

This is the twenty first part of the serial article, continuation from Feb 2023 newsletter.

उमासहायं परमेश्वरं प्रभुं

त्रिलोचनं नीलकण्ठं प्रशान्तम् ।

ध्यात्वा मुनिर्गच्छति भूतयोनिं

समस्तसाक्षिं तमसः परस्तात् ॥ ७ ॥

*umāsahāyaṁ paramēśvaraṁ prabhuṁ*

*trilocanaṁ nīlakaṇṭhaṁ praśāntam*

*dhyātvā munirgacchati bhūtayoniṁ*

*samastasākṣiṁ tamasaḥ parastāt*

उमासहायम् - the consort of Umā परमेश्वरम् - the highest Lord प्रभुम् - powerful त्रिलोचनम् - the three-eyed one नीलकण्ठम् - the one with a blue neck प्रशान्तम् - ever tranquil ध्यात्वा - in meditating upon मुनिः - the contemplative sage गच्छति—reaches भूतयोनिम् - the source of all beings समस्तसाक्षिम् - the witness of all तमसः परस्तात् - beyond the darkness (of ignorance)

In meditating upon the consort of Umā, (Lord Śiva), the highest Lord, who is powerful, three-eyed, blue-necked, and ever tranquil, the contemplative sage reaches Him who is the source of all beings, the witness of all, and beyond all the darkness (of ignorance). (7)

*Umāsahāyam* means one who is the consort of Umā. Umā refers to Pārvatī, who stands for *śakti*, the creative power, as in *śiva* and *śakti*; the *puruṣa* and *prakṛti*. The *puruṣa* is the conscious principle and *prakṛti* is matter. We know that everything in the creation is the product of the union of the *puruṣa* and *prakṛti*, the spirit or consciousness and matter.

*Paramēśvaram* means one who is *parama īśvara*. *Īśvara* is the Lord, the ruler, and *paramēśvara* is the highest Lord. The creation has many rulers; every *devatā* or deity is a ruler in his or her own jurisdiction. For example, the wind-god is the *devatā* of strength and, therefore, controls all the functions requiring strength, while the

sun-god is the deity of light and rules that realm. *Paramēśvara* is the ruler of all such other rulers. He is the ruler of everything, while he is himself not ruled by anybody or anything. Even our local rulers are rulers all right, but they are also ruled by somebody. You might think of a dictator, who doesn't seem to be ruled by anybody, but even he is ruled by somebody. If not by a person, he is at least ruled by his own likes and dislikes and his own passions. Whatever be the cause he espouses he is also ruled by something, because everybody has an agenda.

### ***Īśvara* has no agenda**

*Īśvara* has no agenda at all. While he rules everyone and everything, he is himself not ruled by anyone. That is a very difficult situation to be in, even though it sounds very good. We sometimes wonder how nice would it be if we were rulers and not answerable to anybody. However, such a situation would be very tough, because not being answerable to anybody implies much more responsibility. Normally, there are natural checks and balances or there is somebody to question the ruler and correct him. In *īśvara's* case, there is nobody. If his rule must be just, he must act as his own checks and balances. His rule can be fair only when he has no personal agenda at all, when he has no likes and dislikes, and when he has no wants, no lacks, no needs, and no expectations. And, only when he is complete in himself can there be no lack, no want, and no needs at all; then, being non-demanding and having no need at all, what he does will not be for fulfilling any personal needs.

Whenever there is some agenda, either an open agenda or a hidden agenda, whatever one does will necessarily be for the purpose of fulfilling that agenda; therefore, a wanting or lacking person can never be totally fair. If there is no justice or fairness in the universe, there cannot be any order either. The fact that there is order in the universe, and there is harmony, shows that there is fairness.

### **How *īśvara* rules the world**

The way *īśvara* rules the world shows how things may be managed most ideally. Who is the ideal ruler or leader? It is one who is himself non-demanding; he has

no needs or expectations of his own. There is nobody like that in the world except for *īśvara*. *Parameśvara*, the supreme Lord and ruler, is *svatantra*, totally independent, because he does not rule in the way we might visualize such a ruler to act. The truth is that everything gets ruled by his very presence. We need not imagine that he rules the world with a scepter or thunderbolt in his hand. That kind of rule will not work, because the world is so vast. If he looks one way, something happens elsewhere and, if he looks that way, something will happen here. How is he going to rule? Instead, the ruler, Lord Nārāyaṇa, is depicted as reclining on a serpent bed in *yoga-nidrā*, a state of half contemplation and half sleep, and his eyes are not even open. How is it possible to rule that way? It is possible only when everything happens in one's mere presence. There is no effort on the part of the Lord to 'rule' anything.

The example of a magnet and iron filings illustrates this very well. The very presence of the powerful magnet makes iron filings move and align themselves. They are 'ruled' without any effort on the part of the magnet; it rules simply by its very presence. Similarly, *īśvara* rules by his mere presence, and what a powerful presence *īśvara* must be! The presence is one of fullness, completeness, *ānanda*. We should not imagine God, *parameśvara*, as some supreme ruler who needs to exercise his power and gets angry or as one who punishes. Some religions say that God will get angry if you don't do this, that, or the other. Some other religions say that God judges everybody and that everyone will have to face a day of judgment. When you judge somebody, there has to be an agenda. But here is a nonjudging, nondemanding *īśvara*, the very nature of the truth!

*To be continued...*