

STHO:THRA:S

Part-1

The words or expressions willfully expressed with the intention of praising a person or an object is called as *Stho:thra:* or *Sthava*. In his *Sri: Sthavam* Sri Ku:raththa:iva:n says attributing a good quality from a great object or a person, to a person whom we want to praise is a *Stho:thra*. One normally feels like praising a person for the following reasons -

- 1) To please the person one loves.
- 2) To express ones gratitude for a person who has done great favours.
- 3) To admire the great qualities of a person or an object and
- 4) To please one's master.

There might be many more dubious reasons with which we glorify a person but here we are concerned only with the positive glorification. We normally glorify people for some or the other cause. When we glorify

a person we normally attribute some good qualities which might not be present in him. For instance we often compare the face of a person to the moon. None other than the Supreme Lord can posses any of the good qualities to the degree of perfection. Hence even if we eulogize the good qualities that are present in a person we tend to exaggerate those qualities in our attempt to praise him. We cannot eulogize a person by stating the qualities of the person as they are. Infact such an act cannot be termed as eulogy.

As no ordinary mortals can possess even one good quality to the degree of perfection, any attempt to eulogize them is not worth an attempt. Even if we please someone by glorifying him with all our wit, the benefit that he would bestow on us will be limited and of ephemeral nature. All the good qualities are

present to the degree of perfection only in the Supreme Lord. Infact He is the only repository of all the auspicious traits. In *Vishnu Pura:na* the great sage Para:sara describes Lord Vishnu as *samastha kalya:na guna:thma ko:sow*, which means an inexhaustible storehouse of all the auspicious qualities. The goodness that we find in various objects or persons has its source in the Supreme Lord Himself. Lord Krishna has also declared the same in the 41st verse of the 10th chapter of Bhagavad-Githa. Hence only the Supreme Lord is worth glorifying.

The first thought that arises to us when we think of eulogizing the Supreme Lord is can we glorify the Supreme Lord? We might further think when the self-manifested Ve:das themselves have failed to describe even an ounce of His greatness, how can we glorify Him? He supports the entire creation by pervading it with a minute fragment of Himself. Can anybody

comprehend His greatness! How can anybody glorify Him, who is beyond words and thought and at the same time is the source of words and thought. He has this infinite creation, within a pore of His one single hair can anybody imagine the greatness of Him! He is the cause of all the causes can anybody really glorify Him!

But on the second thought, we think can anybody resist glorifying Him, after knowing a very minute speck of His greatness! Can anybody resist singing about Him, after knowing His all-merciful nature? Can anybody abstain from talking about Him, after knowing about the causeless compassion by which He creates, sustains and rescues each and every being? How can anybody stop eulogizing Him, after knowing His innumerable auspicious qualities! Can anybody really decline to glorify Him even after knowing about the loving concern with which He rescues His devotees, when they are in distress!

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