mArgabandhustotram by Appaya Dixita

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The sequence of the verses has variation; also with verse number 6.

Introduction and translation by N. Balasubramanian
A short life sketch of Shri Appayya DikShita (1520-1593 AD)

Shrimad Appayya DikShita was born at Adayapalam village, very near Arni, North Arcot District, Tamil Nadu, in the year 1520 AD. His father Shri Rangarajadhari was the son of Shri Acharya DikShita - also known as VakShasthalacharya who was in the court of Shri Krishnadevaraya. “Appayya” was an endearing form of his real name, Vinayaka Subramaniam. “The 16th century AD, in South India was an age of confusion when begotry and vigorous proselytism were rampant. Persecution of one sect by another with the help of the ruling dynasties was quite common. In such an age, the need was felt for a rare scholar with comprehensive vision and imagination, whose mission in life would be the reconciliation of the various creeds, cults and philosophies. Shri Appayya DikShita filled this essential need. He was a peace maker who pleade for harmony, tolerance and mutual goodwill and understanding at a time when people were quarrelling among themselves as to who was superior Vishnu or Shiva. (Dr. N. Ramesan IAS. Shri Appayya DikShita Page 3)

“DikShitar's culture was at once profound, libeal and wide. His characteristic impartiality never failed him even in his out and out militant works.” (A. V. Gopalachariar. Introduction to Varadarajastava 1927. P vi) DikShitar’s learning, says Y. Mahalinga Shastri, was in the truest sense of the word encyclopaedic.

Shri DikShita is the author of not less than 104 works and had enjoyed the patronage of King Chinna Bomma of Vellore. He was offered “kanakAbhiSheka” by this king in 1582AD. He was patronised by Chinna Thimma and Venkatapati also. He lived upto the ripe age of 73 years and spent his last days in Chidambaram. Some of his most famous works are Shivarka maNidIpikA, NyAya rakShAmaNI, siddhAnta lesha sa.ngraha, parimala, chAturmata sArasa.ngraha, yAdavabhyudaya vyAkhyA, varadarAjastava and kuvalayAnanda. His stotras are simple, popular and effective, for example, mArgabandhu stotram, durgAchandrakalA stuti, ApitakuchambA stava, hariharabheda stuti.

Margabandhu stotram: This small hymn is about Lord Marga sahaya or Margabandhu of Virinchipuram, near Vellore, NA Dt., the family deity of DikShita. It is very effective when recited before and during journey to ward off accidents and ensure success. (The above life sketch is taken from the book Shrimad Appayya DikShita, published by Shrimad Appayya
The following abbreviations are used in the commentary: (1) VS: Shri Vishnu Sahasranama stotram with Shri Shankara’s bashyam. (2) SS: Shiva Sahasranama stotram (called Vedasara sahasram) from Padmapuranam with the commentary (published by Tanjore Saraswati Mahal Library) of HH Shri Paramasivendra Saraswati - 57th pontiff of Kanchi Kamakoti Peetam and the guru of the well known saint composer Shri Sadasiva Brahmendra Saraswati. (3) BG: Bhagavat Gita (4) BH: Shrimad Bhagavatam (5) KU: Kathopanishad. (6) MU: mundakopanishad (7)SVU: Svetasvatara upanishad. (8)TU: Taittiriyopanishad. (9) SA: Shri Shivanama Ashtottara shata stotram from Skandam with the commentary (called Shivatattva Rahasyam) of Shri Neelakanta DikShita (grandson of Shri Appayya DikShita’s younger brother), a great scholar and poet in his own right.

So the word ಮಹಾಭ್ರವ್ಯ = a way, road, path; ಮಹಾರೂಳ = relative or any one associated, well wisher.

So the word ಕಾರ್ಮಣ್ಯ = one who comes along with you giving company and protection ಕಾರ್ಮಣ್ಯ ಸೋತ್ರಮ್ = Stotram is a hymn praising the Lord ಗುಣಸೂಕ್ತತ್ತುರೂಳು = stotram (VS681) It talks about His qualities.

Stotram: At this point it is relevant to say a few words about stotram. Our scriptures are explicit in saying that the Supreme Being is one. It is without name, form and any other attributes. It is called brahman in our scriptures. This is not its name but one of its many attributes ಬೃಹತ್ತಾಮಸ್. That which is big is brahman. Since the adjective ‘big’ is used simply without a noun to be qualified it implies that the bigness is unlimited. It is infinite and beyond time, space etc., unlike the objects and beings we see in the universe. The scriptures also aver that it is beyond our senses. The famous mantra from the Taittiriyopanishad (Anu IV) says that the brahman is beyond the reach of our mind and words ತೆಕ್ಕೆ ಕಾರ್ಮಣ್ಯ ನಾಮಕ್ಕೆ ಅಕ್ಷರೆ ನಂಬಾ ನಿಸ್ತೋ. If so, how does a seeker think of it or pray to it? This is where our scriptures come to our help. They also describe the same God (who indeed is without a form or name) as having many forms and names. This helps a seeker to worship Him through prayers, puja, pilgrimages to holy places etc.. So we have gods like Rama, Shiva, Durga etc.. The worship of the Lord with form and name is called (ಸಾಗುನ) saguna (sa = with; guna = attributes; upAsanA = worship). The names and forms conceal the esoteric truths mentioned in the upanishads. Thus they, like a map, give
us some idea of something which is very vast and cannot be grasped by our senses. The Lord graciously accepts the worship offered to Him in any form one may choose. Krishna says

स्वयं स्वयं स्वयं स्वयं देना देना तथा स्वरूपग्रहणातिभव्या |
देनाः स्वपनाः स्वपनाः अनि अनि विद्युत्तमाः .. BG.7-21

He says that in whatever form a devotee seeks to worship Him with faith He upholds that faith and makes it steady.

न कदाचन सुन्दरी अस्ति संयुक्तकरित्वम् श्री |
तत्स्वतः तत्स्वतः मेक्षं कर्माक्षमाः .. BG.7-22 .

He adds that the devotee engages himself with faith in the worship (as said above) and from that he obtains his desires which are really conferred by Me alone. These statements of the Lord lend validity and sanctity to the worship of God with name and form who indeed is without any name, form or attributes. Later on the Lord says

हंसम् हंसमास्तमास्तमास्तमास्तमास्तमाः श्री |
तत्स्वतः तत्स्वतः मेक्षं कर्माक्षमाः .. BG.10-10 .

He assures that to such devotees who worship Him with love He will give the clear wisdom by which they will reach Him. In this manner the saguna upAsana acts as a stepping stone to nirguna upAsana and through that the realisation of God.

Prahlada, the gem among the devotees, mentions nine kinds of devotion (BH .7-5-23). The first two amongst these (viz.) सुन्दरी listening to the Lord’s names and stories which bring out His glories and विनोभात्र चanting them are the simplest and easiest to practise. These can be done by anyone irrespective of age, caste or gender. They are suitable for the young and energetic as well as the old and decrepit, a pundit and also the ignoramus. Thus they are suitable for all. It is possible that their very simplicity deceives one to imagine that they are less potent than the other kinds of devotion. This is not so. Our scriptures repeatedly assert that they can confer the highest benefits on the devotee. The vedas contain stotras like the Rudram, Shri suktam etc.. Our puranas contain many. In adddition our acharyas like Shri Shankara and other saints have composed soul-stirring compositions in many languages. All these are ideally suited for recitation.

One remarkable common feature to be found in these stotras is that each one may be in praise of a differently named god like Rama or Shiva. It will praise the attributes of that deity (in saguna form). It will also refer to incidents to be found in the puranas. The Bhagvat Gita
says that the Lord incarnates Himself from time to time to subdue the evil and protect the righteous people. The puranas contain details of the incarnations and the deeds performed by Him to fulfill His mission. Behind all the glorification they will refer to His nirguna (without attributes) aspect also. The composition may be in praise of Shri Rama or Devi but it will also talk of the God as the Supreme Being. This clearly shows that the composer of the stotra was in fact praising the formless reality using the form of Shri Rama or Devi as a front. We can see this being done in this stotram also.

There is one more point to note regarding stotras. Poets have sung praises of nobles and kings for pecuniary gains. But these men and kings, howsoever great or rich they may be, are only human. They have their limitations and weaknesses. In view of this a poem in praise of a person has necessarily to overlook the subject’s foibles, exaggerate whatever virtues are to be found and if necessary innovate virtues! Exactly opposite is the case with God. He is pure and without limitations. As said earlier He is beyond the reach of the mind and words. So those who have composed stotrams in praise of the Lord have invariably felt severely handicapped because of their own limitations. We find such verses confessing the feelings of inadequacy even in the compositions of great acharyas like Shri Shankara and Shri Vedanta Desika.

Now let us go to the Margabhandhu Stotram proper.

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The stotram begins with the recitation of the holy names of the Lord. The recitation of the Lord’s names purifies the mind, makes it calm and fit for any serious undertaking. So they are normally repeated before commencing any work like pooja, religious discourse etc. Here one may recall the familiar verses recited at the time of commencing puja or any religious ceremony.

maargabandhu.pdf
These verses say “Anyone - may be impure or pure or whatever may be his condition - if just thinks of the lotus-eyed Lord is certainly pure inside and out. Sins committed by mind, speech or action go away by thinking of Shri Rama. This is certain.” Thus the chanting of the Lord’s names flushes out the impurities in the mind and invigorates it. The author can then look to the successful completion of the work taken on hand - in this case the composing of the hymn. Happily these names may be taken to apply to both to Shiva and Vishnu. They may be seen in the sahasranamams of both Shiva and Vishnu.

SHAMBHU (SS-74: VS-38) He blesses his devotees with happiness and prosperity. All beings go through the repeated cycle of birth and death. They experience varieties of sufferings during each life. During the dissolution of the universe He withdraws all beings within Himself - out of mercy - and after some time He releases them again at the beginning of the next kalpa so that they get relief and respite.

“From whom all beings come at the beginning of the kalpa and into whom they again merge at the end of the kalpa.” This implies that they are also sustained by Him during the period in between. This is mentioned in the TU (3-1).

“From whom all these beings emanate, by whom they stay alive and into whom they merge after death.”

MAHADEVA (SS22) He is worshipped by everyone. Also He is great because He pervades everything. (VS492)He is called Mahadeva because of His superior knowledge and His greatness as the greatest of the yogis. Shivarahasya says that the sound “Mahadeva Maha-deva” is a divine medicine for those bitten by the serpent called samsara.
The word deva indicates lordship. His lordship is unrestricted (SA93) He is effulgent. Krishna says "I am the splendour of those who possess splendour," (BG10-36) Accordingly, all these (the sun, the moon, the stars, the lightning and fire) shine only after Him. It is with the infinitesimal part of His luminosity that all these shine.

The gracious Lord obliges and reveals His universal form. Arjuna is overwhelmed by the splendour of the form he sees. He feels as though a thousand suns had risen at once in the sky (BG 9-12). Here, as is usual with the scriptures, thousand is only indicative and stands for many or infinite. This is a popular verse and is said to have been quoted by the scientist Oppenheimer to describe the explosion of the first atom bomb which he witnessed.

Effulgence does not stand only for light. It also means wisdom. Shiva stands for infinite knowledge (MU1-9) One who is omniscient and knower of all (VS275) He bears the shine of knowledge (VS719) He is of the form of shining knowledge (VS276) His form is effulgent knowledge.

Shiva is the personification of auspiciousness. He is completely free from sorrows that characterise all created beings including plants, animals, birds, humans and devas like Indra and even Brahma the creator. He is the embodiment of supreme bliss. (SS18) Also (VS27) He is devoid of the three qualities i.e. sattva(serenity), rajas(activity) and tamas(inertia). These qualities constitute ignorance (of Brahma or reality) and characterise all creation. So Shiva being free from these is pure. Patanjali sums up all this in his Yogadarsana (1-23) as Shiva is the personification of auspiciousness. He is completely free from sorrows that characterise all created beings including plants, animals, birds, humans and devas like Indra and even Brahma the creator. He is the embodiment of supreme bliss. (SS18) Also (VS27) He is devoid of the three qualities i.e. sattva(serenity), rajas(activity) and tamas(inertia). These qualities constitute ignorance (of Brahma or reality) and characterise all creation. So Shiva being free from these is pure. Patanjali sums up all this in his Yogadarsana (1-23) as
He removes the sins of those who just think of His name. DakShayani says this to her father DakSha

The celebrated two syllables SIVA uttered with the tongue even once and that too casually, immediately wipes off the sins of those (who utter them). (BH 4.4.13) Shivarahasya says this about the sanctity of Lord Shiva’s names:

All the names of Shiva give mokSha no doubt. But amongst them the name Shiva is the best and denominates brahman. The name Shiva is considered as the best among the Lord’s names.

Of all the knowledge the vedas are superior. Among the vedas Shri Rudram that consists of sixteen chapters is superior. In that the PanchakShari is superior. In that also the two letters SIVA are the best. The glory of the Lord’s names is dealt with in great detail in Puranas and hymns of the saints.

He is the foremost among the gods like Indra, Agni etc. VS(492) He is the lord of the devas. VS(85). He rules with a firm hand. None can dare to transgress His commandments without facing serious consequences.

TU(VII-1) It is for fear of Him that the wind blows; the sun rises; the fire and Indra perform their duties. It is for fear of Him that death the fifth runs about doing his work with diligence. The same is said by none other than Yama, the lord of death:
Now let us go to the stotram proper. It consists of five verses and a sixth one - called 

that gives the benefit of reciting the hymn. In this hymn Lord Margabandhu is described as the God with form as Shiva bearing weapons, as the consort of Parvati. It refers to various incidents to be found in puranas that reveal His unrivalled power and glory. He is also praised in His aspect as the supreme reality, the attributeless brahman whose nature is existence, wisdom and bliss.

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1. ಫಲಶುಂ ಮಂಗಳಸಾಯಿಯ ಫಲಶುಂ ಮಂಗಳಸಾಯಿಯ ಫಲಶುಂ ಮಂಗಳಸಾಯಿಯ ಫಲಶುಂ ಮಂಗಳಸಾಯಿಯ. 

The crown indicates that Lord Shiva wears a crown on the head - crown: (SS782). The crown implies that Shiva wears other ornaments also - crown: (SS273) and crown: (SS387) - crown: VS(737). One who is golden-hued and body like gold - golden-hued and body like gold: VS(738) One with body like gold are also His names. Shri Rudram salutes Him saying "Shri Rudram salutes Him saying"

is another reading found in some books = foot; implies that when gods like Indra bow down to salute Him their crowns touch His feet. The crown indicates lordship. Please see the comments on DEVESHA above. He demands respect and in fact He is the only one to be respected - He is the only one to be respected. (SS70) He deserves to be worshipped by all. There is none equal to or greater than Him says Shri Suka while saluting Him before he begins to narrate Bhagavatam to King ParikShit. He has none equal to Him. VS(355) He is the first and foremost among the devas. SS(111). Shri Rudram says He is the foremost and
is the inner self of the devas. Such is His glory. 

- नामः - name: अयोध्यिताः = eye: विवरणः = fire: लिङ्गः = burnt: अस्वः = arrow: द्राक्षः = a worm, insect अयोध्यिताः is the name Manmatha, the god of love, because he has five arrows: they are अष्टवीणः, अष्टवीणः, अष्टवीणः, अष्टवीणः and अष्टवीणः (lotus, ashoka, mango, jasmine and blue lotus). The five arrows are also said to be संवेणः, अष्टवीणः, अष्टवीणः, अष्टवीणः and अष्टवीणः. They are fascination, intoxication or extravagance of love, emaciation, suffering pain and benumbing or stupifying respectively. 

Kalidasa vividly narrates the story connected with Shiva destroying the god of love in his masterpiece Kumarasambhavam. Manmatha shot his arrow संवेणः at Shiva who was deep in meditation. He wanted to seduce Shiva’s mind and make Him fall in love with Parvati who was attending on Him, but failed in his attempt. Shiva could sense that something was amiss and looked about. He saw Manmatha cowering at a distance. He just knit his brows in annoyance. In that moment fire shot out of His third eye and reduced the wretched Manmatha into a handful of ashes. 

Manmatha is contemptuously termed a worm or insect as he was foolish enough to try his tricks on none other than the great Shiva. So Shiva is known as अष्टवीणः - अष्टवीणः, अष्टवीणः, अष्टवीणः, अष्टवीणः and अष्टवीणः SA(25)

Leaving the story apart, the implication is that there is no place for carnal desires in the presence of the Lord; just like there is no place for darkness in the presence of the sun. By the same logic, there will be no place for evil tendencies in the heart of a devotee who establishes the Lord therein.

Shiva’s third eye is situated in His forehead. So Shiva is known as अष्टवीणः SS(159) and अष्टवीणः SA(28) It is to be noted that the third eye is unique. None of the human beings and gods including Indra and the creator Brahma possess such an eye. So Shiva is also known as अष्टवीणः . अष्टवीणः अष्टवीणः अष्टवीणः अष्टवीणः अष्टवीणः अष्टवीणः अष्टवीणः SS(129). He has an abnormal third eye. The third eye situated in a high position (viz) forehead and stands for supreme knowledge अष्टवीणः - अष्टवीणः अष्टवीणः अष्टवीणः अष्टवीणः अष्टवीणः अष्टवीणः अष्टवीणः SA(28). With such an eye He could easily look into the inmost recesses of anyone’s heart and see the thoughts lurking there. So He could detect by a mere glance that the god of love has come to His presence with an evil thought and meted out severe punishment.
The Shiva-Mahimna stotram (15) says that for his foolishness Manmatha paid a heavy price with his life and became an object of memory. Smara is another name of Manmatha. His arrows have not failed anywhere in the world of gods, demons and men. So he became conceited. Smara became an object of memory. The moral of the story, says the poem, is that an insult to the great will produce serious consequences. (SS131) is also one of Shiva’s names. Bhartrihari in his Vairagya Satakam refers to this incident thus: who effortlessly burnt up the flippant god of love as a moth. A big fire instantly reduces a moth into ashes.

The more dangerous “enemies” a devotee has to face are internal such as desire, anger etc.. In reply to Arjuna’s question as to what impels a person to commit sins even though he may be unwilling, Krishna says “It is desire. It is anger. They are born out of rajo guna. It has huge appetite and makes one to commit sins. Recognise it as your enemy.” And later on BG(16-21) He describes these as open gateways to hell that will destroy the self. He cautions Arjuna to be careful and avoid them. So a devotee in order to avoid these internal enemies installs Him in his heart and feels safe. Krishna tells Uddhava that once He is established in the heart evil tendencies
like desires get destroyed \text{कमणे हुएमुखे नमुने नवीनं मायी कृपा भूमा } 
BH(11-21-26). They cannot live together like light and darkness. He is called \text{कमणे} -  
\text{कमणे कसों मायादृश्यो भुवनो होस्यां भूमां कमणे} He destroys the desires of His devotees who seek liberation and the intentions of those who trouble them. VS(294). Also \text{कमणे} .. \text{समासुंकूलो कमयो अत्सहोकी} \text{कमणयो} SS(126). Lord Shiva is the \text{अनि गाँध} the earliest or the first guru. He teaches by demonstration. He shows He has destroyed His desires and wants His devotee to do likewise. He is only too willing to help him provided he makes his heart His temple. In view of this Bhartruhari describes a sadhu whose heart is pure as having devotion to Shiva with trident \text{मुखु चनेी}

Unfortunately a devotee has to contend with one more “enemy” - more pernicious than the enemies mentioned in the preceding para. It is attachment. Desire is a longing to possess something which we do not have and we feel that thing can give us satisfaction or pleasure or security. We try to get that thing and when someone or something thwarts the desire the desire turns into anger. Thus desire precedes anger or anger is the result of frustrated desire. Once the object of desire is got and is in our possession we tend to hold on to it. This inclination to bind ourselves to objects or people around us is known as attachment. We look to those objects or people to give us pleasure or security. Vedanta warns us to avoid getting attached to things or people; because firstly the objects of attachment are perishable as anything in the world is. If we develop strong attachment to something, then parting with it can be a very painful experience and we may sink under the load of the resultant grief. That was the case with Dasaratha who was excessively attached to his son Rama. He could not bear the pangs of separation from Rama who had to leave for the forest for fourteen years. He died in agony.

Secondly it is wrong to look to such objects or people for security as they are perishable and so are themselves insecure. Hence they cannot confer security on us. We will be left in the lurch. Attachment is called \text{सङ्करणा} IshanA. Three types of attachments are mentioned in our scriptures. They are attachment to (1) the money (2) wife/husband and (3) children. Further it is said that attachment, once developed to something, is very difficult to get rid of. It is like a blob of coaltar that has some how got stuck to our body. It will take a long time and repeated washing to get rid of it. So we are warned to be wary of developing attachment to anything or any person. This does not prevent us from showing love to others.
Prahlada gives a description of these attachments (BH .7-6) in his advice to his friends. Talking about the attachment to money he says (BH 97-8-10) He says that money is valued higher than life itself and so who can give up attachment to it? The thief, the soldier and the merchant trade their dear life for money. In view of this he warns all to stay away from the objects of attachment and seek the Lord. The boy Nachiketa said (SS370) He said man can never get satiated with the wealth when Yama offered him immense wealth in exchange for the teaching about self.

Kunti, the mother of Pandavas, in her prayer to Krishna before He leaves for Dwaraka says (SS114) She prays to the Lord to cut her attachment to her relatives so that her mind can think of Him without distractions.

BH(11-2-55). Thus firmly stationed in the devotee’s heart He destroys the evil tendencies therein (SS211) and (SS370) are Shiva’s names.

Further it is said (SS370) Further it is said...
SA(11) The trident represents the three gunas (traits). Shiva holding it in His hand shows He is in control of maya of which they are the constituents.

�ಂಭುಃ = ಕಡಲಿಗರಿಂದ ನೋಡಲಾಗಿದೆ ಮತ್ತು ಅವಲಂಬಿಸಿದನೆ ನೋಡಲಾಗಿದೆ. ಶಂಭುಮಹಾಲಿಗುರು ಅದು ಶೃಂಖಲೆ (SS310) Forever He is free from maya (the illusion by which one considers the unreal universe as really existent and as distinct from the Supreme Spirit) and spiritual ignorance. This is made explicit by what is said about the moon next.

ಅಭೂಷಣಂ - ಚಂದ್ರ = half the moon; ಪ್ರಾಣಂ = crest, Shiva has partial moon on the crest ಶಂಭುಶಾಸ್ತ್ರಾಯಂ - ತೃಣ ಸಮಾಜಂ ವಿಭಾಗಗಳ. ಶಂಭು ಶಾಸ್ತ್ರಾಯಂ ಮಾನತ್ರೆ ಮನೆಯ, ನೆ ಶಂಭುಶಾಸ್ತ್ರಾಯಂ ಕರ್ತಾರ ಚಂದ್ರ (SS32) and also ಧೈರ್ಯಂ = ಧೈರ್ಯ ಶಾಶ್ವತ: ವೈತ್ತಂ ನಂತರ. ನೆ ಧೈರ್ಯಂ: (SS929)The moon appears as a special ornament to Shiva ಧೈರ್ಯಂ - ಆಯತುದುದ್ದು ವಾರಿಗುಭಾನುಭದ್ದು, ಕವಮೀಯವಾಡಿಂದ ಅಧಿಯಾಯಿ ದೇವಿ.ಮಹಾಷ್ರು “ ಜುಜಿಜಿಜಿಸಿವೆಯೆ.”

SA(5). The moon represents His infinite wisdom. Please see notes under Deva above. It is to be noted that the crown that Shiva wears does not cover the moon. This implies that Shiva’s lordship over the universe - His omnipotence - does not veil His wisdom. The shining moon announces to the world that one who yearns for knowledge should come to Him. Shankaracharya says in his Prasnottara ratnamalika ಚಂದ್ರ ಪರಾಜಿಕ್ಷ್ಯಸಿದ್ದು? ಮನೆಯ. ಜುಜಿಜಿಸಿವೆ? ಬರುವಲ್ಲೇ. Who is the universal teacher? Shambhu. From where can one get wisdom? From Shiva only. So we have the saying ಜುಜಿಜಿಸಿವೆ ಮಹೇಶ್ವರ “ One should pray to Maheswara for wisdom.”

ಧೈರ್ಯ = worship; ಮಹಾಷ್ರು = the Lord Margabandu. I worship Lord Margabandu who wears a crown, who destroyed the insect like god of love with the fire from His eye in His forehead, who destroyed the enemies (of gods) with His Trident, who is pure (i.e.) beyond maya and ignorance and who wears the moon on His head as an ornament.

2.

2. ಶಂಭು ಶಾಸ್ತ್ರಾಯಂದು ಅಭೂಷಣಂದೂ ಆಯತುದುದ್ದುವಿನಲ್ಲಿನಲ್ಲಿ. ಆಮಾದರೆ ಕಂಬಿಯದೂ ಶಂಭುಮಹಾಲಿಗುರು ಎಂಜಿ ಮನೆಯದಂದೂ .

ಶಂಭುವೆ ...

ಅಭೂಷಣಂ - ಚಂದ್ರ = limb; may mean hand, or leg; ವೈತ್ತಂ = shining or appearing prominently; ಮಹಾಷ್ರು = serpent, snake; Lord Shiva is decked
with snakes - His other names are Vasuki - the king of snakes -牵 (SS43) and the other names are - ą - (SS494) and - ą - (SS736). Shiva wears a garland of snakes and has tied Vasuki -the king of snakes - around His head to keep His locks of hair in place.

Snakes:-

We fear snakes because we identify them with death. And everyone is afraid of death? says Sankaracharya in his Prasnottara ratnamalika. The symbolism is used in our scriptures frequently. For example: BH(11.8.41) meaning “who else, other than the Lord can save one seized by the serpent of Time ? When Gajendra, the lord of the elephants was seized by a crocodile and found that he could not extricate himself from its grip he called the Lord saying .. BH(8.2.33) He says “Whosoever be the almighty God, who protects one, who has surrendered to Him being very much afraid of the powerful snake in the form of Death - that is very fast and is after him - and from fear of whom Death himself runs hither and thither, let us seek Him as our refuge.”

Kala means the Supreme principle which devours everything and Yama the god of death who is also known by the names Antaka and Mrutyu. So at level one He is Yama ࠕ - ࠕ ࠕ ࠕ ࠕ ࠕ - VS(520). He causes the end of all life. At the higher level He is the kala or Supreme principle which destroys everything including Yama, the god of death at the time of dissolution. Lord Kapila gives a description of Kala to His mother Devahuti. BH(3.29. 36-45). He says it is none other than Vishnu who draws everything into Himself ࠕ ࠕ - ࠕ - VS(418) and SS(33). The Lord is not limited by time or space or by any material ࠕ ࠕ ࠕ ࠕ - ࠕ ࠕ ࠕ - VS(518). He is not subject to destruction or anything that causes destruction. ࠕ ࠕ ࠕ ࠕ - VS(198). In fact it
is He - the seer and all knowing who had created the gods (including Yama) and assigned to them their duties says Isavasyopanishad. So the snakes, representing kala or death, cannot harm Him but He wears them implying He uses Death for His services. Yama himself says यमस्वरूपनिर्वाणम् Death to Him is like pickles or achAr - a thing He uses in the process of consumig the creation. KU(1.3.25). Remember that one uses a small quantity of pickle only to push in a large amount of food - the main dish. Similarly the Lord uses the services of Yama in a small measure for His main work.

Himself, Yama, रूपस्य रूपिनिर्वाण SS(83) and कालोऽय: .. काल: मानमः, यमान् प्रायः .. SA(29) are His names. He destroyed even Yama, the god of death to protect His devotee Markandeya. The name also indicates that He is the supreme Lord who withdraws everything , the entire creation, including the god of death into Himself at the time of dissoluton and releases them again at the beginning of the next cycle of creation. His other names are मृत्युःस्वरूपम् - मृत्युः ममयो मृत्युःमूः मृत्युः समय: मृत्युः ममय: मृत्युःमूः SS(123), SA(71). He removes or avoids the death of His devotees. The sage Markandeya confidently sings स्वरूपतयः स्वरूपतयः मम १० विदवै तु मम: “I take refuge in Lord Shiva. What harm can Yama do to me?” This is also said symbolically in the story of Dhruva. Towards the end of the story it is said that a chariot came to take him to the place reserved for him in the skies. The Lord had told him that it was a special place because there will be no return to this world again meaning he had crossed death and will not be reborn. At that time Yama - the god of death - approached him and bowed down. Dhruva stepped on Yama’s head and climbed into the vehicle .. दुर्ग्रहसुरोऽयः विद्वत्सं ममयः .. यमाः-प्रायः यमाः वानस्य .. अस्वरूपाः अर्थाः भवेऽति BG(2.27).

At this point let us take a small detour and see what our scriptures have to say on the subject of life and kala or death. This may sound a bit morbid : but since it is literally a matter of life and death we should know some details.

One who is born has to die and one who dies is reborn गमन्तु १० मृत्युः मर्यादा मलोऽन्तु लोऽन्तु BG(2.27). From this it appears that this is a never ending process. One can view it in either of the two ways as follows. 1 - One does not believe in the existence of the other world. There is no inclination to think about or enquire into the
process. Such people are known as Nastikas. 2 - This one - known as Astika - believes in the shastras and the existence of the other world. He tries to find a way out of it.

The shastras say that the people coming under the first category are to be pitied. The human birth is superior to other forms of births. Only humans are endowed with free will and ability to discriminate between the right and the wrong: the good and the bad. Only they have the ability to work for their own and other’s uplift. The animals do not have free will. Their life is governed by instincts. Because of this they do not incur any sin for their actions. One obtains a human birth after going through the inferior births and as a result of some good deeds and blessings of the Lord. It is therefore incumbent on us to use this privileged position to our advantage and seek higher goals including liberation from death. But if one fails to seize the rare opportunity that has come his way but fritters his life on petty sense pleasures and garnering pelf he falls from his status and is considered an ignoramus. BH(11.7.74)  ಮೆಯ ಲಾಂಗು ಮಗನಾಗ ಸೇರಕಂಪು ಮಿಶುಬೇತೆಮಿತಿ ಬಾಡಿಕವಸಿಲಿ ತುಮ್ಮೇಮಾಡುತ್ತಾರೆ. ತುಮ್ಮೇ ಮಗನಾಗಿ ಮಿಶುಬೇತೆಮಿತಿ ಬಾಡಿಕವಸಿಲಿ ತುಮ್ಮೇmetry. The question of escaping death has been discussed again and again in our scriptures. We will structure the discussion as answers to the following questions.

1 - What leads to rebirth?
2 - What is wrong with rebirth or why rebirth is to be avoided?
3 - What is the process called death? and
4 - Can death be avoided and if so how to avoid death?

1 - What leads to rebirth?

Everyone has to work, at least to keep the wolf from the door. In addition people work to improve their standard of living, to provide for the rainy day, old age etc.. All these activities - called karma - can be classified as good or bad. The good ones are those that are enjoined by our scriptures and those that can be called virtuous, selfless and such. The bad ones are those that are prohibited by our scriptures and those that are motivated by greed, anger, selfishness etc.. Both acts produce results which are to be “enjoyed” by the doer. Skanda Puranam. The good deeds produce happiness, prosperity etc.. and lead to higher births - life of better quality and happiness in this world or higher worlds. The bad deeds produce unhappiness, misery etc.. By neglecting to do the duties expected of him and also doing acts that are prohibited he
falls and is thrown into inferior births.

(Yagnavalkya Smrithi) Then he climbs up the ladder slowly and gets the human birth again after a long time says Lord as Kapila to His mother Devahuti.

BH(3.31.34) Yama - the god of death - tells the same to Nachiketa: “One who is infatuated with wealth; not having a thought for the other world; such an ignorant person believing there is no such thing as hell or heaven comes within my clutches again and again.”

KU(1.2.6) So the doer of the deeds has to be prepared to enjoy or suffer the fruits. If the fruits cannot be exhausted in one lifetime one has to take another birth and try to exhaust them. The problem, according to our shastras is, that everyone of us had taken countless number of births, done karmas in these births and accumulated vast amounts of the karmas. This accumulated store waiting to bear fruit is called sanchitam karma. In addition we continue to do karma in this life also and add to the stock of sanchitam karma thus necessitating more and more births. Out of this vast stock a chunk begins to yield the results. This chunk is called prarabdham. There is no escape from the results of the prarabdham. It determines the duration of life, the wealth, education and the mode of death even as one is born. We have to infer the impressions of the past deeds only when we are confronted with the results. Kalidasa says this in Raghuvamsa (1.20)

18 sanskritdocuments.org

2 - What is wrong with rebirth or why rebirth is to be avoided?

If one asks what is wrong with being born, saints like Shri Shankara want us to think and find out if anything is right with it? Why we want such a dark view of life, so did Bhartruhari and Kulasheakhara who were kings and had access to all kinds of pleasures...
The problems start right from the beginning. Sage Kapila points out that nothing can equal the pain one suffers while in the womb BG(3.31.9). Then look at the troubles one goes through as he grows up. As one runs around earning and looking after his family one is assailed by worries and sickness. He is all the time growing old imperceptibly. अनुजययां अलय सदा 
विदितं व्यक्तिजातं, मित्रां दुःख तथा मन्त्रां विधं says Bartruhari in his Vairagya shatakam. He says that old age is crouching there like a tigress frightening us, and diseases attack our bodies like enemies. Then there is the fear of the inevitable death. In view of all these Krishna describes rebirth as the seat of pain and impermanent. श्रीकारस्य मामबलादुहेव भगवान BG(7.15) Later on He again says this world is impermanent and joyless अज्ञातस्मात्सीमा विद्यतीन्तौ BG(9.33). We clearly see that everything in this world is impermanent. This includes our bodies, our relations, friends and possessions. The question then is how can one feel happy when thrown into such a situation? Time is constantly gnawing at our life quietly. Bhartruhari says life is oozing away like water leaking from a pot with a crack अन्धः विलुप्तिः भ्रातुचकितादिः. Death is imminent and can strike anyone at any time. This being the case, Krishna asks “how can one find pleasure in wealth or enjoyment? It cannot please him, who like an animal, is being dragged to be slaughtered.” BH(11.10. 20) दुःखाच्छोटं मयानामातं 
कर्मेन अप न तृप्तातोहस्त्र कथाग्रं ब्रह्माण्डमात्रं अद्वैतान्तिकम्. Next, Krishna said this world is joyless. This is because the pleasures are transitory. They have a beginning and an end and so are fleeting by nature. Their departure may leave a void and a trail of sorrow. Or they may make one to hanker for more of it and leave him restless and unhappy. So He says that one endowed with discrimination will not enjoy them अन्धः विलुप्तिः भ्रातुचकितादिः। ब्रह्माण्डमात्रं कथाग्रं ब्रह्माण्डमात्रं अद्वैतान्तिकम्। BG(9.22) Such sensory pleasures are trivial and cannot be termed as pleasures in the true sense.

In view of what is stated here, rebirth is not desireable and one should, if possible, avoid it.

3 - What is the process called death?

This is mentioned briefly in clinical fashion in the Brihadaranyopanishad. It says that as the end approaches the individual’s breathing becomes hard and he starts gasping. His pranas, along with the sense organs, withdraw from their respective foci and gather around jivatma - the individual soul. As he (jiva) departs, the pranas and the sense organs follow him. He
gets a body as in a dream and enters another body. The impressions of his karma and the knowledge about brahman that he had acquired in that birth also follow him. He gets a body suitable to his karma in this world or some other world. The impressions of his karma and the knowledge about brahman that he had acquired in that birth also follow him. He gets a body in this world or some other world...

Krishna says that the knowledge he had acquired in the earlier birth carries him forward in his next birth and he progresses in the spiritual path. He does not have to start ab initio. Some puranas describe it in detail making it sound a bit scary. Sage Kapila gives a description in His talk to His mother. This is on the same lines as stated above in the Upanishad. He says that the individual soul living in the gross body has, in addition, a subtle body called Linga Shariram or SukShma Sariram which is invisible. It is made up of seventeen components (viz.) the five sense organs of perception (called gnanendriyas), the five sense organs of action (called karmendriyas), the five pranas, the mind and the intellect. It requires the gross physical body for functioning. It does not perish when the gross body perishes in the process called death which takes place at the end of prarabdham karma. The Jiva just migrates to another body (called birth) with the Linga Shariram according to the nature of past karmas and generates new karmas which add on to the sanchitam karma and becomes the seed for future births.

4 - Can death be avoided and if so how to avoid death?

Luckily there is a way to escape death and the birth that follows. Krishna says “on reaching Me there is no rebirth.” The question, now is: ”where is He? and how to reach Him?” The answer to these questions form the main topic of discussions in our scriptures like Gita, Upanishads and puranas like Shri Bhagavatam and is beyond the scope of this essay and so is not attempted. One has to learn it from a qualified teacher.

The word अभिरंगन्त means the heavenly river Ganges; तरंग = wave; उत्तम = best; The word उत्तमांगन्त indicates
the best limb in the body viz. the head; This says that Shiva looks charming with the waves of the divine river Ganges on His head गंगाधरः - धर्मेष धरः .. गंगाधरः (SS146) and SA(27). Also दयाधरः - दया: गंगाधरः धरः न मोऽ. नमः धर्मेष धरः (SS286)धराधरः - अधमम जलसंघादिभिः गंगाधरः धरः न (SS797).

The river Ganges was, according to our scriptures, originally flowing in the heavens. The story of Lord Vishnu's incarnation and His seeking three feet of land from the king Bali is familiar to all. When He lifted up His foot to measure the heavens, Brahma the creator, seized the rare opportunity and washed the holy foot of the Lord that has come his way with water from his water pot. The waters became the holy river Ganga.

The story of the descent of Ganga to earth is also familiar. It is mentioned briefly in Bhagavata in skanda 4 - chapter 17 and skanda 9 - chapter 9. It is given in detail in the Balakanda of Ramayana. Sage Viswamitra narrated it to Rama and LakShmana as he was taking them to Mithila after he had successfully completed his sacrifice with protection offered by the brothers. King Bhagirata - a scion of the ikShvAku dynasty to which Rama belonged - was instrumental in bringing the river to earth by performing severe penance. At his request Shiva received the mighty flow of Ganga falling from the heavens and released it as a stream on the earth. A large gathering comprising the residents of the higher worlds and great seers came to witness the wonderful event. They, along with the people of this world, praised the waters of the river Ganga as pure because of its contact with Lord Shiva धूः धीमृत्तमयः किं न भगवानमिति अन्तस्मात् निस्थितः .. BH(8.21.4)

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Ganga:-

Now let us get behind the story of Ganga and see what it means. Brahma to whom Bhagirata prays blesses his efforts. But He cautions the king that he should pray to Lord Shiva and
involve Him in this matter because the earth cannot withstand the fall of Ganga from the heavens. He adds that no one other than Lord Shiva is capable of receiving the torrent from the heaven. This is because Brahma knows that Shiva is firm and unshakeable. 

Also SA(72)  

This says that “you Ganga started as water in the water pot of Brahma, then came into contact with the foot of Vishnu and again became the crown jewel on the locks of Shiva etc.”

Placed on the head of Shiva who is Himself the embodiment of knowledge the stream of Ganga is symbolic of knowledge. So Shankaracharya refers to it in his Kasi Panchakam as The stream of right knowledge is the pure original Ganga. Again later he says (ie.) the Ganga of knowledge is the mother of the three worlds. This Ganga who is Gayatiri and Brahman and is kept in the chakra in the head by Shiva is same as Uma or Parvati can be deduced from the following references. These are taken from the well known Lalitasahasranamam (LS).

1 - She is of the form of the three gods, Brahma, Vishnu and Rudra.
2 - She is Gayatri LS(420)
3 - She is Bhavani LS(112). Durga LS(190). Parvati LS(246). Uma LS(633)
4 - She is seated on the head in the Brahmarandhram.

So Ganga is Brahman, is Gayatri and is Uma or Parvati. She proclaims the Ardhanari (the inseparable combination of the male and female principles) concept of Shiva which is not explicitly seen in His representations (where Uma is shown as a separate figure). Thus one who knows Ganga knows Shiva and vice versa. Krishna says Of the rivers I am the Ganges. So it is not an ordinary river that the Lord had placed on His head. No wonder, then, that the very utterance of the name Ganga washes away one’s sins even when one is miles away from the river.

We can make one observation on the story of Bhagirata bringing down Ganga. The Lord - being the father - always gives much more than what one seeks from Him though this fact is not appreciated. He is VS(298). He knows what the devotee asks and why he asks for it. The Lord not only gives what is asked for but goes further and fulfills his mission though unasked. In the case of Bhagiratha, he could have asked Shiva for salvation for himself and his forefathers and got it. Instead, he just asked Him to bear the Ganga as she came down from the heaven. But Lord Shiva helped the king not only in bringing down the river but also gave salvation to his forefathers then and there itself. Please carefully look at what Shiva told the king...
when He appeared before him. He said “I am pleased with you. I will do what is dear to you.” Ramayana (1.43.3 and 4) BG(11.33)

We all know what was dear to the king and what was it that had been haunting his mind for years and made him do severe penance, once to Brahma (for thousand years eating once a month and so on) and again to Lord Shiva. The king’s idea was to then lead the river to the place where the ashes of his forefathers were lying for ages and perform their final rites so that they will attain release. But this was what he got as bonus. In addition he got salvation for himself also though he did not ask for it. Ganga represents Brahma and Shiva is DakShinamurthi - the giver of knowledge about the Brahma. Thus the story of the king getting the Ganga with Shiva’s help implies he got the knowledge of Brahma directly from the Lord which knowledge results in salvation.

This was what happened in the case of Arjuna also. He met Krisna at Dwaraka and asked His help during the KurukShetra war. Krishna agreed to help but He said He will not take up arms. But even at the time when Arjuna made his request Krishna knew what was the mission for which he was seeking His help. And He fulfilled it then and there. Later on when teaching Gita before the war had even started He told Arjuna: “These enemies of yours had been killed by me already. You just be the instrument and enjoy all the glory.” BG(11.33)

At the time, Arjuna was unaware of the greatness of Krishna whom, as he admits later on, he considered as his friend only. He laboured hard and “fought the war” but it was over even before it started. He “won” it and got all the glory. In the same way King Bhagirata took the trouble to drive ahead of Ganga all the way to the seas and then to the nether world where he saw the ashes of his forefathers, performed the last rites with the holy waters from Ganga and “got them salvation.” which was already an accomplished fact. The Ganga was named after him as Bhagirathi. This was the case with Dhruva, who wanted to be a king but he got that and also a permanent place in the heavens.

The holy syllable OM; garden, park; deer; Shiva is likened to a deer in the garden of the holy syllable - meaning He is represented by OM also known as pranava.
Shri Krishna says in His Gita (10-25) “I am OM among the words.”

Manu, the famous law giver, says that the letter OM by itself represents the ultimate reality - the Brahan. He adds that the creator Brahma extracted the three letters from the three vedas and so the syllable Om is the essence of the vedas. A similar reference is seen in Chandogyopanishad (2.23.3) Shri Bhagavatam says that sound OM was acquired spontaneously by Brahma - the first born when he was in deep meditation. BH(12.6.44 and 39). It says that the origin of the sound consisting of three parts is unmanifest. It flashes by itself and it reveals the nature of the almighty and supreme spirit.

Manu says further that a student (during his gurukula days when he learns the vedas) should utter OM both when beginning and ending his studies. The reason, he says, is that without uttering OM in the beginning the learning perishes and if OM is not said in the end what is learnt will not be retained. In view of this Kalidasa compares Manu - the first of kings in the solar dynasty to OM in a grand simile.

Pranava :-

We can see discussions about pranava in Mandukya, Shiva Atharvasikha, Prasna and Nrisimha Uttaratapini upanishads. This is also mentioned in Vicharasagaram. Here we will see it in brief. He is in the form of pranava represented by OM. He is not different from the creation. So pranava represents both brahman and the universe. Sage Patanjali also has said this in his Yoga Sutra (1.26) God is greatly praised by this. Earlier we saw that a stotram mentions the attributes or the qualities of the subject of the stotram. Thus pranavam indicates the auspicious qualities of the Lord and obtains
His blessings to one who chants it. Patanjali adds (1.27): भुजुिःसिद्धमन्दः The chanting of pranava with understanding and faith is meditation on the Iswara. Pranava is made of the three letters A,U and M. These three letters represent the consciousness presiding over the three states - waking, dream and deep sleep states which one passes through every day. The consciousneses is same but it functions differently in these states. The Mandukyay upanishad views pranava as being composed of two parts: one having sound and the other without sound. The OM as specified above made up of the three letters is pronounced and constitutes the “sound” part. The upanishad says that the brief interlude that preceeds and succeeds this “sound” part forms the “silent” component - the fourth letter अहंगाःमताः राशियाः लेनिनसत्सहाः विनेष रत्स्य मेन्हाञ्चनात्म अण्व, मेन हां निश्च, मेन महं निश्च(Mandukya 12) They represent the two aspects of God (viz.) with form and without form respectively. The “sound” part signifies the saguna Iswara and the “silent” part the nirguna Iswara. Thus one can worship OM as God with form. This is like invoking our favorite deity in an idol or saligrama stone. Here we invoke the God about whom we do not have firsthand knowledge but learnt from scriptures or from some other source in the idol or some other form of representation and worship. The representation is known as pratikam अहंगाः. Meditating on the fourth or the silent part as “I the Self” is known as Ahamgrahadhyanam अहंगाःमताः राशियाः लेनिनसत्सहाः विनेष रत्स्य मेन्हाञ्चनात्म अण्व, मेन हां निश्च, मेन महं निश्च In this type of meditation there is no difference between the meditator and Iswara or the object of meditation. As a result of this meditation the muni is blessed with the knowledge of the Self and crosses over the samsara. Thus is explained Shiva’s name अहंगाःमताः अहंगाःमताः राशियाः लेनिनसत्सहाः विनेष रत्स्य मेन्हाञ्चनात्म अण्व, मेन हां निश्च, मेन महं निश्च In this type of meditation there is no difference between the meditator and Iswara or the object of meditation. As a result of this meditation the muni is blessed with the knowledge of the Self and crosses over the samsara. Thus isVS(138).

The question, now is, if He is Himself omkara or the pranava, why then say He is the deer in the park called OM? The answer is that He is OM the park as Paramatma as well as the deer the individual Jivatma. They are one and the same but look different to the uninitiated. The deer, unaware of its status, roams around in the park feeding and enjoying itself. This is an echo of the famous Mundakopanishad mantra अहं अहंगाः
This mantra talks of two friendly birds sitting side by side on a tree. One is eating and relishing the fruits and the other one is quietly watching it. Here one of the birds represents the Jivatma. Eating the fruits is enjoying the results of the past karma and the other bird which looks on is the Paramatma as He is not attached to the fruits of action. Similarly Devi is described as a female parrot in the cage called OM in the Devi Navaratnamala. The saint composer Thiagaraja of Tiruvaiyaru addresses Rama as a parrot in the cage called OM in his famous song beginning Jagadanandakaraka. Similarly the saint composer SadasivaBrahmam talks of Krishna as one who is hidden inside the lotus of pranava (in his song kridathi vanamali) - a superhuman being of great purity and holiness possessing eight supernatural powers called siddhis. Can also be taken to mean a great sage worshipped; He is worshipped by great sages and other semidivine beings endowed with supernatural powers - that it stands for the non-dual, indescribable Shiva obtains his goal which is his own Self.

Once he understands that he, the meditator, and the Iswara the object of meditation represented by pranava are not different, then he achieves his goal and becomes a siddha purusha. The Mandukya Upanishad sentence quoted earlier says this only (viz.) that one who realises the true meaning of the Omkara - that it stands for the non-dual, indescribable Shiva obtains his goal which is his own Self. Shri Shuka mentions this in his prayer before he begins to narrate Bhagavatam to King ParikShit. Such a realised sage abides in his Self. So it is said Hanuman is such a siddha who has immersed himself in the sacred Ganga and drank deep its water of knowledge. So he is known as maargabandhu.
best among the knowledgeable people. He sees his Lord Rama within himself all the time. Whenever His name is mentioned the Ganga within him wells up and flows out as tears of joy and his hands go up over his head in salute. Sankaracharya says a popular verse about Hanuman. So his being shown as seated at the feet of Rama brings out the idea that siddhas worship the feet of the Lord. Truly speaking a siddha has nothing to worship as he has no second to him. Whatever he does becomes an act of worship. Sankaracharya says this in his Shiva mAnasa puja

Since the siddha has identified with Ishwara he is detached from his body. He knows that he got his body because of prarabdham and it will continue to hang on as appendage as long as the vestige of prarabdham remains. He is aware that prarab dam will take care of it. So he is not concerned about it just as drunkard does not overly bother about his dress. Krishna says this to Uddhava:

Once his prarabdham is exhausted the body drops off. There is not death in the usual sense. His soul does not go anywhere as in the case of death of ordinary people but just merges in the all pervading brahman. This is like a pot getting broken. The space within the pot is not disturbed but just becomes one with surrounding space. This is said clearly in Brihadaranyakopanishad (4.4.3) This was what is said to have happened in Bhishma’s case.

I worship Lord Margabandhu whose limbs snakes appear prominently, whose head looks charming with the waves of the celestial river Ganga, who is like a deer in the garden of...
Omkara and whose feet are served by siddhas (great seers).

3

This verse is the third among the five verses that make up the stotram. Thus it forms the centre-piece and is loaded with precious vedantic truths. It was said earlier that a stotram will describe the Lord with form and will also refer to His formless aspect. We see the formless aspect of the Shiva being emphasised here - शतं शनानसंस्थनं - शतं = eternal, ever lasting, imperishable ज्ञानं = pure intelligence आनंदं = supreme bliss रूपं = form.

These words are the repetition of the famous upanishadic mantra सतयं ज्ञानं आनंदं रूपं (TU(2.1.2)) that says Brahman is satyam, jnanam and anantam. This is one of Shiva’s names - सतयं शनानसंस्थनं, शतं ज्ञानसंस्थनं सुपनसंस्थनं, शतं ज्ञानसंस्थनं शनानसंस्थनं ज्ञानसंस्थनं. अनोदमानेऽन नित्यस्वरूपसंस्थनं सुपनसंस्थनं शतं ज्ञानसंस्थनं आनंदसंस्थनं भवेऽन नित्यस्वरूपसंस्थनं. SS(653). Rama’s form is existence, knowledge and bliss नित्यस्वरूपसंस्थनं says the saint Sadasiva Brahmendra in the song केलति मामा ह्रुदये (kelati mama hrudaye). So is Shri Lalita’s form: नित्यस्वरूपसंस्थनं नित्यस्वरूपसंस्थनं नित्यस्वरूपसंस्थनं नित्यस्वरूपसंस्थनं. LS(699)

- Nityam implies eternal existence - that is - it never ceases to be. It is not limited by time. Terms like the past, present and future are not applicable with reference to it. Lalita is known as Nitya नित्या काम्यपरमेयदािकता केवलीया आ अत्यसमंस्थनं भवे. LS(136).

and नित्यो are two other names that have the same meaning as Nityam नित्यो. SS(398).(ie.) He exists in all times in the same form or without any change अत्यसमंस्थनं हैितिि भवेऽनित्यं अः हैितिि भवेऽनित्यं. VS(56).

satyam नित्यं. काम्यपरमेयदािकता नित्यं SS(432)
In the invocatory verse to Shri Bhagavatam Shri Vyasa salutes the Lord saying that we meditate on the supreme Reality that is not affected by the three time periods - the past, present and the future. BH(1.1.1). He also winds up with the same words implying what is discussed in between the beginning and the end or the subject matter of the purana is none other than Brahma which is Satyam.

Shri Lalita is known as the invocatory mantra to Lord Shri Vyasa says that God is of the form of eternal consciousness unlimited by spatial direction, time etc. He says that God is the form of eternal consciousness unlimited by spatial direction, time etc. Shri Vyasa obtained this knowledge from the Brahma. HL(12.13.19) indicates brahman.

Bhartrihari, in the invocatory verse to his Satakatrayam salutes the Lord saying that God is the form of eternal consciousness unlimited by spatial direction, time etc. Bhartrihari: LS(790).

Brahman clearly indicates that God is the form of eternal consciousness unlimited by spatial direction, time etc. So the Lord gets the following names that are Devi, Brahma, Bhagavan, etc. SS(456). Also Devi, Brahma, etc. SS(829). Devi is described as the supreme. LS(251). Now let us go back to the reference from Bartruhari: (ie.) God is the form of eternal consciousness unlimited by spatial direction, time etc. No doubt brahman is without any limitations mentioned above. But it is not void or empty like space which also seems unlimited. It is not inert but shines in the form of consciousness. This is clarified here.

From where did He get His wisdom? In reply the invocatory verse in Shri Bhagavatam referred to earlier says: He is omniscient. His knowledge is inherent and not obtained from anyone else or any other source. It is knowledge itself without a trace of ignorance.

Ananda : Brahma is of the form of pure bliss
TU(3.6.1). The Taittiriyopanishad has a chapter exclusively devoted to the ananda aspect of brahman. This chapter is hence known as Brahmanandavalli or Anandavalli. This chapter is unique in that it talks of several grades of ananda experienced by different beings. It starts with the maximum happiness that is possible to be experienced by a human being as the unit of measure. The next higher grade of ananda is hundred times this unit. Thus several grades are mentioned (including that of Indra and Brihaspathi) and the top most one mentioned is that of Brahma the creator. But a wise person who has studied the shastras and got discrimination knows that even Brahma’s happiness is fragile and limited. The Brihadaranyopanishad says that any ananda experienced by any being is just a droplet derived from the bliss that is Brahma.

In this context, this is one of the names of Shri Lalita. The commentator Bhaskararaya explains this name referring to these quotations only. He says 

One may wonder why should the upanishad take the trouble to describe the many grades of ananda starting from the bliss that can be enjoyed by a human being. The answer is that the detailed description is a carrot the upanishad is dangling before us. It wants to reveal the fact that even the highest degree of happiness that one could enjoy is just a particle of that limitless ocean of bliss. It wants us to get excited at this revelation. It wants to prod us to strive hard and reach the pinnacle of bliss that is brahmananda and not be content with merely scratching its surface. The following are the Lord's names in this context.

Lord’s names in this context:

1. maargabandhu.pdf
Shiva is the destroyer of the valour and pride of Ravana who was the enemy of Indra. Once Ravana tried to lift Kailasa as he felt he was strong enough to carry even the abode of the Lord. He was inebriated with power because he could conquer even Indra and other gods. He forgot that all his might and glory were only due to the blessings of the Lord. He even said that Shiva has not known that a danger has come to Him! This incident is mentioned in Ramayana (Uttara Kanda - canto 16). Shiva wanted to teach him a lesson and curb his pride. So He playfully pressed His toe. The pressure applied by Him crushed Ravana under the mountain.

Ravana struggled hard but was not able to extricate himself from the tight spot. Finally he prayed to the Lord and got himself released. So Shiva gets the name अंगुष्ठरवा लंगठांिगन (Uttarkanda - 16-27,28).

Ravana was the grandson of the great sage Pulastya and the son of an equally great sage Vivasvā. He was born as an asura due to a curse. Krishna gives a description of asuric nature in the 16th chapter of Gita entitled युद्धादि योजन्ति (UK. 16) and also in the 18th chapter. He says that people with asuric nature are given to ostentation, arrogance,
lust, anger and insolence. They will nurture innumerable hopes. These tendencies will pave the way for their downfall. We see that Ravana’s character fits this description exactly. These qualities lead to his ruin. Ravana was vastly learned (as is indicated by ten heads): but was foolish enough to think he could shake the Lord who is all pervading, firm and unshakeable. BG(2-24). In fact if He shakes the universe will shake and without His will one can not move even a blade of grass. This is graphically described in a story in Kenopanishad. Thus Ravana committed a great mistake but Shiva curbed his pride and let him off. Ravana was vastly learned (as is indicated by ten heads): but was foolish enough to think he could shake the Lord who is all pervading, firm and unshakeable. SS(45) and VS(335). One who shattered the cities of the enemies of the gods gets the following names. maargabandhu.pdf
One who conquered the three cities and his bow is Mount Meru. SA(65). Incidentally, this episode shows that the Lord is capable of using anything as a weapon. As Rama He used just a piece of straw to chase Kakasura who misbehaved with Sita. In the case of Tipura He chose to use a mountain as His bow. He can do without any weapon also. He discarded the bow and burnt down the three cities with a smile. He subdued Ravana with a little pressure from His toe. He destroyed Manmatha with a mere look. The Tripura episode conceals the essence of Vedanta as do the stories in our puranas. Krishna mentions this fact to Uddhava in His final advice SA(939). One who conquered the three cities and whose bow is Mount Meru. SS(104). The reason is that these great truths are meant only for those who have faith in the words of the shastras and the teachers who expound them, are sincere and are ready to put in the needed effort to learn them. They cannot be laid bare to those who are not qualified to receive them. In fact such people run the risk of misunderstanding the teachings and being mislead by them. That is why Krishna, after concluding the teaching of Gita, warns Arjuna that the valuable lessons taught to him should not be imparted to one who is not devoted etc., as said above SA(34).
Thus nature has the being (as affect of present of the Self) says Krishna and in the next verse the self in the body is known as atma or jiva or jivatma. But is not a part or product of the body that is liable to decay and destruction. Such modifications of the body do not affect the jivatma. Even on death it is the subtle body which travels to take another body (as stated earlier). The atma being all pervading does not travel anywhere. It is like a pot being made. We may call the space confined in the pot as pot-space (to distinguish it from the total space though really there is no such division) but it was not created when the pot was made. When the pot is broken, it is pot that is destroyed and not the “pot space.” It has nowhere to go. The confines of the pot having gone it just merges with the total space that is out side the pot also. Thus the atma has nothing to do with the body. This is said in Tattvabodha clearly as: What is the Self? Self is other than the gross, subtle and causal bodies. It is beyond the five sheaths and the witness to the three states of consciousness. It is of the nature of existence, consciousness and bliss.

Thus there is no birth or modifications or death for the jivatma as is the case with the body. Krishna says this: The body is the pot, the causal body is the pot-space.
The pot because of which the infinite space (that has nothing to do with the pot) gets the apparent limitation as “pot space” is called upadhi. In the same way the body mind complex is upadhi for the paramatma and it gets the name jivatma (though both are one and the same). Its glorious state gets covered by the veiling power of maya (called avidya or ignorance) and it gets bound. This leads the jiva to identify itself with the limitations of the three bodies. It imagines it is a finite creature, helpless and subject to sorrows like sickness, old age, death etc.. This is known as samsara. Truly speaking the jivatma being none other than the paramatma and of the form of pure wisdom does not act or undergo any change. Since it does not act it does not also reap the fruits of action called अघोरण (i.e.) joy or sorrow. That is, it is not a अन्द्र or यज्ञदङ्द (i.e.) doer or enjoyer or in other words atma is said to be akarta and abhokta (अकर्ता and अभोक्ता). One who has shed his identity with the body and clearly established his oneness with the Self is, therefore, not bound by the results of actions. The mistaken identification with the body and imagining he or she is an individual who has to act etc., is called ego or ahamkara and is the cause of all the problems.

In the case narrated above all the suffering and misery was unreal. But it appeared real because the person identified himself with the dream body that was not his. The dream body was merely a projection of his mind and so had no substance. When the dreamer woke up he gave up the identification and was free from sorrow. In the same way vedanta says that the individual’s bondage and ensuing samsara are imaginary and due to wrong identification with the body-mind complex. This mistake is the result of ajnanam or ignorance. It will go when the individual sheds his ignorance and realises that he is not the body-mind.
complex but the atma whose nature is as said in the first line of this verse. Krishna says this to his friend Uddhava: A wise man, though he appears to be in the body, has no identification with the body like the one who had woken up from a dream. But a man without discrimination is like one having a dream. He has chosen to (dis-identify with his true body and) identify with his (dream) body (and suffers the consequences). The dream body is only thought in the mind but the thought is so powerful that it makes him identify himself with the dream body, undergo the vicarious suffering and forget his real body that is ensconced in the bed. Thus there has to be a second waking up, as it were, from our so-called waking stage to the real awakened stage with the advent of knowledge or jnanam. Till then one is in the clutches of agnanam or ignorance which forces us into karma or action that brings in the fruits of action which in turn results in rebirth etc.. The grace of the Lord confers this wisdom and takes one beyond the three bodies that envelop the jiva. This is said in the DakShinamurthy Stotram as So also in the case of self-knowledge one does not experience or “become” the atma; but owns up his true nature as atma. Shiva’s names relating to Tripura are: Krishna tells Uddhava that He is Himself Shiva who destroyed the three cities
Meru mountain. The Meru mountain is mentioned in our puranas, Mahabharata and Ramayana etc.. It is said to be rich in gold and other precious jewels and is said to be in the center of the earth. The Himalayas are in the southern part of the Jambudwipa in whose center is the Meru. The Bharathavarsha (India) is in the south of the Himalayas. One of the mountains surrounding the Meru is the Mandhara which was used by the gods to churn the ocean of milk. Shri Suka mentions this when he gives a description of the creation. BH(5-16-6). The abodes of the gods like Brahma are situated on the peaks of the mountain. Lalita is said to reside on one of the peaks of Meru and so gets the name 'सूढळुश्रमध्यमां' .. चैव निर्बन्धे निर्विभाज्येनासुके 'केन良好' .. 'केन良好 निर्विभाज्येनासुके अि अि LS(55). The sun and the moon are said to go round the mountain. Our poets mention this fact often. Kalidasa refers to the sun going round Meru in his Raghuvamsa (7-24). He says that Aja and Indumati going round the sacred fire during their wedding was like the day and the night revolving round Meru

Krishna says that He is Meru among the mountains BG (10-23) and नेमस्यः निग्रिविभाजेऽ निर्विभाज्येकेन良好 .. BH(11-11-21). All these show that meru is considered a very holy mountain

श्रवणः श्रवणः = bark of a tree , skin, hide अर्द्धः = dress. Shiva is reputed to be dressed in the bark of trees and skins of tiger and elephant. Once some rishis of Daru forest performed a sacrifice. It seems they were very proud of their spiritual accomplishments. Shiva wanted to test their mind-set and teach them a lesson. So He passed by in the form of a shabbily dressed mendicant. The sages were furious to see the mendicant. From the sacrificial fire they created a ferocious elephant and a tiger and set them to attack the mendicant. But Shiva killed the animals, and wrapped Himself in their skins. The sages were humbled. They realised their mistake and surrendered to Shiva. So He gets the following names.
Kalidasa wonders at Shiva, dressing Himself in the bark and skins of animals though He is the supreme lord, and profusely showers blessings on His devotees. Malavikagnimitra (1.1).

These incidents show that the Lord is capable of vanquishing his enemies with ease. They are meant to warn one like Ravana who takes Him lightly that they will have to face dire consequences. But His nature is to subdue pride wherever it shows up - be it in an asura like Ravana or god like Manmatha or even great rishis who should have known better. This is because pride is an obstacle to the spiritual progress. Once they realise their mistake and give up their pride Shiva blesses them.

Now a few words about Shiva wearing the bark or skins of animals: First this kind of dress, His matted locks etc., proclaim that Shiva is beyond all varnas or grades of society - like brahmin, kShatriya etc., - and ashramas or stages of life - like student, householder etc.. In other words He is an असमाजस्विन Such a one is not bound by any rules or regulations applicable to any varna or ashrama. He only gave out the scriptures to
enable us to become mature spiritually and realise Him. So He is known as bhandhu or well wisher. The description of Shri Suka in Shri Bhagavatam matches the above description of a paramahamsa. It says, “The All-pervasive, All-knowing Supreme alone can liberate us from the cycle of birth and death by vouchsafing us the jñana to throw off the fetters of this restricting human body and to find bliss supreme in the merger of the jivatma with the paramatma. Shri Parameswara destroyed Tripura by the smile that appeared on His face on a contemplation of the humour of the situation. In relation to ourselves, the Tripura is the physical body in the three states of sthūla, sookShma and karana. The consciousness of these three states of our body can be overcome only when we realise the supreme bliss that radiates from Iswara.” (Acharya’s Call-Part1- P251).

The body is the result of prarabdham and another one is just waiting around the corner when this drops. So one should not get attached to it but be ready to leave it without regret when the prescribed hour comes. Instead, one should use one’s lifetime to gain discrimination and not chase the shadows. The Avadhuta sage tells this to king Yadu. “The body is the result of prarabdham and another one is just waiting around the corner when this drops. So one should not get attached to it but be ready to leave it without regret when the prescribed hour comes. Instead, one should use one’s lifetime to gain discrimination and not chase the shadows. The Avadhuta sage tells this to king Yadu. The human body is invaluable as it is got after innumerable births. No doubt it is frail and impermanent. But it is with this human body alone one can work to attain the life’s goal. Plants and animals come lower in
the rung of evolution. They face many limitations. So our shastras say that if one fails to properly use the rare human birth but lives to eat and leads a hedonistic life-style without a thought about the hereafter he is most unwise and incurs incalculable loss. In fact they say that such a one is no better than a brute or a tree. Harsh words indeed but they are born out of anguish and meant to rub in the point. BH(2-3-18 and 19). “Do not trees live? Do not bellows breathe? And do not the domestic animals (other than the human beast) take their food and indulge in sex? The human beast who has never heard of the story of the Lord has been declared to be as good as a dog, swine, a camel and a donkey.” But the Lord who is an ocean of mercy is ready to save such a person also if he wants to turn a new leaf and worships Him with single minded devotion. Krishna says he will be considered a righteous person. BG(IX-30,31) “Do not trees live? Do not bellows breathe? And do not the domestic animals (other than the human beast) take their food and indulge in sex? The human beast who has never heard of the story of the Lord has been declared to be as good as a dog, swine, a camel and a donkey.” But the Lord who is an ocean of mercy is ready to save such a person also if he wants to turn a new leaf and worships Him with single minded devotion. Krishna says he will be considered a righteous person. BG(IX-30,31)

They convey the above assurance that those who turn to Him with devotion will be saved from repeated births irrespective of the kind of life they might have lived. So Shiva has the following names VS(578) BH(2-3-18 and 19). “Do not trees live? Do not bellows breathe? And do not the domestic animals (other than the human beast) take their food and indulge in sex? The human beast who has never heard of the story of the Lord has been declared to be as good as a dog, swine, a camel and a donkey.” But the Lord who is an ocean of mercy is ready to save such a person also if he wants to turn a new leaf and worships Him with single minded devotion. Krishna says he will be considered a righteous person. BG(IX-30,31)

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understand and interpret the scriptures it is safe to follow the path trodden by the great men as they have followed the path and realised the results. The guru, in Vivekachudamani, tells the disciple who had approached him for instruction that he will show the path which ascetics took for crossing samsara 

Krishna says that if one chooses to neglect the path laid out by the scriptures it will lead to his downfall. So He urges Arjuna to follow them 

BG.(16-23,24.) For those who follow the virtuous path He becomes a friend and guide. But for those like Ravana, who out of vanity or arrogance choose the prohibited path He is not a friend but metes out severe punishment by casting them into inferior births. 

BG(16.19) Sankaracharya explains “inferior births” as cruel beings such as tigers, lions and the like. 

Kalidasa prays in the invocatory verse in Malavikagnimitra 

He prays to lord to remove the ignorance born out of lethargy to enable us to perceive the right path or the virtuous path. 

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they bind themselves with us यहाँ हमें पूर्वावस्थित पर हमारे लिए But lord Margabandhu is a unique bandhu who causes all bondage to drop off (as He is Sat) सब परीक्षित विवाहकार मार्गमंडल of which says Shri Sankara in Bhajagovindam. So every one prays to Him for getting free from bondage तुम्हारे लिए मेरे मर्यादिनी नामगीरी अवैधानक . वहतो जीवनमें अहंकारुक्तु किंभद्जीस्वरुभ समतुल्यारुक्तु. Ignorance is like a thick layer of scum covering our wisdom. When the scum is removed the underlying wisdom shines. Wisdom shows the seeker that he is himself Margabandhu. The seeker realises there is no where to go and the seeking ends. So He is known as मल्लमिहः . मार्गमंडलाच्य मार्गांतः अ हौसलं; लोकाधिकारसत कथन अवैधानिक न मल्लमिहः अ हौसलं वस (365). He is sought by people who want liberation. He is the path through which one can get infinite bliss. Only by knowing Him liberation is attained मनो विना अवैधानिकमुस्त लोकोक्किलीमु मार्गमंडलम् के आदि अचिन्तित: मल्लमिहः. “चन्द्रमां विश्वास विद्वेदहोर्तमम्” अ हौसलं. VS(397). The poet says विना मल्लमिहः अहौसलं Why say विना divya? The scriptures talk of the paths the jiva can take after the fall of the physical body. They are the dark path (कुल्ल कस्ताः ) and the bright path (होकस्ताः ). The former path is available to those who perform duties and sacrifices prescribed in the vedas. Karmas may be performed with desires also (known as sakama karma). One may, for example, perform a sacrifice for achieving wealth or property or even swarga loka. The karmas done properly produce results without fail. One who does the prescribed karmas go to world of manes or pitruloka भूतिसरस: after death through the dark path. One can also do the karmas without any desire (known as nishkamakarma). They are done as offering to the Lord and the results are accepted as gifts from Him. Such karmas naturally do not have a binding effect but result in (साध्यतितुं) purity of the mind. So, now one with a purified mind can add meditation or upasana (अपासनम् ) on the Lord in any chosen form, that is saguna Iswara, like Krishna, Rama, Shiva etc.. This becomes a powerful combination and and gives better results(i.e.) they go to devaloka through the bright path .These are said to be superior worlds as the pleasures enjoyed are superior. तो तपस्यात्मा मार्गमंडलाच्य मार्गांतः अवैधानिकमुस्तात्मा केन्द्रस्य कष्टस्य.. तो निगमविश्वासः निव्वाधित: धार्मिक साधनस्य विद्वेदहोर्तमम्: . MU(1-2-5). We saw earlier that even the worlds of gods are finite and so one who attains such a place has to come down and be reborn after his merits are exhausted. So it is not considered wise to keep on doing karmas. Those who take to a combination of
karma and upasana can practise austerities and develop mental maturity and detachment. They go to Brahmaloka through the bright path MU(1-2-11). Note the use of the word विविधता, that is they are not yet jnAnis but on the way to become a jnani. A jnani is liberated while alive in this world itself. He is known as a jivanmukta (विविधता). But those who go to the Brahmaloka study vedanta at the feet of Brahma. They get realisation. At the time of pralaya they, along with Brahma merge with brahman. They do not return to this world. This is what is known as gradual emancipation or kramamukti (विविधता). The lord is a companion and guide to those who take to the bright path that leads to Him.

Meaning of the verse. I worship Lord Margabandhu who is eternal, of the form of consciousness and bliss, who curbed the pride of Ravana, who used Meru the golden mountain as a bow, who wears the bark of a tree and skins and who is a companion to those who choose to tread the spiritual path leading to liberation.

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4. कंदपदपघशं कंदपवशं कंदपवशं कंदपवशं कंदपवशं कंदपवशं कंदप

= Manmatha, the god of love दंग = arrogance, pride, vanity घश = used at the end of a word means destroying, removing or curing. So घश= one who removed or cured the pride. Shiva cured or removed the pride of Manmatha, the god of love.

This statement lends itself for more than one interpretation. 1 - Though formless and without attributes Lord assumes various forms such as Shiva, Krishna, Rama, Uma, LakShmi etc., to gladden the hearts of His devotees. Words can not adequately describe the beauty of these forms. Manmatha is said to be the paragon of beauty. But even his famed beauty appears drab and insignificant when one thinks of the lord's bewitching form. Shri Suka describes Krishna as BH(10-32-2), that is His beauty will cast a spell on Manmatha himself. So where is the question
of his feeling proud in the Lord’s presence? In view of this He is known as 

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. SS(416). Also 

. VS(791). 

One who is more beautiful than anyone else 

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. VS(249) 

. VS(586). Also 

. VS(782). 

Saints and devotees have lost themselves in singing about the beauty of the lord. Let us savour some samples. This description of Shiva is from Navaratnamala by 

the saint Shri Sadasivabrahmendra 

Thus Shiva’s divine form is millions of times more beautiful than that of Manmatha. Likewise the saint Shri Narayana Tirta in his Krishna Leelatarangini repeatedly calls Krishna as 

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. that is Krishna is millions of times more beautiful than Manmatha. Such being the case his beauty is completely eclipsed in the presence of the Lord: just like the feeble light of the stars is lost in the blazing light of the sun. Let us look at another example. This one is from Shri Krishnakarnamrutam by Lilasukha. He is amazed at the sweet form of Krishna and could only exclaim “Oh! He is sweet,sweet, the very embodiment of sweetness.”

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. Shri Vedanta Desika should have had the same sentiment as Shri DikShita and addresses the lord at Tirupathy as 

! “the One whose beautiful form destroys the pride of Manmatha” (in Venkatesa suprabatam). The use of the word for Manmatha is significant. The name means that he was proud right from birth. Even the pride of such a being vanishes in the presence of the Lord.

2 - We are in the habit of describing things that have no defined form or have no form as beautiful if they please our senses. Thus we say the weather is beautiful or a smell is beautiful when it is is pleasing to our senses. Similarly we describe the nature, for example the sun rise, as beautiful because it is colourful and it is also cool at that time. We do not call the scene beautiful after a couple of hours when the sun is sizzling! In the same way we
describe the formless Lord as beautiful as He confers bliss on us. Further weather etc., can give happiness in a very limited manner, that is for a limited time or in a limited quantity only. Soon they tend to pall or they will turn sour. So we may not call them really pleasing. Considering this Krishna says

In sharp contrast the Lord is of the form of unlimited bliss and so infinitely beautiful. And it never gets stale. One never gets sated with looking at the form. Lilasukha is charmed by Krishna’s form and describes it in his Shri Krishnakarnamrutam thus: BG(5-22).

It appears beautiful every time one looks at it. It seems ever fresh and more lovely than it appeared last time when one saw it. So He is known as

3 - At a different level we may say that Manmatha was not destroyed really as it is said. He came on a mission but failed miserably. But Shiva was in total control of Himself and so could not be shaken. He has many names that attest this fact. Some of them are: अलमः - जिलोलम्बोऽवलिंगमस्य अलमः, “विलोक विलोक अलमः” (वि. ए.6.19) अल श्रुतः. VS(582) and SS(9)कुषः - विद्वीय तवमायो मयूरे, वि. “कदं विद्वीयेण विद्वीयेण” अन श्रुतः. SS(89). वि. - मनो तसमात्ष विद्वीयविद्वीयेणा विद्वीयेण वि. VS(396)कुषः - मनोविद्वीयेण मयूरे, “विद्वीयेण विद्वीयेण” अन श्रुतः. SS(578). Thus Manmatha was no match to Shiva. He totally lost himself in the presence of Shiva. This is said to be the destruction of Manmatha. Shiva’s anger was a flash and disappeared soon after as is wont
with noble souls. The punishment was a token. Shiva yielded to Rati’s pleadings and brought Manmatha back to life as he has a role to play in the creation.

縏 - The lord or master, one who is in complete control. Relating to the preceding episode of Manmatha this epithet fits Shiva perfectly as He conquered him who was famed to be invincible in all the three worlds. He made Manmatha feel small and acknowledge Shiva’s overwhelming superiority.

‡ಾලಕರೂೕ - कंಠ = black or dark-blue colour कंಠ = throat. This means one whose throat has a dark colour. It refers to Shiva whose throat has a bluish hue. This is said to have happened after he swallowed the poison that was given out by the serpent Vasuki when the ocean was churned by the devas and asuras. Like Manmatha in the episode narrated above, the poison also lost its virulence and became impotent in Shiva’s presence. So Shiva has the following names

The following names of Shiva are based on this incident.

The following names of Shiva are based on this incident.
The story of churning of the ocean is mentioned in the puranas. It appears in 8th book of Shrimad Bhagavatam. Some verses from this are given for reference.

Seeing that effervescent, unbearable and irresistible poison possessing tremendous force and spreading in all quarters, as well as above and below, and finding no protection (anywhere), living beings along with their leaders got much frightened and flew for protection to Lord Sadasiva (the ever-auspicious one).” They prayed to Shiva to protect them. They said

“O god of gods! O supreme deity! the protector, nay, the very self of all created beings! save us who have sought refuge in You, from this poison that is burning all the three worlds.” Shiva saw their plight and said to his consort Sati.

“How distressing it is, O Bhavani, this calamity that has come up on these people from the poison Kalakuta that had appeared during the churning of the ocean of milk.” Saying this Shiva swallowed the poison He had gathered in His hand.
Observing the benevolent act of Lord Shiva those who approached Him, Sati, Brahma and Lord Vishnu praised it.

Refering to this episode of Shiva swallowing the poison and the wearing Ganga on His head, the author Shri DikShita says that the Lord performed these acts not because the poison was tasty or Ganga has purifying power : but only to save the world and because of extreme compassion. And these two acts could not have been performed by anyone else.

Indra and other gods like Yama may be lords of their respective quarters and have powers but the Shiva is their Lord also. Their lordships and powers were given by Him only. And it is to Him only they all rush for protection when they see a danger to all, as happened in the story just narrated. Later on it is said...
and SA(75). While receiving the Ganga when she was coming down from the heavens, Shiva spread out His hair which appeared to cover the sky. Hence the name. It is also one of Lalita’s name (swaadidhipa - shree lookesha rakshoka maana tattvabanda. . shriyukthe yamuna kama desh. ahaatvam rashman. kundalith dhanta man. . kundalith daharlo rajakona as LS(941). Her (universal form) is larger than the sky. This is an additional meaning given for the name and is applicable to Shiva also. Because the sky was first created and came from Him only. Then other things were created from the sky. Thus Ganga came from the same source from which the entire creation started and so the river occupies a lofty position in our esteem. Besides it has an unique sacredness attached to it that is not attached to any other river or even to the rain water that falls from the sky. In fact the rain water is considered to be ordinary. It stays for a short time and is lost: but Ganga’s flow is perennial and is symbolic of His grace. Ganga came from the heaven. Her waters came in a big torrent. Because the water fell from a great height the stream got scattered into fine spray and came down as an immense cloud. Shiva spread out His hair to cover the sky so that the cloud of spray got in and was trapped. Ganga lost her way and could not come out. This was done to curb her pride. She was released again when Bagiratha prayed to Shiva. The use of the adjective गगाण mean great or big is significant तमातो meaning “the big or the great sky” is said to distinguish it from the “small sky” that is mentioned in the Upanishads. अस्त तत्त्विका भाग्यव घराज्जीव वयं गगाण गगाण वस्तुं निरालेक्षनुष्ठु निरालेक्षनुष्ठु निरालेक्षनुष्ठु चद्रायुर्याङ्ग्यां. Chandogyopanishad.(8-1-1). What is mentioned here is known as Dahara Vidya. Ordinarily people may may find it to visualise brahman that is described to be without a form, name or any other attributes. It may appear to be something like a vacUm. It is the intention of Dahara Vidya to provide them something gross on which they can meditate upon. Daharam means small (चल्लो अयो ) and अमूर्त्तां is our body. Briefly stated this says that there is a small space within the heart in the body in which one can visualise brahman and get all his desires fulfilled. The upanishad says that this is because the space that is inside the heart encompasses all that is there outside.

कंठाऔरो - कंठो = jasmine flower कंठो = likeness, resemblance कंठो tooth. Shiva’s teeth are white and have the luster or the soft glow like the jasmine
flower. They are uniform and packed closely like the petals of a jasmine flower. They are specifically mentioned as they are in the mouth of the Lord that is the birthplace of all sounds, grammar and the vedas. It is said that the vedas are the very breath of the Lord. Shiva has several names based on this fact. Some are given here

Shrimad Bhagavatam - Ādi Prākūṭa 1.1.12 : अनु नासिकेय चक्रवेदिस्य च श्रावणेतस्य मथुरा नामात्रेया । “अनु नासिकेय चक्रवेदिस्य च श्रावणेतस्य मथुरा नामात्रेया” अनुभुषणः .. अनुभुषणः स धनुषस्यायनः अनु नासिकेयायनिते। अनुभुषणः स धनुषस्यायनः मथुरायनः स श्रावणेतस्य मथुरायनः। अनुभुषणः SS(318)

Śrīmad Bhāgavatam - 3.13.11 : धनुषस्यायनः सांस्कृतिकविश्वासात्मतः आर्यसमानिं धनुषस्यायांकराणां आर्यसमानिं आर्यसमानिं। अनुभुषणः SS(444)

Śrīmad Bhāgavatam - 6.12.16 : अनु नासिकेयायनः मथुरायनः अनुभुषणायनिते। अनुभुषणः SS(733)

Śrīmad Bhāgavatam - 6.12.19 : अनु नासिकेयायनः मथुरायनः अनुभुषणायनिते। अनुभुषणः SS(887). Thus the sacred vedas in the form of His breath are always wafting in His mouth and are in constant touch with His teeth making them very pure and endowing them with unique sacredness. For these reasons the comparison of the teeth with the jasmine flower is to be found often in the compositions of the saints and devotees. Some examples are given here. Shri Narayana Theertha addresses Krishna as कुंदरदन and कुंदसूंदररदन in his Krishna Leela Tarangini. (कुंद = tooth.) This description of Devi’s teeth is in Shyamala Dandakam. He could ward off Yama also. Thus all the gods could not assess and understand His greatness and glory. That is why they were naive enough to plan and send Manmatha on that infamous mission. He was also worshipped by asuras like Ravana who subjugated the devas. He could crush Ravana and make him realise his helplessness and finally surrender to Him. There is none equal to Him or greater than Him. So Shri Suka salutes Him saying this वस्तुचारणप्रकाशितं तदस्म निमं नूतनाम सुंदरे सत्त्वा
Thus the Lord who is brighter than a million suns, who is eternal and never failing is the most dependable one to light our way. Let us pray to Him and seek His grace. So I worship Lord Margabandhu = the Lord Margabandhu who removed Manmatha’s pride, who has kept poison in His neck, the great Lord who is more extensive than the space, whose teeth have the sheen of the jasmine flower, who is the Lord of the gods and who shines like millions of suns.

This is the fifth and the last verse in the stotram to be followed by the फलशुरूः, a verse that states the benefit of reciting the stotram. The preceding verses referred to some
incidents to be found in the puranas. These incidents were used to highlight some qualities of Shiva. They also mentioned some aspects of His form, like the moon and Ganga on His head. Of course the references are to His नर्याय aspect or aspect with name and form as Shiva. In His विवाह aspect He is without name, form and qualities. These references brought out the greatness of the Lord like His compassion, readiness to come to the help of the distressed etc.. Thus, He destroyed Manmatha because he commited a serious offence. But when entreated by Rati (Manmatha’s wife) He readily granted his life back. This shows His infinite compassion. Whatever be the name or form by which we choose to address Him, be it Shiva or Rama or Hari, we find that His qualities are endearing and draw one to Him. Shri Kulasekara states this in this popular verse in his Mukundamala (No:18) as follows

And this is the reason why He is known as गुणावसूत्वम् - नर्याय: अमलेतकं बन्धुमयं नमोऽहम्. VS(298). He gives all that His devotees may need in abundance. Shri Vedanta Desika cites the case of Kuchela as an example and says भ्रातृधन्यं प्रजनाय च अव्वलप्रवाहितत्वं नमोऽहम्. VS(330). He grants boons desired from Him. Also नमोऽहम् भ्रातृधन्यं प्रजनाय च अव्वलप्रवाहितत्वं नमोऽहम्. SS(107). And नमोऽहम् भ्रातृधन्यं प्रजनाय च अव्वलप्रवाहितत्वं नमोऽहम्. SS(315). Saint Sadasiva Brahmdendra calls Him as नमोऽहम् - “the wishing tree of heaven” in his song नमो औऽहम् - Bhaja re Gopalam. Again he calls Him as नमोऽहम् - “the Mandara tree planted in the residential quarters of His devotees” in the song नमोऽहम् - Manasa sanchara re.
We find the mantra नमः श्रीमात्मकं स्वरूपं स्वरूपस्य in the eighth anuvaka of Shri Rudram. The explanation states that Rudra, who can take any form, has assumed the form of trees to help the world. He stands in the form of Palasa, Bilwa, Peepal and other holy trees which can be used in sacrifices for gaining heaven and the form of heavenly trees like Kalpaka, Mandara, Parijata etc., which grant all wishes. So He gets the following names अनंतसे - अनमलकुण्डल मनी, नरमचन, तमाम अनंतसे वीरज्ञान, तमामलकुण्डल अनंतसे, नरमचनकुण्डल अनंतसे, नरमचनकुण्डल अनंतसे. SS(264) and नरायण संख्या - नरायण अनंतसे, नरमचन अनंतसे. “नरायण संख्या नरायण है अरुण”. SS(692). The tree is one of the creations. May be it is in the heaven and so has some special features unlike those found here in this world. But places like the heaven are only finite. Gods like Indra who rule there are also finite though they may be known as अनंतसे. The tree Mandara also has a limited life. Since it has only a limited life, whatever it can give will also have limited life and perish eventually giving cause for unhappiness or sorrow. In view of this Krishna names those who seek petty favours (which are finite only) from Mandara and even gods like Indra, Brahma etc., as men of small intellect. He says अनंत से अनंत से अनंत से अनंत से अनंत से. BG(7-23). Sankaracharya, in his commentary, points out that अनंत से अनंत से अनंत से अनंत से अनंत से अनंत से अनंत से अनंत से “though there is the same amount of exertion (in the two kinds of worship), people do not resort to Me so that they may attain infinite results. Alas! it is very miserable” -thus the Lord expresses His anguish. This is the reason for calling them as “men of small intellect.” But, unlike the tree, the Lord is अनंत: eternal as said in verse No. 3. He is not subject to decay etc., as the tree. So He is capable of granting finite material benefits like good health, wealth etc., besides liberation or mokSha (i.e.) that is ever lasting or infinite. In fact He is willing to give Himself to His devotee. अनंत: अनंत: अनंत: अनंत: परमेश्वर् अनंत: अनंत: परमेश्वर्. BH(10-80-11). This idea is repeated by Shri Kulasekara in his Mukundamala (31) अनंत: अनंत: अनंत: अनंत: अनंत: अनंत: अनंत: अनंत: अनंत: “The infinite thing obviously includes the finite things. The true devotees know this and so do not seek benefits that are finite from Him. The Lord is very dear to them and they are very dear to Him दृष्टः के दृष्टः दृष्टः दृष्टः दृष्टः दृष्टः. BG(7-17). So He naturally takes care of them. Has not He said अनंत: अनंत: अनंत: अनंत: परमेश्वर् अनंत: परमेश्वर्? “To them who are
ever devout, I secure them gain and safety.” BG(9-22). Here  ಅತು and  ತೂಳ “gain and safety” is explained by Shri Sankara as  ಅತು: ಅತುತಾಯ ಅತು ತೂಳ,  ತೂಳಯ ಅತುತಾಯ, ತೂಳಯಲ್ಲಿಯ ಅತುತಾಯ ಅತು . . (i.e.) Gain implies securing what is not already possessed; and safety means preservation of what is already possessed. Shri Sankara adds that while the lesser devotees work themselves for their gain and safety the true devotees do not. The Lord alone is their refuge. Wherefore the Lord Himself secures to them gain and safety  ಅತು; ಅತುತಾಯ ಅತುಯ ಅತುಯ ಅತುಯ ಅತುಯ  ಅತುಯ ಅತುಯ . . Thus the true devotees do not lack anything. If their be any lack, it is taken care of by the Lord. The safety of their possessions is also taken care of by the Lord. What more can one desire? They are carefree and therefore relaxed. The Tamil saint Manikkavachakar said that the Lord was more concerned about him than the mother of her new born child. He said that He anticipated his needs and fulfilled them. The brahmin Kuchela was another such devotee. Outwardly he appeared to be very poor but inwardly he was very rich: he was totally contented and never felt any want  ಅತು. BH(10-80-7).

ಮಂದರಃ -  ಮಂದರ = is the name of a mythical mountain  ಅತು = mountain.  ಅತು = the first or the best (of any class of objects). So the word  ಮಂದರ = Mandara, the best among the mountains.  ಅತು = strength. Mandara was used by the gods and demons to churn the ocean to get the nectar. It is said to be situated adjacent to the mountain Meru.  ಮಂದರ = ಮಂದರ = ಮಂದರ = its length and height are 10,000 yojanas. BH(5-16-10). Shiva is said to be as strong as Mandara, the best among the mountains. He is unmovable, like a mountain  ಅತುದೇಶ: ಅತುಣಮ ಅತು: - ಅತುದೇಶ: ಅತುಣಮ ಅತು:ಅತುದೇಶ: ಅತುಣಮ ಅತು: . Because He is all pervading, He is stable like a pillar. Because He is stable He is firm.BG(2-24). The proof is that the mighty Ravana tried to lift His abode Kailasa and was crushed. But His unlimited strength is not demoniac but it is mellowed with kindness: so when Ravana realised his mistake and pleaded, He pardoned him and let him go. So He is known as  ಅತು. He is stronger than those who are said to possess great

maargabandhu.pdf
strength. VS(172)

Mandara: -mandaḥ  dhīh savaḥ  janahārō  nṛnāmaḥ  ca  mātrasya  vī ṛ ṛ ṛ ṛ  dharmaḥ.  cāryaḥ dharmaḥ sūtra-śāstraḥ  kāraṇaḥ  tathā  rāmaḥ  vṛ ṛ ṛ ṛ ṛ  tathāvātāḥ .

"dharmaḥ tathā svaṁ tathā svarūpam"-ibid suśrūṭa. SS(604). In fact He is known as dharma-śuddhañjñānaḥ, dīkṣitaḥ  ca  mārṣeṣaḥ . "śo  ṛ ṛ ṛ ṛ  caoḥahāsya"-ibid suśrūṭa .

māyā,  śāhāvānmañjushrīnābhinanditaḥपूर्वेऽ...

śūkṣmāntaḥ svaṁ abhyāsaḥ  tathā  rāmaḥ  ca  mārṣeṣaḥ.  śūkṣmāntaḥ  vṛ ṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ  vr̥ṣeṣaḥ... "śo  ṛ ṛ ṛ ṛ  caoḥahāsya"-ibid suśrūṭa .

"śvamān ca  ṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ  vr̥ṣeṣaḥ"  as  suśrūṭa . VS(172).

Mandara: -mandaḥ gṛtāmaneśaṁ bhalohi  mārṣeṣaḥ, "śo  ṛ ṛ ṛ ṛ  caoḥahāsya  vṛ ṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ  vr̥ṣeṣaḥ" (हि-2-12-38)  as  svaṁ mārṣeṣaḥ . VS(369). He held up Mandara during the churning of the ocean and lifted the Govardana mountain as Krishna. So He gets the name mārṣeṣaḥ- ṛmaṁ mārṣeṣaḥ  gṛtām manah  kāśiḥ vāyūṁ ca  mātrasya  vṛ ṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ ṛ  vṛ ṛ ṛ ṛ  vr̥ṣeṣaḥ... VS(180).

The fact that He is mightier than the mightiest and has compassion makes Him the ideal protector. Shri Vedanta Desika has expressed this idea beautifully in his works "śuṣṭiṁ  sāmānmañjushrīnābhinanditaḥ  tathā  rāmaḥ  ca  mārṣeṣaḥ . śuṣṭiṁ  sāmānmañjushrīnābhinanditaḥ  tathā  rāmaḥ  ca  mārṣeṣaḥ .

(Ashtabhujashtakam - 5)  śuṣṭiṁ  sāmānmañjushrīnābhinanditaḥ  tathā  rāmaḥ  ca  mārṣeṣaḥ... .

(Ashtabhujashtakam - 5)  śuṣṭiṁ  sāmānmañjushrīnābhinanditaḥ  tathā  rāmaḥ  ca  mārṣeṣaḥ... .

(Shri Kamasikashtakam - 8). He asks: “When one is protected by You what use is there of other protectors? Again, when You are angry and decide to punish someone, what use is there of other protectors?” This reminds us of the famous incident of Kakasura in Ramayana. The asura misbehaved with Sita when she was in the forest with Rama. Rama was furious at his conduct and sent an arrow that chased him wherever he went. He ran to Indra, Brahma etc., for protection. But they hurriedly turned him away when they learnt that he had incurred Rama’s wrath and is being hunted by Rama’s arrow. Finally, feeling helpless, he surrendered to Rama Himself who forgave him readily. This incident was mentioned by Sita to Hanuman. She said...
Great asuras like Ravana obtained wonderful boons from Brahma and other gods. With those powers they could subdue the three worlds. They were very proud of their powers and were convinced they were invincible and safe. But in the end they found themselves helpless when their time was up. Ravana bemoans this fact when he sees his army being decimated in the fight with Rama.

In contrast young devotees like Prahlada were under His protection. They faced trials and tribulations with the assurance that the Lord will protect them. So no harm could befall them. We also referred to the episode of Markandeya being saved by Shiva from the jaws of death and mentioned that one of His names is Mrityunjaya SS(123) and SA(71).

Shri Ramana Maharshi explains how the Lord Mrityunjaya saves His devotees from death. He puts it in a unique way in his work Sat-darsanam. He says:

The Maharshi says that when a devotee seeks the protection of the Lord from fear of death He protects him by destroying the individual! This sounds alarming and confusing. But what the Maharshi means is that normally one identifies himself with the body-mind complex and not the Self that is one's true nature. Thus the individual feels separate from the Self which is immortal and not subject to destruction. This separative idea is formed in the individual's mind. As long as one cherishes this mistaken notion one is in the grip of the vicious samsara. He is subject to repeated birth and death. This wrong notion that makes one to identify himself with the body is known as ahankara or ego. When one surrenders himself to Lord Mrityunjaya who is very much in everyone's heart the ahankara loses itself. It is only a chimera that thrives as long as one's ignorance of his true nature persists. The Lord's grace confers the wisdom that destroys the ignorance. Consequently the ego gets stripped of all its coverings and ceases to be the ego. Rid of the ego the Self shines in its
pristine glory. The individual finds his original nature and thus he goes beyond birth and death. He becomes immortal.

Gauri or Parvati is the consort of Shiva and is said to take up half of His body. In view of this it is said here that She is not far off from Him. So Shiva is known as Gauri Parvati.

Krishna has said in BG Chapter 7.

“I am the father of this world, the mother, the dispenser of the fruits of action and the grandsire.” That He is both the father and the mother is symbolised by the Ardhanari form.

Kalidasa says this in the invocatory verse to his great poem Raghuvamsam.

“I salute Parvati and Parameswara who are the parents of the universe and who are inseparably united like the speech and the sense, for obtaining the correct knowledge of the words and their meaning.” Thus Krishna says that He is both the intelligent cause and the material cause of the creation. He is the material cause also known as prakriti which Krishna called as His inferior aspect in BG Chapter 7. Prakriti is also called
maya that deluding power of Iswara is called svayambhupati. SVU(4-10). Prakriti is maya and the Lord Maheswara is in control of it. Krishna says that His maya is very powerful and very hard to overcome because of the deluding power of Prakriti. BG(7-14). “This divine illusion of Mine, made up of gunas, is hard to surmount.” So He is known as maya - नमोऽमेिमनम्याविजयितम् मकामेहक्षणम्, “लाम्न मायेया मंतुमो” एवं सरस्वति. VS(170). Krishna says that in fact He is both: the intelligent cause and the material cause called prakriti. Thus मूलप्रकृतिः is one of His names मायादेवः रुपीः ममकृतिः. अर्थात् अद्वितीय, रूपमात्रामेवेकस्मिन् अत्यन्ते श्रेयः. “चंद्रस्य, कन्या पुरस्वरूपम्” जो बुधः .. यद्यपः सन्तोषेनावर्त्तते तयाः. कामसुशुचौ दर्शनात्मकानामस्यत्वः .. SS(411). Also चित्तीये - अर्थात् रस्मृतिमयानां शताभिषेकः भूते. अपमानः मणिवसेन्द्रेन भुजाशिवं प्राप्तं भूते. अर्थात् वै तिरं तिरं वै मातुरामेकं निर्माणक्षमं निर्माणक्षमं .. SS(570) मनोमोहः - मायादेवः श्रेयः तत्संविचारानिश्चयेऽनि ममामाऽ .. अतः से मायादेवः यथा श्रेयः तत्संविचारानिश्चयेिमामाऽ ममामाऽ सत्याः अर्थात् अथ यथा श्रेयः तत्संविचारानिश्चयेिमामाऽ ममामाऽ सत्याः. “मायादेवः श्रेयः तत्संविचारानिश्चयेऽनि मायादेवः श्रेयः तत्संविचारानिश्चयेिमामाऽ ममामाऽ सत्याः” क सूः .. SS(557). The prakriti mentioned as the mother is symbolised as the Lord's consort and is variously called as Parvati, Ambika, Gauri, Bhavani, LakShmi etc.. चित्तीये, श्रीमानी, नामोमयोगुणि are names of LakShmi to be seen in LakShmi Ashtottarashatanama stotram. Thus the Lord as brahman is one but, as Iswara and Devi appears as two. This is stated beautifully in the उम्माहेश्वरसूत्रम् (Umamaheswara stotram) as follows नमः भागवानं नमोऽमेहक्षणं लाभस्यस्मायुष्णवेवमायां. I salute the two Shivas who are eternally young and whose bodies are entwined with each other. Krishna also adds that we the created beings are in the clutches of prakriti and go through the cycle of birth and death till wisdom dawns on us but He is beyond it and maya, however powerful it may be has no influence on Him. So He is known as नमोऽमेहक्षणं - नमोऽमेहक्षणं अकृती - नमोऽमेहक्षणं अकृती एवं .. नमोऽमेहक्षणं अकृती - नमोऽमेहक्षणं अकृती .. SS(41). and श्रेयः - नमोऽमेहक्षणं श्रेयः श्रेयः श्रेयः श्रेयः ..
Bartruhari states the fact that the Lord is not in the clutches of maya in his own way in his Vairagyasatakam. Bartruhari states the fact that the Lord is not in the clutches of maya in his own way in his Vairagyasatakam. (17)

He says that among sensual persons Shiva is unique sharing half His body with His beloved. It appears from this that as though He cannot bear separation from her even for a second. But, he adds, that again among the dispassionate there is none superior to Him, unattached to the company of women.

The prakriti is subservient to Him. This is depicted in our puranas by showing Parvati and LakShmi as serving the Lord with great dedication. For example, Devahuti, the daughter of Manu, is said to have served her husband, sage Kardama, with the same delight as Goddess Parvati looks after Her consort, Lord Shiva.

The following names are thus derived from the facts stated above:
“ಸಾಮಂತ ಸ್ವಾತ್ ನಾಮಕೃತಿ” ಎ ಚಿತ್ರ. SS(615). Devi Gauri is called ಸ್ವಾಯತ್ or great or glorious because of Her greatness. But one has to remember that She is dependant on Him for Her greatness. Shiva’s greatness is revealed by the fact that He married Her though She was only the daughter of the mountain Himavan. This marriage conferred greatness on Parvati and Himavan also. Similarly as Vishnu He married LakShmi, the daughter of the ocean, and conferred honour on LakShmi and the ocean also. This is stated symbolically in our puranas. For example, DakShayani wanted to attend and participate in the sacrifice organised by Her father DakSha. Shiva told Her not to go and warned that if She disregarded His advice and went to the function She will meet with humiliation. But She went to the function overriding His advice only to be met with a barrage of insults in the assembly. Unable to bear the insult, She sacrificed Her body and was reborn as Parvati. She had to perform severe penance to please Shiva and married Him again. A similar incidence is narrated in Ramayana also. Sita spent happy days with Rama in the forest till She saw the the golden deer and became infatuated with it. She sent Him away from Her to capture it. This invited trouble for Her. The moment Rama turned His back on Her, Ravana appeared on the scene and carried Her away to Lanka. She was incarcerated for a long time and suffered greatly ಸದಸ್ಯದಂಪತ್ಯತ್ತಿಗಿನ ಸುಲಭ = red lead ಸುಲಭ = distant, far off ಸುಲಭ = going away. That is, Shiva’s complexion is very red and it outshines the colour of the red lead. Shri Rudram says ಅಕಂಬ್ರ ಅಮಿಂಚೋದಯ ಬದಿಯ ಅರುಣ ಸಿತಾರಾಮ. This says that Rudra is ಆಮುಂಧ್ಯ = copper coloured, ಅರುಣ = rosy, ಬದಿಯ = golden yellow, ಸಿತಾರಾಮ = highly auspicious and beneficent. Only a few can understand and worship the avyakta or impersonal God. A larger number can contemplate Rudra as residing on Kailasa. For the benefit of the others, who form the majority of mankind, He stands in the form of the sun. The sandhya vandana mantra says ನೇರೆಯ ಅನುಭವಿತ ಕಾಲಶಾಲು = the sun is the self of the world, movable and immovable. The sun is the most acclaimed and worshipped power of nature. It is said that ಅನುಭವಿತ ಕಾಲಶಾಲು ಕಾಲಶಾಲು ಅನುಭವಿತಾಯಿತ್ವಸ್ತೀರ್ಷ್ಯ. The votary should praise and worship the sun by means of the rik ಅನುಭವಿತ ಕಾಲಶಾಲು in the Rudram. So ಅನುಭವಿತ ಕಾಲಶಾಲು. “ನೇರೆಯ ಅನುಭವಿತ ಕಾಲಶಾಲು” ಎ ಚಿತ್ರ.. SS(572) is one of His names. Also He is compassionate. The quality is represented by the red colour. So His form is suffused with that colour. He is known as ನೇರೆಯ ನೇರೆಯ ಕಾಲಶಾಲು. ಅನುಭವಿತ ಕಾಲಶಾಲು. ಸಿತಾರಾಮ ಕಾಲಶಾಲು.
It is used to qualify something very great or glorious. For example Kalidasa describes the Himalaya as ಹಿಮಾಲಯ in his Kumarasambhava. ಅ = a prefix used to mean very, too, exceedingly etc ದೂರ = strong minded, wise, resolute. ದೂರ ತನೂ meaning the chief of the oceans : indicates a mighty ocean. The Lord is very resolute, wise and strong minded like a mighty ocean. Kalidasa defines ತನೂ as one who is endowed with a mind that does not waver even when assailed by deleterious forces that are capable of perverting it. ಹಿಮಾಲಯರಂ ತನೂ ತನೂ ತನೂರಂ ಜೀವನ ಐ ತನೂ ತನೂ .. (Kumarasambhava-1-59). Gita and the upanishads use the word to mean a person of wisdom or discrimination.

Just as in this body the Self passes into childhood and youth and old age, so does He pass into another body. The wise man has no delusions in this regard and so is not troubled in the mind. Arjuna had delusion in this regard. He admitted in the end that his delusion had been destroyed as a result of Krishna’s teaching. He said ಹಿಮಾಲಯರಂ ಜೀವನ ಐ ತನೂ ತನೂ ತನೂರಂ ಜೀವನ ಐ.. BG(18-73). Again

“Just as in this body the Self passes into childhood and youth and old age, so does He pass into another body. The wise man has no delusions in this regard and so is not troubled in the mind. Arjuna had delusion in this regard. He admitted in the end that his delusion had been destroyed as a result of Krishna’s teaching. He said..” BG(2-15).

Here Krishna says a wise man who is not afflicted by pleasure and pain is fit for immortality. Such a man of wisdom is called as ತನೂ and also as ತನೂ, ತನೂ etc.. The upanishads use the word ತನೂ to indicate a man of wisdom and realisation. This example is from Kathopanishad. Kannada ತನೂ ತನೂ ತನೂರಂ ತನೂ ತನೂರಂ ತನೂ ತನೂರಂ ತನೂ ತನೂ ತನೂರಂ ತನೂರಂ ತನೂರಂ ತನೂರಂ .. KU(2-2-12). “The indwelling Lord of all beings; who is one without the second and has everybody under His control; transforms His one and single entity into multifarious; those wise persons who always observe (meditate upon) that Lord abiding in self; (it is they who) enjoy that eternal bliss; not the others.” One other interpretation of the word is ತನೂ - ತನೂ ತನೂರಂ, ತನೂ ತನೂರಂ .. ನು ನು ತನೂ ತನೂ ತನೂ ತನೂರಂ ತನೂ ತನೂ ತನೂರಂ ತನೂರಂ ತನೂರಂ ತನೂರಂ .. KU(2-2-12). “The indwelling Lord of all beings; who is one without the second and has everybody under His control; transforms His one and single entity into multifarious; those wise persons who always observe (meditate upon) that Lord abiding in self; (it is they who) enjoy that eternal bliss; not the others.” One other interpretation of the word is ತನೂ - ತನೂ ತನೂರಂ, ತನೂ ತನೂರಂ .. ನು = to urge, elevate, bring to life. Thus the word ತನೂ means the Lord who is behind the intellect and gives life to it. We worship Him through the Gayatri mantra as ತನೂರಂ ತನೂ ತನೂ ತನೂ.
Shiva is known as शिव - सिंहासन समस्तकालो शिवसा. SS(179). The avaduta sage lists the similarities between a realised man and the ocean in his conversation with the king Yadhu. The story is seen in Shri Bhagavata. He says:

मोक्षार्थे श्रीभगवानस्वतेऽनेनातरेणु ज्ञातेहार्द्यते।

And in his conversation with the king, the sage says:

सामोक्षार्थेन भूत्तत्वम् भूतं भूताभिज्ञात्तुत्तत्वं।

The conversation is narrated by Krishna in His advice to Uddhava. The avaduta says: The sage should be placid and profound, difficult to fathom and to cross over, illimitable and immovable, like the ocean with its mass of waters at rest. And whether he has an abundance of enjoyable things or he has none, the sage, who has set his heart upon the Lord, neither overflows nor shrinks, like the ocean on account of the waters of the rivers. These verses say that a jnani’s mind is clear. He is mature and अनंत deep or profound. Describing the qualities of Rama, Narada tells the sage Valmiki that Rama was profound like the ocean समुद्रः. (Balakanda-1-17). The sage will appear to be simple, but his depth of knowledge and maturity cannot be measured: भक्तवद्भक्तः. Because of his immense wisdom he cannot be overcome or overpowered. He is firm. He is beyond time and space as he has found he is अनंतः and अवनंतः .. अवनंतः means shoreless. A jnani is limitless and all pervading as he has found his true nature सत्यमेवाज्ञातः. He is unshakeable; this refers to his emotional strength. On this point Krishna says

हरात्मकोनं वर्णम् न भूतं भूताभिज्ञात्तुत्तत्वं।

His heart is not distressed in calamities. It does not long for pleasures. He is free from attachment, fear and anger. He is called a sage, a man of steady knowledge.

The sage is not disturbed by his experiences, be they favourable or unfavourable. King ParikShit was such a person. He was born in the royal family and brought up in the lap of luxury. He was said to be calm and serene like Lord Shiva पशुकर्षण गर्भस्य कः। BH(1-12-23). But adversity hit him hard in the form of a curse. He had only seven days left to live. But though he was initially upset, he gathered his wits and immediately started thinking of what he should do next. He renounced his kingdom, went to the banks of Ganga and sought the advice of sages about what one in his condition should do.
jnani has realised his fulness  ಮಾತ್ರಕು. So he has no wants. His sensory experiences are like the rivers: they may bring in flood waters or may dry up. But the ocean does not swell or shrink in size. It retains its fullness. This is with reference to material possessions also. So whether he owns all desirable possessions  ಸಾಮರ್ಥ್ಯ, or has none, he treats both situations like  ಸಮ್ಮತೀಯದ್ರಾಗಿಕೋನ್ನು gifts from God. Ramayana gives a fine example in Rama for this. He was to be made the king but this was not to be. He was asked to go to the forest instead. But this sudden change of fortune did not upset Him in the least. Valmiki says: "ನ ಅಣಿ ತುಂಕಿವೆನ್ನು ಸಂಬಂಧದ ಮಾತ್ರಕು. ನಾಮಾನ್ನು ಸಮಾದಿತ ಅನೇಕ ತುಣುಕೆ. .." (Ayodhya Kanda -19-33). No change of mood was perceived in him,-any more than in a (master) yogi who surpasses all (common) men (because of his having risen above all pairs of opposites),- even though he was ready to retire to woods and was renouncing the sovereignty to the globe. The man of wisdom does not become arrogant or depressed. Rama was said to be like this  ಸಾಮರ್ಥ್ಯದ್ರಾಗಿಕೋನ್ನು  ಮಾತ್ರಕು  ಅನೇಕ ತುಣುಕೆ. Bala (1-16). He was always sought by the righteous even as the ocean by the rivers. The commentators explain that just as the ocean maintains its level even when rivers flow into it, Rama was level-headed even though sadhus were regularly calling on Him. He did not become proud. It emerges then, that in the case of a man of wisdom real possessions are not material possessions and adversity is not poverty. Prosperity for him is remembrance of the Lord and calamity is forgetting Him  ದೊರೆದ ಗುರು ದೊರೆದ ವಿಜ್ಞಪ್ರಭ್ರೇತ ಶಿಖ್ರು ನಿರೀಕ್ಷಿಸು. ದೊರೆದ ಗುರು ದೊರೆದ  ಗುರು ದೊರೆದ ಗುರು  ಕೋಟಿ. .. It is possible that in adversity one’s weakness shows up and all thoughts of Lord recede into the background. But this does not happen in the case of a true devotee. He is not daunted by reverses. In fact Kunti, the mother of the Pandavas found from experience that calamities made her think of Him and so she prayed that she should be regularly visited by them!

ಮಾತ್ರಕು ನಿವೆ ನಿ ಸಾಮರ್ಥ್ಯದ್ರಾಗಿಕೋ. ಮಾತ್ರಕು ದೊರೆದ ಗುರು ದೊರೆದ ಗುರು ದೊರೆದ ಕೋಟಿ. .. BH(1-8-25).

A jnani has realised his oneness with God. So there is no question of his forgetting Him. So, let us pray to the great Lord Margabandhu to show us the way. ದೊರೆದ ಗುರು ದೊರೆದ ಕೋಟಿ :- ಮರಾಡು = I worship ದೊರೆದ ಗುರು ದೊರೆದ = the Lord Margabandhu. In this verse the poet uses four similies to glorify Shiva’s generous nature, His strength, His complexion and His wisdom. Talking about figures of speech one has to note that they are used by poets to
highlight some quality or emphasise some thing. This works all right with the things in the universe (i.e.) with finite things. But when one tries to use similies while talking about God who is not finite but infinite they fail. The desired effect cannot be produced. One cannot find something equal to or greater than Him. Shri DikShita says this in his poem Varadarajastavam

He says that one cannot describe His beauty directly, or by comparing it with a like object or by exaggeration. Describing it directly is not possible because His form is very subtle and cannot be grasped by words. There being none equal to it, one cannot use a simile and offer a comparison. Also one cannot use exaggeration to highlight His form. For example Kalidasa says that King Dilipa was tall like a tree ಕಂಠ ಅತ್ಯಂತಂ : Raghuvamsa (1-13). This makes nice reading and sounds definitely better than saying that Raghu was exceptionally tall. But exaggeration will not work when talking about His qualities as nothing can excel them. Still poets resort to the use of the figures of speech as with the worldly objects while praising Him. This is done in their enthusiasm to sing His glory and we accept it in the right spirit. Meaning of the verse. I worship Lord Margabandhu who is more generous than the divine Mandara tree, who is stronger than the Mandara mountain, who is close to the great Gauri, who is of crimson colour and who is more profound than the mighty ocean.
name of Shiva. This verse gives the benefit or the fruit of reciting the poem and is known as फलशृः. फल means the fruit, the result or the reward. The author says that one who reads the poem with devotion during a journey will be successful and attain his goal or wishes. In addition he will feel secure and be protected by the Lord on the way. What is the nature of the Lord? He is महाशिवाः the Lord of the lords like Indra and Brahma. It is to Him that they all rush when they are confronted by fear or serious danger. This name was explained in verse No. 4 where it occurs. But though He is the supreme Lord a devotee can easily please Him by offering items that can be obtained without difficulty. He is known by following names: करुणाः - करुणाःकरुणाः-करुणाःकरुणाः तदहां भकुः पहृत - मुक्तेऽसा पचि‌द्र आत्मकाः.

Prahlada says that it does not need much effort to please Him. One need not strain himself and go on pilgrimages etc., in search of Him आत्मांतः भवस्यमातेऽसुप्रात्मां हि तदहां भकुः पहृत आत्मकाः. BH(6-6-19). He is the very Self of every being and He is available everywhere.
disposed to him were hatching a diabolical plot to attack and kill him on the way. The poet composed this stotram and prayed to the Lord to ensure his safety during the journey. As a result the enemies could not carry out their plan and Shri DikShita could complete his travel in complete safety. We too can recite this stotram and be protected by the Lord in our travels.

It is our tradition to mention the फलशुभ or the fruits of reciting or listening to stotras or puranas or other holy texts. This is usually said in the end of the text but sometimes is mentioned in the beginning of the text or in both places. The purpose of the फलशुभ is to interest one in reading or listening to the composition. The author in this case had lead an religious life. He had built two temples in his native village. He had performed several sacrifices as is expected of a brahmin. So he gets the appellation dikShita appended to his name. He also states this fact by calling himself yज्ञा. The Manusmrithi states that performing sacrifices is one of the duties of a brahmin अ-पनमाध्ययनं यज्ञं यज्ञं तत्ते। ताते यज्ञं ताते यज्ञं अन् ताते

Kalidasa says that the kings of the solar dynasty tended the sacrificial fires by means of offerings and honoured the guests also. यज्ञविधि

Raghuvamsa-1-6). Manu further says that the noble ones should eat only the remains of this yagna as only it is worth eating. One who cooks for himself eats sin

Krishna talks at length about various kinds of sacrifices in Gita (in chapter IV). He eulogises the performance of sacrifices by saying

Eating the ambrosia, the remnant of the sacrifice, they go to the eternal brahman. Even this world, which is common to all beings is not for one who does not perform the sacrifices mentioned. How can there be to him another world which can be secured only by superior means? (BG 4-31). The Lord Himself is called yagna यज्ञ-राजस्थलीलिङ्गमृदूरः। गद्दिः। “समस्तं जीवं जीवं” (१६-१-७-४) अव जीविः । VS(445). Also यज्ञस्य नारदसिद्धायङ्गकंदलेलकं। “सुल्त भवन्तु स विदेशं”वी जीवः । SS(160). The performance of prescribed duties or what is known
As karmas is necessary to get purification of the mind. This is the necessary first step in the path of spiritual progress says Shri Sankaracharya in his Vivekachudamani. He defines such a person who has been regularly performing the sacrifices as noble minded\\n
\textit{अन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन्योऽन́
also. One of the Gita Dhyana states this:

The upanishads are like the cows. Gopala is the one who milks them. Partha (Arjuna) forms the calf. The pure minded one is the partaker and the supreme nectar Gita is the milk. In the same manner, in this case also the poet had glorified the Lord by stringing together some of His attributes. These attributes are to be found in the puranas etc., and so were known long back. Also the fact that singing the glories of the Lord will confer great benefits is also known from time immemorial. In the introduction to the Vishnu Sahasranama Bhishma tells Yudhishtira: I will tell you some of the renowned names of the Lord culled from various sources (such as the vedas and puranas) by great sages. These names will confer all merits धर्मं समाप्तं रत्रं विश्वं भवति वर्तमानं .

Thus, the use of the word “sung” (कीर्तन) seems appropriate. Why this piece is called नमस्ते तत्त्वा a great or splendid piece of work? In the beginning of Chapter 9 of Gita, Krishna talks of the knowledge of brahman and to glorify the subject He calls it श्रीमद्भगवान् यज्ञकं . “the sovereign science, the sovereign secret.” It is called sovereign because it talks of brahman and not of any lowly subject. It shows the way to wash off one’s sins and attain brahman. Similarly this stotra glorifies the Lord who is brahman, who is limitless and thus supreme. It does not talk of some thing that is inferior or perishable like a monarch or gods like Indra and Brahma who are all in the clutches of time. It says then श्रीदत्तविकारूण समर्थकं दशं एदयिनं मिदं . (i.e.) whoever reads this with devotion during a journey, the mission will be completed successfully. The emphasis is on the word भक्तम - with devotion. This implies that such great hymns should not be read or chanted mechanically, by rote but with devotion. One should put his heart and mind in it. Bhishma says so in the introduction to Vishnu Sahasranama: “Among the dharmas prescribed the one I am going to say namely, worshipping the Lord by singing His glories with devotion is, I consider the best.” भवतं भवतं नमस्ते सन्तोहसि नमस्ते कुरेन हृदभिक्रीडितम् मेतो . मन्तवं वरस्तेति करोदेष्ठं पुनि प्रसन्नेषु नाम . This is in reply to King Yudishthira’s question to him “which among the dharmas or duties you have mentioned is , according to you the best?”


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Bhakti (devotion) while chanting the names of the Lord is mentioned more than once in the end after the stotram also. For example it is said:

Thus a great deal of emphasis is laid on devotion and faith. The Lord is always awake VS(215) and on the look-out for people who have devotion. He has innumerable number of ears, eyes, mouths etc. With them He can hear even prayers muttered softly. With His long proboscis He can detect even the faintest aroma of piety. He loves sincere prayers offered by His devotees and blesses them. He has the name: VS(680). This does not mean that He loves adulation. He has no need for it. It is we who benefit by singing His glories. It was said (i.e.) whoever reads this with devotion during a journey, the Lord will ensure that the mission is completed successfully. In addition he will feel secure as he will be protected by the Lord on the way. We noted that the word जाप means departure,or journey. But if we scratch a bit deeper we find that the word also means death or departure from this world. This latter meaning puts the statement in a different perspective and introduces a very important topic viz., the last moments of one’s life and how it is to be managed. Both जाप and अंताल means the same thing. The Bhagavatha Purana is very relevant in this context as it deals with this subject elaborately. It presents case histories of the last moments of many people to illustrate the theories that are stated in it. This subject is introduced by Krishna at the end of chapter 7 of Gita and dealt with in detail in the next chapter. He says
Who at the time of death, thinking of me alone, leaves the body and goes forth, he reaches My being; there is no doubt in this. BG(8-5). And;

Thinking of whatever Being at the end a man leaves the body, Him alone, O son of Kunti, he reaches by whom the thought of that Being has been constantly dwelt upon. The word Being may mean any personal God (ಇಷ್ಟವಿಷ್ಟವ) (like Shiva or Devi) other than Krishna or any friend or relative or anything else (may be his house or bank balance or even his pet) that had been occupying the person’s thought. This is mentioned in the upanishad also. 

An example is to be found in the story of the sage Bharatha that is familiar to all. This is told in the fifth book of Bhagavatham. The great king ruled over the entire country. It is because of him that the country has come to be known as Bharatam (ಭರತಂ) BH(5-7-3). The king was - a great devotee of the Lord. After ruling the country for a long time he handed over the kingdom to his sons and retired to the forest. There, in the forest, he devoted his time in the worship of the Lord and derived great satisfaction. But he developed an infatuation for a fawn. His mind got diverted from the worship of the Lord. He was engrossed in protecting and caressing the young deer. Even as he was spending his time playing and protecting the deer the hour of death approached him. He died looking on the deer intently.

As a consequence he was reborn as a deer. BH(5-8-27). Shri Suka says in anguish that Bharatha, a great devotee, instead of attaining the supreme goal, died like other common people and was reborn. A person with unfulfilled desires at the time of death gets the birth suitable to the fulfilment of the desires. So to one who wants to avoid rebirth Krishna says: 

As a consequence he was reborn as a deer. BH(5-8-27). Shri Suka says in anguish that Bharatha, a great devotee, instead of attaining the supreme goal, died like other common people and was reborn. A person with unfulfilled desires at the time of death gets the birth suitable to the fulfilment of the desires. So to one who wants to avoid rebirth Krishna says: 

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Therefore at all times you meditate on Me and fight; with mind and reason fixed on Me you shall doubtless come to Me alone. Here “fight” means doing one’s allotted duty. This means that if one thinks of Him in his last moment he will attain Him. “Attaining” means realising Him by knowing His true nature. Krishna says this a bit later in clarification. He says – \[ \text{BG(8-22).} \]

That Purusha, O Arjuna! within Whom all beings dwell, by Whom all this is pervaded, may be won by means of exclusive devotion. Shri Sankaracharya in his explanation says that “exclusive devotion” means exclusive devotion, characterised by jnana or knowledge of the self. 

Of them (the four types of devotees mentioned in verse No.16) all, the knower, ever steadfast and exclusively devoted excels. Shri Sankaracharya says that the wise man knows the truth and so is steadfast. He is exclusively devoted; for none else is seen deserving of devotion. Attaining Him means liberation from the repeated cycle of birth and death. Bhishma mentions this fact as he lay dying on the bed of arrows. Krishna was present by his side. He prepared to shed his body at the auspicious time since he had the power to do so. He praised Krishna for His kindness to be present by his side at the crucial moments. He says:

A yogi who casts off his body with his thought fixed on Him through devotion and chanting His name with his tongue is rid of all hankerings and released from the bondage of actions. Then Bhishma stopped the wanderings of his senses and praised the Lord

He said that on the eve of his departure from this world he offers his mind which is free
from all thirst for worldly enjoyment to the Supreme Lord. He begins by saying ąc -
“thus or in this manner.” “In this manner” means “in the manner as advised by You.” Has
not Krishna promised earlier that: ” with mind and reason fixed on Me you shall doubtless
come to Me alone?” .. Thus Bhishma said that he was offering his mind that was free from all hankerings to Him and was
thus qualified for liberation. Now, because such attainment of the Lord is the ultimate goal
one can desire, saints pray to Him to bless them with His thoughts in their last moments.
Thus Lilaśuka prayed:

He prays that he should be blessed with the vision of his favourite God Krishna that is
at once bewitching and radiant, and a picture of kindness, standing with His legs crossed,
decorated with a peacock feather tucked in His hair, playing the flute with His slightly
inclined head, in his dying moments. Now, Krishna says that by thinking of Him in one’s
last moments one can escape death and get relief. So can one be “smart” and think of Him
only in his last moments but after leading a wayward or a “busy” life that had left him no time
to think of the world to come? “No,” say our scriptures and saints. The reason is that the
last moments can be very traumatic for a variety of reasons. As one grows old and infirm his
will power becomes steadily weaker. His subconscious is saturated with numerous thoughts.
These thoughts will take over and his free will will not be able to function. If a person had
laboured hard chasing “success” in life, accumulating wealth and all the appurtenances
that go with it then he would have developed strong bonds with all of them. The thought of
having to leave all those hard earned possessions behind will be hovering in his mind and
be very painful. Thus he will die thinking of his money and perhaps worrying how all that is
going to be managed in his absence. Or one may be very attached to his family members.
The thought that he will soon be whisked away from them can be very excruciating and
occupy his mind at that critical moment. Or it is possible that one may live long but may
be overcome by debility and sickness in the old age. The suffering can be so intense that
any other thought is rendered impossible. Further no one can predict precisely when the
end will come. So it is not possible to plan and work on thinking of the Lord in the last
moments. Thus, there can be many reasons for not being able to think of Him. So one should practise thinking of Him right from young age and at all the time possible. In this way the mind, slowly but steadily, gets saturated with the thought of God. Then there is a good chance of the thought surfacing at the right time. The words अिंतान् च लिंगं literally mean “in the final moments also.” The “also” means, not only the final moments, but also the time preceding the crucial moments - “all through the life” as then only one can expect to be blessed with the thought of the Lord. The devotee Kulasekara prays

Ka`ra pu`mama-hyä-asmanam: अस्मातन्त्रणमपिभुज्या। कर्तव्यं निर्मानकालम्

अर्थार्थेन तदानं धन्यं आनंतं नित्यं कालम्।

He prays to Krishna that his mind should now itself surrender to Him. He asks how it will be possible to think of Him in the final moments when the throat will be choked with phlegm etc. and consequently there will be acute suffering. The celebrated vaishnavite saint Periazhwar makes a similar request. He says that the last moments will be painful. His physical strength will be depleted. His faculties will not be functioning properly. In such a situation he will not be able to think of Him. Because of these reasons he says that he is surrendering to the Lord now itself when the body has strength and mind is functioning properly. Then what happens to the atheist who keeps himself busy earning for himself, his family with no thought of the hereafter and perhaps leads a sybaritic life? It is a sad situation, say our scriptures. Lord Kapila in His advice to His mother Devahuti gives a graphical, albeit terrifying picture of the last moments of such a person. He says:

अहंकारः सहिते विद्विते: कर्तव्यमन्यानंतः।

अहंकारं न भविष्यति तात्त्त्वं विद्वितं नियमचन्द्रो गातः।

(At the approach of death) his eye-balls are shot out by the action of the life-breath trying to find an exit: his wind-pipe gets choked with phlegm, coughing and breathing cause him exertion and death-rattle is heard from his throat.

लीलाय: निविदनमिकतः निविदाय: सूक्ष्मतः।

लोकसंपादनमेऽव यावत्क: सयावसि नौकासहस्ता गातः।

Lying (in his bed) surrounded by his sorrowing relations and caught in the noose of Death, he cannot utter a word even when addressed.

अऽधुः वासमनकस्वतेश्वरं लोकाचारं कतैः।
Thus a man of uncontrolled senses, who is absorbed exclusively in worldly concerns, dies with a mind afflicted and stupified, and with his relatives standing by, crying with grief. Further it is said that in the case of such person the memory of the present life slowly fades. The pertaining to the next birth is ready to take over and the person gets a vision of the next birth to come. In addition, Sage Kapila says that, the person will also have a vision of the messengers of Death who have come to lead him away from this world.

He then sees before him two emissaries of Yama, huge in size and menacing with their terrific eyes. The sight makes him shudder and evacuate in fear. BH(3-30. 16 to 19). Kapila says further:

Thus a man who lives his life entirely for the pleasure of his body and for the support of his family is wrenched away from both and subjected to the sufferings of purgatory. BH(3-30-30).

The body which a man has nourished by exploiting and inflicting cruelty on other creatures, he will have to abandon here and go alone to hell with the wages of his sins as his sole asset. BH(3-30-31).

A man who lives in this world merely for supporting himself and his family by thoroughly unrighteous means will certainly reach Andhatamisra, the hell of utter darkness. BH(3-30-33). 

Then attaining again to this world, he passes through various animal bodies one after another as part of his punishment until, having paid for his sins, he is purified. He is then born again
as a man. BH(3-30-34). Now, let us hear the same thing from the horse’s mouth. Yama, the god of death told the boy Nachiketa:

Hypnotised by the attraction of wealth he fails to take notice of the other world. For him the visible world is everything and there is nothing like the other world (heaven or hell). Such a person comes within my clutches again and again. Having gone through the above material about the “last moments” let us seek the answers to the following questions:

1- why does one fear death?
2- when do the “last moments” begin?
3- how shoud one prepare himself for the “last moments?” and
4- how much time the preparations will require?

We will try to answer the questions here.

1- why does one fear death?

One can be expected to fear or abhor or shun some experience if he had had previously tasted it and found it unpleasant or painful. But death can not be such an event. One could not have experienced death earlier in this very life and carry on the experience of it in the same life. We find that even insects try to avoid death. Because of this reason our scriptures say that this fear is inherited from previous births. The sage Patanjali mentions this in his Yogasutras and calls the fear अष्टेमम्. He says that the fear affects the wise people also.

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76 sanskritdocuments.org
2- When do the “last moments” begin?

Suppose a person plans to go on a long trip, say, to Kasi and he had never been there earlier. One can easily imagine the excitement that wells up in his mind. He will start running around, gathering all the information about the place. He will start looking for people who can provide the information, the train fare and numerous other details. All these activities will be occupying his mind constantly as there will be some associated tension also. He may be physically present in his home town but his mind has already gone to the other place. So we may say that the journey begins the moment it is conceived of. The actual travel is also there and will follow. Similarly our journey begins the moment we start thinking of the other world. The pilgrimage to Kasi may come through or not: but this journey we are talking about has to be undertaken by everyone. The details are plunged in mystery. So it is incumbent on everyone to start knowing the complete details about the travel and making the preparations. All these are to be done now and without delaying it any further. It is said that death takes birth along with our birth. BH(10-1-38). Vasudeva points this out to Kamsa. From that moment it never leaves us even for a moment. Rama says this to Bharata when the latter meets him in Chitrakoota. Bharata is inconsolable at all the tragic events that had happened in his absence. His father had died leaving his three mothers widowed, Ayodhya was plunged in grief and to cap it all his dear brother Rama had been expelled from the kingdom. Rama consoles him and points out that death is inevitable. There is no use in grieving over the dead as every one is inexorably moving towards his own end. So Rama advises him to stop crying over the king who is gone and instead to grieve for himself. Passing days and nights quickly end the life-span of all living beings in this world, (even) as sunbeams suck up the water in summer.

Grieve for yourself (alone), why do you grieve for another? In fact, the life-span of each and
every creature, whether staying (at home) or departed (for another place), gets shortened (every moment).

Death ever walks with us (when we are walking) and remains seated with us (while we are sitting). (Nay,) having travelled a very long distance (with us) death returns with us (on our return). (Ayodhya Kanda -105-20, 21 and 22). Thus, one has to be alive to the fact that death is shadowing us. Because of this reason there has to be a sense of urgency and every moment has to be considered as the last moment. This is where the glory of Shrimad Bhagavatham becomes evident. If Ramayana teaches us the art of living then Shrimad Bhagavatham becomes an excellent treatise on the art of dying. This is because this purana gives in detail the answer to the third question: 3- How shoud one prepare himself for the “last moments?” This is one of the two questions asked by the king ParikShit to the sage Suka as the king is left with just a week to live. He asks:

"I enquire of you, the greatest preceptor of the Yogis, the character and the means of the highest realisation. What should be done under all circumstances by a man who is on the verge of death?” BH(1-12-37). The answer to the questions is given in the Book II of Bhagavatam and has been elaborated in the further Books also. This is similar to what is said in chapter 8 of Gita. We have seen that those who are soaked in samsara and lead a Bohemian life get inferior births. Those who perform their duties and rituals with desires get births suitable for the fulfilment of the desires. Those who perform desireless karmas and also upasana (which includes offering prayers, worship of the Lord in any particular form etc.) form the next higher category. Krishna advises that such people should, at the time of departure, cut off all attachments. Then they should concentrate on the Lord in His cosmic form as Virat Purusha or Viswarupa Iswara and leave the body. They attain liberation in stages called ..

But a person of wisdom - jnani- who has realised his true nature does not worry about death
as it is meaningless to him. He is free and liberated - ममत्ते। He is totally detached from the body. The celebrated Tamil saint Pattinaththar presents this matter in his own unique rather blunt way. The body by itself is inert only. It is the presence of the consciousness in it that keeps it alive. Thus the only difference between a living body and the dead one is the presence of the animating life in the living body. And sooner or later the living body will also become dead or a corpse. So the saint, who was the personification of detachment, calls it as the “will-soon-be-dead” corpse! Or to put it in his language one is a dead corpse and the other a “will-soon-be-dead corpse” only. If one accepts this truth then one need not grieve over death. This is a well known fact only, but comes as a rude revelation. He is amused at the sight of a group of people surrounding a dead body and crying over it. He asks Lord Shiva at the famous Kanchipuram temple “O Lord! whence is this confusion; some will-soon-be-dead corpses falling and crying over a dead-corpse?” A pregnant, though a very disturbing one, statement that leaves us much to ponder.

4- How much time the preparations will require?
The “preparation” is for escaping death and it is meaningful only for one for whom “death” has meaning. As pointed out earlier “death” is irrelevant for a person who has gained wisdom. “One can escape death only by knowing Him. There is no other way to escape death.” So assert the shahtras. अमरं विनायक्यूरुपप्प्यवृक्कि जन्मवृक्कि वृक्किवृक्किवृक्कि .. SU(3-8). Thus the one who has gained wisdom is clear that death can destroy only the body and not him. So he has no fear of death. Yama-the Lord of death says this to the boy Nachiketa who sought wisdom from him:

अयोध्या यज्ञस्य्य सर्वस्यां प्रसन्नो नरस्वरूप सुरसारो विजये निग्रीवे न निग्रीवे ..

The wise person does not grieve. He knows that the all-pervading, the greatest Supreme Self is present without body among all the perishable bodies. KU(1-2-22). Thus the preparation is relevant only to others who are in various stages of spiritual progress. They have to gain wisdom first to be able to reject death. This is illustrated by the story of Markandeya. He was a devout worshipper of Lord Shiva. He knew death was imminent. When the hour of death approached he embraced Shiva (who is the very embodiment of knowledge) implying he got wisdom and with the wisdom rejected death and as a result he became immortal.

The question now becomes how long does it take to gain wisdom about ourselves. Unfortunately Krishna says it is a very long process and may involve many births.
At the end of many births, the man of wisdom comes to Me, (realising) that Vasudeva is the all: he is the noble-souled, very hard to find. Shri Sankaracharya explains in his commentary that these many births are required to gain the mental maturity to make him fit enough to acquire and assimilate the supreme wisdom that liberates him. He then realises the goal to be reached is Vasudeva who is the inner self of all. Why such a person is extremely rare to find? Krishna had said earlier: “Not to all of us are knowledge and liberation. Men and women strive for education, but few are able to win the knowledge: among those who know and strive, only one comes to know Me in truth. What is the reason for this unfortunate situation? Why are people not interested in the path of knowledge that assures them liberation? The reasons can be many. One is that we have tenanted the body in innumerable births and have become attached to it. The attachment is so great that we have come to take the body to be ourselves. It sounds preposterous to hear that we are not the body, but something occupying it. It is naturally difficult, almost impossible to shake off the attachment that we have so assiduously nourished over such a long time. Secondly all the talk about the other world and liberation etc., sounds very theoretical. Things like heaven and God appear nebulous and remote. What they are said to offer is not certain. So one tends to prefer the bird in the hand and not the promised land. We do not come across any who had been there and could narrate their experiences. All that we hear about is only culled from various books. Thus it is very difficult to get a lively interest in the subject. Then there are enough discussions on other mundane topics that can veer us away from the subject. The influences of the media, the alien religions, the many incidents that happen around us and some of our own experiences add to the scepticism and help to slacken what little interest one might have developed in the subject. Then the preparatory steps that one is expected to go through to become a qualified student for taking up the study of vedanta can be daunting. They too can put off one from taking serious interest in the subject. Because the steps known as श्रीमान्त्र, the four fold qualifications include things such as control of the mind to curb its wandering tendencies so that it becomes focussed on a subject, control
of the sense organs so that they become disciplined, detachment to the pleasures of the world. Thus the reasons why people are not interested in the topic of liberation can be many. One is busy during the active part of the life. The general tendency is to put off religion for the post retirement period. But then it may be too late! Old age will bring with it its own problems. So our scriptures advise one to start the practices early in life before one gets sucked into the whirlpool of life.

Prahlada tenders this considered advice to his friends: 

\[ BH(7-6-1). \]

When young the mind is fresh, receptive to advices and is not yet polluted by the pulls and pushes of the world. Kalidasa mentions that the kings of the solar dynasty, about whom he writes in his great work Raghuvamsam, acquainted with this subject even when young. He says 

\[ (1-7). \]

Our tradition says that only that learning that leads to liberation can be called education. Shri Sankaracharya also defines education as 

\[ BG(5-18). \]

It is knowing about Self. Thus Devi (LakShmi, Lalita) is called Vidya while commenting on the popular verse beginning 

\[ (Lalita Sahasranamam. No 549). \]

Other subjects are learnt only to eke out a living. They will not be useful beyond a point of time. Thus they are inferior. So a wise person will not fail to give utmost importance to this subject. This is said in our upanishads 

\[ MU(1-4 and 5). \]

These mantras say that there are two Vidyas worth knowing to men - Para and Apara. Out of these two; the vedas, and all their branches through which one can gain the worldly and otherworldly enjoyments is the inferior one and is called Apara Vidya. Para or the superior one is that through which the imperishable brahman is known. Yama also tells this to his student Nachiketa:
The tale of Gajendra, the elephant narrated in the eighth book of Bhagavata illustrates this point. The elephant symbolises one covered with ignorance. The elephant has a large family comprising of she elephants and baby elephants - a typical samsari. He was “enjoying” the life. He was afflicted with the heat and entered a lake full of fragrant waters. The fragrant waters represent the vAsanAs or the latent tendencies accumulated in previous births. He enjoyed a refreshing bath, sprayed the cool waters on the female elephants as well as their young ones and made them also drink. This he did out of attachment to his own herd. Shri Suka adds - like a householder རང་དཀར་པོས . Such a one steeped in samsara normally does not imagine there can be trouble around the corner. Thus the elephant could not foresee the imminent problem སྤོད་པ་ནམ་ནོ་བོ་འབུང་ལེན་བཞགས་པ་ . A crocodile - representing kala - caught hold of the elephant. The elephant struggled hard to free himself but did not succeed. The gods looked on the struggle without coming forward to help. The struggle went on for thousands of years. This long time represents the numerous births one wrapped in ignorance has to take. The elephant found that his family members left him one by one . He was left alone, drained of energy and helpless. At this point the distraught animal cried to the Lord for help. Indra, Brahma and similar gods did not respond as they too are in the grip of time. The appearance of the Lord shows the dawn of wisdom. He killed the crocodile and released the elephant meaning that with the gaining of wisdom one is released from samsara or the cycle of birth and death.

Shri Suka gives another example of the king Khatwanga of the solar dynasty. He was very powerful and on several occasions had helped the gods in their fights against the asuras. Once, after such a fight the devas wanted to offer a favour in return for the help they have received from the king. The only favour the king wanted was to know the duration of life remaining. Much against their will the devas had to inform him that he had only about an hour to left to live. The king at once rushed back to earth, renounced every thing, meditated
on the Lord in that brief period of time and got liberation
Most appropriately Shri Suka calls the king ಸಾಮಾನ್ಯರಾಥ್ರ or royal sage, a saint like king. How
can this be possible when Krishna had said that one can get liberated only after repeated
births? The answer lies in the fact that one has to take several births before coming to the
path of devotion: but having stepped into the right path he will get births suitable for his
spiritual progress
Krishna says that in his new birth he gains touch with the knowledge that was acquired
in the former body. He strives with greater vigour than that with which he strove before
for perfection. Thus the progress continues and does not stop till one gains wisdom
mentioned in our shastras. At that stage one’s preparations are over. Thus the king too
was making progress. He got birth in the right environment i.e., the solar dynasty. He
got the right education even as a child just like Kalidasa said of the kings of the solar
dynasty ಯೂತುತುಯೂತುತು ಯೂತುತು . The story of Khatwanga is told in book nine of
Bhagavatha. The king, on being informed of the short span of life left did not panic or
get agitated: but was smart enough to take appropriate steps without delay. He said that
even as a child he knew what was reality and was not attached to sense pleasures offered
by his vast kingdom. Thus, thanks to the right education he had received in his early
days he had wisdom. He could renounce his kingdom etc., without hesitation and sit in
meditation. These characteristics were also typical of the kings of solar dynasty i.e.,
ಸಯರನೇಯರು ಸಯರನೇಯರು they were alert at all times when vigilance was called for
and then at the end (of their lives) they abandoned their bodies by means of meditation
ಸಯರಯೇತುಸಯರದತ್ತರು . This is mentioned by Kalidasa in his Raghuvamsam.
No wonder, then the king got the result he wanted in a short time. Shri Suka gives the
example
of a great monarch to king ParikShit: not that of an ordinary person or a sanyasi so that
ParikShit will get confidence that even a king like himself who had lived in the lap of
luxury could work and get liberated in a short time. But in his case ParikShit had one full
week to get freedom. So Shri Suka advises him to shed fear first as there was ample time.
Then it was said that the one who reads the stotram with devotion will feel secure as he will be protected by the Lord on the way. It was stated earlier that our journey has already started and so we are on the way. The question, now, is how can reading the stotram with devotion confer security on the way? This becomes more relevant as the upanishads say 

Thus we worry about sickness, loss of money, friends or relatives etc.. The remedy for this feeling of insecurity is to realise that all these listed above can not last for ever. Either they will leave us or we will have to leave them some day. Everyone knows this but wants them to last for ever. Thus we want the body to be youthful and last for ever. One is unwilling to grow old and end one’s days. Being insecure themselves nothing on the earth can confer security. This is a fact and has to be accepted howsoever bitter this may be. But strangely no one is prepared to accept this. Acceptance requires wisdom and it is not got in a day. It is a difficult process. The recital of the stotrams and other texts like the puranas pave the way for gaining the knowledge. They describe the endearing qualities of the Lord in a manner that will make our heart turn to Him. Once He gains entry into our heart He clears the accumulated sins and brings in the wisdom. Krishna has given this assurance in Gita (10-10) 

This devotion dispels grief, infatuation and fear. Shri Suka lays stress on the fact that this happens even one decides to listen to the Lord’s stories ( ) leaving us to imagine what benefits it can confer when one actually takes to listening to them. Shri Vedanta Desika states this clearly in his poem Abhitistavam (5).

He says:
He says that one who praises the Lord or salutes Him or remembers Him or recites hymns about Him or circumambulates Him or knows about at least one of His attributes does not encounter fear of any kind at any time from anyone at any place. This is repeatedly stated towards the end of Vishnu Sahasranama stotram in the VS(935). It is said: "Any who remembers the Lord is protected and never meets with any perils of gods, demons, or the perils of the forest. .. This was what happened to the king Parikshit when he listened to Shri Bhagavatham. The experience totally transformed him. He shed the fear of death, gained wisdom and got release. God grants us the wisdom that removes the fear. So he is called God's door: - Duryodhana, who removes all the fear of death: . VS(935).

But there may be fear from foes and elements etc.. God removes them also. Shiva is known as - the one who removes all the fear: . SS(762). He protects even gods like Brahma in times of danger. Lalita is called God's door: - Duryodhana, who removes all the fear: . "One who recites the Lord's name, who salutes the Lord, who offers him worship, who prays to the Lord, who offers oblations, who offers gifts in the temple, whoMinimum the Lord's name, who does not forget the Lord, who is not afraid of anyone, who is not afraid of any place, who is not afraid of Boa, who is not afraid of snakes, who is not afraid of worms, who is not afraid of the lion, who is not afraid of the tiger, who is not afraid of the demon, who is not afraid of the ghost, who is not afraid of the night: . We do not realise the fact that He is never away from us even for a moment. We are used to looking out for security and not within. The devout Pandavas knew that they could get His help readily whenever it was needed. Kunti, the mother of Pandavas, acknowledged this fact gratefully. She said:

BH(1-8-24).

She said that Krishna protected them from poison, from a conflagration, from the look of man-eating demons, from the assembly of evil people (Duryodhana and his associates), from the many perils met during their stay in the forest, from the missiles of many great warriors (like Bhishma, Drona etc..) in every battle and lastly from the missile discharged
by Aswatthama (the son of Dronacharya). The gopis also stated that Krishna saved them time and again from death from poisonous water, demons in various disguises, showers, storm and lightning and other perils.

Thus the truly devout people never miss Him and are, therefore do not feel insecure on the way. The “way” or यथासङ्गः may be viewed allegorically also. Our scriptures talk of many ways to worship Him. These are meant for people with differing tastes based on their temperaments. The Shiva-Mahimna Stotram says this:

There are different paths (of realisation) as enjoined by the three vedas, Samkhya, Yoga, Pasupatha doctrine and Vaishnava shastras. People follow different paths and each considers some particular path to be the proper one. This is because of the difference in their temperaments. But ultimately they all reach You only just as the rivers enter the ocean. Krishna says that all paths of worship lead to Him only and It is He who rewards them, just in the way they seek Him.

Shri Rudram salutes Lord Shiva who is in the form of various paths. It says - श्रियो यो यो यो यो यो यो यो यो यो यो यो यो. This says that Rudra is the protector of the three paths described in the sastras. Later It again says: नमः सुयुज्यः सुयुज्यः सुयुज्यः नमः. The narrow path indicates tortuous religious beliefs and practices. Krishna talks about this.
The penance which is performed obstinately, with self-torture, or for the purpose of ruining another is declared to be Tamasic. The broad and firm ways represent the beliefs and practices inculcated by the great teachers. They are the safe ways and are intended to be trodden by the common people margamu says Mahabharatha. Saint Thiagaraja talks about this in his famous song “Sakkani raja margamu undaga.” He asks “when there is the well-laid king’s highway of devotion to God, why do foolish people stray into hard, tortuous and thorny footpaths and suffer?” Saint Manickavachagar has stated the same idea in his Tiruvachagam. He says “I was straying in the company of fools who did not know the path to liberation. The Lord pointed out to me the path of devotion and how to shake myself free from my past acts. He flushed out the impurities in my mind. He made me Shivam or the auspicious one and ruled me with grace. Oh! who had received in full measure the bounty God has showered on me? I mistook the wrong paths to be the right ones. He prevented me from following the small pathways and showed me the broad ones for obtaining His divine grace.” Again Shri Rudra says vinayaka  ಶೈವಮು ಸಕ್ಕೊಂಬು ಹಣು. Salutation to Him who abides in saline tracts and in trodden pathways.

vinayaka Irinyaya: signifies arid tracts and has a refernce to samsara. ಶೈವಮು ಶೈಲಿಕ ವೇದನ್ನು ಮಾರ್ಪತಿ: ಭಾರಿ. ಭಾರಿ ಶೈವಮು. “ನಮು ಬೀದುಮು ಅಭ್ಯಾಸಮು ಶೈವಮು” ಅಧ್ಯ: SS(346). Prapathyaya: pathway trodden or resorted to by many. The Lord helps all who seek Him by following various paths. He says: ಭಾರಿ ಸಂಬಾರಾರು ಮಾರ್ಪತಿ ಬಾರು. Fix your heart in Me. You shall, by My grace, cross over all difficulties. So let us latch on to Him and win His grace.

Thus we have come to the end of this gem of a poem. Quotations from various sources have been given to stress the point that the Lord is one but known by various names and forms. We can find that though this is a small piece of work it condenses in itself the gist of vedantic truth and is very suitable for regular recitation. I submit this commentary of mine at the feet of my preceptor Shri Vedanta Desikachariair Swami. He litererally flopped me with ideas on this poem But my bird brain could retain only an iota of what he communicated to me. I trust this work will receive the approval of the readers. Namaste. Om Tat Sat.
Translation and commentary is written by N. Balasubramanian (Copyright)
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