

A QUARTERLY JOURNAL OF ADVAITA-VEDĀNTA

The VOICE of ŚĀṆKARA

śaṅkara-bhāratī

Editor

T. M. P. MAHADEVAN

Volume FIVE

Number ONE



MAY

1980

esā śaṅkara-bhāratī vijayate
nirvāṇa-saṁdāyini

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

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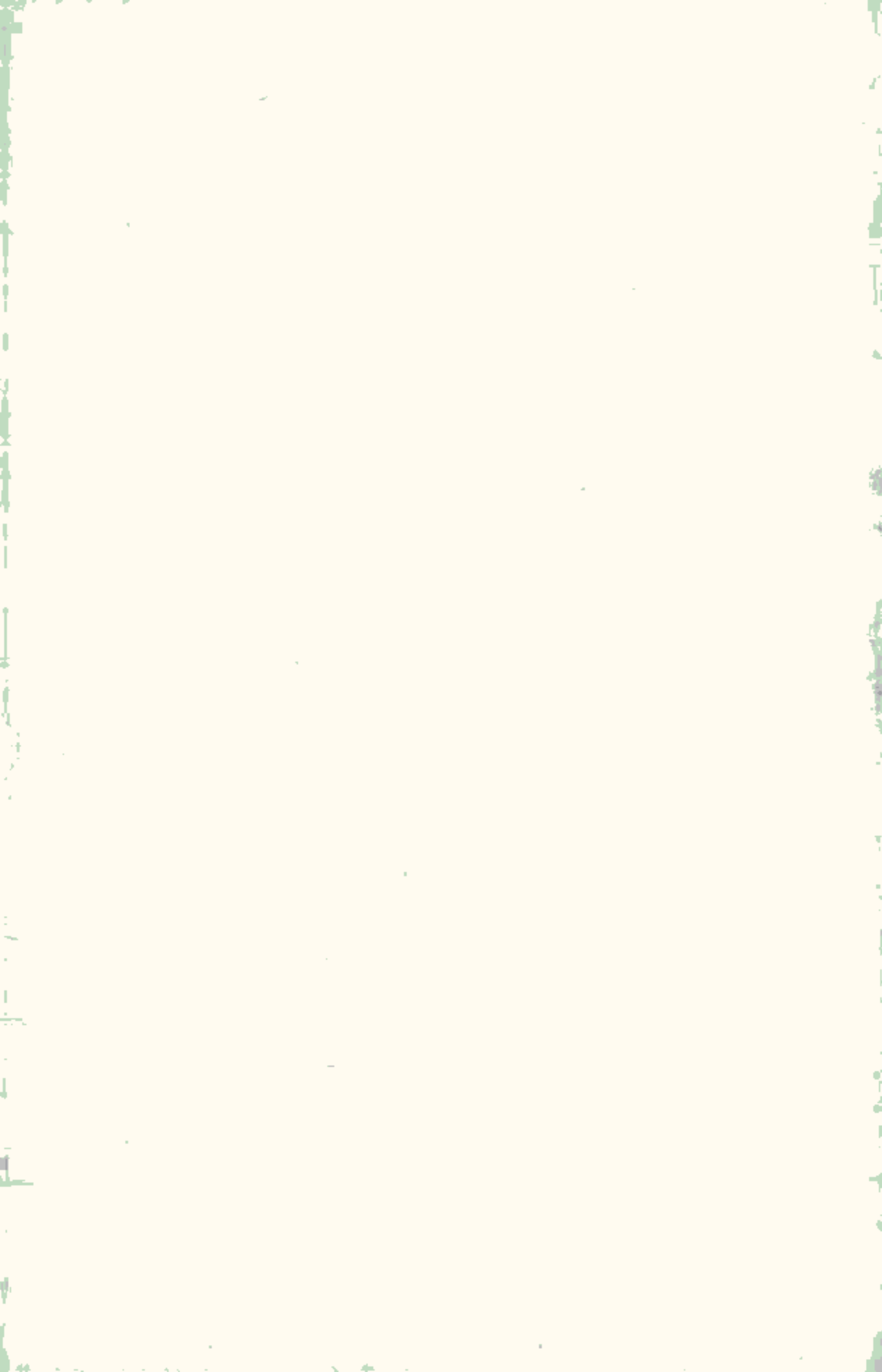
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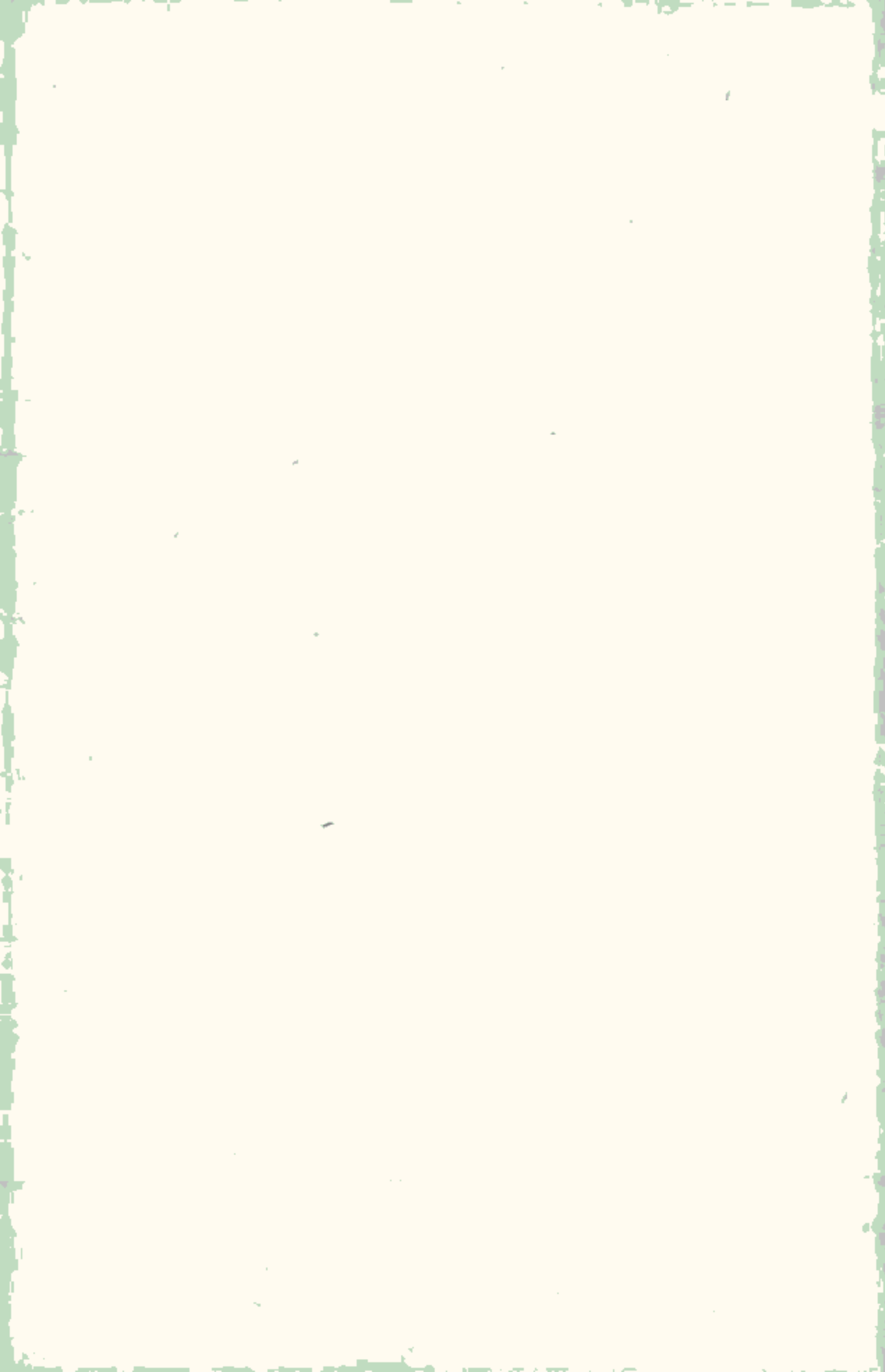
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ĀDĪ ŚAṅKARA (A Rare Portrait)

Homage To Sankara

[57]

जयतु जयतु नित्यं शंकराचार्यवर्यो
जयतु जयतु तस्याद्वैतविद्यानवद्या ।
जयतु जयतु लोके तच्चरित्रं पवित्रं
जयतु जयतु भक्तिस्तत्पदाब्जे जनानाम् ॥

Jayatu jayatu nityam śaṅkarācāryavarīyo
Jayatu jayatu tasyādvaitavidyānavadyā
Jayatu jayatu loke taccaritram pavitram
Jayatu jayatu bhaktistatpadābje janānām

Victory, victory be to the venerable Śaṅkarācārya always; victory, victory be to his blemishless science of non-duality; victory, victory be to his sanctifying story, in the world; victory, victory be to the devotion of people for his lotus-feet.

[58]¹

आत्मलाभात्परो लाभो नास्तीति मुनयो विदुः ।
तल्लाभार्थं कविस्तौति स्वा मानं परमेश्वरम् ॥

ātmalābhāt paro lābho nāstīti munayo viduḥ
tallābhārtham kavisstauti svātmānam parameś-
varam

The sages hold that there is no greater gain than the gain of *Ātman*, the Self. With a view to this gain, the sage adores his own Self, the *Parameśvara*.

[59]²

स्वेच्छया सृष्टमाविश्य विश्वं यो मनसि स्थितः ।
स्तोत्रेण स्तूयतेऽनेन स एव परमेश्वरः ॥

svecchayā sṛṣṭamāviśya viśvam yo manasi sthitaḥ
stotreṇa stūyate' nena sa eva parameśvaraḥ

In this Hymn is adored the *Parameśvara* Himself, who, having entered into the Universe created by His own will, manifests Himself in the mind of every one.

[60]

From Svayamprakāśayīti's Commentary on
Dakṣiṇāmūrtistotram

इह खलु सर्वज्ञो भगवान्भाष्यकारो लोकानुग्रहैकप्रयोजनकृत-
शरीरपरिग्रहः सकलवेदान्तदुग्धाब्धेः न्यायमन्दरेण विचारनिर्मन्थना-

1. Sureśvara's *Manasollāsa* (i-2)

2. Sureśvara's *Manasollāsa* (i-3)

दाविर्भूताद्वैतामृतस्य विन्यासकलशभूतं श्रीदक्षिणामूर्तिस्तोत्रं सकल-
लोकानुजिघृक्षया भोक्तृजीवभोग्यजगद्भोगप्रदपरमेश्वरमोक्षप्रदगुरुणा-
मत्यन्ताभेदबोधकं सकृत्पाठश्रवणार्थमननादिमात्रेण परमपुरुषार्थप्राप-
कमारभमाणस्तस्य वेदान्तसारभूतनवनीतपिण्डात्मकत्वेन तदीयविषया-
दिभिरेव तद्वत्तासिद्धिमभिप्रेत्य, आदौ प्रतीचस्सकलजगदधिष्ठानत्वेन
परमेश्वरतां दर्शयन् दक्षिणामुखं परमेश्वरं मनसा पूजयति-विश्वमिति ॥

*Iha khalu sarvajño bhagavānbhāṣyakāro lokā-
nugrahaikaprayojanakṛtaśarīraparigrahaḥ sakala-
vedāntadugdhābdheḥ nyāyamandareṇa vicāranir-
manthanādāvīrbhūtādvaitāmṛtasya vinyāsakalāśa-
bhūtam śrīdakṣiṇāmūrtistotram sakalalokānujighṛ-
kṣayā bhoktṛjīvabhogyajagadbhoga prada parameśva-
ramokṣapradagurūṇāmatyantābhedabodhakam sakṛ-
tpāṭhaśravaṇārthamananādimātreṇa paramapuru-
ṣārthaprāpakamārabhamāṇastasya vedāntasārabhū-
tanavanītapīṇḍātmakatvena tadīyaviṣayādibhireva
tadvattāsiddhimabhipretya ādau praticassakalaja-
gadadhīṣṭhānatvena parameśvaratām darśayan
dakṣiṇāmukham parameśvaram manasā pūjayati-
viśvamiti*

Here, indeed, the worshipful Commentator (Bhā-
ṣyakāra: Sañkara), who is omniscient, and who
embodied himself forth for the sole purpose of
conferring peace on the world, commences the Hymn
to Dakṣiṇāmūrti which serves as the distributing
vessel for the ambrosia (amṛta) of non-duality that
arose by churning, which is inquiry, from the

milk-ocean of the entire Vedānta, with the help of the Mandara-hill that is logic (as the churning-rod); [he commences the Hymn] with a view to bless the entire world - the Hymn which teaches the absolute non-difference of the soul that is the enjoyer, the world that is the enjoyed, the supreme Lord who is the 'force' of enjoyment, and the *Guru* who is the giver of release, and which leads to the attainment of the supreme human goal by even a single study thereof, reflection on its meaning etc., alone. Since it is in the nature of a lump of butter that is the essence of Vedānta, its subject-matter, etc., are the same as those of Vedānta. Having this as his intention he shows, at first, that the inner Self is the supreme Lord through its being the ground of the entire world, and worships mentally Dakṣiṇāmūrti, the supreme Lord, in the first verse which begins with the word *Viśvam*.



Bhagavatpada's Prasnottara-ratna-malika*

Jagadguru Śrī Chandrasekharendra Sarasvatī

Śrī Ādi Saṅkara Bhagavatpāda has taught the essence of the principles of our ancient *dharma* in a simple form as questions and answers so that even children could understand easily. This is known as the *Praśnottara-ratna-mālikā*.

This is in the form of a garland consisting of sixty seven verses which are like gems. The sixty-sixth verse ends with the *praṇavākṣara*. The sixty-seventh verse which is the last mentions the fruit that is to be gained through this work.

Just as a necklace of pearls will beautify a person who wears it, so also if one adorns oneself by wearing round one's neck (in one's mind) this excellent *Praśnottara-ratna mālikā*, that person will shine in an assemblage of released souls.

* Translated from Tamil by Dr. T. M. P. Mahadevan

[1]

कः खलु नालंक्रियते दृष्टादृष्टार्थसाधनपटीयान् ।
अमुया कण्ठस्थितया प्रश्नोत्तररत्नमालिकया ॥ १ ॥

*Kaḥ khalu Nālamkriyate
dṛṣṭādṛṣṭārthasādhana-paṭīyān
Amuyā kaṅṭhasthītayā praśnot-
tararatnamālikayā*

Who will not be adorned by grasping in his mind this *Praśnottara-ratna-mālikā*, if he has the ability to follow the means that lead to the seen and the unseen value?

[2]

भगवन्किमुपादेयं? गुरुवचनं, हेयमपि च किम्? अकार्यम् ।
को गुरुः? अधिगततत्त्वः शिष्यहितायोद्यतः सततम् ॥ २ ॥

*Bhagavankimupādeyam? Guruvacanam,
heyamapi ca kim? akāryam
Ko guruḥ? adhigatatatvāḥ
śiṣyahitāyodyataḥ satatam*

Question: — O Master, what is to be grasped?

Answer: — The words of the *Guru*.

Q:— What is to be given up?

A:— What should not be done.

Q:— Who is the *Guru*?

A:— He who has known the truth. He who untiringly strives for the good of those who seek him.

[3]

त्वरितं किं कर्तव्यं विदुषां ? संसारसंततिच्छेदः ।
किं मोक्षतरोर्बीजं ? सम्यक्ज्ञानं क्रियासिद्धम् ॥ ३ ॥

tvāritam kiṃ kartavyam viduṣāṃ?
samsārasamtaticchedaḥ
kiṃ mokṣatarorbījam?
samyakjñānam kriyāsiddham

Q.— What should be accomplished quickly by one who is intelligent?

A:— The cutting of the transmigratory series (gaining release from repeated birth and death).

Q:— What is the seed of the tree of release?

A:— Knowing what is as it is, translating it into practice.

[4]

कः पथ्यतरो ? धर्मः, कः शुचिरिह ? यस्य मानसं शुद्धम् ।
कः पण्डितो ? विवेकी, किं विषम् ? अवधीरणा गुरुषु ॥ ४ ॥

kaḥ pathyataro? dharmah, kaḥ śuciriha?
yasya mānasam śuddham
kaḥ paṇḍīto? vivekī, kiṃ viṣam?
avadhīraṇā guruṣu

Q:— What is it that does one good?

A:— *Dharma.*

Q:— Who is the pure one?

A:— He whose mind is pure.

Q:— Who is the learned one?

A:— The discriminating one (He who has *viveka*).

Q:— Which is poison?

A:— Not heeding the words of those who are great (*Gurus*).

[5]

किं संसारे सारं ? बहुशोऽपि विचिन्त्यमानमिदमेव ।
किं मनुजेष्विष्टतमं ? स्वपरहितायोद्यतं जन्म ॥ ५ ॥

kim saṁsāre sāram? bahūśo'pi
vicintyamānamidameva
kim manujeṣviṣṭatamam?
sva parahitāyodyatam janma

Q:— What is the essence (*sāra*) in *saṁsāra*?

A:— It is thinking about this again and again (if one remains thinking continuously 'what is the essence in *saṁsāra*' one would get rid of attachment and thus cut the chain of birth).

Q:— What is the most desirable in men?

A:— The birth in which one is engaged in the good of oneself and of others.

[6]

मदिरेव मोहजनकः कः ? स्नेहः , के च दस्यवो ? विषयाः ।
का भवदह्नी ? तृष्णा, को वैरी ? यस्त्वनुद्योगः ॥ ६ ॥

*madireva mohajanakaḥ kaḥ? snehaḥ,
ke ca dasyavo? viṣayāḥ
kā bhavavallī? tṛṣṇā,
ko vairī? yastvanudyogaḥ*

Q:— What is that which generates delusion like liquor?

A:— Attachment (clinging).

Q:— Who are the thieves?

A:— The objects which drag away the sense-organs.

Q:— What is the creeper of *samsāra*?

A:— Thirst (*tṛṣṇā*).

Q:— Who is the enemy?

A:— Absence of effort (laziness).

[7]

कस्माद्भयमिह ? मरणात्. अन्धादिह को विशिष्यते ? रागी ।
कः शूरो ? यो ललनालोचनबाणैर्न च व्यधितः ॥ ७ ॥

*kasmādbhayamiha? maraṇāt,
andhādiha ko viśiṣyate? rāgī
kaḥ śūro? yo lalanālocana-
bāṇairna ca vyadhitaḥ*

Q:— What is that of which all are afraid?

A:— Death.

Q:— Who is more blind than the blind?

A:— The passionate one.

Q:— Who is the valiant one?

A:— He who restrains himself by not letting the mind go the wrong way (he who does not suffer injury by arrows viz., the looks of women).

[8]

पातुं कर्णाञ्जलिभिः किममृतमिह युज्यते ? सदुपदेशः ।
किं गुरुताया मूलं ? यदेतदप्रार्थनं नाम ॥ ८ ॥

pātum karṇāñjalibhiḥ kima-
mṛtamiha yujyate? sadupadeśaḥ
kim gurutāyā mūlam?
yadetadapṛārthanam nāma

Q:— What is the ambrosia that should be drunk with the ears that serve as the cupped hands?

A:— The teachings of those who are good. (*Añjali* is joining the two hands in the form of a cup. Since the ear resembles this it has been called *añjali* here).

Q:— What is the root of greatness?

A:— Not asking anything of anyone.

[9]

किं गहनं स्त्रीचरितं, कश्चतुरो ? यो न खण्डितस्तेन ।
किं दुःखम् ? असंतोषः, किं लाघवम् ? अधमतो याच्ना ॥ ९ ॥

kim gahanam? strīcaritam,
kaścuturo? yo na khaṇḍitastena
kim duḥkham? asantoṣaḥ,
kim lāghavam? adhamato yācñā

Q:— What is it that cannot be measured?

A:— The ways of women.

Q:— Who is the capable person?

A:— He who is not deceived by the ways of women.

Q:— What is sorrow?

A:— Dissatisfaction.

Q:— What is lowly?

A:— Begging from those who are low.

[10]

किं जीवितम् ? अनवद्यं, किं जाड्यं ? पाठतोऽप्यनभ्यासः ।
को जागर्ति ? विवेकी, का निद्रा ? मूढता जन्तोः ॥ १० ॥

kim jīvitam? anavadyam,

kim jāḍyam? pāṭhato'pyanabhyāsaḥ

ko jāgarti? vivekī,

kā nidrā? mūḍhatā jantoh

Q:— What is good life?

A:— That which is blemishless.

Q:— What is dullness?

A:— The absence of practice even in regard to one's reading.

Q:— Who is awake?

A:— The discriminating one.

Q:— What is sleep?

A:— The delusion of beings.

[11]

नलिनीगतजलवत्तरलं किं ? यौवनं धनं चायुः ।

कथय पुनः के शशिनः किरणसमाः ? सज्जना एव ॥ ११ ॥

nalīnīgatajalavattaralam kim?

yauvanam dhanam cāyuh

kathaya punaḥ ke śaśinaḥ

kiraṇasamāḥ? sajjanā eva

Q:— What is unsteady like the water on the leaf of a lotus?

A:— Youth, wealth, length of life.

Q:— Please say who are like the rays of the moon?

A:— It is only those that are good.

[12]

को नरकः ? परवशता, किं सौख्यं ? सर्वसङ्गविरतिर्या ।

किं सत्यं ? भूतहितं, प्रियं च किं प्राणिनाम् ? असवः ॥ १२ ॥

ko narakaḥ? paravaśatā,

kim saukhyam? sarvasaṅgaviratiryā

kim satyam? bhūtahitam,

priyam ca kim prāṇinām? asavaḥ

Q:— What is hell?

A:— Being dependent on others.

Q:— What is happiness?

A:— It is the giving up of all attachments.

Q:— What is truth?

A:— That which is good for all beings.

Q:— What is dear to living beings?

A:— Life.

[13]

कोऽनर्थफलो ? मानः, का सुखदा ? साधुजनमैत्री ।
सर्वव्यसनविनाशे को दक्षः ? सर्वथा त्यागी ॥ १३ ॥

*Ko'narthaphalo? mānaḥ
kā sukhadā? sādhujanamaitrī
Sarvavyasnavināṣe ko dakṣaḥ?
sarvathā tyāgī*

Q:— What is that which results in evil?

A:— Egoity.

Q:— What is that which gives happiness?

A:— Association with the good i.e. friendship with those who are possessed of good minds.

Q:— Who is an expert in destroying all sorrow?

A:— He who renounces everything.

[14]

किं मरणम् ? मूर्खत्वम्, किं चानर्घं ? यदवसरे दत्तम् ।
आमरणार्त्तिकं शल्यं ? प्रच्छन्नं यत्कृतं पापम् ॥ १४ ॥

*kim maraṇam? mūrkhātvam,
kim cānargham? yadavasare dattam
āmarāṇātkim śalyam?
pracchānnam yatkr̥tam pāpam*

Q:— What is worse than death?

A:— Wickedness.

Q:— What is that which is priceless?

A:— That which is given when in need.

Q:— What is that which pricks till one's death?

A:— The sin that was done in secret.

[15]

कुत्र विधेयो यत्नो ? विद्याभ्यासे सदौषधे दाने ।

अवधीरणा क्व कार्या ? खलपरयोपित्परधनेषु ॥ १५ ॥

Kutra vidheyo yatno?

vidyābhyāse sadauṣadhe dāne

avadhīraṇā kva kāryā?

Khala parayoṣitparadhaneṣu

Q:— In regard to what should effort be made?

A:— In regard to study, proper medicine and gift.

Q:— What are those that should be ignored?

A:— Bad people, the wife of another person, the property of others.

[16]

काहर्निशमनुचिन्त्या ? संसारासारता न तु प्रमदा ।

का प्रेयसी विधेया ? करुणा दीनेषु सज्जने मैत्री ॥ १६ ॥

Kāharniśamanucintyā?

samsārāsaratā na tu pramadā

Kā preyasī vidheyā?

Karuṇā dīneṣu sajjane maitrī

Q: - What should be remembered day and night?

A:— That there is no essence in *samsāra* rather than (thinking of) a woman.

Q: - What should be done with pleasure?

A:— Compassion for those that are poor and friendship with proper people that are good.

[17]

कण्ठगतैरप्यसुभिः कस्य ह्यात्मा न शक्यते जेतुम् ।
मूर्खस्य शङ्कितस्य च विषादिनो वा कृतघ्नस्य ॥ १७ ॥

Kanṭhagatairapyasubhiḥ kasya
hyātmā na śakyate jetum
Mūrkhasya śankitasya ca
viṣādino vā kṛtagñasya

Q:— Whose soul cannot be saved even at the expense of one's life?

A:— (The souls of) wicked people, the one who is always in doubt, the one who is depressed and the one who is not grateful.

[18]

कः साधुः ? सद्वृत्तः, कमधममाचक्षते ? त्वसद्वृत्तम् ।
केन जितं जगदेतत् ? सत्यतितिक्षावता पुंसा ॥ १८ ॥

kaḥ sādhuḥ ? sadvṛttaḥ,
kamadhamamācakṣate ? tvasadvṛttam
kenā jitam jagadetat?
satyatitikṣāvatā pumsā

Q:— Who is a good person?

A:— He who is of good conduct.

Q:— Who is said to be lowliest?

A:— He who is of evil conduct.

Q:— By whom can this world be won?

A:— By the person who has (the virtues of) truth and forbearance.

[19]

कस्मै नमांसि देवाः कुर्वन्ति ? दयाप्रधानाय ।

कस्मादुद्वेगः स्यात् ? संसारारण्यतः सुधियः ॥ १९ ॥

Kasmāi namāmsi devāḥ

kurvanti? dayāpradhānāya

Kasmādudvegah syāt?

samsārāraṇyataḥ sudhīyaḥ

Q:— To whom do even the Gods offer obeisance?

A:— To him who has compassion.

Q:— From what should one tremble?

A:— From the forest of *samsāra* tremble those who have good intellect.

[20]

कस्य वशे प्राणिगणः ? सत्यप्रियभाषिणो विनीतस्य ।

क्व स्थातव्यं ? न्याय्ये पथि दृष्टादृष्टलाभादृथे ॥ २० ॥

Kasya vaśe prāṇigaṇaḥ?

satyapriya bhāṣiṇo vinītasya

Kva sthātavyam? nyāyye pathi

dṛṣṭādṛṣṭa lābhādṛthe

Q:— Under whose control are the host of living beings?

A:— Under him who speaks what is true and pleasing and who is humble.

Q:— Where should one remain in order to obtain the fruits that are seen and are not seen?

A:— In the path which is proper.

[21]

कोऽन्धो ? योऽकार्यरतः, को बधिरो यो हितानि न शृणोति ।
को मृको ? यः काले प्रियाणि वक्तुं न जानाति ॥ २१ ॥

Ko'ndho? yo'kāryarataḥ,
ko badhiro? yo hitāni na śṛṇoti
Ko mūko? yaḥ kāle priyāṇi
vaktum na jānāti

Q:— Who is blind?

A.— He who revels in evil deeds, although he is learned.

Q:— Who is deaf?

A:— He who does not hear what is good.

Q:— Who is dumb?

A:— He who does not know to utter at the proper time what are pleasing and good.

[22]

किं दानम् ? अनाकाङ्क्षं, किं मित्रं ? यो निवारयति पापात् ।
कोऽलंकारः ? शीलं, किं वाचां मण्डनं ? सत्यम् ॥ २२ ॥

*Kim dānam? anākāṅkṣam,
kim mitram? yo nivārayati pāpāt
Ko' lankārah? śīlam, kim
vācām maṇḍanam? satyam*

Q.— What is gift?

A.— Giving even without asking.

Q.— Who is a friend?

A.— He who prevents one from sin.

Q.— What is embellishment?

A.— Good conduct.

Q.— What is beauty to speech?

A.— Truth.

[25]

विद्युद्विलसितचपलं किं ? दुर्जनसंगतिर्युवतयश्च ।
कुलशीलनिष्प्रकम्पाः के कलिकालेऽपि ? सज्जना एव ॥ २३ ॥

*Vidyudvilasitacapalam kim?
durjanasāṅgatiryuvatayaśca
Kulaśīlanisprakampāḥ ke
kalikāle'pi? sajjanā eva*

Q.— What are fleeting like the glow of lightening?

A.— Association with bad people and young women.

Q.— What are those who do not depart from the virtues belonging to their family even in the age of Kali?

A.— Those people who are good.

[24]

चिन्तामणिरिव दुर्लभमिह किं ? कथयामि तच्चतुर्भद्रम् ।
किं तद्वदन्ति भूयो विधृततमसो विशेषेण ॥ २४ ॥

cintamaṇiriva durlabhamiha
kim? kathayāmi taccaturbhadram
Kim tadvadanti bhūyo vidhūta
tamaso viśeṣeṇa

[25]

दानं प्रियवाक्सहितं ज्ञानमगर्वं क्षमान्वितं शौर्यम् ।
वित्तं त्यागसमेतं दुर्लभमेतच्चतुर्भद्रम् ॥ २५ ॥

dānam priyavāksahitam jñānam
agarvam kṣamānvitam śauryam
Vittam tyāgasametam durlabham
etaccaturbhadram

(24—25th verses)

Q:— What is difficult to gain (rare to obtain) like the wish-fulfilling gem (*cintāmaṇi*)?

A:— The four beatitudes. The four beatitudes are: offering gifts with pleasing words; knowledge without pride; valour which is accompanied by forbearance; wealth which is combined with renunciation - these are the four beatitudes difficult to obtain.

[26]

किं शोच्यं ? कार्पण्यं, सति विभवे किं प्रशस्तम्? औदार्यम् ।
 कः पूज्यो विद्वद्भिः ? स्वभावतः सर्वदा विनीतो यः ॥ २६ ॥

*Kim śocyam? kārpaṇyam, sati
 vibhave kim praśastam? audāryam
 Kaḥ pūjyo vidvadbhiḥ? svabhāvataḥ
 sarvadā vinīto yaḥ*

Q:— What is to be pitied?

A:— Miserliness (accumulating profusely without use for oneself or for others, without spending either for this world or for the other).

Q:— What is praiseworthy when there is all facility?

A:— Generosity.

Q:— Who is adored by those who are wise?

A:— He who is always humble by nature. (Being humble with some ulterior purpose is not natural humility). The one who is humble with some ulterior motive is compared to the wooden rod which is used for baling out water. Thus it is stated in a verse: 'When the bucket is full the head side of the wooden rod will be up in the sky, when the bucket is emptied the head will go down'. Similarly the one who is humble because of some selfish purpose will be with his head down when he does not obtain a living. But when he obtains a living his head will stand erect.

[27]

कः कुलकमलदिनेशः ? सति गुणविभवेऽपि यो नम्रः ।
 कस्य वशे जगदेतत् ? प्रियहितवचनस्य धर्मनिरतस्य ॥ २७ ॥

Kaḥ kulakamaladīneśaḥ?

sati guṇavibhuvē'pi yo namraḥ

Kasya vaśe jagadetat?

priyahitavacunasya dharmaniratasya

Q.— Looking at which sun will the lotus, of the family in which we have been born, shine with happiness?

A:— Looking at the one, who is endowed with extreme humility eventhough he is possessed of all the virtues in their fullness, the lotus which is the family will shine.

Q:— Under whose control will this world come?

A:— The world will come under the control of one who has learnt to speak in a pleasing manner and who follows the way of righteousness (one should not be humble in order to control the world. If one is humble, the world of its own accord will come under one's control.)

[28]

विद्वन्मनोहरा का सत्कविता बोधवनिता च ।

कं न स्पृशति विपत्तिः प्रवृद्धवचनानुवर्तिनं दान्तम् ॥ २८ ॥

*Vidvanmanoharā kā
 satkavitā bodhavanitā ca
 Kam na sprśati vipattiḥ?
 pravṛddha vacanānūvartinam dāntam*

Q: What fascinates the mind of the learned?

A:— Good poesy and a woman endowed with intelligence.

Q:— Whom will not danger touch ?

A:— Him who acts in accordance with the words of the elders and who is self-controlled.

[29]

कस्मै स्पृहयति कमला ? त्वनलमचित्ताय नीतिवृत्ताय ।
 त्यजति च कं सहसा ? द्विजगुरुसुरनिन्दाकरं च सालस्यम् ॥

*Kasmāi sprhayati Kamalā?
 tvanala sacittāya nīṭivṛttāya
 tyajati ca kam sahasā? dvija-
 guru sura nindākuram ca sālasyam*

Q:— Whom does Laksmī (the Goddess of Wealth) like?

A— Him who has a pure mind and who is of right conduct.

Q:— From whom will she depart soon ?

A:— Him who abuses the twice-born ones, the Preceptors and the Gods, and who is seized with laziness.

[30]

कुत्र विधेयो वासः? सज्जननिकटेऽथवा काश्याम् ।
 कः परिहार्यो देशः? पिशुनयुतो लुब्धभूपश्च ॥ ३० ॥

Kutra Vidheyo Vāsaḥ?

sajjana nikate'thavā kāśyām.

kaḥ parihāryo deśaḥ?

piśunayuto lubdha bhūpaśca.

Q:— Where should one live ?

A:— In the proximity of good people or in Kāśī.

Q:— From which country should one go away ?

A:— From the country which is ruled by a miserly king and where low (bad) people live.

[31]

केनाशोच्यः पुरुषः? प्रणतकलत्रेण धीरविभवेन ।
 इह भुवने कः शोच्यः? सत्यपि विभवे न यो दाता ॥ ३१ ॥

Kenāśocyah puruṣaḥ?

praṇatakalatrena dhīravibhavena.

iha bhuvane kaḥ śocyah? satyapi

vibhave na yo dātā

Q:— By what means will a man be without grief ?

A:— By having a wife who is obedient and by splendour which is not unsteady.

Q:— In this world who is it that should be pitied ?

A:— He who, having splendour in the form of wealth does not give.

[32]

किं लघुताया मूलं? प्राकृतपुरुषेषु या याच्त्रा ।
रामादपि कः शूरः ? स्मरशरनिहतो न यश्चलति ॥ ३२ ॥

Kim laghutāyā mūlam ?
prākṛta puruṣeṣu yā yācñā
Rāmādapi kaḥ śūrah?
smaraśaranihato na yaścalati

Q:— What is blameworthy ?

A:— Begging of those who are mean.

Q:— Who is a better hero than even Śrī Rāma ?

A:— He who does not swerve from his state even though hit by the arrows of Manmatha.

[33]

किमहर्निशमनुचिन्त्यं? भगवच्चरणं न संसारः ।
चक्षुष्मन्तोऽप्यन्धाः के स्युः? ये नास्तिका मनुजाः ॥ ३३ ॥

Kimaharniśa manucintyam?
bhagavaccaraṇam, na saṁsārah
Cakṣuṣmanto'pyandhāḥ ke syuh?
ye nāstikā manujāḥ

Q:— Which is to be contemplated day and night ?

A:— The lotus-feet of the Lord, and not *saṁsāra*.

Q:— Who is blind though having eyes ?

A:— Men who are atheists.

[34]

कः पङ्गुरिह ग्रथितो ? व्रजति च यो वार्धके तीर्थम् ।
किं तीर्थमपि च मुख्यं ? चित्तमलं यन्निवर्तयति ॥ ३४ ॥

Kaḥ paṅguriha prathito?
vrajati ca yo vārdhake tīrtham
kim tīrthamapi ca mukhyaṃ?
cittamalam yannivartayati

Q:— who, here, is a lame person ?

A:— He who undertakes pilgrimage in his old age.

Q:— Which is the main holy place ?

A:— That which removes the impurity of the mind.

[35]

किं स्मर्तव्यं पुरुषैः ? हरिनाम सदा, न यावन्ती भाषा ।
को हि न वाच्यः सुधिया ? परदोषश्चानृतं तद्वत् ॥ ३५ ॥

Kim smartavyam puruṣaiḥ?
harināma sadā, na yāvanī bhāṣā
ko hi na vācyaḥ sudhiyā?
paradoṣaścānṛtam tadvat

Q: - What should be remembered by men ?

A:— The name of Hari always and not foreign language.

Q:— What is unfit to be said by one who has a good mind ?

A:— The defects of others and untruth.

[36]

किं संपाद्यं मनुजैः? विद्या वित्तं बलं यशः पुण्यम् ।
 कः सर्वगुणविनाशी? लोभः शत्रुश्च कः? कामः ॥ ३६ ॥

Kim sampādyam manujaiḥ?
vidyā vittam balam yasaḥ puṇyam
kaḥ sarvagunaḥvināśī? lobhaḥ
śatruśca kaḥ ? kāmaḥ

Q:— What should be acquired by human-beings?

A:— Knowledge, wealth, strength and merit.

Q:— What destroys all good qualities?

A:— Miserliness.

Q:— Who is one's foe?

A:— Desire.

[37]

का च सभा परिहार्या? हीना या वृद्धसचिवेन ।
 इह कुत्रावहितः स्यान्मनुजः? किल राजसेवायाम् ॥ ३७ ॥

Kā ca sabhā parihāryā?
hīnā yā vṛddhasacivena
iha kutrāvahitaḥ syānmanujah?
kila rājasevāyām.

Q:— Which assembly should one reject?

A:— That which is bereft of elderly ministers.

Q:— In this world in what should a man be very careful?

A:— In rendering service of his king.

[38]

प्राणादपि को रम्यः ? कुलधर्मः साधुसङ्गश्च ।
का संरक्ष्या? कीर्तिः पतिव्रता नैजबुद्धिश्च ॥ ३८ ॥

Prāṇādapi ko ramyaḥ?
kuladharmah sādhusaṅgaśca:
kā samrakṣyā? kīrtiḥ
pativrataṁ naija buddhiśca.

Q:— Which is dearer than one's life ?

A:— The duties of one's family and association with the good.

Q:— What is to be protected ?

A:— Fame, chastity and good judgement.

[39]

का कल्पलता लोके? सच्छिष्यायार्पिता विद्या ।
कोऽक्षयवटवृक्षः स्यात्? विधिवत्सत्पात्रदत्तदानं यत् ॥ ३९ ॥

Kā kalpalatā loke?
sacchishyāyārpita vidyā
ko 'kṣaya vaṭa vṛkṣaḥ syāt?
vidhivat satpātradattadānam yat.

Q.— What is the *kalpa*-creeper in the world ?

A:— Knowledge that is imparted to the good disciple (in ancient times every learned person used to transmit his learning to his disciples. But now it is only L. T. s that teach. Others spend what they have learnt in gossips that waste people's time).

Q:— What is it that is like the undecaying tree?

A:— The gift that is given to good recipients according to rule.

[40]

किं शस्त्रं सर्वेषाम्? युक्तिः, माता च का? धेनुः ।

किं नु बलं? यद्दैर्यं, को मृत्युः? यदवधानरहितत्वम् ॥ ४० ॥

Kim śāstram sarveṣām? yuktih,

mātā ca kā? dhenuḥ

kim nu balam? yaddhairyam.

ko mṛtyuḥ? yadavadhānarahitatvam

Q:— Which weapon is in the hands of all ?

A:— Reasoning (the ability to establish something through the principles of logic).

Q:— Who is the Mother of all ?

A:— The cow who gives milk to all people after giving it to its calf is the mother (we must all protect her).

Q:— Which is the army ?

A:— Courage.

Q:— What is death ?

A:— Being devoid of vigilance.

[41]

कुत्र विषं? दुष्टजने, किमिहाशीचं भवेत्? ऋणं नृणाम् ।

किमभयमिह? वैराग्यं, भयमपि किं? वित्तमेव सर्वेषाम् ॥ ४१ ॥

*Kutra viṣam? duṣṭajane,
kimihāśaucam bhavet? ṅnam nṛṇām
kimabhayamiha? vairāgyam,
bhayamapi kim? vittameva sarveṣām*

Q:— Where does poison exist ?

A:— In wicked people.

Q:— What, here, is the greatest impurity ?

A:— The indebtedness of people. (Men do not hide themselves from anything so much as from the one to whom they owe debt. When a woman is in her monthly period she does not go to the temple or to public assemblages. The man who is in debt similarly does not show himself in public).

Q:— What is fearlessness? (i. e. the state where there is no fear ?)

A:— Dispassion. If one leaves off desire, that itself is fearlessness.

Q:— What is fear ?

A — Wealth.

[42]

का दुर्लभा नराणां? हरिभक्तिः, पातकं च किं? हिंसा ।

को हि भगवत्प्रियः स्यात्? योऽन्यं नोद्वेजयेदनुद्विग्दः ॥ ४२ ॥

*Kā durlabhā narāṇām? haribhaktiḥ
pātakam ca kim? himsā
ko hi bhugavatpriyaḥ syāt?
yo'nyam nodvejayedanudvignaḥ*

Q:— Which is difficult for humans to obtain ?

A:— Devotion to Hari (God).

Q:— Which is deadly sin ?

A:— Causing injury.

Q:— Who is dear to God ?

A:— He who does not cause harm to himself as well as to others.

[43]

कस्मात्सिद्धिः? तपसः, बुद्धिः क्व नु? भूसुरे, कुतो बुद्धिः ।
वृद्धोपसेवया, के वृद्धाः? ये धर्मतत्त्वज्ञाः ॥ ४३ ॥

*Kasmātsiddhiḥ? tapasaḥ,
buddhiḥ kva nu? bhūsure, kuto buddhiḥ
vṛddhopasevayā, ke vṛddhāḥ?
ye dharmatattvajñāḥ*

Q:— By what does one attain his end?

A:— By *tapas* (by constantly engaging oneself in what one does with one-pointed mind).

Q:— By what does one have *tapas*?

A:— By the intellect.

Q:— Where does the intellect remain?

A:— In a *brāhmaṇa*.

Q:— Which is the true intellect?

A:— Intellect is gained by resorting to elders and by serving them.

Q:— Who are the elders?

A:— They who know the truth of *dharma* (even if they are small in years they are elders).

[44]

संभावितस्य मरणादधिकं किं? दुर्यशो भवति ।

लोके सुखी भवेत्को? धनवान्धनमपि च किं? यतश्चेष्टम् ॥

Sambhāvitasya maraṇādadhikam kim?
duryaśo bhavati

Loke sukhī bhavetko? dhṛṇavān
dhanamapi ca kim? yataśceṣṭam

Q: - To him who has won fame what is worse than death?

A:— Ill-fame.

Q:— In the world which one is happy?

A:— He who has wealth.

Q: - What is wealth?

A:— Wealth is that by which one gains what is dear to him.

[45]

सर्वसुखानां बीजं किं? पुण्यं, दुःखमपि कुतः? पापात् ।

कस्यैश्वर्यं? यः किल शंकरमाराधयेद्भक्त्या ॥ ४५ ॥

Sarvasukhānām bījaṃ kim? puṇyam,
duḥkhamapi kutah? pāpāt

kasyaiśvaryaṃ? yaḥ kila
śaṅkaramāradhayedbhaktyā

Q:— What is the seed of all pleasures?

A:— Merit.

Q:— Whence is pain?

A:— From sin.

Q:— To whom will splendour come?

A:— To him who with devotion worships Saṅkara (God).

[46]

को वर्धते? विनीतः, को वा हीयेत? यो दृप्तः ।
को न प्रत्येतव्यो? ब्रूते यश्चानृतं शश्वत् ॥ ४६ ॥

*Ko vardhate? vinītaḥ? ko vā
hīyeta yo dṛptaḥ
ko na pratyetavyo? brūte
yaścānṛtam śaśvat*

Q:— Who will develop well?

A:— He who has humility.

Q:— Who will suffer loss?

A:— He who is proud.

Q:— Whom should one not trust?

A:— Him who utters lies always.

[47]

कुत्रानृतेऽप्यपापं? यच्चाक्तं धर्मरक्षार्थम् ।
को धर्मो अभिमतो यः शिष्टानां निजकुलीनानाम् । ४७ ॥

*Kutrāṅte' pyapāpam ?
 yaccoktam dharmarakṣārtham
 ko dharmo? abhimato yaḥ
 śiṣṭānām nijakulīnānām*

Q:— When is, uttering a lie, not a sin?

A:— That which is said in order to protect *dharmā*.

Q:— What is *dharmā*?

A:— That which has been observed by good people who were born in one's family.

[48]

साधुबलं किं? दैवं, कः साधुः? सर्वदा तुष्टः ।
 दैवं किं? यत्सुकृतं, कः सुकृती? श्लाघ्यते च यः सद्भिः

*Sādhubalam kim? daivam,
 kaḥ sādhuḥ? sarvadā tuṣṭaḥ
 daivam kim? yatsukṛtam, kaḥ sukṛtī?
 ślāghyate ca yaḥ sadbhiḥ*

Q:— Which is the strength for good people?

A:— Divinity.

Q:— Who is a good person?

A:— He who is always contented. (He who does not weep).

Q:— What is divine?

A:— The good deeds that have been done.

Q:— Who is endowed with merit?

A:— He who is extolled by good people.

[49]

गृहमेधिनश्च मित्रं किं? भार्या. को गृही च? यो यजते ।
को यज्ञो? यः श्रुत्या विहितः श्रेयस्करो नृणाम् ॥ ४९ ॥

*gṛhamedhinaśca mitram kim? bhāryā,
ko gṛhī ca? yo yajate
ko yajño? yaḥ śrutyā vihitaḥ
śreyaskaro nṛṇām*

Q:— Who is the friend of the house—holder?

A:— His wife.

Q:— Who is a house-holder?

A:— He who performs sacrifices.

Q:— What is a sacrifice?

A:— That which is enjoined by the Veda as what ought to be done and which brings good to the humans.

[50]

कस्य क्रिया हि सफला? यः पुनराचारवान् शिष्टः ।
कः शिष्टो? यो वेदप्रमाणवान्को हतः? क्रियाभ्रष्टः ॥ ५० ॥

*Kasya kriyā hi saṣṭhalā?
yaḥ punarācāravān śiṣṭaḥ
kaḥ śiṣṭo? yo vedapramāṇavān ko
hataḥ? kriyābhraṣṭaḥ*

Q:— The actions of whom will bear fruit?

A:— Of him who is of good conduct and who is well instructed.

Q:— Who is the one who is well instructed?

A:— He who accepts the Veda as authority
(*pramāṇa*).

Q:— Who is dead even while being alive?

A:— He who falls away from his duties.

[51]

को धन्यः? संन्यासी को मान्यः? पण्डितः साधुः ।

कः सेव्यो? यो दाता, को दाता? योऽर्थितृप्तिमातनुते ॥ ५१ ॥

ko dhanyaḥ? sannyāsī,

ko mānyaḥ? paṇḍitaḥ sādhuḥ

kaḥ sevya? yo dātā,

ko dātā? yo'rthitṛptimātanute

Q:— Who is the fortunate one?

A:— The *sannyāsī*.

Q:— Who is worthy of reverence?

A:— The learned person (the one who is learned and good).

Q:— Who should be served?

A:— The generous giver?

Q:— Who is the generous giver?

A:— He who gives satisfaction to the one who asks for favour.

[52]

किं भाग्यं देहवताम्? आरोग्यं कः फली? कृषिकृत् ।

कस्य न पापं? जपतः, कः पूर्णो? यः प्रजावान्स्यात् ॥ ५२ ॥

*Kim bhāgyam dehavatām? ārogyam,
 kaḥ phalī? kṛṣikṛt.
 kasya na pāpam? japataḥ,
 kaḥ pūrno? yaḥ prajāvānsyāt.*

Q:— What is the great benefit for embodied beings?

A:— Health.

Q:— Who will be endowed with the fruit?

A:— He who endeavours to the utmost.

Q:— For whom is there no sin?

A:— For him who does *japa* (repetition of *mantra*)
 always.

Q:— Who is filled with satisfaction?

A:— He who has good progeny.

[53]

किं दुष्करं नराणां? यन्मनसो निग्रहः सततम् ।
 को ब्रह्मचर्यवान्स्यात्? यश्चास्खलितोर्ध्वरेतस्कः ॥ ५३ ॥

*Kim duṣkaram narāṇām?
 yanmanaso nigrahaḥ satatam
 ko brahmacāryavān syāt?
 yaścāskhalitordhvuretaskaḥ*

Q:— What is difficult for human beings to do?

A:— Controlling the mind always.

Q:— Who is a true *Brahmacārin*?

A:— He whose vital force goes upward.

[54]

का च परदेवतोक्ता? चिच्छक्तिः, को जगद्भर्ता ।
सूर्यः, सर्वेषां को जीवनहेतुः? स पर्जन्यः ॥ ५४ ॥

*Kā ca parudevatoktā? cicchaktiḥ
ko jagadbhartā
sūryaḥ, sarveṣāṃ ko jīvanahetuḥ?
sa parjanyaḥ*

Q: Who is the supreme Deity?

A:— She who is of the nature of Consciousness.

Q:— Who is the upholder of the world?

A: The sun (he gives food).

Q:— Which is the cause of the life of all?

A:— Rain.

[55]

कः शूरो? यो भ्रातत्राता, त्राता च कः? सः गुरुः ।
को हि जगद्गुरुरुक्तः? संभुः, ज्ञानं कुतः? शिवादेव ॥ ५५ ॥

*Kaḥ śūro? yo bhīratrātā,
trātā ca kaḥ? saḥ guruḥ
ko hi jagadgururuktaḥ? sambhuḥ,
jñānam kutaḥ? śivādeva.*

Q:— Who is the valiant one?

A:— He who protects the person who is afraid.

Q:— Who is the Protector?

A:— The good Preceptor.

Q:— Who is the World Teacher?

A:— Śambhu (Śiva).

Q:— From whom does knowledge come?

A:— From Śiva alone.

[56]

मुक्तिं लभेत कस्मात्? मुकुन्दभक्तेः, मुकुन्दः कः? ।

यस्तारयेदविद्यां, का चाविद्या? यदात्मनोऽस्फूर्तिः ॥ ५६ ॥

muktim labheta kasmāt?

mukundabhakteḥ, mukundaḥ kaḥ

yastārayedavidyām, kā cāvidyā?

yadātmano'sphūrtiḥ

Q.— Through what does one obtain release?

A:— Through devotion to Mukunda (Viṣṇu).

Q:— Who is Mukunda?

A:— He who enables us to cross nescience (*avidyā*)

O:— What is *avidyā*?

A:— That which veils the Self.

[57]

कस्य न शोको? यः स्यादक्रोधः, किं सुखं? तुष्टिः ।

को राजा? रञ्जनकृत्, कश्च श्वा? नीचसेवको यः स्यात् ॥ ५७ ॥

Kasya na śoko? yaḥ syādakrodhaḥ,

kim sukham? tuṣṭiḥ

ko rājā? ranjanakṛt, kaśca śvā?

nīcasevako yaḥ syāt

Q:— For whom is there no sorrow?

A:— For him who has no anger.

Q:— What is happiness?

A:— Contentment; inward smile (not showing the teeth).

Q:— Who is a king?

A:— He who is said to be unique and incomparable.

Q:— Who is a dog?

A:— He who is unfortunate having to serve one who is of low nature.

[58]

को मायी ? परमेशः, क इन्द्रजालायते? प्रपञ्चोऽयम् ।

कः स्वप्ननिभो? जाग्रद्व्यवहारः, सत्यमपि च किं? ब्रह्म ॥५८

*Ko māyī? parameśaḥ, ka
indrajālāyate? prapañco'yam
kaḥ svapnanibho? jāgradvyavahāraḥ,
satyamapi ca kim? brahma*

Q:— Who has control over *māyā*?

A:— The supreme Lord (Parameśvara).

Q:— What is like magic?

A:— The world.

Q:— What is similar to dream?

A:— The empirical usage in the waking state.

Q:— What is Reality?

A:— The supreme *Brahman*.

[59]

किं मिथ्या? यद्विद्यानाशयं, तुच्छं तु? शशविषाणादि ।
 का चानिर्वचनीया ? माया, किं कल्पितं ? द्वैतम् ॥ ५९ ॥

*Kim mithyā? yadvidyānāśyam,
 tuccham tu? śaśaviṣāṇādi
 kā cānirvacanīyā? māyā,
 kim kalpitam? dvaitam*

Q:— What is destroyed by knowledge?

A:— What is false (*mithyā*).

Q:— What is *tuccha* (unreal)?

A:— The horns of a hare etc.

Q:— What is indeterminable?

A:— *Māyā*.

Q:— What is imagined on account thereof?

A:— Duality.

[60]

किं पारमार्थिकं स्यात्? अद्वैतं, चाज्ञता कुतो? अनादिः ।
 वपुषश्च पोषकं किं? प्रारब्धं चान्नदायि किं? चायुः ॥ ६० ॥

*Kim pāramāthikam syāt? advaitam,
 cājñatā kuto? anādiḥ
 vapuṣaśca poṣakam kim? prārabdham,
 cānnadāyi kim? cāyuh*

Q:— What is the absolute truth?

A:— Advaita.

Q:—Where from does ignorance arise?

A:— It is beginningless.

Q:— What nurtures even the body?

A:— *Prārabdha* (that portion of past *karma*) which has begun to fructify.

Q:— What is it that gives one food?

A:— One's life.

[61]

को ब्राह्मणैरुपास्योः गायत्र्यर्काग्निगोचरः शंभुः ।
गायत्र्यामादित्ये चाग्नौ शंभौ च किं नुः तत्तत्त्वम् ॥ ६१ ॥

Ko brāhmaṇairupāsyo?
gāyatryarkāgnigocarahaḥ śambuh
gāyatryāmāditye cāgnau
śambhau ca kim nu tattatvam

Q:— Whom should a *Brāhmaṇa* worship?

A:— Sambhu who is the sphere of *Gāyatrī*, the orb of the Sun and Fire.

Q:— What is the principle in *Gāyatrī*, the Sun, the Fire and Sambhu (*Śiva*)?

A:— That *Śiva-tattva* (the Reality which is *Siva*).

[62]

प्रत्यक्षदेवता का ? माता, पूज्यो गुरुश्च कः ? तातः ।
कः सर्वदेवतात्मा ? विद्याकर्मान्वितो विप्रः ॥ ६२ ॥

*Pratyakṣadevatā kā? mātā,
pūjyo guruśca kaḥ? tātaḥ
Kaḥ sarvadevatātmā?
vidyākarmānvito vipraḥ*

Q:— Who is the Deity that is directly seen?

A:— The Mother.

O:— Who is the Guru that should be worshipped?

A:— The Father.

Q:— Who is the seer of all Deities?

A:— The *Brāhmaṇa* who is endowed with accomplishment of knowledge and *karma*.

[63]

कश्च कुलक्षयहेतुः ? संतापः सज्जनेषु योऽकारि ।

केषाममोघवचनं ? ये च पुनः सत्यमौनशमशीलाः ॥ ६३ ॥

*Kaśca kulakṣayahetuḥ?
saṁtāpaḥ sajjaneṣu yo'kāri
Keṣāmamoghavacanam? ye ca
punaḥ satyamaunaśamaśilāḥ*

Q:— What is the cause which destroys one's family?

A:— Action which causes misery in the heart of good people.

Q:— Whose words will bear fruit?

A:— The words of those who observe the rule of truth-speaking, silence, calmness etc.

[64]

किं जन्म ? विषयसङ्गः, किमुत्तरं जन्म ? पुत्रः स्यात् ।
कोऽपरिहार्यो ? मृत्युः, कुत्र पदं विन्यसेच्च ? इकपूते ॥ ६४ ॥

*Kim janma? viṣayasaṅgaḥ,
kimuttaram janma ? putraḥ syāt
Ko'parihāryo? mṛtyuḥ, kutra padam
vinyasecca? dīkṣpūte*

Q:— What is the real cause of birth?

A:— Attachment to objects.

Q:— What is the subsequent birth?

A:— It is that of the son.

Q:— Who cannot be avoided?

A:— Yama (Death).

Q:— Where should one place one's foot?

A:— In that place which is seen to be pure.

[65]

पात्रं किमन्नदाने ? क्षुधितं, कोऽर्च्यो हि ? भगवदवतारः ।
कश्च भगवान् ? महेशः शङ्करनारायणात्मैकः ॥ ६५ ॥

*Pātram kimannadāne? kṣudhitam,
ko'reyo hi? bhagavadavatārah
kaśca bhagavān ? mahēśaḥ
śaṅkaranārāyaṇātmaikaḥ*

Q:— Who is the fit person for receiving the gift of food?

A:— He who is hungry.

Q:— Who is worthy of worship?

A:— The *Avatāra* of the Lord.

Q:— Who is the Lord?

A:— The one Self who is both Saṅkara and Nārāyaṇa.

[66]

फलमपि भगवद्भक्तेः किं? तल्लोकस्वरूपसाक्षात्वम् ।
मोक्षश्च को? ह्यविद्यास्तमयः, कः सर्ववेदभूः ? अथ चोम् ॥

*Phalamapi bhagavatbhakteḥ kim?
tallokasvrūpasākṣātvam
mokṣaśca ko? hyavidyāstamayah.
kaḥ sarvavedabhūḥ ? atha com*

Q:— What is the fruit of devotion to the Lord?

A:— The immediacy of the nature of His Work.

Q:— What is release?

A:— The destruction of nescience.

Q:— What is the origin (and quiescence)
of all Vedas?

A:— Om.

[67]

इत्येषा-कण्ठस्था प्रश्नोत्तररत्नमालिका येषाम् ।
ते मुक्ताभरणा इव विमलाश्चामान्ति सत्समाजेषु ॥ ६७ ॥

*Ityeṣā kaṅṭhasthā praśnottara-
ratnamālikā yeṣām*

*te muktābharaṇā iva
vīmlāścābhānti satsumājeṣu.*

Those who wear round their necks (bear in their mind) this *Praśnottara-ratna-mālikā* shine in the assembly of good people as those who are like the jewels made of pearls (they are the best of those who are released).

In the *Praśnottara-ratna-mālikā* there are sixty seven verses. I think that our Ācārya composed only sixty-five verses. He ended the composition with the 'Om' occurring at the end of the sixty-sixth verse. The first verse and the last verse should have been added by someone who had great devotion. Such addition is commonly found in the case of all the compositions made by the Ācārya. The present work will be found to be an easy one. It will be useful even for children who study Sanskrit.

Sri Adi Sankara And His Teachings*

Jagadguru Śrī Jayendra Sarasvatī

Lord Kṛṣṇa has declared in Śrī Bhagavadgītā that He would incarnate Himself whenever there is decline of *dharma* and rise in *adharma*. Accordingly Lord Viṣṇu made several incarnations such as, Matsya, Kūrma, Varāha, Nṛsimha, Vāmana, Paraśurāma, Rāma, Balarāma and Kṛṣṇa and also Kalki which is to occur in the future. By taking incarnations He protected pious people by annihilating the wicked ones and re-established *dharma*.

Lord Śiva who is in the posture of meditation as Dakṣiṇāmūrti, as He had said in 'Śiva Rahasya', about 2000 years ago, incarnated Himself as Saṅkara at Kālaḍi in the Kerala State, being born as the divine child to the couple Sivaguru and Āryāmbā. He was invested with the sacred thread

* Translated by Y. Sambamurthi from Tamil original



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(*Upanayanam*) at the age of five and he took to the order of an ascetic (*sannyāsi*) when he was only eight. When he was sixteen years old, he proved his mettle by discussing knotty points in the *Brahma sūtra bhāṣya* with Śrī Veda Vyāsa and being commended by him, Śrī Śaṅkara firmly regulated the vedānta philosophy. Though he lived for only thirtytwo years, even in this short span of his life time, Śrī Śaṅkara performed many great and good deeds which were needed in those days and would be useful for all times.

During the days of Śrī Ādi Śaṅkara, there were a number of kings ruling different parts of India, who with their whims and fancies and autocracy created confusion amongst the people. Some people felt it unnecessary to accept God's existence. Some had belief only in developing virtues such as non-violence, while some had faith in animal-sacrifice to propitiate the Gods. Aiming at rewards some performed idol worship. The rulers of the land out of hatred for each other and greed for expansion of territories were responsible for the shattering of the country into smaller kingdoms and traffic from one to another was blocked. Some people indulged even in human sacrifice in the name of pleasing Gods; some forgetting the Supreme Being developed blind faith and believed that sacrifices alone would bestow all benefits and that there was no ground for tracing the creation

of the universe to God and that man could not attain salvation (*mokṣa*) by just worshipping God alone. In fact there were many *āstikas* who misinterpreted the sacred lores (*Vedas*), the primary source of our religion, to suit their claims and tried to establish that there could not be an Almighty, omniscient, devoid of attributes. Thus at a time when there was such confusion and misunderstanding in culture and philosophy that Śrī Ādi Śaṅkara took his *avatāra* and propounded the doctrine of Nirguṇa Brahman and regulated deity-worship. In no religion other than our Hindu (*sanātana*) religion, are accepted the existence of Reality of attributeless (*Nirguṇa*) Brahman, and at the same time the worship of Godheads (*saguṇa mūrtis*) and incarnations of such Godheads. The *nirguṇa Brahman* or attributeless Reality is contemplated as being devoid of attributes and without desire or hatred, the pure consciousness and bliss and the basic source for everything in the universe. The same *nirguṇa Brahman* creates the universe, protects it and grants *mokṣa* to the living beings and for this purpose, Itself takes shape as *Saguṇa mūrtis* of Godheads. The same Godheads, on some occasions in order to protect and establish *dharma*, take incarnations. Such Godheads or incarnations are being enshrined in villages and towns in temples and worshipped by the people and they bless the devotees with what they need in their lives. The scheme of *Saguṇa* or idol worship came

into practice in order to make us aware of our relationship with the Reality and for this purpose the omniscient-Almighty appears as various Godheads with eyes and ears and other limbs for us to see, to seek and obtain and get desires fulfilled. The awareness that the Almighty is omnipresent is necessary for seekers. Idol worship is indispensable to direct the common people towards good conduct and to seek the Almighty. The worship should not be a mere mechanical repetition of slokas but should make one follow with sincerity the commandments of the Almighty (*dharma*). Every step in the worship takes one closer to and makes him become more and more aware of the Almighty. When we are asked to do *abhiṣekam* for the deity we realise that we should use only pure or holy water. When we are asked to take only such food that has been offered to the deity we realise that we should take only such good (*satva*) food which consists of pure *rasa* or juice. When we celebrate festivals for the deities, we create an opportunity for every ordinary man of the community to remember the Almighty. When we place the deity on different *vāhanas* (animals used for riding) we are remembered of several *asuras* and demons who fought against Godheads but were finally defeated and became the different mounts of the deities. These also simultaneously make us realise that we should have neither *ahaṅkāra* (pride) or *dveṣa* (hatred). When we worship the Godheads as

members of a family, we realise that we should also live harmoniously in our own families.

Even though several Godheads are worshipped only the same principle of Almighty pervades every Godhead. Every form of Godhead inculcates the same principle and this is what the different stotrams or hymns on different deities composed by Śrī Ādi Sañkara point to us. He has composed hymns on Godheads commencing from *Vināyaka* and ending with *Mārutī* or *Hanumān*—nay he has sung hymns on even holy rivers and on the Self. In all these hymns while we see the characteristic of each vividly depicted, emphasis is finally laid that the *nirguṇa Brahman* is the same.

Everyman has to perform actions from the tiniest to the huge things, to enable us to live in this world so that one could acquire purification of the mind step by step and thereby experience the omniscient Reality. When one attains such experience, Śrī Ādi Sañkara tells us that Brahman could be realised within one's own Self. The Self when it has not gained such an experience is a mere *jīva* but on gaining that experience or Self-Realisation, is Brahman itself. Before one realises what is there in oneself, one has to perform all actions expected of him in the world of *saṃsāra*. These actions are to be performed with all devotion and sincerity. Thereby we are fulfilling our obligations and any negligence on our part in this res-

pect would mean that great distress is in store for us. And if we do our duties sincerely we are bound to finally realise the Self or be one with Brahman and that will be our goal for our gaining True Knowledge.

We prepare many kinds of foodstuffs and we procure from the market many materials needed therefor and we are not aware as to how those materials are manufactured. We just get them by paying their money-value. From the same materials we prepare different varieties of eatables. We enjoy them. After all what happens to them all. They are digested by our system and what are not digested are thrown out as excreta. But the excreta serves as manure for growing many types of cereals, vegetables or fruits for our eating. Why do we procure materials? Why do we prepare varieties of food-stuffs? Why do we eat them? We are not able to give any proper reply to these inquiries, except that we say that we eat to satiate our hunger.

Similarly we see cinema on the screen. We say that this gives us pleasure. We experience several scenes which kindle different feelings in us. But what we see in the cinema are not real. We are quite aware that mercenary actors put on garbs and act and their action and sound are recorded on films and they are not at all real happenings. Though quite aware of this position, people do not

desist from seeing the cinema or enjoying it as if it were real.

In this manner some live in this world quite aware that it is all unreal and *māyā*. Such people are known as '*jīvan muktas*'. Such *jīvan muktas* live even now in our own times.

The Flame of Knowledge is burning from time immemorial. It is an indestructible flame. Just as we trim the wick and fill up ghee in the lamp-bowl, whenever the brightness diminishes, and make the flame glow again with brightness, the *jīvan muktas* and the incarnated beings help the re-establishment and glow of the *dhārmic* flame in the world whenever needed.

The incarnation of Śrī Śaṅkara was in such circumstances and we celebrate his birthday as Śaṅkara Jayanti on the *Vaiśākha sūddha sukla pañcami* of every year. Let us all worship him as our *Jagadguru* on this auspicious occasion, speak of his greatness, study his works and follow his instructions and reap the reward of Absolute Bliss or *Sāccidānanda*.

Śrī Ādi Śaṅkara has sorted out the inner meanings of the Vedas and given us his commentaries to the various *Veda Vākhyas* or enunciations in such a way that they are not contradictory to each other and at the same time arranged in such a way that they elevate our thinking step by step

in an ascending order. Earlier even Sages like Jaimini had interpreted the *Veda Vākhyas* to stress on the mere observance of *karmas* only. But the great Veda Vyāsa and other sages explained the *Upaniṣads* which form the end portions of the Vedas and which express the purport of the Vedas to mean the principles of Non-duality or *Advaita Siddhānta*. *Brahma Sūtra* is the name of the book written by the Sage *Veda Vyāsa*. This work indicates the details and clues that would lead one to the Knowledge of *Brahman*. The statements in the *Upaniṣads* (the *upaniṣad vākhyas*) are the sources and the authority for the work *Brahma Sūtra*. Different Ṛṣis have written commentaries for the *Upaniṣad vākhyas* according to their own individual experiences; but Śrī Ādi Śaṅkara has given a lucid commentary to the *Upaniṣad vākhyas* which does not contradict the *Brahma Sūtra* written by the sage Vyāsa and clearly gives the very same idea. It is significant that even the Heads of different religions who came in the post-Śaṅkara period could not explain the *Upaniṣads* in their commentaries in agreement with the *Brahma Sūtra* of Vyāsa. Śrī Ādi Śaṅkara has not only written commentaries (*bhāṣyas*) of the *Upaniṣads* but also the *Brahma Sūtra* as well as Śrī Bhagavad Gītā which came from the mouth of Lord Śrī Kṛṣṇa and which is equivalent to the *Upaniṣads*. Actually what was stated in the *Upaniṣads* are found in the *Brahma Sūtra* and what are found in the *Brahma*

Sūtra are found in the Bhagavad Gītā. If only one studies carefully all these works it will be evident that no contradiction exists between them. It is only Śrī Ādi Saṅkara who gave us a complete and correct commentary for these three works.

The underlying ideas in these three Primary Texts can be summarised as follows :

“*Nirguṇa Brahman*” is the one that exists at all times, the past, present and future. There are certain things which have been in existence in the past and present but will perish in the future. But Brahman is that which had existed in the past or had had no beginning and exists in the present and will continue to exist in the future and is indestructible. The Creator had existed without beginning, the *Māyā* who is the cause for the creation of the unreal world, the *jīva* which is susceptible to happiness and sorrow, the illusion that makes the *jīva* appear as different from Brahman and the relationship between the all - powerful *Īśvara* and the *Māyā*—all these five have been in existence without beginning but will have an end; they will disappear as soon as one gets the experience of Brahman which is the Supreme cause for everything. The *Māyā* with the assistance of the Creator gives embodiment to the *jīvas* depending on their *karmas*. The trinity of *Īśvara* for the creation, protection and annihilation of the universe are the agents of the Supreme Brahman and func-

tion respectively with the help of three *śaktis*. We can compare *Īsvara* and *śakti* to a body and its shadow. There is no shadow without a body. But there need not be a shadow for a body. The shadow may be concealed in the body without any effort or nothing is also lost by the body when shadow appears. The body and its shadow are not different from each other. Similarly the *Īsvara* and *Śakti* though they appear as different are inseparable. The former wills and the latter executes. It is vividly described in the Purānas in story-forms about the existence of different worlds like Kailāsa and about *devatas* or semi-gods like Indra, Varuṇa, Kubera etc. who give the items essential for the existence of the universe, their periods etc. We find reference to them even in the Upaniṣads, the *Brahma Sūtras*, its commentary and in Bhagavad Gītā. The one non-dual Brahman appear to take different forms. Therefore, whatever form of Godhead we choose to worship we finally reach the same Absolute Brahman. We see several varieties of sweets in a stall. They are all made of wheat flour, sugar and ghee. These three ingredients cannot be considered as such, individually. But their combination produces different varieties of sweets with varied tastes. Similarly the *Īsvara*, the *Māyā* and *Jīva* combine to create this world. Individually they cannot do anything. Because *Īsvara* is *chaitanya* the spirit or motive force; the *Śakti* is *jada* or inert; when these two combine, and

the *jīva* with its load of merit and demerit, is acted upon, the world is created. We cannot see the electric energy. But when it flows through copper wire and we touch the live wire we experience the current by a shock. *Īsvara* keeps the *Māyā Śakti* as the base for creation of the world. We can only infer the *Śakti* of creation, protection and annihilation of the universe, just as we infer the existence of an electric current as soon as the positive and negative ends of the different appliances like light, fan, mike etc. are connected to the Mains and these appliances begin to function. Similarly when *Īsvara* and *Māyā* combine and come into contact with *Jīva* the creation of the world results. Just as the invisible electric current is seen to be the root-cause for the working of the different appliances, the *Nirguṇa Brahman* which is beyond one's comprehension becomes the cause for the creative force *Īsvara*, and *Māyā*, *Jīva*, happiness, sufferings etc. Therefore we deduce that *nirguṇa Brahman* takes shape and becomes *saguṇa Brahman*.

Śrī Ādi Śaṅkara has done tremendous work in making us realise these truths. An ordinary man tastes different varieties of sweets. Each one has its own characteristic taste. But after long enjoyment of these tastes, one will realise that sweetness is the basic taste and is common to all the different sweets. At this stage we ignore the shapes of these sweets. Thus as long ^{as} one is engaged in *saguṇa* worship one will not realise the *nirguṇa Brahman*

but once one attains the stage of realising the *nirguṇa Brahman* the idols or shapes or attributes will never come to our minds. But as there may be occasions when after enjoyment of the sweets one gets the memory of a particular variety of sweet, even after attainment of the experience of the *nirguṇa Brahman*, one may be reminded of a *saguṇa* godhead and that is the occasion when great souls get tears of joy. Thus we find that according to the *upaniṣads* and as explained by Śrī Ādi Śaṅkara, the principles of *Saguṇa Avatāras* and idol-deity worship are all recognised simultaneously with *Nirguṇa Brahman*.

One needs a ladder to climb up to the upper storey. Having mounted up the storey he can enjoy all types of comforts available there and so he will not like to come down again and so he no longer needs the ladder. But it does not matter to him even if the ladder continues to be there. But the ladder will still be needed by many more who may like to enjoy the comforts of the upper storey. Similarly one who has realised the Self, does not need any type of means. But many could reach the goal of Self-Realisation only through such means. According to the Vedas and also Śrī Ādi Śaṅkara, each and everyone of the things created in the world is never futile; they serve as means in one way or other to the ultimate goal.

The non-violence advocated by the Jainism is specially prescribed for the *sannyāsis* under the *sanātana/vaidīha* religion according to Śrī Ādi Śaṅkara. Deity worship with offerings of minor animals is prescribed for very common or lay-men. The principles of the religions like the *Sāṅkhya* are prescribed as stepping stones for higher spiritual inquiry. Therefore Ādi Śaṅkara emphasises through his *prakaraṇa granthas* (works) that the *Advaita Siddhānta* is not opposed to any other kind of philosophical approach.

अद्वैतं न विरुध्यते

(*advaitam na virudhyate*)

GAURĪDASĀKAM*

Saṅkara Bhagavatpāda

[1]

लीलालब्धस्थापितलुप्ताखिललोकां
लोकातीतैर्योगिभिरन्तश्चिरमृग्याम् ।
बालादित्यश्रेणिसमानद्युतिपुञ्जां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ १ ॥

Līlālabdha-sthāpita-luptākḥilalokām
Lokātītaiṛ yogibhir antaś ciramṛgyām
Bālāditya-śreṇīsamāna-dyutipuñjām
Gaurīm ambām amburuhākṣīm aham īde

I adore Gaurī, the Divine mother with lotus-like eyes. All the worlds were brought into being sustained and made to disappear by Her with effortless ease. She is being sought for long in their heart even by yogis who have transcended the earthly order of things. This Divine Goddess is as

Translation and notes by Prof. P. Thirugnanasambathan,

refulgent as the collective lustre of a row of rising Suns.

Devī is but the kinetic aspect of the Supreme Self that brings about the creation, sustenance and dissolution of the Universe. This is evident in all Devī stotrās. The 'Devī Māhātmya' says, "Sṛṣṭisthiti, vināśānām śaktibhūte sanātani". She is the refulgent gem that is inlaid in the casket of the mind of the sages, — munijanamaṇaḥ peṭiratnam, says Mūka kavi describing the Goddess at Kanchi in his Mūkapañcaśatī-Stutiśa-takam (29).

The last line of this verse is the refrain recurring in the decad of verses.

[2]

प्रत्याहारध्यानसमाधिस्थितिभाजां

नित्यं चित्ते निर्वृत्तिकाष्ठां वलयन्तीम् ।

सत्यज्ञानानन्दमयीं तां तनुरूपां

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ २ ॥

Pratyāhāra-dhyāna-samādhi sthītibhājām

Nityam cित्ते nirvṛtikāṣṭhām kalayantīm

Satyajñānānandamayīm tām tanurūpām

Gaurīm ambām amburuhākṣīm aham īde

I adore Gaurī, the divine mother with lotus-like eyes. She generates supreme bliss for ever in the minds of those who have attained the state of *Samādhi* or deep trance after passing through the state of *pratyāhāra* and *dhyāna*. Her real being is Truth-consciousness-bliss; yet she takes the form (of Gaurī) to help the devotees.

Pratyāhāra is a stage in 'yoga' when the sense organs that detract the mind into the channels of lust, anger and ignorance are held in check and the mind is in its state of pristine purity. *Dhyāna* is that continuous meditation on the appropriate object without being sidetracked on irrelevant paths. *Samādhi*, says Yājñavalkya, is the togetherness of the soul and the Supreme Self. Devi represents the Supreme Bliss and hence is described elsewhere as *Anandavalli*. Devi being 'karuṇāmayi' the Compassionate mother, takes the form of Gauri to help the 'Sādhakas' realise the Truth.

[3]

चन्द्रापीडानन्दितमन्दस्मितवक्त्रां
 चन्द्रापीडालंकृतनीलालकभाराम् ।
 इन्द्रोपेन्द्राद्यर्चितपादाम्बुजयुग्मां
 गौरीमम्बामम्बुरुहाक्षीमहर्माडे ॥ ३ ॥

Chandrāpīḍānandita-mandasmitavaktrām
Candrāpīḍālaṅkṛta-nīlālakabhārām
Indropendrādyaṛcita-pādāmbujayugmām
Gaurīm ambām amburuhākṣīm aham īde.

I adore Gaurī, the Divine mother, with lotus-like eyes. Her face is marked by a gentle smile, happiness being infused in her by the moon-crested Lord (Śiva). Her black tresses are adorned by the jewel of moon. Her pair of lotus-like feet are worshipped by gods such as Indra and Upendra.

Śaṅkara visualises the ideal happy pair Śiva-Gaurī. The presence of the moon is fancied by the poet to cause 'ānanda'

in Śiva and 'smita' in Gaurī. In the second line there is disharmony in contrast with the harmony in the first line. The black tresses are shown in contrast with the white moon. There is nothing incompatible in the Supreme Being which encompasses everything positive and negative, light and darkness being and non-being. The scriptures declare that the Supreme Spirit is beyond all the relativities of life. As Śvetāśvatara puts it 'Yadātamas tan na divā na rātriḥ na sat na cāsat' IV. 18. - 'When one is rid of ignorance and becomes one with the Supreme, there is no day or night, no being or non-being.' This is a negative way of expressing the all-embracing character of the Supreme that Śiva or for that matter Gaurī is. In the hierarchy of Gods like Indra and others the Supreme Godhead is Gaurī.

[4]

आदिक्षान्तामक्षरमूर्त्या विलसन्तीं
 भूते भूते भूतकदम्बप्रसवित्रीम् ।
 शब्दब्रह्मानन्दमयीं तां तटिदाभां
 गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ४ ॥

Ādikṣāntām akṣaramūrtyā vilasantīm
Bhūte bhūte bhūtakadamba-prasvitrīm
Śabdabrahmānandamayīm tām taṭidābhām
Gaurīm ambām amburuhākṣīm aham īde

I adore Gaurī, the Divine mother, with lotus-like eyes. She is in the form of 'akṣara' beginning from 'a' and ending with 'kṣ'. She creates the various living beings in everyone of the cosmic elements. She is of the nature of Śabdabrahman

identical with the Supreme Bliss. She is as refulgent as the streak of lightning.

The entire gamut of speech is but a series of permutations and combinations of the string of sounds represented by the letter- beginning with 'a' and ending with 'kṣ'. These are the various manifested forms of the 'akṣara' (imperishable) Reality. Bhartṛhari, the expositor of Śabdabrahman says, 'Anādi nidhanam brahma śabdātattvam yaś akṣaram' in his Vākya-pāḍīyam I. 1. 'The Word-Reality is that eternal thing with no beginning or end.' This Word Reality is that Nāda-brahman and it is the source of the world of things made of the cosmic elements. Rightly therefore has the Divine mother been identified with 'the form of letters' the symbols of eternal sound that constitutes the source of the elemental world of tattvas. 'Śabda brahman' is none other than the Upaniṣadic 'ānandam brahma'.

[5]

मूलाधारादुत्थितवीथ्या विधिरन्ध्रं
 सौरं चान्द्रं व्याप्य विहारज्वलिताङ्गीम् ।
 येयं सूक्ष्मात्सूक्ष्मतनुस्तां सुखरूपां
 गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ५ ॥

*Mūlādhārād-utthitavīthyā Vidhirandhram
 Sauram cāndram vyāpya vihārajvalitāṅgīm
 Yeyam sūkṣmāt sūkṣmatanus tāṁ sukharūpām
 Gaurīm ambām amburuhākṣīm aham īde.*

I adore Gaurī, the Divine mother with lotus-like eyes. The Śakti arises from the mūlādhāra goes up through the upward path to the Brahmarandhra,

pervading the Solar and Lunar kalās, assuming a lustrous frame as she is engaged in this sportive act. Her form is subtler than every other subtle thing and is blissful in content.

This verse refers to the rousing of Kuṇḍalinī Śakti, otherwise called 'Māheśvari śakti' The 'kuṇḍalinī' located at the base of the spine when aroused by due yogic process to intense activity rushes up through the various ādhāras or loci of power 'mūlādhāra' etc, along 'suṣumnā', and on the Candrakalā and Sūryakalā being activated brings in the ecstatic experience of oneness with the Supreme Bliss. This is marked by the unfolding of the 'Sahasradala' in the 'Brahmarandhra'. In the penultimate state one experiences supernormal mental faculties and spiritual powers. St. Tirumūlar explains this Kuṇḍalinī yoga at length in his Tirumandiram in passages such as 'Moṭṭaiar tāmarai mūṇṇuḷa mūṇṇiṇṇum viṭṭalarkiṇṇaṇaṇ joti viricuḍar...', (VIII, 2529). Compare also Saundaryalaharī V. 9.

[6]

नित्यः शुद्धो निष्कल एको जगदीशः

साक्षी यस्याः सर्गविधौ संहरणे च ।

विश्वत्राणक्रीडनलोलां शिवपत्नीं

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ६ ॥

*Nityaḥ śuddho niṣkala eko jagadīśaḥ
Sākṣī yasyāḥ sargavidhau samharaṇe ca
Viśvatrāṇa-krīḍanalolām Śivapatnīm
Gaurīm ambām amburuhākṣīm aham īde.*

I adore Gaurī, the Divine mother with lotus-like eyes. The One Lord of the world (Śiva) who is eternal, pure and impartible stands witness to

the cosmic deed of creation, and dissolution (of the Universe) by the consort of Śiva who is at the same time engaged in the effortless deed of protecting the Universe.

Reference is made here to the cosmic deeds of the Divine mother. Śaṅkarabhagavatpāda praising the glory of the Divine mother says in Saundaryalaharī (V-24) that Brahmā, Hari and Rudra perform the three-fold cosmic deeds under the supervision of Sadāśiva, who in turn acts under the direction of Devī. Here Devī herself is said to perform the cosmic deeds. This only shows that Śiva and Śakti are inseparable. This inseparable nature is underlined clearly in the Umā-maheśvarastotra 'Prapañca-sṛṣṭi - sthiti - samhṛtābhyām namo-namaḥ Śaṅkarapārvatibhyām' (V-5). Śrutis proclaim the supremacy of Śiva in passages such as 'Niṣkalam niṣkriyam śāntam, niravadyam nirañjanam . (Śv. Up. VI-19)- 'He is part-less free from actions, tranquil, faultless, taintless . '

[7]

यस्याः कुक्षौ लीनमखण्डं जगदण्डं
 भूयो भूयः प्रादुरभूदुत्थितमेव ।
 पत्या सार्धं तां रजताद्रौ विहरन्तीं
 गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ७ ॥

*Yasyāḥ kukṣau līnam akhaṇḍam jagadaṇḍam
 Bhūyo bhūyaḥ prādurobhūd-utthitameva
 Patyā sārḍham tāṁ rajatādrau Viharantīm
 Gaurīm ambām amburuhākṣīm aham īḍe.*

I adore Gaurī, the Divine mother with lotus-like face. The entire Universe is embedded in the

womb of the Divine mother. This Universe that was created by Her is being created again and again periodically. I praise Gaurī sporting on the silver mountain (Kailāsa) in the company of Her Lord.

The idea that the Divine mother is the sole eternal Reality and that the Universe emerges from Her and merges in Her periodically is mooted here to show the utter dependence of the living and non-living on Her. The sports of the Divine Couple on the Kailāsa alluded to here is intended to show that they stand afar uncontaminated by the worldly ills and impurities though ever engrossed in their cosmic deeds designed to lead the souls on their onward path of spiritual progress. It is the functioning of that 'anugrahaśakti' that is called the 'Vihāra' or sport of Gaurī in this verse. The phrase 'Patyā sārđham' reminds us of the Ardhaṅarīśvara form.

[8]

यस्यामोतं प्रोतमशेषं मणिमाला

सूत्रे यद्वत्क्वापि चरं चाप्यचरं च ।

तामध्यात्मज्ञानपदव्या गमनीयां

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ८ ॥

*Yasyām otam protam aśeṣam maṇimālā
Sūtre yadvat kvāpi caram cāpyacaram ca
Tām adhyātma-jñānapadavyā gamanīyām
Gaurīm ambām amburuhākṣīm aham īde.*

I adore Gaurī, the Divine mother with lotus-like eyes. In her are entwined everything that is moving and non-moving in the same way as in a gem-necklace a number of gems (of varied hue and

size) are interwoven around a string. That Divine mother is to be attained by the path of spiritual knowledge.

Śaṅkara introduces a simile to explain how the living and non-living of varied levels and types in this Universe have been knit together into a beautiful and organic whole, each in its proper place by the great artist, the kalāvati that Gaurī is, in the same way as a skilful goldsmith brings about a beautiful pattern of necklace studded with gems of varied sorts all of them shining beautifully with the golden thread that holds them together being not so visible. The Divine mother likewise is not fully known though Her creation are an open book for us to see. That Supreme Reality can be comprehended only by a study of scriptures and practice of the ordinances prescribed therein. Vedānta prescribes the jñānamārga as a sure means of 'mukti' cf. 'Brahmavidāpnoti param'-'Knowledge of Brahman leads to liberation'. (Tait. Up. Brahmānanda Valli, 1.)

[9]

नानाकारैः शक्तिकदम्बैर्भुवनानि

व्याप्य स्वैरं क्रीडति येयं स्वयमेका ।

कल्याणीं तं कल्पलतामानतिभाजां

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ ९ ॥

Nānākāraiḥ śaktikadambair bhuvanāni

Vyāpya svairam krīḍati yeyam svayamekā

Kalyāṇīm tām kalpalatām ānatibhājām

Gaurīm ambam amburuhākṣīm aham īde.

I adore Gaurī, the Divine mother with the lotus-like face. This Gaurī, alone and by Herself, sports pervading unimpededly all the worlds with Her manifold Saktis. She is the auspicious Goddess who plays the role of Kalpalatā (wish-granting creeper) to those who salute Her.

The Divine mother is unrivalled in her power. What she is conscious of she wills, what she wills she does. Her jñāna icchā and kriyā śaktis act in unison and in all their plenitude. All these are governed by Her 'anugraha śakti.' All these śaktis in varying degrees are brought into play in accordance with the degree of spiritual maturity of the souls in various states, and stages. With Her illimitable and pervasive powers she acts at once and everywhere. Her acts of reward (anugraha) and punishment (nigraha) are guided by the singular motive of bringing about ultimately the śreyas to the soul. Hence she is 'kalyāṇī' the auspicious One. As Mūka kavi extols, 'avanatajanānukampām anukampākūlam asmad anukūlam' The Goddess seated at Kanchi near the bank of the river Kampā is indeed partial to us who offer obeisance to Her who is full of compassion (Āryā śatakam, V. 82.)

[10]

आशापाशक्लेशविनाशं विदधानां

पादाम्भोजध्यानपराणां पुरुषाणाम् ।

ईशामीशार्थाङ्गहरां नामभिरामां

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥ १० ॥

Āśūpāśukleśavināśam Vidadhānām

Pādāmbhoju-dhyānaparāṇām puruṣāṇām

*Īsām īśārdhāṅgaharām tām abhīrāmām
Gaurīm aṃbām amburuhākṣīm aham īde*

I adore Gaurī, the Divine mother with lotus-like face. She destroys the sufferings arising out of desire and bonds of persons who are in the habit of meditating on her lotus-like feet. This Goddess who has appropriated half of the body of Śiva is one radiating beauty all around.

Desire (āśā) is the root of all evils, proclaim the scriptures of all religions. The Gītā declares 'Kāma eṣamahā-śanaḥ mahāpāpmā ...' 'Desire is the all-consuming and great sin.' - The Svāyambhuvāgama says, 'Athātma-mala-māyākhyā karma - bandha - vimuktaye, vyaktaye ca śivatvasya śivāj-jñānam pravartate' - 'In order to enable the soul to be liberated from the triple bonds (pāśa) of (ānava) mala, māyā and karma and to realise the śivahood in him, knowledge emanates from 'śiva'. The Ardhanārīśvara form is meditated on by saints like St. Māṅikkavācakar cf. 'mātiyalum pātiyanai,' 'oen sumanta pākattan,' 'umaiyāḷ paṅkan' etc. and Saṅkara c. f. Sivānirtāyai ca śivānirtāya namaḥ Śivāyai ca namaḥ Śivāya etc. The inseparability of Pārvatī and Parameśvara is suggested by the poet Kālidāsa while comparing them to 'Vāk' and 'artha,' the word and sense in his invocatory verse in Raghuvamśa "Vāgarthāviva sampṛktau."

[11]

प्रातःकाले भावविशुद्धः प्रणिधाना-

ङ्गत्तया नित्यं जल्पति गौरीदशकं यः ।

वाचां सिद्धिं संपदमग्र्यां शिवभक्तिं

तस्यावश्यं पर्वतपुत्री विदधाति ॥ ११ ॥

*Prātaḥkāle bhāvaviśuddhaḥ praṇidhānāt
 Bhaktyā nityam jalpati Gaurī, daśakam yaḥ
 Vācām siddhim sampadam agryām Śiva
 bhaktim
 Tasyāvaśyam Parvataputrī Vidadhāti.*

One who utters early in the morning with thoughts pure and single-minded devotion every day this decad of verses in praise of Gaurī, to him Pārvatī shall vouchsafe surely power of speech immense prosperity and devotion to Śiva.

This verse in the nature of 'Phalaśruti' stresses the need to engage oneself in constant meditation in all sincerity on Devi Guarī by chanting the above hymn. This will conduce to his acquisition of 'preyas' and 'śreyas,' of 'bhoga' and 'mukti' here and yonder.

Lakshminrisimhapancharatnam*

Śaṅkara Bhagavatpāda

After the ceremonies relating to the *siddhi* of his master Govinda Bhagavatpāda was over at Amareshvara, Śrī Śaṅkara Bhagavatpāda set out on his victorious tour as instructed by his master. As the first lap he came to Prayāga and was immensely pleased with the sight of the place. It is believed that he immediately composed the hymn called Lakshminṛsimhapañcharatna in five verses when he visited the sanctum of Lord Nṛsimha in the Pātāla purī temple at Prayāga.

[1]

त्वत्प्रभुजीवप्रियमिच्छसि चेन्नरहरिपूजां कुरु सततं
प्रतिविम्बालङ्कृतिधृतिकुशलो विम्बालङ्कृतिमातनुते ।
चेतोभृङ्ग भ्रमसि वृथा भवमत्रैभूमौ विरसायां
भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् ॥

* Translated by Dr. N. Gangadharan.

Tvatprabhujīvapriyamicchasi cen-
naraharipūjām kuru satatam
Pratibimbālankṛtidhṛtikuśalo
līmbālankṛtimātanute
Cetobhṛṅga bhramasi vṛthā
bhavamarubhūmetu vīrasāyām
Bhaja bhājī lākṣmīnarasiṃhā-
nagha padusarasijamakarandam

If you wish to earn the affection of your master then always worship the man-lion (form of the lord). One who is keen on seeing an adorned image (in a mirror), (always) decorates the object (first). O mind-bee! you wander in vain in the worthless desert of mundane existence. Entertain yourself incessantly with the honey from the pure lotus-feet of (lord) Lakṣmīnarasimha.

[2]

शुक्तौ रजतप्रतिभा जाता कटकाद्यर्थसमर्था चेद् -

दुःखमयी ते संसृतिरेषा निर्वृतिदाने निपुणा स्यात् ।

चेतीभृङ्ग भ्रमसि वृथा भवमरुभूमौ त्विरसायां

भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् ॥

Śuktau rajatapratibhā jātā
kaṭakādyarthasamarthā ced-
Duḥkhamayī te saṃsṛtīreṣā
nirvṛtidāne nīpuṇā syāt

Cetobhṛṅga bhramasi vṛthā
bhavamarubhūmau virasāyām
Bhaja bhaja lakṣmīnarasimhā
naghapadasarasi jamakarandam

If the silver that appears in the shell could be made into articles like bracelet etc., then this sorrowful worldly life of yours could also confer eternal bliss. O mind-bee! you wander in vain in the worthless desert of life-cycle. Entertain again and again with the honey from the pure lotus-feet of (lord) Lakṣmī-narasimha.

[3]

आकृतिसाम्याच्छाल्मलिकुसुमे स्थलनलिनत्वभ्रममकरोः
 गन्धरसाविह किमु विद्येते विफलं भ्राम्यसि भृशविरसेऽस्मिन् ।
 चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायां
 भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् ॥

Akṛtisāmyācchālmalikusume
sthalanalinatvabhramamakaroḥ
Gandharasāviha kimu vidyete
viphalam bhrāmyasi bhṛśavirase' smin
Cetobhṛṅga bhramasi vṛthā
bhavamarubhūmau virusāyām
Bhaja bhaja lakṣmīnarasimhā
naghapadasarasi jamakarandam

You have mistaken the silk-cotton flower for a lotus grown on earth due to similarity in form.

Are fragrance and sweetness present in it? You hover around this in vain, which is devoid of sweetness. O mind-bee! you wander in vain in the worthless desert of mundane existence. Resort again and again to the honey from the pure lotus-feet of (lord) Lakṣmīnarasimha.

[4]

स्रक्चन्दनवनितादीन्विषयान्सुखदान्मत्वा तत्र विहरसे

गन्धफलीसदृशा ननु तेऽमी भोगानन्तरदुःखकृतः स्युः ।

चेतोभृङ्ग भ्रमसि वृथा भवमरुभूर्मा विरसायां

भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् ॥

Srakcandana vanitādīn viṣayān

sukhadān matvā tatra viharase

Gandhaphalīsadṛśā nanu te 'mī

bhogānantara duḥkhaḥkṛtaḥ syuḥ.

Cetobhṛṅga bhramasi vṛthā

bhavamarubhūmau virasāyām

Bhaja bhaja lakṣmīnarasiṅhā

naghapada sarasijamakarandam

Thinking that objects of enjoyment such as a garland of flowers, sandal and women as giving (permanent) happiness you amuse yourself in them. They are like the *Ketaki* flowers, causing grief after enjoyment. O mind-bee! you wander in vain in the worthless desert of mundane existence. Resort again and again to the honey of the pure lotus-feet of (lord) Lakṣmīnarasimha.

Ketaki : a kind of fragrant flower which causes headache after some time.

तव हितमेकं वचनं वक्ष्ये शृणु सुखकामो यदि सततं
 स्वप्ने दृष्टं सकलं हि मृषा जाग्रति च स्मर तद्वादिति ।
 चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायां
 भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् ॥

Tava hitamekam vacanam vakṣye
śṛṇu sukhakāmo yadi satatam
Svapne dṛṣṭam sakalam hi mṛṣā
jāgrati ca smara tadvaditi
Cetobhṛṅga bhramasi vṛthā
bhavamarubhūm au virasāyām
Bhaja bhaja lakṣmīnarasīnhā
naghapada sarasījamakarandam

I shall tell you something beneficial. Listen ! if you are desirous of eternal happiness. All things seen in a dream are untrue; you bear in mind that all things seen in the wakeful state are also alike. O mind-bee! you wander in vain in the fruitless desert of mundane existence. Entertain again and again with the honey of the pure lotus - feet of (lord) Lakṣmīnarasimha.

JIVAN MUKTANANDALAHARI*

[The wave of Bliss of the Jivan-mukta]

Śaṅkara Bhagavad pāda

[1]

पुरे पौरान् पश्यन्नरयुवतिनानाकृतिमयान्
सुवेषान् स्वर्णालङ्करणकलितांश्चित्रसदृशान् ।
स्वयं साक्षाद्द्रष्टेत्यपि च कलयंस्तैः सह रमन्
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १ ॥

*Pure paurān paśyannara yuvatī nānākṛti mayān
suveṣān svarṇālaṅkaraṇa kalīthāṁścitra*

*Svayam sākṣāddraṣṭetyapi ca kuṣyaṁstaiḥ saha
munir na vyāmohaṁ bhajati guru dīkṣākṣata
tamāh*

Seeing, like pictures, the people of the city
consisting of men and young women of different

* Translation and notes by Dr. C. S. Venkateswaran

forms clad in attractive dress and decked with ornaments of gold. Realising that he is actually seeing them and mixing merrily with them, The sage, with ignorance dispelled by Guru's grace (*dīkṣā*), is not at all deluded.

The Jīvan-mukta always dwells in Brahman and sees only Brahman everywhere. He is well at ease in any place or company and is not at all perturbed or embarrassed by difference in them. He is in "*brāhmī sthītiḥ*" and therefore, not at all deluded—"*na enam prāpyā vimuhyati*" [Bh. gītā II - 72]

In a city there is greater variety in the appearance of people, in their dress and ornaments. The Jīvan-mukta sees only Brahman in those who live in the forests, village or the city. The gloom that deludes is the feeling of duality. The sage is rooted firmly in the conviction that "Everything is Brahman" *survaṃ khalvidam brahma-up* 3.14-1). There is neither delusion nor sorrow to him who sees one-ness everywhere—(*tatra ko mohah, kaḥ śokah, ekatvam anupaśyataḥ* Īśa. Up. 7]

He is a *muni* who is characterised by "*muni*" silence or absence of reaction through the senses of action (*kārmendriyas*) to the impressions and stimuli caused by the senses of knowledge (*jñānendriyas*). The differentiated world is completely absent to him.

Delusion is removed by *gurudīkṣā*—sacred initiation of the disciple, *śiṣya*, into the secret import of the *Mahā Vākhyas* by the *Guru*. The *Mahā vākhyas* are cryptic Upaniṣadic passages emphasising the one-ness of Brahman and the identity of *Jīva* (individual soul) and *Brahman* (Supreme Soul). The disciple, on his part, has to practise self-discipline. Thus *dīkṣā* involves

both the grace of the *Guru* and the devotion of the *śiṣya*. The *Guru*'s grace flows through different channels—*Upadeśa* (vocal instruction), *Darśana* (look), *Sparśana* (touch) and other means of *śakti pāta* (transference of occult power). The *Guru* makes the *śiṣya* like himself (*svīyam sāmyam vidhatte*). The *Guru* has realised the essence of Brahman (*adhigata-tatvāḥ*). The disciple by *Guru*'s grace, sees Brahman in everything and hence is freed from the delusion caused by the notion of duality.

[2]

वने वृक्षान्श्यन्दलफलमरावन्नसुशिखान् ।
 वनच्छायाच्छन्नान्वहुलकलकूजद्विजगणान् ।
 भजनवत्ने रात्राववनितलतल्पैकशयनो
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ २ ॥

Vane vṛkṣān-śyaṅdan-dala phalubharāṅnamra
suśikhān
ghanacchāyācchannān bahula kala kūjad dvija
gaṇān
Bhajaṅghasre rātrāvavanitalatalpaika śayano
munir na vyāmoham bhajati gurudīkṣākṣata-
tamāḥ

Seeing in the forest, trees which bend their lovely heads with the weight of foliage and fruits, which spread thick shade and have groups of birds singing sweet; Resorting to them by day (for prayer) and by night lying on the ground serving as bed, The sage, with ignorance dispelled by *Guru*'s grace (*dīkṣā*), is not at all deluded.

[3]

कदाचित्प्रासादे क्वचिदपि च सौधेषु धनिनां
 कदा काले शैले क्वचिदपि च कूलेषु सरिताम् ।
 कुटीरे दान्तानां मुनिजनवराणामपि वसन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ३ ॥

*Kadācit prāsāde kvacidapi ca saulheṣu dhanīnām
 kadā kāle śaile kvacidapi ca kūleṣu saritām
 Kuṭīre dāntānām munijanavarāṅāmapi vasaṅ
 munir na vijāmoham bhajati gurudīkṣākṣata
 tamāḥ*

Living sometimes in a palace, then somewhere
 in the mansions of the rich, At times on a
 mountain and then somewhere on the banks of
 rivers, And sometimes in the hut of ascetics rich
 in self-restraint, The sage, with ignorance dispelled
 by Guru's grace (dīkṣā), is not at all deluded.

The difference in the place of residence makes no
 difference to the sage absorbed in Brahman-hood.

[4]

क्वचिद्भालैः सार्धं करतलजतालैः सहसितैः
 क्वचित्तारुण्यालङ्कृतनरवधुभिः सह रमन् ।
 क्वचिद्बुद्धैश्चिन्ताकुलितहृदयैश्चापि विलपन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ४ ॥

Kvacidbālaiḥ sārḍham karatalaja tālaiḥ saha

sitaiḥ

kvacittārūṇyālaṅkṛta nara vadhūbhiḥ saha

raman

Kvacid vṛddhaiścintākulita hṛdayaiścāpi vilapan

munir na vyāmoham bhajati gurudīkṣākṣata-

tamāḥ

Sporting somewhere in the company of boys with clap of hands, And elsewhere in the company of young women full of laughter, And sometimes lamenting with aged folk pensive with heavy hearts, The sage, with ignorance dispelled by Guru's grace (dīkṣā), is not at all deluded.

The sage sympathises, moves and is at home, with all
A respective of age or sex.

[5]

कदाचिद्विद्वद्भिर्विविदिषुभिरत्यन्तनिरतैः

कदाचित्काव्यालङ्कृतिरसरसालैः कविवरैः ।

कदाचित्सत्तर्कैरनुमितिपरैस्तार्किकवरैः

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ५ ॥

Kadācid vidvadbhir vividiṣubhi ratyanta nirataiḥ

kadācit kāvyālaṅkṛti rasa rasālaiḥ kavivaraiḥ

Kadācit sattarkaiḥ anumitiparais tārkkikavaraiḥ

munir na vyāmoham bhajati gurudīkṣākṣata-

tamāḥ

Sometimes (conversing) with the learned and those keen on learning; Sometimes with eminent poets versed in poetic figures and sentiments; while at times with eminent logicians prone to right reasoning and inferences; The sage, with ignorance dispelled by guru's Grace (dīkṣā), is not at all deluded.

The sage enjoys sweet literature like poetry and hard sciences like logic. He converses with the learned, with the votaries of learning, with poets and logicians.

[6]

कदा ध्यानाभ्यासैः क्वचिदपि सपर्यां विकसितैः
 सुगन्धैः सत्पुष्पैः क्वचिदपि दलैरेव विमलैः ।
 प्रकुर्वन् देवस्य प्रमृदितमनाः संनतिपरो
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ६ ॥

Kalā dhyānābhyāsaiḥ kvacidapi saparyām
vikasitaiḥ
sugandhaiḥ satpuspaiḥ kvacidapi dalaireva
vimalaiḥ
Prakurvan devasya pramuditamanāḥ sannati paro
munir na vyāmoham bhajati gurudīkṣākṣata-
tamāḥ

Sometimes engaged in the practices of Abstract meditation; sometimes in the worship of the Lord, in joy and humility; with fragrant flowers in bloom or with good petals and leaves, The sage,

with ignorance dispelled by Guru's grace (dīkṣā), is not at all deluded.

The sage is devoted to all forms of worship. He meditates on the formless Brahman and worships with flowers and leaves Brahman with forms in its *saguṇa* aspect.

[7]

शिवायाः शम्भोर्वा क्वचिदपि च विष्णोरपि कदा
गणाध्यक्षस्यापि प्रकटतपनस्यापि च कदा ।
पठन्वै नामालिं नयनरचितानन्दसलिलो
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ७ ॥

*Śivāyāḥ śambhorvā kvacidapi ca viṣṇorapi kadā
gaṇādhyakṣasyāpi prakṛta tapanasyāpi ca
kadā
Paṭhanvai nāmālim nuyana racitānanda salilo
munir na vyāmoham bhajati gurudīkṣā
kṣata tamāḥ*

Chanting the many names with tears of joy welling in the eyes, Sometimes of the consort of Siva (Sakti), at times of Sambhu (Siva), sometimes of Viṣṇu, And then of Gaṇapati and sometimes of the visible Sun, The sage, with ignorance dispelled by Guru's grace (dīkṣā), is not at all deluded.

The gods of all sects are the same to the sage. The five gods of the pañcāyatana form of worship—*Āditya* (sun), *Ambikā* (Śivā), *Viṣṇu* (Mahāviṣṇu), *Gaṇanātha* (Gaṇapati) and *Maheśvara* (Śiva) are referred to here.

With the *Kaumāra* form of worship dedicated to Subrahmanya, these become six—the *ṣaṣmatas* and the credit of integrating the six forms of worship goes to Śrī Śaṅkarācārya (*ṣaṣmata*—sthāpanācārya).

[8]

कदा गङ्गाम्भोभिः क्वचिदपि च कूपोत्थितजलैः
 क्वचित्कासारोत्थैः क्वचिदपि सदुष्णैश्च शिशिरैः ।
 भजन् स्नानं भृत्या क्वचिदपि च कर्पूरनिभया
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ८ ॥

*Kadā gaṅgāmbhobhiḥ kvacidapi ca kūpotthita
 jalaiḥ
 kvacit kāsārotthaiḥ kvacidapi saduṣṇaiṣca
 śiśiraiḥ
 Bajan snānam bhūtyā kvacidapi ca karpūra
 nibhayā
 munir na vyāmoham bhajati gurudīkṣā
 kṣata tamāḥ*

Bathing sometimes in the waters of the Ganges, sometimes with water drawn from the well, At times with the waters of the pond and then with waters warm or cold, And then besmearing the body with ashes white as camphor, The sage, with ignorance dispelled by Guru's grace (*dīkṣā*), is not at all deluded.

To the sage, all waters irrespective of their source, are the means of cleansing the body; heat or cold are the same to him. Failing to get water, he besmears his body with ashes

which is one of the forms of purification (bath) : “*Āgneyam bhasmanā snānam.*” It is called “*āngeya snānam.*”

[9]

कदाचिज्जागृत्यां विषयकरणैः संव्यवहरन्
 कदाचित् स्वप्नस्थानपि च विषयानेव च भजन् ।
 कदाचित् सौषुप्तं सुखमनुभवन्नेव सततं
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ९ ॥

Kadācijjāgr̥tyām viṣayakaraṇaiḥ samvyava-
haran
kadācit svapnasthānapi ca viṣayāneva ca
bhajan
Kadācit sauṣuptam sukhamanubhavanneva
satatam
munir na vyāmoham bhajati gurudīkṣā
kṣata tamāḥ

Sometimes in the waking state, operating well with the sense-organs amidst the objects of sense, At times in the dreaming state, enjoying also the objects presented therein, And then, in deep sleep, enjoying continuously the bliss of that state, The sage, with ignorance dispelled by Guru's grace (dīkṣā), is not at all deluded.

With equanimity the sage enjoys the objects presented to him in the three states—*Jāgrat*, *Svapana* and *Suṣupti*.

[10]

कदाऽप्याशावासाः क्वचिदपि च दिव्याम्बरधरः
 क्वचित्पञ्चास्योत्थां त्वचमपि दधानः कटितटे ।

मनस्वी निःसङ्गः सुजनहृदयानन्दजनको

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १० ॥

Kadā' pyāsāvāsāḥ kvacidapi ca divyāmbara-

dharaḥ

kvacit pañcāsyotthām tvacamapi dadhānaḥ

kaṭītaḥ

Manasvī nissāṅgaḥ sujanahṛdayānandajanako

munir na vyāmohaṁ bhajati gurudīkṣā

kṣata tamāḥ

Sometimes clad in the quarters (nude), at times attired in costly robes, Sometimes wearing the lion's (tiger's) skin around the waist, with restrained mind, in complete detachment and gladdening the heart of the good, The sage, with ignorance dispelled by Guru's grace, (dīkṣā) is not at all deluded.

The sage is free from any attachment to his body. It makes no difference to him whether his body is nude or clad in different kinds of dress. The lion is called "pañcāsyu" because its mouth is wide. It is applied as an adjective to the serpent with out-spread hood. It can be applied to the tiger also. Its skin is worn by Śiva and by the ascetics (devoted to Śiva).

[11]

कदाचित्सत्वस्थः क्वचिदपि रजोवृत्तिसुगत-

स्तमोवृत्तिः क्वापि त्रितयरहितः क्वापि च पुनः ।

कदाचित्संसारी श्रुतिपथविहारी क्वचिदहो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ११ ॥

*Kadācit satvasthaḥ kvacidapi rajoṽṛtti sugatas-
tamovṛttiḥ kvāpi tritayarahītaḥ kvāpi ca
punah*

*Kadācit saṁsārī śrutipathavihārī kvacidaho
munir na vyāmohaṁ bhajati gurudīkṣā
kṣata tamāḥ*

Sometimes firm in *satva-guṇa*, and then motivated by *rajo-guṇa*. Then influenced by *tamas* and later free from these three, then a man of the world, and Lo, revelling anon in the realm of vedic lore. The sage, with ignorance dispelled by Guru's grace (*dīkṣā*), is not at all deluded.

Satva-guṇa produces peace and wisdom, *rajo-guṇa* leads to activity, and *tamo-guṇa* to ignorance and lethargy. The sage is *guṇātīta* and *lokātīta*. He is one with Brahman, unaffected by the *guṇas* and wordly activities.

[12]

कदाचिन्मौनस्थः क्वचिदपि च वाग्वादनिरतः

कदाचित् स्वानन्दे हसति रभसा त्यक्तवचनः ।

कदाचिल्लोकानां व्यवहृतिममालोकनपरो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १२ ॥

*Kadācinmaunasth iḥ kvacidapi ca vāgvāda-
nirataḥ*

*kadācit svānandḥ hasati rabhasā tyaktavo-
canaḥ*

*Kadācillokānām vyavahṛtisamālokana paro
munir na vyāmohaṃ bhajati gurudīkṣā
kṣata tamāḥ*

Sometimes observing silence, at times active in wordy discussions, Sometimes speechless laughs all of a sudden in innate joy, And sometimes engrossed in observing the activities of worldly men, The sage, with ignorance dispelled by Guru's grace (dīkṣā), is not at all deluded.

Silence, speech, sudden laughter and silent observation of worldly activities are among the casual activities of the sage.

[13]

कदाचिच्छलीनां विकचमुखपद्मेषु कवलान्
क्षिपंस्तासां क्वापि स्वयमपि च गृह्यन् स्वमुखतः ।
तदद्वैतं रूपं निजपरविहीनं प्रकटयन्
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ २३ ॥

*Kadācicchālīnām vikacamukha padmeṣu
kabalān
kṣi paṃstāsām kvāpi svayamapi ca gṛhyan
svamukhataḥ
Tadadvaitam rūpam nijapara vihīnam
prakaṭayan
munir na vyāmohaṃ bhajati gurudīkṣā
kṣata tamāḥ*

Sometimes transferring from his own mouth, balls (of rice and other oblations) into the open

lotus-like mouths of the Śaktis (goddesses); And sometimes taking them from out of their mouths, And thereby declaring the Unity where the distinction of one's own self and another is gone, The sage, with ignorance dispelled by Guru's grace (dīkṣā) is not at all deluded.

Here the distinction between the worshipper and the worshipped is removed.

[14]

क्वचिच्छैवैः सार्धं क्वचिदपि च शालैः सह रमन्
 कदा विष्णोर्भक्तैः क्वचिदपि च सौरैः सह वसन् ।
 कदा गाणापत्यैर्गतसकलभेदोऽद्वयतया
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १४ ॥

*Kvacicchaivaiḥ sārddham kvacidapi ca śālaiḥ
 saha raman
 Kadā viṣṇorbhaktaiḥ kvacidapi ca sauraiḥ
 saha vasan
 Kadā gāṇāpatyairgatasakala bhedo'dvayatayā
 munir na vyāmoham bhajati gurudīkṣā
 kṣata tamāḥ*

Living at ease somewhere in the company of Śaivas and elsewhere with Śāktas. And still in another place with the devotees of Viṣṇu or the Sun, Sometimes with Gaṇapati's worshippers and thus with all difference gone with the feeling of

one-ness, The sage, with ignorance dispelled by Guru's grace (*dīkṣā*), is not at all deluded.

The sage sees unity amidst the diversity of gods and feels at home in the company of the worshippers of different gods.

[15]

निराकारं क्वापि क्वचिदपि च साकारममलं

निजं शैवं रूपं विविधगुणभेदेन बहुधा ।

कदाऽऽश्चर्यं पश्यन् किमिदमिति हृष्यन्नपि कदा

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षतमाः ॥ १५ ॥

*Nirākāram kvāpi kvacidapi ca sākāramamalam
nijam śaivam rūpam vividhaguṇabhedena
bahudhā*

*Kadā' ścaryam paśyan kimidamiti hṛṣyannapi
kadā*

munir na vyāmoham bhajati gurudīkṣā

kṣata tamāḥ

Visualising his own pure form of Śiva (the auspicious) sometimes as formless, And sometimes with form owing to association with guṇas, some times looking on in wonder at these, and at times delighted within, The sage, with ignorance dispelled by Guru's grace (*dīkṣā*), is not at all deluded.

The sage is devoted to the formless Brahman as well as to Brahman, diversified in to the Trinity-*Brahmā Viṣṇu* and *Śiva*-owing to association with the three *guṇas Satva, rajas* and *tamas*.

[16]

कदाऽद्वैतं पश्यन्नखिलमपि सत्यं शिवमयं
 महावाक्यार्थानामवगतिसमभ्यासवशतः ।
 गतद्वैताभासः शिव शिव शिवेत्येव विलपन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १६ ॥

Kadā'dvaitam paśyannakhilamapī satyam
śivamayam
mahāvākhyārthānāmavagatī samabhyāsa
vaśataḥ
Gatadvaitābhāsaḥ śiva śiva śivetyeva vilapan
munir na vyāmoham bhajati guru dīkṣā
kṣata tamāḥ

Seeing everything as One, as ever-existent and auspicious, and owing to the realisation and practice of the import of the *Mahāvākhyas*, Freed from the mistaken notion of duality and always uttering the word Śiva, The sage, with ignorance dispelled by Guru's grace (*dīkṣā*), is not at all deluded.

The *Mahā Vākhyas* are (1) *Prajñānam Brahma* (Ait. UP III. 3); (2) *Aham Brahmāsmi* (Brh. UP. 1-4-10, (3) *Tat tvamasi* (C. C.—UP. 6.16); (4) *Ayam ātmā Brahma* (Brh-UP. 2-5-19)

[.7]

इमां मुक्तावस्थां परमशिवसंस्थां गुरुकृपा—
 सुधापाङ्गव्याप्यां सहज सुखवाप्यामनुदिनम् ।

मुहुर्मज्जन्मज्जन्मजति सुकृतैश्चेन्नरवरः

सदा योगीत्यागी कविरिति वदन्तीह कवयः ॥ १७ ॥

Imām muktāvasthām paramaśivasamsthām

guru kṛpā

sudhā pāṅgavyāpyām sahaja sukhavāpyām-

anudinam

Muhurmajjan majjan bhajati sukṛtaiścennara

varaḥ

sadā yogī tyāgī kaviriti vadantīha kavayaḥ

If the blessed human being immersing himself time and again in the lake of innate bliss, Resorts to this state of Liberation rooted in Supreme Śiva, And attainable by the nectarine and graceful glance of the Guru, Him the wise declare as a yogin, tyāgin and kavi.

Here Brahman is called Paramaśiva. The *Jivan muktā* always dwells in Brahman and is declared to be a yogin, tyāgin and kavi.

Questions : Answers

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

Question : What prompts one to contemplate objects?

Answer : Our environments as also our remembrance of our earlier experiences kindle such thoughts in our minds. Only our early experience is the cause of everyone of our thoughts whether it be good or evil. Generally no thought arises afresh or alone in our minds without an earlier

experience. We never get a thought of anything which we had never seen earlier, about which we had not heard, or which we had never experienced before.

Normally objects which do not attract our senses do not give us any experience and things not experienced cannot come back to our minds as memories or thoughts. Therefore it is clear that whatever thoughts come to our minds are only because of our earlier experiences.

Experience is gained through contacts with external objects. These objects are not real and are not permanent. They change or perish. That which has no change or destruction is the *paramātmān* or *Brahman*. The Upaniṣads speak of that *Brahman*. If only we read them, understand them and meditate on that *Brahman*, we shall get the real experience of that *Brahman*. Experience about ordinary worldly things are gained by mere seeing with the eyes, or hearing through the ears or feeling through our sense-organs. But the realisation of the Self or *Brahman* is possible not by such simple means but

only through strict concentration of the mind. Therefore, there is a vast difference between the experience gained of worldly things and Self-Realisation.

Question : By what name do we refer to our religion?

Answer : Our religion is to be called *Sanātana* Hindu religion.

Question : What are the primary texts which can be called the source of our religion?

Answer : The *Vedas*, *Smṛtis*, *Purāṇas* and *Itihāsas*. Besides these the hymns in praise of the deities and the *Stotrams* teaching morals which are popular in the various parts of our country in the respective local vernacular languages.

Question : When and by whom was this Hindu Religion propounded?

Answer : This religion cannot be traced to any particular date or to any specific person. It is beginningless and has been there from the time of appearance of this universe.

Question : According to the Hindu Religion is there only one God or several Godheads?

Answer : Only the non-dual Brahman is recognised in this Religion. But this *Brahman* is believed to have taken different shapes at different times and believed to bestow various benefits to the followers — just as the same electric energy is employed to perform various functions through different gadgets or appliances.

Question : What is the specific characteristic of this Religion?

Answer : A Hindu believes that *Brahman* pervades every thing. It is the one *Brahman* that appears in various forms. A Hindu accepts that his own *karmas* (virtues or evil deeds) are the root cause of the happiness enjoyed or sorrows suffered by him. He accepts the theory of rebirth; that he had an earlier birth or *janma* or he is bound to get another *janma* or rebirth. He worships his mother, father and *Guru* as the omniscient *Brahman* itself. Similarly a Hindu wife looks upon her husband as God Himself. Any activity of a Hindu is performed in the auspicious presence of *Agni*, the fire. Wearing of caste marks on the forehead and performance of annual ceremonies for the departed

ancestors are also the characteristics of the Hindu religion.

Question : What do we mean by the Hindu culture?

Answer : The food we take is first offered^{१२} to God. The manner in which we wear clothes — the lower garment is carried round the waist and between the legs and tucked to the waist band (known as *kaccha*); growing tuft on the heads; Rivers like the *Gangā* and trees like the Banyan tree are considered as sacred ones and worshipped; the joint family system where the grand - father, father and grand-children all live together; the habit of entertaining guests with all hospitality and the family members taking food only after feeding the ~~the~~ guests; the outlook of unity amongst the various people with different origin and practice; non-acceptance of the system of divorce between a wedded husband and wife at any cost and many more principles like these are the special characteristics of the Hindu Religion.

Question : What exactly shall be the mode of living of a Hindu?

Answer : On getting up from bed every morning one should rub the palms and see them first, mentally worshipping the three goddesses, Lakṣmī, Sarasvatī and Pārvatī and should pray that all the various godheads would make this day an auspicious one for us. While taking our bath we shall think of the holy rivers like *Gaṅgā*. We should ever be wearing our caste-mark on our forehead throughout the day. Before taking our food every day we should perform the prescribed daily routine duties and also mentally repeat the hymns in praise of the godheads. Before we get out of our house on any job, we should pray to Lord Viṣṇu. At 6-00 P.M. everyday wherever we are and whatever job we are engaged in we should mentally run through our daily duties and prayers. Before we retire to bed at night we should meditate on Lord Ānjaneya and Lord Mahāviṣṇu. We should make it a point to visit a temple atleast once in a week. We should learn about our own religion and one's daily routine duties enjoined by the religion. We should learn the prayers to be offered to the different deities and the modes of their worship; we should show the greatest regard to our parents, gods

and the cow and serve them with devotion. We should study at least one of our religious works thoroughly; We should take our food only after feeding any other living being. We should develop the habit of setting apart at least one paisa everyday towards *dharma*.

ABOUT THE PUBLISHERS

The Ādi Saṅkara Advaita Research Centre was established in 1975 under the guidance and with the blessings of His Holiness Jagadguru Śrī Saṅkarā cārya of Kāñcī Kāmakōṭi 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 Saṅkara 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 infra-structure.

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संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥

samsārādhvani tāpabhānukiranaprodhbhūta-

dāhavyathā

khinnānām jalakāṅkṣayā marubhuvi bhrāntyā

paribhrāmyatām,

atyāsannasudhāmbudhim sukhakaram brahmād

vayam darśayaty-

eṣā śankarabhārati vijayate nīrvāṇasaṁdāyīnī.

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 Sankara—is victorious, leading, as it does, to liberation.