

## ॥ शिवानन्दलहरी ॥ SIVANANDALAHARI

(1)

कलाभ्यां चूडालंकृतशशिकलाभ्यां निजतपः-  
फलाभ्यां भक्तेषु प्रकटितफलाभ्यां भवतु मे ।  
शिवाभ्यामस्तोकत्रिभुवनशिवाभ्यां हृदि पुन -  
र्भवाभ्यामानन्दस्फुरदनुभवाभ्यां नतिरियम् ॥

May this my obeisance be to the two Auspicious Ones (Siva and Parvati), who constitute the essence of all learning, who wear on the head the crescent-Moon as embellishment, who are, each to the other, the fruit of their own respective penances, who confer benefits on the devotees, who make all the three worlds blessed, who appear repeatedly in the heart, and who engender the experience of manifest happiness!

(In this invocatory verse, obeisance is offered to Parvati and Paramesvara, the first parents of the world. In truth, they are not different from each other; they are aspects of the same reality. The *ardhamarisvara* (half male-half female) form of the Lord has a deep significance.)

(2)

गलन्ती शंभो त्वच्चरितसरितः किल्विषरजो  
दलन्ती धीकुल्यासरणिषु पतन्ती विजयताम् ।  
दिशन्ती संसारभ्रमणपरितापोपशमनं  
वसन्ती मद्येतोहृदभुवि शिवानन्दलहरी ॥

O Sambhu! Victory be to the Flood of Siva Bliss, which flows from the river of Thy story, removes the dust of sin, courses through the channels of the intellect, yields the destruction of sorrow caused by wandering in samsara, and remains in the lakeland of my mind!

(The present Hymn bears the title *Sivanandalahari* which means 'the Flood of Siva-Bliss'. Siva the supreme Reality is Bliss. It is with the Bliss that is Siva that the mind must be filled. How should the mind be filled? The magnificent story of Siva is the water. It should be brought to the mind through the channel of the intellect. Even as it starts flowing, it removes the dust of sin. And, the supreme fruit it yields is release from bondage.

Those who listen to the *Sivanandalahari* and are moved by it will overcome sin and sorrow and gain the final human goal which is release.)

(3)

त्रयीवेद्यं हृद्यं त्रिपुरहरमाद्यं त्रिनयनं  
जटाभारोदारं चलदुर्गहारं मृगधरम् ।  
महादेवं देवं मयि सद्यभावं पशुपतिं  
चिदालम्बं साम्बं शिवमतिविडम्बं हृदि भजे ॥

In my heart do I worship Siva who is knowable through the three Vedas, who is delightful to the heart, who destroyed the three Cities, who is primeval and has three eyes, who looks majestic with a profusion of matted locks, who wears the wriggling snakes as ornaments and bears an antelope, who is the Great God, the Divinity, who is gracious to me, who is the Lord of Souls, and the basic consciousness, who is in the company of His Spouse, and who enacts the ways of the world.

(Here are set forth some of the characteristics of Siva. He is *mahadeva*, the supreme deity, the shining lord (deva). He is the source of the scriptures: He is to be known through the scriptures (*trayi-vedhya*). He is the origin of all things, their first cause (*adiya*).

Siva wears a profusion of matted locks (*jatabhara*) - a sign of the ascetic ideal. When He dances, the hair spreads out in eight parts representing the eight cardinal points.)

(4)

सहस्रं वर्तन्ते जगति विबुधाः क्षुद्रफलदा  
न मन्ये स्वप्ने वा तदनुसरणं तत्कृतफलम् ।  
हरिब्रह्मदीनामपि निकटभाजामसुलभं  
चिरं याचे शंभो शिव तव पदाम्भोजभजनम् ॥

Thousands of gods there are in the world who grant puerile benefits; even in my dreams I do not think of following them or of the benefits granted by them. O Sambhu! O Siva ! What I have been for a long time asking for is the worship of Thy Lotus-feet, which does not come easily even to those that are near Thee, such as Vishnu and Brahma.

(Siva is the supreme Reality; Gaining Him should be the goal of life. Anything short of this ideal will only make one continue to revolve in the cycle of bondage. Nothing but the saving Feet of the Lord will save the soul from *samsara*. The gods and godlings - there are so many of them-may give worldly success and even heavenly enjoyment. But these, after all, have little value for one who seeks the final beatitude.)

(5)

स्मृतौ शास्त्रे वैद्ये शकुनकविदत्तागानफणितौ  
पुराणे मन्त्रे वा स्तुतिनटनहास्येष्वचतुरः ।  
कथं राज्ञां प्रीतिर्भवति मयि कोऽहं पशुपते  
पशुं मां सर्वज्ञ प्रथितकृपया पालय विभो ॥

I am not learned in the traditional codes, or in the philosophical texts, in the art of medicine, or in the articulation of the science of portents, poesy or music, or in the ancient lore, or in the technique of mystic formulas, or in the arts of praising, dancing and humouring. How then, will the kings be pleased with me? O Lord of souls, the omniscient and renowned One! O the all-pervading Lord! Save me, who am a soul, through Thy Grace!

(For worldly success, one should seek to please those who are in power. In order to please them, one should gain mastery over the secular arts and the sacred lore. But this is not necessary and is of no use in the matter of desiring the grace of God. What one has to do is to surrender oneself to Him.)

(6)

घटो वा मृत्पिण्डोऽप्यणुरपि च धूमोऽग्निरचलः  
पटो वा तन्तुर्वा परिहरति किं घोरशमनम् ।  
वृथा कण्ठक्षोभं वहसि तरसा तर्कवचसा  
पदाम्भोजं शंभोर्भज परमसौख्यं व्रज सुधीः ॥

Whether it be pot or lump of clay, or atom, whether it be smoke, fire, or mountain, whether it be cloth or thread-will any of these serve as a remedy for horrible death! You are only straining your throat unnecessarily by chanting logic! O wise one, hasten to worship the lotus-feet of Sambhu, and attain the supreme happiness.

(7)

मनस्ते पादाब्जे निवसतु वचः स्तोत्रफणितौ  
करौ चाभ्यर्चायां श्रुतिरपि कथाकर्णनविधौ ।  
तव ध्याने बुद्धिर्नयनयुगलं मूर्तिविभवे  
परग्रन्थान्कैर्वा परमशिव जाने परमतः ॥

O the supreme Siva! Let my mind stay at Thy lotus-feet; let my speech be engaged in uttering Thy praise; my hands in Thy worship; my sense of hearing in listening to Thy story; my intellenct in meditation on Thee; and my eyes in looking at Thy splendid form; This being so, through whcih other sense-organs will I learn other texts ?

(How should one seek the Lord's Protection? With all one's faculties of sense, mind and heart. The technique of devotion consists in concentrating one's attention on God. When a man is in love with a person, how does he behave? He is drawn entirely towards that person without any reservation; his actions, speech and mind come to have only one end, which is to please his object of love. Similarly, the devotee should dedicate his entire being to God. God should become the sole object of his sense-functions and mental modes. All the devotee's interests are thus centred in God. God becomes his one occupation. How will he then attend to anything else? Of what use are the "texts" to him? For, he has gained the purpose of all learning.)

(8)

यथा बुद्धिः शुक्तौ रजतमिति काचाश्मनि मणि -  
र्जल पैष्टे क्षीरं भवति मृगतृष्णासु सलिलम् ।  
तथा देव भ्रान्त्या भजति भवदन्यं जडजनो  
महादेवेशं त्वां मनसि च न मत्वा पशुपते ॥

O Great God ! O Lord of Souls ! Just as one perceives nacre as silver, glass-bead as gem, water mixed with flour as milk, and mirage as water, so also the fool worships what is other than Thee under the delusion that it is deity, not contemplating Thee, the Lord with the mind.

(The ignorant worship the finite, leaving the infinite because of delusion. One values silver and mistakes nacre for silver because it resembles it. In all cases of delusion this is so. What one longs for is the Infinite. But one wrongly imagines that the finite objects of pleasure will afford one Infinite happiness. Even the finite seems temporarily to please because it bears a reflection of the Infinite. He alone is wise who is not beguiled by the false appearances and is constant in his devotion to the Infinite Reality which is God.)

(9)

गभीरे कासारे विशति विजने घोरविपिने  
विशाले शैले च भ्रमति कुसुमार्थं जडमतिः ।  
समप्यैकं चेतः सरसिजमुमानाथ भवते  
सुखेनावस्थातुं जन इह न जानाति किमहो ॥

O Lord of Uma! One gets into a deep tank, or enters into a fearful uninhabited forest, or roams on a high mountain in order to gather flowers-what a fool! Lo, he does not know how to live in happiness here, offering unto Thee the single heart-lotus!

(10)

नरत्वं देवत्वं नगवनमृगतत्वं मशकता  
पशुत्वं कीटत्वं भवतु विहगत्वादि जननम् ।  
सदा त्वत्पादाब्जस्मरणपरमानन्दलहरी -  
विहारासक्तं चेद्धृदयमिह किं तेन वपुषा ॥

Let there be births as a human being, as a God, as a mountain, of forest-animal, as a mosquito, cow or worm, as a bird or as any other. If the heart, here, is ever given to sporting in the flood of supreme bliss consisting of the contemplation of Thy lotus-feet, what does it matter in which body one is born?

(The kind of birth does not matter in the least, if in the present life one has surrendered oneself to God.)

(11)

वटुर्वा गेही वा यतिरपि जटि वा तदितरो  
नर वा यः कश्चिद्भवत्तु भव किं तेन भवति ।  
यदीयं हृत्पदमं यदि भवदधीनं पशुपते  
तदीयस्त्वं शंभो भवसि भवभारं च वहसि ॥

O Lord; Let one be a student, a house-holder, a monk, an ascetic, or some other individual - of what use is it? O Lord of Souls! O Sambhu! when the heart-lotus of a person becomes Thine, Thou dost become his; and Thou dost bear the burden of his life.

(For the true devotee, not only does the kind of next birth not matter, but also the condition or state in which he is in the present birth. Devotion knows no distinctions of orders of life.)

(12)

गुहायां गेहे बहिरपि वने वाऽद्रिशिखरे  
जले वा वह्नौ वा वसतु वसतेः किं वद फलम् ।  
सदा यस्यै वान्तःकरणमपि शंभो तत्र पदे  
स्थितं चेद्योगोऽसौ स च परमयोगी स च सुखी ॥

Let one live in a cave, in a house, in the open in a forest, on the top of a mountain, in water, or in fire. Tell me, of what use is such living? O Sambhu ! If a person's mind remains always at Thy feet, that, verily, is yoga; he, indeed is the supreme yogin, yea, the one that is most happy!

(The conditions under which one live and the austerities one performs have no intrinsic value. What really matters is the mind's devotion to God. Yoga means yoking the mind; the true yoga is the yoking of the mind to God. When one thus becomes God-centred, one gains the supreme delight.)

(13)

असारे संसारे निजभजनदूरे जडधिया  
भ्रमन्तं मामन्धं परमकृपया पातुमुचितम् ।  
मदन्यः को दीनस्तव कृपण रक्षाति निपुण -  
स्त्वदन्यः को वा मे त्रिजगति शरण्यः पशुपते ॥

O Lord of Souls! It is but proper that Thou shouldst protect me by Thy great compassion-me who am blind, and who revolve foolishly in the essenceless *samsara* that is far away from one's real goal. To Thee, who can be poorer in spirit than I? And, to me, who can be a better expert than Thou, in protecting the poor and in offering refuge in all the three worlds?

(The relation between the soul and God is an inseparable relation. The soul stands in need of protection, God is the supreme protector. When the soul does not realize this truth, it relies on false props in this world. Blinded by ignorance, it revolves in *Samsara*; and misery becomes its lot. When, however, devotion enters its heart, and it turns towards God, it receives sure succour and gets saved. The devotee is he who is convinced that God is his only help. For him, there is no saviour other than God in all the three worlds.)

(14)

प्रभुस्त्वं दीनानां खलु परमबन्धुः पशुपते  
प्रमुख्योऽहं तेषामपि किमुत बन्धुत्वमनयोः ।  
त्वयैव क्षन्तव्याः शिव मदपराधाश्च सकलाः  
प्रयत्नाकर्तव्यं मदवनमियं बन्धुसरणिः ॥

O Lord of Souls! Art not Thou, who art the Lord, the greatest friend of the poor, and, of them, I am the foremost. Is not this, then, the relationship between us? O Siva! All my transgressions should be forgiven by Thee alone. Even through effort, protection should be given to me. This, indeed, is the way pursued by relations.

(Here the devotee defines his relationship to God.)

(15)

उपेक्षा नो चेत्किं न हरसि भवद्ध्यान विमुखां  
दुराशा भूयिष्ठां विधिलिपिमशक्तो यदि भवान् ।  
शिरस्तद्वैधात्रं ननखलु सुवृत्तं पशुपते  
कथं वा निर्यत्नं करनख मुखेनैव लुलितम् ॥

O Lord of Souls ! If Thou art not indifferent (towards my lot), why is it that Thou dost not destroy the decree of Brahma (with regard to me) that makes me turn away from meditating on Thee, and that fills me with evil desires? If Thou art powerless, how then was that head of Brahma, which cannot be plucked with a thumb-nail and which is hard, plucked effortlessly by Thee with the merest tip of Thy thumb-nail?

(God cannot throw the blame on fate and keep quiet. For, is He so powerless that He cannot set it right? What can really stand against the might of God? What can fate do as against the grace of God?)

(16)

विरिञ्चिर्दीर्घायुर्भवतु भवता तत्परशिर -

श्रुतुष्कं संरक्ष्यं स खलु भुवि दैन्यं लिखितवान् ।

विचारः को वा मां विशदकृपया पाति शिव ते

कटाक्षव्यापारः स्वयमपि च दीनावनपरः ॥

O Siva, the Pure One! Let Brahma live long! Let the remaining four heads of his be protected by Thee! For, indeed, he has decreed (for me) poverty in this world. But what anxiety can there be for me, when the operation of Thy kindly glance which is always turned towards the poor will, out of its own accord, protect me.

If Brahma has decreed poverty for any one, then that one should feel thankful to the creator. For, it is easy for one that is poor to turn to God for succor. And, God is the protector and friend of the poor (dina-raksakah dinabandhuh).

(17)

फलाद्वा पुण्यानां मयि करुणया वा त्वयि विभो

प्रसन्नेऽपि स्वामिन् भवदमल पादाब्ज युगलम् ।

कथं पश्येयं मां स्थगयति नमः संभ्रमजुषां

निलिम्पानां श्रेणिर्निजकनकमाणिक्यमकुटैः ॥

O the All-pervading Master! Although either on account of the fruit of meritorious deeds, or through compassion for



me, Thou art graciously present, how am I to behold Thy blemishless lotusfeet? The whole gathering of gods, who press forward in their eagerness to make obeisance to Thee, prevent me (from beholding Thy feet) by the splendour of their gloden tiaras set with gems.

(The devotee may come into the presence of God either on account of past merit or on account of divine grace. But there is not guarantee that he will behold the holy feet of God.)

(18)

त्वमेको लोकानां परमफलदो दिव्यपदवीं  
वहन्तस्त्वन्मूलां पुनरपि भजन्ते हरिमुखाः ।  
कियद्वा दाक्षिण्यं तव शिव मदाशा च कियती  
कदा वा मद्रक्षां वहसि करुणापूरितदृशा ॥

O Siva! Thou art the sole supreme benefactor of all beings. Vishnu and other gods, who occupy their present divine status through Thee, beseech Thee again (either for maintaining their status or for improving it). How great is Thy Grace ! And, how great is my desire ! When wilt Thou perform the function of protecting me through Thy look laden with compassion?

(The various gods owe their greatness to Siva. They pray to Him for preserving their gains and for making further progress. Siva is the source of all blessings, the benefactor of all beings. The devotee appeals to Siva for the bestowal of His grace upon him.)

(19)

दुराशाभूयिष्ठे दुरधिपगृहद्वारघटके  
दुरन्ते संसारे दुरितनिलये दुःखजनके ।  
मदायासं किं न व्यपनयसि कस्योपकृतये  
वदेयं प्रीतिश्चेत्तव शिव कृतार्थाः खलु वयम् ॥

Is it for benefiting Brahma that Thou wilt not remove my suffering in *samsara* which brims with evil desires, which

leads to the doorsteps of evil rulers, which is endless, which is the home of sin, and which generates misery? Tell me. O Siva ! If this be Thy pleasure, we shall, indeed, be blessed!

(20)

सदा मोहाटव्यां चरति युवतीनां कुचगिरो  
नट्याशाशाखास्वटति झटिति स्वैरभितः ।  
कपालिन् भिक्षो मे हृदयकपिमत्यन्तचपलं  
हृढं भक्त्या बद्ध्वा शिव भवदधीनं कुरु विभो ॥

O Siva bearing the skull (as alms-bowl)! O the one that is All-pervading! O Mendicant! It ever roams the forest of delusion, dances on the breasthills of maidens, leaps quickly in all directions and as it likes, from branch to branch of desires-extreamely inconstant is this monkey-mind of mine! (Accepting it as my alms-offering) bind it firmly with the cord of devotion, and bring it under Thy control!

(Here, the mind is compared to a monkey. Driven by desires, prompted by passions, the mind moves from object to object, it whirls in a wayward manner, finding no rest or peace.

The mind can be controlled through devotion to God. Among the many roles that Siva plays is the one in which He goes about as a mendicant (bhikshu) with a skull for almsbowl, begging for alms. In this verse, the Lord is implored to accept the mind-monkey as an offering. If only He would bind this monkey with the cord of devotion and keep it under control, He would receive plenty of alms.)

(21)

धृ तस्तम्भाधारां हृद्गुणनिबद्धां सगमनां  
विचित्रां पद्माढ्यां प्रतिदिवससन्मार्गघटिताम् ।  
स्मरारे मद्येतः स्फुटपटकुटीं प्राप्य विशदां  
जय स्वामिन् शक्त्या सह शिवगणैः सेवित विभो ॥

O Destroyer of Manmatha! O Master! O Siva, that art worshipped by the divine attendants! O the all-pervading

One! Enter along with Thy consort the shining tent of my mind, that has the will as the supporting central pole, and is fastened with the ropes of constant virtues, that could be moved anywhere, is multi-coloured, and is embellished with the figures of lotuses and is moved daily on highways; and mayest Thou be victorious!

(The mind is compared, here, to a strong, clean, and well-furnished tent; and the Lord is invited to use it in his campaign against evil.)

(22)

प्रलोभाद्यैरर्थाहरण परन्त्रो धनिगृहे  
प्रवेशोद्युक्तः सन् भ्रमति बहुधा तस्करपते ।  
इमं चेतक्ष्वोरं कथमिह सह शंकरविभो  
तवाधीनं कृत्वा मयि निरपराधे कुरु कृपाम् ॥

O Sankara ! O Arch-Thief! O all-pervading One! This thief of a mind roams about widely, having fallen a victim to the business of amassing wealth through greed, etc., and making efforts to break into the houses of the rich. How can I suffer him? Having brought him under Thy control, please bestow grace on me who am innocent!

(23)

करोमि त्वत्पूजां सपदि सुखदो मे भव विभो  
विधित्वं विष्णुत्वं दिशसि खलु तस्याः फलमिति ।  
पुनश्च त्वां द्रष्टुं दिवि भुवि वहन् पक्षिमृगता -  
मदृष्ट्वा तत्खेदं कथमिह सहे शंकरविभो ॥

O Sankara, the All-pervading One! I perform Thy worship; and please grant me immediately the (supreme)happiness! Shouldst Thou grant me the status of Brāhma or Vishnu as the fruit of my worship, I would only have the agony of taking the form of bird or animal for the sake of seeing Thee in

heaven or on earth, again, and of not seeing Thee! How can I bear this (agony), O All-pervading Lord I

(The true devotee longs for release (*moksha*) from bondage as the fruit of his devotion. Nothing less will satisfy him-not even the status of the high gods such as *Vishnu* and *Brahma*.)

(24)

कदा वा कैलासे कनकमणिसौधे सह गणै -  
र्वसन् शंभोरग्रे स्फुटघटितमूर्धाञ्जलिपुटः ।  
विभो साम्ब स्वामिन् परमशिव पाहीति निगद  
न्विधातृणां कल्पान् क्षणमित्र विनेष्यामि सुखतः ॥

When shall I live in Kailasa, in the Hall of gold and emeralds, in the company of the divine attendants, in the presence of Sambhu, and with folded hands gleaming on my head, addressing thus "O the All-pervading One! O, the One with the Devi! O Master ! O the Supreme Siva! Protect me!" and spend in happiness aeons of Brahmas as if they were seconds?

(Here is a grand vision of Kailasa, the Abode of Siva. It is the realm of eternity where time counts not.)

(25)

स्तवैर्ब्रह्मादीनां जयजयवचोभिर्नियमिनां  
गणानां केलीभिर्मदकल महोक्षस्य ककुदि ।  
स्थितं नीलग्रीवं त्रिनयन मुमाक्षिष्वपुषं  
कदा त्वं पश्येयं करधृतमृगं खण्डपरशुम् ॥

When shall I behold Thee, that hast a blue throat, three eyes and a body embraced by Uma, that holdest in Thy hands a deer and a cutting axe, that art seated on the hump of the big bull that is lusty and handsome, as Brahma and other gods sing Thy praise, as the ascetics cry out "Hail, Hail and as the divine attendants dance around?

(The devotee prays for the vision of Kailasa.)

(26)

कदा वा त्वां दृष्ट्वा गिरिश तव भव्याङ्घ्रि युगलं  
गृहीत्वा हस्ताभ्यां शिरसि नयने वक्षसि वहन् ।  
समाश्लिष्याघ्राय स्फुटजलजगन्धान् परिमला -  
नलभ्यां ब्रह्माद्यैर्मुदमनुभविष्यामि हृदये ॥

O Mountain-Dweller! Beholding Thee, and holding with my hands Thy gracious Feet, pressing them against my head, eyes, and chest, embracing them, and smelling the sweet scents of the full-blown lotuses, when am I to enjoy the happiness that does not come even to Brahma and others?

(It is Siva that should fill one's body, senses, and mind. The pleasure that one derives from sense-objects is nothing compared with the joy that comes from Siva. The devotee longs for the constant presence of, contact with, and dissolution in Siva.)

(27)

करस्थे हेमाद्रौ गिरिश निकटस्थे धनपतौ  
गृहस्थे स्वर्भूजामरसुरभिविन्तामणिगणे ।  
शिरस्थे शीतांशौ चरणयुगलस्थेऽखिलशुभे  
कमर्थं दारयेऽहं भवतु भवदर्थं मम मनः ॥

O Mountain-Dweller! When the Golden mountain (Meru) is in Thy hands (as bow), when the lord of wealth (Kubera) stays near Thee (as Thy servant), when in Thy household are the heavenly trees, the divine cow, and wish-granting gems, when the cool Moon is on Thy head, and when everything that is auspicious is at Thy Feet, what tribute can I give Thee? May my mind be dedicated to Thee!

(There is nothing of value that we can give to Siva; for He is the source of all value. What has He not that we could offer Him?)

(28)

सारूप्यं तव पूजने शिव महादेवेति संकीर्तने  
सामीप्यं शिवभक्तिधुर्यजनतासाङ्गत्यसंभाषणे ।  
सालोक्यं च चराचरात्मकतनुध्याने भवानीपते  
सायुज्यं मम सिद्धमत्र भवति स्वामिन्कृतार्थोऽस्म्यहम् ॥

O Consort of Parvati! Sameness of form (*sarupya*) through worshipping Thee, nearness (*samipya*) through singing Thy names Siva, Mahadeva, sameness of residence (*salokya*) through conversation with , and the company of people who are experts in Siva-devotion, and union (*sayujya*) through meditation on Thy Form which comprises all beings, moving and non-moving, become accomplished by me, even here. O Master! I have, indeed, achieved my end!

(Although there are no grades in *mukti* (final release), there are different levels in the experience of *Isvara* or *Saguna Brahman*. Four levels are usually distinguished: (1) *salokya* (sameness of residence with God), (2) *samipya* (nearness to God), (3) *sarupya* (sameness of form), and (4) *sayujya* (union).)

(29)

त्वत्पादाम्बुजमर्चयामि परमं त्वां चिन्तयाम्यन्वहं  
त्वामीशं शरणं व्रजामि वचसा त्वामेव याचे विभो ।  
वीक्षां मे दिश चाक्षुषीं सकरुणां दिव्यैश्चिरं प्रार्थितां  
शंभो लोकगुरो मदीयमनसः सौख्योपदेशं कुरु ॥

O All-pervading One! worship Thy lotusfeet; I meditate daily on Thee that art supreme; I seek refuge in Thee that art the Lord; through words I beg of Thee alone; cast on me the look of Thy eyes that are full of grace, the look for which the gods have been praying for long. O Sambhu ! O World-Teacher! Give to my mind the instruction about happiness!

(Siva, the world-teacher, is to be sought here for instruction in the mode of gaining release. In order to receive the instruction, one has to surrender on self to Him. It is complete self surrender that will elicit grace from God. And, it is through the divine grace that the liberating wisdom can be gained.)

(30)

वस्त्रोद्धूतविधौ सहरत्रकरता पुष्पचर्चने विष्णुता  
गन्धे गन्धवहात्मतान्नपचने बर्हिर्मखाध्यक्षता ।  
पात्रे काञ्चन गर्भतास्ति मयि चेद्बालेन्दु चूडामणे  
शुश्रुषां करवाणि ते पशुपते स्वामिस्त्रिलोकी गुरो ॥

O, the one who wearest the young Moon as crest-jewel! O Lord of souls! O Master! O Teacher of the three worlds! If there be in me the status of the Sun with thousand hands (rays) in the matter of dressing Thee in clothes, the status of Vishnu in the matter of worshipping Thee with flowers, the status of Vayu in the matter of applying sandal-paste (to Thy body), the status of Indra, the chief of Agni, in the matter of cooking food, and the status of Hiranyagarbha in the matter of making vessels, then may I render service to Thee!

(In the previous verse, Siva was addressed as the world teacher (*loka-guru*). In the present verse, he is called the teacher of the three worlds (*triloka-guru*))

(31)

नालं वा परमोपकारकमिदं त्वेकं पशूनां पते  
पश्यन्कुक्षिगतांश्चराचरणान्बाह्यास्थितान्रक्षितुम् ।  
सर्वामर्त्यपलायनौषधमतिज्वालाकरं भीकरं  
निक्षिप्तं गरलं गले न गिलितं नोदीर्णमेव त्वया ॥३१॥

O Lord of Souls! Is not this single supreme deed of help enough to proclaim Thy mercy)? With a view to protect the beings, moving and non-moving residing inside Thy stomach, as well as outside, Thou didst place in Thy throat the flaming and fearful poison that was making all the gods run for life; it was neither taken in nor thrown out!

(In this verse and the next, Siva is praised as the sole benefactor of the world. So often is Siva regarded as the world destroyer that His role as protector is seldom remembered.)

(32)

ज्वालोग्रः सकलामरातिभयदः क्ष्वेलः कथं वा त्वया  
दृष्टः किं च करे धृतः करतले किं पक्वजम्बूफलम् ।  
जिह्वायां निहितश्च सिद्धघुटिका वा कण्ठदेशे भृतः  
किं ते नीलमणिर्विभूषणमयं शंभो महात्मन्वद ॥

O Sambhu! How was the poison that was flaming and was causing fear to all the gods, looked upon by Thee? And, how was it borne by Thee in the hand? Was it a ripe rose-apple in the palm of Thy hand? Or, was it a medicine used by *Siddhus*? It was retained in the throat: Was it a blue gem ornament? Tell me, O Great One!

(33)

नालं वा सकृदेव देव भवतः सेवा नतिर्वा नुतिः  
पूजा वा स्मरणं कथाश्रवणमप्यालोकनं मादृशम् ।  
स्वामिन्नस्थिरदेवतानुसरणायासेन किं लभ्यते  
का वा मुक्तिरितः कुतो भवति चेत्किं प्रार्थनीयं तदा ॥

O Master! O God! Is it not enough for people like me to serve Thee even once through making obeisance, singing praise, worship, meditation, listening to Thy story, or having a sight of Thee? Other than thus, how is release possible? This being so, what is to be gained by following, with effort, gods who are impermanent? And why should they be prayed to?

(34)

किं ब्रूमस्तव साहसं पशुपते कस्यास्ति शंभो भव -  
द्वैर्यं चेदृशमात्मनः स्थितिरियं चान्यैः कथं लभ्यते ।  
भ्रश्यद्वेवगणं त्रसन्मुनिगणं नश्यत्प्रपञ्चं लवं  
पश्यन्निर्भय एक एव विहरत्यानन्दसान्द्रो भवान् ॥



O Lord ! of Souls! What shall we say about Thy exploits?  
O Sambhu ! Who can possess Thy courage in this manner? How  
can this status of Thine be obtained by others? Beholding the  
state of dissolution, when the gods fall (from their positions),  
the ascetics are seized with fright, and the world gets destroyed,  
Thou dost revel all alone, without fear and filled with bliss.

(The Saiva texts give this as one of the arguments for establishing the  
supremacy of Siva: at the time of dissolution when all beings are destroyed, He  
alone remains without any mutation. He is the still-point of a turning world. The  
entire universe passes away. But that makes no difference to Him. It is only when  
there is another that there is fear for one. Since Siva is the non-dual reality, He is  
fearless and of the nature of bliss. His happiness is not fugitive and contingent. He  
is happiness itself. His revelry is not object-conditioned; He is *alma-rama*.)

(35)

योगक्षेमधुरंधरस्य सकलश्रेयःप्रदोद्योगिनो  
दृष्टादृष्टमतोपदेशकृतिनो बाह्यान्तरव्यापिनः ।  
सर्वज्ञस्य दयाकरस्य भवतः किं वेदितव्यं मया  
शंभो त्वं परमान्तरङ्ग इति मे चित्ते स्मराम्यन्वहम् ॥

O Sambhu! Thou bearest the responsibility for the welfare  
(of all beings); Thou art intent on giving all that is good; Thou  
dost teach the way to all desired ends, seen and unseen; Thou  
art all-pervading inside and outside; Thou art omniscient and  
merciful: to Thee, what should I make known? Thou art my  
inmost self: thus do I always think in my mind.

(Siva is the source of all auspiciousness. He is the giver of all good, and the  
guarantor of the welfare of all. He saves the soul by imparting to it the knowledge  
of what is good, and by revealing the supreme truth. He is omnipresent, omniscient  
and compassionate. Where is the need for the devotee to make known anything to  
Him? For, He knows all. The only task that the devotee should do is to remember  
the greatness of Siva, and to realize that he is the inner ruler *immortal*.)

(36)

मक्तो भक्तिगुणावृते मुदमृतापूर्णे प्रसन्ने मनः-  
कुम्भे साम्ब तवाङ्घ्रिपल्लवयुगं संस्थाप्य संवित्फलम् ।  
सत्त्वं मन्त्रमुदीरयन्निजशरीरागारशुद्धिं वह -  
न्पुण्याहं प्रकटीकरोमि रुचिरं कल्याणमापादयन् ॥

O Samba ! Entwining with the cord of devotion, filling with the water of joy, in the shining pot of mind, I, who am a devotee, place the two tender leaves of Thy Feet; keep thereon the cocoanut of wisdom; utter the sacred formulas of goodness; purify the house of my body: thus do I perform the *punyaha* rite, occasioning the supreme blessedness.

(37)

आम्नायाम्बुधिमादरेण सुमनःसंधाः समुद्यन्मनो  
मन्थानं दृढभक्तिरज्जुसहितं कृत्वा मथित्वा ततः ।  
सोमं कल्पतरुं सुपर्वसुरभिं चिन्तामणिं धीमतां  
नित्यानन्दसुधां निरन्तररमासौभाग्यमातन्वते ॥

Making the resolute intelligence the churning rod with the rope of firm devotion attached, those of good mind churn the ocean of scripture with eagerness, and obtain therefrom the Moon, the wishfulfilling tree, the cow of plenty, the wish-yielding gem, the ambrosia of eternal bliss, the perennial delightful Blessedness pertaining to the wise.

(The story of the churning of the milk-ocean is allegorized here. Out of the milk-ocean arose auspicious objects, delightful things-each fulfilling some wish or desire of man. The inquiry into the purport of Scripture with a resolute intelligence and firm devotion yields not a variety of ends, but the final goal which is moksha.)

(38)

प्राक्पुण्याचलमार्गदर्शितसुधामूर्तिः प्रसन्नः शिवः  
सोमः सद्गणसेवितो मृगधरः पूर्णस्तमोमोचकः ।  
चेतःपुष्करलक्षितो भवति चेदानन्दपाथोनिधिः  
प्रागल्भ्येन विजृम्भते सुमनसां वृत्तिस्तदा जायते ॥

(1) When the clear auspicious Moon bearing the figure of the deer rises with a white form seen through the opening in the eastern mountains, accompanied by the stars,

releasing (the world) from dense darkness and casting its reflection in the lucid lake, then the delightful ocean leaps magnificently, and a way of living becomes possible for people who are diligent.

(2) When the tranquil Siva holding the deer in his hand appears with a immortal form on account of the mountain-like merit acquired earlier, accompanied by the gods, releasing (the world) from primal ignorance, and being felt in the mind, then Brahman Bliss becomes clearly manifest, and a transformation takes place in the hearts of the good.

(There is a pun on the words constituting this verse. The words apply to the Moon as well as to Siva. The two functions that the Moon fulfils are removing darkness and giving delight. Siva's grace liberates the soul from primal ignorance and grants it the plenary happiness. Siva is the transcendent divine Moon. The term soma also means "the One who has Uma by His side," viz, Siva.)

(39)

धर्मो मे चतुरङ्घ्रिकः सुचरितः पापं विनाशं गतं  
कामक्रोधमदादयो विगलिताः कालाः सुखाविष्कृताः ।  
ज्ञानानन्दमहौषधिः सुफलिता कैवल्यनाथे सदा  
मान्ये मानसपुण्डरीकनगरे राजावतंसे स्थिते ॥

When the worshipful Lord of perfection who bears the Moon as crest-jewel (like the great king) is crowned in the esteemed city of mind - lotus, the four - footed dharma becomes whole, sin gets destroyed, passions such as lust, anger, and pride are removed, the times begin to manifest happiness, the crops of wisdom and bliss become plentiful.

(Saints and sages have given us a vision of the City of God, the kingdom of Heaven. Siva is the king of kings. When he makes the mind His capital-city and takes his residence there, all will be well with the world. In his kingdom dharma will reign, and there will be no trace of sin; wisdom and bliss will be in one's possession; perfection will be the reward.)

(40)

धीयन्त्रेण वचोघटेन कविताकुल्योपकुल्याक्र मे -  
रानीतैश्च सदाशिवस्य चरिताम्भोराशिदिव्यामृतैः ।  
हृत्केदारयुताश्च भक्तिकलमाः साफल्यमातन्वते  
दुर्भिक्षान्मम सेवकस्य भगवन्विश्वेश भीतिः कुतः ॥

O God! O Lord of the Universe! With the immortal waters of the story of Sadasiva, brought with the help of the intellect as water-wheel, speech as vessel, and poesy as channels and sub-channels in sequence, the crops of devotion in the fields of the heart become extensively fruitful. How, then, will there be for me, Thy servant, the fear of famine?

(Here is the parable of agriculture. For soul-culture, the waters are the stories relating to the greatness of Siva, the water-wheel is the intellect, the bucket is speech, and the channel is poesy. When the heart is irrigated in this manner, there is a rich yield of devotion resulting in release.)

(41)

पापोत्पातविमोचनाय रुचिरैश्चर्याय मृत्युंजय -  
स्तोत्रध्याननतिप्रदक्षिणसपर्यालोकनाकर्णने ।  
जिह्वाचित्तशिरोङ्घ्रिहस्तनयनश्रोत्रैरहं प्रार्थितो  
मामाज्ञापय तन्निरूपय मुहुर्मा मेव मा मेऽवचः ॥

O Conqueror of Death! I am being entreated by my tongue, mind, head, feet, hands, eyes, and ears, for engaging them, respectively, in singing. Thy praise, meditation, bowing, circumambulation, worship, beholding and hearing so that the trouble of sin may be removed and the beatitude may be gained. Do order me; show me the way again and again! Do not observe silence with me.

(The essence of devotion is to keep all the sense-organs and mind engaged in the service of the Lord. But how should the Lord be served? What are the disciplines? What are the techniques? These the Lord alone should reveal. Even to worship His feet, His grace there should be. Hence the devotee implores the Lord to show the

means and methods of worship, and entreats Him not to remain silent. Siva in His role as Dakṣināmūrti taught through silence. The devotee confesses that he is not competent, like Sanaka, Sanandana, Sanātana and Sanatkumāra, to understand the language of silence. So he tells the Lord, "No Dakṣināmūrti business with me! Please open Thy mouth and teach me through words."

(42)

गाम्भीर्यं परिखापदं घनधृतिः प्राकार उद्यद्वुण -  
स्तोमश्चातबलं घनेन्द्रियचयो द्वाराणि देहे स्थितः ।  
विद्या वस्तुसमृद्धिरित्यखिलसामग्रीसमेते सदा  
दुर्गातिप्रियदेव मामकमनोदुर्गे निवासं कुरु ॥

O God, who art fond of inaccessible fortresses (or, Durga)! Do stay always in the fortress of my mind which has magnificence as its surrounding moats, great courage as ramparts, high qualities as royal armies and is provided with the gateways of sense-organs that are firm in the body, and is endowed with a profusion of provisions consisting of knowledge, and thus is complete with all the necessary appurtenances.

(43)

मा गच्छ त्वमितस्ततो गिरिश भो मय्येव वासं कुरु  
स्वामित्रादिकिरात मामकमनःकान्तारसीमान्तरे ।  
वर्तन्ते बहुशो मृगा मदजुषो मात्सर्यमोहादय -  
स्तान्हत्वा मृगयाविनोदरुचितालाभं च संप्राप्स्यसि ॥

O Mountain-Resident! O Master! O Primeval Hunter! Do Thou not wander here and there (in search of game)! Do reside in me alone. Within the limits of the dense forest of my mind dwell various kinds of infatuated beasts, viz., jealousy, delusion, etc., killing them, Thou shalt gain the delight of engaging Thyself in wild-game.

(The mind is a dense forest replete with wild game. Let Siva, the Hunter-chief, indulge in His favourite sport of hunting in this rich forest. Thus the mind will be rid of its passions, and Siva will have the satisfaction of having done a good job.)

(44)

करलग्रमृगः करीन्द्रभङ्गो  
घनशार्दूलविखण्डनोऽस्तजन्तुः ।  
गिरिशो विशदाकृतिश्च चेतः -  
कुहरे पञ्चमुखोऽस्ति मे कुतो भीः ॥

In the cave of my heart dwells the Lord with five faces (lion), the Mountain-Resident, who holds a deer in the hand (which has caught a deer a prey), who killed the Elephant - demon (which can destroy elephants), who destroyed the ferocious Tiger - demon (which can overcome even tigers), who has on him dead animals (which has near it animals which it has killed), and who has a white form (which has a majestic appearance). Whence is there fear for me!

(The present verse is in the form of a pun. The expressions apply both to Siva and lion. Siva has five faces; so, He is called *Pancamukha*. The word also means "lion".

The mind of the devotee is described as a cave. When the Siva - lion resides in this cave, the devotee need have no fear at all.)

(45)

छन्दःशाखिशिखान्वितैर्द्विजवरैः संसेविते शाश्वते  
सौरव्यापादिनि रेदभेदिनि सुधासारैः फलैर्दोषिते ।  
चेतःपक्षिशिखामणे त्यज वृथासंचारमन्यैरलं  
नित्यं शङ्करपादपद्मयुगलीनीडे विहारं कुरु ॥

O Mind-bird, the beautiful! Rest always in the nest of the lotus-feet of Sankara, which is sought after by the most learned in the sections of Vedanta (the birds sitting on the branches of the tree), which is eternal enduring, which affords happiness (comfort), which removes sorrow (weariness), and which shines with fruits of felicity (nectarine fruit). Leave off futile wanderings. You have had enough of other pursuits!

(The devotee addresses the mind as a bird, and exhorts it to take shelter in the nest of the Lord's feet. Why should it fly about here and there in vain, only to get exhausted and tired? Its security and safety lie in the nest. Let it rest there in peace and joy! )

(46)

आकीर्णे नखराजिकान्तिविभवैरुद्यत्सुधावैभवै -  
राधौतेऽपि च पद्मरागललिते हंसव्रजैराश्रिते ।  
नित्यं भक्तिवधूगणैश्च रहसि स्वेच्छाविहारं कुरु  
स्थित्वा मानसराजहंस गिरिजानाथाङ्घ्रिसौधान्तरे ॥

O Mind, the royal swan! Stay in the mansion of the feet of the Mountain-Daughter's Lord, which is lit by the brilliant splendour of all the toe-nails, white-washed with the rays of the waxing moon, made charming with rubies, and resorted to by the swarm of swans (saints)! In privacy, along with the wives of devotion, may you disport yourself as you please!

(The bird-analogy is continued in the present verse. Here, the mind becomes the royal swan, and the Lord's feet its stately mansion. Let the mind stay at Siva's feet and derive all its pleasures there from ! It is at His feet that the saints and sages revel. The word *hamsa* means both 'swan and 'saint' or 'sage'.)

(47)

शंभुध्यानवसन्तसङ्गिनि हृदारामेऽघजीर्णच्छदाः  
स्त्रस्ता भक्तिलताच्छटा विलसिताः पुण्यप्रवालश्रिताः ।  
दीप्यन्ते गुणकोरका जपवचःपुष्पाणि सद्भासना  
ज्ञानानन्दसुधामरन्दलहरी संवित्फलाभ्युन्नतिः ॥

In the garden of the heart that is in the spring season of meditation on Sambhu, the assemblage of creeper-plants of devotion which have shed the old leaves of sins and taken on the fresh tender leaves of merit, the buds of virtue, the blooms of words that repeat the sacred names, the sweet scents (good impressions), the profusion of the nectar-juice of flowers of wisdom and bliss, the increase of the fruit of consciousness-these abound in a brilliant manner.

(Here is a poetic description of the devoted heart. The heart is the delightful garden where the creepers of devotion grow in profusion. The season too is propitious-the spring season of meditation. A rich harvest is assured, of beautiful flowers and delicious fruits-good words, good deeds, and good thoughts.)

(48)

नित्यानन्दरसालयं सुरमुनिस्वान्ताम्बुजाताश्रयं  
स्वच्छं सद्द्विजसेवितं कलुषहृत्सद्वासनाविष्कृतम् ।  
शंभुध्यानसरोवरं ब्रज मनोहंसावतंस स्थिरं  
किं क्षुद्राश्रयपल्वलभ्रमणसंजातश्रमं प्राप्स्यसि ॥

O Mind, the best of swans! Go to the lake of the meditation on Sambhu, which is the reservoir of eternal bliss, which blooms with the lotuses of the hearts of gods and ascetics, which is clear and is resorted to by the good and the wise (swans), which removes dirt (sin), which emits good scents, and which is calm. Why do you tire yourself by wandering in the muddy pools of service to the low?

(Here again the mind is addressed as the royal swan. Its proper place is in the limpid lake of Siva-meditation. Let it not demean itself by resorting to muddy pools-the so called patrons who are small-minded and hard-hearted!)

(49)

आनन्दामृतपूरिता हरपदाम्भोजालवालोद्यता  
स्थैर्योपघ्नमुपेत्य भक्तिलतिका शाखोपशाखान्विता ।  
उच्चैर्मानसकायमानपटलीमाक्रम्यनिष्कल्मषा  
नित्याभीष्टफलप्रदा भवतु मे सत्कर्मसंवर्धिता ॥

May the creeper of devotion yield me the fruit that I always desire - the creeper that has been nurtured by the water of joy, that has sprouted and grown from the lotus-feet of Siva, that is rich with shoots and sub-shoots, having entwined itself around a supporting pole (constancy or firmness), that has spread itself over the lofty mind-pandal, that is without blemishes, and that has been nourished with good deeds!

(50)

संध्यारम्भविजृम्भितं श्रुतिशिरःस्थानान्तराधिष्ठितं  
सप्रेमभ्रमराभिराममसकृत्सद्वासनाशोभितम् ।  
भोगीन्द्राभरणं समस्तसुमनःपूज्यं गुणाविष्कृतं  
सेवे श्रीगिरिमल्लिकार्जुनमहालिङ्गं शिवालिङ्गितम् ॥



I adore Mallikarjuna, the great Linga at Sri-Saila (the Arjuna tree entwined (by jasmine creepers on the beautiful mountain) who is embraced by Parvati (which is auspicious), who dances wonderfully at dusk (which blooms profusely in the evening), who is established through Vedanta (whose flowres are placed on one's ears and head), who is pleasing with the loving Bhramarambika by His side (which is grand with eager honeybees humming around), who shines in the repeated contemplations of pious people (which always wafts good scent), who wears serpents as ornaments (which embellishes those who seek enjoyment), who is worshipped by all the gods (which is the best of flower-trees), and who expresses virtue (and which is well-known for its high quality).

(In this verse and the next is celebrated the Siva-linga of Sri-saila. Sri-saila in Andhra is a renowned place of Saiva pilgrimage. The Linga of this holy place bears the name "Mallikarjuna"; and the Devi is known by the name "Bhramarambika". The term "Arjuna" is also the name of a tree. And, "Bhramarambika" may mean also the female-bee. Hence, there is a pun on the words of this verse.)

(51)

भृङ्गीच्छानटनोत्कटः करिमदग्राही स्फुरन्माधवा -  
ह्लादो नादयुतो महासितवपुः पञ्चेषुणा चाहतः ।  
सत्पक्षः सुमनोत्रनेषु स पुनः साक्षान्मदीये मनो -  
राजीवे भ्रमराधिपो विहरतां श्रीशैलवासी विभुः ॥

The all-pervading Lord of Bhramarambika who resides in Sri-Saila (the bee that resides on the hill and goes about everywhere), who dances in accordance with the wish of Sage Bhrngin (which follows the lead of the queen-bee), who quelled the pride of the Elephant-demon (which drinks the rut of elephants), who is delightful with the effulgent Mahavishnu (which delights in the spring season), who is endowed with the sound "Om" (which makes the ringing sound), who has a shining body (which has blue-black body), who is the refuge

of Manmatha (which is an accomplice of the God of Love), who is intent on protecting the good (which is found in the flower gardens, and has beautiful wings), and who is immediately present (which is before one's eyes) -- may He revel in my mind-lotus!

(Here again is a pun on the words. The references are to the Lord of Sri-Saila and to the chief bee.)

(52)

कारुण्यामृतवर्षिणं घनविपद्ग्रीष्मच्छेदाकर्मटं  
विद्यासस्यफलोदयाय सुमनःसंसेव्यमिच्छाकृतिम् ।  
नृत्यद्भक्तमयूरमद्रिनिलयं चञ्चज्जटामण्डलं  
शंभो वाञ्छति नीलकंठर सदा त्वां मे मनश्चातकः ॥

O Giver of Auspiciousness! O blue-throated Lord! (O dark water-cloud!) The cataka bird of my mind always longs for Thee who dost shower the ambrosia of compassion (the cloud which pours down merciful water), who hast the power to remove formidable difficulties (which is capable of removing burning heat), who art adored by the pious for the sake of gaining the fruit of wisdom (which is desired by good farmers for cultivating plentiful crops), who canst take any form (which assumes odd shapes, who art surrounded by dancing devotees which is pleasing to the dancing peacocks), who livest on the mountain (which is over the peaks of hills), and who hast moving matted locks (and which is accompanied by brilliant lightning).

(There is a pun in this verse also. The references are to Siva and the rain-cloud. The term *Nilakandhara* means (1) the Blue-throated Lord, and (2) the rain-bearing cloud. Cataka is a bird which depends for its sustenance on the rain-drops directly as they fall. Hence, its intense longing for the rain-clouds. "Similarly", says the devotee, "does my mind pant for Thee, O Lord!" At the sight of the rain-cloud, the peacocks spread their plumage and dance in glee. So do the devotees dance in joy at the vision of the Lord. The gentle rain that falls from above removes the bad effects of heat, makes the soil fertile and provides sustenance for all beings. Siva, the supreme Lord, destroys all sorrow and grants the final beatitude to the soul, through the grace that flows out of Him.)

(53)

आकाशेन शिखी समस्तफणिनां नेत्रा कलापी नता -  
नुग्राहिप्रणवोपदेशनिनदैः केकीति यो गीयते ।  
श्यामां शैलसमुद्भवां घनरुचिं दृष्ट्वा नटन्तं मुदा  
वेदान्तोपवने विहाररसिकं तं नीलकण्ठं भजे ॥

I adore the blue-throated Lord (peacock) who has the sky as his crest, who wears the chief of all the serpents as ornament, who is praised as being endowed with "ke ki" sounds by the utterances of instruction in the syllable "Om" which blesses the devotees, who dances in mirth seeing Parvati, daughter of the Mountain, bearing a sheen like the cloud, and who enjoys sporting in the forest of vedanta.

(In this and the next few verses, the dancing form of Siva is praised.)

(54)

संध्या घर्मदिनात्ययो हरिकराघातप्रभूतानक-  
ध्वानो वारिदगर्जितं दिविषदां दृष्टिच्छटा चञ्चला ।  
भक्तानां परितोषवाष्पविततिर्वृष्टिर्मयूरी शिवा  
यस्मिन्नुज्ज्वलताण्डवं विजयते तं नीलकण्ठं भजे ॥

I adore the blue-throated Lord (peacock) whose scintillating dance prevails, with the evening as the end of the summer season, with the sound produced by the beating of the drum by Vishnu as the rumbling of the clouds, with the row of eyes of the heavenly gods as lightning shafts, with the tears of joy shed by the devotees as rain, and with Parvati a peahen.

(55)

आद्यायामिततेजसे श्रुतिपदैर्वेद्याय साध्याय ते  
विद्यानन्दमयात्मने त्रिजगतः संरक्षणोद्योगिने ।  
ध्येयायाखिलयोगिभिः सुरगणैर्गेयाय मायाविने  
सम्यक्ताण्डवसंभ्रमाय जटिने सेयं नतिः शंभवे ॥

May this obeisance be to Thee, Sambhu with the matted locks, who art the first cause, the limitless light, who art known through the texts of Scripture, who art what is to be gained, of the nature of knowledge and bliss, who art intent on saying the three worlds, who art the object of meditation for all the *yogins*, and whose praise is sung by the groups of gods, who art the wielder of *maya*, and who art engaged in dancing exquisitely.

(It is from the dance of Sambhu that the universe arises; it is by that dance that the universe is sustained; and it is through the divine dance that the universe is dissolved. It is dance that veils the truth, and it is dance that showers grace upon the soul. The five functions of Siva are but different forms of His dance.)

(56)

नित्याय त्रिगुणात्मने पुरजिते कात्यायनीश्रेयसे  
सत्यायादिकुटुम्बिने मुनिमनःप्रत्यक्षचिन्मूर्तये ।  
मायासृष्टजगत्त्रयाय सकलाम्नायान्तसंचारिणे  
सायंताण्डवसंभ्रमाय जटिने सेयं नतिः शंभवे ॥

May this obeisance be to Thee, Sambhu with the matted locks, who art eternal, who art embodied in the three *gunas* who didst conquer the cities, who art the supreme value for Parvati, the truth, the first *pater familias*, who art of the nature of consciousness directly perceived by the ascetics in their minds; who didst create the three worlds through *maya*, who dost move in all the Vedanta texts, and who art engaged in dancing the evening dance.

(Here, again, we have a glorious vision of Siva's evening-dance. It is the External that dances—the great Lord with matted locks, indicating the cardinal directions in space. It is with Parvati by His side that He dances, and thus creates the world through *maya*.)

(57)

नित्यं स्वोदरपूरणाय सकलानुद्दिश्य वित्ताशया  
व्यर्थं पर्यटनं करोमि भवतः सेवां न जाने विभो ।  
मज्जन्मान्तरपुण्यपाकबलतस्त्वं शर्व सर्वान्तर -  
स्तिष्ठस्येव हि तेन वा पशुपते ते रक्षणीयोऽस्म्यहम् ॥

O Lord of Souls! O, the all-pervading One! O Siva! I seek all people always, motivated by desire for wealth and for the sake of filling my belly, and thus wander in vain; and to be in Thy service I do not know. On the strength of the maturation of the merit acquired by me in previous lives. Thou stayest as the inner ruler of all. Therefore it is but meet that I should be protected by Thee.

(The futility of seeking the patronage of low people by serving them is pointed out more than once in this poem. Even if such people extend their patronage, it is not good. Such patronage blesses neither those who give nor those who receive. Yet, the average individual, prompted by greed for wealth dance attendance on those whom he considers to be rich and powerful, on account of delusion. What a waste of time, and what misuse of God-given opportunity!

In spite of this, some souls feel the presence of God on account of past merit. The way to perfection lies open before them. If they take to the way, they will be saved.)

(58)

एको वारिजबान्धवः क्षितिनभोव्याप्तं तमोमण्डलं  
भित्वा लोचनगोचरोऽपि भवति त्वं कोटिसूर्यप्रभः ।  
वेद्यः किं न भवस्यहो घनतरं कीदृग्भवेन्मत्तम -  
स्तत्सर्वं व्यपनीय मे पशुपते साक्षात्प्रसन्नो भव ॥

O Lord of Souls! The one Sun, destroying the darkness that pervades earth and heaven, becomes visible. Thy luminosity exceeds that of crores of suns! Why, then, dost not Thou become known? Oh, how intensely dense my darkness (ignorance) should be? Do destroy this entirely, and become directly manifest to me.

(The Supreme Self is self-luminous. It does not require any other light for becoming manifest.)

(59)

हंसः पद्मवनं समिच्छति यथा नीलाम्बुदं चातकः  
कोकः कोकनदप्रियं प्रतिदिनं चन्द्र चकोरस्तथा ।  
चेतो वाञ्छति मामकं पशुपते चिन्मार्गमृग्यं विभो  
गौरीनाथ भवत्पदाब्जयुगलं कैवल्यसौरव्यप्रदम् ॥

O Lord of Souls! O the All-pervading One! O Consort of Parvati! Just as the swan longs for the lotus-tank, the cataka bird for the dark rainclouds, the cakravaka bird for the sun, and the cakora bird for the Moon, so does my mind long for Thy lotus-feet which are to be reached through the path of knowledge, and which yield the bliss of perfection.

(Some similes are given here for the longing of the devotee's heart for God. In each of the pairs mentioned, the lower member cannot do without the higher member; it is dependent on, and is devoted to the other. The pairs are these: the swan and the lotus-tank, the cataka bird and the rain-cloud, the cakravaka bird and the Sun, the cakora bird and the Moon.)

(60)

रोधस्तोयहतः श्रमेण पथिकश्छायां तरोर्बुद्धितो  
भीतः स्वस्थगृहं गृहस्थमतिथिर्दीनः प्रभुं धार्मिकम् ।  
दीपं संतमसाकुलश्च शिखिनं शीतावृतरत्नं तथा  
चेतः सर्वभयापहं ब्रज सुरवं शम्भोः पदाम्भोरुहम् ॥

Just as a man being dragged by a current of water seeks to reach the shore, a tired traveller the shade of a tree, the one afraid of rain the shelter of his house, a guest the householder, the one who is poor the philanthropic gentleman, the one who is troubled by dense darkness a lamp, and the one who is afflicted by cold, fire, even so, O mind, reach with ease the lotus-feet of Sambhu that can drive away all fear!

(Some more similes, to explain the need for the soul to seek shelter at the feet of the Lord. In each of the pairs, there is the relation of the protected and protector, the sheltered and shelter, the saved and saviour. There are bitter situations from which one may want to be saved; in each case, one longs for that which will save him.)

(61)

अङ्गोलं निजबीजसंततिरयस्कान्तोपलं सूचिका  
साध्वी नैजविभुं लता क्षितिरुहं सिन्धुः सरिद्वल्लभम् ।  
प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयं  
चेतोवृत्तिरुपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते ॥

Just as, here, the seeds of the *ankola* tree go and attach themselves to the tree, the needle sticks to the magnet, the chaste woman to her lord, the creeper to the tree, and the river (runs) to the ocean, even so if the flow of the mind reaches the lotus-feet of the Lord of Souls and remains there always, that is called devotion.

(The previous two verses lead to the present one where devotion is defined. The similes given here are taken from the living as well as non-living realms.)

(62)

आनन्दाश्रुभिरातनोति पुलकं नैर्मल्यतश्छादनं  
वाचाशङ्खमुखे स्थितैश्च जठरापूर्तिं चरित्रामृतैः ।  
रुद्राक्षैर्भसितेन देव वपुषो रक्षां भवद्भावना -  
पर्यङ्के विनिवेश्य भक्तिजननी भक्ताभक्तं रक्षति ॥

O God! the Mother, Devotion, protects the child, the devotee, by bathing (thrilling) him in (with) the waters (tears) of bliss, by dressing him in the clothes of purity, by feeding him with the ambrosia of Thy stories contained in the mouth of the conch, the speech, by girding his body with the amulets of Rudra-beads and sacred ash, and by putting him to sleep in the cradle of Thy contemplation.

(Devotion is, here, compared to a mother, and the devotee to her child. Devotion invests the devotee with both external indications and internal characteristics of God-love.)

(63)

मार्गावर्तितपादुका पशुपतेरङ्गस्य कूर्चायते  
गण्डूषाम्बुनिषेचनं पुरारिपोर्दिव्याभिषेकायते ।  
किञ्चिद्भक्तिमांसशेषकबलं नव्योपहारायते  
भक्तिः किं न करोत्यहो वनचरो भक्तावर्तसायते ॥

The foot-wear worn out through use on (forest) paths became the indicator betwixt the eye-brows on the body of the Lord of Souls; the pouring of water borne in the mouth became divine bath for the Conqueror of the Cities; the rem-

nant handful of meat, part of which had been eaten, became fresh food-offering. What will not devotion do? Ah, the hunter became the best of devotees!

(64)

वक्षस्ताडनमन्तकस्य कठिनापरमारसंमर्दनं  
भूभृत्पर्यटनं नमत्सुरशिरःकोटीरसंघर्षणम् ।  
कर्मदं मृदुलस्य तावकपदद्वन्द्वस्य किं वोचितं  
मद्येतोमणिपादुकाविहरणं शम्भो सदाङ्गीकुरु ॥

O Sambhu! Kicking at the chest of Yama, destruction of the hard Apasmara (nescience), roaming about on Kailasa Mount, rubbing against the crowns worn by the gods on their bowed heads--these constitute the work of Thy tender feet. But is this proper? Do agree to go about wearing the jewelled foot-wear of my mind.

(The devotee offers his mind as footwear to the Lord. Siva has to perform very hard tasks with His feet. Without proper protection for His feet, He should not undertake these tasks.)

(65)

वक्षस्ताडनशङ्कया विचलितो वैवस्वतो निर्जराः  
कोटीरोज्ज्वलरत्न दीपकलिकानीराजनं कुर्वते ।  
दृष्ट्वा मुक्तित्रधूस्तनोति निभृताश्लेषं भवानीपते  
यद्येतस्तव पादपद्मभजनं तस्येह किं दुर्लभम् ॥

O Consort of Parvati! What is impossible for him, here, whose mind worships Thy Feet? Seeing him, Yama runs away, fearing another kick at the chest; the gods wave the lamps consisting of the flaming gems that are set in their crowns and the Mukti bride (Release) holds him in inseparable embrace.

(Markandeya's was not the only instance of a devotee conquering death. Every devotee of God realizes deathlessness. The status of the devotee is far superior even to that of the gods, the so-called immortals. The gods adore the devotee, for in doing so they know that they are adoring Siva. When they pass before the devotee with bowed heads wearing bejewelled crowns, it appears like a row of lamps being waved ceremonially in worship. The fruit of *moksha* is what the devotee reaps through his devotion to Siva.)



(66)

कीडार्थं सृजसि प्रपञ्चमखिलं कीडामृगास्ते जना  
यत्कर्माचरितं मया च भवतः प्रीत्यै भवत्येव तत् ।  
शम्भो स्वस्य कुतूहलस्य करणं मद्येष्टितं निश्चितं  
तस्मान्मामकरक्षणं पशुपते कर्तव्यमेव त्वया ॥

O Sambhu! Thou createst the entire universe in sport; the people (in it) are Thy game. Whatever deed is performed by me--that is for Thy pleasure alone. Hence it is certain that my deeds are only for Thy exultation, O Lord of Souls! my protection, therefore, is Thy concern.

(God creates the world in sport. When it is said that creation is God's sport, what I meant is this: the creation is effortless; God does not create the world, as a potter produces a pot; nor is creation comparable to the transformation of milk into curds. Creation is effortless in the sense that it is a transfiguration (*transmutation*). Secondly, God does not create the world with any selfish motive. He has no purpose of His own to gain.)

(67)

बहुविधपरितोषबाष्पपूर -  
स्फुटपुलकाङ्कितचारुभोगभूमिम् ।  
चिरपदफलकाङ्क्षिसेव्यमानां  
परमसदाशिवभावनां प्रपद्ये ॥

I seek refuge in the contemplation of the supreme Sadasiva, which is the pretty land of enjoyment characterized by tears of joy and thrills of body engendered by various delights, and which is adorned by those who desire the fruit consisting of the status eternal.

(Meditation of Siva is compared to a rich and fruitful field of enjoyment.)

(68)

अमितमुदमृतं मुहुर्दुहन्तीं  
विमलभवत्पदगोष्ठमावसन्तीम् ।  
सदय पशुपते सुपुण्यपाकां  
मम परिपालय भक्तिधेनुमेकाम् ॥

O Lord of Souls; O Compassionate One! Please protect this single cow of mine, Devotion, which is the fruit of meritorious deeds, which yields repeatedly and plentifully the delight-giving milk, and which resides in the cow-pen of Thy blemishless Feet.

(Devotion is, here, described to be a blemishless cow that deserves to be protected by the Lord. Devotion is the spiritual *kamadhenu* (cow of plenty). Immortality is the milk that it yields. The feet of the Lord constitutes its place of residence.)

(69)

जडता पशुता कलङ्कित  
कुटिलचरत्वं च नास्ति मयि देव ।  
अस्ति यदि राजमौले  
भवदाभरणस्य नास्मि किं पात्रम् ॥

Inertness, animality, impurity, and crookedness of movement are not in me, O God! Even if they be, O Crescent-crested One, am I not fit to serve as Thy ornament?

(70)

अरहसि रहसि स्वतन्त्रबुद्ध्या  
वरिवसितुं सुलभः प्रसन्नमूर्तिः ।  
अगणितफलदायकः प्रभुर्मे  
जगदधिको हृदि राजशेखरोऽसि ॥

In the open and in secret, He is easy to live with, with a mind that is independent; He has a form that is gracious; He is the giver of measureless fruit, the Lord who exceeds the world: the Crescent-crested One who resides in Heart!

(71)

आरूढभक्तिगुणकुञ्चितमावचाप -  
युक्तैः शिवस्मरणबाणगणैरमोघैः ।  
निर्जित्य किल्बषरिपून्विजयी सुधीन्द्रः  
सानन्दमावहति सुस्थिरराजलक्ष्मीम् ॥

With the unerring arrows of Siva-remembrance fixed to the bow of meditation bent with the string of firm devotion, the one who has a good mind conquers the enemies that are sins, and gains the royal wealth of stability endowed with bliss.

(The devotee is, here, compared to an expert archer. A royal prince who wishes to gain a kingdom should destroy his enemies in a straight fight; in order to accomplish this, he must have a strong arm and skill in fighting. In the spiritual fight with evil, the bow to be used is meditation, and the arrow, remembrance of Siva. The devotee wields this weapon in a sure and expert manner, overcomes ignorance and its brood, and gains the supreme goal, *moksha*.)

(72)

ध्यानाञ्जनेन समवेक्ष्य तमःप्रदेशं

भित्त्वा महाबलिभिरीक्षरनाममन्त्रैः ।

दिव्याश्रितं भुजगभूषणमुद्वहन्ति

ये पादपद्ममिह ते शिव ते कृतार्थाः ॥

○ Siva! They, indeed, are those who have gained their end, -- they who, here have reached Thy lotus-feet which are the refuge of the gods and which wear serpents as ornaments, after acquiring a clear vision through the ointment of meditation and after breaking through the region of darkness through making ritual offerings consisting in the name-for-mulas of the Lord.

(The one who wants to come by a buried treasure applies first some kind of magical ointment to his eyes so that he may have a vision of the treasure. Then, he digs up the earth at the right place, offers oblation to the deity guarding treasures, and thus gains his end.

(Here, the riches to be gained are the Lord's feet; the ointment is meditation; the hard crust to be removed is ignorance; and the oblations are the uttering of the names of Siva.)

(73)

भूदारतामुदवहद्यदपेक्षया श्री -

भूदार एव किमतः सुमते लभस्व ।

केदारमाकलितमुक्तिमहौषधीनां

पादारविन्दभजनं परमेश्वरस्य ॥

O Good Mind! Do get to adore the lotus-feet of the supreme Lord which are the field for the growth of the medicinal herb of release that is desired by all--the feet for gaining which even Vishnu, the Lord of Sri and Bhu, took the form of a boar. What else should one do?

(Here, again, is the analogy of agriculture. The Lord's feet are the fertile fields on which the cure-herb of *moksha* grows.

In praising the Lord's feet, the story of Vishnu making a futile attempt to reach them is, again, alluded to.)

(74)

आशापाशक्लेशदुर्वासनादि -  
भेदोद्युक्तैर्दिव्यगन्धैर्मन्दैः ।  
आशाशाटीकस्य पादारविन्दं  
चेतः पेटीं वासितां मे तनोतु ॥

May the lotus-feet of the Lord whose virtues are the cardinal directions of space make the box of my heart sweet-smelling through the strong divine scents that overpower the bad odours of desire, delusion, passion, etc.

(The mind is, here, compared to a closed box, filled with bad odours--delusion, desires, passions, etc. And, the Lord is requested to open it and make it smell sweet.)

(75)

कल्याणिनं सरसचित्रगतिं सवेगं  
सर्वेङ्गितज्जमनघं ध्रुवलक्षणाढ्यम् ।  
चेतस्तुरङ्गमधिरुह्य चर स्मरारे  
नेतः समस्तजगतां वृषभाधिरूढ ॥

O Destroyer of Passion! O Leader of all the worlds! O Rider of the Bull! Move about, mounting my mind-horse which is auspicious, which can move quickly and in various ways, which has speed, which can understand all signs, which is without blemish, and which is endowed with stable characteristics.

(Siva is the Overlord of all the worlds. He is our great leader in the fight against passion. The Puranas tell us that the God of lust, Manmatha, was burnt by Him. Siva has to go wherever He is called - and that, quickly - in order to save plaintive souls. How can He do this if He only uses the Bull as His vehicle? Such a low-moving mount is no good. The devotee places at the Lord's service a good, fast-moving horse, his mind. Let the Lord ride this horse, harnessing it to do His bidding.)

(76)

भक्तिर्महेशपदपङ्करमावसन्ती  
कादम्बिनीव कुरुते परितोषवर्षम् ।  
संपूरितो भवति यस्य मनस्तटाक -  
स्तज्जन्मसस्यमखिलं सफलं च नान्यत् ॥

Devotion, like the cloud, residing in the sky which is the great Lord, sends forth the shower of bliss: he, the lake of whose mind gets filled, reaps the entire crop of life; not any other.

(Here once again, is the analogy of agriculture. It is the mind that is filled with devotion to God that will gain the final *moksha*.)

(77)

बुद्धिः स्थिरा भवितुमीश्वरपादपद्म -  
सक्ता वधुर्विरहिणीव सदा स्मरन्ती ।  
सद्भावनास्मरणदर्शनकीर्तनादि  
संमोहितेव शिवमन्त्रजपेन विन्ते ॥

O Lord! Like a woman separated from her husband, the mind that is attached to the lotus-feet constantly remembers in order to become firm, and being charmed by the muttering of *Sivamantra*, it engages itself in good thoughts, memory, sight, singing, etc.

(The devotee's mind is compared to a woman separated from her husband. The mind cannot bear the separation from the Lord. No other thoughts have any room in it. It constantly thinks of Him. And, the Lord becomes the only concern of the various faculties such as seeing, speaking, remembering, etc.)

(78)

सदुपचारविधिष्वनुबोधितां  
सर्वनयां सुहृदं समुपाश्रिताम् ।  
मम समुद्धर बुद्धिमिमां प्रभो  
वरगुणेन नवोद्वधूमिव ॥

O Lord! Do uplift this intellect of mine, as one would a new bride, by endowing it with supreme excellence--the intellect which is instructed in the ways of good service which is humble, which is good-hearted, and which has the good as its resort.

(The language of bridal mysticism employed in the previous verse is continued here. The intellect is the bride endowed with all the virtues. She has all the qualifications required to become the bride of God. Let Him come and wed this bride.)

(79)

नित्यं योगिमनः सरोजदलसंचारक्षमस्त्वत्कमः  
शम्भो तेन कथं कठोरयमराड्वक्षः कवाटक्षतिः ।  
अत्यन्तं मृदुलं त्वदङ्घ्रियुगलं हा मे मनश्चिन्तय -  
त्येतल्लोचनगोचरं कुरु विभो हस्तेन संवाहये ॥

O Sambhu; Thy feet are ever accustomed to walk on the lotus-petals of the yogins' minds. How, then, could they kick at the hard chest-door of Yama? Very tender are Thy feet! Ah, my mind ponders! O Lord! Bring them within the sphere of my sight: I shall bear them with my hands.

(In verse 64, reference was made to the hard tasks that the tender feet of Siva have to perform. Among them is the kicking at the chest of Yama. In the present verse, Yama's chest is compared to a strong door. By contrast, the minds of Yogins are like lotus petals. The Lords' feet are used to walking on these petals; and this is only proper. But how can His feet bear the rough usage as against Yama's chest? The devotee longs to massage the holy feet, and implores the Lord to reveal them.)

(80)

एष्यत्येष जनिं मनोऽस्य कठिनं तस्मिन्नटानीति म -

द्रक्षायै गिरिसीम्नि कोमलपदन्यासः पुराभ्यासितः ।

नो चेद्विव्यगृहान्तरेषु सुमनस्तल्पेषु वेद्यादिषु

प्रायः सत्सु शिलातलेषु नटनं शंभो किमर्थं तव ॥

"This one is going to be born. His mind is hard. I have to dance on it". Thinking thus in order to protect me, Thou didst practise placing Thy tender steps, in former times, on Mountain ridges, O, Sambhu! Otherwise, while there are the insides of divine houses, flowery bedsteads, covered verandahs, etc., in abundance, why didst Thou dance in rocky regions?

(In the previous verse, the devotee wondered how the Lord's tender feet could bear the strain of kicking at Yama's hard chest. In the present verse, the devotee remembers that his own mind is made of very hard stuff. The Lord may not enter it saying that it is too hard for His tender feet. But, says the devotee, such an excuse is not available to the Lord. The Lord had known that the soul was going to be born, that its mind would be hard, and that He would have to use it as His dance-ground. It was because of this fore-knowledge that He chose the Mountain as His habitation, so that His feet might get used to walking on hard ground. What other reason could there be for this choice? It was not as if there was no better place for the Lord to reside in. There are plenty of them--the hearts of gods, the minds of good and pious people, the altars where ritual offerings are made, etc.)

(81)

कंचित्कालमुमामहेश भवतः पादारविन्दार्चनैः

कंचिद्व्यानसमाधिभिश्च नृतिभिः कंचित्कथाकर्णनैः ।

कंचित्कंचिदवेक्षणैश्च नृतिभिः कंचिद्वशामीदृशीं

यः प्राप्नोति मुदा त्वदर्पितमना जीविन्स मुक्तः खलु ॥

O Consort of Uma! Sometime in worshipping Thy lotus-feet, sometime in meditation and concentration, sometime in offering obeisance, sometime in listening to (Thy) stories, sometime in looking at (Thy) form, sometime in singing (Thy) praise he who gains such a state in exultation, having surrendered his mind to Thee, is verily a *jivan-mukta* !

(Devotion, when it becomes mature leads to *jivanmukti*, liberation-in-life. The fruit of devotion is not an unseen result; it is to be enjoyed here and now. When the mind has been surrendered to God, the mind ceases to be. This is the state of mindlessness (*amanibhava*). It is the mind that binds the soul; it is the mind that liberates. The mind that is attached to external objects binds; the mind that is attached to God liberates.)

(82)

बाणत्वं वृषभत्वमर्धवपुषा भार्यात्वमार्यापते  
घोणित्वं सखिता मृदङ्गवहता चेत्यादि रूपं दधौ ।  
त्वत्पादे नयनार्पणं च कृतवांस्त्वद्देहभागो हरिः  
पूज्यात्पूज्यतरः स एव हि न चेत्को वा तदन्योऽधिकः ॥

O Consort of Devi! Hari, indeed, took many forms--that of an arrow, that of a bull, that of a wife occupying half the body, that of a boar, that of a friend, that bearing a drum, etc.; he also offered his eye at Thy feet. That one, who forms part of Thy body, is verily the most worshipful; for, who can excel him?

(Here, the Hari-Hara form is celebrated. Vishnu (Hari) is associated with Siva (Hara) in several ways. (1) He became the arrow with which Siva destroyed the three cities. (2) He serves as the vehicle, Bull, for Siva. (3) He became the wife of Siva, occupying half His body. (4) He took the form of a boar in order to reach Siva's feet by burrowing the earth, (5) He served as Siva's companion, taking the form of a ravishingly beautiful maiden (*Mohini*), (a) for distributing ambrosia to the gods and for seeing that the demons did not get it, and (b) for destroying Bhasinasura who had gained from Siva the power of burning all those on whose heads he chose to place his hand. (6) Vishnu beats the drum as Siva Dances. (7) When He found while performing archana to Siva, that He was short of one thousand lotuses by one, He offered His eye in the place of the lotus.

Hari is the nearest to Hara, and is greater than all other gods.)

(83)

जननमृतियुतानां सेवया देवतानां  
न भवति सुखलेशः संशयो नास्ति तत्र ।  
अजनिममृतरूपं साम्बमीशं भजन्ते  
य इह परमसौख्यं ते हि धन्या लभन्ते ॥



There remains not even the least trace of happiness from worshipping the gods that are endowed with birth and death; in regard to this there is no doubt. They who adore here the Lord of Parvati who has no birth and is eternal, are, indeed fortunate; they gain the supreme happiness.

(An idea with which we are familiar is repeated here. There is no use of worshipping the minor gods and godlings. They cannot help us in gaining the final goal, perfection. Siva alone, who is external, can save the soul by granting it supreme happiness.)

(84)

शिव तव परिचर्यासंनिधानाय गौर्या  
भव मम गुणधुर्या बुद्धिकन्यां प्रदास्ये ।  
सकलभुवनबन्धो सच्चिदानन्दसिन्धो  
सदय हृदयगेहे सर्वदा संवस त्वम् ॥

O Siva! O Bhava! O Friend of all the worlds! O! Ocean of Existence-Consciousness-Bliss! O compassionate One! To be with Gauri engaged in Thy service, I give my mind-maiden who is endowed with excellences. Do Thou dwell always in the house of my heart!

(The devotee dedicates his daughter, Mind, to the service of the Lord. Let Mind be with Parvati and serve the Lord along with Her! Let the Lord deign to use the Heart as His place of residence! Let Him always live there, and never leave it!)

(85)

जलधिमथनदक्षो नैव पातालभेदी  
न च वनमृगयायां नैव लुब्धः प्रवीणः ।  
अशनकुसुमभूषावस्त्रमरव्यां सपर्या  
कथय कथमहं ते कल्पयानीन्दुमौले ॥

O Crescent-crested Lord! I am not skilled in churning the ocean; nor in splitting the neither world; nor am I a hunter, expert in hunting game. How, then, may I offer Thee,

in worship (materials such as) food (poison), flower (serpents), ornament (serpents), clothing (the hide of the elephant), etc? Do tell me!

(The devotee is at a loss to know how he is to worship the Lord. The things that are acceptable to the Lord, he is incapable of procuring.)

(86)

पूजाद्रव्यममृद्ध्यो विरचिताः पूजां कथं कर्महे  
पक्षित्वं न च वा किटित्वमपि न प्राप्तं मया दुर्लभम् ।  
जाने मस्तकङ्घ्रिपल्लवमुमाजाने न तेऽहं विभो  
न ज्ञातं हि पितामहेन हरिणा तत्त्वेन तद्रूपिणा ॥

O Consort of Parvati! The materials for worship have been gathered. But how shall I perform the worship? I have not gained the status of a bird or that of a boar--which is difficult of attainment. O all-pervading One! I do not see Thy crown or Thy lotus-feet. Verily they were not seen even by Brahma and Vishnu who assumed those forms!

(Granting that one has somehow gathered all the materials required for the worship of Siva how is one to perform the worship? It is not possible to see either the head or the feet of Siva. Even Brahma and Vishnu could not see them How, then, is worship to be offered?)

(87)

अशनं गरलं फणी कलापो  
वसनं चर्म च वाहनं महोक्षः ।  
मम दास्यसि किं किमस्ति शंभो  
तव पादाम्बुजभक्तिमेव देहि ॥

O Sambhu! Thy food is poison, ornament, serpent, clothing hide, and transport the great bull. What wilt Thou give me? And, what (else) is there? Grant me only devotion unto Thy lotus-feet.

(In verse 85, the devotee said, "How can I offer Thee the things that are meant for Thee--things such as poison, serpents, and hides?" In the present verse, he says, "What useful thing is there that Thou canst give me? The things that are with Thee, such as poison, etc., are not useful to me. I ask only for devotion unto Thy feet".)

(This verse is a *nindastuti*, praise disguised as blame.)

(88)

यदा कृताम्भोनिधिसेतुबन्धनः  
करस्थलाधःकृतपर्वताधिपः  
भवानि ते लङ्घितपद्मसंभव -  
स्तदा शिवार्चास्तवभावनक्षमः ॥

O Siva! It is only when I become the one who built a bridge on the ocean (Rama), or the one who pressed down the Vindhya mountain with the palm of his hand (Agastya), or surpass the lotus-born Brahma (who creates the worlds and reveals the Vedas) that I shall be able to worship Thee, sing Thy praise, and meditate on Thee.

(It is not possible for an ordinary mortal to worship Siva, utter His praise, or meditate on him. In order to be able to do these, one should be either a Ramacandra, or an Agastya, or a Brahma. Sri Ramacandra, who built the bridge to Lanka, offered worship to the Lord at Ramesvaram. Agastya, the sagedwarf, quelled the pride of Mount Vindhya by pressing it down with the palm of his hand; he could sing the Lord's praise. One would have to excel the creator Brahma, if one were to meditate on Siva.)

(89)

नतिभिर्नुतिभिस्त्वमीश पूजा -  
विधिभिर्ध्यानसमाधिभिर्न तुष्टः ।  
धनुषा मुसलेन चाश्वभिर्वा  
वद ते प्रीतिकरं तथा करोमि ॥

O Lord! Thou art not pleased with offerings of obeisance, singings of praise, procedures of worship, meditations and concentrations. If through (hitting with) a bow, a club or stones (Thou art pleased), tell me so; I shall do what pleases Thee.

(90)

वचसा चरितं वदामि शंभो -  
रहमुद्योगविधासु तेऽप्रसक्तः ।  
मनसाकृतिमीश्वरस्य सेवे  
शिरसा चैव सदाशिवं नमामि ॥

I am unused to the methods of meditating on Thee with effort. I shall utter through speech the story of Sambhu; shall abore with the mind the form of the Lord; and shall bow with the head to Sadasiva.

(If one has not yet gained the competence to offer heart-worship to the Lord, let him not lose heart. Let him begin with the lower modes of devotion; and he will be eventually lifted to the higher levels.)

(91)

आद्याविद्या हृद्रता निर्गतासी -  
द्विद्या हृद्या हृद्रता त्वत्प्रसादात् ।  
सेवे नित्यं श्रीकरं त्वत्पदाब्जं  
भावे मुक्तेर्भाजनं राजमौले ॥

O Crescent-crested Lord! Through Thy grace the beginningless nescience resident in the heart has been removed: and the delectable (Brahman) knowledge has taken its seat in the heart. Thy lotus-feet, which bring auspiciousness and are the repositories of liberation, I meditate on and adore.

(The supreme end of devotion to Siva is moksha, liberation from bondage. Nescience is the cause of bondage. Wisdom is what removes nescience. It is God's grace that grants wisdom.)

(92)

दूरीकृतानि दुरितानि दुरक्षराणि  
दौर्भाग्यदुःखदुरहंकृतिदुर्वचांसि ।  
सारं त्वदीयचरितं नितरां पिबन्तं  
गौरीश मामिह समुद्धर सत्कटाक्षैः ॥

O Consort of Gauri! Ill-fortune, misery, bad egoity, and wicked speech, which are the result of the bad fates and sins, have been driven away. Me, who am drinking deeply the sweet story of Thy greatness, please do save, here.

(It is through God's grace that everything that is bad is removed. Evil, sin, misery - all these disappear like mist before the rising Sun of divine grace.)

(93)

सोमकलाधरमौलौ  
कोमलघनकंधरे महामहसि ।  
स्वामिनि गिरिजानाथे  
मामकहृदयं निरन्तरं रमताम् ॥

Let my heart ever revel in the Lord who is the Consort of Girija, who wears on his crest the Crescent-Moon, whose throat is beautifully blue like the cloud, and who has a greatly luminous form.

(The devotee recapitulates some of the deeds of grace performed by the Lord and meditates on their deep significance. The very form and features of the Lord remind one of these deeds.)

(94)

सा रसना ते नयने  
तावेव करौ स एव कृतकृत्यः ।  
या ये यौ यो भर्ग  
वदतीक्षेते सदार्चतः स्मरति ॥

That is tongue which speaks of the glorious Siva; these are eyes which behold (Him); those are hands which always worship (Him); he alone is the one who has gained his end, who (ever) remembers (Him).

(An idea expressed in several verses earlier is repeated here. The functions of the sense-organs and the mind should all be directed towards the Lord.)

(95)

अतिमृदुलौ मम चरणा -  
वतिकठिनं ते मनो भवानीश ।  
इति विचिकित्सां संत्यज  
शिव कथमासीद्विरौ तथा प्रवेशः ॥

O Consort of Parvati! Do relinquish the idea, "My feet are too tender; your mind is too hard". O Siva! How, then, didst Thou come to have Thy residence on the mountains?

(Here, again, is repeated a request to the Lord already expressed by the devotee. The lord should not refuse to enter the mind saying that it is too hard for His tender feet.)

(96)

धैर्याङ्कुशेन निभूतं  
रभसादाकृष्य भक्तिशृङ्खलाया ।  
पुरहर चरणालाने  
हृदयमदेभं बधान चिद्यन्त्रैः ॥

O Purahara! Destroyer of the Cities! Do bind the elephant of my heart to the peg of Thy feet with the chain of devotion, dragging it speedily with the help of the goad of courage and the machinery of intelligence, so that it may not stray.

(In this verse and the next, the mind is compared to an elephant. This wild elephant should be captured and brought under check. The Lord alone can do it.)

(97)

प्रचरत्यभितः प्रगल्भवृत्त्या  
मदवानेष मनः करी गरीयान् ।  
परिगृह्य नयेन भक्तिरज्ज्वा  
परम रस्थानुपदं दृढं नयामुम् ॥

O Supreme Lord! This mind-elephant is in rut and is mighty; doing daring deeds, it roams about in all directions; with the cord of devotion seize it tactfully and lead it firmly to the place of stability.

(The mind-elephant, which misbehaves and is wayward, should be controlled by being bound with the cord of devotion; and slowly it should be led to the feet of the Lord, its stables, and made to rest there. Sthanu, the Stable, is an appellation of Siva.)

(98)

सर्वालङ्कारयुक्तां सरलपदयुतां साधुवृत्तां सुवर्गा  
सद्भिः संस्तूयमानां सरसगुणयुतां लक्षितां लक्षणाढ्याम् ।  
उद्यद्भूषाविशेषामुपगतविनयां द्योतमानार्थरेखां  
कल्याणीं देव गौरीप्रिय मम कविताकन्यकां त्वं गृहाण ॥९८॥

O Beloved of Gauri! O God! Do accept my daughter, Poesy, who has all the embellishments, who has a graceful gait, who is given to the ways of piety, who is fair, who is praised by the good, who has pleasing manners, who is an ideal (bride), who is endowed with good characteristics, who wears shining ornaments, who is modest, who bears clear marks of fortune (on her palm), and who is auspicious.

(The poet makes an offering of his poem to the Lord, as a parent would offer his daughter in marriage to the groom he has chosen. As applied to the poem, the characteristics would be the following: the poem has all the *alankaras*; its words are graceful; fine metres have been employed in its composition; it is beautiful, it deserves the praise of all good people; it teems with the various good *rasas*; its aim is good; its features are good; it has all the excellences, it is expressive of humility; it shines with deep and suggestive meanings; it confers auspiciousness on its readers.)

(99)

इदं ते युक्तं वा परमशिव कारुण्यजलधे  
गतौ तिर्यग्रूपं तव पदशिरोदर्शनधिया ।  
हरिब्रह्माणौ तौ दिवि भुवि चरन्तौ श्रमयुतौ  
कथं शंभो स्वामिन्कथय मम वेद्योऽसि पुरतः ॥

O Supreme Siva! O Ocean of Compassion! With a view to behold Thy feet and head, Vishnu and Brahma took sub-human forms; moving about beneath the earth and in the sky, they suffered. Is this proper for Thee? O Sambhu! O Master! Tell me how Thou wilt become revealed to me immediately.

(100)

स्तोत्रेणालमहं प्रवच्मि न मृषा देवा विरिञ्चादयः  
स्तुत्यानां गणनाप्रसङ्गसमये त्वामग्रगण्यं विदुः ।  
माहात्म्याग्रविचारणप्रकरणे धानातुषस्तोमव -  
द्धूतास्त्वां विदुरुत्तमोत्तमफलं शंभो भवत्सेवकाः ॥

O Sambhu! At the time of enumerating those who are worthy of adoration, Thy servants, Brahma and other gods, know that Thou art the first. While enquiring as to who is the first among the great, they become like chaff covering the grain; they know that Thou art the highest fruit. I am not uttering a falsehood. How am I to praise Thee.

(Here, the poem ends, proclaiming Siva as the Supreme Deity. In the assemblage of the gods, He is easily recognized as the foremost God. No praise is adequate to express His greatness. Even to be able to praise Him, His grace is essential.)



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