

Shlokas on Shri Shankara from Shankara Digvijaya

of

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(Translation by S.N.Sastri)

अविद्याराक्षस्या गिलितमखिलेशं परगुरो
पिचण्डं भित्वास्याः सरभसममुष्मादुदहरः ।
वृतां पश्यन् रक्षोयुवतिभिरमुष्य प्रियतमां
हनूमांल्लोकेद्यस्तव तु कियती स्यान्महिता ॥९.२८

(हे) परगुरो O supreme Guru,
अविद्याराक्षस्या--- by the female demon in the form of
avidyaa,
गिलितं --- swallowed,
अखिलेशं --- the Lord of all,
अस्याः her (of the female demon),
पिचण्डं ---belly,
सरभसं--- by force,
भित्वा-- tearing open,
अमुष्मात्--- from it,
उदहरः-- brought out (the Lord)
हनूमान्--- Hanuman,
अमुष्य ----- his (the Lord's)
प्रियतमां--- consort (Sita),
रक्षोयुवतिभिः--- by female demons,
वृतां--- surrounded,
पश्यन्----- for having merely seen,
लोकेद्यः--- is worshipped by the whole world.
तव तु महिमा--- your own glory,
कियती स्यात्--- how much should it be!

9.28. O supreme Guru! Hanuman, who merely saw Sita, the consort of the supreme Lord (Rama), surrounded by female demons (and went back and reported to Lord Rama) is worshipped by all. That being so, how much greater should be your glory, since you tore open the belly of the female demon in the form of avidyaa who had swallowed the supreme Being (brahman) and brought brahman out!

अज्ञानान्तर्गहनपतितान् आत्मविद्योपदेशैः

त्रातुं लोकान् भवदवशिखातापपापच्यमानान् ।

मुक्त्वा मौनं वटविटपिनो मूलतो निष्पतन्ती

शम्भोर्मूर्तिश्चरति भुवने शङ्कराचार्यरूपा ॥४.६०

अज्ञानान्तर्गहनपतितान् ----- Who have fallen into the dense forest of ignorance,

भवदवशिखातापपापच्यमानान् -----and who are being roasted in the heat of the flames of the forest fire,

लोकान्---- the people,

आत्मविद्योपदेशैः---- by imparting Self-knowledge,

त्रातुं---- to save,

मौनं मुक्त्वा-- giving up silence,

वटविटपिनः मूलतः---from the foot of the banyan tree,

निष्पतन्ती---- emerging,

शम्भोः मूर्तिः--- a form (incarnation) of Lord Shiva,

शङ्कराचार्यरूपा --- in the form of Shankaraachaarya,

भुवने चरति --- is moving about in the world.

4.60. Lord Shiva has incarnated in this world as Shankaraachaarya in order to save the people who are struggling in the dense forest of ignorance and are being roasted in the heat of the forest fire, by imparting the knowledge of the Self to them. For

taking this incarnation Lord Shiva emerged from the foot of the banyan tree from where he used to instruct his disciples, the sages sanaka, sanaatana, sanandana and sanatkumaara, in his form as dakshiNAmUrti and also gave up the method of instruction through silence which he had adopted for teaching them. (The four sages had the capacity to grasp instruction given through silence. Since ordinary human beings do not have that capacity, he gave up silence and instructed through speech when he took the form of Shankaraachaarya. The four sages are the mind-born sons of the Creator God brahmA and so they are divine beings. It is one of these sages who imparted brahma-vidyaa to sage nArada in the chAndogya up.)