīramaṅ śakṣi
 yiraṅḍu meppōdu mekaṁ
 ḍiḍamākac suvānu bhūti
 śivohaṁ eṅrīruṅḍiḍāye*

REFERENCES

1. *Kaivalya navanītam* :

அறிவுக்கு மறிவு செய்யுமறிவு வேறுண்டென் றெண்ணும்
 அறிவற்ற குதர்க்க முடர்க் கனவத்தை பலமாகத் தீரும்
 அறிபடும் பொரு ணீயல்லை யறிபடாப் பொருணீயல்லை
 அறிபொரு ளாகு முன்னை யனுபவித்தறிவாய் நீயே (I, 64)

*Aṅivikkum aṅivu ceyyum aṅivu
 veṅuṅḍenreṅṅuṁ
 aṅivaṅra kudarka mūḍar—
 kaṅavattai palamāka tīrum*

aripaḍum poruṇiyallai
yaṛipaḍā pporuṇiyallai
ari porulā gumunnai
yanupavitta rivāi nīye

see also :

சொருப ஞானமும் விருத்தி ஞானமுமென்று
 சோதி ஞானமு மிரண்டாம்

(II, 78)

corūpa jñānamum vṛtti
jñānamumenṛu cōdi
jñānamumiraṇḍām

2. N. Veezhinathan, "On the Nature of *jīva* according to the Pañcadaśī and the Kaivalya navanītam," *Annals of Oriental Research*, University of Madras. Vol. XXVIII, 1978.
3. *Pañcadaśī PD*, VIII—3, 20, 21, 24, 25.
4. *Śvetāśvataro' pañṣad*, VI, 11.
5. IV, 6.
6. *PD*, X, 11.

It is when the ego is lost that Self is gained. And, the gaining of the Self is due to the grace of the Self. The ego is a mere phantom put up by nescience. When this is destroyed there remains only the resplendent Self shining in the Heart. The devotee-soul pines for union with the Lord, the Supreme Self. When she enters into the Heart-centre with her Lord, her ego gets annihilated completely. She finds her Self by losing her self. Separated existence is the cause of misery; when this is realised to be an illusory manifestation, misery disappears and there is the experience of unexcellable bliss.

ARUNACHALA - ŚIVA - Verse 95
(by courtesy Sankara Vihar)

MANĪṢA PAÑCAKAM
and
BHAJA GOVINDAM
of Adi Sankara Bhagavatpada
with

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॥ महावाक्यार्थनिर्णयः ॥

(Continued from page 104 of Number one of Vol-III)

Dr N. Veezhinathan

यथा समुद्रात् जलधरैः आक्षिप्ताः पुनः वृष्टिरूपेण पतिताः गङ्गादि-
नदीरूपिण्यः पुनः समुद्रे समुद्रात्मना एकतां गताः न जानन्ति 'इयं गङ्गाऽह-
मस्मि', 'इयं यमुनाऽहमस्मि' इति, तथा सर्वाः प्रजाः सति संपद्य तस्मात्
सतः आगम्य न विदुः सत आगताः इति । अत एव श्रुत्या बोध्यते तत्-
विशुद्धं पूर्णं ब्रह्मैव त्वमसि । स्वस्य स्वाभाविकं पूर्णभावं निरन्तरमनुसन्धत्स्व ।
तदनुसन्धानादेव तव जीवभावोऽपैष्यतीति ।

ननु यदि जीवाः सत उत्थाय सत्येव संपद्यन्ते, तर्हि जलादुत्थाय
जल एव संपद्यमाना बुद्बुदतरङ्गादय इवानित्याः स्युः— इति शङ्का-
ऽपाकरणाय 'अस्य सोम्य महतो वृक्षस्य' [छा.उ. ६-११] इति खण्डिको-
त्थानम् ।

वृक्षस्य यदा एकां शाखां जीवो जहाति-शाखायां प्रसृतमात्मांश-
मुपसंहरति, अथ सा शाखा शुष्यति । एवं द्वितीयशाखात्यागेऽपि ।
एकशाखात्यागे तदतिरिक्तजीवस्य शाखान्तरादिप्रदेशे स्थितिवत् सर्ववृक्ष-
त्यागेऽपि वृक्षशरोरातिरिक्तस्य जीवस्यान्यत्र स्थितिरनुमीयते । यथा शाखा-
भिमानत्यागे शाखाविनाशे वा वृक्षजीवो न नश्यति, एवं सुषुप्तिभरणयोः

देहाद्यभिमानत्यागे प्रविलये च जीवः पारमार्थिकस्वरूपतो न नश्यति इति बुद्बुदादिवैषम्यम् । यथा शाखाभेदेऽपि जीवैक्यम्, एवं देहभेदेऽप्यात्मैक्य-
मनेन दृष्टान्तेन सिद्धम् ।

ननु ब्रह्मैक्यं जगतः मिथ्यात्वे खलु सिद्धयेत्, जगतः मिथ्यात्वं तु तस्य ब्रह्मोपादानकत्वे सिद्धयेत् । 'स य एषोऽणिमा' इति सूक्ष्म-
तरं हि ब्रह्मापदिश्यते । तत् कथं स्थूलतमस्य जगत उपादानम्? मृदादेः स्थूलस्यैव स्थूलघटाद्युपादानत्वदर्शनात् । कारणात्मना सत एव च कार्यस्या-
विर्भावः श्राव्यते । तत्कथं वा स्थूलतरस्य सूक्ष्मात्मना स्थितिः संभावयितुं शक्यत इत्याशङ्कां दृष्टान्तेन निराकर्तुं 'न्यग्रोधफलमत आहर' [छा. उ. ६-
१२] इति खण्डिकावतारः ।

वटबीजस्य अतिसूक्ष्मस्य मध्य यदतिसूक्ष्मतरं इन्द्रियागम्यं बीजा-
वस्थानाशेऽपि अङ्कुरादिभावेनाऽनुवर्तनाहं तदेव न्यग्रोधोपादानम् एतस्य वटबीज वटाणिम्नः । स्थूलउत्पन्नः । एतद्दृष्टान्तानुरूपमेव सतोऽणिम्नः स्थूलं जगदुत्तिष्ठति इति विश्वसिहि । एवमतिसूक्ष्ममद्वितीयं च यत्पद् ब्रह्म तत्त्वमेवासि; अतः त्वमेव सत्यम्, अन्यत् त्वद्व्यतिरिक्तजगदसत्यमित्यर्थः ।

एतज्जगन्मूलं कस्मात् प्रत्यक्षेण नोपलभ्यते? यदि अतिसूक्ष्मस्वा-
भाव्यात् तदनुपलभ्यमेव, तर्हि तद्दर्शनपाधनोपदेशवैयर्थ्यम्, अनिर्माक्ष-
प्रसङ्गश्च इत्याशङ्कापनोदाय दृष्टान्तोपन्यासपुरस्सरं तददर्शनदर्शनयो-
कारणं वक्तुं 'लवणमेतदुदके निधाय' (छा. उ. ६-१३) इति खण्डप्रवृत्तिः ।

पटुतरचक्षुषोऽपि पुरुषाः उदके प्रक्षिप्तं उदकैः करूप्यमापन्नं सैन्ध-
वखिल्यं चक्षुषा नोपलभन्ते - जलाद्विविच्य ग्रहोतुं न शक्नुवन्ति, एवं हृदि विभातं आत्मतत्त्वं पराक्प्रवणैः करणैः उपाधिभ्यो विविच्य ज्ञातुं न शक्नु-

वन्ति । न चैतावता तस्याबोध एव । उपायान्तरेण बोद्धुं शक्यत्वात् । चक्षुराद्यवेद्यमपि जलप्रलीनं लवणरसं जिह्वा उपलभन्ते यथा, तद्वत् गुरुक्त्या विस्मृतकण्ठचामी करमिव तत्कालमेव आत्मतत्त्वं लभन्ते । तस्मात् गुरुकूपैकलभ्यं ब्रह्म त्वमसि । लवणैक्यापन्नं जलं यथा न लवणं, एवं अध्यासेन सदैक्यापन्नं बुद्ध्यादिद्वैतजातं सर्वथा त्वं न भवसि इत्यर्थः ।

संसारबन्धनिवृत्तौ सदगुरुपदेश एवोपायः । तस्य शिष्यप्रज्ञाजिज्ञासे सहकारिण्यौ इत्येतत् दृष्टान्तेन द्रढयितुं 'यथा सौम्य पुरुषं गन्धारेभ्यः' [छा. उ. ६-१४] इति खण्डस्योत्थानम् ।

गन्धारदेशीयः पुरुषः अभिनद्धास्निहस्तपादः चौरैः देशान्तरं नीतः तथैव विसृष्टः । सः भयातुरः बन्धनमुक्तौ स्वदेशप्राप्तौ च उपायमपश्यन् चिरमाक्रोशन् तिष्ठति । एवं त्वमपि रागादिभिः पिहितनिरवद्यदृष्टिः सन् स्वरूपात् प्रच्याव्य अविद्यादिवन्धनिवृत्तौ स्वरूपावाप्तौ च उपायमपश्यन् शोचसि । यथा च उक्तगन्धारपुरुषः दैवात् चिरेण तत्रागतैः दयालुभिः पान्थैः विमुक्तदृष्ट्यादिवन्धः सन् तदुपदिष्टमार्गेण शनैः शनैः ग्रामाद्ग्रामान्तरं पृच्छन् गन्धारान् गत्वा पूर्ववत् तत्र सुखीभवति, एवं त्वमपि भाग्यवशात् ब्रह्मविन्मूर्धन्येन श्रीगुरुणा सम्यक् प्रतिबोधनोपायेन विच्छिन्नाज्ञानादिसर्वबन्धनः सन् स्वबुद्ध्या विचार्य मत्वा निदिध्यास्य च प्रारब्धसमाप्तौ अपरिच्छिन्नानन्दरूपमात्मज्योतिः याहि, यतः त्वं परमार्थः निष्प्रपञ्चं सद्ब्रह्मैवासि ।

आचार्यवान् येन क्रमेण सत् संपद्यते तत्क्रमं दृष्टान्तेन प्रतिपादयितुं 'पुरुषं सौम्योपतापिनम्' [छा. उ. ६-१५] इति खण्डप्रवृत्तिः ।

आत्मतत्त्वानभिज्ञः पुरुषः वागादिकरणानि मनसि, मनस्तु प्राणे, प्राणां स्तु परमात्मदेवतायां इत्येवमुपाधिलयक्रमेण सदाख्यायां परस्यां देव-

तायां परमात्मनि संपद्य मृतः सन् प्राक्तनवासनाकर्मानुसारात् पुनरपि जनिं प्राप्नोति । एष एव विदुषामपि सत्सम्पत्तिपर्यन्तः क्रमः । एतावांस्तु विशेषः- अविद्वान् परमात्मनि संपन्नोऽपि पुनरत्रावर्तते । विद्वान्स्तु सति संनन्नः सम्पत्ति-समकालमेव मृत्युं स्वतत्त्वसाक्षात्कारेण बाधते, यतः प्रागेवायं निर्दग्ध-संसारबीजाज्ञानः प्रारब्धमात्रभागाय धृतशरीरः । यत्संपन्नः प्राज्ञः स्वत-त्त्वसाक्षात्कारेण मृत्युं बाधते तत् सद्ब्रह्म त्वमेवासि इत्यर्थः ।

ननु विदुषोऽविदुषश्च देहयात्रादि, निर्वाहकभोजनादिव्यवहारसाम्ये-ऽपि विद्वान् तद्धेतुभिः कर्मभिः न बध्यते अविद्वान्स्तु बध्यते इत्यत्र विशेषे-कां हेतुरित्याशङ्कां दृष्टान्तेन अपाकर्तुं 'पुरुषं सोम्योत हस्तगृहीतम्' [छा.उ.६.१६] इति खण्डप्रवृत्तिः ।

कश्चित् पुरुषः राजभटैः 'स्तेनोऽयम्' इति गृहीतः 'नाहं स्तेनः' इति निह्नुवानः अग्निदिव्येन परीक्षणाय प्रतप्तपरशुग्रहणे नियुक्तः, वस्तुतः स्तेनश्चेद्भवति तदा मोहात् गृहीतात् प्रतप्तपरशोर्निमित्तात् ग्रहणकाले दाहं तदूर्ध्वं स्तेनोऽयमिति निश्चयात् बन्धनं च यथा प्राप्नोति, एवं अविद्वानपि अद्वयब्रह्मभावमात्मानं 'नाहं ब्रह्म' इत्यपलपन् देहादावनृते आत्मत्वाभि-मानात् अनृताभिसन्धः मोहात् प्राप्तात् मृत्योः सकाशात् निरतिशयपीडां पुनर्देहादिवन्धं च प्राप्नोति ।

राजभटैर्गृहीतः पुरुषः यदि वस्तुतः अचेतन एव भवति, तदा- 'अस्तेनोऽयम्' इति दृढतरसत्याभिसन्धिः तप्तपरशुं गृह्णन्नपि सत्याभिसन्धि-त्वादेव दाहबन्धदुःखं नानुभवति । एवं विद्वानपि सत्याभिसन्धिः सन् देहादौ आत्मत्वाभिमानरहितः सांसारिकदुःखं पुनः देहादिवन्धं च नानुभवति । अतः यादृशसत्याभिसन्धित्वात् तत्त्ववित् सांसारिकदुःखं देहादिवन्धं च नानुभवति, तत् सद्ब्रह्म त्वमेवासि इत्यर्थः ।

एवं पुनः पुनः आशङ्कया पृच्छतः श्वेतकेतोः गुरुणापि समाधान-
मुक्तम्, शिष्येणापि तत्त्वज्ञानमधिगतम् । मीमांसयैव निःसन्देहं तत्त्वज्ञानं
सम्पादनीयम् । तैत्तिरीये भृगुरपि एवमेव खलु वरुणात् पुनः पुनः आशङ्का-
समाधानं लब्ध्वा 'पुनरेव वरुणं पितरमुपससार, अधीहि भगवो ब्रह्मेति,
तं होवाच, तपसा ब्रह्म विजिज्ञासस्व, तपो ब्रह्मेति' (तै.उ.३-२.)
इत्यादिरीत्या, अन्ते 'आनन्दो ब्रह्मेति व्यजानात्' (तै.उ.३-६) इत्युक्तं
पश्यामः । अतः 'भावृत्तिरसकृदुपदेशात्' (ब्र.सू.४-२-१) इति न्यायेन
पुनः पुनः श्रुतस्य मीमांसया मननं, निदिध्यासनं चावश्यकं ब्रह्मसाक्षात्का-
रायेति ज्ञेयम् । एवं नवकृत्वः नवखण्डैर्गशङ्कासमाधानपुरस्सरं उद्दालकेन
गुरुणापदिष्टः शिष्यः श्वेतकेतुः - 'तद्वास्य विजज्ञाविति विजज्ञाविति' (छा.
उ.६.१६) इति उपसंहारेण ब्रह्म विज्ञातवानिति स्पष्टम् । सर्वेषु नवसु खण्डे-
षूपसंहृतमिदं यत् - इदं सर्वमैतदात्म्यम् - एतत्सदात्मकम् । तत् - सदेव
कारणभूतं, सत्यम् । स एवात्मा । त्वम् - जीवभावमापन्नः श्वेतकेतो ।
वस्तुतः तत् सत् अस्ति-इति उपदेशसारः वेदान्तसारश्च नवकृत्वः प्रतिपादितः ।

तात्पर्यग्राहकाणि लिङ्गानि षट् इत्यत्र न विप्रतिपत्तिः सर्वेषां दार्शनि-
कानाम् । अस्ति चात्र छान्दोग्यपद्ये समस्तानि षट्लिङ्गानि ब्रह्मात्मैक्य-
तत्त्वस्य तात्पर्यग्राहकाणि, यतः - 'सदेव सौम्येदमग्र आसीत्, एकमेवा-
द्वितीयम्' (छा.उ.६-२) इत्यैक्येनोपक्रमः । अन्ते 'एतदात्म्यमिदं
सर्वम्; तत्सत्यम्, स अत्मा, तत्त्वमसि श्वेतकेतो' (छा.उ.६-१६) इति
ऐक्येनोपसंहारश्चेति प्रथमं प्रधानतमं तात्पर्यग्राहकं लिङ्गम् । नवकृत्वः
उपदेशात् अभ्यासो द्वितीयं लिङ्गम् । मानान्तरेण केनापि ज्ञातुमशक्यत्वात्
औपनिषदमिदं तत्त्वं अपूर्वम् । संसारबन्धस्यात्यन्तिकनिवृत्त्या अपुनरावृत्ति-
लक्षणपरमफलस्य सत्त्वात् फलवत्ता विद्यते । उद्दालकश्चैतकेतुसंवादरूपार्थवा-

दप्रदर्शनं पञ्चमं लिङ्गम् । नवानामाशङ्कानां परिहाराय नवविधाः उपपत्तयः कथिताः इति षष्ठं लिङ्गम् । एवं समस्तैः षडभिः तात्पर्यग्राहकैः लिङ्गैः छान्दोग्य षष्ठं सद्विद्याप्रकरणाभिधानम्, सद्ब्रह्मात्मैक्ये तात्पर्यवत् इति बहुधा प्रपञ्चितं श्रीभगवत्पूज्यपादैः भाष्यकारैः तदनुयायिभिरन्यैश्च महाशयैः व्याख्यातृभिः ।

एवं इतरेषु प्रथितेषु महावाक्येषु 'अहं ब्रह्मास्मि' (बृ.उ.१-४-१०) इत्यत्र अहमर्थमुद्दिश्य उपाध्यपगमप्रयुक्तः ब्रह्माभेद एवोपदिश्यते । 'अयमात्मा ब्रह्म' (मा-उ.२.) इत्यत्रापि इदंशब्दनिर्दिष्टसंनिकृष्टजीवात्मानमुद्दिश्य तथा ब्रह्माभेद एव बोध्यते । 'प्रज्ञानं ब्रह्म' (ऐ.उ.३-१-३) इत्यैतरेयमहावाक्येऽपि जीवमुद्दिश्य तथा तदभेदोऽवगम्यते । किञ्च 'स यश्चायं पुरुषे यश्चासाविदित्ये, स एकः' (तै.उ.२-८) इति तैत्तिरीयं स्फुटमेवाभेदं गमयति ।

एवं 'तत्त्वमसि' इत्यादिवाक्यं अहङ्कारादिसाक्षिणः प्रत्यक्चैतन्यस्य निरतिशयानन्दाद्वयनित्यमुक्तब्रह्माभेदपरम् परमपुरुषार्थप्रत्यग्रहैक्यनिष्ठत्वात् महावाक्यम् । समानार्थकमहावाक्यबाहुल्यं वृथा इति शङ्का न समीचीना । यतः नियमाध्ययनसंस्कृतमहावाक्यस्यैव फलवत्प्रमितिहेतुत्वमिति विशेषज्ञापनाय सर्वशाखासु महावाक्यानि पठ्यन्ते । अध्ययननियमसंस्कृतं महावाक्यमेव अप्रतिबद्धसाक्षात्कारहेतुः ।

Questions : Answers

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

Question : 1 Do we get *Mokṣā* (release) only after reaching the celestial worlds of Kailāsa or vaikunṭa or is there any other means ?

Answer : *Mokṣa* is realising the Self even while living in the body, thereby overcoming all sufferings in the body. This is known as *Jīvan mukti*. After some time when the body falls, one becomes *videha mukta*. For such released persons there is no other world nor re-birth.

If one follows the way of *Upāsana* (worship and meditation), one gains entrance to the world of Brahma and continues the *Sādhana* there and attains release at the end of Brahma's life along with Him. In this manner when a person who goes to Kailāsa or Vaikunṭa after death and gains release gradually, it is called '*krama mukti*'

Advaita Siddhanta does not accept as *mokṣa*, the going to another world and living there or becoming one with *Saguṇa* Brahman. It accepts this only as '*krama mukti*'.

Mokṣa is thus only the attainment of true Self-knowledge.

Q. 2 : How can one achieve *mokṣa* ? Is it through the pursuance of one's own ordained duties or through *yōga* or through *bakti* (devotion) or through Self-knowledge ?

Ans : *Mokṣa* (release) can be gained only through Self-knowledge. But performance of one's own duties, *yōga* practices, devotion (*bakti*) to God - all these are auxiliaries to the path of knowledge.

Q. 3 : What is meant by devotion (*bakti*) ?

Ans : True devotion is the contemplation that the *jīvatman* and the *paramātman* are one and the same. As such contemplation arises only by the grace of God we do deity-worship. Therefore deity-worship as well as *bhajan* etc. which form part of deity-worship are generally called devotion (*bakti*).

By such worship of the *saguṇa sākāra* God (God with form and attributes) one gets clarity of mind and purification of heart leading finally to Self-realisation of the attribute-less Brahman. This is the true meaning of the term '*bakti*' (devotion).

Q. 4 : What is meant by *Saguṇa* ?

When all the three attributes (*guṇas*) *Satva*, *Rajas* and *Tamas* are present and any one of them is predominant over the other two, one is said to be with attribute (*saguṇa*).

Q. 5 : What are the constituents of *saguṇa* ?

Ans : In *Īśvara* there is pure *Satva*. In the village Gods the other two *guṇas* are dominant.

(1) In a man in whom there are good intelligence, discipline and good conduct there is dominance of *Satva guṇa*. In one in whom are manifest passions like desire and anger there is the dominance of *rajo guṇa*. In one in whom sloth, laziness, sleep etc. are manifest, the *tamo guṇa* is predominant.

(2) Even in the animal world we find the three *guṇas* manifested. Animals like the cow have predominantly *satva guṇa*. They live on grass etc which are provided by nature. Animals like dog, fox have predominantly *rajo guṇa* and animals like scorpion, snake, pig etc. have predominantly *tamo guṇa*. They eat the flesh of other animals besides eating grass etc.

(3) In the matter of food also, sweets and warm dishes are termed '*sātvika*' food while hot food items produce *rajoguṇa*. Tasteless and decayed food items result in *tamo guṇa*.

(4) Similarly in Charity also we have the three types *satva*, *rajas* and *tamas*.

Alms given with devotion at sacred places and on sacred occasions to virtuous and disciplined persons are said to be *sātvika dāna*. Alms given without devotion, at other than sacred occasions, or on other than sacred occasions simply for gaudiness, are known as *rājasa dāna*. Alms given only with the expectation of returns or considerations are termed as *tāmasa dāna*.

(5) 'Countries again are classified as *satva*, *rajos* and *tamas*. Those countries which abound in sacred rivers, holy places and where avatars have taken place are *sātvika Deśas*, while those where fighting, sensual pleasures and material growth abound are known as *tājasa* or *tāmasa deśas*.

(6) *Satva guṇa* is represented by the white colour, the *rajo guṇa* by the red and *tamo guṇa* by black.

Therefore persons desiring to achieve *satva guṇa* should wear white clothes, eat *sātvika* food and worship Īśvara and his life should be based on *sātvik* items enumerated above.

Q - 6 : What is meant by *Nirguṇa* ?

Ans : Absolute attributelessness (freedom) from any of the three *guṇas* described above is '*Nirguṇa*'. That is '*paramātman*'. Realisation of *paramātman* through understanding, contemplation and experience and being steadfast in such experience is the true *bakti*. This is also known as *nirguṇa bakti*.

ABOUT THE PUBLISHERS

The Ādi Śaṅkara Advaita Research Centre was established in 1975 under the guidance and with the blessings of His Holiness Jagadguru Śrī Śaṅkarāchārya of Kāñchī Kāmakoṭi Pīṭha. The main objectives of the Centre, among other things, are:—

- (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 tāpabhānukiraṇaprodhūtatadahavyathā-
 khinnānām jalakāṅkṣayā marubhuvi bhrāntyā
 atyāsannasudhāmbudhiṃ sukhakaram brahmādvayam
 darśayaty-
 eṣā śaṅkarabhārati vijayate nirvāṇasamdāyini.*

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.