

A QUARTERLY JOURNAL OF ADVAITA-VEDANTA

The VOICE of ŚAṆKARA

śaṅkara-bhāratī

Editor

T. M. P. MAHADEVAN

Volume THREE

Number FOUR



FEBRUARY

1979

esā śaṅkara-bhāratī vijagate
nirvāṇa-saṁdāyini

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

The Voice of Śaṅkara
is published under the guidance of
His Holiness Jagadguru Śrī Jayendra Sarasvatī
Śrī Śaṅkarāchārya of Kāñchī Kāmakoṭi Pīṭha
by Ādi Śaṅkara Advaita Research Centre.

Registered Office:

26, College Road,
Nungambakkam,
Madras-600 006

Subscriptions are to be sent to:

The Administrative Officer,
Ādi Śaṅkara Advaita Research Centre
49, Fourth Street, Abhiramapuram,
Madras-600 018.

Subscription Rates:

	Indian	Foreign
Annual	Rs. 30/-	US Dollars 10
For Two Years	Rs. 50/-	US Dollars 18
Life	Rs. 250/-	US Dollars 100
Single copy	Rs. 10/-	US Dollars 3

A QUARTERLY JOURNAL OF ADVAITA - VEDĀNTA

The VOICE of
ŚĀṆKARĀ

śaṅkara-bhāratī

Editor

T. M. P. MAHADEVAN

Volume THREE

Number FOUR

ĀDI ŚĀṆKARA ADVAITA RESEARCH CENTRE
8-A, Bishop Wallers Avenue (West)
Mylapore, ★ Madras-600 004.

FEBRUARY

1979

C O N T E N T S

JAGADGURU SRI CHANDRASEKHARENDRA SARASVATĪ	311	<i>Homage to Śaṅkara</i>
JAGADGURU SRI JAYENDRA SARASVATĪ	315	<i>The Use of Sanskrit Language</i>
JAGADGURU SRI JAYENDRA SARASVATĪ	321	<i>Good Deeds</i>
ŚAṅKARA BHAGAVATPĀDA	343	<i>Śivānandalaharī</i>
ŚAṅKARACĀRYA	377	<i>Ambāṣṭaka</i>
	384	<i>Questions : Answers</i>
Dr. N. VEEZHINATHN	i	<i>So'yam devadattah</i>



Homage to Sankara

“ शङ्करम् ”

बेकडा रागे आदितालेन गीयते

“*Śaṅkaram*”

[*Begadā Rāge ādi tālena gīyate*]

पल्लवी

शङ्करमन्तरङ्ग भज रे ।

॥ शङ्करम् ॥

Pallavi

Śaṅkaram antaraṅga bhaja re (Śaṅkaram)

Oh ! Heart ! Adore and seek Śaṅkara
Bhagavatpāda as your refuge

अनुपल्लवी

कृतान्त-किङ्कर-हुङ्कारतो ननु

भीतिलवो न हि कदाऽपि ।

॥ शङ्करम् ॥

Anupallavi

*Kṛtānta kiṃkara huṃkāratō nahi bhītilavō nahi
kadā'pi*

(*śaṅkaram*)

You will never get, even in the least, frightened by the threats of the messengers of the God of Death. Therefore Oh ! Heart ! cling to Śaṅkara.

चरणम्

पाषण्डमतखण्ड-यतीन्द्र-मतन्द्रं

मन्त्रतन्त्रादि-विधान-स्वतन्त्रम् ।

चन्द्रमौलीश्वरमाराधयन्तं

शान्तं महान्तं विभान्तं नितान्तम् ॥ १ ॥

॥ शङ्करम् ॥

Caranam

Pāṣaṇḍa matakhaṇḍa yatīndra-matandram

maṅtra - tantrādi - vidhāna - svatantram

Candramoulīśvaram - āradhayantam

śāntam mahāntam vibhāntam - nitāntam

(*śaṅkāram*)

Adore the one who condemned the mis-guided religions like pāṣaṇḍa etc., who was very efficient in re-establishing the śāstras like Mantraśāstra and Tantraśāstra, who worships Candramoulīśvara, the Lord with the crescent moon on His head, and who is great and ever-glowing with peace and calmness.

काले कलाविह लीलावतारं
 दुर्वार-दुर्वादि-गर्वापहारम् ।
 धीरं भवाम्भोधिपाराङ्गमापाङ्गं
 अङ्गी-कृतानङ्गभङ्गं कृशाङ्गम् ॥ २ ॥ ॥ शङ्करम् ॥

Kāle kalāviha līlāvataram

durvāra - durvādi - garvāpahāram

dhīram bhavāmbhōdhi pārāṅgam - āpāṅgam

angi - kṛtānaṅga - bhaṅgam kṛśāṅgam

(*Śaṅkaram*)

Seek the refuge of Śaṅkara who incarnated sportively in the Kali-yuga, who has subdued the pride of those who sponsored false doctrines that are not easy to prevent, who is valiant and who has helped us to cross the ocean of saṁsāra, who has humiliated Cupid (by controlling his senses) and who has an agile figure.

अद्वैत-साम्राज्य-लक्ष्मी-विनोदं
 निःशेष-सन्मार्ग-सार-प्रमोदम् ।
 यज्ञेश्वरीयोक्ति-गीतापदानं
 श्रेयोनिदानं विगतोपमानम् ॥ ३ ॥ ॥ शङ्करम् ॥

Advaita - sāmrajya lakṣmī - vinōdam

ni : śeṣa - san-mārگا - sāra - pramōdam

yagñeśvarīyōkti - gītā padānam

śreyōnīdānam vigatōpamānam

(*Śaṅkaram*)

Seek the refuge of Śaṅkara who revels in the wealth of the empire of non-duality (*advaita*), who is joyous in the essence of the entire path that leads to sumam-bonum, the fore-most cause of the supreme good, the one who has no comparison and whose praise is sung in this metric composition of yagñeśvara.



The use of Sanskrit Language

Jagadguru Sri Chandrasekharendra Sarasvati

Lord Naṭarāja was dancing, beating His drum at the time of the *sandhyā* (twilight). From the drum *sūtras* beginning with *a-i-un* emanated. Making these *sūtras* His basic text, Paṇini composed his *Vyākaraṇa-sūtras*. Vararuci wrote a *vārtika* on Paṇini's grammatical work. Patañjali wrote a *bhāṣya* on Paṇini's grammar. This *bhāṣya* has the distinction of being known as the *Mahābhāṣya*. There are *sūtras* and commentaries on Tarka, Mīmāṃsā, Alaṅkāra etc. Yet Patañjali's commentary alone is known as the *Mahābhāṣya*. This is because this grammar gives the characteristics (*lakṣaṇa*) of the language of the gods (Deva-bhāṣā). *Lakṣaṇa* becomes *ilakkaṇam* in Tamil. The languages that are in the world are spoken in different countries. The names of the language that are current in other countries as well as in ours are after

Discourse delivered in Madras on october 29th, 1932. English Translation by Dr T. M. P. Mahadevan from Tamil original.

the names of the countries. There are grounds for saying so. One of the dialectics of Hindi that is spoken in our country is called *vraja-bhāṣā* after the name of the area where it is spoken. The same is the case with other languages. But Sanskrit is spoken by the Gods. Therefore it is that it is called *Devabhāṣā*. Now-a-days the people who have studied English do not think so. They believe that Sanskrit is the language which was spoken at a particular time. Now it is not spoken anywhere. Therefore they say that it is a dead language. The languages that were spoken in our country in the olden days were Pāli, Māgadhi, etc...., and not Sanskrit. But Sanskrit is mixed in all languages. Even as the aspects of the Divine are to be found in all people, so also the language spoken by the divine beings is mixed in all languages. The Sanskrit word *bhrātā* appears in English as brother; *mātā* as mother; *pitā* as father; *swasā* as sister. Thus we see Sanskrit mixed with languages spoken in other countries as well as in ours. The Sanskrit word *sapta koṇam* becomes *heptagon* in the Western languages. At the present time the English are ruling our country. In order to speak with them we learn English. After we die when we go to the land of the Gods how can we speak with them if we do not learn Sanskrit? Therefore we must necessarily study Sanskrit. If an advocate in the court should speak he must speak grammatically correct English. Similarly if we are speak with the Gods who are the leaders of all the worlds we must study grammar (*vyākaraṇa*) and learn to speak correctly. It is for this purpose that the *vyākaraṇa-sūtra*, *vārtika*, *bhāṣya*, etc., were written. All the castes, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra* etc. — who

have relations with the devas (the Gods), should study Sanskrit. Śūdras too make use of Sanskrit words like *namaḥ*, *tarṇayāmi* etc., in their rites for departed ancestors. Therefore they too should study Sanskrit well.

Those who follow the path of *bhakti* may offer their obeisance through *hymns* composed in any language, but those who follow the path of *karma* (rites and rituals) should necessarily study Sanskrit. The texts which explain the performance of *karmas* and contain the mantras are in Sanskrit.

In olden times in the Western countries the month of March which is equivalent to the *citrā* which is the 1st month according to *sūrya-māna* should have been considered the 1st month. There are grounds to believe this to be so. The word *sapta* (7), *aṣṭa* (8), *nava* (9), *daśa* (10) correspond to September, October, November and December. This will be appropriate only if March is considered the 1st month. Moreover, January is now the 1st month in the West. It comes in the middle of our month of Mārgaḷi is called in Sanskrit *āgrahāyanikaḥ*. The meaning of this word is the 1st month of the year. *Agra* means the 1st; *hāyana* means year. Even now the Telugus observe the *cāndra-māna*. Those who live in the place called Pakṣi-tīrtha even now celebrate principally the *yugādi* festival (Telugu New Year's Day).

All these were mentioned in order to show that Sanskrit is mixed in all languages and it is also clear that Sanskrit was not spoken as a national language at any time.

Here I shall relate a story. There was a great scholar called Rāmabhadra-dīkṣita. He was a great connoisseur. He wrote a book by name Patanjali-vijaya. He has stated in that work that Naṭarāja dances in the heart-lotus of Mahā-Viṣṇu.

In the temple at Tiruvārūr, there are plenty of Vaiṣṇava symbols. And therefore it should have been at the beginning a Viṣṇu-temple. Moreover, the appellation rāja usually is found added to the name of Viṣṇu. When the Śaivas became powerful they changed the temple into a Śiva-shrine. In the same way Nācciyārtemple should at first have been a Śiva-shrine. When the Vaiṣṇavas became powerful they must have changed it into a Viṣṇu-temple. Thus argue some people. But that is a great mistake. These temples have remained in the same way for a long time. Tiruvārūr-temple is depicted as a form of Viṣṇu. In the heart-lotus of Viṣṇu there is consecrated the dancing form of Śiva. The serpent is Viṣṇu's bed. To Śiva it is an ornament. Once at the evening-time Viṣṇu meditated on Śiva as Naṭarāja. At that time Śiva became manifest in the heart-lotus of Viṣṇu. Viṣṇu became greatly pleased. Adi Śeṣa who serves as Viṣṇu's bed was then unable to support Him. Then Adi Śeṣa addressed Viṣṇu and said "I bear you on my body everyday. You were not so heavy. What is the reason for your becoming so heavy today?" Viṣṇu replied "This evening Śiva danced in my heart; that is the reason for this weightiness".

Śiva's dance is of various kinds. *Tāndava*, *hamsa-naṭana*, *ajapā-naṭana* etc. Of these the dance of Śiva performed at Tiruvārūr is *ajapā-naṭana*. At this

poison or kill them. In this task he does not seek the help of the natural enemies of serpents such as cat, mongoose etc., nor does he hate the wind which imparts life to the serpents.

That Śiva dances in the heart-lotus of Śrīman Nārāyaṇa is indicated in the mantras of the Nārāyaṇopaniṣad. In that Upaniṣad the *mantra* "sahasra-śīrṣam-devam" depicts Nārāyaṇa in His cosmic form and then it says that in the *daharōkaśa* which is at the top of His heart-lotus, Śiva is to be meditated on. This is made very clear in *mantras* such as padmakośapratikāśam.



Good Deeds

Jagadguru Sri Jayendra Sarasvati

In our religion, there are three forms in which God is worshipped. The first is that He is the omnipresent ultimate being. He is the cause of everything. The second is that He takes the form of Brahma, Viṣṇu and Śiva for performing such functions as creation, maintenance and destruction respectively. Sarasvatī, Lakṣmī and Pārvatī are the respective *śaktis* associated with those forms for this purpose. The third form is that of *avatāras* like Śrī Kṛṣṇa and Śrī Rāma. In our country, we thus have the concept of the ten *avatāras* of Viṣṇu; some people say that there are 21 *avatāras*. The Lord who lives in Vaikuṅṭha, comes down to the world to protect the good people and to punish the wicked and to offer protection to the good people and thereby re-establish *dharma* and to banish *adharma*. As Śrī Kṛṣṇa says in the Gītā :

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

*Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām
dharmasamsthāpanāya sambhavāmi yuge yuge*

There is also a fourth form, namely the *Adhikāri-puruṣas*. Indra, Kubera, Varuṇa and others come under this category. Varuṇa gives us rains, Kubera gives us wealth and so on. They exercise a certain authority and discharge certain specific functions, as we have a Collector, the Prime Minister, and the President who discharge certain definite functions. These *adhikāris* also discharge certain special functions and they see whether the Bhūlōka is going on well or not. This is the Daivika administration which is going on all the time.

Indra is the Prime Minister of all the Devatas such as Varuṇa, Kubera, and Candra. Prime Ministership is an office or post of authority, and anybody could go and occupy it. One who performs 100 Aśvamedha sacrifices can attain that post. But usually, it so happens that before the person completes the 100th Aśvamedha sacrifice, he is subjected to so many difficulties and obstacles. Just as we have political disputes based on the scramble for authority and positions of power, likewise, there are disputes in the Devalōka too, on account of the desire of different individuals to get that highest post of Indra. After the 99th Aśvamedha sacrifice is performed and before the 100th one is performed, the person encounters a lot of obstacles. Indra who holds the post currently would himself not brook it and he would do all in his power to thwart the completion of the 100th sacrifice.

The word *Sāgara* for the ocean reminds us of one such episode. King Sagara had performed 99 Aśva-

medha sacrifices and he had started the 100th sacrifice. In the Aśvamedha sacrifice a horse is worshipped and then set out, so that the king could fight with anyone who challenged it, and then establish his supremacy over the country; the horse is then brought back and the 100th sacrifice is completed, after which he becomes Indra. But when King Sāgara was performing the 100th sacrifice, Indra took away the horse and hid it in the Pātālalōka where Kapila Mahaṛṣi was doing penance. The king's children searched and searched over the whole of the earth and could not locate the horse. The king had 60,000 children and all of them started digging the earth together with their servants and others. Somebody had told them that the horse had been hidden in the Pātālalōka. So they started digging. Since they belonged to the princely race, and they were very strong they started digging with their nails; and along with them many other servants of theirs also started digging. This was how the ocean came into existence. The word *Sāgara* denotes precisely this fact that the ocean was dug by the sons of King Sagara. This was how the ocean acquired the appellation *Sāgara*.

When they reached the pātālalōka they found that the horse had been tied near a mahaṛṣi doing penance. They thought that the mahaṛṣi had stolen the horse, and they started disturbing his penance. The mahaṛṣi got angry and cursed them, and all of them were reduced to ashes.

The question then arose as to how to give them redemption. The mahaṛṣi said that if the Ganges water could be made to flow over their ashes, they

would get redemption. Two or three generations passed in the king's dynasty but they could not succeed in bringing the heavenly Ganges down to the earth. Ultimately, Bhagīrata who was born in that race, after doing a lot of penance and after undergoing a lot of suffering, ultimately brought down the Ganges waters and made them flow over the ashes of his ancestors and thus Sagara's sons got redemption.

Here, it is very interesting to observe that many people start action with a particular objective in view, but in between they forget it because of some other problem or some other difficulty that crops up, and then they start looking for a solution of that problem or that difficulty only. King Sagara wanted to become Indra, and he wanted to do 100 Aśva-medha sacrifices, but ultimately this was forgotten, and the main aim got converted into getting the Ganges waters to flow over the ashes of Sagara's sons.

I was saying that Indra, Varuṇa, Kubera are all posts. Any one who has done enough *punya-kar-mas* or virtuous acts could occupy those posts. Sometimes, the Devatas also commit sins, and to undergo suffering, due to some curse or due to the sins that they have committed they come down to the earth. Thus, we find Candra, Varuṇa and others coming down to the earth to undergo the suffering. Thus Bhūloka actually serves as the transit camp through which they can get their promotion once again. Similarly, the Bhulōka is the place to which they are demoted also for any faults that they have committed. They take birth here, and get God's grace and again

they go back. There are curses and countercurses as a result of which such a thing happens. It looks as if even Devatas are in the habit of abusing and cursing each other. But actually that is not the real picture. Even the curse on the Devatas is only a way of *anugraha* or compassion for us. If the Devatas do not come down to the earth, people will not visit any temple to offer worship or to get the desired results. So, it is mainly for the benefit of the people of Kaliyuga that this kind of thing is happening and not as a result of actual curses and countercurses.

The Devatas come down to the earth out of compassion for us, in order to give us their *anugraha*. God incarnates himself in the form of *avatāras* out of compassion for humanity. This was how He had taken *avatāra* as Kṛṣṇa or Rāma and so on. God comes down to the earth in the form of an *avatāra* so that we may have *darśan* of Him and once again we become virtuous and righteous. It is just as a matter of strategy that the Devatas commit some mistakes or have a curse inflicted upon themselves so that they may come down to our world. In the *Rāmāyaṇa*, Vāli gives expression to this very idea. When he is about to die, he tells Rāma 'My intention was really not to fight against you, but I only wanted to know your real strength and have your *darśan*'.

In the *Svargalōka*, *Candralōka*, etc., many *Devatas* live. There are plenty of posts in each of them and the *Devatas* living there live for a hundred years. After that they come down to the earth due to some curse or otherwise, and again they go back. After a hundred years, another person will be

waiting to get that post. The next post of Brahma, for instance, will be going to Ānjaneya. There are seven persons who are Chiranjīvis who are living even today, and they are Ānjaneya, Aśvatthāma, Bali, Vyāsa, and others. It is said :

अश्वत्थामा बलिव्यासो हनुमांश्च विभीषणः ।
कृपः परशुरामश्च सप्तैते चिरजीविनः ॥

*Aśvatthāmā balivyāsō hanumānśca vibhīṣaṇaḥ
kṛpaḥ paraśurāmaśca sapṭāite cirajīvinaḥ*

They are all waiting to get Indra's post, So, even the divine posts are such that the incumbents change after a certain time. The post is permanent but not the incumbent. The incumbent changes from time to time.

One can go to the *Svargalōka* after doing good deeds, sacrifices, etc. Similarly, if one commits sin or mistakes, one may go down to the lower worlds also. To go up, the person has to come to this world once again, This *Bhūlōka* or the *Madhyamalōka* is the transit place from one world to the other. One can go only through this world to the world above or the world below, as the case may be. If the environment is good and one does good actions, then one can go to the upper worlds from here.

God has given us *buddhi* or intellect and so many good things of the world. He has also told us what the good things are. We have to discriminate and act properly. The question may be asked why God could not have given us only the good things of life.

If He would have done that, then where would be the need for Him at all, and where would be the need for our *buddhi* at all? God wants man to think and discriminate and choose things for himself.

For instance, electricity is there, and the electric bulb has also been given to us. The electrician has told us how to connect the bulb to the socket or the wires. Yet, sometimes, we get a shock. Surely, the electrician has not told us to get the shock. We have not asked for the shock either, and still sometimes when we make the connections, we do get the shock. For the sake of facilitating our life and giving us more comforts, electricity has been given to us. But supposing sometimes we get a shock while making the connection, should we blame and abuse the electrician for it? The same thing is true in the sphere of religion also. God has created this world and given us all the good things. He has also given us *buddhi* or the power of discrimination. If something goes wrong, should we abuse Him for that? Or should we ask Him why He has created suffering for us? If we suffer, it is only because we did not know how to use what He has given to our advantage. Therefore, what can God do in this matter? We should attempt to go on the right path all the time and act in the right manner. All the *sadhanās* and *mantras* have been indicated to us for this purpose. The instrumentality of *bhakti* also has been indicated to us for this very purpose. It is up to us to make use of these things.

The special thing about man is that he has been given *buddhi*, whereas other animals do not possess this capacity. There are many living beings in this

world, such as the elephant, cow, dog, mammals, reptiles, bipeds, quadrupeds, birds and so on. Some of them have only one sense, some have two, some have three, and some have four, but it is only man who has got five senses, and the intellect. The living beings with four senses or less are not responsible in any way for what they do because they have no power of discrimination and therefore no power to choose, as they do not know what is good or bad for themselves.

We can illustrate this by an example. During the mango season, the birds come and sit on the mango trees and eat the mango fruits. They do not bother about whether the gardener is there or whether he will come and stone them away. They just go and sit and eat the mango fruits and then go away. If they get stoned, they immediately fly away from there. But again after some time, they will come to the very same tree and eat the fruits. They do not recall that the gardener had beaten them with a stick or had pelted stones at them. In the case of a human being, however, the position is different. Suppose a man passes by the side of a mango grove, he behaves in a different way altogether, as compared with the birds. Suppose he goes by the side of mango-tree and he sees four ripe mango fruits hanging down from the tree, he will not go there straight and eat the mangoes like the birds. First, he will start thinking whether the gardener is present there or not. The crow or the bird does not have this wisdom to think about that. This is the difference between men and birds.

When a man wants to have something, he always first thinks about how to get it ; he knows what

is good and what is bad; therefore he starts choosing things. In that process it is quite possible that he may commit errors. Animals and birds do not know what is good or bad for them, and therefore, even though they commit mistakes they do not suffer. But if a man does some mistake or commits some sin, he has to suffer for it, because he knows what is good and what is bad, and despite his power to act properly, he has acted wrongly.

Suppose the gardener is not there and the man decides to steal the mango fruits in his absence, and suppose he succeeds in his effort and he eats the fruits also; after a few minutes, he will start worrying whether his action was right or wrong. In fact, whenever he passes by the side of that garden, he will start worrying whether what he had done was correct or not, and his heart would start palpitating. His suffering does not end there, but it continues, even afterwards. In the *Bhūlōka*, animals and birds do not have to suffer so much because they have no power to choose, and it is only man who has to suffer for all his mistakes. Animals do not suffer from any mental anguish just like man. It is only man who has been given *buddhi* and the power to choose and therefore, he suffers when he does something wrong or an evil act. It is through that *buddhi* only that he can also free himself from the evil effect or *pāpa*.

If the *Devatas* commit mistakes, they have to come down to the earth to undergo the suffering. In the case of animals, it is by stages that they get liberation and this is *karmamukti*. Their redemption takes place on a gradual scale. At some stage they get

human birth also; then they start enjoying the fruits of their actions.

In the case of a human being, he starts enjoying the fruits of actions soon. If he does something good, everybody will praise him. But if he does something bad, everybody will start condemning him. There is an immediate reaction to whatever is done by him, whether it be good or bad. The reaction is visible even in the mind of the person himself. If the action that he does is good, he will have peace of mind. Otherwise, his mind is in a choppy condition all the time. There is some *vedanā* in his mind. If a man is outwardly bad, then outwardly he may appear to have peace of mind but inwardly he will have mental tension and anguish only. The basic principle here is that man must enjoy the fruits of his actions. This is the basis of the whole theory of *karma*.

In fact, the living beings or *jīvas* are created according to their respective *karmaphalas* (fruits of actions), either as plants or as trees or as birds or as animals or as human beings or as *Devatas*. We do not accept the modern theory of evolution that first plants appeared, then trees evolved from them, then birds developed, and then they evolved into animals and then into human beings. According to our theory of cosmology and evolution, at the very beginning of creation itself, all the living beings or *jīvas* were created according to their *karmaphalas* in different ways and in different states. The activities of the different beings were also suited to their physical and other characteristics. In order that the world may go on well, then the activities were

suited to their *guṇas* and *karmas*. Therefore, if a *jīva* starts doing actions in a way which is not suited to its *guṇa* and *karma*, then that will gradually lead to its degeneration; thereby the activities of the *jīva* get completely spoilt and consequently the world also gets spoilt. So, in order that the world may go on well, the actions be good, and the fruits of actions should also be good.

There are three types of *karmaphalas* which attach themselves to a person, and these are *prārabdha karma*, *sañcita* and *āgāmi* (प्रारब्ध, संचित, आगामि). The word *sañcita* means what had been accumulated in the previous births. It has been bundled up so to say like a mountain. A part of it goes as *prārabdha-karma*, and it is because of the *prārabdhakarma* that *jīvas* are created. *prārabdha* represents the fruits of actions accumulated over several births. Even colloquially, we often say to some individuals 'I have tried my best to help you. But what can be done? It is all your *prārabdhakarma*.' Generally, we make this remark only in regard to bad happenings, and only at the time of adversity. When somebody gets good results at that time, we rarely make this remark; at that time we say that it is his *adṛṣṭa*. Actually, *adṛṣṭa* and *prārabdha* mean the same thing. The word *adṛṣṭa* means unseen. Ultimately *prārabdha* and *adṛṣṭa* are both unseen. Whatever we are enjoying or suffering today, *sukha* as well as *duḥkha* are all due to our *prārabdhakarma*. The actions that we are doing now will come under *āgāmi*. The word *āgāmi* means that which would come in the future. The fruits of the actions that we are now doing will be enjoyed by us in the future.

The actions that are performed now may be good or bad. For instance, we may be speaking untruth or committing some theft or some *yajñā* or sacrifice or some worship or some *mantrasādhana* or other virtuous deeds. Acts like speaking untruth, theft, etc., are considered as *pāpa* because they result in bad effects for us, while acts such as *mantrasādhana*, worship of God, etc., are all considered as *puṇya* because they result in good effects.

Thus, we have the concept of *dharma* and *adharma*, *pāpa* as well as *puṇya*, *adr̥ṣṭha* as well as *dr̥ṣṭa*.

Suppose we are enjoying something good now or we are undergoing some suffering. We often ask the question: what is the reason for this enjoyment or suffering? Is this due to deeds of ours in the previous life or in lives previous to that also? Again suppose we do some actions in this life, the question arises whether we shall enjoy the fruits of those actions in this very life and if so, when, whether we shall do so after a fortnight or after one month or after many years, or we shall enjoy the fruits only in our next birth. Very often people come and say 'I have worshipped God for nearly one year now, but God has not blessed me with his grace yet. Why should this be so?

The answer to these questions is best illustrated by example which is within everybody's daily experience. Most people are used to purchasing rations in the ration shops after production of the ration cards. If people could understand the distribution of the rations on the ration-cards system, they could understand the theory of *karma* and its fruits also properly.

Before the ration card is given to a family, first there is census or enumeration of how many people are there in the family, and how much rice and how much wheat is to be given per head. The number of members in the family together with the quantity allotted to them, say 3 kg. or 5 kg. of rice per week, 3 or 4 kg. of sugar per week and so on is all written in the card.

Then we go to the ration shop with our cards for purchasing our rations. We go and stand in the queue. There is an interesting thing to be noted here. We go to the shop at our convenience, and only when we need the rations. When we present the cards to the shop-keeper, he goes on collecting them one after the other. He collect the cards according to the order of the persons standing in the queue and not according to the serial number of the card. He goes on piling them up until he collects the card of the last person in the queue and puts it at the top. For a minute he may turn round, and immediately the last man in the queue may think that since his card is at the top he is going to get his rations first. But, no, the shop-keeper reverses the order of the cards, and the man who first came would get his ration first in accordance with the quantity indicated in his card or according to his requirements.

Some persons may not have the necessary money and they may say that instead of the allotted quantity of 5 kg. they would like to draw only 3kg and they draw only the lesser quantity. But if a person wants more, he is not able to have it. The shop-keeper or the consumer can reduce it, but the consumer can never get more than what is indicated in the card.

Another interesting thing that happens is this. In between, somebody in livery or uniform comes there on behalf of some officer. His card is kept somewhere in the middle, and while all others are waiting he gets the rations first out of turn, and sometimes, he gets more also and walks away. Nobody dare questions it also.

After completing one line, the shop-keeper now starts attending to the second queue. In this way, the process goes on till the stocks are exhausted or till the queue is fully attended to. This drawal of the rations after producing the ration card is a good analogy that explains very well the performance of actions and the enjoyment of their fruits in our daily life.

First, a census or a list is made of the good or bad actions that each person has done. Brahmā writes it on everybody's head, so to say, and each person gets his suffering or enjoyment in accordance with that catalogue. If there is any fruit which is to come to us first. Otherwise, suppose there are 100 actions, the fruits of each one of them comes to us one in their serial order; one action might be *punya* while another may be *pāpa*. Similarly, some action might have been done in one birth while another might have been done in some other birth previous to that. Yet, the fruits come to us in that order. If we think that the fruits that we are enjoying now are all due to our actions in the previous birth only, that is not correct. The man who stands last in the queue gets his rations last. We are not aware of our actions in all our previous births, and,

therefore, we cannot trace the fruits that we are enjoying or suffering now as due to our action in a particular birth as we like. We cannot say whether the fruits that we are getting now are the result of an action in the previous life or in the lives previous to that also. In fact, one does not know the answer precisely as to how many births the actions relate to and how many births one has to take into account for this purpose.

Again, we notice that some people draw their full rations while some others draw less.

Similarly, by doing *Īśvara-ārādhana*, *Īśvara-prārthanā*, *Navagraha-hōma*, etc., we may reduce the evil effects to some extent. No shopkeeper will give us more sugar than what is indicated in the card, but at least we can reduce it if we like. By God's grace, we can reduce the effect of our actions. By praying to Gods we can reduce our *sukha* and *duḥkha*, though we cannot increase it.

Everybody wants to reduce his suffering, nobody would like to increase it. So, instead of gossiping all the time and spending the time away, it would be better if we do *Bhagavad-ārādhana*, *Īśvara-prārthanā*, etc. Good life, good conduct, and good behaviour and good actions are all means to reduce the quantum of suffering. We have perforce to experience the fruits of all our past actions. Worship of God, *mantra-sādhanā*, etc., are all only means to reduce the suffering to the extent possible.

We noticed also that suddenly somebody come on behalf of some big officer, and he got his rations

more quickly and perhaps he got a little extra quantity also. What is the scope of this analogy in regard to the fruits of actions? It is said:

अत्युत्कटैः पापपुण्यैः फलं इहैवाश्नुते

Atyutkaṭaiḥ pāpapuṇyaiḥ phalam ihaivāśnute

When the *pāpa* or *puṇya* is very big, the results are to be experienced immediately; the fruits of such actions are to be enjoyed here and now in this very world and in this very life.

A person may be an ordinary person but suddenly he may secure a prize in a lottery and he may gain Rs. 10 lakhs or so. Or a person doing some business may suddenly gain some huge amount. Or a man who may be a millionaire may lose all his wealth suddenly due to some unexpected loss in business, or he may just become a beggar or a bankrupt. There is no question of any waiting in the case of such actions. The fruits come in this very life, here and now. It is not necessary to take another birth in this world in order to enjoy the fruits of such big actions. The officer's man comes in the middle and gets his rations earlier and perhaps in greater quantity also. In the same way, the fruits of such extreme actions come in between and are enjoyed in this very life. The fruits of such actions do not get accumulated into the *sañcita* or *prārabdha*.

It is in regard to the *āgāmi* that we have got to be very careful. At least, we can take care of our present and future actions. The shopkeeper will distribute rations only so long as he has stock. If we want that we should not have any further suffering, we

have to be careful in our present and future actions. If a person wants to suffer more and more, he may go on doing more and more of bad things, but actually nobody would like to do such a thing and then start weeping. So, the aim should be to do only *punya* all the time, or engage in such *karmas* as will give us *punya*. After all, what is *pāpa* and what is *punya*? What the mind feels it should not do is *pāpa*, and what the mind feels it should do is *punya*. Everybody wants to enjoy the result of *punya* only and nobody wants to commit *pāpa*; but in actual life we find just the opposite thing. It is said :

पुण्यस्य फलमिच्छन्ति पुण्यं नेच्छन्ति मानवाः ।
न पापफलमिच्छन्ति पापं कुर्वन्ति यत्नतः ॥

*Puṇyasya phalaṁ icchanti
puṇyaṁ necchanti mānavāḥ
na pāpaphalaṁ icchantī
pāpaṁ kurvanti yatnataḥ*"

In fact, *punya* is that which gives peace of mind and happiness. Unfortunately, people want only the fruits of *punya*, but all their actions partake of the character of sin or *pāpa*, and in fact, they show a special enthusiasm in doing *pāpa*.

Any suffering is the result of sinful deeds or *pāpa* only. And how is sin committed? Arjuna asks Śrī Kṛṣṇa in the Gītā :

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वाष्णोय बलादिव नियोजितः ॥

*Atha keṇa prayukto'yaṁ pāpam carati pūruṣaḥ
Anicchannapi vārṣṇeya balādiva niyōjitaḥ*

How is it that even when a man does not intend to do *pāpa*, he is forced to commit sin? Śrī Kṛṣṇa replies :

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनं इह वैरिणम् ॥

*kāma eṣa krōdha eṣa rajōguṇa samudbha vaḥ
mahāśano mahāpāpmā viddhyenam iha vairiṇam*

“It is desire which is at the root of all evil actions which lead to suffering. Desire is something insatiable. The more you feed it, the more it flames up into a raging fire.’ So, the way to get rid of suffering is to refrain from doing evil actions. Any action motivated by desire is bad. We should do only good deeds by mind, speech and body. By indulging in evil actions, not only do we get evil effects, but this tendency to do evil acts in future also gets registered in our mind.

The way to avoid evil *karmas*, therefore, is to constantly engage our mind, speech and body in good things only. The lives of great souls like Tulsidās, Samartha Rāmdās and others are perennial sources to remind us of the good path. If we are busy with good thoughts and good actions and in holy company all the time, how can evil thoughts enter our mind and how can we do evil actions at all? If we engage ourselves in doing good actions and good thinking, the roots of evil will get dried up automatically. In the process of doing good things, evil automati-

cally vanishes from our consciousness. Therefore, we have to engage ourselves all the time in thinking good, in doing good deeds and being in good company. Instead of gossiping all the time, we must be engaged in good thoughts. For this, we have to sit calmly in some place and think of God, by reciting the Lord's name ; if possible, we should recite God's name at least a thousand times daily. We should remember Him and pray to Him by reciting some *stotras*. We must do this daily without fail. Similarly, we should do only good actions through our body also. We must consider that the body is just an instrument of God. Once we get habituated to this, automatically, the evil actions will become less and less and we shall be doing only virtuous or good acts. This alone will create a proper environment conducive to a happy life for us all.

This is how we have to control the *āgāmi-phala*. So, we have to regulate our present actions properly. We have to do properly what God tells us to do. The basic thing is that everyone must do his duty properly. Merely doing *bhajans* or *pūjā* alone is not enough.

Suppose there is a person working in a factory. In order to get promotion, he must do his duty, and at the same time, he must take care also not to abuse the manager but praise him. Both these things are important ; only then he will get his promotion. Suppose he goes on doing his duty only but goes on abusing his manager all the time, he will not get his promotion. Similarly if he goes on praising the manager only all the time but does not do his duty at all, then also he is not likely to get any promo-

tion. He should do his duty and at the same time also be loyal to the manager and then only, he will get the chances for promotion.

So also, merely praising God or doing *bhajans* and *pūjā* is not enough. We must act up to God's commands also. *Stotras* and *karma* are both necessary. If we offer prayers, it is not for God's pleasure, but merely to enable us to remember Him in the midst of our joys and sorrows and invoke his grace all the time. We should perform the duties prescribed for us in our daily life and also be filled with devotion to God.

We must be able to see the presence of God in everyone of our actions. We have injunctions like:

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव ॥

*mātr̥devō bhava, pitr̥devō bhava,
ācāryadevō bhava*

How can we forget God at all if we see God in our mother, in our father and in our *Guru* and do our duty to them? It is *sādhana* and the practice of one's *dharma* or duty which is necessary. Specific duties have been allotted to specific individuals, and if everyone goes on doing his duty, God's grace will become a reality, and everyone will lead a happy life.

The actions that we do in our daily life must remind us of God all the time. In fact, the thought of God should be inculcated among all from early childhood onwards. Sometimes, when I ask elders

to teach *stotras* to their children, they say 'The boy is too young; after he starts going to school, we shall teach him *stōtras*. When the child grows old and the boy starts going to school, they say, 'After all, this is the time for the boy's enjoyment; let him enjoy now, and let him learn these things afterwards.' When the boy grows up he has other problems, and when he becomes old, of course, he is so busy with his grand-children that he has no time to think about *parabrahmam* or God. As Ādi Śaṅkara says:

बालस्तावत् क्रीडासक्तस्तरुणस्तावत् तरुणीसक्तः ।

वृद्धस्तावच्चिन्तासक्तो परे ब्रह्मणि कोऽपि न सक्तः ॥

*bālastāvat krīḍā saktahstaruṇas tāvat taruṇīsaktah
vṛddhastāvaccintā saktō pare brahmaṇi kōpi na
saktah*

So, unless the habit of thinking of God is inculcated from early childhood, the opportunity to think of Him becomes less as he grows older. In middle age, the boy may have so many problems, and in old age, he will be adding the problems of his grand-children also to those of himself. Therefore, there is no need to wait till one becomes old. One should start *Īśvara-prārthanā*, etc., from childhood. The parents can teach good *stōtrās* to the young children in their own house. Once they learn it in their younger days, they will remember it throughout their lifetime. It is unfortunate that some of elders also do not know these things. They should first understand this *dharma* and then they should teach it to their children.

That is the only way in which our society can be reformed into a better one. Everyone should do his duty and regulate his actions properly and with great care. Then, automatically, the atmosphere conducive to good conduct and good life will be created. This is the way in which the *āgāmi-phalas* should be taken care of.

Let us hope that God will bless us with the proper environment for doing our duty. May God shower his blessings on one and all.

Sivananda Lahari*

Sankara Bhagavatpada

[64]

वक्षस्ताडनमन्तकस्य कठिनापस्मारसंमर्दनं
भूभृत्पर्यटनं नमत्सुरशिरःकोटीरसंघर्षणम् ।
कर्मेदं मृदुलस्य तावकपदद्वन्द्वस्य किं वोचितं
मच्चेतोमणिपादुकाविहरणं शम्भो सदाङ्गीकुरु ॥

vakṣastāḍanam antakasya kaṭhināpasmāra

[*sammardanam*

bhūbhṛt - paryaṭanam nāmatsura - siraḥ

[*kōṭira - saṅgharṣaṇam*

karmedam mṛdulasya tāvaka-pada-dvandvasya kim

[*vocitam*

macceto-maṇipādukā-viharaṇam śambho

[*sadāṅgīkuru.*

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

O Śaṁbhu ! Kicking at the chest of Yama, destruction of the hard Apasmāra (nescience), roaming about on Kailāsa Mount, rubbing against the crowns worn by the gods on their bowed heads—these constitute the work of Thy tender feet. But is this proper? Do agree to go about wearing the jewelled foot-wear of my mind.

The devotee offers his mind as footwear to the Lord. Śiva has to perform very hard tasks with His feet. Without proper protection for His feet, He should not undertake these tasks.

Let us consider some of the tough functions the Lord assigns to His feet :—

(1) Mārkaṇḍeya was destined to live only for sixteen years. When the appointed time drew near, his parents became depressed and disconsolate. The boy assured them that he would conquer death. He went into the temple and gave himself up to the worship of Śiva-liṅga. Yama, the god of death, sent his emissaries to fetch Mārkaṇḍeya's life. But they could not approach the *sanctum sanctorum* where the boy was worshipping Śiva. Then, Yama himself came. The Lord arose out of the Liṅga and kicked Yama at the chest. Yama died and was revived by the Lord through His grace. Mārkaṇḍeya conquered death and became a *cirajīvin*.

Kicking at Yama's chest with the bare foot was hard work, indeed, by our standards. It is interesting to note that Saint Sundarar characterises it as a terrible deed, *udaitta koduṁ toḷil* (7, 61, 4).

(2) One of the creatures that came out of the Dārukavana sacrifice was the *Apasmāra*, a malignant epileptic dwarf. Like his predecessors, he had a go at Śiva, but only to be crushed. With the tip of His foot, Śiva pressed the Apasmāra's back and broke it. In the figure of the dancing Śiva, Naṭarāja, the Apasmāra is represented as lying under the feet of the Lord.

The term *apasmāra* means the epileptic fit which drives the patient out of normal consciousness and gives him an accession of strength. Its Tamil equivalent is *muyalakan*. The *Apasmāra* symbolises nescience, the primal cause of bondage. Since it is hard to be removed, the epithet *kaṣhīna* is given to it in the present verse.

(3) The Mount Kailāsa is Śiva's place of residence. His feet have to constantly tread the hard rocks.

(4) The gods vie with one another in bowing at the feet of the Lord. In their enthusiasm to show reverence, they forget that they are causing the Lord considerable inconvenience, from our standpoint, by rubbing against His feet with their crowned heads. (See v. 17).

The Lord's feet have to perform such hard tasks constantly. The devotee offers the Lord his mind as footwear, which is good and beautiful, and fit to be worn by Him.

For *kim vocitam*, an alternative reading : *gauripate*.

[65]

वक्षस्ताडनशङ्कया विचलितो वैवस्वतो निर्जराः
 कोटारोज्ज्वलरत्नदीपकलिकानीराजनं कुर्वते ।
 दृष्ट्वा मुक्तिवधूस्तनोति निभृताश्लेषं भवानीपते
 यच्चेतस्तव पादपद्मभजनं तस्येह किं दुर्लभम् ॥

vakṣastāḍana-śaṅkayā vicāḷito vaivasvato nirjarāḥ
koṭīroj्ज्वाला-ratnadīpakalikā-nīrajanam kurvate,
dṛṣṭvā muktivadhūs tanotī nibhṛtāśleṣam bhavānīpate
yaccheatas tava pādapadma-bhjanam tasyeha
kim durlabham.

O Consort of Pārvati! What is impossible for him, here, whose mind worships Thy Feet? Seeing

him, Yama runs away, fearing another kick at the chest; the gods wave the lamps consisting of the flaming gems that are set in their crowns and the Mukti bride (Release) holds him in inseparable embrace.

Mārkaṇḍeya's was not the only instance of a devotee conquering death. Every devotee of God realizes deathlessness. The status of the devotee is far superior even to that of the gods, the so-called immortals. The gods adore the devotee, for in doing so they know that they are adoring Śiva. When they pass before the devotee with bowed heads wearing bejewelled crowns, it appears like a row of lamps being waved ceremonially in worship. The fruit of *mokṣa* is what the devotee reaps through his devotion to Śiva.

[66]

क्रीडार्थं सृजसि प्रपञ्चमखिलं क्रीडामृगास्ते जना
 यत्कर्माचरितं मया च भवतः प्रीत्यै भवत्येव तत् ।
 शम्भो स्वस्य कुतूहलस्य करणं मच्चेष्टितं निश्चितं
 तस्मान्मामकरक्षणं पशुपते कर्तव्यमेव त्वया ॥

krīḍārthaṃ sṛjasi prapñcam akhilaṃ
krīḍāmṛgās te janā
yat-karmācaritaṃ mayā ca bhavataḥ
prityai bhavaty eva tat,
śambho svasya kutūhalasya karaṇam
macceṣṭitaṃ niścitaṃ
tasmān māmakarakṣaṇam paśupate
kartayam eva tvayā

O Śambhu! Thou createst the entire universe in sport; the people (in it) are Thy game. Whatever deed is performed by me—that is for Thy pleasure

alone. Hence it is certain that my deeds are only for Thy exultation, O Lord of souls ! my protection, therefore, is Thy concern.

God creates the world in sport. When it is said that creation is God's sport, what is meant is this: the creation is effortless; God does not create the world, as a potter produces a pot; nor is creation comparable to the transformation of milk into curds. Creation is effortless in the sense that it is a transfiguration (*vivarta*). Secondly, God does not create the world with any selfish motive. He has no purpose of His own to gain. As the *Gītā* puts it, there is nothing unaccomplished for Him, nor is there anything to be accomplished (*nānavāptam avāptavyam*, iii, 22).

Brahma-sūtra, II, i, 33, declares: *lokavat tu līlākaivalyam*. But (Brahman's creative activity) is mere sport, such as we see in the empirical world. In his commentary on this *sūtra*, Śaṅkara observes that God's creative activity is like the doings of princes or ministers which have no reference to any extraneous purpose, but are expressions of mere sportfulness. The creative act is comparable to the process of normal breathing, which is effortless and has no extraneous purpose. In the sport-activities of men, it may be possible at least to detect some subtle or hidden motive. In the case of God's creative activity, even this is not possible. And, it must be remembered that the creation-texts of Scripture refer to the nescience-positing name-and-form-world.

If creation is God's sport, then the world's denizens must be considered to be His game. All that these beings do should be regarded as willed by Him alone. The devotee realizes this truth and dedicates all his activities to God.

yad-yad- karma karomi tattadakhilam śambho tavārādhnam.

"What act I do perform,

O Śambhu, may that be dedicated to Thee !"

[67]

बहुविधपरितोषवाष्पपूर-
 स्फुटपुलकाङ्कितचारुभोगभूमिम् ।
 चिरपदफलकाङ्क्षिसेव्यमानां
 परमसदाशिवभावनां प्रपद्ये ॥

*bahuvidha-paritoṣa-bāṣpapūra-
 sphuṭa-pulakāṅkita-cārubhoga-bhūmim,
 cīrapada-phalakaṅkṣi-sevyamānām
 paramasadāśiva-bhāvanām prapadye.*

I seek refuge in the contemplation of the supreme Sadāśiva, which is the pretty land of enjoyment characterized by tears of joy and thrills of body engendered by various delights, and which is adorned by those who desire the fruit consisting of the status eternal.

Meditation on Śiva is compared to a rich and fruitful field of enjoyment. What one obtains from this field is emancipation.

[68]

अमितमुदमृतं मुहुर्दहन्तीं
 विमलभवत्पदगोष्ठमावसन्तीम् ।
 सदय पशुपते सुपुण्यपाकां
 मम परिपालय भक्तिधेनुमेकाम् ॥

*amitamudamṛtaṁ muhurduhantīm
 vimalabhavatpada-goṣṭham-āvasantīm,
 sadaya paśupate supunya-pākām
 mama paripālaya bhaktidhenum ekām.*

O Lord of souls; O Compassionate One ! Please protect this single cow of mine, Devotion, which is the fruit of meritorious deeds, which yields repeatedly and plentifully the delight-giving milk, and which resides in the cow-pen of Thy blemishless Feet.

Devotion is, here, described to be a blemishless cow that deserves to be protected by the Lord. Devotion is the spiritual *kāmadhenu* (cow of plenty). Immortality is the milk that it yields. The feet of the Lord constitutes its place of residence.

[69]

जडता पशुता कलङ्किता
 कुटिलचरत्वं च नास्ति मयि देव ।
 अस्ति यदि राजमौले
 भवदाभरणस्य नास्मि किं पात्रम् ॥

jaḍatā paśūtā kalaṅkitā
kuṭilacaratvaṁ ca nāsti mayi deva,
asti yadi rājamaule
bhavad-ābharaṇasy nāsmi kiṁ pātram.

Inertness, animality, impurity, and crookedness of movement are not in me, O God ! Even if they be, O Crescent-crested One, am I not fit to serve as Thy ornament?

The devotee tells the Lord that he is fit to be accepted by Him. The very fact that he is a devotee shows that there are no blemishes in him. He has intelligence, humanity, purity, and straight-forwardness as the governing virtues. Even supposing that the devotee does not possess these virtues, but only the oppo-

site vices, Śiva has no right to reject him. For, has He not accepted as adornments inert, non-human, impure and crooked objects, such as hides, deer, bull, crescent-moon, and serpents ?

Or, all these defects may be regarded as belonging to the crescent-moon. Śiva is pleased to wear the extremely defective moon as His head-ornament. Why, then, should not the devotee claim to be accepted by Him ? The devotee's character, certainly, does not have so many blemishes as the moon's.

Candra (moon) is in the masculine gender. There are different versions of the circumstance which led to Śiva's acceptance of *Candra* as head-ornament. One of them is as follows : Dakṣa, one of the first agents of creation (*Prajāpati*), gave his twenty-seven daughters (stars) in marriage to *Candra*, on condition that *Candra* should treat them all alike, without showing favouritism to any. But *Candra* developed a special attachment to *Rohiṇī*. The other sisters got piqued, and complained to their father. Dakṣa flew into a rage and cursed *Candra* saying that he would get wasted, that he would lose one of his *kalās* each day, and that when all the sixteen *kalās* vanished he would fade away. On the sixteenth day, there was only one *kalā* left. *Candra* took refuge in the Lord. The Lord accepted him and placed him on his head as an ornament. By His grace, *Candra* began to regain his lost *kalās* at the rate of one each day. The Lord willed that Dakṣa's curse also should not go in vain. Therefore, he decreed that the waxing and the waning of the moon should alternate.

According to another story, a curse fell upon *Candra* because he had sought to defile the bed of his teacher's wife.

[70]

अरहसि रहसि स्वतन्त्रबुद्ध्या
 वरिवसितुं सुलभः प्रसन्नमूर्तिः ।
 अगणितफलदायकः प्रमुर्धे
 जगदधिको हृदि राजशेखरोऽसि ॥

*arahasi rahasi svatantra-buddhyā
varivasitum sulabhāḥ prasannamūrtiḥ,
agaṇitaphaladāyakaḥ prabhur me
jagadadhiko hṛdi rājaśekhara' sti.*

In the open and in secret, He is easy to live with, with a mind that is independent; He has a form that is gracious; He is the giver of measureless fruit, the Lord who exceeds the world: the Crescent-crested One who resides in Heart !

God is transcendent as well as immanent. He exceeds the world (*jagadadhikaḥ*), and yet resides in the heart (*hṛdi asti*). To live with Him ought to be the easiest thing. But it seems to be very difficult for those who have not begun to feel His grace. He is graciousness itself; and He is the giver of *mokṣa*.

arahasi, 'in the world without'; *rahasi*, 'in the heart within'.

For *jagadadhikaḥ*, an alternative reading is: *jagadadhīpaḥ*, meaning 'the Lord of the world'.

[71]

आरूढभक्तिगुणकुञ्चितभावचाप-
युक्तैः शिवस्मरणबाणगणैरमोघैः ।
निर्जित्य किल्बषरिपून्विजयी सुधीन्द्रः
सानन्दमावहति सुस्थिरराजलक्ष्मीम् ॥

*ārūḍhabhakti-guṇakuñcita-bhāvacāpayuktaiḥ
śiva-smaraṇa-bāṇagaṇair amoghaiḥ,
nirjitya kilbiṣaripūn vijayi sudhīndraḥ
sānandam āvahati susthirarajalākṣmīm.*

With the unerring arrows of Śiva-remembrance fixed to the bow of meditation bent with the string

of firm devotion, the one who has a good mind conquers the enemies that are sins, and gains the royal wealth of stability endowed with bliss.

The devotee is, here, compared to an expert archer. A royal prince who wishes to gain a kingdom should destroy his enemies in a straight fight; in order to accomplish this, he must have a strong arm and skill in fighting. In the spiritual fight with evil, the bow to be used is meditation, and the arrow, remembrance of Śiva. The devotee wields this weapon in a sure and expert manner, overcomes ignorance and its brood, and gains the supreme goal, *mokṣa*.

[72]

ध्यानाञ्जनेन समवेक्ष्य तमःप्रदेशं
 भित्त्वा महाबलिभिरीश्वरनाममन्त्रैः ।
 दिव्याश्रितं भुजगभूषणमुद्रहन्ति
 ये पादपद्ममिह ते शिव ते कृतार्थाः ॥ ७२ ॥

dhyānāñjanena samavekṣya tamaḥpradeśam
bhittvā mahābalibhir īśvaranāma-mantraih,
divyāśritam bhujagabhūṣaṇam udvahanti
ye pādapadmam iha te śiva te kṛtārthāḥ.

O Śiva ! They, indeed, are those who have gained their end, — they who, here have reached Thy lotus-feet which are the refuge of the gods and which wear serpents as ornaments, after acquiring a clear vision through the ointment of meditation and after breaking through the region of darkness through making ritual offerings consisting in the name-formulas of the Lord.

The one who wants to come by a buried treasure applies first some kind of magical ointment to his eyes so that he may

have a vision of the treasure. Then, he digs up the earth at the right place, offers oblation to the deity guarding treasures, and thus gains his end.

Here, the riches to be gained are the Lord's feet; the ointment is meditation; the hard crust to be removed is ignorance; and the oblations are the uttering of the names of Śiva.

[73]

भूदारतामुदवहद्यदपेक्षया श्री-
 भूदार एव किमतः सुमते लभस्व ।
 केदारमाकलितमुक्तिमहौषधीनां
 पादारविन्दभजनं परमेश्वरस्य ॥

*bhūdāratām udavahad yadapekṣayā śri-
 bhūdāra eva kimataḥ sumate labhasva,
 kedāram ākalita-mukti-mahauṣadhīnāṁ
 pādāravinda-bhajanam paramēśvarasya.*

O Good Mind ! Do get to adore the lotus-feet of the supreme Lord which are the field for the growth of the medicinal herb of release that is desired by all—the feet for gaining which even Viṣṇu, the lord of Śri and Bhū, took the form of a boar. What else should one do ?

Here, again, is the analogy of agriculture. The Lord's feet are the fertile fields on which the cure-herb of *mokṣa* grows.

In praising the Lord's feet, the story of Viṣṇu making a futile attempt to reach them is, again, alluded to,

[74]

आशापाशक्लेशदुर्वासनादि-
 भेदोद्युक्तैर्दिव्यगन्धैरमन्दैः ।
 आशाशाटीकस्य पादारविन्दं
 चेतः पेटां वासितां मे तनोतु ॥

*āśāpāśakleśa-durvāsanādi
 bhedodyuktair divyagandhair amandaiḥ,
 āśāśāṭīkasya pādāravindam
 cetaḥpeṭīm vasiṭām me tanotu.*

May the lotus-feet of the Lord whose virtues are the cardinal directions of space make the box of my heart sweet-smelling through the strong divine scents that overpower the bad odours of desire, delusion, passion, etc.

The mind is, here, compared to a closed box, filled with bad odours—delusion, desires, passions, etc. And, the Lord is requested to open it and make it smell sweet.

[75]

कल्याणिनं सरसचित्रगतिं सवेगं
 सर्वेङ्गितज्ञमनघं ध्रुवलक्षणाढ्यम् ।
 चेतस्तुरङ्गमधिरुह्य चर स्मरारे
 नेतः समस्तजगतां वृषभाधिरूढ ॥

*kalyāṇinam sarasacitragatiṁ savegaṁ
 sarveṅgitajñam anaghaṁ dhruvalakṣaṇāḍhyam,
 lakṣaṇāḍhyam,*

*celasturaṅgam adhiruhya cara smarāre
netah samasta-jagatām vṛṣabhirūḍha.*

O Destroyer of Passion ! O Leader of all the worlds ! O Rider of the Bull ! Move about, mounting my mind-horse which is auspicious, which can move quickly and in various ways, which has speed, which can understand all signs, which is without blemish, and which is endowed with stable characteristics.

Śiva is the overlord of all the worlds. He is our great leader in the fight against passion. The Purāṇas tell us that the God of lust, Manmatha, was burnt by Him. Śiva has to go wherever He is called - and that, quickly - in order to save plaintive souls. How can He do this if He only uses the Bull as His vehicle? Such a slow-moving mount is no good. The devotee places at the Lord's service a good, fast-moving horse, his mind. Let the Lord ride this horse, harnessing it to do His bidding.

The story of the burning of Manmatha (also called Kāma, Smara) is this: Dakṣa performed a sacrifice to which he did not invite Śiva, his son-in-law. Dākṣāyaṇī, Śiva's consort, went to her father's place only to get insulted. She committed suicide by falling into the sacrificial fire. Śiva, on coming to know of this, caused the sacrifice to be destroyed. Dākṣāyaṇī was reborn as Pārvati, daughter of Himavān (Himālayas). With a view to regain her Lord, she performed austerities. But Śiva was lost in meditation, unconcerned with the world. Harassed by the demon Tāraka, the gods wished that a son should be born to Śiva and Pārvati, who alone could kill Tāraka. They sent Manmatha, the god of love, to rouse in Śiva's heart an interest in Pārvati. When Manmatha was trying his best to draw Śiva out of His meditation, Śiva opened His third eye, the eye in the forehead, and burned Manmatha. Hence, Śiva is called Kāmāri, Smarāri.

[76]

भक्तिर्महेशपदपुष्करमावसन्ती
 कादम्बिनीव कुरुते परितोषवर्षम् ।
 संपूरितो भवति यस्य मनस्तटाक-
 स्तज्जन्मसस्यमखिलं सफलं च नान्यत् ॥

*bhaktir maheśapada-puṣkaram āvasantī
 kādambinīva kurute paritoṣavarṣam,
 sampūrīto bhavati yasya manastaṭāka-
 stajjanma-sasyam akhilaṁ saṃphalaṁ ca nānyat.*

Devotion, like the cloud, residing in the sky which is the great Lord, sends forth the shower of bliss : he, the lake of whose mind gets filled, reaps the entire crop of life ; not any other.

Here once again, is the analogy of agriculture. It is the mind that is filled with devotion to God that will gain the final *mokṣa*.

[77]

बुद्धिः स्थिरा भवितुमीश्वरपादपद्म-
 सक्ता वधूर्विरहिणीव सदा स्मरन्ती ।
 सद्भावनास्मरणदर्शनकीर्तनादि
 संमोहितेव शिवमन्त्रजपेन विन्ते ॥

*buddhiḥ sthirā bhavitum īśvarapādapadma-
 saktā vadhūr virahinīva sadā smaranī,
 sadbhāvanā-smaraṇa-darśana-kīrtanādi
 sammohiteva śivamantrajapena vinte.*

O Lord ! Like a woman separated from her husband, the mind that is attached to the lotus-feet constantly remembers in order to become firm, and being charmed by the muttering of *Sivamantra*, it engages itself in good thoughts, memory, sight, singing, etc.

The devotee's mind is compared to a woman separated from her husband. The mind cannot bear the separation from the Lord. No other thoughts have any room in it. It constantly thinks of Him. And, the Lord becomes the only concern of the various faculties such as seeing, speaking, remembering, etc.

[78]

सदुपचारविधिष्वनुबोधितां
 सविनयां सुहृदं समुपाश्रिताम् ।
 मम समुद्धर बुद्धिमिमां प्रभो
 वरगुणेन नवोदवधूमिव ॥

sadupācāra vidhiṣv-anubodhitāṁ
savinayāṁ suhṛdaṁ samupāśritām
mama samuddhara buddhim imāṁ prabho
varaguṇena navoḍhavadhūm iva.

O Lord ! Do uplift this intellect of mine, as one would a new bride, by endowing it with supreme excellence—the intellect which is instructed in the ways of good service which is humble, which is good-hearted, and which has the good as its resort.

The language of bridal mysticism employed in the previous verse is continued here. The intellect is the bride endowed with all the virtues. She has all the qualifications required to become the bride of God. Let Him come and wed this bride.

[79]

नित्यं योगिमनः सरोजदलसंचारक्षमस्त्वत्क्रमः
 शम्भो तेन कथं कठोरयमराड्वक्षः कवाटक्षतिः ।
 अत्यन्तं मृदुलं त्वदङ्घ्रियुगलं हा मे मनश्चिन्तय-
 त्येतल्लोचनगोचरं कुरु विभो हस्तेन संवाहये ॥

*nityam yogimanaḥ-saroja-dala-saṁcāra-kṣams
 tvatkramaḥ
 śambho tena katham kaṭhōra-yamarāḍ-
 vakṣaḥkavāṭa-kṣatih,
 atyantam mṛdulam tvadaṅghriyugalam ha me
 manaś cintayaty-
 etal-locanagocaram kuru vibho hastena
 saṁvāhaye.*

O Śambhu ; Thy feet are ever accustomed to walk on the lotus-petals of the yogins' minds. How, then, could they kick at the hard chest-door of Yama? Very tender are Thy feet ! Ah, my mind ponders ! O Lord ! Bring them within the sphere of my sight : I shall bear them with my hands.

In verse 64, reference was made to the hard tasks that the tender feet of Śiva have to perform. Among them is the kicking at the chest of Yama. In the present verse, Yama's chest is compared to a strong door. By contrast, the minds of Yogins are like lotus petals. The Lord's feet are used to walking on these petals; and this is only proper. But how can His feet bear the rough usage as against Yama's chest? The devotee longs to massage the holy feet, and implores the Lord to reveal them.

[30]

एष्यत्येष जनिं मनोऽस्य कठिनं तस्मिन्नटानीति म-
 द्रक्षायै गिरिसीम्नि कोमलपदन्यासः पुराभ्यासितः ।
 नो चेद्विव्यगृहान्तरेषु सुमनस्तल्पेषु वेद्यादिषु
 प्रायः सत्सु शिलातलेषु नटनं शंभो किमर्थं तव ॥

esyaty-eṣa janim mano'sya kaṭhinam tasminnaṭānīti
madrakṣāya girisīmni komalapadanyāsaḥ
purābhyāsitaḥ,
no ced-divyagr̥hāntareṣu sumanastalpeṣu vedyādiṣu
prāyaḥ satsu śilātaleṣu naṭanam śambho
kimartham tava.

“This one is going to be born. His mind is hard. I have to dance on it”. Thinking thus in order to protect me, Thou didst practise placing Thy tender steps, in former times, on Mountain ridges, O, Śambhu ! Otherwise, while there are the insides of divine houses, flowery bedsteads, covered verandahs, etc., in abundance, why didst Thou dance in rocky regions?

In the previous verse, the devotee wondered how the Lord's tender feet could bear the strain of kicking at Yama's hard chest. In the present verse, the devotee remembers that his own mind is made of very hard stuff. The Lord may not enter it saying that it is too hard for His tender feet. But, says the devotee, such an excuse is not available to the Lord. The Lord had known that the soul was going to be born, that its mind would be hard, and that He would have to use it as His dance-ground. It was because of this fore-knowledge that He chose the Mountain as His habitation, so that His feet might get used to walking on hard ground. What other reason could there be for this choice? It was not as if there was no better place for the Lord to reside

in. There are plenty of them—the hearts of gods, the minds of good and pious people, the altars where ritual offerings are made, etc.

[81]

कंचित्कालमुमामहेश भवतः पादारविन्दार्चनैः
 कंचिद्ध्यानसमाधिभिश्च नतिभिः कंचित्कथाकर्णनैः ।
 कंचित्कंचिद्वेक्षणैश्च नुतिभिः कंचिदशामीदृशीं
 यः प्राप्नोति मुदा त्वदर्पितमना जीविन्स मुक्तः खलु ॥

*kañcit-kālam umāmaheṣa bhavataḥ pādāravindārcanaiḥ
 kañcid-dhyānasamādhīḥ ca natībhīḥ kañcit-
 kathākarnanaiḥ
 kañcit-kañcid-avekṣaṇaiḥ ca nutībhīḥ kañcid-
 daśām īdṛśīm
 yaḥ prāpnoti mudā tvadarpitamanā jīvan
 sa muktaḥ khalu.*

O Consort of Umā ! Sometime in worshipping Thy lotus-feet, sometime in meditation and concentration, sometime in offering obeisance, sometime in listening to (Thy) stories, sometime in looking at (Thy) form, sometime in singing (Thy) praise—he who gains such a state in exultation, having surrendered his mind to Thee, is verily a *jīvan-mukta* !

Devotion, when it becomes mature leads to *jīvanmuktī*, liberation-in-life. The fruit of devotion is not an unseen result; it is to be enjoyed here and now. When the mind has been surrendered to God, the mind ceases to be. This is the state of mindlessness (*amanībhāva*). It is the mind that binds the soul; it is the mind that liberates. The mind that is attached to external objects binds; the mind that is attached to God liberates.

[82]

बाणत्वं वृषभत्वमर्धवपुषा भार्यात्वमार्यापते

घोणित्वं सखिता मृदङ्गवहता चेत्यादि रूपं दधौ ।

त्वत्पादे नयनार्पणं च कृतवांस्त्वदेहभागो हरिः

पूज्यात्पूज्यतरः स एव हि न चेत्को वा तदन्योऽधिकः।

bāṇatvaṁ vṛṣabhatvam ardhavapuṣā bhāryātvam

āryāpate

ghoṇitvaṁ sakhitā mṛdaṅgavahatā cetyādi

rūpaṁ dadhau,

tvat-pāde nayanārpaṇaṁ ca kṛtavāṁs tvaddehabhāgo

hariḥ

pūjyāt-pūjyatarah sa eva hi na cet ko vā tadanyo'

dhikaḥ.

O Consort of Devī ! Hari, indeed, took many forms—that of an arrow, that of a bull, that of a wife occupying half the body, that of a boar, that of a friend, that bearing a drum, etc.; he also offered his eye at Thy feet. That one, who forms part of Thy body, is verily the most worshipful; for, who can excel him ?

Here, the Hari-Hare form is celebrated. Viṣṇu (Hari) is associated with Śiva (Hara) in several ways. (1) He became the arrow with which Śiva destroyed the three cities. (2) He serves as the vehicle, Bull, for Śiva. (3) He became the wife of Śiva, occupying half His body. (4) He took the form of a boar in order to reach Śiva's feet by burrowing the earth. (5) He served as Śiva's companion, taking the form of a ravishingly beautiful maiden (*Mohini*), (a) for distributing ambrosia to the gods and for seeing that the demons did not get it, and (b) for destroying Bhasmāsura who had gained from Śiva the power of burning all those on whose heads he chose to place his hand.

(6) Viṣṇu beats the drum as Śiva dances. (7) When He found, while performing *arcana* to Śiva, that He was short of one thousand lotuses by one, He offered His eye in the place of the lotus.

Hari is the nearest to Hara, and is greater than all other gods.

[83]

जननमृतियुतानां सेवया देवतानां
 न भवति सुखलेशः संशयो नास्ति तत्र ।
 अजनिममृतरूपं साम्बमीशं भजन्ते
 य इह परमसौख्यं ते हि धन्या लभन्ते ॥

*jananamṛtiyutānām sevayā devatānām
 na bhavati sukhaleśaḥ saṁśayo nāsti tatra,
 ajanim amṛtarūpaṁ sām̐bam īśam bhajante
 ya iha paramasaukhyam̐ te hi dhanyā labhante*

There results not even the least trace of hapli-ness from worshipping the gods that are endowed with birth and death; in regard to this there is no doubt. They who adore here the Lord of Pārvatī who has no birth and is eternal, are, indeed fortunate; they gain the supreme happiness.

An idea with which we are familiar is repeated here. There is no use of worshipping the minor gods and godlings. They cannot help us in gaining the final goal, perfection. Śiva alone, who is eternal, can save the soul by granting it supreme happiness.

[84]

शिव तव परिचर्यासंनिधानाय गौर्या
 भव मम गुणधुर्या बुद्धिकन्यां प्रदास्ये ।
 सकलभुवनबन्धो सच्चिदानन्दसिन्धो
 सदय हृदयगेहे सर्वदा संवस त्वम् ॥ ८४ ॥

*śiva tava paricaryā sannidhānāya gauryā
 bhava mama guṇadhuryām buddhikanyām
 sakalabhuvanabandho saccidānandasindho
 sadaya hṛdayagehe sarvadā samvasa tvam.*

O Śiva ! O Bhava ! O Friend of all the worlds !
 O! Ocean of Existence-Consciousness-Bliss ! O com-
 passionate One! To be with Gauri engaged in Thy
 service, I give my mind-maiden who is endowed
 with excellences. Do Thou dwell always in the
 house of my heart!

The devotee dedicates his daughter, Mind, to the service of
 the Lord. Let Mind be with Pārvatī and serve the Lord along
 with Her! Let the Lord deign to use the Heart as His place of
 residence! Let Him always live there, and never leave it!

[85]

जलधिमथनदक्षो नैव पातालभेदी
 न च वनमृगयायां नैव लुब्धः प्रवीणः ।
 अशनकुसुमभूषात्रस्त्रमुख्यां सपर्या
 कथय कथमहं ते कल्पयानीन्दुमौले ॥ ८५ ॥

jaladhimathanadakṣo naiva pātālabedī

na ca vanamṛgayāyāṁ naiva lubdhakḥ pravīṇaḥ,

aśanakusumabhūṣāvastramukhyāṁ sapāryāṁ

kathaya katham ahaṁ te kalpayānīndumaule.

O Crescent-crested Lord! I am not skilled in churning the ocean; nor in splitting the nether world; nor am I a hunter, expert in hunting game. How, then, may I offer Thee, in worship (materials such as) food (poison), flower (serpents), ornament (serpents), clothing (the hide of the elephant), etc? Do tell me!

The devotee is at a loss to know how he is to worship the Lord. The things that are acceptable to the Lord, he is incapable of procuring. Poison is Śiva's food. Unless the milk-ocean is churned, Śiva's food cannot be procured. Serpents form Śiva's adornments. In order to procure them, one should go to the nether-world. Śiva's clothing consists of the hide of elephant and tiger's skin. For getting these, one must be an expert hunter. The devotee says, "As I do not possess any of these abilities, how am I to offer anything to Thee?"

[86]

पूजाद्रव्यममृद्ध्यो विरचिताः पूजां कथं कर्महे

पक्षित्वं न च वा किटित्वमपि न प्राप्तं मया दुर्लभम् ।

जाने मस्तकमङ्घ्रिपङ्खवमुमाजाने न तेऽहं विभो

न ज्ञातं हि पितामहेन हरिणा तत्त्वेन तद्रूपिणा ॥

pūjādravyasamṛddhayo viracitāḥ pūjāṁ

katham kurmahe

pakṣitvam na ca vā kiṭitvam api na prāptam

mayā durlabham,

*jāne mastakam anghripallavam umājāne na te'
 haṁ vibho
 na jñātam hi pitāmahena hariṇā tattvena
 tadrūpiṇā.*

O Consort of Pārvati! The materials for worship have been gathered. But how shall I perform the worship? I have not gained the status of a bird or that of a boar—which is difficult of attainment. O all-pervading One! I do not see Thy crown or Thy lotus-feet. Verily they were not seen even by Brahmā and Viṣṇu who assumed those forms!

Granting that one has somehow gathered all the materials required for the worship of Śiva how is one to perform the worship? It is not possible to see either the head or the feet of Śiva. Even Brahmā and Viṣṇu could not see them How, then, is worship to be offered?

[87]

अशनं गरलं फणी कलापो
 वसनं चर्म च वाहनं महोक्षः ।
 मम दास्यसि किं किमस्ति शंभो
 तव पादाम्बुजभक्तिमेव देहि ॥ ८७ ॥

*aśanam garalam phaṇi kalāpo
 vasanam carma ca vāhanam mahokṣaḥ,
 mama dāsyasi kim kimasti śambho
 tava pādāmbuja-bhaktim eva dehi.*

O Śaṁbhu! Thy food is poison, ornament, serpent, clothing hide, and transport the great bull.

What wilt Thou give me? And, what (else) is there?
Grant me only devotion unto Thy lotus-feet.

In verse 85, the devotee said, "How can I offer Thee the things that are meant for Thee—things such as poison, serpents, and hides?" In the present verse, he says, "What useful thing is there that Thou canst give me? The things that are with Thee, such as poison, etc., are not useful to me. I ask only for devotion unto Thy feet".

This verse is a *niṅdāstuti*, praise disguised as blame.

[88]

यदा कृताम्भोनिधिसेतुबन्धनः
करस्थलाघःकृतपर्वताधिपः
भवानि ते लङ्घितपद्मसंभव-
स्तदा शिवार्चास्तवभावनक्षमः ॥ ८८ ॥

yadā kṛtāmbhonidhisetvbandhanaḥ
karasthalāghaḥkṛtaparvatādhipaḥ,
bhavāni te laṅghitapadmasāmbhaṁbhavas
tadā śivārcāstavabhāvanakṣāmaḥ.

O Śiva! It is only when I become the one who built a bridge on the ocean (Rāma), or the one who pressed down the Vindhya mountain with the palm of his hand (Agastya), or surpass the lotus-born Brahmā (who creates the worlds and reveals the Vedas) that I shall be able to worship Thee, sing Thy praise, and meditate on Thee.

It is not possible for an ordinary mortal to worship Siva, utter His praise, or meditate on him. In order to be able to do these, one should be either a Rāmacandra, or an Agastya, or a

Brahmā. Srī Rāmacandra, who built the bridge to Laṅkā, offered worship to the Lord at Rāmeśvaram. Agastya, the sage-dwarf, quelled the pride of Mount Vindhya by pressing it down with the palm of his hand; he could sing the Lord's praise. One would have to excel the creator Brahmā, if one were to meditate on Śiva.

[89]

नतिभिर्नुतिभिस्त्वमीश पूजा-
 विधिभिर्ध्यानसमाधिभिर्न तुष्टः ।
 धनुषा मुसलेन चाश्मभिर्वा
 वद ते प्रीतिकरं तथा करोमि ॥ ८९ ॥

*natibhir-nutibhis tvam īśa pūjāvidhibhir-
 dhyānasamādhibhir na tuṣṭaḥ,
 dhanuṣā musalena cāśmabhirvā
 vada te prītikarm tathā karomi.*

O Lord ! Thou art not pleased with offerings of obeisance, singings of praise, procedures of worship, meditations and concentrations. If through (hitting with) a bow, a club or stones (Thou art pleased), tell me so ; I shall do what pleases Thee.

The present verse, again, is in the form of *nindāstuti*. The conventional modes of worship do not seem to please Śiva. Otherwise, why did He accept strange and rude forms of adoration? (1) Arjuna performed austerities in order to gain the grace of Śiva. Śiva appeared before him disguised as a hunter. A quarrel ensued between the two over an animal which he claimed he had shot. This led to a scuffle, and Arjuna beat the Lord with his bow. This pleased the Lord greatly. (2) The club probably refers to the cane with which the Pāṇḍya king admonished the Lord who had come in the guise of a labourer. Māṇikavācakar was wrongly punished by the king. To teach him a

lesson, the Lord caused the Vaigai river to overflow, and the bank got breached all over. Each citizen of Madurai was ordered to fill a part of breach. An old lady who lived by selling edibles could not find anyone to do her part of the job. The Lord Himself came in the form of a labourer and volunteered to work for her. But He did not do the job properly; He set even a bad example by distracting the others from their work. The king who came on an inspection took this strange labourer to task and beat Him on His back with a cane. (3) Sākya Nāyanār, who lived under the regime of Śamaṇas, could not worship the Lord in the conventional manner with flowers. He pelted stones, instead, at the Lord's image, and offered heart-worship.

[90]

वचसा चरितं वदामि शंभो-
 रहमुद्योगविधासु तेऽप्रसक्तः ।
 मनसाकृतिमीश्वरस्य सेवे
 शिरसा चैव सदाशिवं नमामि ॥ ९० ॥

*vacasā caritaṁ vadāmi śambhor-
 aham udyogavidhāsu te' prasaktaḥ,
 manasākṛtim īśvarasya seve
 śirasā caiva sadāśivaṁ namāmi.*

I am unused to the methods of meditating on Thee with effort. I shall utter through speech the story of Śambhu; shall adore with the mind the form of the Lord; and shall bow with the head to Sadāśiva.

If one has not yet gained the competence to offer heart-worship to the Lord, let him not lose heart. Let him begin with the lower modes of devotion; and he will be eventually lifted to the higher levels.

[91]

आद्याविद्या हृद्गता निर्गतासी-
 द्विद्या हृद्या हृद्गता त्वत्प्रसादात् ।
 सेवे नित्यं श्रीकरं त्वत्पदाब्जं
 भावे मुक्तेर्भाजनं राजमौले ॥ ९१ ॥

*ādyāvidyā hṛdgatā nirgatāsīd-
 vidyā hṛdyā hṛdgatā tvat-prasādāt,
 seve nityam śrikaram tvat-padābjaṁ
 bhāve mukter bhājanam rājamaule.*

O Crescent-crested Lord ! Through Thy grace the beginningless nescience resident in the heart has been removed: and the delectable (Brahman) knowledge has taken its seat in the heart. Thy lotus-feet, which bring auspiciousness and are the repositories of liberation, I meditate on and adore.

The supreme end of devotion to Śiva is *mokṣa*, liberation from bondage. Nescience is the cause of bondage. Wisdom is what removes nescience. It is God's grace that grants wisdom.

[92]

दूरीकृतानि दुरितानि दुरक्षराणि
 दौर्भाग्यदुःखदुरहंकृतिदुर्वचांसि ।
 सारं त्वदीयचरितं नितरां पिबन्तं
 गौरीश मामिह समुद्धर सत्कटाक्षैः ॥ ९२ ॥

*dūrikṛtāni duritāni durakṣarāṇi
 daurbhāgya-duḥkha-durahaṁkṛtidurvacāṁsi,*

*sāraṁ tvadīyacaritaṁ nitarāṁ pibantam
gaurīśa mām iha samuddharā satkaṭākṣaiḥ.*

O Consort of Gaurī ! Ill-fortune, misery, bad egoity, and wicked speech, which are the result of the bad fates and sins, have been driven away. Me, who am drinking deeply the sweet story of Thy greatness, please do save, here.

It is through God's grace that everything that is bad is removed. Evil, sin, misery—all these disappear like mist before the rising sun of divine grace.

[93]

सोमकलाधरमौलौ
कोमलघनकंधरे महामहसि ।
स्वामिनि गिरिजानाथे
मामकहृदयं निरन्तरं रमताम् ॥ ९३ ॥

*somakalādharamaulau
komalaghanakāndhare mahāmahasi,
svāmini girijānāthe
māmakahṛdayaṁ nirantaraṁ ramatām.*

Let my heart ever revel in the Lord who is the Consort of Girijā, who wears on his crest the Crescent-moon, whose throat is beautifully blue like the cloud, and who has a greatly luminous form.

The devotee recapitulates some of the deeds of grace performed by the Lord and meditates on their deep significance. The very form and features of the Lord remind one of these deeds.

[94]

सा रसना ते नयने
 तावेव करौ स एव कृतकृत्यः ।
 या ये यौ यो भर्गं
 वदतीक्षेते सदार्चतः स्मरति ॥ ९४ ॥

*sā rasanā te nayane
 tāveva karau sa eva kṛtakṛtyaḥ,
 yā ye yau yo bhargaṁ
 vadatīkṣate sadārcataḥ smarati.*

That is tongue which speaks of the glorious Śiva; these are eyes which behold (Him); those are hands which always worship (Him); he alone is the one who has gained his end, who (ever) remembers (Him).

An idea expressed in several verses earlier is repeated here. The functions of the sense-organs and the mind should all be directed towards the Lord.

[95]

अतिमृदुलौ मम चरणा-
 वतिकठिनं ते मनो भवानीश ।
 इति विचिकित्सां संत्यज
 शिव कथमासीद्विरौ तथा प्रवेशः ॥ ९५ ॥

*atimṛdulau mama caraṇāv-
 atikaṭhinam te mano bhavānīśa,*

*iti vicikitsām samtyaja
śiva katham āsid girau tathā praveśaḥ.*

O Consort of Pārvatī! Do relinquish the idea, "My feet are too tender; your mind is too hard". O Śiva! How, then, didst Thou come to have Thy residence on the mountains?

Here, again, is repeated a request to the Lord already expressed by the devotee. The lord should not refuse to enter the mind saying that it is too hard for His tender feet.

[96]

धैर्याङ्कुशेन निभृतं
रमसादाकृष्य भक्तिशृङ्खलया ।
पुरहर चरणालाने
हृदयमदेभं बधान चिद्यन्त्रैः ॥ ९६ ॥

*dhairyāṅkuṣena nibhṛtam
rabhasād ākṛṣya bhaktiśṛṅghalayā,
purahara caraṇālāne
hṛdayamadebham badhāna cidyantraiḥ.*

O Destroyer of the Cities! Do bind the elephant of my heart to the peg of Thy feet with the the chain of devotion, dragging it speedily with the help of the goad of courage and the machinery of intelligence, so that it may not stray.

In this verse and the next, the mind is compared to an elephant. This wild elephant should be captured and brought under check. The Lord alone can do it.

[97]

प्रचरत्यमितः प्रगल्भवृत्त्या
 मदवानेष मनःकरी गरीयान् ।
 परिगृह्य नयेन भक्तिरज्ज्वा
 परम स्थाणुपदं दृढं नयामुम् ॥ ९७ ॥

*pracaraty-abhitaḥ pragalbhavṛtṭyā
 madavān eṣa manaḥkarī garīyān,
 parigr̥hya nayena bhakirajjvā
 parama sthāṇupadam dṛḍham nayāmum.*

O Supreme Lord! This mind-elephant is in rut and is mighty; doing daring deeds, it roams about in all directions; with the cord of devotion seize it tactfully and lead it firmly to the place of stability.

The mind-elephant, which misbehaves and is wayward, should be controlled by being bound with the cord of devotion; and slowly it should be led to the feet of the Lord, its stables, and made to rest there. *Sthāṇu*, the Stable, is an appellation of Śiva.

[98]

सर्वालङ्कारयुक्तां सरल्पदयुतां साधुवृत्तां सुवर्गां
 सद्भिः संस्तूयमानां सरसगुणयुतां लक्षितां लक्षणाढ्याम् ।
 उद्यद्भूषाविशेषामुपगतविनयां द्योतमानार्थरेखां
 कल्याणीं देव गौरीप्रिय मम कविताकन्यकां त्वं गृहाण ॥

*sarvālaṅkārayuktām saralapadayutām
 sādhuvṛttām suvarṇām*

sadbhiḥ samstūyamānām sarasaguṇayutām
lakṣitām lakṣaṇādhyām
udyadbhūṣāvīśeṣām upagatavinayām
dyotamānārtharekhām
kalyāṇīm deva gaurīpriya mama
kavtākanyakām tvam gṛhāṇa.

O Beloved of Gaurī! O God! Do accept my daughter, Poesy, who has all the embellishments, who has a graceful gait, who is given to the ways of piety, who is fair, who is praised by the good, who has pleasing manners, who is an ideal (bride), who is endowed with good characteristics, who wears shining ornaments, who is modest, who bears clear marks of fortune (on her palm), and who is auspicious.

The poet makes an offering of his poem to the Lord, as a parent would offer his daughter in marriage to the groom he has chosen. As applied to the poem, the characteristics would be the following: the poem has all the *alaṅkāras*; its words are graceful; fine metres have been employed in its composition; it is beautiful; it deserves the praise of all good people; it teems with the various good *rasas*; its aim is good; its features are good: it has all the excellences, it is expressive of humility; it shines with deep and suggestive meanings; it confers auspiciousness on its readers.

[99]

इदं ते युक्तं वा परमशिव कारुण्यजलधे
 गतौ तिर्यग्रूपं तव पदशिरोदर्शनधिया ।
 हरिब्रह्माणौ तौ दिवि भुवि चरन्तौ श्रमयुतौ
 कथं शंभो स्वामिन्कथय मम वेद्योऽसि पुरतः ॥ ९९ ॥

*idaṁ te yuktam vā paramaśiva kārūnyajaladhe
 gatau tiryagrūpaṁ tava padaśirodarśanadhiyā,
 haribrahmāṇau tau divi bhuvī carantau śramayutau
 katham sambho svāmin kathaya mama
 vedyo'si purataḥ*

O Supreme Śiva! O Ocean of Compassion! With a view to behold Thy feet and head, Viṣṇu and Brahmā took sub-human forms ; moving about beneath the earth and in the sky, they suffered. Is this proper for Thee? O Śambhu ! O Master ! Tell me how Thou wilt become revealed to me immediately.

The story of the failure of Brahmā and Viṣṇu to reach the head and feet of Śiva, respectively, is alluded to once again.

[100]

स्तोत्रेणालमहं प्रवचि न मृषा देवा विरिञ्चादयः
 स्तुत्यानां गणनाप्रसङ्गसमये त्वामग्रगण्यं विदुः ।
 माहात्म्याग्रविचारणप्रकरणे धानातुषस्तोमव-
 द्धूतास्त्वां विदुरुत्तामोत्तामफलं शंभो भवत्सेवकाः ॥ १०० ॥

*stotreṇālam ahaṁ pravacmi na mṛṣā devā
 viriñcā dayah
 stutyānām gaṇanāprasaṅgasamaye tvām
 agragaṇyam viduḥ,
 mähātmyāgravicāraṇaprakaraṇe dhānātuṣastomavad-
 dhūtās tvām vidur-uttamottamaphalam
 sambho bhavatsevakāḥ.*

O Śambhu ! At the time of enumerating those who are worthy of adoration, Thy servants, Brahmā and other gods, know that Thou art the first. While enquiring as to who is the first among the great, they become like chaff covering the grain; they know that Thou art the highest fruit. I am not uttering a falsehood. How am I to praise Thee.

Here, the poem ends, proclaiming Śiva as the supreme Deity. In the assemblage of the gods, He is easily recognized as the foremost God. No praise is adequate to express His greatness. Even to be able to praise Him, His grace is essential.

Ambastaka

Sankaracarya

This hymn in eight verses on the Mother Goddess Pārvatī set in the *aśvadhāṭī* metre describes the form and beauty of the goddess. At the outset the poet prays for the favour of poetic art to excel the gait and gallop of the horse. In some of the verses here, the goddess is described as sporting amidst the *Kadamba* tress (at Madura). By nature our minds are of wandering nature. Hence the poet requests the goddess to resort to dwell in those places wherever one's mind wanders.

[1]

चेटीभवन्निखिलखेटी कदम्बतरुवाटीषु नाकिपटली-
कोटीरचारुतरकोटीमणीकिरणकोटीकरम्बितपदा ।
पाटीरगन्धिकुचशाटी कवित्वपरिपाटीमगाधिपसुता
धोटीकुलादधिकधाटीमुदारमुखवीटीरसेन तनुताम् ॥ १ ॥

*Ceṣṭibhavannikhilakheṣṭi kadambataruvāṣṭiṣu nākipaṭalī
koṣṭiracārutarakoṣṭimanīkīraṇakarambitapadā,
pāṣṭiragandhikucaśāṣṭi kavivaparipāṣṭimagādhipasutā
dhoṣṭikulādadhikadhāṣṭimudāramukhaviṣṭirasena tanutām*

May the daughter of Himavān who is attended upon by celestial damsels in the Kadamba groves and who has Her feet variegated by the lustre of the countless dazzling gems studded on the crowns of the gods and who has Her blouse made fragrant by sandal paste, make my poetic art excel the gallops of horses, by means of the betel juice of Her munificent mouth.

[2]

कूलातिगामिभयतूलावलिज्वलनकीला निजस्तुतिविधा-
कोलाहलक्षपितकालामरी कुशलकीलालपोषणनभाः ।
स्थूला कुचे जलदनीला कचे कलितलीला कदम्बविपिने
शूलायुधप्रणतिशीला विभातु हृदि शैलाधिराजतनया ॥ २ ॥

*kūlātigāmibhayatūlavaliṣṭvalanakīlā nijastutivīdhā-
kolāhalakṣapitakālāmarī kuśalakīlālapoṣaṇanabhāḥ,
sthūlā kuce jaladanīlā kace kalitalīlā kadambaviṣṭine
śūlāyudhapraṇatiśīlā vibhātu hṛdi śailādhirājatanayā*

May the daughter of Himavān, Mother Goddess, shine in my heart! She is the flame that burns down cotton in the form of unbounded fear. She puts down the fear of death by the tumultuous singing of Her glory. She is the cloud that showers the ambrosia of welfare. With large breasts and tresses dark like clouds, She sports in the Kadamba forest (Madurai). She bows to Her lord, the wielder of the trident.

[3]

यत्राशयो लगति तत्रागजा वसतु कुत्रापि निस्तुलशुका
 सुत्रामकालमुखसत्राशनप्रकरसुत्राणकारिचरणा ।
 छत्रानिलातिरथपत्राभिरामगुणमित्रामरीसमवधूः
 वृत्रासहन्मणिविचित्राकृतिस्फुरितपुत्रादिदाननिपुणा ॥ ३ ॥

*yatrāśayo lagati tatrāgajā vasatū kutrāpi nistulaśukā
 sutrāmakālamukhasatrāśanaprakarasutrāṇakāricaraṇā
 chatrānilātīrathapatrābhirābhirāmaguṇamitrāmarīsama-
 vadhūḥ
 vṛtrāsahanmaṇivicitrākṛtisphuritaputrādidānanipunā*

She has the incomparable parrot (on the wrist). Her feet offer protection to the celestials like Indra and Yama. She has a white umbrella and a vehicle that is swifter than wind. She, possessor of good qualities, is friendly. She is capable of granting progeny that resembles Vishnu of the hue of blue diamonds. She is radiant in the company of other goddesses.

May that goddess Pārvati manifest Herself wherever my thoughts go.

[4]

द्वैपायनप्रभृतिशापायुधत्रिदिवसोपानधूलिचरणा
 पापापहस्त्रमनुजापानुलीनजनतापापनोदनिपुणा ।
 नीपालया सुरभिधूपालका दुरितकूपादुदञ्चयतु मां
 रूपाधिका शिखरिभूपालवंशमणिदीपायिता भगवती ॥ ४ ॥

*dvaipāyanaprabhṛtisāpāyudhatridivasopānadhūticaraṇā
 pāpāpahasvamanujāpānulīnajanatāpāpanodanipuṇā
 nīpālayā surabhidhūpālakā duritakūpādudañcayatu mām
 rūpādhikā śikharibhūpālavaṃśamaṇidīpāyitā bhagavati*

May that goddess lift me up from the well of sins, the dust of whose feet forms the flight of steps leading to Heaven for Vyāsa and other sages armed with the weapon of curses. She is skilled in removing the miseries of those who repeat Her sacred mantra. With tresses of hair smelling sweet with fragrant fumes, she is extremely beautiful. She dwells under the Kadamba tree and She is the lamp of gem that illuminates the race of Himavān.

[5]

याऽऽलीभिरात्मतनुताली सकृत्प्रियकपालीषु खेलति भय-
 व्यालीनकुल्यसितचूलीभरा चरणधूलीलसन्मुनिवरा ।
 वालीभृतिं श्रवसि तालीदलं वहति याऽलीकशोभितिलका
 साऽलीकरोतु मम काली मनः स्वपदनालीकसेवनविधौ ॥

*yā ālibhirātmatanutālī sakṛtpriyakapālīṣu khelati haya-
 vyālīnakulyasitacūlībharā caraṇadhūlīlasan munivarā
 vālibhṛti śravasi tālīdalam vahati yā alīka śobhitilakā
 sā alīkarotu mama kālī maṇḥ svapadanālikasevana-
 vidhau*

May goddess Kālī render my mind a bee in serving Her lotus feet. She plays with Her friends amidst rows of Kadamba trees. Dark in complexion

like the palmyrah(tree), she is the mongoose for the serpents of fear. She has profuse black tresses of hair and sages swarm at the dust of Her feet. She wears the tender palmyrah shoots in Her ear that bears (the ornament) *vālī*, and has a brilliant (tilaka) mark on the forehead.

[6]

न्यङ्काकरे वपुषि कङ्कादिरक्तपुषि कङ्कादिपक्षिविषये
 त्वं कामनामयसि किं कारणं हृदय पङ्कारिमेहि गिरिजाम् ।
 शङ्काशिलानिशितटङ्कायमानपदसंकाशमानसुमनो-
 झंकारि भृङ्गततिमङ्कानुपेतशशिसंकाशिवक्त्रकमलम् ॥ ६ ॥

nyaṅkākare vapuṣi kaṅkādiraktapuṣi kaṅkādipakṣiviṣaye
tvam kāmanāmayasi kim kāraṇam hṛdya paṅkārimehi
girijām
śaṅkāśilāniśitaṭaṅkāyamānopadasaṅkāśāmanasumano
jhaṅkāribhṛṅgatatimaṅkānupetaśaśisaṅkāshivaktra-
kamalam

O heart! Why are you fascinated over this body which houses wriggling worms and which is nourished by the blood and flesh of birds like the heron and which is the food of birds like vultures? Go and resort to goddess Pārvatī, who has rows of bees hovering over Her lotus-feet which are the chisels that break the stones in the form of fears. She has the lotus-face that resembles the moon *sans* the mark, and is the enemy of the mire of sins.

[7]

कुम्बावतीसमविडम्बा गलेन नवतुम्ब्याभवीणसविधा
 शं बाहुलेयशशिविम्बाभिराममुखसंवाधितस्तनभरा ।
 अम्बा कुरङ्गमदजम्बालरोचिरिह लम्बालका दिशतु मे
 विम्बाधरा विनतशम्ब्यायुघ्रादिनिकुरम्बा कदम्बविपिने ॥ ७ ॥

*kumbāvatīsamaviḍambā galena navatumbyābhavīṇasavidhā
 śam bāhuleyaśaśibimbābhirāmamukhasambādhitā-
 stanabharā
 ambā kuraṅgamadajambālarociriha lambālakā diśatu me
 bimbādharā vinataśambvāyudhā dinikurambā kadamba-
 vipine*

May the Mother goddess dressed as a huntress now confer upon me all welfare with (Her) voice resembling the sweet notes produced by *vīṇā* made of a fresh gourd. She has Her breasts pressed by the beautiful moon-like faces of Kumāra. She is lustrous with thick musk-paste, has long tresses of hair and red lips. She is worshipped by Indra and other celestials in the Kadamba forest.

[8]

इन्धानकीरमणिवन्धा भवे हृदयबन्धावतीव रसिका
 संधावती भुवनसंधारणेऽप्यमृतसिन्धावुदारनिलया ।
 गन्धानुभावमुहुरन्धालिव्रीतकचबन्धा समर्पयतु मे
 शंधाम भानुमपि रुन्धानमाशु पदसंधानमप्यगसुता ॥ ८ ॥

indhānakīramanibandhā bhavē hrdayabandhāvātīva rasikā
sāndhāvātī bhuvanasāndhāraṇē' pyamṛtasindhāvudāra-
nilayā
gandhānubhāvamuhurandhālivītakacabandhā samarpa-
yatu me
sāndhāma bhānumaṣi rundhānamāsu padasāndhāna-
maṣyagasutā

May the daughter of the Mountain quickly grant me Her feet that overshine the sun and which one is the abode of auspiciousness. She dazzles with the parrot on the wrist and is very much attached to Her consort Śiva. Firm in Her resolve to protect the world, She has the nectar ocean as Her abode. Having enjoyed the sweet fragrance of the flowers of Her braid, rows of bees become blind and swarm to Her tresses of hair.

Questions : Answers

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

Question: Dose God protect all beings ?

Ans: God protects all beings. The wise and the spiritual aspirants realise that God alone sustains, or pray that they should be protected by God. But the common men say: "I myself protect the family, I myself protect my town, I myself protect this country", as though they themselves protect every thing. If some accidents take place while they travel by ship, plane, train, cycle, motor and such vechicles, and if they escape from it at that time, those ordinary men would boast about what they had done and say, "Had I not turned the vechicle that way, all of them would have died." Even if there was a loss in that accident, they would give a consolatory remark, "I tried in many ways. Fate has suppressed us".

Though God bestows grace and sustains them knowing the results of their *karma* and their worshipping attitude, the common men do not say that God has protected them-very few say so. What is God's grace, is the same, common to all. Though rain, Sun shine, Moon's rays, etc., are common to all, sometimes to some they are necessary or even unnecessary, depending

upon time and action. For example, to the agriculturist rain is necessary before sowing, while starting sowing and after the sprouting of the crops, the same rain during the harvest season becomes inimical to him. Therefore even the one who wished for rain would not like it. Whenever the agriculturist wishes for rain, the weaver does not wish for that rain. Therefore, all beings simultaneously do not wish for the same grace; according to their needs, according to their mental maturity change their opinions. But rain, Sun shine or Moon's rays instead of serving one, serve all. Similarly, God's grace, without considering whether they are rich, poor, great or ordinary, is common to all. Man's attitude alone doubts whether it has received God's grace or not, but God's grace exists for all.

For example, there are two characteristics in Sun, one is illumination and the other is heat. This heat has the same potency as that of the fire. But we say that fire burns when it is touched. Even though the Sun's heat falls on us, the same quantity of heat of the fire does not strike us. But in the Sun's rays, when a lens is placed and a cotton is kept underneath, the cotton catches fire. Even if our hand is kept under the lens, it burns the hand. Therefore, though the Sun has all the powers that fire has, to perceive the power, instruments like lens are necessary. Similarly, God's grace exists everywhere, and, to experience it, auspicious divine worship and such means are required.

As an example, the Sun's light pervades the whole world. If one house is covered by a roof, inside that house Sun's light does not fall. But if a glass is fixed in the roof of that house to allow the Sun's light to pass through, the Sun's light will enter the house through it. If the glass is covered with dirt without being bright, lesser and dull Sun-light will enter. The ordinary man exists like the house in the roof of which glass is not fixed. The aspirant exists like the house in which though a glass is fixed,

is dirty. Like the light which emerges out of the pure glass, the realised man lives. Though light comes through the glass fixed in the roof, the wise man understands that it is only the Sun's light. Similarly the wise thinks that the all-pervasive Supreme Reality only dwells inside our hearts. Those who live inside the house in which a dirty glass is fixed, will clean the glass to get more light. In the same way, the aspirant who seeks to gain spiritual knowledge, performs actions for the purification of the mind. Some live with the light of a chimney. The same chimney some time may burn the house. At that time, things and men in the house will be lost. In the same way, though the dull witted men live some how, towards the end suffer. Therefore, though divine grace is one, it is attained in accordance with the mental maturity of the receiver.

Question: Is God one or many?

Ans: Philosophically God is one — empirically many. God is one, but He takes up many incarnations and hence appears as many. For example, once Brahmā hides with his māyā, cows, calves and the shepherds belonging to Sri Krishna. At that time, Lord Krishna manifested as many cows, many calves and many shepherds. In the same way, once, with each Gopi, he appeared as a Krishna. Similarly, when sage Narada came to have a darśan of Krishna, he saw Krishna living in each house. Therefore God manifests just as the same Krishna had taken many forms. Similarly, God appears in many forms. The incarnations of the same Vishnu, Parasurāma and Sri Rama, meet and fight. Therefore, it cannot be said that they are not the incarnations of Vishnu. In the same way Krishna and Balarama are the manifestations of Vishnu. Both of them were living with great intimacy. All these show that the same form manifests as many forms. God's parts manifesting in many incarnations appear as many forms. Therefore, empirically, there are many forms — in truth, one only.

स्वाश्रयस्य यत् ज्ञानं येन जन्यते तस्मिन् स्वाश्रयस्य ज्ञाने तस्यो-
पलक्षणत्वम् इति विशेषणोपलक्षणयोः स्वरूपविवेचनात् ।

सर्वमिदं स्पष्टीकृतं विवरणे—‘अभिज्ञातः प्रत्यभिज्ञाया-
स्तावत् न प्रमेयतः विशेषः । अभिज्ञया ज्ञातस्यैव देवदत्तैक्यस्य
प्रत्यभिज्ञयापि ग्रहणात् । न हि देवदत्तस्य स्वेनैक्यमभिज्ञायां न
भाति । न च तस्यैक्यान्तरमस्ति, यदनभिज्ञातं प्रत्यभिज्ञायते ।
एकस्य कालद्वयसम्बन्धः प्रत्यभिज्ञागोचर इति चेन्न । ऐक्ये काल-
द्वयसम्बन्धस्य अभिज्ञाद्वयादेव सिद्धेः ।’ इत्यादि ।

ननु अभिज्ञया वस्तुत एकस्मिन् कालद्वयसम्बन्धस्य देव-
दत्ताभेदस्य च ग्रहणोऽपि, प्रत्यभिज्ञया एकस्मिन् कालद्वयसम्बन्धः
इति वा कालद्वयसम्बन्धी एक इति वा ग्रहणेन प्रमेयत एव
विशेषः । न हि इदमिति ज्ञानं वस्तुतः शुक्त्यभेदविषयकमपि
इयं शुक्तिरिति ज्ञानवत् इदन्त्वशुक्तिवयोराराधार एक इत्याकारकं
भवति इति चेन्न । प्रत्यभिज्ञायामैक्यं प्रकार इति न कस्यापि
मतम् । तस्य स्वरूपत्वेन विशेष्यत्वात् । ऐक्यं च नैकत्वसंख्या,
तस्या गुणादावभावात्, एकत्वसंख्याज्ञानस्य भेदभ्रमानिवर्तक-
त्वाच्च । किं तु भेदाभावरूपं स्वरूपमेव ऐक्यम् । अत ऐक्याभि-
लापकं वाक्यमपि सोऽयमित्येव न तु सोऽयमेक इति । अपि
सोऽयमिति वाक्ये ऐक्यबोधकपदाभावादपि तज्जन्यज्ञानस्य ऐक्य-
प्रकारकत्वं न सम्भवति ।

तथा च निष्प्रकारकत्वरूपमखण्डार्थत्वं प्रत्यभिज्ञाप्रत्य-
क्षस्य तादृशस्वरूपमात्रविषयकत्वरूपमखण्डार्थत्वं च शाब्दप्रत्यभि-
ज्ञायाः सिद्धम् ।



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.

THE VOICE OF ŚAṅKARA (ŚAṅKARA BHĀRATĪ) is the quarterly journal published by the Centre in pursuance of its many objectives.

The following are its office-bearers:—

Patron:

Justice Sri V. Sethuraman

President:

Sri S. Viswanathan

Vice-Presidents:

Sri V. D. Swamy

Sri S. V. S. Raghavan

Sri V. Gauri Shankar

Sri S. V. Narasimhan

Sri P. R. Ramasubrah-
maneya Rajah

Sri Pattam Sivarama
krishna Iyer

Secretary:

Sri N. C. Krishnan

Jt. Secretary-cum-Treasurer:

Sri S. Chandran

Editor: Dr T. M. P. Mahadevan. Published by: S. Chandran on behalf of Ādi Śaṅkara Advaita Research Centre, 1-E, Rosewood Offices, Nungambakkam High Road, Madras-600034. Printed by: V. Seshachalam, Avvai Achukkoodam, Madras-600013.

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥

samsārādhvani tāpabhanukiraṇaprodhūtadahavvyathā-

khinnānām jalakāṅkṣayā marubhuvi bhrāntyā

paribhrāmyatām,

atyāsannasudhāmbudhim sukhakaraṁ brahmādvayam

darśayaty-

eṣā śaṅkarabhārati vijayate nirvāṇasamdayini.

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 *Brahman*, this—the Voice of Śaṅkara—is victorious, leading, as it does, to liberation.