

ĀNANDALAHARĪ

(Waves of Bliss Divine)

(1)

भवानि स्तोतुं त्वां प्रभवति चतुर्भिर्न वदनैः
प्रजानामीशानस्त्रिपुरमथनः पञ्चभिरपि ।
न षड्भिः सेनानीर्दशशतमुखैरप्यहिपति-
स्तदान्येषां केषां कथय कथमस्मिन्नवसरः ॥

*Bhavāni stotum tvām prabhavati caturbhir-na vadanaiḥ
Prajānām-iśānas-tripuramathanah pañcabhirapi
Na ṣaḍbhiḥ senānīr-daśaśatamukhair-apyahipatis-
Tadānyeṣām keṣām kathaya katham-asminnavasarah.*

‘O Bhavāni, Prajāpati with all his four mouths is not capable of praising Thy glory; even the destroyer of the three cities (Śiva) is equally incapable; the leader of the heavenly host of army with all his six faces (Ṣaṇmukha) is also not equal to the task; why, even the thousand-faced lord of serpents (Ādiśeṣa) is equally not competent to praise Thee. Such being the case, please tell me how any other being (human or divine) is equal to this task.

(2)

घृतक्षीरद्राक्षामधुमधुरिमा कैरपि पदै-

र्विशिष्यानाख्येयो भवति रसनामात्रविषयः ।

तथा ते सौन्दर्यं परमशिवदृग्मात्रविषयः

कथङ्कारं ब्रूमः सकलनिगमागोचरगुणे ॥

Ghṛta-kṣīra-drākṣā-madhumadhurimā kairapi padair

Viśiṣyānākhyeyo bhavati rasanāmātraviṣayaḥ

Tathā te saundaryam paramaśiva-dṛṅmātraviṣayaḥ

Kathāṅkāram brūmaḥ sakalanigamāgocaragune.

The sweetness of ghee, milk, grapes or honey is capable of being experienced only by one's palate and not by any number of words specially chosen. In the same way Thy beauty is capable of being comprehended only by the eyes of Thy consort, Paramaśiva. How at all can we describe that superb beauty of Thine, O Goddess, whose glorious attributes are beyond the range of all the Vedas?

(3)

मुखे ते ताम्बूलं नयनयुगले कज्जलकला

ललाटे काश्मीरं विलसति गले मौक्तिकलता ।

स्फुरत्काञ्ची शाटी पृथुकटितटे हाटकमयी

भजामि त्वां गौरीं नगपतिकिशोरीमविरतम् ॥

Mukhe te tāmbūlaṁ nayanayugale kajjalakalā

Lalāte kāśmīraṁ vilasati gale mauktikalatā

Sphuratkāñcī śāṭī pṛthukaṭitaṭe hāṭakamayī

Bhajāmi tvāṁ Gaurīm nagapatikiśorīm-aviratam.

I ever offer obeisance to Thee Gaurī, the youthful maiden of the Lord of mountains (the Himalayas). In your mouth there is the betel, in thy pair of eyes the streak of collyrium, on Thy forehead the shining saffron, around Thy neck the bright pearl necklace, enriching Thy waist the sparkling girdle and on Thy expansive hips the golden garment.

(4)

विराजन्मन्दारद्रुमकुसुमहारस्तनतटी
 नदद्वीणानादश्रवणविलसत्कुण्डलगुणा ।
 नताङ्गी मातङ्गी रुचिरगतिभङ्गी भगवती
 सती शम्भोरम्भोरुहचटुलचक्षुर्विजयते ॥

virājan-mandāradrumakusuma-hāraṣtanataṭī
Nadad-vīṇānāda-śravaṇa-vilasat-kuṇḍalaguṇā
Natāṅgī mātaṅgī rucira-gatibhaṅgī bhagavati
Satī Śambhor-ambhoruha-caṭulacakṣur-vijayate.

Hail to Satī, the consort of Śambhu! On her bosom one finds the garland made of the flowers of the (heavenly) coral tree; as she plays on the 'vīṇā' and listens at the same time to its sweet notes, the string of the ear-pendants scatter light (as she enjoys the melody and swings her head.) With limbs stooping (with the weight of the upper body), the Goddess Mātaṅgī, with tremulous lotuslike eyes treads gracefully.

(5)

नवीनार्कभ्राजन्मणिकनकभूषापरिकरै-

वृताङ्गी सारङ्गीरुचिरनयनाङ्गीकृतशिवा ।

तटित्पीता पीताम्बरललितमञ्जीरसुभगा

ममापर्णा पूर्णा निरवधिसुखैरस्तु सुमुखी ॥

Navinārkabhṛājan-maṇi-kanaka-bhūṣāparikarair-

Vṛtāṅgī sārāṅgī-rucira-nayanaṅgīkṛtaśivā

Taṭitpitā pītāmbara-lalita-mañjīrasubhagā

Mamāparṇā pūrṇā niravadhi-sukhair-astu sumukhī.

Her limbs are embellished by a host of ornaments made of gems and gold that are bright like the rising Sun; Śiva is captivated by the graceful look that resembles that of a female deer; She who is golden in complexion like lightning is all the more beautiful in her yellow garment. She looks charming with the beautiful anklets. She is inexhaustible repository of limitless bliss. May that Aparṇā ever be beneficial to me.

(6)

हिमाद्रेः संभूता सुललितकरैः पल्लवयुता

सुपुष्पा मुक्ताभिर्भ्रमरकलिता चालकभरैः ।

कृतस्थाणुस्थाना कुचफलनता सूक्तिसरसा

रुजां हन्त्री गन्त्री विलसति चिदानन्दलतिका ॥

*Himādreḥ sambhūtā sulalita-karaīḥ pallavayutā
Supuṣpā muktābhir-bhramarakalitā cālakabaraīḥ
Kṛtasthāṇusthānā kucaphalanatā sūktisarasā
Rujāṁ hantrī gantrī vilasati cidānanda-latikā*

She is the creeper called 'cidānanda' (intelligence-bliss) that is grown on the mountain Himavān; her beautiful and tender hands are the tender sprouts; the pearls (she wears) constitute the flowers; her bosom stands for the fruits that cause her stooping frame; her sweet sayings are the honey (in the flowers). This creeper (Pārvatī) entwines the tree, the Sthāṇu (Śiva). She destroys all sufferings (as an oṣadhi does). But she moves everywhere shedding light, (unlike the stationary creeper, to remove the sufferings of creatures and enlighten them).

(7)

सपर्णामाकीर्णा कतिपयगुणैः सादरमिह
श्रयन्त्यन्ये वल्लीं मम तु मतिरेवं विलसति ।
अपर्णैका सेव्या जगति सकलैर्यत्परिवृतः
पुराणोऽपि स्थाणुः फलति किल कैवल्यपदवीम् ॥

*Saparnām ākīrṇām katipayaguṇaiḥ sādaram-ihā
Śrayantyanye vallīm mama tu matir-evam vilasati
Aparṇaikā sevyaḥ jagati sakalair-yat-parivṛtaḥ
Purāṇo'pi sthāṇuḥ phalati kila kaivalyapadavīm*

There are several in this world who ardently resort to a creeper full of foliage (sapaṛṇā) and invested with certain qualities (like colourfulness, softness, fragrance etc). To me it seems Aparṇā is the one to be resorted to in this world by everyone since she (creeper) alone is the one that entwines the Sthāṇu (tree), Śiva, who though very ancient yet confers the fruit of Kaivalya or liberation.

(8)

विधात्री धर्माणां त्वमसि सकलाम्नायजननी
 त्वमर्थानां मूलं धनदनमनीयाङ्घ्रिकमले ।
 त्वमादिः कामानां जननि कृतकन्दर्पविजये
 सतां मुक्तेर्बीजं त्वमसि परमब्रह्ममहिषी ॥

Vidhātrī dharmāṇāṃ tvam-asi

sakalāmnāya-janani

Tvam-arthānāṃ mūlaṃ dhanada-

namanīyāṅghrikamale

Tvam-ādiḥ kāmānāṃ janani

kṛta-kandarpa-vijaye

Satāṃ mukter-bijaṃ tvam-asi

paramabrahma-mahiṣī

Thou art the sustainer of dharma, the source of revelation of all the Vedas; Thou, O Goddess, whose lotuslike feet are adored by Kubera, art the source of all wealth; O Mother of the universe, the vanquisher

of the God of Love, Thou art the source of all that is wished for. Thou, the Majestic Queen of Parabrahma, art the source of liberation to the virtuous.

(9)

प्रभूता भक्तिस्ते यदपि न ममालोलमनस-
स्त्वया तु श्रीमत्या सदयमवलोक्योऽहमधुना ।
पयोदः पानीयं दिशति मधुरं चातकमुखे
भृशं शङ्के कैर्वा विधिभिरनुनीता मम मतिः ॥

*Prabhūtā bhaktiste yadapi na mamālolamanasaḥ
Tvayā tu śrīmatyam sadayam-avalokyo'ham-adhunā
Payodaḥ pānīyaṁ diśati madhuraṁ cātakamukhe
Bhṛśaṁ śaṅke kairvā vidhibiranunitā mama matiḥ*

Though I do not claim intense devotion to Thee, a fickle minded man as I am, yet glorious and majestic as Thou art, I beseech Thee now to look at me with compassion. A cloud (as Thou knowest) descends to give sweet water in the open mouth of the cātaka bird. I am exceedingly apprehensive that by some adverse fate my mind has been swung in the wrong way.

(10)

कृपापाङ्गालोकं वितर तरसा साधुचरिते
न ते युक्तोपेक्षा मयि शरणदीक्षामुपगते ।
न चेदिष्टं दद्यादनुपदमहो कल्पलतिका
विशेषः सामान्यैः कथमितरवल्लीपरिकरैः ॥

Kṛpāpāṅgālokaṁ vitara tarasā sādhu-carite

Na te yuktopekṣā mayi śaraṇadīkṣām-upagate

Na cediṣṭaṁ dadyād-anupadam-aho kalpalatikā

Viśeṣaḥ sāmānyaiḥ katham-itara-vallīparikaraiḥ

O Goddess of noble action, be pleased to direct quickly the light of your compassionate glance. It does not behove Thee to be indifferent to this humble self who has come to you seeking *carāṇadīkṣā* (consecration with the touch by foot). If, however, Thou decline to grant my request immediately, I ask How is a *Kalpalatikā*, the celestial creeper, distinct from the other commonly found creepers of sorts?

(11)

महान्तं विश्वासं तव चरणपङ्केरुहयुगे

निधायान्यन्नैवाश्रितमिह मया दैवतमुमे ।

तथापि त्वच्चेतो यदि मयि न जायेत सदयं

निरालम्बो लम्बोदरजननि कं यामि शरणम् ॥

Mahāntaṁ viśvāsaṁ tava carāṇa-paṅkeruha-yuge

Nidhāyānyan-naivāśritamiha mayā daivatamume

Tathāpi tvacceto yadi mayi na jāyeta sadayaṁ

Nirālambo lambodarajanani kaṁ yāmi śaraṇam.

O Umādevī ! I placed great trust in the pair of Thy lotuslike feet and I have not approached any

other deity. In spite of this, if Your mind is not compassionate towards me, O Mother of Gaṇeśa, whom am I to seek refuge, forsaken as I am?

(12)

अयः स्पर्शे लग्नं सपदि लभते हेमपदवीं
यथा रथ्यापाथः शुचि भवति गङ्गौघमिलितम् ।
तथा तत्तत्पापैरतिमलिनमन्तर्मम यदि
त्वयि प्रेम्णा सक्तं कथमिव न जायेत विमलम् ॥

*Ayaḥ sparśe lagnaṁ sapadi labhate hemapadavīm
Yathā rathyāpāthaḥ śuci bhavati gaṅgaughamilitam
Tathā tattat-pāpaiḥ atimalinam-antar-mama yadi
Tvayi premṇā saktam katham-iva na jāyeta vimalam.*

Steel, when it comes into contact with 'the philosopher's stone, (sparśa) at once becomes gold; the particle of dust on the road when it mixes with the waters of the Ganges becomes purified. So also if my mind that is rendered extremely impure by the several sins committed by me were to get associated with Thy love, why should not my mind too become pure?

(13)

त्वदन्यस्मादिच्छाविषयफललाभे न नियम-
स्त्वमज्ञानामिच्छाधिकमपि समर्था वितरणे ।
इति प्राहुः प्राञ्चः कमलभवनाद्यास्त्वयि मन-
स्त्वदासक्तं नक्तं दिवमुचितमीशानि कुरु तत् ॥

*Tvadanyasmād-icchāviṣaya-phalalābhe na niyamas-
 Tvam-ajñānām-icchādhikam-āpi samarthā vitarāṇe
 Iti prāhuḥ prāñcaḥ kamalabhavanādyās-tvayi manas-
 Tvadāsaktam naktandivam-ucitam-iśāni kuru tat.*

The ancients like Brahmā have said with reference to Thee that there is no strict code (niyama) to be observed in obtaining the desired ends by a person except in regard to Thee, and secondly that Thou art disposed to dispense even to those who have the least knowledge about the Truth, something beyond their expectations. I submit that my mind is deeply attached to Thee day and night. O Consort of Īśa, be pleased to do what is just and proper.

(14)

स्फुरन्नानारत्नस्फटिकमयभित्तिप्रतिफल-
 त्वदाकारं चञ्चलशधरकलासौधशिखरम् ।
 मुकुन्दब्रह्मेन्द्रप्रभृतिपरिवारं विजयते
 तवागारं रम्यं त्रिभुवनमहाराजगृहिणि ॥

*Sphuran-nānāratna-sphaṭikamaya-bhitti-pratiphalat-
 Tvadākāraṁ cañcac-chaśadharakalā-saudhaśikharam
 Mukunda-brahmendra-prabhṛti-parivāraṁ vijayate
 Tavāgāraṁ ramyaṁ tribhuvana-mahārāja-gr̥hiṇi.*

O Devi, the wife of the suzerain Emperor of the three worlds, Hail to thy beautiful palace, the crystal

walls of which studded with variegated rubies reflect Thy form, the plastered top storey of which is marked by the moving crescent moon and wherein one finds Thy attendants like Mukunda, Brahmā and Indra.

(15)

निवासः कैलासे विधिशतमखाद्याः स्तुतिकराः
 कुटुम्बं त्रैलोक्यं कृतकरपुटः सिद्धिनिकरः ।
 महेशः प्राणेशस्तदवनिधराधीशतनये
 न ते सौभाग्यस्य क्वचिदपि मनागस्ति तुलना ॥

Nivāsaḥ kailāse vidhiśatamakhādyaḥ stutikarāḥ
Kuṭumbaṁ trailokyam kṛtakarapuṭaḥ siddhinikaraḥ
Maheśaḥ prāneśas-tad-avanidharādhiśa-tanaye
Na te saubhāgyasya kvacid-api manāgasti tulanā.

O Daughter of the lord of mountains (Himavān)! Thy residence is Kailāsa; Brahmā, Indra and others are your bards; all the three worlds constitute Thy family; all the 'siddhis' are at Thy finger tips; Maheśvara himself is Thy husband. Therefore, nowhere can one discern anything that is comparable in the least to Thy good luck.

(16)

वृषो वृद्धो यानं विषमशनमाशा निवसनं
 श्मशानं क्रीडाभूर्भुजगनिवहो भूषणविधिः ।
 समग्रा सामग्री जगति विदितैव स्मररिपो-
 यदितस्यैश्वर्यं तव जननि सौभाग्यमहिमा ॥

*Vṛṣo vṛddho yānaṃ viṣamaśanamāśā nivasanaṃ
 Śmaśānaṃ kṛiḍā bhūr-bhujaganivaho bhūṣaṇavidhiḥ
 Samagrā sāmagrī jagati viditaiva smararipor-
 Yadetasyaiśvaryaṃ tava janani saubhāgyamahimā.*

It is widely known in this world that the entire possessions of Śiva consist only of these : His vehicle is an old bull, his food is poison, the bare regions his clothing, his playfield the cemetery and his ornaments a swarm of serpents. O Mother! all this wealth of Śiva is indeed to be attributed to the greatness of Thy Blessed grace!

(17)

अशेषब्रह्माण्डप्रलयविधिनैसर्गिकमतिः

श्मशानेष्वासीनः कृतभसितलेपः पशुपतिः ।

दधौ कण्ठे हालाहलमखिलभूगोलकृपया

भवत्याः सङ्गत्याः फलमिति च कल्याणि कलये ॥

*Aśeṣabrahmāṇḍa-pralayavidhi-naisargikamatih
 Śmaśāneṣvāsīnaḥ kṛta-bhasitalepaḥ paśupatiḥ
 Dadhau kaṅṭhe hālāhalaṃ-akhila-bhūgola-kṛpayā
 Bhavatyāḥ saṅgatyāḥ phalam-iti ca kalyāṇi kalaye.*

O auspicious Devi, the fact that Lord Paśupati's mind is quite naturally prone to the process of dissolution of the entire gamut of the Universe, that he takes his abode in the cemetery, that he smears his body with the ash, that he holds in his neck the

hideous poison out of compassion towards the entire universe — all these I do consider the fruit of association with Thee.

(18)

त्वदीयं सौन्दर्यं निरतिशयमालोक्य परया
भियैवासीद्गङ्गा जलमयतनुः शैलतनये ।
तदेतस्यास्तस्माद्भदनकमलं वीक्ष्य कृपया
प्रतिष्ठामातन्वन्निजशिरसि वासेन गिरिशः ॥

*Tvadiyaṁ saundaryam niratiśayam-ālokya parayā
Bhyaivāsīd-gaṅgā jalamayatanuḥ śailatanaye
Tadetasyās-tasmād-vadanakamalaṁ vīksya kṛpayā
Pratiṣṭhām-ātanvan nijaśirasi vāsenā giriśaḥ*

O Daughter of Himavān, on beholding the matchless beauty of Thy face, Gaṅgā possessed by extreme fear (of her repudiation by Śiva) sweated profusely and that flood of sweat constitutes the water-body of Gaṅgā. On seeing the pitiable yet beautiful face of Gaṅgā, Śiva who dwells on Kailāsa mountain looked at her with compassion, and gave her a stable place to dwell on his head.

(19)

विशालश्रीखण्डद्रवमृगमदाकीर्णघुसृण-
प्रसूनव्यामिश्रं भगवति तवाभ्यङ्गसलिलम् ।
समादाय स्रष्टा चलितपदपांसून्निजकरैः
समाधत्ते सृष्टिं विबुधपुरपङ्केरुहदशाम् ॥

*Viśāla-śrikhaṇḍadrava-mṛgamadākīrṇa-ghuṣṛṇa-
Prasūna-vyāmiśraṁ bhagavati tavābhyaṅgasalilam
Samādāya sraṣṭā calita-padapāmsūn-nijakaraiḥ
Samādhatte sṛṣṭim vibudha-purapaṅkeruha-dṛśām.*

O Bhagavati, the creator has verily created the divine damsels taking with his own hands the holy waters prepared out of profuse sandal paste, musk, and saffron flowers that were used for Thy auspicious bath and the particles of dust that fall from Thy feet as Thee move.

(20)

वसन्ते सानन्दे कुसुमितलताभिः परिवृते
स्फुरन्नानापद्मे सरसि कलहंसालिसुभगे ।
सखीभिः खेलन्तीं मलयपवनान्दोलितजले
स्मरेद्यस्त्वां तस्य ज्वरजनितपीडापसरति ॥

*Vasante sānande kusumitalatābhiḥ parivṛte
Sphuran-nānāpadme sarasi kalahāṁsālisubhage
Sakhibhiḥ khelantīm malayapavanāndolitajale
Smared-yas tvām tasya jvara-janita-pīḍāpasarati.*

The one who remembers Thee, as sporting with Thy mates during the happy vernal season on the undulating waters of the lake spotted with a variety of lotuses and rendered beautiful with rows of royal swans and surrounded by blossom-laden creepers, shall be freed from the afflictions caused by the fever (of Samsāric life).