

॥ स्वर्णमालास्तुतिः ॥
SUVARNAMĀLĀSTUTHI

(1)

अथ कथमपि मद्रसनां त्वद्गुण -
लेशैर्विशोधयामि विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O my Lord, I shall, albeit with difficulty, purify my tongue (by praising) quite a few of your noble qualities O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, Thy Pair of feet is my refuge.

(Śaṅkara Bhagavatpāda approaches his task in all humility. None indeed can exhaust the innumerable qualities of the Lord. Sadāsiva with Ambā (Sa+ambā) is invoked while seeking refuge, because Divine Mother is full of compassion towards her children on earth. The ultimate refuge is the pair of feet, the source of Bliss of Liberation.)

(2)

आखण्डलमदखण्डनपण्डित
तण्डुप्रिय चण्डीश विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O my Lord who is an adept in humbling the pride of Indra, One who is fond of Tandu, Consort of Candī, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, Thy pair of feet is my refuge.

(3)

इभचर्माम्बरशम्बररिपुवपु -
रपहरणोज्ज्वलनयन विभो ।
साम्ब सदाशिव सम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O my Lord who wears the elephant hide as dress, endowed with bright eyes that destroyed the body of the enemy of Sambara (Cupid). O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, Thy pair of feet is my refuge.

Śiva tore the body of Gajāśura and wore the elephant hide over his body. Manmatha being burnt is celebrated in Kālidāsa's *Kumārasambhava*.

(4)

ईश गिरीश नरेश परेश
महेश बिलेशयभूषण भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Isa, Lord residing on mountains, Lord of men, the Supreme Lord who wears as his ornaments serpents that dwell in holes; O Sadasiva, Consort of Divine Mother, Sambhu, Sankara. Thy pair of feet is my refuge.

(5)

उमया दिव्यसुमङ्गलविग्रह -
यालिङ्गितवामाङ्ग विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord whose left limbs are in the pose of embracing Uma, the divinely auspicious form! O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, Thy pair of feet is my refuge.

Umāmaheśvara is one of the varied forms that He undertakes to bless His devotees.

(6)

ऊरीकुरु मामज्ञमनाथं
दूरीकुरु मे दुरितम्भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord! please accept me, the dullard and orphan as yours and remove my sins. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, Thy pair of feet is my refuge.

(A devotee should approach the Lord in all humility and so the author describes himself as a man of little knowledge and a helpless soul.)

(7)

ऋषिवरमानसहंस चराचर -
जननस्थितिलयकारण भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, who dwells in the minds of great seers, and who causes the creation, sustenance and dissolution of the things movable and immovable, Sadasiva, Consort of Divine Mother, Sambhu, Sankara, Thy pair of feet is my refuge.

(It is only in the mind that is pure and tranquil, not hankering after worldly things that the Lord will be apparent.)

(8)

ऋक्षाधीश किरीटमहोक्षा -
रूढ विधृतरुदाक्ष विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord who has on His *jaṭāmakuṭa* the Moon, the great bull as his mount and wears the *rudraksa* beads, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(9)

लृवर्णद्वन्द्वमवृन्तसुकुसुम -
मिवाङ्घ्रौ तवार्पयामि विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, I offer at Thy feet, my two eyes that resemble the letters *l* and *r* as an offering of flowers *sans* the stem. I Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(The devotee who is sincere will not hesitate to offer even his most valuable possession. Of all the limbs in the human body, the eyes are the most valuable. The determination to offer one's eyes shows the absolute will to surrender himself and all his possession. The state of egolessness is emphasised here.)

(10)

एकं सदितिश्रुत्या त्वमेव
सदसीत्युपास्महे मृड भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Benign Lord, I worship Thee alone as "Thou art ever existent", based on the *sruti* text: "There is but one who is ever existent". O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(11)

ऐक्यं निजभक्तेभ्यो वितरसि
विश्वम्भरोऽत्र साक्षी भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

Thou bestowest on Thy devotees oneness with Thee. Thou sustainest the universe. Thou art the witness - consciousness in everyone. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(The means of attaining the ultimate "Oneness" is described in the *Upaniṣads*.)

(12)

ओमिति तव निर्देष्टी माया -
ऽस्माकं मृडोपकर्त्री भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

The *Pranava*, (*Onkara*) is an indicator of Thee who is beyond transcending Maya! This is helpful in my understanding Thee, O Mrda (the compassionate). O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(13)

औदास्यं स्फुटयति विषयेषु
दिगम्बरता च तवैव विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, the fact that You do not have any dress only discloses Your detachment to things of the world. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(In the *Kumārasambhava*, Śiva, in the guise of a *brahmacāri* in order to test Parvatī's depth of love to Śiva, tells her that the fact Śiva is *Diḡambara* (one has the quarters as clothes) is an index of his poverty. Pārvatī rebutes his argument and says, "Whether He wears elephant hide or silken garment, it matters little in deciding the true worth of a person." She says tht the real nature of Śiva is inscrutable. (V. 77, 78).)

(14)

अन्तः करणविशुद्धिम्भक्ति -
अ त्वयि सतीम्प्रदेहि विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, be pleased to bestow on me purity of mind and steadfast devotion to Thee. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(15)

अस्तोपाधिस्समस्तव्यस्तेः
रूपैर्जगन्मयोऽसि विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, Thou art in the form of this vast universe both collectively and individually without even any adventitious condition. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(16)

करुणावरुणालय मयि दास
उदासस्तवोचितो न हि भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, Ocean of Compassion, indifference towards me on your part is not proper. O sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(17)

खलसहवासं विघटय घटय
सतामेव सङ्गमनिशम्भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, please keep me away from the company of the wicked; enable me to associate myself, only with the good souls. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara let Thy pair of feet be my refuge.

(If one seeks refuge at the pair of feet of the Lord he has no further rebirth. "Mām - upetya tu kaunteya punarjanma na vidyate," says Lord Kṛṣṇa in the *Gītā* (VIII. 16). "Satsaṅga" leads to *jīvanmukti*. Śaṅkara Bhagavatpāda declares how this happens: " Association with good leads to detachment, detachment leads to removal of delusion, which in turn is followed by mental equipoise that leads to *jīvanmukti*." (Mohamudgara,9)

(18)

गरलं जगदुपकृतये गिलित
म्भवता समोऽस्ति कोऽत्र विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, who is here equal to Thee who drank the poison to help the world (from being destroyed)? O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(19)

घनसारगौरगात्र प्रचुर -
जटाजूटबद्धगङ्ग विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord whose body is white like camphor and who has fastened the river Ganges in his massive tresses, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(His body is white with the holy ash smeared over it. The Ganges that was brought down from heaven by Bhagiratha came down with such force that it might have destroyed the earth. Lord Śiva out of his consideration for the people on earth held the Ganges captive in the thicket of his tresses. This is yet another beneficent act of Śiva to ensure *loka-kshema*.)

(20)

ज्ञप्तिः सर्वशरीरेष्वखण्डिता
या विभाति सा त्वम्भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, that one unitary knowledge which shines in all bodies is yourself. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(21)

चपलं मम हृदयकर्पिं विषय -
द्वुचरं दृढम्बधान विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, bind fast my fickle mind, the monkey which is hopping (from one branch to another) in the tree of worldly pleasures. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(22)

छाया स्थाणोरपि तव तापं
नमतां हरत्यहो शिव भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, what a wonder! that the shadow of a *shānu* (fossilised tree trunk, Siva) removes the worldly sorrow of those who bow to Thee! O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(Here is a pun on the word "sthānu" which stands for a fossil of a tree shorn of its branches and leaves, the shadow of which is very small. The word "sthānu" also refers to God who stands (from the root 'Sthā') for all time i.e. eternal.)

(23)

जय कैलासनिवास प्रमथ -
गणाधीश भूसुरार्चित भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

Hail to Thee, the dweller in Kailasa, the Lord of *pramathaganas* (attendants) and one who is worshipped by the brahmins. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(*Pramathaganas* are the attendants of Lord Śiva in the mount Kailāsa.)

(24)

झणुतक-झङ्गिणु-झणुतत्किटतक -
शब्देर्नटसि महानट भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, the great Dancer who dances to the accompaniment of the sounds - "jhanu, taka, jhankinu, jhanu, tatkita, taka," O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(25)

ज्ञानं विक्षेणवृत्तिरहितं
कुरु मे गुरुस्त्वमेव विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, Thou alone art my Perceptor! Please give me that knowledge free from projection of the false and concealment of the true (the work of *maya*). O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(Śri Śaṅkara pleads for true knowledge from Dakṣiṇāmūrti who is uncontaminated by the twin power of *māyā*, viz., to project the unreal and conceal the reality.)

(26)

टङ्कारस्तव धनुषो दलयति
हृदयं द्विषामशनिरिव भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, the twang of the bow of yours (*pinaka*) breaks the heart of your enemies like the thunder-bolt. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(27)

ठाकृतिरिव तव माया बहि -
रन्तः शून्यरूपिणी खलु भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, Thy *maya* (illusion) is like a cypher, a void both in and out. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(28)

डम्बरमम्बुरुहामपि दलय -
त्यनघं त्वदङ्घ्रियुगलम्भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, Thy pure pair of feet excels the fame of the red lotus. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(29)

ढक्काश्रसूत्रशूलद्रुहिण-
करोटीसमुल्लसत्कर भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord holding the tiny drum, the garland of rosary, trident and *brahmakapala* in your hands, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(30)

णाकारगर्भिणी चेच्छुभदा
ते शरगतिर्नृणामिह भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, if the arrow of yours is not discharged and kept only in the "na' - shaped quiver, it is only for the good of the people. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(Sri - Rudram refers to the auspicious nature of His arrow in *mantras* such as the following: "Ya ta isuh sivatamā sivoam - babhūva te dhanuh; siva saravyā ya tava tayā no rudra mṛdaya." (1,2) Here the supplicant appeals to Lord Rudra, keeping his bow in the quiver, to show compassion to him.)

(31)

तव मन्वतिसञ्जपतः सद्य -
स्तरति नरो हि भवाब्धिम्भो ।
साम्ब सदाशिव सम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, the man who chants your *mantra* (*namahsivaya*) at once crosses the ocean of worldly existence. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(The five letters, "Na, ma, śi, vā and ya" stand for the *pañcakṛtya*, viz., creation, sustenance, destruction, concealment (of reality) and bestowal of grace (liberation). These letters are associated with the hands and feet of Nāṣarāja thus: śi with the hand holding the little drum, 'vā' with the hand extended, 'ya' with the *abhayahasta*, 'na' with the hand holding fire and 'ma' with the foot trampling Mūyāḷaka.)

(32)

शूत्कारस्तस्य मुरवे भूया -
त्ते नाम नास्ति यस्य विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, fie upon him who does not utter your word. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(33)

दयनीयश्च दयालुः कोऽस्ति
मदन्यस्त्वदन्य इह वद भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

"Who is there other than me who is a supplicant? Who is there other than Thee who is compassionate?" - please tell me, O Lord. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(34)

धर्मस्थापनदक्ष त्र्यक्ष गुरो
दक्षयज्ञशिक्षक भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

○ Lord who is an adept in establishing *dharma*, ○ the three-eyed God, ○ Preceptor, the destroyer of Daksha's sacrifice. ○ Sadasiva, Consort of Divine Mother. Sambhu, Sankara, let Thy pair of feet be my refuge.

(35)

ननु ताडितोऽसि धनुषा लुब्ध -
धिया त्वम्पुरा नरेण विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

○ Lord, You were struck, in days of yore, by a man (Arjuna) out of greed with his bow. ○ Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(36)

परिमातुं तव मूर्तिं नालमज -
स्तत्परात्परोऽसि विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

Neither Brahma nor Vishnu was able to measure Your form. You are far beyond their reach. ○ Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(37)

फलमिह नृतया जनुषस्त्व -
त्वदसेवा सनातनेश विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Eternal God, here service to your feet is the reward of human birth. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(It is only the mankind that is governed by *dharma* and *adharma*, merit and sin and has the chance of liberation.)

(38)

बलमारोग्यं चायुस्त्वद्गुण -
रुचितां चिरं प्रदेहि विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, please give me for a long period strength, health, longevity of life, and a longing to utter Thy names. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(39)

भगवन्भर्ग भयापह भूत -
पतेभूतिभूषिताङ्ग विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord Bharga (Sun), One who is the banisher of fear, the Lord of Bhutaganas Siva's attendants), One whose limbs are smeared with the holy ash, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(40)

महिमा तव न हि माति श्रुतिषु
हिमानीधरात्मजाधव भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, the Consort of Parvati (the daughter of Himavan), Thy greatness has not been measured by the *Vedas*. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(41)

यमनियमादिभिरङ्गैः यमिनो
हृदये भजन्ति स त्वं भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

Yogins meditate on you in their minds by following the yogic methods (*viz., yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samudhi*). O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(42)

रज्जावहिरिव शुक्तौ रजत -
मिव त्वयि जगन्ति भान्ति विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

As serpent appears in the place of a rope, and as silver appears in the place of a shell, the world merely appears as an entity in you. O Lord, Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(According to Advaita, the knowledge of the world, being separate from Brahman, is illusory as the former is only an appearance, the ultimate reality being Brahman. The two stock examples - 'a serpent appearing to be present where there is in reality a rope' and 'a piece of silver appearing to be present where in fact there is only a shell' - are cited here. This false knowledge (*bhrama*) is removed when instructed by another who has real knowledge.)

(43)

लब्ध्वा भवत्प्रसादाद्यकं
विधुरवति लोकमखिलं भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, by your Grace, the Lord Vishnu obtained the disc (*cakra*) and protects the entire world. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(44)

वसुधातद्धरतच्छयरथ -
मौर्वीशर पराकृतासुर भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

Having had the earth, the one that bears it (Adishesha), and the one that sleeps on the latter (Vishnu) serve as chariot, bow - string and arrow respectively, You have defeated the demons. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my reuge,

(When Śiva undertook to kill the three Asuras, Vishnu served as an arrow in the bow which was the Mount Meru. Ādisesha served as the bow-string.)

(45)

शर्व देव सर्वोत्तम सर्वद
दुर्वृत्तगर्वहरण विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, the destroyer (of the Universe at the time of *mahapralaya*), the foremost among the gods, One who grants everything, One who extirpates the pride of men of evil action, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(46)

षड्विपुषडूर्मिषडिकारहर
सन्मुखषण्मुखजनक विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O Lord, the remover of six enemies, six waves and six changes (of the self), Father of the six - faced (Subrahmanya) whose essence is eternity, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(The six enemies of the self are lust, anger, greed, delusion, pride and jealousy. The six waves are: hunger, disease, senility, death, happiness and misery. The six changes are: birth, being, growing, changing, decay and destruction.)

(47)

सत्यं ज्ञानमनन्तं ब्रह्मे -
त्येतल्लक्षणलक्षित भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

Brahman is truth, knowledge and infinite. This is the definition by which Brahman is identified. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(48)

हाहाहूहूमुखसुरगायक -
गीतपदानवद्य विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

O the blemishless Lord whose feet are praised in songs by Gandharvas headed by Haha and Huhu, O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(49)

ळदिर्न प्रयोगस्तदन्त -
मिह मङ्गलं सदास्तु विभो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

There is no usage in language of a word beginning with 'la'. But the word ending in 'la' viz. *mangala* or auspiciousness be for all. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.

(50)

क्षणमिव दिवसान् नेष्यति त्व -
त्पदसेवा क्षणोत्सुकः शिव भो ।
साम्ब सदाशिव शम्भो शङ्कर
शरणं मे तव चरणयुगम् ॥

The person who is anxious to worship your feet, O Lord, spends many a day as a moment. O Sadasiva, Consort of Divine Mother, Sambhu, Sankara, let Thy pair of feet be my refuge.