

॥ श्री शिवकेशादिपादान्तवर्णन स्तेत्रम् ॥

SRI SIVAKESADIPADANTAVARNANA - STOTRAM

This hymn on Siva in 29 verses composed in the Sragdhara metre describes the beauty of the Lord from the head to foot. There are some beautiful and novel comparisons such as the one in the third verse describing the beauty of the third eye of the Lord.

(1)

देयासुर्मूर्ध्नि राजत्सरससुरसरित्पारपर्यन्तनिर्यत्
प्रांशुस्तम्बाः पिशङ्गास्तुलितपरिणतारक्तशालीलता वः ।
दुर्वागपत्तिगर्तश्रितनिखिलजनोत्तारणे रज्जुभूता
घोराघोर्वीरुहालीदहनशिखिशिखाः शर्म शार्वाः कपदीः ॥

May the matted locks of Sarva (Siva) confer happiness on you. They adorn the head (of the Lord) in whose tall reddish brown shrubs circles the beautiful celestial river (Ganges). They resemble a creeper with ripe red sali (grains). They are the ropes which rescue all the people got stuck up in the pit of unsurmountable misfortunes. They are the flames of the fire which burn the hidden columns of worldly dreadful sins.

(Sarva denotes Lord Siva in one of his eight forms as sustaining the entire world. Sali denotes a variety of paddy.)

(2)

कुर्वन्निर्वाणमार्गप्रगमपरिलसद्रूप्यसोपानशङ्कां
शक्रदारीणां पुराणां त्रयविजयकृतस्पष्टरेखायमाणम् ।
अव्यादव्याजमुच्चैरलिकहिमधराधित्यकान्तस्त्रिधोद्य -
ज्जाह्वव्याभं मृडानीकमितुरुडुपरुक्पाण्डरं वस्त्रिपुण्ड्रम् ॥

May the triple lines (on the forehead) of the beloved of Mrdani (Lord siva) protect you. They cause a doubt whether they are the shining silvery steps on the path of liberation. They appear to be the visible marks made on the conquest of the three cities (demons), which are the foes of Sakra (Indra). By nature they resemble the three courses of Jahnavi (Ganges) on the high Himalayan tableland in the third eye. They are white with the splendour of the Moon.

(The word Śakra denotes Indra, perhaps a contraction of the word Satakratu meaning the performer of hundred sacrifices.

"Puratraya' denotes the three cities of sons of Maya - Kamalāksha, Tārakāksha and Vidyunmali. Mrdānī denotes the consort of Mrda (Siva).

The river Ganges is known a jahnavi because it emerged from the ear of sage Jahnu.)

(3)

क्रुध्यद्गौरीप्रसादानतिसमयपदाङ्गुष्ठसंक्रन्तलाक्षा -

बिन्दुस्पधि स्मरारेः स्फटिकमणिदृषन्मग्नमाणिक्यशोभम्।

मूध्न्युद्यद्विव्यसिन्धोः पतितशफरिकाकारि वो मास्तकं स्ताद्

अस्तोकापत्तिकृच हन्वहकणिकामोक्षरुक्षं सदाक्षि ॥

May the third eye on the head of the enemy of the god of love be ever for the cutting off of manifold misfortunes. It is arid on account of sparks of fire emanating from it. As the Lord prostrates before the angry (Goddess) Gauri in order to appease her, it (the eye) vies with the drops of red lac besmeasured on the big toe (of the Goddess). It has the lustre of the ruby embedded in the crystalline stone. It resembles the ish fallen from the divine river (Ganges) rising from the head (of Lord Siva).

(4)

भूत्यै दृग्भूतयोः स्याद्यदहिमहिमरुग्बिम्बयोः सिग्धवर्णो

दैत्यौघध्वंसशंसी स्फुट इव परिवेषावशेषो विभाति ।

सर्गस्थित्यन्तवृत्तिर्मयि ममुपगतेऽतीव निर्वृत्तगर्व

शर्वाणीभर्तुरुच्चैर्युगलमथ दधद्विभ्रमं तद्भुवोर्वः ॥

May the charming elevated pair of eye-brows of the Lord of Sarvani (Parvati) be for your prosperity. It belongs to the two eyes made up of the discs of the sun and the remnant of the attractive halo clearly announcing the destruction of the multitude of demons. (That halo) exists during (the periods of) creation, existence and destruction. (The pair of eyebrows) shed their harshness when I approach it.

(5)

युग्मे रुक्माब्जपिङ्गे ग्रह इव पिहिते द्राग्ययोः प्रान्दुहित्रा
 शैलस्य ध्वान्तनीलाम्बररचितबृहत्कञ्चुकोऽभूत्प्रपञ्चः ।
 ते त्रैनेत्रे पवित्रे त्रिदशवरकघटामित्रजैत्रोग्रशस्त्रे
 नेत्रे नेत्रे भवेतां द्रुतमिह भवतामिन्द्रियाश्चान्नियन्तुम् ॥

May the holy pair of eyes of the Three - eyed Lord be here quickly as the guide to control your horses, namely, the senses. When the golden lotus-like yellow pair of eyes (of the Lord) was covered in the past by the daughter of the mountain as in an eclipse, the universe had become a big apparel made of the black cloth of darkness. the two eyes are the mighty victorious weapons against the hosts of enemies of (Indra), the foremost among the thirty three gods.

(The words *ghata* and *amitra* may also be taken to denote the elephant and its rival lion comparing suitably with the gods and demons. The senses are often referred to in the philosophical works as the horses. Only a strong and capable person could control the horse.)

(6)

चण्डीवक्त्रार्पणेच्छोस्तदनु भगवतः पाण्डुरुक्पाण्डुगण्ड -
 प्रोद्यत्कण्डूं विनेतुं वितनुत इव ये रत्नकोणैर्विघृष्टिम् ।
 चण्डार्चिर्मण्डलाभे सततनतजनध्वान्तखण्डातिशौण्डे
 ॥ चण्डीशे ते श्रिये स्तामधिकमवनताखण्डले कुण्डले वः ॥

May the ear-pendants of Candisa (Lord of Candi) be for your abundant prosperity. As he desired to place his cheeks close to the face of Goddess Candi, they (the pendants) ap-

peared to descend down to remove the itching sensation on the moon like pale cheek of the Lord by scrating with the edges of the gems. They have the splendour of the orb of the sun. They are extremely skillful in destroying the ignorance of the people who always worship him. They are bowed to by Indra.

(Ākhaṇḍala means Indra.)

(7)

खद्वाङ्गोदग्रपाणेः स्फुटविकटपुटो वक्त्ररन्ध्रप्रवेश -

प्रेप्सूदञ्चत्फणोरुश्वसदतिधवलाहीन्द्रशङ्कां दधानः ।

युष्माकं कम्प्रवक्त्राम्बुरुहपरिलसत्कर्णिकाकारशोभः

शश्वत्राणाय भूयादलमतिविमलोत्तुङ्गकोणः स घोणः ॥

May that extremely bright and lofty edged nose of (the Lord) holding the club (Khatvanga in his hand pointing upwards be always able to protect you. It has the prominent large holes. It causes a doubt that it is the exceedingly white, foremost serpent (Adisesa) having its raised hood and hissing, desirous of gaining entry into the hole, namely, the face. It has the grace of the shining pericarps of the lotus, namely, the beautiful face.

(The nose of Lord Siva is fancied here to be Adisesa desirous of gaining entry into the hole namely the face of the Lord. "Khatvanga" denotes a club or shaft with a skull at the top as one of the weapons of Lord Siva.

(8)

क्रुध्यत्यद्धा ययोः स्वां तनुमतिलसतोर्बिम्बितां लक्षयन्ती

भर्त्रे न्पर्वामिमिघ्ना मुहुरितरवधूशङ्कया शैलकन्या ।

युष्मांस्तौ शश्वदुच्चैरबहुलदशमीशर्वरीशातिशुभ्रा -

वव्यास्तां दिव्यसिन्धोः कमितुरवनमल्लोकपालौ कपोलौ ॥

May the two cheeks of the Consort of the divine river (Ganges) bowed to by the gods protect you. The daughter of the mountain (Parvati) overcome by jealousy becomes ex-

tremely angry towards the Lord beholding the reflection of her own shining form in them (the cheeks) suspecting another spouse (of her Lord). The two cheeks are extremely white like the Moon on the tenth day of the bright fortnight.

(Śarvarī denotes the night and Śarvarīśā denotes the Moon.)

(9)

यो भासा भात्युपान्तस्थित इव निभृतं कौस्तुभो द्रष्टुमिच्छन्
 सोत्थम्नेहान्नितान्तं गलगतगरलं पत्युरुद्यैः पशूनाम् ।
 प्रोद्यत्प्रेम्णा यमार्द्रा पिबति गिरिसुता संपदः सामिरेका
 लोकाः शोणीकृतान्ता यदाधरमहसा सोऽधरो वो विधत्ताम् ॥

May that lowerlip, which with its lustre has spread redness in the world, confer on you unlimited prosperity. It shines with its splendour as if it is the kaustubha itself quietly stationed nearby, desirous of beholding the distinguished position on the throat of (Siva) the Lord of the flock, on account of intense brotherly affection.

(10)

अत्यर्थं राजते या वदनशशधरादुद्गलघारुवाणी -
 पीयूषाम्भः प्रवाहप्रसरपरिलसत्फेनबिन्द्वावलीव ।
 देयात्सा दन्तपङ्क्तिश्चिरमिह दनुदायाददौवारिकस्य
 द्युत्या दीप्तेन्दुकुन्दच्छविरमलतरप्रोन्नताग्रा मुदं वः ॥

May that row of sharp-edged exceedingly shining teeth (of the Lord) having the progeny of Danu as the gate-keepers confer eternal happiness on you. They are like the lustrous rows of drops of foam floating on the nectarine lovely speech issuing forth from the moon-like face (of the Lord). By its lustre it has the beauty of a radiant Moon or jasmine.

(Danu was a handsome daughter of Daksha. She was cursed by Indra to become a monster as she offended him. As Śiva is the Cord of the bhāta - gaṇas, He is referred to as having the progeny of Danu as the door-keepers. Saśadhara denotes the Moon on account of the hare-like mark on the surface of the Moon.)

(11)

न्यक्कुर्वन्नुवराभृन्निभघनसमयोदघुष्टमेघौघघोषं
स्फूर्जद्वाध्युत्थितोरुध्वनितमपि परब्रह्मभूतो गभीरः ।
सुव्यक्तोऽव्यक्तमूर्तेः प्रकटितकरणः प्राणनाथस्य सत्याः
प्रीत्या वः संविदध्यात्फलविकलमलं जन्म नादः स नादः ॥

May the manifest sound of the dear consort of Sati (Parvati), possessing an incomprehensible form and being pleased, put an end to your birth that results in worthless fruit. It humiliates the sound of columns of thundering mountain - like clouds of the rainy season. (It also excels) the loud sound rising from the roaring ocean. It is of the form of the Supreme Brahman, and is deep.

(The original reading *uyaktamurteh* of the printed text has been emended as *avyaktamūrteh* agreeing in sense with *prāṇanātha* (Siva).)

(12)

भासा यस्य त्रिलोकी लसति परिलसत्फेनबिन्द्वर्णवान्त -
व्यामग्नेवातिगौरस्तुलितसुरसरिद्वारिपूरप्रसारः ।
पीनात्मा दन्तभाभिर्भृ शमहहहकारातिभीमः सदेष्टां
पुष्टं तुष्टिं कृषीष्ट स्फुटमिह भवतामदृहासोऽष्टमूर्ते ॥

May the wild laughter of the Astamurti certainly confer always on us our desired fruits and make us feel pleased. The three worlds are illumined by its lustre and hence appear to have been submerged inside the shining drops of the form of the ocean. It is extremely white resembling the extensive cascade of the celestial Ganges. It is extensive with the radiance of the teeth. It is extremely terrible with the voilent "ha, ha, ha' sound.

(The wild laughter of Lord Siva known as *attahasa* is described as white in colour according to poetic convention.

Lord Siva is referred to as *astamurti* as an embodiment of the five elements (earth, water, fire air and ether), the Sun, Moon, and Priest.)

(13)

सद्योजाताख्यमाप्यं यदु विमलमुदग्वर्ति यद्वामदेवं
नाम्ना हेम्ना सदृक्षं जलदनिभमघोराह्वयं दक्षिणं यत् ।
यद्बालार्कप्रभं तत्पुरुषनिगदितं पूर्वमीशानसंज्ञं
यद्विष्यं तानि शम्भोर्भवदभिलषितं पञ्च दद्युर्मुखानि ॥

May the five faces of Lord Sambhu (Siva) viz. Sadyojata, this is white and facing the western direction, Vamadeva, that is golden and facing the northern direction, Aghora, that is resembling the hue of the cloud and facing the southern direction, Tatpurusa, that is of the colour of the rising sun and facing the eastern direction and Isana, the divine one, confer on you the desired objects.

(The five forms of Śiva referred to above are also denoted by the term Pañca - brahman. The *Lingapurāna* describes the origin of these five forms. The Vedic hymns extol these forms.)

(14)

आत्मप्रेम्णा भवान्या स्वयामव राचताः सादर सावनन्या
मष्या तिस्रः सुनीलाञ्जननिभगलरेखाः समाभान्ति यस्याम् ।
आकल्पानल्पमासा भृशरुचिरतरा कम्बुकल्पाम्बिकायाः
पत्युः साऽत्यन्तमन्तर्विलसतु सततं मन्थरा कन्धरा वः ॥

May the large neck of the consort of Ambika (Parvati), adorned with ornaments and looking beautiful like the conch and on which shine the three rays resembling the black collyrium as if they were made by Bhavani (Parvati) Herself with the collyrium Samvanani on account of Her love, shine within you always.

(The collyrium *Sāmvānani* is used to attract and captivate a person. The poet fancies here the natural folds on the neck of Lord Śiva as those made of the *sāmvānani* collyrium by the Goddess in order to captivate Her Lord.)

(15)

वक्त्रेन्दोर्दन्तलक्ष्म्याश्चिरमधरमहाकौस्तुभस्याप्युपान्ते
सोत्थानां प्रार्थयन् यः स्थितिमचलभुवे वारयन्त्यै निवेशम् ।
प्रायुङ्क्तेवाशिषो यः प्रतिपदममृतत्वे स्थितः कालशत्रोः
कालं कुर्वन् गलं वो हृदयमलमयं क्षालयेत् कालकूटः ॥

May the kalakuta (the deadly poison), that makes the neck of the foe of Yama black, wash away the dirt in your heart. It has gained a position similar to that of the nectar as if conferring great prosperity on Parvati who was preventing its entry as it sought a place near its brethern - the face the moon, the teeth, the goddess Laksmi, the lip, the great kaustubha.

(The Kalakuta, Moon, Goddess Lakṣmī and the Kaustubha had their common origin from the milky ocean along with the nectar. Although the poison desired to gain a place only on the lip, it was able to gain a place on the throat which is the honourable seat of the nectar. The word Acalabhūh meaning the daughter of the mountain, denotes Pārvatī. Siva is often referred to as the foe of Yama because he overpowered Yama and protected Mārkaṇḍeya.

The poet has employed a chain of metaphors in this verse.)

(16)

प्रौढप्रेमाकुलाया दृढतरपरिरम्भेषु पर्वेन्दुसुख्याः
पार्वत्याश्चारुचामीकरवलयपदैरङ्कितं कान्तिशालि ।
रङ्गन्नागाङ्गदाढ्यं सततमविहितं कर्म निर्मूलयेत्त -
द्वोर्मूलं निर्मूलं जद्धृदि दुरितमपास्यार्जितं धुर्जटेर्वः ॥

May the stainless and shining shoulder joints of Dhurjati (Siva), having warded off your acquired sins, destroy the prohibited acts. They are adorned with the jingling armlet in the form of the serpents, and bear the mark of the beautiful golden bangles of Parvati, whose face resembles the full moon, and who embraces Lord Siva with exuberant love..

(The word Dhurjati, meaning one having matted hair is an epithet of Siva.)

(17)

कण्ठाश्लेषार्थमाप्ता दिव इव कमितुः स्वर्गसिन्धोः प्रवाहाः
कान्त्यै संसारसिन्धोः स्फटिकमणिमहासङ्क्रमाकारदीर्घाः ।
तिर्थग्विष्कम्भभूतास्त्रिभुवनवसतेर्भिन्नदैत्येभदेहा
बाहा वस्ता हरस्य द्रुतमिह निवहानंहसां संहरन्तु ॥

May the hands of Lord Hara (Siva), the destroyer of the demon (Andhaka), destroy your multitude of sins. They appear as if they are the water of the celestial Ganges stretching her arms in the sky to embrace her dear by the neck. They appear to be the long bridge made of crystal for crossing the ocean of mundane existence. They appear to be the beams put across the house, namely, the three worlds.

(The term "amltas" means sin.)

(18)

वक्षो दक्षद्विषोऽलं स्मरभरविनमद्दक्षजाक्षीणवक्षो -
जान्तर्निक्षिप्तशुम्भन्मलयजमिलितोद्भासि भस्मोक्षितं यत् ।
क्षिप्रं तद्रूक्षचक्षुःश्रुतिगणफणरत्नौघभाभीक्षणशोभं
युष्माकं शश्वदेनः स्फटिकमणिशिलामण्डलाभं क्षिणोतु ॥

May the chest of the foe of Daksha permanently and quickly destroy your sins. It shines with the besmeared holy ashes together with the sandal paste besmeared in between the breasts of the daughter of Daksha as she bent over on account of the weight of love. It has the perpetual splendour of the radiance of gems on the hoods of host of angry serpents. It resembles a huge crystalline slab.

(The word *caṅṣuh* - *śruti* denotes a serpent as its eyes are supposed to be their ears. *Dakṣadvī* means the enemy of Dakṣha, namely, Siva. *Dakṣajā* denotes sati, the daughter of Dakṣha.)

(19)

मुक्तामुक्ते विचित्राकुलवलिलहरीजालशालिन्यवाञ्छन -
नाभ्यावर्ते विलोलद्भ्रजगवरयुते कालशत्रोर्विशाले ।
युष्मच्चित्तत्रिधामा प्रतिनवरुचिरे मन्दिरे कान्तिलक्ष्म्याः
॥ शेतां शीतांशुगौरे चिरतरमुदरक्षीरसिन्धौ सलीलम् ॥

May your mind ever sportively lie in the extensive belly of Lord Siva, the enemy of Yama. That belly has three folds, resembles the milky ocean, and abounds with pearls. It has the wonderful continuous rows of waves in the form of the cavity of the navel having the moving foremost serpent (Vasuki). It is the abode of ever fresh lustre (Goddess Laksmi). It is white like the Moon.

(The word Kala denotes Yama, and Kālaśatru, the enemy of Yama. The poets usually describe the navel as a whirlpool. The poet aptly fancies the belly as the ocean and the navel as the whirlpool.)

(20)

वैयाघ्री यत्र कृत्तिः स्फुरति हिमगिरेर्विस्तृतोपत्यकान्तः
सान्द्रावश्यायमिश्रा परित इव वृता नीलजीमूतमाला ।
॥ आबद्धाहीन्द्रकाञ्चीगुणमतिपृथुलं शैलजाकीडभूमि -
स्तद्वो निःश्रेयसे स्याज्जघनमतिघनं बालशीतांशुमौलेः ॥

May the heavy hip of the crescent - crowned be for your beatitude. The tiger's skin covering it shines like a chain of dark clouds mixed with dense snow on the extensive low land at the foot of the Himalaya mountains. It has the Lord of serpents as the waistlet. It is very extensive. It is the sporting place of Parvati, the daughter of the mountain, Himavan.

(The word "Śailajā" denotes Pārvatī, as the daughter of the mountain (Himālaya).)

(21)

पुष्टावष्टम्भभूतौ पृथुतरजघनस्यापि नित्यं त्रिलोक्याः

सम्यग्वृत्तौ सुरेन्द्रद्विरदवरकरोदारकान्तिं दधानौ ।

सारावूरु पुरारेः प्रसभमरिघटाघस्मरौ भस्मशुभ्रौ

भक्तैरत्यार्द्रचितैरधिकमवनतौ वाञ्छितं वो विधत्ताम् ॥

May the thighs of the enemy of Tripura confer on you the desired (object). Always they are the strong supporting pillars for the three worlds as well as the wider buttocks. They are round. They bear the grace of the trunk of the elephant of Indra. They devour the hosts of foes. They are white on account of the besmearing of the sacred ash. They are bowed to by the devotees incessantly with a mind melted with devotion.

(The comparison of the thighs of the gods Śiva or Viṣṇu with the columns supporting the world is a popular idea with the poets. Daṇḍī in his introductory verse of his *Daśakumāracarita* – "brahmāndaś - chatraṇḍah..." fancies the feet as the hold for the umbrella, the primordial egg.)

(22)

आनन्दायेन्दुकान्तोपलरचितसमुद्गायिते ये मुनीनां

चित्तादर्श निधातुं विदधति चरणे ताण्डवाकुञ्चनानि ।

काञ्चीभोगीन्द्रमूर्ध्ना प्रतिमुहुरुपधानायमाने क्षणं ते

कान्ते स्तामन्तकारेः द्युतिविजितसुधाभानुनी जानुनी वः ॥

May the beautiful knees of the Antakari that excel the ambrosia and the Sun by their lustre be for your happiness. They are glorified as the boxes made of the moonstone for keeping the mirror, namely, the mind of the ascetics. When the feet are bent while performing the dance, often the knees appear to be the pillows. to rest a while, for the heads of the excellent serpents tied around the waist.

Lord Siva is well-known to be the conqueror of the Lord of Death (Antaka) in the episode relating to the young devotee Markandeya and the Lord of Death. The knees are fancied here to be the resting place for the serpents adorning the waist of Lord Siva for laying their heads as the Lord is bending while performing the dance.

(23)

मञ्जीरीभूतभोगिप्रवरगणफणामण्डलान्तर्नितान्त -
 व्यादीर्घानर्घरत्नद्युतिकिसलयिते स्तूयमाने द्युसद्भिः ।
 बिभ्रत्यै विभ्रमं वः स्फटिकमणिबृहद्वण्डवद्भासिते ये
 जङ्घे शङ्खेन्दुशुम्ने भृशमिह भक्तां मानसे शूलपाणेः ॥

May the two shanks of lord Siva, white as the conch and the Moon, be in your mind without any break. They are sprouting on account of the long rays of the invaluable gems placed in the hoods of excellent host of serpents that have become the anklets. They are extolled by the gods. They are learning sportive movements. They shine like the huge pillars made of crystal.

As Lord Siva is dancing, the shanks are fancied to be sprouting on account of the long rays emanating from the gems in the hoods of the serpents adorning as the anklets. The word "Sulapani" denotes Lord Siva as the trident-bearer.

(24)

अस्तोकस्तोमशस्त्रैरपचितिममलां भूरिभावोपहारैः
 कुर्वद्भिः सर्वदोघैः सततमभिवृतौ ब्रह्मविद्देवलाद्यैः ।
 संयक्मम्पूज्यमानाविह हृदि सरसीवानिशं युष्मदीये
 शर्वस्य कोडतां तौ प्रपदवरबृहत्कच्छपावच्छभासौ ॥

May the turtles, namely, the upper parts of the feet of Lord Siva, sport always in your heart as in a tank. They are always surrounded by the realised souls such as Devala and others, always offering intense and pure worship by means of profound eulogies such as *stoma* and *Sastra* and offerings in the form of mental emotions. They are being worshipped well (by all). They have pure radiance.

The word Devala denotes a renowned Sage and also an attendant of an idol. The attribute is to the sage Devala. While *stoma* is a division of the *Samaveda*, *sastra* denotes a hymn of praise. They are repeated while performing sacrificial rites. The word Sarva denotes Lord Siva in the concept of eight forms of Siva (Astamurti) as the supporter of the inanimate and animate beings.

(25)

याः स्वस्यैकांशपातादतिबहलगलद्रक्तवक्त्रं प्रणुन्न -

प्राणं प्राकोशयन् प्राङ् निजमचलवरं चालयन्तं दशास्यम् ।

पादाङ्गुल्यो दिशन्तु द्रुतमयुगदशः कल्मषप्लोषकल्याः

कल्याणं फुल्लमाल्यप्रकरविलसिता वः प्रणद्धाहिवल्लयः ॥

May the toes of the third - eyed Lord confer on you auspiciousness quickly. When the ten-headed (Ravana) was shaking the (Kailasa) mountain of the Lord, in the past, the Lord pressed (down the mountain) with one of the toes making (Ravana) tremble, profusely bleed in the mouth and bewail. (The toes) are encircled by the snakes. They are capable of destroying the sins. They have the grace of collection of jasmine garlands.

(In olden days when Ravana wanted to lift and throw aside the Kailāsa mountain obstructing the path of his chariot he put his shoulders under it and began to lift the mountain. Lord Siva found it out and pressed the mountain with His big toe.)

(26)

प्रह्वप्राचीनबर्हिः प्रमुखसुरवरप्रस्फुरन्मौलिसक्त -

ज्यायोरत्नोत्करोस्त्रैरविरतममला भूरिनीराजिता या ।

प्रोदग्राग्रा प्रदेयात्ततिखि रुचिरा तारकाणां नितान्तं

नीलग्रीवस्य पादाम्बुरुहविलसिता सा नखाली सुखं वः ॥

May the row of nails shining on the lotus feet of the dark-necked (Siva) bestow on you extreme happiness. It is spotless. It is repeatedly shown the *nirajana* without any break by the rays of big radiant gems in the crowns on the bent heads of the gods such as Indra. It has the ribs raised upwards. It is like the cluster of beautiful stars.

Lord Siva is known to be *nilagriva*, the dark-necked because of the lodging of the poison *halahala* in his throat. *Nirajana* means the waving of lights in adoration in front of an idol.

(27)

सत्याः सत्याननेन्दावपि सविधगते ये विकारासं दधाते

स्वान्ते स्वां ते लभन्ते श्रियमिह सरसीवामरा ये दधानाः ।

लोलं लोलम्बकानां कुलमिव सुधियां सेवते ये सदा स्तां

भूत्यै भूत्यैणपाणेर्विमलतररुचस्ते पदाम्भोरुहे वः ॥

May the lotus feet of the Lord bearing the deer in His hand be for your prosperity. They blossom even though they are near the moon-face of the chaste lady Sati (Parvati). The gods (such as Indra and others) obtain their lustre by holding these lotuses in their minds just as in a tank. The assembly of wise men worship these lotuses always like the swarm of hovering bees. They have an extremely white lustre (on account of the ash).

(The deer held in the hand of Lord Siva symbolises the Vedas. The lotuses do not blossom in the night because the moon rises in the night. But the lotus feet of Lord Siva blossom even though the moon-face of the Goddess is close-by. Sati denotes Pārvatī in Her former birth as the daughter of Dakṣha.)

(28)

येषां रागादिदोषाक्षतमतियतयो यान्ति मुक्तिं प्रसादात्
ये वा नम्रात्ममूर्तिद्युसदृषिपरिषन्मूर्ध्नि शेषायमाणाः ।
श्रीकण्ठस्यारुणोद्यच्चरणसरसिजप्रोत्थितास्ते भवाख्यात्
पारावाराच्चिरं वो दुरितहतिकृतस्तारयेयुः परागाः ॥

May the dust particles under the blossoming lotus feet of the blue-necked Lord (Srikantha) rescue you from the ocean of mundance existence for ever. The ascetics with their minds unaffected by the defects such as passion and others attain liberation by the grace (of the dust). They become the graceful garlands on the bent heads of the assembly of sages and gods, the latter being verily (the Lord's) own form.

(The word "yati" denotes a person who has controlled his senses. Srikantha denotes Lord Śiva. The word Sri denotes poison held by the Lord in the throat which gives the dark colour to his neck. The objects in the universe both inanimate and animate are really forms of the Lord himself.)

(29)

भूम्ना यस्यास्तसीम्ना भुवनमनुसृतं यत्परं धाम धाम्नां
साम्नामाम्नायतत्वं यदपि च परमं यद्गुणातीतमाद्यम् ।
यद्यंहोहन्निरीहं गहनमिति मुहुः प्राहुरुद्यैर्महान्तो
माहेशं तन्महो मे महितमहरहर्मोहरोहं निहन्तु ॥

May the lustre of Lord Siva worshipped by all cut off the root of my infatuation every day. It spreads in the world on account of its limitless greatness. It is the supreme purport of the Vedas. It is beyond the purview of the qualities (*sattva, rajas and tamas*). It is the beginning. Great souls repeatedly proclaim that it destroys the sins, it is desireless and it is unknowable.

(With his 29th verse ends the *Śivakeśādipādānta - varṇana - stotram* of Sri Saṅkara Bhagavatpāda.)

