

body, particularly the face. Being endowed with this splendour is no accident, fluke or oddity of nature. It is the outcome of the divine life that one lives. The spiritual splendour is itself the presence of the Lord evoking adoration.

बलं बलवतामस्मि कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११

बलम् बल-वताम् अस्मि काम-राग-वि-वर्जितम् ।

धर्म-अ-वि-रु-द्ध-तः भूतेषु कामः अस्मि भरत-ऋषभ ॥

*balam balavatām asmi kāma rāga vivarjitam ।*

*dharmāviruddho bhūteṣu kāmo 'smi bharata ṛṣabha ॥*

बलम् *balam* strength बलवताम् *balavatām* of the strong अस्मि *asmi* am (I) कामरागविवर्जितम् *kāma rāga vivarjitam* devoid of desire and attachment धर्माविरुद्धः *dharmāviruddhaḥ* unopposed to dharma भूतेषु *bhūteṣu* in beings कामः *kāmaḥ* desire अस्मि *asmi* am (I) भरत ऋषभ *bharata ṛṣabha* O lord of the Bharatas

I am the strength of the strong devoid of desire and passion. In beings I am desire, not contrary to dharma, O chief of the Bharatas. 11

*Kāma* or desire is the hankering of the mind for objects that are invisible and not yet obtained, while *rāga* or passion is the clinging and craving for the visible and obtained objects. That strength is abused which is directed towards the fulfilment of desire and passion. On the other hand, the strength utilized on noble and holy causes, gets sanctified. The doings of Ravana and Rama are examples of the abuse and proper use of strength.